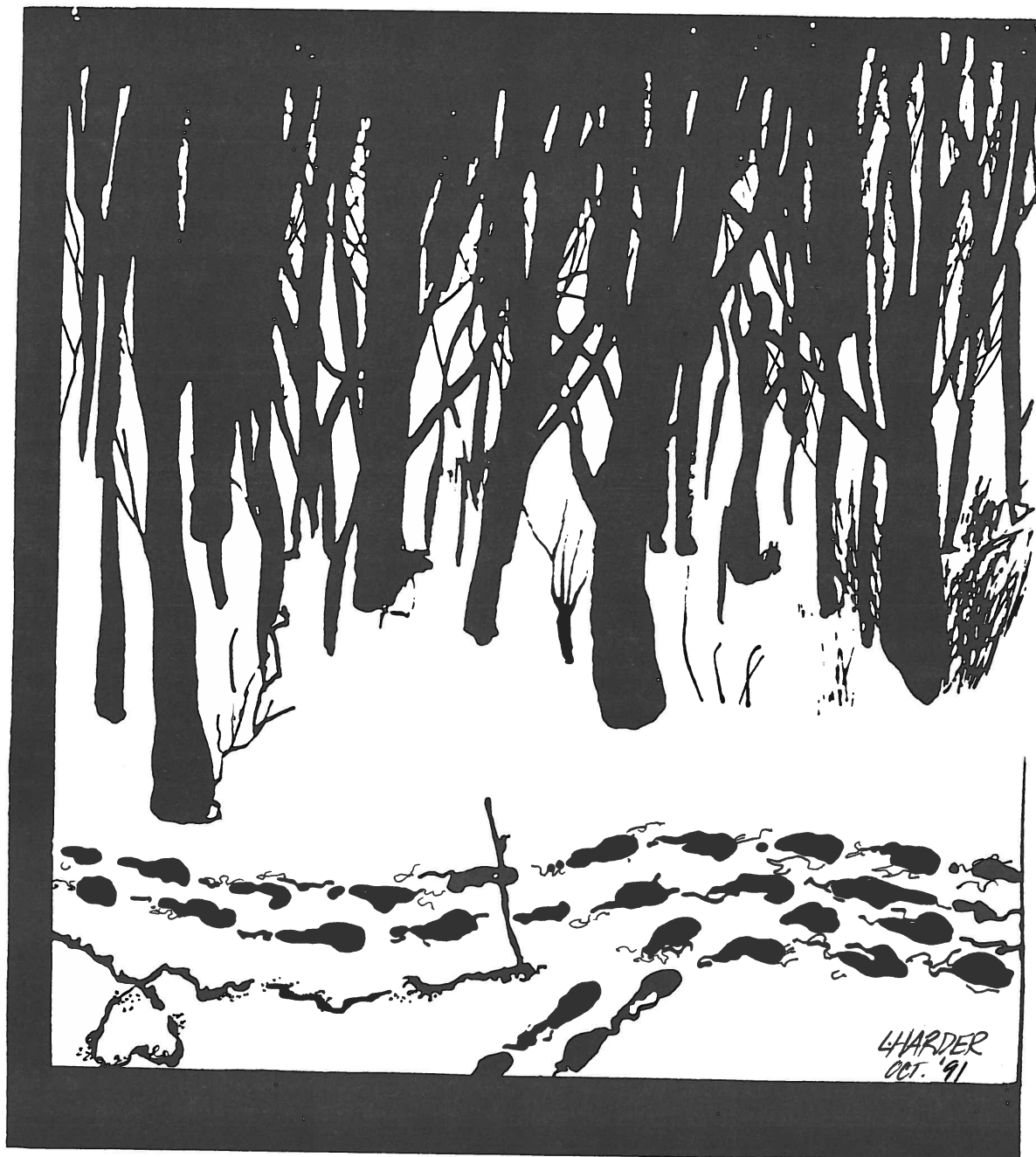


SOPHIA

W I S D O M

U.2

1991 Volume 2



Bethany College Library
Box 160
Hepburn, SK S0K 1Z0

TABLE OF CONTENTS

Features

4	A Short Story of Sophia <i>George Schillington</i>
8	Friends for Life <i>Margaret Fast</i>
10	More Friends for Life <i>Linda Penner</i>

Columns

6	As I See It <i>Eleanor Martens</i>
9	A Day in the Life of . . . <i>Bev Hiebert</i>
11	Sharing the Pastorate <i>Doreen Dahl</i>
12	Check it Out <i>Mary Anne Hildebrand</i>
15	Hospitality <i>Carolee Neufeld</i>
17	From the Source <i>Miltzi Peters</i>
18	Ask Dr. Cherie <i>Cherie McCallum</i>
23	Kaffee Klatsch <i>Larry Toews</i>

Of Interest

5	No Halos <i>Lorenda Harder</i>
18	Abandoned Together <i>Lorenda Harder</i>
14	New Arrivals <i>Church Chat</i>
10	Church Chat <i>with Lois Wedel</i>
20	Cookie Exchange <i>Ingrid Martens</i>
13	Peace Conference <i>Katherine Morgan</i>
7	Singles Scoop <i>Clara Toews</i>
19	Soup's On <i>Irene Labun</i>
19	Shelf Life: Cat's Eye <i>Linda Penner</i>

**An offer
too good
to miss . . .
Subscribe Now to . . .**

SOPHIA Magazine

Send \$6.00 – cheque please
(only \$3.00 per issue)

to *Sophia Magazine*
c/o Lois Fast
45 Brahm's Bay
Winnipeg, Manitoba R2G 1C5

and you may receive FREE the premier
issue (while supplies last)

**So . . . hurry
Don't delay !**

Please contact *Sophia* for permission to re-print articles.
Letters to the Editor: *Sophia* welcomes dialogue amongst its readers. Please write to us.
Address correspondence to:

Esther Defehr
Sophia Magazine
200 McIvor Avenue
Winnipeg, Manitoba R2G 0Z8

Sophia Magazine is published quarterly by Covenant Fellowship of McIvor Ave. M.B.
Church — Winnipeg; primarily as a ministry of the church through which artists,
poets, writers and professionals may develop their gifts and their calling.
Co-Editors: Esther Defehr, M. Elaine Dyck, V. A. Linda Penner,
Typist: M. Elaine Dyck
Illustrators: Lorenda Harder, Terrilyn Goertz
Photographer: Victor A. Dyck
Design: Norman Schmidt
Disclaimer: The views expressed in this publication do not necessarily reflect those of
Covenant Fellowship.

She said... he said... they said...

by Ester DeFehr

SHE — Anita Faye Hill, 35 and single, the youngest of thirteen children, hard-working, religious; now a tenured law professor at the University of Oklahoma. She accused Clarence Thomas of sexual harassment that she alleged had occurred in the 1980's. She presented herself (at the September hearings) in a highly ethical professional manner with a lot of credibility.

HE — Clarence Thomas, 43 and married, now Associate Justice of the Supreme Court of the U.S.. He headed the Equal Employment Opportunity Commission, an agency that investigates up to 4,500 sexual harassment complaints per year. He said Hill is not telling the truth and with tears in his eyes, called the Senate Judiciary Committee hearing a "high-tech lynching" saying: "I cannot shake off these accusations because they play to the worst stereotypes about black men in this country." (The Charlotte Observer)

THEY — friends of Anita Hill said that she had confided in them saying that she was experiencing harassment from Thomas. All of them, professional men, sounded credible.

THEY — former female employees of Clarence Thomas at E.E.O.C.

said they did not believe Hill's accusations and that in all their time working with Thomas, he never ever harassed them nor Hill; he always treated women properly.

AS I LISTENED to the hearings, one day I believed Anita Hill. The next day I believed Clarence Thomas. Possibly the truth lies somewhere in the middle. I believe the tragedy of this case lies in the bigger question: Did Anita Hill allow herself to be used as a pawn in a political game? She felt it was her duty to inform the F.B.I. about harassment she experienced from the person who would be judge in the highest court in the land. It was information she wanted to be kept confidential and she felt it was safe with the F.B.I.. Then someone from the Democratic side of the Judiciary Committee leaked the information for the purpose of keeping Thomas from being nominated. Hill, caught in the middle, could not just walk away. Again, she experiences harassment but this time it was from a group of powerful lawyers. Thomas, angry, called it a "high-tech lynching."

We all had and still have many questions. What really happened? Time will tell. For now, though, we can address one question we

all have: what is the definition of sexual harassment? As I asked myself and others, I realized the definition is not clear.

I'd like to address this question so that we all can begin to understand what behaviour is and isn't acceptable in the work place. In this issue *Sophia* has included (in the centrefold) the definition of sexual harassment according to The Manitoba Human Rights Code and guidelines for sexual harassment from Kathleen Neville's book *Corporate Attractions*. It is interesting to note that sexual harassment in Manitoba is not a federal offence which makes it different from, for example, wife or child abuse.

Sophia has printed these guidelines in a form which makes it easy for you to detach and post in your workplace for others to read. In giving out these guidelines, we believe they can make us more aware of our personal behavioural patterns and prevent us from falling into actions that may hurt others and make the workplace intolerable.

For the ones who are being harassed, we wish for these guidelines to give you encouragement to come forward to express your discomfort, first to the person harassing you. If that doesn't work, seek advice from a friend. What ever you do, don't keep it to yourself. ●

LETTERS TO THE EDITOR

I just have enjoyed our new magazine.
Thank you for it.

Helen Regehr
Winnipeg, Manitoba.

Congratulations on a fantastic produc-
tion.

Willia Reddig
Winnipeg, Manitoba.

Good work and helpful.

Mary Sawatsky
Killarney, Manitoba.

I would like to subscribe to Sophia. I
read a copy at the Kitchener
Mennonite Brethren Church in
Kitchener, Ontario and I enjoyed it
very much.

