On Which Side of the Cultural Battle Will You Engage?

On 23 February 2011, President Obama directs the Justice Department to cease defending the Defense of Marriage Act (DOMA) ... which defines marriage as one man and one woman. In the military's appeal of "Don't Ask, Don't Tell," the Department of Defense is denying certain entitlements to same-sex marriages based on DOMA. Over a half-decade ago, I addressed the issue in the following sermon.

The assault on marriage is being waged in the political and judicial arenas. Some of the incremental legislative gains made by the homosexual movement are being used as legal arguments to push for same-sex marriage. These legislative gains have been designed to nibble at the edges of traditional marriage. When pro-family proponents argue that legislative efforts to elevate "sexual orientation" to the level of a protected civil right is a trick to later push for same-sex marriage, homosexual advocates respond by labeling such argument as a scare tactic. However, once these laws have been enacted in a state, same-sex marriage activists point to them as the basis for their argument that same-sex marriage should be legalized.

The battle to preserve marriage must be waged and won in both the legislative halls and in the courtrooms. This battle is winnable, and it is certainly worth the effort.

In most states homosexual advocates are seeking a laundry list of new rights. These include the right to marry, adopt, engage in sodomy, obtain domestic partnerships, recognize "sexual orientation" and "gender identity" as a civil right and so-called hate crimes laws. Transsexuals and homosexuals are also pushing for laws that eliminate gender, literally attempting to abolish the distinction between male and female. For example, transsexuals want gender to be eliminated from birth certificates, application forms, government records, and public restrooms.

The same-sex marriage agenda uses such words as tolerance and nondiscrimination; and, thus, seeks to capitalize on themes that arose out of the Civil Rights era in order to force acceptance of sexually promiscuous lifestyles. The same-sex marriage agenda is not limited to the public legislative arena; it also includes private businesses. Company CEOs and executives can often exercise even more power than state and local officials in creating significant changes that affect their employees' lives. They can enact new policies with the approval of a few board members ... rather than thousands or even millions of voters.

Following on the heels of "sexual orientation" policies are domestic partnership benefits. The argument presented by homosexuals generally follows the reasoning that domestic partnership benefits (benefits that historically have been only for spouses and dependents) should be extended to same-sex couples in the same way they are extended to heterosexual couples ... because to do otherwise would allegedly discriminate on the basis of "sexual orientation." Once the benefits are achieved, the next logical step is to push for "civil unions" and especially for same-sex marriage. The legislative agenda also seeks the right of homosexuals to adopt in order to weaken the argument that heterosexual marriage is for procreation and child rearing. Even if adoption were available to homosexual couples, the fact remains that virtually every adopted child comes from the union of one man and one woman.

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

Bearing Burdens

The Apostle Paul addresses the critical aspect of bearing burdens in Galatians 2:6 — “Bear one another’s burdens and thus fulfill the law of Christ.” These “burdens” refer to heavy, crushing loads people carry. Paul is speaking of burdens to heavy to bear by one’s self, whether they be physical, emotional or spiritual. One who needs to share his/her burdens with you cannot be pushed aside because of our lack of time; we must help them bear that load.

This is different from Paul’s words in Galatians 6:5 — “For each one shall bear his own load.” These are times of crisis when our responsibilities cannot be transferred to another. While there is a possible need to be able to share the burden initially for stability and strength, the load must be borne alone (examples: widowhood or being a single parent). These persons have the grace of God promised to them and with Paul can say, “I can do all things through Christ who gives me strength.” (Philippians 4:13)

Encourage — come beside those in need with the load they bear — and help them to understand the value of the yoke ... especially designed for them by God. Then they will be able to run to God for the rest and strength they need. God will give them rest and courage as they understand that “His yoke is easy and [His] burden is light.” (Matthew 11:30)

Note: I put these “thoughts” together because of heavy burdens I’ve encountered recently with many people, locally and worldwide. The following poem addresses a solution to these burdens. I pray you will apply it to your situation, as I have to mine.

On the Wings of a Prayer
Just close your eyes, and open your heart,
And feel your worries and cares depart.
Just yield yourself to the Father above,
And let Him hold you secure in His love.

For life on earth grows more involved,
With endless problems that can’t be solved,
But God only ask us to do our best,
Then, He will take over and finish the rest.

So when you are tired, discouraged and blue,
There is always one door that is open to you,
Open that door to the House of Prayer,
And you’ll find God waiting to meet you there.

