

The Snelling Spirit



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Same-Sex Marriages: Putting Every Household at Risk

At the White House news conference (22 Dec 10) announcing the repeal of "Don't Ask, Don't Tell" ... permitting homosexuals to serve openly in our U.S. Armed Forces ... a reporter (Jake Tapper) asked President Obama – "Is it intellectually consistent to say that gay and lesbians should be able to fight and die for this country but they should not be able to marry the people they love?" Obama replied – "With respect to the issue of whether gays and lesbians should be able to get married, I've spoken about this recently. As I've said, my feelings about this are constantly evolving. I struggle with this ... At this point, what I've said is, is that my baseline is a strong civil union that provides them the protections and the legal rights that married couples have. And I think — and I think that's the right thing to do. But I recognize that from their perspective it is not enough, and I think is something that we're going to continue to debate and I personally am going to continue to wrestle with going forward ... this is going to be an issue that is not unique to the military -- this is an issue that extends to all of our society, and I think we're all going to have to have a conversation about it."

Over a half-decade ago, I addressed the issue in the following sermon. Let the debate begin.

The debate over same-sex marriage is a debate over marriage itself. Some people view marriage from personal experience, and for some that experience may have been painful. With respect to divorce, your perspective on marriage may vary from the vintage point of being a child of divorce, or a divorcee, or one who has happily remarried. However,

many have a positive experience of marriage and family. Some feminists believe marriage is the symbol of a patriarchal, male-dominated society.

Same-sex advocates sometimes describe marriage as a weakened, stereotypic institution that divides society by sex; yet, they still desire some form of "marriage" that recognizes their same-gender unions.

Depending on your perspective, several questions frequently arise over the same-sex marriage debate. The questions all go to the heart of marriage itself. Given the limits of time, let me address some of these questions.

First of all, let's answer the fundamental question: **What is Marriage For?**

The same-sex marriage movement has crystallized the difference between two distinct views of marriage.

(1) The recent view, advocated by same-sex proponents, can be summed up as follows: "Marriage is an essentially private, intimate, emotional relationship created by two people for their own personal reasons to enhance their own personal well-being. Marriage

is created by the couple, for the couple." Under this view, the human arrangement is merely a private, and, perhaps in some cases a sexually intimate relationship that deserves a license by the government in order to obtain certain legally recognized benefits. This view of marriage believes that it is discriminatory to favor one kind of personal relationship (between a man and a woman) over other kinds of relationships (between people of the same sex). Those who advocate this **private** view believe marriage is "just one lifestyle choice among many."

(2) The historic view of marriage does not consider the institution to be merely a private relationship, but rather a **public** good. What every known human society calls marriage shares certain basic, recognizable features, including most especially the privileges accorded to the reproductive couple in order to protect both the interests of children and the interests of the society. In every society, marriage is the sexual union where childbearing and raising is not only tolerated, but applauded and encouraged. By socially defining and supporting a particular type of sexual union, the society defines for its young what the preferred relationship is and what purposes it serves.

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Fort Snelling Memorial Chapel Foundation

President's Corner

As past president, I feel honored to be asked to write this article for President Bob Bernloehr. He is now working in Clearwater, Florida, for Lockheed-Martin. We praise the Lord he got the location he wanted, as their offices are closing here in Eagan. Pray for Bob and his wife Connie, as they make this move. He will be back in the near future for an "official" farewell.

Hope for the Future

Each new year brings hope for the future. It is something God puts in every person. This past year brought challenges to many people; financial, illness, or weather catastrophes. It seems every newscast, newspaper articles calls our attention to some-thing to fear or worry about.

Many people think fear to be a good motivator to keep people in line and productive, but digs deep into the soul until our automatic reaction is fear. For example, we might work hard to look good. If our motivation is love and respect for ourselves, we are able to function well in every capacity. But if we are motivated by fear of not being accepted, we are tormented because we can't get by the idea we may not measure up. Therefore, we focus on ourselves; and nothing we can do is ever enough. This would lead to our destruction. So fear is not to be tolerated.

1 John 4:18 says, "Perfect love casts out fear." God is love. He loves us unconditionally. Whatever we do or whatever happens to us does not cancel out His love for us. We can believe God's love for us. Love gives us confidence, so fear cannot come in. Without fear we can have hope for the future.

In Jeremiah 29:11-14, God says to us, "I know the thoughts I think toward you says the Lord, thoughts of peace, not evil, to give you a future and hope. Then you will call upon me and go and pray to me and find me when you search for me with all your heart. I will be found by you and bring you back from your captivity."

It is not hard to see we are living in very troubled times. Many things seem uncertain concerning the future. Students of the Bible realize that things coming about on earth today indicate the soon return of Jesus Christ, to gather His people; those who believe, trust and rely on Him, to take them to heaven with Him. The Bible says that in the last days men's

hearts will fail them for fear, because of things coming to pass here on earth. We can either allow ourselves to be swallowed up by fear, thus being destroyed, or we can hope in God and live in peace in the midst of turmoil around us.

Psalm 46:1-3 says, God is our refuge and strength, a very present help in trouble. Therefore we will not fear, even though the earth be removed and though the mountains be carried into the midst of the sea, and though the mountains shake with swelling.

