

WEBVTT

1

00:00:00.000 --> 00:00:08.280

Carl Racine: Thank you on this. All Saints Day for the great cloud of witnesses for the saints that have gone before. And the saints that are still with us who are

2

00:00:08.849 --> 00:00:21.720

Carl Racine: As pastor said this morning, being part of that community that helps us get through when times are difficult and we're in the middle of a whole lot of different types of difficulty right now Lord and we

3

00:00:23.160 --> 00:00:35.580

Carl Racine: praise you for the community, the larger community as as sister Carol has has once again made clear to us, our communities, not just Boston. But the world.

4

00:00:37.110 --> 00:00:41.460

Carl Racine: And we really are connected to one another and need the support of one another.

5

00:00:42.510 --> 00:00:54.780

Carl Racine: To get through these difficult times. So Lord we we thank you and praise you for that and ask that you would guide our discussion today as we look at your word and once again in Christ's name. Amen.

6

00:00:58.590 --> 00:01:10.410

Carl Racine: We've been looking just at some of the the main points of our discussion from last year, I only have one more brief one to go through and partly it was just to help

7

00:01:12.000 --> 00:01:23.250

Carl Racine: Get people up to speed, for people who weren't with us last year as well, but also because this stuff will connect with stuff that we will be new stuff that we're going to be looking at starting today.

8

00:01:24.270 --> 00:01:28.920

Carl Racine: Let's see connections and hear echoes of these themes running through

9

00:01:31.980 --> 00:01:35.460

Carl Racine: Our discussion as we continue forward with this.

10

00:01:37.560 --> 00:01:41.070

Carl Racine: With this class. The, the, the

11

00:01:42.090 --> 00:01:46.200

Carl Racine: The final point I just wanted to bring up. We were talking about how how

12

00:01:46.800 --> 00:01:57.180

Carl Racine: God's blessings don't necessarily result in Israel being obedient to God or or being faithful. But when they are asked to do something for God when they're asked to build the tabernacle.

13

00:01:57.630 --> 00:02:08.880

Carl Racine: All of the sudden, they, they, there's a transformation there and we we saw what I think is really true that when when God blesses us those blessings don't necessarily

14

00:02:10.080 --> 00:02:18.300

Carl Racine: Were sometimes selfish about those blessings. But when we have to do something for God. When we have to take responsibility when we have to

15

00:02:20.460 --> 00:02:38.460

Carl Racine: Work on a project, we're going to project together that transforms us that changes so that helps us develop and grow and mature into the people. God wants us to be. And one of the things that Israel does for God, we see in the Torah is offer sacrifices, which was something that we

16

00:02:40.410 --> 00:02:47.760

Carl Racine: Sometimes, think of almost exclusively Christians think of almost exclusively as as having to do with sin and atonement for

17

00:02:47.760 --> 00:02:48.270

Carl Racine: Sin.

18

00:02:48.690 --> 00:03:03.780

Carl Racine: But we saw that in fact the major sacrifices in the Book of Leviticus have nothing to do with sin and that even the ones that are for center only for unintentional sins, not for serious sins like murder adultery, for which there was no sacrifice possible

19

00:03:06.930 --> 00:03:23.370

Carl Racine: The only way that soon was dealt with in terms of sacrifices was on the Day of Atonement, but most sacrifices in Torah are not about sin, but they're about fellowship with God sacrifices are a form of worship. What pastor was talking about, again this morning in his sermon.

20

00:03:24.450 --> 00:03:37.470

Carl Racine: And the sacrificial system itself presupposes a positive relationship between God and Israel presupposes that that relationship is fundamentally in order not broken.

21

00:03:38.490 --> 00:03:49.350

Carl Racine: And Torah repeatedly affirms its sacrifices offering sacrifices are occasions of joy and thanksgiving to God for what God has provided for us.

22

00:03:50.340 --> 00:04:04.740

Carl Racine: And the Hebrew word itself for sacrificial offerings comes from the root meaning to draw near. So the goal of sacrifice and we don't really understand this because we don't we don't

23

00:04:05.280 --> 00:04:16.920

Carl Racine: Offer animal sacrifices. But the goal of the sacrifice is to draw near to God and have gotten near to God and God draw near to us to the one who's offering the sacrifice.

24

00:04:17.250 --> 00:04:27.780

Carl Racine: It's not about paying God something to make God love us again. That was a pagan idea that you could manipulate the gods with sacrifices and get them to do what you wanted them to do or

25

00:04:28.440 --> 00:04:42.870

Carl Racine: Shine their favor upon you sacrifice was about communion with God and communion with others as well because they were also there were individual sacrifices, but sacrifices were usually occasions of communal celebration.

26

00:04:44.280 --> 00:04:57.630

Carl Racine: We saw that if you offer to a lamb or a goat or Oxford or something like that that you had to share that with other people. You couldn't possibly eat that all yourself. It was community participation.

27

00:04:59.070 --> 00:05:07.890

Carl Racine: Rabbi SAX. Whoa. And I forgot to mention Rabbi SAX SAX I just found out this week is undergoing treatment for cancer, and there's a worldwide.

28

00:05:09.450 --> 00:05:14.280

Carl Racine: Prayer network that's been set up online where they're actually praying the Psalms.

29

00:05:15.450 --> 00:05:28.320

Carl Racine: As a, as a way of praying for his healing and if you have any extra bandwidth. This week on your prayer time. You could add our dear Rabbi sacks to your list.

30

00:05:30.600 --> 00:05:40.080

Carl Racine: Rabbi sacks says that the central, central to the purpose of the sacrificial system was creating a community, who's joy in the Lord came through giving

31

00:05:42.240 --> 00:05:56.610

Carl Racine: Sacrifices giving are one of the ways that you give to God. And we saw that sacrifice was not just about giving to God. But sharing with others and that it was a gift to her. It is a gift to be able to give

32

00:05:58.320 --> 00:06:09.090

Carl Racine: Judaism considers it important to human dignity and respect to have the ability to give and even the poor are expected to give to others.

33

00:06:09.870 --> 00:06:27.480

Carl Racine: That's why Leviticus makes accommodations for those who can't afford to give an expensive animal depending on your income level you're allowed to give less expensive animals or even a grain offering

34

00:06:28.500 --> 00:06:34.320

Carl Racine: It's not the cost of the sacrifice that matters to God. It's the act of giving itself.

35

00:06:37.020 --> 00:06:47.100

Carl Racine: Now when the temple was destroyed by the Romans about 40 years after the time of Jesus and sacrifices were no longer possible.

36

00:06:47.700 --> 00:06:55.470

Carl Racine: The Rabbi's had to rethink Judaism and had to rethink what they would do without the temple and the sacrifices

37

00:06:56.250 --> 00:07:07.020

Carl Racine: But when they looked closely at the rest of the Scriptures they understood that bloody sacrifices were not essential to a relationship with God or for the forgiveness of sins.

38

00:07:07.380 --> 00:07:15.060

Carl Racine: And sister, Carol, we're still on the slides for the, the introduction and and i'm looking for slide number 13 please

39

00:07:16.440 --> 00:07:20.310

Carole Copeland Thomas: Okay, I just pulled them up. Give me a second. And I will get there.

40

00:07:34.560 --> 00:07:36.150

Carole Copeland Thomas: Is that the one that you're looking for.

41

00:07:36.420 --> 00:07:47.340

Carl Racine: Perfect. Exactly. So the rabbi's looked at the scriptures and found the rationale in the Scriptures for replacing the sacrifices with

42

00:07:48.540 --> 00:07:53.760

Carl Racine: Three things in particular Torah study studying of the scriptures

43

00:07:55.170 --> 00:08:08.310

Carl Racine: Which involves obviously communion with God prayer, which

is worship and communion with God and acts of loving kindness and they found this in the prophets and and

44

00:08:09.870 --> 00:08:27.840

Carl Racine: You know, you can see you've seen these slides before but you know the Psalms talk about prayer and praise as and Jose, as well as as being a kind of sacrifice pastor quoted the Hebrews offering the sacrifice of praise.

45

00:08:28.980 --> 00:08:43.110

Carl Racine: Repentance is also a part of that prayer and is is is a way of offering sacrifice, but also loving actions and this verse, Hosea six six which Jesus quotes several times as well.

46

00:08:45.690 --> 00:08:51.180

Carl Racine: I desire acts of loving kindness or acts of mercy and not sacrifice that

47

00:08:52.500 --> 00:08:53.250

Carl Racine: Indeed,

48

00:08:55.050 --> 00:09:05.340

Carl Racine: What we offer to God, and especially for Jews when when the animal sacrifices were no longer possible. We offer to God now is our heartfelt prayer.

49

00:09:06.270 --> 00:09:18.720

Carl Racine: Are careful study of the Scriptures and acts of loving kindness to other people and those things, not only replaced the sacrifices in Judaism. They reviewed by the rabbi's as an improvement on them as better than

50

00:09:19.230 --> 00:09:26.610

Carl Racine: And those three things elements have been at the heart of Jewish life for 2000 years and they've been at the heart of Christian life as well.

51

00:09:30.240 --> 00:09:37.440

Carl Racine: So a sacrifice is an act of worship. It's an act of praise. It's an act of repentance.

