



HAITI

MISSION TRIP COMPANION BOOKLET

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WELCOME



Thank you so much for coming to Haiti and serving alongside the Hands and Feet Project. We pray your week here will be filled with adventure, hard work, and life changing experiences. We hope that you take away the memory of just how beautiful it feels to be the Hands and Feet of Christ.

As you spend your week with our Hands and Feet family, remember not to get caught up in the “doing” of God’s work, but rather in becoming Jesus to those around you. Our staff will have plenty for you to accomplish this week, but I encourage you to make time to enjoy the bright smiles of the children, the distinct sounds of the island, and the way God is moving in the hearts of the people. Be mindful of how God washes away the cares and burdens of your first world existence as you become more and more aware of the needs around you.

During your stay, I ask you to bless and encourage our American missionaries, our Haitian staff members, and our incredible house mothers. The team of people hosting you this week has sacrificed so much to serve the children of Haiti. Lift them up in prayer and love on them as much as possible.

Finally, the children at our Villages are the focus. The mission and vision at our Children’s Villages is to provide family-style residential care, giving each child the opportunity to reach their God given potential. That being said, while visiting the Children’s Villages make sure to respect the natural rhythms of the children and the families in the village as they go about their daily routines.

The need is great, but through Christ we can make dreams come true. Please pray for God’s direction as to how you can help the Hands and Feet Project care for children in need.

Thank you for serving,

Mark Stuart
Co-Founder and Executive Director
Hands and Feet Project

EMERGENCY CONTACT INFORMATION

HAITI

Please only use this contact information if there is an emergency need while you are in Haiti. You will also need this information for your travel Visa.

CYVADIER/JACMEL

Michelle Meece: 3661-8047

Address:

The Hands and Feet Project
Children's Village
11 Rue Cyvadier
Cyvadier/Jacmel, Haiti

GRAND GOAVE/IKONDO

Michelle Meece: 3661-8047

Cloie Rager: 4789-6704

House Phone: 2239-0013

Address:

The Hands and Feet Project
Children's Village
Rue National 2
Thozin/Grand Goave, Haiti

**When calling from US, dial 011509 before each Haiti number.*

**When calling within Haiti via a US phone, dial +509 before each Haiti number. You will need an active international plan on your phone, please set this up with your cell phone provider prior to your departure from the U.S.*

**When calling within Haiti via a Haiti phone, no other numbers are necessary.*

UNITED STATES

Please only use this contact information if there is an emergency need while you are in transit and still in the United States.

US TRIP COORDINATOR

Rebekah Foshee: 877.870.6175

Rebekah Foshee Mobile: 209.986.1074

TEAM MEMBERS

HANDS AND FEET PROJECT INFORMATION

In the summer of 2004, the members of Christian music group, Audio Adrenaline, founded The Hands and Feet Project. The project, inspired by fan reaction to the song "Hands and Feet," is a non-profit organization dedicated to providing long-term, family-style care for orphaned and abandoned children.

The organization broke ground on their first Children's Village in Cyvadier, a small town on the Southern coast of Haiti, and began their journey of serving the forgotten children of the impoverished Caribbean nation. Now, The Hands and Feet Project has grown to include multiple locations across the southern peninsula and is also dedicated to providing sustainable solutions that fight against Haiti's orphan crisis.

OUR MISSION

Our Christ-centered purpose is to provide family-style, residential care and sustainable solutions that fight against Haiti's orphan crisis.

OUR VISION

First, under the guidance of Haiti's Child Social Services, we provide holistic, residential care for children in crisis by building and operating Children's Villages with multiple family-style homes lead by Haitian house mothers. By utilizing our resources, relationships, and our American and Haitian staff, we strive to create a circle of care around each child with the intent of giving every boy and girl the chance to reach their God-given potential.

Second, we will utilize our platform to help create sustainable and dignified jobs to push against the poverty-driven child abandonment and child slavery cycles. We believe the best orphan care strategy starts with a fight to keep families together.

HAITI INFORMATION

POPULATION

10,110,019 (2015 est.)

LAND SIZE

Slightly smaller than Maryland

LOCATION

Caribbean, western one-third of the island of Hispaniola, between the Caribbean Sea and the North Atlantic Ocean, west of the Dominican Republic

CURRENCY

The official currency of Haiti is the Gourde, which has a variable exchange rate (currently approximately 50 Gourdes to the U.S. dollar). Visitors will notice that most establishments in Haiti price items in an unofficial currency known as the “Haitian Dollar.” (One Haitian dollar is equivalent to five Gourdes.) Others give prices in Gourdes or even in U.S. dollars. It is always a good idea to clarify with vendors which currency—the Gourde, Haitian Dollar, or U.S. Dollar—is being used in a given transaction, as price tags often bear a number without indicating currency.

