

THE CRY

for Obedience



INTERNATIONAL

An Advocacy Journal
WINTER 2019-20 | VOL. 24 NO. 4



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

Every issue of *The Cry* explores one of our **Lifestyle Celebrations**, a set of core values that inform and help guide our work and faith-walks around the world. For the full list of these Lifestyle Celebrations, see the back cover.

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

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From the Editor

“...who emptied himself, by taking the form of a servant, being born in the likeness of men. **And being found in human form**, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father.”

Philippians 2:8-11 (ESV)

The Apostle Paul’s resounding proclamation of the exaltation of Jesus gives us a powerful snapshot of Jesus’ life as an obedient Son.

I’ve written about this Scripture before, but as we approach the Advent season, I couldn’t shake those 6 words —

“And being found in human form.”

God’s response to finding Himself with the body of a human — humble, meek, lowly, beginning His human life surrounded by stable animals — is to become obedient to Himself. God (Jesus) is obedient to God. This is profound for us, a mystery and a miracle, to see a Sovereign God so committed to love and fellowship that He will even submit in obedience to His own authority.

It was around 33 years after His arrival on the manger that the journey of obedience would lead our Savior to His death, and thus we see that, in Eugene Paterson’s words, Jesus’ obedience was a long one, always in the same direction. From even before the manger, Jesus’ path of Love, Hope, and Redemption were established — but it was up to Him to obey it.

Obedience, the surrender of one’s own will, was Christ’s loving response to the Father (and God’s loving response to Himself), and so, Christ overcame death and made a way for us back

to the Father. He is exalted and Lord, to the glory of God the Father, and obedience would lead Him there all the way from the stable in Bethlehem.

The miracle of obedience — the Word saying “yes” to becoming flesh and “yes” to death on the cross — leads us all toward our own mangers and crosses, and I am hopeful for the outcome. I am hopeful when, in the following pages, I read of Word Made Flesh folks who are living in obedience and following Jesus into humble places and dark surroundings, helping to change lives in the process.

Word Made Flesh staff and volunteers all over the world advocate for those in need that they too could gain from the rewards of Jesus’ obedience. May you be encouraged by their words and stories in your own long walk in the direction of Jesus.

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Editor, *The Cry*



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(Left) Children raising their hands in worship at WMF Sierra Leone's Good News Club
(Right) The "Star-Led Wizards" by J. Portaels.



characters from off the proverbial beaten path catapulted to center stage in the blink of an eye – or in this case, the turn of a page.

This issue of *The Cry* takes as its theme Word Made Flesh's Lifestyle Celebration of *Obedience* and I want to focus on this aspect in relation to the Magi (and by connection, to all the previous characters noted above).

In the narrative surrounding Christ's birth, unlike the ruler Herod who tries to control everyone via external motivation (pressure of standing armies, threat of imprisonment, killings, etc.) the Magi are portrayed as being internally motivated. They listen to their hearts. They risk following their best inclinations into the great unknown because of an internal sense of import that they felt they must personally choose to follow in spite of external difficulties. A star does play an external role, but even still it is internal symbolic understanding which motivates.

Because of honest, humble obedience to the internal compass that we all have inside of us – our conscience, God the Holy Spirit's guidance – three pagan priests are given the privilege of being among the first to bear witness to and celebrate the birth of God into the world. Once again, God showcases that all are welcome; God shows that none are beyond redemptive Grace if they, like the Israelites, only so choose to "humble themselves and pray and seek [God's] face and turn from their wicked ways..." (see 2 Ch. 7).

All bear possibility of being grafted to the vine; all are welcome as long as they continue to choose to participate in God's kindness (Ro. 11). All by grace...yes and amen! Yet still we have to grapple with: James' faith without works is dead; Christ's "forgive us our trespasses as we forgive those who trespass against us," Matthew's "whatever you did for one of the least of these brothers and sisters of mine, you did for me" and correspondingly, when not so done, God notes that God is neglected.