Laura Wiens
Kitchener, Ontario.

My husband and I really enjoyed your
first edition. God bless you as you
continue this timely magazine.

Elsie Redekopp
Winnipeg, Manitoba.

I read your first issue with great
interest, even surprised and delighted
to find my picture on page 9. It is good
to see the enthusiasm, talent, and the
gracious spirit of your publication. It is
very important that we talk to each
other about things that matter to us.
Yours is a significant contribution to
that dialogue. We need more of it. You
will find many men among your most
interested readers. Sincerely,

Allan Labun
Winnipeg, Manitoba.

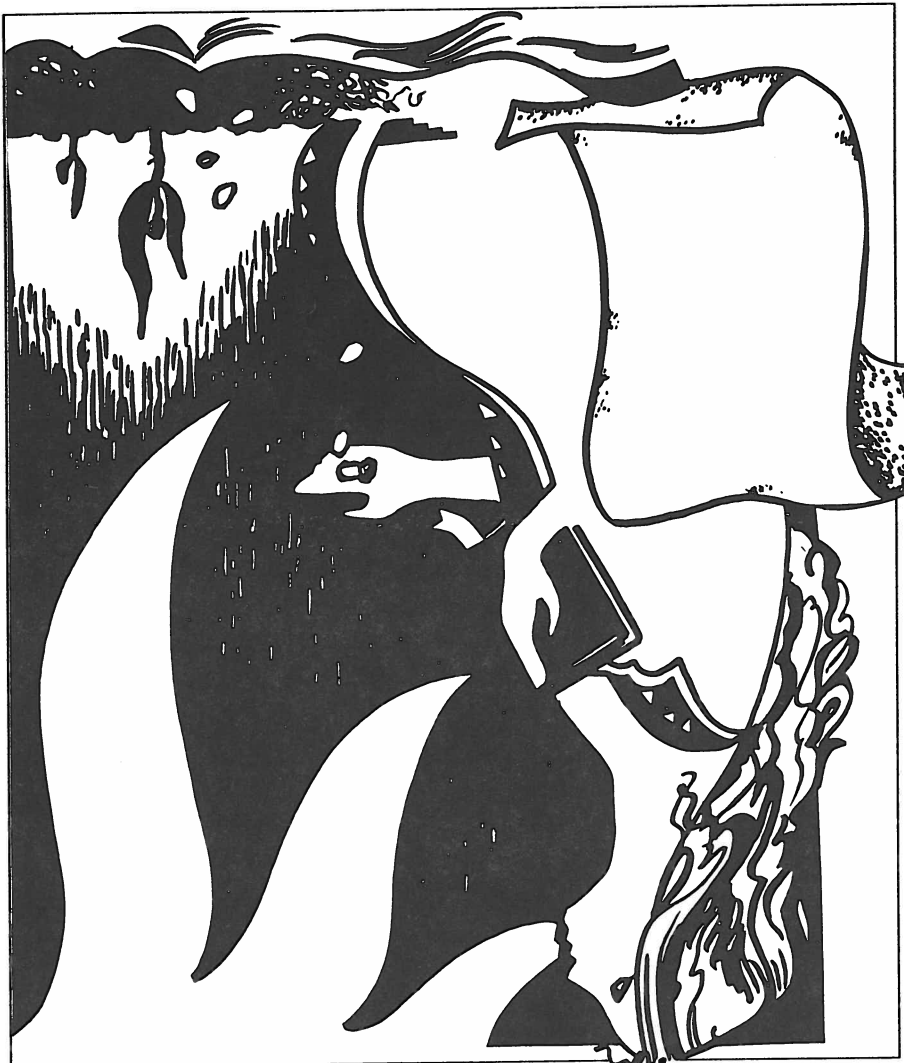
A SHORT STORY OF

by George Schillington

HE unabridged story of *sophia* is quite long but very interesting. This short version may perk the interest of readers to pursue further the undulating path this character-word has travelled, especially in biblical times. *Sophia* is a Greek word of the feminine gender usually translated his reign as the golden age of

"wisdom". But it will not do simply to start our story somewhere in the Greek world where *sophia* would have been employed in philosophic speech. No, we should peer into the house of Israel for the opening of the drama of this short story of *sophia*.

Looking back to the time of Solomon (ca. 961-922 BC), the Israelites (and later the Jews) saw



their heritage, and Solomon himself as the patron of that coveted human ability to make things right in this life. The name for that ability was *chokmah* (wisdom), a feminine noun in Hebrew. Eventually a whole tradition developed around this word and the idea it represented. And with the tradition a genre of documents, some of which are in our Old Testament (Job, Proverbs, Ecclesiastes), called wisdom literature. How does a human being attain *chokmah*? Does it (or she) originate in the human mind? Was it created? Was it before or after the creation of the human family? What benefit does wisdom bring to the one who attains it? These questions and more the sages asked. The answer to the question of wisdom's origin seems to be consistent: Wisdom originated with God the creator. Take, for example, the speech of personified wisdom in Proverbs 8:

The Lord created me at the beginning of his work, the first of his acts of old When he marked out the foundations of the earth, then I was beside him, like a master worker . . . , rejoicing in his inhabited world, and delighting in the human family (Proverbs 8:22).

Clearly, wisdom is the co-creator with God at the very beginning of the ordered universe. And wisdom delights to be with the human being, as it is with God, ordering life and directing the enquiry that is characteristic of human beings. Solomon's wise counsel to the two women about the one child became the classic example of *chokmah* (wisdom) at work in the human dilemma.

Now we come quickly to the Greek offspring of this Hebrew word. On the threshold of Early

Christianity (ca. 200 BC), a large community of Jewish people lived in Alexandria, Egypt. The generations born in Egypt from about 300 B.C. onward grew up speaking Greek. The community needed a translation of the sacred writings from Hebrew into Greek for the children to read the story of their sacred past. It was done. Word by word and thought by thought from Hebrew to Greek — no small task. What about the story of *chokmah* (wisdom)? The story moves over smoothly to the Egyptian environment and language. The Greek word *sophia* was waiting to take over.

We shall return to Alexandria presently. But first we need to ask about the entrance of *sophia* into the thought and vocabulary of the Early Christians and thence into the New Testament. The Early Christians honoured the resurrected Christ of faith as one who had existence with God before the appearance of the human Jesus. And they, like the Egyptian Jews, read the Greek translation of the sacred writings as their guide. It was then a simple matter for them to connect *sophia*, who was with God before the creation of the world, with the Christ of faith whose spirit they possessed. Paul (ca. A.D. 50) made the connection directly between *sophia* and Christ (Christ . . . the *sophia* of God, I Corinthians 1:24), and knew Christ / *sophia* as the access to God. At about the same time as Paul, a Jewish thinker in Alexandria, Philo (25 B.C.-A.D. 45), had written already that *sophia* is the way to God and salvation. But Philo interchanged *sophia* with a masculine noun, *logos*, using *logos* even more than *sophia*. Now we travel from Paul and

Philo to the gospel of John (ca. A.D. 90).

This gospel opens with a prologue about the *logos* that was with God creating and giving life to the world, like *sophia* of Proverbs 8 (cf. Hebrews 1:1-4). *Logos*, a masculine noun, equivalent to the feminine *sophia*, then became the way to speak of the pre-temporal Christ of the Church who entered time in the man Jesus.

The story continues to the present day. ●

George Schillington is associate professor of New Testament at Mennonite Brethren Bible College.

NO HALOS

by Lorenda Harder

Thank God

there were no halos
encircling their heads
Thank God
the baby's skin
was so vulnerable and red
that the politicians
were too busy
with their self-indulgent nations
and the leaders, so religious
were lost within their heads
that the cattle just kept lowing
and the baby

maybe

cried.

Thank God he came
as humbly as
he died
so i
could come as
humbled and sincere
For if there'd been
the celebration then
that we have now
I would have worked a lifetime
to put on
a veneer
But since there were no halos—
just unpretentious angels
I can safely hold the God of heaven
to my

wounded

healing

heart.

What's in a name?

by Eleanor Martens

TICKS AND STONES
may break my bones
but names will never
hurt me . . ."

"What's in a name? A rose by any other name would smell as sweet . . ." (Shakespeare)

Many of us grow up with adages such as these telling us that names, and words, are really not that important. We now know better. Experts in human behavior have long since demonstrated the perils of believing that language is "neutral" and that words cannot "hurt". Language has awesome power (a reality to which most writers are obviously committed). As the framework of communication within a society, it not only transmits its ideas, values, and commitments, but helps shape them. When an entity is not named, it either does not exist in the thinking of its beholders, or its existence appears too trivial to recognize.

This is why, when the entire human race is denoted as "male" through terms such as "man", "mankind", or "brotherhood", something significant is being said about that portion of humanity which is not male. There is a word that neatly captures this phenomenon — "subsumation". It means that a particular and distinctive identity has been absorbed, enfolded if you will, by a larger and more powerful one. In a linguistic sense, it implies that the dominant identity adequately represents, and is therefore fully able to define and

explain what is thought to be "human". Language such as this denies the existence of a reality apart from that of the male — that experienced by the female half of the human race. As the invisible throng subsumed by the term "mankind", we as women receive the message that our "femaleness" is not worthy of recognition and that our uniqueness cannot

When the entire human race is denoted as "male" through such terms as "man" . . . something significant is being said about that portion of humanity which is not male.

stand alone. By being literally written into our culture, such exclusive terms help preserve our secondary places within it.

