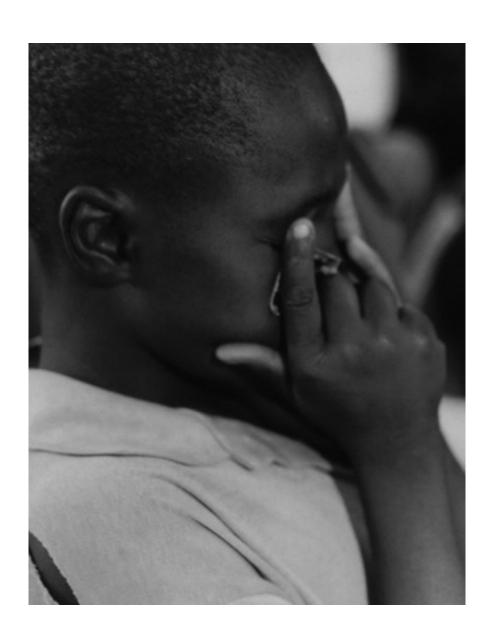


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From the Editor

IT HAS BEEN AN ABSOLUTE HONOR TO SEE THE CRY RELAUNCHED AFTER A LITTLE OVER A YEAR OFFLINE. For Word Made Flesh, this was a year of transition and change, and it is exciting to once again have The Cry moving forward.

A year ago, shortly before I graduated from Asbury University in Wilmore, Ky., our Executive Director, Clint Baldwin, asked if I'd like to be involved with The Cry. A few days prior to our initial meeting, we had a quick exchange when he asked if we could get coffee (because drinking coffee is what you do with Clint). Once we set up a meeting time, I heard the faint whisper of the Holy Spirit, if you'll believe it, say, "It's about Word Made Flesh. I want you to say yes."

Thus, my journey began with this organization that is reaching the nations with the love of Jesus Christ and the fullness of His Gospel. I first joined WMF as an assistant editor but after yet a few more transitions, I found myself with the immense privilege of becoming the Editor of The Cry.

Editors before me, like Megan McFarland who guided me as I took on this beautiful challenge, aimed to capture the stories of Word Made Flesh, the faces of the people with whom our staff gets to live life, and I trust you will find that this issue does the same. The Cry highlights the Word Made Flesh's 9 lifestyle celebrations (see page 13), and this edition picks up from where we left off and focuses on suffering.

A few weeks ago, my wife and I were stopped by a homeless veteran. He was not very coherent, and he was missing several of his front teeth, but he was genuine. He asked us if we could spare some change for food. We usually don't carry cash, but we offered to go with him inside a nearby fast-food restaurant and buy him a meal.

Once we helped him with his food to a table, we

asked if we could pray for him. He shook his head and said, "No, I'm not going to let you pray for me." My wife and I were puzzled. "But I am going to pray for you," he added.

Through tears and sobs, he thanked God for his meal and for the young man and young lady whom He had sent to bless him that day. He asked that we would always know God's love, blessings and protection, and that what we gave would be given back to us. After his amen, he hugged us both tightly and said, "Man, I have it easy. There's so much suffering in this world – children living in poverty going hungry, the refugees from Syria."

When I reflect on suffering, I realize I don't know very much about it. I've lived a blessed, middle-class American life. We know that in a very basic sense, humanity is bound to suffer – even the Savior reminded us that trials and tribulations are in our paths. But I am eternally grateful and humbled that thus far, when I survey the extremity of suffering even in some of our WMF communities, my suffering has been limited. I can't even imagine.

I do know this: there's too much suffering in the world, and those of us who have been touched, saved and transformed by Christ's suffering carry a hope to light the darkness. It is our call, and it is our cry – the Savior has come, so we must take heart and share this Love with the nations: He has overcome the world.

Peace and grace be with you,

JORGE CASTORENA Editor of The Cry

Editor Jorge Castorena

Assistant Editor Leah Abraham

Editorial Committee Leah Abraham, Clint Baldwin, Jorge Castorena, Ashley Castorena, Corrie Catlett Merricks, Laura Zahniser Pierson

Cover Photo and Inside by John Cairnes (children who receive care and aid from our Sierra Leone community)

The Cry is an advocacy publication of Word Made Flesh that invites readers to learn and share in the stories of our friends who suffer under poverty and injustice.

To request a quarterly subscription, contact us at 1.800.279.4543 or visit purecharity.com/the-cry.

Issues of The Cry are available at: wordmadeflesh.org/the-cry

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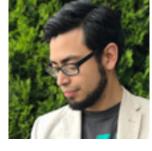
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jorge.castorena@wordmadeflesh.org









From the Executive Director

Word Made Flesh Lifestyle Celebration of

One of the paradoxes and tensions of the Christian life is that we are extolled to be thankful despite the immediacy of particular circumstances (1 Thes. 5:16, 18; James 1:2; Mat. 5:11).