Friends, no matter what happens to us, we can trust in God. When we call on Him, He will not turn away. He says, "Fear not for I am with you. Be not dismayed, for I am your God. I will strengthen you. Yes, I will help you. I will uphold you with my righteous hand." (Isaiah 41:10)

God knows our struggles. He waits for us to come for help. Psalms 91:9-16 tells us that because we make God our refuge and our place, that is, we live in His presence, no evil or plague will overtake us, for He gave His angels charge over us to assist us. God says, "Because he has set his love on me, therefore I will deliver him. I will set him on high, because he has known my name. He shall call on me and I will answer him. I will be with him in trouble. I will deliver him and honor him. With long life I will satisfy him and show him my salvation."

What a promise, Christian friends. Psalm 103 says, He, (God) forgives our iniquities, He heals our disease, redeems our lives from destruction, crowns us with loving kindness and tender mercies and satisfies our mouths with good things so that our youth is renewed like that of the eagles.

When trouble comes our way, friends, let us remember Jesus word to us, "In the world you will have tribulation, be of good cheer. I have overcome the world." (John 16:33) Let's put our trust in God no matter what happens. It is the only way to survive and thrive.

Yes, Christian friend, there IS HOPE for the future. God is on the throne.

— Bob Peterson
Foundation Past President

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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.) ... in Fed Bldg
19 March 2011
11 June 2011
17 September 2011
12 November 2011
Sunday (1:00 p.m.) ... in 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.

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You see, understanding marriage as a **public** good is fundamentally different from viewing it as merely a **private** relationship. Marriage is the fundamental, cross-cultural institution for bridging the male and female divide ... so that children have loving, committed mothers and fathers. The marriage idea is that children need mothers and fathers; that societies need babies; and that adults have an obligation to shape their sexual behavior so as to give their children stable families in which to grow up.

The problem with endorsing gay marriage is not that it would allow a handful of people to choose alternative family norms, but that it would require society at large to gut marriage of its central presumptions about family ... in order to accommodate a few adults' desires.

The debate over same-sex marriage, then, is not some side-line discussion. It is the marriage debate. Either we win or we lose the central meaning of marriage. The great threat unisex marriage poses to marriage as a social institution is not some distant or nearby slippery slope, it is an abyss at our feet. If we cannot explain why unisex marriage is, in itself, a disaster, we have already lost the marriage ideal.

Same-sex marriage would enshrine in law a public judgment that the public desire of adults for families of choice outweighs the need of children for mothers and fathers. It would give sanction and approval to the creation of a motherless or fatherless family as a deliberately chosen "good." It would mean the law was neutral as to whether children had mothers and fathers. Motherless and fatherless families would be

deemed just fine.

My friends, marriage is serious business. It is not merely a private, personal relationship isolated from its impact on society. Since children are invoked in the average marriage, whether by traditional male-female procreation, adoption, or artificial insemination, the government has the right, indeed the duty, to regulate marriage in order to prefer the highest aspired ideal — a relationship between a man and a woman where children are welcomed and nourished.

Which raises the second question: **Will Same-Sex Marriage Hurt Children?**

When considering the impact same-sex marriage would have on children, three different points of reference must be examined. These include studies of children raised by same-sex couples, studies of children raised by a single parent, and the mental and physical health risks associated with same-sex activity.

The pro-homosexual book entitled *Different Mothers: Sons and Daughters of Lesbians Talk about Their Lives* reveals some interesting insight into children raised in homosexual households. The editor, Louise Rafkin, notes, "Their lives, both their emotional lives and public lives, are affected by our lifestyles." A few of the descriptions are worth noting.

- The first story comes from a twenty-five-year-old named Kyneret Hope: "I experienced [lesbian] separatism as a constant level of anger and negativity ... that was part of the lifestyle I knew; there was always a downside: men were

called mutants, straight women were considered disowned sisters who wasted women-energy on men, and other lesbians were sometimes accused of being government spies sent to infiltrate and undermine the community. Anyone who was not like us was evil, and I had to be careful not to cross over to the enemy's camp."

- Twenty-one-year-old Carey Conley describes her frustration, stating, "I was angry that I was not part of a 'normal' family and could not live with a normal mother. I wondered what I did to deserve this. Why did my biological mother let a lesbian mother adopt me?"

- Finally, twenty-three-year-old Adam Levy speaks of his sexual promiscuity, declaring that he has "no rules about sexual behavior" because when his mom broke the big rule — the one that says only men and women get married — I began to question other rules which had designs on my life."

Children need mothers and fathers. Children who are raised outside of intact marriages where there is a mother and a father "are at greater risk for a large number of serious personal and social problems, even after controlling for race, income, and family background." Numerous studies show that children do not fare well when they lack fathers, or have the so-called absent father syndrome. Moreover, children do not do well when they lack mothers.

Which raises an even broader question: **Will Same-Sex Marriage Hurt People?**

Homosexual activist and writer Michelangelo Signorile reveals why he wants same-sex marriage in these words: "A middle ground might be to fight for same-sex marriage and its benefits and

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Special Patriotic/Veterans Events . . .



