

Heritage Posting



Reflecting On Our Shared History

By Dr. Shelisa Klassen

Reflecting on the 150-year history of the Mennonite-Indigenous relationship is challenging for a number of reasons. First, relatively little has been written about it, and second, it can be hard for Mennonites to situate ourselves as white settlers.

Reina C. Neufeldt invites us to think about Mennonites through Michael Rothberg's framework of 'implicated subjects', where groups "contribute to, inhabit, inherit, or benefit from

regimes of domination but do not originate or control such regimes."¹

Neufeldt argues that for a time, "Mennonites played a unique role as a model minority for the settler state."² Whatever the Mennonite intentions of remaining separate from the state or the nation when they arrived in 1874, what actually unfolded was the beginning of a long history of Mennonites slotting themselves into settler colonial frameworks.

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Cover Photo

Mennonite delegates at the Dominion Lands Office in Winnipeg, c. 1873. Archives of Manitoba, Winnipeg-Buildings-Federal-Dominion Lands Office, N16088.

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ISSN

1491-2325

Editorial: Your Stories and Voices

By Graham Schellenberg

Issue 108 of *Heritage Posting* marks an exciting chapter for this newsletter—or ‘posting’, if you will—as we welcome a new editorial team and extend our gratitude to outgoing editor, Glen Klassen, and layout designer, Ted Barg.

At the Manitoba Mennonite Historical Society’s (MMHS) annual meeting in April, I shared that Glen and Ted have collectively produced 87 issues since 2003; 21 with Glen as editor and 66 with Ted as layout designer. Their dedication has ensured that *Heritage Posting* reflects your stories and voices, sharing the rich Mennonite experience in Manitoba.

Despite my reluctance toward self-promotion, I will briefly say that it is an honour to assume the role of editor. Over the past few years, I have supported *Heritage Posting* as an assistant or contributing editor and was fortunate to consider predecessor Lawrence Klippenstein a friend and mentor. I can only hope to continue the legacy of Glen, Lawrence, and Ted in the years to come.

With that in mind, I am excited to welcome Erin Koop Unger of Manitoba and Joanne Bergen of the Winkler Heritage Society as our East and West Reserve correspondents. Much like your local ‘district’ correspondents in the *Altona Echo*, *Carillon News*, and *Morris Herald*, we are committed to bringing you the latest updates from our community.

While we have introduced some visual changes, the core mission of

Heritage Posting remains: to offer fresh historical perspectives and share news and events from throughout Manitoba.

In This Issue

We are pleased to publish an insightful article from Shelisa Klassen, who builds on Royden Loewen’s call in Issue 107 to write *Indigeneity* into our historical perspectives as Mennonites in Manitoba. Klassen surveys the Mennonite settler colonial experience, thoughtfully examining 150 years of shared history.

We also welcome Nathan Dyck from the Mennonite Heritage Village (MHV). As the organization celebrates its 60th anniversary in 2024, Dyck’s article offers a timely reflection on the personalities and forces that led to the MHV’s founding and evolution.

150th Anniversary Celebrations

The MMHS and our partner organizations invite you to join us in celebrating the 150th anniversary of Mennonites arriving in Manitoba throughout 2024. Be sure to visit www.mmhs.org to stay up-to-date about upcoming events.

On behalf of the editorial team, we hope you enjoy Issue 108 and welcome your feedback or contributions for upcoming issues by email at our new address: hp@mmhs.org.

Graham Schellenberg
Editor, *Heritage Posting*

Our Shared History



W. Frank Lynn, *The Dakota Boat*, c. 1875, oil on canvas, 66.6 x 91.8 cm. Collection of the Winnipeg Art Gallery, Gift of Mr. and Mrs. Sam Cohen, G-71-94.

