



Sunflower Chapter NEWSLETTER

Hays, Kansas

Spring 2016



Vol. 20 Issue 2



Chapter Meetings



April 17

The Sunflower Chapter of AHSGR, Hays, Kansas group meets four - five times a year at Munjor, Kansas in the St. Francis of Assisi Parish Hall, unless otherwise noted in the Chapter Newsletter. Munjor, Kansas was one of the six original Volga- German villages that was founded in August of 1876 from a group of settlers that came from the Volga River seeking a new life on the Kansas prairie.

Social Time

11:30pm - 12:30pm

Refreshments or Pot Luck Meal depending on the Event

12:30pm - 1:30pm

Chapter Meeting

~ 1:30 pm

Program

2:00 - 3:30pm (roughly)

Program and Important Dates

Sunday, February 7, 2016

Fasnacht Meeting

Members are asked to bring

Soup/Bread/Desert or Crackers to share

Sunday, April 17th, 2016

Chapter Meeting

Sunday, August 14th

Chapter Summer Picnic

Sunday, September 11th

VFW Breakfast Chapter Fund-raiser

7:30 a.m. - 12:30 p.m.

Saturday, October 1st, 2016

Kansas Round-Up of Chapters

Hays, Ks. - (Hosted by Hays Chapter)

Chapter Website

www.sunflowerchapterofahsgr.net

COLORING EASTER EGGS IN THE GOOD OLD DAYS

By Judy Hoffman

How did they do it before Easter egg dye was on store shelves? Jessica Albers was asked to re-search the custom of coloring eggs for Easter. Jessica is helping provide children's activities at our meetings that tie into our German/Russian heritage.



It all began in the 16th century when Germany became the first country to decorate eggs and give them to children as a present at Easter. The decoration was such as gilded gold trim or other ideas easily available, which also included using wax to design before coloring. The designs often showed how it tied into faith and Easter. German families would also decorate with budding twigs, flowers, and the decorated eggs to symbolize the risen spirit of Easter. Children would roll the eggs down a grassy slope, making a game of doing this without breaking the egg.

The coloring was made by using fruits and vegetables. Jessica asked members present what they remember their parents or grandparents might have used to color the eggs. Many of these ideas were the same as ancestors of old also used: boiling: beets for red, onion skins or yellow apple skins for yellows and oranges, red

cabbage for blue; spinach for green; wines, coffee. These could be fun to try in your homes this Easter.

Somewhere along the way of history, a German decided to market the dyes he'd developed; his name was "PAAS". Which of course, we all recognize as the very dyes we've

been using for years. Leave it to the Germans!

"DAS IST DEUTSCH!" "That's German!" The second part of our program was German conversation and translation. Tom Haas, grew up near Antonino, Kansas and Frank Staab, grew up near Catherine, chatted in German, with Tom translating every few sentences. Most of the people in the room understood most of the German but some were not so fortunate. To hear the German so fluently spoken was a delight to those who grew up with it as the main language spoken in the home and among others. The Catherine dialect is distinctly different from the Antonino area, but predominantly in the seven villages founded here, "low German" is the dialect.

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Frank spoke of his first years of school at Catherine, 8 years, all taught by nuns. Almost every year, his teacher was a different nun. One thing he learned was how to pray. You didn't get out of school unless you knew how to pray! He also learned prayer at home. Tom added "today a lot of children don't pray at home. Hand them a rosary and they say "What's that?" -- they don't know the rosary.

When Frank grew up, they got by cheap. They only milked one cow. Frank got to hunt and he hunted "Schtink Katzes" (skunks). Once he got sprayed by one.

During lent, every night, the family prayed the rosary. Every day one of Tom's family was expected to be at Mass and pray. On the family farm they milked 18-24 cows by hand every morning and evening. But most importantly, time was taken to go to Mass. Every night their family of 8 boys and 6 girls prayed the rosary, with one of the 14 children leading the rosary, which was prayed in English. Tom remarked the best thing about working for his uncle was the meals his aunt served. They were so good - but their meal prayers were so long the food was cold by the time they got to eat!