Sun, 29 May 11 — Memorial Day Remembrance — honoring the memory of those armed forces service members who gave the ultimate sacrifice.

Sun, 3 July 11 — Independence Day — celebrating the 235th birthday of our nation ... culminating in an ice cream social.

Sun, 11 Sept 11 — 9/11 Remembrance — remembering the terrorist attack of 2001.

Sun, 18 Sept 11 — POW/MIA Remembrance — remembering those who are prisoners of war and those missing in action.

Sun, 6 Nov 11 — Veterans Day Remembrance — recognizing U.S. veterans of all branches of the armed forces.

Sun, 4 Dec 11 — Pearl Harbor Remembrance — recognizing survivors ... with the tolling of the ship bell for those who have passed away since last year.

Mark your calendar with these dates ... and join us at 11:00 a.m.

In the Event of Inclement Weather

If on a Sunday morning it is significantly snowing ... or tremendously cold ... or the winds are resulting in drifting conditions, please call our *Foundation* office at **612/970-7866** for an announcement of worship cancellation. In this way we will attempt to inform you of Chapel closings.

Place an Easter Plant in the Chancel

A special tradition at the Chapel is to adorn the altar area with beautiful plants on Easter Sunday. This tradition is made even more precious by the dedications which are made for each of the plants. It's a beautiful way to honor or remember your loved ones at this sacred and holy time of year.

You can select lilies and tulips (pink, purple and red). Cost = \$14 each.

Plants making-up our *Easter Garden* will be noted in the bulletin — *in memory of ... in honor of ... or to the glory of God.* **Orders must be received by Sun 10 Apr.** Donors may take their plants only following the 11:00 a.m. worship service. The plants that remain will be delivered to the Veterans Home for their enjoyment.



Contact **Karen Ayers** at (612) 727-3817 or see her in the Fellowship Hall. (Orders can be made beginning Sunday 27 Mar.)

Easter Brunch

Plan to attend our **Easter Brunch** (9 –10:30 a.m.) in the Fellowship Hall between the two Easter Sunday worship services on **24 Apr.** Please sign up between 3 and 17 Apr in Fellowship Hall for this freewill donation brunch.

Palm Sunday -- Distribution of Palms



17 Apr is Palm/ Passion Sunday.

At 11:00 a.m. each worshiper will receive palms to commemorate Christ's triumphant entry into Jerusalem.

Chaplain Ken will present a timely sermon, "*A Palm or Cloak*" ... based on John 12:12-19.

Good Friday -- Holy Communion



On **Fri 22 Apr**, we will have our **Good Friday** worship service at **2:00 p.m.** The special music will be soloist **Bonnie Hammel**.

At this worship service the invitation to commune at the Lord's Table will be extended ... which is open to all who believe in the Lord Jesus.



Each worshiper will receive a special keepsake. You won't want to miss this special service.

Easter Services



On **Sun 4 Apr**, worship services will be held at 8:00 and 11:00 a.m.

The special music will be the **Tetzlaff Brass Quintet**. Chaplain Ken will bring a message entitled, "*The Resurrection Changes Everything*" ... based on Mark 16:1-8.

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then, once granted, redefine the institution of marriage completely, to demand the right to marry not as a way of adhering to society's moral codes but rather to debunk a myth and radically alter an archaic institution." The homosexual activist further declares his intention: "It is also a chance to wholly transform the definition of family in American culture. It is the final tool with which to dismantle all sodomy statutes; get education about homosexuality and AIDS into public schools; and, in short, usher in a sea of change in how society views and treats us."

Here are some interesting findings ... not told by the proponents of same-sex marriages:

- One study of male homosexuality found that few homosexual relationships last longer than two years, with many men reporting hundreds of lifetime partners.
- Numerous studies reveal the high rate of sexual promiscuity, particularly among males.
- On average, mental illness is more prevalent in same-sex households than in heterosexual households.
- Domestic violence is also statistically higher in same-sex as compared to heterosexual households.
- Same-sex activity also increases disease and decreases life expectancy. Statistics from the Centers for Disease Control show that homosexuals continue to be the highest at-risk group for HIV/AIDS.

My point is: If society were to sanction same-sex marriage, a higher percentage of children and adults would be adversely

affected emotionally and physically. Hurting people – hurt people. No wonder marriage between one man and one woman is a **public** good rather than merely an individual **private** relationship.

But now we need to answer the question: **How Will Same-Sex Marriage Hurt the Institution of Marriage?**

Stanley Kurtz, who holds a Ph.D. from Harvard University in anthropology, and who is a research fellow at Stanford University's Hoover Institution, has written an insightful article regarding the impact of same-sex marriage in the Netherlands and the Scandinavian countries.