HISTORY

The native Taino, who inhabited the island of Hispaniola when it was discovered by Christopher Columbus in 1492, were virtually annihilated by Spanish settlers within 25 years. In the early 17th century, the French established a presence on Hispaniola. In 1697, Spain ceded to the French the western third of the island, which later became Haiti. The French colony, based on forestry and sugar-related industries, became one of the wealthiest in the Caribbean, but only through the heavy importation of African slaves and considerable environmental degradation. In the late 18th century, Haiti’s nearly half million slaves revolted under Toussaint L’Ouverture. After a prolonged struggle, Haiti became the first postcolonial, black-led nation in the world, declaring its independence in 1804. Currently the poorest country in the Western Hemisphere, Haiti has experienced political instability for most of its history. After an armed rebellion led to the forced resignation and exile of President Jean-Bertrand Aristide in February 2004, an interim government took office to organize new elections under the auspices of the United Nations. Continued instability and technical delays prompted repeated postponements, but Haiti inaugurated a democratically elected president and parliament in May of 2006. This was followed by contested elections in 2010 that resulted in the election of Haiti’s current President, Michel Martelly. A massive magnitude 7.0 earthquake struck Haiti in January 2010 with an epicenter about 25 km (15 mi) west of the capital, Port-au-Prince. Estimates are that over 300,000 people were killed and some 1.5 million left homeless. The earthquake was assessed as the worst in this region over the last 200 years.

LANGUAGES

One of Haiti’s two official languages is French, which is the principal written and administratively authorized language. It is spoken by all educated Haitians, is spoken in schools, and is used in the business sector. The second official language is Haitian Creole, which is spoken by virtually the entire population of Haiti. It is closely related to French, but is also influenced by African languages. Haitian Creole is related to other French Creoles but most closely to Louisiana Creole.



POVERTY/EDUCATION

Poverty, corruption, vulnerability to natural disasters, and low levels of education for much of the population are among Haiti’s most serious impediments to economic growth. Haiti’s economy suffered a severe setback in January 2010 when a 7.0 magnitude earthquake destroyed much of its capital city, Port-au-Prince, and neighboring areas. Haiti is currently the poorest country in the Western Hemisphere with 80% of the population living under the poverty line and 54% in abject poverty.

- Haiti is the poorest country in the western hemisphere
- 80% of Haitians live on less than \$2 a day
- 60% of Haitians live on less than \$1 a day
- 20% of children under the age of 5 suffer from chronic malnutrition
- 50% of children are able to attend school
- 20% have a 6th grade education or higher
- 52.9% of Haitians over the age of 15 can read/write
- 70% of Haitians do not have electricity
- 90% of Haitians do not have running water
- 50% of Haitians do not have access to an improved water source
- 80% of Haitians lack adequate sanitation

(Percentages are approximate)

RELIGION

Around 80% of Haitians profess to be Catholic. Protestants make up about 16% of the population. Some Haitians combine their primary religion with elements of Voodoo.

THE GLOBAL NEED

The following information is an excerpt from *Digging Deeper*, edited by Nick Lyndon at Show Hope. We hope it will give you a greater understanding of the global need to care for the orphaned and abandoned children of the world.

*Note: Many of the concepts found throughout this section are adaptations of concepts found in *When Helping Hurts* by Steve Corbett and Brian Fikkert. This book primarily addresses the issues of poverty, and we have tailored these concepts toward orphan care. We strongly encourage you to explore these concepts further by reading *When Helping Hurts*.

What does it mean to be an orphan?

DEFINITION OF AN ORPHAN:

The term “orphan” means different things in different contexts, and it is important to clarify what you mean when you use the term.

Typically North Americans think of an orphan as a child whose mother and father are both deceased.

Many international development organizations such as UNICEF define an orphan as a child, 17 years or younger, who has lost one or both parents. A single orphan has lost one parent, while a double orphan has lost both parents. A maternal orphan has lost his or her mother, while a paternal orphan has lost his or her father. Many of the estimated 430,000 Haitian orphans are living with an existing parent or extended family members, while others are living as child slaves or “Restaveks” in various forms of institutionalized care.

The international development definition is actually very close to how the Bible refers to vulnerable children.