We have been accosted by this language all of our lives. Because it is so familiar, it seems "right" and so we tend to reduce debate about it to its lowest common denominator: "But we all know what is meant . . ." My question is, "Do we really know"? and, "Exactly what is meant"? When an inquisitive child asks whether the "Museum of Man and Nature" is for "girls", too, and her mother's averse response must be that females are "included" by this phrase, what is the real message she receives? And what does a book entitled *Man's Conquest of Outer Space* tell her about who

conducts the "important" business of the cosmos? (Business, one might add, that often appears in the glorified language of war, also the territory of men). And when she picks up a translation of Scripture entitled *Good News for Modern Man*, is its essential message of love and redemption, freely available to both women and men, properly conveyed by the title she sees? Must we always go on with our explanations about "what is meant" by words that, in all their seeming benignity, distort the truth? And will one half of the human race forever "represent" the other? Admittedly, we have seen some progress over the years as society has begun to capitulate to heightened sensitivities in this area. We are beginning to use words such as "chairperson", "spokesperson", and "human-kind" with increasing familiarity and diminishing contempt. Much of the language used within the church, however, continues to convey a male-centered orientation. Although prevailing attitudes are of course critical to this, responsibility may also rest in our aging liturgy. I am not here referring to the language of the Bible which, although worthy of investigation, is a sphere which few of us are equipped to enter. That of our public worship, however, is one where we should feel free to move with greater comfort, compassion, and creativity. And I do love the old hymns, with their richness of chord and creed. They speak to me in ways that the

simple, repetitive language of today's worship music cannot. I know their sentiment and spirit include me, and did not their wording so often start bells jangling dissonantly in my head, I would ask that we sing more of them. But I can no longer sing "Faith of our Fathers" (even though we change it to "mothers" once a year, sometime in May) or "Good Christian Men Rejoice" or "Rise up, O Men of God" without wishing for an upsurge of hymnwriters (and re-writers) in our ranks.

Then there's the matter of our name . . . When my daughter asks me why our community of faith is named the "Mennonite Brethren Church" when it so obviously includes many women, I find myself without an adequate response. And when, on rare occasion, conversation with female classmates turns to church

affiliation, and my declaration that I am a "Mennonite Brethren" is met with blank stares followed by a slow dawning of horrified incredulity, I am apologetic and embarrassed. I find myself explaining, "It's really a great church but they're just a little slow on some things". Women searching for meaning beyond patriarchy already blame many of their problems on the institutional church. Repelled by the clear bias of our name, they remain unlikely guests in our sanctuary, oblivious to the warmth and gentle acceptance that await them on the inside. I have learned to look beyond the name of our denomination to the people there that I love, and the central truths that I embrace. For those looking in from the outside, our name may convey something more and different than it's meant to, and yes — it hurts.

As far as I've been able to tell, there is nothing "biblical" about the gender bias in our language. Challenging it does not constitute heresy. If our heart's cry as a church is one that pleads for relevance in a rapidly-changing, but forever-broken world, we need to make a few changes. A small place to begin is our language. ●

Eleanor Martens recently earned her Bachelor of Nursing Degree and attended a series on women's studies.

Your Response

For our next Spring issue, we would like to invite you to respond to Eleanor Martens' article on the matter of inclusive language and the question of our name Mennonite Brethren Church.

Please address your correspondence to:
Sophia Magazine
200 McIvor Avenue
Winnipeg, Manitoba R2G 0Z8

Singles Scoop

by Clara Toews

WHEN I WAS ASKED to write a response to the "Singles Scoop" I thought it a relatively simple task. However as I put pen to paper, the issues became increasingly confused. While a flippant and funny response was my first reaction and would no doubt have brought pleasure to some it would also have been offensive to those whose single status was the source of deeply felt pain. Taking my cue from government, I being unable to focus my thoughts, took

a poll. I asked single female friends both overtly and covertly about attitudes to the single life. The following are my interpretations of the responses.

Underlying many comments was the theme that single people don't have a condition or even a "lifestyle," they each have an individual life. Single people don't necessarily have more in common with one another by virtue of being single than do married people by virtue of being

married. Just as we may have strongly differing points of view on most subjects, we can see our marital status in dramatically different ways. While one friend's assessment of unmarried acquaintances as "women who new what they wanted and had the courage to stick by their guns," has a lot to commend it, there are also those who feel an abiding sense of loss. Most lives, however, tend to resemble those of

CONTINUED ON NEXT PAGE 

Friends for Life

by Margaret Fast

K. T. AND I MET in Jr. high school, and I knew the first time we talked that we were destined to be friends. What attracted me to her was that her life was so different than mine. Her's was much more interesting. She had five older siblings, I had five younger brothers and sisters. She was born in Europe (exciting), I was born and have always lived right here in Winnipeg (boring). She had confidence, a sense of adventure — I exercised caution. When I was with her, I too felt a sense of adventure — a sense of daring. I thrived on her. As teenagers, we attended Mennonite Brethren Collegiate Institute together and enjoyed each others company. We travelled on the streetcar to and from practices with the Winnipeg Girls

Choir. We talked incessantly. We spent many hours at the Hudson's Bay Co. Dept. store trying on high heeled shoes or fancy hats, (something I would never have done by myself), pretending to be grown up and giggling a lot. We both married in the 60's and as young wives and mothers, our friendship grew and deepened as we shared concerns about our families. We attended the same Bible study, the same church and taught Pioneer Girls and Vacation Bible School together. It was wonderful and gratifying to see our children become friends and our husbands interact through the church boys club. Eventually, as couples, we became sponsors for the Jrs. group at the church and we often felt that we were having more fun than our kids.

We've been friends now for 35 years and have had the delightful opportunity of attending each others' 25th wedding anniversary, of celebrating milestone birthdays and of attaining the status of mother-in-law. The road to her house is well travelled and I'm there often. We still talk a lot. Now that we're older we feel the freedom to cry as well as laugh with each other and to pray together about our concerns. She knows how to reach out and share of herself and she inspires me to go on with joy. She's concerned about me, she laughs with me when I'm fine and cries with me when I'm hurting. We have built this friendship out of love and trust. I owe her a debt of gratitude. It's a great privilege being her friend. ●

SINGLES — CONTINUED FROM PREVIOUS PAGE

the rest of the human race in being neither consistently upbeat nor permanently horrific. One's lack of a spouse (dare I add, the spouse one happens to have?) is not the only determinant of happiness. The assumption that singleness is not a condition like leprosy for which medical science will one day find a cure, but the context in which one carries on a real life underlies another issue; namely

that of friendship. Women's attitudes towards how one establishes friendships and what kind of friendships they seek were entirely individual. A common factor, however, was the desire that their choices when keeping with Christian principles, be respected by other members of the Christian community. Some seek friendship in larger groups of single adults but are embarrassed to tell others, because: "they always think you're "on the make". "They can't seem to

Clara Toews works in Special Education in an elementary school.

accept that I just want friends. I've had to learn to ignore silly comments." Others avoid groups and feel belittled by those who advise them on how to expand their social horizons. "They don't see the context of my life. They just see the framework." Will everyone like these comments? I hope not. Not unless we're clones. ●

A DAY IN THE LIFE OF

A Botswana Woman

by Bev Hiebert

DAYS FOR North American women are often very busy and crowded with meetings, appointments, family obligations, household duties and recreational pursuits. But if we want, we at least have the option of uncluttering them. Here is what life is like for a rural South African woman, who in addition to these duties might still find time to work on a basket or spin some wool.

5:00 a.m. Wake up, nurse baby, get dressed, dress the children, make a fire.

6:00 Fill pot with water, set pot on fire, milk the cow, cook porridge, eat the food, wash the bowls.

7:00 Sweep the courtyard, put away the blankets, pack up mat, money bag, handicrafts and vegetables to sell at market. Put baby on your back, gather the older children, pack water bottle and basket making materials.

8:00 Walk to market with baby on your back, your gear in a basket on your head and a child holding each hand.

9:00 Find a place at market to spread out your mat and display your wares, make a cardboard sun shelter for the kids, nurse the baby, mind the older children, sell your wares, continue to work on your basket.

10:00 Leave your stall under the eye of the woman beside you and take the money you earned by selling tomatoes to buy corn and beans for tonight's supper.

11:00 Pack up, go home, make a fire, pound corn, set beans and corn on to soak, serve the kids some cold porridge from this morning, wash the bowls.

12:00 Nurse the baby, pack your water pail, machete, water bottle and hoe, put baby on back, gather children from their play or nap.

1:00 p.m. Walk to the fields with the kids. Take food to your parents along the way.

2:00 Weed and hoe, chase birds and watch children.

3:00 Weed and hoe, chase birds and watch children.

4:00 Weed and hoe, chase birds and nurse the baby.

5:00 Start for home, cut firewood as you go and carry it on your head. Stop at the riverbed to fill your pail and the older girl's small pail with water. Cut thatching and basket grass.

6:00 Get home, make a fire, fill the water jug, boil a pot of water, cook the beans and corn, pound corn for tomorrow's breakfast.

7:00 Serve supper, wash the bowls, wash the children.

8:00 Tend the cow and the goats, put the children to bed, mend clothes.

9:00 Set out clothes to be washed at the stream tomorrow, gather dung to mix with mud to patch side of the house. Wash and nurse the baby.

10:00 Go to sleep for seven hours.

5:00 a.m. Wake up, nurse baby, get dressed, dress the children, make a fire. ●

Reprinted with permission from a Self Help News Letter.

In friendship there are no gifted or ungifted; only those who give themselves and those who withhold themselves. — *Martin Buber*

More Friends for Life

by Linda Penner

SN'T IT ROMANTIC? Meeting the handsome prince, falling in love, getting married and setting up house. Then reality sets

in: cooking, cleaning, cooking, cleaning, more cooking more cleaning. Where is the romance?

