FOLK DANCE WEEKEND HIGHLIGHTS SUMMER ACTIVITIES

5TH ANNUAL FOLK DANCE WEEKEND
of the North--American Federation
of German Folk Dance Groups*
featuring the DANCES, FOLKLORE,
SONGS, CRAFTS
of the Rhineland-Palatinate Area
hosted by the Indiana German Heritage Society
July 17-18-19, 1998
at the Deutsche Haus-Athenaeum in Indianapolis

The focus of this year's event are the dances and folkways of the Rhine-Palatinate region of Germany. Instructors Jochen und Ursula Muller of the Verband fur Volkstum und Heimat in Rheinland-Pfalz (Association for Folklore and Homeland in Rheinland-Pfalz) will be teaching dances from the Rhine Region, the Eifel and the Westrich areas of the Palatinate and will share with us their cultural expertise.

The Festival will have a little bit for everyone, there will be dancers and musicians, performances and also opportunity for group participation.

Many dancers will wear traditional "Tracht" and perform traditional folkdances; some groups may demonstrate dances and costumes that range from the showy to the simple folk.

The weekend will also feature community singing, craft sessions for making artifacts used in Palatine folk customs, and an exhibit on the Rhenish Carnival.

Plan to come early on Friday afternoon to participate in your choice of the cultural activities offered—a great way to become acquainted with the instructors and other participants.

1. Hohlstaum Embroidery: a technique by which threads are pulled to create a pattern secured by embroidery stitches; especially used for aprons, scarves and shawls, table cloth, etc.

2. Handschrift (old German script): nice to use for special headings, place cards, nametags and other attention-getters, it is related to calligraphy.

3. Instrumental music: bring your guitar, mandolin, recorder, accordion, harmonica, etc. and join in the spirit of creating danceable music (starter pieces will be sent on request).

4. Lieder: tune-up those vocal chords for group singing.

5. Craft with Sommer/Winter Tag, i.e. "Sommertagsstecken."

The sister city to Indianapolis is Cologne, well known for its Karneval. As part of our cultural theme, there will be an exhibit on the Rhenish Carnival. The Saturday night party will feature Jay Fox and his show Time band, plus German pre-Lenten Carnival activities.
Try your voices, feet and hands. Two left feet are cordially invited. Replacement dance shoes and/or foot massages will not be furnished——-sorry!

We are looking forward to having you join us in the beautiful Historic Deutsche Haus-Athenaeum.

*The North American Federation of German Folkdance Groups was founded in 1994. Its membership (IGHS included) draws from the U.S. and Canada.

** Ursula & Jochen Müller—What a Couple! **
Better known among "Volkstänzer" as "Uschi" and "Jonny", the couple's dedication to folk dancing and folk costumes goes back to the 1950s. In 1960 they joined the Volkstanz Club of Berlin-Reinickendorf, which is directed by Volkhard Jahnert. There they acquired a broad and solid folk dance foundation.

When, in 1973, the two native Berliner's "emigrated to the West," i.e. to West Germany's Rhineland-Palatinate, and settled in their new hometown, they founded a folk dance and costume group and became intensely involved in Palatine and Rhenish folk dance and folk culture research.

It didn't take long and Uschi and Jonny were put in charge of the dance division of the Association for Folklore and Homeland Rhineland Palatinate, Inc. They then formed a working committee to share the responsibilities.

Active also in the committee on "Jugendtanz"(youth dance), the couple works together with officers of the German Society for Folk Dance. A specific task of the committee is to put historical "Jugendtanz" into forms that are danceable today.

One wonders how our two Berliner Rhinelander with all their dedication to folk dance and folklore had time to make a living. While Jonny is now retired after many years with Mercedes-Benz, Uschi is still with the State Insurance Co. of Baden in Karlsruhe. Their home is at Jahnstr. 4b, D-76767 Hagenbach, Germany.

We are delighted to see them here and share their rich experience and leadership with us.

"Willkommen in Indianapolis, Uschi und Jonny!"

** A Salute to Cologne and to the Rhineland-Palatinate Dinner and Dance Special Program **
With Jay Fox and his Show Time Band
Saturday, July 18, 6:30 p.m.
First Floor of the Athenaeum
401 East Michigan Street
Indianapolis

8:00 p.m. - midnight: Dance party with Jochen and Ursula Müller of the Rhineland-Palatinate leading the Grand March. The German guests and visiting dancers will present a program on the dances and folkways of the Rhine-Palatinate region of Germany and the Rhenish Carnival. Our very own IGHS Hemdgloncker Brigade will perform. (A Hemd is a shirt and it appears that they will be wearing nightshirts!!). We are also promised an appearance of Elwedritschen, a rare opportunity indeed, because they are not sighted very often (see article).