Sometimes circumstances thankfulness almost effortless. Sometimes circumstances make thankfulness almost impossible.

Thankfully, remaining thankful for Christians in all circumstances is not an exercise in illusory compartmentalization. Maintaining thankfulness is not a masochistic practice. Thankfulness for the Christian does not disallow a range of other emotions to simultaneously function. Rather, thankfulness presupposes them and in itself can exist because of the fact that these other emotions are penultimate to a far greater reality. The scriptures remind us that despite present suffering there is an infinite and eternal store of Love accessible to us.

This is one of the mysteries of the Christian life. Suffering, anguish, tears, lament, anger, agony, and a range of related emotions, prepare us for expansive and substantive comprehension of goodness. Knowing 'what is not' and 'what should not be' adds capacity of thankfulness for 'what is' and for 'what will be.'

Dorthee Soelle, a theologian that I have grown to love over the years notes, in a chapter she wrote on "Suffering," that because of the harms of this world we must be committed to inconsolability even as, because of the Goodness of God and the world to come, we also remain faithfully committed to thankfulness.1

God does not desire nor does God cause suffering. However, God is not blind to our suffering. From a cloud by day and a pillar of fire by night, to God's internal presence in each of us as exemplified at Pentecost, God sees our suffering and journeys with us in the midst of it. God promises us, "I will never leave nor forsake you...I will be with

This issue of The Cry focuses on the you even until the end of the age." God is our Constant Companion who is always with us and who is for us, loving us, even in our very darkest moments. As we consider the sufferings of this world, it is vital to remember the promises that "in our weakness God is made strong" (2 Cor. 12:9-11) and that "the joy of the Lord is our strength" (Neh. 8:10).

Like the cross and the resurrection, death and life, suffering and joy dance together. Death remains, but it has lost its ultimate sting. Just two chapters after her chapter on "Suffering" – with the middle bridging chapter being on "Community" -- Soelle shares a story about St. Francis on his deathbed in a chapter titled "Joy." While Soelle gives space for lament and "deep, genuine mourning" noting that "there are times in life when we are so badly beaten down that no tongues are left to sing praise" she also reminds that it is vital to not succumb to the morbidity and decay that beset this world. Just as thankfulness and inconsolability go together, so it is with joy and tears. Soelle writes of this as "the abolition of divisions." Rather than humanity being fraught with strict dichotomies being made in the Image of God allows for a multiplicity of emotions to interact. Relatedly, Soelle shares the story of St. Francis as he lay dying.

When an illness overcame him he began to sing a hymn of praise to God in all God's creatures...He was only forty-four years old when, nearly blind, he lay on his deathbed; he asked the people around him to sing because that would lift the burden of his pain. He composed one song after another, and his companions became annoyed, thinking that someone dying should be serious. Tears in their eyes, they sang his hymns to sister sun, brother wind, sister water, brother fire and mother earth. And he inserted the line before the final stanza, "Praise to you, my Lord, through our brother death.

The earth is the Lord's and all therein (Ps. 24:1). In the midst of our small and great sorrows, tears, suffering, and anguish

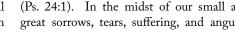
that breaks our hearts, that has us crying out "how long O Lord!?", that has us lamenting the almost incomprehensible depths of cruelty humanity can perpetuate, inside it all, at the very core of everything, lies the redemptive Imago Dei – the Image of God – that cannot be erased. The Imago Dei bears witness throughout every aspect of this world to God's Genesis affirmation, "God saw everything He had made, and indeed, it was very good." Suffering exists for now (and it is so often egregiously, brutally hard), but even so, already it is secondary and a dependent variable. Life is primary and the independent

For now, we work diligently to share Life and Love with those suffering. We seek to do this in the same manner of our Lord and Savior. We seek to walk with and be with people in the midst of their suffering. We see suffering and we ourselves suffer, but we see this suffering and we ourselves suffer with hope-filled hearts because we await the fulfillment of Isaiah 25:8: "He will swallow up death forever. The Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken."

Throughout this issue of The Cry you will read stories of Word Made Flesh volunteers and staff working with, walking with, and loving people from all over the world. Throughout this issue over and over again you will see Jesus show-up in wonderful ways. On behalf of the Suffering Servant "who so loved the world," Word Made Flesh folks seek to take up the cross of Jesus and follow. They do this so that, by God's grace and mercy, they might become symbols of Love for the God who is Love showcasing the way both in the midst of and through Red Sea and Wilderness experiences to life and life more

CLINT BALDWIN

Executive Director, Word Made Flesh

















¹ Soelle, Dorthee. "The Silent Cry: Mysticism and Resistance." 2001. Fortress Press: Minneapolis, MN, pp. 133-155.

² Ibid., 186

³ Ibid., 179

⁴ Ibid., 187

To Confront Suffering

By Tim Hupe, National Director, Thailand

IN THAILAND, WMF THAILAND IS REGISTERED AS THE CREATIVE LIFE FOUNDATION (CLF). Our vision is to see people connected to resources. Our mission is to respond to issues of poverty and migration with education, small business and counseling services.

