

BAYSWATER-BORONIA

Amalgamation Fest 26 October 1995

This booklet contains a Collection of Proceedings and Essays presented in words and pictures by the participants at the Amalgamation Fest. Our thanks to the everyone for making their notes available for the project. A&U. Klink

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PREAMBLE

Introduction *Excerpt from a letter send out with the invitation to the Annual General Assembly to debate Amalgamation*

Peter Lange asks in the Templer Handbuch the critical question: Why do we Templers place so much emphasis on our Community and on community life? How can we justify our efforts and the ties of commitments. All signs seems to be against such a trend and in fact point in the opposite direction, especially these days! Apart from the historic view of Christian Communities and the motivation through their example very little convincing argument can be mounted in today's atmosphere.

- We are not held together by isolating outside forces;
- We are not restricted by the necessity of language or lifestyle.
- We are not dependent in our lively-hood on each other nor the goodwill of the community.

In fact our very modes of life - our lifestyles - are so varied they act more in a disruptive than cohesive manner on social behaviour.

Peter lets our founding father, Christoph Hoffmann, give the explanation: It is not the Plan, nor the Rigour of the Structure that hold us together, but the belief in the structure and the unifying will to build on it, that give us strength and cohesion. Who so-ever has lived within such a community, has once felt the strength of its motivating spirit, will never tire to encourage others to become part of and share such an experience.

I feel this goes back to deep-seated needs in all of us - to be someone - be part of - to belong. The need to help, to be helped when in need, are human emotion we need to express (and to feel) to make us feel at one with Nature, and each Community is a reservoir of emotions where the need to give and the need to receive can balance itself to the betterment of life for all. During a lifetime the average person goes through a number of stages:

- A period as a child when it is in need of help and sympathy,
- A period of growth and establishment towards self-sufficiency,
- A period of independence and a search for meaningful contribution to society,
- A period of decline and an increasing need of moral and physical assistance.

Social development have made redundant today all but the emotional issues. All the periods of all individuals in a community are blended together to produce a critical mixture in which the needs of the individuals balance out. The surprising result is, this balanced environment in a community usually provides a surplus of achievements over a similar number of person that struggle through life without the benefit of a Community Fund. On top of this each individual can do more for himself, be more effective in the wider Society, despite the time lost in community participation.

Whatever it is, this intrinsic aura of a Community, you do not get it for nothing, but once you do give, and you give freely - you get back more than you gave. The form may be different, the measure strange, the time unusual, the discovery serendipitous, but you will soon recognise it as an expression of what colloquially is called

our Templer Community Spirit.



The Background

BORONIA

- The Boronia Community was constituted on. 29. December 1951
The Community then comprised 170 men, women and children.
- The Hall construction commenced. 11. February 1956
It was opened on. 1. September 1957
by the Minister of Agriculture, Mr. G. L. Chandler MLC, the local Representative of the Legislative Council.
- The internal Opening and Dedication was on the 7. September 1957
- The Bell for its belltower was cast in Stuttgart on 18. December 1959
donated by the Tempel Gesellschaft Deutschland
- The tower itself was added in. 1960
The Bowling Alley was opened. 20 August 1961
The Tennis Courts were first used for Competition Tennis in the Season. 1959-60

BAYSWATER

- The Bayswater Community was constituted in. 1954
- Building of the Bayswater Hall commenced on Easter Monday. March 1959
It was opened in conjunction with the TS Centenary Celebrations on. . . 11. June 1961
- The official Opening took place on 29 October 1961
Official guests from outside the TSA included Members from the Immigration department and Representatives from the State Government and Ferntree Gully Shire Council.
- The Bowling Alley. 1960
- The Tennis Courts.
- The JG Room & School Rooms were started 21.10 1979 and opened. . . 23. May 1981

The Inaugural Ba-Bo Committee

elected on the 13 August 1995

- Chairman for 3 years. Alfred Klink
- Secretary for 3 years. Tony Beilharz
- Treasurer for 1 year. Karl Richter
- Minute Secretary for 1 year. Dorothea Franz
- Hall Management for 3 years. Heinz Vollmer
- Committee Members for 3 years. Sigi Messner
For 3 years. Uli Höfer
For 3 years. Günter Kürschner
For 3 years. Heinz D. Vollmer
- Representative for the Ladies Group. Gisela Sawatzky
- Auditor. Erich Frank

Inaugural Meeting of the Bayswater-Boronia Community

Extracts from the Templer Record, September 1995.

The Annual General Assemblies of the Bayswater Community and of the Boronia Community took place on Sunday the 13. August 1995, in the Bayswater Hall complex. Separate Meetings of the two Communities were held first to close off the business of the previous year. Activity Reports were received from representatives of the following groups:

Organisations:

- | | | |
|-------|--------------------------|------------------|
| i. | German School | Irene Bouzo |
| ii. | Sunday School/Kid's Club | Susan Blackwell |
| iii. | Play-Group | Monika Herrmann |
| iv. | Tennis Club | Richard Imberger |
| v. | Bowling Club | Heini Knaub |
| vi. | The Choir | Uli Hapke |
| vii. | Ladies Guild | Minni Häring |
| viii. | The Teen-Age Group | Trudie Murray |

These reports represent the culmination of efforts from many people and show a cross-section of activity in our Community. We thank all the participants for the good work they have done. At the same time we acknowledge the untold others that are, motivated by Community Spirit, active behind the scenes in the welfare of our Society.


After the presentation and verification of the Financial Reports the two communities approved the proposed amalgamation unanimously. In a now combined sitting, under the direction of D. Glenk, the members accepted the new constitution with but minor amendments, subject to ratification by the Regional Council. The name of the new community was determined, with overwhelming majority, as:

The Temple Society Bayswater-Boronia Community

After considerable debate the Temple Society's recommended fee structure was adopted. That is:

- Married Couple/Family. \$30.00
- Single Member. \$15.00
- Concession Fee - Couple. \$20.00
- Concession Fee - Single \$10.00

H. Uhlherr thanked the outgoing committees in the name of the community for their years of valuable contribution to the Temple Society, and asked the assembly to join her in wishing success to the new, inaugural committee of the Bayswater/Boronia Community.

H. Ruff asked the assembly to reflect on the historic significance of the moment, of this occasion, now that the original Australian Templer Communities are relegated to the Past. All the efforts and all the sacrifices of the founders of these Communities must not be forgotten, ways should be found to preserve as much as possible of that heritage to pass on to coming generations. The meeting closed, with coffee and cake by courtesy of the Ladies Guild, in friendly discussions. 

Amalgamation Day

Extract from a Report that appeared in the November WARTE des Tempels

Simple and functional in shape and structure stands the Bayswater Hall, waiting for people to open its doors and breath life into its very building bricks. Over the large room a shallow gabled white ceiling stretches between the natural pine timber walls. Heavy curtains frame the windows and hide the huge stage. The Templer Cross holds silent vigil from above the podium, while a solitary clock, the only decorative concession in the austere room, ticks over the kitchen door. The Hall lends itself well to decorations: From the sombre coat for Funerals to the joyful face of a Darstellung, from the simple Saal to the New Years Eve festivity, the hall adjusts its mood to suit all occasions. You can actually feel how she enjoys being decorated and prepared.

So the day of the Amalgamationfest arrives. Long trestle tables stretch from one end of the Hall to the other. The bunches of red Hawthorne match the intricately folded serviettes, both beautifully offset against the soft white tablecloth. On the wall are seven emblems of the erstwhile settlements in Palestine, as well as some 20 sketches for a new design for the Bayswater-Boronia community. From the kitchen comes the clatter of pots and pans and the smell of cooking is in the air.

Ladies walk slowly along the tables, straightening knives and forks and chairs one after the other, for each of the 250 settings. Two men on ladders assemble a big sign on the wall above the stage: BAYSWATER BORONIA it says, in bold letters arranged in a rising curve over the feather-and-flower symbol of the communities. The designerin is working on a hyphen-letter to symbolically tie the two names together.

Something is in the air. You can almost feel it. As if an unseen force was at work managing proceedings and coordinating things. But no-one is directing, no-one giving orders, no-one keeping time; and yet each step, each action, each movement leads towards an invisible target on which everything turns, the great attractor hidden beyond our senses in the future: The Starting Time at 17.30

Is that Nature's biological parallel computing? Hive behaviour? The underlying order in Chaos? Extra-terrestrial communication? No! It is plain and simple, it's the mysterious, inexplicably elusive quality of

Templer Community Spirit at work!

A. Klink

We include here an extract from the president of the JG, Silvia Anderson's speech at the last Sommerfest, in which she spoke about Communities and their part in shaping human behaviour, with an appeal not to loose our commitment. A fitting contribution to the celebration of our Community formation:

Why we need the Community.

Silvia Anderson

"...Basically, a community is any group of like-minded people with a strong affinity toward each other.

It is a natural human trait to need to be included, not excluded with other people. That is, people must feel they belong in a group with others either directly or indirectly. They must also have a sense of purpose to their lives. In other words, a community essentially provides a support base for those who are a part of it.

However, some people whom I have come across, myself included, pride themselves on being individuals and do not follow the flock. But these individuals soon come to realize that it is very important to belong somewhere. Thus, they can categorize themselves into a certain group in society.

A community is generally seen as being a larger entity than a group. Therefore, it is generally large enough to allow some free expression anyway. I feel the Temple Society in particular encourages this free thought.

Community life has always been emphasised within the Temple Society. In Palestine, members were encouraged to unselfishly give their vocational skills and knowledge to benefit the community as a whole, even if members did not have as much to offer as others, they were still encouraged to participate actively in the community's activities.

The basis of the Templer community was to pursue an ordered family life where each contributed spiritually to the Society's aims. Of further importance was the sound upbringing of their children, and to make available to them equal educational opportunities, irrespective of their parents' financial status. Templers experience a sense of togetherness and unity which radiates happiness, security and love. Our community offers compassion to those in need, and tolerance and forgiveness to those who have wronged.

The Youth Group is strongly involved in the Templer community. We strive to bring the community together at functions such as Sommerfest, Bunter Abend and Trivia Night. By becoming involved in bringing about these activities, we develop an attachment to members of the Temple Society. This is reinforced with the life long friendships we make. These strong affiliations will bind the Temple Society together for future generations. We are fortunate to be a part of a group such as the Temple Society, for without it I know for one thing, that many of us would feel lost.

One should understand that to achieve any benefit out of a community such as ours, it requires the effort of each individual to make things happen.

A distinguishing trait of Templers is our commitment to the community. This is a rare asset for any community in today's society. To avoid the collapse of the Temple Society community, one must always keep in mind the intangible value of it. We must not lose sight of the future of the Temple Society, we have the strength of our community spirit, and this will inevitably succeed. ..."

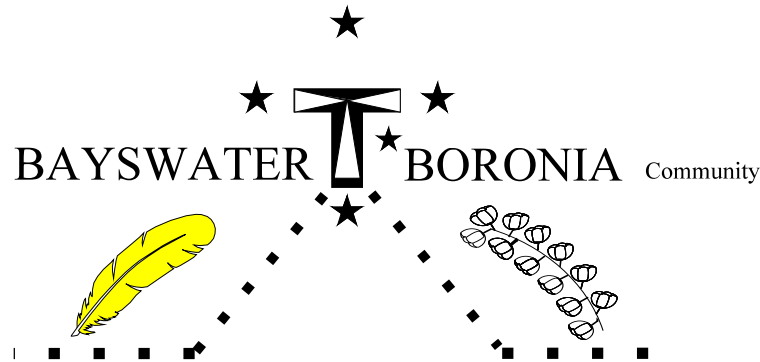
Program-Brochure

The Bayswater&Boronia Community

invite you to our

Amalgamation Fest

to celebrate the creation of the



The celebrations will be held in the Bayswater Hall

On Saturday. 28 October 1995

Start at 17.30

Tea and supper will be served, bring the family

For advance bookings
please call G. Knaub on
9729 1478

a donation of \$10.00
would be appreciated
to cover the costs.....

PROGRAMME

The Hall is decorated with the emblems of the various communities that made the Temple Society what it was in Palestine, and those that today still function as the driving force of the Society

Master of Ceremonies. Mr. Helmut Ruff
and at the piano. Mrs. E. Wagner

1. WELCOME and Introduction *MC*..... 17.30

- a. Templer Communities A. Klink. 5min
- b. Christening and Dedication of the **BAYSWATER-BORONIA** Community. D. Ruff
 - i. Champagne, toast, singing (Trachtet ruft...)
- c. Display all proposals received for a community emblem

2. DINNER is served. 18.00

- a. The Blaskapelle presents "Tafelmusik"
 - i. Display historic summary

3. BORONIA. A nostalgic Hop-Skip and Jump through 45 years of Boronia history with stories, photos, slides and dias. 19.00

- | a. | The Boronia Hall. | Speaker | |
|------|---------------------------------|----------------------|-------|
| i. | Its creators, the first Service | O. Löbert. | 10min |
| ii. | The story of the bell | The Kids Club..... | 5min |
| iii. | The Kegelklub | F. & O. Kroh..... | 5min |
| iv. | The Tennis Club | W. Sawatzky..... | 5min |
| v. | The first Wedding | R. Hornung..... | 5min |
| vi. | The Bastel-Gruppe | H. Imberger. | 5min |
| vii. | The first Confirmation | The person (s). | 5min |

4.	PAUSE, Change of scenery to Bayswater.	19.40
a.	The Choir presents	
i.	Display historic summary	
5.	BAYSWATER, 35 years of history in print, picture and recollection on hand of film, photos, transparencies and dias.	20.00
a.	Bayswater	Speaker
i.	Opening day, Centennial celebration	H. Ruff. 5min
ii.	The JG - Jugendgruppe, Harald Ruff.	5min
iii.	Building the Hall	F. Sawatzky. 5min
iv.	The Bowling Club	M. Häring. 5min
v.	The Schools	H. & I. Arndt. 5min
vi.	The Play-Group	D. Imberger. 5min
vii.	The Bayswater Hall	D. Blaich. 5min
viii.	The Frauenverein	H. Vollmer. 5min
6.	THE FUTURE.	
a.	Plans & possibilities	D. Glenk/D. Jürgensen. 5min
7.	SUMMARY and appreciations	MC 21.00
i.	Selection of the most popular emblem entry,	
ii.	Vote on the winning entry for the new Bayswater-Boronia Emblem.	
8.	COFFEE and cakes	the Ladies Group. 21.15
i.	Reflections	
9.	CLOSE	21.30

end

THE AMALGAMATION FEST

Welcome

Helmut Ruff (MC)

Ladies and Gentlemen, Friends!

On behalf of our Community Council I welcome you all to this, our Bayswater - Boronia Amalgamation Fest. It is encouraging for the organisers to see so many of you here and to see this hall so full once again.

On Saturday, 13th August 1995 an historic event took place in this hall: Our two communities who had co-existed in a friendly and neighbourly fashion for over forty years, held their separate final annual general meetings here and then joined together in the first combined general meeting, the inaugural general meeting of a new organisation or community.

To celebrate and commemorate this amalgamation our new community council invited all Templers to this hall to join together in an evening of nostalgic reflections and perhaps a positive look to the future. We thank the organisers and all their helpers for making this event possible. We have a full program, a very full one I see, therefore I will not waste any more time.

As the first of our speakers I call on the chairman of the new Community Mr. Alfred. Klink.

The Templer Communities

Alfred Klink

Templers like to create new communities. We believe in the benefits that arise to a Society from community life. One might almost say excessively so. Right from the founding fathers, Templers made use of the motivating enthusiasm such a creation brings with it. The pioneering challenge! Every generation of Templers, at one stage or another, have witnessed the creation of a new community, some of those names you can see on display around you here.

