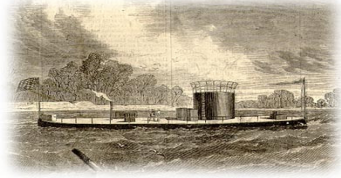


MONITOR LODGE NO. 218 CHARTERED APRIL 8, 1912

THE



MONITOR

Jack Larson, Chairman—Yvonne Magneheim, Vice Chairman -Arlene White, Secretary—Charley Rea, Assistant Recording Secretary,  
Kurt Pfannkuch, Financial Secretary—Gail Nemy, Assistant Financial Secretary—Craig Johnson, Treasurer

**DECEMBER  
BIRTHDAYS**

4th.....Adam Johnson  
5th.....Laila Harris  
8th.....Kerstin Larson  
12th...Amy Winter  
19th...Ruth Brown  
22nd..Carol Nesevich  
24th...Ann Kantar  
25th...Karl-Heintz

**DECEMBER EVENTS**

7th.... Julbord & Lucia  
5:00 IOOF Hall  
  
1st.....29th Annual  
Christmas Fair  
SWEA St.  
Mary's Cathe  
dral, SF

[www.swea.org/  
default.aspx?mid=1324](http://www.swea.org/default.aspx?mid=1324)

**JANUARY EVENTS**

6th....Dinner Meeting  
Social Hour 5:30  
Prepared by  
2012 Officers  
**INSTALLATION  
2013 OFFI  
CERS**  
Initiation

Lucia – Sicilian saint brings light to Sweden on Dec 13th  
**Hmmmmmmmm, Lucia is Adam's First Wife?**

In darkest December, the night is enlightened by what many first time spectators consider a fairy-like creature. It is Lucia who, with her escort of singing girls and boys, symbolically opens the door to Christmas. The Swedish Lucia celebration is a good example of an annual festival of medieval origin which has acquired a new content.

Named after a Sicilian saint, the Swedish Lucia does not have much in common with her namesake. She is celebrated in a variety of ways but the most common is the Lucia procession consisting of a group of young girls and boys singing traditional Lucia songs.

On her head, the girl playing the part of Lucia wears a wreath of lingon-berry sprigs with holders for real candles (battery powered ones are sometimes a safer option) to give the effect of a halo. She also has a white, full-length chemise with a red ribbon round her waist. Her female attendants are dressed similarly and the "star boys" wear white pointed hats decorated with stars. Lucia processions are held in various places, ranging from kindergartens and schools to Churches and the Swedish Parliament.

Lucia can be perceived as a symbol of the good forces in life and a symbol of light in the dark winter. She mostly appears early in the morning, bringing coffee and "lussekatter", a kind of saffron-flavored bun eaten around Christmas time in Sweden.

Historical background

The Lucia tradition can be traced back in time both to St Lucia of Syracuse, a martyr who died in 304, and to the legend of Lucia, Adam's first wife. It is said that she consorted with the Devil a

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and her children were invisible infernals. Thus the name may be associated with both lux (light) and Lucifer (Satan), and its origins are difficult to determine. The present custom appears to be a blend of traditions.

In the old almanac, Lucia Night was the longest of the year. It was a dangerous night when supernatural beings were abroad and all animals could speak. By morning, when they were said to have bitten the manger three times out of hunger, the livestock needed extra feed.

People, too, needed extra nourishment and were urged to eat between seven or nine hearty breakfasts. This kind of feasting presaged the Christmas fast, which began on Lucia Day.

The last person to rise that morning was nicknamed 'Lusse the Louse' and often given a playful beating round the legs with birch twigs. The slaughtering and threshing was supposed to be over by Lucia and the sheds to be filled with food in preparation for Christmas.

In agrarian Sweden, young people used to dress up as Lucia figures (lussegubbar) that night and wander from house to house singing songs and scrounging for food and schnapps.

The first recorded appearance of a white-clad Lucia in Sweden was in a country-house setting in 1764. The custom did not become universally popular in Swedish society until the 20th century, when schools and local associations in particular began promoting it.

The old lussegubbar custom virtually disappeared with urban migration, and white-clad Lucias with their singing processions were considered a more acceptable, controlled form of celebration than the youthful carousals of the past. In 1927, Stockholm proclaimed its first Lucia.

The custom whereby Lucia serves coffee and special cat-shaped buns (lussekatter) dates back to the 1880s, although the buns were around long before that.

#### Tradition today

Sweden is an egalitarian place these days, so any child can be chosen as Lucia for the annual procession at the local daycare centre, not just pretty ones with long blonde hair. The boys usually prefer to be brownies (tomtar) or 'star boys' (stjärngossar) in the procession, while quite a few girls agree to be Lucia's handmaidens (tärnor).

