Part III: Atheism’s Legacy —
The Desensitizing of Morals: Why Unbelief Is So Appealing

Note: Throughout 2008, my articles (6 part series) focused on Christianity’s Legacy. You can read those bi-monthly apologetics on the Chapel Foundation web site [www.fortsnellingmcf.org]. Beginning with the first issue of 2009, I’m sharing with you the legacy of atheism [those who disbelieve in the existence of God or deities].

This article addresses a profound Christian subject matter that has not escaped the attention of most atheists. Christianity is a religion of love and forgiveness; but this love and forgiveness are temporal and, in a sense, conditional. Christian forgiveness stops at the gates of hell, and hell is an essential part of Christian theology. While the term gospel means “good news,” these books also contain warning messages to prepare us for ultimate judgment. This is a reckoning that Holy Scripture says many people are extremely eager to avoid. As John 3:20 puts it, “everyone who does evil hates the light, and will not come into the light, for fear that his deeds will he exposed.” The point is not that atheists do more evil than others, but rather that atheism provides a hiding place for those who do not want to acknowledge and repent of their sins.

In an essay entitled The Discreet Charm of Nihilism, Nobel laureate Czesław Milosz argues that in order to escape from an eternal fate in which our sins are punished, man seeks to free himself from religion. “A true opium of the people is a belief in nothingness after death — the huge solace of thinking that for our betrayals, greed, cowardice, murders, we are not going to be judged.” So the Marxist doctrine that religion is the “opium of the people” … meaning that religion is a kind of escapism or mode of wish fulfillment … needs to be revised. It is not religion that is the desensitizing of the people, but atheism that is the opiate of the morally corrupt.

If you want to live a degenerate life, God is your mortal enemy. He represents a lethal danger to your selfishness, greed, lustful behavior, and hatred. It is in your best interest to despise Him and do whatever you can to rid the universe of His presence. So there are powerful attractions to life in a God-free world. If God does not exist, the seven deadly sins are not terrors to be overcome, but temptations to be enjoyed. Death, previously the justification for morality, now becomes a justification for immorality.

The philosopher who best understood this “liberation” was Nietzsche. Contrary to modern atheists, who assure us that the death of God need not mean an end to morality, Nietzsche insisted that it did. As God is the source of the moral law, His death means that the ground has been swept out from under us. We have become, in a sense, ethically groundless, and there is no more refuge to be taken in appeals to dignity and equality and compassion … and all the rest. What confronts us, if we are honest, is the abyss. Nietzsche welcomed the abyss. He was an “immoralist.” In his view, the abyss enables us for the first time to escape guilt. It vanquishes the dragon of obligation. It enables us to live “beyond good and evil.” Morality is no longer given to us from above; it now becomes something that we devise for ourselves. Morality requires a comprehensive remaking, what Nietzsche terms a “transvaluation.” The old codes of

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President’s Corner

Greetings to all members of the Fort Snelling Memorial Chapel Foundation. 2009 will be a very exciting and busy year at the Chapel.

As your new President, I would like to take this opportunity to tell you a little bit about myself and ultimately how I became a member of this historic community.

I was born and raised on a farm near St. James in Minnesota, 125 miles southwest of the twin cities. I attended one of the last one-room school houses to operate in MN. There were only 24 students in the entire one room school house which taught grades 1-6.

From there I went on to high school in St. James where my class size grew to 158 students. While in high school, I was very active in sports, mainly participating in baseball and basketball. After high school, I attended Mankato State College.

I started my career in 1973 at Sperry Univac which we now know as Lockheed Martin. My experience with Lockheed has taken me several places: Colorado for 5 years and Florida for 3 year; but the majority of the time has been in MN. It was a good experience relocating to other parts of the country, but it’s always good to come home to where your roots are. In a few months, I will be celebrating my 36th year with the company.

I met my wife Connie while attending college in Mankato, and we just recently celebrated our 35th wedding anniversary in March. My parents, recently celebrated their 68th wedding anniversary. My dad is about to turn 98 and my mom is 90.

As for how I discovered the Fort Snelling Memorial Chapel, I must give that credit to my in-laws George and Oneta Diesslin. Just prior to Oneta passing away in April of 2007, I promised her I would look after George and help him wherever I could. Unfortunately, his health soon deteriorated to the point where he was unable to drive to services at the Chapel, so I became his transporter. I soon realized why my in-laws were so in love with the Chapel and experienced first-hand the warm, friendly atmosphere they always told me about.

