Richmond Virginia SCV & UDC Convention Documents 2014 2015

The letters both addressed the concerns with hosting the UDC and the SCV

Episcopalian

This email was sent to the staff of the St. Paul's Episcopal Church. This church has hosted the United Daughters of the Confederacy (UDC) many times in the last 20 years.

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| **From:**Edward H.Sebesta [edwardsebesta@gmail.com]  **Sent:**Saturday, February 01, 2014 3:28 PM  **To:**'katejenkins@stpauls-episcopal.org'; 'mmullen@stpauls-episcopal.org'; 'cmerritt@stpauls-episcopal.org'; 'lbartenstein@stpauls-episcopal.org'; 'dsinden@stpauls-episcopal.org'; 'kjh1@comcast.net'; 'rwolkiewicz@stpauls-episcopal.org'; 'ahart@stpauls-episcopal.org'; 'cjohann@stpauls-episcopal.org'; 'bcarr@stpauls-episcopal.org'; 'jsimmons@cisofrichmond.org'; 'kdunlap@stpauls-episcopal.org'; 'lpitts@stpauls-episcopal.org'  **Subject:**Please do not host the Sons of Confederate Veterans or the United Daughters of the Confederacy    Dear St. Paul’s Episcopal Church:    If you go to [www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm) you will see that St. Paul’s church hosts neo-Confederate national conventions more than any other church in the United States. Look at the tables on the page for the United Daughters of the Confederacy.    Also looking at the bar graphs the Episcopal church hosts almost half of the national neo-Confederate convention services.    In 2014 the United Daughters of the Confederacy (UDC) is scheduled to have their national convention in Richmond, Virginia and in 2015 the Sons of Confederate Veterans (SCV) is scheduled to have their national convention in Richmond, VA.  I am an investigative researcher into the neo-Confederate movement. I have been published internationally in peer reviewed academic journals, by university presses, and in “Black Commentator.”  You can see my resume online at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).    The racism and extremism of the SCV is well documented in this “Black Commentator” article.<http://www.blackcommentator.com/526/526_confederacy_sebesta_guest_share.html>. I am currently writing an article about the UDC, but I can send you documentation.  In 2013 they had an article in their magazine about Reconstruction which is startling in terms of its racism.    Neo-Confederate groups usually seek out a historical and architecturally impressive church. When a church allows a neo-Confederate group to use their church they lend the prestige of their denomination and the architectural prestige of their church building to the neo-Confederate group.    I ask you to not allow the UDC or the SCV to use your facilities or church building for their upcoming national conventions.    Please share this email with Rev. Adams-Riley.    Regards,    Edward H. Sebesta  Co-editor of “Neo-Confederacy: A Critical Introduction,” Univ. of Texas Press, 2008 (<http://www.utexas.edu/utpress/excerpts/exhagneo.html>), and “The Confederate and Neo-Confederate Reader: The ‘Great Truth’ About the ‘Lost Cause’” Univ. Press of Mississippi 2010. (<http://www.upress.state.ms.us/books/1338>).  Author of chapter about the Civil War and Reconstruction in the notorious Texas teaching standards in *Politics and the History Curriculum:* *The Struggle over Standards in Texas and the Nation,* published by Palgrave Macmillan.  <http://www.keitherekson.com/books/politics-and-the-history-curriculum/> |

This letter was sent to the Rev. Adams-Riley by certified mail and copies to all the officers of the church by certified mail also. I got from Rev. Adams-Riley a letter which evaded the issues and which was self-satisfied and smug. Reply quoted following this letter.

