

Indiana German Heritage Society & IUPUI Max Kade German American Center



Newsletter

Volume 34 Number 1

Winter 2018

IGHS Annual Meeting & Symposium



The Friends of Wyneken are pleased to host and welcome back the IGHS to northern Indiana on March 16 & 17, 2018. In the seven years since the IGHS last held its annual meeting in Fort Wayne, much has changed at the Wyneken House.

On Friday evening, the IGHS Annual Meeting will be held at Concordia Theological Seminary in Fort Wayne, followed by dinner at the Seminary.

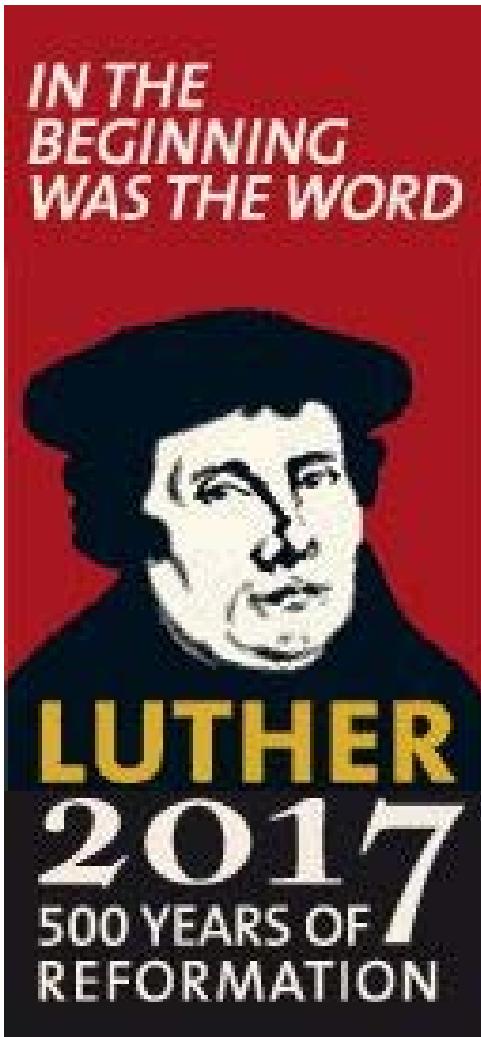
Saturday morning a chauffeured bus will carry attendees to the Wyneken House for breakfast and a tour, offering you a chance to see just how much has changed at the house, or to offer your first look at this historic structure, if you've never seen it before.

From the Wyneken House you depart for a bus tour of two old Lutheran country churches, with a progressive meal offered throughout the day, as we follow in the horse steps of Pastor Wyneken. The day ends with a stop at a northern Indiana winery, before the bus returns you to your hotel.

Lodging for the IGHS Annual Meeting and Symposium will be at the Don Hall's Guest House. Final costs are still being determined.

Watch for details in the next IGHS newsletter!

*Ken Selking
& Giles Hoyt*



Reformation 500 Prof. James J. Divita

In a poll of professional historians, the Reformation was rated in the top five of significant Western movements. This rating is based on theological developments, but it also has political and economic aspects. It is also important to German history, could only have taken place there, and stirred up enough conflict and tension to endure for almost a half millennium.

What is the Reformation's historic setting? As early as the 11th century Bernard of Clairvaux (Luther's religious mentor recommended he read Bernard) and Pope Gregory VII complained of poor clerical education and growing worldliness. In the 14th century the Black Death (bubonic plague) spread across Europe from Sicily to northern Sweden and arctic Russia 1346-51. Early estimates of human losses stood at 20 percent while recent more accurate estimates run as high as 60 percent. The laity suffered badly and called for the spiritual assistance of the clergy in their final hours. The younger and pious among the clergy answered the call of those in anguish, and they themselves caught the contagious, fatal disease. The caliber of clergy after the Black Death declined when the ambitious and morally questionable occupied vacant church positions, attractive for their reliable salaries and potential career advancement.

In the 15th century the Church faced complicated governance and reduced moral authority. Popes preferred to reside in Avignon in south-

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It is Time to Renew your Membership!

Dear Friends and Loyal Supporters:

The IGHS membership year runs concurrent with the calendar year, now is the time to renew your membership for 2018. If you are uncertain of your membership status, check your newsletter label, send an e-mail to ighsmembership@gmail.com, or call Kent Robinson at 317-299-5760. Please use the renewal form in this newsletter or go online at <http://www.ighs.org/>.

If you have not yet renewed by the date of our Annual Meeting we will assume that you are no longer interested in continuing your membership, so you will not receive any future newsletters.

As a not-for-profit membership organization, we rely on membership fees, donations and occasional grants to provide the essential support for activities and programs of the organization, as well as, for our quarterly Newsletter, which focuses mainly on Indiana German-American history and heritage, but brings also items of general interest.

The Membership Committee

Thank You for Supporting the IGHS Scholarship Funds

The Marie Schoch Endowment Fund was established for the benefit of "qualified persons wishing to gain and distribute knowledge with respect to the cultural, historic and linguistic contributions of the German American community." German language study at secondary or university level may be included.

The Daniel Nützel, scholarship was established by IGHS, IUPUI Max Kade Center, and the Athenaeum Foundation in memory of Dr. Daniel Nützel, former German professor and Director of the IUPUI Max Kade German-American Center, to honor his contributions to the German Program at IUPUI and the German-American community of Indiana. The scholarship supports undergraduate or graduate students with the pursuit of a part-time professional internship at a German-American organization or institution for the duration of one semester or over the summer.

The donations are tax-exempt. Checks may be sent to the Indiana German Heritage Society, 401 E. Michigan St., Indianapolis, IN 46204. Please include a note stating that the contribution is intended for the Marie Schoch Endowment Fund or the Daniel Nuetzel Memorial Scholarship Fund.

The IGHS Funds Development Committee would like to recognize the people who have made donors between September – November, 2017:

Kaiser Level (\$2,500 and above): None

Adler Level (\$1001 - \$2500): None

Eiche Level (\$501 - \$1000): None

Dirndl Level (\$251- \$500):

William and Laura Selm

Lederhosen Level (\$25 - \$250):

Mark Albrecht, Ralph Bushbacher, Eli Lilly Foundation, Brian Griesemer, Othmar Grueninger, Ursula Nicola, Kent Robinson, Heinz Roesch, Steven Schmidt, Richard Schnute.

Other Donations:

Kroger, Michael Carroll.

Thank you for Supporting IGHS !



**Indiana German Heritage Society
&**

IUPUI Max Kade German-American Center



The Indiana German Heritage Society was founded in 1984 as a statewide historical and educational membership organization aimed at preserving and celebrating Indiana's German heritage. The Society is headed by a volunteer board of directors. It is a non-profit organization and qualified for tax-free donations.

The IUPUI Max Kade German-American Center provides support to maintain an interdisciplinary research center for German-American Studies. Its mission is to support this field through research into German-American history and heritage with primary emphasis on Indianapolis and the Hoosier State, and through teaching and service.

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Back issues of the IGHS Newsletter are available online at <http://IGHS.org>.

The Carroll Nutcracker Collection



During the summer of 2017, Michael Carroll donated his collection of over twenty classic Steinbach Nutcrackers to the IGHS.

IGHS hopes to make this collection available for loan to all parts of the State as fine examples of German folk art.