As a salute to Cologne, sister city to Indianapolis, and well known for its Karneval, there will be an exhibit on the Rhenish Carnival.

Party (includes dinner) $25.00 after July 5 30.00

Reservations should be made out to "IGHS" and sent to:
"Party c/o Ginnvor Bullard"
Indiana German Heritage Society
401 E. Michigan St.,
Indianapolis, IN 46204

For further information call Ginnvor Bullard at 812 597-4932 or IGHS President Ernestine Dillon at 317 861-5831.

We are looking forward to having you join us for this fun-filled evening at the Historic Deutsche Haus-Athenaeum.
FOLK DANCE WEEKEND PROGRAM

Friday July 17

1-4:30 p.m. Cultural Sessions
6:30 p.m. Registration opens
7:30 p.m. Folkdance Session I

Saturday July 18

8:00 a.m. Registration
9:00 a.m. Folkdance Session II
Noon - Lunch
1-4:00 p.m. Folkdance Session III
6:30 p.m. Dinner
8:00 p.m. - midnight: Dance party with Jay Fox and his Show Time Band (including Grand March, theme activities, and an Ehrentanz from participating groups).

Sunday July 19

9 a.m. - Noon Folkdance Session IV
Lunch and Farewells

REGISTRATION INFORMATION

Date: July 17, 18, and 19, 1998 (Friday, Saturday, Sunday)
Place: The Deutsche Haus-Athenaeum, 401 E. Michigan St.,
Indianapolis, IN 46204; Tel. 812-597-4932
Location: where Michigan intersects with Massachusetts and New Jersey Sts. Parking is next to and behind the building.

Registration Deadline: July 5, 1998

Please complete registration form on page 4 of this Newsletter
**Registration**

Individual(s) ________________________________________________________________

Group Name (if applicable) ____________________________________________________

Address ___________________________ City/State/Zip ______________________________

Tel: __________ Fax: __________ E-Mail: __________

Indicate culture activity of your choice (one activity per person)

1. Hohlsaum ______
2. Handschrift ______
3. Instrument ______
4. Lieder ______
5. Craft ______

I/we would like to observe ______ participate ______

I/we have some background knowledge in folk dancing ______

Note: If you wish to participate you will need to have a partner (not necessarily of the opposite sex) and some knowledge of the basic dances.

**Registration Fees**

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<th>Description</th>
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<td>Three day package after July 5</td>
<td>$65.00</td>
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<td>(includes 4 dance sessions, culture sessions, 3 meals, snacks, party, folder, materials)</td>
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Total Payment Enclosed ____________________________

Registrations should be made out to "IGHS" and sent to:
"Folkdance Workshop c/o Ginnvor Bullard"
Indiana German Heritage Society

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SOMMERTAG CELEBRATION

We will be making "Sommerstecken" (summer wands) at the craft session of the Folkdance Workshop on Friday, July 17. They are not difficult to make and can also be made by children and are a part of a "Sommertag" celebration. This festival is suitable also for clubs and schools. The original "Sommertag" however, takes place in Palatine villages.

In the Northern countries and earlier times winter was harsh for our early ancestors. The arrival of Spring was very important to them and was anxiously awaited. Therefore many customs focus on the driving out of winter and ushering in Spring/Summer.

These begin as soon as Christmas has ended on January 6, with the period called Karneval, Fasching or Fastnacht.

"Sommertag" (Summerday) is called so because of the festival's anticipation of summer. In the Northern Upper Rhine area it is the most important spring custom. It is celebrated sometime on or between the Sunday Laetare (3 weeks before Easter) and the Vernal Equinox (March 20). In the Northern parts of the Palatinate, Southern Rhine Hessia and Baden, between Weinheim and Bruchsal, Sommertag is still celebrated in its old form. The custom was first mentioned in 1504. Sebastian Franck's "Weltbuch" of 1534 contains the first description of it and two letters of 1696 by Liselotte of the Palatinate bring us the oldest texts of a Sommertag song. These Sommertag festivals must be differentiated from those in the Western Palatinate with the same name, which are of more recent origin.

"Sommertag" is a community festival, involving everyone in the preparations for the Festzug (parade), when a large group of children carrying "Sommertagsstecken" (summer day wands) accompany several figures, two of them representing "Winter" and "Summer." Winter is covered with straw, summer with ivy or pine, and both are decorated with streamers and ribbons. The two engage in a challenge debate as to the merits of the one and the shortcomings of the other. Winter tries to catch summer, but summer wins, of course.

Sunday morning children gather with their "Sommertagsstecken," willow sticks decorated with a pretzel, a boiled or empty egg, pussy willow or boxwood bouquets, paper streamers and colorful ribbons. They follow Winter and Summer who are leading the parade. While they walk, the children sing one of the many variations of a Sommertagsslied.

