



We are Fifty!

by Linda Wacker



Club members gather in Wascana Park in Regina for the Annual Corn Roast - 2011

This year The Scandinavian Club of Regina is celebrating 50 years of existence. The clubs past newsletters tell a story of an energetic and fun-loving organization that has survived 50 years. The following are some highlights of the past 50 years as gleaned from the bulletins and newsletters:

Mosaic

It seems Mosaic was a major focus of the club's activities from 1978 - 1990. Many activities such as dancing workshops, Lefse Bees, Meatball Bees and Venatarta Bees were held in preparation for the upcoming Mosaic. The income

generated from the Mosaic years has allowed the club to function for the past 50 years without raising membership costs. The last participation in Mosaic was in 1991.



Scandinavian youth at Mosaic 1980



Scandinavian adult dancers - Mosaic

Salmon and Lutefisk Suppers

There were annual salmon suppers, sometimes referred to as "Salmon Supper and a Night of Nordic Nonsense". Often there was a popular dance band such as "Thyme", "Tex Emery" and "Carnival". The newsletters talk about "Fall Frolic" and in 1985 the 7th Annual Fall Frolic was held. The club provided herring and Acqivit followed by a catered dinner and dance, all for \$15. There is also reference to the "Spring Rites Dinner and Dance". In one bulletin,

Continued on Page 2



Upcoming Events	2	Family Musings.....	6
2026 Bike Tour to Sweden.....	3	Yule Beer.....	8
2026 AASSC Conference Information.....	3	In Memoriam.....	11
Interview with Member Don Lee	4	Message from the President.....	12
Interview with Member Brian Beck	5		

Cont. from Page 1 - We are 50!

there is reference to the “4th annual Lutfisk Supper and Talent Night.”

Picnics and Mid-Summer Celebrations

There were lots of picnics at various locations such as Sherwood Forest, Genstar Social Club, and St. Joseph’s Colony. It is reported that in June, 1985, the 9th annual Mid-Summer Fest was held on Willow Island and there was no cost to attendees. It was free in recognition of all the work done for Mosaic. 230 people attended. The picnics and barbeque events were often accompanied by activities such as Swedish Hurdle, Norwegian Jogging, Icelandic Skipping, Finnish Hooprace, and the Danish Potato Race. After 2000, Candy Cane Park became a common picnic venue, and thanks to Lauren Carlson, the annual corn roast became an anticipated summer event.

The Mid-Summer celebrations, in the Scandinavian tradition, involved burning Grishilda, the witch at night. Kelly Nelson related the following:

Denise and I joined the Scandinavian Club of Regina in 1984. A few years later we attended the summer solstice celebration event and as I recall, it unfolded as follows.

In the mid to late 1980’s the Scandinavian Club was quite active and one of the events it held was the burning of the witch (in effigy, of course) around the summer solstice. On this particular year the club gathered at a fire pit on the shore of Wascana Lake near the marina. A bonfire was lit around the witch and Pastor Tom Nilson gave a lengthy reading, likely to underscore the historical nature of the practice. As the fire was consuming the witch and with Pastor Tom well into his dissertation, authorities of some type - I can’t remember if they were police

or park administration or just who - arrived and told us in no uncertain terms that the event had to end and it could not happen again. It was speculated that they likely thought we were a cult of some sort. I recall several club members chuckling and shrugging and saying “too bad” but okay. I believe that was the last year the club carried out that practice, and I have since found out that the burning of the witch around the summer solstice is a Danish ritual called Sankthansaften related to celebrating the feast of Saint John on June 24.

Arts, Language, Crafts, and Food

Throughout the past 50 years, the club has organized classes in Hardanger, Rosemaling, Folk Art, Genealogy and Norwegian language. A craft group which met bi-monthly and more recently a knitting group which met monthly. Lefse making is still a popular event.



2022 Lefse Making Event

Fishy Friday (now call Nordic Dining) has been a staple of the club for many years with members gathering at a local restaurant once a month to have supper together.

Newsletter and Club Logo

A monthly bulletin with “Snute’s sketches” was produced in the 80s and 90s. “Snute”, a creation of Don Grant, was a popular feature and had wise words, along with wonderful sense of humor.

Snute unveiled the new Cub logo in 1980. It was designed by Don Grant and had 3 features: The Viking ship sailing west is a common bond between all Scandinavians, the Maple Leaf depicts pride in our heritage as well as pride in the land our forefathers chose, and the 5 shields on the ship are emblematic of the 5 Nordic countries.



Scandinavian Club of Regina



While the shape remains the same the logo was updated to include the colours of the Scandinavian flags.

The newsletter was renamed “The Mid-Night Sun”. The newsletter states that this decision was made because, “The midnight sun is a prominent feature of Scandinavia and recognized the world over as a symbol for 5 countries.”

The membership throughout the 50 years has been comprised of the most wonderful people. They gave so much to the club and left us too soon, but we carry their spirit. We have an amazing heritage

Upcoming Events

Nordic Dining Group

When: May 1 at 5:30 p.m.

Where: Ricky’s All Day Grill,
4875 Harbour Landing Dr.
RSVP by Apr. 29 is appreciated.

