WHAT’S GOING ON NOW?

UPDATE
Healing and relief in Haiti: An Update

Meet Francois-Albert Murat: Why this Haitian cleric left the U.S. and returned home. By Kathi L. Reid.

Stove, Furniture Business, Electricity: Just because Haiti is taking small steps toward recovery doesn’t mean it isn’t moving. Above, Erica and Abichet Charlot, who operate a beverage concession. By Kathi L. Reid.

Stepping Up: When Mt. Olive Baptist Church asked how they could help Haiti, a community center went up in Lambi Village. By Mike Tucker.

Partnership Power: The Fuller Center for Housing’s Ryan Iafigliola discusses the power of collaborating with Grace International and Lott Carey. By Mike Tucker.

ON THE COVER: From left, Kerline Jacques tries new propane cooktop; furniture builders Michele Zephyr and Fritz Alcegare, and Friedman, a village youngster playing.

Unique Impressions: The Boulé Foundation, reportedly one of the largest single black contributors to relief efforts and rebuilding in Haiti, provides perspectives on how some of its million dollars is being spent. Reprint from The Boulé Journal.

Share your opinions about missions with Lott Carey Herald with the world.
GLIMPSES OF HOPE AND PROGRESS

Lott Carey Will Never Quit on Haiti

If you’re tired of hearing what the disaster has wrought, imagine living with the aftermath

Donor fatigue is a major problem for not-for-profit organizations that respond to disasters. The “experts” tell us that donors get weary of the continual appeal for funds in response to multiple disasters. People simply get tired of hearing news about catastrophes and receiving requests to respond.

I suppose that it is a little easier to get tired of “other people’s problems.” I wonder if the folks who get donor fatigue think about the fatigue of the people living in the midst of disasters. It is exhausting to live with a major calamity. You face the uncertainties of provisions, the disappointments of promises that are not kept, inadequate housing, insufficient food, physical insecurity and more. Thinking about these challenges makes me weary. Are you tired, yet?

The historic earthquake that destroyed lives, demolished buildings and devastated livelihoods in Haiti during January 2010 continues to complicate life and prosperity for the people of Haiti. Governmental incapacity and economic corruption have conspired to make problems worse for Haitian people. The earthquake made a bad situation worse.

The good news, however, is that Lott Carey has not turned away from our Haitian siblings. We have stayed engaged through prayer partnership, financial support and technical assistance. As a result, many lives are enriched. People have received counseling. Families have received food. Churches have been encouraged. People with sickness have gotten much needed medical care. We continue to build houses so that people can move from tents into safe and secure housing.

This edition of the Lott Carey Herald shares glimpses of hope and progress. There is much still to be done, but we do not want to devalue the work that has been done to this point. We continue to deploy short-term missions teams to Haiti to support the housing and spiritual needs in the country. Our teams also spend time building relationships and listening, and constructing homes.

They learn and serve. They bless and receive blessings. They seek to light a candle of hope in an otherwise dark situation.

As you visit Haiti through the words and images that follow, may you find ways to participate in the ongoing recovery work as we help people rise again from the catastrophe of the 2010 earthquake. Thank you for your partnership in this ministry.

David

People Rising from Despair

Haiti Still Down but Not Out

Commentary by Raymond A. Joseph

Editor’s Note: Since this opinion piece was written and submitted in late February, Haiti’s prime minister announced a new cabinet—“10 new ministers in a major reshuffle designed to build political support amid controversial negotiations over long overdue parliamentary and municipal polls,” according to Reuters.

Four years after a 7.0 magnitude earthquake killed more than 250,000 people, maimed thousands and left 1.5 million homeless, Haiti is still reeling from the effects of the catastrophe. Yet the authorities assert, “Haiti is open for business.”

First impressions are deceiving. On landing at the modern-looking Toussaint Louverture international airport in Port-au-Prince, order reigns in the baggage area unlike the free-for-all that existed in days and months after the quake.

The makeshift camp of tents and tarps once near the airport has disappeared. Gone, too, are the shantytowns near the National Palace, the Sylvio Cator soccer field, the Petionville golf course and on the plazas in front of certain churches and in some upscale neighborhoods. The National Palace itself, long a crumbling eyesore, was finally carted away three years after the fact.

New shantytowns have sprung up, like the sprawling Canaan on Route 1, north of the capital. An estimated 140,000 people still live in miserable conditions under frayed tents that offer no protection against the sometimes-torrential rain. But most of the homeless have been relocated in their previous unsafe neighborhoods.

New housing projects have yet to realize their promise. The government’s model community, the Lumane Casimir Village in Morne Cabrits, northeast of the capital, remains a ghost town. Last October, Le Nouvelliste, the major daily in Port-au-Prince wrote, “Some five months after its inauguration by the President of the Republic, the Village Casimir has yet to welcome its dwellers.” According to the government, $49 million from the PetroCaribe Fund (from Venezuela) was spent for this showcase of 1,500 houses. The project calls for a total of 3,000 houses. But there are no manufacturing facilities nearby to attract the workers. Neither the school nor the police station is ready. Without basic infrastructure, showcase communities will remain empty shells.

Some $12 billion was pledged for Haiti relief and reconstruction after the earthquake. Where has all the money gone? In a comprehensive report issued in 2012 by the Washington-based Center for Global Development, “bilateral and multinational donors had

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Haiti: Continued from Page 3

disbursed $6.04 billion, which is 47.8% of the $12.62 pledged in humanitarian and recovery funding.” Only 9.5%, or $579 million, was channeled through the government of Haiti, and 0.6%, or $36.2 million, through Haitian NGOs and businesses. The information was collected from the Office of the United Nation’s Special Envoy for Haiti, former President Bill Clinton.

Obviously, the international community bears great responsibility for the pitiful results of the billions of dollars pledged and how little has actually been disbursed. But it is also hard to trace how much money has been spent and how many Haitians have benefited.

Commerce gains

As for the Haitian government, “feel good” is top in its priorities. To disguise the mammoth shantytown of Jalousie on the mountain overlooking Petionville, it has been painted in various hues, turning it into a piece of art. In the spirit of decentralization, the National Carnival, that pre-Lent revelry, has been staged away from Port-au-Prince for the past three years: in Cayes in 2012, in Cap-Haitien last year and in Gonaïves this year.

President Michel Martelly earmarked $5 million for the carnival that was held in March and has resurrected “Le Carnaval des Fleurs” (“Carnival of Flowers”) at the end of July, a move reminiscent of the Jean-Claude Duvalier era. The carnivals, some say, provide the people an avenue to release tension. They sound like Marie-Antoinette, the wife of Louis XVI of France. When told that there was no bread to give to the people, she is oft-quoted as having replied, “Let them eat cake!” That sparked the French Revolution of 1789 and the end of the monarchy.

Since the earthquake, two luxury hotels were inaugurated last year in Petionville, the former upscale suburb of Port-au-Prince that has become the new center for commercial activities. Several other hotels are in the works for Greater Port-au-Prince. Major tourist projects are in development stage for the south, the southeast and the north.

With financing from the U.S. Agency for International Development (USAID) and the Inter-American Development Bank, a controversial industrial park was inaugurated in November 2012 in Caracol, in Haiti’s northern region. Only two companies, including a South Korean textile manufacturer, have moved in. Fewer than 3,000 jobs have been created, a far cry from the 20,000 that were expected in the first five years and eventually 65,000 when fully occupied.

Politics stagnates

Politically, the situation in Haiti has deteriorated. Much energy has been spent on political wrangling between Parliament and the executive branch, which has acted in an authoritarian manner. The result: a three-year delay in organizing local elections. One-third of the 30-member Senate hasn’t been renewed since May 2012; some congressional districts have no representation.

All administrative entities throughout the country, such as the mayoralties and rural jurisdictions, are controlled by interim agents named by the Executive. The Judicial is considered under the control of the Executive. The provisional electoral council, which would be empowered to organize the elections, is stacked in favor of the Executive.

Late last year, there was a sort of consensus when various civil and religious as well as political organizations denounced the waywardness of the government.

“For Haiti, a reforestation program. Website: Washington, is the founder of A Dollar A Tree For Haiti, a reforestation program. Web site: replanthaiti.org.

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New interest in Haiti

Since early December when President Martelly began to act more presidential in his language and behavior, several doors have opened to him and Haiti. In February, he met with President Obama, Secretary of State John Kerry and Vice President Joe Biden.

