



Mitteilungen

A publication of the

Sacramento Turn Verein

German-American Cultural Center

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April, May June 2008

BROT!

Bread! Staff of life and cry of the hungry

Villages in Germany too small to have a gas station have a bakery. Germans take the top prize for the amount of bread they eat in a year, compared to other countries. Yet Germans' current consumption of bread pales by contrast to the amount they ate during the bleak years after World War II.

"Misery time is bread time," an official of the Berlin bakers' guild says. Yet the absence of sufficient bread has long been the source of misery for German people, as well as for humankind.

Throughout recorded human history, the ability and wherewithal to produce bread has almost always meant the difference between survival and starvation.

In ancient Egypt bread was the major food product, but just as important it served as the currency of the land. Laborers who worked for 20 years dragging stones to build the Pyramid of Cheops, for example, were paid with a daily wage of three loaves of bread and two jugs of beer (made by steeping bread in water and allowing it to ferment).

Even taxes were paid with bread, with temple priests receiving their tribute in loaves. It is reported that one priest received annually 900 fine wheat loaves and 36,000 flat loaves.

The sufficiency of bread in these times was determined by the god of the Nile, who, while he felt kindly toward his



A 15th-century bakery

people, fertilized the land by flooding the waters over it. But when he was angry, he showed his rage by holding the waters in their channels. A displeased god of the Nile meant no bread for his people, and thus famine threatened.

It was the Romans, however, who came to outshine the people of the Nile Valley in skill and technical knowledge.

"Holy and eternal is bread. It keeps you from hunger and misery. The Creator himself gave it to us. He who dishonors bread dishonors life itself."

Translation of text painted on the wall outside the office of the baker's guild president, in Berlin.

Rye-eaters versus wheat-eaters

The taste of rye as a bread grain, popular during the Middle Ages, was firmly established in many parts of Germany and Russia. In fact it was common for farmers and physicians to insist that people who for centuries had been accustomed to eating rye bread could not possibly find it filling to eat white wheat bread. Look at the physiques of the Germans and the Russians, they said.

The wheat-eaters complained that rye made people stupid and dull. Contrarily, the rye-eaters said that wheat-eaters could find no more nutritive value in wheat than in air. During the 19th century, Sweden and Denmark, traditionally rye-eaters, converted to wheat bread as a matter of course. Poland in 1700 exported three times as much rye as wheat, yet by 1800 they were exporting three times as much wheat as rye.

At the time of its birth, the American nation was raising no crops for export. At about the same time the increase in the European population following the Napoleonic Wars put pressure on Europe to find ways to feed the large increase in city dwellers and industrial workers. It became a logical trade-off, then, for America to slowly but surely expand its production of wheat. Around mid-century American wheat began flowing to Europe in exchange for industrial goods.

Those great rye-eaters, the Germans, were forced to

**Einem hungrigen Mann
ist kein Brot zu schwarz.**
(To the hungry man, no bread is too dark.)

The Sacramento Turn Verein's German-American Cultural Center is dedicated to preserving the same proud German heritage that was instrumental in the founding of the Sacramento Turn Verein in 1854. The Sacramento Turn Verein, a member of the German-American Heritage Foundation in Washington, DC, meets in the old "Turner Hall," at 3349 J Street in Sacramento, where its German-American library is housed. Visitors are welcome.

adjust to the new popularity of wheat, but they had incentives: Citizens in the expanding German cities like Hamburg and Berlin became “too fine” to eat dark peasants’ bread.

Back to rye

By the early 20th century, Germans had adapted to wheat bread. Yet as the German government prepared in the 30s for the campaign that was to turn into World War II, it realized that changes would have to be made. The German bread law of 1935 stated that 10 percent of bread flour must consist of potato flour, its intent being to stretch the rye flour. History had shown that when potato flour is introduced in bread, its proportion grows, and consequently the water and starch content of the bread goes up. And by the time of the war, Germany held the largest stores of potatoes in her history.

As soon as the war began, the government began to propagandize rye. Posters shouted, “Eat rye bread. Color is not nourishment. Rye bread makes cheeks red.” The experience of its previous war had shown that home-grown wheat could not feed the people and that American wheat would stop flowing from overseas. Therefore, people had to be persuaded to eat rye bread. Germans were again to become rye-eaters.

German rye-eaters today

Now, more than 60 years later, Germans make more kinds of bread than anyone else – some 300 varieties, a majority of which contain rye flour.