50th Anniversary Celebration Event

This year is the Scandinavian Club of Regina’s 50th Anniversary. The club is planning a special celebration this fall. Stay tuned for details as they become available.

2026 Bike Tour to Sweden

Cycling in another country can be one of the most adventurous and illuminating ways to enjoy visiting another country. By touring through another country on a bicycle, you don't just see the main tourist sights - you get to experience the country in a more personal and familiar way. In fact, once you have bicycled through a foreign country you will never look at travelling to different countries the

same way again.

SCOR has organized two previous bike adventures - one in 2017 to Denmark and again in 2019 to the Aland Islands in Finland.

This summer the club has a bike trip planned to Sweden this fall. Currently there are eight participants. Five are club members and three are non-members.

They arrive in Helsingborg on

Sept 4 and start cycling on Sept. 5 and end the bike tour in Gothenburg on Sept. 10. After an overnight stay in Gothenburg participants will start their voyages homeward on September 11th.

Additional cyclists will be considered but is dependent upon available hotel accommodations.

If this is something you would be interested in, contact Greg Swanson at swansong@uregina.ca.

Denmark Bike Tour - August 2017



Rosenborg Castle in Copenhagen



Hermitage Hunting Lodge



Taking a break at Esum Abbey

Finland Bike Tour - July 2019



Greg Swanson and Kelly Nelson take a dip pre-departure. And yes - the water was cold.



Waiting for the ferry to take us to another island.



Many relaxing overnight accommodations

2026 AASSC Conference

Information provided by John Nilson

The 44th Annual Conference of the Association for the Advancement of Scandinavian Studies in Canada (AASSC), which will take place in Edmonton, Alberta, from Wednesday, 27 May to Friday, 29 May 2026.

The AASSC is an interdisciplinary research association

that brings together scholars from a wide range of disciplines across the humanities and social sciences.

All interested presenters and participants must be paid-up AASSC members by May 26, 2026. You can become a member or renew your membership through the AASSC's

website at the following link: <https://www.aassc.com/membership>.

Regular membership is \$75. The membership fee for student, retired and unwaged members is \$30. You can also donate to AASSC/gift a membership here: <https://www.aassc.com/Donations>.

An Interview With Don Lee, Founding Member and Nonagenarian

by Linda Wacker



Don and Marilyn Lee

What was your ancestral heritage? Were your parents from Norway?

Yes, all my ancestors were from Norway. My maternal great grandparents, Neils and Berte Skalet, were American pioneers. They came into the Red River valley of Minnesota in a train of covered wagons. Some years later their oldest daughter, Jonnetta, married another Norwegian immigrant, Elias Eide, and they along with their children became Canadians, settling on a homestead near Midale in 1903. One of their daughters, Emma, became my mother.

My father emigrated from southern Norway to southern Saskatchewan in 1925. Seven years later he and my mother were married and eventually began farming while living in Elswick, SK (now a ghost town). Elswick was completely destroyed by a cyclone in 1938 when I was two years old. By that time my grandparents had built a new home on their farm; so we lived in their

homesteader's shack for a few years before eventually moving to a farm on the edge of Midale. As well as farming, my father started a business there and as it expanded, he left most of the farming to my two brothers and myself.

You were a professor of Chemistry at the University of Regina for over thirty years. Where did you obtain your education?

My education began in a small, one-room school near Elswick and ended at Harvard University in the United States. Along the way I also graduated from four other schools – Midale High School, Saskatchewan Teachers College, The University of Saskatchewan and The University of British Columbia.

Have you taught at any universities other than the University of Regina?

Yes. Before coming to Regina, I had taught at two universities related to the Lutheran church – Augustana University in Camrose AB, and Pacific Lutheran University in Tacoma WN. Later, I also served for five years as President of Luther College, which is located on the U of R campus.

Can you tell us about your family?

My wife, Marilyn, and I were married while we were both students at the University of Saskatchewan. It is interesting that the lives of our two families had run along almost exactly parallel lines from Scandinavia to homesteads near Midale, except that her grandparents had come from Sweden, mine from Norway. In those days ours was considered to be a “mixed marriage” – a Swedish Baptist

and a Norwegian Lutheran.

Our children have all been accomplished, each in their own individual ways. Wendy, our oldest is a Canadian Olympian; our son, Eric, is a PhD scientist; and, our younger daughter, Bekki, is a Professor of Creative Writing. We also have three very creative grandchildren.

Have you always been a professor?

Not exactly. My first job with a salary was as an egg grader in my dad's business and while at University I spent most of my summers working as a roughneck on oilrigs. In more recent years I often spent time as a consultant with Environment Canada and helped to develop the environmental and socio-economic guidelines for companies wishing to mine uranium in Saskatchewan or Nunavut.

Have you had a chance to visit your family in Norway?

Yes. In 1974 I took a sabbatical leave and went to work for a year in the Department of Chemistry at the University of Oslo. We were able to visit all of our relatives, and our children had an opportunity to attend a Norwegian school for one year. Since then we have returned a few times.

