Part III: Christianity’s Legacy — Equality

In my previous articles, I have discussed how Christianity is responsible for important ideas and institutions that remain central to our lives. Of course, not all these Christian innovations are valued by everyone. Some may object to Christianity precisely because it has given us capitalism or the traditional two-parent family. But here I discuss a Christian legacy that virtually all secular people cherish: the equality of human beings. This Christian idea was the propelling force behind the campaign to end slavery, the movement for democracy and popular self-government, and also the successful attempt to articulate an international doctrine of human rights. My celebration of Christianity’s role in shaping these great social changes comes with a sober corollary: if the West gives up Christianity, it will also endanger the egalitarian values that Christianity brought into the world. The end of Christianity also means the systematic erosion of values like equal dignity and equal rights that both religious and secular people cherish.

When Thomas Jefferson wrote in the Declaration of Independence that all men are "created equal" he claimed that this was a self-evident truth. But it is not evident at all. Indeed, most cultures throughout history, and even today, reject the proposition. On the face of it, there is something absurd in claiming human equality when all around us we see dramatic evidence of inequality. People are unequal in height, in weight, in strength, in stamina, in intelligence, in perseverance, in truthfulness, and in about every other quality. Inequality seems to be the self-evident reality of human nature. Jefferson knew this. He was asserting human equality of a special kind. Human beings, he was claiming are moral equals. They don’t all behave equally well, but each of their lives has a moral worth no greater and no less than that of any other. According to this strange doctrine, the worth of a street sweeper on the streets of Philadelphia was as great as that of Jefferson himself. Each life is valuable, and no one’s life is more valuable than another’s.

The preciousness and equal worth of every human life is a Christian idea. Christians have always believed that God places infinite value on each human life He creates and that He loves each person equally. In Christianity you are not saved through your family or tribe or city. Salvation is an individual matter. Moreover, God has a "vocation" or "calling" for every one of us — a divine plan for each of our lives. During the Reformation, Martin Luther stressed the individualism of the Christian journey. Not only are we each judged as individuals at the end of our lives, but throughout our lives we also relate to God as individuals. Even religious truth is not just handed down to us, but is worked out through individual study and prayer. These ideas have had momentous consequences.

We are often told that modern notions of democracy and equal rights trace back to ancient Greece and Rome, but the American founders were not so sure. Alexander Hamilton wrote that it would be "as ridiculous to seek for models in the simple ages of Greece and Rome as it would be to go in quest of them among the Hottentots and Laplanders." In The Federalist we (Continued ... on page three)
President’s Corner

Greetings to Chapel members and others reading this article.

Hi, may I introduce myself? My wife, Clarys and I grew up on farms in S.E. South Dakota. Clarys near Beresford, South Dakota and myself, closer to Vermillion, South Dakota. Our farms were not far apart. We attended the same country church where we met.

Clarys and I have had a long relationship with the Chapel and Fort Snelling, having served two years of my Army career at Fort Snelling, and assisting in the decommissioning of the fort. Clarys and I were married in the Chapel 62 years ago this June. We remember standing by the historic organ as the chaplain performed the ceremony.

After my discharge, we spent some time in South Dakota. A year was spent in Kansas City going to school before coming to St. Paul to attend Bethel College. I obtained a degree in elementary education from the University of Minnesota; a short while later a Master’s degree in school administration from the University of South Dakota. My career in school administration was spent in District 197, West St. Paul, Mendota Heights, and north Eagan, directly east of the Chapel and Fort Snelling.

In the late 1960s, Clarys and I were involved in obtaining over 300 signatures in favor of preserving Fort Snelling Historic Chapel. (I had a built-in audience at my school where I was administrating at the time.) In addition to administrating the largest elementary school in District 197, during the 60s and 70s I was asked to help develop a private outdoor educational center; the Thomas Irvine Dodge Nature Center in West St. Paul. I became the co-founder of the center, writing curriculum for the teacher/naturalists, and training the same. I served on the board for ten years, and when I retired from the school district, I worked at the Nature Center for twelve years.

During the twelve years I worked for the Nature Center, I obtained a degree in horticulture from the University of Minnesota, St. Paul Campus. This resulted in my teaching Horticulture for the U. of MN, extension service for 20 years (mostly volunteer).

During the 50s and 60s, Clarys and I were involved in starting a church in North St. Paul. I have traveled outside the USA for the Gideons on missionary trips eight times; three trips to S.E. Asia; in addition, eight missionary trips to central Mexico with a church group from North St. Paul. We attended the Chapel and on during this time, but regularly the last six years.