They played cards a lot. Tom's grandpa told him: "Child, sit down. I'll teach you to win. Don't talk; learn." They played cards to win.

Frank said his parents led with authority and when his parents passed on, the children remained the same.

Frank is 81; Tom is 71. Tom joked "if you love dialect, the ones from Catherine still don't have it right!"

Tom also commented that all the things we enjoy today, we have to do it, because when we're gone, they're gone. (Unless our children and grandchildren will learn and carry it on.)

Tom and Frank continued their German story telling with Frank commenting that years ago, you just didn't go to another village looking for a "date". That would inevitably end up in a fight.

Tom told a story of a neighbor man who went to his farm one morning to feed his cattle. He went to his neighbor's field, loaded the man's feed, and took it to his own cattle. When he went home he told his wife what he'd done. She said he needed to go talk to the priest. So the next morning the farmer went to his priest and told him what he'd done. The priest told him he need to set things right; he was to get his own feed - and a little more - and feed the neighbor's cattle. The farmer replied "Father! I can't do that! I'm not that crazy!"

The local German dialect is "low German". In Germany today, everything is "high German". Norma Pipkin pointed out that "high German" was spoken by those living in the upper elevations of Germany, around the alps. "Low German" was spoken in the lowlands. However, the Catherine (Ks) dialect is closest to the standard German spoken in Germany.

Bishop Werth from Russia speaks the same dialect as those from Schoenchen (Ks). When Tom met Bishop Werth he asked him if there was anything he could do for him. Bishop Werth replied "I see your son there. Send him to seminary, educate him to be a priest, send him to me!" They need priests in Russia just as we need them here. Vocations begin at home, fostered by the parents.

In closing, Tom shared words his dad taught him to live by: "Child, keep your word. If it isn't kept, then what you put in writing is no good." *Excepts of the program were video tapped and are on the Sunflower Chapter Facebook page at <https://www.facebook.com/SunflowerChapterOfAhsgr/>*



President's Message.....

First of all, please note that the date for our spring meeting has been changed to Sunday, April 17, 2016. Sunday, April 10th is First Holy Communion in the Heartland so many are busy with their children and grandchildren.

Welcome to our new life member Frank Staab who joined at our last meeting after giving a very interesting program with Tom Haas. We hope that many from this generation will become members and share with us their knowledge of the past.

As I mentioned, our meeting is set now for Sunday, April 17th in Munjor. We will try again to show the video of the "Born in Karagamda", but will make sure we have a player that will work! I think you will find this video very interesting. Since our library is now more accessible you are invited to come a little early and do some research or check out a book or two.

You will probably notice that this edition of the newsletter had a lot of tidbit of information, in fact so much that we need to have its own column. If you have any question about any of these items let us know at the meeting.

For those of you who do not get the AHSGR Newsletter I have added the same story that we submitted to Lincoln. It was condensed down a bit to fit it in this edition.

Mark your calendars now October 1st for the Kansas Round-Up of Chapters. Our chapter will be host to this event in Hays and we need to be sure we have a good attendance. The livelihood of the Round-Up depends on our own Chapter participating. I will be meeting with the other chapter presidents to discuss the program. If you have any requests let me know. We need to preserve our heritage for the next generation and we can't do it without your support of getting ue new members and participating in our local events.

See you on Sunday, April 17th! ~ Kevin

MEMORIES OF THOSE WHO CAME - Peter Bellendir

Submitted by Marvin Bittel



Adam was a Cassock Soldier fighting in the Turkish Wars when he was transferred to the Imperial Palace in St. Petersburg, Russia. His assignment was Palace Guard. During this time the Bolsheviks were beginning the revolution to overthrow the Imperial Government of the Czars.

During the time he was assigned as a guard the Royal family consisting of Czar Nicholas II; Empress Alexandra; their daughters, Olga, Tatiana, Marie, Anastasia, and son Alexis moved to the summer palace in Crimea, Russia. The move was in hope that the Royal family would be safer there. However, along the journey, the entire royal family was assassinated.

A Russian soldier managed to get word of the assassination back to the Imperial Palace. He also informed the Cassock soldiers and guards at the Palace to leave immediately.