The fact that my father never had a chance to visit his family once he came to Canada had a nostalgic effect on me from time to time while we were in Norway. He had made plans for such a trip in 1957 but unfortunately died in an automobile accident that summer.

Continued on Page 5

Cont. from Page 4

You had a party celebrating your 90th birthday. Do you want to share some memories?

Yes, we had a great party. All of our children, most of our grandchildren and many of our other relatives came to Regina for three days of eating and “hanging out” together. It was my best birthday ever. I am particularly grateful to my wife, Marilyn; we have now been married for over 65 years and are still enjoying life at our retirement home, Marian Chateau.

Have you any thoughts about the Scandinavian Club of Regina?

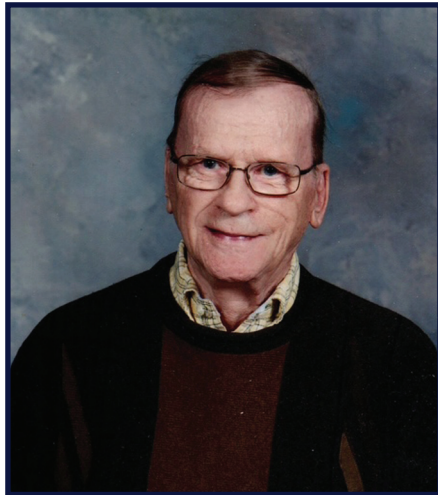
Yes – all of them good ones. Marilyn and I are charter members and we have immensely enjoyed the many friends we met and the culture we encountered there. In the early years, when we were all youthful and ambitious, Mosaic was a big deal for all of us. More recently picnics and dinner parties have been more popular. But whatever kind of gatherings seemed most appropriate have kindled warm friendships and increased our understanding of the rather complicated lives we, our parents and grandparents have all experienced.

Thank you to all members of the

Club. You have each enriched our lives.

Any last thoughts?

Of course: We have been shaped by our Scandinavian heritages; but, are glad that our forefathers and mothers came to Canada. It has been a blessing for us, both as children and adults, to live in such a wonderful country. We hope and pray that Canada and Canadians will emerge from the current international turmoil still “strong and free”.



An Interview With Brian Beck

by Linda Wacker

We want to congratulate Brian on reaching 90. He is a long-time member of our club, and we want him to know that we appreciate his support over the years.

Brian’s heritage is Swedish and Norwegian. His grandfather on his father’s side arrived in Saskatchewan from North Dakota in 1907 and homesteaded at Renown, Saskatchewan. Brian’s father was one year old. His grandfather on his mother’s side came from Mandal Norway and settled in Watrous. The first Lutheran church service was held in his grandfather’s house. Even though there are no longer relative at Watrous, Brian continues to have ties to Watrous and visits several good

friends there.

Brian’s early years were spent at Renown, Saskatchewan. His father took over the farm, but when the war broke out, his father joined the Airforce. During the war they lived in several provinces from B.C. to Manitoba. Brian’s mother was a teacher, and she taught him for Grade 1, 2 and 3. After the war, the family settled in Girvin, Saskatchewan and Brian lived there until he left home and moved to Regina. This is the place he calls home. He has seen Regina grow from 75,000 people to 263,000. He recalls when the city’s borders were Park Street in the east, the Golden Mile to the south. Whitmore Park was a marsh.

Brian was a salesman for Southern Saskatchewan, and his territory included Regina, Moose Jaw, and the larger towns throughout the south. He worked for J.M. Sinclair, a wholesale grocery company. He sold dry goods and food items to stores including confectionary stores. That is where he met Larry Bristol. He says that years later, he saw an ad

for the Scandinavian Club, inviting persons of Scandinavian descent to join. Brian answered the ad and it was Larry who was the contact for the club. Larry recognized him, Brian joined the club and has been a member to this day.

Brian, a curler, talked about meeting the Swedish and Norwegian curling teams at a reception at the Petroleum Building, University of Regina in 2011 when the Men’s World Curling Championship was held here. Canada won gold that year, the Swedes won bronze and the Norwegian team came in 4th. That was a memorable event. The Norwegian team, skipped by Thomas Ulsrud, stood out with their colorful curling pants. Brian noted that Edin was the skip for the Swedish team that year. This year they won the gold at the World’s.

Brian’s wife was a nurse at the Pasqua Hospital for 40 years and Brian says that she was an exceptionally good nurse. Following her retirement, she moved to

Continued on Page 6



Cont. from Page 5

Abbotsford while Brian stayed in Regina. They have maintained a relationship despite the miles. They have a daughter living in Abbotsford and a son, Steven, in Regina, who serves on our board. Brian is looking forward to a trip to B.C. in May

where they will all be together.

Brian celebrated his 90th birthday on January 16th. He looks amazing, I'd say. While he probably inherited his mother's longevity, he says that he also didn't drink or smoke, avoided fatty foods, and used to walk a mile a day. Rather than walk, these days,

he drives his car, which he purchased 2 years ago. Now that the days are longer, he hopes to join us at the Nordic Dining Club. We look forward to seeing him there.

