

50 Years of Templer Record

*its evolution
and its milestones*

An entertaining evening, with a sentimental - and a philosophical touch. A serious and sometimes not-so-serious (even a little bit irreverent) look at the Community Publications of the Temple Society in Australia.

In the Bayswater Hall
on the 24 August 1996
at 17.00 hrs

We thank all Contributors for making their material available for the preparation of this Booklet

CONTENTS	on page
As we look back (insert)	2
Planning Schedule (insert)	3
Dieter Glenk, Welcome	4
Alfred Klink	5
Dietrich Ruff	7
Silvia Anderson	10
Historical Highlights (insert) . . .	11
Karin Klingbeil	12
Kids' Club	14
Dinner (insert)	16
Helmut Ruff	17
Otto Löbert	20
The Survey (a play)	22
Oskar Krockenberger	24
The People (insert)	25
Hulda Wagner	26
The Choir (insert)	27
Morna Kortschak	28
Christine Ruff	29
"S'Wichtigschte" (a play)	33
Herta Uhlherr	36
Dieter Glenk, closing remarks . . .	37
Readers Response (insert) . . .	38
Acknowledgements	39
Arrangements in the Hall	40

As we look back



Alfred Klink

The Templer Record No. 465/7

125 Years Temple Society, Sunday 22 June 1986

Our celebrations at Sans Souci Reception were attended by more than 520 persons, young and old, including 13 official guests. Templers came from Hamilton, Adelaide, Sydney, New Zealand and Germany.

"... Bei dem Fest wurde viel Wahres, Gutes, Schönes und Heiteres in Worten vorgetragen, in Tonfülle dargeboten und in reizender Bewegung ausgedrückt..."

. . . Paul Sauer's Book, "Uns rief das Heilige Land" was launched on the 1st October 1985... Dieter Ruff went as our representative to this auspicious occasion, a gesture of closeness between the two Regions, Germany and Australia, and to express to Dr. Sauer our thanks in a personal manner. The excellent acceptance of this German Book here in Australia speaks for itself: We have already distributed more than 300 copies...

Templer Record Fest

On August 24 we want to come together and celebrate the 50 year history of what is now the Templer Record. Enclosed with this issue of the TR is a pamphlet inviting you all to the FESTIVITY. Please join us.

Together with our faith and our belief, Society publications shape the structure to which we strive, and of which we are the building blocks. They are the mirror that reflects people's daily lives and the river that collects their intellectual endeavours and ambitions to channel them into history.

The **TEMPLER RECORD FEST** is in the Bayswater Hall, on the 24 August and starts at 5 pm. Please book with Gerda Knaub on **(03) 9729 1478** Book early to help Heinz Vollmer with the meal preparations.

Could the ladies please bring a small cake, for Coffee at the end of the festivity. ■

TEMPLER RECORD FEST

celebrating the 50 years from 1946 to 1996

planning PROGRAM schedule

The Bayswater Hall is decorated with Posters showing Highlights of past Issues, and Memorabilia of Publication-Processes

START	Dieter Glenk	Master of Ceremonies <i>Welcome</i>	17.00
Introduction	Alfred Klink	<i>Templer Record and its effects on the Community</i>	17.05
President of the TS	Dietrich Ruff	<i>Templer Record and our evolving Templer philosophy</i>	17.15
Jugend Gruppe	Silvia Anderson	<i>Templer Record and the fundamental involvement of the JG</i>	17.30
TS Germany	Karin Klingbeil	<i>Greetings from Germany and the WARTE</i>	17.40
Children Section	A Play	<i>Children's reactions A short sketch</i>	17.50
DINNER	Heinz Vollmer	and helpers	18.00
Blaskapelle	Kurt Eppinger	The Brass-Band plays "Tafelmusik"	

The Creation and Evolution of the Temple Society's official Publication in Australia

Tatura	Helmut Ruff	<i>50 years ago, Rundschreiben, the formative years, the difficulties</i>	19.00
East Malvern	Otto Löbert	<i>Circular of the Temple Society in Australia Central Park Rd, East Malvern</i>	19.15
A Play	Heinz Arndt	<i>The Survey (a short monologue)</i>	19.30
Bentleigh	Oskar Krockenberger	<i>Life with "the Doctor"</i>	19.35
Elders	Hulda Wagner	<i>The Templer Record</i>	19.50
The Choir	Annette Wagner	Musical interlude	20.00
Yesterday	Morna Kortschak	<i>A new Face for the Templer Record</i> . .	20.15
J. G.	Editor	<i>Templer Record Supplement</i>	20.30
A Play	<i>S' Wichtigste</i>	<i>about the "Templer Record"</i>	20.45
Today	Herta Uhlherr	<i>So far so good, what now?</i>	21.00
COFFEE, CAKE and friendly discussions		21.15

INTRODUCTION

by the Master of Ceremonies, Dieter Glenk.

Welcome

Welcome to you all! My name, for those who don't know me, is Dieter Glenk and I have the privilege and pleasure to be the Master of Ceremonies for this evening.

The presentations tonight will be mainly in English although there will also be some German Contributions. Timing will be very important as we have a full program with at least fifteen different segments and speakers. I would therefore like to stress that speakers please keep within their allocated time segments.

I would like to extend a very warm and special welcome to our special guests Frau Karin Klingbeil from the Temple Society in Germany and Drs. Jutta and Martin Schreiber - please make them welcome!

When I was asked to assist with this evening I reflected on the aspect of 50 years of the Templer Record and that lead me to think why after 50 years are we Templers here in Bayswater.

It was a historic fact that it is now exactly 50 years ago that the first Templers arrived in Bayswater - the day was the 19. November 1946, the same month in which the first Templer Record (its forerunner Das Rundschreiben) was published in the Internment Camp Tatura by Mr. W. Eppinger and others.

It was also interesting for me to recall that my family the Ewald and Gottlieb Glenks were the first Templers to arrive and live in Bayswater. It was a fine sunny spring afternoon when we arrived at the Bayswater Railway Station after being met at Spencer Street Station by Mr. Rudolf Auer who had also been interned with his family in Tatura.

Rudolf Auer had found work for tradesmen and labourers on a poultry farm in Bayswater and he had in turn sponsored a number of Templer families to come to Bayswater to work at the Sunbeam Poultry Farm.

This farm was in the process of being relocated from a site in Pine Street Bayswater to a new location further west along Mountain Highway.

The other Templer families who followed within the next few months in December 1946 and January 1947 included those of Waldemar Sawatzky, Kurt and Roland Frank, Karl Wied and Abram Dyck.

In late 1946 Bayswater was a small rural community. The State Schools had about 100 pupils in 8 grades. The main store in Bayswater was Peglers on the corner of Mountain Highway and High Street. Pegler had a bakery, grocery, pharmacy, hardware, fuel, fodder and newsagency' - a true general store. Bread was delivered by horse drawn bakery cart and we went to the local dairy to get full cream milk in our "billy".

I was 8 years old and my brother Hellmut was 3. My first day at Bayswater State School was a real cultural shock. I only wore my Lederhosen once - I didn't speak a word of English and hated school until after a few weeks I learnt some English and could communicate.

Other Templer children soon joined me at Bayswater State School and our “novelty” factor wore off, and we made friends and fitted in quickly. In those days “multi culturalism” had not been invented; we were assimilated and soon took our place in the local community, holding our own both at school and sport. My Templer friends and I joined the Bayswater “under 16” football team and were accepted as “locals”.

It was a great time as we grew into our “teens”, before computers, TV’s, Mc Donalds and plastic wrappers.

As I said earlier, November 1946 was also the year of the “birth” of the Templer Record, or Rundschreiben which is of course the subject and theme for tonight’s gathering.

I won’t steal other speakers’ lines on that subject.

It is fitting to celebrate this Golden Anniversary both as the foundation of Templers in this locality and the *Templer Record*.

I now call on the Head of the Bayswater-Boronia Community, Alfred Klink, to start proceedings this evening. Give him a warm welcome!



The “Templer Record” and the Community

Alfred Klink

We here all know what we mean when talking about the *Templer Record*. Or do we? - Publications tend to chose a name that invokes a picture in the mind of their readers. Daily Newspapers are a classic example. They boldly announce their most prized attributes in their name: *Mercury*, the swift messenger; *Argus*, the all-seeing eye; *Herald*, the important one; *Chronicle*, the accurate; *Times*, the up-to-date; and *Watchtower*, the aware.

What about *Warte*, patient expectancy? All are trying to tell you something, even before you open their covers. What mind-picture do you see when you hear the name *Templer Record*?

In the lead-up to this celebration I wrote a column in the *Templer Record*, called “as we look back”. Last month I gave my image of the *Templer Record*, my vision of how it serves to enhance community awareness and creates a foundation of history:

It is the mirror that reflects people’s daily lives, and the river that collects their intellectual endeavours and ambitions to channel them into history.

Out of the pages of community circulars rise the characters that guide our thoughts, form our lives and shape the social structure to which we strive.

A river nourishes the country-side as it winds its way towards the distant ocean. It supplies the ground water on which the mighty trees draw. It encourages the growth of lush green grass and the seeds that feed birds, animal and man. A watercourse sustains the people living on its banks. Just as they reach out and they dip their vessels into the river, to draw

from the life-giving liquid, so reaching into community publications nourishes an intellectual need for the people and stimulates mutual awareness.

Every bit of information the river collects flows eventually into the great ocean of history, that giant reservoir of knowledge on which our understanding of the world floats. Through this link we learn to appreciate the world does not end at our front door. Complementary needs raise contributions to a level at which interaction becomes productive. It’s called “cross-fertilization”. It produces new ideas. People build their ideas into challenges and then into solid structures, and in this fertile environment a new town develops, community spirit is born.