The Carroll nutcrackers are currently on a display of *Winter Art* at the Bona Thompson Memorial Center, 5350 East University Avenue on the south east side of Indianapolis. The *Winter Art* exhibit runs through the end of January. The Bona is open Wednesdays, 1-3; Saturdays, 1-4 and Sundays, 1-4 pm. Admission is free.



Das Deutsche Haus Re-Signage Project

by Kent Robinson, IGHS Board Member

Over a year ago, it came to my attention that a significant event within the German community in Indianapolis occurred in 1918. The sentiment that had developed both locally and in the nation as a whole toward German immigrants due to World War I resulted in the renaming of Das Deutsche Haus as the Athenaeum on February 22, 1918. Giving this a bit of thought, and as an IGHS board member, an idea came to mind as a way to remember this approaching centennial date.

I wondered if it would be possible to commemorate this unfortunate day in the German-American community in Indianapolis by placing a sign someplace on the façade of the building with the original "Das Deutsche Haus" wording. I first indicated my potential interest in this endeavor to

Cassie Stockamp, Athenaeum Foundation President, to ascertain if she had any initial objections. Since she expressed none, my next step was to present a motion at an IGHS board meeting to review the possibility and cost of doing so. Some members of the Preservation Committee pursued information regarding materials, design, companies to produce the signage, costs, etc. over the next several months. Due to the Historic Landmark status of the building, any such project would have to be approved by four different agencies: the Athenaeum Foundation board of directors, Indiana Landmarks, Indianapolis Historic Preservation Commission, and Indiana Department of Natural Resources Division of Historic Preservation and Archaeology. In our preliminary work on the project, it came to our attention that at least one of these agencies had some concerns with the proposal. A meeting was arranged with the appropriate representative of this agency and as a result an altered design concept was found to be acceptable. Work then began in earnest with a local signage company to obtain estimates of three different materials for construction.

Since time was fast approaching to complete the project in time for the desired installation date, the group met again to discuss all options, come to a design consensus, discuss funding ideas, and develop a timeline to accomplish the remaining tasks.

As this edition of the newsletter goes to press, all of the required agencies have given their approval of the project. Assuming all goes as anticipated, the plan is to have the plaque unveiled at a special ceremony at the west entrance of the Athenaeum on Thursday, February 22, 2018—exactly 100 years after the original signage was removed.

A rendering of the proposed cast aluminum plaque accompanies this article (left, lower) along with a photo of the original signage (left, upper). This is as close to a true replication of the original sign as was reasonably possible. The font is virtually identical, there is an egg and dart border and two rosettes. The one part of the original sign that was not duplicated was the presence of some intricate vine-like filigree.

I would like to express my thanks and gratitude to Cassie Stockamp, IGHS board members Ron Flick, Bill Selm, and Jim Kienle who were instrumental in design and obtaining approvals, the local agencies for their approval of what started out as a mere idea and became a project with results that should be evident for years to come, and also Bill Reid at ASI Signage.

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Letter from the Max Kade Director

Frohe Weihnachten und ein glückliches Neues Jahr aus Texas! ‘Merry Christmas and Happy New Year from Texas!’

Unfortunately, I have missed all of the wonderful winter Indiana-German celebrations such as the many beautiful Christkindl markets stretching from Ft. Wayne in the north-eastern corner down to Ferdinand at its south-western border. I am currently still in Texas serving as Visiting Scholar at the University of Texas Linguistics Center in Austin and using the time for transcribing, and compiling all of the information so many of the German heritage speakers and keepers of the German culture graciously gifted me during this year’s summer months. I want to take this opportunity to thank the more than forty individuals who shared their language and culture with me during interviews in areas around Ft. Wayne, Jasper and Ferdinand. I am working hard on creating a book documenting the many important contributions Indiana Germans made in shaping our state as we know it today.

During my visit to Germany in August, I visited our German Sister City partners in Cologne and was heartily welcomed by representatives Hartwig Prüßman and Volkmar Schultz. They were such gracious hosts, first giving me the best city tour EVER and then treating me to the traditional meter-long sausage with trimmings at Brauhaus Sion.

Another memorable event occurred in Indiana while I was in Germany. The documents and letters used by Indiana Poet Laureate Norbert Krapf for his book *Finding the*

Grain found a new home at the Dubois County Museum on August 26. It was a stately event that was well-attended by approximately 100 guests. While I was gone, Associate Director Claudia Grossmann also hosted a contingency from the Heilbronn non-profit Aufbaugilde in Germany at the end of October. The Max Kade German-American Center also hosted the Executive Committee of the Society of German-American Studies at the Athenaeum, who were finalizing plans for the 2018 annual Symposium right here in Indianapolis from April 20 – 21. Mark your calendars and plan to attend some of the interesting presentations on German-American topics over the span of this two-day conference.

In September, I hosted a free-lance journalist from northern Germany, Marion Hahnfeldt, who was tracing the German immigrant path from Bremen, Germany, to the Midwest and beyond. She created a fascinating blog of her encounters with those whose ancestors forged the American frontier. It is accompanied by portraits and videos of the many she met—including Indiana art historian William Selm of Indianapolis and Vietnam war veteran John Bieker of St. Anthony in Dubois County. Please take a moment to take a look at her blog, even if you don’t read or speak German! <http://threemonths.de/index.php?id=79>.

I have so much more to tell, but believe I have probably exceeded my space allotment, so let me just quickly wish all of our readers peace, joy, and a healthy 2018!



Karen Rösch



Left: Karen with Huntington Indiana-Germans, Marcella Westfall & Jean Gernand.



Karen with Cologne Sister City representatives Hartwig Prüßmann and Volkmar Schultz.

Annual IGHs/MKGAC College Essay Contest Winners

This annual college essay contest was co-sponsored by IGHs and the Max Kade German-American Center at IUPUI. The essay for the college contest had to be written in German. Some students were majoring in German whereas most were German Minors.

The names of the three top finishers in the College Essay Contest are:

- 1st Place: **Amelia Brandt**, Marian University, Indianapolis. Instructor: Dr. Wendy Westphal. Amelia is a Chemistry major with a minor in German and Biology. Amelia plans to go on to Pharmacy School. Her essay is about Thomas Nast, the political cartoonist and caricaturist often referred to as the ‘father of the American cartoon’ impressed the Selection Committee the most.
- 2nd Place: **Mariam Aziz**, IUPUI. Instructor: Dr. Claudia Grossmann. Her essay focused on Lyonel Feininger and George Grosz, two German-American artists whose work was considered ‘degenerate’ in Nazi Germany and therefore banned.
- 3rd Place: **Samantha Boylan**, Marian University, Indianapolis. Instructor: Dr. Wendy Westphal. Her essay was on the German-American photographer Alfred Eisenstaedt.

Runners-up in the college essay contest are Nicholas A. Evans, Emily Neice, and Lauren Milligan, all from Marian University.

We congratulate all students on their fine work and wish them the best for their continued study of German.

Claudia Grossmann, Ph.D.
Director, IUPUI Program in German

Collegiate Essay Winner Personal Statement, Amelia Brandt

Born on New Year’s Day, I was the first baby of the year for Hendrick’s Country, Indiana. In addition to my unusual birthday, I had an unusual upbringing. I was homeschooled. Even with weekly trips to the library, my mom found it difficult to satiate my thirst for knowledge. At the fumbling, mumbling age of 12, I was thrust into public school. The access to so much new information dazzled me. Although socially I struggled, I delved deeper into academics. To the shock of my small-town peers, I quickly became one of the top students in my class.