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| February 10, 2014  [esebesta@tx.rr.com](mailto:esebesta@tx.rr.com)    Rev. D. Wallace Adams-Riley - Rector  St. Paul’s Episcopal Church  815 E. Grace St.  Richmond, VA 23219  Dear Rev. Adams-Riley:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in *Black Commentator*. I enclose a copy of my online resume which is also available at[www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing you to request that your church stop hosting the neo-Confederate groups the United Daughters of the Confederacy (UDC) and the Sons of Confederate Veterans (SCV).  The 2014 UDC national convention is scheduled to be in Richmond, Virginia. From the year 2000 St. Paul’s Episcopal Church has hosted the UDC national convention services every other year, 2000, 2002, 2004, 2006, 2008, 2010, 2012. Please see the Excel table enclosed. From 1990 to 2013 St. Paul’s Episcopal Church hosted the UDC national convention services 9 times, out of the 12 times an Episcopal Church has hosted the UDC from 1990. If you look at the enclosed bar graph of denominations hosting the UDC from 1990 to 2013 you can see that St. Paul’s Episcopal Church has by itself made the Episcopal Church the most frequent UDC convention hosting denomination, more than all the other denominations combined.  The 2015 SCV national convention is scheduled to be in Richmond, Virginia. Though St. Paul’s Episcopal Church has only last hosted the SCV in 1996, Episcopal churches in general are tied with Roman Catholic churches for hosting SCV national conventions since 1990. I enclose an Excel table of the churches that hosted from 1990 to 2013 and a bar graph of hosting by denominations.  The bar graphs and Excel tables mentioned above are also online at[www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  One concern I have developed in investigating neo-Confederate groups is how they are enabled by mainstream organizations such as corporations, churches, government bodies and others. So I have decided to ask these groups to reconsider their relations with specific neo-Confederate groups. It is all well and good that I have written on extremist Confederate Christian nationalist for the *Canadian Review of American Studies*(<http://www.templeofdemocracy.com/ConfederateChristianNationalism.pdf>), but I have realized that the enabling of a racist historical consciousness in the general public and racist neo-Confederate groups by mainstream churches is as detrimental to America as these fringe churches. The Christianity advocated by the SCV is largely similar, you can review their Chaplain’s Chronicle online at <http://www.scv.org/about/chaplainsChronicle.php>.  The Sons of Confederate Veterans (SCV) is an extremist and racist group of which is extensively documented in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator.com/526/526_confederacy_sebesta_guest_share.html>.  (Link is also in my online resume.)  In the summer of 2013 I had a successful campaign getting corporations to stop supporting the SCV as reported in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator2.com/527_cover_scv_donation_loss_sebesta_guest.html>. (Link is also in my online resume.) It took eight days for this campaign to succeed. I regret to say that so far the temples of Mammon were much more willing to give up neo-Confederacy than the churches of Christ.  The SCV often selects a historic and architecturally impressive church to hold their national convention service. When a faith group allows the SCV to use their church there is an implied endorsement to the extent that the SCV is an acceptable group to be using their facilities which normalizes them despite their extremist and racist agenda. The use of a historic and architecturally impressive church lends the prestige of the church building to the SCV.  I ask that St. Paul’s Episcopal Church not enable the Sons of Confederate Veterans in 2014 or in any other year by allowing them the use of their facilities.  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine*article, pages 23, 24, and the cover of their magazine. In an article in the Dec. 2012 *UDC Magazine*, pages 11-14, is an appalling racist article in which the infamous post-Civil War Black Codes of the former Confederate states are defended, African American men are represented have been potential rapists, the 14th Amendment to the Constitution is argued to be misguided, freed African Americans are asserted to have been incompetent to be citizens. The article asserts, “Newly liberated Negroes were not prepared for their freedom…” These are but two contemporary examples of the UDC’s racism. Documentation enclosed.  Allowing the UDC the use of a prominent historical and architectural church such as St. Paul’s Episcopal Church enables the UDC by lending the UDC the use of the building the prestige of the building as well as the prestige of the Episcopal Church.  Finally the SCV and the UDC exist to glorify the Confederacy a government created to perpetuate slavery and white supremacy.  The British academic, Michael Billig in his landmark book, “Banal Nationalism,” discusses the fact that the discussion of nationalism usually revolves around extremists to the exclusion of seeing the banal nationalism in everyday life. Billig contrasts the focus of the usual analyst of nationalism to the analyst of banal nationalism as follows:    The analyst of banal nationalism does not have the theoretical luxury of exposing the nationalism of others. The analyst cannot place exotic nationalists under the microscope as specimens, in order to stain the tissues of repressed sexuality, or turn the magnifying lens on to the unreasonable stereotypes, which ooze from the mouth of the specimen. In presenting the psychology of a Le Pen or Zhirinovsky, ‘we’ might experience a shiver of fear as ‘we’ contemplate ‘them’, the nationalists, with their violent emotions and ‘their’ crude stereotyping of the Other. And ‘we’ will recognize ‘ourselves’ among the objects of this stereotyping. Alongside the ‘foreigners’ and the ‘racial inferiors’, there ‘we’ will be – the ‘liberal degenerates’, with ‘our’ international broadmindedness. ‘We’ will be reassured to have confirmed ‘ourselves’ as the Other of ‘our’ Other.    By extending the concept of nationalism, the analyst is not safely removed from the scope of investigation. We might imagine that we possess a cosmopolitan broadness of spirit. But, if nationalism is a wider ideology, whose familiar commonplaces catch us unawares, then this is too reassuring. We will not remain unaffected. If the thesis is correct, then nationalism has seeped into the corners of our consciousness; it is present in the very words which we might try to use for analysis. It is naïve to think that a text of exposure can escape from the times and place of its formulation. It can attempt, instead, to do something more modest: it can draw attention to the powers of an ideology which is so familiar that it hardly seems noticeable. [ Billig, Michael, *Banal Nationalism*, Sage Publications, London, 1995.]  I extend Billig’s concept to a concept of banal white nationalism. My paper on it is online at[www.templeofdemocracy.com/breaking.htm](http://www.templeofdemocracy.com/breaking.htm). The presentation of racist groups in sensational media reports are of largely marginal individuals who we will socially never run into, who have belligerent attitudes and behaviors, use racial slurs, have poor middle class decorum, and who perhaps wear funny clothes. Like Billig’s extremists, they reassure us that we aren’t racist since we are not like them. However, if we realize that racist attitudes and practice need not be confined to belligerent individuals shouting racial slurs or confined to physical assaults, we should not be so self-assured ourselves and have to examine a much wider range of practices and consider if we are involved. Suddenly it can be people that we know and who socially circulate in the circles we circulate or it can be us circulating in those circles.  The UDC as a well mannered genteel group is largely not perceived as racist despite their ongoing practice as mentioned earlier in this letter.  There is a great opportunity for St. Paul’s Episcopal Church to take a leadership role among American churches and set an example by stopping the hosting of neo-Confederate groups.  Again, I ask you not to host either the SCV or UDC. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting either the SCV or UDC.                                                                                      Regards,                                                                                        Edward H. Sebesta  CC: Senior Warden & Vestry member Mark Gordon, Junior Warden & Vestry member Steve Micas, Vestry Advocate Spiritual Formation Board Christie Montgomery, Vestry Advocate Faith In Action/Outreach Board Bruce Cruser, Vestry Advocate Worship Board Brian Levy, Vestry Advocate Faith In Action/Outreach Board Michaelle Justice, Vestry Advocate Parish Life Board Dick Carlton, other Vestry members: Kia J. Bentley, Tom Smith, Barbara Davis, Chip Jones, Missy Benson, Sid Jones, Jennine Sherrill, and Cindy Wofford, Associate Rector Rev. Kate Jenkins, Downtown Missioner Rev. Melanie Mullen, Minister of Christian Formation Rev. Claudia Merritt. |