In France, he met with President François Hollande, the president of the French Senate and a group of captains of industry. And later that month, he visited the Pope and then King Philippe of Belgium.

Meanwhile, philanthropist and Microsoft co-founder Bill Gates came to Haiti to see the work of Dr. Paul Farmer’s Partners in Health, which has built the first solar-energy hospital in Mirebalais, a state-of-the art facility. And Tony Blair, the former British prime minister, landed in Port-au-Prince, ostensibly to explore partnerships for Haiti’s development.

How will President Martelly react to the renewed interest in Haiti from various quarters? Will he use the international embrace as encouragement to foster democracy in Haiti? Or will he consider himself empowered to revert to his habitual confrontational mode?

There are still signs of “Haiti fatigue” in many quarters. But some friends of Haiti have stayed the course. Early this year, members of the Congressional Black Caucus (CBC) issued a joint statement saluting the resilience of the Haitian people and acknowledging progress made in the past four years but also pointing to “serious challenges, including displacement, food insecurity and cholera.”

The CBC asserts that the U.S. can do better by Haiti. It noted that as of June 2013, “US-AID obligated only 52% and disbursed just 35% of the funding for Haiti reconstruction from the 2010 Supplemental Appropriations Act,” according to the Government Accountability Office.

To address these concerns, late last year, the U.S. House of Representatives passed bipartisan legislation introduced by Rep. Barbara Lee, D-Calif., and members of the Congressional Black Caucus Task Force. The Assessing Progress in Haiti Act requires the State Department to provide detailed progress reports every six months through September 30, 2016.

I concur with the conclusion of the CBC statement: “The fourth anniversary of Haiti’s tragedy provides an opportunity to honor the dead and recognize the progress made. It is also a time to renew our efforts to rebuild Haiti by insisting on accountability, transparency and good governance.”

Mr. Joseph, Haiti’s former ambassador to Washington, is the founder of A Dollar A Tree For Haiti, a reforestation program. Web site: replanthaiti.org.
Can Short But Frequent Visits Make a Difference? Absolutely! Amen!

Tremendous sympathy poured in from around the world following the devastating January 2010 earthquake in Haiti. The earthquake devastated a country already plagued by hunger, housing shortages and government instability. Many of the non-government agencies (NGOs) that received the billions of dollars in aid and provided disaster relief have left Haiti. But Lott Carey has remained and has not turned its back on Haiti.

Our work continues as we Help Haiti Rise (ede Ayiti ki monte in the Haitian Creole language).
For the past four years, Lott Carey has channeled funds from partner organizations, churches and individuals to change the lives of Haitians near the epicenter of the earthquake by providing needed goods, services, labor and sharing the word of God. The impact of these donations have enabled our partner organizations, Habitat for Humanity and Grace-Ful Center of Haiti, to build:
• 330 permanent and 1880 temporary houses and 581 latrines in Léogâne;
• Eight homes for members of the Lott Carey Baptist Church of Léogâne; and
• 50 homes in Lambi Sustainable Village.

Your donations and compassion toward the Lott Carey projects have empowered 700 men to learn the construction trade on the Santo project. In Santo, there are approximately 8,150 beneficiaries and in Lambi more than 300 beneficiaries.
Families in Santo and Lambi are extremely grateful for their new homes, and many of them expressed the same sentiment: “Because of God’s help and the help we have received from the Lott Carey teams, we are no longer in tents and have our own homes.” Others mentioned that having a home fulfills a lifelong dream.

Lott Carey led 25 short-term missions teams,

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that’s 236 individuals deployed to Haiti since the earthquake to construct homes, provide services to families in Lambi and minister to the Grace Village boys, girls or widows homes.

A couple of teams also performed medical services with Cooperative Baptist Fellowship (Grand Goave) and Vacation Bible School with Hosean Ministries (Pignon). The impact of these teams can be measured by the number of homes built, jobs provided for construction and in witnessing people rise again. It’s in seeing their excitement, the sense of community and hearing stories of changed lives in Lambi. It’s in seeing the Lambi Village Council gather with members of the community to make decisions on their homes and projects in the village. This is seeing Haitians rise again.

Our short-term missions in Haiti are working to build stronger relationships by visiting homes and tents, sitting down, meeting and talking with people in the village, and playing with the children. We are building a kinship of experience by working alongside Haitian men and women to share strong work ethics, unity in work and eagerness in service.

In serving, there is so much we have learned from our Haitian brothers and sisters. The LC teams also experienced a change of their opinion about Haiti and its outlook for the future. When teams go to Haiti, we build bridges that create continuing support channels.

One church donated laptops for an Internet cafe in Lambi. Teams have donated clothes and shoes enabling enterprising women to open a thrift store. Jewelry looping kits were donated for other women in the village to learn how to make and sell bracelets and necklaces.

Here’s another example of a life changing impact of the LC STM teams: A young mother’s life was changed by the love and compassion shared through the Women in Service Everywhere (W.I.S.E.)—Women’s Empowerment Session. In order to provide food for her three boys, she turned to prostitution. This was brought to the team’s attention and members took the young mother aside, prayed for and counseled her over the course of five days. W.I.S.E. also provided suitcases of toiletries along with a cash donation for her to open up a store and buy enough food to last her until she can make money. A week later, the Men on Missions showed up on her doorstep and prayed for her and left more toiletries and a small donation. Weeks later, a suitcase which the W.I.S.E. team left for her to get only if she was ready was gifted. Today, this young mother continues her business selling toiletries. With her earnings, she purchased pigs, goats and chickens that she keeps up in the mountain on her father’s farm. Haitians say pigs, goats and chickens are like money in the bank because you can eventually grow them and sell them for a large profit. That’s empowerment and the smile on her face and transformed life is priceless.

Consider this testimony from three women Lambi villagers:

**Janette:** “I am very happy to see the mission teams. They have made it possible for me to pay the tuition for my son and daughter and for me to pay my bills. People know that I cook and come to get meals.”

**Erica:** “I can pay my bills when the teams come and can find money easier to feed my family. They buy plenty of sodas, waters and sometimes ice. When no groups come, it’s like death visiting. The groups bring lots of energy and excitement.”

**Cynthia:** “I was living with my boyfriend and now I’m living right, I’m married. We have a large vegetable garden, chickens to raise eggs and my husband has steady work as a laborer building alongside the teams.”

Lott Carey’s impact is long-lasting through your acts of compassion, such as sponsorship of children in Lambi and at Grace Village, donations of pillowcase dresses, other goods and services, and funds for new homes; teaching of skills that empowers the villagers to become self-sufficient; through evangelism we are opening hearts to God’s love, and advocacy that is fighting for Haitian rights on Capitol Hill.

Please continue to:

**GO** “For the harvest is plentiful but the laborers are few”—Luke 10:2.

**GIVE** to Lott Carey so that we can continue to Help Haiti Rise.

**PRAY** because the people of Haiti still need our prayers.

Kathi L. Reid is Program Manager, Haiti & Disaster Services, Lott Carey.
Empowerment Sessions Explore the True Meaning of Being a Christian Man

By Alvin J. Noel


The team wanted to make an impact and indeed they did. When asked by the Grace host if they wanted to donate funds to the traditional Community Feast, the team opted instead to donate $600 USD to purchase a junction box, including labor, for the first cluster of 12 homes to move closer to having electricity. The homeowners still have to purchase meters, pay the initial installation costs for connecting and cover their monthly electricity costs.

The response from the men each day was overwhelming. They participated in reading the Word, telling their Testimonies, sharing their Convictions and even went on to start Bible Classes after the session each week. Their spirits were strengthened, so much so, that they brought their wives also to witness the power of the Word. They were looking forward daily to come to the sessions and didn’t want the session to end.

God broke yokes, they said, “They were blessed and helped because of the Men’s Empowerment Session. They were encouraged to hold on and to keep praying.”

Alvin J. Noel is Pastor of True Light Missionary Baptist Church, Lake Charles, La.

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Lott Carey’s Women In Service Everywhere (W.I.S.E) missionary team of eight women from five churches in the eastern United States ministered to the Haitian women living at the Lambi Village, in Gressier County, Haiti, during the November 2-9, 2013, mission trip.