"Marriage is slowly dying in Scandinavia. A majority of children in Sweden and Norway are born out of wedlock. Sixty percent of first-born children in Denmark have unmarried parents." Although the Scandinavian countries of Norway, Denmark and Sweden do not have full-blown same-sex marriage, they do have registered partnerships, which are the equivalent of a Vermont-style civil union for same-sex couples. These laws were passed in the late 1980s and the early 1990s, while Scandinavian marriage was already in decline. At the time many Scandinavians were having children out of wedlock, although it was still typical for parents to marry sometime before the birth of the second child. Kurtz points out that marital decline in Scandinavia is the product of a coming together of several factors, including contraception, abortion, women in the workplace, cultural individualism, secularism, and the welfare state. Significantly, "Scandinavian law tends to treat

marriage and cohabitation alike." Between 1990 and 2000, Norway's out-of-wedlock birthrate rose from 39 to 50 percent, while Sweden's rose from 47 to 55 percent. Kurtz points out that a disturbing trend is occurring in Scandinavia, namely a tendency of Scandinavians to marry only after giving birth to the second child. Same-sex marriage separates parenthood from marriage because it institutionalizes the idea that cohabitation is equal with marriage. What's happening in Scandinavia suggests that "parents might simply stop getting married altogether, no matter how many children they have." The Scandinavian marriage institution is often the bell-wether for family reform throughout the world, first beginning in Europe and then moving across the globe.

Kurtz warns about having a patchwork of marriage in America. He says that we simply can't have same-sex marriage in one state and not another. With American mobility and the media, the "cultural effects would be national." He warns against testing gay marriage in some states, debunking the idea that America can experiment with same-sex marriage. He warns that same-sex marriage would be neither containable nor revocable. "By the time we see the effects of gay marriage in America, it will be too late to do anything about it. Yet we needn't wait that long. In effect, Scandinavia has run our experiment for us. The results are in."

Now some would ask: **Why Shouldn't Two People Who Love Each Other Be Allowed to Marry?**

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Getting to Know You ...

"Go back to England and tell them ...Scotland is free!"

— William Wallace

Iain Hodge is one of those rare individuals who at one moment can seem as dignified as a head butler appears, and in the next, make a joke so silly it would crack up a guard at Buckingham Palace.

"My dad liked to tell a joke and at times was the life and soul of the party," said Iain, who grew up in Coventry, England. Yet Iain "built" his own brand of humor out of sheer necessity.

Iain Melville was born in 1943 in Forres, Scotland, one of the oldest towns in the country. Situated in the north near the waters of Moray Firth, it's the location of Scotland's first royal castle.

John and Annie, Iain's parents, were from Scotland, Annie from Edinburgh, the capital city, and John from Anstruther Fife, a small fishing village just north of Edinburgh. Born in the middle of WWII, and eventually in the middle of two sisters, Iain was three when the family moved back to Coventry where his parents and older sister lived before the Blitz drove them out of England and back to Scotland for safety in 1939.

"Flattened," after the bombing, is how Iain described post-war Coventry. Gone were the air raid sirens, but in came rationing, and lots of it. Once when Annie heard about bananas, she stood in a long queue for a very long time to obtain just two. And Iain was six before he ever tasted candy.

"My mother told me that dad worried about keeping our head above water," said Iain. He



Left Photo: Iain after moving to Coventry in 1946. The outfit was made from a silk parachute left over from WWII. He was about 3 years of age.



Right Photo: Iain in the yard of the Coventry England home in which he grew up. He purchased the outfit in Edinburgh Scotland.

remembers his father, a woodworker by trade whom he admired greatly, going off every morning on a bicycle. John developed his skills back in Anstruther, apprenticing near the boat harbor, building everything from lifeboats to coffins.

Ravensdale and Calundon Castle (don't you just love those names?) were schools Iain attended; the latter, designated after a nearby ruin built following the Norman Conquest. Legend has it that that rascal Robin Hood, based on the real-life Robert of Loxley, descended from one of Calundon's owners.

In 1950, the family finally bought a car, a Standard 8 (with an eight-horse-power engine) "the same as my snow blower today," said Iain. Now they could visit relatives back in Anstruther. "It took forever to get there as there were no motorways," said Iain, "and the car did not go very fast.

"My dad would have us singing

songs on the way to keep us amused. It was very exciting going back to Scotland, the land of my birth, to see the fishing boats in the harbor and the place where my dad served his apprenticeship."

When Iain was twelve, he did something else exciting; he took a train 350 miles from Coventry to Edinburgh alone. "I never had a problem with being on my own," he said, "in fact, I liked it." An aunt picked him up at the train station and brought him to Anstruther to stay with his grandmother for a week.

"Spending time on the rocks at the waters edge was very relaxing. I would look for small fish in the pools when the tide was out. There was lots of life in the rocks, small crabs and all kinds of shellfish. I think it was like an adventure. I could be myself and not have to think of doing what other people wanted me to do... I didn't have to be bullied."

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Benevolent Giving ...

"Setting the Captive Free" ... this conjures up many thoughts, but this is the vision statement for a non-profit 501(c)3 Christian organization, called **Midwest Challenge**. This program is a work release/half way house for inmates being released from prison and a volunteer program for individuals experiencing substance abuse or a get away from gang life.

In many cases, the Department of Corrections will assign an inmate to a work release program for the last 8 months of their sentence. This kind of program will help reacquaint inmates to society. Unfortunately, as many as 70% will reoffend and return to prison; an estimated cost to the tax payer of around \$75,000 per year to house each inmate.



