

ENGAGE UKRAINE 2021

(un)adopted®
a ministry of Lifeline Children's Services

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LETTER FROM OUR EXECUTIVE DIRECTOR

On behalf of our Lifeline Children's Services team, I am extremely grateful that you are partnering with (un)adopted® as we seek to equip the Body of Christ to manifest the gospel of Christ to orphans around the world. As Christ-followers, our mission is to glorify God by making disciples of all nations (Matt. 28:18-20). We are thankful that you are joining (un)adopted as we fulfill this mission through strategic orphan care. There are more than 153 million orphans and vulnerable children around the world. These children at best will be institutionalized in orphanages with less than .5% having the opportunity to be adopted.

At worst, these kids will sleep on the streets, be rejected, beg for a scrap of bread, and live and die without ever hearing the gospel of the Lord Jesus Christ. Our mission is to introduce these children and their communities to the transforming power of the Gospel of King Jesus.

In 2008, I traveled to Ukraine with a burden for children aging out of orphanages. I watched as little girls and boys were released from orphanages at 16 years of age, with nothing but the clothes on their back and a few hryvnia in their pockets.

I watched one sweet girl named Kataya dance and sing with her peers. Afterward, she looked up at me with her soft brown eyes and asked me to find her a home. I learned that Kataya had two younger sisters, which an American family adopted, while deciding they did not want to adopt Kataya, because she was too old.

I came home from the trip and instantly found a family for Kataya, but it was too late. Kataya's file had been confused with another young girl, Kataya had already turned 16 and was now legally too old to be adopted. Kataya left the orphanage and still today, I have no idea what became of this lovely brown-eyed girl whom adoption had failed twice.

While I may never know this side of eternity what happened to Kataya, the Lord has not allowed her story to live in vain. He has used her story to create Lifeline's (un)adopted® ministry, which stands in the gap for orphans in Ukraine, Uganda, China, Togo, India, Colombia, Pakistan, Romania, Guatemala, Dominican Republic, and many other nations.

The Lord has done infinitely more than we could have ever imagined, and you are now continuing the work with your partnership through the gift of your time and talent. As brothers and sisters of Christ we are united together on a beautiful mission. May the Lord be glorified through your trip.

Many Blessings,

A handwritten signature in black ink, reading "Herb M. Newell IV". The signature is stylized with a large "H" and "N", and the "IV" is written in Roman numerals.

Herbert M. Newell, IV
President / Executive Director

PRE-TRIP

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WHAT IS AN ORPHAN?

So what exactly do we mean when we talk about orphaned or vulnerable children?

The official definition of an orphan is “a child aged zero to 17 years whose mother, father, or both have died” (World Bank OVC Toolkit). There are, however, other children who are referred to as social orphans even though one or both their parents may still be alive. The parents may have been unable to perform parental duties because of illness or acute poverty, among other reasons. A vulnerable child is defined as being under the age of 18 years and currently at high risk of lacking adequate care and protection.

Characteristics of children defined as vulnerable: orphaned by the death of one or both parents; abandoned by parents; living in extreme poverty; living with a disability; affected by armed conflicts; abused by parents or their caregivers; malnourished due to extreme poverty; HIV-positive; those marginalized, stigmatized, or even discriminated against.

All vulnerable children have a common denominator: they have no reliable social safety networks to depend upon in order to adequately manage the risk to which they are daily exposed.

Statistics (global and country specific):

- Most research concurs that there are more than 153 million orphans worldwide.
- When vulnerable children are included in that statistic, that number rises to more than 200 million.
- On average, 38,000 children age out of institutions worldwide every single day. The vast majority of these children have no education, no job skills, no life skills, and most devastating, no knowledge of the gospel.
- Of these 38,000 children, roughly 60% of the girls will end up in some form of human trafficking, 70% of the boys will engage in some form of criminal activity, and 10-15% will commit suicide before the age of 18.

The crisis is clear. God has not given governments the charge to care for the orphan. He has given the Church the charge to care for the orphan.



LIFELINE'S ROLE

James 1:27 is clear in its call for the believer to care for the orphaned and vulnerable child.

We know that as Christians, we have all been adopted by our Heavenly Father. Adoption is a beautiful picture of the gospel on earth that points us back toward Christ. In Psalm 68, David tells us that God sets the lonely in families. We want the children we serve to have forever families, but more than that, we want them to know the truth of the gospel.

Our focus lies in an eternity with Christ for the child and the parent, and we believe a gospel-centered family is an amazing ministry opportunity for their salvation. Our desire is to come alongside missional families with resources necessary to help them find and nurture their children to become disciples who make disciples.

The mission of Lifeline Children's Services is to equip the Body of Christ to manifest the gospel to vulnerable children. We desire to see vulnerable children and their communities transformed by the gospel and making disciples.

We carry out this mission through several different sectors: international and domestic adoption, family restoration, care for the (un)adopted, counseling, education, and training.

We want the children we serve to have forever families, but more than that, we want them to know the truth of the gospel so that they can be active agents of redemption in our communities.



WHAT IS (UN)ADOPTED?

There are more than 153 million orphaned and vulnerable children in the world. In some cases, orphans are well-cared for; however, in most cases, children are merely reminders of parenting experiences gone terribly wrong.

In the best scenarios, orphanages are well-staffed with workers who are tasked with feeding, clothing, and educating children. More commonly, these institutions are grossly understaffed and under-served by those who simply need a job and lack the desire to nurture the orphans.

It is a fact that orphanage conditions are not conducive for healthy development or preparation of children to live outside the orphanage walls. About 38,000 children a day “age out” of these institutions – meaning they are considered adults and are forced to leave the home. Most cannot make themselves a meal, much less a dignified living. A large percentage of these unadopted become trapped in a lifestyle of exploitation, depression and crime. By no fault of their own, these teens soon find themselves subject to a life they could never have imagined – a life in which they are completely unprepared to make it alone.

(un)adopted exists to make a difference and is committed to long-term community development and transformation so that the gospel will be made known to the fatherless and that they in turn, are making disciples.

Our role looks different in each country, but our goals remain consistent: Equip the Body of Christ to manifest the gospel to vulnerable children. We’re committed to helping U.S. churches form long-term and sustainable relationships with our international partners.



WHY (UN)ADOPTED?

Here are some questions that you may have while preparing for your trip or while serving on your trip:

What does (un)adopted do?

Why can't I/we adopt all the children?

Why don't these kids go back and live with their family?

Why are we encouraging foster care?

Why can't we put more kids into this orphanage?

Why can't we accept all of the kids in the community to this school?