The people of Haiti continue to struggle from the effects of the catastrophic 7.0 earthquake of January 2010. The Haitian women at the Lambi Village bear the burdens of survival in ways common only to women. The stories of survival for the Haitian women are personal, challenging and unique to each woman. Their struggles for survival often cause emotional conflict between right and wrong, sinful and godly, for the Haitian Christian woman.

In four days, the W.I.S.E. missionaries engaged the 50 or more Haitian women who attended on various Biblical topics. During afternoon break-out sessions the missionaries engaged in candid discussions where the Haitian women shared stories and the moral dilemmas they faced. The missionaries also performed home visits where they prayed for families. They also helped paint interior walls of the Lambi Village community center.

Coming together as women, giving encouragement from a position of shared commonality and uniqueness as women, provided a basis for sharing the Gospel of Jesus Christ and the reassurance that “there is nothing too hard for God” Jeremiak 32:17. Both the Haitian women and the W.I.S.E. missionaries were blessed by the trip.

Notes From Women’s Empowerment Sessions

Day 1
The Godly Women

The Scripture: Galatians 5:22, the fruit of the Spirit: love, joy, peace, patience, goodness, gentleness, faithfulness, kindness and self-control. After the teaching on what each fruit meant, methods were used to interact with the ladies. Their participation was amazing. They were attentive and excited about learning. We were all blessed. God was surely in our midst.

Day 2
The Godly Wife

The backdrop consisted of many photos, beginning with the center graphic—the Godly Wife with her husband; around them were photos of many descriptions of Godly Wives (prayerful, faithful, happy, rejoicing, different families, teaching, etc.); surrounding the photos were words describing Godly Wives (humble, faithful, honest, sincere, perseveres, loving, kind, Godly, spirit-filled, etc.). For the presentation, we focused on what it means to be Godly Wives, are we Godly Wives and what it takes to be a Godly Wife. We drew on four women of the Bible who shared three distinct characteristics: They whole-heartedly loved the Lord; they loved their husbands; and they were barren, could not conceive. Each of these women was extremely loyal to their husband, but due to circumstances, the husbands could be...
Giving Back Is A Way Of Life For Murat

There are two things close to the heart of Francois-Albert Murat, Pastor of St. Paul A.M.E. Church in Port-au-Prince: God and country. Perhaps that’s why he left the relative comfort of the United States to go back to his native Haiti and work with young people, even in the worst of times. It is his gift, his calling, he says. And he would have it no other way. Pastor Murat recently sat down with Kathi L. Reid, Program Manager, Haiti & Disaster Services for Lott Carey, to talk to him about his mission.

Kathi L. Reid: Please tell us something about Francois?

Francois-Albert Murat: I was born and raised in Port-au-Prince, Haiti. I finished high school in Port-au-Prince private school after attending two of the best schools for boys: Grade school, Saint Louis de Gonzague; secondary school, Canado-Haitien high school. When I was 18 years old, my family moved to Chicago in 1980. I earned my B.A. in Communications from Columbia College in Chicago in 1986. I also attended North Park Seminary, also in Chicago.

Ms. Reid: Why did your family move to the States? Why Chicago?

Pastor Murat: There were two reasons: They wanted my brother and two sisters to go to college, so they moved. My mother’s father moved to Chicago in 1949. One of my mother’s sisters lived in Chicago and had contact with the Embassy; she was able to expedite our move. My mother did not want to go to New York, Miami, Boston or Montreal because these cities have large Haiti communities and mom wanted us to be integrated into the U.S. culture.

Also, my father was a Haitian government official and, because of political pressures, he had to leave in order to find stable income.

Ms. Reid: How long were you in the states?

Pastor Murat: I lived in the U.S. for 30 years.

Ms. Reid: What made you become a pastor?

Pastor Murat: As a child, I was born and raised in a mixed family—my father was Catholic and my mother was Protestant. Growing up, I went to both Mass and Protestant church services. At 15, I made a decision to join my mother’s faith and haven’t wavered in my faith since. While I was studying in college, I was involved with the Evangelical Covenant church and felt very strongly about ministering to youth. My college had a seminary and I was doing videotaping and, as I listened and set up the AV equipment, the messages touched my life and (started) God’s pull on my heart for youth. I served for three years as youth pastor in DeKalb, Ill., with the Evangelical Covenant Church.

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It would have been easy for the Rev. Dr. James E. Victor, Jr., to ignore the disease and poverty in Haiti in wake of the devastating earthquake in 2010. But he didn’t. And neither did his congregation at Mount Olive Baptist Church in Arlington, Va. Instead, they got busy raising money and sending help. Some of them, along with Rev. Victor, even went to Haiti to take supplies and a helping hand. Rev. Victor talks about the spirit of giving with Herald Deputy Editor Mike Tucker.

Lott Carey Herald: What is it that led you to Haiti?

Rev. Victor: It’s interesting. I think it was a confluence of events. About a year before the earthquake, there was an article in The Washington Post that talked about the United States’ embargo against Haiti; it was creating food shortages, and that people whose culture is grounded in rice couldn’t get rice. They were eating dirt cookies. I remembered the article was so precise in terms of how they made the dirt cookies. (They) took dirt, sifted it, added oil and salt, and then baked it. People were actually trying to sustain themselves on dirt cookies. I read the article and was moved.

LCH: Then what?

Rev. Victor: I had a conversation with the chairman of my deacon board and said to him, ‘Deacon, we got to do something.’ About a year later, the earthquake hit and, of course, the whole world then was compassionate toward Haiti … even those who had not previously been that compassionate or empathetic with the island. So, after the dust kind of cleared, then I was actually invited to Africa to lecture in Liberia for the United Methodists; I came back on a Thursday or Friday. That following Monday, I was on an exploratory trip to Haiti. … Some other pastors were supposed to go; but, for whatever reasons, they could not make the trip. We went there, saw the need, saw what Lott Carey was doing. … I thought we, as an institution, could make an impact because of my previous reading of the article in the Post.

I just thought this was … an opportunity for us to get involved. I came back to Mount Olive, started talking with the leaders and the congregation, and trying to sensitize them to the needs. At that point, we became more
involved. Our initial introit into this was going to be building houses, because when I went into the villages, the need was for housing.

LCH: How much was the cost?

Rev. Victor: Twenty-five thousand … I came back, pitched it to our leadership and then gave it to the membership. I told them, ‘Listen, this is above and beyond our budget, but the need is urgent,’ and so we raised the $25,000, I think, from September to December of that year, with extra sacrificial giving. Then we did something we had never done as a church, as a faith community—we took a foreign mission trip (to Haiti). … I wanted us to be on the ground getting our hands dirty and seeing the kind of impact a church like us could make globally.

LCH: You asked, ‘What else do you need?’

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And it was a community center. Why didn’t you respond, ‘Can we do food or can we do extra bottles of water?’ Why did you agree to the community center?

Rev. Victor: It wasn’t even that it is grounded in my sense of theology. I am acutely aware that missions historically in this nation had been carried out in a very paternalistic and colonial kind of way where mission agencies have gone to communities and put into the community what they thought was urgent and priority. So I asked the question, hopefully out of a sense of cultural and theological sensitivity, ‘What do you think is your most pressing need to advance this project in Lambi?’ They said, ‘The community center,’ and that’s how we got there.

LCH: It really makes sense when you think about it. Because everybody is concerned, of course, about the day-to-day, but kids need a place—somewhere to go, the adults need someplace to go. Life still goes on.

Rev. Victor: Right.

LCH: So when the word came out for the Internet cafe, did that seem a little odd to you? (Laughter) ‘Why do we need Internet right now, what is this? How did that come about?’

Rev. Victor: That actually came about with a conversation with Jonny Jeune (Program Director for Grace International), just listening to his vision for the community, and what the Jeunes are doing there in Lambi. Jonny was talking about the fact that they wanted an Internet cafe so that children could connect to the world and have resources to do home-

CONNECTING:
Internet stations in the Community Center built with funds by Mount Olive Baptist Church. The computers, also provided by the church, will be moved to an Internet Cafe in another building under construction.

Photo by Kathi L. Reid

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work and to do other kinds of things. So that was not a stretch for us.

LCH: So you don’t think it was necessarily an innocuous type of request? Meaning that, they don’t really need to connect to the Internet, there’s so much other stuff they could do.

