Part IV: Christianity’s Legacy — Limited Government

Rather than attempt a catalogue of Christianity’s achievements, I am going to trace its influence in the West by focusing on the idea of separating or disentangling the spheres of religion and government. We tend to think of separation of religion and government as an American idea or an Enlightenment idea; but long before that it was a Christian idea. As we read in Matthew 22:21, Christ said, “Render to Caesar that which is Caesar’s, and to God that which is God’s.”

Christianity introduced not only a new religion, but a new conception of religion. So successful was this cultural revolution in the West that today the ancient paganism lives only in the names of planets ... and for those who follow astrology charts. Atheists do not bother to disbelieve in Baal or Zeus, and invoke them only to make all religion sound silly. The atheists’ real target is the God of monotheism, usually the God of Christianity.

The Jews were the first monotheists, embracing the concept of one God who embodies all the virtues and who is the sole deity deserving of human worship and obedience: “Thou shall have no other gods before me.” (Exodus 20:3) Christianity adopted Jewish monotheism and gave it both a universal and an individualistic interpretation. There was no individualism in the Judaism of ancient Israel; the Jews worshipped Yahweh as a tribe and as a community. Individual Jews were not given a choice in this matter. When Moses came down from the mountain and saw the Israelites worshipping the golden calf, he did not think they were simply choosing to follow a different faith. “Freedom of religion” was not an issue here. Moses’ approach was a bit more severe: either embrace Yahweh, the monotheistic God of the Jews, or be killed. Some people imprudently chose to stick with calf worship, and Moses ordered them massacred.

The God of the Old Testament is a universal deity; yet Egyptians and Romans are not expected to follow Him, even though the Jews regarded Him as superior to the Egyptian and Roman deities. No wonder Jewish monotheism was generally unthreatening to Roman paganism. Indeed, the Romans simply integrated the Jews’ god into their pantheon. Judaism was a legal religion in the Roman empire; Christianity was not, at least not until the conversion of the emperor Constantine. The reason for the prohibition and persecution of Christianity was that Christians claimed one God; not only for themselves, but for the whole world. Implicit in Christian monotheism was a critique of pagan polytheism. According to the Christians, the Greek and Roman gods were human inventions. Look at the gods of Homer – each of them seems to embody a human quality: Aphrodite is the goddess of sexual desire, Ares is the god of conflict, and so on. The gods have the same petty vanities and jealousies as their human counterparts. Their virtues are human virtues writ large.

Ironically, this criticism of invented deities, which seemed valid when it was launched against ancient polytheism, is today leveled against Christianity. As Daniel Dennett and Richard Dawkins would have it, the Christians too

(Continued ... on page three)
President's Corner

Greetings in Jesus' Name!

As I sat down to write this article, many thoughts had been going through my mind. Prayer had been going through my thoughts ... and then came last Saturday evening, 24 May, the "all night" prayer vigil for peace at the Chapel. This very important and meaningful event solidified my thoughts. PRAYER

Before I share my thoughts, I want to thank Kay Schoen and Becky Van Meter for taking time to stay at the Chapel throughout the evening. The Minnesota Army National Guard provided overnight security, and even helped light and keep candles lit in the Memorial Garden. We thank them very much!

Prayer can be a big subject, but a very important one, in our lives. James 5:16b, states, "The effective fervent prayer of a righteous man avails much." How true! I recall vividly what a former Gideon International president said, "Bob, we must pray fervently! If we pray, God will go before us and prepare the way."

"Nothing is accomplished unless God goes before us." How true! I recall being in Ghana, a country in West Africa, with Mr. Johnson on a special assignment. We were feeling a little discouraged that the large university in the area was closed because of some disagreement. We prayed night and day that the difficulties would be resolved and we would be able to distribute testaments to the students. Next to our last day in Ghana we got word the school was to open for classes, and we could come on Friday to distribute Bibles. Praise God, He hears, and answers. I have seen physical healing take place on my trips overseas, as we prayed for a particular ailment.

Most memorable was in Indonesia, in a village where we encountered a case of leprosy. We prayed over the lady, treated her and prepared to leave the next morning ... after we prayed again for people we had treated. As we were preparing to get in our dugout canoe, we heard someone calling to us and a group rushing down to the banks of the river. In the group was the lady we had treated. She excitedly showed us her leg, where we had treated the leprosy. It was healed and just showed a light scar.