Our programs formed organically as we met kids who didn't have access to schools and families who couldn't afford keeping their children enrolled. We knew people who had amazing skills but who needed an environment to create and dream. We met people who needed a safe place to resolve trauma and receive resources in order to return to their home countries with options.

Resources exist and are abundant — we just need to connect

At CLF, it's our hope that by sharing resources and making connections people can grow into their full potential, dreams can be lived out and generational poverty can be broken. Making sure that all people have the same opportunity and chance in life is not only fair

We don't have to go very far to find people who are suffering. No matter where you live, whichever part of the world you're from, no

(below) Naam Fon (Phalang Jai project leader) hanging out with kids in the neighborhood; (opposite) a local pastor and his family

matter the city or village, wealthy or poor, suffering exists. Suffering is an invitation to confront pain, distress or hardship, whether our own or someone else's. It's easy to ignore or keep a far distance, but just because we can avoid it, doesn't mean it doesn't exist. Suffering must be confronted in order to be healed.

What barriers prevent us from confronting suffering, whether it is our own or others? What prevents you? For me, one of the barriers is time. It's easy for me to over-schedule or use every second of my day doing something. But when I fill my day to the max, where is the time to be still, examine and pray? Where is the time to be available for someone in need? Where is the time for the unexpected? Where is the time to allow for suffering to heal?

ABOUT TIM

Tim Hupe is WMF Thailand's Field Director. Tim and his family have lived in Bangkok for almost 9 years. He finds pleasure zipping through Bangkok traffic on his bicycle, watching his daughters dance to their favorite songs and seeing movies at Lido (a slightly run-down movie complex).

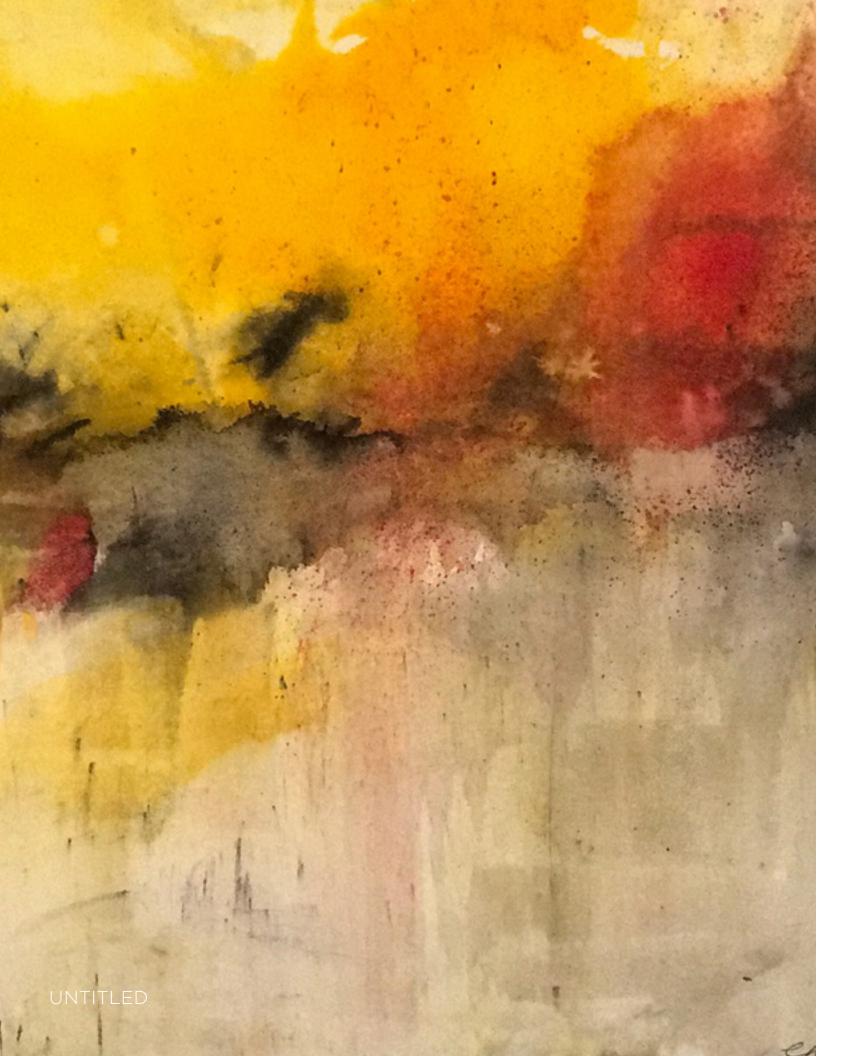
CONNECT WITH TIM: tim.hupe@wordmadeflesh.org



WMF-Thailand @creativelifefoundation







Contemplative Art

CHRISTINE ERNY

Christine Erny is a contemplative artist who believes that, in all of life, presence and process are what is most important. Whether through her paintings, recycled journals, or jewelry, the invitation is: be present and the beauty will follow.

