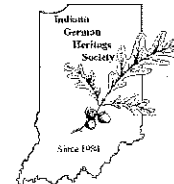


Indiana German Heritage Society & IUPUI Max Kade German-American Center



Newsletter

Volume 28 Number 3

Summer 2012

President's Letter

Greetings! This is my first note to you since having been elected President of the Indiana German Heritage Society in late March. Please allow me to take this opportunity to introduce myself and to tell you briefly about my vision for the IGHS.

I have been an Associate Professor of German and Director of the Max Kade German-American Center at IUPUI for the past three years. The Max Kade German-American Center, an affiliate of the Institute for American Thought in the IU School of Liberal Arts, is a center supporting German-American Studies through research, teaching, and service. The Center is, then, the academic sister of the IGHS and shares a common interest in promoting and preserving German-American history and culture, especially here in Indiana. I am also the holder of the endowed Hoyt-Reichmann Chair of German-American Studies and German Language and Culture at IUPUI. The Hoyt-Reichmann Chair was founded through the generosity of IGHS members Drs. Dolores and Giles Hoyt and Drs. Ruth and Eberhard Reichmann to advance German-American Studies at IUPUI, in Indiana, and beyond. I received my PhD in Germanic Linguistics from Purdue in 1998 and wrote my dissertation on the German dialect spoken in Haysville, IN, in northern Dubois County.

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Summer Travel -

Visit Northern Indiana's Amish Country

Exploring Northern Indiana Amish Country is a journey into the past as well as an adventure in the present. It is here where the traditional Midwest culture and Amish culture meet. For a free Heritage Trail Audio Driving Tour, map and travel guide,

other useful information or to make lodging reservations you can visit the Elkhart Visitor Center at AmishCountry.org, or stop by at 219 Caravan Drive, off North Pointe Blvd at the Indiana Toll Road I-80/90 Exit 92.

The heritage trail grew out of a Program of the National Trust for Historic Preservation. Launched in 1989, the program seeks to harness

the growing tourism industry for the promotion of history by forming partnerships between local businesses and historical agencies. Heritage tourism must be seen as a supplement to, not a substitute for, existing preservation efforts. Local businesses, historical and cultural societies, and the cause of educating the public about history all benefit from the partnerships.

From main street to country road, the easy to follow twists and turns take you through the heart of Amish Country. The Northern Indiana Heritage Trail is a winding 90-mile loop of local roads that makes its way through the countryside passing

Continued on page 6



President's continued from page 1:

My academic interest is in the dialects of German, especially those in contact with other languages. Before coming to Indianapolis, I worked for several years on the Atlas of German Dialects in the Czech Republic, a project housed at the University of Regensburg and funded by the German Research Foundation. I am currently doing research with colleagues from Penn State and Wisconsin-Madison on German dialects spoken near Sheboygan, WI. I plan to explore more Hoosier-German dialects in the near future.

I am grateful that Brian Griesemer has offered to serve as Vice-President. Brian has been busy on the PR Committee and has spent countless hours organizing the annual laufs. He has been extremely generous with his time and has done much to promote the IGHS among folks who would have otherwise probably never heard of us.

I would also like to thank Greg Redding for having served as IGHS President for the past four years. During Greg's tenure, the Society saw many positive changes and can look forward to the future with confidence. Perhaps the most encouraging development under Greg's leadership is that many of our board members are relatively young and some of them new to IGHS.

This is a trend I would like to see us advance. We are on the right path with the support we offer young people through our study-abroad scholarships and our essay contest. Indeed, in order to flourish, IGHS must continue to be forward-thinking and to attract new members who bring energy and creativity to the Society. To accomplish this, we need your help! IGHS is your organization, and each one of us can make a contribution by becoming more involved in the Society. Each member could consider doing one or more of the following:

- Become more active in IGHS by serving on a committee or volunteering for an IGHS activity;
- Attend the Stammtisch the second Wednesday of the month and make suggestions for a Stammtisch program;
- Recruit new IGHS members;
- Support the IGHS Scholarship Fund;
- Submit an article to our Newsletter;
- Join us at the annual *GermanFest* on German-American Day, October 6.

I look forward to working with you to make IGHS an even stronger organization. Please feel free to contact me with any questions or concerns at dnuetzel@iupui.edu.

Einen schönen Sommer wünscht Euch/Ihnen

Daniel Nuetzel

Support the Endowed Schoch Scholarship Fund!

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 Board of Directors has decided that the initial use of funds earned by the Endowment would be



Indiana German Heritage Society

&
IUPUI Max Kade German-American Center

Newsletter



The Indiana German Heritage Society was founded in 1981 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 qualifies for tax-deductible 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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used to help high school students study in German-speaking countries.

Tax-free contributions may be made directly to the Marie Schoch Endowment Fund. 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.

Our appreciation goes to the following for their generous donations to IGHS: Robert Kuhn, Margaret Shiman, August Hardee, Carl Miller, Ronald Ferry, Rotraut Bockstahler, Bridgett Randall, Charles Disque, Roger Franke, Anne Marie Fuhrig, Memorial for Dorothy Voeltz Miller-Morow, Kent Robinson, John Seest, Sonja Simpson, Klaus Martin Finzel, Patricia Goepfrich, Lois Rust, Jorg Stachel, Renee Bilgram, Jim Funk, Arthur Nation, William Waldschmidt, and Ron Warner.

Meet Our New Board Member: *Kent Robinson*



I am honored to have been asked to be a board member of IGHS. I was born in Washington, Indiana and have lived in the Hoosier state my entire life with the exception of 4 years when my family lived in Ohio during my

elementary school years. I graduated from Washington High School and after one year at Vincennes University transferred to Purdue University where I graduated with a BS in Pharmacy. My first position was in a retail store in Bloomington and after a couple of other jobs eventually took a position as a night shift pharmacist for St. Francis Hospital in Beech Grove.