#### **White gowns, stars and candles**

The real candles once used are now battery-powered, but there is still a special atmosphere when the lights are dimmed and the sound of the children singing grows as they enter from an adjacent room.

Tradition has it that Lucia is to wear 'light in her hair', which in practice means a crown of electric candles in a wreath on her head. Each of her handmaidens carries a candle, too. Parents gather in the dark with their new digital cameras at the ready.

The star boys, who like the handmaidens are dressed in white gowns, carry stars on sticks and have tall paper cones on their heads. The brownies bring up the rear, carrying small lanterns.

#### Competing to be Lucia

Competition for the role of Lucia can be tough. Each year, a national Lucia is proclaimed in one or other of the TV channels, while every town and village worth the name chooses its own Lucia. Candidates are presented in the local newspaper a couple of weeks in advance.

Staunchly opposed to privilege, Sweden has always sought to avoid ranking people, which is why beauty contests and 'homecoming queen' events are rare. The Lucia celebration, however, has

been an exception. Every year, local newspaper subscribers are invited to vote for one or other of the candidates.

You can no longer count on the blonde winning, although many a Miss Sweden has started out as the local Lucia. On Lucia Day, the winner is announced and is then driven around town, preferably in a horse-drawn vehicle of some kind, to spread light and song in food stores, factories, old-age homes and medical centres.

Lucia – the bearer of light

Alongside Midsummer, the Lucia celebrations represent one of the foremost cultural traditions in Sweden, with their clear reference to life in the peasant communities of old: darkness and light, cold and warmth.

Lucia is an ancient mythical figure with an abiding role as a bearer of light in the dark Swedish winters. The many Lucia songs all have the same theme:

*The night treads heavily  
around yards and dwellings  
In places unreached by sun,  
the shadows brood  
Into our dark house she comes,  
bearing lighted candles,  
Saint Lucia, Saint Lucia.*

All Swedes know the standard Lucia song by heart, and everyone can sing it, in or out of tune. On the morning of Lucia Day, the radio plays some rather more expert renderings, by school choirs or the like. The Lucia celebrations also include ginger snaps and sweet, saffronflavoured buns (lussekatter) shaped like curled-up cats and with raisin eyes. You eat them with glögg or coffee.



**SWEDISH SPORTS MORALS.** Sweden, Denmark or Norway, they are all a part of Scandinavia, sort of the same thing but with different flags. Of course it is hard to know all the differences between countries, especially if you live geographically far away from the countries in question. Many Swedes probably also think along the same line however, not quite sure what the cultural differences between their own country and their neighboring ones are.

I wanted to mention the differences in culture between countries when it comes to sports. Is it ok to drink before or during a competition? And what do people think of doping and drug abuse etc.

Even though Sweden and Denmark are 30 min away by train they have extremely different sport cultures.

The Swedish policy about drinking and drugs is *straight and clean*, meaning that they just don't mix. It is frowned upon by many if you smoke and compete since it has a negative effect on your performance. Unlike in Denmark where you can find beer machines outside the training facilities you would never see that in Sweden.

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Vasa Order of America  
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Since 1876

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## Gingersnap recipe

### *Ingredients*

200 g (7 oz) brown sugar  
200 g (7 oz) white sugar  
200 g (7 oz) dark corn  
syrup  
150 ml (¾ cup) water  
300 g (10 oz) butter  
2 tbs ground cinnamon  
2 tbs ground ginger  
2 tbs ground cloves  
1 tbs baking soda  
0.9–1 kg (2?2¼ lb) flour



### **Preparation**

To make gingersnaps, heat the brown sugar, white sugar, corn syrup and water in a pot. Add the butter and let it melt. Stir and let cool slightly, then blend in the spices and baking soda. Then mix in the flour to a smooth consistency. Sprinkle a little flour on top and put the dough out to cool, preferably overnight. Take the dough and knead it smooth on a baking table, adding more flour if desired. Roll it thin and cut into shapes, using the desired cookie cutters. Bake in the oven (180 degrees C/350 degrees F) for 8–10 minutes. Let the gingersnaps cool on the baking sheet.