The most famous Sommertag Play is the Hansel-Fingerhut-Spiel in Forst, which takes place in the streets of the village. It has four parts and, besides the parading children, there are six actors: Sommer, Winter, Henrich-F., Riech, Scherer (barber), Hansel-Fingerhut and Nudelgret.
Bavaria I know about the Wolpertinger. If you would like to see a Wolpertiner, ask at the Café Heidelberg in Indianapolis, they have a beautifully preserved specimen. I had also heard of the fabled "Elfedritsch" of PA German folklore, usually represented as a bird-like form. "Es Elfedritsch" is the title of a newsletter, which is published twice a year by the Pennsylvania German Society. Since I wanted to know a bit more to share with you I asked my PA Dutch friend David Croll and this is what he wrote:

Elwedrischs or Elfedritche/Elfedritsches are known in PA German folklore and have survived into modern times as a mythical creature which is the object of a prankish midnight hunt. When I was a boy, the standard joke to be played on "city slickers" in PA German areas was to take them on an elfedritsche hunt, which meant to set them up in the woods or the far end of a field, holding a burlap bag into which the "other hunters" would drive the elfedritsches. Meanwhile, the "other hunters" would retreat to a warm room, such as a local tavern.

PA German author Daniel Miller (1843-1913) even wrote a small piece in PA German dialect (Elbedrätzche Fange), in which he essentially tells of the same tradition as I heard from my father in the 1950s, coupled with a retreat to the local tavern. In Miller's story, the humor comes when the unfortunate "hunter" instead catches "een Bisskatz," (a pee cat/skunk) which is the local dialect name for "ein Stinktier."

In our family, the idea of an elfedritsche hunt frequently came up during the intense cold spells between the American Thanksgiving and Lichtmess (Candlemas). I don't know if this seasonal association was part of an older folk tradition, or merely the idea that the cold weather would add to the effect of duping the unfortunate "Auslander" who had no idea what an elfedritsche was.

Typically, we would be sitting at the dinner table or settling in the sitting room after dinner, when the wind would howl and my father would announce that he thought this a fine night for elfedritsche hunting. I never was involved with any elfedritsche pranks that my father instigated, however, I do recall playing the elfedritsche trick on some unsuspecting new members of my Boy Scout troop in the late 1950s.

I don't recall ever seeing any representation of an elfedritsche in my youth. The mixed mental images I recall from this period are of a furry weasel-like creature, or perhaps a bird-like creature similar to a whip o' will, which were common in rural areas 40 years ago, and associated with being stranded in the woods at night. At any rate, they were obviously very sly and furtive creatures to me as a small boy when I took things literally, before I really figured out their mythical nature.
MORE THAN FOLKLORE: CUSTOMS AND TRADITIONS

Humans need Brauchtum, customs and traditions—in their everyday as in their religious life—to experience the depths and riches of life with all their senses. The meaning of the OHG word brukjan = taking in/enjoying nourishment, surely fits the ritualized battue, a high point of the German hunters' year each fall.

Sports clubs and music vereins, guilds and universities, children's groups, teen cliques and gangs have created and still create their very own customs and rituals: at anniversaries, at initiation and graduation exercises, at rock concerts...

Customs and traditions unite, build community. They provide identity. At the occasion of state visits, the national anthems played and the flags raised honor the respective national identities. Customs and traditions provide assurance and an answer to the question "What am I going to do at that occasion?" They provide a framework, a set of signs and symbols, rules and roles, and appropriate dress. Oftentimes customs provide the proper wording for a given occasion, eagerly expected by the celebrants.

The stepping stones in the passage of life: birth and death, confirmation and wedding, all have their traditional customs; granted some can be pretty grotesque—at fraternities, for example. Significant occasions make us grateful for the rich storehouse of customs and traditions.

In the course of the year this storehouse offers a colorful variety of highlights, from Epiphany, Karneval, Groundhog Day and Easter, to the 4th of July, Homecoming (Game), Oktoberfest, Thanksgiving, Advent, St. Nikolaus, Christmas and New Year's Eve. Their festive or fun character gives us a lift from the workaday routine.

The scientific-technological acceleration in the 19th and 20th centuries brought about the transition from a predominantly rural-agricultural to an urban-industrial, even post-industrial, society. This has resulted in a loss of the meaning of many customs and traditions that were at home in the pre-industrial world. Even if they are nurtured folkloristically for a while, less and less people will remember the true meaning and importance such customs and traditions had in earlier times.