For a Society that has never at any-one time in its History exceeded 3000 souls, 12 communities in 135 years is an impressive list. The list does not include the original communities in Germany nor the three Russian communities of the Mennonite Templers. We have indeed been prolific producers of communities!

The fact that none of all the communities so founded has yet stood the test of time, to last a lifetime, to let a member reach three score and ten years in its shelter, may to some extent be attributed to forces beyond our control, such as environmental or political events, but even considering such influences there must be a message in such a large turnover. Is it the idealistic spirit in us that makes us go out to start afresh? Create something new against the odds, - in a harsh climate, somewhere, where we can shape our own environment? And once we loose that motivation is it time to move on?

When we form a community we set out to create convenience, security, comfort, education and entertainment for ourselves. A place where we can practice our religious believes amongst ourselves.

Our community involvement is first via family and friends, and it is through these and their needs we become most effective in community life. Then a strange transformation takes place: Individuals develop a need to share their joys and their sorrows, share their abundance and their poverty, their ideas and their stimulations. We finish up with an embracing environment that sustains itself by forcing us into its service. It is as though there is a hidden agenda built into the concept "Community". A code for a purpose. Something we follow in our routine interactions, unaware of its guiding influence on our behaviour. The community blueprint unobtrusively inspires us, guides us, like the motivating rhythm hidden in a sea-shanty coordinates work in a restricted area, the timing steps in a cooking limerick provide sequence, or the soothing quality of a lullaby induce security. It challenges us towards excellence. It teaches us physical and intellectual growth. A Community has a will of its own. Is it alive? Has the whole become greater than the sum of its parts?

I read somewhere the other day that high periods in science come in 20 year bursts. The first period this century was the atom's age, the second quantum, the third DNA, the fourth cosmology, and the current period belongs to the study of complex system. While we today may know how a single cell functions, our knowledge on how cells interact to form structure or shape is over a 100 year old. And this applies to all random interacting systems, whether we call it chaos or community.

We know a community needs diversity to evolve, because Nature loves diversity and uses any available means to encourage it. Nature's reward is success. Just as cross-

pollination in the botanical world produces an ever-increasing variety of plants, plants more adapt to survival and better able to utilize natural resources, so cross-fertilization of ideas in human society produces thoughts that would not have arisen in isolation. And for this stimulation the communal environment depends on a diversity of people. People with a need to give and people that need help, both physically and spiritually. From one extreme right to the other, including a silent majority that supplies a stabilising inertia. The community concept has adapted to balance available resources, the need and abundance, the meek and the wantons, and applies the excess productively. A community of people can produce things individuals only dream about, things that go beyond material value.

When we, after dinner, hop-skip and jump through history you can see ideas that took shape in the past. You can see buildings rising up out of nothing. Ideas become reality. And you will see in the aspect of the future how the present was shaped out of the past and how life now depends on us to shape the future out of new ideas.

Today, as we celebrate the formation of this new identity, the Bayswater-Boronia Community, we still do not, after all the previous attempts in community formation, have a guaranteed recipe for community life. Perhaps there is no secret formula, no single, absolute answer to the questions above. But then we Templers, so far have done well with our trial-and-error mixture of a bit of foolhardiness and endurance, idealism and goodwill, mutual trust, and lots of what has become over time known as our

"Templer Spirit"

I now call on our President, Dietrich Ruff, to perform the dedication of the new Community.

Dedication by the President of the Temple Society *Dietrich Ruff*

Dear Friends,

Alfred Klink has spoken fittingly about this Community of ours, leaving no doubt about what it means and stands for. Thank you Alfred.

Mine is the honour of formally dedicating the Bayswater-Boronia Templer Community.

As Christians, and specifically as Templers, we embrace the wholeness of life, its bright sides and also its darker parts. We see our task in making our contribution to the fullness of that life which we experience in the reality of each day. We believe our contribution, modest as it may be, is not lost, but ultimately does matter in the great scheme of the creation. And this contribution of ours is not limited to the practicalities of daily living, but is interwoven with the transcending, the spiritual component having God as its centre.

I believe Templer Communities to provide an exemplary opportunity for our God-centred faith to be practised, fine-tuned and proven "at home", as it were, so that we may reach out into the life of the wider community of fellow-women and fellowmen in meaningful and constructive ways.

The amalgamated Bayswater-Boronia Templer Community in my view constitutes an eminently suitable framework for doing just that. But the framework will be like dead wood unless we - the community's members - fill it with the heart and soul of life's pulse. We know that this filling is ours to do. Deep down we also know that all our efforts will not bear fruit without God's blessing of our continuing endeavours.

I invite you to be with me in thought as I now ask for this Blessing. Please remain seated:

LORD

On this joyful occasion we pause and consciously turn to you.

In your name we now formally dedicate the amalgamated Bayswater-Boronia Templer Community.

We ask you to bless the amalgamated Community and

the work of its members so that good may grow from it for humanity's richly diverse fabric.

Lord, be with us as today we celebrate in togetherness, in co-operative goodwill and in high hopes for the Community's future.

Let your Spirit be among us and guide us as we strive to make your Kingdom come.

Amen.
☐

We cannot have a proper christening or dedication without a toast and we cannot have a toast without something to drink. So our community council has provided us with champagne and fruit juice.

Will you please join me in the Toast to the new Bayswater-Boronia Community:

“The Bayswater - Boronia Templer Community”!

We will now sing two verses of our Templer Hymn “Trachtet ruft...”, you will find the text on the distributed sheets. We will sing verses one and six.

(1)

Trachtet! Ruft mit ernstem Worte
uns der Herr des Himmels zu;
ringet, durch die enge Pforte
einzugehn zur ew'gen Ruh.

Mit Wünschen und Warten sich selber vertröbten,
mit Hoffen und Meinen erkämpft sich kein Sieg.
Nur wagende Zuversicht krönt die Erlöbten;
entschlossenes Ringen entscheidet den Krieg.

(6)

Königreich der Lieb und Güte
das die Seher kundgetan
Brich im sehnenenden Gemüte
als ein heitrer Morgen an!

Mit Kräften der Zukunft erfüll die Gemeinde,
ein Zeugnis zu sein dem verkehrten Geschlecht!
Gewalt ist die Losung der mächtigen Feinde,
doch deine Geheiligten bluten für's Recht.

To conclude this first formal part of our celebrations Elisabeth Wagner will play a brief piano recital for us

“Ich bete an ...”

During dinner the brass ensemble will entertain us with a selection of popular tunes.

DINNER

Menu

Rice and Chicken or Spätzle and Beef

or a

Vegetarian course of small Rolls

each with

Lettuce and Salad



Before we continue, let us thank Heinz Vollmer, his helpers and all our young waiters and waitresses for their great effort. Feeding 250+ people in one hour was a masterpiece!

We also thank the brass ensemble for providing so much entertainment while we enjoyed our meals!

Now follows our nostalgic “hop, skip and jump”, through the history of the two communities. A number of people will tell us about various aspects of community life. We will start off with Boronia, regarded as the older community

BORONIA

Otto Löbert will be the first speaker, he has been actively involved with Boronia since its beginnings.

Beginnings of the Templer Community in Boronia

Otto Löbert

The roots of this early history go back to the end of World War II.

1946 From July onwards Templers could leave the internment camp No 3 in Tatura if they had established by mail assured work and residence.

1947 In March the first TR (then Rundschreiben) - one roneoed foolscap page - was sent out by Mr. Wilhelm Eppinger.

The first meetings (i.e Services) took place at 20 Russel Street in the City in the Hall belonging to the Society of Friends.

1947-48 After an initial great dispersal to almost all parts of Australia a longing developed for the community life experienced in camp and before this in Palestine. Accordingly people who first settled in the country moved to areas where other Templers were already in greater numbers and relatively close together. Attempts to establish a settlement in the country were discouraged by the Australian government.

It was not only a commercial undertaking but one in the spirit of our society to have a close community life, when Messrs Friedrich Aberle and Walter Wagner purchased the farm (or part of it) and farmhouse of Mr. Sutton in Boronia (mid 1947) with the intent of subdividing it and selling the blocks to Templers. Money for this was obtained from interested persons in advance.

1948 the first seven dwellings were started by the firm TRITON CONSTRUCTIONS. Messrs. Aberle & Wagner were our agents.

In November Rudi Höfer bought and moved into the farm house. On New Year's Eve Mr. Hans Haar moved into the first of the seven Triton houses; others followed soon.

1949 The families Härings, Gottlieb Löbert, Fr. Baldenhofer, Wilfrid Imberger moved in.

I think the TRITON houses were good as they had a novel outer wall with good insulation and good weathering properties but the management of TRITON soon got into receivership. As with all new buildings, these houses had odds and ends to be rectified, amended or

replaced. To discuss these matters and to decide how best to go about it - after all nobody had had any experience in the Australian building trade - the seven new house owners came together, first in my parents' house later in others.

1949-50 Gradually more and more people built houses on their blocks of land, others purchased finished houses in the adjoining streets of the subdivision or bought vacant blocks in them and then built on them.

In this fashion a sizeable group of Templers existed, and more and more often the need for a meeting place was expressed. By now, with the increased numbers, meetings could only be held in houses which had a larger lounge room (people were asked to bring along their chairs to meetings). In order to build a meeting place, a hall, it was felt one should do this after one had a proper organisation with rules expressing the rights and obligations of its members and with a few office bearers.

1951 On 29. December the Boronia Community had its inaugural meeting at the house of Erich Bulach. In a secret ballot Willy Herrmann was elected as Community Head, Otto Löbert as Secretary and Treasurer. By show of hands we elected two further persons as advisers namely Frieder Bulach and Rudi Höfer. We decided on a membership fee of one schilling per month, that is \$13.80 p.a. in to days money.

At the meeting it was proposed to have monthly meetings of all Templers at a meeting place in the Boronia-Bayswater area and as soon as possible in our own meeting place, similar to the monthly meetings held at that time in the East Bentleigh Public Hall for all Templers. This would entail less cost and time to travel to Bentleigh and therefore would allow more time being together before going home.

Now that we had constituted ourselves as a Templer Community as a part of the Temple Society Australia which continued itself on 20. August 1950, we instructed the newly elected office bearers to approach the TSA for financial assistance with the building of a hall and, importantly, to talk to Templers in the Bayswater area about two matters;

1. To suggest to them a like constitutional step
2. To consider to build a hall big enough for both the Boronia and the Bayswater group of Templers.

This was a resolution at our very first meeting. The reply of the Regional Council was that they could not help us financially; they suggested having a collection of funds.

Another suggestion at this first meeting was to have a big picnic meeting, similar to the “Mai-ausflüge” in Palestine, on the new land in Bayswater next to the just established then Old Age Home (in the old farm house of that land) - in other words right at this very site where the Bayswater Hall stands today.

This picnic took place (but a year later on 1.3.53) and became the forerunner of our annual picnics we call “Sommerfest” today.

The responses from the Bayswater Templers were not unanimous and slow in coming. By mid 1952 therefore we looked for land for a ‘small hall solution’.

1952 In November the two blocks of land were purchased from Hermann and Rosa Wied (of Bentleigh) on which the Boronia Hall stands now. From then on our membership contribution was increased tenfold: from one to ten Schillings per month i.e. \$138.00 p.a. to pay for this land.

The decision to actually go ahead with the construction of the Boronia Hall was not taken until the meeting of 11. February 1956 but preparations for this project were begun and funds collected since 1954.

2.9.1955 Mr. Brüssel, Community Head of the Templers in Bayswater, submitted a personal proposal to his community (and sent a letter about it to us in Boronia); he suggested a formal joining by all Templers in Bayswater to the Boronia Community thus making one bigger group.

At a meeting Boronia members approved this overwhelmingly. At their meeting on 11.9.55 Bayswater members rejected Mr. Brüssel's proposal.

Considerations leading to this decision were at least threefold:

- Our J.G. (Jugendgruppe) and our Soccer Club showed interest in a hall big enough to also account for their needs;
- The 'Bayswater Land' (in the N.W. corner of Boronia and Scoresby Road) was still farmland but a portion was to be sub-divided into building blocks soon and would attract many more members
- all this pointed to the need for a bigger community centre than could be accommodated on the two blocks available at Boronia.

Boronia members did not argue against this but waiting for this new community centre to be established would take many years and they needed a hall NOW.

11.2.1956 Whilst the collection of funds to build a hall had begun as soon as the two blocks of land were paid off 1954 and discussions about the size and different plans were continually in progress, the final decision to go ahead with the construction of the hall was not taken until the Annual General Meeting on 11.2.1956.

At this meeting there were changes in the Committee. W. Herrmann and O. Löbert did not stand for re-election. Erich Weller was elected Community Head and Kurt Haar as Secretary. Frieder Bulach who had already taken over the duties of Treasurer since April 1954 was re-elected. As advisers were elected Rudi Höfer and Erich Starick.

This occasion of reminiscing should not pass without thanking Erich Weller, Kurt Haar and Frieder Bulach who put in many many years of very dedicated service. There are many others who should be named but in my estimate those three stood out.

For those who do not understand English well I now read portion of a poem by the late Erna Imberger which she composed in 1987 on the thirtieth anniversary of the completion of the Boronia Hall:

30 Jahre Boronia Hall

zur Jubiläums Feier am 6. September 1987

Nun sind es dreißig Jahre her,
daß die Halle steht. - Und noch einige mehr,
daß das Planen und Bauen begann.
Ein jeder stand damals seinen Mann.
Und fiel es auch manchem oftmals schwer,
die meisten kamen doch fleißig her.
Erich Weller hatte den Plan erstellt
für eine kleine Halle - es fehlte an Geld.
Als der erste Spatenstich dann getan,
in August fünfundfünfzig fing es an,
ging das Bauen unaufhaltsam voran.
Es wurde wohl manchmal geseufzt und gestöhnt
solche Arbeit war man ja nicht gewöhnt,
doch fiel auch manch Scherzwort mancher Spaß,
man konnte schwatzen über dies und das.
Es wuchsen die Mauern - da sah man ein:
so würde die Halle doch zu klein.
Es wurde von neuem berechnet, beraten,
die Vorteile erwogen, etwaiger Schaden;
endlich beschloß man einen weiteren Raum,
eine Bühne und eine Veranda zu bau'n.
So wurde es eine recht stattliche Halle,
ein Treffpunkt in Boronia für uns alle;
und in den vergangen dreißig Jahren
durften wir wirklich oftmals erfahren
wie nützlich und nötig der Bau gewesen,
für Feiern, für Säle, für Singen und Lesen.

Die Einweihung war damals ein großes Fest.
Viel Gäste kamen von Ost und West.
Vorträge und Reden wurden gehalten,
ihr Bestes boten die Jungen und Alten
in Spielen, Gesängen und andern Versuchen
und natürlich gab es auch Kaffee und Kuchen.

Als unsre Gemeinden in Deutschland erfahren
was wir geschaffen in den Jahren
beschlossen sie, eine Glocke zu schenken
zum sinn- und liebevollen Gedenken.
So wurde ein Glockenturm eingefügt
der heute noch immer die Glocke trägt.

Zum Glöckner wurde damals Otto Hennig bestellt
ein Amt, das heut' noch sein Schwiegersohn hält.