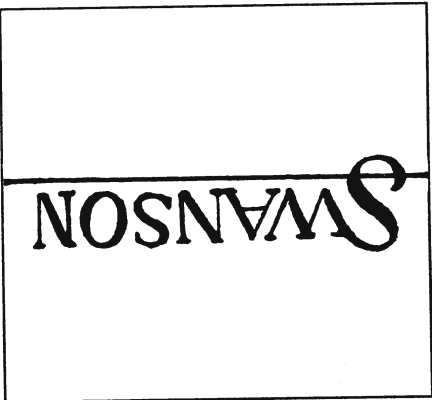
Where are the surprises? The flowers for no reason, the bottle of your favorite cologne, the

slinky teddies, those special phone calls just to say "I love you"? Were they tossed away

along with the bridal bouquet? Apparently, these things still happen in some marriages.

Take "D" and "M" for example. (Names have been with held to protect the innocent). It's Friday night, the kids are either out with their friends, or tucked in bed.

Both "D" and "M", worn out by a busy week, settle down in the den to watch T.V. "D" stealthily leaves the room and returns twenty minutes later with dinner for two on a tray specially pre-



pared by himself (with the help of "Swanson").

In their forty plus years of marriage, this has been the practice; to relieve his wife of the burden of preparing meals day in and day out. It's not unusual to find "D" puttering about in the kitchen, lovingly whipping up some delectable meal. (He's graduated from Swanson T.V. dinners to home made borscht!)

"D" and "M"'s marriage example made quite an impression on

their children. One of their daughters recalls the day her father ran into the new owners of their old house. They said they'd renovated the den (where "D" had routinely served his Swanson delights). Upon removal of the wood paneling, they found in large graffiti "D loves M". ("D" was fond of graffiti; it has since surfaced in numerous other places, including the bird bath). Even so, in blissful marriages, there are bound to be disagreements. In the case of our illustrious couple featured here, their daughter recalls her parents discussing them openly, in front of the children, and always followed by a reconciliation. This way, the children learned by example how to resolve their differences in a loving way. Those of us suffering "marriage blah's" may be looking to the freezer section at the grocer's with new interest. ●

CHURCH CHAT with Lois Wedel

December 20

Christmas Concert at

Mennonite Brethren Collegiate Institute.

January 24-25

Come and spend two days with John and Mary Regehr at Mclvor Ave. M.B.Church for a marriage enrichment weekend.

February 7-8

A drama at Mennonite Brethren Bible College called "Our Town" by Thornton Wilder.

April 24-25, 1992

Women's Conference at the Garden City Inn. The weekend will include a banquet with speaker Arnett McCrae, praise and worship, workshops, and an art and craft display.

Did you know . . . January 6 is called "Epiphany". This is the Ukrainian Christmas Eve, twelve days after December 25. This night is sometimes referred to as "The Twelfth Night".

SHARING THE PASTORATE

"Share with God's people . . ."

by Doreen Dahl

MY INITIAL response was "no" when asked to write this article. I had enjoyed reading the first issue of *Sophia*, but find it easier to read about other people's lives and struggles than writing about my own. I am not an expert or a seasoned pastor's wife. I write only from my own experiences.

A positive aspect of my role is getting to know more people in the congregation than the average member. Through my husband Wes's position we have access to more home visits, weddings, anniversaries, and funerals than we otherwise would. People are willing to be open and at times more vulnerable with us because of our position. This carries a heavy responsibility to be discrete with information that we have been given.

Another positive aspect is knowing there are many people praying for us as a family. It is humbling and gratifying to know people are supporting our ministry and lives in such a manner.

Knowing that Wes was preparing for ministry when I met him helped prepare me for some of the inevitabilities of our life style. Some are chosen and some are dictated because of circumstance. In our first five years of marriage, we lived in three provinces and one state. There needs to be a willingness to move (although I am extremely happy to be at McIvor, establishing some roots for our family).



Doreen Dahl with her husband Wes and their children Zachery, Luke, and Ezra

Some sacrifices I have had to make may not be any different from those made by other women with preschoolers. There are many evenings and Sundays at home alone with our children. The nature of church work is such that it involves evening and weekend work. It is not always appropriate or economically feasible to get baby-sitters for every event. My first priority is to our children.

Making friends is also difficult. This process takes time and frequent moves do not allow for that time. I was moving to an area or church where I knew no one. Being married to a pastor inhibits some people. They feel uncomfortable being themselves around

me for fear that I might not understand their struggles and imperfections. They do not see that I am a real person who struggles with real problems sometimes successfully, other times not so successfully.

There is always the temptation to be an expert in any given situation and give pat answers to people. It is easy to give advice but not always appropriate. I need to weigh my words carefully. It is far more important for me to be a listener than an expert when dealing with hurting people.

Finally, scripture is always helpful in giving direction in our lives. The following verses from

CONTINUED ON PAGE 14

Women's concerns

by Mary Anne Hildebrand



HEN I WAS growing up as a young girl in a Mennonite family in a small Mennonite community there were

two things that were very important — to be “nice” (smiling, shy and obedient) and to look nice. I became an expert at pleasing people and thinking all the time that I liked things that way. I grew up painfully shy and obedient,

spending much of my time “looking nice”. That today, I am at age 42 a feminist social activist within the church is the result of a major revolution in my understanding of Me.

In my journey to selfhood and wholeness I give credit to a number of influencing factors: 1) the early nurturing and security I experienced in my family and church; 2) the dearth of women as role models other than traditional; and, 3) my search and discovery of books, people and knowledge in the quest for some answers and satisfying responses to the many injustices I was becoming aware of. The fear of an “evil world out there” needed to be overcome.

One of the few acceptable careers that were open to me as a young female adult was teaching. At the age of nineteen, just one year after I graduated from high school, I set foot into my first classroom of thirty grade three students in a small and “safe” Mennonite community. These would be the children over which I would exercise power and

control. Those early years as a teacher taught me much about the violence that adults do to children. Since then having raised two children of my own into adolescence I agree with Alice Miller¹ when she states that pedagogy fills the needs of parents and teachers, not of children.

I wrestled with questions of faith, questions of my identity as a woman in the church.

Ten years ago my husband and I along with our children ventured far beyond the Mennonite world and spent three years of voluntary service with Mennonite Central Committee in Zambia. It was there that my feminist awareness grew, and I was transformed into a social activist. The world for me would never be the same again, as I wrestled with questions of faith, questions of my identity as a woman in the church, question of my purpose as a white Western Christian in Africa, questions that challenged all my relationships including my marriage. It was here that I attended the first woman's conference focused entirely on social issues of African women. It was a place where southern African women spoke up against their oppression as experienced through racism, classism and sexism. I recognized that what

colonization had done to these women was not unlike what male dominance has done to Western women. Both are destructive products of patriarchy that not only disallow women full personhood, but also brutally and overtly violate their bodies and their spirits. In a world of male privilege women struggle. In a church where women's roles are clearly defined and limited by men, in the name of God's order for humanity, there is a stifling and squelching of the Spirit. During the past eight years my work with battered women, sexually abused children and their families, and adult survivors of incest, I have been overwhelmed by the profound hatred and abuse towards all that is considered feminine. In the development of patriarchy over the past few thousand years we have come to understand males and females not only as opposite, but have also placed greater value on all that is male. This value of male experience as the norm for all of humanity, and woman as the lesser other has also been and continues to be supported and taught by the church. Since our spirituality grows out of our experience, women's spirituality and their experience of violation are inseparable. I am angry that women's experience and contribution to society is not to be found in history books. I am deeply saddened and angered that even in

Peace Conference Nov. 1-3

by Katherine Morgan

HOW CAN ONE adequately describe the Peace Conference that Mclvor Ave. M.B. Church hosted recently, in so few words. With several well-prepared speakers, a drama team, a children's gym event, plus time for discussion and fellowship, those who attended were not disappointed.

Friday November 1 Pastor Wes Dahl welcomed the audience, commenting that when the idea for a Peace Conference first came up, there weren't any strikes or a Gulf War. A drama team from Mennonite Brethren Bible College presented "Rich Woman, Poor Woman," a very powerful piece about pain and injustice.

Ed and Norilynn Epp, former Mennonite Central Committee workers to Lebanon and surrounding countries, shared some stories and some of their struggles they encountered during their term there. It was an insightful look at the Middle East and some of the hopelessness they felt while there.

Saturday November 2 Jan Schmidt from Mediation Services addressed us. She advised us that 1/3 of the 700-900 cases that are referred to them agree to mediation, rather than the court process. Of that 1/3, 90% get to the stage where they agree to a written contract in resolving conflict.

Terry Richardson, chaplain from Rockwood Correctional Institute helped us to understand

some of the problems that offenders and their families face. He challenged us as a church to be willing to receive these people and their families with open arms.

In the afternoon, a panel consisting of Irmie Nickel, Jake Schmidt and Karl Fast discussed the healing of memories. We were reminded that some people have memories that haunt them for years. Mr. Schmidt suggested that the healing of these memories does not mean getting rid of these memories, but means not living them over and over again. Forgiveness does not mean forgetting, but means not holding those memories against the offending party.

Isaac Block from M.B.B.C. addressed us on abuse in the church. He suggested that the primary task of the church is to help people in church and society to think differently, more Godly. He questioned whether counselling belongs in the pastoral office, but also offered some guidelines: counsellors should have training

in counselling, they must be accountable, counsellors need supervision.

Sunday morning November 3

Jake Bergmann spoke on his conscientious objector decision during World War II. Gerry Ediger provided the sermon — combining a history lesson with Biblical challenges. His choice of a banner verse "Love your enemies, pray for your persecutors, do not store up treasures on earth" (Matthew 5:44, 6:19a) from the sermon on the mount is a challenge. Why is it easier to give assent to some of Jesus' commands than others? Is it that the more we have, the more we have to protect? Mr. Ediger admitted that he was probably raising more questions than answers.