- Throughout the Old Testament, the focus was most often on *fatherless children*, because these children were seen as having lost their primary provider and protector and needed special care. The word used is “yathom.”
- The Septuagint translation of “yathom” is “orphans,” which is used in James 1:27 and appears in John 14:18. This further connects the two ideas and definitions.
- The focus is on those who are lacking their leader or protector and are in need of help.

In many paternal societies, losing your father means you lose your place in society. The same is true for losing your mother in maternal societies.

In the U.S., when a child lacks parental care due to death, abandonment, or unfitness, that child enters the foster care system, and it is extremely rare to refer to such child as an orphan due to the stigma attached to the word.

Though each of these definitions are accurate and can be used as long as the terms are clearly spelled out, we believe the term orphan can be used in a much more inclusive and comprehensive way, which will be discussed later.

CAUSES OF ORPHANS INCLUDE:

- Disease, AIDS
- Famine, malnutrition
- Substance abuse
- Conflict
- Poverty
- Abuse or neglect
- Restrictive population control policies
- Cultural traditions that value boys more than girls
- Prejudice or policies against children with disabilities

STATISTICS

- Total estimated number of orphans who have lost one or both parents: 153 million
- Estimated number that have lost a mother: 52.3 million
- Estimated number that have lost a father: 119 million
- Estimated number of “double orphans”: 17.8 million
- Every 18 seconds a child becomes an orphan with the loss of their mother or father.
- An estimated 16.6 million children have lost one or both parent due to AIDS.
- An estimated 95% of orphans are over the age of 5 years old.
- The vast majority of orphans and vulnerable children are living with their surviving parents or their extended family. Even the majority of children who live on the streets maintain ties with their families.

LANGUAGE MATTERS

In order to love and serve well, we must be careful of the language we use: “...*So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire!*” James 3:12

THE GLOBAL NEED (CONT)

Helpful Hints

Use “people-first” language where you put the person before the disability; identifying the person as a person first, instead of labeling them:

- “Person with a disability” instead of “disabled person”
- “Child with special needs” instead of “special needs child”
- “Child in foster care” instead of “foster child”
- “Child who was adopted” instead of “adopted child”

Often the term “orphan” itself carries negative connotations and induces shame. It is important to be very aware when using this word, especially to or about specific children. You can refer to a child as a “waiting child” or a “child who lacks parental care” or simply a “child,” which is the preferred term to be used at The Hands and Feet Project.

Children in foster care or orphanages are also stigmatized because of their situation, so singling a child out because they are in foster care or are an orphan can be harmful. Instead, value and relate to each child as a child of God, not based on the situation they are in.

Adoption can have negative connotations, so it is important to use positive language as often as possible.

- “Child placed” instead of “unwanted child”
- “Birth child” instead of “own child”
- “Birth parent” instead of “real parent”
- “Biological parent” instead of “natural parent”
- “My child” instead of “adopted child”

A DEEPER UNDERSTANDING

Brokenness is not solely spiritual or physical. Fundamentally, it is relational and affects all relationships and systems.

Until we understand the fullness of brokenness experienced by an orphan and embrace the relational brokenness we experience as orphans, our efforts to care for orphans will result in greater brokenness in our lives and the lives of the children we seek to help.

If we see their brokenness primarily in spiritual terms, we will seek to evangelize them in whatever means we deem best, even if it furthers the brokenness they experience in other areas.

If we see their brokenness primarily in physical or material terms, we will seek to provide for their material needs, even if it means hurting them in other areas.

Can you think of a time where you cared for an orphan materially, and ended up *hurting* them?

REDEFINING OUR DEFINITION

An orphan is someone who has experienced profound brokenness in fundamental relationships and systems as a result of the loss of God’s intended parental relationships.

The Fall has ripped from each of us God’s intended relationships in many ways, and nobody has an unspoiled relationship with their parents or their Heavenly Father.

We need a comprehensive restoration, which God brought in Jesus. As Colossians 1:19-20 explains, “*For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*”

In the “here but not yet” reality of the gospel, God is reconciling all things to Himself. He is at work *restoring* the brokenness in all our relationships and systems. We must approach the orphan in terms of adoption and orphan care by joining in God’s work of reconciliation. 2 Corinthians 5:18 explains, “*All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation...*”

In this way, we can be a part of God’s work *reconciling* an orphan’s relationship with God, with self, with others, and with all of creation; impacting the economic, political, religious, and social systems.

Acknowledging the comprehensive relational brokenness experienced by the orphan, how does this change your perspective of orphans?