Christine's work is on display and for sale at Solomon's Porch, a local coffee shop in Wilmore, Ky. 15% of proceeds from her art will go to Word Made Flesh. Christine and her husband served with WMF in Nepal for two years. They currently live in Anderson, In., and continue to support WMF in a variety of ways.



SEE MORE OF CHRISTINE'S WORK:













Is God Really All-powerful?

By Anna Monteviller, National Director, Peru

IS GOD REALLY ALL-POWERFUL?

The path of serving — in most cases, it is a difficult one. And more so when one's heart is no longer of stone, when it has developed the capacity to to suffer with those who suffer and rejoice with those who rejoice.

At the beginning of the year, as our ministry here in Peru grew, we launched a new project focuses on two lines of action: prevention and intervention. Our target? Mothers and their children. The line of prevention is directed to make available every tool and resource to mothers so they will be informed and enabled to holistically protect and educate their children. The second line, intervention, speaks to the already-existing problem in a zone of extreme poverty and prostitution. Our goal with intervention is to help mothers and their children embrace a new way of life; that the little ones have access to a healthy childhood and to the necessary tools to deal with the realities of their environment.

One thing is certain to us: God is revealing His will and marking a path.

During a recent visit with Maribel, a friend of ours, I was able to come close to one of the young mothers of the "zone" for the second time. She has three children, and the youngest one has muscular atrophy and has seizures every so often. The young child was lying in his bed, unable to move as I was looking for Maribel so that I could pray with her for him. She seemed exhausted, but she still looked youthful despite her difficult circumstances. I asked her if she wanted to pray to God for her child, and she took him in her arms, telling me of his progress in physical therapy but the worsening of his seizures. That image — mother and child compelled me to speak about the power of God and of the strength we can draw from Him, no matter what we are going through or what we have already experienced.

There, standing in front of this woman, I tried to infuse my words with love and strength, and my prayer was charged with faith. We were at last joined by the child's grandmother and the rest of the children. Maribel desired and hungered to hear more, thirsting to drink hope. With her child still in her arms, she asked, "Is God really all-powerful?" Those words clung to my heart,

Those words clung to my heart, moving me, because her question did not come from unbelief but from her need to know and to believe.

(Below) Anna in fellowship with Maribel; (top) A mother and daughter from the Peru community; (opposite) A dirt road near our community.

moving me, because her question did not come from unbelief but from her need to know and to believe.

Later, when I revisited the scene in my mind, my emotions turned to frustration as I asked myself, "Where are those who know God? Where is the Church? Why don't they carry this child and relieve this woman's thirst to drink living water?"

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? Romans 10:14

I got home a few hours later, and I remembered the things of that day — how my friend Maribel shared with us, received us and how she told others in her zone her experiences with Jesus with what, according to her, is "little knowledge of God" (nothing is further from the truth). I remembered how she spread hope and testified of the change and peace that the Lord gave her. Her testimony blessed us. And then I knew the answer to my question: In a woman who wanted to be light in the darkness of poverty, I found the church of God.

I could write about the suffering of my friends in this zone of extreme poverty, posing the question, "Is God really all-powerful?" But there is a greater suffering — God's suffering. We are so far from being His Church, the salt and light, from taking living water to the places that need it most. If His suffering does not urge us to act, I don't know what will.

ABOUT ANNA

Anna Myriam Monteviller Pino was born in Lima, Peru. She grew up in Christian home and continues to live with her mother and younger brother. She is licensed in tourism having studied Marketing and Publicity. In 1998 she met and became friends with the Directors of WMF Peru who encouraged her to serve among the most vulnerable and at risk members of society. She believes that God gave her a prophetic and evangelistic calling to the church and to God's people to denounce and exhort them towards following Jesus' example towards the poor. She has participated in and worked with the Word Made Flesh Peru community for over 9 years, first as the Vice President of the board of "La Palabra Hecha Hombre" and director of the Job House, then as the Programs Director and most recently as the National Director.







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@palabrahechahombre

Suffering with Christ

By Annie Stewart, Volunteer, WMF Oregon



WHERE AM I? WHAT AM I DOING? IS THIS REAL

LIFE? We passed karaoke bars and massage parlors, and we knew exactly what happened behind those doors. We passed a house that my professor said was a brothel. We walked down these streets, and saw American tourists smiling and laughing. My group talked about going to a roti stand, relishing in the delicious Burmese dessert. This particular night, however, I had no appetite. I felt sick to my stomach and I was having trouble catching my breath. Here we were, walking through the red-light district in Chiang Mai, Thailand in spring 2013, as part of a study abroad trip. We were studying issues of exclusion and exploitation in the greater Mekong sub-region. We paid particular attention to the ways in which young women have been and are sexually exploited in and around northern Thailand, as well as look at grave injustices that are taking place in Burma (formerly Myanmar).