Adam fled to his mother's home in Kamenka, told her goodbye and left for the German border. A friend had money waiting for him and made arrangements for him to sail for America.

Later, with the help of his half-brother, Conrad, he was able to bring his brothers along with their families and his sister and her husband to America.

Unfortunately, one brother - Peter, his wife and four children starved to death trying to reach the German border.

Peter Bellendir by Adam Bellendir

Peter was a big man, over six feet tall. Adam said he could swim like a fish in the Volga River. He would swim across from Kamenka to Herzog to see his friends. Peter and his family had enough supplies to get to his mother-in-law's home located approximately half way between them and the German border. Upon reaching her home they found out she would not help because she felt she had to use her supplies and wealth to bargain with the Bolsheviks when they came. Peter and his family all died before reaching the German border. The Bolsheviks later came to the mother-in-law's home, took her possessions and killed her.

NOTE: Pictured with Czar Nicholas II. These two stories were very difficult for Adam to share. Years passed before he would discuss this.

AS TOLD TO VERNON AND VERA BELLENDIR - SON AND DAUGHTER IN LAW - GREAT BEND, KS

To celebrate the 250th Anniversary of the founding of the first German colonies along the Volga River in Russia, two 10-day tours are being offered to the Volga German colonies in 2016! The first tour (August 9-20) will visit colonies on the Bergseite (west side of the Volga River). The second tour (August 19-30) will visit colonies on the Wiesen-seite (east side of the Volga River).

Both tours are open to the public and will be led by Drs. Brent Mai and Mila Koretnikov. Only 30 people will be taken on each tour, so get your Tour Application Form and deposit turned in as soon as possible.

Questions about the tours should be directed to Brent Mai at: brentmai@volgagermantours.com or call at 971.322.8124.

TIDBITS of INFORMATION**New Village Census Data is Available**

Frank 1850. census record is available from Brent Mai bmai@cu-portland.edu. Contact him directly if you are interested in obtaining a copy.

2015 Village Coordinator Reports are now Available

Village Coordinator reports for 2015 are now on-line and may be read by opening <http://www.ahsgr.org/page/VCR2015>. Learn the latest about your village from your coordinator.

**A 250th Anniversary Celebration
Hays, Kansas - Saturday, 4 June 2016
Dr. Brent Mai, Presenter**

In 1766. there were nine Roman Catholic colonies founded along the Volga River in Russia:

Degott (July 18)
Graf (June 10)
Herzog (July 14)
Katharinenstadt (June 27)
Louis (June 14)
Mariental (June 16)
Rohledder (June 14)
Schuck (July 18)
Volmer (July 18)

To celebrate the 250th Anniversary of their founding, the Center for Volga German Studies at Concordia University is hosting a seminar series and authentic Volga German lunch in Hays, Kansas, on Saturday, 4 June 2016.

REGISTRATION:

Because food is being served, please register by May 27th.

\$30.00 per person (by May 27)

\$40.00 per person (after May 27th)

Registration includes banquet luncheon and all sessions.

To register & pay by credit/debit card, go to:

<http://cvgs.cu-portland.edu/events/2016Jun4.cfm>

If you have any question please call Tanya at 503-493-6369.

LOCATION: Registration lunch, and all sessions will be at the Rose Garden Banquet Hall.



Lui (Louis, Otrogovka, Ostrogovka, Mechetnaya)

Today: the *Rayon Center Stepnoye* of the *Rayon Sovietski*, Saratov region
Geographical Location and Administrative-Territorial Situation in the 19th
and 20th Centuries

Part 2 - Continued from the Winter 2016 Sunflower Newsletter

Researched and Written by Olga Litzenberger, Russia

Translated into English from the German by Alex Herzog, Boulder, Colorado



Schools and School Instruction

Among the first colonists to arrive in Louis was the thirty-year-old Johann Winkler from Vienna, Austria. He had received theological training, but preferred marriage over the life of a cleric and settled in the colony along with his wife Anna Maria, who was twenty-eight years old. He became the colony's first teacher. Like all farmers [settlers? – Tr.], he had to become familiar with agricultural work. By 1768 he sowed rye seed amounting to three *chetverik* (an antiquated unit of volume equaling 26 *liter*, according to the original translator to German; that is, a total of 78 liters, or just over twenty-one gallons of seed). By request of the colonists he instructed their children as early as the first few months of settling there. Under his instruction, held in his home, the children learned church hymns and reading.