At the end of 2009 I retired from there after a 25 year career, although I do still fill-in for vacations, staff shortages and illnesses. My hobbies include traveling, attending sporting and cultural events and genealogy. My first exposure to things German was

a one-semester German course while attending Purdue. My first trip to Germany was in 1969 when my mother and I went on a two week European tour and spent 2 nights in Germany--Rüdesheim enjoying the liveliness of the Drosselgasse and Munich for Oktoberfest. Since then I have periodically taken German language classes and am currently doing so. I have also visited Germany an additional 5 times—the last being a 10 week trip in 2010. I have started writing a book about my genealogy research of my mother's Traub family prior to their emigration from Württemberg in 1854. I am currently the Indiana Chapter President of Palatines to America, a German genealogical society. These various opportunities has enabled me to learn a great deal about the land and culture from which my ancestors came and the importance of the Germans to the history and progress of our state and many individual communities in Indiana.

Meet Our New Board Member: *Ron Flick*

Ron Flick is a registered architect who was born and raised in Jasper, Indiana. Many of his ancestors can be traced to a number of small villages in Baden, Germany. After graduating from Ball State University with a bachelor's degree in architecture in 1983, he worked in Austin, Texas, where he enjoyed the German heritage of the Texas Hill Country. In 1985, he relocated to Indianapolis and then in 1990 returned to Jasper with his young family and opened his own architectural design firm.

Throughout the years, Ron became deeply interested in his ancestral roots, and has visited Germany on two occasions. He has joined a number of organizations to promote Dubois County's German heritage and has provided several programs throughout the year related to his topic. He has served on the Strassenfest Committee since 1996 and is currently a member of the Jasper Deutscherverein. Ron is currently serving on the

Board of the Indiana German Heritage Society. He remains active in historical research in Dubois County and maintains residence and work in both Indianapolis and Jasper.

Hoosier German-American of the Year Nominations Sought!

Nominations from the entire IGHS membership are now being accepted for The HOOSIER GERMAN-AMERICAN OF 2012.

This fall, the IGHS will once again recognize someone who has made a significant contribution to the cultural and historical heritage of the Hoosier German-American community during the past year. This person must have been active in the German-American Community of their area during the past years.

Please send in your nominations now. Be sure to include a list of reasons why you believe that this person should be chosen to receive this prestigious award.

Send your nominations, along with the requested information along with your name, address, telephone number, and email address to:

**Indiana German Heritage Society
Chairperson, Awards Committee
401 E. Michigan Street
Indianapolis, IN 46204**

Or email your nomination to:

Griesemer_Brian_Patrick@lilly.com

Nominations are due by August 15, 2012

A committee made up of members of the IGHS Board will determine from the list of nominees, who shall be given the award. The award will be presented at the German-American Day presentation held on October 13 at the German Fest at the Athenaeum, with proclamations by the Governor and the Mayor.

The recipient will receive a plaque and the recipient's name will be permanently displayed at the Deutsche Haus / Athenaeum.

Hoosier German-American of the Year Award

Recipients include:

- ??????, 2012
- Prof. Ron Warner, 2011
- Rev. Arthur Schwenk, 2010
- Dr. Eberhard Reichmann, 2009
- Dr. Carl Sputh, 2008
- Kurt Vonnegut, Jr., 2007

2011 5K Lederhosenlauf & Sankt Nikolaus 5K and 5-Mile Lauf



The second annual 5K Lederhosenlauf was held on October 6th and started immediately after *GermanFest's* ceremonial noon

opening. The event was started by Herrn Bürgermeister Ballard in which he said auf Deutsch: "Achtung, Fertig, Los!" The Lauf saw a 50% increase in participation in comparison to the inaugural run/walk in 2010. Many of our participants were dressed in their favorite festive trachten.

The beneficiary of the run/walk event was again the Indiana chapter of the Juvenile Diabetes Research Foundation in which \$2,000 was raised for Type 1 diabetes research. The Indiana German Heritage Society's donation represented a 33% increase in comparison to 2010.

The third annual Sankt Nikolaus Lauf was held on December 3rd and saw its overall participation level

increase by 80%. This year the Sankt Nikolaus Lauf not only had a 5K run/walk course; but, also included a 5-mile course that allowed participants to run through the picturesque Woodruff Place neighborhood. The beneficiaries for the event were Riley Hospital for Children, the Greater Indianapolis YMCA, the Indianapolis Lutheran Child and Family Services, the Athenaeum Foundation, and the Indianapolis Chapter of Girls on the Run. This event resulted in donations and in-kind services that exceeded \$9,000.

Overall 2011 Lauf donations increased by 80% in comparison over 2010. Both events are scheduled to take place in 2012 and again we will be starting and finishing at the Athenaeum/Das Deutsche Haus. We would like to say thank you to our main sponsors: Eli Lilly and Company, Sallie E. and John D. Gould, Jr. Fund, Dick's Sporting Goods, German Embassy in Washington D.C., Meijer, Marsh, the Rathskeller, Xerox, Bardach Awards, and the IUPUI Max Kade Center, etc. Special thanks to the Indiana German Heritage Society board members and our volunteers that make these events possible. New volunteers for our planning committee are always welcomed. Please contact Brian Griesemer at griesemerbp@lilly.com.

From Our Members:

Indianapolis - Cologne

Every four years, the Union of European Football Associations (or UEFA), holds a month-long soccer tournament known as *Eurocup*. Qualifying countries from Russia to Portugal compete to hold the title of "Euromeister". While the list of qualifying countries changes from year-to-year, one of the consistent contestants is Germany. This year, Germany is poised to become the "Euromeister," a title they have not held since 1996.



To celebrate The Fatherland's outstanding odds, IGHS is teaming up with *The Sinking Ship* to promote the tournament. *The Sinking Ship* opened its doors in 2011 and has become a midtown stronghold of great beers and fantastic food. Co-Owner Damon Lyden was enthusiastic about working with IGHS to show all 31 Eurocup matches and establishing *The Sinking Ship* as a great place to watch soccer.

The *Indianapolis Symphony Orchestra* goes global this summer with "The Music of our Sister Cities" featured at Connor Prairie on July 13th and 14th. Doors open at 6:00 with a tour of the Sister City Village and a pre-performance, followed by the performance starting at 8p.m.

The Indianapolis Cologne Sister City Committee mourns the passing of Norbert Burger, the Lord Mayor of Cologne for nearly 20 years. He was also a true friend of Indianapolis and he and Mayor Hudnut were the founding fathers of the Sister City relationship between our cities in 1988. His interest in the development of the Hoosier capital never faded even a decade after he left office. We thank him for that and wish to continue in his spirit.