Later in the semester, I had an internship at the Burmese Migrant Center, which is an educational center for the children of Burmese migrant workers. Due to the oppressive military regime that had taken control of their homeland, these children were not able to attend school anymore and, therefore, could be several years behind. This center aimed to prepare them for Thai school. One of the most poignant experiences I had did not come from assisting the teachers in classroom activities or in learning Burmese phrases and teaching English ones. What elicited weeping — and frankly wailing — was watching these children at nap time. I held my fingers to the window, tears streaming down my face, considering the life they had been born into. What will their parents teach them about their homeland? All they

have known in their young lives is war and violence. They have lost friends and family members because of the violence. What will happen to these children, I thought. Will they be okay? I wanted to hold them all in my arms and never let go.

It was there, walking down the streets of the red-light district in Chiang Mai, and in the eyes of precious

Burmese children, where I began to understand that when I enter into the suffering of the world, I am entering into the suffering of God. It was there through the young women standing in front of karaoke bars that I saw Jesus. It was in the eyes of smiling, dancing Burmese children that I saw Jesus. I celebrate oneness with Jesus, the humble suffering servant, by being present in the suffering of my neighbors. I weep, I wail, I scream, I hold hands, I listen, I allow my heart to break in ways I never thought a heart possibly could. Jesus had never felt so real to me as He did in those precious moments in Thailand. I was given the opportunity to bear witness to the suffering of my neighbors, and in doing so, I began to understand, perhaps for the first time in my life, what it really means to be a Christ follower.

What does it mean to take suffering into our souls, and even celebrate it? What does it mean to take all the suffering, the pain, the joy, the mourning and simultaneous rejoicing of the neighbors and friends we walk alongside? There were times when it felt as if the pain of this world (or as I was learning, the pain and suffering of the greater Mekong subregion) was too much. "I can't do this. My heart can't take this. It's too much, "I cried out to God. And then I felt God speak softly and gently to me, "My yoke is easy and my burden is light".

Henri Nouwen describes this exact concept beautifully in The Road to Peace:

"When we come to know the interconnectedness between the world's pain and God's pain, everything becomes radically

different. Then we see that in and through Jesus Christ God has lifted up all human burdens into his own interiority and made them the way to recognize his immense love. Jesus says, 'My yoke is easy and my burden is light,' but Jesus' burden is the burden of all humankind. When we are invited to carry this burden of Jesus, we are invited to carry the burden of the world. The great mystery is that this very

burden is a light burden since it is the burden that makes known to us the unlimited love of God. The immense human suffering we hear about from all directions can only call us to a deeply human response if we are willing to see in the brokenness of our fellow human beings the brokenness of God, because God's brokenness does not repulse. It attracts by revealing the loving face of the One who came to carry our burdens and set us free. Seeing the agony of the people becomes the way of coming to know the love of God, a love that reconciles, heals and unites."

It is my heartfelt prayer that we will not try to escape suffering because of the pain it brings. My prayer is that we will choose to enter into it as a way to become unified with Christ. As the Apostle Paul wrote, "We always carry in our bodies the death of Jesus so that the life of Jesus may also be revealed in our bodies." May we enter into the suffering of our world, fully cognizant of the fact that at the very same time, we enter into the joy that is found in being present with someone else in their reality. And in the process, our friends and neighbors who have experienced more pain and trauma than we can ever know, enable us to come face to face with Jesus. This Jesus is found on the streets of a brothel, is found among our refugee and undocumented friends, is found in the children whose parents lives were taken from them, and is found in the woman who saw a way to keep choosing life again and again, even in the face of sexual violence. Jesus is in the eyes and feet and hands of our friends in the margins. It is through them that I have experienced the Jesus who has suffered for us.

CONNECT WITH ANNIE:

eas5@pdx.edu

ABOUT ANNIE

Annie has been involved with Word Made Flesh for several years and has visited a few of our communities across the world. She lives in Newberg, Oregon where she volunteers her time to help our Field Director with community activities.





Lifestyle Celebrations

WORD MADE FLESH IS UNITED IN AN INTENTIONAL SPIRITUALITY THAT IS EXPRESSED THROUGH NINE CORE VALUES.