Like the Magi (all foreigners...ritually unclean from beyond the margins), may we seek to be obedient to our internal inclinations that we sense are leading us to God. May we do the good that we know to do. May we seek to be like Christ, obedient even to death on a cross so that we too might encounter our own "therefore" that follows from such compassionate choice – the gift of eternal presence with God. (Philippians 2)

There remains as always, "God's kindness to you, provided you continue in his kindness..." (Ro. 11:22)
"Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling [or, "in awe and wonder"]" (Philippians 2:12)

It is not normed, expected, often burdensome, and externally motivated obedience that, at deepest, Scripture extols to us. Rather, it is primarily un-normed, internally motivated obedience that arrives unexpectedly from the margins like a breath of fresh air, like a drink of water in a dry and thirsty land to which Scripture guides us.

I pray that this issue of *The Cry* focusing on WMF's Lifestyle Celebration of *Obedience* encourages you to further notice people like Christ did. I hope that it will encourage you to look for

wisdom in places that Christ looked. Learn from those typically considered to be on the margins. Consider things that are often thought foolish and or weak. Let little children lead you. Recognize once again that it was a child born in a manger that has changed and still is changing everything. **Find your freedom in obedience to the One who offers Freedom for all.**

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From the Executive Director

Have you noticed? Scripture is replete with positive examples of characters from outside normed paths and accepted methods who arrive on the scene and bring refreshing insights and new freedoms. These characters help us increase in wisdom. These inbreakings into our routines aid us in becoming better people if we hearken to them and follow their examples.

The prophets are classic examples of the above. The prophets were consistently seen as oddities of God; often respected oddities, but oddities nonetheless. People lived in awe of them, were irritated by them, allowed themselves to be led by them, but certainly did not plan to live like them or follow their paths.

Melchizedek is another example. He is a priest of unknown lineage. Yet, Abraham honors him as his greater. Jethro is a priest of Midian that worshipped different gods until he later acknowledged the supremacy of Yahweh. Jethro becomes Moses' father-in-law, teaches Moses many new ways, is deeply respected by Moses, and is rabbinically accorded the title of being a Gentile prophet. Ruth the Moabite (that is, not an Israelite) has a book of Scripture named after her and is listed in the genealogy of Jesus.

Rahab, non-Jewish and in prostitution, fosters the saving of herself and her family through aiding the Hebrews and is further honored by becoming part of the named lineage of Jesus. Zaccheus the tax collector is lauded for his humble change of heart resulting in new justice-oriented actions. The list of unanticipated and unexpectedly honored characters continues: the woman with an issue of blood; the one healed of leprosy who returned; the woman who begged for crumbs from Jesus' table; the woman at the well who becomes an evangelist telling of Jesus; the women at the tomb who become the first evangelists telling of Jesus' resurrection; David the shepherd who became king; Saul the Murderer who becomes Paul the Apostle; the widow of Zarephath; the Good Samaritan; Mary, mother of God; and so many more.

Jesus Himself is an example of this phenomenon of Scripture that turns conventional wisdom on its head...born as a frail baby (rather than other more preferred, august possibilities) in a backwater country, as part of a backwater region called Galilee, and part of a backwater town called Nazareth.

Considering the season of the birth of Jesus into which we are moving there is a set of characters yet to be mentioned that I would like to highlight.

John Milton, in his poem *Hymn on the Nativity*, writes, "see how from far upon the eastern road, the star led wizards haste with odours sweet." Milton is here referring to the Magi, to the Wise Men. General scholarship has concluded that the Magi were likely Zoroastrian priests from Persia. So, here again are

Trust in the Slow Work of God

By Shelbye Renfro

Field Director, WMF Rwanda

I have so many memories from those first years in Rwanda of sitting on broken chairs in dimly lit, two-room houses and listening as woman after woman poured out her heart. Immaculee and I listened as they expressed their concerns for their families, their health, their loneliness, their struggle to find hope. We offered prayer and encouragement—small, intangible, seemingly useless offerings in response to their poverty.