Photo (L-R): Al Just, Patrick Hoy, Earl Conley, and Ken Owen.

Midwest Challenge was founded over ago 30 years ago by a former Minneapolis police officer who could see that there was a need to help inmates when they left prison. Midwest Challenge is an option for prisoners who want to enter into a Christian halfway house. Midwest Challenge has the best track record among all halfway houses. Less than 30% reoffend.

I became acquainted with Midwest Challenge when I ran across an old friend of mine, Al Just while working at the Minnesota State Fair for my company, Window World. He came up to me and said he needed new windows for his half-way house. He asked if I would come out and provide an estimate. When I arrived at 3044 Chicago Avenue South, Minneapolis I discovered these homes were 100 years old and in need of a lot of work.

I was given a tour and a full explanation of the whole program. I was totally impressed by the work they do to help inmates get on their feet and enter back into society. During our conversation, Al asked where I went to church and I told him Fort Snelling Chapel. He did not know about weekly worship services at the Chapel. He asked if the church would like to make a donation to help fix these very old homes. I gave him an application to submit to the *Board of Directors*. At the December *Board of Directors* meeting, the *Fort Snelling Memorial Chapel Foundation* approved a benevolence gift of \$1,000 to Midwest Challenge.

Midwest Challenge is made up of a couple of different programs. The first is the Redemption Program where ex-gangbangers, addicts, inmates and/or just homeless come here of their own accord. Al explained, they hear about us through other men who have been here; through their treatment agencies; parole officers; or make contact with us when we attend the transitional prison fairs to introduce the inmates to our program.

The men in the self-pay houses (Life Rebuilders) come to us through the same channels and also are referred to us by the court systems.

In both of the former programs, our residents fill out an application. The self-pay residents also sign a Sober Living Agreement. Al interviews the men and then decides whether or not they can benefit from the program.

The men in the Genesis program, all of whom come to us from prison, are contacted by us at the transition fairs when we visit the prisons, or they are referred by prison officials or other people who work in the prisons, such as Prison Fellowship or IFI personnel, etc. It appears that sometimes they may be court mandated to come here. Al shared that many times former residents of our program will "put the word out on the street" that we are a good program. Our reputation on the street and in the prisons also enables us to attract men who need help. This program provides help in finding jobs from felon friendly companies; which are more common than one might think. The programs provide a safe environment from gangs on the street. Residents are provided a hot meal every night and they have to make their own breakfast and lunch with food that is donated from many outside organizations.

The Redemption Program (20-30 men) and the Sober Living Homes (10-15 men), also known as Life Rebuilders. The men's schedules in both these programs are very different. The Redemption Program's daily schedule begins with a morning bible study and discussion from 8 to 9 a.m. After 9 a.m. volunteer opportunities are offered to the men who are not working part-time or going to school. These volunteer efforts involve everything from working at clothing

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Like most boys at Calundon Castle School, Iain, a self-described "average student" who enjoyed studying history, graduated and went to work at fifteen. "My dad was helping me find a job, in fact I probably would have gone to work with him but on Monday morning he went to work and at the age of 54, died from a blood clot on the brain. I only knew him for about 12 years, but he made a great impression on my life."

The "awe inspiring" factory where Iain began work was a quarter-mile-long industrial behemoth filled with bay after bay of men and boys manufacturing machine parts. Dressed in a dark blue jumpsuit, Iain started out in the "apprentice" bay. (I thought it sounded like something out of Dickens, but Iain assured me there is no trace of Dickens' England left).

"I was pretty quiet until I left school," Iain said. "When you work in a factory, if they know you're quiet and reserved, they'll just pick on you." That's when he developed a sarcastic slant to his humor. "I'm not proud of it," he said, "but it protected me."

Meanwhile, he attended college twice a week. "I didn't have plans, I didn't think about it." However, he knew his mother and sisters counted on him, and two-thirds of his income went to the house. Yet Iain had an independent streak, and when a job notice from America appeared at the factory one day in 1970, Iain took the chance.

He arrived in Minnesota a year later, and became a representative for Alfred Herbert, the factory back in England. The position led to a flourishing sales career, and



Photo: Iain Hodge and his wife, Karen, at a restaurant in Chicago.

eventually a Japanese manufacturer with business adventures throughout Europe and the Far East. Iain's been to Japan twelve times.

In 1975, he married Karen, a lovely lady from North Dakota. They had two daughters and a son, and so far, two grandsons with one on the way. "Semi retired" now, Iain's busier than ever keeping sixteen clients happy for his employer, Ellison Technologies.

Incidentally, Iain's the dignified head usher at the Fort Snelling Chapel. But he's "not big on titles." Even the word "sir" gets caught in his throat. I asked him what he thought of the Queen of England (*Britain*, he corrected me) and he replied, "I'm not a Royalist. I think it's archaic." When I enquired about his heroes, he didn't hesitate—"Scottish heroes," he said with a twinkle in his eye. You see, Robert the Bruce, King of Scotland, fought the Battle of Bannockburn in 1314 and "kicked the English out of Scotland" after William Wallace

(who by the way bears no resemblance to Mel Gibson in *Braveheart*) died at the hands of King Edward I of England, trying to win Scottish independence.