Rev. Victor: Well, I think if you—again listening to the folks who are there—they know their needs more acutely and more profoundly than an outsider will. First of all, I didn’t think it was a stretch either because we are living in a technologically driven world and a technologically driven age. So if they cannot have access to current technology, then as an island, as a nation, as a community, they really are pushed further to the periphery of human existence and interaction. I didn’t think it was a stretch when we started talking about children having access to do certain things in connection with the broader world reality. Nobody wants to be isolated.

LCH: So you gave PCs or computers?

Rev. Victor: Yes, laptops. I put the idea out in one of our meetings and because we live where we are, the government is always disposing of good stuff. (Laughter) People were telling me that we can have access to this—I can get the computers. All I needed to do was write a letter from the institution, from Mount Olive … saying that we wanted the computers; we are going to use them for this. We got them at no cost essentially.

LCH: Describe for us the first time you landed at Port-au-Prince? What went through your mind and spirit? What happened the first time you experienced Haiti?

Rev. Victor: Actually, my first experience was not on the ground, but in the air. The way we came in, and I’m not certain how we came in over Haiti, but—because Haiti has been so deforested—you notice from above ground how brown and desolate the island is as opposed to the Dominican Republic, which … is lush green. Not that they don’t have ecological issues, but you can see how devastated Haiti’s ecology has been. So my first experience was even before landing, looking at how desolate the place looked. I’ve been to the Caribbean before and whenever you fly over Caribbean islands you expect greenery, but Haiti is so dry and dark and treeless … that was the thing that struck me, I think, the most.

LCH: What has Haiti taught you as a pastor? What have you learned from

PROVING: The new Community Center affirms the villagers’ faith in God.
Haiti so far?

Rev. Victor: I’m always learning, but first and foremost, the thing that I impressed upon this congregation—and it helps me to stay grounded—is that people of color are needed on the mission. One of the things that we heard over and over again was, ‘we very seldom see people that looked like us coming to help us’.

LCH: Why does that matter if you’re getting help?

Rev. Victor: It means you’re not forgotten. There is, I think, an intuitive kinship among black people and the diaspora all over the world. If your nearest kin has forgotten you, maybe, in some respects, it speaks to your worth as a people. So when you see black folks coming to help, I think there is a genuine connection, a genuine love, and I think there is also an assumption that the historical baggage that has been associated with missionaries is not coming as well.

LCH: What is it about faith that says, ‘Keep going?’ What is it that keeps you going? I know you’re a leader and you’re expected to keep going, but do you ever have doubts or questions or do you go to this place and say, ‘My Lord, what’s going on here?’

Rev. Victor: Yes, I think one cannot look at places like Liberia and Haiti and all those spots in the world without raising those questions of theodicy. For me as a person of color, naturally that’s when the social justice aspect of it is raised for me, and then probably the human suffering dimension. I don’t think you can really separate the two. One thing that keeps me going is, I think in spite of all of that, God still calls us to service. The other thing (and) this was another learning experience for me … when you do something like going to mission field to Haiti or Liberia or some other place, you get a sense of how your life really can matter as it is placed in God’s hands in the service of someone who is suffering. Therein, I think, lies where you are able to find the commonalities in humanity.

LCH: I don’t think God’s finished with you and Mount Olive because you are now about to embark on another support project which is the drainage project. Tell me about that.

Rev. Victor: What I hope is that we are going to send another set of missionaries in November. I’m still going to work on some details with headquarters as to the drainage issue, but when I came back the first time after the exploratory trip, I asked Mount Olive for a minimum of a three-year commitment to Haiti. Again, the way I had the mission strategized is we would do home building the first year. We might do some other things the

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second year, because I was so struck by the psychological trauma of, particularly, some of those young girls in the orphanage at one of the facilities. They were living outdoors when they could have lived indoors, but because they have been so traumatized by the earthquake, they refused to go indoors. That led me to a three-year commitment. We are now just in the second year. I try to be a person of integrity and we are committed at least, in some way or another, for another year.

LCH: There’s a drainage problem—when it rains, it floods in parts of the village?

Rev. Victor: Right. Jonny said their greatest need now is the drainage issue. And because Mount Olive just finished a capital improvement campaign to do some internal things here that were overdue and much needed … we weren’t able to absorb the whole cost of $30,000 for the project. So we committed to $5,000. Two other pastors have committed to $5,000 each, so we’re right at the halfway mark. I just need some other partners that are willing to come up with some money so that we can tackle this drainage issue.

LCH: Ain’t too proud to beg? (Laughter)

Rev. Victor: No. I look at it like this … my grandfather was a Baptist pastor for 65 years of the 85 years of his life. He always taught me if you just put the need before people, be honest with them and manage the money with integrity; people would give.

LCH: Are you happy with the way the parishioners have responded to your request?

Rev. Victor: Oh, yes, more than happy.

LCH: Any push back?

Rev. Victor: No, none of that. Like I said, our going to Haiti last year was a spark that caught fire in this congregation so much so that we had just about every ministry, every auxiliary committed to the mission efforts. We had people coming out of the woodworks sponsoring individuals to go. ‘I can’t go, but I want to help someone else to go.’ We told the story of our involvement graphically on monitors around the church. When people saw children with empty bellies and saw the conditions, they were moved. Plus, people want their lives to count for something.

LCH: Do you think there’s something special about missionaries and people who—whatever the sect, religion, whatever—would put themselves out there like that?

Rev. Victor: Well, I think Christian service of any kind is special. Jesus taught that the way to greatness is through service. I think people like Mother Teresa and others who are able to commit their entire lives to that are indeed special people, and I think they are God’s gifts to the whole Body of Christ because those iconic figures become models and examples of what we are supposed to do. Not everybody is called to give up everything, but I think people want their lives to matter for something beyond their own hedonistic traits and tendencies and beyond their own pleasure principles. So when one is confronted with the opportunity to serve, then it gives you that possibility.

LCH: Anywhere?

Rev. Victor: Anywhere. The opportunity to serve is a blessing in and of itself.
Possibilities Emerge as Villagers Take Hope to a New Level

Haiti’s comeback will not come all at once. Progress must be measured one house at a time, one smile at a time. Faith and patience for the bedrock of a no-quit attitude that continues to improve life and bring vigor to communities around Haiti. Kathi L. Reid, Program Manager, Haiti & Disaster Services, Lott Carey, updates us on what’s happening in one village, Lambi, through her text and photos.

Cook Stove Study

Project Gaia, a Grace International partner organization, is providing ethanol stoves (CleanCook) to the villagers. This stove burns ethanol alcohol fuel without smoke, is easy to use, highly efficient and affordable to run. The stove is stable, and the fuel is stored safely in a non-spill fuel tank. Ethanol, by contrast, is made from waste products from crops such as sugar cane. When burned in an efficient stove, ethanol emissions are virtually nonexistent. It can be purchased near its production point, thus providing people with a reliable energy supply and eliminating the importation and transportation costs associated with fossil fuels.

Villagers in Lambi currently use charcoal, a polluting fuel that results in a smoky and unhealthy living environment. Five women in the village took part in a controlled cooking pilot test on stoves with ethanol, kerosene and charcoal. This study was to observe and assess fuel procurement, fuel usage and safety, cooking pots, cooking behaviors and cooking times.

Next steps, according to Marlon Migala, Project Coordinator for Grace International:

1. The test stoves were single burner but double burner stoves are needed to cook two dishes such as the staple meal of rice and beans. Otherwise, people will use the one burner stove and use their charcoal stoves.

2. Our long-term plan is to produce and sell the stoves in Port-au-Prince, thus creating a business. So far, the stoves are being imported.

3. The whole concept of the stoves is for Lambi Village to produce its own fuel from native plants and a distillery unit. Port-au-Prince has a lot of vegetable waste sitting in the street; this can be used to create starter fluid that’s needed to produce ethanol. We would train the villagers to produce ethanol. The appropriate size distillery unit for Lambi Village costs approximately $30,000 USD.

“Project Gaia placed the stoves with the testers and anticipate growing the study from 4 - 15 homes,” says Migala. “The cost of the single burner is $50 and the double burner is $60. Through donations, we are trying to get more funding for the stoves. We are confident that people will use the stoves once it is shown and the word gets out that it will cost less to buy ethanol than charcoal, it’s healthier, easier to use, and ethanol is easier to get.”