INTIMACY We celebrate intimacy with Jesus to be our highest calling and our created purpose.	Psalm 27 Jeremiah 22:16 Mark 12:29-31	John 15:1-17 John 17:20-26 Ephesians 3:14-21	The Way of the Heart, Henri Nouwen, Spacious Intimacy: Making Room for God, Dr. Christine Pohl, Intimacy and Fear, Sam Wells
OBEDIENCE We celebrate obedience as our loving response to the grace of Jesus.	Psalm 119 John 15:9-17 1 Corinthians 13:1-13 2 Corinthians 9:12-15	Galatians 5:13-26 1 John 5:1-5 2 John 4-6	A Voice Beyond Our Own, Walter Brueggemann, Holy Rebellion: Discovering the Lost Art of Trust and Obedience, Ashley Barker
HUMILITY We celebrate humility before God and humanity.	Psalm 113 Proverbs 3:34 Proverbs 11:2 Proverbs 15:33 Isaiah 66:1-2 Matthew 18:1-5	Matthew 18:1-5 Luke 18:9-14 Ephesians 4:1-6 Philippians 2:1-11 1 Peter 5:1-6 James 4:10	Chapter 1: Humility. Simple Spirituality: Learning to See God in a Broken World, Christopher L. Heuertz
COMMUNITY We celebrate community as a means for discipleship and service.	John 17:20-26 Acts 2:41-47 Romans 12:3-8 1 Corinthians 12	2 Corinthians 5:11-21 Ephesians 2:14-18 Ephesians 4:1-6 1 John 3:16-18	Chapter 2: Community. Simple Spirituality: Learning to See God in a Broker World, Christopher L. Heuertz, Community and Growth, Jean Vanier, Lif Together, Dietrich Bonhoeffer, Created for Community, Dr. Samuel Kamaleson, God Communities Among the Poor: History Informs the Future, Viv Grigg, Community: A Place for Healing and Growth for All, Jean Vanie
SERVICE We celebrate service as an expression of our fellowship.	Matthew 20:20-28 Matthew 25:31-46 Mark 10:43-45 Luke 4:14-21	Luke 16:13 John 13:1-17 James 1:27	When Hungers Clash, Miroslav Volf, The Service of Agape Love, C. René Padilla
SIMPLICITY We celebrate simplicity as a privilege in identification with Jesus and the poor.	Matthew 6:24-34 Matthew 8:18-20 Luke 12:13-21	Luke 21:1-4 2 Corinthians 8:1-15 2 Corinthians 9:6-15	Chapter 3: Simplicity. Simple Spirituality: Learning to See God in a Broken World, Christopher L. Heuertz, Freedom of Simplicity, Richard J. Foster, Simply That Others May Live, Dewi Hughes

SUBMISSION

We celebrate submission to Jesus, each other and the poor.

Matthew 16:21-28, Luke 22:39-44 Romans 12:10

Ephesians 5:21

Philippians 2:1-11 James 4:7

Chapter 4: Submission. Simple Spirituality: Learning to See God in a Broken World, Christopher L. Heuertz, Submission, Subversion and Social Transformation, Jayakumar Christian, Submission: The Way to Genuine Freedom and Authority, Dănuț Mănăstireanu

BROKENNESS

We celebrate brokenness as our responsibility in ministry among the broken.

Psalm 51 Matthew 10:38-39 Luke 7:36-50

Luke 15:11-32 2 Corinthians 12:9-10

Chapter 5: Brokenness. Simple Spirituality: Learning to See God in a Broken World, Christopher L. Heuertz, The Ragamuffin Gospel, Brennan Manning, Life of the Beloved, Henri Nouwen, The Wounded Healer, Henri Nouwen, The Broken Body, Jean Vanier, From Brokenness to Community, Jean Vanier, Prophetic Brokenness, Pastor Ray Mayhew

SUFFERING

We celebrate suffering as a willing sacrifice in serving Jesus.

Psalm 39 Mark 14:22-24 Romans 8:17 2 Corinthians 1:5-7 2 Corinthians 5:14-15 1 Peter 2:21 1 Peter 4:12-13

Can You Drink This Cup?, Henri Nouwen, Only the Suffering God Can Help, Dr. Jürgen Moltmann

ON SUFFERING

As we reflect on this lifestyle celebration, we invite you to explore some of our staff top picks from media and resources that deal with suffering, and utlimately, lead us to hope in the midst of it.

Read

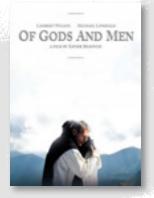
JÜRGEN MOLTMANN is one of the most influential and widely-read theologians of the twentieth century. In "Theology of Hope" (1965), Moltmann broke

with the coventions

of a doom-and-gloom eschatological future, but instead proposed that the future is one of hope -- albeit a hope seen through the lense of a cross-carrying life -- and that hopeful knowledge of the future should ignite righteousness and freedom in the Church. In "The Crucified God" (1973), suffering is not a problem to be solved but is instead an aspect of God's being. Moltmann paints the picture of a loving God who suffered with His crucifed Son and thus suffers with humanity.

CHECK IT OUT! Moltmann wrote for WMF in 2009. See his article here.



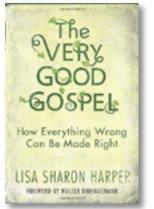


OF GODS AND MEN is a 2010 French film directed by Xavier Beauvois centered on the lives of nine Trappist monks who lived mostly in harmony with a Muslim community in Algeria. But as civil war brews, it becomes clear that it is dangerous for the monks to stay. Still, they conclude their moral commitment and ministry to the local Muslim population is more important than their lives, a decision which leads the monks to confront the corrupt authorities and powerful terrorists who are persecuting them. Rent it here.