Mennonite history has never been separate from Indigenous history in Manitoba. From the first delegation's arrival in 1873, the Mennonite story has been intertwined with the political and racial history of the province of Manitoba. The Métis community made sure that the Mennonites were aware of their presence and the tensions between the Canadians and the Métis nation.³

The Mennonite East Reserve overlapped with Métis reserve land, and in the summer of 1874, Métis surveyor Roger Goulet documented the competing land claims of several Métis families. Those land claims were denied and the land given to the Mennonite settlers.⁴ Whether or not the Mennonites themselves were aware of the competing claims to land is unclear, but government officials knowingly removed land from Indigenous families and gave it to the Mennonites.

The histories of Mennonites and Indigenous peoples continued along distinct paths. The combination of

Mennonite desire to remain isolated and the 'quiet in the land' and Canada's policies of removal and control over Indigenous people, specifically the First Nation reserves and the creation of the North-West Mounted Police to confine First Nations to those reserves, meant that these communities had little contact with each other for decades.

During these decades of mutual isolation, narratives were constructed within Canada and Manitoba to valorize the contributions of the Mennonites to early prairie agriculture and settlement, and to downplay the existence and contributions of First Nations and the Métis to life in Manitoba. Mennonite communities accumulated wealth based in part to their agricultural success on the land that had been given to them.

This wealth allowed Mennonite churches and organizations to make investments in preserving Mennonite culture and heritage and provided us with access to education and other positions of power.

By the 20th century, Mennonites began sending missionaries to Indigenous peoples and working within Indigenous communities. These interactions are important, and contain legacies that impact us today, just as Mennonite land ownership has shaped Manitoba for 150 years.

Because Mennonites and Indigenous peoples are both not monolithic groups, these interactions include positive advocacy and welcome collaboration, but also at times paternalistic and harmful outcomes.

As Joseph Wiebe and Sydney Thackeray explain, Mennonites viewed their role as "helping shape [Indigenous people] to mirror the traditions, customs and religious beliefs of the settlers."⁵ Mennonites operated residential schools, day schools, and dormitories for Indigenous children. An example of this tension is that in 1963, Mennonite leader D.P. Neufeld stated: "We feel that saving the Indian out of his squalor, ignorance, and filth is step one in bringing him to the saving knowledge of Jesus Christ."⁶

MMHS Mourns Loss of Historian Adolf Ens

The Manitoba Mennonite Historical Society mourns the loss of Adolf Ens, who passed away on April 21st in Winnipeg.

From 1970 to 2004, Ens was a professor at Canadian Mennonite University. He was known for his precise writing, dry wit, and organizational skills. He could make difficult issues easy to understand and often used humour to engage his students.

Ens' PhD dissertation, *Subjects or Citizens? The Mennonite Experience in Canada, 1870-1925*, won the Margaret McWilliams Award in 1995. He also authored and edited significant works, including *Becoming a National Church: A History of the Conference of Mennonites in Canada* and *The Outsiders' Gaze: Life and Labour on the Mennonite West Reserve, 1874-1922*.

In 2018, the Mennonite Historical Society of Canada honoured Ens with the Award of Excellence, recognizing his roles as a teacher, missionary, theologian, and historian. In their later years, he and his wife Anna served with the Mennonite Central Committee (MCC) in Indonesia and Uganda.

Ens also served as editor of CMBC Publications and was involved with various historical associations in Manitoba. His contributions were invaluable, and he will be greatly missed.

Our Shared History



Mennonite Pioneer Mission sign at Matheson Island. CMC Native Ministries, CA MHC 721-22-22.

The Conference of Mennonites in Canada called for “more Mennonite families to adopt and foster homeless Indian and Métis children” in 1966, and while the Mennonite role in the ‘Sixties Scoop’ has yet to receive significant historical attention, many Mennonite families adopted Indigenous children with this mission of ‘saving’ their souls. At the same time, under the guidance of anthropologist Menno Wiebe, some Mennonites began to reframe the “Indian problem” as actually a “settler problem.”⁷

Mennonites did not invent the systems of settler colonialism that displaced Indigenous people and gave the land to settlers like the Mennonites. They also did not invent the residential school system or the child welfare systems that continued (and continue) to remove Indigenous children from their families. But the Mennonites who arrived in the 1870s participated in all of these systems, which calls into question the narrative of Mennonites separating ourselves from government actions.

