

# Solskinn Nyhetsbrev

December 2025 Newsletter  
from Solskinn Lodge



**SONS of  
NORWAY**

Celebrating 130 Years

1895-2025



**SONS of  
NORWAY**

Solskinn Lodge 6-150

## Ord fra Presidenten



We had a great 35<sup>th</sup> anniversary party for Solskinn Lodge. Around 30 give and take attended. The food was great. I had no idea how a local country club would prepare Norwegian food. I certainly was impressed with my meal of Pork Ribbe. Thank you to Nancy for organizing the

event and food, TJ for the AV, Joy for the party favors, and Luella for the centerpieces. Also, thanks to those who donated items for the raffle. I also enjoyed the video from HQ about the 125 years of SON OF NORWAY, to which I added some updated information. It is funny that evening I got an e-mail from a member on the East Coast asking me a question about the first Norwegian group established 30 years before Sons of Norway. And because I listened/read the presentation, I was able to answer the question. It was the Knights of the White Cross, which was created in Chicago and was later absorbed into Sons of Norway.

Coming up in December, we have our Christmas social at the church. I hope you get your reservations and payment in soon. We would really appreciate all much completed prior to the events. It gets to be a lot with setup, clean-up, food prep, sales of items, etc. We will have turkey and the fixings as you requested.

Congratulations to our continuing board members, TJ Berger, Tone Chaplin, Nancy Madson, Joy Rogers, Ulf Lokke, and me. I appreciate all they do. However, those of us who have served for many, many, many years are getting tired. Help with clean-up, set-up, food prep, or whatever makes it easier for all of us.

See you at the December social.

Fraternally,  
Luella

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## Upcoming Events

# Christmas Party

**Saturday  
December 20, 2025**

Social Hour, 12:00 Noon  
Luncheon, 1:00 PM

**January 24, 2026**

**Norwegian Frokost  
Theme: Genealogy**

# Solskinn Nyhetsbrev

Editor for Solskinn Nyheter (Sunshine News)  
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 solskinn150@gmail.com

### Solskinn Lodge

Website: solskinn.sofn6.org  
 Facebook: Solskinn Lodge, Sons of Norway 6-150  
 Email: Solskinn150@gmail.com

### Sons of Norway

Website: sofn.org  
 Facebook: Official Sons of Norway Facebook Group

### Sons of Norway, District Six

Website: sofn6.org  
 Facebook: Sons of Norway District Six

## Social Calendar for 2025

### Always a Saturday. Social at 11:00 AM

General Cost  
 Members \$10.00, Guests \$15.00

### SAVE THE DATES

December 20 Christmas Party

### 2026 Socials

January Frokost  
 Genealogy  
 February Waffles  
 Norwegian explorers  
 Roald Amundsen and Fridtjof Nansen  
 Mars Fish (Salmon or Cod)  
 Immigration  
 April Fish Soup  
 Viking presentation  
 May Hot dogs and ice cream  
 Bring your Norwegian flag

Gratulerer  
 med dagen



# Happy Birthday

### Birthdays

#### December 2025 - March 2026

Jhan Schmitz	December 9
Jack Bjerke	December 21
Corinne Bjerke	December 24
Sammie Lee Lingle	January 10
Terese Olson Hartley	February 11
Donald Lee Lingle	February 16
Ulf Strandjord	February 23
Beryl Waldeland	March 4
Margit Chiriaco Rusche	March 14
Pat Reddick	March 17
Louise Selle	March 26



**H** An official holiday.  
 Similar to federal holiday.  
**F** Official Flag Day.

### Norwegian Flag Days, Holidays and Days of Observance

December 24	Christmas Eve Julaften	
December 25	Christmas Day Første Juledag	<b>HF</b>
December 26	Boxing Day Andre Juledag	<b>H</b>
January 1	New Year's Day	<b>HF</b>
January 21	Her Royal Highness Princess Ingrid Alexandra's Birthday	<b>F</b>