Librarian Exchange

Nicole James, the Manager of the College Avenue Branch Library of the *Indianapolis-Marion County Public Library* has been selected to become part of a librarian exchange with the Cologne City Library this fall.

Traditionally, even buttons and bows have been regarded as too "fancy" and simple hooks and pins are used instead. Patterns and bright colors are not allowed, though women may select a plain pastel color for their dress. The characteristic beards seen on Amish men are traditionally allowed only for married men. Even though Amish dress is plain and functional, it has a simple charm and grace that reinforces the sense of community of these peaceful people.

The spoken language of the Amish is a curious dialect that grew out of the Swiss and German tongues spoken by the European ancestors of the Amish. Many colloquialisms and English words have entered the language, making it particularly unique and interesting. The Pennsylvania Amish have brought their Pennsylvania Dutch dialect with them to Indiana.

The Amish see little value in higher education, often choosing to end the formal training of their children at eighth grade level. They chose to establish their own schools when public schools in the area began the process of consolidation. Consolidation meant that students had to travel long distances by bus to large impersonal institutions. The Amish created entire school curriculums to fulfill their standards for education better than the large consolidated schools.

Because Amish society and customs are carefully controlled by a spiritual code adopted and administered by local religious leaders, the various church districts of the Amish community have developed significant differences in policies and practices. This has led to a wide range of interpretations of the rules that govern Amish society, and outsiders who study Amish culture in detail will find exceptions and variations of virtually every rule and custom known to the Amish.

Thus it is not surprising for casual visitors to be confused at the limits and variations of beliefs demonstrated by the Amish people they encounter. The Old Order Amish are among the most conservative descendants of the 16th-century Anabaptists. They are usually distinguished from the Amish Mennonites (now largely absorbed into the Mennonite Church [MC]), the Beachy Amish and the New Order Amish, by their strict adherence to the use of horses on the farm and as a source of transportation, their refusal to allow electricity or telephones in their homes, and their more traditional standard of dress. In the eyes of most observers "Amish" has come to be synonymous with "Old Order Amish."

Settlements are defined geographically and culturally; i.e., a settlement consists of all individual church districts (congregations) that are located in a given region. Districts within settlements are usually, but not always, in agreement on basic principles of church life and discipline. A rapid increase in the Amish population has been one factor that has led to gradual change and innovation in Amish society. Population pressures have increased the price of land and led to shortages of available farmland in some settlements. The Amish respond to this pressure by adopting farm management strategies of the larger society such as reducing the farm size and field crop production, placing more emphasis on the production of milk by increasing the size of a dairy herd, or specializing in the production of hogs or organic produce for market.

Another response to demographic and economic pressure for the Amish has been migration to a new area of the country. An alternative to migration for many young Amish people has been to seek employment outside agriculture. By 1990, fewer than half of the heads of household in the three largest settlements were farmers. Many Amish have worked in small businesses which specialize in the

construction of horse-drawn farming implements, buggies, blacksmithing, construction work, cabinetry, etc. Others seek employment in industry. In the large settlements (specifically in northern Indiana and eastern Ohio) certain industries, particularly recreational vehicle and mobile home industries, have consciously decided to seek Amish employees who are reliable workers and refuse to join labor unions.

Some external intervention into Amish life must simply be tolerated. Tourism, for example, has become a burden for Amish in many settlements. While tourists purchase products produced by the Amish (e.g., baked goods or quilts), they also congest country roads; interrupt schools and small businesses; and, perhaps most obtrusively, take photographs. Many tourists are simply unaware of the Amish prohibition against being photographed. The Amish response to these intruders is to accept them as unavoidable.

Furthermore, tourism has, at least indirectly, created additional nonagricultural employment for Amish. In many communities the Amish have acculturated into the dominant culture to some extent. They have borrowed technology as well as ideas from their non-Amish neighbors. Examples of the former include the increase in the use of diesel or gasoline engines to provide power for machinery. Indoor plumbing, gas stoves, and refrigerators are found in more and more Amish homes. In some Amish homes secular as well as non-Amish religious print materials are found. Ideas which are not part of their culture are making their way into the Amish community.

While acculturation is occurring, there is no evidence that Amish culture is on the verge of disappearing. Amish people clearly understand the

boundary between their culture and the non-Amish world.

While change may be necessary and, in some instances unavoidable, it is made cautiously and with a great deal of discussion within the community.

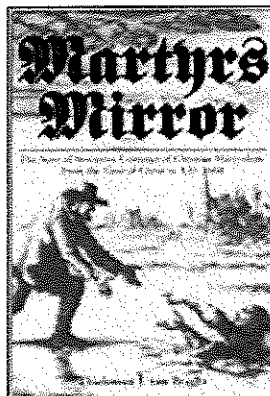
For more information: *Amish America*
<http://amishamerica.com/indiana-amish/>
<http://www.gameo.org/encyclopedia/>

The Anabaptists

The Amish and Mennonite peoples can trace their religious origins to the Protestant Reformation. The Anabaptist movement began in 1525, ultimately spreading through central and western Europe.

Anabaptism refers to the practice of adult baptism. Conrad Grebel (1498-1526), the co-founder of the Schweitzer Brüder (Swiss Brethren), is often called the Father of the Anabaptist Movement. The Anabaptists broke from the Reformers because the latter did not change religious practice quickly and thoroughly enough to suit these religious radicals.

In Europe they were fiercely persecuted or discriminated against. *The Martyrs Mirror* or *The Bloody Theater*, first published in



1660 in Dutch by Thieleman J. van Bragh, documents the stories and testimonies of these Christian martyrs. So they went underground and tried to secure refuge with feudal lords wherever possible. They found refuge in the Alps in the Canton of Bern, Switzerland and on manorial estates of wealthy landowners in various southern Germanic lands. They became "die Stillen im Lande," agreeing to suspend proselytizing their neighbors in return for the right to settle in a relatively fixed and stable location. They also sought and were granted exemption from military service by some lords in return for the obvious economic advantages they brought as superb

agriculturalists. But they migrated frequently, whenever conditions in one place became less tolerable to them. These Mennonites began to immigrate to North America in 1683 and founded Germantown.

