

Mitteilungen

A publication of the
German-American Cultural Center – Library
of the
Sacramento Turn Verein

Volume XVII, No. 4

October, November, December 2018



HOFBRÄUHAUS

MÜNCHEN

Munich's Hofbräuhaus is the best known beer hall in the world, seemingly a "strictly-for-tourists" site. Yet it does attract lots of locals.

The bar on the ground level seats 1300. Also, there is an upscale Bavarian restaurant on the floor above, and on the floor above that, a huge room with a stage, seating up to 1,000 guests.

In 1602, Duke Maximilian conveniently arranged to take for himself and his attendants the wheat beer monopoly in Munich, which brought the result that monopolies are supposed to receive – he got rich.

Then he became even more nerved by allowing some common folks, beyond the membership of his court, to imbibe at his royal pub!

Meantime, the Hofbräuhaus brewers came up with a fine new beer, brewed in the fashion of "Einbeck" (a famous beer-town in Saxony), a beer they christened "*Maibock*."

This beer became so popular that it led to the salvation of the city of Munich: in 1632, during the Thirty Years War, the Swedes occupied Munich, but they were able to strike a deal with the city. In exchange for not pillaging and plundering the city, they

were given 1,000 buckets of beer from the Hofbräuhaus, including 361 buckets of *Maibock*.

At the end of the Holy Roman Empire in 1806, when Bavaria became a kingdom, the Hofbräuhaus became the *royal* Hofbräuhaus. (Note below, the crown on the trademark.)

When King Ludwig I opened up the Hofbräuhaus to the public in 1828, at the same time lowering the price of the beer, there was a great celebration, for then, as today, the beer could flow to all who came.

Finally, though, business was so good that adjustments had to be made. The old brewery was torn down in order to build on the same site the beer hall that still stands today, which opened in 1897.

**The crown on this
trademark shows
the royal beginnings
of the
Hofbräuhaus**



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.

A vocabulary 'cheat-sheet' for speaking Oktoberfest-ese"

- **Auf de Bänk:** an order from the band for guests to "stand on the tables"
- **A Bier, Bittschen:** "One beer, please"
- **Brezn:** huge Bavarian pretzels
- **Dirndl:** Bavarian folk styke of dress for women; also a nickname for a country "lass."
- **Guadi:** "Great fun"
- **Hendl:** a chicken, preferably roasted on a spit
- **Host mi?** : "Did you understand what I just said?"
- **Maß:** one liter of beer
- **Masskruagstemma:** a drinking game in which you must hold one very heavy liter of beer with your arm outstretched. The one who holds longest, wins.
- **No a Maß:** "Another liter, please."
- **Oans, Zwoa, g'suffa:** an often heard German toast
- **O'zapft is:** "It's tapped!"
- **Pfundskerl:** a "great guy," a "good egg"
- **Prost:** "Cheers"
- **Radi:** oversized radish, carved into a spiral, served with rock salt
- **Schuaplattin:** athletic Bavarian folk dance in which the men alternately hit their shoes with their hands and stamp their feet on the ground.
- **Schunkeln:** locking arms with your neighbor and swaying from side to side with music
- **Schweinsbratn:** Roast pork, a Bavarian specialty
- **Steckerlfisch:** mackerel or trout on a spit
- **Tracht:** generic term for folk dress, male and female
- **Weißwurst:** "white sausage" (Weißwurst)
- **Wiesn-Herzerl:** a huge gingerbread cookie shaped like a heart, usually with a saying written on the front.

Mitteilungen

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

GERMAN-AMERICAN CULTURAL CENTER – LIBRARY OFFICERS

President: Olaavi Solander; **Vice President:**

Ray Catudal; **Secretary:** Susan Pelz;

Treasurer: Michael Mayer-Kielmann;

Programs: Jan Hamacher; **Membership:** Barbara Mayer-Kielmann; **Librarian:** Uli Pelz; **Historian:** Helga Hecht; **STV Representative:** Shirley Riemer

EDITORIAL STAFF

Editor: Shirley Riemer

Copyreading: Ingeborg Carpenter

Volume XVII, No. 4

A Franconian New Year's Wish

Ich wünsch euch a g'stunds neis Johr

Und dass eich werd nix gor:

An kupf vulla Hoa,

A Stu'm vulla Bum,

Und a Kella vulla Rum.