# BOOK CLUB

## December 2025 Book

A Slave's Tale  
by Erik Christian Haugaard

### ZOOM Meeting

Thursday, December 18, 4 PM

## January 2026 Book

The Reindeer of Chinese garden  
by Barbara Sjöholm

### ZOOM Meeting

Thursday, January 15, 4 PM

Want to join? Send an email to Luella: morongo2@verizon.net

## December 2025

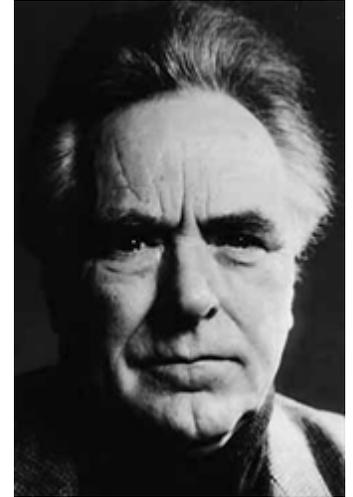


A Slave's Tale, the sequel to Hakon of Rogen's Saga, is told from the point of view of a slave girl, Helga, who stows away on the longship when Hakon, the young Viking chieftain, sets sail for France

on a voyage to return Rark, a freed slave, to his homeland. The voyagers' journey is perilous--they narrowly escape capture by an invading fleet, and their ship is severely damaged by a storm.

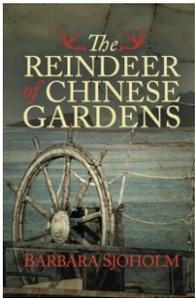
Erik Christian Haugaard (1923-2009) was born in Frederiksberg, Denmark. He came to the United States in 1940 after fleeing the Nazi invasion of Denmark, and served in the Royal Canadian Air Force before the end of World War II. He attended Black Mountain College in North Carolina from 1941 to 1942. He also attended the New School for Social Research in New York City.

In 1963, he published his first book for children and young adults, Hakon of Rogen's Saga. The book was well received by readers and critics and was named an American Library Association Notable Book. His literary awards include recognition for his 1978 translation of The Complete Fairy Tales and Stories of Hans Christian Andersen. Haugaard married Myrna Seld in 1949 and together they had two children. They later lived in Denmark and Ireland. He died at Ballydehob in County Cork, Ireland.



## January 2026

## The Reindeer of Chinese Garden



At 18, the author's protagonist, Dagny, marries the much older sea captain Edvard Bergland, and they sail around the world. They end up unofficially adopting young orphan Kjell Fossen in Lima, Peru, before fetching up in Port Townsend, Washington, after Edvard's ship burns at anchor in San Francisco. Edvard, still almost always at sea, dies while ferrying prospectors to Alaska. Meanwhile, the U.S. government hatches a plan to entice the Sámi, renowned reindeer herders from the far north of

Norway, to deliver 500 reindeer to eventually serve as food for starving gold miners. What the book eventually depicts is the tragic, wide-scale disruption of cultures against the backdrop of the 1898 gold rush. The character of Dagny is a writer, and she composes sketches to send to Norway, where folks are eager to learn of how their compatriots are faring in this new world. Dagny "adopts" the infant daughter of a dead Sámi woman whom she'd befriended and falls in love with a Sámi man much her junior. Eventually readers are led to believe that Dagny longs to return to Bergen—but does she?

## Barbara Sjöholm

Barbra Wilson (born 17 October 1950 in Long Beach, California) is the pen name of Barbara Sjöholm, an American writer, editor, publisher, and translator. She co-founded two publishing companies: Seal Press and Women in Translation Press. As Barbara Sjöholm, she is the author of memoir, essays, a biography, and travelogues, including *The Pirate Queen: In Search of Grace O'Malley and Other Legendary Women of the Sea*, which was a finalist for the PEN USA award in creative nonfiction. She is also a translator of fiction and nonfiction by Norwegian and Danish writers into English, and



won the Columbia Translation Award and the American-Scandinavian Translation Award. As Barbara Wilson, she has written two mystery series and has won several awards for her mystery novels.