I thought orphanages were bad.

Wouldn't it be faster and more efficient to do it like we do in America?

It's normal and okay to ask these questions. In fact, we want you to ask these questions and seek to understand the answers.

(un)adopted was started in 2009 because of questions similar to these. Through the work Lifeline was doing internationally with adoption, leadership saw the first-hand need for all the children that will never be adopted. It was evident that adoption was not the only model that would end the orphan crisis. A multitude of models are needed to address the global orphan crisis. And no one model or solution is sufficient.

Lifeline is committed to long-term community development and transformation so that solutions, opportunities and support exist for orphaned and vulnerable children.



SEED

(un)adopted® seeks to equip the Body of Christ to manifest the gospel to vulnerable children. We empower the local church and community to care for the fatherless and to invest in sustainable solutions that will end the cycle of vulnerable children. We seek to care holistically for children in their physical, emotional, spiritual, and social needs. Through this work, stories are redeemed, lives are transformed, and the gospel is made manifest.

SHARE with international churches the biblical mandate to care for vulnerable children.

ENGAGE the international Church in the mission to reach vulnerable children with the gospel.

EQUIP the Body of Christ with necessary resources and trainings to minister to the spiritual and physical needs of vulnerable children.

DEPLOY support for vulnerable children.



CHRISTIAN CHARACTER

As a Christian organization, we want our trip members and leaders to represent us and Jesus Christ well. We ask that, as a participant, you:

REPRESENT LIFELINE CHILDREN'S SERVICES well in speech, attitude, and behavior.

SHOW HUMILITY by living a life worthy of the gospel. This means having the humility to think of others as better than yourself.

SHOW COMPASSION by caring for and leaning into the difficulties of others.

CARE FOR OTHERS by recognizing that every child and every adult is made in God's image. Our desire is to show love and care for every other person.

SHOW RESPECT by following the leadership of our staff and of in-country leadership.

ACT AS A SERVANT-LEADER by serving without being asked and doing so as an example to others.

SHOW INTEGRITY in all areas of the trip including finances, relationships, communication.

"Since we bear God's image, no one is insignificant; no one is worthless. Life has meaning, and we have meaning and importance because God's own imprint is upon our humanity. Thus we must see others as God sees them, treat them as He would, and name them as He names them."

Cross-Cultural Servanthood

EXPECTATIONS

As signed in trip participant registration packet...

Lifeline Children's Services is a Christ-centered, evangelical organization committed to helping the world know Christ through His Word in partnership with local existing ministries within developing countries.

By participating in a Lifeline Children's Services trip, I understand that I am perceived as a representative of Lifeline Children's Services, whether as a sponsor/donor/partner or guest, and agree to conduct myself according to Christian principles in the context of the local culture of the destination country.

I agree to defer to and uphold standards communicated by trip leaders regarding specific behaviors which may be considered offensive or inappropriate in the local Christian context. I understand and agree that any behavior which puts the long-term ministry of Lifeline Children's Services at risk may result in trip dismissal at my expense.

I additionally agree to adhere to Lifeline Children's Services' travel safety standards as communicated by trip leaders. I agree to return home at my own expense if the field partner, in conjunction with (un)adopted, determines my behavior is/has been inappropriate, therefore jeopardizing the long-term ministry.

I am willing to work under the direction of the leadership of (un)adopted staff and their field partners to accept and to perform any and all assignments with a God-honoring attitude. The code of conduct includes abstaining from alcohol consumption, tobacco use, other drug use and any sexual relations.



TEAM RULES

- 1** Do not wander off alone.
- 2** Be careful with personal belongings (do not leave expensive items out of your bag, or cash laying around).
- 3** Before making a purchase, ask your team leader about proper payment, bargaining, tipping.
- 4** It is vital to listen to any instructions given by your leader regarding border crossings or any interaction with officials while on this trip.
- 5** Put your name on any water bottles you open.
- 6** Be courteous of your noise level in public and in private.
- 7** Do not enter the room of a trip participant of the opposite sex.
- 8** No tobacco, alcohol or other druge use (as signed in the trip registration form).

TRAVELING CROSS-CULTURALLY

Sometimes a short-term team will travel across the globe with the best message, but ruin it and any chance of real ministry because of their attitude and posture. The best approach is to remember that you are a student of the culture.

Here are some practical do's and don'ts:

Do ask questions about the culture.

Do enjoy the differences (sights, sounds, taste).

Do be polite and courteous.

Do remember more people than you realize speak English.

Do remember that communication is primarily non-verbal (take off sunglasses when talking, etc.)

Don't be a know it all (go as a learner).

Don't make cultural generalizations (that person did that, so all Guatemalans did that).

Don't assume we are better because we're from America.

Don't mock or make fun of things in the new culture.

Don't complain or whine.

Don't hand out money.



DRESS CODE

All attire should be conducive to the overall goals and philosophies of Lifeline and will be conservative in all respects during the trip. Below are some suggestions on what to wear:

Dress conservatively so as not to draw attention to yourself. Keep in mind that the way you dress represents you, Lifeline, America and (most importantly) the Lord. People will be looking at you (as a foreigner), so remember these details when you pack for your trip.

Bring layers of clothing, for the hot and cold temperatures you may experience.

Items that can be **worn for a long time and don't need ironing** are best.

Work clothes – you may be working on small construction projects.

No overly blatant **American graphics** (i.e. American flag, American celebrities).

No skirts **above the knee**.

No **spaghetti straps, sleeveless shirts or low-cut/revealing** tops.

No shirts that are **tight or show the midriff**.

All **piercings (other than ears) need to be removed and tattoos need to be covered** as best as possible.

Tights and leggings should not be worn without a long shirt or shorts to cover them.

Trip leaders will address any participant who is not dressed appropriately and will ask them to change if necessary.



PHOTOGRAPHY

The team leader will designate one or two people to take photos during the trip each day. You are invited to take some photographs of your time, but we encourage you to keep your phone and camera in your pocket or put away. **This trip is meant for you to experience the culture and to serve – not to walk away with some amazing photographs.**

There are also requirements that we face when working at some homes — **faces of children are not allowed to be shown.** So it is easiest if you avoid taking any pictures with these children, to avoid any issue with their faces being shown on social media by mistake.

If you're ever in a situation where you are questioning if you should take a photograph or not, either:

- A) Wait and don't take it.
- B) Ask your team leader for guidance.

Always ask locals if you can take their picture first. Don't just take a photograph of a person without their permission.



