

THE CRY

for Simplicity



Word
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INTERNATIONAL

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We celebrate *Simplicity* as our privilege in identification with Jesus and the poor.

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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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From the Editor

Even as I undertake the complicated process of putting an issue of *The Cry* together, reflecting on this year and all its complexities, I am struck with my need to remember the simplicity of Christ and His peace.

A God-Man clothed in humility and authenticity, a carpenter, whose ministry juxtaposed that of the Pharisees. There was no high tower for Him to sit in on this earth, but He instead spent his days walking the streets and healing the broken through muddy fingers. There was no earthly seat of power He was after, no grasping for things that would complicate His calling, but rather He rested in the power that comes simply from knowing His Father.

As we enter into the last season of 2020, a year that would hardly be described as a time of simplicity, I am remembering Jesus. The simple truths of His life, death, and resurrection have spoken the final word over every situation we face: *It is finished*.

Recently, at our online Bluegrass Gala, our friends the Grimms in WMF Papua New Guinea shared a resounding word: “Simplicity is not simple.” We are in Advent, and as I reflect I am moved by the complex — even harrowing — details of Christ’s birth. The pregnancy itself brought great scandal to His mother, and there were angels intervening in the lives and dreams of Joseph and Zechariah. Then there was the Roman census — a complex administrative matter which resulted in long travels for the holy family.

The family arrives and they’re denied room at the inn, and now the laboring mother and child are forced into a precarious situation. Tradition tells us that Christ then is born to His young mother in a stable filled with animals, laid in a feeding trough on a bed of hay. What a complicated thing to behold! How hard to understand! The King of Kings in such a lowly state. Indeed, “simplicity is not simple.”

And yet, it is so simple and quiet and peaceful, you just might miss it: God so loved the world, He gave us His Son. On that manger, Peace incarnate entered the world, and every hope was filled to overflowing as that life-changing Peace was gently placed in the simplest of places in the simplest of forms.

In His life, Jesus sought out the lowly, the broken, the downtrodden, the humble, and He turned His face and love towards them. Today, this peace incarnate still roams the earth, and still rests in the simplest of places. The Prince of Peace does not dwell in a shrine or a cathedral, there is no conjuring we must do, but He lives in us, fleeting flesh and blood. He is, in us, the Word made flesh. It’s almost too simple and it defies our sensibilities, but He would not have it any other way.

As 2020 comes to a close, may we lean into the complex simplicity of Jesus. May our posture be one that carries Christ and His Love in us everywhere we go. May we be encouraged by our WMF staff and friends who live this out, with their faithfulness to God, people and simplicity written down in the following pages and across 25 volumes of *The Cry* since 1994. May our response to this season on earth and to this issue of *The Cry* be to say “yes” to simplicity and to connect with Jesus there.

When the world around us seems to cave in, and the layers of complexity stack up, would we find refuge in the Gospel and its simple, quiet truths that bring us great peace.

JORGE CASTORENA
Editor, *The Cry*



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From the International Executive Director

Stanley Jones was a well-known 20th Century American missionary evangelist to India. In 1938, Time Magazine referred to Jones as “the world’s greatest Christian missionary.”¹ Among so many things that could be said, Jones befriended Gandhi, was nominated twice for the Nobel Peace Prize, was awarded India’s Gandhi Peace Prize, started the Christian Ashram Movement, and wrote a text on Gandhi that MLK Jr. noted influenced his methodology for the civil rights movement.

Jones’ writings and people directly influenced by Jones (such as the Rev. Dr. Samuel Kamaleson) bore significant inspiration for Word Made Flesh International as the organization began its work almost 30 years ago in 1991.

Jones still bears influence for WMF International and definitely for my own thinking and life.

A few years ago, my wife gifted me with a new edition of Jones’ 1961 devotional classic, *In Christ*. *In Christ* is a study of the 172 times that the phrase or concept of “in Christ” is utilized in the New Testament.

It’s a profound book. It certainly is so for me and also for many others. For instance, Maxie Dunnam, President Emeritus of Asbury Theological Seminary writes, “*In Christ* is one of two books, apart from Scripture, which most shaped my theology and spiritual formation.”² High praise, indeed.

This issue of Word Made Flesh International’s *The Cry* quarterly journal focuses on WMF’s Lifestyle Celebration of Simplicity. As I was praying about what to write, one morning I read a devotional in Jones’ *In Christ* that led me to offer this current reflection.