Family Musings

by Gordon Knight

From an early age I had an interest in my family in Norway. I love hearing the stories about my great grandfather Thore Nilson Moen from Aaberg, Nord Aurdal, Oppland (Innlandet). He would later be known as Thomas Nelson Moen within a decade of coming to Assiniboia West, Northwest Territories, about six months before Saskatchewan became a province in the Dominion of Canada. Even with his passing a little more than 6 months after my birth I had a strong connection to him. Today, I can still recall the stories that were kept alive by his daughter, Myrtle, my grandma, and her three children, the middle one being my mom. I am indebted to this family for encouraging my pursuit of family history, including the creations of numerous versions of a family tree. As a Bonafide Heinz '57 (a person with many ethnicities) it is difficult to keep up with all branches of my Tree. March's RootsTech by Family Search allows for keeping up with the Van Valkenburgs, the LaRoys (also called Larroway), the Bradts or Bratts (a Norwegian line whose arrival in Nieuw Amsterdam predates the "Restauration" sloop by about 175 years).

Like countless Norwegians before them, Thore and brother Arne left their homeland arriving at Ellis Island in March 1903. Also with Arne was his girlfriend, Marit Stavadal.

Destination was Mayville, North Dakota where he worked as a driver for the sanatorium. Later, Thore left Mayville to be a farm hand for Martin Helling near Belden, south of Stanley, ND. He dated his eldest of three stepdaughters, Sigrid (now Sena) during this time.

Anders applied for his Dominion Land Grant in 1903, and the others followed in 1904. By May 1905, all were living close to each other south of Briercrest. Each received patents for proved homesteads in 1907. In 1908, Gunhild, a widow of Hans Westrum with her two children, returned to Nord Aurdal to marry her "one true love", Anders Lien; they returned to the Briercrest area in 1909. Before the next Census in 1911, Arne, Marit and children left Saskatchewan to visit family in Stavadalen near Reinli, Sør-Aurdal, a visit which included the birth of their fourth child and turned into an unimaginable tragedy when Arne skied to tell his family at Aaberg the wonderful news. He encountered bad weather on his return home, became disoriented, was lost for some time, later developed pneumonia and passed away in May 1911. In April 1911, Anders lost his first wife, Anna to illness; with young children to raise, he married Nellie later in the year. Arne's widow Marit would marry in 1914 and returned to Canada

leaving her four children with family in Stavadalen and Aaberg. In 1917 the children would return to Canada and faced a difficult integration into their mother's new family. Also in 1917, the Liens and the Westrum teenagers moved to Minneapolis. In 1919, the Liens moved back to Norway, and Gunhild's eldest children stayed in Minnesota.

Grandma would often tell me about the Moen family in Norway. I knew about her aunts and uncles: Berit who married Anders Skaret; Peder (Per) and wife Aaste; Guri and husband Thorstein Bjordal; and Erik and wife Inger. She occasionally mentioned her first cousins. I wish I could have recorded all conversations with her! Grandma passed away in 2011, and the link to Norway died with her. I did not know how to contact her cousins and deep down knew most had likely passed away so I shelved the idea for another time. A larger problem was my lacking the Valdres Norsk conversational and Bokmål writing skills. The passion to know my family was still there, but remained dormant until December 31, 2019, when I joined the Valdres Samband group. The application asked about one's links to Valdres, and it was hard to keep it brief enough to fit the space. Gunhild's daughter, Anna was the organization's

Continued on Page 7



Cont. from Page 6

President in the mid-1960s, travelled many times to Canada and Norway to visit her cousins. Growing up I heard a lot of stories about Anna.

Perhaps the pinnacle moment in igniting the flame that has stayed was the 2023 Moen Reunion held near Briercreech. We began to celebrate the 8 children born to Anne Aslaksdatter Håvedal, even if the only ones in attendance were descendants of Andrew, Ernest, and Thomas. Some attendees have difficulty understanding the relationships, which I think is surprising; not my mom's generation, but mine and beyond. We tried contacting Gunhild's descendants in the USA but couldn't find telephone numbers or email addresses. We were unable to contact family in Norway. Although it was a wonderful gathering, it could have been grander with five more Moen families at the next one!

Thomas overcame the effects of assimilation into a new society, and the discrimination of English-speaking settlers from Ontario, "we speak English here young man, and not your funny language" and likely never mentioned this to his parents. The isolation of being a young single man in a harsh environment was lessened by staying at Andrew's, being his helper, and spending time with his nieces and nephews. Thomas returned to his farm some time before Andrew married Nellie. He had already satisfied proving his farm with enough acres broken without mechanization, and had an all-weather house constructed. He would ask Inga, widow of Henry Hanson, and Martin Helling's second stepdaughter to come to Canada to marry him. They married in April 1912 and were blessed with their only child, Myrtle in 1913. Myrtle was only 7 years old when her mom died. A great gift Thomas

provided gave to young Myrtle was the Norwegian language. This was something the forces of assimilation and discrimination could not stop. I dedicate my finding family in Norway project to him.