Rev. Adams-Riley replied on in a letter dated and post marked March 19, 2014. After acknowledge the receipt of my letter and its subject Adams-Riley replies:

We ground all decisions we make, including those regarding the use of our facilities, in our Baptismal Covenant, where we commit to seeking and serving Christ in all persons and to striving for justice and peace among all people (The Book of Common Prayer, page 305). We would be grateful for your prayers as we seek to live up to that high calling.

I did not bother to write as to what this actually means in terms of whether they would continue to hosting the United Daughters of the Confederacy or the Sons of Confederate Veterans. The smugness, the self-satisfied pride of this reply was an answer.

This letter is being send on 2/18/2014 to Bishop Shannon Sherwood Johnson by certified mail, nearly identical letters differing in only to whom they are addressed are being sent by certified mail on 2/18/2014 to Bishops Susan Ellyn Goff and Edwin F. Gulick Jr.  As of 6/9/14 I have received no reply.

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| February 18, 2014  [esebesta@tx.rr.com](mailto:esebesta@tx.rr.com)    Rt. Rev. Shannon Sherwood Johnson  Diocesan Bishop  The Diocese of Virginia  Mayo Memorial Church House  110 West Franklin Street in  Richmond, Virginia, 23226  Dear Rt. Rev. Johnson:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in *Black Commentator*. I enclose a copy of my online resume which is also available at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing you to request that Episcopal churches stop hosting the neo-Confederate groups; the United Daughters of the Confederacy (UDC) and the Sons of Confederate Veterans (SCV).  The 2014 UDC national convention is scheduled to be in Richmond, Virginia. From the year 1994 St. Paul’s Episcopal Church has hosted the UDC national convention services in 1994, 1996, 2000, 2004, 2006, 2008, 2010, 2012. Please see the Excel table enclosed. From 1990 to 2013 St. Paul’s Episcopal Church hosted the UDC national convention services 9 times, out of the 12 times an Episcopal Church has hosted the UDC national conventions from 1990. St. John’s Episcopal church hosted the UDC in Richmond in 2002.  The Virginia Episcopal churches have made the Episcopal Church the leading denomination hosting neo-Confederate organizations at their national conventions. See also enclosed bar graph of UDC hosting churches by denomination.  The 2015 SCV national convention is scheduled to be in Richmond, Virginia. Episcopal churches in general are tied with Roman Catholic churches for hosting SCV national conventions since 1990. I enclose an Excel table of the churches that hosted from 1990 to 2013 and a bar graph of hosting by denominations for the SCV national conventions.  The bar graphs and Excel tables mentioned above are also online at[www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  One concern I have developed in investigating neo-Confederate groups is how they are enabled by mainstream organizations such as corporations, churches, government bodies and others. So I have decided to ask these groups to reconsider their relations with specific neo-Confederate groups. It is all well and good that I have written on extremist Confederate Christian nationalist for the *Canadian Review of American Studies*(<http://www.templeofdemocracy.com/ConfederateChristianNationalism.pdf>), but I have realized that the enabling of a racist historical consciousness in the general public and racist neo-Confederate groups by mainstream churches is as detrimental to America as these other fringe religious movements which I studied earlier. The Christianity advocated by the SCV is largely similar to these fringe movements, you can review their Chaplain’s Chronicle online at <http://www.scv.org/about/chaplainsChronicle.php>.   The Sons of Confederate Veterans (SCV) is an extremist and racist group of which is extensively documented in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator.com/526/526_confederacy_sebesta_guest_share.html>.  (Link is also in my online resume.)  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I ask that the Episcopal Church in Virginia not make available any of their churches to the SCV.  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine*article, pages 23, 24, and the cover of their magazine. In an article in the Dec. 2012 *UDC Magazine*, pages 11-14, is an appalling racist article in which the infamous post-Civil War Black Codes of the former Confederate states are defended, African American men are represented have been potential rapists, the 14th Amendment to the Constitution is argued to be misguided, freed African Americans are asserted to have been incompetent to be citizens. The article asserts, “Newly liberated Negroes were not prepared for their freedom…” These are but two contemporary examples of the UDC’s racism. Documentation enclosed.  