In my middle school, students had the chance to take quarter-long language classes. Sprinkled throughout my upbringing were occasional mentions of German heritage on my dad’s side – we share a very German surname, after all. Being a non-conformist at heart, I went with German instead of the typical, banal Spanish. This spur-of-the-moment choice was one of the best academic decisions I have ever made. Not only did I find one of my best friends in that classroom, but it kicked off a series of incredible German teachers that have fostered in me a passion for foreign language and culture. A student could have cool or deeply moving reasons to study German. But the most important thing, in my opinion, is to have teachers and professors who make the learning process an amazing, meaningful educational experience.

With the treasured encouragement and knowledge of my teachers backing me, I placed into the highest level of German possible at Marian University. I decided to minor in it and biology, while majoring in Chemistry. Thanks to my studies in German, I have been able to open my mind to appreciate and understand other cultures. I am running my second year as president of Marian’s International Club, among other numerous leadership roles on campus. In May 2018, I will become the first in my entire extended family to graduate college. Afterwards I plan on going to pharmacy school to get a Pharm D. degree. There is no doubt in my mind that, without the inspiration learning German had provided me, I would not have made it this far.

Annual IGHs/MKGAC High School Essay Contest Winners

This year’s essay contest for high school students on the topic of “German-American Visual Artists” resulted in interesting entries from around the state. Participating schools were St. Joseph High School in South Bend, Fishers High School, and Michigan City High School. We thank all the students who participated in the competition and congratulate the three students who placed first, second and third.

Topics ranged from well-known landscape painter Albert Bierstadt and Emanuel Leutze, painter of the iconic “Washington Crossing the Delaware”, to Disney’s chief animator, Ub Iwerks, creator of Mickey Mouse, and artists whose names are less familiar to many: Winold Reiss, Hilla Rebay. The selection committee enjoyed reading all the entries and appreciate the fine efforts and results of all participants.

We also thank their teachers who inspired them. German-American visual artists have truly

left their mark on American art, in many different ways. We hope you enjoy reading the submission by first place winner, Joey Forchetti, about Ub Iwerks. Who would have thought that the son of a German immigrant would create the most beloved and successful American cartoon figure?

- 1st prize: Joey Forchetti, St. Joseph High School, South Bend. Teacher: Cornelia Langheinrich Topic: Ub Iwerks, animator for Disney and creator of Mickey Mouse
- 2nd prize: Claudia Nolan, St. Joseph High School. Teacher: Cornelia Langheinrich Topic: Winold Reiss, artist and graphic designer
- 3rd prize: Nathan Sander, Fishers High School. Teacher: Robin Geisinger Topic: Gustav Baumann, printmaker and painter

Runners-up in the High School Contest are Dominic Miller and Elizabeth Spretnjak, both from St. Joseph High School in South Bend.

— Claudia Grossmann

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Mark your calendars now for the anticipated celebration on Thursday, February 22, 2018. Plans are still being made for the event, so we will provide all members with full details once available. We hope that you will join us for the celebration of the reinstallation of this signage. We wish to make it clear that this is not a renaming of the Athenaeum, but simply a tribute to the original name of the structure by placing a plaque with the words “Das Deutsche Haus” back onto the façade.

We have undertaken a major fundraising campaign for this project. If you would like to make a donation to defray the costs of this once-in-a-lifetime project, send your check to:

IGHS
DDH Project
401 E. Michigan St.,
Indianapolis, IN 46204

Indicate “DDH Project” in the memo field. Should donations exceed the overall expenses, they will be directed to the general fund.

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ern France (1305-77) and after returning to Rome two and then three claimed to be the legitimate pope (Great Schism 1378-1417). Then Emperor Sigismund called on the Council (assembly of bishops and laity) of Constance to elect one universally recognized pope and to deal with the charge of heresy against John Hus. (Pope Martin V was elected and Hus was executed.)

The preaching of St. Francis of Assisi and the execution of Hus show the emergence of two approaches to Reformation: a Catholic one and a Protestant one. The Catholic approach did not question the teachings (dogma/doctrine) of the Church but sought to raise the caliber of clergy and modify/reform practices which confused or scandalized the laity. Authoritative were church councils and/or the pope, called the vicar of Christ, supported by the Bible and the Church’s centuries-long traditions. The Catholic Reformation included Francis whose religious community received papal approval; he kissed the hands of priests to recognize the dignity of their office while criticizing their secularism and immorality. This approach included Thomas à Kempis, Savonarola, V Lateran Council 1512-17, Erasmus, Consilium de Emendanda Ecclesia 1537, and its capstone Council of Trent 1545-63.

The Protestant approach considered the Bible the standard for Christian belief (*sola Scriptura*). Church teaching must reflect Biblical interpretation, and non-Biblical teachings which popes and clergy invented or corrupted to gain influence and/or economic profit must be abolished. The Protestant Reformation included Hus, Luther and indulgences, Leipzig debates, Augsburg Confession, Schmalkaldic Articles, Zwingli, and Calvin.

Martin Luther, son of a miner, was born 1483 in Eisleben, Saxony. He promised during a dangerous storm to join a monastery if he survived. He became an Augustinian friar and a priest noted for personal piety and seriousness in study. Johann von Staupitz, his mentor and religious superior, intended him to become a theology lecturer and professor of Bible at the University of Wittenberg. When Luther was troubled by the nature of sin and justification (how can a weak and corrupt human earn eternal salvation?), Staupitz recommended he read St. Augustine, St. Paul, and Catholic reformers to clarify his own views. Luther concluded that individual salvation could be gained only through faith and trust in God’s mercy, and ultimately denied that the doing of good works had any role in salvation. Luther protested against the preaching of indulgences (the Church administered the surplus merits

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gained by Christ on the cross; these merits could be gained and applied to the living or dead after saying certain prayers and donating to a charitable work such as building a church). He considered indulgences a corrupt teaching contrary to his reading of the Bible, and so he posted an invitation to debate the issue (the Theses), debating the Catholic scholar Johann Eck at Leipzig 1519, and writing several books on related topics before his excommunication by Pope Leo X in 1521.

Reforming the clergy and invalidating corrupt doctrine were Luther's simplest aims. Faith relies on reading the Word (a community sense, not individual interpretation of the Bible). Eternal salvation relies heavily on divine mercy, not on the role and effectiveness of good works. Priesthood of all believers abolished the unique role of the celibate Catholic priesthood. He denied that Mass was a reenactment of Christ's sacrifice on the cross. He rejected transubstantiation (change of the substance of bread and wine into Christ's body and blood), and substituted what some later called consubstantiation ("true body and blood of our Lord Jesus Christ, in and under the bread and wine," Luther's Large Catechism, paragraph 244). He rejected communion of only bread and not the wine. He accepted a married clergy (he married Katherine von Bora 1525), and thought that those in ministry should be ordained. He supported the use of a vernacular liturgy understood by all of the faithful instead of the use of Latin, employed in education and as the Church's official language. He reduced the number of priest-administered sacraments from seven to three or even two (Baptism and Last Supper).

Luther knew that many in Church leadership roles were uninterested in reform because they enjoyed the benefits of the status quo. This led him to publish Address to the Christian Nobility of the German Nation in 1520. Since the pope and councils were entrenched interests, he had to appeal to the German princes to effect church reform. This decision had deep spiritual and political meaning -- and delayed final German unification until 1871.