In that season we were committed to simply being—to being present and open and searching as we got to know the neighborhood and carefully discerned God's direction for us. Sitting with others in their brokenness and vulnerability reminded me of my own brokenness, my own weakness. I wanted God to give us something to *do*. But through Scripture and books and wise council, God kept telling us to wait and be faithful. Early on I came across this *Prayer of Patient Trust* that I returned to regularly just to feel comforted that in the midst of what felt like a lot of nothing, God was working slowly and intentionally.

*Above all, trust in the slow work of God.
We are quite naturally impatient in everything
to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way to something
unknown, something new.
And yet it is the law of all progress
that it is made by passing through
some stages of instability—
and that may take a very long time.
And so I think it is with you;
your ideas mature gradually--let them grow,
let them shape themselves, without undue haste.
Don't try to force them on,
as though you could be today what time
(that is to say, grace and circumstances
acting on your own good will)
will make of you tomorrow.*

*Only God could say what this new spirit
gradually forming within you will be.
Give Our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete.*

Reading this prayer again now feels so prophetic. I was so impatient for the new things God was leading us to, but was wholly unaware of how unprepared I was. All that time, God was preparing us to be the people we needed to be in this new season where we are in ministry with more women and running a small but growing jewelry and crafts business. It's all more than I had dreamed for our little community, and at the same time exactly where I hoped God would eventually lead us.

I also recognize the goodness that has come from our obedient patience. In *Walking With the Poor*, Bryant Myers reminds us, “By listening to the stories of the poor, our new neighbors, and

by sharing our stories with them, we become neighbors to each other. To have community we must have good neighboring. This takes time. Loving neighbors is not something that can be rushed. Something gets lost when we hurry.”¹ By being present and taking the time to be good neighbors, we set a foundation for who we are at our core. We created a space where women can come and be themselves, and feel supported and loved by community.

I am still learning to listen and be obedient—both to God's call to stillness and God's call to action. I am constantly yearning for the next thing, and struggle to be patient or to accept this feeling of being “in suspense and incomplete.” But this prayer slows me down and centers me. It reminds me that I don't need to blaze my own trail forward, but that I can let the gentle flow of God carry me along.

¹Bryan Myers. *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis, 2011), 218.



Women of WMF Rwanda make jewelry together as part of our Women's Economic Empowerment program.



ABOUT SHELBYE

Shelbye is the founder and field director for Word Made Flesh Rwanda, and has been serving in Rwanda since 2015. Shelbye recently graduated from Multnomah University's Masters of Arts in Global Development and Justice program, which she completed while living and working in Rwanda. She is thankful to live in a country with some of the best coffee in the world and the most stunning views.

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When All is Not Well

By Benjamin Grimm, *Field Director, WMF Papua New Guinea*

“...[Our God] is able
to deliver us...he
will deliver us...But
if not...we will not
serve your gods...”

Daniel 3:17-18 (ESV)

Recently, I watched in horror as my daughter Adira hovered over the brink of death. She had contracted malaria and an internal infection called sepsis, which raised her fever to lethal levels.

All my training, all my mental preparation and spiritual rehearsal felt like they amounted to nothing. I could not care for my patient and could not deliver my daughter from her sickness. The powerlessness I felt caused the fear of failing my wife and children to bubble up and take over. I lived three unbearable days that climaxed with Adira lapsing into respiratory distress (placing her a few minutes from death) at the midway point of our journey to get help.

I held my daughter in my arms and looked into her vacant eyes as a part of me crumbled. I fought for her, I held it together and got help. I was able to revive her and stabilize her condition and I put on a strong face, setting aside my emotions to get the job done.

All was not well.

I thanked God for giving her back to me when in reality she should have died while we were traveling on the river under the tropical sun for seven hours with no shade.

All was still not well.

We got ourselves moving into normal rhythms, got a checkup for Adira and some good food.

And all was not well.