Allowing the UDC the use of a prominent historical and architectural church such as St. Paul’s Episcopal Church, St. John’s Episcopal Church or any other Virginia Episcopal church, historical or otherwise, enables the UDC by lending the UDC the use of the building the prestige of the building as well as the prestige of the Episcopal Church.  Finally the SCV and the UDC exist to glorify the Confederacy a government created to perpetuate slavery and white supremacy.  The British academic, Michael Billig in his landmark book, “Banal Nationalism,” discusses the fact that the discussion of nationalism usually revolves around extremists to the exclusion of seeing the banal nationalism in everyday life. Billig contrasts the focus of the usual analyst of nationalism to the analyst of banal nationalism as follows:    The analyst of banal nationalism does not have the theoretical luxury of exposing the nationalism of others. The analyst cannot place exotic nationalists under the microscope as specimens, in order to stain the tissues of repressed sexuality, or turn the magnifying lens on to the unreasonable stereotypes, which ooze from the mouth of the specimen. In presenting the psychology of a Le Pen or Zhirinovsky, ‘we’ might experience a shiver of fear as ‘we’ contemplate ‘them’, the nationalists, with their violent emotions and ‘their’ crude stereotyping of the Other. And ‘we’ will recognize ‘ourselves’ among the objects of this stereotyping. Alongside the ‘foreigners’ and the ‘racial inferiors’, there ‘we’ will be – the ‘liberal degenerates’, with ‘our’ international broadmindedness. ‘We’ will be reassured to have confirmed ‘ourselves’ as the Other of ‘our’ Other.    By extending the concept of nationalism, the analyst is not safely removed from the scope of investigation. We might imagine that we possess a cosmopolitan broadness of spirit. But, if nationalism is a wider ideology, whose familiar commonplaces catch us unawares, then this is too reassuring. We will not remain unaffected. If the thesis is correct, then nationalism has seeped into the corners of our consciousness; it is present in the very words which we might try to use for analysis. It is naïve to think that a text of exposure can escape from the times and place of its formulation. It can attempt, instead, to do something more modest: it can draw attention to the powers of an ideology which is so familiar that it hardly seems noticeable. [ Billig, Michael, *Banal Nationalism*, Sage Publications, London, 1995.]  I extend Billig’s concept to a concept of banal white nationalism. My paper on it is online at[www.templeofdemocracy.com/breaking.htm](http://www.templeofdemocracy.com/breaking.htm). The presentation of racist groups in sensational media reports are of largely marginal individuals who we will socially never run into, who have belligerent attitudes and behaviors, use racial slurs, have poor middle class decorum, and who perhaps wear funny clothes. Like Billig’s extremists, they reassure us that we aren’t racist since we are not like them. However, if we realize that racist attitudes and practice need not be confined to belligerent individuals shouting racial slurs or confined to physical assaults, we should not be so self-assured about ourselves and have to examine a much wider range of practices and consider if we are involved. Suddenly it can be people that we know and who socially circulate in the circles we circulate or it can be us circulating in those circles.  The UDC as a well mannered genteel group is largely not perceived as racist despite their ongoing practice as mentioned earlier in this letter.  There is a great opportunity for the Episcopal Church to take a leadership role among American churches and set an example by stopping the hosting of neo-Confederate groups.  Again, I ask you not to host either the SCV or UDC in any Virginia Episcopal churches. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting either the SCV or UDC in any Virginia Episcopal churches.                                                                                      Regards,                                                                                        Edward H. Sebesta |

Roman Catholic

This letter is being send on 2/18/2014 to Bishop DiLorenzo by certified mail. Received a reply dated 3/11/2014. The reply stated that he did not know of any such activities in his diocese and the letter had been forwarded to the museum curator. Rev. DiLorenzo side steps the question of whether they would or would not host a neo-Confederate group if one asked for a meeting space.