As your new President, I am privileged to be supported by a very dedicated and experienced Board of Directors. I believe in team work, open and honest communication, and above all keeping the interests of the Chapel and its members first and foremost. I would encourage all Chapel members to openly communicate your concerns, thoughts, and ideas to your Board Members and Officers.

“What do you truly need to be happy?”

In the book, The Day America Told the Truth, James Patterson and Peter Kim asked, “If you could change one thing about your life what would it be?” The No. 1 response was “greater wealth.”

A recent study by the University of Southern California found

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The Board welcomes input from members. If you have an idea or suggestion, please feel welcome to contact the appropriate Board person.

Scheduled Board Meetings:
Saturdays (9:00 a.m.) ...
13 June 2009
12 September 2009
14 November 2009 ... in the Fed Bldg

Sunday (1:00 p.m.) ...
20 December 2009 ... in the Chapel

If you would like a copy of the 2008 Annual Report, please secure one in the Fellowship Hall or call the Foundation Office at (612) 970-7866 and leave your name/mailing address that we may send you a copy of this impressive report of last year’s accomplishments.
“thou shalt not” are now replaced by “I will.” Therefore, in Nietzsche’s scheme it is not strictly accurate to say that God has died. Rather, man has killed God in order to win for himself the freedom to make his own morality. And the morality that Nietzsche celebrates is the morality of striving and self-assertion, “the deification of passion,” “splendid animality,” or in Nietzsche’s famous phrase, “the will to power.” Any goal, even one that imposes massive hardship or suffering on the human race, is legitimate if we pursue it with energy, resolution, and commitment.

There is a recklessness and savagery in Nietzsche’s rhetoric that thrills the heart of many modern atheists. We see it in the French existentialists like Jean-Paul Sartre, who used Nietzsche as their foundation for a philosophy based on moral freedom. We also hear a Nietzschean strain in Christopher Hitchens when he protests against the moral supervision of God, whom he portrays as a jealous tyrant.

It is chiefly because of sex that most contemporary atheists have chosen to break with Christianity. “The worst feature of the Christian religion,” Bertrand Russell wrote in Why I Am Not a Christian, “is its attitude toward sex.” Hitchens writes that “the divorce between the sexual life and fear ... can now at last be attempted on the sole condition that we banish all religions from the discourse.” When an atheist gives elaborate justifications for why God does not exist and why traditional morality is an illusion, he is very likely thinking of his sex organs. Most modern atheists defend promiscuity, adultery, and other forms of illicit sex; thus, giving way to premarital sex, abortion, homosexuality, and divorce. The orgasm has become today’s secular sacrament. This is not because we are living in an age of sensuality, but because ... in a world of material things that perish ... it gives people a momentary taste of eternity. Malcolm Muggeridge, the noted commentator and convert to Catholicism, pointed out that eroticism is the mysticism of materialism.

If sex is removed from the old moral restraints, there are going to be unwanted pregnancies. Here we get to atheism’s second sacrament, which is abortion. The real horror of abortion is not that a woman kills an unborn child, but that a woman kills her own unborn child. The guilt in doing this, for all morally healthy persons, can only be tremendous. So it is necessary for atheism to pave the way for abortion with a clear conscience. The first step is to get rid of God, because then there is no spirit of the dead child to disturb the conscience; no hell to pay for violating the commandment against the deliberate taking of life. The second step is to define the fetus as not really human. As Sam Harris puts it in The End of Faith, “Many of us consider human fetuses in the first trimester to be more or less like rabbits” who do not deserve “full status in our moral community.”

Bioethicist Peter Singer invokes Darwinism to make the point that there is a continuum, not a clear separation, between humans and animals. Therefore animals should be given some of the rights that are now given only to humans. Singer also argues that humans should be denied some of the protections they now have on the grounds that they are not fundamentally different from animals. If man is the product of evolution rather than special creation, Singer contends, then the whole structure of Judeo-Christian morality has been discredited. Indeed we cannot continue to speak in hushed tones about the sanctity of life. Therefore abortion, euthanasia, and infanticide all become permissible and in some situations even desirable. In Singer’s work we see echoes of both Darwin and Nietzsche; indeed, Darwin becomes the weapon with which to strike down Christian belief and clear the ground for Nietzschean immoralism.