Take a look at the varieties offered in the bread department of the food hall at KaDeWe’s department store in Berlin. There you will see more than 100 types of rye bread. There are thick-crust 11-pound oval loaves from Pomerania, onion bread and olive bread and pumpkin-seed rye, and mini-loaves just two inches across studded with salt and caraway. Then there’s the bread from the Schüler’s bakery in Bamberg that draws people from all over Berlin –



“Brot!” (Bread!) Artist: Käthe Kollwitz, 1924

a big round, spicy sour bread made from mixed rye and wheat flour. There are breads from Nürnberg, from Hamburg, and from bakeries scattered across Berlin – and the bread is delivered to the department store three times a day. Often the bread is still warm when it arrives.

The store sells 400 to 2,500 loaves of rye a day, with most customers buying two to four half-loaves. A customer explains, “It would look stingy not to offer a choice at breakfast.” Bread is never sliced in the store (except for that 11-pound loaf from Pomerania).

Like the brewing of beer, the baking of bread is serious business in Germany. The use of bleached flour in the making of bread is illegal. There are only six ingredients in traditional German bread: rye flour, wheat flour, baker’s yeast, water, salt and *Sauerteig* (a sour starter similar to that used to make sourdough bread). No milk, sugar, fat, or additives are used. Yet the bread lasts up to eight days.

The differences in breads can be determined by the proportions of the different flours used. For example, rye breads are differentiated primarily by the proportion of rye flour to wheat flour in the dough. Under the German system, it is white bread if it contains 90 to 100 percent wheat flour. It is white-mixed bread if it contains 49.9 to 90 percent wheat flour. It is rye bread if it contains 90 to 100 percent rye flour. And it is rye mixed-bread if it contains 50 to 89.9 percent rye flour.

Mitteilungen

Quarterly newsletter of the Sacramento Turn Verein’s German-American Cultural Center – Library,
3349 J Street, Sacramento, CA 95816

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EDITORIAL STAFF

Editor: Shirley J. Riemer
Contributor: Ingeborg Carpenter

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E-mail: Lorelei@softcom.net

The Cultural Center needs helpers!

Can you help with our activities promoting German-American culture? We really need help with –

- Library volunteering
- Preparing materials for mailing
- Serving food at events
- Setting up tables, chairs for special events
- Other miscellaneous (and easy!) activities

Please offer your help by e-mail at

<gparker4071@earthlink.net>, or call 939-0401

'May I have this dance?'

In Kleindeutschland ("Little Germany") in 1850s Manhattan, festivals, and all sorts of entertainments were commonly held in the beer halls, saloons, and *Vereine*, like the *Turnverein*.

At one festival in Kleindeutschland during this period, a New York newspaper, the *Herald*, provided the following detailed description of the dance at a *Turnfest*:

THE GERMAN DANCE

"Several fine bands of music were in attendance yesterday, as on Monday, and afforded a fine opportunity for a . . . German dance. Unlike the constrained etiquette of other ball rooms, the German custom authorizes any gent present to ask a lady to dance, the lady of course assenting or declining at her option.

"The music strikes up, and instantly on that spot, whether level or sloping is not material, a ring is formed, and a dozen couples whirl around with a peculiar hopping motion, which is always the same and perfectly regardless of the time.

"Fatness being a peculiarly attractive portion of the German beauties, the fat girls with low necked dresses generally get plenty of partners and hop off in the shaking style.

"Though order may be heaven's first law, it is decidedly not the law of the German dance, especially on a side hill [hillside?]. Bump they go against one another, the more the

merrier, and the oftener the better.

"An unsophisticated gent observes the freedom of the dance, and the charming liberty of asking whomsoever he pleases to take a hop.

"His heart bounding with admiration of a beautiful fat girl, and implicitly believing her a German princess in disguise, he asks her to dance.

"She says nothing but "yaw," takes off her hat, hands her parasol to the nearest bystander, modestly stuffs her handkerchief down her neck, and complies.

"Round and round go the novice and the fat girl. Bump, thump, tumble, roll and sweat, till the fat girl takes out her handkerchief and puts it in her pocket.

"Round again they go, gent rather tired, fat girl blowing hard, but good for several rounds yet.

"Finally gent gives in, wondering at the remarkable physical endurance of his princess, who, as she tenderly takes leave of him, gives him a card similar to the following:

"M. Klopfel

LAGERBIER AND OYSTER SALOON

No. __ Delancey Street,
New York"

Source: *Little Germany: Ethnicity, Religion, and Class in New York City, 1845-1890*, by Stanley Nadel; University of Illinois Press, Chicago, c. 1990



Congratulations!