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Entrepreneurs Create Comfort and Customers from Wood

Woodworker Fritz Alcegare and carpenter Michelet Zehyr complement each other as they build a furniture business in Lambi. Zehyr is skilled but lacks business knowledge. Fritz has been doing woodworking since 1995. He learned how to work with small pieces of wood while assisting a craftsman and has the skill to make beds, tables, chairs, china cabinets, cribs and just about any piece of furniture you can put in your house or office.

Fritz, who lives near Lambi, found the community a friendly environment to set up business. Even though they’re still waiting for electricity to run the saw, sanders and drills they use to build furniture, for now, they’re making do with a generator.

Since they opened in January, the shop is fulfilling its first order of 10 beds for Lambi homeowners who are sleeping on the floor. Fritz and Michelet are hoping that others will donate funds for beds for the community.
The Empowerment Development Program encouraged woodworker Fritz Alcegare and carpenter Michelet Ze-hyr (center photo on cover) to use their skills and open a furniture making shop in the village, and it provided financial assistance.

The program wants to continue making business dreams a reality for others. That’s why Louina Baptiste relishes her volunteer role as Economic Development Coordinator in Lambi.

She owns a hardware store located between Lambi and Léogâne, using savings from her non-governmental organization (NGO) job to make ends meet and to open the hardware store. She learned the business from her dad, who operated a hardware store prior to the earthquake.

Louina comes to Lambi Village twice a week to meet with prospective entrepreneurs. There’s a list in the community center so she knows whom to visit. She does an assessment on the family, the number of kids, sponsorship available, income and the percentage of profit they are already making. With this information she decides if the person really needs a loan or if they just need training to manage what they are doing.

“A lot of times we find that the person needs to manage their income better,” says Jonny Jeune, Program Director for Grace International, a nonprofit working in Haiti with the Fuller Center for Housing and Lott Carey.

Loans are being provided by Grace International and were set aside for families. Homeowners are entitled to get more loans if they are faithful and disciplined in repayment. The zero-interest loans of $350 must be repaid within 18 months. About six families are currently in the loan process.

Louina conducts a twice weekly business seminar to help anyone with entrepreneurial desires. Here are some of the individuals the Empowerment Development Program has helped:

- Fito and Kerline Jacques are lovingly known as “President and Madame President” because he is the leader of the community association. President was selected to come to Lambi because he organized a team to keep the tent camp clean. He didn’t have a trade but is now on his third loan and each time he started a business with the funds. The first was sodas and saw it wasn’t profitable, the second he brought the motorcycle and rented it out as a taxi, and now he sells ice. Every morning he buys blocks of ice and retail sodas to others in village. He and Madame have two daughters and a son.

- Chantel and Jean Simone have no kids and she sells dry goods on her porch. She has been doing this since December, 2013 and is doing well. Her husband works outside of the village fixing shoes in Carrefour. Eventually he will set up his business in Lambi but for now he doesn’t have a place to operate and will need electricity.

- Islande Meslette, a 28-year-old mother of three young girls is too young to be a widow. In early 2013, her husband, who worked for the Haiti Customs, was robbed and murdered on his way to work. Islande is encouraged that he was well regarded in the village. She maintains a warm pleasing personality, contagious smile and a kind demeanor that attracts people. She is known as “the lady who does hair,” which brings regular customers and a small income. Earlier this year, Islande opened a stand and started selling mangos, fresh corn and roasted corn to earn more money to make ends meet. When she is not working at the store, which is on the side of her house, she is doing hair. At times, you may see her braiding hair while working the store. A young cousin helps her run the stand. When asked how the store was doing, she said, “It’s hard and not going well.” Looking around the village reveals the challenge—there’s competition from six other women selling food items. Islande is considering taking her business to a different location, away from the competition. But, she prefers to stay close to home to be near her three girls. She really wants to grow her hair business into a beauty salon but has a problem getting supplies, and she wants to continue offering her best-selling food item—roasted corn.

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Imagine life without electricity.

Says Jeune of Grace International: “We take it for granted that we have light at night time; but in Haiti when there is no electricity they are in complete darkness, when the sun goes down there is nothing they can do. Electricity provides safety; people can walk around in the village.” Families are in the process of getting lighting in every quarter (about 12 houses); there will be five quarters. So far, about 14 families have electricity. They are scattered around the village. The community center has electricity. Three electrical poles provide some lighting around the village. Inverters, costing several thousand dollars, are needed as backup during a power failure. Now they have evening Bible Study, meetings, empowerment and praise and worship services at night. And most recently, the village started Movie Night. The process of acquiring electricity in Haiti is similar to the process we go through in the U.S. An electric pole with a transformer and a central meter house were installed in the village. Since these are new homes and they have to start from scratch, the installation of junction boxes, house meters and wiring are necessary.

Kathi, Villagers Enjoy Electrifying Talk

You were among the first families to receive housing, tell me how you have been impacted by the overall improvements in Lambi Village?

Fito: Our lives have changed a lot. We built the first fence, the first toilet on the other side. Yes, we need a better fence to add more security but things will get better. When Grace International first came to check on the land, it had water everywhere and now in order to find water, you have to dig five feet. We have little flooding now. God has blessed the land and because his children are here, he has put the water underneath the ground. And now, we can have light in our homes. Four years ago
the water was not safe to drink today, now it is safe. We still use a hand pump and now with electricity we can install a reservoir. We keep hoping and waiting for more improvements.

How many junction boxes are installed, how many people in the village currently have electricity and for how long?

Fito: Since December 2013 we have had four junction boxes installed, 14 homes have electricity. Another 10 homes are waiting for the utility company to come out and install the meters and run the wire.

Tell me about your life with electricity?

Fito: Our kids can do their homework at night, watch TV, take the news, iron clothes and see each other at night. I used to have to use candles. We had to iron with charcoal, which burned and stained our clothes. Some of the villagers can use blenders, refrigerators, radios and fans to cool things down. We can operate the Internet cafe and teach people how to use computers.

Cynthia: With electricity I can iron clothes so that my family does not have to walk around with them wrinkled, I can watch my TV, I have a refrigerator and can use it and I don’t have to buy candles.

Janette: I’m on the list to get electricity and it will be good to iron, to use a blender and to watch TV. My two kids have to do their homework by candlelight and this is not good.

Do you have electricity 24 hours a day?

Fito: No, only eight to 10 hours a day . . . more than we have imagined in a long time. No light, now light. (Laughter.)

Erica: And then there was light. (More laughter.)

Fito: I’m looking forward to when the entire village will have light. Now it is unsafe. With light the village will be safe at night to leave my home.

What did it cost to get the electricity installed and what is your monthly bill?

Fito: It cost 490 Haitian dollars or $70 USD for the meter, the wiring to and from the junction box to house meter was $15 USD, the interior wiring in the house to the meter was another $25 USD. The wiring costs from the junction box to the house meter is based on the distance from the junction box.
In every facet of your life stand up and be the man God called you to be. He is expecting you to be a leader in every place in your life—leaders of yourself, of your family, in your church, in your community and at work.

1. Have to have a personal relationship with God;
2. God understands that you are not perfect; and
3. It is okay to make mistakes, but as you trust God it is important to lean on Him (Proverb 3:5-6).

Genesis 3: (Adam)
Adam made mistakes. Even with his mistakes and imperfections God came looking for him. No matter how you live your life, our God, who is sovereign, is able to take the good and the bad and change your life.

Genesis 12: (Abraham)
God blessed his family and his seed. Abraham would not have been successful if he was hung up on pride. As men, we have to surrender our lives to God. God called Abraham to leave everything important to him; he uprooted him to prove that his faith was sincere to God.

Joshua 24:12 (Joshua—The Mighty Commander)
Because of his faith and his trust in God, Joshua was able to lead his people on a mission that was impossible without God. In order to be a “Godly Man,” you must: Be leaders and maintain Godly standards in your home.

Day 2
The Godly Husband
Presented by Min. Myron Euille, Mt. Pleasant Baptist Church, Alexandria, Va.