A Stu'm vulla Madla.

Und an Kella vulla Hadla.

**I wish all of you a healthy New Year
And hope you will suffer no want:
May you have a head full of hair,
May you have a room full of boys,
May you have a cellar full of rum.
May you have a room full of girls,
May you have a cellar full of cabbage heads.**

*Source: Germany's Regional Recipes,
by Helga Hughes, Penfield Press, 1999*

How did your German ancestors name their children?

During the early days of Christianity in Germany, biblical names and names of saints and martyrs of Hebrew, Greek and Latin origin came into use.

When the idea of baptizing infants (around the third century) gained ground, this ceremony usually coincided with the naming of the child. The name given to the child was therefore called the *Taufname*, or Christian name. (The verb *taufen* means "to baptize.")

Through the catechism of 1566 following the Council of Trent, the Roman Catholic Church required that a child must be given the name of a saint. Often (but not always), the name of the saint was chosen whose day of commemoration the calendar showed to be the child's birthday. In case the dates differed, this created a tradition of celebrating the child's *Namenstag* (name day) in addition to (or instead of) his or her birthday. For example, a boy born on July 10 and named Nikolaus celebrates his *Namenstag* on December 6 (*Nikolaustag*). This tradition is still alive today in predominantly Catholic regions like Bavaria and the Rhineland.

The use of the names of saints and popes was restricted to Roman Catholic areas, as Protestants did not believe in these ideas. They used names from the Old and New Testaments as Christian names or (later, in the Pietist movement of the 17th and 18th centuries) invented new names like *Gotlieb* (loves God, or loved by God), *Leberecht* (live a decent life), or *Fürchtegott* (fear God).



51th Annual
Oktoberfest
Sacramento Turn Verein
@ 3349 J Street

BUY TICKETS @ www.sacramentoturnverein.com
916.442.7360

Friday & Saturday
October 12th and 13th

Friday – 6:00 PM - Midnight ♦ Saturday – 3:00 PM – Midnight
Saturday 3:00-6:00 PM Children Activities and Crafts!

Live POLKA/ROCKTOBERFEST Bands!

Main Festhalle

♦ The Gruber Family Band ♦

Upstairs in the Festhalle

♦ AKA LIVE ♦

Traditional German Folk Dancing

♦ Alpentänzer Schuhplattler ♦

Traditional German Choir

♦ Turner Harmonie ♦

Biergarten

♦ The Alpenmeisters Band

Authentic German Food & Oktoberfest Beer

♦ Biergarten ♦ Wine ♦ Dancing ♦ Kaffeehaus

Admission at Door: \$20 Adult | \$5 Children (12 & Under)

Valid Photo ID Required for Adult Beverage Wristband

COME EARLY FOR PREFERRED SEATING

PARKING @ Sutter Middle School (100 yds down J Street)

Herzlich Willkommen

A Curious Query:
When is a *Maßkrug* not a *Maßkrug*,
but rather – it’s a measuring tape?



Good news! The female members of the Turn Verein’s Alpentänzer recently received their brand-new *Trachten*, shown here as the dancers engage in the traditional testing of the rule stating that dancers’ hems must reach no farther down and no shorter than the top of a *Maßkrug*!”

Talk about German “orderliness!”

As noted above, the skirt lengths are reaching just that far – down only to meet the top of the *Maßkrug*, and no farther! So who needs measuring tapes, anyway!



When will we next see our Alpentänzer’s new outfits?
At the Oktoberfest, of course!
Oktober 12 and 13 at the Turn Verein
See you there!