In 1536 a Catholic priest who left the faith to pursue his Anabaptist beliefs gave his name--Menno Simons--to the Mennonite movement. Menno Simons (1496-1562) was an Anabaptist religious leader from the Friesland region. His followers became known as the Mennonites.

Near the end of the 17th century, a faction led by Minister Jacob Ammann broke away from the Mennonites, laying the ground work for the more conservative Amish faith. Jacob Ammann (c. 1656-c. 1730) was born in Erlenbach Switzerland, but moved to Alsace as part of a wave of Anabaptist emigration. In 1693 he took issue with Swiss Mennonite leaders over what he saw as a lack of overall discipline (Ordnung) in the Mennonite congregation. Led by this young "Ältester", they broke from the dominant group primarily on the practice of the Meidung (shunning), the social ostracism of members who were excommunicated. Since the initial break they followed a more conservative traditionalism in matters of religious and social practice. The Jacob Amman faction became known as the Amish.

The Amish died out in Europe during the period from about 1900 through 1945, primarily by joining the Mennonites. In North America they remain vigorously independent. Predictions were that the Amish communities would fade away, that the young people would not resist the temptation to lead a modern life. It has not happened. The number of Amish has steadily risen from 1,000 in 1800 to 5,000 in 1900, then to around 100,000 and their numbers are climbing.

These two basic groups of Anabaptists never fully

joined; and only since World War I have they come closer together through joint enterprises in overseas relief work, a common hymnal, etc.

For more information:

<http://amishamerica.com/who-are-the-anabaptists/>

Menno-Hof at Shipshewana, LaGrange County

The best introduction to the Anabaptists, i.e. the Mennonites, Amish, and Hutterites, can be found at the Menno-Hof, located in LaGrange County, where State Road 5 and U.S. 20 meet. Shipshewana (www.shipshewana.com) is easily accessible from Exits 107 and 121 on the Indiana Toll Road I 80/90. From Exit 107 travel south on State Road 13 to County Road 16.

Driving west on CR 16 you will pass Menno Yoder's round barn, built in 1907-08. Eight tenths of a mile from the barn is the town of Shipshewana. MENNO-HOF, the Mennonite-Amish Visitors Center, is located on 515 S. Van Buren St. (SR 3). The Menno-Hof is open Monday-Saturday, 10-5 p.m. Closed on Sunday.

Amish builders erected Menno-Hof's barn structure using mammoth, rough sawn oak beams, fastened together only by knee braces and wooden pegs. Artists labored alongside Amish and Mennonite crafts people to present the stories featured inside Menno-Hof.

The museum is divided into 24 colorful display areas which chronicle the history of the church and the Anabaptist movement from the time of Christ to the present. The displays and a multimedia presentation take the visitor into the unique world of three Anabaptist groups: the Mennonites, the Amish and the Hutterites. You visit a 16th century European courtyard, get locked into a dungeon, escape on a 17th century sailing ship, survive a tornado, and follow the trail of a People searching

for peace. You learn about their sufferings and martyrdom during ruthless persecution by state and church authorities. You'll learn what the word "Anabaptist" means, what caused the Amish to break away from the Mennonites in 1693, why the Amish drive buggies and wear plain clothes.

http://en.wikipedia.org/wiki/Menno_Simons

Amish Music and the Ausbund

Amish music is primarily German in origin, and includes ancient singing styles, not found anywhere in Europe. Older Amish hymns are monophonic, without meter, featuring drawn-out tones and slowly-articulated ornamentation. Usually there is no harmony in the music. A song called "Loblied" (Hymn of Praise) is always the second song sung at an Amish church service and is often sung at Amish weddings.

The Amish hold worship services every two weeks in homes or barns. The other Sundays are used for visiting. Sunday morning singing is limited to hymns from the Ausbund. It originated from the Anabaptists imprisoned in Passau, but the Amish are the main ones today (possibly the only ones), who continue to use it in their worship services. It is the oldest hymnbook of the Swiss Brethren and the oldest hymnbook in continuous use in any Christian church anywhere in the world. In its current form it comprises 800 pages. The nucleus consists of 51 hymns written by a number of Anabaptists in the dungeon of the Castle of Passau on the Danube where they were imprisoned between 1535 and 1540 and many of them later martyred. The oldest printed version of the original is entitled *Elliche schöne Christliche Gesäng wie dieselbigen in der Gefenknus im Schloss durch göttliche Gnade gedicht und gesungen worden*. These fifty some hymns were to become one of the earliest sizable collections of Christian hymns coming out of the sixteenth century Reformation of the Christian

church. They were not printed in book form until 1564. Every one of these Passau prison songs had a tune of another song suggested to go with it. The only known copy is in the Mennonite Historical Library at Goshen College. In America the first edition was printed at Christopher Saur's Germantown Press in 1742.

At their hymn sings and other festive occasions some of the Amish use a song book called the *Unpartheyisches Gesangbuch* of 1804 of Eastern Pennsylvania in which more conventional tunes in addition to a few hymns from the Ausbund are included. It is currently republished as *A Reliable Songbook* in revised form and printed by Carlisle Printing, Sugarcreek, OH 44681.

For information:

Global Anabaptist Mennonite Encyclopedia Online
(GAMEO) <http://www.gameo.org/>

The Amazing Story of the AUSBUND -- The oldest hymnal in the world known to still be in continuous use by Benuel S. Blank, ISBN 0-9714539-1-8; August 2001; Vision Publishers, Harrisonburg, VA 22803

Auf Deutsch

Singing is a major part of Amish church services. It is usually unaccompanied and some songs take over fifteen minutes to sing. Amish churches can differ in many ways, but the *Loblied*, sung as the second song in every church service is one unifying aspect of all of North America's 1,900+ Amish congregations. It is hymn #131 in the *Ausbund*.

Writing of the Lancaster County Amish, Donald Kraybill notes that "on a given Sunday morning, all the congregations holding services across the settlement are singing the same song at roughly the same time, an experience one member described as giving a beautiful feeling of unity among the churches"

Das Loblied

Melodie: *Aus tiefer Noth schrey ich zu dir.*

O Gott Vater, wir loben dich,
Und deine Güte preisen;
Die du, O Herr, so gnädiglich,
An uns neu hast bewiesen,
Und hast uns Herr zusammen g'führt.
Uns zu ermahnen durch dein Wort,
Gib uns Gnad zu diesem.

