Richardson Texas 2016 SCV Convention Documents

(Richardson, Texas is a suburb of Dallas, TX on the north side.)

Episcopalian

This letter is being sent by certified mail on 2/18/14. An identical letter, excepting to whom it was addressed to is being sent by certified mail on 2/18/14 to Bishop Paul E. Lambert. A reply by email was received from Bishop Stanton saying that it was very unlikely that a church in his diocese would host the Sons of Confederate Veterans (SCV). Did not say however, that they wouldn't host the SCV.

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|                                                                                                                                                                        February 18, 2014                                                                                     esebesta@tx.rr.comRt. Rev. James M. StantonBishop Diocese of DallasThe Episcopal Diocese of DallasDiocesan House1630 N. Garrett Ave.Dallas, TX 75206Dear Rt. Rev. Stanton: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 group Sons of Confederate Veterans (SCV) which is planning on having its convention in Dallas in 2016.The Episcopal church is a leading church for hosting both the SCV and the United Daughters of the Confederacy (UDC). I enclose an EXCEL spreadsheet for churches that have hosted the SCV from 1990 to 2013 and another for churches that have hosted the UDC form 1990 to the 2013.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.)Finally the SCV exists to glorify the Confederacy a government created to perpetuate slavery and white supremacy.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.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.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 in any churches in the Dallas Diocese. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting the SCV.                                                                                    Regards,                                                                                     Edward H. Sebesta |

Roman Catholic

Letter to be sent by certified mail on 2/18/14 to Dallas Roman Catholic Bishop Ferell. As of 6/9/2014 no reply received.

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|  February 18, 2014                                                                                     esebesta@tx.rr.comThe Most Rev. Kevin J. FerrellBishop, Diocese of Dallas3725 Blackburn St.Dallas, TX 75219Dear Most Rev. Ferrell: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 group Sons of Confederate Veterans (SCV) which is planning on having its convention in Dallas in 2016.The Roman Catholic Church is tied for hosting SCV national convention events with the Episcopal Church. I enclose an EXCEL spreadsheet for churches that have hosted the SCV from 1990 to 2013. 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This letter is being sent by certified mail on 2/18/14 to Archbishop Garcia-Siller. I did receive a reply. Archbishop Garcia-Siller explained that the Diocese of Dallas would cover the matter of hosting the SCV, though on the website for the Archdiocese of San Antonio the Diocese of Dallas is part of his Archdiocese. I am going to write back and get clarification. The rest of his letter needs to be read carefully.

Archbishop Garcia-Siller letter in reply had the following quote: "Every type of discrimination, whether social or cultural, whether based on sex race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent." -- Pastoral Constitution on the Church in the Modern World (Guadium et Spes), 29."

Also he says that they would never allow a discriminatory group to use their facilities, but he doesn't say whether they would consider the SCV discriminatory and hence not host them.

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| February 18, 2014                                                                                     esebesta@tx.rr.comThe Most Rev. Gustavo Garcia-SillerArchbishop of San Antonio2718 W. WoodlawnSan Antonio, TX 78228Dear Most Rev. Garcia-Siller: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 group Sons of Confederate Veterans (SCV) which is planning on having its convention in Dallas in 2016.The Roman Catholic Church is tied for hosting SCV national convention events with the Episcopal Church. I enclose an EXCEL spreadsheet for churches that have hosted the SCV from 1990 to 2013. 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United Methodist Church

Certified letter sent 3/10/2014. As of 6/9/2014 no reply received.

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|                                                                                                                                   March 10, 2014                                                                                     Edward H. Sebesta                                                                                    esebesta@tx.rr.comRt. Rev. Michael McKeeBishop of North Texas ConferenceUnited Methodist Church500 Maplelawn Dr.Plano, TX 75086Dear Rt. Rev. McKee: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 group Sons of Confederate Veterans (SCV) which is planning on having its convention in Dallas in 2016, more precisely in Richardson.I enclose an EXCEL spreadsheet for churches that have hosted the SCV from 1990 to 2013 and another for churches that have hosted the UDC form 1990 to the 2013 at their national conventions, a bar graph of churches that have hosted the SCV from 1990 to 2013, a bar graph of churches that have hosted the UDC from 1990 to 2013, and a bar graph of the two combined. Combined the United Methodist Church is tied for third. 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 these churches, EXCEL sheet of this data 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 event or meeting of any neo-Confederate groups. Two bar graphs are enclosed comparing Methodist denominations.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. 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Suddenly it can be people that we know and who socially circulate in the circles that we circulate in or it can be us circulating in those circles.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 in any churches in the North Texas Conference. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting the SCV.                                                                                     Regards,                                                                                     Edward H. Sebesta  |

Presbyterian USA

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|                                                                                                                                                                                   March 10, 2014                                                                                     esebesta@tx.rr.comRev. Stacy IkardModeratorGrace Presbytery6100 Colwell Blvd. Suite #100Irving, TX 75039-3148Dear Rev. Ikard: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*. 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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.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 is 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 in or it can be us circulating in those circles.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 in any churches in the Grace Presbytery. Additionally, I am asking for your help in my campaign against mainstream enabling of neo-Confederate groups by setting an example by not hosting the SCV.                                                                                    Regards,                                                                                     Edward H. Sebesta  |