PACKING LIST

Make sure you pack the following things when preparing for your trip:

- ☐ Passport/visa/insurance cards
- ☐ Cash
- ☐ Copy of passport
- ☐ Printed itinerary
- ☐ Medical forms
- ☐ Medicine you have to take as well as Tylenol/Pepto/others
- ☐ Contact info for leader
- ☐ Insect repellent
- ☐ Sunscreen
- ☐ Hand sanitizer
- ☐ Toiletries
- ☐ Power converter (if applicable)
- ☐ Power cord for phone/laptop
- ☐ Changes of clothes for the entire stay
- ☐ Church dress (if applicable)
- ☐ Comfortable shoes
- ☐ Bible
- ☐ A few snacks for plane/travel
- ☐ Notebook/pen



SHARING THE GOSPEL

These pages are meant to provide you with Scripture references to use when sharing the gospel with someone. We suggest that you take time to memorize these passages so you will be ready to use them whenever you have the opportunity.

GOD IS HOLY.

“There is none holy like the Lord; there is none besides You; there is no rock like our God.” – 1 Samuel 2:2

“Who is like You, O Lord, among the gods? Who is like You, majestic in holiness, awesome in glorious deeds, doing wonders?” – Exodus 15:11

OUR SIN SEPERATES US FROM A HOLY GOD.

“All have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by His blood, to be received by faith.” – Romans 3:23-25

“God shows His love for us in that while we were still sinners, Christ died for us.” – Romans 5:8



SHARING THE GOSPEL

ONLY JESUS' PERFECT LIFE, DEATH, AND RESURRECTION CAN RECONCILE US BACK TO GOD.

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures." – 1 Corinthians 15:3-4

"For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God." – 2 Corinthians 5:21

"The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost." – 1 Timothy 1:15

"For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all, which is the testimony given at the proper time." – 1 Timothy 2:5-6

"He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls." – 1 Peter 2:24-25

"For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the Spirit." – 1 Peter 3:18

WE MUST PUT OUR FAITH IN CHRIST FOR ETERNAL LIFE.

"For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him." – John 3:16-17

"If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses *and is saved*." – Romans 10:9-10

PRE-TRIP DEVOTIONS

PERSONAL PILGRIMAGE OR MISSION TRIP

READ MATTHEW 10

Imagine a team from France calls your church and says they want to visit. They want to put on a VBS (something you already do) but the material is in French. They have heard about how the Church in America has struggled and they want to help fix it. They want to send 20 people, half of them youth, and only two speak English.

They need a place to stay for free, with cheap food and warm showers if possible. During the trip, half of the group's energy will be spent on resolving tension between team members and two people will also get sick and need care. They'd like you to arrange some sightseeing for them on their free day.

Do you want them to come and "serve"?

This story isn't to discourage us but to let us know that great teams don't just happen by accident. Great servant-minded teams happen because they prepare their hearts, they are prepped and educated for service and aim to move forward in what God is already doing.

So, are you on a personal pilgrimage or a mission trip?

A pilgrimage may be thought of as a journey that you undertake as a quest for some religious purpose for yourself. Missions is the work or calling of a team to fulfill a purpose on behalf of another group of people and, in our case, to glorify God.

There's a time and place for pilgrimage, and this is not to discount how God can move in our own hearts. But, this trip, is a mission trip. We're here to serve the partner, to further the work they are already doing, and to bring glory to God's name in the process.

As we serve this week, focus on the spiritual and primary mission of this trip (don't let your motive be adventure). If your perspective and expectations going into this are about adventure, that will alter the way you experience it. You may risk being sorely disappointed in your experience or prevented from fully participating spiritually.

The main motive of this trip is to share the love of Christ. You must have no illusions that this will always be a fun and easy task.

Am I more excited about sharing Jesus here or the food I'll eat or the sights I'll see?

How would I respond if I didn't get to do the kind of ministry I expected to do?

What if no one sees the work that I do or I myself don't get to see the fruit of my labor?

Am I willing to serve here even if it requires exhaustion, long days and submission to authority?

EXTRAORDINARILY ORDINARY

READ ACTS 4:1-13

Do you ever view an athlete or celebrity as extraordinary? Because of their athleticism or singing ability or whatever skill they may possess, they just don't seem normal. We also (whether we admit it or not) have a tendency to do that with Christians. Even though Paul referred to himself as the chief of sinners (1 Timothy 1:15), we still view him as some sort of a "super" Christian. I mean, he did write a huge chunk of the New Testament, right?

But if we look all throughout Scripture, we see that God used very ordinary people to do earth shattering things. In Acts 4, Peter and John are standing before the Jewish rulers, elders, and scribes. These leaders were the most important Jewish men in Jerusalem, hands down. Peter and John were lowly fishermen from an obscure corner of Galilee. But these two fishermen, under the power of the Holy Spirit, boldly proclaimed the gospel to these Jewish elite. What was the response? "When they saw the boldness of Peter and John and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus." (Acts 4:13).

The most highly respected Jewish men in all of Jerusalem stood in awe of two common, uneducated men who were filled with the Holy Spirit.

God uses the ordinary, the underdog, the weak, the least of these to change the world, because in doing so, He gets the glory. No one could look at Peter and John's background and pedigree and be blown away or impressed by them and their abilities. But when God worked through them, people took notice and stood in awe, not at them, but at God.

Consider the orphan and vulnerable child. To most, an orphan is "less than" or "weak" or even "unloved." But God knows better. He takes even the orphan and calls him or her "son" or "daughter" and "beloved." Take some time to pray for the orphaned and vulnerable children you met today. Pray that they would know their Heavenly Father and know their value in His eyes. He has big plans for all of His children.

Now consider yourself. You may feel unequipped to serve the Lord in a completely different culture or context. You may feel like you don't have the right gifts or may not have a doctorate in theology. If you feel this way, guess what? You're in good company. Neither did anyone else God used in the Bible. If you faithfully allow God to use you in whatever way He sees fit, whether that is by rocking a precious child to sleep in your arms or helping a caregiver peel potatoes for a meal, God will be glorified in your extraordinarily ordinary work.

Why do you think that Peter and John possessed a supernatural boldness simply from being with Jesus?

What are some other examples in Scripture of God using the “common” person for His glory?

In what ways would you consider yourself “unequipped” for this trip?

How has God used your weakness for His glory so far on this trip?



TRIP DEVOTIONS

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BLESSING THE CHILDREN

READ MARK 10:13-16

Most of us have read the story of Jesus and the children who came to Him on a particular occasion. People were bringing their children to Jesus simply because they wanted the Messiah to touch them. They knew something was special about Jesus, even if they didn't know exactly what it was yet. The disciples tried to run the children off because they thought the kids would "bother" Jesus.