Not one, but *two* of the Sacramento Turn Verein's sections are celebrating anniversaries in 2008.

The Soccer Club marks its 50th birthday this year – having expanded, with five men's teams and two women's teams – and still competing in and outside Sacramento.

The German-American Cultural Center – Library, founded in 1998, observes its 10th anniversary this year – continuing to offer its library, with programs and publications promoting German-American culture.

Das Wortschatzeckchen

(Etymology Corner)

by Ingeborg Carpenter

Hose vs. hose

In medieval days men wore an all-in-one garment that covered the lower part of the body and the legs. It was called a *hose*. By the time the 16th century rolled around, the *hose* was cut off at the knee, so that there were now two pieces of the garment. One part was called the "upper stocks," and the other the "nether stocks." Hence the word "stockings." Today, only women wear stockings. (Men wear *socks*, but that's another story.)

The garment known in English as *pants* are *Hose* in German, a garment worn until fairly recently only by men, but now worn by women as well. So if women nowadays wear the hose and the stockings, where does that leave the men?

Maybe they can wear a "pant(y)hose"

UNESCO's World Heritage sites in Germany

How many will you visit in your lifetime?

UNESCO (United Nations Educational, Scientific and Cultural Organization) has named the World Heritage sites in Germany, as shown below.

They are listed here mostly alphabetically by locality in order to make it easier for travelers in Germany to check their itineraries to determine whether one or more of these sites are within travel distance of their German destinations.

The internet should be helpful in providing additional information.

- Aachen Cathedral
- Bamberg, town of
- Berlin (Palaces and Parks of Potsdam and Berlin)
- Berlin Wannsee: Pfaueninsel (island near Berlin Wannsee)
- Berlin: Museum Island (*Museumsinsel*)
- Bremen (Town Hall and Roland on the Marktplatz)
- Brühl: Augustusburg and Falkenlust Palaces
- Cologne Cathedral
- Darmstadt-Dieburg: Messel pit (*Grube Messel*, an open-pit mine with 50 million years of fossils)
- Dessau-Wörlitz Garden Realm
- Dresden Elbe Valley (was placed on the “red list” of endangered sites in 2006 because the state of Sachsen was forcing the building of a controversial motorway bridge across the Dresden Elbe Valley)
- Eisleben (places of Martin Luther’s activities in Eisleben)
- Essen: Coal-pit “*Zollverein*” (Coal Mine Industrial Complex)
- Glienicke Palace (on the Island of Wannsee)
- Goslar (see Rammelsburg)
- Hildesheim: St. Mary’s Cathedral
- Hildesheim: St. Michael’s Church
- Limes Germanicus (Roman Limes in Germany)
- Lorsch: Abbey and Altenmünster
- Lübeck, Hanseatic City of
- Maulbronn Abbey (Monastery Complex)
- Muskau Parc/*Park Muzakowski* (transboundary property with Poland)
- Potsdam: Sanssouci (summer palace of Frederick the Great)
- Potsdam-Babelsberg (oldest film studio in the world)
- Quedlinburg (The Collegiate Church St. Servatius, Castle, and old Town of Quedlinburg)
- Rammelsberg (Mines of, and Historic Town of Goslar)
- Regensburg (Old town, also Stadt am Hof)
- Reichenau Island in Lake Constance
- Rhine Gorge (Upper Middle Rhine Valley)
- Sacrow, Church of the Redeemer
- Speyer Cathedral
- Stralsund, town of
- Thuringia: Wartburg Castle
- Trier (Roman Monuments, Cathedral and Liebfrauen-Church)
- Trier Cathedral
- Trier: Porta Nigra (see illustration below)
- Völklinger Hütte (Völklingen Iron Works, in Saarland)
- Weimar and Dessau: “Bauhaus”
- Weimar, Classical
- Weimar: Duchess Anna Amalia Library
- Weimar’s *Haus am Horn* (built for the Weimar Bauhaus in 1923)
- Wies pilgrimage rococo church (*Wieskirche*) in Bavaria
- Wismar, town of
- Wittenberg (places of Martin Luther’s activities in)
- Würzburg Residence (including Court Gardens and Residence Square)



The Porta Nigra, a Roman gate in Trier

He gave the Americas the wrong name!