Especially younger people tend to have difficulties finding true meaning in their secular and religious heritage. This happens often precisely because of the association with the term "tradition" and the tendency of customs and traditions over time to turn into meaningless and rigid prescriptions. This is not necessarily all bad. After all, many a custom has ossified and is better relegated to history. However, there must also be room for renewal and the rise of new customs and traditions that capture and pass on the hopes and joys of today's world.

One thing is certain: Without this treasure-trove of customs and traditions our life would be more prosaic and, indeed, impoverished. The May dance and the Advent wreath, the roast goose at St. Martin's, the Christmas tree, Karneval and colored Easter eggs... they awaken our spirits, they are medicine against gray monotony, and food for hungry souls who are searching for the secrets and meaning of their existence.

Translated with some adaptations by Eberhard Reichmann, Max Kade German-American Center, IUPU Indianapolis.


Calendar of Events

July 4, 5:30 p.m. Independence Day Celebration at the Athenaeum. Info and reservations 317 630-4569

Wednesday, July 8, 4:30 p.m. IGHS Board Meeting 6 p.m. Indianapolis Stammtisch
Friday-Sunday, July 17-19 Folkdance Weekend at the Athenaeum

Saturday, July 18 6:30 p.m. Dinner, Dance and Program with Jay Fox at the Athenaeum Info at 812 597-4932 or 317 861-5831

Monday, July 20, 7 p.m. German Folk Dancers, Athenaeum

Wednesday, August 12, 4:30 p.m. IGHS Board Meeting 6 p.m. Indianapolis Stammtisch

Monday, August 17, 7 p.m. German Folk Dancers, Athenaeum

Wednesday, September 9, 4:30 p.m. IGHS Board Meeting 6 p.m. Indianapolis Stammtisch

Saturday, September 19 Kunstfest in New Harmony

Monday, September 21, 7 p.m. German Folk Dancers, Athenaeum

Sunday, October 4 German-American Day Celebration

Tuesday, October 6 German-American Day

PROGRAMS
A variety of programs are planned for the second Wednesday evenings. They are held at 7:30 p.m. in the Max Kade Seminar Room on the first floor of the Athenaeum, 401 East Michigan Street.

On July 8, Ruth Reichmann will give a slide presentation on "German Customs and Traditions." At the August 12 program travelers to Indianapolis' Sister City Cologne will show slides and report on their trip.

The programs are presented in English, are free of charge and open to the public. They are held in the Max Kade Seminar Room on the first floor of the Athenaeum, 401 E. Michigan St.

Anyone interested in sharpening German speaking and listening skills, or just good talk in English, is invited to join IGHS members for supper prior to the program, 6 p.m. at the Athenaeum Rathskeller Restaurant.

For information call President Ernestine Dillon at 317 861-5831

GERMAN HERITAGE FOLKDANCE GROUP
The Folkdancers meet on the 3rd Monday of the month at 7 p.m. in the Auditorium on the first floor of the Athenaeum 401 East Michigan Street Indianapolis.

For info Gianni Bullard at 812-597-4932

JULY 4TH CELEBRATION AT THE ATHENAEUM

July 4th will be celebrated again from 5:30 p.m. to 10:00 p.m. at the Athenaeum Biergarten, where you have a great view of the fireworks. There will be food, music, dancing and fun for all!

Admission: Adults $15.00 advance $18.00 at the door Children 3 to 11 $6.00 advance $7.00 at the door Children under 3 are free

Ticket prices include food and entertainment (excludes alcoholic beverages)

JOIN US FOR A GREAT VIEW OF THE DOWNTOWN FIREWORKS!
Contact the Athenaeum Foundation at 630-4569 for more information.

GERMAN-AMERICAN CUSTOMS, BELIEFS AND TRADITIONS
An Elderhostel Program September 20-25, 1998
Drs. Ruth and Eberhard Reichmann of IGHS and the Max Kade German-American Center will conduct once again an Elderhostel at the Kordes Enrichment Center in Ferdinand, Indiana.

German-speaking immigrants contributed much to the American Mainstream Culture. Discover how Germanic customs, beliefs, and traditions influenced
celebrations of the winter months from Halloween and Thanksgiving to Ground Hog Day. Learn about the Advent and Christmas seasons with their many customs, foods, and songs. Bring your German letters and learn to decipher old German script (Handschrift) and printing (Fraktur). Learn about the crafts of these early immigrants and learn a craft. Visit a craft store, an orchard and winery, and other sites including a monastery.

PROGRAM SCHEDULE: Registration is from 2-4 p.m. E.S.T. Sunday (2-4 p.m. Chicago time, 3-5 p.m. New York City time.) The program begins with dinner at 5:30 p.m. Sunday and ends at 1 p.m. Friday.

Cost: The $340 fee (double occupancy) includes workshop program and materials, meals, socials, and overnight accommodations. (Single occupancy is $440.)