Song of Praise

Melody: *From deep affliction I cry out to you*

O Lord Father, we bless thy name,
Thy love and thy goodness praise;
That thou, O Lord, so graciously
Have been to us always.
Thou hast brought us together, O Lord,
To be admonished through thy word.
Bestow on us thy grace.

You can listen to it online at
<http://amishamerica.com/Ausbund/>

Gott ist die Liebe is well known among the Mennonites and is still sung fairly frequently by Mennonite congregations, mostly in English, but sometimes at least the first verse is repeated in German. The Amish sing it also in German, but not usually as part of their regular church service.

Gott ist die Liebe

lyrics by August Rische (1819-1906)

Gott ist die Liebe,
Läßt mich erlösen:
Gott ist die Liebe,
Er liebt auch mich.
Drum sag ich noch einmal:
Gott ist die Liebe,
Gott ist die Liebe,

Er liebt auch mich.

Eleven more verses are available online
from *Deutsche Volkslieder*
<http://ingeb.org/spiritua/gottistd.html>

God Loves Me Dearly

God loves me dearly,
Grants me salvation,
God loves me dearly,
loves even me.

I'll say again:
God loves me dearly,
God loves me dearly,
Loves even me.

From: *Evangelical Lutheran Hymnary* -
<http://www.hymnary.org/>

Early History of St. John UCC



IGHHS Board Member Heiko Muhr is working on a historic preservation project for St. John UCC in Cumberland, Indiana, located on German Church Road. This got him

interested in the origins of the church. He was informed by the congregation that it is a German Reformed church, which doesn't sound right since the church was once called Evangelische St. Johanneskirche. So Heiko contacted Scott Holl, the archivist at Eden Theological Seminary.

Holl writes that St. John UCC was a church founded in the denomination that was ultimately known as the Evangelical Synod of North America. The congregation was founded in 1855, and archival records indicate it was always affiliated with the denomination. Technically, it actually would

probably have been originally affiliated with the United Evangelical Synod of North America, which later split in the United Evangelical Synod of the East and the United Evangelical Synod of the Northwest. Both groups merged with the German Evangelical Synod of the West in 1872. The denomination became the German Evangelical Synod in 1877 and "German" was dropped from the name in 1925. As late as the 1930s however, the congregation still offered some German-language services.

The Evangelical Synod was an American version of the German "Union Church," i.e. it had both Lutheran and Reformed roots. After a merger with the [German] Reformed Church in the 1930s the Evangelical Synod became part of the Evangelical and Reformed Church. At that time Reformed ideas got more and more traction. The Lutheran tradition weakened, but even today there are Lutheran influences visible in UCC congregations: At Salem UCC in Huntingburg, Dubois County, a bust of Martin Luther welcomes everyone entering the church, at least it did in the mid-1990s. The UCC still celebrates Harvest Home Sunday in the fall which is the Pennsylvania German Erntedankfest.

In the 1950s the Evangelical and Reformed Church merged into the United Church of Christ. Eden Seminary is located in the St. Louis area. It was the only seminary of the Deutsche Evangelische Synode von Nord-Amerika. That denomination had its beginnings just a few miles southeast of St. Louis in Gravois (St. Louis County) as an association of Pietist German pastors. It was originally known as the Deutscher Kirchenverein des Westens and gradually transformed itself into a full-blown synod known in English as the German Evangelical Synod of the West, which merged with other regional associations of German immigrant congregations. In 1877 a national body was formed, the German Evangelical Synod of North America = Deutsche Evangelische Synode von Nord-Amerika.

In short, St. John UCC was never German Reformed, it came out of the Evangelical Synod tradition. The word "Evangelisch" gives it away every time.

Zion Evangelical Church



The Zion Evangelical Church located in downtown Indianapolis at North and New Jersey Streets was founded by German

immigrants, 171 years ago as The German United Evangelical Protestant Lutheran and Reformed Zion Church of Indianapolis, Indiana. The congregation is in its third building. The second building was dedicated in 1866. In 1873 three large bells were secured from Bochum, Germany. In 1912 the present building was dedicated, with stained glass windows and a new organ.

The church also served as a gathering place for recent young adult immigrants to socialize and share information about jobs.

By 1928 Zion began having two English languages services in addition to the one German language service. Zion still offers a German Language Advent Worship Service on a Sunday before Christmas. The services are in the German language with easy to follow English translations. The altar woodcarving of The Lords Supper by Master Woodcarver Alois Lang was dedicated in 1930. Lang was born in Oberammergau, Germany, a town long known for its excellence in wood carving. Lang was one of the artists responsible for bringing the medieval art of ecclesiastical carving to life in the United States.

In addition to the Pastor, Jonathan Basile, the worship leaders are Sven Schumacher, Honorary

Consul of the Federal Republic of Germany, and Giles Hoyt, Professor Emeritus of German and Philanthropic Studies at IUPUI. Dr Hoyt is a recent recipient of the Bundesverdienstkreuz, the Federal Cross of Honor; the Federal Republic of Germany's highest tribute for services to the nation.

For information about Zion Evangelical United Church of Christ, 603 N New Jersey Street, Indianapolis, Indiana 46202-4604, 317.639.5411

U.S. Ethnic Mix Boasts German Accent Amid Surge of Hispanics

The U.S., first populated by Native Americans, rediscovered by Europeans and colonized under the flags of the Spanish, English and French, is now filled with Germans.

More than half of the nation's 3,143 counties contain a plurality of people who describe themselves as German-American, according to a Bloomberg compilation of data from the Census Bureau's 2010 American Community Survey. The number of German-Americans rose by 6 million during the last decade to 49.8 million, almost as much as the nation's 50.5 million Hispanics.

"A lot of people aren't aware that German is the largest ancestral group in the country," said Don Heinrich Tolzmann, a Cincinnati author who wrote "The German-American Experience." "It's an eye-opener, and it's something that's commonly overlooked."