This whole weekend resulted in challenging our thinking — will we as a church see opportunities for change when they arise? As individuals we can hope that our lives and thinking become more like Christ's. ●

A Time For Healing: A BIBLICAL PERSPECTIVE ON DOMESTIC VIOLENCE AND CHILD SEXUAL ABUSE

Keynote speakers: Lois Edmund, Dan Unrau

Friday March 13 and Saturday March 14

Fort Garry M.B. Church

Questions may be directed to Heather Block at
Voices for Non-Violence. **Phone (204) 269-8555.**

Love is alright as long as statements are not made and as long as it does not itself become a program, because then it is another tyranny. — Thomas Merton

Mennonite history women whom I believe were also to be part of the "priesthood of all believers" are in fact not, except for the rarest occasion recognized for their contribution. I am especially angry about the sexual and physical violence that so many women suffer at the hands of men. I long to hear Tamar's story of abuse from her perspective. I long to hear the words of wisdom from my foremothers in the Bible, and in my own history. Today we know that a people who have no roots, whose lives are tightly regulated, who are silenced from the pages of history, and who have been abused in every way, carry with them deep wounds of oppression. Such is the history of all women.

As women tell their personal and collective stories of abuse, oppression and silencing, they are calling the church to awareness of its own unfaithfulness to half of its members and to the gospel. Today feminists theologize visibility that part of Christian history and experience which has been completely overlooked or deliberately silenced in the course of development of the theological tradition, namely the experience of women.

To be a woman in the church today is both exciting and dangerous. Dangerous because fear may cause us to run away from the tough questions being raised today, exciting because we

CONCERNS — CONTINUED FROM PAGE 12

anticipate a hopeful response to the tough issues. How is the church responding to that which can no longer be avoided? What will Christianity look and feel like once we remove the sin of patriarchy? What will Mennonite peace theology look and feel like when it is written from the perspective of Mennonite women? This time of change and crisis is also a time of challenge. I for one am committed to this work to which God has called each of us — to work for justice so that there may be peace for all and so that we might live life abundantly. We, as women, like God, are the givers of life. ●

1. *For Your Own Good: Hidden Cruelty in Child-rearing and the Roots of Violence Against Children*, Collins Publishers, Canada, 1984
2. II Samuel 13: 1-21

Mary Anne Hildebrand is a mother, educator, and social worker.

New Arrivals 1991

Benjamin Henry Dueck Petkau
August 16, 1991
son of Brent and Christine Petkau

Charlotte Pauls
September 6, 1991
daughter of Darrell and Allison Pauls

Reanna Elizabeth Isaak
October 7, 1991
daughter of Jon and Mary Anne Isaak

Kristyn Elizabeth Malech
October 16, 1991
daughter of Ron and Sandy Malech

Last issue's mystery baby was Pastor Allan Labun.

If you would like to have your child's birth announced, please send all necessary information to *Sophia Magazine*.



Mystery Baby:

Romans 12: 9-16 have helped guide me in my life. "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. . . . Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another."

Being a pastor couple is a rewarding life if one has been called by the Lord. Choosing this profession for other reasons will end in frustration. There are many rewards but there are also many sacrifices that are not worth making if the Lord would rather you serve him in another line of work. ●

SHARING — CONTINUED FROM PAGE 11



A definition

Carolee Neufeld

GAIL AND I chatter and laugh at my kitchen table as we get to know each other over a neighbourly cup of coffee. Meanwhile her eight year old son Danny is exploring the house. Doors and drawers attract his wandering attention. He's up on the counter in bare feet, checking the highest shelves. We glance casually in his direction as we talk.

Danny is an autistic child. He lives in a world of his own. There are few homes where Gail can take her son and still participate in relaxing conversation. Invariably, hostesses become agitated with Danny's systematic investigations and Gail must devote herself to controlling his activities.

It's spring time and we talk about our summer vacation plans. Gail tells me that every year she and her husband take a holiday without Danny, but this year there is no one to take care of him. Impulsively I suggest that we would be glad to have him for a weekend. She looks at me in total disbelief.

The weekend they choose for their mini-vacation happens to be one that we are expecting to spend with my husband's family. Without hesitation I call my mother-in-law and ask if we could bring Danny with us. I know the answer even before I pose the question. Of course, we are welcome to bring him. Her children can always bring some-

one home, no matter who it is, no matter what might already be planned. This woman amazes me! Secretly I acknowledge that I am learning a lot from her warm relaxed way of letting people into her life.

We arrive at the farm late on Friday night and tuck a sleeping Danny under the covers. Next morning the bed is empty and we anxiously begin to hunt, all through the house and out on the farm yard. Each of us has our private fears. Maybe he has wandered into a field of grain. Perhaps he has walked along the highway and a stranger has picked him up.

Her children can always bring someone home, no matter who it is, no matter what might already be planned.

Our anxiety level is mounting when my ten year old sister-in-law, Connie, appears in the kitchen in her pyjamas. Calmly she inquires, "Who is that boy sleeping in my bed?" We sigh with relief. Likely Danny walked around during the night and was then unable to determine where he had slept. So he climbed into bed where there was someone to snuggle up to.

That weekend of adventures with Danny took place nearly

twenty years ago. Gail Gibson and her son became an unforgettable chapter in my learning on the subject of hospitality. Gail, who never seemed to feel sorry for herself, still needed someone who could accept her son and come alongside with practical encouragement.

The example of my mother-in-law made an impact on me. Her flexibility, her openness, her willingness to sacrifice, her care and concern, her inner serenity, modelled for me a beautiful way of offering hospitality even to a young child, previously unknown to her.

We sometimes talk of "entertaining" guests. The implication of this word, in secular society, is that of demonstrating our hosting abilities by the food we serve and by the setting we create in our home. This may cause us to struggle with perfection, with making a good impression and with meeting the expectations of others. It can seriously hinder the biblical design for hospitality, which is to minister to people in such a way that they experience God's love through us.

In the New Testament we read of Priscilla and Aquilla who welcomed the Apostle Paul at a time of adversity in their own lives. They were refugees, probably living in uncomfortable accommodations. The widow of Zarephath, described in I Kings, provided a meal for Elijah when she was on the edge of starvation.

CONTINUED ON NEXT PAGE 

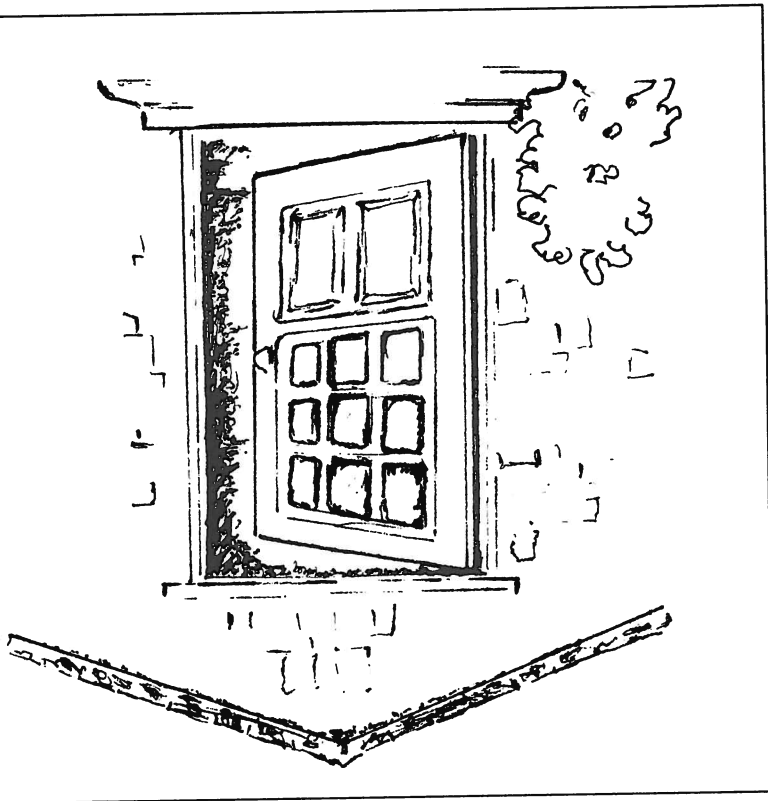
DEFINITION

-CONTINUED FROM PREVIOUS PAGE

Christian hospitality involves being open to others and their needs even at the times most inconvenient to ourselves.

Henrie Nouwen has written a book called *Reaching Out*. He talks about moving from hostility to hospitality. These terms refer to our inner attitudes toward other people. Hostility includes our struggles with anxiety, fear and competition. These feelings, frequently present even in close relationships, hinder openness between people.

Hospitality, on the other hand, according to Nouwen, is "the creation of a free and friendly space where we can reach out to strangers and invite them to become our friends". Such openness requires us to face our own fears. It also requires us to accept the fears and anxieties of others and to give them the room they need for change to take place. Clearly Nouwen's definition of hospitality encompasses much more than that of being a host or hostess. It includes the way we relate to people we come in contact with throughout the day. Well known author and speaker, Karen Mains, tells us that "hospitality is an open heart as well as an open home". We develop open homes by practicing hospitality that is both planned and impromptu. It is important to plan whom to invite, and to allow that plan to go beyond our comfortable circle of friends. It is also important to extend spontaneous invitations where we see a need or opportunity. This means we have to deal with our own selfish inflexibility that clings tightly to "our plans" and "our schedule".



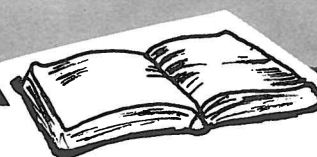
Carolee Neufeld is the mother of five sons, a daughter and a daughter-in-law. She and her husband, Ken, are the pastoral team in the St. Vital M.B. Church.