A Side-by-Side Story

Der Fuchs und der Hahn

In einer kalten, dunklen Nacht geht ein Fuchs über das Feld. Da hört er bei dem Hause eines Bauers einen Hahn krähen. Der Hahn sitzt auf einem Baume und kräht und kräht. Der Fuchs geht an den Baum und fragt: "Warum singst du denn in dieser kalten, dunklen Nacht?" Der Hahn antwortet: "Ich krähe und sage den Menschen, daß der Tag kommt." Da antwortet der Fuchs: "Großer Hahn, du bist ein Prophet, ein großer Prophet, denn kein Mensch und kein Tier weiß, daß der Tag kommt. Nur du weißt es."

Dann beginnt der Fuchs zu tanzen.

"Aber warum tanzt du?" fragt der Hahn den Fuchs. "Wenn du singst, muß ich tanzen," antwortet der Fuchs, "den man muß sich freuen und glücklich sein mit den Königen. Du großer König aller Vögel, du kannst nicht nur singen wie die Nachtigall und fliegen wie der Wind, du bist ein Prophet; du weißt, wann der Tag kommt. Wie glücklich werde ich sein, dich zu küssen! Wie glücklich werde ich sein, zu sagen: 'Ich bin ein Freund des Königs aller Vögel, ich bin ein Freund des großen Propheten, des Hahnes'"

Der dumme Hahn glaubt den Worten des Fuchses. Er glaubt, daß der Fuchs ihn küssen will. Er fliegt von dem Baum zur Erde. Schnell beißt der Fuchs ihn tot, trägt ihn fort und denkt bei sich: "Ein dummer Prophet, aber sein Fleisch ist süß."



The Fox and the Rooster

On a cold dark night, a fox was walking across the field. Then he heard, near the house of a farmer, a rooster crowing. The rooster sat up in a tree and crowed and crowed. The fox walked over to the tree and asked, "Why are you singing in this cold, dark night?" The rooster replied, "I crow and tell people that the day is coming." Then the fox replied: "Great rooster, you are a prophet, a great prophet, for no person and no animal knows that the day arrives. Only you know that. Then the fox began to

dance.

"But why are you dancing?" the rooster asked the fox. "If you sing, I must dance," answered he fox, "because one has to be happy and joyful to be with the kings. You great king of all the birds, you can not only sing like the nightingale and fly like the wind, you are a prophet; you know when the day arrives. How happy I would be to kiss you! How happy I would be to say, 'I am a friend of the king of all birds, I am a friend of the great prophet, the rooster.'" "

The stupid rooster believed the words of the fox. He believed that the fox wanted to kiss him. He flew from the tree to the ground. The fox killed him with his bite, carried him away, and thought to himself: "A stupid prophet, but his meat is sweet."

Who comes bearing gifts?

If St. Nicolaus, who fills children's boots with sweets, or even presents, on the eve of December 6, is taken into account, there are three of them altogether.

It all began with Nicholas, a legendary fourth-century bishop from Asia Minor who is still revered by the Orthodox Church. This holy man, historic traces of whom are few and far between, has become the patron saint of children, bringing gifts on the day that bears his name.

Yet in his new set of rules for the faithful, Martin Luther did away with the reverence for holy figures around 1535 – and robbed Nicholas of his role as a bringer of gifts.

He created instead the figure of the Christ Child, who from that time onward has become the provider of presents on Christmas Eve in predominately Protestant parts of Germany.

Roman Catholics gradually took to this arrangement, indeed to such an extent that this angelic figure has more or less ousted the Father Christmas-like white-bearded man

dressed in a red gown.

In Holland, the reformists refused to give up their Nicholas and to this day, he still brings them presents on December 6. He has also long been a feature of the German seasonal calendar.

When the inhabitants of the Low Countries emigrated to America, they brought with them their "Sinterklaas" (Nicholas), as he is known in Dutch, who later turned into Santa Claus. He became Father Christmas and has been bringing presents to people in the Anglo-American cultures on December 25 ever since.

In Europe, Father Christmas has long since gained in status as a bringer of gifts alongside the Christ Child, regardless of religious confession. He can be seen beaming from placards up and down the country and handing out presents to children in department stores as a symbol of the festive season.

What's going on at the Turn Verein?