We feel strongly about the mission of the Chapel, its future, and the messages brought forward every Sunday. If we are faithful and do our part, God will do His part. Prayer is an essential part of seeing God bless and move in our Chapel’s ministry.

REQUEST … would you pray with me daily for the Chapel activities? Chaplain Ken, your

(Continued ... on page four)}
read that the classical idea of liberty decreed "to the same citizens the hemlock on one day and statues on the next ... Had every Athenian citizen been a Socrates, every Athenian assembly would still have been a mob." While the ancients had direct democracy, supported by large-scale slavery, we have something quite different: representative democracy with full citizenship and the franchise extended in principle to all. Let us try to understand how this great change came about.

In ancient Greece and Rome, human life had very little value. The Spartans left weak children to die on the hillside. Infanticide was common, as it is even today in many parts of the world. Fathers who wanted sons had few qualms about drowning their newborn daughters. Human beings were routinely bludgeoned to death or mauled by wild animals in the Roman gladiatorial arena. The greatest of the classical thinkers, from Seneca to Cicero, saw nothing wrong with these practices. Christianity banned them, and Christianity introduced the moral horror we now feel when we hear about them.

Women had a very low status in ancient Greece and Rome, as they do today in many cultures, notably in the Muslim world. Aristotle expressed the view of many when he wrote that in men reason finds its full expression. In children, according to Aristotle, reason is present but undeveloped. In women, he wrote, reason is present but unused. Such views are common in patriarchal cultures. And, of course, they were prevalent in the Jewish society in which Jesus lived. But Jesus broke the taboos. From society's point of view and even from some of His male disciples' point of view, Jesus scandalously permitted women (even of low social status) to travel with Him and be part of His circle of friends and confidantes.

Christianity did not contest patriarchy, but it elevated the status of women within it. The Christian prohibition of adultery — a sin viewed as equally serious for men and women — placed a moral leash on the universal double standard that commanded women to behave themselves while men did as they pleased. Unlike Judaism and Islam, which treated men and women unequally in matters of divorce, Christian rules on the matter were identical for women and men. So dignified was the position of the woman in Christian marriage that women predominated in the early Christian church, as in some respects they do even today. As a result, the Romans scorned Christianity as a religion for women.

We encounter in the Middle Ages a new development — the idea of courtly love. For the first time in history the woman who was a knight's object of love was raised to a high status. In fact, her status was higher than that of the man pursuing her. Women were increasingly viewed as companions whose conversation was prized and whose company was avidly sought. Chaucer's independent-minded Wife of Bath is inconceivable in any other culture of the fourteenth century. Courtesy, the habit of treating women with deference, was invented by Christianity. Social life involving men and women began in the late Middle Ages. Moreover, as family life came to be seen as the central locus of human happiness, the role of the mother in preserving the household and ensuring the education of children became more highly valued.

Against these advances, atheists counter with another issue: slavery. "Consult the Bible," Sam Harris writes in Letter to a Christian Nation, "and you will discover that the creator of the universe clearly expects us to keep slaves." Steven Weinberg notes that "Christianity ... lived comfortably with slavery for many centuries." These atheist writers are certainly not the first to fault Christianity for its alleged approval of slavery. But slavery pre-dated Christianity by centuries ... and even millennia. It was widely practiced in the ancient world, from China and India to Greece and Rome; and most cultures regarded it as an indispensable institution, like the family. For centuries, slavery needed no defenders because it had no critics. Even the Bible does not condemn slavery outright, with Paul in Ephesians 6:5 and other passages urging slaves to obey their masters and urging masters to be kind to their slaves.

Even so, Christianity from its very beginning discouraged the enslavement of fellow Christians. We read in one of Paul's letters that Paul himself interceded with a master named Philemon on behalf of his runaway slave. "Perhaps this is the reason he was separated from you for a while," Paul says, "so that you might have him back forever, no longer as a slave, but as a brother." How can a slave also be a brother? Christians began to see the situation as untenable. Slavery, the foundation of Greek and Roman civilization, withered.

(Continued ... on page five)
Sun, 25 May 08 — Memorial Day Remembrance — honoring the memory of those armed forces service members who gave the ultimate sacrifice.

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.

(Continued ... from page two)

Board of Directors and each committee? Thank you.

Bridges have been in the media a lot since the collapse of the 35W bridge on August 1, 2007. This is a story about a meadow, a creek, and a bridge.

There were two brothers whose farms were next to each other. For years they shared machinery, traveled together, harvesting, etc. One day there was a small disagreement which grew into a big issue. This resulted in the brothers not speaking to each other. A beautiful meadow separated the farms. One day the younger brother hired a bulldozer to make a small creek to run through the meadow, diverting water from a reservoir. Thus he thought making a physical barrier between the farms would add to his isolation from his brother.