And the House of Prayer is no further away,
Than the quiet spot where you kneel to pray,
For the heart is a temple when God is there,
As we place ourselves in His loving care.

And He hears every prayer and answers each one,
When we pray in His name, “Thy will be done.”
The burdens that seemed too heavy to bear,
Are lifted away, on the wings of a prayer.

— Author Unknown

Blessings and prayers,
Bob Peterson
Foundation President
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E-Mail: eeline@juno.com

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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 Meeting:
Saturdays (9:00 a.m.) ... @ Richfield/Mpls American Legion Post
11 June 2011
17 September 2011
12 November 2011
Sunday (1:00 p.m.) ... @ the Chapel
18 December 2011

If you would like a copy of the 2010 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.
If same-sex marriage were legally sanctioned, public school curricula would "legitimize" a variety of homosexual, bisexual, and transsexual behavior as normal and healthy, even at the young age of five. If the criterion for marriage is merely two consenting people with affection for each other, then there would be no legitimate basis to restrict marriage, and thus no reason to prohibit polygamy (one man and several women), polyamory (multiple sexual unions), incestuous marriage, or pedophilia. Private and public employers would have to provide "family" health benefits to homosexual couples. Religious organizations would find themselves in a tremendous conflict. These organizations will be required to provide health benefits, including the cost of transsexual surgery, to homosexual partners and transsexual employees on the terms provided to traditional families. The speech of those who believe in traditional marriage and who oppose homosexuality as normative will be labeled as hate speech and, as such, will be subject to punishment.

Children in a same-sex marriage culture would be just as easily adopted by homosexual and transsexual couples as by heterosexual couples. Even worse, boys and girls would be exposed to the idea that they "might be" gay, lesbian, bisexual, or transsexual during the most critical identity development phase of their lives. Accepting same-sex marriage would radically redefine our cultural and moral values.

Liberal social engineers are fond of using the judicial system to shape public policy when there is not enough clout in the political arena to command a majority. One such example occurred in Hawaii. The Hawaii Supreme Court sent a same-sex marriage case back to the trial court where the state was ordered to present evidence to prove the government had a compelling interest to deny marriage to same-sex couples. Before the case could be heard at the trial court, the people responded by amending the state constitution by a vote of the citizenry to remove same-sex marriage from the jurisdiction of the courts.

Same-sex marriage ought to be debated by the people, not a few judges. Vigorous, robust interchange on issues of public importance is one of the pillars of self-government. The full exchange of views not only informs ultimate decisions, but tempers and refines the character of the persons who participate in the debate. Indeed, a "broad dissemination of principles, ideas, and factual information is crucial to the robust public debate and informed citizenry that are the essence of self-government. Public debate permits the continued building of our politics and culture.

Supreme Court Justice Scalia stated that it was "no business of the court (as opposed to the political branches) to take sides in this culture war." On an issue that is as socially important and radically redefining as same-sex marriage, the people, not the courts, should have the final say. The debate on same-sex marriage should be argued by the voters and debated from the political and spiritual pulpits. This important issue should not be left to a few judges. The judiciary is not a super legislature; it must not replace the will of the people with its own social theory. The decision to officially adopt one social theory over another is best left to the people.

In response to the failed judicial attempt in Hawaii to recognize same-sex marriage, Congress passed what is known as the Federal Defense of Marriage Act (DOMA). This law became effective on September 21, 1996, and states: "No state, territory, or possession of the United States, or Indian tribe, shall be required to give effect to any public act, record, or judicial proceeding of any other State, territory, possession, or tribe respecting a relationship between persons of the same sex that is treated as a marriage under laws of such other State, territory, possession, or tribe, or right or claim arising from such relationship."

The intent of DOMA is to allow the battle over same-sex marriage to be waged among the states. If a homosexual couple obtains a marriage license in one state they will ask a sister state to give legal recognition to the license under the Full Faith and Credit Clause of the United States Constitution. The Full Faith and Credit Clause states: "Full Faith and Credit shall be given in each State to the public Acts, Records, and Judicial Proceedings of every other state. And the Congress may by general Laws prescribe the Manner in which such Acts, Records, and Proceedings shall be proved, and the Effect thereof."

The Federal DOMA specifically traces the language of the Full Faith and Credit Clause, stating that no state or territory shall be required to recognize a marriage consummated in another state if that marriage is between two people of the same sex. While
Memorial Day Prayer Vigil for Peace —

The greatest gift you can give someone is the gift of prayer.