Initially, I used a 12-generation Excel spreadsheet as a placeholder for the names I found. A distant non-Moen cousin provided her Moen family tree resources in 2006, and this was instrumental in establishing some relationships, but names protected as Living were a roadblock to get by. Keep in mind, I do not own Bygdebøker (Farm Books) so I needed to improvise. I started with Berit's eldest daughter, Sigrid; using Ancestry, I was able to go back three generations before a stop. To get back further I searched "solveig haslene kvaal" and found her husband's name from My Heritage. Next search was for "erling kvaal" and stumbled on his obituary that listed his son, grandsons, and great-grandson. This source, www.vareminnesider.no covers death announcements for the entire country. If you know names and locations, you may find names of survivors. Other sources worth exploring are family tree sources, person and address finders, such as 1881.no, and church newsletters. I have used a multitude of searches in finding more than 100 living relatives but have only been able to contact two third cousins so far. What really drove this project are the non-Moen relationships I made since 2023. A Dutch-expatriate living in Bagn, Sør-Aurdal assisted me in contacting Jan Terje for the first time. The second cousin, Geir Henning was reached through a cold email. Further removed, fifth, sixth and eight cousin once removed, Thore wrote the "Hoff Story" (includes the Håvedal family), provided his work to me and photos of Berit and Anders, and Per and Aaste; Norodd (became

a FB friend after I posted the 2025 Reunion photo on Valdres i Bilder page) provided a photo of Erik and Inger through his friendship with their granddaughter; Liv Marit Haakenstad and her ongoing contributions to my Valdres research, in particular, information about the Moen family farm being sold. Regardless of a non-family owner since 2022, it is part of my heritage. While on the FB topic, I use Messenger to contact three of Gunhild's great grandchild and there is a sharing of information and photos. The message here is to continue to think "outside the box" when it comes to finding your Norwegians.

To close, I will take you back to the SCoR Christmas Party and a discussion with John Nilson (we are distantly related, by the way). We talked about Valdres, and finding family; he suggested that I send a Christmas Letter by the postal system to my cousins in Norway. There are four outcomes: 1) never opened and discarded, like junk mail; 2) read and discarded; 3) read and kept; and 4) read with reply. All my contact information to be provided for their replies. Same letter in Engelsk and Bokmål now to be as a Midsommar greeting in June. Where does time go!

This article is reprinted with permission of Mother Earth News, December 2021/January 2022 Edition

The Deep Tradition of Norwegian Yule Beer

A Christmas brew was once mandated in Norway – and these days, Yule ale remains a strong traditional element of the country's holiday meal.

By Chris Colby



Photo by Teo Do Rio on Unsplash

If you were a farmer from the Viking era in Norway (from approximately 793-1066), this is the season in which you'd be serving up the year's juleøl, or "Yule ale." A few months ago, you would've brought a large bundle of fresh juniper branches into your storehouse. You'd have barrels of malted barley and oats, and, if your farm was far enough south, perhaps some malted wheat. And with Christmas approaching, you'd be ready to brew the Christmas beer.

Mandatory Brewing

Although brewing had long been associated with Norwegian festivals and celebration, laws officially mandating the brewing of a Christmas beer were established in the early 900's. These laws, which lasted until 1225, were part of the attempt to Christianize Scandinavia, and intended to associate Christmas with feasting and celebrating. Each farmhouse was required to produce an annual Christmas brew and bless it in Christ's name. All Saint's Day,

on November 1, would've also been a brewing deadline. Weddings, christenings, and funerals called for fresh beer as well. The amount and strength of beer served at events was an indicator of social status. Wedding ales and Christmas ales tended to be the strongest brews made during the year, and brewed with the best ingredients.

If you didn't brew enough beer for your whole farmstead – including servants and slaves – by December 21, you could be fined. If you went three years without brewing, you'd be stripped of your farm, possessions, and money.

Christmas beers are made only from barley, rather than a mixture of grains, because barley produces the best beer. Juniper branches laden with berries lined the bottoms of mash tuns – the vessels in which malted grains were steeped in hot water. The branches allowed the sweet wort to be drained from the mash vessel, leaving the spent grains behind. They'd also

imbue the drink with a gin-like character. The beer would be a dark, hearty ale, sweet and spiced with juniper and other spices, including bog myrtle. Hops were yet to be commonly used in beer recipes. Brewing wasn't just a procedure to produce beer; it was a ritual approached with great reverence. Brewers, who were typically female, might've waved burning branches over the brewing barrels prior to brewing, and carved crosses into the wooden vessels to consecrate them. Brewers worked alone at night while the rest of the farm slept. Once the brew was mashed in, they might drive a knife into the wooden mash tun, symbolically killing any evil or mischievous beings who'd seek to ruin the brew. (Different regions and times had different superstitions.) If these precautions weren't taken, various mythological characters, such as the huldra, might be offended. The huldra were forest people, similar to the huldufolk (or "elves") that Icelanders believed in. They weren't considered inherently malicious, but Norwegians avoided offending them nonetheless. Brewers in various places and times in Norway may have also sought to ward off gnome-like creatures called nisse, as well as brownies, kobolds, and pixies, who – out of mischief or malice – might seek to spoil the brew.