Christian hospitality. ●

When we, as followers of Jesus, open our hearts and homes to the people who touch our lives, we are giving to them the gift of

provides shelter from the disappointing realities of life. What does all this have to do with my neighbour Gail? She and Danny needed a free and friendly space where they would be received without apprehension or reservation. Gail was reaching out for someone with openness, who would care about the stresses in her life. She and her husband needed a shelter from the unrelenting pressures of parenting an autistic child, and Danny needed a sheltering family while his parents took a vacation.

We develop open hearts by being real with people. It begins by recognizing our own pain, our own limitations, and finding in Jesus the strength to face it all. As we do so, we become sensitive to others. We are able to listen to words and hear feelings. We are able to express care and give encouragement. As we get to know each other, including the struggles and the sin, there is receptivity instead of rejection. In the Swiss mountains there is a retreat center called *L'Abri* begun by Francis and Edith Schaeffer. They chose this name because in French the word *L'Abri* means shelter. Hospitality involves offering our homes as a shelter. This does not imply that we become a hostel or a bed-and-breakfast location. But it does mean that when guests come into our home, there is a sense of love and acceptance that



Friendship

by Mitzi Peters

There is happiness in the friendship
Where you dare to be yourself
When you love and are loved
You have found life's greatest wealth.
(A Greeting Card)

WHILE THIS VERSE refers to secular friendship, it is also an apt description of friendship with God. In the account of creation in the first two chapters of Genesis, God is the Creator and Adam and Eve are a part of his creation. This is the creation between God and his people. The description in the following chapter God walking in the garden and calling out to Adam, speaks of more than this relationship, it gives the distinct impression of friendship. God created people because He wanted them to be his friends. One can assume that this friendship with God gave them much happiness, until their disobedience disturbed their friendship and they no longer felt comfortable in His presence. The relationship of Creator and creation remained, but the friendship of this relationship was broken.

With the creation of Adam and Eve began also the relationships between people, first, the relationship of husband and wife followed by the relationship of parent and child, of siblings, extended family and so on. As we follow these relationships in scripture we become acutely aware of the fact that relationships do not necessarily include friendship. The stories of Cain

and Abel and the family of Isaac and Rebecca are sad examples of relationships without friendship and we have many contemporary examples of people who seemingly have everything and yet nothing because they lack friendships. Undoubtedly it is friendships that give meaning and fulfillment to our relationships and to our very lives.

A friend believes in you,
brings out the best in you
and is loyal no matter what
the cost.

If friendship is of such importance, what characterizes friendship? The Book of Proverbs says, "A friend loves at all times," (Proverbs 17:7) and if we turn our thoughts to I Corinthians 13 for the meaning of love, we find that among other things, a friend is kind, never envious and always good-mannered. A friend believes in you, brings out the best in you and is loyal no matter what the cost.

The proverb, "A friend means well even when he hurts you," (Proverbs 27:6 GN) brings to mind the story of Job and his three friends. We are quick to dismiss this relationship as a true friendship but I believe it is just that. Job's friends travelled some distance for the express purpose of comforting and consoling Job in his tragedy. For seven days they

wept and grieved with Job without speaking. However, what they said after these seven days of silence were not words of comfort and consolation, still it is worthwhile to note that throughout the story they are referred to as Job's friends. They are introduced as Job's friends and in spite of all that they said the story of Job's tragedy ends with these words, "Then, after Job prayed for his three friends...." (Job 42:10) This story demonstrates that the bonds of friendship are strong but like the friendship of God and people, friendships can be broken. The good news is that friendships can be restored.

Created to be God's friends, we severed the bonds of friendship but He has made possible the restoration of our friendship by making the supreme sacrifice, "The greatest love a person can have for his friends, is to give his life for them. (John 5:13) Restoration is possible but to make it a reality requires a response from us. Jesus says, "You are my friends if you do what I command you." (John 15:14) ●

Everyone is gifted with the potential for developing strong friendships and can become skilled at this art. It is relatively easy to attract others or to be attracted by them so that an initial relationship can develop. It takes an artist to keep the process going so that new levels of friendship continue to be experienced. The excellence of every art is its intensity. — *John Yeats*

Healthy balance

by Cherie McCallum

I T IS WITH some fear that I undertake writing this article. I am much more comfortable on a one-to-one basis than in front of an audience. But when I was approached to have a question and answer corner in the magazine I felt perhaps this was a way in which I might realistically contribute. Panic struck when I tried to narrow down the choices of topics in which women would be interested. No obvious medical problem seemed an appropriate introduction to *Sophia*. But as I struggled to make the time in my busy life to give this some thought, the "presenting complaint" became more clear.

My husband and I were at a church retreat in Toronto some years ago. The idea that the human being is a multidimensional one was reinforced. The idea that we were spiritual, struggled to make the time in my busy life to give this some thought, the "presenting complaint" became more clear.

That doesn't deny that patients can come in with a simple respiratory infection. A cold is a cold . . . or a woman may have insomnia aggravated by menopause symptoms rather than an unhappy childhood. But many complaints (approximately 60%) may be precipitated by or worsened by emotional stresses. As we travel through our daily lives at warp speed we seldom find time to work at maintaining that balance. And that can mean taking time for our walking exercise, taking fifteen minutes to work at a hobby or making sure we meditate on God's word and talk with Him.

So as we start this column for *Sophia* it is important to remember that behind any discussion of a physical concern is a greater framework. And despite what one thinks as they sit in their doctor's office waiting forty minutes to see

ABANDONED TOGETHER

by Lorenda Harder

As two wounded birds we have found rest in the nest God has made for us.
A safe and natural place in which to heal.



him or her, looking at the same old magazines for the last three visits, that relationship of physical complaints to your greater framework is a concern to your doctor. For without restoring balance in that framework, health and all that it means to each of us can remain elusive. ●

Dr. Cherie McCallum practices family medicine and attends McIvor Ave. M.B. Church.

Please address your questions concerning health and welfare to:

Dr. Cherie
Sophia Magazine
200 McIvor Avenue
Winnipeg, Manitoba R2C 0Z8

Needs move people, sometimes unknowingly into relationships in which their needs can be met. People may be attracted to each other because in some way they hope (expect) the relationship will meet their needs.— *anonymous*

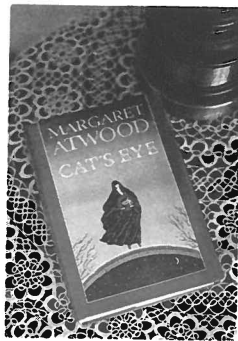
Shelf Life

Cat's Eye by Margaret Atwood
reviewed by Linda Penner

THROUGH THE consciousness of the novel's heroine Elaine Risley's narrative, the reader embarks on an odyssey which spans the better part of four decades, where the darker side of friendship is explored.

Elaine, a successful, if somewhat idiosyncratic "artist of the eighties" has returned to her native Toronto after years of self imposed exile. Her homecoming sparks the memory of a relationship she had all but forgotten. With Elaine, we are transported by time travel to the past, where we see an unsophisticated girl victimized by a popular, pretty and spirited peer named Cordelia.

Elaine's recollections of the cruelties experienced at the hand of her supposed "best" friend don't go deep enough, and the reader is left with partial clues as to why Elaine preferred to continue in this unhealthy alliance, rather than break free, especially when several opportunities



availed themselves for her to do so. (We're given glimpses of Elaine's family, the typically aloof parents of that era, more focused on their own career advancement than on the welfare of their children; providing food and shelter, leaving the children to sort out their lives by themselves.)

Elaine eventually grows less dependent on Cordelia, when it becomes apparent that Cordelia is less capable in school, and even less capable of getting dates. As Elaine excels and becomes more popular, Cordelia's hold on her weakens, and finally disintegrates.

Atwood's attention to details in period dress and customs helps to create a believable backdrop, yet



the real focus, that of two girls in a friend / foe relationship, allies, yet arch-rivals, never delves deep enough to reveal the true source of Elaine's dissatisfaction with life. Seeing Elaine as a grown artist, we still see insecurities, the cause of which go deliberately unanswered.

This may in part be due to Atwood's use of flashbacks to the past, interrupted by jolts to the present, so the train of thought or emotional evolution are disrupted, so neither sequence comes to a satisfactory end. Atwood gets away with this as no other author would. The passion that spurs us to read on is the suspense of how destructive relationships survive or dissolve, and how Elaine will finally fare.

Cat's Eye is compelling reading, if somewhat depressing, but a must in dispelling the myth that childhood friends are friends for life. ●

Further Reading:

Emma by Jane Austen
Reaching Out by Henri Nouwen

Soup's On

CHICKEN SOUP
Irene Labun

Tired of cooking three course meals? Try some hot and delicious soups. Fast, easy and nutritious, and clean up is a snap.

1 3-4 lb. stewing hen, cut up
cold water

1 tsp. salt
1 large onion, diced
3 tbsp. parsley flakes
1 star anise seed
8-10 whole peppercorns
1 large bay leaf
2 tbsp. "Chicken in a Mug" or 2 chicken
bouillon cubes

Place hen in large pot. Add cold water to fill pot and add salt.

Bring to a boil. Reduce heat and simmer for 2 1/2 to 3 hours or until chicken is done. Remove chicken and take meat from the bones. Strain broth through cheesecloth or cotton cloth in a strainer to remove fat. Put broth and chicken meat into the pot, add onion and spices (in a spice

CONTINUED ON NEXT PAGE ➡

Try a Cookie Exchange

by Ingrid Martens

HERE IS A GREAT IDEA to get terrific baking with a minimum amount of work.

1. Find five friends willing to bake cookies.

2. Have each person bake six dozen cookies from their favourite cookie recipe.

3. Get together for coffee and exchange a dozen cookies with each friend.

4. Presto! You have six dozen fabulous cookies to impress your guests with.

Hint:

1. It works better with a smaller group.

2. Vary the types of cookies eg. chocolate, shortbread

Here are some of our best recipes to get you started!