Zwölf Jahre ist Erich Weller Vorstand gewesen,
Otto Löbert wurde anschließend auserlesen.
Elf Jahre diente dieser dann insgesamt
und Friedrich Sawatzky übernahm das Amt.
Nach sechs Jahren legte er's wieder nieder
und lange Zeit waren wir ohne "Gebieten".
Doch nun werden wir wieder bestens geführt,
ein weiblicher Vorstand wurde erkürt!
Ingeborg Imberger hat Geschick und Mut,
sie macht ihre Sache äußerst gut.

Doch bin ich etwas vorausgeeilt.
Vor Jahren hat uns das Schicksal ereilt
als im Boden der Halle Termiten frassen.
Das durfte man keinesfalls belassen;
es wurde gespritzt und Vorsorge getroffen,
seither sind sie weg und wir wollen hoffen,
daß sie uns fürderhin nicht mehr stören.
Doch leider kam Neues, wie wir gleich hören;
die Halle bekam viele Spalten und Risse,
die sich durch nichts beheben ließen.
Das Wässern hatte nur wenig genützt.
Für Monate wurde sie nicht benützt,
keine Glocke erklang des Sonntags mehr.
Wir entbehrten unsere Halle sehr.
Recht viele Monde gingen ins Land
bis sich endlich die Lösung fand:
Ein neues Fundament zu gießen,
die schlimmen Risse ganz zu schließen.

Durch freiwillige Arbeit größtenteils,
durch Ausdauer und großen Fleiß
bekam auch der Schulraum ein neues Gesicht:
er wurde als Küche eingerichtet'.
Der Tennis Klub ware die treibende Kraft.
Alles Nötige wurde dafür beschafft.
Jetzt profitieren auch andre dabei.
Die Halle gewann dadurch allerlei.

So bleibt mir heute nicht viel mehr zu sagen
als daß wir in den jetzigen Tagen
ohne Sorge und Kummer feiern können,
und eine Ruhepause vergönnen.
Und daß wir wünschen, daß unsere Halle
Ein Treffpunkt bleibe für uns alle.
Mag sie verhältnismäßig klein
und ohne großen Luxus sein,
sie hat uns schon oft und treulich gedient.

Und alle, die hier versammelt sind,
sind sicher dankbar, sie zu besitzen.
Mag auch die Jugend sie fleißig benützen.
Sie möge noch viele Jahre bestehen,
noch weitere Generationen sehen;
und Friede und Eintracht soll in ihr walten.
Gott möge sie uns noch lange erhalten.
Erna Imberger geb. Hennig.

My last words address our new amalgamated name. Had I been at the meeting at which the amalgamation and the new name were decided upon I would have suggested : Boronia - Bayswater community. This would have given recognition to the fact that the smaller community existed before the larger and the latter might well have felt magnanimous enough to accept it.

In conclusion I wish the united community well and a long, successful and happy future.
Thank you. Otto Löbert



Renate Beilharz and Susi Blackwell, and some of our very young members will tell us a story about the Boronia Bell. The bell tower was added to the hall in 1960 The bell, donated by TGD, was cast in Stuttgart on 18.12.1959, and the Opening Ceremony of the Bell Tower took place in Mai 1961.

The Bell



Concordia, the Story of the Bell.

In a far-away place, in 1959, in a shop of the firm Heinrich Kurtz in Stuttgart, Germany, workers are busy melting a pot of bell-metal:

Five parts of copper
One part of tin
Add lots of heat
Then pour it in.

The time is right, lets break the mould. The metal
shines bright, the inscription is bold.
The clay stays behind as the tuning shavings fly.
The hum is the deepest
the soulful tone,
the third minor and fifth
give brightness alone.

You know this bell is going to Australia. To the
Templers in Boronia.
That's a long way. Who will carry it? This bell
weighs 58 kilograms!
The bell was silent
the journey long
they came to Boronia
to hear the bell's song.

Will you climb the belfry? I'll hold the rope. Up the
steep ladder, the bell slowly rose.
Be careful! Secure it, thank God, the framework did
hold.
So peace and joy
her song, her name
Concordia
to Boronia came.

Aus der Geschichte der Boronia Kegelbahn

Olga Kroh

Gleich nachdem die Boronia Halle fertig gestellt war, kam der Wunsch auf, anschließend an die Halle, eine Kegelbahn zu bauen.

Die treibende Kraft dazu, waren die damaligen Jungen, wie unser Walter Hahn und Bruno Venus.

1958 wurde mit dem Bau der Kegelbahn begonnen. Und alle waren bereit beim Bauen feste mitzuhelfen. Die Mittel waren knapp und trotzdem versprach jedes Mitglied 28 Pfund beizu steuern, was damals, beim Neubeginn viel Geld war, und die meisten konnten es nur langsam, langsam in Raten bezahlen.

Nachdem Herr Erich Weller den Plan mit genauen Maßen von Deutschland bestellt und dann auch erhalten hatte, konnte mit viel Arbeitseifer begonnen werden.

Herr Erich Weller leitete auch den Bau.

Jedes Wochenende kamen die freiwilligen Bauarbeiter, haben für das Fundament ausgegraben, ein starkes Zement-Fundament eingegossen, Schlacke eingefüllt, Wände errichtet, Fenster und Türen eingesetzt. Elektrisch gelegt und einen bequemen Sitzplatz mit Küche eingerichtet.

Es waren gute Facharbeiter dabei, was von großer Hilfe war. Sie haben alle feste gearbeitet, oft richtig geschuftet!! Aber da waren auch die Kaffeepausen, wo die Frauen Kaffee und ihre Spezialitäten, wie Berliner, Schneckenudeln, Brezel usw. brachten. Und diese willkommenen Pausen, wurden immer zu kleinen Festle.

Nach einem guten Jahr fleißiger Wochenendarbeit, war sie nun fertig:

Unsere Boronia-Kegelbahn!

Ein großes Einweihungsfest wurde gehalten. Die ganze Boronia Gemeinde war vertreten und auch viele Gäste kamen von den Gemeinden Bayswater und Bentleigh. Sämtliche Frauen der damals großen Gemeinde Boronia trugen zum Gelingen des Festes bei.

Herr Walter Hahn, der zum ersten Vorstand gewählt worden war, hielt die Festrede.- Natürlich wurde an dem Einweihungsfest auch gleich feste gekegelt! - Es wurden immer wieder zwei neue Parteien (die gegeneinander spielten) aufgestellt, so daß alle einmal an die Reihe kamen und jeder die Gelegenheit bekam, sein Können auszuprobieren. An diesem Tag wurden auch schon gleich Kegelgruppen geformt, und für jede Gruppe einen bestimmten Abend in der Woche festgelegt

Die Boronia Kegelbahn wurde damals jeden Abend benützt. Sie wurde zu einem richtigen Erholungszentrum, für die Männer, nach ihrer langen Arbeitswoche. Hier konnten die älteren Gründungsmitglieder sich herzlich auf deutsch unterhalten und zwangslos und lustig untereinander sein.

Ja, das waren noch Kegler! Oft wird noch erzählt, wie sie die Kugel nur so aufs Auflegebrett plumpsen lassen haben, und ganz wunderbar und zielsicher rollte dann die schwere Kugel die Bahn runter, warf jedesmal eine ganze Menge Kegel um, oder hat sogar

des öfteren einen Kranz hingestellt.

Zwölf Jahre lang durften die Mitglieder ihre Kegelbahn genießen, bis zu dem denkwürdigen Jahr 1970/71. Es bleibt allen Mitgliedern ein unbvergessenes Jahr.

1970 Von dieser Zeit, darf ich aus dem Jahresbericht von Herrn Christian Herrmann, der damals Vorstand war, wiedergeben. Er schreibt:

“Das letzte Jahr war für uns von großer Bedeutung. Wir veranstalteten das Preis und Pokal Kegeln, welches nicht nur ein finanzieller Erfolg war, sondern uns außerdem auch noch den Wanderpokal einbrachte. Wir hatten Glück mit dem Wetter und demzufolge war auch der Besuch sehr gut. Die Freunde des Bayswater und Bentleigh Kegelklub's, sie waren alle da. Ich hatte den Eindruck, daß alle restlos zufrieden waren. Es hat alles sehr gut und reibungslos geklappt und alle die zum Gelingen dieses Kegelfestes beigetragen haben, haben ein Lob verdient. Vor uns lag nun die große Arbeit, die Kegelbahn zu erneuern!

Die Bahn war sehr beschädigt von weißen Ameisen, die fleißig in den Holzbalgen, an ihrem Vernichtungswerk gearbeitet hatten. Wir gingen nun daran, die alten Bohlen heraus zu reißen, die Schlacke aus zu graben, daß es nur so gestaubt hat! Mit einem Aufgebot an Helfern, wie ich schon lange keines mehr gesehen habe, Junge, Alte und Freiwillige schafften wie wild und wir bewältigten dies an einem Tag.

Ich will besonders die jungen Helfer loben, denn ohne ihre Ausdauer und Energie, hätten wir es nicht in dieser kurzen Zeit geschafft.

Leider mußten wir nochmals die Schädlings Bekämpfer her bestellen. Denn beim Herausreißen der Bretter und Balken erwies sich, daß im Vorraum, (Küche) unter fast jedem Balken noch haufenweise Weiße Ameisen hausten und auch dort großen Schaden angerichtet hatten.

Diese Männer machten ihre Arbeit so gründlich, daß wir tagelang warten mußten, bis das Giftwasser verdunstet oder eingesickert war, so daß der Teer auf das Fundament, als Isolierung, aufgetragen werden konnte. Damit war unsere Arbeit vorläufig beendet.

Die Herstellung der Bahn selbst wurde einem Fachkundigen übergeben. Nachdem dieser uns endlich, nach einem halben Jahr erklärte, er sei nun mit der Bahn fertig, fing für uns wieder die Arbeit an.

Alles wurde wieder schön eingerichtet. An zwei Wochenenden hat dann ein Anstreich Kommando die ganze Kegelbahn gestrichen, Wände, Decken, Fenster und Türen. Nun erstrahlt sie wieder im neuen Glanz! “Elhamdulillah”! Wir haben's geschafft!

Zum Schluß möchte ich noch sagen, daß wir stolz sein können, auf unsere neuerstandene Kegelbahn, dank allen, die ihr Bestes dazu beigetragen haben.”

Soweit aus H. Christian Herrmanns Jahresbericht von 1970/71.

An viele Festle erinnern wir uns alle noch gerne:

Jedes dritte Jahr wurde ein Preis und Pokal kegeln von uns veranstaltet. Alle drei Kegelklubs Bayswater-Bentleigh-Boronia und viele Freunde kamen zusammen. Die Keglerfrauen von Boronia bereiteten immer ein schönes Fest in der festlich geschmückten Boronia Halle vor.

An schön gedeckten Tafeln, bei gutem Essen, Kaffee und Kuchen, war immer eine gemütliche, und harmonische Unterhaltung und gute Stimmung. Am Schluß des Festes hielt der jeweilige Vorstand eine schwungvolle Rede und händigte die Preise (es gab sogar Trostpreise) und den Pokal an die Gewinner aus.

Wir hatten immer sehr schöne Preise, die Freude bereiteten. Oft bekamen wir durch unser Mitglied Günter Haar sehr preisgünstige Boschgeräte oder Werkzeuge.

So fanden während dem nun 37 jährigen Bestehen der Boronia Kegelbahn, schon viele Mitglieder und Freunde Entspannung, Spaß und viel Freunde am Kegeln, sowie am frohen Beisammen sein. Das Gelächter war immer groß.

So ist es auch heute noch!

Nur sind die meisten Kegler schon Rentner und unsre Mitgliederanzahl ist im Laufe der Zeit etwas zusammen geschrumpft. (Kleiner geworden). Aber begeisterte Kegler sind wir immer noch und immer noch sind wir aktiv dabei.

Alles wird wie früher selbst repariert und gestrichen. Jeder hat sein kleines Ämtle und so halten wir unsre Kegelbahn weiterhin in gutem Schuß.

Wir Kegelbrüder des Boronia Kegelklubs wünschen heute unserer neu zusammen geschlossenen

Bayswater-Boronia Gemeinde,

viel Glück und guten Erfolg für die Zukunft.

The Tennis Club

Wilhelm Sawatzky

Thank you Alfred Klink for asking me to say a few words on this celebration. For the creation of the "Boronia Templers Tennis Club" a lot of credit must go to the Weller family especially Erich Weller.

The No 1. Court was built to local standards with Lysterfield sand. I can remember we picked up sand from Lysterfield tip with Herbert Löbert. We entered Fern Tree Gully district Tennis association with two teams 1959-60. Lots of interest was shown from our members in the competition. To please all members willing to play competition, the club managed to get one court from Mr. Picket in Burke Road Fern Tree Gully.

The members decided to build a second court a porous one, as Number one didn't handle the wet weather too well. We invited Mr. Richards, a well known Tennis court builder. To a barbeque to get ideas of self building Tennis courts and obtaining court building materials. Such was very hard to get through conventional channels.

Bruno Venus would pick up materials from Mr. Richards, as they come available, on his way home from work. Items like Ontecar net, post lines and nails. The ashes for the foundation of the court, picked up at the Box Hill gas on Saturday, for a very small cost. Rudi Imberger did all the welding and engineering work, like roller, gates and umpire chairs. Erich Starick was very handy for us, laying bricks on the West side of Nr. Two court.

The Club self financed its operations. Tournaments with barbeque, bottle drive etc. A lot of thanks must go to Rudolf Wied and Paul Messerle for supplying us with the meat for the above. Without Frieder Bulach, Bruno Venus help, I would not have managed to make Kartoffel Salat, Hamburgers etc. for the barbeques.

Who can remember Rudolf Wied's Leberwurst, which he would make for the club on Saturday mornings we sell it on Sunday morning for the Boronia Gemeinde members for a very nice profit for the Tennis club.

Junior caching stated in 1962 with Heinz and Helmut Imberger, Gisela Trefz, Brigitte Hahn. They also played (Saturday morning) competition.

Who can remember the water restrictions in the seventies? Ontecar court can't exist without water. One restrictions started off with sprinklers at certain hour in the day, then handhold hoses only, from there to watering cars. The club went as far as picking up water with 44 gallon drums from a private house in Dorset Road opposite the Milk Bar. It showed you that the club members where willing to do, for a good family sport.

Thank you,

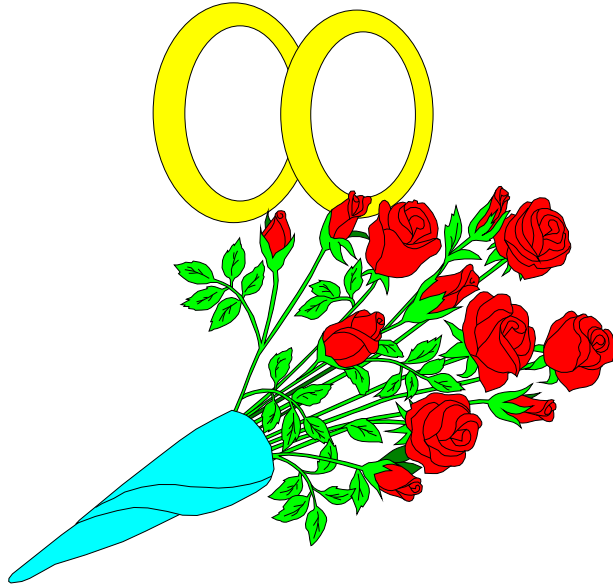
Wilhelm Sawatzky.



the first Wedding (Einsegnung) that took place in the Boronia Hall was

Richard and Briar Hornung

married on the 19 July in 1959



the first statutory Templer Wedding in the Boronia Hall was

Irmgard and Dieter Roscher

on the 15 of April in 1967

The Bastelgruppe

Hennig Imberger

Introduction:

“Bastelgruppe” means craft group. Although the “Bastelgruppe” started simply as just that, it soon became more: In the article “Memories and Reflections” in the December 1995 TR, Mrs. Susan Graze fondly remembers the ‘3 generation comradeship’ of the M.K.V. (Mutter Kinder Verein = mothers children club) which was started in 1965. Although the ‘Bastelgruppe’ did not, as did the M.K.V. invite guest speakers and although our children were generally older, perhaps the most valuable function we did serve, was the encouragement of a similar comradeship between the generations. In this sense the ‘Bastelgruppe’ might possibly be seen as complementing and as a continuation of the M.K.V. just as today’s ‘Playgroup’ Kids Club’ and ‘Teenage Group’ might be seen as a continuation of the M.K.V. and the ‘Bastelgruppe’. The following is a brief account of the activities of the ‘Bastelgruppe’ particularly while I was involved (from 1969 to around 1980). A brief sketch is given of the time since then, when from 1985 to 1993, the fortnightly evenings were listed in the calendar as “HOBBY HOUR”.