Praise God — our faith was encouraged, spirits lifted, to continue on our mission. I could relate more personal answers to prayer; I do so to encourage each of us to see the power of prayer. Phil 4:6 reads, "Be anxious of nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known to God." Let us be thankful for God's answers to prayer ... as this verse states we should do.

I am reminded of an ad some years ago focusing on prayer. A camera focused on a young lady's smiling face — looking down, busy with a task, which was not shown. The ad emphasizes taking time to pray no matter what else we must do during the day. The camera then...

(Continued ... on page four)
have invented their God. But the Christian God is not like human beings at all. He is outside space and time. He does not have a body. He is a purely spiritual being. He can be comprehended only dimly by humans, who resort to anthropomorphic images and analogies.

Monotheism was a hugely important idea, but as we can see from how Islam is interpreted today, it is an idea that can be used to justify theocracy. By theocracy I don’t mean rule by priests; I simply mean that God’s law extends to every sphere of society and human life. This was the case with ancient Israel, and this has indeed been the Islamic tradition. The prophet Muhammad was in his own day both a prophet and a Caesar who integrated the domains of church and state. Following his example, the rulers of the various Islamic empires saw themselves as Allah’s vicerogents on earth, charged with establishing Islamic rule worldwide and bringing all the lands they could under the authority of Islamic holy law. Historian Bernard Lewis writes that “in classical Arabic and in the other classical languages of Islam, there are no pairs of terms corresponding to ‘lay’ and ‘ecclesiastical,’ ‘spiritual’ and ‘temporal,’ ‘secular’ and ‘religious,’ because these pairs of words express a Christian dichotomy that has no equivalent in the world of Islam.” Even today in strict Islamic states like Saudi Arabia we see that Islamic law (or sharia) extends beyond religious law to commercial law, civil law, and family law.

Not so in Christianity. The reason is spelled out in the church father Augustine’s great work The City of God. Augustine argued that during our time here on earth, the Christian inhabits two realms: the earthly city and the heavenly city. (Only at the end of time will God integrate these two into a single majestic kingdom ruled by Him.) To each of these realms the Christian citizen has duties, but they are not the same duties. Yes, the Christian gives his ultimate devotion to the heavenly city. But some remarkable conclusions follow from this primary allegiance. It means that the earthly city need not concern itself with the question of man’s final or ultimate destiny. It also implies that the claims of the earthly city are limited — that there is a sanctuary of conscience inside every person that is protected from political control; and that kings and emperors, however grand, cannot usurp authority that rightly belongs only to God.

Here we see, in its origin, the idea of limited government. This idea derives from the Christian notion that the ruler’s realm is constrained and there are limits beyond which he simply must not go. Those limits were originally set by the church competing with the state and establishing its own realm of authority. Let’s remember that the church was not simply a spiritual institution — holding services and administering sacraments — but was also a temporal power possessing huge properties and in some cases even commanding armies. For centuries, the kings and the church fought over how to draw the legitimate dividing line between the two spheres, but both sides agreed that there was a dividing line. The kings have now been replaced by democratic government, but the Christian idea persists that there are some things even elected governments cannot control.

Our modern idea of limited government takes the Christian notion of space that is off-limits to state control and extends it to the whole private sphere. This is the crucial distinction we see in the West between the spheres of state and society. “Society” encompasses the whole range of people’s activities, while “state” refers to the specific and delineated sphere of government authority. The state may trespass on territory that has been previously reserved for the private realm, but it cannot take over the private realm altogether. Even a government with 99 percent of the popular support does not have the right to tell the remaining 1 percent of the people that they must all become Republicans, vegetarians, or even Christians. If it does, then legitimate government has become tyrannical government, and the people have the right to oppose and replace it.

If the domain of government is to be limited in this manner, so is the domain of the church. As Christ put it, “My kingdom is not of this world.” (John 18:36) God has chosen to exercise a limited domain over earthly rule, not because He is limited, but because He has turned over part of His kingdom to humans for earthly supervision. This Christian notion would have been utterly unintelligible not only to an ancient Athenian or Roman, but also to an ancient Israelite. In the new framework of Christian universalism, the same God rules over the whole universe, but each country retains its own laws and its own culture.
Special Patriotic/Veterans Events...

