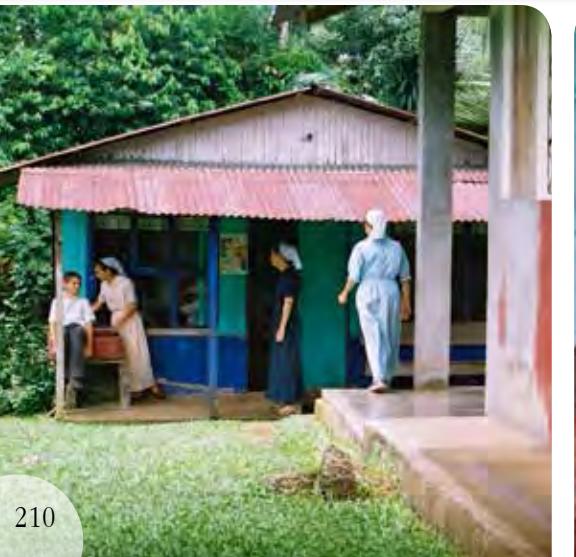


CHACHAGUA



**IGLESIA MENONITA
DE CHACHAGUA**

31 members • 58 attendees • est. 1985
Beachy Amish-Mennonite

Families remaining from a disbanded evangelical church were trying to restart. Through connections with Rod & Staff Publishing, they got in touch with the La Merced church. La Merced sent ministerial assistance to help organize.



COSTA RICA, C. AMERICA



CBF RABOUR
KISUMU REGION
46 members • 60 attendees • est. 1994
Beachy Amish-Mennonite

Very soon after establishing the Orobá CBF, missionaries Ivan Peachey and Andy Mullet established contacts in Rabour through Lamp & Light Bible correspondence courses. Andy Mullet moved to Rabour to provide leadership.



KENYA, AFRICA

to contain the radiation were poor. Unprotected men ran in quickly to pour shovelfuls of dirt over the fire for small increments of time, then trading with someone next in line. Nearby villages were holding festivities when an unusual warm rain poured down. The areas immediately affected were not evacuated until ten days later. The immediate death toll of the explosion was small in comparison to lingering deaths caused by cancer / leukemia and radiation poisoning. Children were the most severely affected.

What's Cookin'?

Varenyky: boiled dumplings with potato, sauerkraut, cheese, plums, or blueberries. Served with sour cream, onion, and/or bacon bits.
Borsch: beets, cabbage, and meat soup served with rye bread and sour cream
Holubtsti: stuffed cabbage rolls filled with rice, buckwheat, and meat.



The catastrophe and embarrassment of Chernobyl created anti-nuclear sentiment all over the world. It was predicted that the land near the accident would never be useable again. Yet, surprisingly, larger animals with greater toleration for high levels of radiation moved into the deserted towns and wilderness, making it an unexpected wildlife area. The plant continued in operation until 2000.

Ukrainian religion is Orthodox. Orthodoxy claims roots back to the first Christian church. Services are organized differently than many western churches, placing emphasis on the pure, the reverent, and the separation of the holy and the "profane" (the common). To worship is to come to a holy place to worship and pray. In the service, the priest celebrates the liturgy in the sanctuary while the worshippers stand in the nave in prayer and other forms of worship. An iconostasis (a religious screen) separates the two areas. Services last two to seven hours; it is customary not to attend for the whole time. Singing is a cappella or in chant. Women cover with scarves while men are bareheaded. Worshippers only stand or kneel; sitting is seen as irreverent. The 1991 religious boom increased religious worship within both the Orthodox Church as well as other religions, including those brought by Westerns.

Since independence in 1991, Ukraine has slowly gotten back on its feet. Tensions with Russia have lingered, especially after Russia's 2014 invasion of Crimea in response to Ukraine's push toward ties with Western Europe. Yet, Ukraine has been reviving all things Ukrainian. For Ukraine, Soviet times meant yielding over Ukrainian life, culture, and language in the name of oneness. When the Ukrainian language was again allowed, they found that their language had been frozen, missing words, phrases, or ideas for modern things such as electricity or aerodynamics. A resurgence of learning Ukrainian helped local and younger generations develop an identity separate from Russia.

Taking pride in their nationality, Ukrainians are becoming independent and preserving many traditions central to Ukraine. The stork symbolizes life and hope for the future, returning to its nest each spring. Perhaps Ukraine's stork has once again found a resting place, nestled in a home for a future spring?



BRUCE JANTZ FAMILY, OUTSIDE THE TOWERS WHERE THEY LIVED THEIR FIRST YEARS

Religion

46 % Eastern Orthodox

30 % None

4.9 % Christian (general)

4.5 % Greek Catholicism

1.3 % Protestant

0.8 % Islam

0.7 % Roman Catholic

0.1 % Jewish

0.1 % Hindu

11.6 % Other

Church History

As with evangelical Protestants generally, the Amish-Mennonites in the 1970s and 1980s took interest in the suffering of Christians within the communist Soviet

Bloc. David Bontrager of Fair Haven Amish-Mennonite (Goshen, IN) established Jesus to the Iron Curtain, through which he collected funds to be distributed to the persecuted, including the Nazarenes of the Froelich (i.e. Apostolic Christian) churches. David also delivered innumerable stories of the believers' suffering through newsletters, book sales, and invited speakers. Several additional efforts were spawned in this context. These included the Nationwide Mennonite-operated Grace Press sending New Testaments into eastern Europe, Christian Aid Ministries providing assistance to Romania, a New Order Amish relief effort, and William McGrath's Christian Printing Mission sending evangelical literature to the communist states.

The political difficulties of the Soviet Union in 1989 led to the 1990 declaration of Ukrainian sovereignty—though not yet independence—and a surge of non-communist party

Language: Ukrainian

І померкло сонце, й роздерлась завіса церковня посередині. І покликнувши голосом великом Ісус, рече: Отче, у Твої руки передаю духа мого! й, се промовивши, зітхнув духа.
(And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Luke 23:45-46).

members elected to parliament. In this momentary vacuum, many underground civic and religious organizations institutionalized. William McGrath monitored the changes closely. His CPM library contained hundreds of books about Russia, the Soviet Union, and