MOM'S NO BAKE CHOCOLATE BALLS

Ingrid Martens

- 1 cup margarine
- 1 cup sugar
- 4 tbsps. cocoa
- 2 eggs beaten
- 3/4 cup nuts
- 1 1/4 cup mini marshmallows
- 1/2 box graham wafers
- 1 tsp. vanilla
- 1 1/2 pkg. coconut (shredded)

SOUR CREAM COOKIES

Lois Fast

Mix all ingredients but macaroon forming a ball. Bake at 350° F for 5 to 7 minutes. Roll in sugar when still warm.

- 1 cup walnuts
- 1 tsp. vanilla
- 1 3/4 cup flour
- macaroons

- 1 cup butter
- 1 1/2 cup sugar
- 3 eggs
- 1 cup sour cream
- 1 heaping tsp. baking powder
- 1 tsp. soda
- 4 cups flour
- 1 tsp. vanilla
- 1/4 tsp. lemon extract
- 1 cup butter softened
- 1/2 cup sugar

KISS COOKIES

Pat Wall

Melt butter, add sugar, cocoa, eggs and bring to a boil, stir 1 minute, remove from heat. Add nuts, marshmallows, vanilla and roll into balls. Coat with coconut, store in fridge or freezer.

SOUP - CONTINUED FROM PREVIOUS PAGE

BEEF VEGETABLE

Irene Labun

- 3 lbs. beef chuck roast with bone
- 1 tsp. salt
- 1 large pot of cold water
- 2 large potatoes
- 6 carrots, diced
- 2 cups of celery, diced
- 1 large can tomatoes with juice (or 4 fresh tomatoes, peeled and chopped)
- 2 cans lima beans, without juice (optional)
- 3 tbsps. parsley flakes or one bunch fresh parsley
- 2 tbsps. dill seed
- 8-10 whole peppercorns

Put meat into large pot, add cold water to fill pot and add salt.

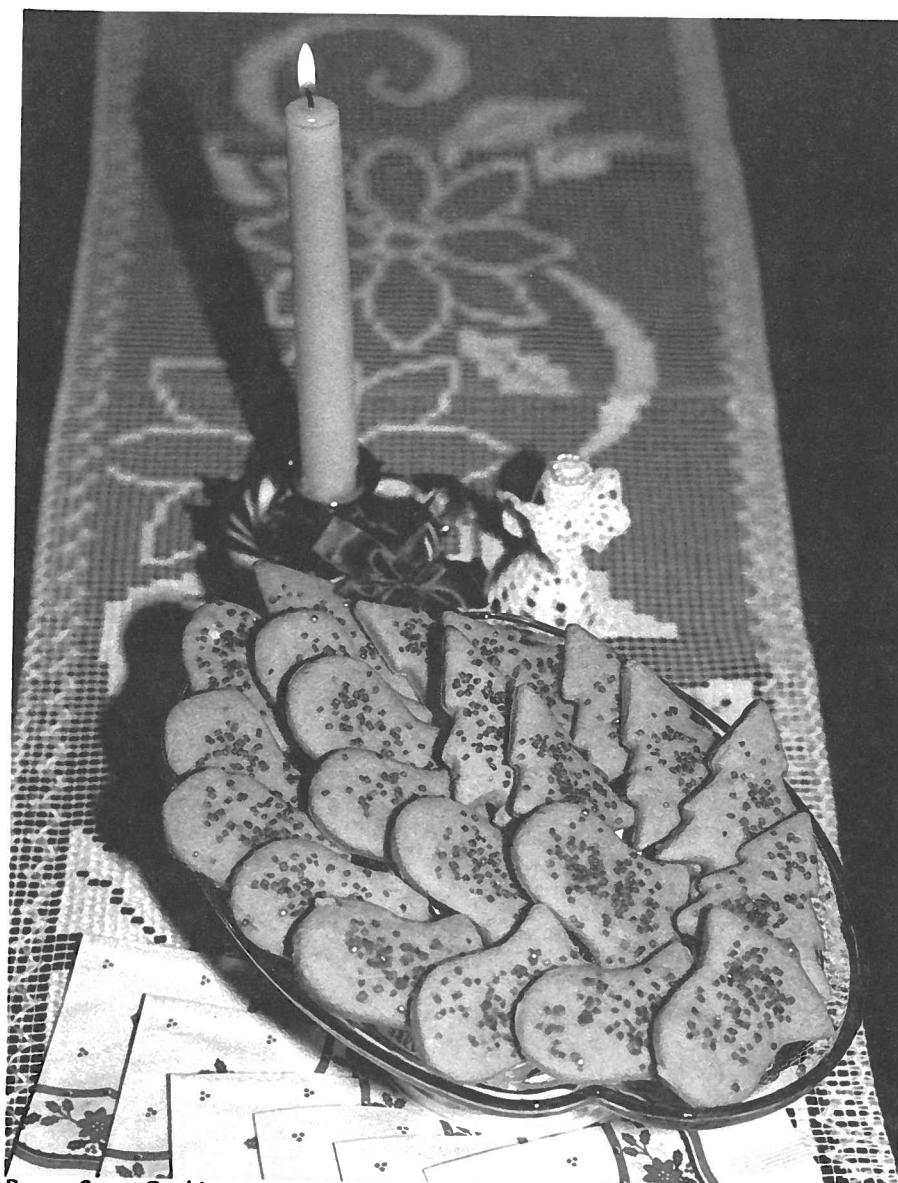
ball). Simmer for 10 minutes. Take out spice ball and enjoy the soup.

Variations:

- 1. Chicken Noodle Soup — Boil broad egg noodles separately and add to soup.
- 2. Chinese Soup — Add chopped green onion, cooked rice and soya sauce to taste.
- 3. Chicken Vegetable — Before adding onion and spices to recipe, add chopped vegetables: 4 chopped carrots, 4 chopped celery stalks, return only half of the chicken, simmer 30 minutes, add onion and spice ball during last 10 minutes. Add cooked rice or noodles.

Simmer covered 3-4 hours or until meat is tender. Remove meat and bones, strain broth through a cheese cloth (or cotton cloth in a strainer to remove fat). Cut up meat and return to broth. If less meat is used, add some "Beef in a Mug." Add vegetables and simmer 30-45 minutes, put parsley, peppercorns, and dill seed in a spice ball and add for last 15 minutes. Serve with rye bread and light cheese. Light sour cream or milk may be added just before serving

Irene Labun is a nutritionist and a Registered Nurse.



Brown Sugar Cookies

Refrigerate overnight. Use lots of flour and roll dough, cut with cookie cutter. Bake at 350° F for 10 to 12 minutes. Ice cookies with butter icing.

MOCHA TRUFFLES

Lois Fast

2/3 cup butter
1 1/4 icing sugar
6 squares or 175 g. melted and cooled semi-sweet chocolate chips

1 egg yolk
1 tsp. instant coffee grinds
1 tbsp. rum
1 cup chocolate wafer crumbs

Cream butter, blend in egg and sugar. Add chocolate chips, coffee, and rum. Mix well, chill 4 hours. Drop mixture into balls, roll in wafer crumbs, chill for 2 hours. Store in airtight container.

BROWN SUGAR COOKIES

Lois Fast

1 cup butter (room temp.)
3 cups brown sugar
2 eggs
1 tsp. vanilla
1 cup sour cream (mix baking soda with sour cream)
1 1/2 tsp. baking soda
1 1/2 tsp. cream of tartar
3 3/4 cups flour

Mix together, refrigerate overnight. Roll dough on floured board, cut with cookie cutter. Bake at 350° F for 10 minutes.

PEANUT BUTTER BALLS

Connie Reimer

These crispy crunch balls are the best! Fabulous. My favorite.

1 cup smooth peanut butter
1 cup icing sugar
1 cup crisp rice cereal
1/2 cup finely chopped walnuts
1 tbsp. butter or margarine (softened)
4 x 1 oz. semi-sweet chocolate squares
2 tbsp. grated paraffin wax (sealing wax)

Measure first five ingredients into bowl. With your hands, mix together well. Shape into 1 inch balls. Chill for 2 to 3 hours. Melt chocolate chips and wax together. Dip balls to coat, drain and place on wax paper. Makes 4 1/2 to 5 dozen.

CHERRY CHOCOLATE CHIPPERS

Elaine F. Dyck

For the chocolate chip cookie lover, here is the ultimate Christmas combination enhanced by maraschino cherries.

3/4 cup margarine
1 cup brown sugar

CONTINUED ON NEXT PAGE 

1 egg
1 tsp. vanilla
2 1/4 cups flour
1 tsp. baking powder
1/2 tsp. salt
6 oz. semi-sweet chocolate chips
1/2 cup chopped nuts
1/2 cup shredded coconut (optional)
1/2 cup chopped maraschino cherries

Cream sugar and margarine until light and fluffy. Add egg and vanilla and beat well. Gradually add flour sifted with baking powder and salt. Mix thoroughly. Gradually add chocolate, nuts, coconut (optional), and then carefully fold in the cherries. Mix lightly. Drop by spoonfuls onto ungreased baking sheet. Bake at 350° F for 10 to 12 minutes. Makes about 4 dozen.

ALMOND CRESCENTS
Elaine F. Dyck

2 1/4 cups all purpose flour
1/2 tsp. salt
1 1/4 cups butter (softened)
1 cup icing sugar
2 tsp. vanilla
1 cup ground almonds
vanilla sugar

Stir together flour and salt. Cream butter, beat in sugar and vanilla. Add dry ingredients, except vanilla sugar, to creamed mixture, part at a time. Form into 1-inch balls; shape into crescents. Bake 12 to 15 minutes. Sprinkle with icing sugar mixed with vanilla sugar while still warm. Keep crescents small as they really grow. Bake at 325° F. Makes about 6 dozen.