For Additional Information Contact:

Kordes Enrichment Center
Phone Number: 800-880-2777
841 East 14th Street     Phone number: 812-367-2777
Ferdinand, IN 47532     e-mail: Kordes@thedome.org

To Register Write or Call:
Elderhostel Office
Phone number: 617-426-8056
75 Federal Street
Boston, MA 02110-1941

When registering, indicate Kordes' code: 14499

GERMAN AMERICANA ON THE WORLD WIDE WEB

Max Kade German-American Center
http://www-lib.iupui.edu/kade/

Robert Shea's German-Americana Website: http://serve.com/shea/germusa/germus.htm

German Corner/Deutsches Eck
http://www.german-usa.com/german/

Indiana Chapter AATG Cyberblatt
http://www.bsu.edu/xtranet/IFLTA/german/iatg.htm

Have a question? Write to Eberhard and/or Ruth Reichmann at: reichman@ucs.indiana.edu

KRAPF PROSE MEMOIR


The book tells the story of the death of his uncle, Jerome Krapf in Germany near the end of World War I, and of the life and death of his father, Clarence Krapf in southern Indiana. Each of the two memoirs has ten sections.

According to the publisher, "In two works of creative nonfiction that are equal parts essay, story, and arguably poetry, Norbert Krapf presents the lives of his father, grandfather, uncle and brother, and the German-Catholic heritage and place in American history he shares with them, in both celebration and mourning."

The new book is closely related in subject and theme to Krapf's two previous poetry collections, "Somewhere in Southern Indiana" (1993) and "Blue-Eyed Grass: Poems of Germany" (1997).

Presently completing a sabatical leave of absence from Long Island University, Krapf is working on a prose memoir about growing up in southern Indiana, "The Ripest Moments." He has completed the manuscript of a second collection of poems set in southern Indiana, "The Horseradish Man & Other Poems."

"The Sunday Before Thanksgiving" is available for $5.00 from the publisher—Rain Crow Publishing, 2127 W. Pierce Ave., Apt. 2B, Chicago, IL 60622-1824.

More About the 48ers

1848 IMMIGRATION SESQUICENTENNIAL IS THEME OF NATIONAL STUDENT CONTEST

A contest has been announced that invites students to work on
the topic: "The German Forty-Eighters and their Impact on American Society". Organizers are offering $500 and a trip to Minnesota in April 1999 for the grand prize winner. Students from 6th grade through early college will compete in three divisions on the Sesquicentennial of this influential group of immigrants.

The contest was announced at the Annual Symposium of the Society for German-American Studies in Indianapolis on April 25, 1998. The Society chose the focus on 1848 because of the 150th anniversary of this unique group of immigrants. In the first half of the 19th century, anti-democratic rulers suppressed expressions of freedom in the German-speaking areas of Europe. This led to uprisings culminating in the German Revolution of 1848. Revolutionaries were prosecuted and fled to Switzerland or France, from where many of them emigrated to North America, bringing with them ideas that are still alive in this country 150 years later.

The contest organizers are looking for local research on the 1848ers and their influence. Contest projects can focus on individuals, groups, or institutions affected by this immigrant group. Entries can be a paper, a media project or a video and will be judged for knowledge, organization, and originality. Contest participants must identify and work with an adult sponsor, such as a teacher or parent. They must submit an intent form to the German-American Day Contest Committee by October 30, 1998. The deadline for submission of the paper or project is January 17, 1999. The grand prize winner will be informed in early March to travel to New Ulm, Minnesota, to present the paper or project to the next annual conference of the Society.

To cover the expenses of the contest, donations to the Contest Committee are solicited. Details of the contest and submission forms can be received from Ruth Reichmann, 401 E. Michigan Street, Indianapolis, IN 46204. Tel. 812 988-2866. E-mail Reichmann@ucs.indiana.edu

**UNTER DEM SCHUTZE DES HEILIGEN JOSEPH**

*By James J. Divita*

On the holyday of *Himmelfahrt Christi* (Ascension of Our Lord into Heaven, forty days after Easter), 21 May 1998, the Catholic Archdiocese of Indianapolis demolished the mortuary chapel in St. Joseph cemetery, Meridian Street and Pleasant Run Parkway on Indianapolis’s south side. The chapel makes way for an eight-story mausoleum containing 480 crypts and 96 remains.

The St. Joseph chapel was one of the oldest identifiable German religious structures in Indianapolis, and one of the oldest brick non-industrial/commercial in Marion County. It bore one of the few remaining public inscriptions in German: *Gottesacker Kapell unter dem Schutze des heiligen Joseph* (Cemetery chapel under the protection of St. Joseph).