Scripture: Matthew 19; 1 Peter 3:7
Marriage is ordained by God, therefore it is holy. The marriage relationship is so holy that it is compared to the relationship of Christ and the Church. Marriage provides:

1. Relationship—A husband is not just a father and provider and his wife is not just the mistress of the house or the mother of the children. But, the husband and his wife are partners here on Earth and the two are to walk side-by-side as one;
2. A Godly husband is the head of his wife and household: Kinship is leadership; every family needs leadership. The man is to be the head of his wife as Christ is the head of the Church; and
3. Love and consideration of his wife’s needs before his own.

Portrait of a Godly Husband

1. He honors his wife with both work and deed;
2. He understands that he does not own his wife;
3. He treats his wife as a gift;
4. He honors God by being committed to one wife (adultery and fornication are sinful and dishonor God);
5. Does not abuse his wife; and

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BUILDING: Men on Missions raises the roof on more houses. Participants say this kind of service is a life-changing experience.

Men on Missions: Continued from Page 7

Notes From Men’s Empowerment Sessions

Day 1
The Godly Man
Presented by Pastor Keyon Peyton, New Bethel Missionary Baptist Church, Pontiac, Mich.

Photo by Kathi L. Reid
Day 3
The Godly Father

Day 3 began with morning tours of three Grace International Schools. Many members of the Men on Missions team had either sponsored children the year before or on previous visits so the tours were a wonderful opportunity for those men to see how through God their caring was benefiting the children of Haiti. The team was introduced to school administrators at each stop and was given time to speak to some of the classes; pictures were also taken with sponsored kids. The group was very impressed with the curriculum being taught even at the youngest of ages. The dedication of the teachers was also not lost on the men. These teachers devote their lives to these young people for not a lot of pay. At one school the kindergarten teacher opened up to the group by saying that most of the children arrive not having had anything to eat. The schools did get meals provided by a sponsoring organization but the food has stopped coming. She was very concerned for her students and was hopeful that the meals would start again.

By mid-morning the team arrived at the village to continue the building projects began at the beginning of the week. Painting throughout the village continued as well as the crafting of the trusses. The concrete team worked on the project house by mixing and pouring concrete as well as laying concrete blocks. With a lot of additional hands around, the village took advantage of the men by requesting additional side projects such as digging holes for a fence and attaching barbwire to keep larger animals out of vegetable plantings. All the men took on each task with such an enthusiasm that it became contagious throughout the village.

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Photo by Kathi L. Reid
Lesson: Luke 15:22-23 (The Prodigal Son)
If you have children and they see you doing things of the world, your children will do what they saw you doing. “Daddy did it and I can do it.” To raise children we must raise them Christ like. God is speaking to us about a father and his love for his son. When the son received what his father gave him instead of him doing the righteous thing he did evil with it, he went into the world and spent his inheritance. When he had nothing left and fell into the lowest point of his life (hungry, cold, penniless). This same son ended up sleeping and eating with the hogs. This son came to his senses and realized that his father had wealth and went back home.

1. Teach your children the word of God—let this word be in you as it in the Lord Savior Jesus Christ;
2. Set an example for your children by living a righteous life; and
3. Just as God is the head of the church, you must be head of your family.

Day 4
Life Lessons for Men and Women
Presented by Pastor Alvin Noel, True Light Missionary Baptist Church, Lake Charles, La.

(Continued from Page 21)

Marriage is God’s Idea
• He created it;
• He designed it;
• He established it; and
• He’s not changing His plan.

God Ordained Marriage Between Man and Woman
• The joining of two to become one;
• The bonding is a lifelong relationship; and
• Neither man nor woman is to lose their identity—man is to be a man, woman is to be a woman.

Marriage is not maintenance-free; it requires work.

Marriage is like a precious gem; it takes time to develop.

When Adam was single:
• He was complete in God;
• He had fellowship with God;
• He was comforted by God; and
• He waited on God.

Eve was single also until God brought her to Adam for marriage.
• Adam treated her with respect;
• He didn’t curse her;
• He didn’t abuse her;
• He didn’t mistreat her; and
• He didn’t publicly embarrass her.

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Lott Carey Herald/May 2014
Lott Carey Herald: What do you feel is the value and the power of collaboration with the Grace International and Lott Carey?

Ryan Iafigliola: Two very powerful and important partnerships that work for different reasons. The partnership with Grace on the ground is vital because we view our mission at the Fuller Center as looking to support and empower the work that people are already doing. And Grace has done a lot of terrific ministry in Haiti for years and so we knew it would be vital to partner with them to have something that gets produced that is really beneficial for the community, something that reflects the values of Haitians and works to strengthen Haitian society, not just producing some houses. Working with Lott Carey is just a tremendous opportunity to partner with churches in the United States that have an interest in serving Haiti. We feel blessed to be part of that.

LCH: Is Fuller’s philosophy similar to Lott Carey’s—we don’t dictate, we come alongside and work with the people?

Mr. Iafigliola: Yes. I think that’s a very good way to put it. The way that we choose who we’re going to work with or where we’re going to work is that groups invite us to work with them. In Haiti, it was a little bit different because of the earthquake; having seen the scale of the tragedy, we knew right away that was a place we needed to work . . . working alongside with the people.

LCH: What makes a good partnership?

Mr. Iafigliola: Good partners need to share a vision. I think they need to have some flexibility because when you’re working together, that means you can’t do it quite just the way that you have in your own mind; you have to be willing to see it from others’ point of view. I think it’s very important they share that faith and commitment to Jesus Christ. And you need to also have different capabilities and resources that working together accomplishes more.

LCH: ‘Building a better world one house at a time’ is at the top of your web site. What is it about housing that drives Fuller’s mission, particularly in Haiti?

Mr. Iafigliola: Founder Millard Fuller said, “A house is the foundation stone upon which human development can occur.” I think he’s right. We all recognize that housing is not the entire solution. You need schooling, food, you need jobs, and you need income. But housing is a huge deal. When a family has a stable home with a dry roof and a concrete floor, it improves the family’s health; you’re no longer living in the dirt or living in overly cramped, hot and wet conditions like we have seen with too many families in Haiti. It improves the child’s ability to receive education. It gives the family a place of security, a place from which to go and run their small enterprise or small business or they’ll look for a job. A house is fundamental. You can’t just thrive in life if you don’t have a simple and decent home to live in.

LCH: What do you say to folks with means and money so they demonstrate a more generous spirit, like the Fullers did?

Mr. Iafigliola: The Fuller Center works to partner with the poor. That’s obvious. What people sometimes overlook is that we also view our mission as partnering with those who have more . . . with the wealthy. Our goal is to help engage people in the work.

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Lott Carey Herald May 2014
60th Annual Lott Carey Youth Seminar

June 21 – 26, 2014
Winston-Salem State University
Winston-Salem, N.C.

To register, visit LottCarey.org then click the Youth Development Tab.

The Places We Must Go
Acts 1:8

**Team Elevate:** Provides scholarships for students at the Lott Carey Mission School in Liberia.

**Team A-Maize:** Provides maize grinding machines in Mozambique.

**The Home Team:** Provides materials to build homes in Haiti.

**Team H2O:** Provides materials to dig wells in Zimbabwe.

**INFO:** For more information, visit LottCareyIYD.org.
It is time for the world community to take seriously the threat to Haitians and Dominicans of Haitian descent posed by recent moves in the Dominican Republic. A witch-hunt has been unleashed to render Dominicans of Haitian descent absolutely stateless.

A new constitution in 2010 declared that children of undocumented migrant workers of Haitian descent were not citizens of the Dominican Republic, even if they were born there. Then a high court ruling last September made those citizenship requirements retroactive to 1929—essentially leaving hundreds of thousands of people of Haitian descent without a country to call their own.

Last fall, mobs of Dominicans expelled Haitians and Dominicans of Haitian descent from their homes. Some were killed and maimed; others were forced to go into hiding or flee across the border into Haiti.

We as The Haitian Congress to Fortify Haiti believe that Dominicans of Haitian descent are facing a grave state-sponsored campaign of ethnic cleansing reminiscent of the Jewish Holocaust and the Rwandan Tutsi genocide of 1994. In all these situations, the groups that were victimized were targeted by the ruling government of their nations as the source of the ills of the society. Legislation, executive dictates and negative propaganda fueled societal hatred of these groups so that they became scapegoats and were perceived as readily dispensable.

In the Dominican Republic, there has been a historical pattern of systematic, state-sponsored discriminatory denial of Dominican nationality and the accompanying rights for Dominicans of Haitian descent even though the pre-2010 Constitutions recognized them as Dominicans, born in the Dominican Republic under the concept of jus soli (right of the soil).