52

00:09:38.670 --> 00:09:49.890

Carl Racine: But that can be done without actually physically offering an animal, and that's where Judaism. That's how Judaism grew after the temple was destroyed.

53

00:09:51.210 --> 00:09:53.700

Carl Racine: Sacrifice is something we offer to God.

54

00:09:56.490 --> 00:10:09.330

Carl Racine: So as an apt summary for the perspective that I've been developing in this course. I want to give you a quote and this we if we can go to Slide 14 please

55

00:10:11.340 --> 00:10:13.110

Carl Racine: Rabbi shy held

56

00:10:14.880 --> 00:10:32.460

Carl Racine: Whose whose book on the heart of Toros again they're they're sort of short three four page reflections on the various Torah readings for the week. The cycle of readings that they have in in Jewish synagogues.

57

00:10:33.540 --> 00:10:34.530

Carl Racine: And there

58

00:10:35.940 --> 00:10:52.110

Carl Racine: I wouldn't say they're quite as good as Rabbi sacks, but they're very thoughtful and they're there, they're worth looking at. If you want to look at another author, but he says something in this he has something in this book that I thought kind of summarizes what I've been trying to say.

59

00:10:53.160 --> 00:11:13.950

Carl Racine: He says in creation God appoints humans as vice regents co ruler is responsible for the creation in ways that enable it to flourish and thrive human freedom brings responsibility as well, not only for ourselves, but also for others Torah places great weight on human responsibility.

60

00:11:15.030 --> 00:11:19.290

Carl Racine: But harbors no illusions about human nature.

61

00:11:21.210 --> 00:11:37.800

Carl Racine: According to Jewish theology God believes in our ability. God has faith in us. God believes in our ability to renew ourselves and to make real and deep contributions to realizing a more just decent and compassionate world.

62

00:11:38.610 --> 00:11:42.750

Carl Racine: Participating in that grand effort is part of what it means to be human.

63

00:11:43.980 --> 00:11:59.610

Carl Racine: But we are also asked to live with our eyes open in full view of just how complicated both we and the world are and thus of how hard and elusive moral progress really is.

64

00:12:00.660 --> 00:12:19.590

Carl Racine: We can and we must improve ourselves, but we cannot perfect ourselves. We can and we must improve the world, but we cannot perfect it that is part of what it means to wait for the Messiah, rather than pretend that we are the Messiah.

65

00:12:21.210 --> 00:12:30.480

Carl Racine: Yet the door to repentance is always open. And when we fail God encourages us to get up and keep going.

66

00:12:31.950 --> 00:12:38.400

Carl Racine: And that really is the message that that we've been looking at in this course.

67

00:12:39.810 --> 00:12:48.660

Carl Racine: That God has given us responsibility with all of the pitfalls and with all of the awareness that humans are gonna fail, humans are going to screw up.

68

00:12:49.080 --> 00:13:03.480

Carl Racine: And yet yet God doesn't give up on humanity. God doesn't give up on his people. God doesn't give up on David when he commits adultery. God doesn't give up on all of the fallible people that we see in the scriptures

69

00:13:05.370 --> 00:13:06.660

Carl Racine: both old and new.

70

00:13:07.740 --> 00:13:16.890

Carl Racine: Who are at times trying to do God's will and at times going their own way. God encourages us to get up and keep going.

71

00:13:17.460 --> 00:13:36.600

Carl Racine: And gives us the strength to do that. So we have a responsibility to the world with a recognition that we can't do it all by ourselves and we have to depend on God and ultimately hope for the Messiah to bring the world to where God wants it to be.

72

00:13:39.360 --> 00:13:48.210

Carl Racine: We've seen that the word Torah does not mean law specifically but it rather, it means Teaching or instruction.

73

00:13:49.410 --> 00:14:04.740

Carl Racine: Torah itself, the five books of Moses are. It's not merely a set of laws, but it's a mixture of narrative stories and legal material which is unique in the ancient world.

74

00:14:06.120 --> 00:14:21.660

Carl Racine: It's not just a lock code. And it's not just a history book. It's a combination of those two and Rabbi sex points out something interesting about interweaving story and commandments history and law.

75

00:14:22.740 --> 00:14:38.580

Carl Racine: The by doing that Torah establishes a kind of creative tension between the world as it is the story the narrative and the world as it ought to be as God wants it to be, which is the law.

76

00:14:39.600 --> 00:14:50.760

Carl Racine: And we all live with that tension and we see that in this quote from from Rabbi held as well. We live with that tension between who we are and who God wants us to be

77

00:14:51.810 --> 00:14:58.380

Carl Racine: Between human empires and God's kingdom and living with that tension.

78

00:14:59.580 --> 00:15:05.820

Carl Racine: Is part of what it means to walk by faith in the God who has faith in us.

79

00:15:07.890 --> 00:15:12.660

Carl Racine: So with that, I'm going to end. Finally, my, my introductory

80

00:15:14.250 --> 00:15:22.440

Carl Racine: Remarks and if people have questions or comments on that I we can pause for that. And then we're gonna move on to a different topic.

81

00:15:24.120 --> 00:15:24.930

James Williams: I have a question.

82

00:15:26.820 --> 00:15:27.360

James Williams: Um,

83

00:15:28.950 --> 00:15:30.360

James Williams: You know, it's interesting.

84

00:15:32.220 --> 00:15:48.180

James Williams: Or it's kind of ironic that some people would argue the point that the Old Testament. The New Testament are vastly different and would suggest that there was not this intimate connection. And as you just pointed out.

85

00:15:49.230 --> 00:15:49.830

James Williams: It's like

86

00:15:51.900 --> 00:15:53.580

James Williams: It's like such a natural

87

00:15:55.140 --> 00:16:03.780

James Williams: Evolving of our relationship with God in this process. Now, I guess my question is, is

88

00:16:05.610 --> 00:16:11.340

James Williams: Do the Jewish community. I do they reject the New

Testament.

89

00:16:11.850 --> 00:16:18.840

James Williams: I know that they're not going. They're not really down with Christ. I mean, it's, it's, it's something else.

90

00:16:19.560 --> 00:16:32.940

James Williams: In my impression was before I got this classes that they would just rejecting the New Testament is saying that he meant to do with nothing because this Old Testament is what's what's happening. And there are some new testaments a modern day

91

00:16:34.200 --> 00:16:36.360

James Williams: You know folk were saying

92

00:16:37.440 --> 00:16:41.490

James Williams: That the Old Testament is is not connected or

93

00:16:42.870 --> 00:16:49.500

James Williams: I'm just wondering how the Jewish Jewish community looks at this New Testament in this consistency that you just pointed out.

94

00:16:52.350 --> 00:17:03.810

Carl Racine: Yeah i mean the the the Jewish tradition historically has has rejected the New Testament as divinely inspired of the Word of God.

95

00:17:05.160 --> 00:17:18.990

Carl Racine: I I gave you that, quote, a while ago from Amy Jo Levine, the Orthodox Jewish New Testament scholar that when she wanted to start studying the New Testament. I think it was her on said, why would you want to read such anti semitic

96

00:17:18.990 --> 00:17:19.890

Stuff.

97

00:17:21.630 --> 00:17:29.010

Carl Racine: And one of the reasons for the rejection of the New Testament by the Jewish community.

98

00:17:30.840 --> 00:17:37.410

Carl Racine: Is precisely because the New Testament has been used so horrifically by Christians.

99

00:17:38.550 --> 00:17:44.010

Carl Racine: As a source of hatred and persecution of the Jews.

100

00:17:50.400 --> 00:17:55.140

Carl Racine: But no, the and Amy Jo Levine.

101

00:17:56.460 --> 00:17:57.450

Carl Racine: And another

102

00:17:59.580 --> 00:18:05.880

Carl Racine: Jewish biblical scholar from who was at Brandeis at the time. And I'm actually on a zoom conference with this week.

103

00:18:07.620 --> 00:18:08.490

Carl Racine: The two of them.

104

00:18:11.220 --> 00:18:17.850

Carl Racine: They published about, I don't know 10 or 12 years ago now something called the Jewish New Testament

105

00:18:19.650 --> 00:18:21.900

Carl Racine: And it's an edition of the New Testament.

106

00:18:25.230 --> 00:18:36.090

Carl Racine: Where all of the introductory essays and the commentary and the footnotes are done by Jewish scholars, not Christian scholars

107

00:18:38.250 --> 00:18:48.510

Carl Racine: And it was a very controversial thing for them to do in the Jewish community. Why would you even want to look at the New Testament as a Jew.

108

00:18:49.530 --> 00:18:55.110

Carl Racine: The New Testament has been nothing but a source of hatred and oppression for us.

109

00:18:57.420 --> 00:18:59.370

Carl Racine: One can imagine

110

00:19:01.320 --> 00:19:03.420

Carl Racine: African Americans.

111

00:19:06.150 --> 00:19:10.500

Carl Racine: 150 years ago asking the same question.

112

00:19:14.580 --> 00:19:18.630

Carl Racine: The Bible has been used as a source of oppression.

113

00:19:20.310 --> 00:19:24.660

Carl Racine: And persecution and enslavement and brutal treatment.