JÜRGEN

MOLTMANN





LISA SHARON HARPER is world-renowned author and advocate against poverty, violence and racial injustice.

In "The Very Good Gospel,"

Harper reminds us that God once called creation and everything in it "very good," governed by His shalom. She outlines the possibilities of a world so affected by the Gospel that shalom once again becomes the standard and God's original intent of "very good" becomes a reality.



THIS IS THE FIRST ISSUE of The Cry since the death of Leonard Cohen, a Canadian-born artist,

poet, singer and songwriter. His song "Hallelujah" has been covered by over 300 artists, and as we reflect on suffering, we invite you to meditate on the lyrics, especially the last stanza:

I did my best, it wasn't much I couldn't feel, so I tried to touch I've told the truth, I didn't come to fool you And even though it all went wrong I'll stand before the lord of song With nothing on my tongue but hallelujah

> Hallelujah, Hallelujah Hallelujah, Hallelujah Hallelujah, Hallelujah Hallelujah, Hallelujah Hallelujah, Hallelujah Hallelujah, Hallelujah Hallelujah, Hallelujah

> > smile

14

Contemplate MAREN TELSEY, Director of Community Care

It wasn't more than a moment after sinking into the chair in my mentor's office that I began weeping, the type of weeping where one can hardly breathe. Life had caught up with me. I was filled with grief and fear as the weight of a looming move overseas grew heavier. Consistent with her presence, my mentor sat quietly with me, extending a box of tissues. When my tears subsided, she gently reminded me that Jesus, too, wept. My emotions were not unfamiliar to Christ, but as a man of flesh and blood he knew sorrow. Those words were healing balm to me in that moment. The simple truth that the one who wipes away our tears has shed his own has given me permission to shed more tears, knowing my suffering is never done in isolation.

Buying something on Amazon? Use WMF's Amazon Smile! A fraction of your purchase amazon will go toward our ongoing

work.







Jesus is There

By Annie Jones Field Staff, WMF Rwanda

SOMETIMES THE SUFFERING OF THIS WORLD IS OVERWHELMING AND I DON'T KNOW WHAT TO DO.

We walk into our friends's homes here in Kigali, Rwanda and the same story comes from the mouth of so many of the women. They tell us how they are unable to support their families and how they can't afford student fees or even enough food to feed their families. And how, because of this, their husbands have left them to find new wives, but they will be back when that new wife can't support them either. Our friends think that this is as good as it will get for them because that's what society has led them to believe. I feel so helpless and want to cry and scream out for them for the suffering they endure. I want to ask God why. Why must they suffer so much? Then I read words like these from Jean Vanier from his book, The Broken Body:

"So, do not shrink from suffering, but enter into it and discover there the mystery of the presence of the risen Jesus. He is hidden there, in the sacrament of the poor. And do not turn aside from your own

your anguish and brokenness, your loneliness and emptiness, by pretending you are strong."

Jesus is there in our suffering. Jesus is there in the slum. Jesus is there where all hope seems lost, where if feels like this suffering will never end. Jesus is there, just like he's always been, always dwelling with us through it all. We don't have to pretend to be strong, we don't have to be the ones to shoulder the burden of suffering; Jesus is there to do that for us.

"Go down the ladder of your own being until you discover like a seed buried in the broken ploughed earth of your own vulnerability the presence of Jesus, the light shining in the darkness."

Vulnerability is vital in community. Vulnerability with those who are suffering allows us to feel their suffering, not perfectly, but a little better. I personally process things by crying, and crying with those who are suffering helps connect me with the one who is suffering. My tears

are saying "I don't have answers, but I care about you and I'm here for you. We will enter this suffering together, you're not alone, and the one who can pierce through the darkness and overcome the pain is walking with us. He hasn't abandoned us. He hasn't abandoned our friends in the slums of Kigali. He hasn't turned away from our suffering, he has entered into it with us."

"The road is not always an easy road to

There will be times of discouragement and anger;

there will be many setbacks, times of ups and downs, times of doubt.

But little by little

if you are well accompanied on this

you will begin to see the light in the

you will drink the water which springs from arid land."

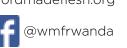
(Jean Vanier, The Broken Body)

Instead of looking at suffering as an invitation to pain we can look at it as an invitation to come home. To return to the one who will extend his hand into our suffering and bring hope to us once again.

(Facing) The women and children in our Rwanda community celebrating and dancing

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What I Learned About Abuse

By Michelle Clark, Programs Coordinator, WMF Bolivia

Last fall, a sparrow fell-flew down my chimney shoot. She perched on the unlit grill, behind the mesh screen, dirtying her little feet in grease and ash.