Community news is an important part of our *Templer Record*. It gives the written word a human face. Local news is something everyone can instantly relate to. Joy, sorrow, love and hope; the four pillars that keep the sky from falling. From the very first issue of the Rundschreiben in Tatura, this bonded balance to intellectual and spiritual guidance made the publication a household name throughout the Society.

A silken thread runs through the pages of the *Templer Record*, tied to the milestones of member’s personal lives as well as to their communal achievements. Birth, confirmation, social contribution, marriage, children, intellectual gems found along the way in God’s nature, and death; a living tribute to man’s struggle to come to terms with a lifelong search for meaning. All recorded in the *Templer Record*.

Human memory is a poor preserver of relative facts. Our mind constantly reworks the content of its memory in light of the current physical and philosophical environment, to keep us in the centre of the picture. That’s why we must have records. The written word stays the same, even if our emotions gradually lose contact with it. A monument to life’s struggle for survival. Its permanence reminds us of the constancy of change. Life is change, it needs to evolve. Communities need to evolve. We use our archival records, the ocean of memories, for inspirations to plan ahead, to anticipate change; to apply resources effectively.

So I see the *Templer Record* as a River that both collects and disseminates our intellectual achievements, and I see our archives as the ocean that stores these achievements. An ocean of memories, of ideas, and a huge reservoir of facts on community evolution. I am reminded here of Richard Dawkins’ (of ‘The Selfish Gene’ fame) concept of Memes. An ocean full of bits of memory, memes, dormant, but each ready to blossom to life again and grow, as it pairs with a compatible thought in a receptive reader’s mind.

Here, as in our genes, immortality is at work, spiritual and ideological, as we try and prove ourselves worthy of the foresight and trust our forefathers put in life’s storehouse for the future. In this river, in this ocean, are their ideas and their preparations that enable us to cope with an ever-evolving and challenging environment. Bit by Bit.

Let us build on the good record of the *Templer Record*, as we continue to let its pages collect our contributions towards greater understanding of Life and the Universe, for our descendants, for the next 50 years.



CELEBRATION OF 50 YEARS OF TEMPLER RECORD

Dietrich Ruff

Dear Friends,

The Editorial Policy for the *Templer Record* plainly recognises the publication's important function in the working of the Temple Society Australia when it states that:

“The *Templer Record's* principal aims are to promote Templer Christian thinking, and to further communication and harmonious living amongst the members of the TSA”.

Looking beyond our Australian shores it becomes evident that, as this Region's regular publication, the TR also provides a vital communication link facilitating the work of the whole Temple Society. And I deliberately say 'the whole', because only together can and do the Australian and the German sister communities constitute the whole of our Society.

The Temple Society in Germany publishes *Die Warte des Tempels* in German, and Karin Klingbeil will a little later perhaps tell us more about this long-established Temple Society journal which last year celebrated its 150th anniversary after a chequered career.

The possibility of having just ONE publication for both Regions - an English edition for Australia and a German edition for readers in Germany – may look attractive from the point of view of the spiritual as well as practical cohesion of the Temple Society and its entire membership.

However, a lot more thinking effort would be needed to develop this from a mere idea into a viable option that could be made to work in practice and serve well the needs of both Regions.

For the present, the *Templer Record* and the *Warte* both offer uniquely local flavour and a rich diversity of a serious and also just plain enjoyable nature whose mental stimulation I, for one, find refreshing.

But there is always room for improvement, and by way of example I mention the matter of keeping members and friends in one Region generally informed – by way of appropriate translations – about community life and the concerns of their counterparts in the other Region.

Although by and large this has been followed ever since the TR was established, I think it deserves to be mentioned here having regard to two factors.

Firstly, the inevitable, gradually increasing use of English in the TR; and secondly, the diminishing knowledge of the German language among the younger generation of Templers in Australia.

In the interest of fostering a sense of unity among Templers and friends irrespective of which Region they belong to, I believe this aspect to be worthy of continuing attention.

Having very briefly touched upon the *Templer Record* as an indispensable tool for the proper functioning of the Temple Society as a whole, let me now move closer to home and look specifically at our Australian Region.

My contribution this evening is meant to show the connection between the *Templer Record* and our evolving Templer philosophy.

What is our Templer Philosophy and how does it evolve?

In his book *Occident and Orient*, Christoph Hoffmann, the spiritual founder of the Temple Society, has this to say – and I quote from the recently published English translation of his book (p.12):

"A correct philosophy of life, a proper understanding of God and of man, is invaluable, because it is absolutely necessary for the correct appraisal of any situation; it is the only adequate compass in our journey through life."

Christoph Hoffmann then refers to true conviction, which can grow and mature only in the course of life, as the prerequisite for such an adequate compass. And "true conviction" I understand to mean unreserved belief or faith in the perceived truth.

The Templer philosophy is thus concerned with the reality of all of life. A reality that encompasses relations among humans no less than their relationship with God and his creation. In this interactive total reality of life are we to do our very own searching and thinking; are we to seek to bring to bear the gifts of the spirit in our conduct in daily life; are we to find a balance between our "inner" and "outer" worlds.

Finding and effectively putting to use this kind of balance, I believe to be basic to our well-being as whole men and women.

Free from a fixed creed and from dogmatic ties as we are, the Temple Society – as Christoph Hoffmann explicitly acknowledged – like all other religious organisations, cannot do without the spiritual bond created by a common faith and shared by its members. The essence of this our faith is reflected in the guiding principle chosen as our Templer motto, asking us to

'set our mind on God's Kingdom and His justice before everything else.'

As living beings we are embedded in the continuing process of life. We evolve with it,

and so does the Templer faith community whose bearers we are from one generation to the next.

Evolution does not mean that useful building blocks are wilfully destroyed, or things proven to be good are arbitrarily discarded. Evolution means gradual development in response to shifting conditions, influences and opportunities. Over our Society's 135 year history, the fabric of the Templer philosophy, of the Templer faith and of the Templer way of life, have stood the test of time and proved their mettle. In essence I believe them to be as fitting and as relevant now as they were in the years of the founding generation.

Why?

In my view, because we regard matters like doctrines, formal professions of belief, dogmas, sacraments and elaborate rituals as secondary, and are focussing on the one matter of primary concern, namely the original message of Jesus as the kernel of Christianity.

We Templers value this firm emphasis on the primary guiding principle expressed in our Society's chosen motto. We also value the flexibility and tolerance that are ours in matters of secondary ranking. By putting the emphasis where it counts, this approach enables us to meet life's trials from a position of inner strength and clarity. At the same time it beckons us to be open-minded, to accommodate new insights gained by our heart and our intellect alike, and to grow and expand our horizons as we experience the best teacher of all – i.e. life in all its manifestations.

So this is how I see the notion of evolution in the context of our Templer philosophy, faith and way of life. It is not a notion of following ever-changing fashionable trends, but rather an outlook that affirms timeless truth as we perceive it, and that leads us to do as best we know how what our conscience bids us in the practical situations and circumstances we are faced with from one case to the next.

If we see to it that the *Templer Record* continues in its tradition of being a true mirror of this kind of corporate evolution of ours as we respond to new challenges on our journey through time, then it will be more than a mere record of the spiritual, communal and social activities of the TSA, giving enjoyment and reassurance to members and friends. It will be like a window affording an undistorted view of the forward looking disposition of the TSA as a measure of its state of health.

It will also be like an ambassador of our Society. An ambassador telling the story of a much alive Templer Community, embracing as meaningful and relevant in our days the teaching of Jesus.

Then the *Templer Record* will continue to be an ambassador of our vision of a uniting Christianity, bearing the hallmark of plain credibility; of a Christianity true to its core, firmly oriented in spiritual direction and caringly flexible in execution;

a Christianity steadfastly looking forward.



YOUNGER SET - JG SUPPLEMENT

Silvia Anderson

Over the years and with the age of technology, the JG's activities have changed. For instance, we now go water skiing instead of playing soccer; we now have an annual car rally, completion of which is an art in itself! Our tastes in music have also changed, (unrefined as it seems, I think our generation would much prefer Bon Jovi or Pearl Jam to the opera!). But the old favourite, Senior Camp, still remains. Which I'm sure is quite similar to the first one at Yarra Brae. After all we still sit around the campfire together, and in the wee hours of the morning the conversation inevitably turns to religion and philosophy!

One important factor common to all these activities is, they were all featured in the JG section.

Before the inclusion of the JG supplement in the *Rundschreiben*, the early JG circulated regular newsletters around its members. As everyone was new to the country, this newsletter served as an important information tool. For example, it gave detailed descriptions of "unusual" Australian animals such as the Emu and the Kangaroo. After all, these animals that we take for granted now would have seemed very strange to the newcomers.

In December 1951 the JG had its first supplement in the *Templer Record* and by December 1952 we began editing our own section.

Ever since that first publication, the section has continued to provide important information to the community about the activities of the JG, every month, for the last 45 years or so.

Without the vital communication the JG section provides, the JG probably wouldn't be where it is today. Therefore, I would like to thank all the past, present and future contributors of the JG section for their time and effort. We REALLY appreciate it!

“Der Zweck der Jugendgruppe ist, das religiöse, geistige und gesellschaftliche Leben der Jugend im Sinne der Grundsätze der Tempelgesellschaft zu fördern.”

By observing this early motto of the youth group, we can see the fundamental aims of the JG have been held up, although in later years we have gradually become more of a social group rather than a religious entity. Either way, the JG is still going strong, as it is plain to see in the pages of the JG section every month.