In Jesus' time, children were not necessarily regarded as special or particularly endearing except maybe to their own parents. Many times they were considered more of a nuisance than anything else. We even encounter many cultures today around the world that view children in a similar way, especially orphaned or vulnerable children. They may be viewed as unimportant, bothersome, and not worthy of anyone's time, or in some cases, even a "curse."

However, Jesus responded to the disciples' dismissal of the children in a way that was completely counter-cultural. Not only did He rebuke the disciples, but He then welcomed the children with open arms. Jesus even told them that whoever did not receive the Kingdom of God like one of those little children would never enter it (verse 15).

Jesus' reaction to these children reveals to us a few key things about our Savior that we would do well to take note of. First, He is deeply concerned about all people who are made in God's image. This most certainly includes orphaned and vulnerable children that the rest of the world has forgotten about. Secondly, we see that the Lord wants to bless children. Jesus openly invites children to come to Him and be blessed by Him. Lastly, those who come to Christ must do so in childlike faith, humility, and simplicity.

As you serve this week, love the children that you come into contact with like Jesus did. Welcome them with open arms. Pray over them. Speak encouragement and life into them. Share the gospel with them. Let the Lord use you to be a blessing to these children that He loves so much.

How does the story in Mark 10 relate directly to the gospel?

What does Jesus mean when He said whoever did not receive the Kingdom of God like one of those little children would never enter it?

List some examples of how you have been able to love and welcome the children where you are serving this week as Jesus did.

THE GOSPEL: THE HEART OF ORPHAN CARE

READ GALATIANS 4:1-7 AND EPHESIANS 1:1-14

In Galatians 4, Paul's words paint a beautiful picture. He speaks of a people who were once enslaved to the "elementary principles of the world". They were slaves to sin and slaves to the Old Testament law that they tried in vain to uphold on their own. They were in bondage. They were essentially wandering through life without hope. We were those people.

But God being rich in mercy, sent the only One who had just the right credentials at just the right time. His Son, Jesus, came to purchase us, redeem us, and set us free from this bondage (Galatians 3:13). He did this by standing in our place on the cross and taking the wrath that we deserved. We are ransomed and set free because of the sacrifice and the shed blood of Jesus!!! We stand justified before God BECAUSE of what Jesus did on the cross. That is amazing news!

But God didn't stop there. He went a step further. Not only are we justified, set free, and made righteous, but we are also adopted. Adoption is the highest privilege of the gospel because it means that we are brought into the family of God. We were born children of wrath (Ephesians 2:3), but through Christ have been made sons and heirs (Galatians 4:7)! We, who were spiritual orphans, have been adopted and made sons and daughters of the King of kings and Lord of lords, with all the rights and privileges that come along with it.

The picture that Paul is painting for us in Galatians 4 is a picture of the gospel through adoption and orphan care. Earthly adoption is a picture of our heavenly adoption. When we care for the fatherless, it is a direct representation to the world of what God the Father has done for us through Jesus Christ. When we love those that the world looks at as unimportant or unlovable, it is showing a dark world exactly what God has done for us.

Describe what it means to you to be a son or daughter of God?

How can we use orphan care as a means to share the gospel with others?

How are we adopted “through Jesus Christ” (Ephesians 1:5)?

Discussion. Have you ever noticed the gospel message through the picture of orphan care before? Why or why not?

WHO IS CALLED TO CARE FOR THE ORPHAN?

Read Psalm 82:2-5.

I love to eat at buffets. Who doesn't like a buffet? The most amazing thing about a buffet is that you can pick and choose what you like and what you don't like. If you find something you REALLY like, you can pile it on, all while steering clear of the things that you wouldn't touch! But sometimes we treat the Bible too much like a buffet. We find the parts of it that we are comfortable with and we really go for those things. But if there's something that's difficult or that makes us uncomfortable, well, we steer clear of it.

Orphan care tends to be one of those things in scripture that we "pass by in the buffet line". Why? It's hard. It's messy. It's difficult. It takes long term commitment. We like to say it's just "not my calling".

So who is called to care for orphans then? The answer is very simple. It is just two short words: God's people. That's right, if you are Christ follower, you are called to care for the orphan and vulnerable child. All throughout scripture (from Old Testament through New Testament), we see the mandate for God's people to care for the fatherless. It's not a suggestion. It's a command.

But why? Why is the Christian called to care for orphans? Simply put, because it is a clear picture to a dark and dying world of God's love for us. When an orphan or vulnerable child is given a home, fed a meal, or simply loved, it is a direct representation of what God did for us through Jesus on the cross. He took the hopeless and gave us hope. He took the fatherless and set us in a family. He took the despised and made them beloved.

Orphan care will not look the same for every Christian. Not every family can adopt. Not every family can foster children. Not every family can travel overseas to care for vulnerable children. But all can, and should, do something. Maybe your role in orphan care is to pray for children worldwide. Maybe it is to give to support an adoptive family. Maybe you bring a foster family dinner one night to ease that burden. Whatever it is, when we care for orphans, we speak volumes to the world about how the God of the universe loves each and every one of us.

In Psalm 82: 3-4, how is giving justice to the weak and fatherless, and rescuing the weak and needy a picture of what God has done for us?

Discuss and list some different ways that God’s people can care for orphans.

Read James 1:27. Why is caring the orphan considered “pure and undefiled religion”?

Pray about how the Lord may use you, your family, and your church to minister to orphans and vulnerable children even after you’ve returned from this trip.

GOD'S HEART FOR THE ORPHAN

Read Genesis 1:26-27.

In Genesis 1, we see God creating. He's creating planets and stars, oceans and lands, animals and plants, you name it and He creates it. Then He gets to man. There is something different about the way man is created. In verse 26 of Genesis 1, God says "Let us make man in our image, after our likeness." This is significant because this means that human beings are the only things in all of creation made in the image of God. This is called the Imago Dei, the doctrine of the image of God. This simply means that humans are created with unique abilities, absent in all other creatures of the earth, that mirror the divine nature of God. Nothing else was created this way.

Every human being from every people group on this planet bears the image of God. From the king living in the palace to the orphaned street child begging for food, we all have value, worth, dignity, and are important to God.

Many of the children you may come into contact with this week do not know this. They may not have ever had anyone tell them they are loved. They may not know that they are made in the image of the one true living God. They may not know that they have value and worth and they are cherished by the King.

But you can tell them this. You can tell them through both your words and your actions. As you serve this week in whatever capacity that may be, look for opportunities to remind the children you are working with that they are image bearers of the King and that the God of the universe loved them SO MUCH that He sent His very Son to die for their sins.