Sun, 6 July 08 — Independence Day — celebrating the 232nd birthday of our nation ... culminating in an ice cream social.

Sun, 21 Sept 08 — POW/MIA Remembrance — remembering those who are prisoners of war and those missing in action.

Sun, 9 Nov 08 — Veterans Day Remembrance — recognizing U.S. veterans of all branches of the armed forces.

Sun, 7 Dec 08 — Pearl Harbor Remembrance — recognizing survivors ... with a candle lighting tribute to those who have passed away since last year.

Annual Ice Cream Social

On Sunday 6 July, we will have our Independence Day Ice Cream Social. Join us for this celebration ... following our 11:00 a.m. worship service ... in the Fellowship Hall for ice cream and strawberries ... and coffee, tea or punch.

Our special music for worship and the social will be provided once again by the Reuben Ristrom Jazz Trio.

(Continued ... from page two)

focused on what the lady was doing. It became clear the young lady was diapering her baby. What a beautiful picture to see how easy it is to pray as the lady showed us while caring for her baby. We may not be able to pray every morning of each day, but this ad shows how we can find time in each 24-hour day, we can creatively find a portion of time just for God.

Most of us are so busy during the day that we find it increasingly difficult to set aside a block of time to spend in prayer; not just a quick prayer of thanks, but a time of genuine communication with the Lord.

God wants this tie with us and we need it with Him. There are times when we can be alone with the Savior, but we need to creatively look for them.

"Pray without ceasing" — 1 Thess. 5:17

Some plant ... Some Water ... But only God gives the Increase!

Building the Kingdom,
Bob Peterson
Foundation President
(651) 464-5285

8th Annual Chapel Picnic

Following the worship service on Sunday 27 July all are welcome to attend our Eighth Annual Chapel Picnic at the Veterans Memorial Park Picnic Shelter in Richfield (one block south of the Cross-town on Portland Ave).

The dress is CASUAL. The catered meal will be served from 1 - 2:00 p.m.

Price of tickets: $10.50 for adults, $6.00 for children ages 8 and under. Tickets are on sale in the Fellowship Hall until 20 July. Bring your lawn chair, sit back and relax (2 - 3 p.m.) to an outdoor concert with Pigs Eye Jazz Band. Invite your friends!
God's domain is the domain of the church. Here God's laws are supreme ... although there must necessarily be earthly interpreters to understand and apply them. Even so, there is also a secular realm that operates outside church control. Here we see how the idea of the "secular" is itself a creation of Christianity.

It is important to recognize that separation of the realms of state and church has operated since the beginning of Christianity. It is not contemporary, although in modern times this separation has been given a new and ... to some degree ... perverse form. In the home of the Caesars, the rulers were the emperors, and the Christian church was a persecuted minority ... entirely distinct from the empire. Once Christianity became the official religion of the Roman empire in the late fourth century, the two realms were somewhat integrated. But even so, the church administered the sacraments, and the emperor ratified and enforced the laws. Even during the tragic time of the Spanish Inquisition, if you committed heresy you were tried by the church; while if you committed murder you were tried by the state. So church and state have functioned as distinct if overlapping jurisdictions throughout Western history. Thus it is today that we in the West stare in horrified incomprehension when an Islamic government proposes to execute a woman for refusing to wear religiously mandated garb or a man for daring to convert to Christianity.

But this sort of thing did happen in the West, and unfortunately its perpetrators were Christians. Starting from the time that Christianity became the official religion of the Roman empire, all the way through the Spanish Inquisition ... and even as late as the seventeenth century — Christian rulers with the support of the churches used the power of the state to enforce religious orthodoxy. Both Catholics and Protestants were guilty of this. The Puritans who fled England for America were not escaping Catholic persecution, but Anglican persecution. Their objective in finding a land of their own was not to allow everyone to have religious freedom, but rather to impose their version of orthodoxy on the whole society.

In some ways the motives of all these Christian autocrats are understandable. Sometimes they were even well meaning. Believing themselves to be in possession of the sole truth, they were driven by their concern for others to go to extreme lengths, even to the extent of using imprisonment and coercion to win the unper-suaded over to their side. In doing this, however, they confused Christianity and Christendom. They were trying to establish the heavenly city here on earth; which is precisely what Augustine warned against ... as did Christ before him. Moreover, they were violating the principle established by God in the Garden of Eden. God could have easily compelled Adam and Eve to conform to His command; but He didn't. Even though He knew they were making a bad decision, He respected their freedom enough to allow them to make it. The freedom to do good implies the freedom to reject the good.