The Foundation offers you the opportunity, once again, as we sponsor our 5th Annual Prayer Vigil for Peace on Saturday, 28 May to begin at 8:00 p.m. and end at 6:00 a.m. Sunday 29 May.

There will be security on site during those hours. We sincerely hope you can experience God's presence in the peaceful hours at the chapel.

Prayer is the one weapon the enemy cannot duplicate or counterfeit!

— Kay Tennison,
Worship Committee Chair
judgments are entitled to full faith and credit, marriages are not judgments and are not required to be recognized.

Prior to the United States Supreme Court's ruling that statutes prohibiting marriage on the basis of race were unconstitutional, some states allowed interracial marriages while other states did not. Interracial couples who were validly married in one state found that after moving to other states their marriages were not legally recognized and their children were considered illegitimate. Similarly, while polygamy was recognized by one jurisdiction, the same marriage was invalidated by another state. Finally, an incestuous marriage recognized by one state has also been invalidated by another state.

The Federal DOMA does not prohibit same-sex marriage; it is designed to place the issue with the individual states. It is up to the states to pass legislation regulating marriage. The Federal DOMA provides that if one state chooses not to recognize a marriage validated in another state between two people of the same sex, then the state will not be forced to do so under the Full Faith and Credit Clause.

In light of the Federal DOMA and the many states that have passed their own laws banning same-sex marriage, one might question the need to amend the United States Constitution to declare that marriage is between one man and one woman. The answer is simple — in light of so much judicial activism, we cannot afford to leave such an important issue to the courts. The litigation to advance same-sex marriage is increasing, and despite the many court victories, the Federal DOMA and the numerous state DOMAs, some judges will disregard the law and common sense. An amendment to the United States Constitution is the only way to once and for all remove the marriage battle from activist judges and securely place it in the hands of the people. Either we allow a few judges to set our national marriage policy, or "we the people" exercise our right to define marriage through the constitutional amendment process. Once a proposed amendment is passed by two-thirds of the U.S. House and Senate, three-fourths of the states (38) must ratify it. Thus, amending the Constitution to preserve marriage between one man and one woman is an exercise of states' rights.

Marriage must be defended, my friends. The battle to preserve traditional marriage must be waged and won on many fronts. We must be aware of incremental steps designed to weaken the institution of marriage. One incremental advance by the same-sex marriage movement will only lead to another; and, before long, same-sex marriage will seem like only another small step. We must draw a line in the sand ... because once we cross the same-sex marriage line, it will be difficult to turn back.

We are living at a critical time in human history. We are confronted with two separate and distinct roads for our future; and these roads diverge over the issue of marriage. We have a choice to preserve marriage and family; and by God's grace, I firmly believe this is a winnable battle.

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

The following article is a sermon preached by Chaplain Ken on 30 Jul 06 from the pulpit of the Fort Snelling Memorial Chapel. A DVD of this message is available to order; along with hundreds of other timely messages.

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Chapel Flags

The Chapel Foundation is seeking to put official campaign streamers on six of the ten Chapel flags that are authorized such. Therefore, we are in need of donors ... just as the flags were donated.

Here are the costs:

- 135th Inf Reg (17 streamers) = $355
- 88th Army Reserve Cmd (5) = $115
- 151st Field Art Reg (12) = $250
- 1st Bde, 34th Inf Div (2) = $40
- 3rd Inf Reg (29) = $595

If you, or a veterans organization, wish to purchases any of these items, please make your tax-deductible checks payable to "Fort Snelling Memorial Chapel Foundation" and clearly note your gift for which purchase.

Only upon receipt of the total $1,595 cost of the project, will we order and secure these streamers.

Please consider helping us complete this project in this historic Chapel — Where the Veteran is Remembered.
Karen Hodge remembers the Old West... the wide opened spaces and real cowboys in dusty hats and boots ambling into town on their horses. Despite what city slickers in St. Paul and Minneapolis think, the Old West persisted well into the 1950’s—at least in Flasher, North Dakota where Karen grew up.

“A cross between Little House on the Prairie and Tombstone Territory,” said Karen of her hometown nestled in the foothills of the Theodore Roosevelt National Forrest. Flasher sits humbly near Montana’s eastern border in an area called the badlands.

Brick-red porcellanite rock or “scoria”, as the locals know it, characterizes the region that composes one of the most beautiful of all landscapes and contains some of the richest deposits of petrified wood and dinosaur fossils found in the United States.