The brewer remained quiet while brewing, but made a racket when the yeast was pitched. This symbolized the vigor of the fermentation to come, and frightened off unwanted spirits. After the fermenting beer was in barrels, the spent grain would

Continued on Page 9

Cont. from Page 8

be fed to horses, cows, pigs, or other animals on the farm. Some of it might be mixed with fresh grain and used to bake bread. The brewer would withhold a small amount wort and boil it down to make wort cakes – cake-like baked goods sweetened with wort. A brewer might give their horse a cup of ale on Christmas Eve, and they might leave out a “brownie cup” of ale to avoid offending those (or similar) creatures. Finally, some Christmas ale would be withheld and poured on the barley field on New Year’s Eve to ensure a good harvest.

Modern-Day Juleøl

Nowadays, most Norwegians go to the government-run Vinmonopolet (a liquor store) for anything over 4.7 percent alcohol by volume (ABV) for their Christmas beer. Around Christmas, the usual beer selection will be scaled back, and the shelves filled instead with juleøl. This translates as “Yule ale” or more roughly, “Christmas beer.” Christmas beers are popular in other Scandinavian countries and in northern Europe, and Norway imports many international beers as well. Choosing a juleøl takes some thought. Spirits were prohibited by law in Norway from 1916 to 1926. Strong wine and strong beer were also banned for a time. Beer is still expensive in the country – with a high tax rate aimed at limiting alcohol abuse – and discounts on alcohol are prohibited, but Christmas beer is still popular. Advertising alcohol is also prohibited in Norway, but every year the Norway press prints lists of the best juleøls so shoppers have some idea about what to look for. The modern Norwegian attitude toward alcohol may seem odd for a country that used to require farmers to brew a special holiday beer, but times change.

Juleøls are served on Christmas

Eve with the traditional Norwegian Christmas dinner – usually either ribbe or pinnekjøtt. Ribbe is bone-in pork ribs with a crispy crust. Pinnekjøtt is salty lamb ribs. The Norwegian-American holiday favourite, lutefisk, (cod soaked in lye), is less popular in the country, but not unheard of. Juleøl isn’t the only alcoholic beverage served with the meal; you might also enjoy some glogg (mulled wine) or aquavit, the caraway-flavoured distilled spirit that’s popular year-round.

Brewing wasn’t just a procedure to produce beer; it was a ritual approached with great reverence. Celebrants who participate in julebukking – going door to door in disguise, singing carols, and sometimes telling stories about the residents of the house – will often drink even more. The residents try to guess who their guests are, and julebukkers are rewarded at each stop with candy and drinks. Julebukking, incidentally, is rooted in pre-Christian Norway. Back then, participants would dress in goat skins and carry a goat head with them. This was a reference to Thor, whose two goats Tanngrisnir and Tanngrjóstr, pulled his chariot. Additionally, many Norwegians decorate their houses with a straw julebokken, or “Yule goat,” each year.

Brewing Juleøl

Juleøl is a beer brewed for Christmas, not a beer style in the sense of being restricted to certain characteristics. However, dark, malty-sweet, and fairly strong beers dominate the category. If you’d like to craft a beer in that vein, here’s how.

Malts and Mashing

Use a blend of pale malt and either Vienna malt or Munnich for your base malt. You can even use all Vienna or all Munich for your base malt, if you like. Crystal malts can add some

sweetness and a fuller mouthfeel. Around 10 to 15 percent dark crystal malts at 60 to 120 degrees Lovibond will work. At the upper end of both the percentage and the colour, the beer may have a raisin-like sweetness. Some dark-roasted malt can add colour to the beer; if you add more than about 3 percent, it’ll also add some roasted character. If you’d like to add a fair amount of colour with little associated roastiness, try a dehusked black malt. For the most roasted character, use roasted barley. You can use malt extract, even if you’re an all-grain brewer. Wort made from dissolved malt extract is typically less fermentable than wort made from mashing grains, so if you’re shooting for a sweetish beer, some malt extract in your formulation will provide some unfermentable sugars and a sweeter end product. For a 6 to 8 percent ABV beer, your grain bill should be around 12 to 16 pounds of malt. You should aim for a colour depth of 25 to 35 Standard Reference Method (SRM). For a less fermentable wort, and thus a sweeter beer, mash between 68 and 72 degrees Celsius, in the high end of the saccharification range. Mash only as long as it takes to get a negative iodine test, and be sure to mash out to 77 degrees. This will stop or greatly slow the amylase enzyme action and “fix” the carbohydrate profile from the hot mash.

Hops and the Boil

Christmas beers generally aren’t too bitter and don’t show a lot of hop aroma. Aim for 24 to 28 International Bitterness Units (IBUs) to balance the sweetness without making the beer overly bitter. Any noble hop or reasonably neutral hop is fine for bittering. You can skip the late hopping altogether. If you do add the late hops, keep them under 14 grams per 19 litres of wort. Boil to reduce

Cont. on Page 10

Cont. from Page 9

the wort to 19 litres, and chill the wort to fermentation temperature.

