



Mitteilungen

A publication of the

Sacramento Turn Verein

German-American Cultural Center

Volume XVI, No. 1

January, February, March 2017

The twelfth year! Die Feuerzangenbowle Friday, January 20, 2017

What's going on here? Could it be? Will we actually be celebrating our twelfth – repeat, twelfth! – Feuerzangenbowle presentation this year on January 20?

That's right – we'll be showing the same film, "Die Feuerzangebowle," the same cast of characters, the same plot, as well as the same "glowing mulled wine," which is just one way to describe this wine concoction served from those special bowls that "glow in the dark."

Now, finally, we're beginning to understand why this event has become a cult film in Germany, especially for university students.

The film with its hilarious plot is a given. The drink tastes the same every year. The laughs come at just about the same places in the film every year.

And yet we repeat the Feuerzangenbowle for fans who wouldn't miss it!

Although there are some who say, "Oh, never mind, I've already seen that film a couple of times," we're finding that that remark doesn't seem to make much difference. We know people who just plain love the repeats.

The background

Perhaps more significant than the plot, which contains plenty of silliness among German schoolboys, are the conditions under which the film was produced.

It came out to the German public in 1944, at a time when the war was going badly for Germany. As the young male actors' antics were being filmed, everyone was aware that once the film was finished, these young fellows would have to go off to war.

Therefore, some scenes were shot over and over again,



thus dragging out the production schedule to longer than needed lengths. As it was, some of the actors, after completion of the film, were later killed in the war.

A German cult film

When the film is shown today in Germany, students gather up manual alarm clocks, flashlights, and small bits of paper, which they crumple into spitballs.

During the film, watch for these scenes:

- When a spitball is seen flying through the air, students would throw hundreds of them onto the screen.

• When the hero flashes a reflection onto the map in the classroom, a couple dozen

flashlights would flash on the screen.

- When an alarm clock rang, you would hear several manual alarm clocks sounding, from audience viewers.
- German students take their mulled hot wine with them in thermos bottles – but we'll be serving the real thing!

About half-way through the movie, we'll pause so that you can enjoy the steaming Feuerzangenbowle drink.

The film is completely sub-titled in English, so you can follow the plot with no difficulty, if you don't know German.

Light refreshments will be served

The details

Friday, January 20, 7 p.m. in the Banquet Hall at the Turn Verein, 3349 J Street, Sacramento

Admission: \$15.00 – includes the film, light refreshments and the Feuerzangenbowle. Non-alcoholic beverages will be available. Students with student ID; \$10.00

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.



Enter: the Easter Bunny

The Pennsylvania Dutch introduced the Easter egg and its proud parent, the Easter bunny. (To make the point entirely clear they used to bake a big cooky rabbit in the act of laying an egg, until the squeamish objected.)

All winter long, housewives had been saving red onion-skins and other natural dyes. For a fancy design, eggs could be boiled in tightly wrapped flowered calico. Each worshipper at the Moravian Easter service received an egg marked “The Lord is Risen.”

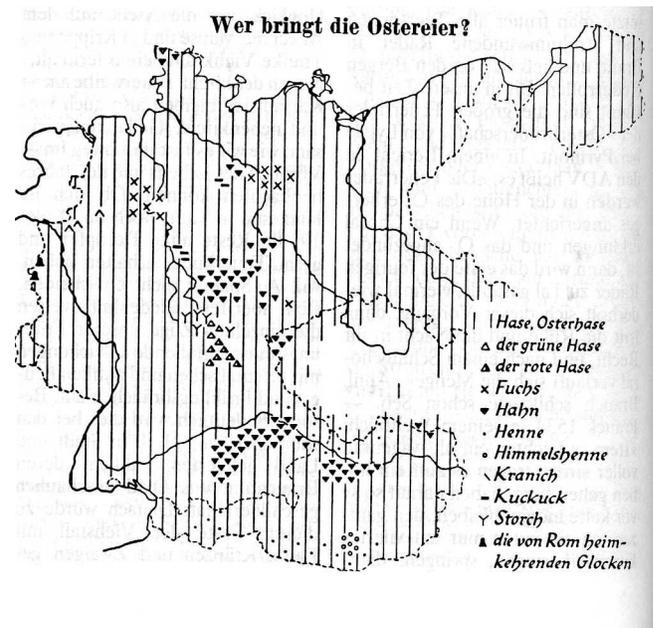
Eggs were important all week long. An egg laid on Good Friday was a real treasure and could advantageously be eaten on that day and its shell saved to drink water from on Easter morning. On that day, as soon as the children had found the bunny’s nest, eggs appeared in enormous quantities. Some were made into “Easter birds” – charming, toothpick creatures; others were stuck on an Easter-egg tree. But most were eaten.