My personal struggle to reconcile my feelings — the powerlessness and intense fear — with my faith did not change the inherent nature of God’s love for me, my wife, or my children. This is the heart of obedience: to have surpassing confidence in the truth of your orders. To obey is to release

absolute faith in your feelings and circumstance and place absolute faith in Him.

God is inviting you to fall into His arms. He never fails. Not ever. Jesus said: “Look, I am with you always, even to the end of the age.” You don’t have to feel His presence to trust He is there with you. You can remember He is crying with you, grieving with you, standing guard over you with a ready sword. He has assigned angels to encamp around you, He has watched over you, protected you, and stepped into your reality to save you. God has not left us for a moment. Not for a moment.

I can only convey that when all was not well, my question was, and continues to be: “What do I do now, Lord?” Those we live among here in Papua New Guinea are familiar with such a cry for help. In the face of utter loss, fear, marginalization, conflict, and hunger, it’s not a calm, measured tone you might use for the workplace. *What do I do now?* is a panicked, desperate, and helpless question of someone at the end of the rope and about to fall.

But I’m learning that obedience is by faith, not by sight.

Still, I ask in solidarity and with a heavy heart, broken with grief. Even during four days and sleepless nights, with sick children, sick wife, and sick me. Even when I have no more skills, strength, or understanding to bring to the fight. Especially then. Especially when all you have left is a child’s plea to say: “Please God, please help me!”

There is no greater love than His, and we obey and keep going because we know in His faithfulness He will respond. I repeat the prophet’s prayer in my own words: “He can save me, and He will save me, but even if He doesn’t, He is still God Almighty.”

We were never meant to be enough, in and of ourselves. We’re limited without Him. We obey Him because it is enough and makes us enough. We obey Him because He is hope in times and places of great uncertainty and vulnerability. We obey because He is rest and peace and healing when all is not well. We obey because He loves.

THIS IS THE
HEART OF
OBEDIENCE:
TO HAVE
SURPASSING
CONFIDENCE IN
THE TRUTH OF
YOUR *ORDERS.*



ABOUT BENJAMIN

Benjamin Grimm is working alongside the Yamano people of Papua New Guinea. He focuses on addressing the medical and economic needs of their community while his wife, Mary, creates adult literacy programs and is completing a translation of the Bible in Yamano. They live with their daughters, Joya and Adira, in a remote village in the East Sepik Region.

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Benjamin and Mary's daughter, Joya (left), with a family friend.



THE WORD
BECAME *FLESH...*
AND MOVED
INTO THE
NEIGHBORHOOD.

JOHN 1:14 (MSG)

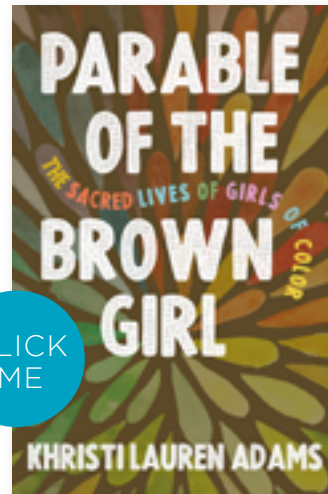
“Khadijah and Umai” — Watercolor portrait of a mother and son who are refugees from Myanmar now living in the Pacific Northwest. Painted by **WMF Artist Ambassador** Karisa Keasey, this piece is part of a collection of paintings and taken from Karisa’s new book, *“When You Can’t Go Home.”*
Learn more on pg. 11



LEARN MORE

On Obedience

As we reflect on this lifestyle celebration and celebrate Advent, we invite you to explore some of our top picks from media and resources that deal with the topic of obedience.