While Hispanics and Asians make up the fastest-growing segments of the U.S. population, the increase in those identifying themselves as German-American underscores the nation's European immigrant roots. It also reflects the use of new ancestry-tracking tools, a longing for identity and a surge in ethnic pride after the Berlin Wall fell in

1989, more than four decades after Nazi Germany's defeat.

The increased identification with German culture contrasts with earlier eras in U.S. history -- during both world wars --when many kept those ties quiet. The passage of time has replaced that impulse with a search for enduring traditions, said J. Gregory Redding, a professor of modern languages and literature at Wabash College in Crawfordsville, Indiana.

"The more homogenized our society becomes, the more we see some people seeking to differentiate themselves by forming distinct personal identities," Redding wrote in an e-mail. "For those who can find Germanic family traditions somewhere in their past, it can be personally fulfilling to cultivate that aspect of one's life."

The 49.8 million German-Americans are more than triple the 14.7 million Asians counted in the 2010 census. Bloomberg's county-by-county analysis broke down the Hispanic and Asian populations into subgroups by national origin, with Mexican-Americans and Chinese-Americans making up the largest share of their respective groups.

Americans of German descent top the list of U.S. ethnic groups, followed by Irish, 35.8 million; Mexican, 31.8 million; English, 27.4 million; and Italian, 17.6 million, the census shows.

An ancestral map of the U.S. confirms regional stereotypes, with Italian-Americans clustering from central Connecticut to southern New Jersey. In New York City, Staten Island is the only borough with a plurality claiming Italian ancestry, the census shows. The city's other predominant groups include Puerto Ricans in Brooklyn and the Bronx, Chinese in Queens and Dominicans in Manhattan.

The German belt of the U.S. extends from eastern Pennsylvania to the Oregon coast. A majority of

IUPUI offers Summer Day Camps

IUPUI is offering Summer Day Camps which include a choice of several morning electives such as German and Spanish. Campers who are registered for the Day Camp can also register for the Electives which meet in the morning from 9-11:30 a.m. The rest of the day they join regular camp activities. There is an additional fee for the electives. The German Elective is only offered during the week of July 16-20.

For more information please contact the IUPUI Sports Complex at 317.274.6787 or visit <http://www.iunat.iupui.edu/camps/>

Information on the German Elective is available at: <http://www.iunat.iupui.edu/camps/Elect-Camps.asp?content=German>

Claudia Grossmann
cgrossma@iupui.edu

German Day at Parkside Court

Maybe it wasn't as outrageous as Oktoberfest in München or as rowdy as Karnival in Köln, but the German festival at Parkside Court Independent Retirement Living facility in Columbus was a hit. Bartholomew County is a hotbed of German culture and heritage. Enrichment Coordinator Chanda Welsh has put together an ongoing travel series for the residents. Each month a different country is showcased and the residents attending get their "passports" stamped, eat a traditional meal of the host country, and are transported via entertainment and programming to the host country. April, 2012, was the month for Germany.

The dining hall was decked out with German flags and decorations. Floyd Krause from Nashville displayed 26 poster boards, illustrating his trip to Germany in 2000, including a visit to the World's

Fair in Hannover, and a home stay in Löhne, the partner city of Columbus.

Die Fledermäuschen Volkstanz Gruppe from Indianapolis, dressed in Southern German costumes, entertained with great skill and enthusiasm a variety of regional and traditional folk dances. Residents joined in as they learned a few simpler dances under the direction of the members of Die Fledermäuschen.

Dinner included traditional German fare such as Sauerbraten, Rotkohl, Sauerkraut, and for dessert, Black Forest Cherry Cake.

The afternoon program was a presentation with Art Schwenk of Hope. Dressed in the guise of a North German peasant of the 19th century, Schwenk gave a presentation on Germany since 1989. Many of the residents had at one time or another traveled to Germany and they were intrigued to learn about historical, social, and cultural changes, and the status of modern Germany. Others found language, geographic, and educational aspects of interest. The reception was enthusiastic, curious, appreciative, and heartwarming. Those who had been to Germany before contributed much and helped contribute to a lively discussion.

Art Schwenk

Amish continued from page 1

through Elkhart, Bristol, Middlebury, Shipshewana, Goshen, Nappanee and Wakarusa. It is traversing the region which is home to the third largest Amish community in the nation. The self-guided tour identifies many original areas of ethnic settlement and guides travelers through historically significant environs. It identifies a variety of landmarks that feature the region's history, such as museums, churches, and characteristic architectural and archaeological sites.

The Amish of the Elkhart-LaGrange Counties area are descendants of Amish who left Europe as early as 1727 to escape persecution. They began to settle the area in 1842. Their spiritual neighbors, the Mennonites, moved to the rich but wild farmland of the young Midwestern states from their earlier settlements in Pennsylvania and Ohio. Other Amish were part of a later migration from Switzerland and Germany.

Amish culture is a fascinating expression of religious faith and human determination. As you travel through the cities, towns and villages, you'll see the influence of Amish communities. You will pass dairy cows, the black and white Holsteins, favored by the Amish, grazing in green pastures, past oceans of corn and through sleepy towns with tree-lined streets.

Horse-drawn black buggies travel country roads. Colorful gardens border picturesque farms. Country stores offer Amish crafted quilts and furniture. In Northern Indiana Amish Country, furniture crafting is more than a vocation; it represents a way of life, a commitment to excellence, and the pride of accomplishment. Known for its skilled artisans, furniture crafting has become a hallmark of Amish Country. As early settlers cleared away local forests, woodworking and cabinetmaking became important in its economy. Even though the local hardwood forests are gone furniture making is still an important industry. Manufactured home and recreational vehicles, also major contributors to the economy provide work for the Amish.

Ruth Reichmann

The Amish in Indiana

The Amish in Indiana are listed according to church districts. The Hoosier State is home to the third-largest Amish population in the nation and also has the most settlements with over 10 church districts in

size. From the youngest Amish settlements in the southern end of the state to the oldest at Elkhart-Lagrange Counties (1841) in the north, Indiana is home to a wide diversity of Amish groups. You will find "Swiss", Swartzentruber, New Order, and Lancaster, Pennsylvania-transplants.