Although the climate is dry, when the rains do come they pour—with a vengeance. The corrosive deluges carve deep gullies in the soft clay and form buttes capped with hard, red scoria. Karen remembers the red mud that resulted from these rains. “Feet were muddy, legs were muddy, clothes were muddy. Believe you me,” she said, “that was muddy!”

As a kid, there wasn’t a lot to do in Flasher. Karen played “dress up” and made her own paper dolls—if she could find a clean sheet of paper—and along with two brothers and three sisters, toyed with tadpoles and practiced “canning” weeds in old jars. At Christmas, the kids each received one present. Sometimes they’d shared a gift. “I’ll tell ya, when I got a present, I really appreciated it,” said Karen.

The family couldn’t afford to own a home, even if one were available, so they rented and moved a lot. One time, for example, they lived near the town dump; another home didn’t include indoor plumbing.

But Flasher was more than just a hardscrabble existence. Occasionally, the circus came to town and pitched a fantastic canvas tent on the dusty prairie grass, set up bleachers for their customers and rigged a tightrope. “What I remember most,” said Karen “was the amount of dust on our shoes, and the tent was all lit up and it was on a summer evening and all the towns people were there, and I was so excited!”

On summer nights, music came from the large white gazebo in Flasher’s public square, and on Saturday nights, folks from surrounding farms joined the townies in the otherwise darkened streets, now lit up, to enjoy a stroll to the only café in town for an ice cream cone. If they were lucky, high school boys borrowed their father’s cars and dragged them down the unpaved eighth-mile strip of Main Street.

“My grandfather and other farmers would bring their eggs to town to sell on Saturday nights to the grocery store,” Karen said. “I remember the grocer would have a big wooden bin of pickles with a wooden lid and my grandfather would always lift the lid and help himself to a large pickle.” No one ever said anything, though, because Karen’s grandfather was a well-respected landowner.

On other summer evenings, she and her family would walk the three miles to her grandfather’s farm. “It was always so pleasant, the meadow larks were in the thousands, and they were constantly singing. Back then before so many pesticides, we would be woken by the birds about four o’clock every morning. The birds

Left Photo: Karen Michlitsch at age two ... just off Main Street in Flasher, North Dakota ... her home town.

Right Photo: Karen Hodge on vacation in 1990 ... with her husband, Iain ... in Cancun, Mexico.

(Continued ... on page eight)
Benevolent Giving ...  
Changing One Life at a Time

Where do you turn when you are homeless, hungry and you have no friends or family? Some people will turn to suicide because they don’t realize that there are people who care and really want to help. There are many good social service organizations, but few will compare to the Union Gospel Mission (UGM); a non-profit 501(c)3 Christian organization. The UGM gives a person a fighting chance to get on their feet; confront addiction and find employment. They provide a place to sleep, clothing, hot meals, dental service, security, case managers, job assistance and the best of all a Christian program.

The mission statement of the UGM reflects its purpose as a Christian service agency that works to meet the physical, emotional, spiritual and educational needs of economically disadvantaged men, women and children of the Twin Cities. Founded in 1902, UGM has responded to the needs of homeless and hopeless people in the Twin Cities metro area for more than 100 years. Primarily known for its work with homeless and chemically dependent men, UGM also has a long history of providing practical assistance for women and children.

The Fort Snelling Memorial Chapel Foundation has for many years been an active financial supporter of the UGM through benevolence gifts. Given this fact, I decided to make a site visit to the men's campus of the UGM accompanied by the newly appointed chair of the Fort Snelling Chapel Foundation Benevolence Committee, Les Hanson. Les and I met the director of the UGM, Ken Peterson at the men's campus in St. Paul for a tour.

Ken began the tour in the chapel where there was a long line of men waiting to register for the night. Ken explained the men were checking in for the evening; while receiving a meal ticket, new clothing and a bed for the night. Anyone who stays for the night must go to the chapel service at 7:30 p.m. All individuals registered are given a UGM identification card so the staff knows who is staying for the night. The line consisted of men from all walks of life. Many had a look of despair and hopelessness. Ken then guided us to the dining hall where we ate dinner with the men who had checked in. The meal was very basic, but it was good and hot. The dining hall staff was outstanding. Some are paid staff and some are volunteers. They serve 300-500 meals per day; all meals are free. A good meal gives a person a chance to survive.

Our tour proceeded to the sleeping area. Outside of the sleeping area was a day room where men were watching TV, reading and playing cards. Once checked in they cannot leave the property. Ken then took us into the sleeping area which was secured by locked doors and a security guard. No one is allowed inside this area without a UGM identification card. They are very serious about the safety and welfare of those staying the night. Before bedtime, everyone must take a shower.