Mennonites benefitted from engaging with these systems from a position of privilege, whether it be the economic privilege of being given land and resources, or being on the side of white Christianity when sending missionaries or assimilating

children in residential or day schools or adoption and foster programs.

It is imperative that we learn to write and tell this shared history without silencing or glossing over the complicated, difficult, or unpleasant parts. History is always written and told for the present audience, and so our narratives require revisiting and reassessing as we listen to others and learn more. By not holding onto our own old stories too tightly, we ensure that we are doing our part to be good neighbours.

With thanks to Dr. Mary Jane Logan McCallum for her helpful advice and insight.

1. Reina C. Neufeldt, “Settler Colonial Conscripts: Mennonite Reserves and the Enfolding of Implicated Subjects,” *Postcolonial Studies* 25, no. 4 (2022), 3.
2. Neufeldt, 3.
3. Lawrence Klippenstein, “Manitoba Métis and Mennonite Immigrants: First Contacts,” *Mennonite Quarterly Review* 48, no. 4 (1974), 486.
4. Donovan Giesbrecht, “Métis, Mennonites, and the ‘Unsettled Prairie,’ 1874-1896,” *Journal of Mennonite Studies* 19 (2001), 106.
5. Joseph Wiebe and Sydney Thackeray, “The Mennonite Case for Counter-Sovereignty through Indigenous Assimilation: Settler Colonialism, Self-Determination and Relation to Place in Religious Identity,” *Studies in Religion* 53, no. 1 (2024), 125.
6. Steve Heinrichs and Esther Epp-Tiessen, *Be It Resolved: Anabaptists & Partner Coalitions Advocate for Indigenous Justice, 1966-2020* (Winnipeg: Mennonite Central Committee and Mennonite Church Canada, 2020), 4-5.
7. Heinrichs and Epp-Tiessen, 4.



Representatives from various associations at the inauguration ceremony. Submitted by Ernie Braun.

MHV Names Robert Goertzen Interim Executive Director

The Mennonite Heritage Village (MHV) has appointed Robert Goertzen as interim executive director following Gary Dyck's resignation in April.

Goertzen, who has served as the museum's program manager since January 2018, is one of the longest-serving staff members at the MHV.

According to MHV president Willie Peters, Goertzen's deep understanding of the organization and his leadership skills make him well-suited for this role.

Dyck, who assumed the role in October 2018, navigated the MHV through the COVID-19 pandemic, enhancing its community outreach initiatives, educational programs, and green spaces.

The search for a permanent executive director is in the planning stages, with the aim to hire someone in 2024.

The MHV recently opened its grounds for the season. To stay up-to-date about its upcoming summer and fall events, visit www.mhv.ca or search for @mhvillage on Instagram.

EastMenn Launches 'Drive the Peace Trail'