She turns her head to observe, serene.
I tiptoe to the window, and creak it open:
a breeze enters, and the street sounds amplify.
There is a narrow gap between the mesh screen, through which she can fly, but she is still.

I stretch out my hand to pull back the screen, to open her pathway.

And then: an explosion.

She reaches the ceiling, with all the unnaturalness of flutter without sky.

I can't spot her: did she do it? Did she go?

But no, she's by the foot of the sofa, her feet now tucked under her immaculate brown wings.

As if she can pass unseen in the long wooden panels of the floor.

I stare in bewilderment at this woefully temporary solution.

Do not adjust: if you stay here, you will die.

I ask a neighbor for guidance, and she joins me, standing and watching. If only we could scoop you up, take you outside and set you free.

But you don't trust us, and a bird is meant to fly its own way.

We flap a towel to awake her from her delusion of safety, and she flies up.

She does one lap around the room and then heads to the window;

the other window - the one we didn't open.

With a thud, she rebounds off the glass and is once again still, left for us to gather her body and carry her outside.

In our neighborhoods, workplaces, churches, there are women who find themselves unexpectedly trapped. They are isolated, disoriented, and often just try to blend into the floorboards. The way out of a domestic violence situation or prostitution may seem obvious to those who onlook, but it is our role to open every window that we can for those who suffer, so they may find freedom

ABOUT MICHELLE

Michelle Clark is a native Texan and upon graduating from Texas A&M, made Bolivia her home. In 2013, she joined the WMF community there, which facilitates abundant life for their friends affected by prostitution. Michelle shares her home with a Welsh missionary and enjoys dancing and writing.



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Meet Doris

Executive Director, WMF Bolivia



"I trust in God, I believe in God. I am his daughter. And he has so many incredible things for me. With all of my heart, with all of my passion, I want to serve God and be faithful to him."

Doris Monasterios is a powerful example of perseverance, strength, hard work and an unending faith in God. She has lived in El Alto, Bolivia for most of her life. Growing up, she experienced the cycle of violence that affects so many firsthand in this chilly, sprawling city. They were a family of 8, and money was often tight. Her family struggled after her father's death, through her brother's brain tumor and subsequent aftermath, and much more.

In 2003, her family began hosting WMF Servant Team members in their home and a friendship grew with the WMF Bolivia community. In 2009, Doris joined the WMFB administrative team. Her dedication and passion led her to transition to the role of Executive Director in 2015. "The past is still there, but God healed everything," she says. "This community has been my biggest support."

In addition to her rockstar leadership within the ministry, Doris is also wife to Daniel and mother to Adria.

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I see the vision of Word Made Flesh as a significant tool in the hands of God in reaching the unreached and in identifying with those in poverty. WMF certainly has lots of room for growth and improvement with potential of opening other communities around the world. My role as Associate Director of Operational Resources, among other things include the following:

- Ensure development efforts are formative in nature by marrying theological knowledge and convictions with efforts toward donor and staff relationships
- Thoughtfully consider the spiritual, mental/emotional, and physical needs of the donor and staff community
- Create and implement donor and staff care strategies and nitiatives
- Manage pertinent Donor (External) and Field (Internal) information and communications
- \bullet Support Community Care director with community spiritual development initiatives as needed

My life has never been fulfilled anywhere else apart from being in the vineyard. I have being engaged with para-church agencies since my middle school days. I chose to be an agent of God in the para-church agencies while actively engaging the local church. I have remained within this sphere of God's redemptive mission. In Word Made Flesh, I will seek to see the practicality of the Partnership between the local church and Para-church as a major focus in my life. In this season of my life, the challenges that I have to deal with are a bit different from what I have had to deal with in running a regional or national ministry. Now it is in different culture entirely. Though the operations of WMF in several communities around the world gives me a sense of the impact of what I will be doing at the international office. The experience at Word Made Flesh will go a long way to enrich my passion for the least and the lost.

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Our Vision

WORD MADE FLESH IS
CALLED AND COMMITTED
TO SERVE JESUS among the
most vulnerable of the world's
poor. This calling is realized as
a prophetic ministry for, and an
incarnational, holistic mission
among the poor. We focus our
energy to make Jesus known
among the poor while reconciling
the church with the poor.

Rachel Dyachenko, Community Care Facilitator in Chisinau, Moldova, with a few children who participate in our community center.

Lifestyle Celebrations

Intimacy We celebrate intimacy with Jesus to be our highest calling and our created purpose.

Obedience We celebrate obedience as our loving response to the grace of Jesus.

Humility We celebrate humility before God and humanity.

Community We celebrate community as a means for discipleship and service.

Service We celebrate service as an expression of our fellowship.

Simplicity We celebrate simplicity as a privilege in identification with Jesus and the poor.

Submission We celebrate submission to Jesus, each other and the poor.

Brokenness We celebrate brokenness as our responsibility in ministry among the broken.

Suffering We celebrate suffering as a willing sacrifice in serving Jesus.

Find Word Made Flesh







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