# Norwegian History



The "welfare state" was launched as a political vision in 1945. But the term has had different meanings for the political parties. In a radio speech the day after liberation on May 8, 1945, resistance fighter Paal Berg said that the time demanded not only that the rule of law be restored, but that the state should also be a "welfare state that sees it as its task to make life worth living for all of us." The Labour Party's social and economic policies in the post-war period have subsequently become associated with the term "welfare state". But the party's representatives rarely used this word to describe their policies. Prime Minister Einar Gerhardsen was skeptical, not of the ideological basis, but of the term itself. He had never liked it, he said in the Speech from the Throne debate in 1960.

## From vision to scare image

In the 1950s, the word "welfare state" became a widely used term in public, especially by groups opposed to the ruling Labour Party. For them, the "welfare state" was a frightening image. In church, liberal and economically liberal circles, "welfare state" was synonymous with a totalitarian state. The Communist Party of Norway was the first party to use the term in its party program in 1953. It also had a negative connotation for the communists. They believed that the Labor Party had created a "myth about the welfare state" to hide its betrayal of socialism. The Conservative Party was the only party that defended the concept of the "welfare state" in the 1950s. But the party was critical of the Labour Party's "socialist welfare state." The choice is between the Labour Party's and the Conservative Party's "welfare state,"

between "despotism" and "freedom," the editor of a local right-wing newspaper stated in 1955.

## Closer to the "welfare state"

The latter half of the 1950s was rich in social policy reforms. The "welfare state" was used less often as a scare tactic, but supporters of the

reforms were still reluctant to use it. In 1961, we find the word in the Labour Party's election handbook. Increased production and a more even distribution of "wealth" had brought Norway closer to the "welfare state," it was said. However, it was many years before the Labour Party used the word in its party programs. In the party programs of the 1960s, the Socialist People's Party (1962) and the Communist Party of Norway (1969) were the only ones to use the word "welfare state." SF spoke critically of "a capitalist welfare state," while the NKP continued to reject the "welfare state" as a social democratic betrayal.

## Into people's consciousness

In the social policy parliamentary debates of the 1960s, the word "welfare state" was consistently absent, even when the National Insurance Act – in retrospect a symbol of the "welfare state" – was passed in 1966. But in an opinion poll the following year, 85 percent of the population believed that Norway was a "welfare state." The word has "entered people's consciousness" as an accepted term for our society, commented *Aftenposten*.

## "Welfare state" – a conceptual history

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## Little bit of everything

You are likely familiar with well-documented stories of Norwegian settlers coming to North America in the 19th century, like the “Sloopers.” And you have heard of intrepid Vikings who were the first European explorers, visiting North American shores around the year 1000. But did you know that there were Norwegians who came to stay in the New World during the colonial era? Norwegian immigrants arrived in the Dutch colony of New Amsterdam (later New York) early in the 17th century. By 1664, around 60 Norwegians were settled in the city with others living in New Netherland, near what is now Albany, New York.

Early Norwegian immigrants were not part of an organized movement like those who arrived in the 19th century. Instead, they came to do business with the Dutch colonists—there were important ties to shipping and the lumber



trade—and stayed to join the melting pot of North American society. For example, an early mayor of Albany was Pieter Van Brugh—his maternal grandparents were Norwegian immigrants. Like all who leave their homelands for a better way of life, these new Norwegian-North Americans were eager to succeed. They’ve passed on their Nordic spirit to the generations that followed.