114

00:19:25.920 --> 00:19:31.020

Carl Racine: Why would you ever want to look at the Bible as an African American

115

00:19:32.370 --> 00:19:32.820

Carl Racine: Except

116

00:19:33.990 --> 00:19:42.990

Carl Racine: Now, and Callahan has a really interesting book where he talks about this and talks about the African American use of, of the, of the scriptures. It's called the talking book.

117

00:19:44.520 --> 00:19:53.310

Carl Racine: And he says that for a lot of African Americans. The Bible has been a poison book as well as the good book.

118

00:19:55.770 --> 00:20:07.170

Carl Racine: That's so that's been true. And, you know, not just for Jews but it's certainly been true for Jews and when when Amy Jo Levine and this other guy Mark V Butler publish this Jewish

119

00:20:07.650 --> 00:20:17.220

Carl Racine: New Testament. They got a lot of flack for it from the

Jewish community and they had to defend it. Not that they were endorsing everything that the New Testament affirm

120

00:20:18.720 --> 00:20:31.650

Carl Racine: But for them. Most of the writings in the New Testament are by Jews. So it's part of Jewish literary and theological tradition and it's something that you should be familiar with.

121

00:20:32.250 --> 00:20:37.200

Carl Racine: And it's something that certainly grew out of Judaism, so their, their understanding is

122

00:20:38.070 --> 00:20:44.940

Carl Racine: First as Jews. This is part of our history. This is part of our culture. This is something we need to understand. Number two.

123

00:20:45.600 --> 00:20:57.690

Carl Racine: Their efforts are partly to say the New Testament has been misread sometimes misused by Christians and at least some of that needs to be mitigated or needs to be resolved needs to be corrected.

124

00:20:59.040 --> 00:21:13.770

Carl Racine: And it's that aspect of their work that I have in part appropriated and and I'm trying to show how we to sometimes misread the misuse the New Testament in ways that are intelligent

125

00:21:15.330 --> 00:21:28.800

Carl Racine: But the, the short answer to your question is yeah we we Christians have always said that we accept the Old Testament as the Word of God. And yet, there's been, as you say, a kind of practical, if not

126

00:21:30.390 --> 00:21:44.310

Carl Racine: A virtual if not actual rejection of the New Testament as if God was doing something completely different and changed his mind and started you know switched horses in the middle of the stream and started doing things the

127

00:21:45.030 --> 00:21:49.020

Carl Racine: Way I'm part of my purpose is a Bible teacher for the last 40 years has been to

128

00:21:50.070 --> 00:22:04.170

Carl Racine: counteract that notion by saying, know that God is the same yesterday, the date, today, and forever. And if that's the same God. And in the New Testament that if Jesus worship the God of Abraham, Isaac and Jacob, the God who redeemed Israel from

129

00:22:05.850 --> 00:22:16.020

Carl Racine: From Egypt, then we need to sort of take that seriously and understand the continuity and once you actually started studying the Old Testament. You see how much continuity there is and how much

130

00:22:16.620 --> 00:22:27.300

Carl Racine: The New Testament really forms the basis for the of the Old Testament forms the basis for the New Testament that we can't get along without but Jews are perfectly happy to get along without the New Testament.

131

00:22:33.000 --> 00:22:37.950

Bill Hughes: You know, call us you talking just a real quick comment I'm reminded of this script, the

132

00:22:39.270 --> 00:22:40.920

Bill Hughes: Apostle Paul saying

133

00:22:42.060 --> 00:22:45.330

Bill Hughes: That we should be all things to all people that we might win something.

134

00:22:46.740 --> 00:22:48.900

Bill Hughes: Yeah, and I you know my

135

00:22:50.880 --> 00:22:55.290

Bill Hughes: My take is that we, the language that we use the vocabulary that we use.

136

00:22:56.430 --> 00:23:05.010

Bill Hughes: The symbols that we use the we have so much belief in and don't question.

137

00:23:06.120 --> 00:23:15.150

Bill Hughes: Our lives loaded with so much of that negative view for people who are you know outside

138

00:23:16.230 --> 00:23:20.280

Bill Hughes: That thought and it doesn't mean that they're rejecting the essence.

139

00:23:21.360 --> 00:23:31.170

Bill Hughes: Of Jesus and the essence of the gospel, but the words are poison to them. And you know, I think that's where

140

00:23:32.010 --> 00:23:44.970

Bill Hughes: It challenges me to say, you know, how do I go underneath. How do I go beyond the vocabulary of Christianity in order to communicate its truth, not to reject the vocabulary. There's a lot of reasons.

141

00:23:45.990 --> 00:23:46.320

Bill Hughes: But

142

00:23:47.520 --> 00:23:57.180

Bill Hughes: It doesn't you know as much as it might be positive. To me, and other Christians who have learned about it and trust it. You know, it says

143

00:23:58.350 --> 00:24:04.140

Bill Hughes: It says poison to to some other groups. And I think we, we often forget that and

144

00:24:04.770 --> 00:24:17.970

Bill Hughes: We think about you know someone quote unquote rejecting Jesus because we say Jesus to them or church to them now. They're like, No, I don't want that say, No, I don't want that. It's because those things mean something different to those people

145

00:24:18.090 --> 00:24:18.480

Right.

146

00:24:22.620 --> 00:24:23.430

Carl Racine: All right. Um,

147

00:24:23.610 --> 00:24:23.850

Carl Racine: So,

148

00:24:24.390 --> 00:24:25.140

Susan Racine: I have a comment.

149

00:24:26.670 --> 00:24:27.060

Susan Racine: Um,

150

00:24:28.500 --> 00:24:38.520

Susan Racine: I think it's interesting to and remember sex does sort of say that it got it. The scriptures of progressive revelation of who God is and what he is.

151

00:24:38.970 --> 00:24:49.770

Susan Racine: Desiring his people to be and I think people are turned off when they see God commanding people to slaughter their enemies in the Old Testament, and I get that, that at this kind of doesn't seem like a loving God

152

00:24:51.030 --> 00:24:52.110

Susan Racine: But I think

153

00:24:53.190 --> 00:25:06.060

Susan Racine: That's what everybody else was doing and until they tried it and seeing that it failed that people would not be ready to accept Jesus's revelation that we are to love our enemies. I don't think that

154

00:25:06.480 --> 00:25:13.890

Susan Racine: It has taken time and human experience. And God is working very patient with us all to

155

00:25:15.090 --> 00:25:21.420

Susan Racine: Bring us to his the ideal of his kingdom and

156

00:25:22.500 --> 00:25:25.620

Susan Racine: And that it's a story that's still unfolding, which I think is

157

00:25:26.130 --> 00:25:37.410

Susan Racine: Neither technically complete, which I think is totally cool. And I know Rabbi sex points that out too. So we're part of that that unfolding of God's story with humankind and

158

00:25:38.370 --> 00:25:47.760

Susan Racine: That's why it seems like God has changed, but he hasn't but his he's growing us. It's just like we don't teach Latin to first graders.

159

00:25:53.850 --> 00:25:54.990

Carl Racine: Yeah, they used to teach

160

00:25:55.500 --> 00:25:59.340

Carl Racine: And that's where you started out. That's why it's called grammar school.

161

00:26:00.990 --> 00:26:01.680

No, seriously.

162

00:26:03.300 --> 00:26:15.360

Carl Racine: Because you couldn't, you know, in those days, you couldn't be thought of to be proud. And of course, there's only a elite few who are educated and it was all little boys, you could not be properly educated. If you didn't know Latin and Greek

163

00:26:18.300 --> 00:26:20.430

Carl Racine: And that's why we have Boston Latin schools.

164

00:26:24.780 --> 00:26:28.530

Carl Racine: The issues of sort of relationship between Jews and Christians.

165

00:26:29.430 --> 00:26:35.940

Carl Racine: Think that has been brought up here is appropriate for what we're going to do next, because we're going to move

166

00:26:37.530 --> 00:26:43.740

Carl Racine: in a slightly different direction by side to include this because it connects in so many different ways with what we've been

talking about.

167

00:26:44.820 --> 00:26:53.250

Carl Racine: I want to look at the relationship between the Reverend Dr. Martin Luther King Jr and Rabbi Abraham Joshua Heschel

168

00:26:54.690 --> 00:26:55.290

Carl Racine: And

169

00:26:57.630 --> 00:27:00.030

Carl Racine: It connects I think with our

170

00:27:01.050 --> 00:27:19.350

Carl Racine: Current situation and interesting ways. It's an interesting historical piece. And I also in connection with that one to look specifically VC your outline at the idea in Rabbi Hassel of the God who suffers.

171

00:27:20.460 --> 00:27:35.730

Carl Racine: So we're going to move now to the next set of slides that I that I gave to Sister Carol and start looking at taking our minds back to the early 1960s.

172

00:27:37.050 --> 00:27:37.770

Carl Racine: Because

173

00:27:38.850 --> 00:27:43.530

Carl Racine: Dr. King had to repeatedly make the argument that

174

00:27:45.450 --> 00:27:53.250

Carl Racine: properly interpreted the Christian tradition, the Judeo Christian tradition viewed racism as a sin.

175

00:27:54.510 --> 00:27:58.800

Carl Racine: And therefore, it was an evil that the clergy must address

176

00:28:00.840 --> 00:28:08.910

Carl Racine: Now that seems almost like an obvious thing to us now, but in his day. He received a whole lot of opposition to that

argument.