## Saffron bun recipe

### *Ingredients*

25 buns  
3 g (1/8 oz) saffron threads  
50 g (2 oz) yeast  
200 g (7 oz) sugar  
300 ml (1½ cup) milk  
1 egg  
150–200 g (5–7 oz) butter  
1 tsp salt  
750 g (26 oz) flour  
100 g (3½ oz) raisins

### **Glaze:**

1 egg  
2 tbs water

### **Preparation**

To make "Lucia cats" (lussekatter), grind the saffron along with a cube of sugar, using a mortar and pestle. (For those who think ahead: drip a little cognac on top, and let stand a few days.) Crumble the yeast in a bowl and stir in a few tablespoons of milk. Melt the butter and pour on the milk. Add the rest of the ingredients, except the raisins, and knead the dough in a dough mixer for 10 minutes.

Carefully mix in most of the raisins, cover the dough and let it rise for 30 minutes at room temperature. Divide the dough into 25 pieces and roll the

buns in an oblong shape, about 10 cm (4 in) long. Cover them and let rest for 10 minutes, then roll them twice as long and twist the ends of each bun in opposite directions to form a sort of figure 8. Put one raisin in the middle of each half figure 8. Place on a greased baking sheet and let rise under a towel for about 90 minutes, or until the buns have doubled in size. Bake in the oven (220 degrees C/425 degrees F) for 5 minutes. Beat together the egg and water, brush the mixture on the buns. Allow to cool on the baking sheet.

## GÖTEGORG—GOTHENBURG (From Transparent Language Blog)

The city of Göteborg, perhaps better known as Gothenburg outside of Scandinavia, is Sweden’s second-largest city with just over 500 000 inhabitants. It is a beautiful city with a lot to offer, from an indoor zoo called Universeum to the Scandinavia-wide famous Liseberg amusement park. There are also several churches to be observed around the city. The people of Göteborg, known by Swedes as göteborgare, are famous for their easy-going attitude and pleasantness. Of course, this is only a generalization, but on my trip there in late October 2012, the rumors really seemed to be true about several people I met. It was a fantastic trip to what is now my favorite city in Sweden.

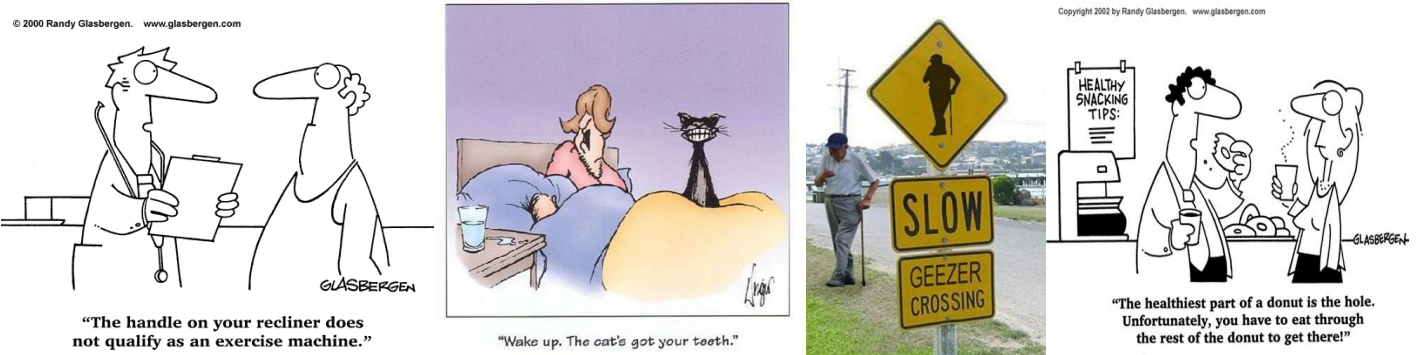


Gothenburg is located on Sweden’s west coast, just east across the Kattegatt from the northern tip of Denmark. It lies about half-way between Copenhagen, the capital of Denmark, and Oslo, the capital of Norway. The city has two highly-ranked universities, Göteborgs universitet or Gothenburg University and Chalmers tekniska högskola, the Chalmers University of Technology. Chalmers is particularly known for offering a very competitive degree in architectural design, a program that takes five years to complete.

The city was originally founded by King Charles IX of Sweden (known as Karl IX in Scandinavia) on the island of Hisingen, just north of today’s Gothenburg. Eventually the island was overtaken by the Danes in 1611, but ten years later the city was able to be refounded by the Swedish King Gustavus Adolphus II (known as Gustav Adolf II in Scandinavia). From that point on, it prospered. Gothenburg is a fantastic city, and during my travels there I made a point of filming around the city to share with all of you loyal readers. Here it is:

[http://www.youtube.com/watch?v=iksXMr6vKs8&feature=player\\_embedded#t=0s](http://www.youtube.com/watch?v=iksXMr6vKs8&feature=player_embedded#t=0s)

In case any of you are wondering, the view at the end of the video is from Svenska Mässan, or the Swedish Exhibition and Congress Centre, just accross from Universeum in an area known as Evenemangstråket in Gothenburg.