The beginning:

In 1969, Otto Löbert asked Erika Christian (nee Hahn) and me to start a craft group (eine Bastelgruppe). Craft classes were held fortnightly from 6.30 to 8.30 on a weekday evening (mainly Tuesdays, since 1989 the ‘hobby hours’ started at 7 p.m.) And until the start of 1975 they were held in our Boronia Hall.

The girls were mostly busy with paper, paint and scissors, needle and thread as well as kitchen- and other materials and implements.

The boys generally made tool boxes, sawed and painted fairy-tale figures, made coat hangers, vases and other useful articles, an electric motor, wrote proverbs on wood etc. But anyone could join any group they liked.

We usually started with exercises or, when the weather allowed it, with one or more outdoor games. After the Hildmanns arrived in 1974 (see below), on every second evening, craft work began immediately; and lasted for the first hour. The second hour was spent singing, led initially by the Hildmanns and later, after their return to Germany, by Inge Höfer (nee Halbweiss).

We started with three girls and seven boys but the number of children grew rapidly and soon we needed more help. Heidrun and Siegfried Messner were amongst the first casual helpers and my brother Helmut took part in several of our trips. Then on a more permanent basis came Ulrich (Uli) and Peter Hapke and somewhat later, Irene Bouzo (nee Dick).

More help, particularly from the parents:

When Erika visited Germany, Irene led the girls by herself for some time and when Irene visited Syria, Olga Kroh, a parent, kindly continued, being helped at times by Ulla Klink, another parent. In time, they recruited three younger helpers, Karin Ruff, Erika English (nee Löbert and Karin (nee Petz)).

The projects and the company which our ladies offered were so good, that often also boys took part. On the other hand both girls and boys took part in Peter Hapke’s bark painting group and, at times, girls could be seen with hammer and nails.

To find more helpers for the boys, the parents were invited to a meeting. They consequently generously responded to our request and prepared various projects:

Günter Haar and his group made radios. Hans Petz’s group kites, lanterns and other wooden articles. Harald Gassmann’s group assembled plastic models, Herbert Löbert’s group made bird houses and Günter Kürschner’s group ‘Hampelmänner’ (a hanging plywood puppet, which raises its arms and legs when a string is pulled).

Günter’s group soon made the ‘Hampelmänner’ in mass production for sale at the annual “Altersheim Bazaar” and as the bazaar approached, many of the others also helped. Not only were various “Hampelmänner” made but as well, wooden boxes, coat hangers, pencil holder, games etc., the girls contributing kettle holders, marzipan pieces, coasters decorated with autumn leaves and other articles. For several years the ‘Bastelgruppe’ kept a stall at the “Altersheim bazaar” and Günter was pleased to bring increasing takings to the ‘Altersheim’. Many other parents came along to the evenings to help, even a grandfather, Walter Lange, being an experienced carpenter and builder. Further names that come to mind are; Willy Jürgensen, Helmut Rietmüller, Heini Knaub, Gerd Herrmann, Manfred Häring, Wolfgang Gärtner, Willy Richter and many more. The Temple Society elders, leaders, members and other people were generally supportive and encouraging, sometimes supplying us with ideas and materials. So, for example, Dietrich Ruff, our T.S. president, Hans Lange, the temple regional head in Germany (sending us also coloured perspex for the lanterns, as well as ideas) and a German social worker, Doris Braun, sent further ideas and materials.

The first excursion

Right from the start we also went on excursions: There were evening trips; such as visiting “Walter Hahn’s Wood Joinery” (March 1971), I still have a composition from Ulrich Klink, seeing the film “Heidi”, in September 1972, seeing the play “Toad of Toad Hall” in the Union Theatre of Melbourne University and thanks to the efforts of Hans Petz, going to the “Forrest Hill Gymnasium” (May 1973) and to the Exhibition Building “Boat Show” (July 1973). At the boat show more parents joined (amongst them, Waltraud Blaich, Harald Gassmann and Friedrich Sawatzky), so enriching the experience.

In the main however we undertook day and weekend trips into nature. The first, with Erika, was a hike up the many steps to “One Tree Hill” in the Ferntree Gully National Park in October 1969. There were six girls and seven boys and we enjoyed the view from the lookout tower (which stood on the Hill at the time) and had fun playing various games.

On the next trip (Jan. 1970) with also Rolf Beilharz and Uli and Peter Hapke, we spent three days hiking through “Wonderland” Rolf Beilharz took us safely through a trackless piece of wilderness down from Sundial Peak. Coming Easter, with Erika and the Hapkes, we rode Puffing Billy to the Menzies Creek Railway Museum and then hiked along the railway track to Lake Emerald. Slides of the trip show us somersaulting and rolling down the grassy slopes and playing ‘kick the tin’. In September 1970, travelling by train, we spent a day in Sherbrooke Forrest and in Summer 1971 drove to Walhalla returning to Hapkes Place in

Upper Beaconsfield where we camped next to the dam in their beautiful garden. The coming day was very active with a hike in the large scout forest nearby, swimming in the pool, boating on the dam and joyrides on the little Renault which the Hapke brothers converted into a tractor. Good Mrs. Hildegart Hapke provided delicious meals mostly from home-grown products.

Next we climbed 'Mt. Riddle in Healesville' in April 1971. (Here also Irene and Helmut took part) and in August that year (with Erika, Irene, Uli and Peter) we built sandcastles on Seaford Beach, followed by their democratic judgement (each could place 10 sticks). A scavenger hunt, distribution of prizes, relay race in the sand, rest in the sunny dunes and hike to the pier completed the day.

Later excursions

Our trip to Wilsons Promontory for three days in March 1972 was carefully planned at a preliminary discussion with Heidi Vollmer, Erika, Irene, Uli, Peter and Helmut. As usual, the 'Jugendgruppe' tents and Sawatzky's B.B.Q. were borrowed and parents and children busily helped with the preparations. Erich Haar and Erika and Irene described the event in their articles in the March 1972 Templer Record. In Brief, about 35 of us in 6 cars departed from Boronia Hall at 11 am Saturday the 11th. On the same day we climbed Mount Bishop with its beautiful views of Tidal River, the camp and Norman Bay. On the next day we hiked to Oberon Bay, when Heinz Vollmer (sen) also joined us and together with Heidi fed the many hungry mouths. There followed a short hike to 'Tidal Overlook' in the evening, swimming and building with sand on Norman Beach on the sunny warm morning next day., then a stroll on Squeaky Beach and with a stop at Leongatha we drove back home.

Under the direction and good care of Margit Wagner, some of us spent a pleasant sunny day in the Altersheim weeding the garden and in October 1972 (with Erika, Irene, Peter, Helmut & Renata) we drove to Ballarat. In March 1973 (with Irene, Uli and Peter) we explored the bush by foot and car from Hoddles Creek, where we camped on the property of Irene's parents. The viewing of a saw mill, showering and frolicking under 'Ship Rock Falls', a hike along the creek and discovering a platypus, completed the first day. On the next, along with Olga & Fritz Kroh and Ulla and Theo Klink, we proceeded to explore further afield: In an old abandoned dry swimming pool we played "Völkerball" (=poison ball, Bertram endured the longest), were soon swimming and rope jumping at the "Gilwell" scout camp and then climbing the look-out tower at 'Egg Rock". Back at the camp more visitors greeted us: Luise and Helmut and Irene and Ernst Ruff, Ruth and Günther Haar and Helga and Herrmann and Leni and Otto Löbert. This night we were invited to Kroh's farm in Gembrook and the next day, by ourselves again, the trip was completed by removing a tree from one of the bush roads we were travelling, playing games on the Powelltown recreation reserve, eating a water melon meal and viewing the Yarra Glen museum.

On another day in Hapkes Garden Ulla and Theo Klink organised games, followed by songs with Theo's accordion accompaniment. Erika's tape from Germany was heard and answered (complete with frog calls) and the next camping trip to the Cathedral ranges was planned.

This took place in March 1974 and the Theo Klink family subsequently organised a five page report containing compositions from Ulrich Klink, 12, Robert Löbert, 10, Andreas

Klink, 8, Peter Löbert, 11, Raymond Löbert, 9 and Cornelia Klink, 10, who also included an informative coloured drawing of the camp. Ulrich described how the people of the "Altersheim" sang us a farewell song and several reported our games at Silvan Dam and how the Kroh's and the Klink's then went directly to the Cathedral s to lay out the tents for a proposed tent-pitching competition. The others stopped at the Yarra River, then the Maroondah Dam and when finally arriving, a passing thunderstorm caused us all to work together to pitch the tents as quickly as possible.

As the rain eased, our reporters continued, we went for a walk and returning we met police, the ambulance and the 'Civil Defence' who told us, that lightening, striking a tree, had injured some hikers on the mountain. The civil defence's base radio ;had broken down and we were able to effectively help with our own 'walk talkies'. Volunteers were also needed and it was 2 am when our six helpers finally returned with the injured. That morning, the Kroh's Gassmann's Hildmann's and Klink's joined us on the way to 'sugar loaf peal' (there were seventeen children along with Erika English, (nee Löbert) Karin Ruff, Helmut & Renata (Vondra), and Peter. Many of us continued on and climbed the rocky track of the 'razor back' with its dizzy peaks and far views.

Returning to the camp we were greeted by Otto and Leni Löbert. Our writers describe an ensuing swim in the creek but they all particularly enjoyed the singing around the cap-fire that evening with Klaus Hildmann's guitar accompaniment and the expert teaching of new songs by both Klaus and his wife Ursula. These songs were later sung to the people of the 'Altersheim'.

In December 1974 we went to Mount Buller, this time with the other Klink's (Alfred and Ursula), with Irmgard and Herbert Löbert, Erika and Gerd Herrmann, the Hildmann's and about 15 children. Again we left from the 'Altersheim' and the singing had been so; popular at the Cathedrals, that on our first evening at the Litis Ski hut we were again singing the songs we had learnt ('Das Dorfschulmeisterlein', 'Die kleine Wanze', 'Heut ist ein Fest bei den Fröschen am See' etc.).

The next day, after morning exercises (Frühspport') with 12 participants) most of us hiked to Mt. Sterling. Later, on that warm sunny summer day and to everyone's delight, we discovered a large snow field on a remote part of the mountain. For a time, as the snowballs flew, the tiredness of the long march was forgotten. Towards evening, I remember well how welcome a cool mountain creek had been to the tired and thirsty hikers.

On Sunday we climbed (or rode on fathers's piggy back) up[to the Buller summit where, on that sunny morning, in a wind shielded hollow overlooking the vast mountain scene, we sang to Klaus Hildmann's guitar accompaniment our Templer Hymn (Trachtet..").

Returning home we called at Herbert and Irmgard Löberts block of land right on the shore of Lake Eildon. After enjoying a swim, it was suggested we come to this interesting spot for a weekend.

Singing

At about this time singing was introduced for the last hour of every second craft evening (see above). The Hildmann's were such good and talented friends that they composed for us the following song, which catches well the general atmosphere of our "Bastelgruppe".

Die Bastelstunde

(Nach der Melodie "Schön ist der Zylinderhut").

1. Bastelstunde hat begonnen,
Jupp Heidi, Jupp Heida,
Jeder bastelt voller Wonnen,
Jupp Heidi, Heida

Wir sind all zum Basteln da,
Jupp Heidi, Jupp Heida,
Jupp Heidi und Jupp Heida,
Bastelstund ist da.
2. Werkelt halt wie ihr's versteht,
Jupp Heidi, Jupp Heida,
Auch wenn's mal daneben geht,
Jupp Heidi, Heida.
Wir sind all usw.
3. Wer nicht lieb das flinke schaffen,
Jupp Heidi, Jupp Heida,
Darf deshalb kein Unruh' machen,
Jupp Heidi, Heida.
Wir sind all usw.
4. Ein wicht'ger Vorsatz sei für euch,
Jupp Heidi, Jupp Heida,
Vorsicht mit dem Werkzeug,
Jupp Heidi, Heida.
Wir sind all us.
5. Auch behandelt's Werkzeug recht,
Jupp Heidi, Jupp Heida,
Sonst gelingt die Arbeit schlecht,
Jupp Heidi, Heida.
Wir sind all usw.
6. Ordnung hilft uns welch ein Glück
Jupp Heidi, Jupp Heida,
Drum tut's Werkzeug gleich zurück,
Jupp Heidi, Heida.
Wir sind all usw.
7. Englisch spricht nicht alle Welt,
Jupp Heidi, Jupp Heida,
Drum übt das Deutsch wenn's auch schwer fällt
Jupp Heidi, Heida.
Wir sind all usw.

When the Hildmanns left to return to Germany, Inge Höfer (nee Halbweiss) with her accordion took over.

'The Bastelgruppe Supporters Association': Moving to Bayswater.

In order to help provide more room and better tools, to help recruit sufficient supervisors and to generally assist the "Bastelgruppe", the "Bastelgruppe Supporters Association" (BSA) was founded in 1973 at a parent evening. Theo Klink, who particularly supported this, was elected president. The other elected members were Willy Richter (Secretary), Günther Kürschner (Treasurer), Herbert Löbert, Lothar Faig and me (as Bastelgruppe representative). The room problem was discussed in general at one of the parent meetings, when Ernst Ruff emphasised the value of the multipurpose use of existing buildings. Consequently the association discussed and made plans for moving to the larger Bayswater Hall with the installation there of movable workbenches. Eventually it was proposed to place two further doors under the stage, to clear and concrete the areas behind these doors and to make moveable workbenches which could be stored on these areas and which would be equipped with drawers and tools.

Theo Klink discussed this proposal with the Central Committee of the Temple Society and them, then, two community committees of Bayswater and Boronia. The plans were approved and also financial help was able to be given.

Consequently Willi Richter purchased tool, including vices. He drafted detailed plans for the bench frames and drawers and cut it into the required lengths. Günther Kürschner with Peter Hapkes help then welded the frames, made the benchtops, made special attachments for the vices so they could easily lowered for storage under the stage and then assembled the many drawers. Walter Hahn, constructed the two additional doors and the clearing and concreting was done by Lothar Faig and Herbert Löbert with the assistance of many helpers. Early 1975 the project neared completion and with the blessing of the Bayswater Community headed by Heinz Vollmer, we moved to the larger Bayswater Hall where initially we all helped to complete the workbench drawers.

The last of the larger excursions.

