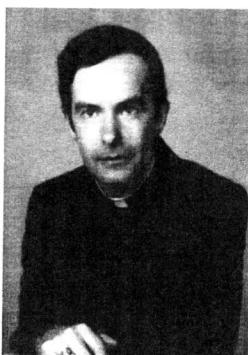


Chaplain's Corner, Hughes Camp Chaplain Richard W Rudd



History is clearly repetitious. Negroes were used as scapegoats to justify the WBTS and it was dubbed a crusade against slavery. Today, Negroes are being used again as scapegoats to justify anarchy.

Black Lives Matter (BLM), a trite slogan parroted by rioters, liberals, and the uninformed, is

the name of an anarchist organization established by three black women in 2013. Contrary to its name, its purpose includes numerous non-racial revolutionary causes expressed in their own words. They admit that they have "...the intention of freeing ourselves from the tight grip of heteronormative thinking..." "We disrupt the western-prescribed nuclear family structure..." "We foster a queer-affirming network." "We affirm...undocumented folks..." They also call for defunding police departments and brag that they are "trained Marxists", confirming the secular and atheistic basis of their ideology. To be honest, truth in labeling would require that BLM be called "Black Lesbian Marxists." We are being covertly used by major US corporations we patronize to support indirectly "BLM" and other radical organizations through the thousands of dollars these businesses donate out of sympathy or intimidation. Whenever possible, boycott, expose, and divest (BED) should be our response to these corporations that are in bed with anarchists.

The monogram "BLM" is better defined as Big Lies Matter. William James, a 19th century US psychologist, said, "Repeat a lie often enough and people will believe it." Hitler agreed, "The great masses of the people...will more easily fall victims to a big lie than a small one." Anarchists shout the big lie that racism is systemic in America and encourage bloodletting in the streets for its remedy. Purveyors of this big lie should have to justify their baseless claim against the refuting evidence of equal opportunity encoded in the Constitution and various categories of law, that a liberal Negro was elected president twice, that Negroes serve in the cabinet, on the Supreme Court, and in Congress, and have been elected governors, state legislators, mayors of major cities, and members of school boards.

They are represented in every profession: military officers, education, law, medicine, business, entertainment, etc.

If anarchists are really concerned about the value of black lives, why do they limit the focus of their attention to only interracial incidents? More Negroes die due to black on black violence in urban neighborhoods. How does killing, raping, looting, vandalism, and arson preserve black lives?

If anarchists are really concerned about the quality of black lives, they must live in the present and look to the future, not look back to the past and call up the ghost of slavery that died 155 years ago. They must work for substantive changes instead of merely renaming streets. They must attack the real issues that oppress Negroes instead of monuments as Don Quixote did windmills: illegitimate births, welfare dependence, anemic work ethic and unemployment, enslavement by debt, low graduation rates, drug use, crime, violence, derision of successful Negro role models worthy of emulation, and low self-esteem. In a recent broadcast of an interview, a participant's use of the legitimate term "Negro" was called racist. It is a synonym for "black" as Caucasian is for "white." If some Negroes feel they have reason to be ashamed of their race, they need to improve their image and perception of themselves. In the 19th century, Mongolians experienced discrimination and degradation in the western US. They set an example by reversing their plight to become respected in all facets of American society.

Instead of engaging in demonstrations, condoning anarchy, and preaching a social gospel, more Negro clergymen need to remember their true calling "...that repentance and forgiveness of sins should be preached..." "Go therefore and make disciples..." (Matt. 28:19, Lk. 24:47) All change, for better or worse, begins within the heart and mind. Social change is effected one citizen at a time. To be accepted begins by accepting ourselves and changing what is found within us to be unacceptable. The American artist Warner Sallman created the famous painting based on Rev. 3:20 of Christ knocking on a door with no exterior knob; it can only be opened from the inside. Christ brings more to a relationship with us than we have to offer. What do we bring to potential relationships with each other—demands or offers?



Richard Rudd continued from page 4...

Malcontents, regardless of their race, cannot force entry and acceptance into society in general and the lives of others in particular by kicking down the doors to their hearts with the jack boots and battering rams of legislation, threats, and riots. Rather, one must "...be transformed by the renewal of (their) mind, that (they) may prove what is the will of God, what is good and acceptable and perfect." (Rom. 12:2) Then, the door will be freely opened, genuine acceptance realized, and American society transformed for the better.

Father Richard Rudd

Hughes Camp Chaplain