By Glen Klassen

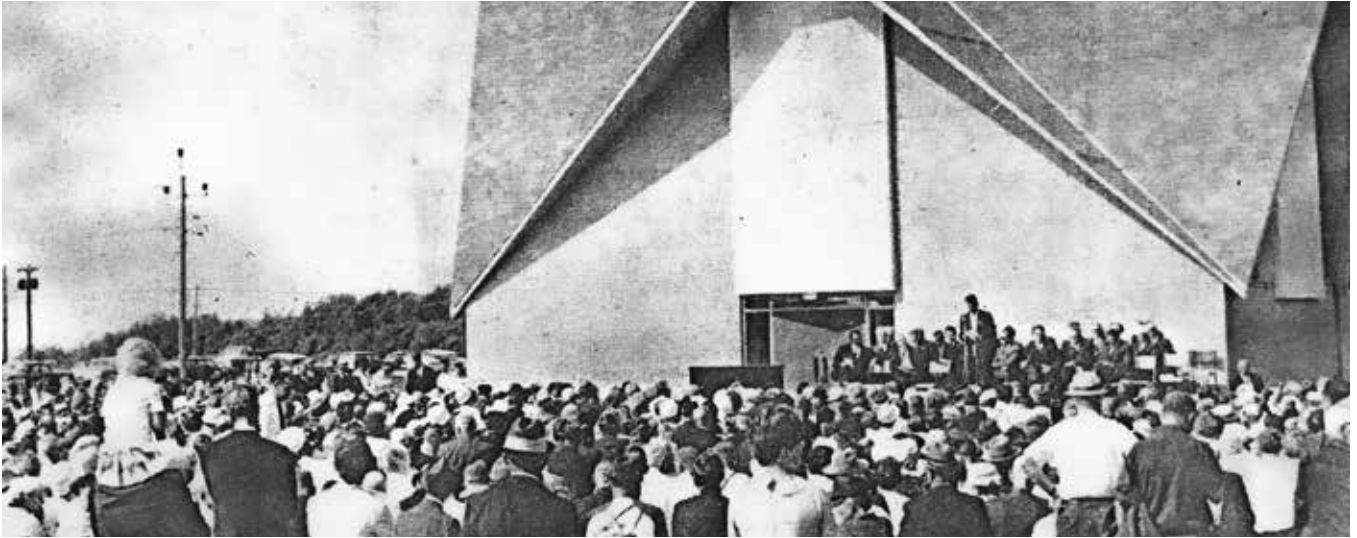
On June 1st, the EastMenn Committee held an inauguration ceremony at the Mennonite Memorial Landing Site near Ste. Agathe for the first phase of Peace Trail activation.

The Peace Trail is a 55-kilometre route from the landing site to the Dirk Willems Peace Garden at the Mennonite Heritage Village (MHV) in Steinbach. The official route has not yet been finalized and approved, but ten waypoints have been chosen. Issue 107 of *Heritage Posting* featured a map on the back cover showing the waypoints and possible roads that could be taken when driving from waypoint to waypoint. Each stop has a post with a QR code that takes you to www.peacetrail.ca. The website will be updated as more information and links become available.

The ceremony was conducted under clear Manitoba skies with about 25 people present. EastMenn secretary Ernie Braun welcomed them and

introduced representatives from the Crow Wing Trail Association, the St. Adolphe Friendship Trail, the Rural Municipality of Ritchot, and others. EastMenn chair Glen Klassen described the trail and put it into historical context. While it celebrates the coming of the Mennonite immigrants in the 1870s, it also reminds us of the Indigenous peoples who gave up the land, the Metis who helped the Mennonites with the logistics of establishing villages, and English farmers from Clear Springs who settled near the Mennonites and became good neighbours.

The full opening of the trail to cyclists and trekkers will happen when due diligence has been done with the five municipal entities that are hosting the trail and with government authorities. In the meantime, EastMenn invites you to 'Drive the Trail'. Maps are available at the trailhead, and when you finish at the MHV, be sure to visit the Livery Barn Restaurant!



Opening of the artifacts building at the Mennonite Heritage Village, c. 1967. Submitted by Nathan Dyck.

Mennonite Heritage Village: From Past to Present

By Nathan Dyck

2024 marks the 60th anniversary of the Mennonite Heritage Village (MHV), a milestone that invites us to reflect on its journey. From its humble beginnings in the late 1950s to the bustling village it is today, the museum stands as a testament to community effort and a deep respect for history. This anniversary marks six decades of preserving Mennonite heritage and offers an opportunity to appreciate the visionaries and volunteers who made it possible.

The founding of the Manitoba Mennonite Historical Society (MMHS) in 1958 centralized the idea of creating a Mennonite 'museum' somewhere in the province.¹ Several suggestions were made, one to preserve an entire Mennonite village in the West Reserve, and another to outfit an original Mennonite farm. A group of businessmen from southeast Manitoba seized this opportunity and John C. Reimer indicated an ideal site on Highway 12—just north of Steinbach.

Local money was pledged and a site was purchased for \$3,000, eventually becoming what is now the MHV.

By 1963, the project had all but stagnated as the small volunteer committee was struggling to fill the positions needed to fundraise and promote the building, collecting artifacts and attracting members to support the endeavour. On August 26, 1963, Eugene Derksen, founder of the *Carillon News*, presented a heartfelt appeal to the Steinbach Chamber of Commerce to support the project as an outstanding attraction to draw visitors to Steinbach.