177

00:28:10.020 --> 00:28:16.110

Carl Racine: Not that racism was a sin. But that was the. That was the business of the clergy to deal with this because

178

00:28:16.890 --> 00:28:30.930

Carl Racine: People said no as a clergy person, you should focus on the souls relationship to God on helping people with their soul salvation and leave politics to the politicians. This is not your area of

179

00:28:31.740 --> 00:28:47.880

Carl Racine: Focus. This should not be what you you spend your time dealing with let somebody else deal with that and King said no, this is precisely what a pastor should be doing.

180

00:28:48.990 --> 00:29:06.360

Carl Racine: And he received a strong support for that from a very unlikely source this Polish born Hasidic rabbi who specialized in the study of Jewish mysticism Rabbi Abraham Joshua Heschel

181

00:29:08.430 --> 00:29:11.370

Carl Racine: And hassle became an important

182

00:29:13.260 --> 00:29:23.940

Carl Racine: contributor to the religious argument against racial discrimination, not only agreeing with King but helping him develop his theology

183

00:29:25.740 --> 00:29:46.350

Carl Racine: And like King Heschel to received opposition from Jewish leaders who said, Wait a minute, you shouldn't be. You shouldn't be getting involved in the civil rights movement, you're a do you belong helping your people, not those other people and they're Christians to boot.

184

00:29:48.840 --> 00:30:06.810

Carl Racine: But Heschel said no, this is right where I belong. As a rabbi and hassles example and his teaching and his speaking his his his speeches inspired many concerned Jews to help join in the fight against racism.

185

00:30:08.130 --> 00:30:18.840

Carl Racine: And indeed, both of these men reached beyond racial and religious boundaries in their efforts to establish justice in America.

186

00:30:20.910 --> 00:30:26.310

Carl Racine: And you see a nice for there's lots of great pictures online so you can get good pictures in this section.

187

00:30:27.900 --> 00:30:31.740

Carl Racine: You see hashtag giving an award to King in 1965

188

00:30:35.760 --> 00:30:46.560

Carl Racine: We've seen already in this class last year, a student essay that King wrote in 1949 when he was in seminary and if we could go to Slide number two, please.

189

00:30:49.020 --> 00:30:49.560

Carl Racine: Great.

190

00:30:51.180 --> 00:31:01.650

Carl Racine: Great photo here of very young, Martin Luther King 1819 years old in this picture, which I had to dig deep, but I was able to find it.

191

00:31:05.790 --> 00:31:14.430

Carl Racine: In 1949 he was 20 years old he was a I think second year student at crozier seminary and he wrote in a student essay

192

00:31:15.450 --> 00:31:18.180

Carl Racine: The following words, Jesus was a Jew.

193

00:31:19.410 --> 00:31:24.420

Carl Racine: It is impossible to understand Jesus outside of the race, in which he was born.

194

00:31:25.530 --> 00:31:36.660

Carl Racine: The Christian churches tended to overlook. It's Judaic origins. But the fact is the Jesus of Nazareth was a Jew of Palestine, he shared the experiences of his fellow countrymen.

195

00:31:37.950 --> 00:31:51.210

Carl Racine: So as we study Jesus we are holy in a Jewish atmosphere. There's no justification of the view that Jesus was attempting to find and I think he means found here to found a church distinct from the synagogue.

196

00:31:52.350 --> 00:31:55.830

Carl Racine: The Gospels themselves bear little trace have such a view.

197

00:31:58.680 --> 00:32:14.220

Carl Racine: Throughout the Gospels, we find Jesus accepting both the temple and the synagogue. It's quite evident that Jesus had a profound respect for the law, as did every true Jew. He never opposed it or hinted that it would pass away.

198

00:32:16.230 --> 00:32:31.170

Carl Racine: Now you've been hearing this argument for me for a long time, but in 1949. This was a really unusual thing to say, especially for a 20 year old seminary student who'd grown up in the home of a Baptist preacher.

199

00:32:33.750 --> 00:32:43.470

Carl Racine: But King, at least in part is quoting in this in this passage. He's quoting from Howard Thurman's Jesus and the dispossessed which was just released that year.

200

00:32:44.910 --> 00:32:50.460

Carl Racine: And I think this fundamental insight into who Jesus was.

201

00:32:51.810 --> 00:32:58.080

Carl Racine: Informed kings reading of the scriptures and shaped his sense of calling and mission.

202

00:32:59.280 --> 00:33:10.140

Carl Racine: And it's also the foundation for his inclusion of Jewish leaders carrying Torah scrolls in the Civil Rights marches and for his close friendship with Rabbi Heschel

203

00:33:11.610 --> 00:33:23.520

Carl Racine: So I want to explore a little more fully their unique relationship because of its continued relevance, not only to the topics of this course, but also for the continuing struggle for civil rights in America.

204

00:33:27.300 --> 00:33:32.190

Carl Racine: Abraham Joshua Heschel we can see slide number three, please.

205

00:33:34.200 --> 00:33:39.360

Carl Racine: Heschel was born in 1907 in Warsaw, Poland.

206

00:33:40.470 --> 00:33:42.900

Carl Racine: And his parents were has a dean.

207

00:33:44.190 --> 00:33:49.260

Carl Racine: Members of a spiritually intense Orthodox Jewish sect.

208

00:33:50.760 --> 00:33:53.250

Carl Racine: And Hasidism which was

209

00:33:54.390 --> 00:34:01.410

Carl Racine: Originated in 18th century in Eastern Europe, it was, it was almost a kind of charismatic movement within the

210

00:34:02.640 --> 00:34:12.300

Carl Racine: Within the Jewish community has had a tremendous influence on Judaism. Ever since it focused more on a direct passionate relationship with God.

211

00:34:12.690 --> 00:34:22.620

Carl Racine: And unexperienced sing the glory of God radiating throughout the world, rather than on all the details of Talmudic law. So the

212

00:34:23.190 --> 00:34:35.760

Carl Racine: The the the quote from Isaiah, the whole earth is full of His glory Heschel says, Our goal should be to live life in radical amazement, to get up in the morning and look at the world in a way that takes nothing for granted.

213

00:34:36.270 --> 00:34:49.230

Carl Racine: Everything is phenomenal. Everything is incredible never treat life casually to be spiritual is to be amazed that kind of perspective that that informs

214

00:34:50.400 --> 00:34:51.540

Carl Racine: Herschel's work.

215

00:34:52.590 --> 00:35:02.580

Carl Racine: Comes from his Hasidic background that was not a standard Jewish way of thinking about things. A couple of hundred years ago.

216

00:35:05.400 --> 00:35:10.920

Carl Racine: Hasidic worship services quite lively and exuberant and featured pretty

217

00:35:12.570 --> 00:35:25.530

Carl Racine: Young exuberant lively dancing. Sometimes they were even chaotic and they were looked upon by some Jews with with suspicion, the kind of

218

00:35:27.090 --> 00:35:29.880

Carl Racine: They were getting a little bit too involved in their worship.

219

00:35:31.200 --> 00:35:46.800

Carl Racine: Both of hassles parents came from generations of distinguished rabbinic learning as well though, and they intended young Abraham to follow in his ancestors footsteps as a Hasidic rabbi or spiritual leader and he was evidently a precocious young man.

220

00:35:48.240 --> 00:35:56.940

Carl Racine: And and published his own Talmud commentary at the age of 15 and was ordained Rabbi shortly thereafter.

221

00:35:58.650 --> 00:36:07.080

Carl Racine: And while he remained faithful to orthodoxy he persuaded his family to let him pursue secular studies as well.

222

00:36:08.850 --> 00:36:28.980

Carl Racine: He wanted to go to the University of Berlin where he received his PhD in 1933 for his dissertation on the Hebrew prophets, but the the Hassi deem as as as most Jews in Eastern Europe in those days were skeptical about this this openness to

223

00:36:30.750 --> 00:36:39.510

Carl Racine: The secular learning and they were even actively hostile to it. Hashtag was taking a somewhat daring move by going to university in Berlin.

224

00:36:41.250 --> 00:36:51.540

Carl Racine: But he did so wrote his dissertation on the Hebrew prophets, which will later be become his book on the prophets, which was was wildly influential in the civil rights movement here in America.

225

00:36:53.310 --> 00:37:06.630

Carl Racine: 1933 notice the date that he got his PhD in Berlin Hitler is consolidating his power in those days in Germany.

226

00:37:09.240 --> 00:37:23.250

Carl Racine: In 1913 but but Heschel remains in Germany in 1937 four years later, Martin Buber who's a famous Jewish philosopher wrote a very important book called I Am thou that's been very influential on

227

00:37:23.670 --> 00:37:32.010

Carl Racine: both Christian and Jewish theologians in the 20th century, Martin Buber named hairstylist his successor at the Jewish Learning Center in Frankfurt.

228

00:37:33.750 --> 00:37:43.980

Carl Racine: But the following year in 1938 the Nazis deported hassle along with all Polish Jews who were living in Germany deported them back to Poland.

229

00:37:45.480 --> 00:37:56.130

Carl Racine: Fortunately, in 1939 six weeks before the Nazi invasion of Poland Heschel was able to escape. He was able to secure a teaching position in London.