By looking at the early JG sections, I have managed to capture a glimpse of our youth group in its early years. (Although it took me a while, due to my mediocre grasp of the German language!)

Die Jugendgruppe was formed in the late 40's after many members of the Temple Society

settled in and around Melbourne. The main activity which brought the youth together were the regular dances at Burnley.

Other activities which the early members of the JG engaged in included, Sport, Art and Music (which included visits to the opera), and religion and philosophy discussions.

In 1951 the JG campaigned for a playing field and in January of the same year work on it began. This playing field was mainly used for soccer and later the Templer Soccer Club was formed.

Also in 1951, the first JG constitution was written and made the JG an official entity. In the same year a room was set aside in the "Gemeindehaus" in East Malvern for a clubroom.

Now that the JG had their "Statuten" and their "Klubräume" all they needed was a committee to run the group. The positions were President, Secretary, Treasurer, Clubroom, Editor and two general committee members. These positions are generally the same as today, although the differing positions include: Art, Sport, Dances, and Library, which we do not have a need for anymore.



Some Historical Highlights

The first publication	RS 1	November 1946
Cyprus Departure	RS 23	January 1949
Central Park Road	RS 38	April 1950
Early Sommerfest	RS 61	March 1952
JG Supplement	RS 82	December 1953
Milestones of the TS	RS 214	December 1964
First Children's Section	RS 231	May 1966
The first bound Issue	TR 251	January 1968
First English Editorial	TR 338	April 1975
New Cover Design	TR 368	June 1979

As we pass through life we are history in the making. And history resides in pictures and in the written word. A wealth of Templer history is stored between the covers of the *Templer Record*.

GREETINGS FROM GERMANY

Karin Klingbeil

This is another opportunity for me to pass on greetings from Germany to all of you. Today - after a stay of about five weeks - I know many of you personally. When I was first introduced to you by Dieter Ruff at Saal in Benteleigh I said that I know a lot of names but I was lacking the faces and persons belonging to them. This has changed very much and it means a lot to me to now thank you face to face. I felt a very warm welcome, so much friendliness and so many of you were looking after me! Until now I have appreciated my stay very much and I surely will continue to do so until in a week's time I'll return to Germany. Very much enriched by all the experiences I have had here.

I am happy to be here to celebrate with you the fiftieth anniversary of your circular, the *Templer Record*. Fifty years are a long time and much work and effort has been put into all the editions over these years. Not only from the technical point of view - for just like the *Warte* the *Templer Record* is also put together, set and finished by yourselves - but also regarding the combined racking of brains over many contributed articles.

Let us realise that apart from personal correspondence, both *Templer Record* and *Warte* are the only means the TSA and TGD have of regularly informing (and keeping in touch) on events taking place in the other region. By means of our circulars TGD members are able to follow the community life in Australia and vice-versa. It is through reading the names in the circular that you get an idea about them. Although I thoroughly emphasise the worth of personal contact as I am experiencing it now. I will now not forget the many names I had read in the *Templer Record*. So besides its actual aim to inform the Australian members and friends, the *Templer Record* fulfills at the same time the task of keeping contact with the German region. Now that I am acquainted with your communities, the *Templer Record* will have much more value for me!

As Peter Lange already wrote when honouring the *Templer Record*, he recognised while looking through many issues how intensively the *Templer Record* had been characterised by your former regional head, Dr. Richard Hoffmann, over many years. His religious contributions are invaluable concerning the spiritual foundations of our society.

Thinking about something the TGD might hand over as a gesture on the occasion of Templer Record Fest, Peter Lange had the idea to copy out the exceedingly important report of Dr. Richard Hoffmann on the seminar concerning "Fragen des Christseins" which he held in Stuttgart/Germany.

Peter Lange undertook this task so that this report may take renewed effect. It is written in English, describes our faith, in an abridged version, and as such could be used by the Elders as a basis for discussions about faith in future.

I congratulate you on your Templer Record jubilee and present this folder to Dieter Ruff with best wishes from the TGD.



A Templer Record page of the "KIDS' CLUB"

An actual page from the October Templer Record 1996

TEMPLER RECORD FEST

Kids' Club took part in celebrating 50 years of the *Templer Record*. 20 children gave a presentation of things that have appeared in the Children's Section since 1966. They represented the mothers (who wrote the section); jokes; Joseph, Mary, Hopitoo the Kangaroo (all of whose stories appeared therein); the birthday greetings, craft activities, poems and word searches.

The **word search** that was used at the celebration is recreated here for you to do.

Words to find

Templer
Record
Fifty
Years
Alastair
Amara
Amy
Daniel
Emma
Ingrid
Jessica
Nicholas
Nikolaus
Nikki
Lisa
Jevan
Thomas
Kids
Club

T	E	M	P	L	E	R	J	N
D	A	N	I	E	L	E	I	A
C	A	K	I	D	S	C	H	V
I	R	L	D	S	H	O	R	E
S	A	E	I	O	N	R	'	J
U	M	C	L	U	B	D	S	S
A	A	A	Y	F	I	F	T	Y
L	S	E	M	C	A	M	M	E
O	R	I	A	T	S	A	L	A
K	T	I	N	I	K	K	I	R
I	N	G	R	I	D	O	S	S
N	T	H	O	M	A	S	A	N

Use the remaining letters to make two words that describe one part of the *Templer Record*.



Kids' Club Presentation of the Children's Section

50 years of Templer Record

Participants: Daniel Beilharz, Emma Beilharz, Ingrid Beilharz, Lisa Beilharz, Martin Beilharz, Nikolaus Beilharz, Jessica Blackwell, Thomas Blackwell, Kate Blackwell, Jevan Bouzo, Tamara Bouzo, Amy Edelmaier, Jessica Edelmaier, Alastair Herrmann, Monika Herrmann, Nicholas Herrmann, Krista Imberger, Nikki Imberger, Stefan Imberger, Amara Wagner.

Youngest children sit at the front of the stage. They hold up the date signs.

DATE 1966.

Three mothers (children) in front of the curtain.

We have a great Templer Record,
By our children it is ignored.
There's nothing for them to read,
A children's section we need,
With poems and stories about bible folks,
Competitions, pictures, puzzles and jokes.

"Kommet Kender, es isch Zeit 's Kenderblättle im Rundschreiba lesa"

"Come here, kids, it's time to read the children's section of the Templer Record".

Mothers 'open' the curtains to reveal a large Templer Record cover.

All subsequent presenters appear from between the covers of the Templer Record. When they have finished, they sit at the front of the stage.

DATE 1960

Thankfulness

Dear Children, have you ever thought
How wondrously God the world has wrought?
There are always flowers to admire
And birds that fly from tree to spire,
The sun shines gaily,
The clouds fly on -
A great delight to gaze upon.
And if you look to the heavens by night
Enjoy the stars in their glory bright,
They shine and tell of wonders untold
If you listen with senses fully unfold.
All this and more God made for you,
And constantly He guides you too-
So thank Him warmly day and night
For making the world so lovely, so bright.

This poem was written by a mother for the Templer Record.

DATE 1970

Joseph with his multi-coloured coat

Hi. My name is Joseph, I got this special coat from my father, because I was his favourite son.

I appear in the Old Testament of the Bible. My story was retold in the Children's Page, as were the stories of my friends like: Moses, Jesus, Gideon, King Solomon and David.

Mary with baby Jesus

The Christmas story was told many times in the Templer Record.

DATE 1980

Kangaroo.

The story of Hopitoo the Kangaroo was in the children's section.

Three jokers

There have been lots of knock, knock jokes in the Templer Record

Please join in with us:

Knock, knock

Who's there?

Howard

Howard who?

Howard you like to be outside for a change?

Knock, knock

Who's there?

Major

Major who?

Majhor answer didn't I.

Knock, knock

Who's there?

Ghana

Ghana who?

Ghana make you laugh.

Children dressed up as a word search

I made many people search for words in the Templer Record. (See page 13)

DATE 1990

Child dressed as stained glass window.

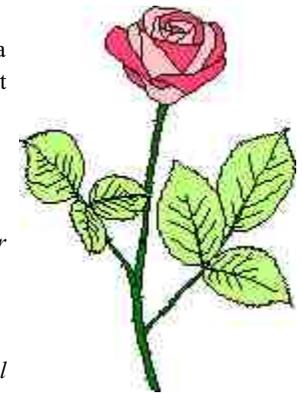
You could learn how to make me in the Children's section.

Birthday cards.

Our birthdays appear in the Templer Record

Mothers:

The Templer Record children section has been a community effort, many people have helped make it special.



DATE 2046

We hope that there will be another 50 years of *Templer Record* to celebrate in the year 2046.

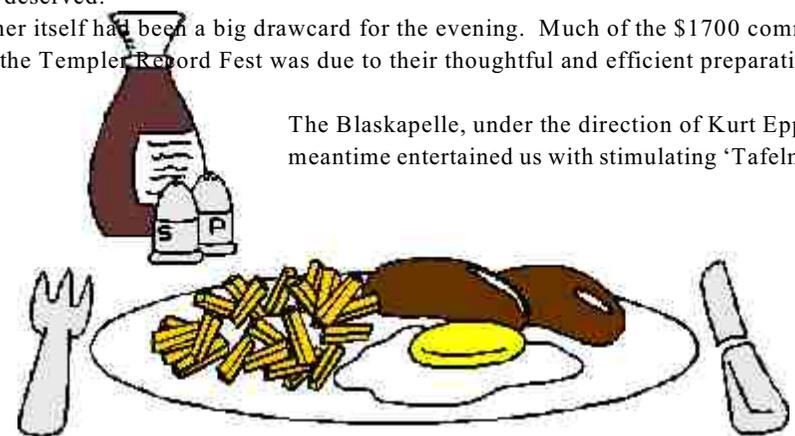
All children get their baskets of flowers to distribute to all tables.