"They were like George Washington," said Iain, "they fought for the freedom of their country. Scotland had the declaration of Arbroath. The USA had the Declaration of Independence."

I asked Iain what his kids thought of him growing up in England. "I don't talk about it," he said.

Well, Grandpa Hodge, I think it's time to set the grandkids on your knee and tell them a story. A story about Robert, William and Edward, and a wee lad named Iain who survived by telling jokes and working hard, who learned the cost and value of freedom firsthand, and who relished a good adventure—like the great one he took across the ocean to the New World, seeking his fortune... like mighty men of old.

Submitted by: Barbara Sommerville

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distribution centers, food shelves, various churches, to helping prepare and clean up after various community, social functions, etc. The men also donate some of their time to helping individuals with chores such as snow shoveling, replacing screen/storm doors and windows, painting, raking and bagging leaves etc.

If the men are not volunteering, most likely they are attending schools (everything from GED classes and vocational-technology schools, such as Dunwoody, to MCTC, and St. Mary's post-graduate program). All of this type of work transpires between 9 a.m. and 5:30 p.m., at which time the men are required to be present in the house for dinner. At times, work and schooling will take priority over dinner and the men will be excused from the mandatory 5:30 p.m. dinner time.

After dinner, depending on the particular night of the week, the residents will attend in-house classes such as Bible study classes, life skills training classes, or outside Alpha courses, AA groups and other recovery groups. The evening can also be spent reading, watching television, visiting friends or receiving guests. Curfew is at 10 p.m. M-F and 11p.m. on weekends. On Sundays, the men are required to attend church and demonstrate, with signed proof that they were in fact in church.

A resident can express an interest in meeting with a life coach; many men have been assigned a life coach to meet with a few hours per week. The life coaches are usually married Christian men with families, who have expressed an interest in helping someone "get back on their feet."

The sober living homes (Life Rebuilders) are managed differently. In the sober-living, self-pay homes, the men are working and paying a monthly fee to live in the sober house. They are committed to sobriety. Their schedules vary, and in some cases, some of these men are also attending school. They share the house and

yard duties amongst themselves and are required to attend one house meeting and one Bible study per week. The Midwest Challenge team runs the weekly meetings. Involvement in their respective local churches is encouraged as well as in the Midwest Challenge monthly events. Almost all the men also attend one or more recovery programs per week. Of all three programs, the Life Rebuilders program is the most lax, allowing the men a large amount of latitude. They are learning to govern their lives with minimal external supervision.

An average halfway house does not provide life couch training. Most programs only provide a short time shelter before the resident is done with their sentence.

Al asked if I would come back for Bible study on a Tuesday evening and I accepted. When I arrived at 6 p.m., it was dinner time and they asked if I would say grace, which I did. There were approximately 12 inmates/residents sitting around the dinner table. I got to hear what they had done to end up in prison and it was quit shocking. What was very clear among all the inmates, they did not want to go back to prison. They had heard about Midwest Challenge and they knew that this was their only chance to make it and were glad they were accepted. At 7 p.m. we had Bible study and it was based on Proverbs 6:4-11. It was one of the most powerful Bible studies that I have ever been to. These Bible studies are open to the public to attend.

I met many of the staff at Midwest Challenge and their love for Jesus Christ was amazing. They knew they were doing something very special in changing the lives of those who have been held captive by violence, drugs and crime. A resident may live at the sober house for as long as they need. The program is not free once they are done with their sentence. It cost around \$400 per month, but provides them a room and food

while they get back on their feet.

Midwest is also starting a program called "Adopt a Room." This is for any organization or person who would like to adopt a room by donating money or time to help pay for new mattresses, sheets, new carpet, painting, windows, light fixtures and furniture. Your name or organization would be posted on a plaque and would be posted on the door. Average donation would be around \$300-\$500. The house and rooms are very old and Midwest Challenge works on a shoe-string budget and relies heavily donations. Whatever help they receive, they do appreciate it. My time at Midwest Challenge was truly a very moving experience for me. I was able to witness the Lord's work fist hand.

I would like to thank Al Just, Ken Owen and Earl Conley and the staff for the wonderful things they do at Midwest Challenge. They have offered the services of the residents at Midwest Challenge to come out to the Chapel to volunteer whenever we need them. If you would like to find out more information, volunteer or donate to Midwest Challenge or you know someone in desperate need of help, please go to www.midwestchallenge.org or call (952) 381-7197.

— 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 2011. Simply call the *Foundation Office* at 612/970-7886 ... and provide a name and mailing address.

(Continued ... from page five)

The question misunderstands the importance of marriage. The better question might be, "Why same-sex marriage?" Two people, or for that matter multiple people, can cohabit with one another, and among them create individual contractual obligations, execute wills and trusts, and list one another as beneficiaries, and thus receive most of the legal equivalents of marriage.