MONITOR LODGE #218  
November 5, 2012

The meeting was called to order by Chairman Jack Larson followed by the singing of "America the Beautiful."

The roll call for sitting officers followed:

Chair Jack Larson  
Vice Chair Yvonne Magneheim  
Secretary Arlene White  
Asst. Rec. Sec. Charley Rea  
Financial Secretary Kurt Pfannkuch  
Asst. Fin. Sec. Gail Nemy  
Treasurer Craig Johnson  
Cultural Comm. Dede Dahlberg  
Karin Johnson  
Chaplain Birgitta Ellis

Jack read an e-mail from Bernice Hopkins regarding the delaying of her eye surgery.

All joined in singing "Happy Birthday" to Russ Ellis who celebrated his 90<sup>th</sup> birthday.

The assembly voted on Loren Westherly as a new member to be initiated at a later date.

The minutes for September 8 and the business meeting held on September 15, that were printed in the newsletter, were voted on and approved.

The October meeting stated that Meribeth Bean and Mark Delle would be sharing the duties as Vice Chair for 2013. This was corrected to state that Mark Delle would be Vice Chair and Meribeth Bean would be Master of Ceremonies.

Karin Johnson was nominated for 2013 Chairman. Motion made seconded and passed. Charley Rea was nominated for Secretary. Motion made and passed. The office for Trustee needs to be filled and James Netzel was nominated and seconded and passed.

The membership was notified that Dorothy Bjur and Laverne Gullans had both passed away and the service for Laverne Gullans was to be held the following Tuesday at Sunset.

Gail Nemy reported that the Scandanavian Festival had 55 less paid attendees this year.

It should be an exciting Julbord as Birgitta Ellis stated that she already had 11 children who would be performing in the Lucia portion of the Julbord.

Forty year pins were presented to Kurt Pfannkuch and Eivor Pfannkuch (in absentia) and Lars Ostlund will receive his 40 year pin by mail. 25 year pins were presented to Brian Stockham and Jill Stockham (in absentia). Jack Larson, Yvonne Magneheim and Charley Rea all were recognized by receiving a 10 year pin.

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The idea of having a joint installation with Nord has been passed on this year since we have not had a timely response from Nord. However, the good news is that the 2012 officers will be serving spaghetti dinner in January.

The following bills were presented for payment:

Rent \$245.00

Gail (gift basket) 25.00

Pie 29.95

Food Bank 200.00

Motion was made and seconded and passed to pay the mentioned bills.

Kurt reported that we received \$40.00 from new member.

The January meeting will be very festive.

Karen Johnson presented the cultural meeting where everybody joined in singing a couple of Swedish songs.

Birgitta Ellis gave the chaplain's closing.

We all look forward to the Julbord on December 7.

Meeting adjourned.

Respectfully submitted in Truth and Unity,

Arlene White, Secretary

Monitor Lodge #218

When you reach higher levels of sport in Sweden there are doping checks to make sure people really are clean. It is also not uncommon for volunteers from the national anti-doping association to come to youth sports camps and talk about the dangers of doping, but also what rights you have when being asked to give a urine sample for example.

Some of these examples might also be the reason many Swedes who compete abroad for the first couple of times get so surprised at seeing a coach and athlete stand outside the training hall discussing tactics while smoking.

Many athletes completely don't drink, at all, on the moral grounds that it isn't good for their bodies.

Every sport in Sweden has it's own association, and it has become very common for each association along with the clubs that belong to the association to create a document in which guidelines for what is sportsmanly conduct and how parents and athletes should behave towards and in front of each other. Since every person who competes for Sweden is representing Sweden as well, it is also

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important to remember to not only for your own sake behave well.



The Swedish sports confederation clearly states in amongst other places on their homepage that they do not under any circumstances find doping acceptable. The four main reasons being following:

- It is cheating to take part in any form of doping. It is in the nature of sport to be honest and play fair and would therefore be completely pointless if everybody didn't follow the same rules.
- Doping is considered to be dangerous and can involve great health risks for the individual in question.
- It ruins the credibility and reputation of the sports movement and therefore has a destructive effect on especially youth sport.
- Doping is illegal in Sweden and handling or taking any illegal substances can lead up to four years prison.

The Swedish sport confederation also has as a policy that it wants to work towards decreasing the alcohol and tobacco consumption among youths.

These morals or cultural aspects of sport are taught to Swedish athletes from a very young age, which might be one of the reasons they are so deeply ingrained in the spirit of Swedish sport.