In an article in the New York Times, Steven Pinker invoked the logic of evolution to explain why it’s really not such a big deal for mothers to kill their newborn children ... even after they are out of the womb. Pinker’s article was written in the wake of some disturbing news reports, including one about a teenage girl who gave birth to a baby at a school dance and then dumped the newborn in the trash. Pinker sought to reassure the American public, noting that “a capacity for neonaticide is built into the biological design of our parental emotions,” thus encouraging parents, if a “newborn is sickly or if its survival is not promising,” to “cut their losses and favor the healthiest in the litter or try again later on.” Pinker added that many cultural practices are “designed to distance people’s emotions from a newborn” precisely so that the child may be killed without too many qualms. “The problem with Homo sapiens may not be that we have too little morality,” Pinker writes in The Blank Slate. “The problem may be that we have too much.”

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Special
Patriotic/
Veterans
Events . . .

Memorial Day Weekend

"Find rest, O my soul, in God above; my hope comes from him."
— Psalm 62: 5

Upholding our tradition as the Chapel Where the Veteran is Remembered, we will host our 3rd annual Prayer for Peace Vigil on Sat 23 May. This is an opportunity to pray for peace and also for strength and healing for those families who have lost loved ones in the Global War on Terrorism. It's an awesome experience to sit in the chapel in the wee hours of night and realize that this Chapel has been a source of comfort to so many families and friends. The Prayer Vigil will start at 8:30 p.m. Sat 23 May till 6:30 a.m. Sun 24 May. Candles will be available for placing at the foot of white crosses in the Memorial Garden to our fallen heroes. Prayer materials will be available. Overnight security will be provided on the Chapel grounds.

On Sunday (11:00 a.m.) we will have our Memorial Day Remembrance worship service. Chaplain Ken will bring a timely message he has entitled, "Answering the Highest Call" ... based on John 15:9-17. The special music will be the Dakota Brass Ensemble and world-renown soloist, Tom Tipton. We will distribute poppies, fire the volleys, lower the flag, play Taps, and visit the Memorial Garden of more than 200 white crosses bearing the names of causalities of the Global War on Terrorism from the states of Minnesota ... and the bordering states (IA, ND, SD, WI). Many next-of-kin will be in attendance. A bus will be available to shuttle from over-flow parking and closed-circuit TV will broadcast to the Fellowship Hall.

— Kay Schoen
Worship Committee Chair

WHEN BLUE STARS TURN TO GOLD

A banner with blue star on white
with crimson border unfolds.
A soldier bravely gives his life.
A blue star turns to gold.

A battlefield across the sea.
Blood mixed with sand turns cold.
A mother's pillow drenched in tears.
A blue star turns to gold.

Alone, she tries to sleep in bed.
With shattered dreams she's told
she'll never feel his warmth...his touch.
A blue star turns to gold.

(Continued ... on next column)

Eagerly they long to hear
him telling his stories of old.
"Is Daddy coming home?" they ask in vain.
A blue star turns to gold.

When sons and daughters arm to fight
for freedoms that we hold,
Their legacy continues on
when blue stars turn to gold.

Army, Air Force, Navy, Marines
have stories always told
of those who fought to keep us free;
ob blue stars turned to gold.

For our soldiers, this we pray,
they be courageous and bold.
Protect them, Father, by Thy might.
May our blue stars not turn gold.

— Theophilus Lightwalker

Mark your calendar with these
dates ... and join us at 11:00 a.m.
If America were a purely secular society there would be no moral debate about child killing. So one reason that Pinker and so many others attack Christianity so bitterly is precisely to remove God’s moral influence and make society hospitable for abortion, infanticide, and euthanasia.

It may seem strange to see all this callousness toward human life in a society whose primary social value is compassion. But the paradox is resolved when you see that it is precisely because we are so awful in our private lives that we need to pretend to be virtuous in our public lives. People who do things that are morally disgusting … like cheating on their spouses and killing their offspring … cannot escape the pang of conscience. Thus, it is of the highest importance to deflect that conscience; not only to give other people the impression that we are kind and wonderful, but also to convince ourselves of the same. For the person who has just slept with his business associate, it is morally imperative that he make a sizable contribution to the United Way.