Early modern thinkers like John Locke were sincere and practical Christians. They invented the concept of religious tolerance; not because they wanted to dilute or eliminate the influence of Christianity, but because they saw that the wrong kind of Christianity had come to dominate Western society. Men like Locke were rightly disgusted with some of the abuses that had occurred in the name of Christianity. So for this Christian problem — division and conflict — they developed a Christian solution: religious freedom. This idea developed in stages; the first one of which was religion tolerance. The word tolerance is derived from the Latin word meaning "to bear," and to tolerate means "to put up with." Tolerance contains the seeds of disagreement and even contempt: I tolerate you because although I believe you are wrong, I will endure you and let you persist in your erroneous ways. Locke's tolerance extended to most Protestant denominations, but not to Catholics.

The American founders extended the concept of tolerance and produced a bold new idea unknown in Europe: freedom of conscience. The Peace of Westphalia (1648) had established the practical rule that the religion of the ruler became the religion of the state. But this was simply a compromise solution aimed at stopping the interminable quarrels among the various Christian sects. In some ways "separation of church and state" also developed in America for the same reason. There were several denominations that wanted to dominate and impose their orthodoxy into law, but none were strong enough to do so everywhere. The Puritans predominated in Massachusetts, but the Anglicans were the majority in Virginia, and there was a substantial Catholic stronghold in Maryland. Ultimately the various groups agreed to leave the central government out of religion.
(Continued ... from page five)

The Establishment Clause of the First Amendment was passed largely with Christian support. As John Courtney Murray once said; it was not an article of faith, but an article of peace.

The genius of the American founders was to go beyond tolerance to insist that the central government stay completely out of the business of theology. Despite its novelty, this idea was a profoundly Christian one. The majority of the founders were devout Christians, although some of them were Deists. But whether they knew it or not, they were following Christ’s rule to keep the domains of Caesar and God separate. The founders in no way denied the Christian foundations of the American experiment. Even Jefferson, perhaps the least religious of them, argued that religious faith was the very foundation for liberty itself: “And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with His wrath?” After the Revolutionary War, the founders continued to hold public days of prayer, to appoint chaplains for Congress and the armed forces, and to promote religious values through the schools in the Northwest Territory.

Nor did they seek to insulate the central government from the province of morality. No “wall of separation” was intended here. On the contrary, the founders believed that morality was indispensable for their new form of government to succeed. Most of them shared George Washington’s view as expressed in his farewell address: “Let us with caution indulge the supposition that morality can be maintained without religion.” John Adams went even further: “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.” At the same time, the founders recognized that theological differences were the province of revelation and thus not a fit subject for democratic debate. They sought to exclude differences in theology precisely so that there could be reasoned disagreements over issues of morality, and so that the laws could reflect the prevailing moral sentiment of the people.

Visiting America in the early nineteenth century, Alexis de Tocqueville observed that “the sects that exist in the United States are innumerable,” and yet “all sects preach the same moral law in the name of God.” Tocqueville termed religion the first of America’s political institutions ... which means that it had a profoundly public effect in regulating morality and mores throughout the society. And he saw Christianity as countering the powerful human instincts of selfishness and ambition by holding out an ideal of charity and devotion to the welfare of others.

Today, courts wrongly interpret “separation of church and state” to mean that religion has no place in the public arena, or that morality derived from religion should not be permitted to shape our laws. Somehow freedom for religious expression has become freedom from religious expression. Secularists want to empty the public square of religion and religious-based morality ... so they can monopolize the shared space of society with their own views. In the process they have made religious believers into second-class citizens. This is a profound distortion of a noble idea that is also a Christian idea. The separation of the realms should not be a weapon against Christianity; rather, it is a device supplied by Christianity to promote social peace, religious freedom, and a moral community. If we recovered the concept in its true sense, our society would be much better off.