OKTOBERFEST: October 12 and 13



ALL DETAILS: PAGE 3
Including:
Dancing, favorite bands
Biergarten, Kaffeehaus
German folk dancing
Oktoberfest beer

STV HARMONIE FALL CONCERT

Saturday, November 10

Doors open: 2 p.m.

Concert (FREE) begins: 3 p.m.

Dinner and dance: \$35

(5:30-9:00 p.m.)

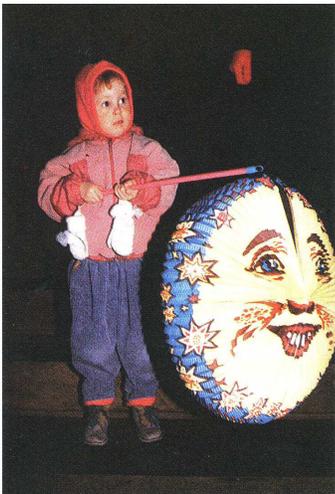
Harmonie Director: Judith Steinle



LATERNE PARADE Friday, November 30

6-8 p.m.

Following in the tradition of the *Martinsumzüge*, (St. Martin parades), children of the German Language School, starting about 7 p.m., will parade, with their own lanterns on this evening.



Inexpensive lanterns will be available for sale for those who need them.

After returning to STV, the children will enjoy cookies and hot chocolate – a favorite part of their evening.

CHRISTLINDLMARKT SATURDAY, December 1

10 a.m. to 6 p.m.

Sunday, December 2

11 a.m. to 5 p.m.

Many Christmas shopping opportunities!

Entertainment:

- STV Harmonie
- STV Alpantänzer
- Schuhplattler
- And more!

Meet the Christkind!

Entrance fee: Age 13 and over, \$5.00.



Those ‘Other’ German Emigrants

Gummy Bears



In 1920 James Riegel, of Bonn was struck with inspiration: After seeing trained bears at festivals and markets across Germany, he invented the so-called “dancing bear” – a fruit-flavored gummy candy in the shape of a bear. His company developed a catch slogan (in English: “Kids and grown-ups love it so, the happy world of Haribo!” Haribo produces more than 100 million Gold-Bears each day.

Hot Dogs

Germans and Austrians take credit for the origin of the so-called *Frankfurter* or *Wiener* – the predecessors of the American hot dog. Chris von der Ahe, a German immigrant who owned the St. Louis Browns, brought hot dogs to baseball stadiums.



Pretzels

The pretzel stories go back a couple of thousand years, before there was such a nation as Germany. Later, among Germans, the pretzel became a symbol of health, prosperity, and spiritual wholeness, and by 1440 it was part of many religious observances. Early on, the pretzel (in Latin, *pretiola*, or “little reward”) was used by monks to reward children who did well in catechism classes. The name received a final adjustment to *Brezel*, or “pretzel.”



Currywurst

Currywurst was invented in Berlin in 1949, when Herta Heuwer supposedly acquired some English curry powder (and possibly also Worstershire sauce) from soldiers stationed in Berlin’s British sector. Experimenting in her home kitchen, she concocted a spicy tomato-based sauce as a topping for cooked sausages, which she sold at a street stand to construction workers rebuilding the rubble-strewn metropolis. She soon opened a small restaurant in the red-light district, which became a popular hangout for certain celebrities. In 1951 she patented the secret recipe.



Sauerbraten



Translating as “sour roast,” or a “German pot roast,” *Sauerbraten* is found in many German-style restaurants outside Germany. It is regarded as one of the national dishes of Germany, adopted and served in American homes. Before cooking, a less tender cut of meat is marinated for several days in a high-acid mixture of vinegar or wine, herbs, spices and seasonings.

Ritter-Sport bars



Alfred Ritter’s wife observed fellows walking to football practice carrying chocolate bars in their pockets, and frequently, she noticed, those bars were broken. So she proposed to her husband’s confectionery company (in Cannstadt, a district of Stuttgart) that a chocolate bar be made that would fit into every sport jacket without breaking.