One morning at the older brother's farm, a carpenter appeared with a tool box in hand. The carpenter said to the farmer, "There is not much work in town, so I am going to farms seeking work. Do you have any work for me?" The farmer replied, "I am glad to see you! Do you see that pile of boards over there? I want a fence built on the edge of the meadow so I won't be able to see my brother's farm."
"Okay," the carpenter replied. The farmer then left for business in town the rest of the day.

He returned home in the evening, looking forward to seeing the carpenter's work. To his surprise, there was no wall, but a very nice bridge across the creek. Then he saw his brother coming toward the bridge. He walked to meet him. Both met on the bridge. The younger brother said, "How nice of you to have this bridge built connecting our farms again." They embraced, shook hands and made up.

The older brother then said to the carpenter, "Thank you! Can you stay? I have more work for you." "No," said the carpenter. "I must move on, for I have many more bridges to build."

Let me ask: What kind of bridges will the Chapel build to reach needy people, hurting people, those needing spiritual help?

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1

As we build the Kingdom of God, we must do so in unity! There is a needy world beyond the bridge that leads to the Chapel.

In our sunset years, we may ask, "Can I still be of service to God?" Are we needed? You surely are needed! God has useful work for you to do. You can always pray, send a note of encouragement, make a friendly visit to a shut-in, serve through tender acts of mercy, or extend a hand of courtesy. There will always be a job for us in building the Kingdom.

Remember this: "God has work for all His children, regardless of age or ability."

In His Service,
Bob Peterson
Foundation President
(651) 484-5285
throughout medieval Christendom and was replaced by serfdom, which was not the same thing. While slaves were “human tools,” serfs were human beings who had rights of marriage, contract, and property ownership that were legally enforceable. Medieval feudalism was based on a hierarchal system of reciprocal rights and duties between lords and serfs.

Moreover, Christians were the first group in history to start an anti-slavery movement. The movement started in late eighteenth-century Britain, spread to other parts of Europe, and then gathered force in the United States, where the economy of the South was heavily dependent on slave labor. In England, William Wilberforce spearheaded a campaign that began with almost no support and was driven entirely by his Christian convictions — a story effectively told in the film Amazing Grace. Eventually Wilberforce triumphed, and in 1833 slavery was outlawed in Britain. Pressed by religious groups at home, England then took the lead in repressing the slave trade abroad.

The debate over slavery in America was essentially a religious debate. All sides claimed the authority of the Bible and the Christian tradition. The slave-owners invoked Paul and pointed to the fact that slavery had existed in Christian countries since the time of Christ. Free blacks who agitated for the emancipation of their fellow blacks invoked the narrative of liberation in Exodus, in which Moses led the captive Israelites to freedom: “Go down, Moses, way down to Egypt land and tell old Pharaoh, let my people go.”

It’s not entirely surprising that a group would oppose slavery for its own members. Throughout history people have opposed slavery for themselves, but have been perfectly happy to enslave others. Indeed there were several thousand black slave-owners in the American South. What is remarkable is for a group to oppose slavery in principle. The Quakers were the first people in America to oppose slavery, and the evangelical Christians soon followed. These groups gave a political interpretation to the biblical notion that all are equal in the eyes of God. From this spiritual truth they derived a political proposition: because human beings are equal in God’s sight, no man has the right to rule another without his consent. This doctrine is the moral root of both abolitionism and democracy.

The great sweep of American history can be understood as a struggle to realize this Christian principle. For those who think of American history in largely secular terms, it may come as news that the greatest events of our history were preceded by massive religious revivals. The First Great Awakening, a Christian revival that swept the country in the mid-eighteenth century, created the moral foundation of the American Revolution. The revival emphasized that people should not merely know about Christ, but that they should also develop a personal relationship with Him. The leading figures here were George Whitefield, the Oxford-educated clergyman who led the newly founded Methodist movement, and Jonathan Edwards, the Yale-educated Congregationalist minister who was president of Princeton University. Historian Paul Johnson writes that the American Revolution is “inconceivable … without this religious back-ground.”

The First Great Awakening supplied the assumptions that Jefferson and the American founders relied on during the Revolution. Remember that Jefferson asserted his proposition of human equality as both “self-evident” and a gift from God: we are endowed by our Creator with inalienable rights. Indeed there is no other source for such rights. But how could Jefferson have so confidently claimed that his doctrine was “self-evident”? He could because he knew that most Americans already believed it. He was, as he put it, merely giving expression to something already in the American grain. John Adams later wrote, “What do we mean by the American Revolution? The war? That was no part of the Revolution; it was only an effect and consequence of it. The Revolution was in the minds of the people … a change in their religious sentiments.” Those religious sentiments were forged in the fiery sermons of the First Great Awakening.