CHRISTMAS
CREAM CHEESE COOKIES
Joanne Kohut

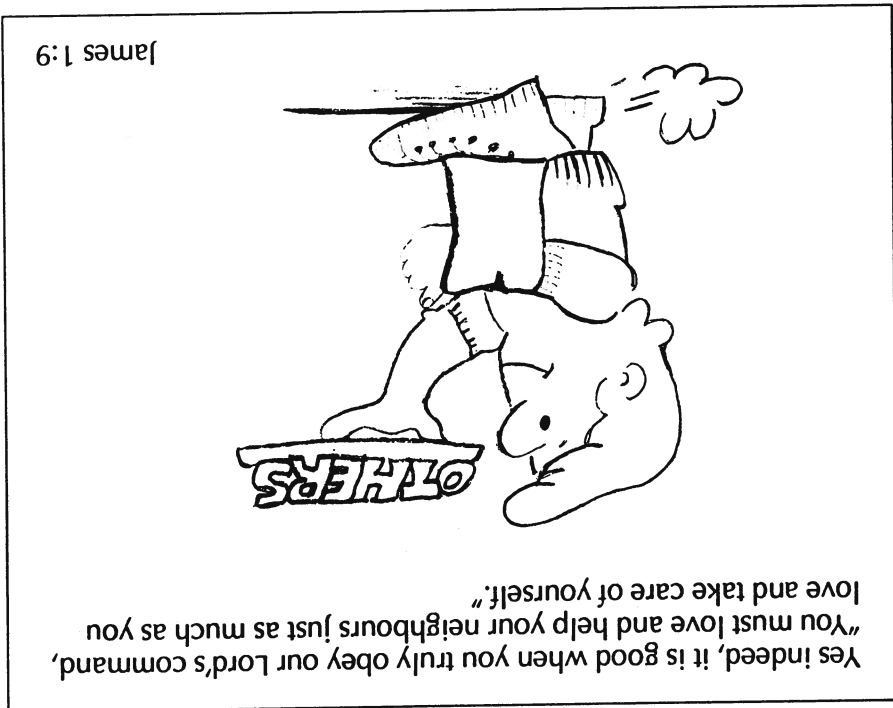
1/2 cup margarine
3 oz. pkg. cream cheese
1/2 cup sugar
1/4 tsp. peppermint extract
1 cup flour
2 tsp. baking powder
1/8 tsp. salt
1 cup flaked coconut
red or green maraschino cherries, halved

Cream together margarine, cream cheese, sugar and peppermint. Stir together flour, baking powder, and salt. Stir into creamed mixture until combined. Chill overnight or at least 2 hours. Shape into 1-inch balls. Roll each in coconut. Place on ungreased cookie sheet. Top each with half a cherry. Bake at 350° F for 12 to 15 minutes.

CHRISTMAS SMARTIE COOKIES

1/2 cup brown sugar, packed
1/2 cup white sugar
1 cup margarine
2 tsp. vanilla
2 eggs
2 1/4 cups flour
1 tsp. baking powder
1 tsp. salt
1 1/2 cups Smarties (can be "Christmas" variety)

Cream first 3 ingredients. Add vanilla and eggs and mix well. Mix together the dry ingredients and add to the other mixture. Add the smarties and drop by teaspoon onto cookie sheets. Bake at 375° F for 8 to 12 minutes. ●



James 1:9

"Male Order Dessert"

by Larry Toews

I'M HOOKED. It all started when I purchased a cook book for my wife Esther, based on the premise that a few of the delicacies therein would be made by her in the future. After waiting sometime and letting my saliva glands wear out, I decided to try it out for myself. I thoroughly enjoyed myself, especially when my first attempt turned

out, and was considered a smashing success by the "guinea pigs" who tried it.

I used to make cookies and simple cakes back home when I was younger, but it never did amount to much. However, my enjoyment of desserts never left me, and I would continue to marvel at the fantastic appearance and rich flavour of tortes and the like.

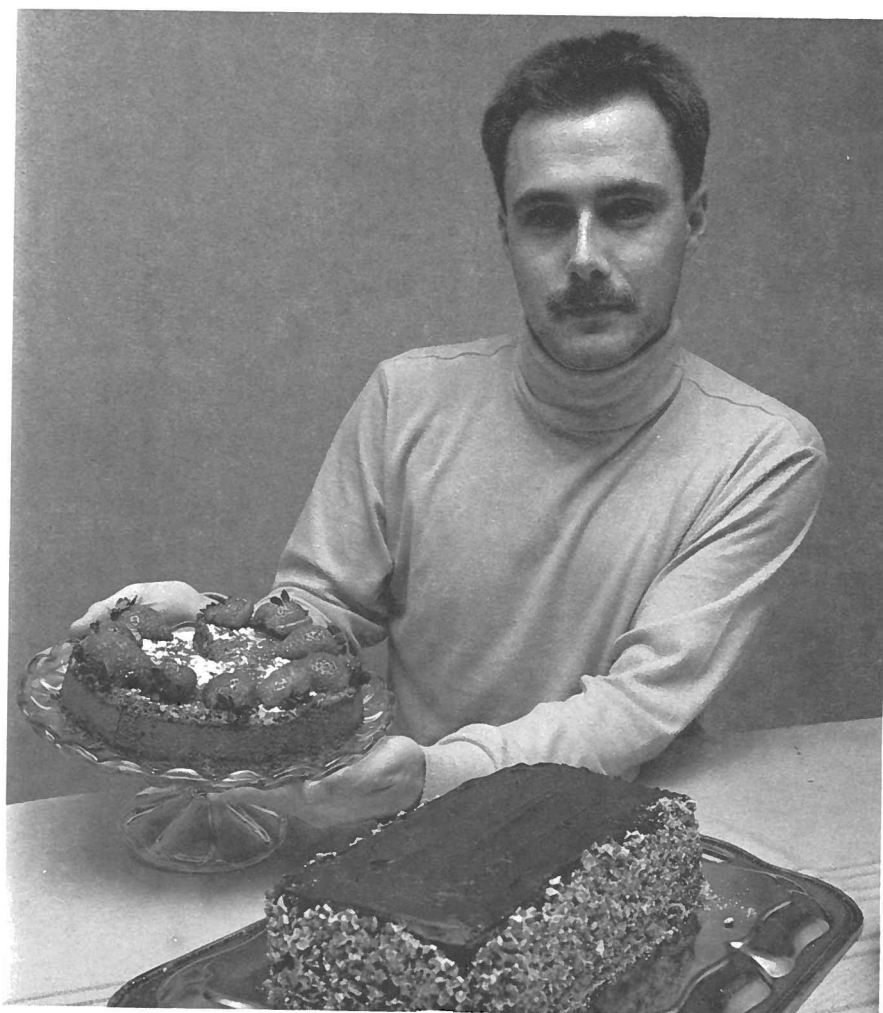
So, nearly one year ago, when "the book", which I had scurried out to buy in the hopes of sampling wonderful tastes to come, arrived, I was not let down, even though different hands endeavored to take up the challenge from what I'd originally planned.

Each "challenge" (or recipe) has had their own varying degree of difficulties. In fact, the ones that appear easiest sometimes invoke the most problems. The simplest recipe has provided many an aggravating day, to the degree that I have tried it three or four times over, and still cannot get it to work.

You may wonder what is my satisfaction in all this confusion. To see the finished product actually finish the way it's supposed to be and having big grins and "mmm's" from those individuals who allow themselves the extra calories is worth the work (?), and of course the cook/chef is allowed to taste his own handy work.

I have thoroughly enjoyed baking for relatives and friends in the past year and look forward to new and greater challenges. What are those new and greater challenges you may ask? Who knows, however I would like to get into baking for others, unfortunately the opportunities have not presented themselves as of yet. ●

Hey Larry, we're ready when you are!!



Date and Chocolate Torte (round) and Chocolate Mousse Sponge (rectangular).
For these recipes write to Larry Toews c/o *Sophia Magazine*.

WE BELIEVE! SO . . .

We Believe in the Father! So . . .
I will continue to believe that I am unloved?
We Believe in Jesus, the Father's only Son! So . . .
I will continue to struggle with my sin?
We Believe in the Spirit! So . . .
I will continue to quarrel with my fellowman?

THESE STATEMENTS CANNOT CO-EXIST!

We Believe in the Father! So . . .
The secure, unchanging loving Father lifts me up!
We Believe in Jesus, the Father's only Son! So . . .
My sin and its guilt can be removed!
We Believe in the Spirit! So . . .
I CAN live at peace with my family and friends!

What freedom there is in believing!
So . . . means so many things. So . . .
• I can know Someone loves me even when I know of no one else who does!
• I can know freedom from sin and its guilt!
• I can know that Jesus has given me power to conquer any fear.
• I can know that the Spirit gives me courage to make right decisions!
• The list goes on and on. Why don't you right now add your own **So . . .** ?

This is the theme of this year's Women's Conference of the Manitoba Mennonite Brethren to be held April 24 and 25, 1992. This theme will be addressed in various ways: through the speaker, Arnett McCrae, the workshops on a variety of topics, the music, the praise and worship, the art display. We Believe affects every part of our lives. Come join us to find out how it can better become a part of your life. — *Adeline Berg*

Women's Conference

of the Mennonite Brethren Church of Manitoba

Dates: April 24 and 25, 1992

Place: Garden City Inn

Theme: We Believe! So . . .

Program:

Friday Night Banquet — Speaker, Arnett McCrae (local counsellor)
Saturday — Praise and Worship, Workshops, Art and Craft Display