Read



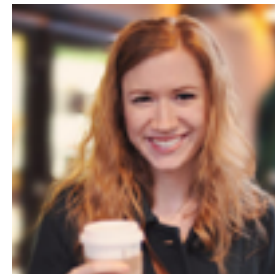
CLICK ME

KHRISTI LAUREN ADAMS introduces readers to the resilience, struggle, and hope found within the often overlooked and ignored stories of girls of color. In *Parable*

of the *Brown Girl*, Adams reveals profound cultural and theological truths as she magnifies the struggles, dreams, wisdom, and dignity of these voices. Adams' reminds us that Jesus obeyed His call to serve those who are oppressed, neglected, and marginalized, and she inspires us to respond in obedience with advocacy for those around us who find themselves in need and without a voice. Adams is a friend of Word Made Flesh and serves on our Advisory Council. Her book will be released February 2020 and can be pre-ordered on Amazon.



Read



KARISA KEASEY tells the story of 10 refugees and their families alongside 30 breath-taking portraits.

Moved by the plight of thousands of people who have been displaced by war and settled in the Pacific Northwest, Keasey believes that "it is not enough to be broken by the things we see, we must aspire to change and be a part of the solution." In *When You Can't Go Home*, Keasey raises awareness and compassion by highlighting the people and stories of the refugee crisis. Additionally, 50% of every purchase will be donated toward helping refugee families in need (via partnership with World Relief). Visit karisakeasey.com for more details and to order.

Observe

Adoration of the Magi is the earliest known depiction of the three wise men bringing gifts to the God-child. Three shadowy figures approach the Virgin and child, seated at the right. Dating to the mid-third century C.E., this fresco appears above an arch in the Catacomb of Priscilla, in Rome. Matthew's account tells us that wise men from the East came to Jerusalem looking for Christ, having "observed his star at its rising...On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts..." (Matt. 2:2,11).

Obedience is on display as the wise men, prompted by the Spirit, follow the nativity star from afar; and having found Jesus with his mother, they were obedient to the God-inspired motivation to worship and give gifts. Christ calls us to lay down our lives in worship and follow Him, and the story of the Magi reminds us that the humble and loving Presence of the Savior inspires genuine obedience and surrender on the part of those who encounter it.

Contemplate

"God Is in the Manger: Reflections on Advent and Christmas"
Dietrich Bonhoeffer (1906-1945)

"...And then, just when everything is bearing down on us to such an extent that we can scarcely withstand it, the Christmas message comes to tell us that all our ideas are wrong, and that what we take to be evil and dark is really good and light because it comes from God. Our eyes are at fault, that is all. God is in the manger, wealth in poverty, light in darkness, succor in abandonment. No evil can befall us; whatever men may do to us, they cannot but serve the God who is secretly revealed as love and rules the world and our lives."

Ways to Give this Season

END OF YEAR Gifts

Thank you so much for your love of Word Made Flesh. Your support sustains our work. Please help us end the year well and begin the next year strong.

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A WMF DECAL, AND A WMF MUG*

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The Freedom of Obedience

By Kristen Leichty
Director of Community Care, International Office

“But be very careful to keep the commandment and the law that Moses the servant of the Lord gave you: to love the Lord your God, to walk in obedience to him, to keep his commands, to hold fast to him and to serve him with all your heart and with all your soul.”

Joshua 22:5 (ESV)

Dancing and fellowship after a women's Bible study in WMF Rwanda.



I have something to confess. Obedience is a hard word for me. The word conjures up feelings of being controlled; of dutifully doing something that I don't want to do. To me it can imply sacrifice and giving up my own wants and desires for the sake of something or someone else. It can feel limiting. There is something deep within me that has a hard time embracing obedience. Because when I embrace obedience and allow myself to submit, it means that I might not get what I want. That I might have to give up control.

But I've learned that there is so much freedom in obedience. When I give up my will and my need to control (my need for others to be obedient to me), it allows for space. It allows me to unclench my fists and hold them out for what I might receive. It allows me to dream and wonder how I can serve God, rather than be weighed down and enslaved to laws and commandments.

God's laws and commandments are created for our flourishing and an abundant life. They aren't meant to be punitive.