We would like to thank everyone that has contributed, and will contribute, by handing out special flowers to all!

DINNER

Heinz and Heidi Vollmer, with an army of young helpers, served a beautiful and delicious Dinner to all the 165 people present. The unanimous vote of appreciation from the assembly was well deserved.

The Dinner itself had been a big drawcard for the evening. Much of the \$1700 community profit of the Templer Record Fest was due to their thoughtful and efficient preparation.



The Blaskapelle, under the direction of Kurt Eppinger, meantime entertained us with stimulating 'Tafelmusik'.

Fifty years of Templer Record - Birth of the R.S.

Helmut Ruff

Fifty years *Templer Record* - four brief words - to us, though, full of meaning! Just imagine what it would have been like without our circular, the "Rundschreiben", the "Blättle", our *Templer Record*. It has kept us informed of happenings within, as well as outside our community; and through it, our Elders and others, have tried to keep the religious Templer ideals alive.

How did our *Templer Record* start? What was it like 50 years ago? Let us go back briefly to 1946:

The war had ended just over a year ago. The largest group of Templers was in devastated Germany, living in terrible circumstances, often near starvation. Many of the men were still away as prisoners of war.

The second largest group, some 535 men, women and children was in Australia, brought from Palestine in 1941 to be interned here.

The rest was in Palestine, still interned in the agricultural settlements, trying to keep the farming business going amidst the escalating Arab-Jewish conflict.

Earlier in 1946 the Templers in Australia had been officially notified that they would not be permitted to return to Palestine, where most of them had been born and where all their property was.

Following a thorough investigation, the Australian Government had decided that the Templers interned at Tatura could remain here.

(For more details of this subject I strongly recommend the informative article by our president in the current issue of the *Templer Record*, it should be of special interest to our younger members) .

Many of the Templers in Germany, seeing no future for themselves in that devastated and partitioned country, had indicated that they wanted to join those already here.

From about mid-1946 the Australian Immigration Department assisted actively in finding work and accommodation for our members. This was a slow process, as there was a great shortage of housing.

In August 1946 the first Templer internees were released; more and more followed. They dispersed widely over Victoria and South Australia, some to Sydney and a few to Queensland. It was not an easy time for our parents and grandparents. After almost seven years of internment behind barbed wire, where you were told what you could do and what not, you suddenly became responsible again for the welfare and the future of your family, and after being a member of a very close-knit community you were suddenly all by yourself in a strange, foreign, sometimes hostile environment, speaking a different language.

This then was the situation when our first "Rundschreiben" appeared. The leaders of our Society in the internment camp realised the need to keep in contact with the now dispersing

members, in order to keep them informed of what was happening here and overseas and also to encourage them to keep to their Templer faith.

The FIRST OFFICIAL CIRCULAR was dated 15th November 1946. It begins, very loosely translated:

It is now almost three months since the first of you left camp. It is our intention to keep in contact with you and we consider it of the utmost importance that you will keep up this contact with us and with each other. There may come a time when we will have to join forces again to accomplish tasks which confront us as a Society and which we may have to undertake for our members in Germany and Palestine. To preserve this contact and cohesion is the purpose of this circular. At present we cannot write to everyone, so please pass this circular on to those near you and to anyone you may meet. -

So far Rundschreiben No 1.

It appears that the first Rundschreiben was typed, with as many carbon copies made as the typewriter could possibly produce. Three were posted to certain members and they then passed them on to others. Our file copy was one of these carbon copies. It was posted from Tatura to Fritz and Anne Bulach in Gerang Gerung (in the Wimmera, between Dimboola and Nhill), by them to Alma Imberger and to Hans Richter in Marysville, from there to Hermann and Ernestine Beilharz in Mount Macedon and then back to Mr. Max Frank in the internment camp, where it arrived a month later.

Mr. Max Frank attended to the business matters of the Templer committee in the camp at that time. Our office copy had to be re-typed years ago as its condition had deteriorated so much.

As more and more people left the camp, more copies were required. These were then made on the camp's roneo machine. Our members who attended classes in the camp school or some of the "further education" sessions, would remember the duplicated sheets produced on this machine. It did a great job for many years, despite driving its operators sometimes nuts, when, for instance, the ink went everywhere including your hands and clothes, when the sheets of paper slipped or stuck together or when the stencils tore.

The SECOND CIRCULAR, of 18th DECEMBER 1946, carries the eventful news that our members in Palestine had been notified on 27th November by a representative of the Palestine Government that they would be deported to Germany. This was a great shock. It meant the end of 80 years work, of the achievements of three generations! Further, that on 11th December the major portion of the Sarona land, including the actual village, had been sold to the Jewish Agency for £P 420 per Dunum (1000 square metres). Our representatives in the Tatura camp had immediately applied to the Australian Government for permission to bring our members from Palestine and Germany to this country.

CIRCULAR NUMBER 4 of 12th MARCH 1947 carries a hand written note: 175 printed, 150 mailed out. I assume that the balance was distributed to those still residing in the camp. It mentions, amongst other news, that the transfer of money from Palestine to Australia was still not allowed except for minor sums, but that our members in Palestine had received permission to send 525 post parcels to their relatives in Australia. (I can still remember when these started to arrive, many had been damaged, items were missing, some parcels never came).

RUNDSCHREIBEN No 5 of 26th April 1947 reports that more and more members were enquiring about the possibility of settling together somewhere. This, however, would not be possible as yet, as the necessary funds were not yet available, as no decision had been made about our friends in Germany and Palestine and about our property there and as the Australian Authorities had advised that nothing should be undertaken until final decisions had been made overseas.

CIRCULAR No 6 of 11th JUNE 1947 reports: "Our people in Palestine still know nothing further about their future. We cannot rely on any funds coming from there, nothing has changed. In Germany a total of 835 Templers men, women and children and 101 friends have put their names down for migration to Australia,

The Templer council in Australia has decided on a monthly contribution of 4 shillings per family or single wage earner to pay for administrative costs."

This circular is the last issued from Interment Camp 3. The next one, dated 9th September 1947 was written in Melbourne as Mr. Wilhelm Eppinger had in the meantime left camp and had found accommodation in Canterbury.

All the circulars had been written by Mr. Eppinger and he would continue to do so for several more years until Dr. Richard Hoffmann took over this work.

In addition to all the "worldly" matters that were of great concern to our members in those times, the Rundschreiben always offered something for the "inner man", trying to strengthen the faith of our members: "Man does not live on bread alone!"

In circular No 7 Mr. Eppinger writes that he would endeavour to cater for the religious or spiritual needs and he emphasises the importance of preserving the religious cohesion in our community for, without this, our community would not endure for long. An important step forward in this was the announcement that, in future, monthly meetings would be held in the afternoons of every fourth Sunday in the Quaker Hall at 20 Russell Street in Melbourne.

The men who provided leadership to the Templers in Australia at that time, who supported Mr. Eppinger, were Messrs. Jone Frank, Max Frank, Friedrich Aberle, Fritz Bulach, Walter Hoffmann, Fritz Lippmann and Gottlieb Ruff. They had all been members of the greater council of the Temple Society in Palestine before the war, or served the Temple Society communities in some other leading capacity.

I have tried to give you a brief glimpse of the origin of our *Templer Record*. We owe it to our Elders of those years who foresaw the need for such a circular in order to provide the spiritual and the temporal ties which assisted in keeping our widely dispersed members together in what was to become the Temple Society Australia. ◉

THE CIRCULAR

Otto Löbert

Here in Australia our "Blättle", the unofficial name given to our former "Rundschreiben", is still used for our present Templer Record - among us older ones anyway. The name *Rundschreiben* for communication with members in a temporary situation, was used by the Regional Council in Stuttgart, in November 1939, with their

"Erstes Rundschreiben der Gebietsleitung der Tempelgesellschaft".

During the war years 1941 to 1945 they were discontinued, presumably because of shortage of paper; they resumed in December 1946 with NÖ 18 and ended before September 1949 with NÖ 26. From then on *Die Warte des Tempels* was published in Germany. These short diversions should be of particular interest to Mrs. Karin Klingbeil, our TGD visitor-delegate with us tonight

The idea of a Rundschreiben for an emergent was taken up by the newly constituted *Vertretung der Tempelgesellschaft in Australien* in Camp three Tatura, as we heard from the previous speaker Mr. H. Ruff. "CIRCULAR" was the heading - the English equivalent for *Rundschreiben* - after the first few issues, which lacked this word:

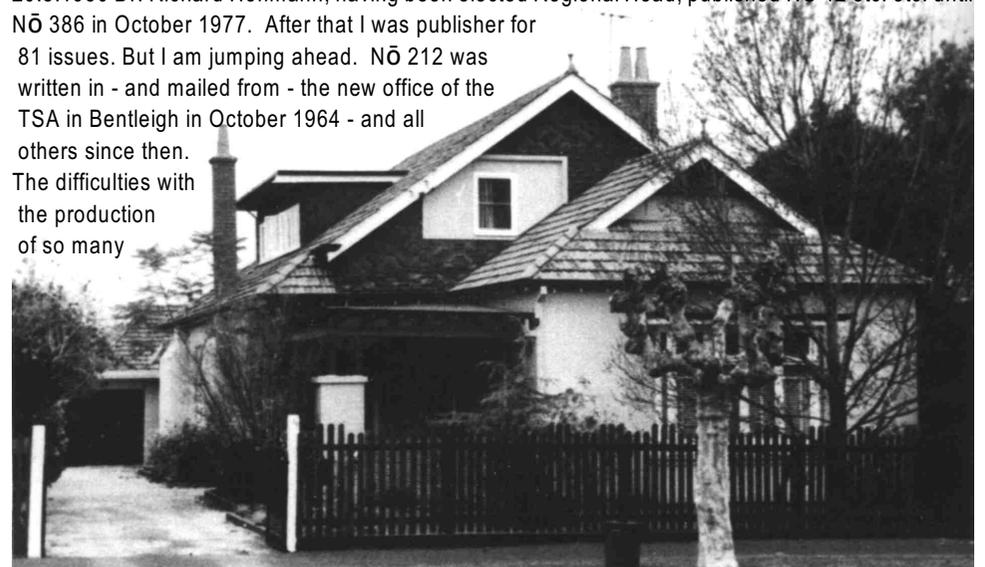
CIRCULAR - Vertretung der T.G. in Australien up to issue NÖ 25

CIRCULAR - Temple Society Australia thereafter

In fact, except for the period from June 1968 (which features the term 'Templer Record' for the first time) to June 1979, i.e. for 131 issues, the front page always featured this term right until January 1993:

Circular of the TSA.