The Second Great Awakening, which started in the early nineteenth century and coursed through New England and New York and then through the interior of the country, left in its wake the temperance movement, the movement for women’s suffrage, and most important, the abolitionist movement. It was the religious fervor of men like Charles Finney the Presbyterian lawyer who became president of Oberlin College, that drove the abolitionist cause and set off the chain of events that produced the Civil War, the end of slavery and America’s “new birth of freedom.”

(Continued ... on page six)
(Continued ... from page five)

Fast-forward now to the twentieth century, and consider the Reverend Martin Luther King’s famous claim that he was submitting a promissory note to America and demanding that it be cashed. A Southern segregationist might have asked, “What promissory note? What’s he talking about?” King was appealing to the Declaration of Independence. Remarkably, this champion of freedom was resting his case on a proclamation issued two hundred years earlier by a Southern slave-owner! Yet King, in doing this, was appealing to the principle he and Jefferson shared—the principle of the equal worth of all human beings. Both men, the twentieth-century pastor and the eighteenth-century planter, were reflecting the long reach of Christianity.

Or recall King’s famous dream of a day when human beings will be judged “not by the color of their skin but by the content of their character.” Many writers have in the past interpreted this as a call to meritocracy: we should be judged on our intelligence and talents. But this is not what King says. He hopes for a day when we will be judged by the content of our character. Not intellectual achievement, but ethical achievement, seems to be what matters to King. Here too, we see the strong echo of Christianity which assesses human worth not through power and possessions, but through the virtue that we integrate into our daily lives.

I end this article with the warning first issued by Nietzsche: The life of the West is based on Christianity; the values of the West are based on Christianity. Some of these values seem to have taken a life of their own, and this gives us the illusion that we can get rid of Christianity and keep the values. However, if we remove the Christian foundation, then the values must go, too. While it may be true, values like equal dignity and equal rights will persist for a period out of sheer unthinking habit, eventually their influence will erode.

In short, the death of Christianity must also mean the gradual extinction of values such as human dignity, and the rights of equal treatment asserted by women, minorities, and the poor. Do we want to give these up also? If we cherish the distinctive ideals of Western civilization and believe that they have enormously benefited our civilization and the world, then whatever our religious convictions, and even if we have none, we will not rashly try to hack at the religious roots from which they spring. On the contrary, we will not hesitate to acknowledge, not only privately but also publicly, the central role that Christianity has played and still plays in the things that matter most to us.

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).

Chaplain Ken Commemorates 30 Years of Ordained Ministry
... as a United Methodist Elder ... on Sunday 15 June 2008

Remember: All Christians are ministers; all are called to service. While some United Methodists are ordained as clergy, others are called to the ministry of the laity (paid or volunteer).

Some people are called to become ordained deacons serving in specialized ministries of service connecting the church and the world. Others are called to be ordained elders to serve in the pastoral ministry and to administer the sacraments of Baptism and Holy Communion.

The Order of Elders (from the Greek work presbutero meaning priest, elder, or presiding officer)
The elder or pastor has been called by God to a ministry of Service, Word, Sacrament, and Order. They, preach, teach the scriptures, and lead in worship. They preside at the sacraments of Holy Communion and Baptism, conduct marriages and lead funeral services, and are the administrative officers of the local church. A United Methodist elder is ordained by a bishop.

(Continued ... from page eleven)
Guest Speaker — CH (MG-Retired) Gaylord T. Gunhus ... for 80th Anniversary of Chapel Dedication (Sun 10 Jun 2008 - 11:00 a.m.)

Chaplain (Major General) Gunhus was born in Enderlin, North Dakota on May 22, 1940. A member of an Army Family, he grew up in various places throughout the United States and the world. He now calls Minnesota home. Chaplain Gunhus is an ordained clergyman of the Lutheran Church, Church of the Lutheran Brethren of America Synod. Ordained to the ministry in 1967, he entered active duty as an Army Chaplain that same year.

He attended Seattle Pacific University where he received a Bachelor of Science Degree ('62). He earned a Master of Divinity Degree ('67) from the Lutheran Brethren Seminary in Fergus Falls, Minnesota and a Master of Theology Degree ('76) from Princeton Theological Seminary, Princeton, New Jersey.

His ministry in the Army called him to serve all over the world. During the 36 years of service as an Army Chaplain, Chaplain Gunhus served in wartime and peace. Early in his career he served two tours in combat during the Vietnam War. In 1999 he was appointed as the Chief of Chaplains of the Army. He served in that position until he retired from the Army on 1 August 2003.