Derksen called for action, stating "If we feel that this is a project worthy of our consideration, then we must face the situation and put our shoulders to the wheel." The motivation was to seek funding during Canada's upcoming centennial: "The museum project must be made a centennial project, which would then be eligible for some

government aid. However, no aid will be forthcoming until we ourselves get the project going on our own. It is entirely up to us."²

John C. Reimer, a retired school-teacher, had already been amassing artifacts and held a sizeable collection, much of it from his grandfather Klaas R. Reimer, a member of one of the first Mennonite families in the area. His collection would provide the backbone of the museum's presentation, but a suitable building was needed to house and preserve this important history.

With more funding secured, MMHS president J.J. Reimer turned the first sod on the building project on July 23, 1965, and reverend H. A. Berg preached to the crowd: "[The MHV] will be a sacred reminder of the accomplishments of the past, it will underscore the distinctive traits of the Mennonite people, and it will serve as a reminder to give thanks for



Musical group Enspire at Tietfedrief in Neubergthal. Submitted by Lois Braun.

Learning and Laughing at Tietfedrief 2024

By Lois Braun

The Commons Barn in Neubergthal was again the setting for two Saturday programs of Low German presentations in April.

On Saturday, April 6th, well-known local storyteller and former Neubergthal resident Joyce (Kehler) Friesen opened the event with a variety of witty readings and stories.

Her act was followed by a timely lecture by historian Hans Werner about the tensions between Kanadier and Russlaender Mennonites when the latter first arrived in Manitoba.

Werner spoke about the initial resistance of the two groups to assimilate due to differences in such things as church practices, school subjects, and language.

The following Saturday, April 13th, brought Ron Plett of Mitchell to the village to entertain the audience with

readings from Arnold Dyck's *Koop en Bua en Dietschlaund*.

To close the afternoon, Enspire, a group of sisters from the Winkler area, delighted the audience with a mix of amusing and inspirational songs in Low German.

These Tietfedrief programs are an enriching experience. The whole event is presented in Low German, and the audience engages with the performers in that language as well.

You might hear comments and good-natured heckling in Low German during the comedy segments and in serious discussions during the question period after a history lecture.

The organizers are appreciative of the dedicated fans who show up year after year, as well as the new guests who came for the first time in 2024.

Susie Fisher Named NHF Administrator

In 2023, the National Heritage Foundation (NHF) accepted the resignation of Susie Fisher from its board of directors and is pleased to announce her new role as administrator, succeeding Ray Hamm.

Fisher brings a wealth of experience to her new position. She serves as curator at the Gallery in the Park in Altona, and holds a PhD in history from the University of Manitoba.

To stay up-to-date about the NHF's upcoming events, visit www.neubergthalheritagefoundation.com.

MHV: From Past to Present



Founding member of the MHV, John C. Reimer, watches a threshing demonstration, c. 1970s. Evangelical Mennonite Conference, CA EMC D1960-P-00808.

the work of our forefathers.”³ Two years later, on September 7, 1967, the museum officially opened to the public with a large crowd attending the event, evaporating any doubts about its success.

The museum had always been conceived of as a ‘village’, with a main street laid out and designed by John C. Reimer. By 1964, there was already a traditional Mennonite log house (c. 1876) on the site. Then, a Mennonite housebarn (c. 1892) and church (c. 1881) were added in 1967, along with the new artifacts building and offices. The decade after opening saw the addition of three more heritage buildings: a European windmill (partially reconstructed), the Barkfield public school (c. 1919), and the Reimer store (Steinbach’s first store, c. 1884). Seven more buildings were recreations constructed onsite: the semlin (sod house), summer kitchen, blacksmith shop, printery, the Livery Barn Restaurant, general store, and a storage building.⁴

While much of the labour was volunteered, eventually staff were hired to support the ongoing development of the museum. In the late 1970s, a groundskeeper lived on-site and cared for the grounds, overseeing 20 seasonal staff. As the museum expanded and provided more opportunities for serving visitors, the MMHS and MHV separated into a museum society and a history and cultural organization, and staff were hired to serve the nearly 35,000 visitors arriving annually by 1977.