Here is the latest line-up:

- Lagrange-Elkhart Counties-the northern Indiana community is the largest settlement in the state, and 3rd-largest nationwide
- Nappanee-a stone's throw from the Lagrange-Elkhart settlement and 3rd-largest in Indiana
- Adams County (Berne)-the Hoosier State's 2nd-largest community and an example of a Swiss Amish group
- Allen County-another Swiss Amish group a short distance from the Adams County community
- Daviess County-the sizable southern Indiana group features Dinky's auction house and a wide range of small businesses
- Pennsylvania Amish in Indiana-In the 1990s two groups of Amish left crowded Lancaster County for the Hoosier State.

Jeff Swiateck, writing in the *Indianapolis Star* (Feb. 14, 1993) relates that about 100 Old Order Amish moved to Parke County in search of unused farmland and failing farms. "They were drawn by this western Indiana county's low land costs, unabashed ruralness and willingness to embrace their unsuccessful ways," says Mr. Swiateck. He notes also that the Parke County People have warmly welcomed the Amish. "I believe it's a good thing they have come," George Waltz, a retired Parke County extension agent, who has been advising them, said.

Amish consider clothing to be a reflection of their wish to avoid anything "fancy" or "prideful". Their clothing is simple, plain and functional.

counties in Pennsylvania, Michigan, Illinois, Missouri, Iowa, Wisconsin, Minnesota, Kansas, Nebraska, Wyoming, Montana and the Dakotas are predominantly German, and they make up a plurality of Ohio and Indiana counties.

Census figures show German-Americans are slightly older and better-educated than the general population, with one-third having a bachelor's degree or higher. More than 85 percent live in the same place as they did in 2009, and 40 percent are employed in management, business, science or the arts.

Pennsylvania has the largest population of German-Americans and is home to one of the group's original settlements, Germantown in 1683. The state has 3.5 million people claiming German ancestry -- more than in Berlin. Allegheny County, which includes Pittsburgh, has 348,979 German-Americans, according to the census.

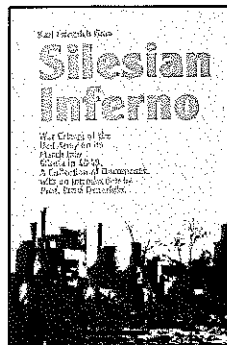
While most Germans settled across prime Midwestern farmland, small pockets of immigrants gathered in less-hospitable locations. German settlers made peace with the Comanche tribe in the mid-1840s to settle large parts of the Texas Hill Country, a granite, cedar and cactus-studded region of central Texas stretching from Austin to Kerrville. At least three-dozen Texas communities celebrated Oktoberfest last year, said Warneke, of the German-Texan Heritage Society in Austin. A spring Germanfest in Muenster, a town of 1,544, drew almost 30,000 visitors, she said.

The cultural influence also is evident in the teen dialect that echoes through the hallways of some schools in the region -- as in the Texas German variant on a standard adolescent shot of dismissiveness: "Vas-ever."

Excerpted from an article by
Frank Bass from <http://go.bloomberg.com>

Books of Interest

Silesian Inferno: War Crimes of the Red Army on Its March into Silesia in 1945 : A Collection of Documents by Karl Friedrich Grau; translated by Ernst Schlosser.



This book is a well-organized compendium of representative testimonies by civilians that survived their expulsion from their homeland in German Silesia. It serves as an important contribution to the history of World War II and its aftermath, with a rewarding introduction by

Professor Dr. Ernst Deuerlein.

Altogether, 13 million German civilians were expelled from their homelands in the East, of whom over 2 million were killed or died from exposure in 1945-1946.

Silesia was ethnically German since the 13th century, the home of many prominent German writers and theologians, and the largest and most populous of the eastern German states turned over to Poland as compensation for that part of Poland retained by the Soviet Union after WW II.

The reader must have a strong constitution, since one is almost overwhelmed reading the vivid, first-hand accounts of Red terror that overwhelmed the populace, mostly women, children and old men. This book would make a good companion to Alfred-Maurice de Zayas' short history, *The German Expellees*.

By the way, a part of my own family was fortunate enough to have barely escaped with their lives, but lost their ancestral home, all their belongings and their life savings.

Charles Most

Calendar

July - No Board Meeting and no Program



Wednesday, August 8: Board Meeting, Stammtisch and Program: Roger and Margaret Hogan talk about **Operation Centurion**. The couple has been working with the German military (Bundeswehr) for 4 years and printed the first camouflage military Bible that the military has been distributing to their soldiers. They also work in Russia with printing military camouflage bibles. They are originally from Indiana, Roger from Columbus and Margaret from Burney (near Greensburg). They live app. 6-8 months of the year in Bayreuth Germany.

Wednesday, September 12: Board Meeting, Stammtisch and Program: **What is a Haflinger?** Well, he is from the Austrian Tyrol Mountains, but his grand-dad is Arabian, and he has been in the United States since the 1950s. He is a short, stocky fellow who always wears a chestnut brown coat, and has a long blond ponytail. He can plow a field all by himself, and eats like a horse. He has served in the military, he is welcome in the Amish community, and he works in therapy programs. People who know him describe him as intelligent, gentle, amiable, dependable and agile. If you had guessed that we were talking about an Austrian breed of draft pony, you would be right. Come to the September Stammtisch to hear IGHS's own Phil Endres and guest speaker Jim Arnold tell you more about the amazing Haflinger.

Phil is a descendent of German-American farmers and would like to own a hobby farm someday. Jim Arnold is a member of the Indiana Haflinger Horse Association and owner of the Arnold Family Haflinger Farm near Clayton, Indiana.

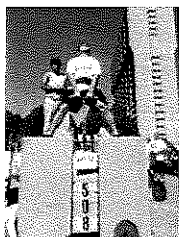
As always, the programs are held at the Athenaeum, 401 E. Michigan St., Indianapolis. They are in English, free of charge and open to the public. Optional dinner with conversation at 6:30 p.m. with the program at 7:30 p.m. Info: Fran Reigle at fnreigle@hotmail.com

OTHER PROGRAMS

Friday, July 13 and Saturday, July 14: Indianapolis Symphony Orchestra presents *Symphony on the Prairie*. The ISO takes you on a world tour of classical works representing Indianapolis' sister cities in Germany, Italy, China and Brazil. Guest violinist Stefan Jackiw also pays homage to Cologne composer Max Bruch with his popular Scottish Fantasy. Gates open at 6 p.m. with interactive booths and performance by the Sister City committees. Concert begins at 8 p.m. Sister City Special - \$17 ticket. Use promo code SISTER at the Box office or online at IndianapolisSymphony.org.