What is our role as image bearers of God?

Why do you think it's important for vulnerable children to know that they are made in the image of God?

What are some ways that we can demonstrate to these children that they are valuable and have worth in the eyes of God?

THE CHURCH'S RESPONSIBILITY

READ MATTHEW 25:31-40

Statistics tell us that there over 150 million orphans worldwide. When we add vulnerable children to that figure, it soars to well above 200 million. As we have discussed in previous devotions and through multiple scripture passages, we see that it is the responsibility of the people of God, the Church, to care for these children globally. We do this, because it's a tangible way for us to show a lost world the hope that the gospel provides.

So how does the Church, and even your church, respond? In our text today out of Matthew 25, Jesus gives many examples of how his people love and serve others. Many Christians make the mistake of believing that if they do not feel called to adopt a child, then they have no role to play in orphan care. Nothing could be further from the truth. God has given us a multitude of ways to serve vulnerable children so that everyone can do something.

Maybe your family is called to adopt a child. If so, be obedient, and prayerfully pursue that. Maybe it's not adoption, but foster care. There are thousands of vulnerable children within the foster care system in the United States that desperately need Christian families to love them and pour into them, even if for a short time. Your church can serve and minister to adoptive families and foster families by providing meals, resources, and other needs. These families need support and encouragement and the body of Christ can offer that. You can (and should) pray for orphans worldwide. Cry out to the Lord on their behalf daily. You can also continue to do what you are doing right this second: Go! If you are reading this, chances are you are overseas serving orphans and vulnerable children in a foreign land. Continue to "visit orphans in their distress" (James 1:27), and encourage others to do so as well.

The list could go on and on, but the point is that we can all serve a purpose in God's call to care for the orphan and vulnerable child. Prayerfully consider where the Lord would have you, your family, and your church step into this role, then be obedient in what He is asking you to do.

Are there any particular ways that you feel the Lord moving you to serve orphans and vulnerable children? If so, what are they?

Does your church currently have areas of ministry that focus on the care of orphans and vulnerable children? If so, what are those areas?

Why is the church the best option to care for vulnerable children worldwide?

RETURN TO YOUR HOME

READ LUKE 8:26-39

In Luke 8, we read of an encounter between Jesus and a demon possessed man. Jesus steps off of a boat (after just calming the wind and waves in the storm) and is immediately approached by a man who is seemingly out of his mind. The Bible tells us that he's demon possessed, he never wears clothes, and he spends all of his time in a graveyard. If we met a man like this today, there is a very high probability that we would run the other way, and call the police. Jesus didn't respond that way. Instead, in compassion, He interacted with this man who the rest of society avoided, and showing authority over evil, He cast out the many demons that possessed this man.

We go on to read that the man desperately wanted to stay with Jesus, and go with Him wherever He went. This is understandable. Jesus just proved His power over evil and relieved this man of the torment that he had been suffering from, and now the man wanted to be close to Jesus wherever He went. But Jesus had other plans. He tells the man, "Return to your home, and declare how much God has done for you." In other words, Jesus' plan for this man was to set him free from bondage and have him proclaim the glory of God in his own community.

Lifeline and (un)adopted's vision is to see vulnerable children and their communities transformed by the gospel and making disciples. The goal is to see these children made whole by the gospel, and declare what God has done for them in their own homes and communities. There are many different avenues in how this can be accomplished, but seeing children saved and making disciples wherever they may be is what Lifeline staff prays for every day.

Similarly, one of the greatest benefits of short-term missions is when those who go overseas to serve, can return to their homes and declare what God has done. You will, no doubt, experience many incredible things on your trip. You will see God at work in ways you never even imagined. When you return after your time is over, tell others what God did! We suggest journaling every day of your trip. Write about particular situations and the great things you see God do. Write about how you feel and how you are touched by your time serving. Then, in the words of our Lord, "return to your home, and declare how much God has done for you."

The heartbeat of (un)adopted is to see children who will never be adopted come to faith in Jesus Christ and in turn become disciple-makers in their own communities. Why do you think the testimony of salvation of an orphaned child could be so impactful where they live?

As you wind down your time and prepare to return to your home, what has God done that you will go back and declare?

JOURNAL

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JOURNAL

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This image shows a full page of blank white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page, providing a guide for writing. There are no margins, text, or other markings on the paper.

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JOURNAL

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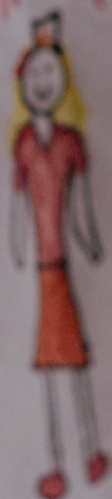
POST TRIP

When I Grow up
I want to be...



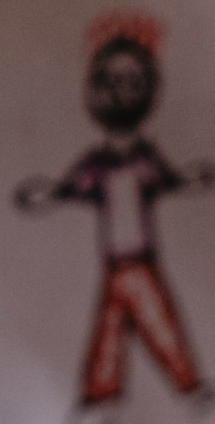
a Firefighter

When I grow up
I want to be...



a nurse

When I grow
up I want to
be...



When I grow
up I want to
be...



(un)adopted®
a ministry of Lifeline Children's Services

RETURNING TO AMERICA

Re-entering our “normal life” back home can be difficult. We’re carrying new experiences and insights with us that others have not had. It is sometimes difficult to know how these things will affect us once we are home. As you reflect on the trip and the experiences you had, what was the most impactful part for you?

Be ready to answer the question, “How was your trip?”

We encourage you to major on the majors and to focus on how the gospel was shared in the country and how redemption was shown in the lives of the children. Sculpt your answer to about 30 seconds so you can quickly share the major details with anyone who asks.

Pick one story that stands out most in your mind. You don’t have to give gory details of difficulty and poverty but it is good to explain the plight of the orphan. That does allow the story of redemption to make a full-circle.

Remind others that we are not the hero of the story. We were privileged to serve.

Be positive in the way you relate with others and yourself.

It’s very easy to go back to your home and be overwhelmed by the amount of affluence that exists. Resist the temptation to be critical, judgmental or to fix everything. If you are negative and attacking, your message will be lost. Find ways to communicate positively that encourages and edifies, while gently nudging people into action.

Partner with God.

How can you continue to make a difference from where God has placed you? How can you be an advocate for orphan care from your own hometown?



CONNECT WITH US

There are many ways to get involved with Lifeline Children's Services now that you are home. Having served on an international mission trip, you are one of the most experienced advocates we have. Below are ways to plug in:

PRAY

Please pray with (un)adopted for our partners as they seek to make the gospel known in the midst of difficulty and opposition. Pray for the local Church as they stand firm in their faith. Pray for our staff as they seek God's direction in serving orphaned and vulnerable children. Pray for the fatherless, that they see God's hand in their lives and receive the love, care, and education they need to survive on their own.