230

00:37:57.270 --> 00:38:09.360

Carl Racine: And escaped Poland six weeks before the Nazis came in and

then the following year he came to the US where he lived the rest of his life in New York City.

231

00:38:12.030 --> 00:38:18.270

Carl Racine: His life itself was a study of contrasts. He was a brilliant intellectual and a deep mystic

232

00:38:18.930 --> 00:38:29.310

Carl Racine: He wrote scholarly works on the classics of Judaism, like the biblical prophets, the writings of my mind at ease and the Kabbalah, the mystical texts of the Middle Ages.

233

00:38:30.180 --> 00:38:37.320

Carl Racine: But he also penned numerous volumes of a non academic nature on the spiritual issues that confront the modern do

234

00:38:37.950 --> 00:38:45.330

Carl Racine: So he wasn't just buried in the past and his secular learning. I think helped him. Think about those sorts of issues as well.

235

00:38:45.900 --> 00:39:03.450

Carl Racine: hassles wonderfully quotable, and I had to resist giving you just pages and pages of quotes from him all the more remarkable for a man who only learn the English language after he turned 30 but he was not

236

00:39:04.830 --> 00:39:16.440

Carl Racine: Satisfied to remain in the Jewish community. He was deeply committed committed to establishing ties with people of other faiths and if we can see slide number four, please here.

237

00:39:19.500 --> 00:39:30.900

Carl Racine: In 1964 and there's it's marvelous what there's pictures of on the internet in 1964 in the middle of the Vatican, the Second Vatican Council Vatican two

238

00:39:31.680 --> 00:39:44.370

Carl Racine: Heschel somehow got involved in the Catholic Church council and was able to meet with Catholic church leaders, including Cardinal Bay here that you see in the picture, who

239

00:39:45.360 --> 00:39:51.270

Carl Racine: Was working on a document that when it was released really shook up the Catholic world.

240

00:39:52.140 --> 00:40:08.790

Carl Racine: And has continued to reverberate and yet not necessarily be accepted by everyone. It was a document issued in 1964 called or 1965 called declaration on the relation of the church with non Christian religions.

241

00:40:10.230 --> 00:40:16.890

Carl Racine: And in that Declaration, the church for the first time, condemned anti Semitism.

242

00:40:18.000 --> 00:40:30.480

Carl Racine: repudiated the church's history of injustice towards the Jews and rejected the notion that all Jews are guilty of killing Christ and that God has eternally cursed them.

243

00:40:32.820 --> 00:40:42.300

Carl Racine: All of those things were standard Christian belief and still are a Christian belief in a lot of circles. Those people marching in Charlottesville certainly help those ideas.

244

00:40:44.670 --> 00:40:58.800

Carl Racine: Heschel is able to help guide Catholic church leaders in issuing this declaration and he was also able to persuade the bishops to modify or eliminate parts of the church liturgy that were anti Jewish

245

00:41:00.750 --> 00:41:02.250

Carl Racine: The following year.

246

00:41:03.390 --> 00:41:23.610

Carl Racine: So became the first do ever to be appointed to the faculty of the Union Theological Seminary in New York, which was a Protestant theological school. One of the most most important ones in the United States, and he was the first due to be on the faculty of a Protestant seminary.

247

00:41:24.900 --> 00:41:40.500

Carl Racine: But at the same time he remained actively involved in advocating for Jewish issues such as the persecution of Soviet Jews and support for the State of Israel, we see him protesting here, the issue of Russian mistreatment of Jews.

248

00:41:41.580 --> 00:41:44.670

Carl Racine: Was an ongoing issue for decades.

249

00:41:47.310 --> 00:41:58.200

Carl Racine: But at the same time that he was working on all of these issues. He also became a major figure, both in the civil rights movement and in the anti war movement.

250

00:41:59.160 --> 00:42:09.990

Carl Racine: So he's quite a remarkable man, and I'm going to stop there for a minute and just add another there's a lot of information and stop there from it asked for there's any questions about what I've said so far about who Heschel is

251

00:42:13.170 --> 00:42:26.790

Carole Copeland Thomas: This is this is Carol. I wanted to have you to just go more in details just to refresh our memories about the popular opinion of

252

00:42:28.800 --> 00:42:30.180

Carole Copeland Thomas: The anti semitic

253

00:42:31.230 --> 00:42:36.900

Carole Copeland Thomas: Opinions related to the New Testament and how Christians.

254

00:42:37.950 --> 00:42:46.560

Carole Copeland Thomas: Yeah, I have to admit I've heard comments just about, well, the Jews killed Jesus. And that that train of thought that

255

00:42:47.760 --> 00:42:53.550

Carole Copeland Thomas: drove a wedge between Christians and Jews for generations.

256

00:42:56.250 --> 00:42:59.880

Carl Racine: Yeah, I mean, you know, the. There's a lot of elements.

257

00:43:01.680 --> 00:43:13.650

Carl Racine: To the, the anti Semitism or anti Judaism of the of the Christian the larger Christian church. Historically, and we looked at that in some detail. A couple of years ago.

258

00:43:14.520 --> 00:43:31.350

Carl Racine: It's a grim story and you can look this up online, but the the sort of fundamental notion was the Jews are responsible for for killing Jesus, and as a result of doing that God turned their back. God turned his back on the Jews.

259

00:43:33.390 --> 00:43:37.890

Carl Racine: And they were no longer to be considered as God's people.

260

00:43:39.390 --> 00:43:48.810

Carl Racine: They were cursed by God. They were cursed to become wanderers on the earth, and that's where the whole legend of the the Wandering Jew.

261

00:43:49.980 --> 00:43:50.940

Carl Racine: Originates

262

00:43:52.140 --> 00:43:52.830

Carl Racine: And

263

00:43:56.730 --> 00:44:12.300

Carl Racine: And this then formed the basis for the, the Christian church feeling it had the right and maybe even the obligation of not only hating Jews but of persecuting them.

264

00:44:13.860 --> 00:44:16.890

Carl Racine: And that persecution took a lot of forms.

265

00:44:18.330 --> 00:44:34.320

Carl Racine: But we saw that in the during the crusade, that the Crusades were directed originally sort of to get the Muslims out of, out of the Holy Land. But along the way they decided they might as well. Wipe out some Jews, along with them because they were equally heretical.

266

00:44:35.760 --> 00:44:36.300

Carl Racine: And

267

00:44:38.760 --> 00:44:50.310

Carl Racine: That whole atmosphere of hatred for the Jews, saying that all Jews everywhere, not just a few Jews.

268

00:44:51.060 --> 00:45:11.880

Carl Racine: In the time of Jesus, but all Jews everywhere bear the guilt pair the collective guilt for Jesus death that they may mean Joe Levine, when she was a young girl writing the school bus. One of her classmates said to her one day on the bus you killed our Lord.

269

00:45:13.230 --> 00:45:14.970

Carl Racine: And it started her whole

270

00:45:17.790 --> 00:45:26.910

Carl Racine: Journey in in and trying to understand Christianity. She's, she's I did not see she's got this very funny way of

271

00:45:28.500 --> 00:45:30.240

Carl Racine: expressing herself. She's a delight.

272

00:45:31.590 --> 00:45:34.770

Carl Racine: She said, I'm sure DSI does something I would have remembered

273

00:45:36.420 --> 00:45:53.520

Carl Racine: But, but the but the idea that a little girl in New Bedford in 19. I don't know how old you know let's say in 1955 I don't know exactly how old Amy Jo Levine is I think she's probably my age, the little girl in New Bedford.

274

00:45:54.540 --> 00:45:57.750

Carl Racine: In 1955 bore the guilt of killing God

275

00:46:02.220 --> 00:46:15.510

Carl Racine: You know, this has persisted for 2000 years in the Christian church and when the Catholic Church issued this this

declaration, one of the documents of the Vatican to

276

00:46:17.340 --> 00:46:24.690

Carl Racine: It was very controversial. People were reluctant to accept the notion

277

00:46:25.710 --> 00:46:39.900

Carl Racine: That things were much more complicated, even in the Bible that you can't simply blame the Jews that the Romans had a big hand in it. And in fact, the Jews didn't execute Jesus at all. It was pilot Roman centurions whoever

278

00:46:42.420 --> 00:46:53.220

Carl Racine: And that the Bible never teaches, including the Apostle Paul himself in the book of Romans. The Bible never teaches the goddess turned his back, eternally on the Jews were condemned them.

279

00:46:54.390 --> 00:47:05.760

Carl Racine: God says that the impulses that God's covenant can't be broken God's covenant commitment is faithful and God is faithful to the Jews how that's all going to work out as Susan says

280

00:47:06.390 --> 00:47:18.330

Carl Racine: The you know what God is doing with us is more complicated than we want to admit. But how that's gonna work out. Paul doesn't even have a clear idea but call is convinced that all Israel will be saved.

281

00:47:19.380 --> 00:47:23.910

Carl Racine: He says in Romans one way or the other. But then understanding of

282

00:47:27.930 --> 00:47:41.670

Carl Racine: That understanding of of Christianity as a rejection, not only of Judaism as a as a as a way of religious thought, but as a rejection of the Jews as a people.