Long-standing traditions were formed in these years as well. The Pioneer Days festival, held the August long

weekend, began as a modest weekend of threshing demonstrations but has slowly grown into a multi-faceted entertainment experience with interpretation, musical acts, historical demonstrations, and much more for the 5,000 visitors that attend the festival annually.

Over the decades, both the museum and visitation have grown, edging past 50,000 people in 2023. New buildings have been added, such as a barn and farmyard, the Dirk Willem’s Peace Garden, the main office and reception complex (c. 1989), a piece of the Berlin Wall, and more.

The MHV now runs three major fundraisers a year, two free public event days on Manitoba Day and Canada Day, plus Pioneer Days on the August long weekend, and Fall on the Farm every Labour Day. Recently, Winter in the Village was added to celebrate the experience of the winter season from December through February, with skating, sleigh rides, kick sleds, and many other activities.

The village truly is a living, bustling place where visitors can come experience a different pace of life, share time with their loved ones and most importantly, experience the material culture of our Mennonite ancestors, which binds us to them and draws us back into their world.

1. Arnold Reimer, “From Wells We Did Not Find: Biography of John C. Reimer, 1894-1990,” *Preservings* 16 (June 2000), 117-118.

2. Eugene Derksen, Report to the Steinbach Chamber of Commerce, August 26, 1963.

3. *Carillon News*, July 23, 1965.

4. John C. Reimer, *Overview of the Mennonite Heritage Village*, edited by Roland Sawatzky (Steinbach: Mennonite Heritage Village, 2011).



Kenton Dyck with Maria and the Mennos co-star Victoria Exconde. Submitted by Kenton Dyck.

Maria and the Mennos Debuts in Manitoba

By Erin Koop Unger

This past winter, every Wednesday night at 9:30 PM, Andrew and I would position ourselves in front of the computer, ready to watch the latest episode of Maria and the Mennos. I would usually be in the kitchen preparing my sleepytime tea and Andrew would call from the office, 'Hurry, it's starting!' and I would rush over.

In an age when most people binge an entire series in one sitting, it was comforting to return to the one-episode-per-week model of television viewing.

While the show did not have the budget of a major Hollywood production, it was still exciting to see our own culture portrayed on the small screen. The show takes on the familiar fish-out-of-water TV trope by bringing together Mennonite and Filipino cultures.

It is a classic Manitoba story, and whatever limitations the show had in budget, it certainly made up for in charm.

The easygoing Maria (played by Victoria Exconde) and the uptight Mennonite family she married into, served as excellent comic foils to each other. My favourite moment in the

whole series was the 'stuck drawer incident' (If you know, you know!). I really burst out laughing there, but I will refrain from going into detail so as not to spoil it for anyone.

I was interested to see how Manitoba Mennonite culture would be represented via sitcom. Keeping in mind this show was produced in Winkler so there would perhaps be a bit of a yantzied bent to the foods and pronunciations.

However, one of the show's stars, Kenton Dyck (who portrayed Maria's husband Nate) lives in Steinbach.

When asked by Mennotoba if there was anything about Mennonites that was new to him, Dyck replied, "I did not know that there was more than one way to sing Praise God From Whom All Blessings Flow, and I FAR prefer the way I grew up singing it!"

The biggest drawback to the series? Its end. I was not quite ready to say goodbye to this dynamic Filipina and her Mennonite family. I miss that lovably eccentric cast of characters and think it's time to revisit Maria and the Mennos and binge-watch every episode back-to-back.

MHSC Honours Ken Reddig With Award of Excellence

Ken Reddig, an acclaimed archivist, historian, and educator, was recently honoured with the Mennonite Historical Society of Canada's (MHSC) Award of Excellence for his significant contributions to the historical community.

Reddig's ongoing commitment has profoundly influenced the preservation and advancement of Mennonite history. Beginning his career at the Centre for Mennonite Brethren Studies in Winnipeg, he quickly became a key figure in the broader Mennonite historical scene.