Acknowledging the comprehensive relational brokenness experienced by each one of us, how does this change your perception of yourself?

THE GLOBAL NEED (CONT)

What are areas in which you experience or have experienced brokenness as an orphan?

THE PLIGHT OF AN ORPHAN

The plight of orphans around the world can be overwhelming, and huge statistics can often be more paralyzing than motivating because there isn't a clear way for one individual to address so much need. In addition, statistics are very impersonal, and it is important to realize that behind these numbers are faces, hearts, lives, and names.

God doesn't call us to solve the whole world's problems, but He does call us to love and join Him in the ministry of reconciliation. God knows each child by name, and He knows the number of hairs upon each of their heads. We are partners in His ministry of reconciliation, and we can't love a statistic, an issue, or a case like we can love a child.

Throughout the week, pray over each child by name as you play with them, laugh with them, or sing to them. While you may not know every child's individual story, God knows, and He has appointed you to love His children this week. Pray over their families, wherever they may be. Pray over their biological families, that they would follow Christ. Pray that the hope of a family would be restored to each child. Pray for families across the globe that are considering adoption.

Ask God to speak to you about the situation of the children He has allowed you to love. What are the areas of brokenness that they face? What are their most pressing needs?

Think about the hopes and fears that these children may have, and cover them in prayer:

KREYOL PHRASES

Bonjou!	.....	Good morning!
Bonswa!	.....	Good afternoon!/Evening! (<i>used after 11 AM</i>)
Komon ou ye?	.....	How are you?
N'ap boule!	(<i>most common greeting and response</i>)	..... Good!
Wi	.....	Yes
Non	.....	No
Mesi	.....	Thanks
Anmwe!	.....	Help!
Non, mesi	.....	No, thanks
Souple	.....	Please
Padekwa	.....	You're welcome
Pa gen pwoblem	.....	No problem
Oke	.....	OK
Eskize mwen	.....	Excuse me
Mwen regret sa	.....	I'm sorry
Gen...	.....	There is/are...
Pa genyen!	.....	There is/are not any!
Mwen pa genyen!	.....	I don't have any!
Sekonsa!	.....	That's right!
Piti piti	.....	A little bit
Anpil	.....	A lot
Gen anpil...	.....	There are a lot of...
Isit	.....	Here
La	.....	There
Tout bagay anfon?	.....	Is everything OK?
Pa kounye-a	.....	Not now
Toupatou	.....	Everywhere
Anyen	.....	Nothing
Preske	.....	Almost
Atansyon!	.....	Attention!/Watch out!
Rete!	.....	Stop!
Kounye-a	.....	Now
Nou ap chache...	.....	We are looking for...
Souple, ban mwen...	.....	Please give me...
Ye	.....	Yesterday
Jodia	.....	Today

KREYOL PHRASES (CONT)

Demen	Tomorrow
Maten an	This morning
Apremidi a	This afternoon
Aswe a	This evening
lendi	Monday
madi	Tuesday
mekredi	Wednesday
jedi	Thursday
vandredi	Friday
samdi	Saturday
dimanch	Sunday
Konben	How much?/How many?
Poukisa?	Why?
Kote?	Where?
Kisa?	What?
Kile?	When?
Ki moun?	Who?
Kijan?	How?
Kiles?	Which?
Eske gen...?	Is/Are there...?
Eske ou gen...?	Do you have...?
Eske ou ka ede nou, souple?	Can you help us please?
Kote nou ka achte...?	Where can we buy...?
Eske ou ka di mwen...?	Can you tell me...?
Eske ou pale angle/franse?	Do you speak English/French?
Ki moun isit ki pale angle?	Who speaks English here?
Ou konprann?	You understand?
Kij an yo rele sa an kreyol?	What do they call that in Creole?
Kij an yo di...an kreyol?	How do they say... in Creole?

PERSONAL COVENANT

Upon registering for your trip you agreed to The Hands and Feet Project's personal covenant. These strict guidelines are put in place to ensure you have the best possible trip. Please reference them often, and when in doubt, just ask.

WHILE PREPARING FOR MY TRIP

1. I am responsible for the entire cost of my airline ticket and project fee, no matter what happens. I recognize that ALL funds donated/paid toward my trip are nonrefundable/non-transferable. If for some reason I am unable to attend this trip, I will notify my trip leader immediately, and all funds will be put toward the remainder of the total group cost.
2. I agree to take an active role in my support raising and take personal responsibility if I do not raise all of my support. I can raise funds by asking for financial support from friends and family, personal finances, and through fundraising drives.
3. I recognize that my team leader sets deadlines for documents and finances based on the requirements from The Hands and Feet Project. I will submit all required documents/ finances on time to my trip leader to prevent any delay in required documents being submitted to The Hands and Feet Project.