Boys meeting on the street “picked eggs”; that is, each would thump his hard-boiled egg, at the base, against the other’s. The egg with the weaker shell would crack and be claimed and eaten by the winner.

Source: “Fill Yourself Up, Clean Your Plate,” by Archie Robertson, *American Heritage*, April 1964



Where do Easter eggs come from?



Easter egg bringers as listed above, in top-to-bottom order: hare; Easter hare; the green hare; the red hare; fox; rooster; hen; Himmelshehne; crane; cuckoo; stork; bells returning from Rome

Map source: *Wörterbuch der deutschen Volkskunde*, Alfred Kröner-Verlag, Stuttgart, 1996

Mitteilungen

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

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Daylight Saving Time in Germany – clocks will be set ahead on March 26, 2017

Daylight Saving Time was introduced in Germany in 1940 as a wartime energy-saving measure.

After 1945, the practice was retained and reworked. In the Soviet-occupied zone of partitioned Germany, clocks were set to Moscow time, two hours ahead. American-controlled areas of the country followed suit, creating a “doubled daylight saving.”

However, when the German Federal Republic was founded in 1949, this practice was dropped, and Germany returned to pre-war clock-setting customs.

‘Sauerkraut Night’ at the Turn Verein



It was Friday evening, November 18, as Ken Smarkel, demonstrated the step-by-step procedure for making sauerkraut – the shredding of the cabbages, the salting step, then the pounding it down so that fermentation can begin.

About 40 guests attended, most of them taking home with them the freshly made and pounded sauerkraut – each in two-quart fermenting jars, ready to set aside at home while the contents “work.” The properly fermented sauerkraut has since received praise from many “Sauerkraut Night” attendees.

This program of STV’s German-American Cultural Center – Library, was one of its “third Friday” programs regularly scheduled throughout the year.



[Uli Pelz and Ken Smarkel shred 30 heads of cabbage](#)



[Susie Pelz, makes sure that the kraut in every fermenting jar is pounded down tight before the jars are closed.](#)

'Gulaschkanone' – What's that?

At first, the word "*Gulaschkanone*" might sound strange. Directly translated, this German word means "goulasch soup cannon." So, does this word define a cannon that fires off homemade stew? Not quite. To understand the modern-day use of the word *Gulaschkanone*, let's first take a look at its origins.

In 1892, Karl Rudolf Fissler, who worked at a company he called Firma Fissler, invented a type of field kitchen that later became known as *Gulaschkanone*. His invention was a type of apparatus that had the capacity to prepare, heat up, and carry large amounts of food – often soup.

The formal name for the apparatus was *Feldkochherd* or *Feldküche* (in English: "field kitchen"). The devices often took the form of a trailer that could be attached to a vehicle or pulled by a horse.

The convenience of the portable soup kitchens led to their widespread use in the German Army in the early 20th century. Black smoke would waft out of the chimneys of the field kitchens when a fire was heating up the stew.

When disassembled and stored on the portable canteens for towing, the devices sometimes looked like cannons. Containing soup – often goulasch – the field kitchens humorously became known as "goulasch cannons."

Armies across the globe continue to use the *Gulaschkanonen* to provide food to soldiers, but the apparatus has also gained popularity for recreational purposes.

The so-called *Gulaschkanonen* can be found at street festivals and marketplaces where hot stew is served.

In Germany, the agencies such as the fire department and the Federal Agency for Technical Relief also have *Gulaschkanonen* that they use for both large events and relief efforts.

Many *Gulaschkanonen* are still used to prepare goulasch, but others are used to serve a diversity of soups and hot drinks. Some of the devices are even designed to bake bread, roast chestnuts or prepare other types of solid meals.

But regardless of what's inside or where it is used, Ger-



A *Gulaschkanone* provides food in Grimma after a flood partially destroyed homes in Saxony in 2002.



mans still call the mobile canteens *Gulaschkanonen* – a colloquial nickname that is widely used to describe any portable kitchen that prepares food on the go.

If you've ever been to a German street fair or marketplace, you can be sure you've seen a *Gulaschkanone* – whether or not you knew what it was!