The church school of Louis was built in 1831. It was made of wood and “consisted of one large class room, a teacher's room, a kitchen and an ante-room. It had thirteen windows.” Between 1825 and 1842 Peter Weichsel took up the teaching post, and as of 1843 it was held by the twenty-year-old Jakob Schmitt. The teacher received 130 rubles per year from the community. In 1840, eighty-two boys and seventy-eight girls were taught in the village school.

The church register of Louis contains a circular by the Tiraspol Bishop F.G. Kahn, dated August 15, 1853, concerning the necessity of a successful and timely preparation in the Russian language in the colonies. However, it took several more decades before colonists were able to speak Russian fluently. By 1888, there were 1,304 (46.7 percent) in Louis who could write and read, and of these there were 357 men (of whom only 192 could write in German), 470 women (only five of whom could write German), 270 boys and 207 girls. Not all names of the school masters are known today, but we do know that in the 1880s-1890s Anton Schneider served as a teacher and in 1893 put together a family index of parish members in which residents of 472 farm properties are recorded. During Soviet times the church school was closed and turned into a public elementary school

Denomination of the Residents and its Peculiarities

The colonist [of Louis] were part of the Roman Catholic faith.

The Parish

Starting with the founding of the colony, the Catholic community was affiliated with the greater Mariental (Tonkoshurovski) Catholic parish, which received permission from the highest levels to have a priest. His duties were to celebrate divine services in all parishes during weekdays, Sundays and holy days. In 1870 the parish and its affiliated community numbered 6,424 members. By 1869 the Overseeing Committee received the first request for the formation of a local parish in Louis. And in June of 1873 “the community of the colony Ostrogovka, rural county Novousensk, Samara Gouvernement, with the concurrence of the community in Tonkoshurovski, with whom it had formed one parish, officially requested the assistance of the Ministry for State Properties in acquiring permission from the Ministry of the Interior to form its own Catholic parish. In the same request it obligated itself to take care of its own priest. The request included a judgement by settlers of the administrative district of Tonkoshurovski, dated June 12, 1873, in which it was stated that there was “no impediment of any kind to the separation from the Ostrogovka.”

In 1873 the highest church [?] authority allowed the founding of a parish local to Louis. And in June, 1884 the Ministry for Interior Matters confirmed this decision with its own permission.

In 1915, the Bishop of the Tiraspol Roman Catholic Diocese decided to withdraw the Liebental parish's own priest and to make it part of the Louis parish. The reason: Liebental had “not delivered the priest's heating wood in a timely manner.” As of 1918 the Louis parish became part of the Mariental Deaconate, which after World War I had separated from the Katharinenstadt Deaconate.

Date of the Church Construction and its Architectural Features

The foundation for the church building was laid right after the arrival of the colonists. The corner stone in the foundation was dedicated in 1766 by Bishop Senkovich “along with the encasing of the holy relics of the martyrs Innocence and others.” That first House of God was rather small in physical terms, had no complex architectural frills and it would soon fail to meet the needs of the growing community.

The building of the second church began in 1823 and was completed in 1824 “through the enthusiasm and support of the residents.” In 1824 the church was dedicated to Saint Joseph by the priest Raimond Putievich. According to a church record put together in 1840 by the Superior Vinzenz Snarski, the church in Louis “was ... a wooden structure on a stone foundation carrying a wooden roof, 16 sashes long and six *sashes* wide [ca. 110 feet by 42 feet], and in the front had a tower about 100 feet in height. On top there was an iron cross, there were thirty windows, and the altar was crafted by a cabinet maker.” Set up inside the church were twenty-six pews, which offered places for 1,500 parishioners [? – Tr.]. In 1832 a small chapel was erected adjacent to the church. It was dedicated by Pastor Josef Tulzevich to honor Saint Anthony of Padua. This chapel was 6.4 meters by 4.2 meters in size [ca. 21 by 14 feet].