Marriage between one man and one woman is a **public** good that is best for society, and particularly its children and future generations. Legalizing same-sex marriage would equalize same-sex relations with marriage and parenthood. In doing so, marriage and parenthood would be severed, and the structure of children raised with a mom and a dad would suffer. It is one thing to tolerate personal relationships that are different from ours, but it is another thing for society to elevate such a relationship to a preferred status ... and that's what same-sex marriage would do.

To sanction same-sex marriage would be to say that there is no relevance to gender; and thus, result in the abolition of gender. Indeed, many same-sex and trans-sexual proponents advocate the abolition of gender, stating that the concept of male and female is an outdated, stereotypic model that needs to be abolished.

Once we say that gay couples have a right to have their commitments recognized by the state, it becomes next to impossible to deny the same right to polygamous, or even cohabitating relatives and friends. And once everyone's relationship is recognized, marriage is gone,

and only a system of flexible relationship contracts is left.

Now you might ask: **How Will Same-Sex Marriage Hurt My Marriage?**

You might be inclined to say that the love between you and your spouse is secure, and same-sex marriage will not disturb our relationship. However, same-sex marriage will disastrously disturb the culture, will hurt people, and in particular, children. Again, while marriage has a **private** aspect, it is a **public** institution that impacts the entire society. We cannot isolate marriage inside the four walls of a home. Our attitude and public policies toward marriage will affect the culture, and in my opinion, same-sex marriage will damage the culture.

Do you really want your children (grandchildren) to open up the pages of the *Washington Post* or your local newspaper, turn to the kids' section, and read an article entitled "Defining Marriage," which tells your child how "normal" it is for two people of the same sex to be married? That is what the *Washington Post* did in an article published just for kids. Or do you want your child to come home and tell you that at school the teacher read to the class a story from the book *The King and the King*? The book talks about a prince who was in love with a citizen of the kingdom, but there was a problem — the citizen was of the same sex as the prince. The law barred same-sex marriage, so when the prince became the king, he legalized same-sex marriage and married the citizen, and the two were joined as kings. This incident actually occurred in an

elementary school in Wilmington, North Carolina. Legalizing same-sex marriage would make these events common, every-day occurrences.

Now the liberals would ask: **Is Equal Protection Violated by Prohibiting Same-Sex Marriage?**

Preserving marriage between one man and one woman does not violate equal protection any more than gender-specific restrooms. Marriage has never been open to any and every one. The Supreme Court has approved banning polygamous marriages, and most states ban incestuous marriages and place age restrictions on marriage. These restrictions have never been thought to violate equal protection.

Some argue that same-sex marriage proponents want marriage for its benefits. If benefits is the issue, then instead of deconstructing marriage itself, advocates of same-sex marriage should focus on the specific benefit desired. For example, if homosexual couples desire to secure Social Security dependent benefits, then they should lobby to change the law regarding Social Security rather than create a new form of marriage. Marriage is more than benefits. Marriage is a universal human institution. Marriage predated America, as it did every civilized society. Thus, before there was any law regarding marriage, marriage existed. Marriage will exist if the Social Security system disappears. Marriage is not merely a set of benefits. The laws and benefits associated with marriage are designed to support the institution because it is so fundamental to our society and future existence. Laws that promote marriage

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between one man and one woman to the exclusion of any other are supported by compelling governmental interests in the preservation of society and the **public good**.

Although for different reasons, same-sex marriage opponents and some states rights advocates oppose amending the United States Constitution to protect marriage between one man and one woman. I am an advocate of states' rights, but I strongly support amending our Constitution to protect traditional marriage ... because marriage between one man and one woman is, and always has been, a federal matter, and the act of amending the Constitution is an exercise in states' rights.

Marriage will be national one way or another. Either the courts will dictate marriage policy or the people will. If a federal constitutional amendment is not adopted, the courts will no doubt alter traditional marriage policy. Four of the seven state court justices in Massachusetts incredibly concocted a right to same-sex marriage in that states' constitution. The constitution of Massachusetts was drafted by none other than John Adams, our first vice president and second president of the United States, who himself was a devout Christian. Acknowledging that neither the history of the constitution nor the state statutes envisioned same-sex marriage, four of the justices nevertheless imposed their own will upon the entire state. The citizens of Massachusetts were, therefore, left with no other choice but to overturn this radical decision by a state constitutional amendment.

The only way for the people in

America to have a voice in marriage is to exercise their right under the Constitution to enshrine marriage once and for all between one man and one woman. To do so requires two-thirds of the U.S. House and Senate to pass an amendment, and then three-quarters of the states (38) must ratify the amendment through their state legislatures. The required number of states has already gone on record since 1996 declaring support for traditional marriage by specifically enacting legislation protecting marriage between one man and one woman, and expressly banning same-sex marriage. During this time a number of states amended their state constitutions. These amendments can still be challenged in the courts. Thus, it is only by the passage of a federal marriage amendment that the states may protect the will of the people. Marriage is clearly too important to be left to the whim of a few judges. It has been and must continue to be national, and it must always be between one man and one woman.