Saturday, August 11: Sister Cities Day at the Indiana State Fair.

Saturday, September 15, 12:00-6 p.m. City Market Plaza: "*Indianapolis, A Global City*". Sister Cities Plaza--Global crossroads (Vendors, Street Performers, Crafts), World State, Kids Karneval, World Sports Park, Global Explorer (K-12 Poster Contest), International Cuisine, Ethnic booths. Information at www.Indy.gov/globalindy



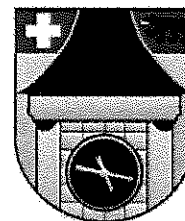
Saturday, October 13, 12:00 noon-6:00 p.m.: Mark your calendar now for Saturday, October 13 starting at noon for the *3rd Annual Original and Fabulous GermanFest* at the Athenaeum, 401 East Michigan Street. Bavarian Stone Lifting or "Steinheben" song, dance, food, and fun with Wiener Dog Races, Bavarian Stone lifting, Yodeling Contest, Children's game and entertainment area, German-American cultural food and merchandise vendors. Participate in the Lederhosen Lauf.

Festivals Around the State

Friday, July 20 and Saturday, July 21: Oldenburg Freudenfest. Info: <http://Freudenfest.com>

Saturday, July 21, 5-10 p.m.: *Sängerchor Summerfest* at the German Park in Indianapolis, 8602 South Meridian St. Music by Freudemacher. Info: <http://www.indianapolisgak.com> and www.edelweissgak.com

Thursday, July 26-Sunday, July 28: Berne Swiss Days. Info: <http://www.berneswissdays.com>



Thursday, August 2-Sunday, August 5: Strassenfest in Jasper. Info: <http://jasperstrassenfest.org>

Saturday, August 4, 5-10 p.m.: *Liederkrantz Summerfest* with Jay Fox at the German Park in Indianapolis, 8602 South Meridian St. Info: 317.266.9816.

Thursday, August 2-Saturday August 4, Volksfest in Evansville: A variety of German food, beer, music and fun will once again be the highlights of Volksfest. The Volksfest is considered by many to be the one weekend a year where all of Evansville is German. At its peak, close to 14,000 people come to take part in the festival, which spills out of the Männerchor building to a large outdoor beer garden that's partially covered. Visit <http://eventful.com/evansville/venues/germania-maennerchor-/V0-001-000416133-5> for mor information.

Friday, August 10 and Saturday, August 11: Germanfest in Vincennes at Highland Woods Park. For more information, call 812.882.6543.

Thursday, August 8-Saturday, August 11: Tell City Schweizer Fest! Info: <http://tellcityschweizerfest.com>

Saturday, August 25, 5-10 p.m.: *Federation Summerfest* with Alpine Express at the German Park, 8602 South Meridian Street, Indianapolis. Info: 317.266.9816.

Thursday, September 6-Sunday, September 9: *Oktoberfest at the German Park* in Indianapolis, 8602 South Meridian St. Featuring the music of *Alpine Express, Jay Fox, Indy Polkamotion, & Peacetrain*. Info: 317.266.9816 or <http://www.indianapolisgak.com>.

Saturday, September 15 and Sunday, September 16: *New Harmony Kunstfest*. For more information, visit http://www.newharmony.biz/sponsored_events.php

Thursday, September 13 and 14, - Saturday, September 15: *Terre Haute Oktoberfest*, Downtown Terre Haute at 9th and Cherry streets - German food, drink and music. *Free admission*. Hours: Thursday & Friday from 11 a.m.-12 midnight, Saturday 4-12 midnight. Info: <http://terrehauteoberlanderclub.org/oktoberfest.html>

Thursday, October 4-Saturday, October 6: *Seymour Oktoberfest downtown*. Visit <http://www.seymouroktoberfest.com> for more information.

Saturday, October 6 and Sunday, October 7: *Michigan City Oktoberfest*. Info: <http://michigancity.com>

Send Us *Your Nominations* for the Hoosier German-American of the Year!

Each fall, the membership of IGHS recognizes an individual who has made a significant contribution to the cultural and historical heritage of the Hoosier German-American community. Please send in your nominations now! Be sure to tell us why you feel this person should be chosen to receive this prestigious award.

Send your nominations along with your name, address, telephone number, and email address to
Griesemer_Brian_Patrick@lilly.com

Nominations are due by August 15, 2012

The Indiana German Heritage Society

Please enter / renew my membership:

- | | | | |
|--|-----------------------------------|---------------------------------------|------------|
| <input type="checkbox"/> Individual | \$20.00 | <input type="checkbox"/> Corporate | \$100.00 |
| <input type="checkbox"/> Family | \$25.00 | <input type="checkbox"/> Sponsor | \$500.00 |
| <input type="checkbox"/> Organization | \$50.00 | <input type="checkbox"/> Benefactor | \$1,000.00 |
| <input type="checkbox"/> Patron | \$50.00 | <input type="checkbox"/> Library Rate | \$15.00 |
| <input type="checkbox"/> Full-time Student | \$5.00 (with teacher's signature) | | |

☐ I wish to make an additional gift to IGHS of \$ _____

☐ I wish to donate books/materials. Please contact me

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



My specific interests in German-Americana are:

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

☐ Other: _____

Knowledge of German:	<input type="checkbox"/> None	<input type="checkbox"/> Some	<input type="checkbox"/> Fluent
Knowledge of German Script:	<input type="checkbox"/> None	<input type="checkbox"/> Some	<input type="checkbox"/> Good

☐ Yes, I am willing to help with activities!

Name(s): _____

Address: _____

City: _____

State: _____ Zip code+4: _____

Telephone (Home): _____ (Work): _____

Email: _____

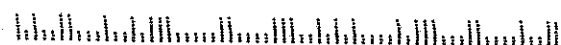
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