Mr. Eppinger wrote 33 issues (NÖ 7 to 39 from his home in Canterbury and, after the house at 39 Central Park Rd. East Malvern was purchased in April 1950 and converted into an office for the TSA and social rooms, two more from the new address - in all 41. After the founding of the TSA on 20.8.1950 Dr. Richard Hoffmann, having been elected Regional Head, published NÖ 42 etc. etc. until NÖ 386 in October 1977. After that I was publisher for 81 issues. But I am jumping ahead. NÖ 212 was written in - and mailed from - the new office of the TSA in Bentleigh in October 1964 - and all others since then. The difficulties with the production of so many



Such was his power of concentration, based on a few notations on a scrap of waste paper.

There is one more point I would like to highlight, i.e. the extent to which Dr. Hoffmann's wife was part of his life and his ideas. She may not have been seen as actively participating in Templar Community life, but she was fully aware of what was going on.

Many a time the Doctor would leave the office in the evening with a troubled heart, unable to find the right solution to a problem, or the right words to fit the occasion. He would come back in the morning, energetic and cheerful, having sorted it all out in discussions with his wife. She provided the right balance for his sharp and logical lawyer's mind.

This was my introduction to "Life with the Doctor."

If I were as adept at putting pen to paper as he was I could fill a book of interesting recollections.



The People

Many People have been (and still are) involved in the Production of our Society's Publication, and many a story can be told by each generation of men and women, boys and girls:

The Editors and their time

- Wilhelm Eppinger November 1946
- Richard Hoffmann August 1950
- Otto Löbert 1977-84
- Dietrich Ruff 1985-86
- Hulda Wagner 1987-88
- Eva Morna Kortschak 1989-94
- Herta Uhlherr 1995-

- **The Typists** and their patience
- **Proof-Readers** and their stories
- **Publishers** and their logistics
- **The Printers** paper, envelopes and postage
- **The Collators** fold, staple and label
- **The Deliverers** and their burden
- **Writers** with their thoughts
- **Artists** with their ideas

and then many more

Editor during the years 1987 and 1988

Hulda Wagner

During the years 1987 and 1988 I was the editor of the *Templer Record*. As I mention these dates, some of you might remember straight away a happy event that occurred to you or your family in these two years: A wedding, a baby born, a promotion. Others might think of grief and hardships they endured in those two years: misfortune, an accident, illness or the loss of a loved one.

For the Temple Society the month of May 1988 was a most remarkable one: Dietrich Ruff took over from Richard Hoffmann as president of the Temple Society. That caused the need to elect a new Regional Head at the Annual General Meeting in September, when Rolf Beilharz was elected.

But this evening I don't want to talk about the news or notices contained in the *Templer Record*. They are **very** important for our community life, but the *Templer Record's* principal aim is to promote both Templar thinking and harmonious conduct amongst the members of our society.

As the *Templer Record* is a community effort, contributions are always welcome which address the question: "What is God asking of me? What must I do to help bring about the Kingdom of God? How must I live to fulfil the mission assigned by God?"

Not only the Elders, but each member, has the chance to have her or his answers published, each has the opportunity to share insights or ideas.

I would like to thank all Elders and the other members who contributed in this way during the years 1987 and 1988, but let me read to you a short part of Richard Hoffmann's contribution which was published in 1988 in German. (I hope it is not too long for those who don't understand German!)

"Der Sinn der Tempelgesellschaft und aller ihrer Einrichtungen liegt darin, die Idee Jesu Christi so gut als möglich zu verwirklichen.

Er verkündigt die frohe Botschaft von der Vatergüte Gottes für alle Menschen guten Willens, von der Sinnesänderung, der Sündenvergebung und vom Reich Gottes auf Erden in der Liebe zu Gott und zum Nebenmenschen wie zu sich selber.

Jesu Botschaft hat die Jahrhunderte zwiespältiger kirchlicher Entwicklung überdauert; sie ist auch heute lebendig wie damals. Sie stammt nicht aus dieser Welt, aber sie ist für sie bestimmt.

In der Tempelgesellschaft betonen wir die Betätigung christlicher Gesinnung im Alltag. Wir halten dies für notwendig und gut. Das zweite Hauptgebot des Christentums ist ja: Liebe deinen Nächsten wie dich selbst. Es steht hinter dem Gebot der Gottesliebe, dem ersten Hauptgebot, nicht zurück. Wir sprechen jedoch von der Gottesliebe nicht oft, und das hat seinen Grund.

Die Liebe zu Gott ist etwas Innerliches, Höchstpersönliches und ist schwer in geziemende Worte zu fassen. Es ist leichter, auszudrücken, was ihr entspricht, nämlich Gehorsam, Vertrauen und Dankbarkeit. Beide Gebote sind gleichwichtig; das zweite erhält aus dem ersten seine Begründung."

That was published 8 years ago and in the meantime Dr. Hoffmann has passed away, but new contributors are coming forward to continue the work.

To the younger generation I want to say:

You are what we were,
you will be what we are.



The Choir



Templer Choir Bayswater 1983

Copied from the Paul Sauer Book "Uns rief das Heilige Land". Illustration number 198.

The Templer Record 1989 - 1994

Eva Morna Kortschak

When I took over the editorship of the *Templer Record*, I thought I would have to continuously urge people to write articles. So it was a pleasant surprise for me that this was not the case. Only very occasionally I would say to someone at a particular function: "What about writing a report about this?"

But usually the contributions just came in by themselves. I never had to worry about lack of material. On the contrary, during my six year term of office, the *Record* grew from 28 (A5) pages to 40. It was a sign that people were interested and that our community was alive. So the work became an interesting and enriching experience for me.

In the program for today the heading for my section is: "A new Face". So I'll say a few words about this. When I started we did have an original and meaningful cover design for our publication. But at some stage the Regional Council felt it was perhaps time for a change. So we asked our young artists for suggestions and received quite a few which were all good. There was, for example, one which indicated symbolically the three main geographical phases of our Society, namely Germany, Palestine and Australia.

After considerable discussion we decided on our present design. It was the simplest of them, but effective because of its very simplicity and clarity. (1993).

After this, the improvement of the "inner" appearance of our publication came up repeatedly. We also received proposals from the TS 2000 committee. Yet some of them would have involved a great deal of extra work and much higher costs. So the Regional Council felt that, rather than attempting a completely new format straight away, the first step should be to get a better and clearer print. I am pleased that this has happened this year.

Perhaps the most important technical change during my term was the introduction of the computer. As the "Altersheim" had also acquired one, Lore and I were able to work there which saved us a great deal of travelling time. It also made the correcting of the typescript easier for me, for my co-reader and for Lore.

When using the typewriter we could not write our corrections directly on the typescript because it had to be photocopied later. Also, the errors on the script had to be wiped out and corrected by Lore. This meant that the words often no longer fitted into the space provided so that whole paragraphs had to be retyped. This, in turn, provided an opportunity for new mistakes to occur.

But now, with the computer, we could simply indicate the corrections on the margin of the print-out as is done with normal proofreading. Lore then put them into the computer, and if we had to make any additions, our new acquisition just changed the line automatically. What a miracle!

However, it took us some time to get used to our wonderful new equipment. Why did the computer produce letters and signs on the screen which were quite different from those expected by us? It was a great mystery. So Lore goes to the phone to consult Mark. Mark advises: "Just do this." Lore obeys, but we are baffled again. Back goes Lore to the phone:

“Mark, it doesn’t work”. Mark suggests: “Now try that!” But still not the expected result and so on. Once they finally had to ring Sydney because even Mark was at a loss. Thus the first few months our “Templer Record days” were pretty long. But gradually Lore and the computer became friends. Our mysterious workmate stopped being capricious and we were finished at 5 o’clock again.

During the last year of my term I felt it was advisable to update our Editor’s Policy. As more and more people contributed, I sometimes had to make decisions for which I needed the backing of the Regional Council. So we changed a few of the old rules and added some new ones. We also decided on certain guidelines for the contributors. (The latter were published in the December *Record* of 1994.) I hope that future editors will benefit from this.

Let me finish by expressing my deep gratitude to all of you who helped and supported me during the six years of my editorship, including, of course, the contributors as well as the readers.

It is my hope and sincere wish that, for generations to come, the *Templer Record* will continue to flourish and serve as a bond between our members. May it always, with the blessing of Almighty God, be a reflection of the faith, the unity and harmony and the diversity of the Templers.



