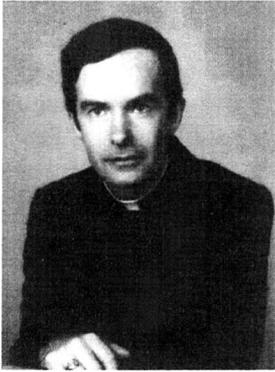


Chaplain's Corner, Hughes Camp Chaplain Richard W Rudd



God warns us of the future effects of "...the iniquity of the fathers upon the children to the third and the fourth generation..." (Ex. 20:5) This does not mean that God places a curse on them, but that the harmful results of sin can pass from generation to generation. Drug use, disease, following

a bad example, and erroneous traditions are examples of this. Those who slander the memory of our honored Confederate dead attempt to reverse the message of that warning and the effects of what they perceive to be errant ways back to the third and fourth generation. They have twisted the Judeo-Christian teaching of original sin to their political advantage as a quasi-religious tenet to be used against their political enemies (Christians, conservatives, Caucasians, men, southerners, Confederates). Furthermore, they claim self-righteousness through attempting the contradiction of taking pride in their false humility, wallowing in a quagmire of self-depravation, making profuse theatrical mea culpas, anathematizing American history, culture, and values, making multiple apologies, and assuming the impossible task of correcting all of the mistakes of the past. This reached its climax during the BO administration.

Christ "...told this parable to some who trusted in themselves that they were righteous and despised others..." (Lk. 18:9-14) Like the Pharisee in this parable, those who hate Confederates and all things southern are thankful that they are not like us. Placing their trust in their own claims of being tolerant and inclusive, except of us, they stand publicly in the spotlight of the media and proclaim to the world their self-righteousness. After our critics are dead, future generations surely will look back and assess what are seen as their faults. Would they condone the removal of their tombstones, the proclamation of their faults on markers, or the desecration of their graves by future generations of critics?

There are those who believe all is relative and there are no absolutes, not even among the records of verified historical facts. In accordance with

this view, they assume the liberty to freely alter the permanence of the past, the reality of the present, and the possibilities of the future. What is being done anatomically by genetic engineering with humans, animals, and plants they are attempting to duplicate psychologically by manipulating the facts and mythology related to each dimension of time to create an unnatural hybrid of fact and fiction, fantasy and reality to support their agenda. Relativity fosters doubt. Doubt provokes uncertainty and vacillation that can demoralize and paralyze us from making progress. Unless we believe there are absolutes, we have no beginning point for the acquisition of knowledge; we can never have certainty, thrust, or know truth. To learn and make progress in life, we need a firm foundation on which to build. Superstitions, lies, myths, theories, guesses, and wishful thinking do not make a firm foundation on which to build and grow.

A story is told of a traveler passing through the Smoky Mountains in eastern Tennessee who took a wrong turn and lost his way. Continuing to navigate a narrow lane, he came to a crossroad where he found an old man with white hair and beard sitting on a stump crying. Momentarily forgetting his own predicament, he was filled with pity. Hoping to be of some help, he approached the old man and asked why he was crying. The old man replied, "Cause papa gave me a whippin'". Daring to probe a little farther, the traveler asked, "Why did your father whip you?" The old man sobbed, "For sassin' grandpa." Regaining his bearing, the traveler asked what road at the intersection would take him to Knoxville. Never having been far from home, the old man paused to ponder the question before answering, "The road to the right goes to my neighborhood. The road to the left goes down to the creek; it's a dead end. The road straight ahead goes to our village and you just came from the other way. Sonny, I don't reckon you can get there from here." To predetermine America's destination, the type of society future generations will live in and the course taken to arrive there, social engineers must conceal, alter, and fabricate history that imparts the knowledge needed to know from where we came, where we are, and where we are going.

Otherwise, they know we cannot get there from here. History that becomes propaganda indoctrinates future generations with a skewed view of the past, disoriented perception in the present, and misguided vision to the future. Considered another way, imagine being blindfolded and taken to an unfamiliar place. You would not know how you got there, where you were, or what way to go, leaving you at the mercy of those who would be your guides.

Deo Vindice

Father Richard Rudd