283

00:47:43.500 --> 00:47:58.530

Carl Racine: And that's the distinction I make between anti Judaism and anti Semitism anti Judaism is a rejection of a set of ideas and practices anti Semitism is a racial

284

00:48:00.960 --> 00:48:04.530

Carl Racine: Rejection of people just for who they are as a people.

285

00:48:07.500 --> 00:48:16.770

Carole Copeland Thomas: It's interesting you to say that because I look at 2000 years of anti semitic actions and behaviors yet.

286

00:48:18.240 --> 00:48:28.980

Carole Copeland Thomas: We are. We know the answer to this, yet the unlikely alliance between blacks and Jews that go back many years and continue to this day.

287

00:48:30.750 --> 00:48:39.870

Carole Copeland Thomas: So if you almost wonder if if if my ethnic group or my my race has sort of sidestepped the

288

00:48:41.130 --> 00:48:53.310

Carole Copeland Thomas: The popular thoughts about Judaism and Jews and just because of our similar oppression have formed a strategic alliance that is quite strong.

289

00:48:55.230 --> 00:49:04.380

Carl Racine: I think that's true in some circles. I think that's probably more true now than it was. I know there has been a history of

290

00:49:05.400 --> 00:49:16.620

Carl Racine: Have a certain amount of bad blood in America between African Americans and Jews. I know. Jesse Jackson got in trouble for some comments that were perceived as anti semitic

291

00:49:17.850 --> 00:49:18.480

Carl Racine: And

292

00:49:20.940 --> 00:49:33.540

Carole Copeland Thomas: Even in the yeah jack says one person. But even in the well I mean the housing patterns in some cities sort of was was was

293

00:49:35.280 --> 00:49:47.130

Carole Copeland Thomas: Common where you would have just the

transitions of the neighborhoods and you'd have Jewish people in neighborhoods they would then leave and then black people would move in the neighborhoods.

294

00:49:48.060 --> 00:50:02.850

Carole Copeland Thomas: And that you know that happened in in in many, many cities. Cities. So the socio economic differences. That's a stark reality, but just the commonality of coming together.

295

00:50:04.080 --> 00:50:04.620

Carole Copeland Thomas: For

296

00:50:06.390 --> 00:50:12.420

Carole Copeland Thomas: The purpose of trying to fight racism and oppression is quite striking.

297

00:50:13.560 --> 00:50:23.250

Carl Racine: Right, and that the the Jews who've the Jews who followed hassle. The other Jews who participated in the civil rights movement.

298

00:50:26.400 --> 00:50:29.880

Carl Racine: did so because they appreciated that commonality.

299

00:50:31.830 --> 00:50:40.590

Carl Racine: And Heschel is was very explicit about this and and we'll see this will go on and talk about hassles relationship.

300

00:50:43.110 --> 00:50:46.590

Carl Racine: Or understanding of the of the show the next

301

00:50:49.080 --> 00:50:58.260

Carl Racine: Point that I'm going to talk about, I think we'll leave that for next week because while he was able to get out of Poland and out of Europe.

302

00:50:59.160 --> 00:51:14.370

Carl Racine: Before the Nazis really got bad his mother and three sisters remain and were killed by the Nazis and so Heschel wrestles as as any do would have to who's, who's, who's a theologian.

303

00:51:16.170 --> 00:51:24.930

Carl Racine: With that whole issue in his writings, and that's the next point. We're going to talk about, but on the basis of that sense of

304

00:51:26.880 --> 00:51:34.260

Carl Racine: People standing by allowing the Holocaust to happen and not doing anything about it.

305

00:51:35.400 --> 00:51:45.450

Carl Racine: He says, I can't stand by and watch this sort of oppression and mistreatment of African Americans in America.

306

00:51:46.680 --> 00:51:47.340

Carl Racine: So,

307

00:51:49.560 --> 00:52:03.270

Carl Racine: To sort of very different things can happen with with groups like the Jews and African Americans in a country like America were both were originally discriminated against.

308

00:52:03.900 --> 00:52:19.740

Carl Racine: As to oppressed groups. They can come together in solidarity and work for the benefit of each other and some of some African Americans and some Jews did that or they can be pitted against one another and be fighting for.

309

00:52:20.970 --> 00:52:24.240

Carl Racine: Whatever little piece of the pie. They think they can get

310

00:52:25.290 --> 00:52:28.230

Carl Racine: And that I think is where because there has

311

00:52:29.580 --> 00:52:35.670

Carl Racine: There certainly has been anti Semitism within the African American community and there certainly has been

312

00:52:36.780 --> 00:52:41.700

Carl Racine: Anti they've been racism and in the Jewish community against black people.

313

00:52:43.800 --> 00:52:52.470

Carl Racine: It really depends on on individuals and it depends on the community. One of the communities that was originally Jewish

314

00:52:53.490 --> 00:53:01.830

Carl Racine: And that then the Jews left or the Jews were actually forced out by unscrupulous banks and real estate.

315

00:53:03.660 --> 00:53:05.820

Carl Racine: Dealers was mad Japan.

316

00:53:07.500 --> 00:53:16.050

Carl Racine: And, you know, having a used to be called Dru Hill Avenue by by the locals because was heavily the whole neighborhood was heavily Jewish

317

00:53:17.250 --> 00:53:17.580

Carl Racine: And

318

00:53:19.920 --> 00:53:30.210

Carl Racine: In the space of about a 10 year 1012 year period that whole community changed over and the Jews were forced out fled to the suburbs.

319

00:53:31.500 --> 00:53:34.560

Carl Racine: And largely Caribbean blacks moved in.

320

00:53:35.640 --> 00:53:36.330

Carl Racine: And

321

00:53:38.340 --> 00:53:40.530

Carl Racine: My Jamaican mother.

322

00:53:42.180 --> 00:53:45.390

Carl Racine: Who lived in Japan bought her house from a Jew.

323

00:53:46.830 --> 00:53:53.580

Carl Racine: And remembers living there when the community was still largely Jewish

324

00:53:54.750 --> 00:54:05.400

Carl Racine: Had nothing but good things to say about how the Jewish people are neighbors and not just her neighbors, but shop owners treated her

325

00:54:07.500 --> 00:54:15.330

Carl Racine: She had one of the shop owners and one of the small groceries, there actually would give her credit till the end of the week.

326

00:54:16.380 --> 00:54:30.570

Carl Racine: When she got her paycheck for food if she was struggling to pay for the food that week so she remembers, and she remembers vicious racism on the parts of other people in Boston.

327

00:54:31.860 --> 00:54:34.980

Carl Racine: Which coming from Jamaica. She hadn't experienced

328

00:54:36.450 --> 00:54:45.570

Carl Racine: But she went in the story. She would tell me of her experiences and matter pan from the Jewish community. They were all positive.

329

00:54:47.160 --> 00:54:51.990

Carl Racine: And so, you know, it really I think depends

330

00:54:54.420 --> 00:55:07.110

Carl Racine: Who you are and and how you think of your, of your background and all the rest of that how you're going to respond to people who are very different from you or the threat.

331

00:55:08.370 --> 00:55:10.260

Carl Racine: Or are the blessing.

332

00:55:22.320 --> 00:55:23.070

Carole Copeland Thomas: I guess.

333

00:55:25.770 --> 00:55:50.310

Carole Copeland Thomas: For me growing up in a transitional time

period in the early 60s AND THEN THE MID 60s and as a young child in the 50s, being in one of those neighborhoods that transition from Jewish to black in many cases in Detroit. I remember seeing Jewish people walking to the synagogue.

334

00:55:51.480 --> 00:55:57.540

Carole Copeland Thomas: For service was for Sabbath vividly you know very well dressed, and walking and walking home.

335

00:55:59.520 --> 00:56:15.540

Carole Copeland Thomas: And then the relationships that we had in our community largely in my I grew up in a middle class black community in Detroit in Detroit, where I was born in the black hospital for reasons because of racism.

336

00:56:16.560 --> 00:56:23.580

Carole Copeland Thomas: And but some of our professionals who we got services from were Jewish people, lawyers, etc.

337

00:56:25.980 --> 00:56:45.600

Carole Copeland Thomas: And then I went to. I was voluntarily group of our parents got together and voluntarily bust us to one of the outskirts Detroit Public Schools that was a Jewish schools heavily Jewish school so I you know I loved getting off of school for Rosh Hashanah, and Yom Kippur War.

338

00:56:46.710 --> 00:56:48.330

Carole Copeland Thomas: Two or vacation days for me.

339

00:56:49.650 --> 00:56:52.170

Carole Copeland Thomas: Loved it. But, you know, my friends were Jewish

340

00:56:53.970 --> 00:56:58.740

Carole Copeland Thomas: And maybe because I was young, I didn't necessarily experienced any

341

00:57:00.360 --> 00:57:14.820

Carole Copeland Thomas: overt racism that was a small group of black students who were from, you know, get my same socio economic group bust out to these schools. So, you know, I'm looking at it from that perspective also

342

00:57:17.070 --> 00:57:19.350

Carole Copeland Thomas: And that was the era of King on as well.

343

00:57:21.300 --> 00:57:32.310

Carl Racine: Yeah, and you know, like everything in America, we, we tend to sort of simplify things and polarize things a little bit, but I think different people's experiences have been different.