In the “Introduction to the 1961 Edition,” Jones writes, “This twenty-third book is the result of a feeling of a need. The need is this: some concept that would reduce the whole of life to the utmost simplicity.”³

Jones continues to write, I felt that I had found that concept in the phrase ‘in Christ.’ If you are ‘in Christ,’ you’re ‘in life’; if you are ‘out of Christ,’ you’re ‘out of life.’ If that proposition be true, then it cuts down through all veneer, all seeming, all make-believe, all marginalisms, all halfwayisms—through everything—and brings us to the ultimate essence of things: if you are in Christ, you are in life; if you are out of Christ, you’re out of life, here and now, and hereafter.⁴

It is vital to note that simplicity doesn’t necessarily imply superficiality. Rather, it can be helpful to consider it akin to what the philosopher Paul Ricoeur refers to as the “second naivete.”⁵ As Ricoeur relays, simplicity in this sense is not a pre-critical lack of understanding. Instead, simplicity is a move through and beyond criticism that eschews, excludes, and essentially immobilizes. Simplicity is a move into a post-critical acceptance of the paradoxes holding together the dualities of reason and revelation, of faith and science, of mystery and pragmatics, and the like. This kind of simplicity allows both for healthy engagement of current circumstance while humbly remaining open to learning and revising while on the journey.

Noting Ricoeur’s above understanding is beneficial as we recall that Jones’ *simple* phrase of “In Christ” engages 172 references to this concept over the course of 365 pages in the current edition of his text. Apparently, simple doesn’t always equate with concise.

A mother and child from WMF Peru
(WMF Archives)

The “In Christ” passage that I would like for us to briefly reflect upon comes from Galatians 2:4, “our freedom which we have in Christ Jesus.” Jones refers to this passage as striking the “keynote” of the epistle.⁶

In reflecting on the idea of freedom in the passage, Jones relays that Paul was dealing with the fact that folks wanted to add all kinds of “and” aspects to “In Christ.” That is, Christ alone was not enough for salvation for many folks back then or often even now. People like to add their own stipulations. People wanted not just “in Christ,” but, “Christ and...”

Christ and circumcision...Christ and baptism, baptism according our special formula; Christ and our holy communion; Christ and our apostolic succession; Christ and becoming a member of our church; Christ and the gift of tongues; Christ and our interpretation of Him; Christ and our doctrinal slogans; Christ and our form of worship...⁷

Jones succinctly shares, “Paul refused any ‘and’ added to Christ.”⁸ Christ has freed us from “ands” and moved us into “in.” We are grafted into the vine. We are part of the family of God. (Rom. 11:11-24) We are “in Christ” and there is nothing that can separate us from this. (Rom. 8:38-39)

As Jones notes from John 8:36, “If the Son makes you free, you will be free indeed.”⁹ We know that “...where the Spirit of the Lord is there is freedom...” (2 Cor. 3:17-18)

Jones finishes his reflection by offering, “It is freedom to walk amid the 3,600 commandments of the Law and say to yourself, ‘Thou shalt love God; thou shalt love [neighbor].’ You are freed from complexity to simplicity.”¹⁰

This is the work of Word Made Flesh International around the world. We seek to be faithful to Jesus by trusting Jesus’ promise to free all of us from complexity to the simplicity of



loving God and neighbor. We seek to share this truth with the people we connect with in our communities who find themselves in deep physical and spiritual need. Of course, we recognize that we too are also people with physical and spiritual needs and open ourselves to not only sharing, but also to receiving love from God and neighbor. The Gospel truths of Jesus are offered for the freedom of all of us even as we each approach these truths from different vantage points of life.

There are all kinds of ways to enact and embody love in pragmatically substantive forms, but the core always must remain the simple truth of love of God and love of neighbor.

Godly simplicity does not necessarily mean easy. But simplicity that is of God does necessarily mean goodness professed and shared.

Whom the Son makes free is free indeed. In the midst of all the complexities, confusions, and conundrums of life, this is a profoundly simple truth that changes everything.

No “ifs,” “ands,” or “buts” about it...only one “in,” “In Christ.”

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Dancing mothers and children during community time at WMF Rwanda

¹“Religion: One Hope”. Time Magazine. (1938). <http://content.time.com/time/magazine/article/0,9171,760493,00.html>
²Dunnam, Maxie. “Introduction,” *In Christ*. Franklin, TN: Seedbed Publishing, 2017. xv.
³Jones, E. Stanley. “Introduction to the 1961 Edition,” *In Christ* Franklin, TN: Seedbed Publishing, 2017. xxi.
⁴ Ibid.
⁵Ricoeur, Paul. *The Symbolism of Evil*, trans. Emerson Buchanan. New York: Harper & Row, 1967. 350; originally, *Philosophie de la volonté: Finitude et culpabilité, II: La symbolique du mal*. Paris: AubierMontaigne, 1960. 326; emphasis original.
⁶ Ibid., Jones. 190.
⁷ Ibid.
⁸ Ibid.
⁹ Ibid.
¹⁰ Ibid.

Making Room

By Shelby Renfrom, *Field Director, WMF Rwanda*



Shelby with a woman from the community

As we navigate community with those on the margins, we experience all of the complexities of life--the highs and lows, joy and grief. Our community in Kigali recently walked through grief and hardship together as we held a memorial service at our ministry center for a member of one of our savings groups who passed away.