In 1932, “Ritter’s Sport Schokolade” went on the market. It has been advertised repeatedly, “*Quadratisch. Praktisch. Gut*” (Square, Practical. Good.) Just about every German has heard that jingle, ad nauseam.

Jelly doughnuts



In Berlin, residents refuse to call these jelly-filled doughnuts “*Berliners*,” calling them *Pfannkuchen* instead, which means “pancakes,” in the rest of Germany. They have been referred to as “*Berliners*” for more than 200 years.

Bratwurst



Obviously *Bratwurst* was brought to the U.S. by German immigrants, and it has flourished! *Bratwurst* has become popular at sports stadiums, especially baseball parks. Miller Park in Milwaukee sells more *Bratwurst* than hot dogs. Some sources list more than 40 different varieties of German *Bratwurst*.

Sauerkraut



As immigrants from the Pfalz came flowing through Philadelphia, it was widely observed that *Sauerkraut* continued to be a German immigrants’ staple. Having had a long history among the Greeks, the Romans, as well as in medieval monasteries, *Sauerkraut* arrived in America directly from German immigrants.

Sauerkraut is traditionally served with pork or sausages. The Pennsylvania Dutch started the tradition of serving sauerkraut on New Year’s Day.

German Beer



From the brewing of beer by monks to the beer trade that sprang up with the rise of exports, Germans developed world-famous beer cities. It is not surprising, then, that millions of German immigrants in America brought their love of good German beer with them.



Three cheers for the thumblift!

The word *stein* is a shortened form of *Steinzeugkrug*, which is German for stoneware jug or tankard. By common usage, however, *stein* has come to mean any beer container – regardless of its material or size – that has a hinged lid and a handle.

On the other hand, *mug* is universally used as the name of those vessels that have handles but would never have a lid.

From about 1340 until 1380, a bubonic plague, or Black Death, killed more than 25 million Europeans.

As horrible as this historic event was, it is responsible for the origin of the beer stein.

The distinction between a mug and a stein is the hinged lid, which was originally conceived entirely as a sanitary measure. During the summers of the late 1400s, hoards of little flies frequently invaded central Europe.

By the early 1500s, several principalities in what is now Germany had passed laws requiring that all food and beverage containers be covered to protect consumers against these dirty insects.

The common mug also had to be covered, and this was accomplished by adding a hinged lid with a thumb lift (*Deckelhaken*). This ingenious invention was soon used to cover all German beverage containers while still allowing them to be used with one hand.

This covered-container law and several other public health laws were enthusiastically passed and vigilantly enforced as a result of public fears about a return of the Black Death.

In the period from Roman times to the 1300s, sanitation had continually declined. During the period of the Black Death, it became obvious to all, with 95 percent of those in

filthy areas dead and only 10 percent dead in clean surroundings, that the plague was somehow related to unsanitary conditions.

The covered-container law was only one in a series of sanitary regulations that were passed in Germany after the plague – pigpens could not be adjacent to streets, old or diseased meat had to be labeled as such, and beer could be brewed only from hops, cereals, yeast, and water.

A word about the steins themselves

Up to the 1400s, well-to-do Germans had pewter beakers. A few of the wealthiest even had silver vessels. Containers made of metal or glass were too expensive for general use. Some wooden beakers were used, but other than wood, porous earthenware was by far the most common material for beer beakers and mugs. However, both the wood and the earthenware broke easily, which may have been a blessing because these materials absorbed beer, giving off a smell that became worse with each subsequent use.

Finally, with the means of producing stoneware that proved far superior to earthenware, it became possible to produce a much more sanitary, if more costly, containers. Stoneware steins made it possible to produce applied and carved stein decorations, often with colored glazes.

Tankards were soon decorated with shields and historical, allegorical, and biblical scenes. Beer drinking became a pleasure for the eyes!

Landless day laborers, the masses that had survived the Black Death, were in a position to command higher wages, meaning that they could afford a few modest luxuries; the personal tankard became an important status symbol and display piece for these Germans.