Very Reverend Anton Richard Scheideler, pastor of St. Mary's, the city's first German parish (1857), built the chapel in the fall of 1874. Westphalian born Scheideler was St. Mary's pastor after 1874 and vicar general for German affairs from 1878 until his death in 1918. He found that the German graveyard (purchased adjoining the Irish graveyard after the Civil War) needed a structure where coffins could be stored in wintertime because frozen ground prevented burial. One of Scheideler's first acts as pastor was to order a hollow dug in the natural rise paralleling Meridian Street and a brick vault constructed in it; over the vault a Gothic Revival chapel was erected to shelter mourners during committal service. A bell in the chapel's small steeple tolled as a funeral cortège entered cemetery grounds. Scheideler spent $6,000 on the building project. Premier architect Diederich A. Bohlen probably designed the chapel.

St. Joseph chapel was the focal point of the cemetery. On the north and west sides were graves of German professional. Immediately to the west were graves of Franciscan friars from nearby Sacred Heart. A burial section for children adjoined the chapel on the south. Northwest of the chapel was the priest's circle marked by a large crucifix. Here were buried St. Mary's founding
pastor Simon Siegrist (d. 1873) and Scheideler himself. In nearby sections Germans and Italians purchased lots to be within sight of the chapel.

Rumors concerning the impending demise of the chapel arose in 1997, but only a few months ago were they persistent enough to cause concern. Archdiocesan officials received several letters from three German Heritage Society members: an historical discussion from Divita, a letter on IGHS letterhead from president Ernestine Dillon, and a respectful plea from Bill Selm, formerly with the Indianapolis Historic Preservation Commission and the Athenaeum, recently elected to the IGHS board. These letters were not acknowledged before the Indianapolis Star-News religion reporter interviewed the three writers on 15 April. The next day both newspapers carried illustrated, front page articles publicizing the impending demolition of St. Joseph chapel.

The stories in the secular press, confirmed in the 17 April issue of the Criterion, Archdiocesan weekly, produced a flood of reaction among Catholics who valued their historical heritage, always thought of the chapel as inspirational, or did not think major construction should occur near the graves of their ancestors. What emerged from over two-dozen phone conversations were pledges of money for chapel repair reaching into the five-digits, much good will to take care of the chapel grounds and interior, an offer to buy and move the chapel, and a proposal to remove the chapel to the grounds of a southside Catholic high school. For several days the Archdiocese received letters and phone calls concerning the chapel, on 21 April Divita faxed the gist of many phone calls which he had received to Archbishop Daniel Buechehleim.

The protest over the chapel demolition appears to have speeded the chapel’s demise. Sympathetic Archdiocesan employees reported that the Cemeteries Association planned to demolish the chapel on Sunday morning, 19 April, while Catholics were at Mass and before a rumored march from Sacred Heart Church to the chapel. The Lord’s Day was not dishonored, however, and men with masonry saws appeared the next day, Monday, to remove the limestone decorations, the German inscription, and the St. Joseph statue from the 125 year location. Both the Star and the News reported this activity in prominent articles on 25 April. The rush to ruin the chapel and make it irreparable was so great that the contractors for the Archdiocese did not bother to obtain a demolition permit, and the City of Indianapolis issued a stop work order against Shiel-Sexton on 29 April, 10 days after the first damage to the structure.

In the 24 April issue of the Criterion, Archbishop Daniel (of German ancestry, a native of DuBois County, and once a monk of St. Meinrad) devoted his entire weekly column to “consultation and decision-making, and the Church’s common good.” In an emotional but straight-forward style, the Criterion columnist condemned out-of-hand all protestors and historical organizations when they insert themselves in “Church affairs”—because they usually don’t have all the facts and “do not have the larger vision of the common good in mind.” “Under the leadership of two faculty members of Marian College,” referring to Divita and Dillon, “a letter was delivered to my office allegedly on behalf of the German Heritage Society” (the word “allegedly” questions President Dillon’s integrity as if she faked the Society’s position in her protest letter). More often than not, such actions concerning Church matters cause the opposite reaction from what the organizers intended. Then he demeaned the chapel’s German heritage value by noting “that while the chapel is reminiscent of a particular style of German architecture, is not necessarily representative.” Lastly, he responded to Selm’s question in the Star, “Why didn’t they come to the people?” by citing consultation with his own committee appointees, the cemetery management, and priest councilors as sufficiently representative of interested parishioners and cemetery lot owners.