On August 28, 1888 the community assembly made the historical decision to

“erect a new church to hold 2,500 parishioners to replace the old building for 1,500 people from 1823, which is in a dangerous and dilapidated condition. The majority of parishioners voted for taking up a loan of one thousand rubles toward the realization of the plan and project for the building of a stone church.”

The assembly agreed to name from its community a number of so-called authorized persons for purchasing of building materials, for concluding of contracts with builders and masters, and for overseeing the construction.

The State Historical Museum of Volga Germans contains a record of the project along with the signatures of the governor of Samara, the Government engineer and of the deputy architect and of the project originator, but the surname of latter is missing. Efforts to research his name resulted in the finding that the church in Louis was constructed according to plans of the Gouvernement architect Chilinski. Tadeush Severinovich Chilinski held the office of Samara Gouvernement architect between 1883 and 1905, was a diocesan architect between 1881 and 1893, and managed projects of various functional significance, such as a diocesan wooden steam-driven



candle factory, a Red Cross hospital in Ilgino (Samara, Leo-Tolstoi-Street 136/11), a wooden prayer house for the Consistory (Samara, Galaktionovskaya Street 102), the wooden prayer house of a Catholic community (Samara, Saratover Street. – Frunsestr), and many others.

After Chilinski had prepared the project plans, the community assembly elected a “curatorium” for the construction of the church and presented the plans to the Administration of the Samara Gouvernement, the construction department of which estimated a cost of 36,475 rubles. Initial approval for the project was granted by the governor or Samara, his gouvernemental architect, and engineer. However, somewhat later a suggestion by the governor dated December 3, 1880 with directions to the police chief reading as follows: “Given the burden on the community from the construction of the church by the current plan, it is requested

that a new plan be drawn up for a smaller and less expensive church.” What was the reason for such a decision, a truly complex financial situation in the community or a desire by the government to limit the activities of the Catholic Church by regulation? It was known that the Ministry for the Interior was checking strenuously on all projects involving construction or renovation of churches in the Catholic colonies. During the reign of Nikolai I (1825 – 1855) the Catholics had no problems receiving permission for church construction, but when K.P. Pobedonoszev (1880 – 1905) became general attorney of the synod, construction of Catholic churches, and even general renovations, was restricted and even forbidden.

For some Catholic parishes it took years before the government granted construction permits. The state organs were worried whether the construction of a church (the cost of which as a rule was carried by the parish) “might not effect negatively their financial well-being and the regular remission of state and community taxes.” Even though the Catholics were loyal subjects, state organs did not always adhere to the principles of freedom of conscience and of choice of religion.

On December 31, 1891 the Samara Gouvernement administration informed the police chief of the rural county Novouzenski about the decision by the Minister of the Internal Affairs, who had examined the latest plan, namely, that construction would not be permitted because “the Ostrogovka settlement is one of the poorest in the rural county, and the Samara Government has been suffering a bad harvest.” The Ministry saw it as “impossible to approve the construction as long as the village community is unable to pay its arrears and suggested to the Governor that he “explain the changed circumstances.” Only after the community made the back payments was it able to conclude a contract with the firm I.M. Galaktionov for constructing a church. The contract called for payment of 2,173 rubles for delivery of construction materials

With permission from Deacon Rissling, the old wooden church was sold to the Hoffental colony (today Zhdanovka, rayon Krasnokutski, Saratov region) for 3,720 rubles. The church administrator sent a request to J. Zerr, Bishop of Tiraspol “for permission to move the Holy Gifts [consecrated bread and wine – Tr.] at least temporarily (during the construction of the new church) from the existing church in Ostrogovka to the school building “

On August 29, 1893 the community assembly of 145 men promised the cleric A. Stang to designate a parcel “as church land,” to secure the financial means for construction of the church, and to set aside capital from the community amounting to 2,329 rubles and 10 kopeks for constructing a new metal church. On August 23, 1894 the church project was examined by the technical and construction committee of the Ministry for Internal Affairs and on and found “satisfactory,” and on August 25, 1894 the project was finally released for execution.