Many records show that average beer consumption increased to about two liters per day in many places. Then in the 1500s, beerhouses, city hall cellars, and taverns began to proliferate.

Source: *The Beer Stein Book: A 400 Year History*, 3rd ed., 1999, Glentiques Ltd.



Where did that Bavarian dialect come from?

Und am 8. Tage erschuf er die Dialekte
Alle Völkchen waren glücklich

Der Berliner sagte:
“Icke hab ‘nen wahnsinns Dialekt, wa?”

Der Hanseate sagte:
“Mann inne Tünn!! Mein Dialekt ist der
Beeste von Welt, ne?”

Der Kölner sagte:
“Du Bääbelschnüss, mit Kölsch fiert man
Fastelovend!”

Der Hesse sagte:
“Babbel net, di Hesse babbeln des best
Hochdeutsch!”

Der Sachse sagte:
“Ja nu freilisch is äs Sächsisch Klasse!”

Nur für den Bayer war kein Dialekt übrig.
Da wurde der Bayer traurig...

Irgendwann sagte dann Gott:
“Scheiss di ned o, dann redst hold so
wial!!!”

And on the 8th day he created the dialects.
All the people were happy.

The Berliner said:
“Don’t I have a mind-blowing dialect, eh?”

The Hamburger said:
“Man oh man, my dialect is the best in the
world, no?”

The man from Cologne said:
“You blabbermouth, carnival is celebrated
with the Cologne dialect!”

The Hessian said:
“Don’t babble, the Hessians speak the best
high German!”

The Saxon said:
“Well, of course the Saxon [dialect] is excel-
lent!”

But for the Bavarian, there was no dialect left
over. So the Bavarian became sad ...

Eventually God said:
“Don’t worry, you’ll simply talk like me!!!”

Beer (Bier) Vocabulary

- **ALTBIER:** specialty of Düsseldorf, slightly bitter
- **BERLINER WEISSE:** light, w/dash of raspberry syrup
- **BIERKELLER:** indoor beer-drinking place
- **BOCK:** strong, dark beer; origin in Einbeck
- **BRAUEREI:** brewery
- **DIE BLUME:** the foam on top
- **EIN DUNKLESBIER:** a dark beer
- **FASS:** barrel
- **HOPFEN:** hops
- **EIN HELLES:** Pils or Lager
- **KÖLSCH:** Köln beer, light
- **MALZ:** malt; gives color
- **PILS:** light, golden
- **RADLER:** for hikers/bikers; beer-lemonade mix
- **RAUCHBIER:** Smoky taste
- **STANGE:** Kölsch glasses
- **STARKBIER:** strong, for Lent
- **STEINKRUG:** beer mug/stein
- **VOM FASS,** or **VOM HAHN:** draught beer

Formalities for Travelers

- **Guten Morgen/Guten Tag:** Good morning/good day
- **Grüss Gott:** Good day [in southern Germany]
- **Danke/Bitte** [response]: Thank you / you’re welcome
- **Danke für die Hilfe.** Thank you for your help
- **Entschuldigen Sie, bitte:** Excuse me, please
- **Ich spreche kaum Deutsch:** I don’t speak much German
- **Ich möchte ...** I’d like ...
- **Wie, bitte?** Pardon, what did you say?
- **Ich verstehe nicht:** I don’t understand
- **Prosit! or Zum Wohl!** To your health! [a toast]
- **Tschüss:** Goodbye [informal] (but never in Munich!)
- **Auf Wiedersehen:** Goodbye

Sacramento Turn Verein: German Language School Section
2018 Late Fall SCHEDULE (NOTE: No class the week of Nov. 19 for Thanksgiving)