Contrary to popular belief, atheism is not primarily an intellectual revolt, it is a moral revolt. Atheists don’t find God invisible so much as objectionable. They aren’t adjusting their desires to the truth, but rather the truth to fit their desires. This is something we can all identify with. It is a temptation even for believers. We want to be saved as long as we are not saved from, our sins. We are quite willing to be saved from a whole host of social evils … from poverty to disease to war … but we want to leave untouched the personal evils – such as selfishness and lust and pride. We need spiritual healing, but we do not want it. Like a supervisory parent, God gets in our way. This is the perpetual appeal of atheism: it gets rid of God and liberates us for the pleasures of sin and depravity. The atheist seeks to get rid of moral judgment by getting rid of the judge.

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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).

greater wealth doesn’t necessarily translate into greater happiness. They found that many people are under the illusion that the more money we make or have, the happier we will be; but according to the study that isn’t true. If you are living in poverty, having more money would make a positive difference in your quality of life, and yes, you likely would be happier. But once your basic material needs are met, many experts agree that having more money might be nice but it’s not likely to make you a lot happier, if at all.

This study also suggested that we have a confusion of terms. When people say they want happiness, what they’re really looking for is contentment — that feeling of satisfaction that does not go away once the carpet is a few months old, the car has lost its “newness” or the holidays are over.

They went on to suggest happiness is the result of a “happening,” and when the event is over, the happiness goes away. The contentment we seek comes with satisfaction and fulfillment that are not tied to specific events, but rather based upon things that do not change — such as warm family relationships, connecting to God and expressions of sincere gratitude.

My personal feelings are that the Chapel life we all experience is a major contributor with the contentment we feel in our own lives.

— Bob Bernloehr
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Getting to Know You …

There are more than ninety gingerbread tins in various shapes and sizes adorning the walls of Dorothea Johns' home in Bloomington. The empty metal boxes, many of them vintage with charming pastoral scenes of Bavarian life, are a constant reminder of another home Dorothea has known and keeps close to her heart, the one left behind in Germany.

Yet for all the spicy sweetness of the delicious, warm, gingerbread once packed inside these tins, there is a bitter taste too. Because while the Bavarian town of Nurnberg (Nuremberg) remains the world capital of gingerbread it's also the place where Nazi war criminals were tried and sentenced following the Second World War.

And so on the afternoon of December 20, 1949, twelve-year-old Dorothea Elfriede Hoberg, her parents, and two brothers and two sisters found themselves on the deck of an ocean liner gliding past the Statue of Liberty on its way into New York Harbor. The following day they would board a train heading west and reach their final destination, in Hamburg, Minnesota two days before Christmas.

What they left behind is almost too much for most people to take in. Like a Grimm's fairy tale, Dorothea became a child hunting in the forest for food to eat and fuel to burn. Her father Henry had refused to join the Nazi Party and his forced induction into the German Luftwaffe left Dorothea's mother alone with five hungry children, the youngest a sucking baby, struggling to keep one step ahead of the advancing Russian Army.

Since January 1945, it seemed as though the whole world was fleeing across the German countryside in horse-drawn carts, weary, frightened and clutching their few possessions. Dorothea remembers an especially restless night spent in an old castle sleeping on a thin layer of lice-infested straw where many before had laid their heads.

But while sleeping arrangements were solved for one night, Dorothea's mother, Elfriede, worried as she stood atop the castle walls overlooking the swirling waters in the moat. Where would they sleep the next night, or the next, and how would she feed her hungry children and crying baby in the morning? She even contemplated ending all their sufferings right there. God, however, had different plans. In an act of His grace and her faith, she turned to prayer instead of drastic measures and found the strength to continue.

The arduous days of travel turned into weeks. Yet, their progress fell behind the plan of reaching Dresden by mid February. "When we stopped one night and saw a very red sky in the distance," recalled Dorothea, "we all thought, 'what a beautiful sunset.' The following morning, however, they learned the Allies had destroyed Dresden the day before and the red glow mistaken for a sunset was actually the city in flames. The smell of burning flesh and images of leveled buildings shocked Dorothea's senses as she passed through the once vibrant streets. "These memories are so clear in my head," she said, "that I can close my eyes and see them. Thanks to God our trek was not on time."

The next part of the journey would take them to safety in Bavaria, this time aboard the comfort of a Red Cross train. But, of course, the red cross was also a target of Allied bombs since German troops were known to hide behind the symbol. As the refugee-packed train got underway a cold and sleepy Dorothea perched on her suitcase in the center aisle and dozed off. "I would lean against the lady next to me and she would jab me with her elbow so that I would fall onto the floor," she remembers.