These days, much of my time is spent around college students who are in the throes of decision-making: what major to declare, what do during summer break, or what job to take or where to move after graduation. Inevitably, there will be a point where the options become apparent and they say that they want to follow God and be obedient to where God is leading them in the next season, but they don't always know what that is. And I can relate — too often we can get caught up on wanting to obey yet having fears about what it will look like or where it will lead us.

Children enjoying an outing to a playground near WMF Romania.



“God, I will follow you, just tell me where to go!” or, in some cases, “God, make this happen!”

So, as well, too often I need to remind myself that obedience can mean freedom. It gives me freedom so that when faced with multiple good choices, I don't have to be paralyzed in thinking that one will lead to an abundant life and one will lead to destruction and the lonely wilderness. They might be both incredible, missional opportunities where God is uniquely at work. This means, I can spend my time assessing if my skill set can be better used here, or there. It asks me to look at the bigger picture of things. It asks me what I can receive and give, rather than demand. And yes, there can be sacrifice. But as I am obedient (loving God and doing

my best to keep God's commandments), I can be confident that the sacrifice is worth it and I will continue to walk into a good and abundant life.

Obedience is a spiritual practice that helps me to experience the Divine more fully and God's abundance more exquisitely in my life. It helps to soothe my enneagram 9 self to be able to remind myself that decision making doesn't have to be paralyzing or challenging; it can be joyful and exciting!



ABOUT KRISTEN

Kristen currently serves as the Director of Community Care. In this role, she walks alongside people experiencing transition and disruption and considers it a joy to be invited into these beautiful sacred spaces in people's lives.

Additionally, Kristen works with college students in an experiential learning program in San Francisco as they learn to integrate vocation, calling, faith and self.

Kristen lives in San Francisco and can be found either hiking in the mountains, exploring the diverse neighborhoods of the City by the Bay, or searching for the perfect lavender latte with friends.

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Time on the trampoline during a WMF Romania children's camp.



Spiritual formation exercises lead to the use of creativity for a group of women at our WMF Bolivia community center.

BOLIVIA



A mother and child during a visit to their home (WMF Bolivia).

Choosing Radical Hope as Obedience

By Ariel Arnsdorff
Formation & Volunteer Coordinator,
WMF Bolivia

I have recently rejoined our Word Made Flesh community in El Alto, Bolivia after a time of maternity leave and sabbatical. Sabbatical is intended to be a time of stepping back from the daily grind and automatic racing from one task to another in order to reflect, to be calm, to remove oneself and one's pride from the hustle and bustle of work, and, in so doing, to realize that life does indeed go on without you. It is humbling and liberating

all at once as we receive the time to cradle ourselves, our bodies, our dreams. It is a time that creates space for healing and reflection. The quiet space, when all the busyness is removed, also allows for us to come face to face with our fears, with our own pain as we take time from focusing on the needs of others.

Like many before me, my time of sabbatical opened up time to reflect on recent painful events in my family. This reflection elicited a questioning of where I was personally, with the ministry and in life, in light of these events. My brother disappeared, choosing to leave my parents' home without saying anything to anyone and leaving everything behind. I have never wanted to be with my parents, in Texas, close to my family, as badly as I did this last year. And I didn't have ministry work to distract me from the pain and longing in my heart. I had to confront, come face to face, with my deepest, darkest fears of losing those I love the most and of being a continent removed in the aftermath.

There is no easy answer, or immediate revelation that illuminated this time of longing and sadness. But slowly, I began to notice again the ways in which God was working

around me. I began to hear again the promise that all would be made right and new. Maybe not in the immediate future, or in every area I hope for, but eventually the Restorer will have the last word. And in the meantime, my place is still as part of a radical community that has answered the call to serve women and families affected by prostitution and trafficking.