Chaplain Gunhus's military education includes the Chaplain Officer Basic Course ('67), Chaplain Officer Advanced Course ('67), Armed Forces Staff College ('80) and the U.S. Army War College ('89).

His active duty assignments include: Chief of Chaplains ('99-03); Deputy Chief of Chaplains ('94-99); U.S. Army Training and Doctrine Command Chaplain ('92-94); U.S. Army Europe Command Chaplain ('89-92); I Corps and Installation Chaplain, Fort Lewis, Washington ('85-88); Division Chaplain, 9th Infantry Division (MTZ), Fort Lewis, Washington ('85-87); Chief, of Concepts and Studies Division and Chief, Concepts Integration Division, both in the Directorate of Combat Developments, U.S. Army Soldier Support Center, Fort Benjamin Harrison, Indiana ('80-85); Assistant Community Chaplain, Heidelberg Germany ('76-79); Community Chaplain, Stanley R. Mikkelsen Safeguard Complex, Ne-koma, North Dakota ('73-75); Group Chaplain, 164th Aviation Group, Can Tho, Republic of Vietnam ('72-73); Assistant Center Chaplain, United States Army Personnel Center, Fort Lewis, Washington ('69-72); Battalion Chaplain, 520th Transportation Battalion, Phu Loi, Republic of Vietnam ('68-69); and Assistant Brigade Chaplain, Artillery Officer Candidate School, Fort Sill, Oklahoma ('67-68).

Among the awards and decorations Chaplain Gunhus has received are the Distinguished Service Medal, the Legion of Merit with Oak Leaf Cluster, the Bronze Star Medal with Oak Leaf Cluster, the Meritorious Service Medal with two Oak Leaf Clusters, the Air Medal, the Army Commendation Medal with Oak Leaf Cluster, and the Parachutist Badge.

Chaplain Gunhus is the recipient of the 2000 CANDL Foundation Award. He was named as the Seattle Pacific University 2001 Alumnus of the Year and the Lutheran Brethren Schools 2003 Alumnus of the Year.

In retirement he serves as a consultant to the U.S. Army Recruiting Command for Chaplain Recruiting and serves as a consultant to Guideposts Outreach Ministry, supporting the effort to provide Guideposts literature to military chaplains throughout the world. He has established a retreat ministry to small church pastors. Chaplain Gunhus serves as a member of the Board of Trustees of the Church of the Lutheran Brethren. He serves on the Board of Education of the Lutheran Brethren Seminary.

He is married to the former Ann Broten of Kirkland, Washington. His wife Ann has been a tower of strength and support for Chaplain Gunhus and their three children during their 36 years in the Army. Ann and their three children; Kevin, Michael, and Holly accompanied Chaplain Gunhus on most of the tours of assignment, except for the two tours in combat. Their children now have their own families and have blessed Ann and Chaplain Gunhus with seven grandchildren: Tyler, Cody, Claudia, Lauren, Payton, Jamison, and Maxwell.
Against Great Odds: *The Survival of a Chapel* (Part II)

Within seven years of the re-opening of the Fort Snelling Chapel in February 1967 there would be two more challenges to the continuation of the Chapel. These two challenges would be internal rather than external; that is — within the Minnesota state government.

First, by 1976 the *Minnesota Historical Society* (MHS) was rebuilding what today is referred to as “historic” Fort Snelling around the only part of the fort that dated back to its original use: the Round Tower. The master plan of MHS was to clear away most of the military buildings around the fort and restore the area to the way it was from 1819 to 1846. Their architectural firm also recommended that the 47 year old Chapel be moved because it did not fit into the “19th century site.” Apparently they were not aware of the fact that when the Chapel was built the design was based on the design of the only original part of the fort, the Round Tower.

Well, the cost to move the building and build it elsewhere was estimated at $80,000. (1974 dollars). Again, the chaplain, Dr. Clifford Ansgar Nelson, came to the rescue. Although impressed with the overall plan, he questioned, “Where will it go; have you thought about that? It’s a solid limestone building. Who’ll sustain the large expense to move it? Whatever you do, don’t take this building and move it.” In October of 1976, at a public hearing, Nelson stated that the moving of the Chapel would be “a disaster of great magnitude and an affront to the people of Minnesota.” Fortunately, the decision was not that of MHS, but of the *Minnesota Department of Natural Resources* (DNR), which had acquired the property in 1963 in a turn back of the property from the federal to the state government.