Yeast and Fermentation

You can make your juleøl an ale or a lager. There are commercial examples of both. If you choose ale, which is more convenience for most homebrewers, pick either a neutral ale strain of yeast or one that you think will work well with the beer. Pick a less attenuative yeast than most ale strains. Make a yeast starter to raise an adequate amount of yeast, but don't overpitch. For a 6 to 8 percent ABV beer, two litres of yeast starter should be sufficient. Ferment

in the lower half of the yeast's recommended temperature range. You'll want an ordered fermentation to attenuate the beer to a reasonable amount, while leaving some residual sweetness.

Fermentation should take about 10 to 12 days, depending on your pitching rate and fermentation temperature. When the primary fermentation is complete, you may want to cold-condition the beer for a week or two before bottling or kegging. A short period of cold-conditioning can 'smooth out' the beer. If you brewed a lager, you'll definitely need to cold-condition it; three weeks at 5 degrees C should suffice.

When to Brew

Anytime from mid-September through mid-November is a great time to brew a Christmas beer. This period allows the beer time to ferment and condition to be ready for drinking during the holiday season. You may want to squirrel away a couple of bottles to try alongside next year's batch.

Chris Colby is the author of *Home Brew Recipe Bible* and *Methods of Modern Homebrewing*, and he's a contributing editor for *Beer and Wine Journal*. He lives with his wife their cats in Bastrop, Texas. Find him on Twitter @ColbyBrew.

Frost Giant Juleøl

This juleøl is a spiked wither warmer, sure to keep you feeling festive all season long.

1. Make the yeast starter 3 days before you brew.
2. Heat 20 litres strike water to 74 degrees C. Mash at 68 degrees C until an iodine test reveals a negative result (no starch), or mash about 35 minutes.
3. Add boiling water to mash out to 76 degrees C. Recirculate, and begin running off the wort. Sparge with 77 degree C water when the top of the grain bed is almost exposed. You can collect up to 42 litres of wort. (You can collect less to shorten the length of the boil, but your extract efficiency will suffer.)
4. Boil to reduce volume to just over 19 litres, adding hops and Irish moss at times indicated on packaging. Chill the wort, and transfer to your fermenter. You should have about 19 litres.
5. Aerate and pitch the yeast. Ferment at 20 degrees C. After fermentation, let the beer condition for at least four days. If possible, lower the storage temperature to around 15 degrees C.
6. Combine aquavit, if using, and beer in a bottling bucket or keg. Add priming sugar, and then bottle. Store bottles at room temperature or slightly above, for 3 weeks.

Brewing Instructions

- 19 litres at 8 percent alcohol by volume (ABV), 19.7 litres at 9 percent ABV after spiking
- Original gravity (OG): 1.081
- Final gravity (FG): 1.019
- International Bitterness Units (IBU): 42
- Standard Reference Method (SRM): 31

Ingredients

- 3 litres yeast starter made with Wyeast 1056 (American Ale) or White Labs WLP001 (California Ale) yeast
- 1.9 kg UK pale ale malt
- 4.8 kg German Munich malt, 8 degrees Lovibond
- 454 g melanoidin malt, 27 degrees Lovibond
- 310 g chocolate malt, 400 degrees Lovibond
- 35 g "Northern Brewer" hops at 9 percent alpha acids, boiled for 60 minutes (42 IBU)
- 9.4 g "Perle" hops at 8 percent alpha acids, not boiled (0 IBU)
- 1 tsp Irish moss, boiled for 15 minutes
- 590 ml aquavit, (optional)
- 150 g corn sugar, for bottle priming.



Kim Thorson Obituary



Kim Thorson, late of Regina, SK (formerly of Weyburn, SK), passed away on January 7, 2026 at the age of 93 years.

He was predeceased by his father, Miles Thorson; mother, Ethel (Sinclair) Kuchinka; step-father, Barney Kuchinka Sr.; his loving wife, Myrt; stepbrother, Barney Kuchinka Jr; and half brother, Daryl Kuchinka.

Kim is survived by his son, Eric (Suzanne) and their children Viktor, Arianna, and Anton; his daughter Janet (Frank Abramovic) and their children Thomas and Katie; daughter Vanessa and her children Loughran, Lily and Sarah; sister, Ann Rose and her husband Dave Baillie; brother-in-law, George Lipsett.

Cremation has taken place. A Service of Remembrance will be held at a later date.

For family and friends so wishing, charitable donations in memory of Kim may be made to the Weyburn & District Hospital Foundation, Box 1416, Weyburn,

In Memoriam

SK, S4H 3J9.

For expressions of sympathy to the family, please go to RD website at www.rdfuneralchapel.com "Honoring Life and Celebrating Memories"

An indepth tribute to Kim was published on the DiscoverWeyburn.com website. [Click here](#) to link to that tribute honouring the life of Kim Thorson.

Lauren Carlson Obituary



Lauren Carlson passed away quietly on Saturday, January 17, 2026 at Parkside Extendicare.

Lauren was born on March 25, 1939 to Milton and Frances Carlson in Melville, Saskatchewan. After completing high school, Lauren was accepted to the College of Engineering at the University of Saskatchewan. It was during his time at school that he met the love of his life, Sheila-Mae.