Laurance was only 35 years old, with three young children she was caring for on her own. Her death was sudden and unexpected, and hit our community pretty hard. Her family was planning a funeral for her at their home in a village in the far southwestern corner of the country--much too far for any of us to join--so we decided to hold a small memorial service to give our community the space to pause and remember our friend.

The service we held was simple. Nearly every person in attendance contributed in some way. Women from each of

our savings groups came. Laurance's father and younger brother live nearby in Kigali, so we invited them to join us as we honored and remembered their daughter and sister.

We sat in a circle in our garden and sang a couple of Kinyarwanda hymns. A few women shared passages of Scripture, one woman said a prayer. I presented a photograph of Laurance with her savings group that we had framed so we could hang it in the ministry center. We moved inside to get away from the breeze and lit candles while several women shared memories of their friendship with Laurance, her character, her role in our community.

As we stood there with our candles, dressed in our everyday clothes, simply holding space for our friend, I felt the depth of the moment. It seemed to me that the simplicity of the service allowed greater space for love. We didn't camouflage our grief or dress it up, we simply held it there together. This felt like a perfect example of our community: we may not

(Top) A mother and child who are involved with the WMF Rwanda community
(Bottom) Dancing and celebration at the community center

look like much at first glance, but our simplicity makes room for richer and deeper experience of love and togetherness.

For a long time in my personal life, I obsessed over creating a life of simplicity. By putting pressure on myself to practice simplicity with perfection I ended up making simplicity incredibly complicated. I also made simplicity entirely about the things I had, rather than a posture of my heart. My journey with the practice of simplicity has been learning to let go of hard and fast rules that I put on myself, and lean into the intention.

I have been rereading Richard Foster's *Freedom of Simplicity* and have been reminded that simplicity is supposed to be freeing, not constraining or complicated. Foster acknowledges that a life of simplicity is full of paradoxes, including that it is both a grace and a discipline. Foster says,

"We fool ourselves if we think that such a sacramental way of living is automatic. This kind of living in communion does not just fall on our heads. We must desire it and seek it out. Like the deer that pants for the flowing stream, so we thirst for the living spring. We must order our lives in particular ways if we hope to quench that thirst. We must take up a conscious chosen course of action that will draw us more deeply into perpetual communion with the Father."

Our disciplined action does not give us simplicity, but rather puts us in a place where we can receive it. As we strip away the hurry and fluff of life, we make room for Christ.

As a person who can get swept up in busy-ness and hurry, I am incredibly grateful to be part of a global community that is committed to intentional simplicity, and a local community that shows me on a daily basis the inherent good that can happen when I carve out the extra stuff and make room for connection with others and connection with the Father.



ABOUT SHELBY

Shelby has served as the field director for Word Made Flesh Rwanda since its founding in 2015. She has a degree in International Studies from George Fox University, and a Masters in Global Development & Justice from Multnomah University.

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A Complex Simplicity

By Karly Glibert
Health Programs Coordinator,
WMF Malawi

Simplicity. It should be fairly simple to write about, but I have found it anything but. I wish I had some great wisdom to share, but instead I come to you with a few questions that I don't quite have the answers to myself. My hope is that through my ramblings and questions, you may also contemplate these questions.

I'm not qualified to write about simplicity. I have been the 50-pound suitcase girl when others have a small carry-on bag. When we committed to move to rural Malawi, we anticipated pit toilets, no running water, and no appliances. We were blessed to have a team of people travel with us that got our house fixed up with running water, a full bathroom, washing machine, and kitchen. We have electricity and when it goes out, we have solar power.

It has been quite the upgrade from what we thought we would live in when we agreed to do ministry here. To be honest, I think the improved conditions—what some would say is not simple living—has made our life a lot less complicated here. *So how do we as individuals pursue balance in simplistic lifestyles?*

In our first year of ministry, we have run up against many problems. We have not been surprised by this. But often when we are brainstorming ideas with our ministry partners

on how to fix these problems, the answers are always rooted in the need of more money, more supplies, more equipment, more staff, or more programs. In some cases, I really do think this is the answer.

For example, the closest medical clinic in our area is too far away and lacks capacity to care for the people in our community. In this case, we saw the opportunity to meet a need through a new program of an outpatient department and maternal care center. But there have been plenty of times when we are brainstorming solutions to problems where I ask myself “is that solution really necessary?” This has all led to the question: *How do we balance simplistic lifestyles and development in our communities of service?*



Karly and her husband Tad with a couple of students from the community

Children gather for a photo during after-school activities at WMF Malawi



COVID-19 has had a way of simultaneously simplifying and complicating. *How can simplicity and complexity exist simultaneously?* Though I can't begin to cover the numerous ways COVID-19 has complicated things, those that specifically come to mind are those who lost their loved ones as well as the healthcare workers around the world who have served on the frontlines. For these people, this season has been anything but simple.