We could now tackle bigger tasks and soon young and old worked together to assemble two large rafts. As we hoped to race the rafts across Lake Eildon. Ulla Klink ensured that sufficient quality swim-vests were available which were later worn by all non-swimmers and the not so strong swimmers. Representatives from the children, the parents and leaders met at Löbert's house to plan and so, on Friday the 7th of March 1975 at 6.30 p.m. Löbert's truck departed for the lake with the Löbert family, some more children and the two rafts. Some had left earlier but most of us left later in the evening, as usual from the Altersheim.

There were the Löberts, the two Klink families, the Krohs, the Herrmanns and the Hildmanns but this time also the Kürschners (Helga & Günther) and the Härings (Minni & Manfred). The children numbered about 30 and there was Erika English nee Löbert and Peter Hapke. On Sunday a number of visitors arrived, amongst them Otto Löbert and Mrs. Selma Weiberle who would then have been in her 80's. I still have three compositions carefully written by Perter, Robert and Raymond Löbert recounting how, on Sunday, the raft manned by the younger children won the 1½ hour trip across the lake against the older team and how, on the return journey, the ladies's and girl's raft landed ahead of the men's and boy's. They also wrote of our hike in the surrounding hill country, of swimming, jumping off the rafts, of a ride on Herbert's truck loaded with children, of fishing and how their small brother Michael (Mickey) caught the biggest fish and how we once again spent the evening in the open singing with the Hildmanns. We are all thankful, particularly to Herbert and Imy, for a joyful and never to be forgotten Holiday.

This was the last and largest of our major "Bastelausflüge".

At the time, two smaller trips followed: Firstly, in January 1976, four of us, including Bernd Löbert, Paul Klink and Robert Löbert, rode our bicycles, on a four day trip, to Hastings and Point Leo. To be safe, we chose the back roads on the Mornington Peninsula and attached bright flags to the sides of the bicycles. Secondly, in June 1976, with Kürschners, Rietmüllers, Heinrich Knaub and 12 children, we visited a craft exhibition at the Repatriation General Hospital Heidelberg, viewed the hospitals Lung Function Test Laboratory and then played games alongside the Yarra River.

Time of change

By now, Erika Hahn and Irene Dyck had married, so they had other matters to attend to. Also the other Erika and the two Karins left due to trips and increasing schoolwork and Ulrich Hapke could no longer participate. We are very grateful to each, for their very valuable and generously given help. Theo Klink diligently searched for helpers and once again Heidrun Messner was persuaded to help, this time bringing along her three small children. Also Inge Höfer (nee Witt) was able to help intermittently.

Around 1980 an increasing load at work prevented my further participation, but Peter continued and at times took a small group on excursions; once more to 'One Tree Hill', twice to his (the Hapkes) place and once to the 'Mill Valley Ranch' in Tynong North where, Peter said, the proprietor told them about the eventful history of the ranch. Then they travelled further on to the waterfall in Noojee. Around 1983 I again started to help for some time. Also, for a short time, Moira Gassmann, an earlier child member of the Bastelgruppe, helped.

Rickett's Sanctuary:

At that time five of us (including Peter, Moira and two children namely Peter and Anita Schwarzbauer hiked, from Wicks Reserve in The Basin, through mainly forest reserve land (via Doongalla Estate) to Rickett's Sanctuary in Olinda. We viewed the beautiful clay exhibits of aboriginal people, native animals and written teachings of wisdom, all moulded, fired and discreetly placed within the Rainforest setting by William (Billy) Rickett. Bill had sculptured the aboriginal statues from actual people while they lived in their age-old manner.

When viewing them, I am always impressed by the dignity and serenity of the older aborigines and the beauty and radiant joy of the children. While our own race is relatively advanced technologically, are the aborigines, who for many thousands of years remained very close to nature and its subtle energies, reminding us, not to neglect the basic spiritual values?

After some time we were met at the sanctuary by Peter and Anita's mother, Resi Schwarzbauer, and eventually we returned. This time we climbed down Mount Dandenong via the firebreak. As we climbed down there was, continuously before us, a wide view of Melbourne and its suburbs, all spreading around the bay. The firebreaks entered Glasgow Road from which we turned into Sheffield Road, leading back to Wicks Reserve.

An Evening in 1985:

At the start of 1985 I once again visited a craft evening, taking some pictures. The girls were making beautifully dressed puppets constructed on wire frames and the boys made larger articles like a book shelf, a self-standing coat hanger, an ingenious weather-cock, letters sawed from wood, and an elegantly shaped, precisely crafted billy cart. A trio of girls were also busy painting their own carefully made billy cart.

The Last years:

After 17 years of very regular, diligent and painstaking service, Peter Hapke, in 1987, had to attend full time to his mother and was no longer available. We all thank Peter for his long conscientious service. About a year later Karl-Heinz Steller then willingly directed the group and on the girls side Inge Höfer (nee Witt) was able to relieve Heidrun. Thank you very much Heidrun for your valued help. We also cordially thank Inge and Karl-Heinz for regularly continuing to prepare and hold the "hobby Hour", as it was then called, until 1993.

Reflection

Today in the mid-nineties, we see the first of the children that attended the "Bastelgruppe" grown up and performing responsible duties in society. Perhaps the best that the "Bastelgruppe" is able to leave with them is the spirit of care and one-ness: I have the impression that in all our associations, everyone was someone very individual, important, to be respected and there was amongst us an underlying sense of duty to ensure that ALL were best served and that all really enjoyed the events.

Today much emphasis is placed on "Having Fun". We DID have fun and I do not remember one "Bastelgruppe" evening or one excursion that was not filled with fun, laughter and positive life. Yet I think most will agree that not every type of fun is desirable: For example, recently I have heard a well known comedian, seriously describe himself on ABC radio as having become a manic depressive, being treated for this condition and of feeling a bad hurt whenever he now jokes. It seems to me, that the best fun is not at the expense of other people, but is based rather on the principles of MUTUAL CARE, GOOD WILL and EQUALITY. I like to believe that ours was of this type and I wish all the participants (particularly also those not listed) the best for the future.

And so, may the joys and all the basic values of these experiences remain with the participants and may they be passed on to others. Personally I wish to heartily thank all the helpers, parents and children for being excellent friends.

An incomplete list

To bring back old memories, I list some of the children who I happen to remember as having taken part. They are mainly the first that attended when I was helping. Even so, the list is not complete and I ask forgiveness of those I missed.

The Children:

Beilharz:	Linda & Margaret
Beilharz:	Winfried
Blaich:	Dieter & Ingrid
Blessing:	Birgit, Krista & Robert
Cook:	Bruce
English:	Marcus & Melissa
Faig:	Corrine
Gärtner:	Rohan, Bronwyn & Annelise
Gassmann:	Axel, Moira, Raymond, Gerald
Haar:	Dieter, Erich & Martin
Häring:	Dieter & Karin
Harry:	David
Herrmann:	Michael, & Barbara
Höfer:	Bernhardt, Marco & Hilmar
Höfer:	Raymond & Monika
Höfer:	Natasha, Peter & Paul
Jürgensen:	Dietmar & Christa

The Parents:

Vyrna & Rolf
Annelise & Friedrich
Waltraud & Willi
Gertrud & Hans
?
Erika & Paul
Uta & Lothar
Wolfgang & Barbara
Esther & Harald
Ruth & Günter
Minni & Manfred
Aboriginal Parents
Erika & Gerhardt
Inge & Ulrich
Inge & Karl-Heinz
Margaret & Fritz
Helga & Willi

Klink:	Joachim, Ulrich ,Cornelia & Andreas	Ulla & Theodor
Klink:	Paul, Frieder & Mark	Ursula & Alfred
Knaub:	Thomas & Tania	Gerda & Heinrich
Kroh:	Frieder	Olga & Fritz
Kürschner:	Uwe & Michael	Helga & Günter
Lange:	Christian & Fleur	Turid & Werner
Löbert:	Wolfgang, Bertram & Erika	Leni & Otto
Löbert:	Peter, Robert, Raymond & Michael	Irmgard & Herbert
Löbert:	Bernd & Susi	Helga & Herrmann
Mädler:	Monika	Ursula & Klaus Hildmann
Messner:	Derek, Inken & Holger	Heidrun & Siegfried
Nicholson:	Andrew & David	Ilse & Neil
Nied:	Manfred	Helga & Ernst
Orth:	Hans	Gustl & Reinhold
Petz:	Karin & Bernd	Irene & Hans
Richter:	Susanne & Reinhardt	Irma & Willi
Richter:	Theo & Ralph	Eleonore & Karl
Rietmüller:	Scott & Karin	Elke & Helmut
Ruff:	Brigitte, Kristin, Peter & Harald	Luise & Helmut
Ruff:	Dieter & Petra	Irene & Ernst
Sawatzky:	Annette	Helga & Wilhelm
Sawatzky:	Birgit, Bernd & Marika	Gisela & Friedrich
Schmelzle:	Ingrid, Stephen & Sylvia	Brigitte & Fritz
Schwarzbauer:	Peter, Anita & Robert	Resi & Rudi
Steller:	Monique & Aidan	Wendy & Karl-Heinz
Steller:	Vicky, Mark & Peter	Rita & Kuno
Steller:	Luke & Ryan	Joan & Ingo
Trauner:	Heidi & Peter	Trudel & Hans
Venus:	Walter & Stephen	Elisabeth & Bruno
Vollmer:	Renate, Monika, Heinz & Bernd	Heidi & Heinz
Wagner:		Luise & Karl
Weller:	Ralph, Nicole & Tanya	Rosemarie & Hartmut
Zwicker:	Ralph & Andreas	Dietlind & Karl



This completes our Boronia Segment. Before we turn to Bayswater we will be entertained by our choir.

Our singers have for many years participated in our functions and have entertained us. For this we are very grateful.

THE TEMPLER CHOIR

a short address by Eva Morna Kortschak

It is now over forty years that we have had a choir here in Bayswater/Boronia. Soon after Templers from our Cyprus group had settled in this area Richard Hornung started a choir. It was a wonderful undertaking. Apart from some older, experienced singers there were also many younger members with lovely, fresh young voices. Very soon they brought great enjoyment to the community here by singing at our functions.

For some time Edmund Beilharz also conducted. When he and Richard moved to Bendigo Heinz Kübler took over. This was the time when the Good Neighbours' Council became active and promoted cultural events for the New Australians. Our Bayswater/Boronia choir, together with that of the Bentleigh members, took part frequently in these functions. When Heinz resigned we did not have a standing choir for some time here in Bayswater/Boronia. Now and then, for special occasions, a song was learned, which was usually conducted by Luise Dreher. However, it was soon felt by many that it would be so much better if the singers practised regularly.

It was thanks to Strups (or Günter) Arndt that this happened. One day he asked me: "Eva, when will you start a choir?" Until then I had thought that I didn't have enough musical training for such a job. But Strups kept encouraging me. So in the end I said: "If you will join and support me I'll try." This was about 30 years ago.

I learned by trial and error and came to really enjoy it. I especially remember our first trip to Sydney where we gave a concert for our Templer Community there (in 1968). The last preparations for this great event became quite dramatic, for Strups and Irmgard Arndt were to perform a little musical play. But the hitch was that Irmgard was expecting their third child which was due shortly before our trip. Yet you never know with babies; they have got a will of their own! So we continuously kept enquiring from each other: "Has the baby arrived yet?" We all feared that it might decide to come on the train or during the concert in Sydney! Just imagine that! But little Tony was considerate and arrived just in time! We all heaved a big sigh of relief.

After we had taken part in the second "Sängerfest" here in Melbourne (in 1972) our friends in Bentleigh decided to join forces with us. So we "amalgamated" and united we were really strong. These were happy years. Singing in a group is joyful and relaxing and binds people together. It is also spiritually rewarding to sing to the glory of God in our services and, at our social functions, for the enjoyment of our fellow Templers.

At times we have to work pretty hard when something has to be ready by a certain date. Yet we also have fun. There are quite a few amongst us who have a lovely sense of humour. So our practices often ring with happy laughter. In between the singing most of us love to chat and gossip. I can tell you there is always a fierce competition between the men and the women! The men usually claim that they couldn't hear what I said or announced because the women in front of them were talking. The women, on the other hand, say that the men did not listen because they were talking! (Who do you think is right?) However, when it really matters everybody pulls him/herself together and contributes to a good performance.

Our main problem today is that the choir is ageing. We haven't got enough young voices. Next year I will hand over the musical responsibility completely to Annette Wagner- Hesse

who is now quite experienced at conducting. Our long-standing president, Harald Gassmann, resigned last year. I would like to take this opportunity to thank Harald for his continuous commitment and service during the past years. We are especially grateful to him for his efficient organization of our interstate trips to the various "Sängerfeste" which were highlights in our choral life and to which our "in-house" coach captain, Winfried Beilharz, always got us safely and on time. The choir's recent trip to the "Sängerfest" in Sydney was also a great success thanks to the thorough preparation by Uli, our new president, and Lore, our secretary; and thanks to Annette's enthusiastic and sensitive conducting.

Hopefully this charming young conductor, together with our other young members, Veronica, Sonja, Rolf and Tony, will be able to attract more younger people to the choir. Many of our singers are in my age group and sooner or later we will all retire. What then? It is now up to the younger generation to decide whether they want a choir or not in our community.

Personally, I hope and pray that the Templer Choir will continue to exist and to thrive and will enhance many more of our future functions.

Morna Kortschak



Now follow two songs, then a "musical comedy" sketch about the tribulations in selecting a name for the new Community. (Actors: Trudy Herrmann, Inge (Uli) Höfer, Harald Gassmann and Heinz Arndt) - Lyrics by E. M. Kortschak

Musical Sketch (to the melody of)

The Bayswater-Boronia Community

1. We've come along to sing a song and wish good luck and all the best to Bayswater-Boronia at their Amalgamation Fest...

*Each verse followed by the refrain below:
Heidi, heida, Bayswater-Boronia
Heidi, heida, Amalgamation Fest.*

2. Some members had the grand idea and felt a strong necessity of welding the two smaller groups into a Super-Community...

3. There was much talk and argument and also some researching in order clearly to find out the pros and cons of merging...

4. The biggest problem was to choose a name for the new community, which could be meaningful and reflect the newly-won identity...

5. And in the end they all did reach the most brilliant conclusion that Bayswater-Boronia was the easiest solution...

6. Today we all are gathered here because the work is done and Bayswater and Boronia now finally are one.

Heidi, heida, Bayswater-Boronia
Heidi, heida, united they are strong.

BAYSWATER

Helmut Ruff

Now we come to Bayswater. The Bayswater Community was constituted 1954. Its Chairmen were in that order Helmut Brüssel, Werner Frank, Gottlieb Ruff, Theo Doh, Heinz Vollmer and Alfred Klink.

The Bayswater Hall was a joint project by community and J.G. - Many plans were prepared for its construction by Willy Blaich, then a student of architecture.

On Easter Monday in late March of 1959 the site for the hall was cleared by a group of volunteers. From then on regular working bees were carried out every Saturday and Sunday from 8 a.m. to 1 p.m., weather and holidays permitting. Four groups of about 15 men each were formed who took turns, two Saturday and two Sunday groups. Every able bodied Bayswater man had to work voluntarily a set of hours, members of the Bowling Club an additional hour. Records were kept by Waldemar Sawatzky.

All the planing and ordering of materials was coordinated by Werner Frank in consultation with Willy Blaich and the various tradesmen. The latter were paid for some of their work.

J.G. and Bayswater members paid \$ 16.00 annually at first, later \$ 14.00.

We have a list of 72 names of workers and the hours they had worked at a certain date. Top honours go to Ewald Wagner who finished with about 450 hours!

We also have a list of the men in the four working groups. After Werner Frank resigned as community chairman Gottlieb Ruff took over and coordinated all the work until its completion.