JG EDITOR TEMPLER RECORD SUPPLEMENT

Christine Ruff

In the program for tonight's 50 year celebration under the JG Editor section it states "Templer Record Supplement". The JG section as a " supplement" of the TR??!!

To me, as a child, the JG Section was the TR!

The first part I used to turn to in the TR was always the Jugendgruppe section. Having devoured the news and gossip it contained, I would slowly peruse the rest of the *Templer Record*.

The TR has always been the lifeline and, committee meetings aside, the main form of communication for the JG. It certainly was in the past and still is now, an essential part of the JG and its success. Earlier tonight Sylvia mentioned some historical aspects of the JG and how the early JG was defined by its functions as reported in the TR. I will focus more on the JG section from an editor's viewpoint and the contents of past JG sections.

The format of the JG section has changed slightly over the years. During the first few years of publication, in the 1950s, the JG used special decorative headings for its feature articles and even produced special Christmas editions as a separate booklet. Over the years different ink colours and paper colours were also used. Perhaps the most discernible feature

of the sections when compared with today though, is the fact that in its infancy, the entire section was written in German. During the 1960s English started creeping in and then eventually English became the dominant language. I suppose this is largely an unavoidable change and is not necessarily a negative one, as it now makes the JG more accessible to non-Templers and the wider community.

Upon poring over old *Templer Records* it became evident to me that the JG section used to contain many more what I loosely term "serious" articles. Whereas nowadays we tend to focus on reports and coming events, such topics were once covered as:

- the Universal Declaration of Human Rights
- better driving tips from the Police Motor School (does this say something about our ex-JG members?)
- Australian history and parliament
- description of landscapes of Germany and accounts of members' work eg. the arrival of BHP to Australia.

What has remained largely unaltered over the years however, is the plight of the poor, desperate JG editor. There appears to be a recurring theme and I quote from the *Templer Record* (and simultaneously apologise to any non-German-speaking listeners):

January 1961 - Es ist wieder Januar, die Zeit der Weihnachtsferien, wenn alles auf holiday ist und der Editor des Jugendgruppe- Blättchens trouble hat, die leeren grünen Seiten zu füllen. Die heilige Zeit ist vorüber, wo sich etwas über das Fest und den Stern zu Bethlehem schreiben ließe, und die Ferienlager sind noch nicht vorbei, über deren Bericht sich dann Seiten auf Seiten füllen lassen.

August 1972 - Headed "Das gute Öl". Hi! This is but the second "Blättle" that I have had to write for as Editor, and already I am sadly looking for articles! ... Do Jugendgruppe members want their own pages in the *Templer Record* or do they not?..... OK... give me some articles so that we can keep the pages which we are allotted.

April 1977 - Entitled "How to write an article for the R.S. (and keep the Editor happy).” Writing an article for the R.S. is not the difficult task it seems. All it requires is a piece of paper, a pen, an hour or so of time, and a bit of thought, although the latter is not always necessary. Most people flinch at the idea of showing their literary talents. Possibly the thought of people in Germany, or even Sydney, reading their work scares them. However, it should be regarded as a chance for international recognition, and a last desperate attempt from Annette Wagner in ...

March 1981 -a very unusual thought struck me. Wouldn't it be wonderful if someone somewhere in the world would have the initiative to write an articleof course this is a purely idealistic notion..... actually when I took on this most prestigious of all positions on the JG committee my one thought was that I would be getting the chance of a lifetime to do some of the things which my title implies, ie. editing! Unfortunately this was not to be.

I am pleased to add that the following month contained these words from Annette:

As a result of my desperate plea last month, I actually received some response - much to my immense pleasure. In fact, I won't even be able to include all the things I wanted to this month.

I am sure that anyone who has ever been an editor for any section can empathise. No wonder our JG editors now set a one week deadline for articles - that way they are assured to have maybe half of them within 2 weeks.

If we do not have a good reputation for handing our articles in on time (or even for writing them at all), we can certainly be proud of the vast array of functions we have organised and reported on over the years.

I was thoroughly amazed at what I found in the unassuming cupboard in the meeting room with the squeaky chairs in the Bentleigh Office. Behind those cupboard doors, neatly bound into decades, lies a detailed and vibrant history of JG functions. It is a fascinating documentation and contains many memories, which may otherwise have been lost.

Some of the earlier functions the JG have organised include:

- Fahrten ins Blaue - Tänze in Burnley und auf dem Yarra - Tennis bei Darling Station - Ausflüge - Opernbesuche - Fotowettbewerbe - Vorträge von Dr. Richard Hoffmann - Schallplattenabende - Kostümfeste - Ferienlager - Tischtennisturniere - Filmabende - Ritter des Asphalts und Bastelabende.

There has certainly been a veritable plethora in the number and variety of JG events staged over the years. I will not and cannot mention them all, but it would be remiss of me not to mention some of our old favourites.

Isn't it funny how the last 3 decades have brought such things into our lives as E-mail, the Internet, microwaves, mobile telephones and cordless kettles, but that no-one has come up with a JG function that could surpass or replace - the Sommerfest?

I quote again - February 1960

Das Sommerfest der Jugendgruppe auf dem Bayswater Land ist von der Jugendgruppe wieder sorgfältig vorbereitet und zur allgemeinen Zufriedenheit durchgeführt worden, was angesichts des heissen Nordwinds keine einfache Aufgabe gewesen ist. Nordwind im Sommer in Melbourne....gleicht einem Sirocco in Palästina, nur ist der Wind hier stärker.

and an interesting snippet - April 1960

Es wird unsere Leser interessieren, daß sich die Nettoeinnahmen des diesjährigen Sommerfests.....auf 222 Pfund, 7 Schilling und 4 Pfennig beliefen. Dieser Betrag wurde wie üblich an die Gemeinde Bayswater für den Hallenbau-Fond überwiesen.

For those of us under 30 years of age, I believe pounds, shilling and pence were an ancient form of currency.

And a different perspective on the occasion - February 1961

Am Abend rückte die buntherhellte Halle wieder in den Brennpunkt des Interesses, da dort eine deutsche Tanzkapelle aufspielte, zu Beginn mit gewaltigem Schmiß und Schwung, später aber fortschreitend müder werdend. Als besondere Attraktion tanzte die sehr weibliche Gymnastikgruppe auf der halbvollendeten Hallenterasse ein schleierhaftes und doch durchsichtiges klassisches Ballet, das besonders bei den jungen Mannen des Stammes eitel Freude hervorrief. Da der nächste Tag ein gesetzlicher Feiertag war, wurde dann unter großem Alkoholverschleiß bis spät in die Nacht weitergefeiert. Über das Ende des Festes kann leider nichts Genaueres berichtet werden, da der Verfasser vorzeitig von einer unerklärlichen Müdigkeit befallen wurde und sich daher auf der noch immer staubbewölkten Straße heimwärts

trollte; mit ziemlich leerem Sinn, aber doch in der Überzeugung, die Hundertjahrfeier der TG mit diesem Sommerfest würdig begonnen zu haben.

(It is with some reservation that I tell you the author of this previous article was Heinz Arndt, my father.)

And in a different vein again....- April 1981

To me Sommerfest is a special day of our calendar year. It signifies our personal acceptance, the acceptance of friends, the ability to work and achieve together, and the people within the Temple Society. It is difficult to imagine life without a day like Sommerfest. If there are sufficient people willing to see the ideas behind Sommerfest continue, I am sure it will keep on bringing pleasure and happiness to many.

Mark Herrmann, you may rest assured!

The JG section of the TR serves not only to highlight changes or the lack of change with our regular activities, but also documents some of the one-off or special happenings. There is so much in the TR which is new to me. In the past we have reported on:

- the instigation of a "Bücherei"
- the call to arms to join the various JG "Fußballmannschaften"
- the gathering together of ski-fanatics to plan and eventually build the "Iltis" ski lodge
- the exciting purchase of a "Vorführgerät"

and an even more necessary purchase..... (my last quote) November 1963

Wer von uns weiß noch, wie es ist, wenn im Sommer bei 100 Grad die Butter nur noch eine Soße ist, das Fleisch nicht mehr so ganz gut riecht und die Rettiche so biegsam sind, daß man Knoten darin knüpfen kann? Wir können uns nur "dunkel" daran erinnern, weil wir alle einen Eisschrank haben, natürlich. Im Altersheim aber wußte man dies bis vor kurzer Zeit nicht nur aus der Erinnerung. Wer weiß noch, wie es bei einer grossen Wäsche, von Hand natürlich, zugeht? Von den Jüngeren fast niemand - man hat ja eine Waschmaschine - und auch bei den Älteren gehört das Waschen mit der Hand weitgehend der Vergangenheit an. Nicht so im Altersheim, wo eine Waschmaschine fehlt. Nachdem die Gebietsleitung für das Altersheim einen Eisschrank angeschafft hat, hat die Jugendgruppe beschlossen, dem Altersheim zu einer Waschmaschine zu verhelfen. Zu diesem Zweck ist für Sylvesterabend eine Lotterie geplant.....

There have, of course, been many other occasions I have missed: Senior Camps, Jugendsaals, New Year's Eve Balls, Water Sports Weekends, Annual General Meetings and those special activities such as the opening of the JG Clubroom here, the commemoration in Tatura, and the 10th anniversary of the clubroom.

Just as I could not cover all of what is hidden in the TR JG sections, I could not possibly manage to list all the contributors. It is not the JG Editor who "makes" the JG section - it is those who create the events and write about them.

We should be proud that we have such a rich heritage from which to draw and we should take pride in our achievements to date. With our eyes set to the future, with dedication, with hard work and with a little bit of pushing from the editors to get our articles in on time, let us hope that the *Templer Record* and all its "supplements" continue to thrive and flourish for another 50 years!!