*Pieter's maternal grandparents were from Norway. Roeliff Jansen (1602–1637) was born in Marstrandsön, a small island situated in Bohuslän province in Norway, today a part of Kungälv Municipality, Västra Götaland County, Sweden. Anneke Jans (later Anneke Jantz Bogardus) (1605–1663) was born on Flekkerøy, an island situated outside the town of Kristiansand, Vest-Agder county, Norway.*

## Hans Egede

Hans Egede was a Danish missionary born on January 31, 1686 in Harstad and died on November 5, 1758 in Falster. Nicknamed “the Apostle of Greenland”, he was one of the first translators of the Greenlandic language. Egede was an evangelist in the Lofoten Islands when he heard the stories of the Viking colonization of Greenland. Norway was under Danish sovereignty, in May 1721 He asked King Frederick IV of Denmark for permission to search for the colony and establish a mission there, presuming that they had either remained Catholic or had lost their faith. The king approved, particularly with the aim of restoring Danish sovereignty over the island. Egede arrived on the west coast on July 3. It had been

over 300 years since any news from Greenland had reached Europe, and he found no survivors in the old Viking settlements. He did, however, find the Inuit and began his missionary work among them. He studied the Greenlandic and translated Christian texts, which required a certain amount of imagination on his part.

He founded Godthåb (now Nuuk), which means “Good Hope,” thinking of the future success of his evangelical mission among the natives. After founding the first Greenlandic town, which would later become the territory's capital, he initiated the Danish colonization of Greenland, as well as its conversion to Christianity. In 1724, he baptized the first children. The new king, Christian VI of Denmark, recalled all Europeans from



Greenland in 1730. But Egede remained, despite this, encouraged by his wife Gertrud.

He wrote *Det gamle Grønlands nye Perlestruation* (“Old Greenland New Exploration”), which appeared in 1729 and was translated into many languages, including into French by Jean-Baptiste Des

Roches de Parthenay, under the title *Description et histoire naturelle du Groenland*, published in 1763.

In 1733, the Moravian Brethren were permitted to settle in Nye-Hernhut, on the site of Old Nuuk. In 1734, a smallpox epidemic broke out and spread among the Inuit. Hans Egede then left his son Paul in Greenland and returned to Denmark. August 9, 1736 to bury his wife Gertrud Rask there, who had succumbed to illness. Five years later, he was appointed Bishop of Greenland. Upon returning to the island, he established a catechism for the use of the Inuit in 1747.

He died eleven years later in Denmark.

## Book Club Books for 2026

February	The Little Drummer by Kjell Ola Dahl
March	Muus vs Muus by Bodil Stenseth
April	The Memoirs of Stockholm Sven by Nathaniel Miller
May	Blind Goddess by Hanne Wilhelmsen, Book 1

**Greenlandic**, also known by its endonym Kalaallisut (kalaallisut, is an Inuit language belonging to the Eskimoan branch of the Eskaleut language family. It is primarily spoken by the Greenlandic people native to Greenland; and has about 57,000 native speakers as of 2025. Written in the Latin script, it is the sole official language of Greenland, and a

recognized minority language in Denmark. It is closely related to the Inuit languages in Canada such as Inuktitut. It is the most widely spoken Eskaleut language. In June 2009, the government of Greenland, the Naalakkersuisut, made Greenlandic the sole official language of the autonomous territory.

# Julebukking

Julebukking? Perhaps you never heard the word? It's an old tradition. Harking back to Norse mythology and paganism, it reminds me of Halloween trick-or-treating. A group in strange dress comes to your house demanding treats.

The significance of goat imagery arises from the mythical Norwegian julebukkk or "Yule buck," a small gift-bearing creature that looks like a goat. Its story begins in Viking times when pagans worshipped the mighty hammer-wielding god Thor, associated with lightning, thunder, and strength. He relentlessly killed his foes in fierce battles, and his chariot pulled by two goats named Tanngrisnir and Tanngrjostr that had been eaten and consequently resurrected by Thor.

In the 12th century, more than 100 years after Norway was "officially" Christianized, Thor was still being invoked by the population, as evidenced by a stick bearing a runic message appealing to Thor for help, discovered among the Bryggen inscriptions, a group of some 670 medieval runic inscriptions on wood and bone found from 1955 in the city Bergen on the west coast.