In addition to the long six-year hold-up due to state organs, the church construction project was not free of other conflicts. For example, the firm I.M. Galaktionov turned to a court in Prokovsk with a complaint about “incorrect invoices” and demanded that the community pay a higher amount than stated in the contract. Still, despite significant financial and other difficulties, the parishioners of Louis brought their project to fruition.

At a later time, the author of an article in the newspaper “Klemens” presumed to pose the rhetorical question, “Do we no longer have communities such as Louis (Ostrogovka) ... who have built churches in the last few years valued at 30,--- to 60,000 rubles? Without a doubt such sacrifices can be made only when the people have a deep faith and the conviction that they need religion and churches to save their souls.”

After this project, a church was built in Obermonjou in 1897. The beauty of both churches can certainly compete with the best exemplars of European architecture. Fortunately, neither the architects nor the clerics classified the churches as central and peripheral or main and secondary churches, and the residents of Louis deemed their community or their church in no way as insignificant. By constructing such an exceptional church building and in the process deciding in favor of original architecture, they were striving to provide their home village with a beautiful structure.



VILLAGES FILES NOW ON LINE FOR PREMIEUM & LIFE MEMBERS



The Village File is a collection of information on specific villages and areas in which Germans settled. These files contain information gathered by AHSGR staff, members, village coordinators and others. **The Village File Inventory** is a list of all items contained in each file. Unless otherwise indicated, items may be copied for patrons. Diane Wilson, the librarian at AHSGR, continues to add more and more information to the files that are housed at AHSGR. What? Can't make it to Lincoln, Nebraska to look through all these files? Did you know that AHSGR Life and Premium members can look through these files in the comfort now of their home and print off the documents they need? Yes, its true! With the new website, those who are life members or AHSGR Premium members can now go to the Village File Index and download the PDFs that they are needing.

Contact Diane Wilson at AHSGR for more information. You need to be a Premium or a Life member to log into the website system to take advantage of this useful tool. Give Diane an email at dwilson@ahsgr.org to learn how you can make use of all the information that AHSGR has to offer!

DID YOU KNOW? - ROHLEDER COLONY



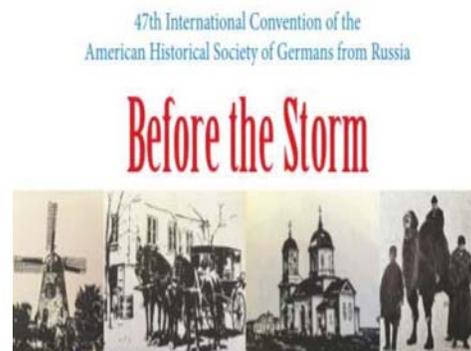
The church in Rohleder as it stood in 2009. Photo taken by Kevin Rupp during his trip to the Volga.

The first Church in the colony, built after the founding of Rohleder, was temporary and was more like a house for General meetings than the Church building. The second Church building was built in the village in the 1790s In the "Description of the colony Rohleder", compiled June 7, 1798, assistant chief judges Office Popov said: "...116 families, all Catholic law have his Church... the Church are wooden, new." With the founding of the mission of the order of Jesus, father-Jesuit, Cafasso who served in Solidere in 1807-1808 we asked the community to start building more spacious and roomy Church, but was not supported by the parishioners.

When the Jesuits in 1814, in Solidere was built the parsonage.

However, the entreaties of the Jesuits still had its effect and by 1821 the village was built next to the Church. According to the inventory of the Church, compiled in 1840 by Vikentiy Snarskaya Superiore, the Church in Solidere was "...a Wood, with such same roof, covered with boards, in 15 fathoms [32 meters] long and 5 [10.6 meters] width, front tower height 7½ fathoms [16 meters], a cross of iron, Windows 28 in the Church, three doors, large benches 32". Among the Church plate there were two silver bowls. The Church was consecrated in 1821, after the expulsion of the Jesuits from Russia, in the name of Anthony of Padua. In addition to the parish Church of the village in the middle of the 19th century was built the chapel, also consecrated in the name of Anthony of Padua, in which the worship was not conducted. However, a modest wooden Church built in 1821 and soon ceased to meet the requirements of the growing parish, so in 1847 construction began following the Catholic Church, which was completed in 1848.