Contemporary kings in Spain, France, and England used religion to unify their people. The last four words in the title "Holy Roman Empire of the German Nation" (first used officially in 1512) indicated that the Germans might be on the verge of becoming a dynastic-state too. In 1519 Charles V, already ruler of Spain, the Low Countries, southern Italy, and the expanding Spanish possessions in the New World, was elected emperor. In the

natural political order he should seek to dominate the 360 German states, but growing religious dissension complicated political union.

To restore religious unity, Charles summoned Luther to the Diet (princely assembly) at Worms 1521 to recant his heterodox views already condemned by the Church. But Luther's "Here I Stand" contrasted with Charles' announcement that he would remain true to the faith of his royal ancestors. When he declared Luther an outlaw, Elector Frederick the Wise of Saxony stepped up to save Luther from execution (like Hus) by removing him to the safety of Wartburg Castle. Princes, who considered political union a loss of independence to the Catholic emperor, began calling themselves Protestant in 1529.

Now was the time to clarify religious differences. Luther's colleague Philipp Melanchthon composed the Augsburg Confession 1530, and the Catholic response was called the Roman Confutation. Look for a contrast: the Augsburg Confession contained 28 articles of belief, and the Roman Confutation agreed with 22. The six points of disagreement were value of good works, distribution of only bread at Communion, marriage of priests, Mass in Latin, and value of monastic vows. How many are doctrinal differences and how many are practical differences?

After Augsburg Charles and the Protestant princes went to war, stress on religious differences heightened and personal attacks grew more frequent. (The Schmalkaldic Articles 1534 call Mass an abomination.) Both Catholic and other Protestant theologians more strongly attacked Luther and his writings.

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CORRECTION: *The previous issue incorrectly identified Julia M. Jent as a new member of the IGHS Board. The editors apologize for any confusion this error caused.*

IGHS Newsletter Deadlines

In order to make the next newsletter, please submit your stories and pictures by:

Issue	Copy Deadline
Issue #1 (Winter)	December 10
Issue #2 (Spring)	February 1
Issue #3 (Summer)	May 10
Issue #4 (Fall)	August 10

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Luther singled out the pope, Jews, and Moslems for special condemnation. Many of the lower classes became Anabaptists after Luther published *Against the Robbing and Murdering Hordes of Peasants*. His supporters believed that the Peasant Wars 1524-25 alarmed him as an example of violence in social disorder, while his critics thought he wanted to please the Protestant princes. They thought the same in 1539, when he approved of Landgraf (Duke) Philip of Hesse's bigamous marriage. Luther's last major publication was his *On the Papacy founded at Rome by the Devil* in the early 1540s.

The founder of the Lutheran Reformation died in 1546. Frustrated and depressed, he never wanted to form a second Christian church, for Christ had prayed *Ut unum sint – So that they may be one*. He preferred Evangelisch (gospel-like) to Lutheran as the name of his followers.

The war between Emperor and Protestant princes ended with the Peace of Augsburg in 1555. The principle of *cujus regio ejus religio* (whose rule his religion) gave each ruler the right to choose either Catholicism or Lutheranism as the state religion for himself and his subjects. Disappointment at not defeating Protestants resulted in the abdication of Charles 1556 and his retiring to a Spanish monastery.

Through the 19th century the princes were supreme in church and state affairs. Frederick III "the Pious" Prince Palatine disliked both the Lutheran and Reformed (Calvinist) church leadership in his state. So he removed all of them, found two young theologians to work together and write the Heidelberg Catechism which he issued in 1563. Elector August of Saxony disliked bickering between the two Lutheran schools of thought (Luther and Melanchthon) and sponsored the Book of Concord 1580.

The disastrous 30 Years War 1618-48, begun in Donauwoerth and Prague because of religion, ended up as an economic and social catastrophe. On the military side the princes faced foreign intervention which ended with German territory annexed to Sweden and France. At the subsequent Peace of Westphalia 1648, Reformed became the third of the religious choices of princes.

Brandenburg-Prussia emerged as the strongest single German state in church-state relations. Frederick William, the Great Elector of Brandenburg 1640-88, was asked his opinion of auricular

(private) confession. Luther supported it in his catechism, but the Great Elector answered that he did not care for the practice. Auricular confession promptly declined. Frederick William III of Prussia 1797-1840 marked the 300th anniversary of the Reformation in 1817 by ordering the merger of the Lutheran and Reformed churches into the Prussian Union. He used the Prussian military to surround rural Lutheran towns in order to arrest pastors who opposed the Prussian Union.

The last church-state issue was the Kulturkampf (Cultural War) 1873-83 between the Catholic Church and Otto von Bismarck, first German chancellor. This Reformed statesman believed the Catholic Church opposed German unification. No vacant bishopric or parish could be filled without state approval and all religious communities in Prussia (half the country) not engaged in aiding the sick were expelled from Germany. The conservative chancellor slowly lifted the anti-Catholic legislation when he concluded that the rise of German socialism was a greater threat to social cohesion and political unification than Catholicism.

Cujus regio ejus religio disappeared with the end of monarchy in Germany in 1918.

Prof. James J. Divita, Marian University historian and IGHS board member, from his October 11, 2017 Stammtisch presentation.

It's Finally Here: The 500th Birthday of Protestantism

By Petra Schurmann

October 31, 2017, has certainly been a much-anticipated date in Germany and beyond, an important day for Protestants in many parts of the world. For the past 10 years, Germany has been paying tribute to one of its most celebrated sons and one of the most influential people in world history, Martin Luther, as this seminal anniversary approached. For it was five hundred years ago, on October 31, 1517, that the then-unknown Catholic monk, who was very critical of many practices of the Catholic authorities, made his disdain public by listing 95 topics, known today as the 95 theses, and displayed those on the door of the Castle Church in Wittenberg.

Martin Luther's goal was to improve and reform church practices, especially their practice of selling indulgences to the people, promising them that this would lessen their sins. Little did he know that he would actually spark a wave of protest against the Catholic Church in Central Europe, which would

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eventually lead to the Reformation resulting in a revamp of the Catholic Church as well as the creation of the Protestant Church. Protestantism today counts 29.6 million members in Germany and 560 million members worldwide, making it the third largest religion in the world.

The development and rise of Protestantism in Europe that followed Martin Luther's call for reforms was a difficult and often violent process. Catholic persecution prompted many Protestant Christians to leave their European home country and emigrate to America, where they could practice their faith without fear.

I am currently in Germany experiencing the 500th Birthday of the Reformation firsthand. In celebration of the historic anniversary, October 31, 2017, was declared a national holiday in all of Germany, which certainly has brought Martin Luther to almost everyone's mind.

Excerpted from:
<http://germanworldonline.com/500-years-of-reformation/>

The Other Reformation: How Martin Luther Changed Our Beer, Too

By Nina Martyris

On this day 500 years ago, an obscure Saxon monk launched a protest movement against the Catholic Church that would transform Europe. Martin Luther's Protestant Reformation changed not just the way Europeans lived, fought, worshipped, worked and created art but also how they ate and drank. For among the things it impacted was a drink beloved throughout the world and especially in Luther's native Germany: beer.

The change in beer production was wrought by the pale green conical flower of a wildly prolific plant — hops.