During pagan celebrations, the goat played a significant role, particularly in pre-Christian Northern Europe. It was a prime source of food in meat and milk and a sacrificial item whose slaughter to the gods promised prosperity. The julebukkk—the Christmas goat—dressed in goat skin and carrying a goat head, entered the party and pretended to be sacrificed and "die," before returning to life after Thor revived him.

As Christianity took hold across Europe, the goat began to morph into the devil and was forbidden by the church. The more entertaining julebukking tradition took hold.

People wore costumes and masks to hide their identities. They changed their voices and body language and often spoke in strange mystical languages. This rowdy crowd demanding food and drink was a mysterious group but would transform and enjoy fellowship with friends.



When introduced by Norwegian immigrants in the United States, this practice was further transformed as singing for alcohol became popular. However, Prohibition, lasting from 1920 to 1933, inhibited the custom.

As Kathleen Stokker writes in her book, *Keeping Christmas: Yuletide Traditions in Norway and the New Land*, "The function of julebukking has changed over time ... Christmas masquerading gave people

opportunities for social control and release, while also fostering a renewed commitment to neighbors, family, and friends. Today julebukking provides mostly entertainment but continues to offer group initiation and fellowship."

While the tradition with its roots in pagan practices has mainly disappeared in Norway, there are still a few outposts, primarily in the Midwest with large Scandinavian populations promoting a zeal to preserve Old Country traditions, especially during Christmas time.

There is a great diversity of practices in communities keeping the tradition alive, however small groups still celebrate julebukking in some form. Vesterheim keeps the spirit alive in Decorah, Iowa.

Our own Assistant Editor Ragnhild Hjeltnes remembers her personal experience as a student at nearby Luther College: "Walking around the museum in these crazy old rags holding a goat head on a stick, I remember thinking, 'this is so bizarre, this is not how we do julebukking in Norway at all.' Now, an immigrant myself, I appreciate how we all, as immigrants throughout time, carry our own truths about what is 'Norwegian,' and that Vesterheim has been able to preserve something now lost in Norway."

This article originally appeared in the December 2023 issue of *The Norwegian American*.

Cynthia Elyce Rubin  
Travel Editor

On lille julaften (December 23), Norwegian families typically decorate the juletre (Christmas tree), adorning the branches with handmade woven baskets, lights, Norwegian flags and figures made from straw. One of the traditional straw ornaments is the julebukkk, or Yule Goat.

Many of Norway's Christmas symbols stem from pre-Christian times, and the Yule Goat is no exception. It was believed that the last sheaf of harvested corn contained the power of that year's harvest. This cut of grain was saved and made into a festive goat for Yuletide and was thought to keep evil spirits at bay.

The role of the Yule Goat changed over many centuries and became incorporated into the Christmas holidays. At one point in time, the julebukkk distributed gifts after checking whether people had been on their best behavior. In the 1800s, revelers would go julebukking, roaming from door-to-door costumed as goats, playing pranks and demanding treats from their neighbors. This practice continues today albeit with a wider variety of costume choices.

Old World Wisconsin, a living history museum outside of Milwaukee, incorporates traditions from various ethnic groups into their An Old World Christmas event. This year, in a nod to Norwegian, Swedish and Finnish traditions, their farm staff built a 12-foot julebukkk, similar to the outsized Yule Goats that adorn town squares in Sweden. Using a wooden frame covered in straw and large sections of red ribbon, they created what they think is the largest Yule Goat in the U.S. The julebukking tradition also continues in Seattle, with an annual event at the Ballard Elks Club.

With its many interpretations, the julebukkk has proven to be a lasting symbol, with a hoof in the ancient and one in the modern. It now has its own hashtag, #julebukkk, oft-referenced in a hot Norwegian Twitter debate around which is better: trick or treating American-style, or julebukking.