Source: Welcome to Germany.info; "Word of the Week: Gulaschkanone"; Jan 24, 2014

Das Wortschatzeckchen

(Etymology Corner)

by Ingeborg Carpenter

"The American-English language has its Webster's Dictionary, and the German language has its Duden. Mr. Konrad Duden published his first dictionary in the 1880s, and it is edited every year to allow for new words.

Since German is known to have long words, I checked my Duden to see what the longest, official German words are.

Topping the list with 36 characters is: *Kraftfahrzeughaftpflichtversicherung* (car insurance).

Next is *Donaudampfschiffahrtsgesellschaft* (Donau steam ship company), 34 characters, and yes, it is spelled with three f in the middle.

The word *Arbeiterunfallversicherungsgesetz* (workers accident insurance law) follows with 33 characters, and *Behindertengleichstellungsgesetz* (disabled equalization law) with 32.

Nahrungsmittelunverträglichkeit (food allergy) has a mere 31 characters.

These are five of the longest, official words in the German language. So to practice your German, say them out loud several times a day.

And, as always, if you want to make up your own long German word try something like: *Andenkenshopangestelltenjackenabzeichen*. 39 characters! Wow! (Translation: "souvenir shop employee jacket emblem")

The Saga of the Rye-eaters Versus the Wheat-eaters

“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 the text painted on the wall outside the office of the bakers' guild president in Berlin

Germans are the champion bread-eaters in all the world. On average, every German man, woman and child eats 185 pounds of bread a year.

(During the bleak years after World War II, when bread was the staple food, they ate 310 pounds per person year year!)

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. By mid-century, Scotland was eating 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 for America, slowly but surely, to expand its production of wheat. Around mid-century American wheat began flowing to Europe in exchange for industrial goods.

The Germans, those great rye-eaters, were forced to 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. German industrial workers could look across the border to France and Belgium and were reminded that they too could eat wheat bread, or bread made of equal parts of wheat and rye.

A series of disasters in Europe also contributed to the opening up of the American export of wheat: the mysterious potato blight of 1846, serious grain shortages in 1847, the 1848 revolution, reduced agricultural yields resulting from wet seasons in 1853 to 1855, a cholera epidemic and in 1859, the campaign against Austria in Italy. By 1860 agricultural output was a disaster. In 1865 Germany removed its protective tariffs, and America was free to export its river of wheat to Europe.

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.

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.” It was clear 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.

Now, Germans make more kinds of bread than anyone else – some 300 varieties, a majority of which contain rye flour. The food hall of KaDeWe’s department store in Berlin sells more than 100 types of rye bread. 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’ proverbs

**Einem hungrigen Mann ist
kein Brot zu schwarz.**

(No bread is too black for the hungry man.)

**Leidest du an Hungers Not, wird zu Torte
armes Brot.** (

(When you suffer the misery of hunger, ordinary bread becomes cake.)

A Side-by-Side Story

Die Affen, von Wilhelm Busch

Der Bauer sprach zu seinem Jungen:
 Heut in der Stadt da wirst du gaffen.
 Wir fahren hin und sehn die Affen.
 Es ist gelungen
 und um sich schief zu lachen,
 was die für Streiche machen
 und für Gesichter
 wie rechte Bösewichter.
 Sie krauen sich,
 sie zausen sich
 sie hauen sich
 sie lausen sich
 beschnuppen dies, beschnuppen
 das,
 und keiner gönnt dem andern was,
 und essen tun sie mit der Hand,
 und alles tun sie mit Verstand,
 und jeder stiehlt als wie ein Rabe.
 Paß auf, das siehst du heute.
 "O Vater," rief der Knabe,
 "sind Affen denn auch Leute?"
 Der Vater sprach: "Nun ja,
 nicht ganz, doch so beinah."



The Monkeys, by Wilhelm Busch

The farmer said to his boy:
 "Today, in the city you will
 gape.
 We will go there and see the mon-
 keys."
 It was accomplished.
 "And in order to double up laugh-
 ing
 What tricks they play
 What faces they make
 Like regular villains,
 They groom themselves,
 They tousele each other
 They hit each other,
 They de-louse each other
 They sniff at this, they nibble on
 that
 And none wants to grant the oth-
 ers
 anything.
 And they eat with their hands
 And they do it all with reason,
 And each one steals like a raven,
 Look out, today you'll see it



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 Verein office at (916) 442-7360.