Every hip craft brewery today peddling expensive hoppy beers owes a debt of gratitude to Luther and his followers for promoting the use of hops as an act of rebellion against the Catholic Church. But why did Protestants decide to embrace this pretty flower, and what did it have to do with religious rebellion?

Therein foams a bitter pint of history.

In the 16th century, the Catholic Church had a stranglehold on beer production, since it held the monopoly on gruit — the mixture of herbs and botanicals (sweet gale, mug wort, yarrow, ground

ivy, heather, rosemary, juniper berries, ginger, cinnamon) used to flavor and preserve beer. Hops, however, were not taxed. Considered undesirable weeds, they grew plentifully and vigorously — their invasive nature captured by their melodic Latin name, *Humulus lupulus* (which the music-loving Luther would have loved), which means "climbing wolf."

"The church didn't like hops," says William Bostwick, the beer critic for The Wall Street Journal and author of *The Brewer's Tale: A History of the World According to Beer*. "One reason was that the 12th century German mystic and abbess Hildegard had pronounced that hops were not very good for you, because they 'make the soul of a man sad and weigh down his inner organs.' So, if you were a Protestant brewer and wanted to thumb your nose at Catholicism, you used hops instead of herbs."

Even before the Reformation, German princes had been moving toward hops — in 1516, for instance, a Bavarian law mandated that beer could be made only with hops, water and barley. But Luther's revolt gave the weed a significant boost. The fact that hops were tax-free constituted only part of the draw. Hops had other qualities that appealed to the new movement; chiefly, their excellent preservative qualities. "All herbs and spices have preservative qualities, but with hops, beer could travel really well, so it became a unit of international trade that symbolized the growing business class, which was tangentially connected with the Protestant work ethic and capitalism," says Bostwick.

Another virtue in hops' favor was their sedative properties. The mystic Hildegard was right in saying hops weighed down one's innards. "I sleep six or seven hours running, and afterwards two or three. I am sure it is owing to the beer," wrote Luther to his wife, Katharina, from the town of Torgau, renowned for its beer. The soporific, mellowing effect of hops might seem like a drawback, but in fact it offered a welcome alternative to many of the spices and herbs used by the church that had hallucinogenic and aphrodisiacal properties. "Fueled by these potent concoctions, church ales could be as boisterous as the Germanic drinking bouts church elders once frowned on," writes Bostwick. "And so, to distance themselves further from papal excesses, when Protestants drank beer they preferred it hopped."

If the Catholic Church lost control over the printed word with the invention of the printing press — the technological weapon that ensured Luther's success — it lost control over beer with the rise of hops. "The head went flat on monastic beer," says Bostwick. "Did Protestantism explicitly promote hops? I don't think so. But did it encourage the use

(Continued on page 10)

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of hops? I would say, yes, probably."

Luther would have relished his role in promoting hops. If anyone loved and appreciated good beer, it was this stout, sensual and gregarious monk. His letters often mentioned beer, whether it was the delicious Torgau beer that he extolled as finer than wine or the "nasty" Dessau beer that made him long for Katharina's homebrew. "I keep thinking what good wine and beer I have at home, as well as a beautiful wife," he wrote. "You would do well to send me over my whole cellar of wine and a bottle of thy beer." Days before he died, in February 1546, in one of his last letters to his wife, he praised Naumburg beer for its laxative properties. Luther suffered excruciating agonies from constipation, and it was therefore with immense satisfaction that he announced his "three bowel movements" that morning.

In an age where the water was unsafe, beer was drunk by everyone and was the nutritional and social fuel of Germany. "It was a really natural and very common part of every household pantry," says Bostwick. "I compare it these days to a pot of coffee always simmering on your countertop. Back then it was a kettle of beer. Beer was brewed less for pure enjoyment than for medicinal reasons (it incorporated herbs and spices) and for pure sustenance. Beers then were richer and heartier than today. They were a source of calories for the lower classes who did not have access to rich foods."

Not surprisingly, beer pops up at pivotal moments in Luther's life. Most notably, after taking on the formidable might of the Catholic Church, an unruffled Luther famously declared that God and the Word did everything, "while I drank beer with my [friends] Philipp and Amsdorf." Luther's teachings were mocked as "sour beer," and one of his critics disparaged him as a heretic from the filthy market town of Wittenberg, populated by "a barbarous people who make their living from breweries and saloons." But as he gained fame and became a popular hero, a range of Lutheran merchandise was launched, including beer mugs featuring the pope as the Antichrist.

When the excommunicated Luther married the runaway nun Katharina von Bora, the town council gave the couple a barrel of excellent Einbeck beer. It was a fitting gift. Beer was soon to assume an even more central role in Luther's life, thanks to his wife. The intelligent, talented and exceptionally competent Katharina not only bore six children and managed the Luther's large house-

hold with its endless stream of guests but also planted a vegetable garden and fruit trees, raised cows and pigs, had a fish pond, drove a wagon, and — to her husband's undying delight — opened a brewery that produced thousands of pints of beer each year. Her initial shaky attempts produced a thin, weak brew, but she soon got the hang of it and learned exactly how much malt to add to suit her husband's taste. Luther was ecstatic — Lord Katie, as he affectionately called her, had assured him a steady supply even when Wittenberg's breweries ran dry.

Luther's favorite spot to hold forth on theology, philosophy and life in general was not the tavern but the table. The long refectory table in the cavernous Luther home seated up to 50 people. "This was Luther's especial domain," writes Andrew Pettegree in his elegant biography *Brand Luther: How an Unheralded Monk Turned History*. "The day's labors past, he would sit with his friends and talk. Fueled by his wife's excellent beer, conversation would become general, discursive, and sometimes unbuttoned."

Unbuttoned is an understatement. Voluble, energetic and beery, Luther's conversation zipped and zagged between the sublime and the scatological, to the amazement of his students, who hung on his every word. The church was called a brothel and the pope the Antichrist. Former popes "farted like the devil" and were sodomites and transvestites. His students collected these jewels into a book called *Table Talk*. When it was published, it went viral.

But though he clearly loved his tankard, there is no record of Luther being a lush. In fact, he could be quite a scold when it came to drunken behavior. He lamented the German addiction to beer, saying, "such an eternal thirst, I am afraid, will remain as Germany's plague until the Last Day." And he once declared, "I wish brewing had never been invented, for a great deal of grain is consumed to make it, and nothing good is brewed."

This was no doubt a spot of grandstanding. For all his protestations, Luther's beer stein was always full. He loved local beer, boasted of his wife's brewing skills, and launched a movement that helped promote hops. Does that make him a patron saint of the craft brewery?

"Luther might blanch a bit as a good Protestant at being called a saint," points out Bostwick, "and there's already a brewery saint called St. Arnold, who saved his congregation from the plague by making them drink beer. In the interests of Protestantism, I wouldn't call him a saint, but he was certainly a beer enthusiast, and many a beer bar and brewery today has a picture of Martin Luther on

(Continued on page 11)

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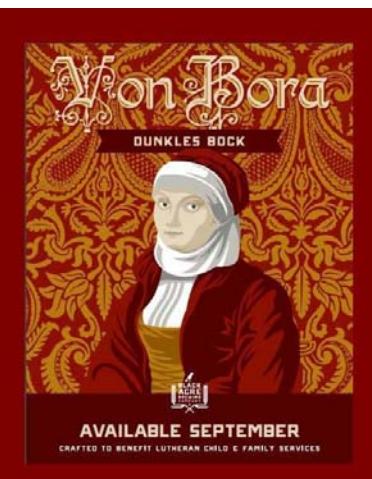
their wall. So let's say that while we certainly don't genuflect to him, he's known and appreciated."