Others were forced to put certain parts of their life on hold: church, sports practice, concerts, restaurants, public transportation, school, work, vacations, weddings, and

more. It all came to a screeching halt and many of us were forced into a more simplistic lifestyle than we have lived in a very long time, if at all. However, I have really not heard many people say that stripping away all of these extra things has simplified their life; most of us have said that it has complicated our lives.

So, in our pursuit of simplicity while living in a complex world, with complex situations, my hope and prayer is that we would continue to lean into this tension and find more our mission and ultimately more of Christ in the process.



ABOUT KARLY

Karly Glibert is the Health Programs Coordinator for Word Made Flesh Malawi. She grew up in Archbold, Ohio and earned a Bachelors in Nursing Science from Indiana Wesleyan University.

From 2012 to 2019, Karly travelled to Malawi on many short-term trips to Malawi until October of 2019 when she moved to Malawi for full-time service with her husband, Tad.

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A boy sharply dressed for community gatherings

Simplicity & Peace

By Dr. Kevin J. Brown
WMF Advisory Council Member

In 1 Timothy 6, we see a link between peace and simplicity: *“But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world”* (1 Tim. 6:6-7).

Indeed, “peace” is commonly highlighted as a characteristic elemental to Christ followers and the life of faith. While engaging in a writing project several years ago, I reached out to several spiritually mature men and women for their perspective. I asked, “What is it that makes people of faith distinct? Answers varied, but there was one characteristic that was uniformly mentioned by all respondents: Peace.

They did not necessarily mean “peaceable” (though I would argue that is very much normative to the Christian life), they meant content. Tranquil. Simple.

While I agree in general, I found myself reluctant to endorse this view without qualification. Here’s why. Peace, as the word is commonly used in modern language, lends itself to connotations I am uncomfortable with. I want to focus on one element in particular: peace as happiness.

Peace as Happiness?

In modern culture, there is a way we understand peace and contentedness that accords with what economists call “preference satisfaction.” In welfare economics (literally, dealing with how to optimize or improve the welfare and well-being of economic agents), an important assumption is that giving people what they want makes them better off.

We can easily think of examples where this assumption rings true (I’m thirsty, and I drink; I’m tired, and I sleep; I’m cold, I put on a warm jacket; etc.). However, we must be careful as to how far we are willing to take this line of thinking. Indeed, this sentiment rests upon Epicurean assumptions that are problematic for Christ followers, including the idea that having our idiosyncratic desires met will deliver us satisfaction.

We all know of instances where “getting what we want” or “having our desires met” is not associated with peace. If anything, just the opposite. In his essay “Hell”—CS Lewis describes separation from God as people receiving “the horrible freedom they have demanded.” Similarly, in St. Augustine’s essay “The Happy Life”—he notes that desire without guardrails is not freedom, but bondage, if the desirer does not properly consider the object of desire. “For to desire what one should not,” Augustine says, “is unhappiness itself.”

All of this, and much more, should make us uncomfortable with associating peace and happiness with the mere satisfaction of our personal desires, whatever their character.

The Simplicity of True Rest

I think there is a better way for people of faith to think about peace—and in a manner that does not directly draw upon the notion of merely satisfying unique and individualized preferences.

In his massive tome *City of God*—Augustine defines virtue as “ordo amoris”—or ordered love. Loving what is lovely. Pursuing that which is worthy of our pursuit. Desiring that which is truly desirable. Worshipping that which demands our worship.

Most are familiar with Augustine’s famous statement at the beginning of his spiritual autobiography *Confessions*: “Lord, you have made us for yourself. And restless are our hearts until they find their rest in thee.”

According to Augustine, peace and rest are a matter of unity. As theologian Paul Camacho says, “The heart does not want an expansion of options, but unity with the beloved.”

This idea is wonderfully captured in the poetry of Emily Dickinson. Her writing, much like her own life, was layered, complex, and expressive. One of her more famous poems, *Wild Nights*, reads as follows:

Wild nights - Wild nights!
 Were I with thee
 Wild nights should be
 Our luxury!

Futile - the winds -
 To a Heart in port -
 Done with the Compass -
 Done with the Chart!

Rowing in Eden -
 Ah - the Sea!
 Might I but moor - tonight -
 In thee!

On an initial reading, the reader will be struck by the erotic nature of the poem. But remember, “eros”—classically understood—was not just sexual love. It was “yearning.” This is quite human. We aim and orient ourselves to that which is ultimate. We yearn for connection, we are relationally constituted, and we worship. Humans are, as one author puts it, “doxological beings.”

In this sense, peace and simplicity mean we are no longer searching. They represent the marriage, partnership, fastening, and linking between creation and creator. The uniting of lover (God) and beloved (persons) represents the nexus of two things meant to be together. It is the place where our desires do not come back void. It is rest for otherwise restless hearts.