In 1507, Martin Waldseemüller of Wolfenweiler, on the outskirts of Freiburg (in Baden), having studied at the University of Freiburg to become a cartographer, created a revolutionary world map, printed on twelve separate sheets from wood block plates, measuring 4.5 by 8 feet. Each sheet measures about 12 by 24 inches.

That map is called the *Universalis cosmographia secunda Ptholemei traditionem et Americi Vespucci aliorum que lustrationes* (translated: “A drawing of the whole earth following the tradition of Ptolemy and the travels of Amerigo Vespucci and others”).

Cartographer Waldseemüller had no knowledge that Christopher Columbus was the first European sea-captain to reach the Americas, and so he placed the landmass and its people on his map under the name inspired by Amerigo Vespucci, an Italian-born Spanish explorer.

On this map, a new continent for the first time in history was listed as “America,” and so the map has been referred to as “America’s Birth Certificate.”

Reportedly, Waldseemüller had 1,000 copies of the map printed, although only a single surviving copy of the map exists because it was stored through the centuries in a German globe-maker’s portfolio.

At some later time, the family of Prince Waldburg-Wolfegg, of Wolfegg, Baden-Württemberg, acquired the map in the castle there, but it remained unknown to scholars until 1901.

In 1992, the owner of the map revealed he was ready to negotiate a sale, and subsequently the price of \$10 million was agreed upon.

The map has been in the Library of Congress since 2001, but the formal transfer occurred in 2007 upon the 500th anniversary of the naming of America. German Chancellor Angela Merkel presided over the formal transfer of the map to the United States.



Enlargement of the 2007 German stamp showing the 12-paneled Waldseemüller map that named ‘America.’

In April 2007, the German *Bundespost* (Postal Service) issued a stamp honoring Martin Waldseemüller, the 16th century scholar, humanist, cleric and primary cartographer.

The stamp shows the twelve map pieces, recognizing it as the 500-year anniversary stamp of the world map, with a 220 Euro cent value.

We all have

- 2 Parents
 - 4 Grandparents
 - 8 Great Grandparents
 - 16 Great-Great Grandparents
 - 32 Great-Great-Great Grandparents
 - 64 Great-Great-Great-Great Grandparents
 - 128 Great-Great-Great-Great-Great Grandparents
 - 256 Great-Great-Great-Great-Great-Great Grandparents
 - 512 Great-Great-Great-Great-Great-Great-Great Grandparents
 - 1024 Great-Great-Great-Great-Great-Great-Great-Great Grandparents
- After just ten generations

Keeping up to date with a changing Europe

Members of the European Union

Countries belonging to the European Union in 2008 include:

Austria, Belgium, Bulgaria, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden, The Netherlands, and the United Kingdom.

Euro countries

Countries participating in the European Monetary System’s euro currency include: Austria, Belgium, Cyprus, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, Malta, the Netherlands, Portugal, Slovenia, and Spain.

Countries *without* the Euro

Countries with no euro are Switzerland, Great Britain (England, Wales, Scotland), Denmark, Sweden, Norway, Russia, Estonia, Latvia, Lithuania, Poland, Czech Republic, Slovak Republic, Hungary, Romania, Croatia, Albania, Macedonia, Bulgaria, and Turkey

Schengen countries

Countries which have abolished border controls include Austria, Belgium, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Italy, Latvia, Lithuania, Luxembourg, Malta, Norway, Poland, Portugal, Slovakia, Slovenia, Spain, Sweden, and The Netherlands.

A lesson learned

This “Pennsylvania Dutch” poem proclaims, without an ounce of squeamishness, what needs to be done to straighten out a bad boy.



Der Wie Willie Weckel,
Nix nuddsicher Bu.
Er sucht un finnt Druwwel,
No lacht er dazu.
 Zieht Kieh ihri Schwensel,
 Yaagt Feddervieh weck.
 Schlackt Weschscheiber nunner,
 Schleeft alles im Dreck.
Er schrpringt wie der Deiwel,
Un tshumpt in die Heh.
Verschreckt aldi Weiwer,
Losst nix erecht sctah.
 Dreed uff Hund ihr Schwensel,
 Gschpaut uff die alt Katz.
 Er yaggt mit sei Hollerflint,
 Die Amschel un Schpatz.
In die Sauergraut Haffe,
Datt seecht er noch nei.
Un hinnich die Grocke,
Verschitt noch der Wei.
 “Der schlecht Dunnerwedder!”
 Hot der Graenpaep no gsaat.
 “Ken Verschtrand hot der Yunger,
 Des saag ich dir graad.”
Was fehlt so en Rutzer?
En deiwelisher Relbscht.
Gut schwaarde un bletsche,
Verleicht macht ihn en Helf.
 “Nau genunk!” saagt sei Daadi,
 “Des kummt zu en End.”
 Nemmt halt an der Willie,
 Zu der Holzschopp neigerennt.
Nau heere mir ihn Yolle,
En madderlich Grisch.
Die Gatt uff seim Hinnerdeel,
Des drefft ihn recht frisch!
 Nau nimmi unschuldich,
 Beheeft sich ganz gut.
 Der nei Willie Weckel,
 En recht schmaerder jung Bu!