The initial cost of the hall were	\$19,000.00
with furniture etc.	\$3,000.00
<hr/>	
Without Bowling alley and before Hall and verandah were extended	\$22,000.00

By opening day on 11.6.1961 about 8500 hours of voluntary labour had been put in, then worth about \$6000.00.

The Bayswater Hall was first used, uncompleted at Sommerfest 1961 (report by Otto Löbert in "Rundschreiben").

The opening took place on 11.6.1961 in conjunction with the Centenary celebration of the Temple Society.

At the Centenary commemoration the speakers were Dr. Richard Hoffmann, Otto Wurst from Sydney, Dieter Ruff from Adelaide and the Unitarian Reverend Gibson from South Australia. We put on a play by Karl Götz, (teacher in Bethlehem in the 1930's) "Schwabenzug ins Gelobte Land" ("Swabian's Trek to the Holy Land"). It tell so the misfortunes of the first group of Templers who settled in Palestine in the 1860's against the advise of the council and succumbed to various illnesses. In the 2. Part we hear of the beginnings of the "youngest" Templer settlement, Bethlehem in Galilee, commenced under totally different conditions, well organised and successful. (I was one of the actors).

Later that day the official opening and dedication of the hall was performed by my father Gottlieb Ruff. (copy of speech in appendix) As part of the entertainment later in the evening two short plays were performed.

1.) Erika Arndt had written something very witty and hilarious involving the Häring family and the building of the hall.

2.) A “Singspiel” or “Musical Comedy” about a court case where the defendant is accused of neither having assisted in the voluntary work on the hall nor having financially contributed. My sister had very cleverly re-written the text of a comedy to suit this theme. The “singing actors” were Heinz Kübler, Herbert Neef and myself, accompanied on the piano by my sister.

On 29 October 1961 “official” guests from outside the TSA, from the Immigration, State Government representatives and Ferntree Gully Council were invited to an opening ceremony. By then the surroundings of the hall had been improved somewhat.

Community Emblems: All Templar settlements in Palestine had their own emblems or “coats of arms”. Copies hang on the walls of the Boronia Hall. Bayswater Community adopted a feather surrounded by the stars of the Southern Cross as its emblem. The feather symbolises the origin of the Bayswater community: In the late 1940s, the poultry farm at Bayswater offered employment to quite a number of men just released from internment. In time more and more settled in the area. The first ones were Dyck, Ehnis, Franks, Glenks, Sawatzky.

Harald Gassmann will now recite his poem about the lead-up to the hall construction

Hallenbau Zusammengestellt von H. Gassmann für einen Bunten Abend in 1971

Im schönen Australien, auf'm Bayswater Land,
da stehen die Leut im Gespräch beieinand'.

Diskutiert wird, geredet, doch fest steht's bei All';
Die Bayswater Gemeinde, die braucht halt a Hall'!

Die Hall' in Boronia ist recht gut und fein
doch für alle mit'nander da ist sie zu klein.

Der Herr Gottlieb Ruff, unser Gemeinde Vorstand,
der nimmt dann die Sach' auch gleich fest in die Hand.

Der Willy Blaich, unser Architekt,
der macht dann an Plan von dem ganzen Projekt.

Die ganze Gemeinde legt auch Hand mit an
weil man auf diese Weis' halt auch Geld sparen kann!

Der Faig und der Piesch und Wellers dazu
die legen die Steine, die Wänd' stehn im Nu.

Gesägt wird, gehämmert, bis spät in die Nacht,
was einem so a Halle für Arbeit doch macht!

Die Halle steht heut noch, das sieht jedermann,
und wenn sie zu klein wird, dann bauen wir an!!



It was the Temple Society Younger Set, the Jugendgruppe, who was closely connected to Bayswater in the early years. It was their commitment to the cause which saw the dream of a large hall come to fruition. Therefore we will now start off with a J.G. representative.

The J. G. and the BAYSWATER-BORONIA AMALGAMATION FEST

Harald Ruff

Allow me to start with a few observations – tonight we celebrate a change, yet looking around I noticed that a few things just never seem to - the Vollmers are working in the kitchen, the **JG** are serving, and even as community head, Alfred Klink still has to disappear behind the curtain to adjust the lights and microphones.

When I pondered what I could say tonight, I honestly could not think of much - until Dad handed me a few notes concerning the **JG** and the Bayswater Community. First then did I realize how important it is that the JG play a part in today's celebration. And I must add that it seems very fitting that the JG be the first organization for the Bayswater section of tonight's series of reminiscences.

Now, I don't want to sound smug, but we lay claim to this place. The JG was instrumental in getting the Bayswater Hall built. Founded in 1949, with its first constitution adopted in June 1951, the JG sent the first letter to the Melbourne Templers regarding the building of a hall in 1954. At that time Peter Lange, now Regional Head in Germany, was JG President.

It's interesting which side of the story you now decide to accept. According to Otto Löbert's report earlier, Bayswater was not interested when approached by the Boronia Community to share in a hall. In response to this I can only say that, in true Templar fashion, the subcommittee is still looking into the proposal.

Anyway, our side of the story goes thus - once Boronia had decided to erect a hall just large enough for its own needs, the JG approached all communities to establish together a larger hall in Bayswater for JG and TSA purposes.

The Bentleigh Community declined as they wanted their own hall for their own requirements, so the Bayswater community offered the JG the opportunity to build a larger hall as a joint undertaking. If I read the old letters correctly, at the time the JG was spending about 60 pounds per annum on rentals for its events – in those days quite a sum. If he was using a similar accounting procedure to that employed by current JG treasurers, then treasurer Kurt Eppinger would easily have been able to purchase the obligatory new car.

In 1956 the JG started fundraising and contributed to building costs and later to maintenance costs on a 50/50 basis. This is why the Bayswater community constitution allows for JG representatives on the community council, my father being that member at the time.

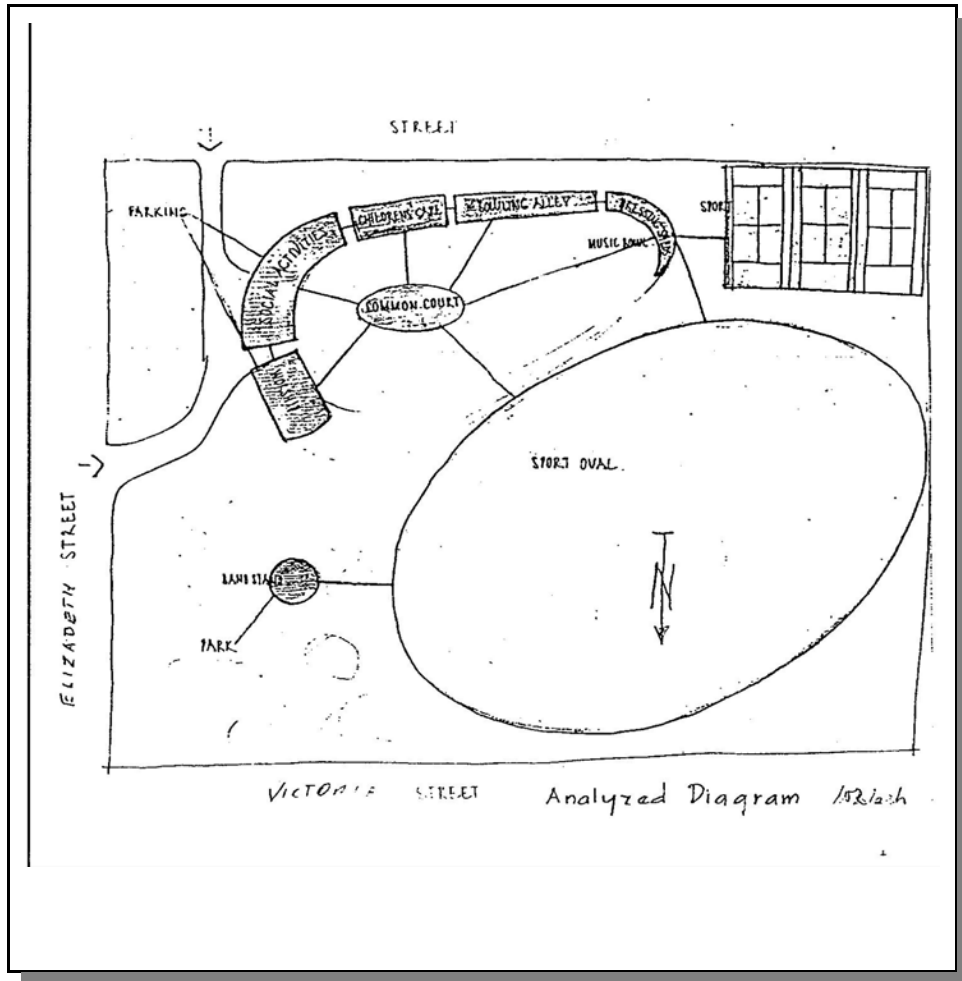
Only when its membership began to decrease, and the average age of members similarly dropped, did the JG inform Bayswater that it could no longer maintain its effort of providing for half of the costs. At about the same time JG members from Bentleigh were in the majority and a larger majority events were held at the Bentleigh Hall to reflect this. With the addition of the JG Clubroom in 1981 to the Bayswater Hall the new focus became Bayswater.

Our major function for the year and the biggest TSA community function, the Sommerfest, has been held on the Bayswater land since the 1950's. While each community in Melbourne

organised its own events and had its own interest groups the JG was and remains an organization that spans all of the communities. We see the amalgamation of two communities as a positive.

We are the generation beyond colonies and separate communities, and with today's mobility, this separation is neither pronounced nor necessary. We missed the building of the halls - they became a part of our lives. But now we too have experienced our own dramatic and positive change, the formation of the Bayswater-Boronia Community.

Dieter Blaich will now talk about his fathers's (Willy Blaich) dreams and plans of a Bayswater Community Centre. Here is a sketch for a very early Masterplan:



Building of the Bayswater Hall

1959-1961

Friedrich Sawatzky

A film depicting the building of our Bayswater Hall in a chronological sequence was shown during the course of the evening.

The Bayswater Boronia amalgamation ceremony provided the perfect vehicle to put on show pictorially the enthusiasm, dedication and hard work required to build this hall.

The film exudes the vitality of voluntary workers embracing a range of skills employed at that time.

Skills such as carpentry, plumbing, bricklaying, electrical work etc. etc. There was our architect Willi Blaich, surveyor, timekeeper and many more, beavering away to complete a voluntary task.. All skills came from within the Bayswater community the youth group and at times, from the other two communities, viz Boronia and Benteigh/Moorabbin.

Weekly work groups tackled tasks every Saturday and Sunday, it required constant attention by voluntary leaders and yet, one can't help but to observe, as always, good old fashioned swabian dedication.

The building was erected over some two years. But, far more importantly was the effect it had on creating a better, more cohesive community. The hall building re-moulded a tightly knit group of people. It can be likened to the commencement of past colonies in Palestine some 100 years ago. There, the dependence on each other was paramount. This dependence was a gain evidenced and created friendships for life. Sadly the film reminds of broken friendships where some participants are no longer amongst us.

However, staying with the subject of involvement we observed at the 'Richtfest' and the 'Einweihung' that non-building people were also drawn into action.

Plays were written or selected, actors chosen, lines learned and finally presented to an appreciative audience. All of this left a feeling of belonging, of being proud to have achieved something special.

That was a long time ago.

Bayswater Bowling Club

(Kegel Klub)

The Kegel Klub was founded in the late 1960 and the President was then Abraham Dyck. My first experience in the construction was the setting out of the Bowling alley, which of course had to be excavated out and made level. We, the Häring Family who had a small farm some 300 metres away as the crow flies from the Bowling alley were able to level the site with the aid of a Tractor, with a Scoop and Blade, in those days then were the at the rear of the Tractor, not like they are today. The next step was to dig for the Aggie Pipes which ran diagonally across approx. 6 metres apart on an angle of about 30 degrees so that all the seepage water could be collected. The Concrete Slab was poured manually, in those days Ready Mix Trucks were not thought of. The Frame was put up by our experienced Trades People with the Help of other willing members, and in those days, there were plenty of willing labourers. The ladies often supplied morning tea.

I myself was involved in the Electrical Installation of the Bowling Alley and also in the electrical installation of the Bayswater Hall, the hall we are in now. Of course at that time the Kitchen was smaller, and the Wings (J.G. and School Room) were not there. Some of the work done by other Contractors was the plastering and laying of the Parquetry floor which was stuck on to the Cement floor with hot tar. The finer parts of the fixing out was again done by our members with Carpentry skill which included the timber linings. Architraves, doors, skirtings and the ball-return runs, and of course the painting and plumbing were done by our members.

In those days you were eager to belong to the Bayswater Templer Community and you put in as much time and effort to support such a project, this also applied in the construction of this great Hall we are in today.

The Bowling Alley was finished some time earlier than the Hall.
The Hall was officially opened in June 1961.

I think I can speak for all those who were involved in the construction of the Bowling Alley that we can be proud of our aim and achievement.

M. Häring.



Very important in our community life, and from very early on, a joint venture by Bayswater and Boronia was and still is our German Language Saturday School, the oldest official and still operating such school in Australia (see report by the "Brücke" 1986/87). Officially it started in 1952, but operated much earlier. Heinz Arndt, longtime school coordinator with some slides.

The Templer School BAYSWATER-BORONIA

A historical account

Over the last 50 years many Templer children attended what was known as "die deutsche Schule", German School or Saturday School in either the Boronia or the Bayswater Hall.

This is the story of that school. It is a school that has impacted on hundreds of bilingual children and carries the marks of scores of dedicated teachers. There are many middle-aged Templers who can still fondly remember the texts "Ina und Udo" and the "Sommergarten"; those long and close relationships they had with their favourite teachers and who can recall, not without some embarrassment, the pranks and mischief they got up to as German School students.

This school is a most noteworthy and outstanding historical achievement for the Temple Society and the Bayswater-Boronia Community. It was established in the most adverse conditions, no books, no resources, no pool of trained teachers, no guidelines, and it has continued to run always with the highest of standards and intense enthusiasm of its administrators and teachers. A few years ago the school was hailed as the oldest, continuously operating German school in Australia by a nation-wide research project from Canberra (Die Bruecke, 1987).

So what was the school like? Firstly classes were not always held on Saturdays. At one stage the upper classes met on Wednesday evenings. Today they are held on Friday afternoon. Enrollment numbers have fluctuated over the years with as many as around 100 children attending in the early 1970's. Whilst most of the students were Templers the school always attracted other German-speaking families in the local area as well and it is still one of the main German language and culture resources in the Knox community. Many students completed 12 years of German School and had the privilege of being helped through their matriculation or Year 12 German examinations by our German School teachers.

Many parents too dedicated hours of their time driving around chauffeuring Templer children to and from the classes especially in times when not all families had a car.

There is some contention over when the school actually started. Records show it started in 1950 (the Bentleigh one in 1952). However personal accounts from past students reveal that the first Templer Saturday German School (outside the internment camp in Tatura) started in 1947 in the Bayswater home of the teacher Frl. Gudrun Frank (Later Mrs. Haider), the same person who taught classes in the camp. The first students commenced at the age of 9 and continued until they were 14. Acknowledgment is due to this teacher's efforts.