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Then within minutes, the train to safety became a burning wreck. A piece of shrapnel from the strafing overhead ripped through the window and hit Dorothea above the eye, drawing blood. Another piece struck and killed the woman sitting next to her. After the pandemonium and hours of waiting for a new engine, the train resumed its course to the town of Cham, Bavaria. There the mayor assigned Dorothea’s family to temporary housing in the neighboring village of Katzberg, a two-mile hike away, where the family lived for the next four years.

“I think of Katzberg as my home,” says Dorothea. “It was sort of a sleepy town, sitting on a hill surrounded by wheat fields filled with poppies and bachelor buttons, quite picturesque.” She revisits the village whenever she returns to Germany, remembering the old barn they lived in and shared with the existing owners along with their horses and cows “Manure and all,” notes Dorothea. But, she felt lucky. “The people that got to Bavaria after us were all put in camps,” she said.

Nevertheless, she and her siblings Annmarie, Hans, Barbara and baby Wolfgang, were always hungry. “We had to scour the woods for fuel to burn,” she recalls. “We would pick up anything, including pine needles. We would make a game out of it to see who would find the most stuff to burn.” Sometimes they’d search the railroad tracks for anything the train had left behind, like coal or sugar beets. “Mom made a lot of syrup from those sugar beets and we would eat that on bread or potatoes.”

By the spring of 1945 the air raids over Katzberg grew more frequent. The Americans were coming! And according to radio reports, “We’d better be afraid, we had all better hide,” remembers Dorothea. After spending the night in a neighbor’s basement listening to the rumbles from above, “Mr. Roider went upstairs to look out the window,” says Dorothea. “He opened the front door, and we children were right behind him, and lo and behold there stood this huge army tank with soldiers standing next to it.” The Americans handed out Hershey bars and something brand new to the kids, chewing gum.

“All this time we had no idea where my dad was, or if he was alive,” said Dorothea. One day a letter came, and after fighting over who would bring it to their mom, the kids learned that the Russians had captured him and he was living on a labor farm near Prague, Czechoslovakia. Three years later Henry finally rejoined the family in Katzberg where he took up his profession as a cabinetmaker.

In the meantime, the family received care packages from America. One contained a beautiful new dress that was perfect for Dorothea’s older sister Annmarie on her confirmation. Once Henry returned, the sponsors from Hamburg invited all of them to come to Minnesota to live.

Christmas was always a magical time for Dorothea. When the train pulled into Hamburg on December 23 the homes decorated with outdoor lights amazed her. In Germany, no lights appeared until Christmas Eve when Elfriede lit the candles on the tree. Dorothea found the almost mythical land of America, enchanting. Yet, after the promising welcome by their sponsors, the Hobergs quickly found themselves in indentured servitude. With pain and frustration the family considered returning to Germany.

Again, however, God had different plans. One day a sympathetic neighbor offered Henry a chance at independence with an interest-free loan to build a home and a carpenter shop. The family stayed in Hamburg and the rest, as they say, is history. Henry’s successful furniture business brought him recognition as a master craftsman, and in addition to their primary home, he, Elfriede, and the children enjoyed relaxing at the beautiful lake place he built.

As for Dorothea, she grew into a pretty brunette who one day met a handsome airplane enthusiast named Jim Johns. They married in 1958, had three wonderful kids and six grandkids, and lived happily ever after.

That same year Dorothea returned to Germany for the first time. The US Army had stationed Jim there and the newlyweds celebrated their very first Christmas together. The moment Dorothea arrived at her former home in Katzberg “It was just like I’d never left,” she said. The date of that special homecoming was December 23. Coincidence?

— Submitted by Barbara Somerville
Benevolent Giving ...

On 9 Nov 1977, I was sworn into the US Air Force at the old MEPS center downtown Minneapolis on Washington Avenue. I was greeted by a gentleman in civilian clothes who approached me after the ceremony and handed me a little book and I still remember what he said. "When you are troubled or lonely, turn to this book for guidance." I looked at it and it was a Gideons' Bible. At the time it was the only thing that gave me a little peace and calm before heading off to basic training. Today The Gideons International have been distributing Bibles for over 100 years.