Wee Willie Weckel,
Good for nothing little boy.
He looks for and finds trouble
And then laughs about it.
 He pulls the cow’s tail.
 He chases the poultry away.
 He knocks down the washline props,
 And everything drags in the dirt.
He runs like the devil,
Jumps up high in the air.
He scares older women.
Doesn’t let anything the way it should be
 He steps on dogs’ tails.
 He spits on the old cat.
 He hunts with his elder gun
 The robins and sparrows.
In the sauerkraut crocks he pees
And gets behind the big jugs
Upsets them spilling the wine away
 That naughty (expletive)!”
Grandfather says,
 “He has no common sense,
 I’ll tell you that right out.”
What is wrong with this mischievous kid?
He’s a devilish rebel.
A good spanking and whipping,
Maybe that would help.
 “That’s enough,” says his father.
 “This has got to stop.”
 He takes a hold of Willie
 And into the woodshed they go.
We now hear (Willie) yelling
A murderous scream.
The switch on his backside
Is hitting its mark.
 He is no longer naughty,
 Behaves himself very nicely.
 This new Willie Weckel
 Is a well behaved young boy.



Source: *Der Haahne Greht: Pennsylvania Dutch Poems and Scherrenschnitte*, by Peter V. Fritsch, Masthof Press, Morgantown, Pa., 2006

A Side-By-Side Story for beginners in the study of German

Der Tag

Der Tag und die Nacht haben zusammen vierundzwanzig Stunden. Eine Stunde hat sechzig Minuten. Eine Minute hat sechzig Sekunden.

Der erste Teil des Tages ist der Morgen oder der Vormittag, der zweite Teil ist der Mittag, der dritte Teil ist der Nachmittag, der vierte Teil ist der Abend, und der fünfte Teil ist die Nacht.

Der Vormittag ist für manche Leute viele Stunden lang, wenn man aber bis zum Mittag schläft, ist der Vormittag sehr kurz. Der Mittag liegt in der Mitte des Tages. Nach dem Mittag kommt der Nachmittag. Nach dem Nachmittag kommt der Abend, und nach dem Abend kommt die Nacht. Viele Leute schlafen in der Nacht, aber manche Leute schlafen wenig in der Nacht, denn sie haben viel zu tun.

Am Morgen essen wir Frühstück, am Mittag essen wir unser Mittagessen, am Abend essen wir unser Abendessen.

Am Morgen sagen wir: "Guten Morgen, haben Sie gut geschlafen?" Vor dem Mittagessen sagen wir: "Guten Appetit!" Am Nachmittag sagen wir: "Guten Tag!" Am Abend sagen wir: "Guten Abend!" Wenn wir zu Bett gehen, sagen wir: "Gute Nacht, schlafen Sie gut!"



The Day

Altogether, the day and the night have twenty-four hours. One hour has sixty minutes. One minute has sixty seconds.

The first part of the day is the morning or the [Vormittag = literally, "before noon"], the second part is noon, the third part is the afternoon, the fourth part is the evening, and the fifth part is the night.

For some people, morning is many hours long; if, however, one sleeps until noon, the morning is very short. Noon comes in the middle of the day. After noon comes the afternoon. After the afternoon comes the evening, and after the evening comes the night. Many people sleep during the night, but some people sleep less during the night because they have so much to do.

In the morning we eat breakfast, at noon we eat our mid-day meal, in the evening we eat our supper (evening meal).

In the morning we say "Good morning, did you sleep well?" Before the noontime meal we say, "Have a good meal!" In the afternoon we say, "Good day!" In the evening we say: "Good evening!" When we go to bed, we say: "Good night, sleep well!"

Sophianum: An On-Line Museum

The *Sophianum*, an online virtual museum of German-speaking women's heritage and history, invites letters, diaries, poetry, music, recordings, video interviews, photos, and many other materials that record the life and achievements of a German-speaking mother, aunt, grandmother, or others whose memory one wishes to both preserve and share.