So how was the school kept going? The administration of the school was passed from one "Schulleiter" or school co-ordinator, to the next over the years. Old yellowing files and records neatly organized and labelled year by year still exist which show the handwriting of the many people who worked tirelessly to establish and develop a sound language education program and build up its resources. There were names like Albrecht Frank, Erich Weller, Otto Loebert, Helmut Ruff and Heinz Arndt. Others who helped were Erna Imberger, Erika Arndt, Werner Frank, Gerd Beilharz, Traude Glenk, Doris Frank and still more Templers who assisted in managing the accounts and finances of the school. The female input ranks high in this area. In the early days the Bentleigh and Bayswater-Boronia schools were

co-ordinated jointly by one Schulleiter. They were later separated perhaps due to larger enrollment numbers. Eventually the administrators, slowly but surely and through much letter and report writing managed to obtain some additional much-needed funds for the school from the German Consulate General and later the Victorian Ministry of Education.

And then there were the teachers! It is a long and impressive list of 36 dedicated Templers and others who through their undying teaching efforts kept the school going. The teachers had the not-always-easy task of teaching groups of children of varying ages and different levels of German language competence and with a bare minimum of resources. Teachers had to develop the school courses and curriculum from scratch, correct many pages of homework and find interesting and appropriate textbooks at times when there were none available.

In the early 1960's much effort went into obtaining maps of Germany and Europe, records, films, textbooks, magazines, class sets of readers and educational catalogues from overseas. Language programs were not popular here in the early post WWII days. Intensive networking was needed with friends, relatives and officials in Germany and Australia to obtain these resources. Then later towards the 1970's a large task became finding enough teachers and organizing rooms and appropriate placement groups for the growing numbers of students. Again there were no language teacher training programs to support the teachers' classroom efforts. They had to support and assist each other which they did willingly. The past teacher Otto Loebert is still trying to track down the whereabouts of the comprehensive grammar curriculum which he personally devised and passed on to other teachers.

Despite these obstacles the teachers were still able to arouse the enthusiasm and co-operation of the students. They actively took part in staging plays and songs for concerts which were put on annually for the parents and friends of the children. In some years the school combined with the Bentleigh school and for excursions to such places as the Silvan Dam etc. Parents played an active role in parent-teacher associations. There was a creative time when all the German School students also attended additional German singing lessons with the result being a community with a strong and beautiful singing culture. Later on and still today native German-speakers who live in the Templer Home for the Aged and nearby units are a valuable resource for the school. They voluntarily offer their services regularly by attending the classes at the Bayswater hall to assist the teachers with one-to-one reading with children.

In more recent times much effort went into networking with the many educational, ethnic, and German language and cultural organizations and associations that are flourishing in these times of positive multiculturalism. These days in the 1990's the teachers all have full teaching qualifications. Our German School is now officially registered with the State Directorate of School Education along with 200 other "after hours ethnic schools" as they are now known. The teachers receive tremendous support from the educational authorities but are also burdened with the need to maintain on-going professional development and to keep abreast of the fast developing modern language teaching trends. We no longer need to struggle to look for resources and support because German publishing houses and educational authorities continuously send us copious catalogues, information and programs. The difficulty these days lies in finding enough time to attend teacher training workshops,

preview and select the latest classroom materials and in making bright glossy teaching aids, posters and games with the help of computers and laminating machines.

What about the future of the school? Only about 20 students were enrolled in the last few years as German has become a popular language taught in the mainstream schools in the Knox area. In some years non-Templers have far outnumbered the enrollment of Templer children but our school persists and has a fine reputation in the local community. Much of our effort is directed at the broader community and mainstream schools. Our teachers also work in those schools. We advertise widely to reach as many non-Templers as possible. The Bayswater-Boronia School is still a valuable linguistic and cultural resource for the Temple Society as well as for the local community at large.

Templer children, German immigrants and interested Australian children currently attend the classes in the Bayswater Hall. It is a place in the Templer community where children meet and get to know each other. The focus of the German Templer School has always been strictly on German language teaching and learning. However it is nice to note as the previous Schulleiter once said in his opening speech for the school year "It is a language school, not a religious school but if some of the Templer spirit rubs off on others that's good too".

The following list is a tribute to all the dedicated teachers of German school classes and "Singen" who have taught at the Bayswater-Boronia Templer School since its inception. If there are any omissions could you please let us know.

Its Teachers

Gudrun Haider nee Frank
Herr Eugen John
Emma Wagner
Erna Imberger
Otto Loebert
Erika Arndt
Tussi Starick
Turid Lange
Frau Ivanovich
Ingeborg Arndt
Heidrun Messner
Resi Schwarzbauer
Eleonore Ulrich
Diana Ulrich
Irene Blaich
Monika Hirdes
Erika Hahn
Irene Boehmer
Sue Moreton

Ruth Wuttke
Brigitte Ruff
Erika Loebert
Lore Schlender
Ursula (Ulla) Klink
Gudrun Schell
Herta Uhlherr
Trudy Murray
Irmgard Weberruss
Brigitte Schmelzle
Anne Eckstein
Waltraut Hoffmann
Brigitte Hoffmann
Ilse Nicholson
Maria Von Chrismar
Monika Herrmann
Doris Frank



Playgroup - another very important "institution" in our community life is the playgroup which brings together our infants and mothers. This was commenced by Denise Imberger. It is now in the capable hands of Monika Herrmann.

The Templer Playgroup

Mention "The Playgroup" to anyone in our Community and it instantly brings a smile to their face, because since The Playgroup was established in 1982 it has engendered "good times" for the children, parents and grandparents involved.

Significantly, the Playgroup has always been a group that has attracted children across the board, from the Communities in Bayswater, Boronia and Bentleigh, which was one of the major reasons why the Playgroup was established – that is to create a relaxed meeting place for the very young members of the TEMPLER Community and their parents.

It was with this in mind that a Playgroup Establishment Committee was set-up involving the following members: Heinz Vollmer, Fred Sawatzky, Erika Herrmann, Traude Glenk and myself as the Playgroup teacher.

Funds were O.K.'ed from the Bayswater Community and we set about buying equipment as well as gratefully receiving donations of pre-loved toys from members of the TEMPLER Community. It was decided to run the Playgroup on semi-organized lines-more or less as a mini- Kindergarten with some structured play activities involved in each session.

Amongst our early achievements was the publication of a "Recipe Book"; that little red book that many of you may still use today. This was our first fundraiser which we shared with the German School. It was a very successful venture involving the assistance of many people.

Judging from the feedback we have had over the years the Playgroup has achieved its aims, as it has been the backdrop for the foundation of many friendships, not only amongst the children but also amongst the parents. In short, it has created a sense of "belonging" for the very young members of our Community.

The Playgroup has been part of the TEMPLER lifestyle for thirteen years now and has gone from strength to strength. For the past ten years Monika Herrmann has been the leader of the Playgroup, and I would like to hand over to her now and she will show you a selection of slides illustrating the variety of Playgroup activities over the years.

Monika Herrmann gives a few Slides from the Playgroup's large collection of Photos:

1982 - 1985	The first Group - our beginnings,	
1985 - 1991	Party time	
1987	Farm Visit	
1992	The Playgroups 10th Birthday Celebrations	
1993	Grandparents' Day - The yearly Teddy bears' Picnic	
1994	Altersheim Visit	☐

and where would we be without the most important people in our lives? - Our Ladies! Our wives, mothers aunts and grandmothers? They are usually active behind the scenes, before, during and after our functions, decorating, preparing afternoon teas and suppers and cleaning up again. They deserve a special thank you!

And here to talk briefly about our Ladies Group is Heidi Vollmer

The Ladies Group

The Boronia Frauen Verein was formed in 1956 by Ilse Imberger. Subsequent presidents were Hulda Lange, Nella Weller, Helene Kübler and Erna Imberger until it merged with the Bayswater Frauen Verein in 1961.

The Bayswater Frauen Verein was established with 63 ladies attending the inaugural meeting.

Frau Elfi Frank was Bayswaters first president followed by Emma Frank, Anne Glenk, Lotte Frank, Erika Arndt, Irene Böhmer and Agnes Wied. Let me read you from the diary entry made by Frau Emma Frank in 1961:

Bei unserer ersten Zusammenkunft am 22. August 1961 waren erstaunlich viele Frauen anwesend und das kleine Zimmer hinter der Bühne bot kaum genügend Raum. Frau Erika Arndt erzählte, daß sie in Palästina eine Art Tagebuch geführt hätten und jetzt - bei einer Zusammenkunft nach vielen Jahren - mit diesem Buch sich viele schöne Erinnerungen erwecken konnten.

So wollen auch wir diese schöne Sitte übernehmen und hoffen, daß wir viel Freudiges diesen Blättern anvertrauen können.

Wir anschlossen uns keinen Beitrag zu nehmen, stellten aber fest, daß wir ohne Geld nicht richtig arbeiten können. Es gibt hin und wieder kleine Auslagen. So gaben die Frauen zunächst jeder zwei Schilling Spende, davon soll auch dann später das Material für die Handarbeiten für Bazaar gekauft werden. Aug. 1961 Emma Frank

The ladies met in the room behind the stage singing talking doing needlework and other crafts - some even brought their mending; listening to stories being read, watching demonstrations of all kinds. Very popular were and still are the travel evenings, then with slides now with videos.

In the early years there were yearly entertainment evenings with skits and plays. They were organised in turn by one of the three community Frauen Vereins.

From the monies collected the ladies purchased many items for their respective halls. In Bayswater for example: tablecloths - sown by the ladies - the crockery and cutlery you are using tonight and more recently the coffee urns and at last a good safe stepladder for the kitchen.

Our traditional Adventsfeier has been part of the Frauen Verein calender from the beginning.

Over the years attendance members have fluctuated dramatically and decreased to a handful of faithfuls in 1991 when the Frauen Verein was disbanded.

Now Ursula Klink has resurrected it, giving much of her time and energy, and together with her president Gisela Sawatzky is running successful Frauen Verein Afternoons.

I must not forget to mention the "old" frauen verein at the Altersheim with up to 22 "oldies" attending.

If I have made mistakes or forgotten a president I apologise.

In conclusion, I would like to read excerpts written by one of our most eloquent members, Frau Erika Arndt in the Bayswater Frauen Verein diary. Apologies to the non -German

speaking audience, as these excerpts would totally lose their character in translation.

Unsere Eva - es gibt nicht viel Personen die so allgemein gut der Gemeinde sind wie sie! - hat uns wieder mal' einen Vortrag gehalten über eine "Entschlackungskur" die sie durchgelitten hat. Ich will sachlich bleiben sonst steigt mein Blutdruck wieder an. Wir sind im Durchschnitt meist so 15 -20 Frauen am Abend; von denen wiegt weit mehr als die Hälfte über 10 stone und nun predigt unsere Lattendünne Eva wie man sich durch absolutes Hungern, Wassertrinken und wahnsinnige Kopfschmerzen renovieren könnte? Nicht mit uns! Eva Du hast uns nicht überzeugt - wir bleiben besser mollig und vergnügt! -

Wie gut und diszipliniert unsere Organisation läuft kann man aus Folgendem ersehen. Unser Vereins Zimmer ist ja ziemlich schmal, dafür aber lang, und wenn man so rund vierzig redselige Frauen drin sind versteht man öfters an einem Ende nicht was am anderen gesprochen wird. - Man war dran eine Beisitzerin zu wählen und die Vorsteherin frug: "Sind alle mit dem Vorschlag einverstanden?" Prompt flogen alle Hände in die Höhe. "Dann sind wir fertig, können unser Lied singen und heimgehen". Da meldet sich eine Stimme: " I bin ja mit allem einverstanden, aber es tüt mich doch interessieren was, oder wen, I gerade gewählt han ."

So eine Neuwahl ist bei uns allemal eine ziemlich lebhaftige Angelegenheit! Nach dem also die bisherige Vorsteherin abgedankt hat und trotz gutem Zuredens stur dabei bleibt, erkundigt man sich höflich nach etwaigen, freiwilligen Kandidatinnen. Da ist es dann interessant zu beobachten, wie jede einzelne der anwesenden Damen sich plötzlich intensiv mit ihrer Handarbeit beschäftigt, damit sie ja nicht in Versuchung kommt ihre Hand zu heben. Wenn nun - nach längerem eisigem Stillschweigen, von des Aushilf Vorsitzendem einfach rücksichtslos Kandidatinnen für dieses Ehrenposten aufgezählt werden sind die Ausreden, die die betreffenden Damen dann vorbringen um Ihre Absage zu begründen - einfach schlagend.! "Ihr wollt doch nicht unsere glückliche Ehe zerstören? mein Mann hat mir g'sagt ich brauch gar nemme heimkomme wenn i mi neiwäle laß.



This bring us to the end of our Bayswater Section. But we don't want to finish off without a brief look into the future. Dietmar Jürgensen will tell us what could be happening here in our Community.

The Future - Plans & Possibilities

Dietmar Jürgensen

Introduction:

The future from my perspective (as a member of both the Facilities review and TS2000 committees) of our facilities and the communities in general.

Facilities Review:

This is a TS2000 driven review of TSA facilities in the Melbourne area, looking at the three major community properties at Bentleigh, Bayswater and Boronia. This committee has developed some recommendations for the Regional council to review on how to manage these properties to cater for the future **needs** of the society. I stress that these are just ideas, and that there is no definite detail, as the report is **still** with the Regional Council for discussion.

Future of the Community

There is a need for the community at Bayswater-Boronia to grow, or at least remain static for the Templers in this area to continue in the long term. The community membership is static or slowly declining, and there are not many younger members joining. The average age of the membership as a result is increasing, making it difficult to operate the communities, with dwindling resources, both physically and financially.

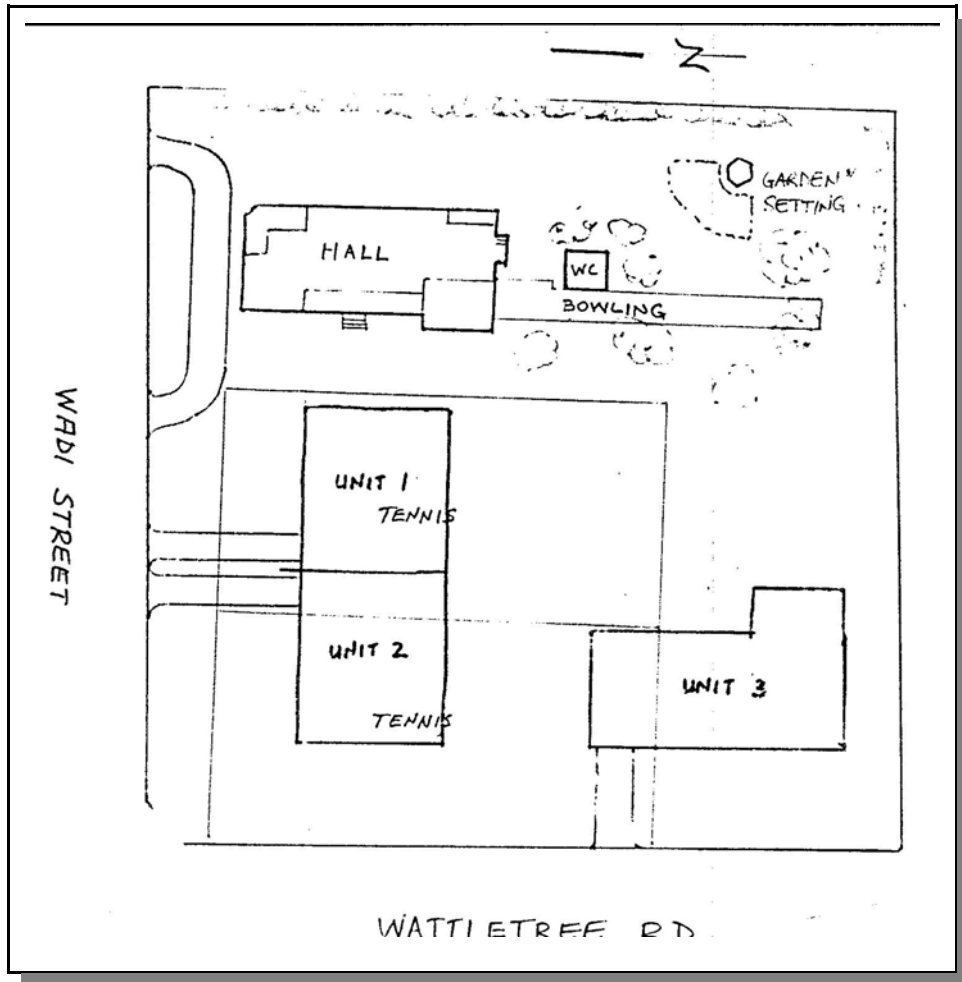
We need to find a way to communicate the Templer philosophy to the local and wider community; the Templer ideals are probably something most Australians can relate to, as they fit in with a relaxed, &friendly lifestyle, so it should be an attractive way to take part in religion and also have community involvement.