Wer reych ist / des wort ist
 gehöret / Und ein reycher
 muß klug seyn / gleich wenn
 er schon ein narr ist.



Translation: A rich man's word is respected,
 and he is presumed to be smart, even if he is
 actually a fool.

Expressions of love: German style



'Sweet Nothings' A mini-lexicon for Valentine's Day

Daisy talk: *Er liebt mich, er liebt mich nicht* (he loves me, he loves me not)

Endearments of affection: *Liebling* (love); *Schatz* (treasure); *Schätzchen* (little treasure); *Herzblatt* (heart leaf)

Pet names: *Mausi* (little mouse); *Schmetti*, *Schmetter* (little butterfly); *Froschi* (little frog); *Spatz*, *Spätzchen* (sparrow, little sparrow); *Bärli* (little bear)

Love expressions: *Liebe macht blind* (Love

makes blind); *Liebe geht durch den Magen* (the way to his heart is through the stomach); *ein goldenes Herz* (a heart of gold); *jemand's Herz stehlen* (to steal someone's heart); *alte Liebe rostet nicht* (old love doesn't rust)

Vehicles for expressing love: *Liebesbrief* (love letter); *Liebesgedicht* (love poem); *Liebeslied* (love song)

A direct expression of love: *Mein Herz gehört dir* (My heart belongs to you.)



Eins, zwei, drei

Numbers seem to have an uncanny influence on our lives: birthdates, passport numbers, credit card numbers, account numbers, everything today is identified as a number. Even the much maligned bar code is nothing more than a number that otherwise illiterate computers can read. Computers are so stupid that for them everything has to be split up into zeros and ones. Despite human ingenuity, there are also numbers galore in our idioms.

The number “one” always has positive connotations in German, starting with grades in school, which range from one to six – “*eine Eins*” or “*ein Einser*” being an “A,” “*ein Sechser*,” a failing grade. Another school-related phrase is *das Einmaleins*, the multiplication table. “*Stehen wie eine Eins*” (to stand up like a number one) is another way of saying that something is standing, working and generally looking good.

On a less positive scale, *einsam* means lonely and thus *Einsamkeit*, loneliness. Strictly speaking, there is no word *zweisam* for a twosome, but the phrase *traute Zweisamkeit* denotes the coziness of two being company. *Dreisam*, on the other hand, is not a threesome, but a small tributary of the Rhine river originating in the Black Forest.

Einerlei means monotony, as in *immer das alte Einerlei* (always the same old stuff), and you can also say *das ist einerlei* for “it makes no difference.” However, to say *das ist zweierlei* is to point out to someone that he is talking about two different things.

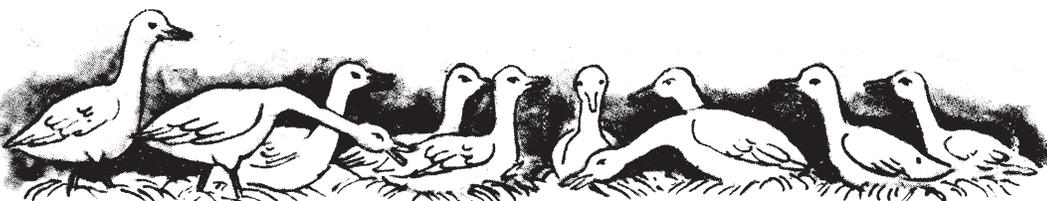
When it is said of someone that he looks as if he couldn’t count to three (*der schaut aus, als ob er nicht bis drei zählen könnte*), the meaning is rather obvious: the person is purported to be simple-minded. *Alle viere von sich strecken* is when people relax and stretch out all four limbs. But when you say *alle fünf gerade sein lassen* (let five be even), it simply means not not being too exact, because five isn’t an even number.

Seven is a mystical number, shrouded in deeper meaning in almost all religions and myths; consequently it figures prominently in folktales as well: “*Schneewittchen und die sieben Zwerge*” (“Snow White and the Seven Dwarves”) and “*Der Wolf und die sieben Geißlein*” (“The Wolf and the Seven Little Goats”), for example. The famous *Sieben Schwaben* (seven Swabians) who turn out to be rather silly, mock-heroic adventurers simply had to be seven, as well as the flies that the brave little tailor kills “*sieben auf einen Streich*” (seven with one blow).