Bob Peterson shared the following information with me during a recent interview about the Gideons:

The Gideons International, founded in 1899, serves as an extended missionary arm of the church and is the oldest Christian business and professional men's association in the United States of America. Here are some highlights from our long history of service:

The Idea — In the autumn of the year 1898, John H. Nicholson of Janesville, Wisconsin, came to the Central Hotel at Boscobel, Wisconsin, for the night. The hotel being crowded, it was suggested that he take a bed in a double room with Samuel E. Hill of Beloit, Wisconsin. The two men soon discovered that both were Christians. They had their evening devotions together, and on their knees before God the thoughts were given which later developed into an association.

First Meeting Called — On May 31, 1899, the two men met again at Beaver Dam, Wisconsin, where they concluded to band Christian commercial travelers together for mutual recognition, personal evangelism, and united service for the Lord. They decided to call a meeting in Janesville, Wisconsin on July 1, 1899, in the Y.M.C.A. "We shall be called Gideons." Only three men were present at that meeting: John H. Nicholson, Samuel E. Hill, and Will J. Knights. They organized with Hill as president, Knights as vice president, and Nicholson as secretary and treasurer. Much thought was given to what the name of the association should be, and after special prayer that God might lead them to select the proper name, Mr. Knights arose from his knees and said, "We shall be called Gideons." He read the sixth and seventh chapters of Judges and showed the reason for adopting that name. Effective Witnesses in Hotels — In view of the fact that almost all of the Gideons in the early years of the association were traveling men, the question quite naturally arose regarding how they might be more effective witnesses in the hotels where they spent so much of their time. One trustee went so far as to suggest that The Gideons furnish a Bible for each bedroom of the hotels in the United States. He commented, "In my opinion, this would not only stimulate the activities of the rank and file of the membership, but would be a gracious act, wholly in keeping with the divine mission of the Gideon Association." This plan, which they called "The Bible Project" was adopted by the convention at Louisville, Kentucky, in 1908. A Worldwide Effort — It's been nearly 100 years since The Gideons International placed the first Bible in a hotel room in Montana. Today, The Gideons are organized in more than 180 countries around the globe and print Scriptures in more than 80 languages. Through God's grace and to His Glory, more than 1.3 billion Bibles and New Testaments have been placed by The Gideons.

Bob Peterson a Foundation member and former President of the Fort Snelling Memorial Chapel Foundation became a member of Gideons in 1971 and fell in love with the organization ... because of there gospel outreach. Bob and Clarys have been all over the world passing out the Gideon Bibles, including Belize, Honduras, Africa, Taiwan, Puerto Rico and Mexico. Gideons have distributed more than 4.1 billion Bibles in 180 different countries. The one billionth Gideon Bible was given to former President George W. Bush. Bob is a former President of Minnesota Gideons. Today, Bob assists the local Gideons in passing out the Bible at the Military Entrance Processing Station (MEPS) and replacing Bibles in all the local hotels, hospitals, schools and prisons. They have distributed over 100,000 Bibles in the local Twin Cities per year. Gideons does a Bible blitz every 8 years, replacing the old Bibles in hotels, hospitals and prisons. The new blitz will take place at the end April, requiring thousands of volunteers.

The Fort Snelling Memorial Chapel Foundation Board of Directors has approved a benevolence gift of $500 toward the local Bible blitz of the Gideons. This will help pay for all the trailers and storage required for staging for the Bible blitz.

I would like to thank Bob Peterson and all the Gideons for their tireless effort in passing out the gospel of Jesus Christ all over the world. If you would like to volunteer or donate to the Gideons, please write to Gideons at PO box 140800, Nashville, TN 37214, or call 615-564-5000, or visit www.gideons.org or e-mail Bob Peterson at eilen@juno.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 2009. Simply call the Foundation Office at 612/970-7886 ... and provide a name and mailing address.
Over 100 Titles of Chaplain Ken’s Messages are available on DVD (among them) ...