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| February 18, 2014  [esebesta@tx.rr.com](mailto:esebesta@tx.rr.com)  Most Rev. Francis Xavier DiLorenzo  Bishop of the Diocese of Richmond  7800 Carousel Lane  Richmond, VA 23294  Dear Most Rev. DiLorenzo:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in *Black Commentator*. I enclose a copy of my online resume which is also available at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing you to request that Roman Catholic Church stop hosting the neo-Confederate groups; the United Daughters of the Confederacy (UDC) and the Sons of Confederate Veterans (SCV).  The 2014 UDC national convention and the 2015 SCV national convention are scheduled to be in Richmond, Virginia. The Roman Catholic Church is tied with the Episcopal denomination for hosting SCV national convention events from 1990 to 2013. For the UDC it is less, but in aggregate for both of them the Roman Catholic Church is second for hosting neo-Confederates. (See enclosed bar graphs and EXCEL tables). The bar graphs and Excel tables mentioned above are also online at[www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  One concern I have developed in investigating neo-Confederate groups is how they are enabled by mainstream organizations such as corporations, churches, government bodies and others. So I have decided to ask these groups to reconsider their relations with specific neo-Confederate groups. It is all well and good that I have written on extremist Confederate Christian nationalists for the *Canadian Review of American Studies*(<http://www.templeofdemocracy.com/ConfederateChristianNationalism.pdf>), but I have realized that the enabling of a racist historical consciousness in the general public and racist neo-Confederate groups by mainstream churches is as detrimental to America as these other fringe religious movements which I studied earlier. The Christianity advocated by the SCV is largely similar to these fringe movements, you can review their Chaplain’s Chronicle online at <http://www.scv.org/about/chaplainsChronicle.php>.   The Sons of Confederate Veterans (SCV) is an extremist and racist group of which is extensively documented in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator.com/526/526_confederacy_sebesta_guest_share.html>.  (Link is also in my online resume.)  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I ask that the Roman Catholic Church in Virginia not make available any of their churches to the SCV.  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine*article, pages 23, 24, and the cover of their magazine. 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[ Billig, Michael, *Banal Nationalism*, Sage Publications, London, 1995.]    I extend Billig’s concept to a concept of banal white nationalism. My paper on it is online at[www.templeofdemocracy.com/breaking.htm](http://www.templeofdemocracy.com/breaking.htm). The presentation of racist groups in sensational media reports are of largely marginal individuals who we will socially never run into, who have belligerent attitudes and behaviors, use racial slurs, have poor middle class decorum, and who perhaps wear funny clothes. Like Billig’s extremists, they reassure us that we aren’t racist since we are not like them. However, if we realize that racist attitudes and practice need not be confined to belligerent individuals shouting racial slurs or confined to physical assaults, we should not be so self-assured about ourselves and have to examine a much wider range of practices and consider if we are involved. 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This letter is being send on 2/18/2014 to Archbishop William E. Lori by certified mail. As of 10/25/2014 no reply received. The Archbishop of Baltimore is over the Archbishop of Richmond.