Serving God and Country,

Rev. Dr. Kenneth L. Beale, Jr., Chaplain
(612) 747-1059
E-mail: kenneth.beale@us.army.mil

For a more in depth defense of the Christian faith, read the book What’s So Great About Christianity by Dinesh D’Souza (Regnery Publishing, Inc., 2007). To read the preceding articles in this series, visit the Chapel Foundation web site.
The Missing Cannons

One of the amazing things I have learned since I started writing about the history of the Fort Snelling Memorial Chapel is the number of people that have approached me with new information about the Chapel that may or may not have been written about it in the past.

For example, I recently received an e-mail from Chaplain Beale that he received from a reader of "The Snelling Spirit." After reading the article, "The End of an Era — The Start of a Struggle" our reader stated that the article was "prompting me to send this advisory about something of which you may not be aware."

"I can tell you this. The Chapel owns a pair of bronze Civil War cannon barrels worth between $10,000 and $50,000 each." To his knowledge the cannons had been "stored in such an obscure place in the innards of the basement of the old building of the Minnesota Historical Society ... but that he had never seen them. Our reader is speaking of the time when the Society operated out of the building that now houses the Minnesota Supreme Court and had to store property wherever space could be found in a warehouse facility. Since moving to their new building several years ago the Minnesota Historical Society now has adequate space to properly store items.

As an aside, our reader states that some years ago he spoke to the loading dock manager in the old historical society building and was told that when the bronze cannon barrels were brought in one of them got its muzzle bumped a bit and out fell a cannon ball ... with a full powder charge as well!

Historically we are lucky that the cannons survived to be saved ... since early in World War II the cannons at Fort Snelling were scraped for the metal. Our reader mentioned that Mr. Ozzie Klavestad, owner of the Stagecoach Inn near Shakopee, Minnesota offered to privately purchase an amount of bronze equal to the weight of the cannons ... if the government authorities would not melt them down. Mr. Klavestad would purchase the cannons for the cost of the bronze metal and then donate the cannons back to Fort Snelling at the end of the war. However, the government authorities were not interested.

The probable reason that the Chapel cannons were not melted down by the government was that they were donated to the Chapel, and the Chapel had been built by non-governmental funds. As the pictures show in this article, they were not kept out of sight. They were mounted on each side of the main entrance double doors. Their placement goes back to shortly after the Chapel was built in the late 1920's as a memorial to honor the servicemen that had died in World War I. The cannons were apparently removed about 1965 by the Minnesota Historical Society to preserve them. Little did they know that as time went by that the cannon tubes would become more valuable as historical items. Recently the value has increased even more as the value of the bronze metal has shot up in price. Hence, being stored at the historical society over the years has been of great benefit in protecting the objects.

(Continued ... on page nine)
Memorial Day Remembrance at the Chapel

Above: Each worshiper on Sun 25 May received a red poppy provided by the Mpls/Richfield American Legion Auxiliary Unit # 436.

Above: The Dakota Brass Ensemble performed from the balcony as 404 attendees gathered to remember the true meaning of Memorial Day.

Above: Following worship, the attendees gathered to lower the flag to half-staff as Taps was played and the Ft. Snelling National Cemetery Memorial Rifle Squad fired the volleys.

Above: White crosses were set up by members of the Mendota AMVETS, American Legion and VFW. The Mendota Color Guard stood watch over the Memorial Garden to 252 casualties.
A cannon consists of basically two parts: the tube that fires the projectile and the carriage that holds the tube. The carriage consists of a wood or metal mounting for the tube. The tube is then mounted on the carriage axle supported by a wheel on each end so that the gun can be transported.

The first cannon tube located is a twelve pound bronze field artillery howitzer, built in 1846 by the N.P. Ames Company of Springfield, Mass. It has a tapering cylinder that can fire a twelve pound ball. The reinforcement between the trunnions is stamped, “U.S.” The face of the muzzle of the barrel is stamped “J.W.R.” on one side and “28” on the opposite. Since it was built in 1846 it was probably meant to be used in the U.S. Mexican War of 1846-48.

Each cannon barrel has a trunnion on each side of the barrel about half way up the side of the tube. It is a short round knob (3.67 inches in diameter) that holds the tube onto the gun carriage. Opposite the muzzle on the other end of the tube is a knob that is called a “bore,” and is attached to the base of the tube.

The second cannon tube is also a twelve pound bronze field artillery howitzer built in 1851 by the Ames Company of Chicopee, Mass. Since a howitzer is meant to be used to fire projectiles at a high trajectory, with short range and at a medium speed (velocity), it would have been an Army artillery weapon. The barrel is of short length, and in this case 148.5 centimeters. The breech diameter is 27 centimeters.