GIVE

You can impact the lives of orphaned and vulnerable children by giving to provide opportunities for them to receive education, for caregivers to receive vital training, for discipleship ministries, for life skills camps and pastoral trainings. You can give to the work through lifelinechild.org/donate.

SPONSOR

You can sponsor a child in Pakistan or Uganda for \$30 a month. Partnering through child sponsorship helps provide for each child's care, housing, food, education, health care and more. Visit lifelinechild.org/sponsor for more information.

GO

Take another trip with (un)adopted to serve in another context OR share with others about upcoming needs and trips. Visit lifelinechild.org/trips for more info on upcoming trips.

APPENDIX

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WHEN HELPING HURTS

BOOK DIGEST: WHEN HELPING HURTS - ALLEVIATING POVERTY WITHOUT HURTHING THE POOR

By Steve Corbett and Brian Fikkert

The reality of our society's vast wealth presents North American Christians with an enormous responsibility. For throughout the Scriptures, God's people are commanded to show compassion to the poor. In fact, doing so is simply part of our job description as followers of Jesus Christ. Unfortunately, when North American Christians do attempt to alleviate poverty, the methods used often do considerable harm to both the materially poor and the materially non-poor. Not only are our methods wasting human, spiritual, financial, and organizational resources, they are actually exacerbating the very problems they are trying to solve. Therefore, the goal is to increase both the level and effectiveness of our efforts.

The mission of Jesus was and is to preach the good news of the Kingdom of God. We are to embody Jesus Christ by doing what He did and what He continues to do through us: declare, using both words and deeds, that Jesus is the King who is bringing a kingdom of righteousness, justice, and peace. And the Church needs to do this where Jesus did it, among the blind, the lame, the sick, the outcast, and the poor.

Our definition of poverty will play a large role in shaping our thinking about what poverty alleviation should involve. Western people, who tend to be materialistic, typically define poverty in exclusively materialistic terms - that is, poverty is the lack of material resources. Western approaches to poverty alleviation, then, tend to revolve almost exclusively around providing material resources.

People in majority world countries, where there is in fact much material poverty, tend to describe their poverty more in psychological and social terms - shame, inferiority, powerlessness, humiliation, hopelessness, isolation, depression, etc. If our attempts at poverty alleviation are to have any hope of success, we need a robust biblical understanding of what poverty actually is, and that begins with a robust view of man.

A biblical view of man takes into account a person's relationship to God, to self, to others, and to the rest of creation. These four relationships are the building blocks of life. When these relationships are functioning properly, humans experience the fullness of life that God intended. Our sinful rebellion against God, to self, to others, and to the rest of creation. These four relationships are the building blocks of life. When these relationships are functioning properly, humans experience the fullness of life that God intended. Our sinful rebellion against God has not only caused brokenness in our relationship to God, it has also had devastating effects on the other three relationships as well. Thus there are religious, social, economic, psychological, and political effects to our sin. A biblical view of poverty would include the brokenness that we experience in all four of these foundational relationships.

With this comprehensive view of sin, we see the fact that every human being is poor in some way or another. However, how we experience that poverty varies greatly. Material poverty can be uniquely devastating as it creates a daily struggle to survive resulting in feelings of helplessness, anxiety, and desperation that are unparalleled in the lives of those who are not materially poor. Nevertheless, from a biblical perspective it is crucial for us to realize that we are all poor. Unless we grasp this fact, our attempts to help the materially poor by just giving them some of our resources are likely to do far more harm than good. Such attempts typically create a situation in which those with resources feel superior (they develop a good-complex) because they are not poor, and those without resources feel inferior (their sense of shame and humiliation over their inability to provide is increased), and no real healing occurs for anyone.

The Church is to do what Jesus Himself did: bear witness to the reality of this coming kingdom using both words and anticipatory deeds. With this biblical perspective in place, we are able to develop a biblical approach to poverty alleviation. Poverty alleviation is the ministry of reconciliation: moving people closer to glorifying God by living in right relationship with God, with self, with others, and with the rest of creation. The goal then is not to turn the materially poor of the world into middle-to-upper class North Americans. The goal is to restore people to a full expression of humanness, to being what God created us all to be, people who glorify Him by living in right relationship with God, self, others, and the rest of creation.

It should be evident from this that true poverty alleviation cannot occur apart from people accepting Jesus as Savior and Lord and becoming a new creation to Him. We cannot hope for lasting transformation in terms of poverty alleviation without the verbal proclamation of the gospel that has been entrusted to us.

In addition, in order to "help without hurting," it is crucial to determine what type of help the situation calls for (relief, rehabilitation, or development). The failure to distinguish among these situations is one of the most common reasons that poverty alleviation efforts often do harm.

Relief is the urgent and temporary provision of emergency aid to reduce immediate suffering from a natural or man-made crisis. Rehabilitation begins where relief stops, and seeks to restore people and their communities to the positive elements of their pre-crisis conditions. The key dynamic in development is promoting a process by which all the people involved - both the “helpers” and the “helped” - become more of what God created them to be, experiencing reconciliation with God, self, others, and the rest of creation in a way that moves them beyond their pre-crisis situation. With these distinctions in mind we can see that one of the biggest mistakes North Americans make in poverty alleviation is applying relief in situations in which rehabilitation or development is the appropriate intervention.

Relief is to be given seldom, immediately, and only temporarily during that time when people are unable to help themselves. When that time has passed, relief should stop and the work of rehabilitation should begin. If local people and organizations are able and willing to help those in crisis, we should let them do so. Local people tend to have a much better understanding of people, the situation, and the best way to provide help.

Instead of seeing others as people in need, we should treat others as people with resources. Everyone has something to contribute. Everyone can bring something to the table. We should never do for people what they should do for themselves. This is most often seen in giving people material resources when the real need is for people to steward their own resources. People in dire need are blessed with talents, abilities, and insights that can be part of a creative human exchange. Our aim must be to address chronic conditions in ways that empower those we are helping, instead of robbing them of initiative and personal dignity.

A commitment to an “asset based” approach takes a lot more time than writing a few checks or dropping off a few gifts. But it’s the best hope for the actual transformation of human lives. This approach puts the emphasis on what the materially poor already have and asks them to consider - “What is right with you? What gifts and abilities has God given you that you can use to improve your life and that of your neighbors?” The relationship begins by asking the materially poor how they can be stewards of their own gifts and resources, seeking to restore individuals and communities to being what God has created them to be.