344

00:57:33.840 --> 00:57:44.580

Carl Racine: I know for example and i and i don't know a lot of details about, but I know that there have existed a lot of racial tensions between Jews and African Americans in Brooklyn, for instance.

345

00:57:47.370 --> 00:57:55.080

Carl Racine: And again, it's understandable that some of that exists and you know Jews are not exempt from racism any more.

346

00:57:56.670 --> 00:57:57.810

Carl Racine: Than any other

347

00:57:59.310 --> 00:58:10.950

Carl Racine: Community that the when I was in Israel. A few years ago, one of the hot topics of contention was the there have been, there's been immigration from Ethiopia of

348

00:58:12.000 --> 00:58:17.460

Carl Racine: The Jewish community that's existed in Ethiopia, probably at least back to the time of Christ, if not longer

349

00:58:19.170 --> 00:58:25.290

Carl Racine: The Ethiopian eunuch may well have been a Jew in Acts

350

00:58:26.430 --> 00:58:32.040

Carl Racine: But there's a community there and Ethiopia of black Jews who who

351

00:58:33.840 --> 00:58:36.510

Carl Racine: tracer heritage, way, way back to

352

00:58:37.890 --> 00:58:49.140

Carl Racine: To Israel itself, somehow. And so anyone who's a Jew is allowed to immigrate to Israel, if they so choose. And so some of these Ethiopian Jews have been doing that.

353

00:58:49.830 --> 00:59:01.110

Carl Racine: And it, it was causing there were some Israelis, and I'm sure it was a small minority but when I was in Israel, it was a it was a topic of contention. There were some Israelis.

354

00:59:01.620 --> 00:59:15.390

Carl Racine: Who were complaining. They didn't want these Ethiopian Jews to be kind of next with the rest of the more European and Middle Eastern, I guess.

355

00:59:16.500 --> 00:59:22.260

Carl Racine: Israeli community because they were worried that they might get a blood transfusion.

356

00:59:23.280 --> 00:59:36.480

Carl Racine: From an Ethiopian Jew and they didn't want that that that would somehow taint them if they got some of this African blood right now. Again, I see sister Carol laughing because that's

357

00:59:36.660 --> 00:59:37.170

Drop.

358

00:59:40.380 --> 00:59:41.550

Carole Copeland Thomas: one drop rule.

359

00:59:43.290 --> 00:59:47.640

Carl Racine: We're 21st century Israelis.

360

00:59:49.110 --> 00:59:59.790

Carl Racine: And again, it wasn't a majority wasn't, you know, some I don't even think was a political party that was pushing this, but there were people who were were really concerned, they just

361

01:00:01.170 --> 01:00:04.710

Carl Racine: They didn't want. They didn't want black blood right

362

01:00:06.750 --> 01:00:13.440

Carl Racine: Which, you know, we sort of laugh and cry at the same time and we hear such a story because

363

01:00:14.550 --> 01:00:16.950

Carl Racine: This, this whole thing.

364

01:00:18.480 --> 01:00:22.200

Carl Racine: This whole issue of other people and other races.

365

01:00:23.250 --> 01:00:24.690

Carl Racine: Just isn't going to go away.

366

01:00:26.070 --> 01:00:32.880

Carl Racine: It's going to keep rearing its ugly head in all sorts of ways that you couldn't even possibly predict

367

01:00:34.320 --> 01:00:48.660

Carl Racine: But at least on an official level, the Catholic Church has rejected its history of anti-Semitism. The rest of the sister TT has a has a comment in the chat room that

368

01:00:49.890 --> 01:00:59.700

Carl Racine: The sort of violent history of Christianity is rarely addressed, we should be more aware of this and we should be more public in our disavowal of this

369

01:01:00.690 --> 01:01:21.480

Carl Racine: It would certainly be one place for the Christian church to start in terms of reaching out to Jews simply as human beings whom God loves and saying we've treated you abominably and we're really sorry for that and we reject that. And we don't even know.

370

01:01:24.240 --> 01:01:33.150

Carl Racine: Sammy Hagar was says that the only thing Christians can do to Jews is repent without expecting that they would have the habit in them to forgive us.

371

01:01:34.410 --> 01:01:57.330

Carl Racine: Because the treatment has been so horrific and so long and and even though the Nazis weren't Christians Christian anti Semitism created the fertile ground in which Nazi ism could grow Nazi ism could not have happened if Christians hadn't for the past

372

01:01:58.650 --> 01:02:01.590

Carl Racine: Hundreds of years been

373

01:02:04.230 --> 01:02:20.040

Carl Racine: Preparing the way, so to speak. So even though Christians aren't directly responsible for what the Nazis did they bear a huge responsibility and we're going to see this with hashtag one of his main

374

01:02:23.100 --> 01:02:29.280

Carl Racine: Statements one of his main sayings that he repeats over and over again is summer guilty but all are responsible

375

01:02:31.530 --> 01:02:37.440

Carl Racine: I will, when we look more at what Heschel has to say in response to the Holocaust. We'll see what he means by that.

376

01:02:38.040 --> 01:02:40.590

Carole Copeland Thomas: Well, it sounds like the birth of the Tea Party.

377

01:02:41.880 --> 01:02:52.080

Carole Copeland Thomas: Which has its origins in the Bush administration on and silence there and then they became a full blown part of the Republican Party.

378

01:02:52.740 --> 01:03:11.400

Carole Copeland Thomas: When we look at Trump, who will be defeated on Tuesday will be defeated on Tuesday, who will be defeated on Tuesday I'm speaking it into the universe and we will will look historically that he wasn't just birthed in

379

01:03:12.780 --> 01:03:29.670

Carole Copeland Thomas: His origins. Go back 1520 years before with the birth of the Tea Party and those radical fringes of the republican party where they were silent on silencing them. They flourished and then open the door for Trump to walk in.

380

01:03:31.560 --> 01:03:35.370

Carole Copeland Thomas: As he will walk out on Tuesday, in the name of Jesus.

381

01:03:36.630 --> 01:03:38.070

Carl Racine: He will be ushered out on

382

01:03:38.220 --> 01:03:38.820

Carole Copeland Thomas: Should out

383

01:03:39.480 --> 01:03:41.220

Carl Racine: That's where he's gonna walk out but

384

01:03:43.050 --> 01:03:43.470

We will

385

01:03:44.940 --> 01:03:45.180

Carol Hovey: We

386

01:03:47.070 --> 01:04:06.870

Carl Racine: Next week, looking at hassle and looking at his wrestling with the with the holocaust with the with the Nazi slaughter of the Jews and how that leads to his involvement with the civil rights movement. And then, and then we will see how

387

01:04:08.100 --> 01:04:17.250

Carl Racine: Some of his theology also then helped form the foundation for stuff that King was saying and doing and the rest of

388

01:04:18.300 --> 01:04:19.800

Carl Racine: The civil rights movement as well.

389

01:04:21.150 --> 01:04:35.760

Carole Copeland Thomas: Brother, Carl, can, can, can we ask Carol hubby just a year after Carol, you were gone. I don't know if you can speak, you made a pretty prolific comment in the chat room about a very disturbing session that you had elsewhere.

390

01:04:37.320 --> 01:04:38.460
Carol Hovey: Can you hear me.

391
01:04:38.550 --> 01:04:39.090
Yes.

392
01:04:40.320 --> 01:04:43.560
Carol Hovey: Okay, I've been having some severe problems as well. I was in

393
01:04:45.420 --> 01:04:49.170
Carol Hovey: Sunday school this morning at my church and the leader.

394
01:04:50.430 --> 01:04:52.320
Carol Hovey: It was not a learned person but

395
01:04:53.910 --> 01:05:04.590
Carol Hovey: He made a statement and speaking about the Old Testament, and they were constantly talking about the relationship between Christians and Jews.

396
01:05:06.120 --> 01:05:09.390
Carol Hovey: And his comment was,

397
01:05:11.610 --> 01:05:14.190
Carol Hovey: We can forget about the Old Testament.

398
01:05:15.720 --> 01:05:18.180
Carol Hovey: Because we now have a new testament

399
01:05:22.080 --> 01:05:25.440
Carol Hovey: And I was trying to get on, I had two laptops my

400
01:05:25.590 --> 01:05:28.620
Carol Hovey: iPad and I was not able to communicate.

401
01:05:31.230 --> 01:05:34.230
Carol Hovey: And it's really, it's really bothering me.

402

01:05:35.460 --> 01:05:40.380

Carol Hovey: And the further conversations included I'm

403

01:05:41.490 --> 01:05:43.920

Carol Hovey: negative comments about

404

01:05:45.030 --> 01:05:46.110

Carol Hovey: The Jews.

405

01:05:47.970 --> 01:05:48.390

Carole Copeland Thomas: Probably

406

01:05:50.850 --> 01:06:05.490

Carol Hovey: Yeah. And then I come to this lesson. And I'm thinking, and I'm really emotionally charged Bible statements, so much so that I'm going to talk to our pastor

407

01:06:07.260 --> 01:06:09.330

Carol Hovey: That somebody has to

408

01:06:10.440 --> 01:06:16.140

Carol Hovey: This cannot go on because in a person that is not in a new Christian

409

01:06:17.340 --> 01:06:27.090

Carol Hovey: Can really develop some very negative and incorrect views of Christianity and the relationship with the Jewish community and in the faith.