From Sons of Norway

# Norwegian Food

## Sodd

Sodd is a stew with a long tradition in Norway. How you eat the dish varies depending on where you are from in the country, but it usually consists of a broth with mutton, beef or elk meat and root vegetables.



### Ingredients

#### Sodd

2.2 lbs lamb meat with bones  
1.5 qt water  
1 tbsp salt  
1 tsp ground nutmeg  
4 carrots, diced  
1/2 celery root, diced  
1 leek, sliced  
1 tsp pepper

#### Soddballs

3/4 lbs minced lamb  
1 tsp salt  
1-1/4 tsp potato flour  
1/4 tsp ground nutmeg  
1/2 tsp ground black pepper  
1/2 dl heavy cream

#### Norwegian recipe

## Swedish Meatballs

0.8 lbs minced meat  
8.5 oz breadcrumbs  
2 qt milk  
1 tsp salt  
1 pinch white pepper  
2 tbsp finely chopped browned onion.

I always use a little more onion and brown in butter to bring out the smooth flavor. Mix breadcrumbs and milk. Let it swell for at least 10 minutes.

Mix the minced meat with the salt first. It helps to bind the meat so you don't need to add eggs.

Then mix everything else. Mix with your hands, not a machine. Then the fat can start to creep out, and the meatballs will be dry. Roll with wet hands.

Fry preferably in butter for the nutty taste. Don't fry all the way through if you're not going to eat them immediately. Try not to sneak a taste during this process. Just one from the first batch so you know the seasoning is holding. Beware of meatball thieves who suddenly appear and snatch it Good luck

*From a Swedish meatball champ*



### Lamb

A young sheep which is less than one year old. From 1 July 2019, the Australian definition is "an ovine animal that: (a) is under 12 months of age, or (b) does not have any permanent incisor teeth in wear". This new definition meant that Australian farmers could extend the term "lamb" by another month. This followed a similar definition change in New Zealand in 2018. In Britain the definition is still "0 permanent incisor teeth". A permanent incisor tooth is said to be "in wear" if it protrudes further than the nearest milk teeth.

### Hogget

A sheep of either sex having no more than two permanent incisors in wear. The term is also used to refer to meat from the aforementioned animal. In the UK, it means animals that are 11 to 24 months old, while Australian butchers use the term for animals that are 13 to 24 months old.

### Mutton

The meat of a female (ewe) or castrated male (wether) sheep having more than two permanent incisors in wear.

# Solskinn Lodge 35 Years Anniversary, November 16, 2025



# Solskinn Lodge 35 Years Anniversary, November 16, 2025



## Solskinn Lodge Officers 2026

### Board of Directors

President	Luella Grangaard	760-285-9430
Vice President	Terje Berger	760-799-6660
Counselor	Ulf Lokke	760-808-5403
Secretary	Tone Chaplin	760-408-9170
Treasurer	Nancy Madson	760-238-8819

### Program Directors

Social Director	Nancy Madson	760-238-8819
Assisting Social Director	Joy Rogers	760-821-3497
Cultural Director	Luella Grangaard	760-285-9430
Sunshine	Joy Rogers	760-821-3497

### Support Positions

Book Club	Luella Grangaard	760-285-9430
Editor, Webmaster	Terje Berger	760-799-6660
Photographer	Miriam Hendrix	
Musician	Terje Berger	

### Insurance Professional

James Donovan, FIC, CSA	Cell: 760-276-5529
	Office: 760-440-9905
	<a href="mailto:jdonovaninsure@gmail.com">jdonovaninsure@gmail.com</a>

Solskinn Lodge, #6-150  
Terje Berger  
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La Quinta, CA 92253



### *Mission Statement*

*The mission of  
Sons of Norway  
is to provide quality insurance  
and financial products to our  
members, promote and preserve  
the heritage and culture of  
Norway, to celebrate our  
relationship with  
other Nordic countries.*