‘S Wichtigste über’n Templer Record

A Play for three persons: Laura, Minna and Maria.

Written by Ruth Haar

Played by Trudi Herrmann, Sigi Katz and Gretel Krockenberger

Minna and Laura are sitting at the Table, with a cup of coffee, looking at the latest TR which has just arrived.

Minna Hasch scho g’hört, daß’s TGA Office nach Bayswater naus kommt?

Laura Ja, - dann guat Nacht! Des isch ja schrecklich! - Wie zahl i dann mein Beitrag? - Wo zahl i für mei Glückwunschablösung! Ond wie isch wenn i dn Mark was frage muß!!! - Ja - ... ond wer macht dann d’ Rundschreiba zamma?! Ha! Da werde die Bayswater Fraue (*schön ausdrucksvoll sagen*) sche gucke, was des für a Gschäft isch! Kennet die des überhaupt? Gibt sich do jemand dafür her? - - Vielleicht d’Insasse vom Altersheim, oder so ...

Minna (*Ins Wort fallend*) Komm, komm! So schnell werdet die Preuße net schiaße! Bis des so weit isch, wird’s scho no a Weile daura. Weisch was mir do grad kommt? Vielleicht geht des gar nemme so lang mit dem Rundschreibe, dem *Templer Record* mein i!

Laura Waaas?? - Was bisch denn du für en Pessimischt?!

Minna Kein Pessimischt bin i! I denk aber a bißle weiter: Was isch, wenn die neue Erfindunge emmer so weitergehen - mit dem INFORMATION-SUPER-HIGHWAY?! Dann drucke mr am Ende bloß no amma Knopf an onserm Fernseher - mr druckt vielleicht auf T-G-A ond dann kenne mr alles ablese, was in der Gemeinde vorgeht.

Laura En dr Glotzkischt meinsch? Ha no!! (*schenkt sich bedächtig eine Tasse Kaffee ein*) Ja, - da brauchsch kein *Templer Record* mehr, kei Büchle mein i. Do kenntscht dann schnell ‘s Interessanteste rausfenda, zum Beispiel wenn’s dn nächste Kartoffelsalat ond Würschtle gibt; wer jetzt älter als 75 isch; oder wer wieder a Kandle kriagt hat - ond ...

Minna (*fällt ins Wort*) Ond, bevor du’s sagscht: D’ Bayswater Fraue müßtet kei Rundschreibe zammemache!!

Laura Ja - ja - (*eine Weile still, dann langsam und ganz versonnen*) 50 Jahr lang gibt’s onser Rundschreibe! - Glaubsch daß dr Herr Eppinger seinerzeit em Lager en Tatura, wo er’s erschte Rundschreibe gmacht hat, daran denkt hat, daß er dn Anfang macht von etwas so Geschichtsträchtigem? 50 Jahre *Templer Record*! S’ allererste Blättle damals war grad blos ei Blatt, ond isch em November 1946 an alle ganga die scho drauße en dr Freiheit waret, zum ehne saga, daß se net vergesse sollet, daß se Templer send, ond daß mr Templer bleiba wollet on wenn au dr Australier net will daß mr alle bei-einander wohnet, usw...

Minna Des hemmer ja na’bracht, net?!

Laura Des regelmäßige Blättle hat ja dr Dr. Hoffmann verfaßt.

Minna Ach ja, dr Richard Hoffmann! Der fehlt mir emmerno so arg!

Laura Jeden Monat hat der sich an sei Schreibmaschine na’g’setzt ond hat losg’schriebe, glei alles ens Reine! Tippfehler oder sonscht was Falsches hat’s bei dem net gebe.

Minna Ja, I weiß! - s’Vervielfältige vom Rundschreibe, des war damals etwas Kompliziertes, do isch allemal’s Papier auf d’ Seite g’rutscht, ond scho hat vielleicht amol’s “d” vo’ma “und” g’fehlt. - Ond weisch no, da hen doch tatsächlich d’ Leit agrufe ond hen sich beschwert, des sei a Sauerei, mr kennt’s Blättle nemme lese weil d’ halbe Seite fehle dät, dabei hat höchstens mal ei oder zwei Buchstabe g’fehlt.

Laura Do hen se scho was durchg’macht, dr Herr Weller, dr Dr. Hoffmann ond dr Herr Eppinger seinerzeit.

Maria (*Kommt ins Zimmer während der letzten Worte*) Was isch mit’m Herr Eppinger?

Laura Weiter nix, Maria, (*bitte M a ria sagen*) mir schwätzet vom Rundschreibe. Wilsch au a Tass Kaffee? (*Schenkt gleich ein*) Neilich hab i mir sage lasse, daß mr erscht beim Herr Uhlherr anfanga helfe hat beim Rundschreibe z’sammemache. Bis dann isch des auf 600 Ausgabe g’wachse. Ond des Blättle selber isch emmer dicker worde. G’heftet hat mr’s ja scho a Weile; früher sen’s bloß lose Blätter g’wese. Inzwische hat des Deng a Deckblatt griagt. Des war am Anfang ganz eifach - später hat dann so en junga Student dr Sach a Gsicht gebe; weisch des no? Australien war da drauf!

Jedenfalls hat mr damals a’gfanget en Kalender neizulegen, wenn’s Zeit dazu war, au alle mögliche Protokolle. Des hat alles doa werde müsse! Jedes Kuvert isch auf der Schreibmaschine adressiert worde - a Heide-Arbeit. Damals hen d’Herta on d’ Ruth am Rundschreibtag em Office g’holfe. Dr Herr Uhlherr war sooo dankbar!! Mr hat richtig g’hört wie er aufg’schnauft hat! Ond g’schafft hat mr damals, do hat’s kei Onderbrechung gebe, mit “morning tea” usw... Noi, do isch weiterg’macht worde bis mr fertig war! - Net wie jetzt. Heutzutage sen die Fraue kaum da, na verlangtet se scho von der Lore, daß se ehne en Tee oder Kaffee bringt; d’Biskuit dazu werdet au emmer vornehmer!

Maria Des sen a ganze Menge Fraue, die da scho g’holfe hen. Mir fällt da d’Hulda ei...

Laura Eimal hat sogar ihr Neffe aus Sydney g’holfe.

Maria Dann denk i an d’Amei - Gott hab se selig -, on d’Rose, d’Liselotte, d’Anne, ja, on d’andre Anne, d’Trudy ...

Minna (*einfallend*) ...d’Gretel war oft dabei, weil halt ihr Oskar dann em Office war!

Maria d’Gerda, d’Sigi, d’Rose, d’andre Ruth, d’Helga, d’Hildegard, d’Ursel, d’Traude, d’Weste, - och, on sicher no viele andre!

Laura Ha, d’Challo - (die hat au scho sterbe müsse), d’Helga Anderson, d’Irmgard, d’Solde war glaub au mal dabei, ond Nelly, d’Renate...

Da wird g’schafft: Die Blätter werdet zsamme g’sammelt, wehe, wenn do mal was verkehrt war, wenn ei Blatt mal doppelt drin war! O je! Da isch prompt en a paar Tag en Telephon Anruf komme: “I komm total drauß bei eierm Rundschreibe” hieß ‘s dann, “vier ganze Seite sen zwei mal dren; do fendet sich kei Mensch mer z’recht!” Den Anrufer hät mr glei solle ei’spanne, daß’r amol hilft, aber so was hat dr Doc. Hoffmann nie doa; er war zu sehr a Gentleman.

Maria Jedenfalls wird von dene Fraue alles aufs Genau’ste ausg’richted; mit dem Deckblatt wird des Deng zusammen “gestapelt” mit einer Draht-Heft-Maschine - so

- heißt's auf deutsch...
- Minna** (*Hat Feuer gefangen und fällt Maria ins Wort*) Bloß duat des G'lump oft net. Wenn du den "Stapler" liab behandelst dann geht's manchmal, manchmal net; wenn d'draufhausch, dann bleibt er ganz stecke. - Net so ei'fach! - Ond dann werded die Rundschreibe z'sammegfalted - Eck auf Eck - genau, und dann wird dr Bug, d' Kante mein i, die wird g'streichelt mit me Stückle Holz, des isch no 's Nett'schte von allem, wie des mit a'ra große Liebe g'macht wird (*sie nimmt dabei das Templer Record Heft und zeigt bedächtig wie das Holz dazu benützt wird*)
- Laura** Des netteschte "Team" waret wohl die drei: D'Herta, d'Änne ond d'Anni. Des vergeß i nemme! Wehe wenn dr Mark do net mindestens 10 Minute vor halb neun dort war zum Aufschließen; denn d' Anni isch da scho emmer vor der Tür g'schtande, hat doch müsse die Rundschreibebblätter voraus "colleida" ond auf Häufle lege. So hat se's welle! Dabei isch se wie en Has om den große Tisch g'saust - emmer en dr gleiche Richtung - i han dn Drehwurm kriegt, wenn i bloß dabei war!
- Maria** Die hen au a'g'fange mit dene großartige "morning tea" - weisch no? D'Änne hat dazu emmer allerlei Leckerbisse a'g'schleift. - Ond en Spaß hen se g'het bei der Sach! Überhaupt isch es emmer arg lebhaft zugange bei dem Rundschreibe-mache: Oft han i denkt, mr sollt' die Verbindungstür zum Büro, wo die Männer sitzt, zuamache. - Aber nei - die sen emmer offe bliebe...
- Minna** (*Fällt aufgeregt ins Wort*) I glaub, i weiß warum: D'Fraue hen beim Schaffe emmer so viel erzählt ond hen somit die Männer em Büro auf'm Laufende g'halte. Ob des au dr Dieter war, dr Rolf oder dr Mark, natürlich...
- Maria** (*Fällt Minna jetzt ins Wort*) ...Sonst hättet die ja niemals g'wißt was vor sich geht en dr Tempelgesellschaft. Wer was beim Chorübe g'sagt hat am Abend vorher, wer mit wem geht, wer wieder a Kend kriegt ond .. Ja ... wer bald ans Heirate denkt - alles ganz normal - aber alles wissenswert. Jetzt isch allemal d'Helga Anderson dort, die MUSS ja alle Informationen wisse, net?!
- Laura** In letzter Zeit hen sogar zwei Männer g'holfe - Rentner - die hen ja Zeit - on die hauet vielleicht auf dene "Staplers" rom, daß's no so kracht! On schwätze kennet se au...
- Minna** Wohl soviel wie die Fraue!
- Maria** O'längscht hen se ja dem Deckblatt wieder a anders G'sicht gebe - langweilig fend i's - aber zum Glück g'fällt's au manche Leut.
- Minna** Ja .. "Allen Leuten recht getan..."
- Maria** (*Fällt ihr ins Wort*) Des eine muß i sage, seit dr lange Klink seine Finger en dere Sach hat, seitdem liest sich des Rundschreibe VIEL leichter - so gehts mir halt.
- Minna** (*Fällt ihr ins Wort*) Des isch net dr Klink, des isch sei Computer ...
- Alle** (*miteinander aufstehend zum Publikum*): Jedenfalls wünsche mir dem TEMPLER RECORD ond seine EDITORS alles Gute für die Zukunft!
- Laura** (*Ruft, während der Vorhang zu geht*) Se sollet dra denka, daß alles amal auf "MICROCHIPS" komme ka!! - - -