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| February 18, 2014    [esebesta@tx.rr.com](mailto:esebesta@tx.rr.com)  Most Rev. William E. Lori  Archbishop of Baltimore  320 Cathedral St.  Baltimore, MD 21201  Dear Most Rev. Lori:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in *Black Commentator*. I enclose a copy of my online resume which is also available at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing you to request that Roman Catholic Church stop hosting the neo-Confederate groups; the United Daughters of the Confederacy (UDC) and the Sons of Confederate Veterans (SCV).  The 2014 UDC national convention and the 2015 SCV national convention are scheduled to be in Richmond, Virginia. The Roman Catholic Church is tied with the Episcopal denomination for hosting SCV national convention events from 1990 to 2013. For the UDC it is less, but in aggregate for both of them the Roman Catholic Church is second for hosting neo-Confederates. (See enclosed bar graphs and EXCEL tables). The bar graphs and Excel tables mentioned above are also online at[www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  One concern I have developed in investigating neo-Confederate groups is how they are enabled by mainstream organizations such as corporations, churches, government bodies and others. So I have decided to ask these groups to reconsider their relations with specific neo-Confederate groups. It is all well and good that I have written on extremist Confederate Christian nationalists for the *Canadian Review of American Studies*(<http://www.templeofdemocracy.com/ConfederateChristianNationalism.pdf>), but I have realized that the enabling of a racist historical consciousness in the general public and racist neo-Confederate groups by mainstream churches is as detrimental to America as these other fringe religious movements which I studied earlier. The Christianity advocated by the SCV is largely similar to these fringe movements, you can review their Chaplain’s Chronicle online at <http://www.scv.org/about/chaplainsChronicle.php>.   The Sons of Confederate Veterans (SCV) is an extremist and racist group of which is extensively documented in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator.com/526/526_confederacy_sebesta_guest_share.html>.  (Link is also in my online resume.)  In the summer of 2013 I had a successful campaign getting corporations to stop supporting the SCV as reported in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator2.com/527_cover_scv_donation_loss_sebesta_guest.html>. (Link is also in my online resume.) It took eight days for this campaign to succeed. I regret to say that so far the temples of Mammon were much more willing to give up neo-Confederacy than the churches of Christ.  The SCV often selects a historic and architecturally impressive church to hold their national convention service. When a faith group allows the SCV to use their church there is an implied endorsement to the extent that the SCV is an acceptable group to be using their facilities which normalizes them despite their extremist and racist agenda. The use of a historic and architecturally impressive church also lends the prestige of the church building to the SCV.  I ask that the Roman Catholic Church in Virginia not make available any of their churches to the SCV.  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine*article, pages 23, 24, and the cover of their magazine. In an article in the Dec. 2012 *UDC Magazine*, pages 11-14, is an appalling racist article in which the infamous post-Civil War Black Codes of the former Confederate states are defended, African American men are represented have been potential rapists, the 14th Amendment to the Constitution is argued to be misguided, freed African Americans are asserted to have been incompetent to be citizens. The article asserts, “Newly liberated Negroes were not prepared for their freedom…” These are but two contemporary examples of the UDC’s racism. Documentation enclosed.  Allowing the UDC the use of a prominent historical and architectural church of the Roman Catholic Church enables the UDC by lending the UDC the use of the building the prestige of the building as well as the prestige of the Roman Catholic Church.  Finally the SCV and the UDC exist to glorify the Confederacy a government created to perpetuate slavery and white supremacy.  The British academic, Michael Billig in his landmark book, “Banal Nationalism,” discusses the fact that the discussion of nationalism usually revolves around extremists to the exclusion of seeing the banal nationalism in everyday life. Billig contrasts the focus of the usual analyst of nationalism to the analyst of banal nationalism as follows:    The analyst of banal nationalism does not have the theoretical luxury of exposing the nationalism of others. The analyst cannot place exotic nationalists under the microscope as specimens, in order to stain the tissues of repressed sexuality, or turn the magnifying lens on to the unreasonable stereotypes, which ooze from the mouth of the specimen. In presenting the psychology of a Le Pen or Zhirinovsky, ‘we’ might experience a shiver of fear as ‘we’ contemplate ‘them’, the nationalists, with their violent emotions and ‘their’ crude stereotyping of the Other. And ‘we’ will recognize ‘ourselves’ among the objects of this stereotyping. Alongside the ‘foreigners’ and the ‘racial inferiors’, there ‘we’ will be – the ‘liberal degenerates’, with ‘our’ international broadmindedness. ‘We’ will be reassured to have confirmed ‘ourselves’ as the Other of ‘our’ Other.    By extending the concept of nationalism, the analyst is not safely removed from the scope of investigation. We might imagine that we possess a cosmopolitan broadness of spirit. But, if nationalism is a wider ideology, whose familiar commonplaces catch us unawares, then this is too reassuring. We will not remain unaffected. If the thesis is correct, then nationalism has seeped into the corners of our consciousness; it is present in the very words which we might try to use for analysis. It is naïve to think that a text of exposure can escape from the times and place of its formulation. It can attempt, instead, to do something more modest: it can draw attention to the powers of an ideology which is so familiar that it hardly seems noticeable. [ Billig, Michael, *Banal Nationalism*, Sage Publications, London, 1995.]   I extend Billig’s concept to a concept of banal white nationalism. My paper on it is online at[www.templeofdemocracy.com/breaking.htm](http://www.templeofdemocracy.com/breaking.htm). The presentation of racist groups in sensational media reports are of largely marginal individuals who we will socially never run into, who have belligerent attitudes and behaviors, use racial slurs, have poor middle class decorum, and who perhaps wear funny clothes. Like Billig’s extremists, they reassure us that we aren’t racist since we are not like them. However, if we realize that racist attitudes and practice need not be confined to belligerent individuals shouting racial slurs or confined to physical assaults, we should not be so self-assured about ourselves and have to examine a much wider range of practices and consider if we are involved. Suddenly it can be people that we know and who socially circulate in the circles we circulate or it can be us circulating in those circles.  The UDC as a well mannered genteel group is largely not perceived as racist despite their ongoing practice as mentioned earlier in this letter.  There is a great opportunity for the Roman Catholic Church to take a leadership role among American churches and set an example by stopping the hosting of neo-Confederate groups.  Again, I ask you not to host either the SCV or UDC in any Virginia Roman Catholic churches. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting either the SCV or UDC in any Virginia Roman Catholic churches.                                                                                        Regards,                                                                                        Edward H. Sebesta |

United Methodist Church

Certified letter send 3/10/2014. I did get a reply dated March 19, 2014. Summary of his reply follows the text of this letter.