Both Criterion articles (17 and 24 April) listed debatable unimpressive reasons for demolition other than to make way for the
income-producing mausoleum. For instance, the chapel has been untended for six years (true, because the Cemeteries Association’s poor stewardship). It seats no more than a dozen people and Mass hasn’t been celebrated there for years (it’s a mortuary chapel—not a church—and shouldn’t seat anyone but the closest family members accompanying the casket). It would cost $220,00 to restore (no one who actually saw the chapel thought that fixing windows, a little tuck-pointing—it’s German built, and therefore had walls five bricks thick!—and cleaning out gutters would cost that much). The chapel needs to have bathroom facilities and be handicapped accessible (if the chapel were used for its original purpose, bathroom facilities are seldom necessary during a 15-minute prayer service, and three steps led from the upper driveway in the chapel). And so on.

For its last three weeks St. Joseph chapel survived with a gaping hole in its facade after its stone feature had been removed. It stood amidst flowers laid there as a final tribute, but it was a man-made ruin mocking us. Part of our historical and religious heritage was disappearing, one more link with our German ancestors was fading away—victimized by little interest in history, the search for income, and a lack of imaginative, responsive leadership.

Then on Ascension Thursday morning the clawed machine with caterpillar tracks proceeded to make the German “chapel under the protection of St. Joseph” a pile of rubble and but a memory.

**WEDDING BELLS RING FOR TWO HOOSIER GERMANS!**

For most of the people driving down Lafontaine St. in Huntington, Indiana this past 24 May, it must have seemed like an ordinary wedding—just another bride and a groom on the front steps of St. Peter’s Lutheran Church, surrounded by family and friends. Little did they know that the day’s proceedings had been initiated many months before by a young man asking a young woman a very simple question under a very large moose head in the Schlossgarten at Das Deutsche Haus-Athenaeum.

It hadn’t been my intention to ask the woman I loved to marry me while we were sitting under a moose head, but as a frequent visitor to the Athenaeum, I decided that he might serve as a good luck charm. Worst case, I could attribute a negative response to my question to his presence.

Tracy’s family were Lutherans of German and Norwegian extraction, while my background was Prussian-Irish and almost exclusively Roman Catholic. As if those backgrounds weren’t enough to attempt to reconcile for a wedding ceremony, we also faced the logistical challenge of most of our friends and families being located out of town.

After comparing notes, it was obvious that there was one thing (besides love!) that we had in common—a German background. The more we talked about things, the clearer it became to both of us that this would likely be the thread that would help us to sew our lives together for eternity.

Tracy’s hometown church, St. Peter’s, was over 100 years old, founded by German immigrants a decade before the Civil War had begun. As someone with a History degree from Indiana University who also had the good fortune to sit through a few classes with the notoriously interesting Dr. Eberhard Reichmann of the German Studies department (my hero!), this immediately caught my attention.

Not only were Tracy’s mother and grandmother married there in fine Lutheran fashion, but her Grandfather Ottomar Winkleman actually recollected childhood memories of having attended St. Peter’s before World War I, when church services and Sunday school were conducted exclusively in German.

Having been a member of the IGHS since the late 80’s, I was really excited about the opportunity that Tracy and I had not only to carry on some of the traditions that our families had known, but also to hopefully kindle an interest in them for some of the younger members of our kith and kin.
We went to visit Rev. Goebbvert the Pastor of St. Peter's. After a few questions about ourselves and our backgrounds, we explained our plans for the order of the wedding ceremony. Tracy and I had decided that we wanted to pay tribute to those who had come before us especially with the music.

One song that I was especially interested in using was the old hymn, "Was Gott that, das ist wohltan" (it roughly translates into: "What God Ordains is Good"). This inscription appears on my great grandfather's tombstone and had been a mystery to me until I ran across it in an old German songbook. My great-grandfather, who was Lutheran, and his children had come from Pommerania just before World War I, but unfortunately I never had the chance to meet him. I thought it would be a fitting tribute to include this song in our service.

When we first broached the subject of a special musical request with Pastor Goebbvert, a look of "Oh no!" came over his face. But when we told him what it was, we could tell by the look on his face that it would be just fine. In fact, with the exception of Wagner's Wedding March, it turned out to be an all Bach program.

Pastor Goebbvert became our co-conspirator in planning the most German wedding Huntington had seen since the Kaiser had his last ride down "Unter den Linden." After several meetings with the Pastor, we decided that we would incorporate some German language into the service. I had minored in German at IU, but had become a bit rusty since graduating some 6 years earlier. Despite a few visits to the Fatherland, Tracy didn't speak much herself. Pastor Goebbvert was more than happy to lend us a hand by reading the Lord's Prayer in German.

We knew that of the nearly 200 people in attendance, not many would be able to follow along, but thought that it would be a fitting tribute to those who had stood at that altar in the 100 years previous to us, as well as those in our own families who had spoken those words so faithfully for centuries before the first Germans had settled in America.