I refer to this as “optimistic theology.” That is, a theology which suggests that a key function of our Christian witness is peace, contentedness, and simplicity. As

I have attempted to assert—peace is not just getting what we want. Rather, peace is the ordered and proper connection to our truest desire; what we were made for. In Emily Dickinson’s terms—we have found our port: “done with the compass, done with the chart.”

In this sense, peace is simplistic. It is not an ever-expanding number of options in an ever-expanding marketplace. Nor is it having my unique and individualized preferences met. It is ordered love—directing my faculties, my worship, and my yearning to its intended destination. God has created us for communion. What better place to “moor” our restless hearts so as to find rest in Him.



ABOUT KEVIN

Kevin Brown is the President of Asbury University and walks alongside Word Made Flesh International as a member of the Advisory Council. Before his presidential inauguration at Asbury in early 2020, he served as faculty in various higher education institutions teaching business and finance, and was a market president for Wells Fargo. Brown holds an MBA from the University of Indianapolis along with an MA of Letters from St. Andrews University and a PhD from the University of Glasgow. Brown is married to Maria and they have three children. In his spare time, he enjoys spending time with family and friends, as well as reading, exercising and camping with his family. The Browns live in Wilmore, Ky.

For more about the WMF Advisory Council, wordmadeflesh.org/council



Homes on a hillside in La Paz, Bolivia near the WMF community center

Simplicity of a Child's Desire

By Jennifer Seo Ney
*Field Director,
WMF Sierra Leone*

This past March Steve and I were overjoyed to welcome a baby boy Nathaniel into our lives as our foster son – and hopefully our adopted son in a few of months. It has been an adjustment to be a family of three, but overall Nathaniel has been a huge blessing in our lives. Steve and I are becoming better at knowing what Nathaniel wants. We can guess when he wants to eat based on what time of the day it is and how much he has eaten during the previous feeding times. And his cry sounds different when he is hungry versus when he is tired or when he is in pain. For example, when he is hungry, his cry is short to begin with then becomes steadier with *waa, waa, waa* rhythm.

As I get to know Nathaniel better, I am struck by the simplicity of his desires: his desire to have the basic needs met and to receive attention and love. It doesn't seem difficult at all to make him feel content. He has the gift of being able to smile profusely, which is contagious and delightful.

The simplicity of Nathaniel's desires has much to teach me, with my myriad of conflicting desires. On the one hand, I very much want to emulate the apostle Paul, who says, "But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things" (Philippians 3:7-8). Paul's central desire was to know Christ Jesus, and he considered everything else a loss. I too want to be someone whose main desire is to know and love Christ.

On the other hand, there are other desires in me that sometimes enslave me: my desire to please others, to be needed by others, to be more knowledgeable and more sophisticated, and so on. This lack of simplicity of my desires often makes me overwork and overstretch myself to a degree that is not healthy for me.

I long for the LORD to bless me with the simplicity of my heart's deepest desire: to be a beloved child of God and to enjoy his presence. But then, how about all the responsibilities of an adult? What does it mean for me to

have the simplicity of a childlike heart when I am supposed to be a responsible and mature adult in this society? Hans Urs von Balthasar, in one of my favorite books, *Unless You Become Like This Child*, contends that Christian childlikeness and Christian maturity are not in tension with one another. Ironically, attaining to spiritual childhood is a manifestation of Christian maturity.

As I continue my work with the vulnerable youth and children in Kroo Bay, I reflect on what it means to have the simplicity of a child's desire. There are undoubtedly overwhelming needs in Kroo Bay, and it is easy to get discouraged when what Word Made Flesh can do seems insignificant compared to the vast needs of the Kroo Bay community. But I think being like a child in my mission is to understand that it is God's mission to reconcile the Kroo Bay community to himself, and that our tasks are to be participants of that mission – *Missio Dei*. It is to understand that I am not the Savior, but God is. It is to understand what my calling is and be faithful to it, without feeling the need to solve everyone's problems. These understanding and mindset, I believe, might also illustrate the kind of Christian maturity Balthasar alludes to.

When Nathaniel wakes up from his sleep, he gives me a bright smile that instantly warms my heart. He doesn't worry or question whether I will feed him, change him or take good care of him. When I wake up in the morning, I would like to ask the LORD to bless me with the simplicity of childlike faith. Just as David prays, I would like to pray this prayer: "One thing I ask from the LORD, this only do I seek: that I may dwell in the house of the LORD all the days of my life, to gaze on the beauty of the LORD and to seek him in his temple" (Psalm 27:4).



Kids gather at WMF Sierra Leone during the Kroo Bay Good News Club for fun activities and Bible teaching.



During the Good News Club, children are given a nutritional snack to provide some relief for food scarcity.