So far so good - "Thanks"

Herta Uhlherr

Imagine that parts of what you have heard about the various stages of producing the *Templer Record* have been quite an eye-opener for some of you. For one thing the number of people and hours involved every month.

My task tonight is to say a few words about and to the contributors - you people out there from our communities. I want to mention two aspects: Firstly, our delight and gratitude that so many of you spend time and thoughtful effort on writing your articles, reports and notices. (I know from experience how much time and energy can already go into basic things like doing your research and checking information, let alone actually getting your thoughts into words and down on paper - and legibly at that.) Thank you all!

A special thank you to those who regularly get their contributions in correctly and on time (some from quite far away). That's a big help!

You'll see in the next *Templer Record* that some of our contributors are very young telling us about their experiences overseas. That's great! (What's more, they do it on a computer and send it by fax.) And shortly there'll be memories from someone very old. It was meant to be a miniprofile for the "Members and Friends" section, but it grew into a life-story spanning this whole century, parallelling the development of the Temple Society and far too interesting and precious to cut. (But I am aiming at publishing miniprofiles in "Members and Friends").

We try to keep in touch with events in Germany as well. Then there is the occasional phone call from distant people (not seen for ages) providing feedback like: that article was just what I needed to get my thinking straight again - I really feel uplifted by the latest *Templer Record*. Such calls are not frequent, but contribute in letting us know that we're doing something right. Constructive criticism is also welcome, but not so exciting, of course. The second aspect I want to mention regarding contributors is to help you better understand the editor's work, so that you won't make it harder than necessary, or get upset if your work is not printed instantly or in full.

The editor and team work to a deadline. Sure, I schedule two or three (or in a long month even four) days between the date contributions are due in, on the 18th of the month, and the day Lore types everything into the computer and we do the proofreading. During these days in between, I have to read every contribution through, some of them several times, for instance if they need to be shortened (which has to be done carefully so as not to lose anything important). All the individual pieces have to be ordered, perhaps cross-referenced, e.g. put a note in the J.G. Section about information in the Notices Section. Some pieces have to be translated which takes time. Something else that takes time is ringing people back to check, for instance on illegible writing, or something that's blurred on a fax, or when an important detail is left out of a Notice. And sometimes my own life or family needs attention during those in-between days, too.

I mention these things so that you will understand if I'm sometimes unable even to give

you a courtesy call: "Yes", I've received your article but have no room for it this month". As far as longer articles are concerned editions are sometimes booked up for several months ahead, which is great - it's a sign that our publication is thriving. This evening has made it plain that the *Templer Record* is alive and doing well, thanks to very many people .

Looking ahead, maybe we will go on the Internet one day. But whatever we do, I believe the most important thing is that we do it in line with the Templer Motto:

"Set your mind first on God's Kingdom and his justice", and that we strive to promote- through the *Templer Record* pages - individuals and a truly human culture conscious of their enormous potential for loving kindness, creative solutions, harmonious living and inner and outer joy and peace.

So shall it be!



Closing Remarks.

By the Master of Ceremonies, Dieter Glenk

Well, what a wonderful evening we've had. Thank you to all who contributed to the success of the evening and thank you all again for coming and taking part.

A special thanks to Alfred Klink and others from the Regional Council and Community Committees who put their time and effort into arranging this varied and interesting programme.

I'd like, on your behalf also, to say a very special thanks to our caterers the Vollmers, Kürschners, Knaubs and others who are always willing to give of their time and skills. Much work goes on behind the scenes which we often take for granted.

Thank you, caterers!

It has been another wonderful and rewarding community function, where we can mix with friends and share in our rich history and experiences.

Thank you also to all who helped to set up and decorate the hall and who also gave willingly of their time and expertise - it's another practical demonstration of our Templer ideals and traditions.

A special thank you to Karin Klingbeil for your contribution as representative of the German Templer Community. We enjoyed your contribution and the opportunity for the personal contacts between the Templers in Australia and Germany that your stay with us has provided. Please take home best wishes from us all.

Also our thank you to the Schreibers for attending - we hope you enjoyed your evening with us. That concludes our evening. Please enjoy tea, coffee and cake and more fellowship and friendly chatter.

Thank you.



Templer Record Fest, 24 August 1996



Page 37



THE TEMPLER RECORD FEST

Herzlichen Dank von Familie Schreiber

Es ist mir ein Bedürfnis, mich bei Ihnen für die freundliche Einladung zum 50-jährigen Jubiläum vom *Templer Record* zu bedanken. Was für ein wohlgefüllter Abend (und Magen!). 5 Stunden für 50 Jahre sind nicht viel, aber könnten lang werden auf dem gleichen Stuhl.

Nicht eine Minute war lang! Wir waren gefesselt und beeindruckt und gratulieren Ihnen allen nicht nur zu einem gelungenen Abend und einem gelungenen *Record*, sondern auch zu einer lebendigen Gemeinschaft. Teil einer Gemeinschaft zu sein ist ein Grundbedürfnis aller Menschen, aber Teil einer Gemeinschaft zu sein, die Verwandtschaft, Geschichte, Gegenwart, aber auch Geist und Körper über primäre Bedürfnisse hinaus umschließt, ist ein unbezahlbares Geschenk.

Am *Templer Record* kann man sehen, daß Ihre Gemeinschaft niemals stehen geblieben ist, und daß es sich immer gelohnt hat, auch das kritische Mitglied zu Wort kommen zu lassen! Denn solch kritischen Mitgliedern verdanken Sie Ihre Gründung und wir alle die Hoffnung, daß unsere Welt ein besserer Platz wird.

Es ist eine gute Gelegenheit, Ihnen einmal meinen Dank dafür auszusprechen, daß Sie einem "Reingschmeckta" das Vertrauen entgegenbringen, daß er die Verantwortung für Ihre Lieben im Tabulam übernehmen darf. Demnächst sind es 8 Jahre, daß ich dies mit großer Freude und Zufriedenheit tue (dank der Mitarbeiter, die mit Leib und Seele bei der Sache sind!).

Vielen herzlichen Dank und alle guten Wünsche,

Ihre Martin und Jutta Schreiber (mit Felix, Anne und Paul).

It was a great evening and many people filled the hall. Although 15 speakers presented aspects of the T.R., there was practically no repetition and the children's contribution and the skits added further variety. Another excellent contribution came from our faithful and valiant Blaskapelle.

Thank you to all!

Page 38

Templer Record Fest, 24 August 1996

ACKNOWLEDGEMENTS

The organisers of the Templer Record Fest wish to express their appreciation for the help received from all the Community Members and from the Society Management.

A function like this needs lots of people, and it needs the good-natured participation of all involved with it. I heard a definition of ‘tolerance’ the other day, from the author Donald Horne, which expresses my sentiments of “good-natured participation” perhaps better than any other I can think of:

TOLERANCE is the art of recognising how many more things we have in common, compared to the few points where our opinions differ.

It is not only by their sheer number that the common points win but also, and more importantly, by their substance. They win in their lasting value and their humane common sense.

We hope that all those people who have contributed to the success of this project did themselves receive, through their living generosity, some personal satisfaction in the process. We hope they enriched their lives and their minds, just as they have enriched the lives of all the others involved.

While we do not wish to, nor could we, list all the people who helped in one way or another, there are a few individuals whose outstanding contribution need a mention here. They are:

- Heinz and Heidi Vollmer, for the great meal they provided, under trying circumstances
- Gerda Knaub for taking on the unenviable task as booking officer
- Ruth Haar for the play “S’Wichtigste”
- Dieter Glenk as Master of Ceremonies

For the organisers
Alfred Klink

THE BAYSWATER HALL Table and Seating arrangements

Some 165 People came and enjoyed the evening All the proceeds of the evening \$1750.00 went towards the cost of the Soundproofing panels for the Hall