Finally, the issue was resolved and the Chapel was allowed to stay. Ironically, the only person that spoke in favor of moving the Chapel was Owen Gleason, a lawyer for the *Minnesota Civil Liberties Union* (MCLU). He was making a last ditch effort to renew the controversy that had been brought for the two years earlier by the MCLU that the Chapel was on state land, and it was being used for religious services. This had been the earlier threatening issue to the future of holding a religious service at the Chapel.

Although the congregation was paying the DNR rent and the Chapel had been built in 1928 with private funds, the MCLU ... under Dr. Mathew Stark ... was concerned about the issue of separation of church and state. The disagreement between the *Fort Snelling Memorial Chapel Foundation* (FSMCF) actually started in July 1972 over the signage outside of the Chapel that made listing references to clergy that might perform services at the Chapel.

The thinking of Dr. Stark and the MCLU was that the Chapel should be open to anyone on a first-come/first-served basis, and not allowed to be used by one organization for religious services on a continual Sunday morning. For the next two years, correspondence would go back and forth between the FSMCF and the MCLU concerning the Sunday worship services being held at the Chapel.

However, the MCLU thought of the situation as a legal issue, and did not realize the impact that the general public would have on the controversy. Dr. Nelson was not alone in his defense of the continuing religious services that had been going on over the past seven years. The FSMCF obtained help from Harold J. Anderson, a Minneapolis attorney. Then there was Rolf T. Nelson, a Robbinsdale, MN attorney and a Minnesota State Senator ... that just happened to be Dr. Nelson’s son. All of a sudden the playing field would be level.

Finally, to make a point, the MCLU decided to rent the Chapel on Mothers Day, May 12, 1974 from 9:00 a.m. to 1:00 p.m., which was the time that the FSMCF normally held their services. They were granted a special use permit by the *Minnesota Conservation Department, Division of Parks* and held a public forum. The program had seven speakers on: women’s rights, separation of church and state, gay rights, abortion, the right to dissent, obscenity, mental commitment and prisoner’s rights. The FSMCF was allowed to hold a service from 7:30 a.m. to 8:30 a.m. This tactic by the MCLU only added emotional fuel to the issue, and made the issue a public issue.

*(Continued ... on page nine)*
(Continued ... from page eight)

The dispute then spilled over into the Minnesota legislature in March of 1974. At first the Senate decided they would end chapel services and turn the building over to the Minnesota Historical Society. However, Mr. Russell Fridley, the director of MHS said in no uncertain terms, in an article in the Minneapolis Tribune of February 15, 1974, that the Board would not accept the Chapel and operate it as a place of worship. Thus, the Senate then turned the problem back over to the DNR to settle.

The DNR drew up new rules in August 1974 that essentially put in writing how the Minnesota Department of Administration would operate the Chapel under their new ruling. In an article in the Minneapolis Star of September 14, 1974, Dr. Clifford Ansgar Nelson was quoted as saying that the new rules would not change the program the Fort Snelling Memorial Chapel Foundation was operating under. At the same time the rules did spell out how the Chapel was available to anyone for weddings, receptions, rehearsals, church services, baptisms, meetings and community programs. In retrospect, this move made the issue less emotional and all parties accepted the new rules.

Hence, this conflict was able to be settled back in 1976 over the Chapel usage, and the building was not moved as suggested in 1974. It operates today as a memorial to the Minnesotans who have served and are serving in our military.

The weekly use of the building means that the building is well maintained. In 2004 the 1929 Kimball pipe organ went through an expensive restoration. In just the past year air conditioning was added to the building. Both projects were paid for by the Fort Snelling Memorial Chapel Foundation.

— Newell Chester

You can read previously published historic articles on the Chapel ... by Newell Chester ... by visiting the Fort Snelling Memorial Chapel Foundation web site at www.fortsnellingmcf.org

---

**Memorial Day — Mon 26 May 2008**

Memorial Day used to be a solemn day of mourning ... a sacred day of remembrance to honor those who paid the ultimate price for our freedoms. People took the time that day to clean and decorate the graves of those who died in service to their country.

It is important that we use this day to educate our youth about the sacrifices made on their behalf, and the price that was paid for our freedoms. This must never be forgotten.

In the year 2001, a Moment of Remembrance was introduced to educate Americans of the true meaning of Memorial Day. It asks that at 3:00 p.m. (local time) to voluntarily pause and offer respect ... in their own way ... to remember, reflect and honor those who gave their lives in service of our country.

**Memorial Day Remembrance Sunday** (25 May) will be one of the most attended chapel services; plan now to attend ... and come early. The Chapel fills fast; you won't want to miss it!