Dominican authorities have openly expressed fear of African-descended Haitians darkening the significantly fair-skinned European-descended Dominicans. The Dominican authorities also have expressed concerns about the Haitians and Dominicans of Haitian descent bringing down the economic standards of the country.

The authorities are concerned about the participation of Haitians and Dominicans of Haitian descent on the political or other levels in the society. The various institutions in the society have conspired to illegally deny these Dominicans their basic human rights as citizens.

But nothing has been more pernicious and demeaning than the refusal of institutions to register Dominicans of Haitian descent and provide them the necessary documents to access and exercise their rights in the society. The Dominican authorities refuse to issue birth certificates to Dominican-born babies of long-time Dominicans parents in the various hospitals. Without official papers, they will be unable to register for school, work legally and access the courts system throughout the country.

In the face of such inhumane treatment, the Dominicans of Haitian descent and organizations such as MUDHA have actively resisted on many fronts. But, they need our help.

Lionel Jean-Baptiste, a Haitian immigrant, is a Cook County Judge in the State of Illinois. He is a founding member and Chairman Emeritus of the Haitian Congress to Fortify Haiti and the Haitian Congress for Civic Engagement PAC. He is also a founding member of the Haitian Relief Fund of Illinois.
Ada Cole: Just fourteen miles outside Port-au-Prince in the town Carrefour, Lambi Village is a new planned community designed to provide housing and services for some 280-plus Haitian residents displaced by the devastating earthquake. The Boulé Foundation awarded $325,000 to Lott Carey to build twenty-eight duplex houses (fifty-six units) in Lambi. Lott Carey, which has a long history of work in Haiti, is the international mission arm of several U.S. Baptist and other religious conventions. One of its primary partners on this project is Grace Fuller Center, which has the day-to-day responsibility for developing Lambi Village. Our first stop in Lambi Village was the nearly complete new community center, where residents of the village and several members of a volunteer team from a church in Boston were hard at work with concrete and paint. On our way to the houses supported by the Foundation’s dollars, we passed newly developed structures to house electrical meters and separate community restrooms and showers for men and women, a well that provides potable water for Lambi Village and nearby communities, a recently dug canal, and a complex of tarp tents. All these improvements were built by small Haitian businesses, teams of volunteers and the sweat equity of the people of Lambi. Residents—all of whom were excited about pending moves to their dream duplex houses just across the way—welcomed us into their meticulously kept tents.

Tracie Payne: The families waiting to move into their new homes live in a tent community on the property. Their pride in the cleanliness of the tents and the new housing is palpable, and overriding all is a feeling of Christian spiritual guidance and abundant gratitude. If time had permitted, every one of them would have invited us into his or her home to show us God’s blessings. For them, our presence honored them, knowing that we care about their well-being.

James Cole: The tents, the number of which had been significantly reduced since my prior visit, are terrible by any reasonable standard, consisting of approximately 90 square feet of dirt floors and housing up to six persons. Most have a small bed and makeshift lines where they can hang clothing, of which the residents have very few items. Most of the children sleep on the ground. When it rains, the water runs through the tents and the residents have to sit up until the rain stops. While the residents of the tents eagerly await housing, they are proud of their meager possessions and were eager to show us their tents. One cannot view
these living arrangements and not feel guilty regarding the excesses of our own lifestyles and possessions.

A.C.: Upon approaching the dream houses, we were greeted by homeowners bursting with pride, inviting us inside their 14-by-20-foot single-room homes, which were built to last one hundred years and withstand category-four earthquakes. The ingenuity and resourcefulness that go into making these one-room homes both functional and attractive are amazing.

J.C.: The new homes have small back porches, where most of the meals are cooked. They also have small backyards, which are used to grow food and for makeshift showers. The residents take showers with water pumped from a well and left in a bucket for several hours to heat in the sun. While these units are not much, they are huge upgrades from the tents, and you will never find a group of homeowners who are more proud.

The village finally received a meter, and some of the houses are prepped for electricity, which the residents must pay for. The separate community toilets and showers for men and women should improve the safety of women in the village, who formerly had to relieve themselves in the open at night.

Tracie Payne: A garden, a soccer field, a freshwater pump and community restroom facilities complete this village. As the community infrastructure comes together, they will receive electricity, have a community center, a local marketplace and computer library. With this they feel they have everything they ever wanted and everything they could ever need, and their gratitude spills over in every word they share. But it’s not enough. To construct these units, the older children must forgo school to work in the village. The concrete for these structures is made by hand. Rock that flows down from the mountains with the heavy rains is gathered and broken up manually, sifted and mixed to make cement. Watching this nearly broke my heart. While these boys should be in school, learning and growing into adulthood, they are instead forced to grow up early and help with the immediate survival needs of the family and community.

I thought of my own children, who attend private schools that we pay for as an option and by choice over the free public education that we also pay for with our tax dollars. I thought of their innocence of any hard manual labor and their youthfulness in the sports teams and childhood activities they are privileged to enjoy, not to mention vacations, travel and exposure to the arts and other cultural niceties—and I knew that if our contributions helped even one child, we are being good stewards.

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SIFTING: Mr. Cole shovels while Mr. Payne sifts gravel that will eventually go toward production of concrete for houses.
When you break down barriers between rich and poor, that helps address one of the biggest difficulties in our society—the rich and poor don’t know one another. They don’t have opportunities to interact. But one of the things that we do with our work is bring a lot of teams to volunteer, help build homes or repair homes, and they’re doing it with the low-income families... going to places that they normally would not visit. Now when you have those experiences, it breaks down that distance between us. I can’t say that everyone is going to have the type of transformation in his or her life that Millard and Linda have, but it does make a difference. You do see people begin to give more and to care more. It affects their thinking and their outlook.

LCH: How do you see this call to service playing out among youth?

Mr. Iafigliola: It’s so important to invest in them and they are much more open than adults are in everything. It’s such a great age to engage people. Honestly, that’s part of my story. I wouldn’t say my family was rich, but compared to Haitians we were rich; compared to many others, we would be rich. I got involved when I was a high school student. My church started doing inner-city work in Cleveland, Ohio, and that was the first time that I was exposed to people living at different economic levels.

LCH: What made you want to dedicate your life to building a better world one house at a time?

Mr. Iafigliola: I graduated from the University of Notre Dame with a degree in business. I enjoy business. I think there are lots of healthy roles for business in a successful society, but I felt like God was calling me to a more direct service—dedicating my life to being a part of what He’s doing in the world through the work that the Fullers started. I got to know Millard Fuller a little bit while I was in college and I felt called to come and join them first as a volunteer with the ministry. And then it kind of evolved into full-time work for me. I just think it’s a fundamental part of our calling from God that we are to live our life loving and serving our neighbor. Everyone doesn’t have to do it the way that I’m doing it, but I think that commitment is fundamental to what it means to be a follower of Jesus.

LCH: So folks can be of service outside the traditional pastoral roles?

Mr. Iafigliola: Absolutely. I believe that God uses pastors and they have a very important role. But the calling of discipleship to Jesus is for everyone, and the instructions and teachings that Jesus gives are challenges for all of us to try to live our lives more faithfully, to live our lives more meaningfully. So definitely I would agree with what you said… that it’s not just for the pastors.

You can email Mr. Iafigliola for more information at ryan@fullercenter.org or visit the web site—FullerCenter.org.

PRAY. READ. DO.

LCH: So folks can be of service outside the traditional pastoral roles?

Mr. Iafigliola: Absolutely. I believe that God uses pastors and they have a very important role. But the calling of discipleship to Jesus is for everyone, and the instructions and teachings that Jesus gives are challenges for all of us to try to live our lives more faithfully, to live our lives more meaningfully. So definitely I would agree with what you said… that it’s not just for the pastors.

You can email Mr. Iafigliola for more information at ryan@fullercenter.org or visit the web site—FullerCenter.org.
Murat: Continued from Page 9

Then, I took a position in Fresno, Calif., as youth pastor for two years, also with the Evangelical Covenant Church. I eventually returned to Chicago and served as community center director for 17 years with the Salvation Army, in charge of the youth programs and bell-ringing ministry. I was ordained in 2001 in the A.M.E. church in Chicago; once again, I served as a youth pastor.