Hoppy quincentennial, Martin Luther!

Excerpted from:

<https://www.npr.org/sections/thesalt/2017/10/31/561117731/the-other-reformation-how-martin-luther-changed-our-beer-too>

Catherine von Bora Dunkles Bock Beer



It was quite typical for pastors' wives to have brewing privileges, and Luther's wife, Catherine von Bora was no exception. Surviving records indicate that some of those beers were very good.

Last September, Black Acre Brewing, located at

5632 E. Washington Street in the Irvington neighborhood on the east side of Indianapolis has crafted a beer inspired by Catherine von Bora's brewing recipes just in time to celebrate the 500th year of the Reformation. This homage to Martin Luther's beer brewing wife was available on tap at Black Acre Brewing in Irvington for a limited time. Proceeds from sales benefited Lutheran Child and Family Services. Contact info@blackacrebrewing.com for details.

Luther Exhibit opens in Washington, DC

On December 14, 2017 author and historian Dr. Peter Lubrecht Sr. presented an illustrated talk on: Martin Luther - His Life and Foundation of Lutheranism in America in conjunction with the Early Years of Martin Luther exhibit at the German-American Heritage Museum of the USA in Washington D.C.

Frau Alexandra Kortum is the driving force behind the exhibition. Her ancestor Nikolaus Oemler came from Mansfeld and was demonstrably a close friend of Luther's. Alexandra Kortum was also the major financial supporter of the exhibition. Dr. Don Heinrich Tolzmann, The Stoltenberg Institute for Forty-Eighter Studies, and Dr. Joachim (Yogi) Reppmann all played an important part in cooperating with the Euro-Atlantic Conference "The Legacy of 1848 Through Today," to create a traveling exhibit entitled Luther in Mansfeld. The exhibit deals with Martin Luther's early life and focuses on the small city in central Germany where Luther grew up and includes early views of the city, the Latin school that young Martin attended, as well as commentaries on Luther's life, and a painting of his aged parents.

The 22 posters used in the exhibit are available online, and you are encouraged to use them freely for local exhibits. The posters are all 16" x 20". They can be downloaded at no cost [here](#).

If you choose to present this exhibit, please send a short note to Yogi Reppmann at yogi.reppmann@gmail.com.

A 'teaser' is also available in the form of a video, 2:18 minutes in length, about our Luther exhibit in Northfield at www.moin-moin.us.

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IGHS.org

A Letter from the American Council on Germany

In mid-October, a dozen transatlanticists based in Germany sparked a debate about the future of the transatlantic relationship when they penned a “transatlantic manifesto” titled “In Spite of It All, America.” In it, they acknowledge that “the liberal world order with its foundation in multilateralism, its global norms and values, its open societies and markets – is in danger.” But, they go on to argue that despite growing divisions between Europe and the United States under President Trump, the liberal world order that has guaranteed peace and prosperity in Europe for more than 70 years should be maintained.

Jörg Lau and Bernd Ulrich of *Die Zeit* took issue with this position and argued that under President Trump, America is calling into question common values that have defined the post-war era (“Something New in the West”). They paint an image of a new foreign policy and security structure where Germany takes the lead in decoupling the West from the United States. Lau and Ulrich believe this is part of a larger trend of U.S. disengagement that started well before Trump was elected and will continue after he has left office.

Earlier this week, I joined a group of Americans who are committed to a strong and vibrant German-American relationship in crafting a response to both the manifesto and its detractors (“Europe’s Illusions”). In our piece, we did not make a sentimental case for a strong transatlantic partnership based on common values, but rather argued that we have shared interests.

In today’s uncertain and volatile world, it is wrong to believe that Germany – and even Europe – can do without the United States or vice versa. But, it is equally wrong to think that we can take this relationship for granted. Like in any relationship, there have been ebbs and flows in transatlantic relations throughout the postwar period. As former CIA Director Michael Hayden said at an ACG event earlier this year, we are experiencing “tectonic shifts” in the 21st-century global environment. To think that Germany could withstand growing pressure from China, Russia, and other international actors without the United States is naïve. But, America’s role is far from certain.

As the United States recalibrates its position in an increasingly complex and ambiguous international system, both Germany and the United

States have to reassess and redefine the transatlantic relationship.

The United States is changing. And, the transatlantic relationship is changing. This period of transition is creating anxiety on both sides of the Atlantic. But, change does not mean doom. The United States and Europe remain indispensable partners in maintaining a liberal order in a period of rapid globalization and technological advancement.

Earlier this week, the ACG Board met with German Ambassador to the United States Peter Wittig. He acknowledged that there are policy differences between Washington and Berlin, but said that the relationship is better than what is portrayed in the media. If one looks at the array of foreign policy and security challenges, there is a great deal of continuity. The notable exception is Iran. On the economic front, one possible fault line is the different approach to trade – and concerns over protectionism inherent in the “America First” rhetoric.

In light of this, it is the responsibility and duty of organizations like the American Council on Germany to help shape a positive transatlantic agenda by investing in partnerships, creating fora for dialogue and engagement, and building mutual understanding. At the ACG we take this obligation very seriously – especially in these challenging times. Through an array of programs and activities, we bring together Germans and Americans from across the political and professional spectrum to learn from one another. As members and friends of the ACG, you are integral to our work, and we value your involvement and engagement.

With best regards,

Dr. Steven E. Sokol, ACG President

Sister City News

First Sister City School Exchange a Tremendous Success!

On October 4th, my 12 highly excited Perry Meridian High School students, Mrs. Jennifer York and I embarked on our inaugural three-week GAPP/ Sister City Partner School Exchange with Cologne. This trip was the culmination of a two year planning and organizing effort between sister city members from Indianapolis and Cologne, along with teachers and administrators at Perry, and the Carl von Ossietzky Gesamtschule, Köln.

Our first stop was Berlin where, despite stormy and rainy weather, we visited many important sights to learn about the city's history and culture, including the Brandenburger Tor, the Holocaust Memorial, Checkpoint Charlie, Wall Museum and Wall Gallery, Sachsenhausen Concentration Camp, the Berlin Cathedral, and the Pergamon Museum. This was coupled with a visit, thanks to Ralf Radke's connection, to the Reichstag for a lecture and exploration of the glass dome on top of the building. We of course sampled local dishes like Currywurst and Döner along the way. Sunday morning, we bid Berlin farewell and boarded the Intercity Express (ICE) train for our four hour ride to Cologne. For most students, this actually was their first real train experience.

Upon arrival at the Cologne train station our partners greeted us with gifts and a wonderful welcome banner. From this point forward, we were kept very busy exploring the daily school and home life of our partners, the city of Cologne, and its surrounding areas.



Our very busy first week kicked off with a warm welcome by principal Bettina Otten and a first tour of our partner school followed by a guided tour of Cologne. Wednesday everyone enjoyed a day at the nearby amusement park Phantasialand followed by the welcome speech by the mayor in the town hall on Thursday.