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| March 10, 2014                                                                                      Edward H. Sebesta  [esebesta@tx.rr.com](mailto:esebesta@tx.rr.com)    Rt. Rev. Young Jin Cho  Bishop Virginia United Methodist Conference  P.O. Box 5606  Glen Allen, VA 23058-5606  Dear Rt. Rev. Cho:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in *Black Commentator*. I enclose a copy of my online resume which is also available at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing you to request that United Methodist Church churches stop hosting the neo-Confederate groups; the United Daughters of the Confederacy (UDC) and the Sons of Confederate Veterans (SCV).  The 2014 UDC national convention and the 2015 SCV national convention are scheduled to be in Richmond, Virginia. I enclose an Excel table of the churches that hosted from 1990 to 2013 for the UDC and an Excel table of churches that have hosted the SCV from 1990 to 2013. Additionally I enclose bar graphs of churches that host the national conventions for the UDC, SCV and combined. The United Methodist Church is one of the four leading denominations for hosting national conventions for neo-Confederate groups. The bar graphs and Excel tables mentioned above are also online at[www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  From what I have been able to determine of churches that host monthly meetings for the SCV, the United Methodist Church is the denomination of about one-third of the churches, EXCEL sheet is enclosed and is online at: <http://www.templeofdemocracy.com/ChurchesHostingEvents.htm>.  Of particular interest is the comparison of Methodist denominations in the hosting of neo-Confederate organizations.  In a comparison of the United Methodist Church to the African Methodist Episcopal, African Methodist Episcopal Zion, and the Christian Methodists, the United Methodist Church is the most frequent hosting church as since the other three denominations haven’t hosted any meeting of any neo-Confederate groups of any type. Two bar graphs are enclosed comparing Methodist denominations.  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine*article, pages 23, 24, and the cover of their magazine. In an article in the Dec. 2012 *UDC Magazine*, pages 11-14, is an appalling racist article in which the infamous post-Civil War Black Codes of the former Confederate states are defended, African American men are represented have been potential rapists, the 14th Amendment to the Constitution is argued to be misguided, freed African Americans are asserted to have been incompetent to be citizens. The article asserts, “Newly liberated Negroes were not prepared for their freedom…” These are but two contemporary examples of the UDC’s racism. Documentation enclosed.  The Sons of Confederate Veterans (SCV) is an extremist and racist group of which is extensively documented in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator.com/526/526_confederacy_sebesta_guest_share.html>.  (Link is also in my online resume.)  Finally the SCV and the UDC exist to glorify the Confederacy a government created to perpetuate slavery and white supremacy.  Allowing the UDC or SCV the use of a prominent historical and architecturally impressive church, as well as churches that are neither, enables the UDC and SCV by lending the UDC and SCV the prestige of the building as well as the prestige of the United Methodist Church.  I ask that the United Methodist Church in Virginia not make available any of their churches to the UDC or SCV.  In the summer of 2013 I had a successful campaign getting corporations to stop supporting the SCV as reported in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator2.com/527_cover_scv_donation_loss_sebesta_guest.html>. (Link is also in my online resume.) It took eight days for this campaign to succeed. I regret to say that so far the temples of Mammon were much more willing to give up neo-Confederacy than the churches of Christ.  The British academic, Michael Billig in his landmark book, “Banal Nationalism,” discusses the fact that the discussion of nationalism usually revolves around extremists to the exclusion of seeing the banal nationalism in everyday life. Billig contrasts the focus of the usual analyst of nationalism to the analyst of banal nationalism as follows:    The analyst of banal nationalism does not have the theoretical luxury of exposing the nationalism of others. The analyst cannot place exotic nationalists under the microscope as specimens, in order to stain the tissues of repressed sexuality, or turn the magnifying lens on to the unreasonable stereotypes, which ooze from the mouth of the specimen. In presenting the psychology of a Le Pen or Zhirinovsky, ‘we’ might experience a shiver of fear as ‘we’ contemplate ‘them’, the nationalists, with their violent emotions and ‘their’ crude stereotyping of the Other. And ‘we’ will recognize ‘ourselves’ among the objects of this stereotyping. Alongside the ‘foreigners’ and the ‘racial inferiors’, there ‘we’ will be – the ‘liberal degenerates’, with ‘our’ international broadmindedness. ‘We’ will be reassured to have confirmed ‘ourselves’ as the Other of ‘our’ Other.    By extending the concept of nationalism, the analyst is not safely removed from the scope of investigation. We might imagine that we possess a cosmopolitan broadness of spirit. But, if nationalism is a wider ideology, whose familiar commonplaces catch us unawares, then this is too reassuring. We will not remain unaffected. If the thesis is correct, then nationalism has seeped into the corners of our consciousness; it is present in the very words which we might try to use for analysis. It is naïve to think that a text of exposure can escape from the times and place of its formulation. It can attempt, instead, to do something more modest: it can draw attention to the powers of an ideology which is so familiar that it hardly seems noticeable. [ Billig, Michael, *Banal Nationalism*, Sage Publications, London, 1995.]  I extend Billig’s concept to a concept of banal white nationalism. My paper on it is online at[www.templeofdemocracy.com/breaking.htm](http://www.templeofdemocracy.com/breaking.htm). The presentation of racist groups in sensational media reports are of largely marginal individuals who we will socially never run into, who have belligerent attitudes and behaviors, use racial slurs, have poor middle class decorum, and who perhaps wear funny clothes. Like Billig’s extremists, they reassure us that we aren’t racist since we are not like them. However, if we realize that racist attitudes and practice need not be confined to belligerent individuals shouting racial slurs or confined to physical assaults, we should not be so self-assured about ourselves and have to examine a much wider range of practices and consider if we are involved. Suddenly it can be people that we know and who socially circulate in the circles we circulate or it can be us circulating in those circles.  The UDC as a well mannered genteel group is largely not perceived as racist despite their ongoing practice as mentioned earlier in this letter.  John Wesley besides being one of the founders of the Methodist faith was an abolitionist. You can read his book “On Slavery,” online. You can view it and download it from more than one source. This is one link you can use: <https://archive.org/details/thoughtsuponslav00wesl>. They provide the book in PDF and other formats. Yet, ironically one chapter of the SCV meets in a Wesley Center at one United Methodist church and another SCV chapter meets at a United Methodist church where “Wesley” is part of the name of their church.  There is a great opportunity for the United Methodist Church to take a leadership role among American churches and set an example by stopping the hosting of neo-Confederate groups.  Again, I ask you not to host either the SCV or UDC in any United Methodist churches. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting either the SCV or UDC in any United Methodist churches.                                                                                      Regards,                                                                                      Edward H. Sebesta |