We then went to the dental area. The dental services are provided by volunteer dentists and their staff. The dental office was as nice as any dental office that you might go to. All of the normal services are provided from teeth cleaning to x-rays, root canals and tooth extractions. All dental services are provided at no charge. I was extremely impressed by the entire dental staff and the area.

The next stop on the tour was the clothing room which had everything from jackets, shoes, pants, hats and belts. The clothing area was very organized and clean. It was run like a department store. All clothing is free to the residents.

(Continued ... on page nine)
were in the hundreds of thousands."

Nevertheless, the hub of life was St. Lawrence Catholic Church. "I was baptized there, took my first communion there and was confirmed there," said Karen. "As far back as I can remember I loved God, because my church in Flasher is where I found him...I remember I used to cry at times when I was a kid because I loved God so much."

But if the church is where Karen found God, the surrounding beauty of nature is where she found him manifested. "One with nature and one with God," she says.

Karen's Catholic background came through both parents. Exotic-looking Anton Michlitsch, her father, was born in St. Paul, the son of Hungarian immigrants who settled here around 1910. They attended what was then an almost brand new St. Bernard's Catholic Church. But after Anton's father died, his mother remarried a farmer from North Dakota and the family of eleven children, of which only one was a girl, moved to North Dakota.

Alouse Jochin, Karen's mother, had European roots too. Her great-grandparents initially lived in Germany, but in order to escape persecution for being Catholic they moved to Russia, and then in the late 1800's, immigrated to the United States. Alouse's father became a "pillar" of the community in Flasher, and enjoyed a good pickle too. In fact, Catholics, descended from Balkan states and Eastern Europe, generously populated Flasher.

Still Karen admits, "I really did not have any role models in my life except my mother and the nuns I had as teachers. I thought about joining the convent. I really didn't know what else to do. You see, college didn't mean much to my family, nor many of the families around there, the boys after high school were expected to carry on farming and the girls were expected to get married and become farm wives."

But Karen's cousin had ventured out and gone to "Airline School" and Karen thought she'd do the same--which brought her to the Twin Cities. She never did join the airlines, but she did meet a certain Scottish gent you may remember, and together, they built a life in Bloomington.

And how did Karen find the Fort Snelling Chapel? She and Iain had been regulars at the Basilica of St. Mary until one day in 2001 when she phoned the FSMCF office to ask if there would be a special service for Veteran's Day. "We immediately fell in love with the place," she recalled. The next Sunday as the two sat in a pew at the Basilica, Karen said, "I turned to Iain and whispered, 'Do you want to go out to Fort Snelling?' He jumped at the chance...and we never looked back."

But Karen does look back...to Flasher...to those red rocks and fields of singing birds, and evening walks in the fragrant summer air. "I always feel our Creator's presence very strongly when I go back," she said. "The concrete jungle just doesn't do it for me; I need to see the Lord's handiwork in the universe."

They say you can take the girl out of the West but you can't take the West out of the girl...or something like that. But I think Karen possesses something far beyond the charming icons of the Old West--something profound, and lasting, and infinitely more valuable. In the hills, rocks, and thousands of birds, Karen's found the majesty of nature and nature's majestic God. And that's something you truly can't take out of the girl.

Submitted by: Barbara Sommerville
(Continued ... from page seven)

The last part of our tour was a visit to the computer lab and job assistance area. UGM helps residents to use computers, prepare resumes and provides job services. Many volunteers come into the computer lab to mentor the residents on how to set up a resume and find work. Ken then introduced us to Randy Young, the program director of the Christ Recovery Center (CRC). This is a program for men who want additional help. The program is designed to change lives through a Christian 12 step recovery. Randy was homeless and an alcoholic in 1997 when he entered into the CRC program. The program helped him so much that he felt compelled to give back and became the program director.

The CRC program is divided into two phases.

**Phase one: A step in the right direction** includes a 4-6 month intensive program. Daily groups focus on 12 steps, Bible study, relapse prevention and anger management. Work therapy is designed to develop responsibility and teamwork. **LifeNet** is a self-paced adult education program 4 days a week. **WorkNet** includes career development classes following graduation from LifeNet. **SuccessNet** includes job coaching and follow-up after graduation from WorkNet.