ABOUT JENNIFER

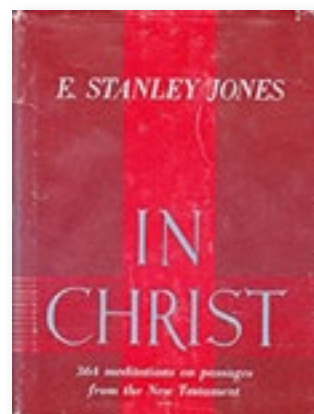
Jennifer Seo Ney was born in Seoul, South Korea. She was raised in a Catholic family and had a personal encounter with Christ when she was 17 years old. She went to the University of Alberta in Edmonton, Canada. In 2001, she moved to Vancouver and worked as a dental hygienist until she felt called into full-time missions in 2010. She first served in the inner city of Vancouver working with people struggling with drug addiction, homelessness and mental illness. From 2012 to 2017, Jennifer served in the Kroo Bay area of Sierra Leone's capital city of Freetown with Word Made Flesh Sierra Leone. During that time, she focused on ministry with vulnerable women and children. She lives in Freetown with her husband, Stephen Ney, and serves as a Field Director of Word Made Flesh Sierra Leone. She enjoys running and reading.

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On Simplicity

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

Read



E. STANLEY JONES is considered one of the most important missionaries of the 20th century. Known for his extensive work in India and relationship to Gandhi, Jones has been highly influential and inspirational to Word Made Flesh International over the years. In his devotional book *In Christ*, Jones writes daily meditations centered around the usage of the phrase “In Christ” throughout the New Testament.

The phrase “In Christ” and the reflections in the book tend to lead us toward the simple truths of the goodness found in Christ, and being beloved. These meditations are also convicting, as Jones illustrates to us that this simple message of “in Christ” should shape every aspect of our daily living.

Observe



“dear”
By WMF
Artist Ambassador
Kristina Erny
*Creative Writer &
Visual Artist*

The simple form of this piece juxtaposed with its complex, abstract layers of color and shapes illustrates perfectly for us the tensions found in the celebration of simplicity.

Find this piece and others on Kristina’s instagram:
@kristina.erny

Text reads: “love, we are peregrine, aren’t we? / the thinning atmosphere turning into a held note / our bodies into a single song”

Kristina Erny is a Creative Writing professor at Asbury University and lives in Wilmore, Ky., with her husband and their three kids.

Reflection by Clint Baldwin, International Executive Director

As we think about WMF’s Lifestyle Celebration of Simplicity in this issue of *The Cry*, Rossini’s 1824 Duetto in D Major for Cello and Double Bass is interesting to consider. After its introduction in 1824 this piece was lost for almost a century. It was found again when sold by Sotheby’s in London in 1968 and has since become a favorite of bassists. It is a well-loved, three-movement piece of chamber music made for two instruments whose music can be quite moving in the rich variations found during the simplicity of conversation between the two.

Essentially, the simplicity of a duet can produce a symphony of delight. This piece is

a reminder that, even when confronted with pared options as opposed to having a cornucopia of choices, situations approached with innovative thinking and a robustness of engagement can still offer a deeply meaningful experience.

WMF names the idea of spiritual discipline as celebration soberly recognizing that such rhythms are meant not to be burdens, but instead are to be understood as freeing processes. Well, Rossini’s piece gives us the opportunity to engage the concept of celebration in both the sense of freeing process and as appreciative merriment.

How might the simplicity of shared conversation between you and another provide both meaning and merriment in a manner similar to how Rossini offers this for us in his conversation between cello and double bass?

Meet our Staff



Ken Dean
International Office & Navajo Nation

Ken joined Word Made Flesh in 2015. He spent nearly 20 years enjoying various finance roles that specialized in corporate strategy. In 2013, Ken, a fifth-generation-native Californian, moved to Wilmore, Ky., to attend Asbury Theological Seminary. He has served as a church board member, treasurer, and school board member.

After having a vision of a place he had never heard of before called “Bodaway,” Ken and his wife Cindy found themselves on a mesa called Bodaway within the Navajo Nation Reservation. They encountered people with great needs who experience poverty and marginalization and began forming relationships with a local church and local leaders. These partnerships led to being able to provide for physical needs, holiday gifts, and give resources such as VBS and job training.

Ken and Cindy live in Versailles, Ky., and have four children. Ken also serves as the Director of Finance and External Accounts Administrator for WMF.

CONNECT WITH KEN:
info@wordmadeflesh.org



IMMACULEE UWAMALIYA
WMF Rwanda

Immaculee was born in 1986. Her mother died when she was still young and she and her two sisters were raised by relatives. She is married to Kubwimana Clement, and they have once child called Ineza Hope Pelia. Immaculee and her family live with her sister who is a widow and her niece.

Immaculee joined Word Made Flesh Rwanda in February 2016, just shortly after she and Clement were married. In the beginning, she found doing ministry with women who were older and more experienced than her a big challenge, but she thanks the Lord for how far he has brought her, the women, and our ministry today!