Thanks to Claudia Burger, widow of the former Lord Mayor, we also visited the original roman town hall ruins just below the current town hall building. Starting off the weekend, we visited Castle Satzvey in Mechernich for a tour from the Countess Jeanette Beißel von Gymnich, embarked on a train ride to Bonn followed by a boat ride down the Rhein river to Königswinter from where we hiked up to the Drachenfels in the Siebengebirge, enjoying the most beautiful view of the Rhein river valley. Ending the week on a more relaxed

note, we spent the day watching Horseraces and getting to know some of the other 21 sister cities of Cologne.

Thanks to the incredible efforts of the Cologne sister city members, we also were treated to a soccer match between the 1. FC Köln and Bremen and a very educational and interesting personal tour of the Kölner Dom by Hartwig Prüßmann. This was followed by a local baked goods tasting. As predicted, the apple cake won the taste test.

Completing the student's experience of German language and culture were, of course, visits to places outside of Cologne like a visit to the US consulate in Düsseldorf, a two-day trip to Trier, and my hometown, where they participated in a Bell factory tour and a Boule tournament, as well as a day across the border to the Netherlands for a shopping visit to Maastricht.

Not surprisingly, everyone was very sad to leave their new found families and friends. For the students and adults alike, this was a well-organized, rich and simply wonderful experience that has provided an up close look at German culture, history and language, not to mention the beginning of new and likely long lasting friendships.

Our heartfelt thanks go out to our Cologne sister city members, Hartwig Prüßmann, Ralf Radke, Judith Kurte, and Volkmar Schultz for their incredible commitment and involvement in making this exchange successful. Of course, we also owe a great thanks to both school administrators, Bettina Otten and Kert Boedicker, teachers, Julia Schlange and Uta Limberger, and all involved parents and students.

We look forward to welcoming our German partners in Indy on March 25th 2018.

Beate Westerhouse
German Teacher
Perry Meridian High School

Löhne Mayor visits Columbus

It was a big weekend in Columbus when Bernd Poggemöller, the Bürgermeister of Columbus' Sister City Löhne visited in October, 2017. It was Poggemöller's first visit to Columbus and also to the U.S. Riding in matching red Porsches both Bürgermeister Poggemöller and Columbus Mayor Jim Lienhoop greeted the citizens of Columbus along the Ethnic Expo parade route. Ethnic Expo is an annual multi-cultural international festival of food, entertainment, and market goods.

Poggemöller served as the grand marshal of the parade since Germany was the host country of Ethnic Expo this year. Led by members of St. Paul Lutheran Church, a committee of seven churches formed a group “Friends of Germany” to serve as organizers and sponsors for the host country. In addition to the visiting mayor, the committee built a mechanized float depicting Grimm’s fairy tale “The Pied Piper of Hameln.” The float was pulled by a large Claas tractor. Claas, U.S. Headquarters of the German agricultural equipment manufacturer, is located in Columbus. The organizing committee was responsible also for a cultural display tent on Germany, and served over 1,400 Bratwursts and pretzels from a German food booth. Also on display by the Indiana German Heritage Society, was the Wegweiser. The Wegweiser is the directional sign displaying the towns in Indiana with German names.

Bürgermeister Poggemöller also participated in the special dedication ceremony at St. Paul Lutheran Church, when the old cemetery next to the church was dedicated as an official Indiana State Historical Site. For her senior project at Columbus East High School, Claudia Sims researched and prepared the application process for the special recognition and dedication ceremony. The cemetery is significant because it was there that Anna Maria Engel Scheidt was buried April 23, 1866. The discovery of Scheidt's grave in 1989 by Hans Günter Lichte of Löhne was the key to discovery that 43 of the original 77 signers of the constitution of St. Paul Lutheran Church had emigrated from Löhne. This led to the eventual partnership between Columbus and Löhne as Sister Cities in 1994. A.M. Engel Scheidt was the great-great grandmother of Lichte's wife Edith Reckefuß Lichte, who died on August 27, 2017. In addition to the cemetery dedication, as a memorial to Edith Lichte, an oak tree was planted and dedicated near the grave of her great-great grandmother the same day.

Rev. Arthur Schwenk

Indianapolis-Cologne Sister City Turns 30!



2018 is planned as a year of celebration for the Indianapolis -Cologne Sister City Committee as the group turns thirty years old! A short list of planned events includes a visit of 22 students from the Carl von Ossietzky Gesamtschule in Cologne, another Indianapolis firefighter is scheduled to head to Cologne this summer and Felicitas Godtmann is

planning an extended visit to our city along with brief visits by Antje Schultz, Corinna Klein and Cologne-Indianapolis partnership committee president emeritus, Volkmar Schultz.

To kick off our milestone year, the Indianapolis-Cologne Committee is launching a new logo, designed for us by local artist, Andrea Light.

Palatines to America Indiana Chapter Meeting



The Spring meeting of the Indiana Chapter, Palatines to America will be held on Saturday, April 7, 2018 at the Indiana Historical Society, 450 W. Ohio St., Indianapolis. Our featured speaker will be Dr. Don Heinrich Tolzmann, a recognized expert in the field of German-American studies. He will provide three presentations: “The Hun Image of Germans in World War I,” “German Immigration History: Settlement Patterns with Particular Attention to the Ohio Valley,” and “The German Forty-Eighters in America.”

Registration is \$20 for Pal-Am members and \$25 for non-members of Pal-Am (and for everyone after March 24. Box lunches will be available to pre-order with a deadline of March 30. Further details and a registration form can be accessed from the Pal-Am website at www.palam.org in the events section. If you have questions, send an e-mail to: indianapalam@gmail.com.

Carnival Time in Cologne !

German Heritage Travel is offering a chance for you to truly experience the German Carnival with a six-day trip to Cologne! On arrival, you will be met by a guide who will take you to a costume rental store, where you can select your personal identity for the coming days. Dinner is at one of the typical Cologne Kolsch breweries followed by the renowned Weiberfastnacht (Ball of Women) as a guest of the Rote Funken (Red Sparks).

The next day, explore Cologne through the eyes of the Rote Funken, from the Ulrepforte via the Cologne Cathedral where you will visit parts of the fortress walls not usually accessible to the public. That evening you will be an honored guest in the VIP Box of the Rote Funken and be partici-

pant of one of the biggest parties in Germany.

Take a day to rest up, or shop before dining at the "Malzmühle" (Malt Mill), then dance the night away at the biggest carnival ball, the CaSaBa (Carnival Saturday Ball). Finally, take an excursion along the Rhine with lunch in Koblenz, followed by a tour of the Deutsches Eck and the Ehrenbreitstein fortress, and a few wineries.

Back in Cologne in time for the Rose Monday Parade as a VIP guest of the Rote Funken, and the afterparty in Gürzenich. Then it is off to the airport for your flight home.

For prices and more information, contact info@germanheritage.travel.

Auf Deutsch

"A Mighty Fortress Is Our God" (German: *Ein feste Burg ist unser Gott*) is one of the best known hymns by the reformer Martin Luther, a prolific hymnodist. Luther wrote the words and composed the melody sometime between 1527 and 1529. It has been translated into English at least seventy times and also into many other languages. The words are a paraphrase of Psalm 46.

"A Mighty Fortress" is one of the best loved hymns of the Lutheran tradition and among Protestants more generally. It has been called the "Battle Hymn of the Reformation" for the effect it had in increasing the support for the Reformers' cause.