Bishop Young Jin Cho acknowledges my letter and the request. However, he reposes the question as to whether he has the authority as a Bishop in the United Methodist Church to prohibit the practice of United Methodist Churches hosting the UDC or SCV. He states:

"... the authority for making the decisions regarding the meeting of outside groups in our churches resides with the pastor and board of trustees of each local congregation."

Bishop Cho also quotes the United Methodist Church *Book of Discipline* "permission can be granted only when such use is consistent with the Social Principles ... ecumenical objectives," and explains that determining whether the permission should be granted is "left up to the discretion of the pastor and the board of trustees of each church to make that determination."

Bishop Cho avoids the question whether he or some body in the United Methodist Church could speak out on this issue or make some statement suggesting to local churches that hosting neo-Confederates is not a good practice. Bishop Cho doesn't state whether he things hosting neo-Confederate groups is good practice. He doesn't suggest that perhaps this issue could come up for discussion.

Instead he confines the question to legalisms whether he has the authority to order churches not to host neo-Confederate groups.

Presbyterian USA

Sent by certified mail 3/10/2014. I did get a reply dated March 20, 2014.

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| March 10, 2014                                                                                      Edward H. Sebesta  [esebesta@tx.rr.com](mailto:esebesta@tx.rr.com)  Archibald Wallace III  Moderator  Presbytery of the James  3218 Chamberlayne Ave.  Richmond, VA 23227  Dear Mr. Wallace:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in *Black Commentator*. I enclose a copy of my online resume which is also available at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing you to request that Presbyterian churches stop hosting the neo-Confederate groups; the United Daughters of the Confederacy (UDC) and the Sons of Confederate Veterans (SCV).  The 2014 UDC national convention and the 2015 SCV national convention are scheduled to be in Richmond, Virginia. I enclose an Excel table of the churches that hosted from 1990 to 2013 for the UDC and an Excel table of churches that have hosted the SCV from 1990 to 2013. Additionally I enclose bar graphs of churches that host the national conventions for the UDC, SCV and combined. The Presbyterian is one of the top four denominations for hosting national conventions for neo-Confederate groups. The bar graphs and Excel tables mentioned above are also online at[www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine*article, pages 23, 24, and the cover of their magazine. In an article in the Dec. 2012 *UDC Magazine*, pages 11-14, is an appalling racist article in which the infamous post-Civil War Black Codes of the former Confederate states are defended, African American men are represented have been potential rapists, the 14th Amendment to the Constitution is argued to be misguided, freed African Americans are asserted to have been incompetent to be citizens. The article asserts, “Newly liberated Negroes were not prepared for their freedom…” These are but two contemporary examples of the UDC’s racism. Documentation enclosed.  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In the summer of 2013 I had a successful campaign getting corporations to stop supporting the SCV as reported in a *Black Commentator* article which is available online at a free guest link at<http://www.blackcommentator2.com/527_cover_scv_donation_loss_sebesta_guest.html>. (Link is also in my online resume.) It took eight days for this campaign to succeed. I regret to say that so far the temples of Mammon were much more willing to give up neo-Confederacy than the churches of Christ.  The British academic, Michael Billig in his landmark book, “Banal Nationalism,” discusses the fact that the discussion of nationalism usually revolves around extremists to the exclusion of seeing the banal nationalism in everyday life. Billig contrasts the focus of the usual analyst of nationalism to the analyst of banal nationalism as follows:    The analyst of banal nationalism does not have the theoretical luxury of exposing the nationalism of others. 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There is a great opportunity for the Presbyterian USA church to take a leadership role among American churches and set an example by stopping the hosting of neo-Confederate groups.  Again, I ask you not to host either the SCV or UDC in any Presbyterian churches. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting either the SCV or UDC in any Presbyterian.                                                                                      Regards,                                                                                      Edward H. Sebesta |

The reply from Achibald Wallace III was that he was no longer Moderator of the Presbytery and that his term ended March 1, 2014. He did say he forwarded the letter to the "Stated Clerk," an officer in the Presbyterian Church. From the Stated Clerk or any other officer of the Presbyterian Church I have not heard a reply.

Wallace also stated had he been still in office as the Moderator he would have "responded that the Moderator has no power to do the things you ask." My inquiry is confined to a legal question as to whether the Moderator has the authority in the Presbyterian church to prohibit hosting neo-Confederate groups. Wallace doesn't state whether he thinks it is good practice for the Presbyterian Church to host neo-Confederate groups. The possibility of raising the issue for discussion in the Presbyterian church is not mentioned or the possibility of him raising the issue is not mentioned.