**Phase two: Stepping up to a new life**. In this phase two year transitional housing apartments with shared bath and kitchen facilities are available. Also includes support and encouragement for chemical free living. The participants must attend two recovery meetings once a week. Assistance in establishing a church in the local area or the mission chapel is required. Participants will be employed or in school while in phase two. While the client is in phase two, they have to pay $200 per month; this includes their room, board, all meals and the program. They can stay in the program up to two years. However, no one will be turned away, no matter how long it takes to get on their feet.

Individuals who graduate from Christ Recovery Center (CRC) are always a CRC brother! As an alumnus, they are invited in the weekly sing-a-long celebration, recovery events, holiday parties and mentoring others in the recovery program. Another feature of the men's campus, any man can rent a room for $56 per week. This room is shared with another person and includes only a bed and a locker. Not very fancy, but it was a lot better than being on the street. The rent also includes three meals a day. Space is limited.

The UGM has many other programs, such as Naomi Family Residence: Services for Women and Families; Youth Ministries; Asian Ministries; Latino Ministries; child care center and much more.

Les and I were very touched by our tour of the facility. It is hard to put into words everything we experienced. The Union Gospel Mission is in great need of donations of clothing, food, funds and volunteers. They do a wonderful job, but they could not do it without donations and volunteers. UGM has been approved by the Fort Snelling Memorial Chapel Foundation Board of Directors for a $500 gift.

I would like to thank Ken Peterson for his leadership and guidance as director of the UGM, Randy Young and all the staff and volunteers. If you would like to attend church services at the UGM, the services are every day a 7:30 p.m. If you would like to donate, please call (651) 292-1721 or go to the UGM website: www.ugmtc.org

— Pat Hoy, Chair Member, 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 2011. Simply call the Foundation Office at 612/970-7866 ... and provide a name and mailing address.

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**MOTHER'S DAY**

*Motherhood*

If I could write with diamond pen,  
Use ink of flowing gold,  
The love I have for my mother dear  
Could then not half be told.

Her sympathy has been my stay,  
Her love my guiding light,  
Her gentle hand hath soothed my ills;  
She's ever guided right.

A precious friend has mother been,  
Stood by me all the way,  
No sacrifice has been too great;  
Such love one can't repay.

So wonderful has mother been,  
So gentle, kind and good,  
That I have learned to reverence  
That sweet word, 'Motherhood.'

—* From 212 Victory Poems by Clifford Lewis

Join us Sunday, May 8th as we celebrate our Mothers.

— Kay Tennison
Worship Committee Chair
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 (651) 456-4410, or write to the Fort Snelling Memorial Chapel Foundation P.O. Box 211283 Eagan, MN 55121

or e-mail to info@fortsnellingmcf.org

or check our web site at www.fortsnellingmcf.org

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Craig Tennison, Minister of Music
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Ruth Fardig, Minister of Music Emeritus

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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<td><strong>Fort Snelling Memorial Chapel Foundation Staff</strong>&lt;br&gt;Chaplain: Rev. Dr. Kenneth L. Beale, Jr. — Phone: 612/747-1059 — E-mail: <a href="mailto:kenneth.beale@us.army.mil">kenneth.beale@us.army.mil</a>&lt;br&gt;Minister of Music: Craig Tennison — Phone: 651/481-1416 — E-mail: <a href="mailto:craigtennison@usfamily.net">craigtennison@usfamily.net</a>&lt;br&gt;Office Manager: Leila Campbell — Phone: 651/456-4410 — E-mail: <a href="mailto:info@fortsnellingmcf.org">info@fortsnellingmcf.org</a></td>
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<td>**5 **</td>
<td>7th Sunday of Easter&lt;br&gt;11:00 a.m. Worship Service&lt;br&gt;Sermon: &quot;10 Commandments for Marriage&quot;&lt;br&gt;Music: Wayzata Women's Chorus</td>
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<td>Day of Pentecost&lt;br&gt;11:00 a.m. Worship Service&lt;br&gt;Sermon: &quot;The Tongues of Babel vs Pentecost&quot;&lt;br&gt;Music: Wickman Duo</td>
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<td>1st Sunday after Pentecost&lt;br&gt;Father's Day&lt;br&gt;11:00 a.m. Worship Service&lt;br&gt;Sermon: &quot;Some Fatherly Advice&quot;&lt;br&gt;Music: Brent McWithey, Soloist</td>
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<td>2nd Sunday after Pentecost&lt;br&gt;11:00 a.m. Worship Service&lt;br&gt;Sermon: &quot;Holdfast&quot;&lt;br&gt;Guest: Chaplain Michael Wallman&lt;br&gt;Music: Pistachio Singers</td>
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