So, for now, obedience looks like this: choosing hope everyday even in the face of oppressing darkness that sometimes seems to gain more ground than the tenuous light that I think I see some of the time. It is living with the ups and down of mourning and joy: as I rejoice in the arrival and this first year of life of my second son, while also crying at the drop of a hat when something reminds me of the brother who is lost. Obedience is choosing thanksgiving in the light of the good, good work that continues and has grown so much among women affected by trafficking and prostitution in El Alto, Bolivia. There is now a new floor to the ministry center which has allowed for the consolidation of intentional spaces for the children and women we receive, as well as for my coworkers, co-laborers in this kingdom promise that we see slowly, slowly bearing fruit through

the years. There isn't hope without the darkness, without the recognition of the chaos and hurt that exists right now. And it takes obedience to continue relying on that hope in the face of the strangling darkness and suffocating despair around us. Obedience is recognizing that I am still called to life here, a continued life of hope and service with and through the broken pieces of my heart and self. It is choosing to recognize more than ever the small, beautiful, kingdom moments when that hope breaks through and becomes fulfilled promises, making way for new ones that feed the hope of tomorrow.



ABOUT ARIEL

The daughter of missionaries, Ariel was born in Costa Rica, grew up in Argentina, went to Baylor University in Texas and studied International Relations. An internship took her to Bolivia, where she discovered a passion for human rights advocacy. She soon found her way to WMF Bolivia to thrive in community among the most vulnerable. She is married to Gerhard, and they have two beautiful boys, Matthias and Nicolas.



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Around the World



Patrick Freeman
*Tutoring Coordinator and
Choir & Theatrical Director*

WMF Sierra Leone Patrick was born into a beautiful military family in Sierra Leone. He surrendered his life to our Lord and Saviour Christ at his salad age during the Youth For Christ camp. In 2000, he was diagnosed of diabetes which medical doctors said was caused by the brutal civil war that he experienced in his hometown. Whiles lying in his sick bed he told God that if He healed him he would serve Him for the rest of his life. He has been so grateful to God Almighty for healing him miraculously.

Patrick was ordained in 2010 as a deacon. He was a missionary, choir director and worship leader in The Gambia for over seven years, heading a school.

He began his work with Word Made Flesh 2015. He teaches primary-aged children from Kroo Bay during the afternoon tutoring program. He has fast knowledge of phonics, and has been teaching reading skills through very fun songs. Currently, he works as the tutoring coordinator, and choir and theatrical director. He is also a member of the Advocacy team. He has profound passion to nurture the God-given gifts and talents of the kids and youths in our community. Patrick enjoys playing guitar, writing songs and plays, drinking lots of water and eating plenty fruits and vegetables.

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Vitalie Dyachenko
*Administrative Director and
Community Care Coordinator*

WMF Moldova Vitalie was born in Ukraine. He studied French and Romanian language and literature in Romania. Then he worked as a teacher in the village of his birth. He tried to find his place in the world of translators, but hasn't discovered it yet (still searching). He then switched to working in construction for a while.

In 2012 Vitalie moved to the capital of Moldova to work with WMF and discover God's plan for his life. There he remained. In 2013 he married Rachel Simons and in 2017 Grace Alexandra was born. The most precious discovery that he experiences is while watching his daughter grow and realizing that God also watches him with wonder as he grows.

In his free time Vitalie enjoys playing with his daughter, reading and rediscovering Russian literature. He likes to watch movies and also tries to stay abreast of current affairs in Ukraine, while praying for "a hope and future" for his country.

CONNECT WITH VITALIE:
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Support the Word Made Flesh
Sustainability Fund

Your gift to the Sustainability Fund will help to stabilize and provide opportunity for long-term growth for our fields around the world. These funds will impact both field staff and vulnerable people, and the overall work of our WMF communities.

Visit wordmadeflesh.org/sustainability





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.

“Whether in solitude or community, whether alone or with others, we are called to live obedient lives, that is, lives of unceasing prayer — ‘unceasing’ not because of the many prayers we say but because of our alertness to the unceasing prayer of God’s Spirit within and among us.”

—Henri Nouwen,
*The Spiritual Life:
Eight Essential Titles*



THE **CRY**

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