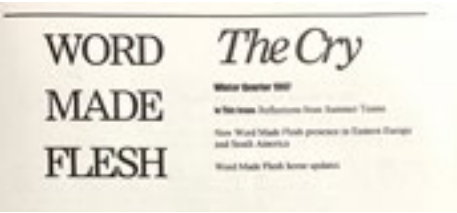
CONNECT WITH IMMACULEE:
info@wordmadeflesh.org

Thank you for your END OF YEAR Gifts
Your support sustains our work! Please help us end the year well and begin the next year strong. Visit wordmadeflesh.org/donate with your end of year gift.



Rescue Me From Me

By David Chronic, *Director of Operations, Word Made Flesh International*



Poem originally published in *The Cry* Vol. 4 No. 4, Winter 1997

Rescue me Lord God, from all I think I really need.
Rescue me Lord God, please uncover this hidden greed.
Oh! Rescue me Lord God! Rescue me from me.

Is it You Jesus that I’m trying to achieve?
Crush this box Jesus and teach me to receive
Rescue me Lord God and take my eyes off what I see.
Rescue me Lord God and fix them on eternity.
Oh! Rescue me Lord God! Rescue me from me.

Did You say Jesus, “Follow me to Calvary?”
Take my ease Jesus and hang me on Your tree.
Rescue me Lord God and show me why You had to bleed.
Rescue me Lord God; bring life from the death of this seed
Oh! Rescue me Lord God! Rescue me from me.

Am I sold Jesus or is this just a lease
Take my all Jesus and drive me to my knees.
Rescue me Lord God, take away self-tyranny,
Rescue me Lord God, bind me to Your liberty.
Oh! Rescue me Lord God! Rescue me from me.

Do I see Jesus? Your face in who You call the least?
Make me love Jesus and invite them to Your feast.
Rescue me Lord God from my life being lived for me
Rescue me Lord God, in Your chains I’m truly free,
Oh! Rescue me Lord God! Rescue me from me.

Can You see Jesus it’s You alone for which I plead?
Can it be Jesus; You, Lord of all, washing my feet?
Closer than my breath, Lord God, You live inside of me.
Please take me to a depth, Lord God, where I may wash your feet! Please rescue me Lord God, rescue me from me.



Karina’s Challenge

By Andrea Baker, *Field Director, WMF Bolivia*

Karina is 16 years old and was five months pregnant when I first met her. She is a tough, feisty girl whose pregnancy did not hinder her from sniffing glue, climbing fences, playing games and boldly fighting off all who bothered her. One day I was the person who became the brunt of her frustration. The WMF staff had rented a public stadium where the kids could play soccer without distraction. Considered a privilege, the street kids were asked not to sniff glue inside the stadium walls. Despite my feeble attempts to enforce the rule, Karina and her friends remained absolutely defiant.

The following evening we went to the area where we regularly meet the kids. As I greeted each of the children with a hug, I came upon Karina who was still angry with me. She shrugged me away with harsh words and though I didn’t understand her exactly, just her tone was enough to bring me to tears. I was hurt and thought to myself, “How ungrateful! How rude! Doesn’t she understand what I’m giving up for her... that I’m trying to help her?”

Later that evening it grew colder and I noticed the kids had little to keep them warm. Most wore just a sweater or shirt, and a few were wearing sandals. I had on layers of clothes and still could not get warm. Then I realized I was also the only one wearing gloves. Convicted by my oversight, I swallowed my pride and approached Karina. “Are you cold,” I asked. “Yeah,” she replied nonchalantly. “Here, you can have my gloves.” She took them, swung around and walked away without any word of thanks. This time her behavior did not surprise me.

Yet, throughout the evening I watched the gloves travel from one kid to the next. Once one person was warm, the gloves would pass to the next person in need. I had been gloating about my good deed, which had really cost me very little. But Karina challenged me by showing me true selfless giving. She had not claimed to own or possess the gift, but in her own poverty shared it with others. Christ is found among the poor, in children such as Karina. In the words of Mother Teresa, it is “His most distressing disguise.” in serving them, we meet Him. And when we meet, may we rise to Karina’s challenge,



Originally published in *The Cry* Vol. 7 No. 1, Spring 2001

As we celebrate 25 volumes of *The Cry* and over two decades of telling the stories of Word Made Flesh, we take a look back at previous issues and reflect on the longevity of this important work. Our Lifestyle Celebrations have always guided the mission of Word Made Flesh and continue to be the framework by which we live and serve among those in need around the world.

25 volumes

Reflection by Clint Baldwin, WMF International Executive Director

Friends, 25 years!

The Cry has been sharing the work of the Lord as embarked upon by Word Made Flesh for 25 years!

As C.S. Lewis writes it in his *The Last Battle of The Chronicles of Narnia* series, we too continue to work for the hope of both ourselves and others calling out more both now and in eternity to come, “I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life...Come further up, come further in.”¹

WMF has seen many transitions and transformations from its beginnings to today and yet, **the core work of love of God and love of neighbor continues!**

25 years is an important marker point on the journey. It sounds very auspicious when we note that this means we have been doing this for a quarter of a century!