John Julian records four theories of its origin:

- Heinrich Heine: "Ein feste Burg ist unser Gott" was sung by Luther and his companions as they entered Worms on 16 April 1521 for the Diet;
- K. F. T. Schneider: it was a tribute to Luther's friend Leonhard Kaiser, who was executed on 16 August 1527;
- Jean-Henri Merle d'Aubigné: it was sung by the German Lutheran princes as they entered Augsburg for the Diet in 1530 at which the Augsburg Confession was presented;
- And the view that it was composed in connection with the 1529 Diet of Speyer at which the German Lutheran princes lodged their protest to Holy Roman Emperor Charles V, who wanted to enforce his 1521 Edict of Worms.

Alternatively, John M. Merriman writes that the hymn "began as a martial song to inspire soldiers against the Ottoman forces" during the Ottoman wars in Europe.

The earliest extant hymnal in which it appears is



that of Andrew Rauscher (1531), but it is supposed to have been in Joseph Klug's Wittenberg hymnal of 1529, of which no copy exists. Its title was *Der xxxvi. Psalm. Deus noster refugium et virtus*. Before that it is supposed to have appeared in the Hans Weiss Wittenberg hymnal of 1528, also lost. This evidence would support its being written in 1527–1529, since Luther's hymns were printed shortly after they were written.

The song was used like an anthem by Sweden during the Thirty Years' War.

Ein feste Burg

German lyrics with Hedge translation:

Ein feste Burg ist unser Gott,
ein gute Wehr und Waffen.
Er hilft uns frei aus aller Not,
die uns jetzt hat betroffen.
Der alt böse Feind
mit Ernst er's jetzt meint,
groß Macht und viel List
sein grausam Rüstung ist,
auf Erd ist nicht seins gleichen.

A Mighty Fortress

A mighty fortress is our God,
A bulwark never failing:
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal

From Wikipedia



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INDIANA GERMAN-AMERICAN HERITAGE CALENDAR

STAMMTISCH AND PROGRAMS

Wednesday, January 10: No Board Meeting, Stammtisch and Program.

Wednesday, February 14: Board Meeting, Stammtisch and Program: *Das Deutsche Haus, A Casualty of War 1918* presented by IGHS Board member, William Selm.

Selm is a co-founder of IGHS and the Athenaeum Foundation, the last historian of the Indianapolis Historic Preservation Commission, adjunct faculty member for IUPUI, free-lance historian and tour guide. He has authored the *Wegweiser A self guided tour of German-American sites in Indianapolis* and *Vonnegut's Walking tour of Indianapolis*, as well as entries in *The Encyclopedia of Indianapolis*.

Wednesday, March 14: Board Meeting, Stammtisch and Program: *You Have Ten Minutes: Genocide of Germans in 1940's Yugoslavia.*

Katherine Hilden is a survivor of the genocide of ethnic Germans whose ancestors had settled in the Balkans in the 18th and 19th centuries. In November 1944 the Yugoslav government under Tito suddenly declared these ethnic Germans to be non-citizens, meaning they had no right to life or property. Those who were not gunned down outright were marched into concentration camps. She will discuss the definition of genocide and place this event in the context of 20th century genocides worldwide.

Hilden has presented this topic most recently in Vienna, Austria. She has also visited Zagreb, Croatia, where she has met with historians who deny this genocide against the Germans.

As always, the programs are held at the Athenaeum, 401 E. Michigan St., Indianapolis. They are in English--free of charge and open to the public. Optional dinner and conversation at 6:30 p.m. with the program at 7:30 p.m. Dinner costs \$15.00 per person (tax, ice tea, gratuity and parking included). Vegetarian option available. Complimentary parking: Athenaeum Parking Lot (east side of building). For questions contact Ron Flick at rflck1881@att.net or 812-309-2141.

OTHER PROGRAMS

Saturday, November 25 through Sunday, January 28, 2018: *Crackers for Christmas* exhibit of Steinbach nutcrackers along with *Winter Art* by the Irvington Group artists. Featuring the IGHS Nutcracker Collection. Bona Thompson Memorial Center, 5350 University Avenue, Indianapolis, IN 46219. Museum hours: Wednesday, 1-3pm; Saturday, 1-4pm & Sunday, 1-4pm. Admission is free.



Saturday, February 10, 6:30pm-10pm: *Karneval - the German Mardi Gras*, at the Historic Athenaeum - Kellersaal,. Purchase your tickets online at <https://app.etapestry.com/cart/AthenaeumFoundation/default/index.php>. For information, contact info@athfound.org

Thursday, February 22: Join us for the *Das Deutsche Haus reinstallation ceremony*, a celebration and tribute to the original name of the structure, by placing a plaque with the words “Das Deutsche Haus” back onto the façade of the great Athenaeum building. Details will be announced at a later date. For the full story, see [page 3](#) of the newsletter.

Friday, March 16 & Saturday, March 17: IGHS Annual Meeting and Symposium. See [page 1](#) of this newsletter. Registration information and specifics will be in the next newsletter.

Friday, March 30, 10 a.m.: German Good Friday Service at Zion Evangelical United Church of Christ, 603 North New Jersey Street, Indianapolis. The service is in German with easy to follow English translation. Info: 317-639-5411 or zioneucc.org. Admission is free.

Saturday, April 7: The Spring meeting of the Indiana Chapter, Palatines to America will be held at the Indiana Historical Society, 450 W. Ohio St., Indianapolis. Info Pal-Am website at <http://www.palam.org>. See [page 14](#) for the full story.

Thursday, April 19–Saturday, April 21: 42nd Annual Society for German-American Studies (SGAS) Symposium in Indianapolis. The symposium is co-hosted by the IUPUI Max Kade German-American Center. The topic will be: “World War I and Its Repercussions for German America: A Centennial Assessment.” For more information see www.sgas.org, or contact Karen Roesch at karoesch@iupui.edu.

German Life

Germany
Austria
Switzerland

For IGHS
Members Only

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- | | | |
|--|---|--|
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Family | <input type="checkbox"/> Local Community |
| <input type="checkbox"/> Arts | <input type="checkbox"/> Genealogy | <input type="checkbox"/> Music |
| <input type="checkbox"/> Cultural Exchanges /
Sister Cities | <input type="checkbox"/> General | <input type="checkbox"/> Religious |
| | <input type="checkbox"/> German Language Programs | <input type="checkbox"/> Teaching Materials |
| | <input type="checkbox"/> History | <input type="checkbox"/> Traditions & Folklore |

Knowledge of German Language:

None

Some

Fluent

Knowledge of Old German Script (Sütterlin):

None

Some

Good

I am willing to help with activities (Circle one):

Yes

No

I wish to make an additional tax-deductible donation of \$ _____.

This is a gift membership. Name of person providing gift membership:

Please make checks payable to: **Indiana German Heritage Society**. Send your membership form and payment to Indiana German Heritage Society, Membership Chair, 401 East Michigan Street, Indianapolis, IN 46204.

To join or renew online, go to IGHS.org!



Indiana German Heritage Society

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Indianapolis, IN 46204

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Friendly Reminder!

Your IGHS membership expired on January 1, 2018!

Renewing your IGHS membership is now quick and easy. Just visit www.ighs.org and click the Renew button.

You can also join, or renew, using the membership form found on [page 19](#) of this newsletter. Either way, we appreciate your participation in IGHS!

IGHS Membership Committee

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