Beginning German 1B	Monday	6:00 - 7:30 pm	Oct. 15 - Dec. 10
Beginning German 1B	Tuesday	7:45 - 9:15 pm	Oct. 16 - Dec. 11
Beginning German 2D	Monday	7:45 - 9:15 pm	Oct 15 - Dec. 10
Beginning German 1D	Tuesday	6:00 - 7:30 pm	Oct 16 - Dec. 11
Intermediate German 3B	Tuesday	6:00 - 7:30 pm	Oct 16 - Dec. 11
Intermediate Conversation 2CN	Tuesday	7:45 - 9:15 pm	Oct 16 - Dec. 11
Advanced German 4AD	Monday	6:00 - 7:30 pm	Oct 15 - Dec 10
Advanced Conversation 4CN	Monday	7:45 - 9:15 pm	Oct. 15 - Dec 10
German Holiday Traditions	Wednesday	6:00 - 7:30 pm	Nov. 7 - Dec 5

CHILDREN’S SCHEDULE

NOTE: No class on Nov. 24 for Thanksgiving and Dec. 1 for Chriestkindlmarkt

Krabbelgruppe (ages 1-3)	Saturday 09:30 am - 10:00 am	Oct 20 - Dec 15
Children’s Class (ages 4-7)	Saturday 10:15 am - 11:00 am	Oct 20 - Dec 15
Children’s Class (ages 8-12)	Saturday 11:15 am - 12:15 am	Oct 20 - Dec 15

The Sacramento Turn Verein (STV) opens to students 30 minutes prior to class. Students must leave the STV at the end of each class, no later than the teacher.

Adult fees are \$110 for 8-week night classes (2 hours of instruction), and \$55 for the German Holiday Traditions class (6 hours of instruction). Adult textbooks are additional and can be purchased at the school. Fees are due on enrollment and are non-refundable. If enrollment does not meet the minimum number of four students per class, we will attempt to consolidate classes on a single day, change the class time, or we may be forced to cancel the class for the session. **Website: <http://stv-germanlanguageschool.org>**

Students may also register in person on the first day of classes and pay the tuition by check or cash, but we cannot guarantee that your first choice of class date and time is still available. This applies especially to the beginning classes. If you wish to register in person, please arrive at the STV 30 minutes prior to the start of classes to avoid a late start.

Krabbelgruppe tuition (8 weeks) is \$65 per child. All other children’s classes are \$85 per child. Fees are due on enrollment and are non-refundable **Website: <http://stv-germanlanguageschool.org>**

Registering early, online, makes for smooth, efficient scheduling and enrollment procedures.
 Go to the German Language School website: stv-germanlanguageschool.org

What’s going on at the Turn Verein?

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
O	30	1 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	2 STV Library Open 11 a.m. - 2 p.m. Library	3 STV Membership Meeting 8:00 p.m.	4 STV GLS Meeting – 7 :30 p.m. Library	5	6 STV Library Open 9 a.m. - 1 p.m. Library
	7	8 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall.	9 STV Library Open 11 a.m. - 2 p.m. Library	10 STV Soccer Meeting 7:00 p.m. Club Room	11 GACC Meeting, 7:30, Library Stammtisch, at Oakhaus 6-7:30 3413 Broadway	12 STV Oktoberfest 6:00 pm	13 STV Oktoberfest 3:00 pm
T	14	15 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	16 STV Library Open 11 a.m. - 2 p.m. Library	17 STV Membership Meeting 8:00 p.m.	18 GLS Board Meeting, 7:00 pm, Library	19 STV Library Program 7:30 p.m. Library	20 STV Library Open 9 a.m. - 1 p.m. Library
	21	22 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	23 STV Library Open 11 a.m. - 2 p.m. Library	24 STV Board Meeting 7:00 p.m.	25 STV Actives Meeting 8:00 p.m. Club Room	26	27 STV Library Open 9 a.m. - 1 p.m. Library.
	28	29 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	30 STV Library Open 11 a.m. - 2 p.m.	31	1 STV GLS Meeting - 7:30 p.m., Library	2	3 STV Library open 9 a.m. - 1 p.m.