Another interesting aside is that the Ames Manufacturing Company was a cannon foundry at Chicopee (Springfield) Mass. operated by Nathan Peabody Ames and his brother, James Tyler Ames. The firm was organized in 1834. Between 1836 and Nathan’s death in 1847 weapons were marked “N.P. Ames, Founder, Springfield, Mass.” After this date, when the younger brother became president, marks were Ames Co. Founders, Chicopee, Mass.” Their special material was brass. Hence, both brass cannon tubes were built at the same foundry; just five years apart. Both are identical and weigh 800 pounds each.

Well there you are. The bronze howitzer tubes that once guarded the entrance to the Chapel have been located and are in fine condition. The next question might be as to how they can be best displayed; either at the Chapel or by the Minnesota Historical Society. My understanding is that sooner rather than later the visitor center at Fort Snelling historic site will have to be replaced due to an environmental problem with the current building. Perhaps at that time a carriage for each tube can be furnished at a cost of several thousand dollars each, and the historic objects can be placed for display in the best way possible. Certainly, this would be an improvement over the current storage in the lower basement of the Minnesota Historical Society in St. Paul. These historic pieces after all were meant to honor the sacrifices men and women have made, and are still making today, to preserve the democratic government that we enjoy. They are meant to be seen to remind us of the importance of the service of our veterans.

Today, on the open market it is not uncommon for a complete American Civil War artillery piece like these to sell in the $45,000-$80,000 range. With their background and history this would certainly be the case. For example, the National Park Service has no more originals left and is now replacing pieces with copies. Therefore, any decision should be tempered by the quality of security that can be provided to insure their safety, as the artillery tubes are irreplaceable. Finally, I might also add that the cooperation I have received from the personnel of the Minnesota Historical Society has been outstanding in the preparation of this article.

— Newell Chester
**Memorial Day Remembrance at the Chapel (continued)**

**Above:** Members of the Minnesota Patriot Guard lined the bridge leading over to the Chapel and outlined the Memorial Garden with US Flags and bikes.

**Above:** One of 21 next-of-kin families honoring us with their presence from the states of Iowa, Minnesota, North Dakota, South Dakota and Wisconsin.

**Above:** Each of the 252 white crosses bore a name, rank, branch of service, hometown, and date and location of death.

**Above:** By hosting such remembrances of our veterans, young people are learning the true meaning of Memorial Day.
Benevolent Giving ...

As young kids we sometimes take the wrong path in life and without early intervention it can lead to a life of crime. In many cases a lot of these kids have no family life or Christian upbringing. There is one organization that attempts to show the light of Jesus Christ that could change their life forever. The organization is Broken Heart Ministries, a 501(c)(3) non profit Christian outreach program whose mission statement reads: "a non-denominational, Christ-center ministry whose primary purpose is to be Christ's hands and feet-bringing God's love, compassion and hope to people in nursing homes, hospitals, homeless shelters, prisons and chemical dependency centers."

Broken Heart Ministries will use God's precious Word and his faithful promise along with Gospel music to mend broken people. The founder of Broken Heart Ministries, Paul Anderson, had a calling in 1994 and after 25 years in sales started to preach the Gospel of Jesus Christ. This ministry specializes in youth offenders at the Hennepin County Juvenile Center.

I called Paul to set up an appointment to meet him at the Juvenile Center. Paul states that he reaches out to the young offender and gives them guidance and prayer at times when there is no one else for them. Last year alone he reached over 136 young offenders. Many were very thankful that he was there and many had never heard the word of Jesus Christ. He has a group of over 45 volunteers that assist him with visits to the Juvenile Center, hospitals and nursing homes. Paul is the only paid staff and works 7 days a week and is on call 24 hours a day for those in need. He relies very heavily on donations from private organizations, churches, and individuals to keep his ministry alive. The need is growing larger every day.

Paul is a member of the Fort Snelling Memorial Chapel Foundation and has been a guest soloist at the Chapel on many occasions. The Foundation has supported Broken Heart Ministries with benevolence gifts for over five years. At the Foundation's last Board of Directors meeting Broken Heart Ministries was approved for a $500 benevolence gift.