A dozen is just a dozen in German (*ein Dutzend*), and many things get cheaper by the dozen (*im Dutzend Billiger*); but the term “*Dutzendware*” (dozen merchandise) suggests cheaply manufactured products of inferior quality. There is no “baker’s dozen” in German, and talking nineteen to the dozen comes somewhat harder in German: “*vom Hunderten ins Tausendst kommen*” (get to the thousands from the hundreds). “*Jetzt schlägt’s dreizehn!*” (it’s striking thirteen) is, of course, an exclamation of surprise – or wouldn’t you be astonished if the church bell suddenly struck thirteen?

So much for whole numbers, now for the fractions (*Bruchzahlen*). A half is *Hälfte*, and one’s better half remains so in German: *die bessere Hälfte*. Fractions are quite simply built from the cardinal numbers: *Drittel*, *Viertel*, *Fünftel*, etc. A “*Viertel*” is also the measure you order your wine in: “*ein Viertel Weißwein, bitte*,” for a quarter of a liter. But *Viertel* can also mean a city quarter: “*In dem Viertel kenn’ ich mich aus, da bin ich aufgewachsen*” (I know my way in that quarter; I grew up there). An old riddle asks, “*Von welchem Vogel bleibt ein Achtel übrig, wenn man ein Siebtel wegnimmt?*” (from which bird is one-eighth left over when you take away a seventh?). The answer is: “*Die Wachtel*” (the quail). If you take away the first of its seven letters, the “W,” you are left with *Achtel*: one-eighth.

(Source: “Idiomatics: Numerical Language,” by Doris Faden; Munich Found, May, 1997)



A night to remember: The Lantern Parade at STV's German Language School



In line with the annual custom of STV's German Language School, children, like those all over Germany can be seen marching on St. Martin's Day through the streets with lanterns, sometimes accompanied by a band playing traditional St. Martin songs (and, in Germany, led by the noble soldier himself on a horse!)

All this is in accordance with the legend of St. Martin, who, born in Hungary in the fourth century, came to Gaul as a young soldier in the Roman cavalry. One day a naked beggar beseeched him for alms. Having neither food nor drink nor money, Martin took off his cloak, cut it with his sword, and gave one half to the beggar.

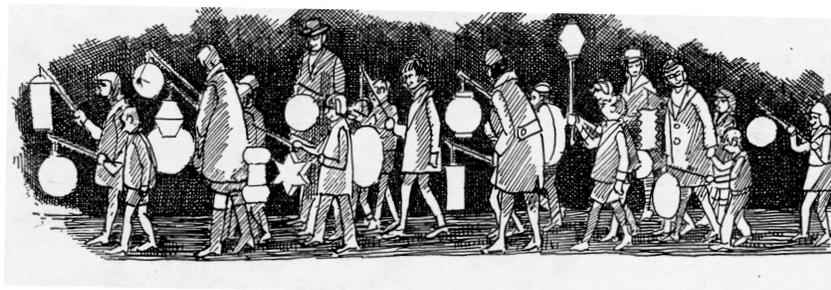
That night Martin had a vision of Christ wearing the half of his donated cloak, with that vision leading to Martin's conversion to Christianity.



Jordan Nunes plays the role of St. Martin meeting up with the beggar, shown here after he has divided his cloak – as German Language School children watch the St. Martin story unfold.



Parading with their lanterns through the neighborhood of the Turn Verein, the children take part in what is known in Germany as the *Laternenumzug* ("a parade of lanterns") – as they sing songs they learn at the German Language School. Then the children return to enjoy cookies and hot chocolate with teachers and parents.



Join a German language class at the Sacramento Turn Verein!

2017 WINTER SCHEDULE: ADULTS

Beginning German 1A	Monday	6:00 - 7:30 pm	Jan. 9 - Feb. 27
Beginning German 1A	Tuesday	6:00 - 7:30 pm	Jan. 10 - Feb. 28
Beginning German 1C	Tuesday	7:45 - 9:15 pm	Jan. 10 - Feb. 28
Intermediate German 2AB	Monday	7:45 - 9:15 pm	Jan. 9 - Feb. 27
Intermediate German 2CD	Tuesday	6:00 - 7:30 pm	Jan. 10 - Feb. 28
Intermediate Conversation 2CN	Tuesday	7:45 - 9:15 pm	Jan. 10 - Feb. 28
Advanced German 4AD	Monday	6:00 - 7:30 pm	Jan. 9 - Feb. 27
Advanced Conversation 4CN	Monday	7:45 - 9:15 pm	Jan. 9 - Feb. 27

Fees
Adults: \$110 per class
Children:
 Krabbelgruppe: \$65 per child
 Other children’s classes: \$85
Textbooks, materials
 Costs for adult textbooks are additional. Each textbook covers a complete A-D cycle.
 Fees are due upon enrollment and not refundable
 Minimum class sizes
 Classes will be formed with a minimum of six students. Enrollment of fewer than six students may cause a class to be canceled.