Once assets have been identified, it is then appropriate to ask the materially poor individual or community the question, “What needs can you identify that must be addressed?” When the materially non-poor make all the decisions about projects to help the materially poor and then do the project to the materially poor, it often fails because it imposes solutions on poor communities that are inconsistent with local culture and that are not embraced and “owned” by the community members.

Participation of the materially poor themselves in the selection, design, implementation, and evaluation of an intervention greatly increases the likelihood of success. Helping the materially poor to get involved in the process of solving their own problems is as important as the problem itself, since the ultimate goal from a biblical perspective is to restore people to experiencing humanness in the way God intended.

The potential for paternalism (doing things for people that they can do for themselves) and harming the materially poor while trying to help them is particularly high with cross-cultural short-term mission trips. Often, local people who have given their lives to serving the needs of those in their area are humiliated by short-term participants who seem to think they can fix everything a few weeks. We need to be well aware of this and realize that development is a lifelong process, not a two-week product. As you go on your trip, stay away from a “go-help-save-them” mentality and instead go as a learner, recognizing that God has given each individual, that He created in His image, amazing gifts and abilities.

A GOD-CENTERED MOTIVATION

THERE IS NO GREATER SATISFACTION - A GOD-CENTERED MOTIVATION FOR WORLD MISSIONS

By John Piper, Senior Pastor of Bethlehem Baptist Church in Minneapolis, Minnesota

Duty is good. But delight is better. Picture me bringing a dozen roses home to my wife on our wedding anniversary. I hold them out to her at the door, she smiles and says, "Oh, Johnny, they're beautiful, why did you?" Suppose I lift my hand in a self-effacing gesture and say, "It's my duty." So what's wrong? Is duty a bad thing? No, it's not a bad thing. But it can only take you so far. If you want romance, duty won't reach. The right answer to my wife's questions goes like this: "I couldn't help myself. My happiness just got out of hand. In fact, to make my day, I'd really enjoy asking you out tonight."

The amazing thing about this answer is that it does two things that many people think won't fit together. It expresses my happiness and makes her feel honored. A lot of people think that if I do something because it makes me happy, it can't honor another person. But it can! Why? Because delighting in someone is a very high compliment. If you enjoy someone, two amazing things happen: you get the joy, they get the glory. Pleasure is the measure of your treasure. This is a revolutionary insight in relation to God. Here's what it means: God is most glorified in you when you are most satisfied in Him. This is a radically life-changing discovery. It means that the pursuit of God's glory and the pursuit of your joy are not at odds. They are, in fact, one.

The chief end of man is to glorify God BY enjoying Him forever. Not by enjoying money and comfort and prestige and power and achievement, but by enjoying HIM, God - and every other good thing for God's sake. As St. Augustine prayed, "He loves you too little who loves anything together with you, which he loves not for your sake." The biblical command, "Delight yourself in the Lord," (Psalm 37:4) is another way of saying, "Do all to the glory of God" (1 Corinthians 10:31). God is most glorified in you when you are most satisfied in Him. And the greatest passion of God's heart is to be glorified. He created us for His glory (Isaiah 43:7); He called Israel to be His people for His glory (Isaiah 49:3). Jesus lived (John 17:4) and died (John 12:27-28; Romans 3:25-26) and rose (Romans 6:4) and reigns (Philippians 2:11) for the glory of God; He chose us before the foundation of the world for His glory (Ephesians 1:4-6); He forgives us for His glory (1 Peter 4:11); He calls us to do all things for His glory (1 Corinthians 10:31); and His aim is that the earth will be covered with the knowledge of His glory the way the waters cover the sea (Habakkuk 2:14), and in the age to come that the glory of the Lord alone will be the awesome light of endless days (Revelation 21:23).

If the glory of God is the highest passion of His own heart, then it should be the highest passion of ours. And if God is most glorified in us when we are most satisfied in Him, then we should spare nothing to maximize our joy in Him. But where is this maximum joy to be found? Well, we have already said it: in God! Yes, but here we can make a very subtle and devastating mistake. Be careful.

There is something about the nature of true joy that is restless. It is expansive by nature. It wants out. Imagine me at my son's soccer championship, and someone saying to me, "You are permitted to have all the pleasure you want in your son's performance, but you may not express any of it verbally or physically." Would my joy be full? No. There is something about joy that comes to consummation when it gets out. Joy gets bigger by expanding. Joy increases by extending itself to others. My gladness gets bigger when it becomes your gladness.

This means that the human quest for joy leads straight to the missionary heart of God. You can see it already. But let me put it together. God is the fountain of joy because He is blindingly glorious, and infinitely worthy, and breathtakingly beautiful, and awesome in power, and inscrutable in wisdom, and limitless in knowledge, and tender in mercy, and terrible in wrath, and the source and foundation of all truth and goodness and beauty. When we see Him for who He really is, and turn from all the broken cisterns of the world that cannot satisfy (Jeremiah 2:13), we find "joy unspeakable and full of glory" (1 Peter 1:8).

But this joy, like all joy, wants out. It wants to expand. If it doesn't extend itself and overflow, it begins to stagnate. There is something about God that cannot be hoarded. And to hoard joy in God is to lose joy in God. But to lose joy in God is to dishonor God - just like my wife would be dishonored if I said, "It's my duty," instead of "It's my delight." God is most glorified in us when we are most satisfied in Him.

Therefore our joy must get out - for God's sake and for our sake. God wills for His glory to be reflected in the joy of redeemed people from every tribe and tongue and nation (Revelation 7:9). He wills worldwide praise. Therefore world evangelization is the pathway to maximum joy and maximum worship.

Missions is not the ultimate goal of the Church. The glory of God is the ultimate goal of the Church - because it's the ultimate goal of God. The final goal of all things is that God might be worshipped with white-hot affection by a redeemed company of countless persons from every tribe and tongue and people and nation (Revelation 5:9; 7:9). Missions exists because worship doesn't. When the kingdom finally comes in glory, missions will cease. Missions is penultimate, worship is ultimate. If we forget this and reverse their roles the passion and the power for both diminish.

J. Campbell White, the secretary of the Laymen's Missionary Movement wrote in 1909:

"Most men are not satisfied with the permanent output of their lives. Nothing can wholly satisfy the life of Christ within His followers except the adoption of Christ's purpose toward the world. He came to redeem. Fame, pleasure, and riches are but husks and ashes in contrast with the boundless and abiding joy of working with God for the fulfillment of His eternal plans. The men who are putting everything into Christ's undertaking are getting out of life its sweetest and most priceless rewards."