AMERICA, ONE NATION UNDER GOD ♦ WHAT ARE WE TO REMEMBER? (MEMORIAL SUNDAY) ♦ SAME SEX MARRIAGE: PUTTING EVERY HOUSEHOLD AT RISK ♦ SEXUAL PREFERENCE IS NOT A CIVIL RIGHT ♦ ON WHICH SIDE OF THE CULTURAL BATTLE WILL YOU ENGAGE? ♦ YOU CAN’T LEGISLATE MORALITY? ♦ RAISING THE STANDARD ♦ GOOD OR BAD RELIGION: HOW DO YOU TELL THE DIFFERENCE? ♦ NAZI POW # 2458 AND JAPANESE POW # 591 (POW/MIA SUNDAY) ♦ LIVING WITH A SENSE OF DUTY (VETERANS DAY SUNDAY) ♦ COMMITTED TO THE BIBLE (NATIONAL BIBLE SUNDAY) ♦ THANKSGIVING: THREE WAYS TO LOOK AT IT (THANKSGIVING) ♦ MAKING WORTHY RESOLUTIONS (NEW YEARS) ♦ DO YOU HAVE A DREAM? (MLKjr REMEMBRANCE) ♦ TODAY’S HOLOCAUST (SANCTITY OF HUMAN LIFE SUNDAY) ♦ WAS ABRAHAM LINCOLN A CHRISTIAN? (PRESIDENTS DAY) ♦ WHO DO YOU RELATE TO AT THE CROSS? (GOOD FRIDAY) ♦ WHEN JESUS CALLS YOUR NAME (EASTER SUNDAY) ♦ BLESSED ARE THE MOTHERS (MOTHER’S DAY) ♦ PLUGGING INTO THE POWER SOURCE ♦ REMEMBERING (MEMORIAL SUNDAY) ♦ IS TRADITIONAL MARRIAGE ALL THAT IMPORTANT? ♦ MY DAD IS THE GREATEST! (FATHER’S DAY) ♦ WHICH WAY, AMERICA? (INDEPENDENCE DAY) ♦ BECOMING A PERSON OF INTEGRITY ♦ LEAVING A LASTING LEGACY ♦ A WORD TO THE CHURCH’S CYNICS ♦ LOST ... FOUND ... RESTORED (POW/MIA REMEMBRANCE) ♦ THE CHRISTIAN VOTER ♦ A GOOD SOLDIER (VETERANS DAY) ♦ BENEFITS OF LISTENING ATTENTIVELY TO GOD’S WORD ♦ A DAY OF THANKSGIVING ... AND WHAT? (THANKSGIVING) ♦ BREAK THE CURSE (SANCTITY OF HUMAN LIFE SUNDAY) ♦ THE HEART OF THE FOUR CHAPLAINS (FOUR CHAPLAINS SUNDAY) ♦ WE HOLD THESE TRUTHS (PRESIDENTS DAY) ♦ THE WOUNDED WARRIOR ♦ UNVEILING GOD’S HEART (GOOD FRIDAY) ♦ DEAD MAN WALKING (EASTER SUNDAY) ♦ MOTHERHOOD: A WORTHY OCCUPATION (MOTHER’S DAY) ♦ THE PRICE OF FREEDOM (MEMORIAL DAY) ♦ DAD: WHAT WILL BE YOUR LEGACY? (FATHER’S DAY) ♦ AMERICA UNDER ATTACK (INDEPENDENCE DAY) ♦ ALLAH IS NOT OUR GOD (9/11 REMEMBRANCE) ♦ POW MIKE’S FLAG (POW/MIA SUNDAY) ♦ GOD’S PLAN FOR NATIONAL HEALTH ♦ CHRISTOPHER (CRIST-BEARER) COLUMBUS ♦ HOW WOULD JESUS VOTE? (ELECTION DAY) ♦ NO MEDAL FOR JOE (VETERANS DAY) ♦ THE ATTITUDE OF GRATITUDE (THANKSGIVING) ♦ NOW IS THE HOUR (NEW YEARS) ♦ THE STATE OF THE UNION ♦ LIFE IS SACRED (SANCTITY OF HUMAN LIFE SUNDAY) ♦ FROM LEPROSY TO LIFE ♦ HE WENT A LITTLE FURTHER

DVDs of the weekly sermon are available for a $5 donation. These are pre-paid and available for pick up the next week ... or shipped to you for an additional $2. Place your orders in the Fellowship Hall or at our website at www.fortsnellingmcf.org.

Also ... Audio Tapes of the weekly services are available immediately following worship in the Fellowship Hall or on the web ... for a $3 donation plus S/H.
Fort Snelling Memorial Chapel Foundation

This is a non-denominational Christian church founded in 1987. 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, Office Manager

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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Leland Granberg
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Leila Campbell
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Fort Snelling Memorial Chapel Foundation

1 Federal Drive, Fort Snelling, Minnesota 55111-4027

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**June 2009**