Over three decades, Reddig played key roles in various projects, including the development of the Global Anabaptist Mennonite Encyclopedia Online (GAMEO) and the Mennonite Heritage Centre Gallery.

According to MHSC president Conrad Stoesz, "Reddig is a creative thinker who has a passion for history and storytelling that he has used to the benefit of the Mennonite historical society and the wider Mennonite constituency."

Reddig later worked at the Archives of Manitoba, Mennonite Heritage Centre, and MCC Manitoba. He also served as president of the MHSC, and as secretary of the Manitoba Mennonite Historical Society.

MMHS Hosts Annual Meeting in Winnipeg

By Graham Schellenberg

The Mennonite Historical Society (MMHS) held its annual meeting in Winnipeg on April 20th, bringing together members, affiliated organizations, and community leaders to celebrate a year of significant accomplishments and ongoing efforts to preserve and promote Mennonite history.

In his report, MMHS president Conrad Stoesz reflected on a productive year for the MMHS' affiliated organizations and standing committees. He also emphasized the importance of anniversaries in shaping identity, noting that milestones provide opportunities to gather, reflect, and set a path toward the future.

Stoesz elaborated, sharing how anniversaries educate and build more connected communities, reinforcing the society's role in fostering a deeper understanding of Mennonite history in Manitoba.

He later acknowledged the outstanding commitment of outgoing director Hans Werner, along with *Heritage Posting* editorial team members Glen Klassen and Ted Barg, whose efforts have significantly advanced the society's mission.

Edward Krahn, Graham Schellenberg, and Stoesz stood for re-election; all three were acclaimed by members for an additional two-year term. With the vacancy created by Werner, members acclaimed Garth Doerksen of the Mennonite Heritage Village to the board of directors.

Attendees also enjoyed an engaging lecture from historian Royden Loewen, who presented 'Eleven Settler Stories with Meaning'. Loewen's exploration of the personal experiences of early Mennonites offered valuable insights into the community's journey, weaving together historical narratives.



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Quilting at the Altona MCC Gift and Thrift Shop

By Eleanor Chornoboy

Over the years, volunteers at the Altona MCC Gift and Thrift Shop have made countless quilts sent to countries around the world. Each quilt carries with it a hope that it will comfort a refugee, provide warmth to someone destitute, and reassure victims of floods, earthquakes, and sheer poverty.

I was honoured to be a part of a quilting bee at the store in February. Women in groups of three to five make quilting look effortless as they stitch and tie knots, producing over 80 quilts in a two-day marathon. The quilts are destined for Ukraine and Jordan.

The women visit, share stories, and make newcomers welcome to the task of working together on missions.

Everyone is welcome—regardless of whether they have never quilted before or are expert quilters with decades of experience. It is a time for learning about each other and learning from each other.

The work is a joy and Nettie Stoesz, a seasoned volunteer, welcomes every quilter to coffee breaks with homemade goodies in the morning and afternoon. They only pause in conversations when they thank God with the age-old grace, 'God is good, God is great...'

Much preparation goes into each quilt. The tops are carefully chosen and measured, ranging from beautifully coordinated colours and seasonally themed prints to playful children's patterns.

Clean recycled sheets, thin blankets, and commercial fillers contribute to the warmth of each quilt and then the layers are stitched together with threaded knots at regular intervals. When the knotting is done, a volunteer works tirelessly beside the quilters, finishing each quilt with binding and adding it to the growing stack of quilts.

It is truly a labour of love.