Once again, I experienced another organization that is trying to change those who may be taking the wrong path in life. I would like to thank Paul and his entire volunteer core for all the hard work they do to reach out to those in need. If you would like more information or wish to donate to Broken Heart Ministries you can call Paul Anderson at (763) 424-6590 or go to the web site at: www.brokenheartministries.org

--- Pat Hoy, Chair
Benevolence Committee

This congregation tithes (10%) from its plate offerings. If you know of an organization/ministry...that is in keeping with our purpose... please feel free to secure an application to submit for financial support in 2008. Simply call the Foundation Office at 612/970-7666... and provide a name and mailing address.
Fort Snelling Memorial Chapel Foundation

This is a non-denominational Christian church founded in 1967. We invite you to join us for worship each Sunday at 11:00 a.m. at this historic Chapel.

The Fort Snelling Veterans Memorial Chapel is a unique Minnesota memorial — a splendid monument to the patriotism, the moral earnestness and the convictions of the people of this state — a shrine to commemorate those who have died for their country. Weekly Sunday worship is sponsored by the Fort Snelling Memorial Chapel Foundation and is not subsidized by the state.

For Fort Snelling Memorial Chapel Foundation
information call the
Foundation Office at
(612) 970-7866,
or write to the
Fort Snelling Memorial
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1 Federal Drive
Fort Snelling, MN
5511-4027
or e-mail to info@fortsnellingmcf.org
or check our web site at www.fortsnellingmcf.org

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The Snelling Spirit Staff:
The Snelling Spirit is a bimonthly publication of the Fort Snelling Memorial Chapel Foundation. We welcome your input, your letters and your suggestions.

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## Fort Snelling Memorial Chapel Foundation

1 Federal Drive, Fort Snelling, Minnesota 55111-4027

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| 8th Sunday after Pentecost  
Independence Day Sunday  
11:00 a.m. Worship Service  
Sermon: "Will They Find Us Faithful?"  
Music: Reuben Ristrom Jazz Trio | 11:00 a.m. Worship Service  
Sermon: "Strategies for a Powerful Testimony"  
Music: HeartSong, Mixed Quartet | 11:00 a.m. Worship Service  
Guest Speaker: Becky Van Meter  
Sermon: "Have I Got a Friend for You!"  
Music: Wayzata Women's Chorus | 11:00 a.m. Worship Service  
Sermon: "Captured by the Cause"  
Music: Happiness Emporium, Male Quartet  
1:00 p.m. Annual Chapel Picnic | Fort Snelling Memorial Chapel Foundation Staff  
Chaplain: Rev. Dr. Kenneth L. Beale, Jr. — Phone: 612/747-1059  
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Website: www.fortsnellingmcf.org — Fax: 612/970-7867  
Dial-a-Devotional: 612/970-7866, ext. #2 |
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</tr>
<tr>
<td>11:00 a.m. Worship Service</td>
<td>Fort Snelling Memorial Chapel Foundation Staff</td>
<td>8</td>
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<td>12</td>
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<tr>
<td>Sermon: &quot;When Fishermen Don't Fish&quot;</td>
<td>Chaplain: Rev. Dr. Kenneth L. Beske, Jr. — E-mail: <a href="mailto:kenneth.beske@us.army.mil">kenneth.beske@us.army.mil</a></td>
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<tr>
<td>Music: Singleton Street, Bluegrass/Gospel 4</td>
<td>Minister of Music: Ruth Fardig — E-mail: <a href="mailto:ruthfardig@aol.com">ruthfardig@aol.com</a></td>
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<tr>
<td>3</td>
<td>12th Sunday after Pentecost</td>
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</tr>
<tr>
<td>11:00 a.m. Holy Communion</td>
<td>Administrative Assistant: Leila Campbell — E-mail: <a href="mailto:info@fortsnelling.org">info@fortsnelling.org</a></td>
<td>16</td>
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<tr>
<td>Guest: &quot;The Three 'R's' of Communion&quot;</td>
<td>Website: <a href="http://www.fortsnellingmcf.org">www.fortsnellingmcf.org</a> — Fax: 612/970-7867</td>
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<tr>
<td>Music: ASI Lilla Spelmanslag, Violin Ensemble</td>
<td>Dial-a-Devotional: 612/970-7866, ext. #2</td>
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