Ms. Reid: What made you return to Haiti?

Pastor Murat: I always felt that God was going to bring me back to Haiti. In 2006, I took a leave of absence, returned to Haiti for confirmation of God’s leading. I went back to Chicago and I went through some physical challenges and family concerns. In September 2009, I returned to Haiti.

Ms. Reid: Where were you during the 2010 earthquake?

Pastor Murat: Every year, I attend the A.M.E. Evangelism Conference held in the U.S. the first week in January. My former pastor, in Chicago, is organizer of the conference. The late Bishop Sarah F. Davis knew of my desire to continue participating and paid my way each year for four years to attend. The conference was in Memphis, Tenn., when the earthquake occurred (Jan. 12, 2010). I couldn’t come back because all of the flights were canceled and Haitians were not permitted back in the country for about one month. I was scheduled to return Jan. 16, but could not return until Feb. 24. I was worried about my relatives in Haiti and whether or not my house was still standing. I eventually found out that my relatives were safe via posts on Facebook.

Ms. Reid: Tell us about your work in Haiti since the earthquake?

Pastor Murat: When I came back to Haiti, I brought six tents and emergency care supplies. I also facilitated the late Bishop Sarah’s visits during recovery and shipments of aid sent from the A.M.E. church. As part of the A.M.E. (African Methodist Episcopal) earthquake relief fund, we ran two camps—one each in Cabaret and in Port-au-Prince.

When I initially returned to Haiti in 2009, I did not have an assignment as a pastor. I started a youth program, which grew to 70 young people. After the earthquake, I was receiving funds and used them to sponsor and support the camp, help people start small businesses and pay tuition for 10 students (all ages). The church had a school in Cabaret, which had 54 enrolled but only 30-35 attended the school on a regular basis.

My goal is to help my Haitian countrymen for the rest of my life. I know that God sent me to Haiti to serve Him in Haiti. The most important thing is to get people to accept Jesus Christ as their personal Savior and Lord. Also important is education—completion of high school and then challenging them to vocational or higher education. I cannot afford to pay tuition for everyone, but I can push them forward so that they can find resources to do it themselves. An example is a young lady who kept asking me for money for school, so now she washes my clothes to earn additional money. She works two hours a day and goes to college in the afternoon.

Three brothers started making peanut butter to support their schooling. Another brother sews and has a chicken farm. These are things I pushed them to do to earn a living so they can complete school and be self-sufficient. I discovered that I have the gift for giving and mercy. I am a Barnabas coming alongside people to see what their strength is and push them toward their gift.

Ms. Reid: Tell me about your work with Lott Carey.

Pastor Murat: Bishop Sarah initiated the contact between Lott Carey and me for a group of visitors who came from Lott Carey. Basically, I assist Kathi L. Reid with anything she needs assistance with but my primary focus is on coordinating transportation for the teams and providing translation services. In addition, I coordinate security and provide private driving as needed.

Also, I’m able to respond to questions about the culture, religious curiosity, provide tours and tell visitors about Port-au-Prince and Haitian history. Most of the visitors have a misconception about my country. Many do not realize that Haiti has a rich history and I am able to fill in the blanks and enlighten them to the truth. My experience with Lott Carey and the teams has been very positive. Many of them desire to come back and do come back.

In 2011, we went to see that piece of land in Lambi and today it’s a village that has its own life. I have seen firsthand the impact that the Lott Carey teams are making on people’s lives. One of the ladies in Lambi Village came to me recently; her husband had a habit of hitting her. She said that through the counseling she received from Lott Carey and the empowerment sessions for the men, he is a totally different person. She’s seen the transformation in him and I have been a part of this ministry. This is why I like working with Lott Carey.
When God joined a man and a woman they become One—“Unity”

They didn’t have money for the wedding but God married them.

They didn’t have human guests; they had the animals Adam named as an audience, as God joined them together.

For Singles, Widows, Divorce
•  Do what’s right, it’s better to marry than to burn or stay a single person or widower or divorce;
•  Keep yourselves from the lust of the flesh;
•  Wait on the Lord; and,
•  God honors marriages that are joined by Him and not hookups.

The Widows: You can remarry or you can remain single so God can use you.

Wives, you win your husband with your inward appearance, not the outer—makeup, etc., won’t do it; it’s the Spirit on the inside of you.

Finally, to all: Sex is not recreation; physical love is a gift from God to be shared by husbands and wives.

CHECKING: Gary Spann of New Bethel Missionary Baptist Church in Pontiac, Mich., reviews work during Men on Missions building project in Haiti.

Photo by Kathi L. Reid
not do anything to help. They desired children so much and in God’s
time, He miraculously allowed them to conceive, but each in their
own distinct way and according to God’s plan. The women: Hannah
(husband Elkanah); Elizabeth (husband Zechariah), Rebekah (husband
Issaac) and Sarah (husband Abraham).

1 Samuel 1 and in 2: 1-10: Hannah was a devout, humble woman, and
God finally answered her prayers. Paul tells us to “pray without ceasing.”
That’s exactly what Hannah did. Hannah teaches us to never give up,
to honor our promises to God, and to praise God for his wisdom and
kindness.

Luke 1: Elizabeth and Zechariah were holy people: “Both of them were
righteous in the sight of God, observing all the Lord’s commands and
decrees blamelessly.” (Luke 1:6). We should never underestimate God’s
tremendous love for us. Even though Elizabeth had been barren and her
time for having a baby was over, God caused her to conceive. Our God
is a God of surprises. Sometimes, when we least expect it, He touches
us with a miracle and our life is changed forever.

Genesis 25:19–34: Rebekah was assertive and fought for what she
believed was right. She married Isaac, one of the founders of the Jew-
ish nation. Like her mother-in-law Sarah, Rebekah was also barren.
She bore two sons who became leaders of great nations. “Two nations
are in your womb, and two peoples from within you will be separated;
one people will be stronger than the other, and the older will serve the
younger.” (Genesis 25:23-24). Impatience and lack of trust made Rebekah
interfere with God’s plan. She did not consider the consequences of her
action. When we step out of God’s timing, we can sometimes cause a
disaster that we have to live with.

Genesis 11–25: Sarah had given up hope of ever seeing her dream of
motherhood. But the Lord used her life to unfold an extraordinary plan,
proving that he is never limited by what usually happens. Sometimes
we feel like God has placed our lives in a permanent holding pattern.
Rather than taking matters into our own hands, we can let Sarah’s story
remind us that a time of waiting may be God’s precise plan for us. Wait-
ing for God to act in our lives may be the hardest task we ever face.
It’s also true that we can become dissatisfied when God’s solution does
not match our expectations. Sarah’s life teaches us that when we feel
doubtful or afraid, we should remember what God said to Abraham, “Is
anything too hard for the Lord?” (Genesis 18:14, NIV).

The women were divided into four groups and each chose the group
that they wanted to be a part of—Hannah, Elizabeth, Rebeka, Sarah.
The women spoke out on how they fit the characteristics of the women
of their group. The dialog was wonderful. They learned so much from
each other and we felt that they became closer as women in this com-

Day 3: The Godly Mother

In an interactive session we reviewed the characteristics of a “Godly
Mother:”

- She will choose to live a Godly life before her children;
- She is loving, caring, and compassionate; and
- She will set a godly example for her children to follow.

Day 4: Life Lessons for Women

The ladies answered questions taken from the lessons learned during
the week. In small group sessions, the women discussed how God is
working in their life. God was praised and glorified for all He’s done
and all they knew was in His plan for their lives.

Day 5: Saying Goodbye to Lambi

The W.I.S.E. Team helped to prepare and serve lunch to 120 members
of the community. We prepared barbecue sauce for the chicken and
added homemade Rice Krispy treats to the lunch.

Dianne Jinwright is a member of Watts Chapel Missionary Baptist
Church located in Raleigh, N.C. She has served on missions to Haiti,
Kenya and Brazil.
SISTERS AND BROTHERS
ADD ACTION TO YOUR FAITH
AND WATCH GOD WORK!

JOIN LOTT CAREY ON SHORT-TERM MISSIONS IN HAITI

- September 20-27, 2014
- October 18-25, 2014
- November 8-15, 2014 (Men only)
- November 29-December 6, 2014

Email Kathi L. Reid for details: kreid@lottcarey.org