Last year we held our first all night prayer vigil. The Chapel became a place for not only prayer but that of comfort to many of the attendees. It was an awesome experience to be praying in the Chapel during the wee hours.

This year, once again, we will hold an all night Prayer Vigil for Peace at the Chapel (from dusk on Saturday 24 May through dawn on Sunday 25 May.) There will be an opportunity for you to offer your presence at the Chapel to ensure that there is continuous coverage during the night. You don’t have to sign up to show up. If at all possible, allow yourself this amazing experience.
Benevolent Giving …

The God Project: This is what family and friends are calling the organization named Northern Lights Athletic Village (NLAV) a 501(c)(3) Christian based youth organization. The founders, Stephanie Smith and husband Ross, also own a Christian based US Junior Hockey team called the Northern Lights Hockey team.

NLAV has 5 directors on its Board and there is no paid staff. All the work is accomplished by volunteers. Stephanie is also employed in sports medicine, specializing in head injuries. She was a staff member of the 2002 Women’s Olympic Hockey team in Salt Lake City, UT.

In 2002, Stephanie had a vision of having a Christian based athletic village in one location open to all the area youth organizations with shared sports facilities and offices. This design would reduce operating costs for all organizations. NLAV would also provide housing for visiting sports groups from around the US and internationally. Given Stephanie’s love for the historic Fort Snelling, she thought a perfect site for the NLAV would be on the grounds of Fort Snelling. This plan would help to restore some of the old buildings that are in disrepair.

Stephanie started petitioning the state government with the NLAV concept and to her surprise, she has gotten through much of the red tape with very favorable responses from our State, DNR and Park government agencies … including Governor Pawlenty.

The next step is to raise the money for the project. It is estimated the project will cost $175 million to restore the old buildings. Stephanie, to date, has received donations from corporations, churches, and local area groups. She is also applying for Federal and State grant funds. She believes the project will start in 3-4 years.

To help bring awareness to the project, on 17 October 2007 she sponsored a flag raising ceremony at the old fort’s flag pole. The original Fort Snelling flag was lowered in 1946 upon the de-activating of Fort Snelling from active duty. Bob Peterson, Foundation President was at the flag lowering in 1946 and also did the honors on 17 October to raise the new flag at the old fort. Many members of the Fort Snelling Memorial Chapel Foundation and area youth groups participated in this touching ceremony. Chaplain Ken offered the prayer.

An upcoming event which will also bring public awareness to old Fort Snelling and the NLAV project will be the presence of a wagon train on 10 May 2008. This event will be a part of the 150 year celebration of the statehood of Minnesota, called the Sesquicentennial Celebration. The wagon train … representing the 1800’s … will travel starting 5 May in Cannon Falls, Minnesota and arrive at Fort Snelling on 10 May. While encamped at Fort Snelling there will be many history stations, where visitors can hear and learn about the history of Fort Snelling … including the history of the Chapel. The Chapel will be open during all of these activities. On Sunday 11 May (8:30 a.m.) there will be a worship service in the Chapel, conducted by Chaplain Ken. Upon the conclusion of this service the wagon train will depart for the State Capitol, its final destination. NLAV is the only faith based organization authorized to participate and to assist in the sesquicentennial celebration.

(Continued … on page eleven)
(Continued ... from page ten)

Last September, Stephanie came to the Chapel for a worship service and after the service she told Chaplain Ken about NLAV, the flag raising event and the wagon train in celebration of Minnesota’s Sesquicentennial anniversary. Chaplain Ken became excited about the prospect of revitalizing the area for a Christian youth based purpose and encouraged Stephanie to complete a request for benevolence funds from the Foundation. Stephanie submitted a benevolence request to the Benevolence Committee and was approved by the Fort Snelling Memorial Chapel Foundation Board of Directors for a benevolence gift of $1,000. This gift will aid in paying for police escorts, media exposure, and medical staff for the sesquicentennial event.

I scheduled an interview with Stephanie on 2 April to meet her at the Fort Snelling Visitor Center. I was so impressed with her passion for our Lord, Jesus Christ and the preservation of Fort Snelling history and its buildings. I hope and pray that her dreams will come true to create a Christian based sports facility on the grounds of Fort Snelling, called the Northern Lights Athletic Village. I would like to say "thank you" to Stephanie and all those who are connected with the Northern Lights Athletic Village. If you would like more information, to volunteer or to donate, you can call Stephanie Smith at (952) 888-4311 or e-mail her at athletevillage@iunc.com

— 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 612/970-7866 ... and provide a name and mailing address.

(Continued ... from page six)

Chaplain Beale became an Elder in the United Methodist Church by the Eastern Pennsylvania Annual Conference on 15 June 1978 at Albright College, Reading, PA, ordained by Bishop James M. Ault.