Following graduation, the two



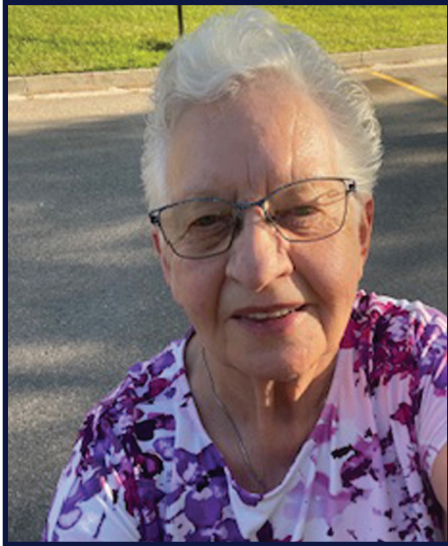
settled in Regina in 1978, where they raised three children - Kevin, Melanie, and Melissa. They spent weekends grain farming, and summers camping. Life was full, with many evenings spent driving children to activities, and many early mornings at the Lawson Pool watching swim practices.

With their children grown, retirement arrived in 1995, and Lauren and Sheila embraced a new chapter. They purchased an Airstream trailer and spent nearly 20 years travelling across Canada and the United States with the Wally Byam Club, making new friends and memories along the way.

After a full and active life, Lauren lost his beloved Sheila in 2018. His health declined in the years that followed, as he faced Parkinson's disease and Lewy Body dementia. He is survived by his children, Kevin (Gisele), Melanie (Greg), and Melissa (Eric). He will be lovingly remembered by his grandchildren, Brock (Logan), Devin, Kayla (Joe), Landon (Rochelle), Keeara, and Mario; first great-grandchild, Enid Mae; brothers, Irving (Marlene) and Evan (Nancy); as well as numerous nieces, nephews, and friends from his many social circles.

Celebration of Life was held at Christ Lutheran Church on Friday, January 23, 2026 at 1:00 p.m. To leave an online message of condolence, please visit www.speersfuneralchapel.com

President's Message



Darlene Harrison

It is indeed an honor and a privilege to begin my second year as president of SCOR.

Upon reviewing the bylaws and the objectives of the club, I have discovered that our purpose is to maintain the Scandinavian traditions of people who trace their ancestry to the northern countries of Denmark, Finland, Iceland, Norway, and Sweden. We are also expected to sponsor cultural activities which have a Scandinavian theme and we are to foster and promote social interchange among members of the club and their guests. There are other purposes and

objectives listed but I think these three are the major ones on which we are expected to focus. I believe we are doing a good job because we have a group of dedicated volunteers. I sincerely hope that we will be able to maintain our organization well past our 50 years, which we will be celebrating later this year. And, of course, it will only happen if you agree to be involved.

Now just a little bit about myself. My husband, Fred and I moved to Regina in 2006. Because I had been involved with the Scandinavian group in Melville/Yorkton. I was pleased to become involved with SCOR here in Regina.

My roots are in New Finland, a Finnish community near Whitewood, Saskatchewan. My father immigrated from Finland in 1910 and my mother was born in Canada. After their marriage they settled in the Finn Colony (as it was fondly called) where my father was the community blacksmith. I am the youngest of 12 children and I believe I was “an afterthought” as my parents were already grandparents when I was born.

The community of New Finland still exists to this day, although there are no visible boundaries to the community. The most visible landmark in the community is St. John's Lutheran Church which has been in existence since 1893.

There are only a few people who are able to speak the Finnish language however there is a very active History Committee and a lot of pride in their heritage. Every June the community organizes a “Juhannus” picnic, a tradition that began in the early days of the community. The picnic is held on the Saturday closest to June 24, which is Midsummer and St. John the Baptist's Day.

After graduating from high school in Rocanville, I attended Teachers' College in Regina. In 1961 I married Fred, a local farmer near Rocanville, and we raised three wonderful children who have blessed me with seven grandchildren and four great-grandchildren. Later in life, I answered a call to ordained ministry and after graduating from the Lutheran Theological Seminary in Saskatoon, I served at good Shepherd Lutheran Church in Melville for 10 1/2 years. When I moved into Regina I assumed that I would be retiring but, although I don't have a call to a parish, I continue to work in all sorts of church related activities at New Hope Lutheran Church.

I am looking ahead to another year of fun, food and fellowship as we live out the objectives of SCOR.

Members of the Board

The Scandinavian Club of Regina's newsletter *Midnight Sun* is published three times per year.

The editors of this publication are comprised of a committee. Ideas and stories are welcome and can be share with us at: scoreventsregina@gmail.com

President - Darlene Harrison
Vice-President - Greg Nelson
Past President - Susan Bjorndalen
Treasurer - Dianne Swanson
Secretary - Pam Bristol

DIRECTORS
Kelly Nelson
Ingrid Van Dusen
Gordon Knight
Susan Bjordalen

Website: <http://scandinavianclubregina.com>

Email: scormembership@gmail.com
scoreventsregina@gmail.com