25 years is both a short time in the sense of longevity of institutional history, but it is quite a reasonably substantive period for any of us when we think of the course of a single lifetime.

We are thankful for abundant graces of the Lord that have manifested over many roads that have been trod. Also, we look forward to Jesus’ continued presence as a lamp unto our feet and a light unto our path moving forward.

Since WMF began as an organization almost thirty years ago in 1991, much growth has occurred. As might be imagined, early on the learning curve was fast and furious. It was especially so for an organization that was started and led by undergraduate students who had either just finished their college degrees or who were still in the process of earning them.

Thankfully, older mentors were found. Their partnership provided means for the newly birthed organization to move forward. In many senses, it was the wisdom, pragmatism, and foresight offered from these sage and prudent guides that gifted Word Made Flesh with experience and understanding beyond the brevity of its years. Now, having walked through almost thirty years of organizational life and having traversed **twenty-five years of sharing the stories** of these rhythms and relationships through the medium of *The Cry*, vital maturation of system and structure process has occurred and continues to transpire. Staff has become healthily more intergenerational. Pragmatic experience has grown and educational training has exponentially expanded.

In the midst of all the fluidity that comes with human experience in general, Word Made Flesh has been able to maintain constancy of presence among communities of people finding themselves on the margins of society and navigating various egregious social, economic, and cultural oppressions. Word Made Flesh staff has remained a ministering presence on behalf of Jesus, seeking to establish and enhance healthy community life in slums, favelas, barrios, and red light districts around the world.

We still believe our primary commitment is faithfulness to Jesus and it is out of this that the goodness of our actions flow.

Moving forward, we will continue to share stories: of our lives offered in service; of ideas thought and tasks engaged that we have put our hearts, minds, and shoulders into accomplishing; of friends made and relationships built. All of this has been done as part of seeking to make this current life a bit more like eternity to come. All of this has been leaned into in order to seek to make this reality a bit more “on earth as it is in heaven.”

We look forward to you joining us on the journey through subscribing and reading *The Cry* and in whatever other manner of ways the Lord leads you to be companions with us on the way.

We’re excited about the next 25 years!

Grace and Peace.

— Clint

THE CRY through the years

1991-1995



In 1991, Word Made Flesh is started by undergraduate students at Asbury College in Wilmore, Ky. *The Cry* began circulating as a newsletter of WMF in 1994. By 1995, *The Cry* was circulated as an “advocacy publication” of WMF to thousands of people.

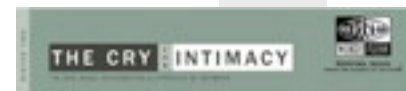
1997-1998



The Cry moves away from being just an organizational newsletter. It was still early in the life of WMF, and thus neither a logo nor significant identity for *The Cry* had been established yet.



1999



WMF introduces both a new organizational logo and a new masthead/logo for *The Cry*. The rotational focus on the lifestyle celebrations were established in this Winter 1999 issue. This redesign and identity for *The Cry* would remain largely unchanged for the next 10 years.

2008



The Cry's editorial staff perform a light update and design simplification to the masthead.

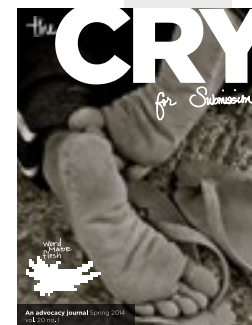
2009

This timeline from the Spring 2009 issue introduces for the first time the current organizational “bird” logo and a complete reimaging of *The Cry*. Design elements from this 2009 volume continue to influence the most recent volumes of *The Cry*.



2014

The Spring 2014 issue would be the last printed before a brief hiatus for *The Cry*. The pause came as a result of organizational transitions, including the eventual return of the International Office to Wilmore, Ky in 2015.



2017-2019

The Cry returns to print with a slight redesign in the Spring of 2017, and for the first time, it is printed in full color. A year later, *The Cry* would introduce “International” to the WMF logo, followed by updates to fonts and a greater reliance on minimalist design.




2020

In the midst of the disruptions caused by the coronavirus pandemic, all 4 issues of *The Cry* are printed in 2020, celebrating 25 volumes of storytelling and looking forward to the 30th anniversary of WMF in 2021.



¹ Lewis, C.S. (1956). “The Last Battle: A Story for Children.” New York. Macmillan.



“Keep a clear eye toward life’s end. Do not forget your purpose and destiny as God’s creature. What you are in his sight is what you are and nothing more. Remember that when you leave this earth, you can take nothing that you have received...but only what you have given; a full heart enriched by honest service, love, sacrifice, and courage.”

—St. Francis of Assisi

Lifestyle Celebrations

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

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

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

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

Humility We celebrate humility before God and humanity.

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

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

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

Service We celebrate service as an expression of our fellowship.

THE **CRY**

Follow **Word Made Flesh International**



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