410

01:06:28.200 --> 01:06:39.300

Carol Hovey: So that's why I have just, I don't know whether I was supposed to be out of that conversation or not, but I could not get in any way that I tried

411

01:06:40.710 --> 01:06:42.420

Carol Hovey: So it has really

412

01:06:43.890 --> 01:06:49.710

Carole Copeland Thomas: Well, you know, all, all of brother Carl note

Sarah at Sunday teaching comps. And the mayor.

413

01:06:49.860 --> 01:06:51.180

Carol Hovey: I know I am.

414

01:06:51.270 --> 01:06:54.360

Carol Hovey: I am and I download them but

415

01:06:55.440 --> 01:07:05.280

Carol Hovey: Like I said, I'm not a scholar Donna, don't, don't even try to pretend to be, but I know something was wrong with that, you know, so that was my comment.

416

01:07:08.160 --> 01:07:13.230

Carl Racine: Yeah, I mean, obviously, that's the exact opposite of what I've been teaching and saying,

417

01:07:13.740 --> 01:07:19.260

Carl Racine: I don't think yes begin to understand the New Testament, the Old Testament, I think, as we'll see.

418

01:07:21.900 --> 01:07:31.140

Carl Racine: There's a whole lot in the Old Testament that provides a foundation for the New Testament, and that if you throw it out. Like I said, you're trying to live in the second story of a building with no foundation

419

01:07:32.100 --> 01:07:51.780

Carl Racine: Paul says in Second Timothy 3:16 all scripture, and by that he's talking exclusively about the Old Testament. All scripture is given by inspiration of God and is useful for teaching for correction and for training or discipline or instruction in righteousness.

420

01:07:53.460 --> 01:08:03.090

Carl Racine: So that means you can't throw out any of the Old Testament, even the part like you've got to look at that and say, how is this instruction in righteousness. How is this teaching. How is this correction.

421

01:08:04.200 --> 01:08:04.830

Carl Racine: And

422

01:08:06.360 --> 01:08:10.770

Carl Racine: You know, I mean, there's, there's lots and lots of ways and when

423

01:08:12.150 --> 01:08:15.420

Carl Racine: Jesus is tempted by the devil in

424

01:08:17.370 --> 01:08:27.510

Carl Racine: The wilderness he responds three times by quoting what the Book of Deuteronomy, you can't forget the book of Deuteronomy when Jesus is asked her what the, what the

425

01:08:27.990 --> 01:08:34.140

Carl Racine: Heart of the law. Is he quotes Leviticus and Deuteronomy, you can't forget that you can't throw out the Old Testament. It's impossible.

426

01:08:36.930 --> 01:08:46.830

Carl Racine: It's sort of a foolish thing to say, but I think you're you're picking up on the point that anti Jewish attitude has been part of the church for 2000 years

427

01:08:47.970 --> 01:08:49.890

Carl Racine: And has affected.

428

01:08:51.390 --> 01:08:56.760

Carl Racine: Not only how we read the Bible, but how we treat living human beings.

429

01:08:58.140 --> 01:08:59.190

Carl Racine: Around us

430

01:09:00.390 --> 01:09:04.830

Carl Racine: And we at Bethel. I think we live in a little bit of a wonderful bubble

431

01:09:06.900 --> 01:09:22.830

Carl Racine: Thanks to our pastors who very early on, established

relationship with Jewish synagogues and with with Jews and we've we've been on a journey of

432

01:09:24.000 --> 01:09:29.280

Carl Racine: Dialogue and relationship with Jews that most Christians simply haven't had

433

01:09:30.660 --> 01:09:31.350

Carl Racine: And

434

01:09:32.820 --> 01:09:36.540

Carl Racine: That's not the experience of people in other churches, for the most part.

435

01:09:37.890 --> 01:09:42.540

Carl Racine: And so we you know we have been fortunate in that regard.

436

01:09:44.100 --> 01:09:44.700

Carl Racine: But

437

01:09:45.960 --> 01:09:53.460

Carl Racine: Yeah, it's a problem. It's a problem still exists in the churches and as early as recently as this morning and your Sunday school class.

438

01:09:54.480 --> 01:09:59.130

Carl Racine: And I'm sure in lots of other ones. And it's something that you know I'm trying to

439

01:10:00.810 --> 01:10:05.820

Carl Racine: Trying to argue against the foundation for a different way of looking at things.

440

01:10:07.050 --> 01:10:08.190

Carol Hovey: And I appreciate it.

441

01:10:09.420 --> 01:10:10.230

Carol Hovey: Immensely.

442

01:10:11.250 --> 01:10:16.740

Susan Racine: And Carl's argument is it when you throw out the Old Testament you elect somebody like Trump and think you're doing

443

01:10:16.920 --> 01:10:19.020

Carol Hovey: God's will. Yes.

444

01:10:19.920 --> 01:10:20.580

Yeah.

445

01:10:22.290 --> 01:10:22.500

Susan Racine: Well,

446

01:10:26.340 --> 01:10:28.260

Carole Copeland Thomas: We'll be talking history on Tuesday.

447

01:10:32.220 --> 01:10:32.850

Carole Copeland Thomas: History

448

01:10:33.780 --> 01:10:38.250

Carl Racine: That's a small part of my argument, but it's there somehow in the background.

449

01:10:39.030 --> 01:10:57.570

Carole Copeland Thomas: One more thing I received my brother sent me another church member from home in Detroit sent me a clipping from one of my mother's friends church friends who was 103 years old, my mother and she were born in the same year my mother's been gone some time now.

450

01:10:58.590 --> 01:11:16.170

Carole Copeland Thomas: But she was proudly early voting her 80th year voting. She voted for FDR and 1940 or whatever and has been voting ever since. Good for to master and she voted from Baidu

451

01:11:17.400 --> 01:11:17.760

Carole Copeland Thomas: Yes.

452

01:11:19.440 --> 01:11:19.830

Carole Copeland Thomas: Yes.

453

01:11:21.450 --> 01:11:24.720

Carl Racine: All right, well, we should probably wrap things up. It's 1115

454

01:11:25.980 --> 01:11:27.960

Carl Racine: Somebody like to close us out in prayer, please.

455

01:11:34.530 --> 01:11:38.910

Carole Copeland Thomas: I bet brother D Sean can do it. He's a prayer, he prayed yesterday.

456

01:11:43.980 --> 01:11:44.550

De'Shawn Washington: posture of prayer.

457

01:11:46.800 --> 01:11:54.480

De'Shawn Washington: Lord, we thank You Lord we thank you God you provide a wisdom and knowledge or this morning you allowed us to reflect us

458

01:11:55.050 --> 01:12:02.880

De'Shawn Washington: As brothers and sisters in Christianity, Lord, what we need to do, Lord in the healing process all of our Jewish brothers and sisters, Lord.

459

01:12:03.330 --> 01:12:18.060

De'Shawn Washington: We have a long way to go, Lord, we have a long way to go in the hand landlord, and I think you the Barbara the call on to the call today to inspire us Lord to begin this process. Lot of the healing and the resurrection that we need to take load with our fellow

460

01:12:19.200 --> 01:12:27.810

De'Shawn Washington: Brothers and sisters in the Jewish community, though, to rectify the many, many generations and years of turmoil and

461

01:12:28.590 --> 01:12:37.110

De'Shawn Washington: Hatred, Lord, we pray Lord for love, Lord, we pray Lord for peace We payload that would take action to the words that we've heard this morning and allow those words to

462

01:12:37.410 --> 01:12:49.410

De'Shawn Washington: Resonate with us. Lord, as we go about our days cover us all, Lord, as we end this call, Lord, and we go about our ways that we think and we resonate in our minds what we need to do an action phase that you called us to do.

463

01:12:50.310 --> 01:12:57.660

De'Shawn Washington: Lord allow us to be receptive to all feedback that we received from our Jewish brothers and sisters in the weeks and months and years to come.

464

01:12:58.230 --> 01:13:13.830

De'Shawn Washington: But we want to provide one great nation for you, Lord, our nation. Lord, that is magnificent the ways that you provided us so allow your teachers to be part of the work that we're going to do, Lord to stay for Lord. Praise all to beat you. God and Jesus

465

01:13:15.240 --> 01:13:15.720

Carl Racine: Amen.

466

01:13:15.810 --> 01:13:17.430

Carol Hovey: Amen. Amen.

467

01:13:17.520 --> 01:13:18.210

Susan Racine: Amen.

468

01:13:18.330 --> 01:13:21.960

Carol Hovey: Thank you immensely. Thank you so much.

469

01:13:22.020 --> 01:13:22.590

Carole Copeland Thomas: All right.

470

01:13:22.890 --> 01:13:23.940

Carole Copeland Thomas: God bless everybody

471

01:13:24.660 --> 01:13:25.350

Carole Copeland Thomas: All right.

472

01:13:25.740 --> 01:13:27.780

Carole Copeland Thomas: Tell us. Tell five people to go vote.

473

01:13:29.070 --> 01:13:29.850

Carole Copeland Thomas: God blessed

474

01:13:30.780 --> 01:13:31.590

Blessings