This information was provided by Olga Litzenberger and was translated from the Russian using the Google Translator.



July 13-16, 2016

Hilton Concord Hotel

1970 Diamond Blvd., Concord, California

• To reserve a room, call (925) 827-2000 or toll-free at 1-800-826-2644. You can also reserve a room online at <http://www.hilton.com>. The AHSGR group rate is \$119.

• To register for the convention, fill out the attached form and mail it to AHSGR, 631 D Street, Lincoln, NE 68502-1199. You can also register online at www.ahsgr.org.

Join us in a celebration of our German-Russian heritage as we explore the evolution and life of the colonies from 1763 to 1916 in the Volga, Black Sea and Ukraine areas of the Russian Empire. Learn about your history and culture from national and international speakers.



American Historical Society of Germans from Russia

<http://www.ahsgr.org/?page=2016Convention>



Brent Mai with Leandro Hilt and members of the Asociaion de Descendientes de Alernames del Volga during his visit to Argentina.

2016 AHSGR-SUNFLOWER CHAPTER MEMBERSHIP FORM

Membership renewals are due by January 1, 2016



Members Name _____

Address _____

City _____ State _____ Zip _____

E-mail _____ Phone _____

Birth date: Month _____ Day _____ Year (optional) _____ German-Russian Heritage Yes _____ No _____

Ancestral Names (Self) _____

Ancestral Villages (Self) _____

Spouses Name _____ Spouses Maiden Name _____

Birth date: Month _____ Day _____ Year (optional) _____ German-Russian Heritage Yes _____ No _____

Ancestral Names (Spouse) _____

Ancestral Villages (Spouse) _____

Newsletter: By e-mail _____ By Postal Mail _____

DUES: Renewal _____ New Member _____ Dues for year 20____

Date Paid _____ Check # _____ Cash _____

Privacy Option: _____ Check here if you do NOT want your information published to others in the Society. (Clues/GED List)

You must be a member of the International Organization (AHSGR) before joining the local Sunflower Chapter.

_____ **\$110.00 Premium Annual Membership** (\$100.00 International/\$10.00 Local)- Includes all benefits, voting rights, notices including AHSGR Journal, AHSGR Newsletter, Clues, Premium Membership Only section to the AHSGR Website once it is available (possibly spring 2016) & Local Sunflower Chapter Newsletter

_____ **\$60.00 Standard Annual Membership** (\$50.00 International/\$10.00 Local)- Includes all benefits, voting rights, notices including Journal, AHSGR Newsletter & Local Sunflower Chapter Newsletter, except **NO Clues**.

_____ **\$45.00 Basic Annual Membership** (\$35.00 International/\$10.00 Local)- Includes all benefits, voting rights & notices and local Sunflower Chapter Newsletter except, **NO AHSGR Journal**, AHSGR Newsletter or Clues

_____ **\$10.00 Local Dues Only** (International Dues have already been paid to headquarters or I am a Life Member)

Areas of Interest:

We are always looking for more help in our chapter.

Please mark your areas of interest:

- Program _____ Newsletter Information _____
- Hospitality _____ Help w/VFW Breakfast _____
- Photographer _____ Publicity _____
- Clean-up _____
- Genealogy _____
- Folklore _____

Make your check payable to:
SUNFLOWER CHAPTER
SUBMIT ALL RENEWALS FOR
LOCAL AND INTERNATIONAL
TO OUR Membership Chair:

Amanda Rupp
2040 Metro Lane
Hays, Ks. 67601

If new member, how did you hear about AHSGR?
Website _____ Facebook _____ Magazine Ad _____ Society Visit _____ Other _____

Name of referring Chapter or Member: _____

Comments: _____



SUNFLOWER CHAPTER NEWSLETTER

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Hays, Ks. 67601

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www.sunflowerchapterofahsgr.net

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