In addition to the ceremony, we wanted our wedding program to also reflect German tradition, so we decided to design it ourselves, rather than using ready made forms. On the cover was a picture of St. Peter's taken from a program published for its 75th anniversary during the 1920s, set just below the "Luther Rose". On the back page we included both the current English version of the Lord's Prayer as well as Martin Luther's German translation from the 16th century, printed in Fraktur, the old German typeface.

Before we knew it, our wedding day was upon us. To the venerable tones of Bach our family and friends began to arrive at the church. At the introductory greeting Pastor Goebbvert explained the special ceremony and why it was important to us. Under his able guidance, the ceremony went off without a hitch. As people left the church, and afterwards at the reception, many commented on the ceremony, especially the Pastor's reading of the Lord's Prayer "auf deutsch."

Just when their little attention spans were about to expire, we gathered all the children to the front of reception the hall. We were ready to share the final tradition we had been able to uncover - the bride and groom tossing coins for the children to pick up. If there was anyone in the under-10 crowd that we hadn't touched yet, this was certainly the coup de grace! Tracy and I took two rolls of pennies each and tossed them skyward. Before we knew it, we were surrounded by the gang, each one grabbing as many coins as they could get their hands on. Although it was probably the least sophisticated of all the customs we followed, it was certainly the most enthusiastically received.

As the evening drew to a close, Tracy and I were exhausted. Despite that, we realized that the extra time we had put into the day had not only made it much more enjoyable for our guests, but had also brought us closer together by helping us to understand who we were, where we came from and why we were lucky to have found each other.

Michael Hughes [Former Membership Chairman and long-time IGHS member, was married to Turgeson On 24 May, 1997]
HAPPY 900TH BIRTHDAY: HILDEGARD VON BINGEN (1098-1179)

This year, listeners of NPR radio stations have already been treated to programs featuring sacred music of this most remarkable German woman of the Middle Ages. The fact that she is the first composer whose biography is known, makes her all the more interesting to musicologists.

Who was Hildegard von Bingen? She was born as the 10th child of a noble family near Mainz/Rhineland. At eight, as a tithe, so to speak, she entered the anchor-age to the church of the Benedictine monastery at Disibodenberg and came under the tutelage of Jutta von Sponheim whom she succeeded as "magistra" in 1136.

Her extraordinary achievements in many fields are in part attributable to the visions she experienced from early childhood on. "What I write is what I see and hear in the vision" which is "like a shimmering flame, or a cloud floating in a clear sky." With papal imperium she wrote her first visionary work Scivias ("Know the Ways of the Lord") and her fame began to spread through Germany and beyond.

Besides Scivias she wrote two other major works of visionary writing Liber vitae meritorum (1150-63) (Book of Life's Merits) and Liber divinorum operum (1163) ("Book of Divine Works"), in which she further expounded on her theology of microcosm and macrocosm, man being the peak of god's creation, man as a mirror through which the splendor of the macrocosm was reflected. Hildegard also authored Physica and Causae et Curae (1150), both works on natural history and curative powers of various natural objects, including herbs, which are together known as Liber subtletum ("The book of subtleties of the Diverse Nature of Things").

Hildegard's writings are also unique for their generally positive view of sexual relations and her description of pleasure from the point of view of a woman.

Her intimate relationship to nature extends into the character of her poetry which abounds with symbolism of plants, animals and gems. Music was extremely important to Hildegard. She describes it as the means of recapturing the original joy and beauty of paradise. Hildegard's poetical-musical works, as in the "Symphonia armonica celestim revelationum" with its 77 poems are set in monophonic style as she received them in her visions.

In a time when women were not on par with men, Hildegard commanded the respect of bishops, kings, and the pope. She traveled extensively and gave sermons throughout Germany.

Around 1150 Hildegard moved her growing convent from Disibodenberg, where the nuns lived alongside the monks, to their own convent at Rupertsberg, Bingen about 30 km north, on the banks of the Rhine. By 1165 the success at Rupertsberg called for a daughter house at Eibingen across the Rhine from Bingen.

The Sisters of St. Benedict at Ferdinand, IN will have several programs in honor of the 900th anniversary of Hildegard's birth.

Tracks of Hildegard in Today's Bingen (German), as well as travel information can be found on the WWW:
http://www.uni-mainz.de/~horst/hildegard/spuren/spuren.html

Official celebrations, including a concert, exhibits and two international symposia, are being planned in Mainz, Germany:

Indiana German Heritage Society

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For joining or membership renewal, please use this statement and make checks payable to the Indiana German Heritage Society. To increase Society support, you may wish to designate a higher category. All contributions are tax deductible.

ANNUAL DUES

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Don’t miss the 5th annual Folk Dance weekend at the Athenaeum from July 17-19 featuring the dances and folkways of the Rhine-Palatine region of Germany.

Aus der Rheinpfalz