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
N O V	4	5 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	6 STV Library Open <u>11 a.m. - 2 p.m.</u>	7 STV Soccer Meeting 7:00 p.m. Club Room	8 STV GACC Meeting, 7:30 Library Stammtisch, 6:00-7:30 p.m.. Alpentänzer, 7:00 pm	9	10 STV Library open <u>9 a.m. - 1 p.m.</u> STV Harmonie Annual Concert 3:30 p.m.
	11	12 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	13 STV Library Open 11 a.m. - 2 p.m.	14 STV Member Meeting 8:00 p.m.	15 STV - GLS Board Meeting <u>7:30 p.m.</u> STV Actives Meeting, 8:00 pm	16 STV Library Program 7:30 p.m.	17 STV Library open 9 a.m. - 1 p.m.
	18	19 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	20 STV Library Open 11 a.m. - 2 p.m.	21 STV Board Meeting 7:00 p.m.	22 Thanksgiving Day	23	24 Library closed
D E C	25	26 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	27 4 STV Library Open 11 am--2pm	28	29	30 STV-GLS Laternen Parade 6:00 p.m.-8:00 p.m.	1 Christkindlmarkt 10am – 6pm
	2 Christkindlmarkt 11 am – 5 pm	3 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall Stammtisch 6:00-7:30	4 STV Library Open 11 am--2pm	5 OLD TIMERS NIGHT STV Members only 6:00 p.m.	6 STV GLS Meeting - 7:30 p.m., Library	7	8 STV Library open 9 a.m. - 1 p.m.
	9	10 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	11 4 STV Library Open 11 am--2pm	12 STV Soccer Meeting 7:00p.m. Club Room	13 STV GACC/ Meeting 7:30 p.m. Library	14	15 STV Library open 9 a.m. - 1 p.m.
J A N	16	17	18 STV Library Open 11 am--2pm	19 STV Member Meeting 8:00 p.m.	20 STV - GLS Board Meeting 7:30 p.m.	21	22 Library closed
	23	24	Christmas Day	26 STV Board Meeting 8:00 p.m.	27 STV Actives Meeting 8:00 p.m. Club Room	28	29 STV Library open 9 a.m. - 1 p.m.
	30	31	New Years Day	2 STV Member Meeting 8:00 p.m.	STV GLS Meeting - 7:30 p.m., Library	4	5 STV Library open 9 a.m. - 1 p.m.
N	6	7 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	8 STV Library Open 11 a.m. - 2 p.m.	9 STV Soccer Meeting 7:00 p.m. Club Room	10 STV GACC/ Meeting, Library 7:30 p.m.	11	12 STV Library open 9 a.m. - 1 p.m.
	13	14 STV Harmonie Rehearsal 7:30 p.m. BH	15 STV Library Open 11 a.m. - 2 p.m.	16 STV Member Meeting 8:00 p.m.	17 STV - GLS Board Meeting 7:30 p.m.	18 STV GACC/Library “Feuerzangenbowle” 7:00 p.m. BH	19 STV Library open 9 a.m. - 1 p.m.

Keep up with Turn Verein events! www.SacramentoTurnVerein.com

Sacramento Turn Verein
German-American Cultural Center – Library
3349 J Street
Sacramento, CA 95816

First Class
U.S. Postage
PAID
Sacramento, CA
Permit No. 1315

Komm mit zum Turn Verein

FRIDAY, SATURDAY, OCTOBER 12 and 13
OKTOBERFEST (See page 3)

SATURDAY, NOVEMBER 10
HARMONIE FALL CONCERT (See page 6)

FRIDAY, NOVEMBER 30
LATERNE PARADE (See page 6)

SATURDAY AND SUNDAY, DECEMBER 1 AND 2
CHRISTKINDLMARKT (See page 6)

Want to learn more about German traditions and ways of life? You can help keep such memories alive by joining and participating in activities of the German-American Cultural Center –Library. Membership is only \$15 per year. To join, send your check for \$15, payable to "GACC-L" and mail it to GACC-Library, Sacramento Turn Verein, 3349 J Street, Sacramento, CA 95816. We meet at 7:30 p.m. on the second Thursday of the month in the Turn Verein Library. Welcome! Join us!

German-American Cultural Center – Library

LIBRARY HOURS: 10 a.m. to 2 p.m. Tuesdays; 9 a.m. to 1 p.m. on Saturdays
Telephone 916-442-7360