2017 WINTER SCHEDULE: CHILDREN: JAN. 7 - FEB 25

Krabbelgruppe (ages 1-3): Saturday, 09:30 am - 10:00 am
 Children’s classes (ages 4-7): Saturday 10:15 am - 11:00 am
 Children’s class (ages 8-11): Saturday 11:15 am - 12:15 pm

Registering early, online, makes for smooth and efficient scheduling and enrollment procedures.

Website: www.stv-germanlanguageschool.org Now you can register and pay online!

What’s going on at the Turn Verein?

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
J	1 New Years Day	2 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	3 STV German School Section 7:30 p.m.	4 STV Member Meeting 8:00 p.m.	5	6	7 STV Library open 9 a.m. - 1 p.m.
A	8	9 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	10 STV Library Open 10 a.m. - 2 p.m.	18 STV Soccer Meeting 7:00 p.m. Club Room	12 STV GACC/ Library Meeting 7:30 p.m. Library	13	14 STV Library open 9 a.m. - 1 p.m.
N	15	16 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	17 STV Library Open 10 a.m. - 2 p.m.	18 STV Member Meeting 8:00 p.m.	19	20 STV GACC/Library “Feuerzangenbowle” 7:00 p.m. Banquet Hall	21 STV Library open 9 a.m. - 1 p.m.
	22	23 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	24 STV Library Open 10 a.m. - 2 p.m.	25 STV Board Meeting 7:00 p.m.	26 STV Actives Meeting 8:00 p.m. Club Room	27	28 STV Library open 9 a.m. - 1 p.m.

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
FEBRUARY	29	30 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	31 STV Library Open 10 a.m. - 2 p.m.	1 STV Member Meeting 8:00 p.m.	2	3	4 STV Library open 9 a.m. - 1 p.m. Library
	5	6 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	7 STV Library Open 10 a.m. - 2 p.m. STV German School Section 7:30 p.m.	8 STV Soccer Meeting 7:00 p.m. Club Room	9 STV GACC/ Library Meeting 7:30 p.m. Library	10	11 STV Library open 9 a.m. - 1 p.m. Library
	12	13 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	14 STV Library Open 10 a.m. - 2 p.m.	15 STV Member Meeting 8:00 p.m.	16	17 STV Library Special Program 7:30 p.m. Library	18 STV Library open 9 a.m. - 1 p.m. STV Soccer Club Crab Feed 6 p.m.
	19	20 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	21 STV Library Open 10 a.m. - 2 p.m.	22 STV Board Meeting 7:00 p.m.	23 STV Actives Meeting 8:00 p.m. Club Room	24	25 STV Library open 9 a.m. - 1 p.m. Library
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MARCH	5	6 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	7 STV Library Open 10 a.m. - 2 p.m. STV German School Section 7:30 p.m.	8 STV Soccer Meeting 7:00 p.m. Club Room.	9 STV GACC/ Library Meeting 7:30 p.m. Library	10	11 STV Library open 9 a.m. - 1 p.m. Library
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	2	3 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	4 STV Library Open 10 a.m. - 2 p.m. STV German School Section 7:30 p.m.	5 STV Member Meeting 8:00 p.m.	6	7	8 STV Library open 9 a.m. - 1 p.m.
APRIL	9	10 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	11 STV Library Open 10 a.m. - 2 p.m.	12 STV Soccer Meeting 7:00 p.m. Club Room	13 STV GACC/ Library Meeting 7:30 p.m. Library	14	15 STV Library open 9 a.m. - 1 p.m. Library
	16	17 STV Harmonie Rehearsal 7:30 p.m. Banquet Room	18 STV Library Open 10 a.m. - 2 p.m.	19 STV Member Meeting 8:00 p.m.	20	21 STV Library Special Program 7:30 p.m. Library	22 STV Library open 9 a.m. - 1 p.m. Library

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