Specific information about the virtual museum, as well as guidelines for preparing exhibits and artifacts for posting online may be found at <michelle_james@byu.edu>. Or call (801) 422-2463 with your questions. The *Sophianum* website is found at <http://sophianum.byu.edu>.

A companion online resource is *Sophie: A Digital Library of Works by German-Speaking Women*, at

<http://sophie.byu.edu>, where may be found literature, memoirs, journalistic writing, music and other materials by or about German-language women who shared their talents and wrote their experience during the centuries prior to the World Wars.

The project asks this question of prospective contributors:

"She gave you memories, recipes, mementos, journals, letters, diaries, pictures, advice, stories, handwork, poetry, artistic creations. Would you be willing to share copies of these, or your own German-related experiences, with others?"

'We're being overrun by foreigners!'

"Few of their children in the country learn English. . . . The signs in our streets have inscriptions in both languages. . . . Unless the stream of the importation could be turned, they will soon so outnumber us that all the advantages we have will not be able to preserve our language, and even our government will become precarious."

Ben Franklin, deploring the waves of Germans pouring into the colony of Pennsylvania in the 1750s

**New Hours
for the
German-American Cultural Center Library
Saturdays: 12 noon - 4 p.m.**

German Language School

Adult Classes

Mondays: March 31 through May 19
Beginning II: 19:30 to 21:30

Tuesdays: April 1 through May 20
Advanced: 19:30 to 21:30

Thursdays: April 3 through May 22
Beginning I: 19:30 to 21:30

New Beginning I students must start in the Fall Session.

Children and Teenagers (ages 4 to 15)

Saturdays: March 29 through May 17
Ages 4-9: 10:15 to 12:00
Ages 10-15: 9:15 to 12:00

Older students may leave at 11:00 or stay until noon.

Class Price information

All classes are \$64 for 8 sessions.
Children’s classes are \$64 for 8 sessions

For further information

Contact Irmgard Schlenker.

Telephone: (916)488-7922; **Fax** (916)488-0688

E-mail: mail@IrmgardSchlenker.com

Website and online registration information:

www.IrmgardSchlenker.com

Checks (payable to “STV German Language School”) should be mailed to:

Irmgard H. Schlenker, Director of German Language School, 3349 J Street, Sacramento, CA 95816

All classes are conducted at the Sacramento Turn Verein, 3349 J Street, Sacramento

Upcoming events at the Turn Verein

Mar. 21 (Friday): No GACC program (Good Friday)

Mar. 30 (Sunday): Classical German Piano Concert – Anyssa Neumann, pianist, in a return performance from Berlin; proceeds benefit the German Language School Scholarship Fund; 3 p.m.; \$15 at the door (\$10 students).

Apr. 5 (Saturday): Annual Bockbierfest: doors open 6 p.m.; entertainment by Al Gruber’s Band, 7-11 p.m.; German folk dancing by the Camtia Schuhplattler Group; hot and cold German food specialties; coffee and cake. Bockbier on tap! Admission \$10 at the door.

Apr. 18 (Friday): GACC-Library program: “The History of Bock Beer” (with samples), by Thom Seliga 7:30 p.m.

May 4 (Sunday): Maifest Picnic at McKinley Park for German Language School members; potluck; games for the children; *Maibaum*, with folk dancing.

May 16 (Friday): GACC-Library program: Claus Keil, of the “European Train Enthusiasts,” presenting facts and background on the “Enthusiasts”’ favorite topic, 7:30 p.m.

Jun. 1 (Sunday): GACC – Library 10th Anniversary Dinner

Jun. 20 (Friday): GACC – Library Program: “Smart Moves for Searching Your German Roots,” presented by Shirley Riemer, 7:30 p.m. in the Library.

June 21 (Saturday): Soccer Club 50th Anniversary Banquet, 6 p.m.

Jul. 18 (Friday): GACC-Library program (summer film program), 7:30 p.m. in the Library

Aug. 15 (Friday): GACC-Library program (summer film program) 7:30 p.m. in the Library

Oct. 3-4 (Friday and Saturday): Oktoberfest at the Turn Verein; Al Gruber’s Band; Bavarian folk dancers; hot and cold German food; Kaffeehaus; Friday 6-11 p.m.; Saturday 5-11 p.m. Doors and kitchen open at 6 p.m.; admission \$10; ages 6-12, \$5; under age 6, free.

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