WHILE I AM IN HAITI

1. I will refrain from giving or promising any gifts, such as money, clothes, jewelry, electronics, etc. to any of the locals, staff, or children. If I feel compelled to give a gift to someone I have met, I will consult first with the Site Director, and I agree to let him or her make the final decision on the matter.
2. All of my photo images of the children and staff at The Hands and Feet Project will be used as a personal record of my trip experience. I agree not to use them for any promotional, commercial, or other purposes without written permission from a Director at The Hands and Feet Project. I will be discreet in all picture taking off of The Hands and Feet Project property, remembering that I am a guest in another country, not visiting to observe and document poverty. All photos of children and staff at The Hands and Feet Project should only be taken after I have built a relationship with the individual. If that individual does not wish to have their photo taken, I agree to respect their wishes.
3. I will not request or gather personal contact information from the locals or Hands and Feet Project Haitian staff. I will not provide my personal contact information to the locals or Haitian staff, if requested.
4. I understand that our team's work is an opportunity to witness the mission that The Hands and Feet Project is trying to accomplish. I will respect the advice I am given



PERSONAL COVENANT (CONT)

concerning attire, eating, drinking, and other such traditions, which will help me to assimilate into the local community. I promise not to be overly demanding, to do my best not to offend or cause embarrassment for the local mission host, and to do my best to help them attain their long-term goals. I recognize that this ministry has a long-term commitment to the local community.

5. I will only interact with the children and staff in public spaces.
6. I will respect the privacy of the children and house mothers by only entering their homes/living spaces if I am invited to do so. I will not ask to enter, nor will I enter on my own.
7. I go not as a tourist, but as a guest of Haiti and The Hands and Feet Project. I accept that I may not have the same conveniences I am used to at home. I will be flexible and willing to adjust to the expectations of my host.
8. I will adopt an attitude that I am on this team to try to understand the host culture, not to try to convince them of my own viewpoint or style. I acknowledge that there are many different ways to accomplish the same objective, and that my way may not be the best.
9. I will abstain from making derogatory comments or arguments regarding people, politics, sports, religion, race, or traditions.
10. I will go as a servant-disciple of Jesus Christ, and I will adopt that attitude when dealing with my fellow team members and the people I meet during the trip. I understand that travel can be difficult, and I promise to adopt a flexible attitude and be supportive, as plans may need to be changed. I accept and submit to the leadership role and authority of the team leader and the Site Directors, and promise to abide by his or her decisions as they concern this mission trip. I will attend team meetings and functions and follow up on all requirements. I understand that I must travel with the rest of the team.
11. If a loved one or dear friend is traveling with me, we agree to interact with all the members of the team, not just one another. I promise not to initiate or seek new romantic relationship with team members, Hands and Feet Project Staff, or locals during the trip.
12. I will abstain from using tobacco or alcoholic beverages while in the host country and during all travels, including flights to and from our host country. I will abstain from any illegal drugs or prohibited activity while on this trip.
13. I acknowledge that by engaging in this journey, I am subjecting myself to certain risks
14. I agree that in the event my conduct is considered so unsatisfactory that it jeopardizes the success of the trip, and mediation during the trip has failed to correct my behavior, my services in connection with this mission trip shall end and I shall return home immediately at my own expense.
15. In agreeing below, I am stating that I accept the above conditions, and will be responsible for my own actions during the entire length of the trip and trip planning process.

RELATIONAL TIPS

- Be flexible.
- Try to get acquainted with each team member. Sit with different people at meals and work alongside different people as you work on projects
- Be a good listener
- Maintain a sense of humor
- Respect the needs of others for privacy, quiet, sleep
- Do whatever you can to serve your teammates
- Expect that things may not go according to plan and decide in advance to roll with these changes
- Avoid negativity and complaining
- Use 'down' time for relationship building
- Resist the urge to compare this trip with other trips you have been a part of
- You *will* affect your team members and those you come to serve. Make a determination right now to affect each and every team member positively, to look for the positive aspect in every situation, to serve your team members, to give yourself away to the glory of the Lord



JOURNAL

JOURNAL

JOURNAL

CITATIONS

HAITI FACTS

Page 4 & 5 - The World Factbook

<https://www.cia.gov/library/publications/the-world-factbook/geos/ha.html>

THE GLOBAL NEED (P7-11)

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