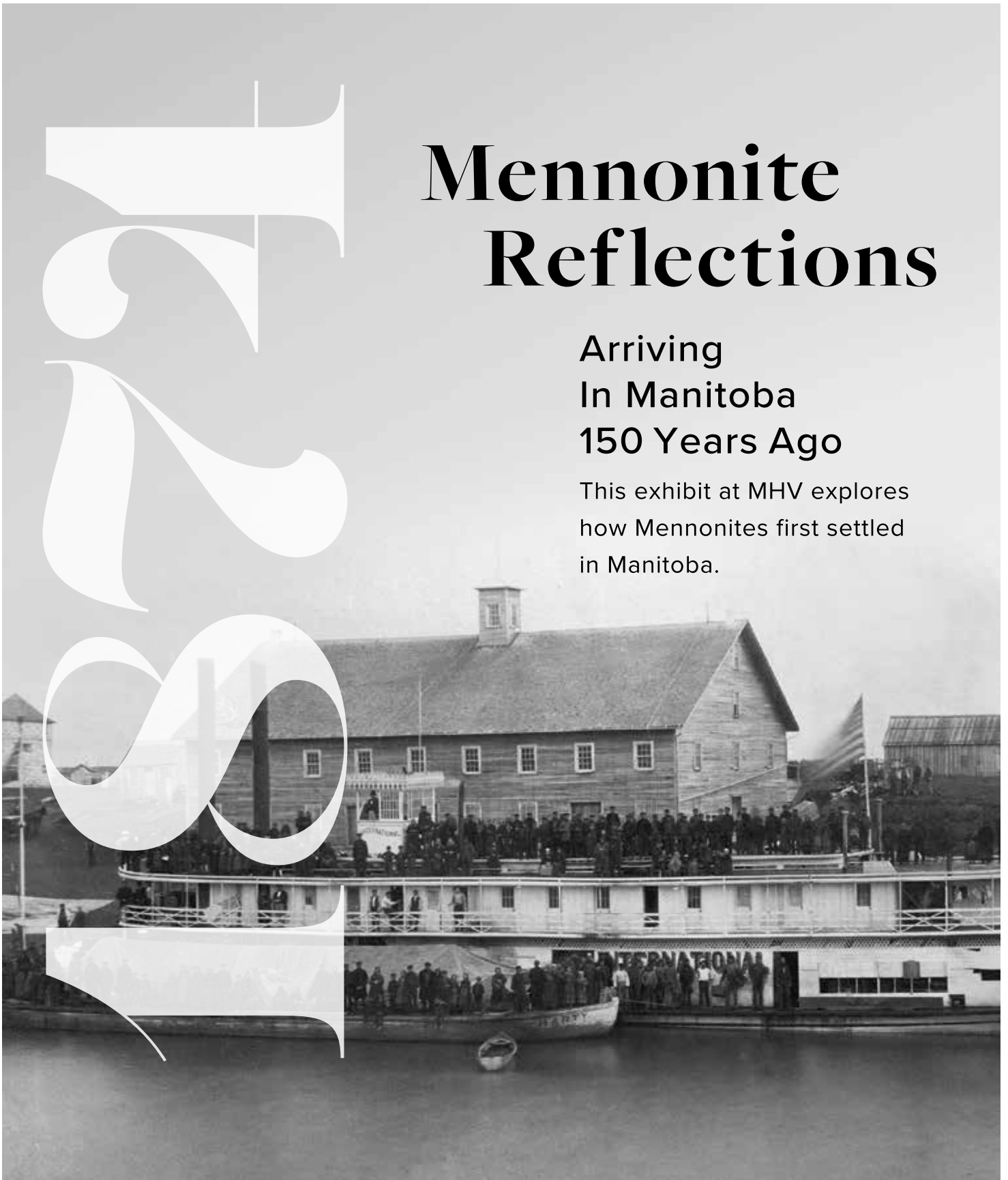
Quilters at the Altona MCC Gift and Thrift Shop. Submitted by Eleanor Chornoboy.



Mennonite Reflections

Arriving
In Manitoba
150 Years Ago

This exhibit at MHV explores how Mennonites first settled in Manitoba.



Exhibition Open August, 2024

Mennonite Heritage Village
231 PTH 12 N, Steinbach MB
Phone 1-204-326-9661

mennoniteheritagevillage.com

Hours: May – September
Monday – Saturday 9 AM – 5 PM
Sunday 11:30 AM – 5 PM

Hours: October – April
Sunday and Monday closed
Tuesday – Saturday 9 AM – 5 PM