Now some argue that the government should have nothing to do with marriage, and thus should not license marriage. In this way marriages could consist of either private religious or secular ceremonial services, but with no state sanction. While this argument has some surface appeal, it fundamentally misunderstands the importance of marriage and its impact on society. The state has always been empowered to regulate in order to protect the public health and welfare of its citizens. Thus, we have laws protecting our personal security and property rights. Although consensual, we

have laws regarding prostitution, gambling, and private drug use. The reason society has chosen to regulate these areas of our lives is because these **private** acts have **public** consequences. The same is true with marriage. Marriage is not merely a personal, private act. Children are part of marriage, and as such, the greater society is affected. It is neither wise nor desirable to deregulate marriage because, in so doing, our society would suffer. No, marriage is a **public good**, and it is precisely one of the areas in which the government should and must continue to regulate in order to protect the **public good**.

Sanctioning same-sex marriage would have a profound destabilizing effect on the health, welfare, education and morals of the country. We should not play Russian roulette with marriage.

My friends, we must draw a line in the sand and preserve marriage once and for all ... between one man and one woman. Would you not agree?

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 16 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.

The Snelling Spirit

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1 Federal Drive, Fort Snelling, MN 55111-4027

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For Fort Snelling Memorial Chapel Foundation information call the Foundation Office at (612) 970-7866, or write to the **Fort Snelling Memorial Chapel Foundation**
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Ft. Snelling Memorial Chapel Foundation Staff

Rev. Dr. Kenneth L. Beale, Jr., *Chaplain*
Craig Tennison, *Minister of Music*
Leila Campbell, *Office Manager*
Ruth Fardig, *Minister of Music Emeritus*

The Snelling Spirit Staff:

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Feature Contributors:

Rev. Dr. Kenneth Beale, Jr.
Newell Chester
Patrick Hoy
Bob Peterson
Kay Schoen
Barbara Sommerville
Craig Tennison

Photographer:

Leland Granberg
Becky Van Meter

Layout/Design/Printing:
Leila Campbell



**Fort Snelling
Memorial Chapel
Foundation**

March 2011

1 Federal Drive, Fort Snelling, Minnesota 55111-4027

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Fort Snelling Memorial Chapel Foundation Staff Chaplain: Rev. Dr. Kenneth L. Beale, Jr. — Phone: 612/747-1059 — E-mail: kenneth.beale@us.army.mil Minister of Music: Craig Tennison — Phone: 612/729-7990 Office Manager: Lella Campbell — Phone: 612/970-7866 — E-mail: info@fortsnellingmcf.org						
6 Last Sunday after Epiphany 10:00 a.m. Adult Education Class 11:00 a.m. Worship Service Sermon: "Dying to Self" Music: Don Bakke, Baritone Soloist	7	8	9 Ash Wednesday	10	11	12 9:00 a.m. Mem- bership Commit- tee Mtg. @ Am Legion Post
13 1st Sunday in Lent 10:00 a.m. Adult Education Class 11:00 a.m. Holy Communion Sermon: "The Lie: Not Worthy" Music: St Peter Claver Cameroon Choir	14	15	16	17	18	19 9:00 a.m. Board of Directors Mtg. @ Fed Bldg
20 2nd Sunday in Lent 10:00 a.m. Adult Education Class 11:00 a.m. Worship Service Sermon: "The Suffering Savior's Concern for Sinners" Music: Blessed Brass	21	22	23	24	25	26
27 3rd Sunday in Lent 10:00 a.m. Adult Education Class 11:00 a.m. Worship Service Sermon: "Determined to Love" Music: Faith First Men's Chorus	28	29	30	31		



Fort Snelling Memorial Chapel Foundation

April 2011

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Fort Snelling Memorial Chapel Foundation Staff		1	2
Chaplain: Rev. Dr. Kenneth L. Beale, Jr. — Phone: 612/747-1059 — E-mail: kenneth.beale@us.army.mil Minister of Music: Craig Tennison — Phone: 612/729-7990 Office Manager: Lella Campbell — Phone: 612/970-7866 — E-mail: info@fortsnellingmcf.org			
3	4th Sunday in Lent 10:00 a.m. Adult Education Class 11:00 a.m. Worship Service Sermon: "His Pain - Your Gain" Music: Kerkoven-Murdock Middle School Chorus	7	9 9:00 a.m. Fellowship Comm Mtg. 11:00 a.m. Worship Comm Mtg. @ Am Legion Post
10	5th Sunday in Lent 10:00 a.m. Adult Education Class 11:00 a.m. Worship Service Sermon: "High & Holy Became Meek & Lowly" Music: Paul Anderson, Soloist	14	16 9:00 a.m. Publicly Comm Mtg. 11:00 a.m. Membership Comm Mtg. @ Am Legion
17	Palm/Passion Sunday 10:00 a.m. Adult Education Class 11:00 a.m. Worship Service Sermon: "A Palm or Cloak" Music: Land of Lakes Viking Choir	21 Maundy Thursday	23 Good Friday 2:00 p.m. Holy Communion Sermon: "Do You Hear His Lonely Cry?" Music: Bonnie Hammel, Soloist
24	Easter Sunday 8 & 11:00 a.m. Worship Services Sermon: "The Resurrection Changes Everything" Music: Teitzlaff Brass Quintet	28	30
	18 19 20 25 26 27 29 30 31		