Generally, a candidate for ordination as elder holds a bachelor’s or equivalent degree from a college or university and has completed the major work toward a Master of Divinity or equivalent degree from a school of theology or seminary. After educational requirements are complete, a candidate is commissioned and then serves a three-year probationary period, which is considered a trial period leading to full membership in the annual conference.

Chaplain Beale’s college degree is a Bachelor of Science in Secondary Education from West Chester University, West Chester, Pennsylvania, in 1974 with a major in communications. His graduate degree is a Master of Divinity (magna cum laude) from Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania, in 1977 with a concentration in Bible and theology. His post graduate degree is a Doctor of Ministry from Eastern Seminary in 1984 with a focus on pastoral care.

The United Methodist Church is a connectional church, with a unique way of matching the gifts and graces of a particular pastor to the ministry needs of a particular congregation. An elder may also serve in other ministry settings beyond the local church, including United Methodist institutions or ministries. To ensure high standards of competence and uniform standards, the United Methodist Endorsing Agency is responsible for enlisting, endorsing, and supporting ordained clergy serving in ministries of pastoral care in specialized settings.

After graduating from seminary, Chaplain Beale pastored for ten years at Fredericksburg United Methodist in Pennsylvania. In 1988, Chaplain Beale was appointed by the Bishop to the Indianhead Council, Boy Scouts of America in Saint Paul, Minnesota, where he functioned for seven years as Director for Institutional Relationships. In July 1997, he was appointed pastor at Newport United Methodist Church where he served part-time for 3 years. While at Newport, he became Associate Chaplain for Fort Snelling Memorial Chapel Foundation on 21 March 1999; and the Chaplain on 1 July 2000. Chaplain Beale was granted an Ecclesiastical Endorsement for the U.S. Army chaplaincy on 3 February 1987. He was commissioned a First Lieutenant in the United States Army Reserve in 1987 at Fort Indiantown Gap, Pennsylvania.
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 Chapel Foundation 1 Federal Drive Fort Snelling, MN 55111-4027

or e-mail to info@fortsnellingmcf.org

or check our web site at www.fortsnellingmcf.org

Ft. Snelling Memorial Chapel
Foundation Staff
Rev. Dr. Kenneth L. Beale, Jr., Chaplain
Ruth Fardig, Minister of Music
Leila Campbell, Administrative Assistant

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.

Feature Contributors:
Rev. Dr. Kenneth Beale, Jr.
Newall Chester
Ruth Fardig
Karen Hodge
Pat Hoy
Kay Schoen
Patricia Swanson
Photographer:
Leland Granberg
Layout/Design/Printing:
Leila Campbell
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memorial Day</td>
<td>Memorial Day</td>
<td>Memorial Day</td>
<td>Memorial Day</td>
<td>Memorial Day</td>
<td>Memorial Day</td>
<td>Memorial Day</td>
</tr>
</tbody>
</table>

**Music:** DBA

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study
- 11:00 a.m. Worship Service

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study
- 11:00 a.m. Worship Service

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Memorial Day Observance:**

- 11:00 a.m. Worship Service
- 10:00 a.m. Bible Study

**Music:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Music:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Memorial Day Observance:**

- 11:00 a.m. Worship Service
- 10:00 a.m. Bible Study

**Music:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Memorial Day Observance:**

- 11:00 a.m. Worship Service
- 10:00 a.m. Bible Study

**Music:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Memorial Day Observance:**

- 11:00 a.m. Worship Service
- 10:00 a.m. Bible Study

**Music:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study

**Memorial Day Observance:**

- 11:00 a.m. Worship Service
- 10:00 a.m. Bible Study

**Music:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Worship:**

- 8:30 a.m. Worship Service
- 10:00 a.m. Bible Study

**Bible Study:**

- 8:30 a.m. Bible Study
- 10:00 a.m. Bible Study
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>28</td>
<td>27</td>
</tr>
<tr>
<td>Camp Hungry</td>
<td>Milling Mission</td>
<td>Social Haven</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>20</td>
<td>19</td>
<td>18</td>
<td>17</td>
<td>16</td>
<td>15</td>
</tr>
<tr>
<td>Federal Bluff</td>
<td>District Misc 12</td>
<td>9:00 a.m. Board of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>13</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Am Legion</td>
<td>Miss @ Nahted 8th Committee</td>
<td>9:00 a.m. Fellow</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

**June 2008**

**Memorial Chapel**

**Fort Snelling**

**Foundation**

**1 Federal Drive, Fort Snelling, Minneapolis 55111-4027**