This is the testimony of virtually all the great missionaries in the history of the Church. Pouring out their lives brought their lives back to them. They proved again and again the words of the Lord, "He who loses his life for My sake and the gospel's will save it" (Mark 8:38). In other words, joy in God grows by expanding toward others. Jesus said to Peter, "There is no one who has left house or brother or sister or mother or father or children or lands, for My sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mark 10:29-30). You can't out-give God.

On December 4, 1857, David Livingston, the greatest pioneer missionary to Africa, made a stirring appeal to the students of Cambridge University, showing what he had learned about these words of Jesus through the years:

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common convenience and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall be revealed in and for us. I never made a sacrifice."

And in saying that, Livingston paid his God the highest tribute possible. It was not mere duty. It was a profound delight - beyond what anything in this world can give. God was glorified in him because he was satisfied in God. And his satisfaction came to consummation not with the comforts of cozy life in England, but with the expansive vision of giving his life and his joy away on the frontiers. That's it. That's the most profound, God-centered motivation. It makes my heart beat faster even as I think about it again. O, may God give us eyes to see where true satisfaction can be found - to the glory of God!

UKRAINE

(un)adopted®
a ministry of Lifeline Children's Services

CULTURAL FACTS

CAPTIAL CITY

Kyiv (Kiev)

POPULATION

4,237,000

LANGUAGE

Ukrainian

RELIGION

Eastern Orthodoxy, Ukrainian Orthodox Church

BASIC ECONOMY

Agriculture and industrial manufacturing are major contributors to Ukraine's economy. The primary exports include iron, steel, electrical machinery, wheat, and sunflower oil. The country's geographic location between Europe and Asia has also been strategically important throughout history. Currently, major gas lines to Europe flow through Ukraine, providing influence and monetary benefit to the nation.

HEALTH

Free healthcare is technically available to everyone, though access to good healthcare is difficult. An increase in alcohol and drug dependence stemming from economic downturns has increased levels of addiction and HIV/Aids across the country.

CULTURAL FACTS

CULTURE

As a former part of the Soviet Union, seventy-five percent of residents are Ukrainian, and roughly one-fifth are Russian. Other minorities include Belarusians, Moldovans, Bulgarians, Poles, Hungarians, Romanians, and Roma gypsies. Because of these influences, the Ukrainian language is Slavik in nature with similarities to Russian and Polish. Furthermore, operas, theatre, and ballet are richly treasured along with folk art and dance.

As one travels outside of major metropolitan centers they will find that older more traditional ways of life are still prevalent. Horse-drawn carriages, outdoor bathroom toilets, and homes constructed of mud walls and thatch roofs are still present. Food too has many and varied cultural influences. Western cuisine, Chinese, Mediterranean all can be found along with traditional foods like borscht, dumplings, kebabs, and cabbage rolls.

CHALLENGES

One of the primary obstructions to gospel and humanitarian efforts is the corruption. It has been said that “the system isn’t corrupt, corruption is the system.” This has led to enormous strains on society, and especially families. Single-parent homes are prevalent, and with government subsidies there is little incentive to marry. As a result, fatherlessness is common with men often working overseas, and many who abandon their families all together. Children are then raised by relatives, or many times are placed in orphanage boarding schools.

Following the same trend of corruption, orphanages become businesses, leaving the children as those who suffer the most. Substance abuse, cycles of addiction, neglect, and human trafficking are very common. Because of this, the culture promotes material prosperity, oftentimes valuing trendy possessions over basic necessities.

USEFUL PHRASES

Privyet

Hello

Kak del-ah? (This literally means “how are your things?”)

How are you?

Horosho

I am good/fine

Menya za-voot... (this literally means “they call me”)

My name is...

Iz-ven-ee

Excuse Me

Pra-stee

I am sorry

Spa-si-bo

Thank you

Pa-zhal-oosta (this is also the word for “please”)

You’re welcome

Gdyeh too-ah-let?

Where is the bathroom

Ee-suess loo-beet teb-ya

Jesus loves you

Ho-rosh-ovo teb-ya dnya

Have a nice day



PARTNER PROFILE

Heritage Ukraine is a ministry located in the Odessa region of Ukraine. The organization began in 2007 partnering with volunteers to visit an orphanage once a month. Currently, they serve 18 orphanages and host 600 children in camps annually with more than 400 volunteers involved. The camps they have developed serve orphans who have suffered trauma and those with special needs. Since the onset of the COVID-19 pandemic, thousands of orphans have been sent from the orphanages they were living in back into homes where they had suffered abuse, neglect, and environments where they were not cared for. Though Heritage has had to adjust their camp environments, they continue to deliver much needed food rations, repair homes in the surrounding community, and provide care for children in at-risk situations.



HOW TO ENGAGE LIFELINE

Friends,

On behalf of the entire Lifeline staff, we are thankful that you have chosen to engage with Lifeline by serving internationally with our (un)adopted team. We hope that this week has served as a catalyst for your involvement in caring for orphans and vulnerable children. As you come home, we wanted to give you some practical things you can do to engage with Lifeline long-term:

SHARE YOUR STORY: We are confident that the Lord did some amazing things during your time in-country. We encourage you to share a little bit about your trip with your friends, family, church, co-workers, etc. We believe that God deserves all the glory, and sharing what He taught you is an easy way to champion the work He is doing.

GET INVOLVED WITH ORPHAN CARE STATESIDE: Every one of us - married or single, old or young - can do something to impact the life of a vulnerable child. Whether that is saying “yes” to a waiting child or advocating for a waiting child, you can make a difference.

ATTEND A LIFELINE EVENT: Events are an easy way to get involved with helping to care for vulnerable children around the world. All of our Lifeline events fuel our mission of equipping the body of Christ to manifest the gospel to vulnerable children. These events are hosted throughout the year in various locations around the country. Be sure to check the calendar or events page on our website to find an event near you.

FOLLOW US ON SOCIAL MEDIA: Keep up with what Lifeline is doing by following us on social media (@lifelinechild on Instagram, Twitter, and Facebook). Use your social media platform to share, advocate, and engage with the Lifeline community.

Everyone can do something. We look forward to linking arms with you as we fight the orphan crisis here and around the world.

For His glory,

A handwritten signature in black ink, appearing to read 'Clifton Sellers', with a stylized, flowing script.

Clifton Sellers, Director of Development

FOR QUESTIONS REGARDING YOUR TRIP,
PLEASE CONTACT (UN)ADOPTED:

205.967.0811

UNADOPTED@LIFELINECHILD.ORG