We have all been living in a cosy world for many years, but if we relax too much, all the hard work that our forefathers put into this society will be frittered away - we need to make potential members feel welcome at our functions, or we lose them!

Above all, once again, we need a project or goal to work towards as a community. If we're all working towards a common goal, there is a strong binding force that will bring those members more on the fringe of the community back to where the action is!

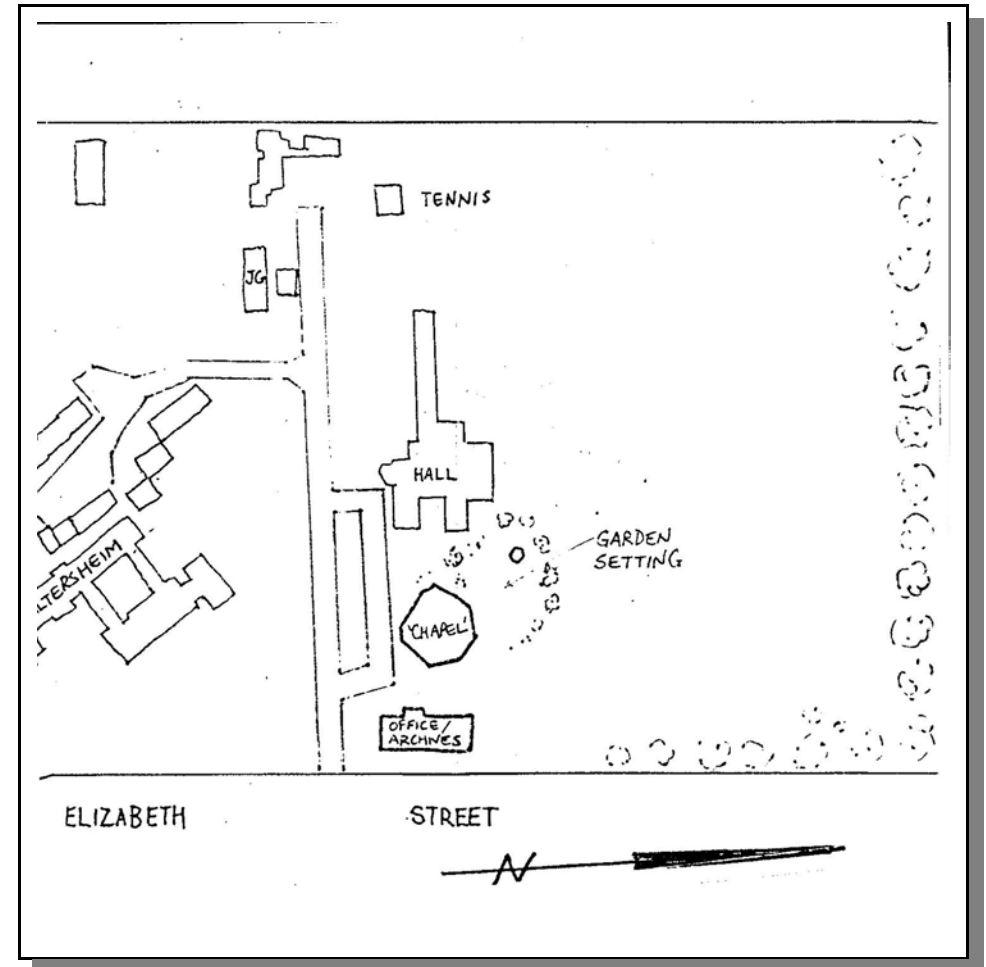
Boronia Possibilities

The hall at Boronia requires urgent repairs and renovations. As shown on the diagram, there would be ample room for landscaping and providing a pleasant garden setting. Also shown is a possible version of an extension, which might include relocation of the tennis courts to Bayswater, and removal of the bowling alley. There would also be enough room to erect 3 or 4 units in the same style as at Bayswater, and one could be a caretaker's residence, as at Bayswater.



Bayswater Possibilities

Some would see it as the central hub of the TSA in the area. There is also plenty of room for a chapel - to provide a suitable atmosphere for contemplation. A garden setting could also be constructed for outdoor services, including weddings. Bayswater would be a suitable location for the TSA administration building/centre and could also incorporate the archives and even a library, all in a new building just off Elizabeth St.. It appears that most members would prefer to leave the current open space effectively, as is, maybe plant more trees, and even possibly upgrade the sports field.



Public Relations.

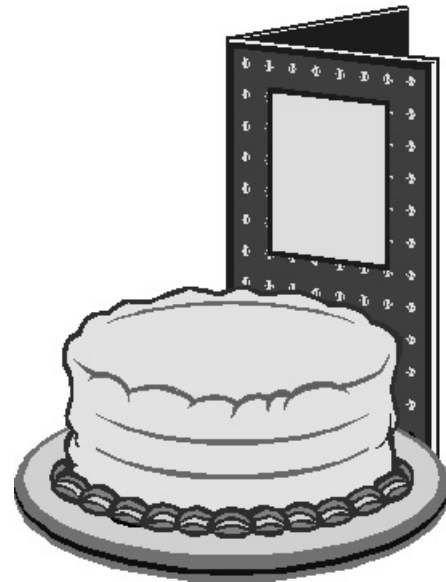
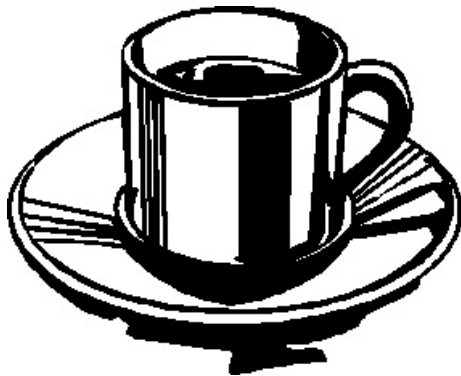
We should aim to get more exposure in the local community, and make people aware of what the TSA is all about. I'm certainly not recommending going out and knocking on doors, but if the opportunity exists for one of our members to get some positive media coverage for the society, it will be very beneficial. The TSA has a promising future in the Bayswater/Boronia area, it's up to each of us to contribute to the good of the community and follow the Templar ideals to achieve this.



Appreciations

Ladies and Gentlemen, this completes our evening's presentations. It has been a real community involvement and we thank you all for participating. It has been a great effort! I want to thank all those who contributed: Those who planned and organised, the helpers, the decorators, the projectionists, the kitchen staff and our young waitresses and waiters, our ladies for their good cakes which we will enjoy now and last and not least special thanks to our chairman Alfred Klink who had the vision, designed the program and talked all the presenters into participation. Good Night.

Coffee and Cake and friendly discussions



Appendix

Einweihung der Festhalle der Tempelgemeinde Bayswater von Gottlieb Ruff, am Sonntag den 11. Juni 1961, im Anschluß an die Jahrhundertfeier der Tempelgesellschaft.

"Sie kamen auf frommer Fahrt nach Palästinas Strand!"

Als Kreuzfahrer des 19. Jahrhunderts, jedoch nicht mit Kreuz und Schwert, – sondern mit Pflug und Egge, mit Hacke und Schaufel, mit Säge und Hammer. Mit ihrer Hände Arbeit, mit ihrem hohen Geist, ihrem Willen und Streben für das Wahre, das Gute und Heilige, wollten unsere Vorfahren das zur Wüste gewordene heilige Land erobern und zu einem Garten Gottes machen.

Sie wollten den Anfang machen mit einem Reich der Gerechtigkeit, der Wahrheit und der Liebe im Sinne und nach der Forderung Jesu von Nazareth. Während der vorausgegangenen Feierstunde sind wir in Gedanken ihren Weg gegangen; wir haben nacherlebt ihr Mühen und Streben in der deutschen Heimat; ihren Auszug und Weg in die Fremde; ihr Wagen und Kämpfen im fremden, feindlichen Land; ihre Not, ihr Leiden und Sterben; wie auch den erst uns, den Enkeln, beschiedenen Anfangserfolg. "Die Sammlung eines Volkes Gottes aus allen Völkern" und die Gründung und den Bau eines Reiches Gottes im Heiligen Land, dieses von unseren Vorfahren angestrebte Ziel zu erreichen, war unserer Gesellschaft nicht beschieden; diese Aufgabe hat der Allmächtige in andere Hände gegeben. – Unsere Aufgabe war es wohl, den Eingeborenen, wie auch unsern Nachfolgern, den Weg gezeigt zu haben und vorangegangen zu sein auf dieses Ziel. Für uns, die wir hier in diesem Lande eine neue Heimat fanden, gilt nun das Goethesche Wort:

"Es gibt kein Vergangenes das man zurücksehen dürfte.

Es gibt nur das ewig Neue, das sich aus Vergangendem gestaltet.

Unsere Sehnsucht muß sich ausleben indem sie Besseres erschafft!"

Die nun hundertjährige Geschichte unserer Gesellschaft, wie auch die Religionsgeschichte im allgemeinen, zeigt uns, daß nicht nur Ideen und Begriffe allein, sondern bestimmte Bräuche – Feste und sichtbare Zeichen – die Menschen zu innigen und dauerhaften Gemeinschaften verbunden haben.

Wie in dieser Welt des Seins, der Geist den Körper benötigt, um durch ihn zu wirken, so benötigt auch eine Religionsgemeinschaft außer dem geistigen, dem primären Band, bestimmte Formen und Bräuche; sie benötigt vor allem "eine gemeinsame Heimat" an der jeder Teil hat, eines Heim's, das der Gemeinschaft, der Gemeinde, als Heimat, als Sammelpunkt dient.

In der sichtbaren Gemeinschaft, in ihrem gemeinsamen Erleben, gemeinsamen Wirken und Bauen kommt zum Ausdruck die unsichtbare geistige Einstellung und der Glaube einer religiösen Gesellschaft.

Als ein sichtbares äußeres Band unserer Gesellschaft sind einst unsere Anstalten in

Palästina, die Gemeindeversammlungssäle, die Schulen, Krankenhäuser usw. erbaut worden zum Wohle unserer Gemeinschaft und zum Segen des Landes. – Für diesen höheren Zweck haben wir auch hier in unserer neuen Heimat weiterzubauen und mitzuarbeiten an gemeinnützigen Aufgaben.

In diesem Sinne, nach dem Beispiel unserer Schwestergemeinde Boronia ist auch dieser Bau entstanden; – entstanden durch gemeinsames Planen, gemeinsames Bauen von Alt und Jung, durch gemeinsame Opfer unserer Gemeindemitglieder, wie auch durch großzügige Spenden und tätige Hilfe von Mitgliedern der Schwestergemeinden, der Jugendgruppe, wie auch außenstehender Freunde.

Der Wert einer solchen gemeinsamen Arbeitsleistung, wie wir sie hier vor uns haben, liegt jedoch nicht allein in dem sichtbaren Ergebnis des gemeinsamen Schaffens in diesem schönen Bau, sondern ebenso in dem verbindenden gemeinsamen Planen und Schaffen, in dem persönlichen Kontakt, in dem gegenseitigen Sich-Kennen-Lernen, in einer Tätigkeit im Interesse der Gemeinschaft. Und weiterhin wurde durch dieses Bauprojekt die junge Generation unserer Gesellschaft vor eine Aufgabe gestellt, für die sie sich einsetzen konnte.

Unser zeitgenössischer Dichter Hans Carossa schreibt in seiner Lebensgeschichte "Wandlungen einer Jugend" Folgendes:

"Was edle Jugend, ob reich oder arm sich im Stillen wünscht, ist entweder dämonisches Eigengeschick, oder die Mitwirkung an etwas Großem das außerhalb ihrer selbst liegt, Aufbauen möchte sie, oder ein Gefährdetes retten, – in jedem Falle aber möchte sie Opfer bringen!

Doch Jeder muß die Bedingungen selbst suchen, unter denen er auf eigenste Weise ins Ganze, in der Gemeinschaft, zu wirken vermag, und dabei auf die Gnade vertrauen, die aus dem Unsichtbaren kommt"! – –

Mitwirken an etwas Höherem, das außerhalb unserer selbst liegt; Aufbauen und Opfer bringen nach dem Vorbild unserer Vorfahren: Solange dieser Wille, dieses innere Muß in uns und besonders in der jeweils jungen Generation vorhanden ist, solange wird auch unsere Gesellschaft bestehen und die Aufgabe erfüllen, eine Zelle, ein Baustein zu sein an einem Gottesreich auf dieser Erde.

Unsere Bayswater Tempelgemeinde hat den heutigen Festtag, der dem hundertjährigen Bestehen unserer Gesellschaft Rechnung trägt, gewählt, um diese Fest- und Versammlungs-Halle ihrer Bestimmung zu übergeben. Die erste Jahrhundertfeier soll somit zugleich die interne Einweihungsfeier dieses Baues sein.

Möge er ein Symbol unseres Aufbauwillens sein und ein sichtbares Zeichen unserer äußeren und inneren Verbundenheit, ein Ort, an dem das Schöne und Gute, das Ernste und Heilige, wie auch das Heitere und Fröhliche gepflegt und gefördert werden, zum Wohle des Einzelnen, wie auch zum Segen unserer Gemeinschaft nach den Worten und der Mahnung Meister Ekkehardts:

"Weil nun der Mensch in diesem Leben nicht sein kann ohne Werke,
Werke die zum Menschen als solchen gehören und deren viele sind,
darum lerne der Mensch seinen Gott haben in allen Dingen,
in allen Werken und an allen Orten"!

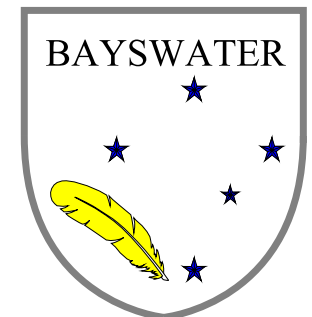
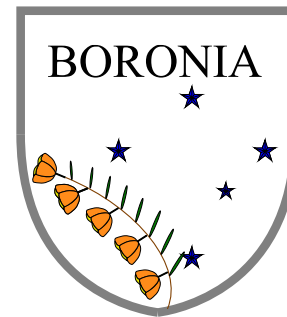
Damit sei dieses unserer Hände Werk seiner Bestimmung übergeben. – Möge der Segen des Allmächtigen auf ihm sein, wie auch mit unserm ferneren Wirken und Streben im Geistigen wie auch in allen weltlichen Dingen!

Das walte Gott.

Gottlieb Ruff,
Vorsteher der Gemeinde Bayswater.

Community Emblems

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Notes

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