

WEBVTT

1

00:00:03.060 --> 00:00:12.420

Carl Racine: I was trying to trying to streamline it as much as possible and not overwhelm you with details, especially the historical material is gets much more complicated.

2

00:00:13.469 --> 00:00:19.080

Carl Racine: But I wanted to give you a basic basic outline of that pastor actually referred to in this sermon this morning.

3

00:00:20.610 --> 00:00:26.550

Carole Copeland Thomas: I just wanted to alert you brother Carl that merrill's email address is in the chat okay.

4

00:00:30.330 --> 00:00:36.810

Carl Racine: So are there are other comments or questions from last week before we move back into our.

5

00:00:44.280 --> 00:00:56.340

Bill Hughes: What one quick comment kind of a fun fun comments I sent out an email and i'll send out another link into the chat have a great.

6

00:00:57.960 --> 00:01:09.840

Bill Hughes: Jewish acapella group that is that created a few different songs about hanukkah to the tunes of things like Hamilton and West side story.

7

00:01:11.100 --> 00:01:22.110

Bill Hughes: And they're fun and funny but they actually are very instructive as well, and it was great to listen to them and and hear the reinforcement of the lessons.

8

00:01:24.420 --> 00:01:26.700

Bill Hughes: To those so you might want to listen to those afterwards.

9

00:01:30.660 --> 00:01:37.980

Carl Racine: yeah I toyed with the idea of playing Adam sandler hanukkah song which is hilarious and.

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00:01:39.390 --> 00:01:45.150

Carl Racine: If you don't know that you can look that up on YouTube but Adam sandler did this thing years ago and.

11

00:01:47.040 --> 00:01:55.590

Carl Racine: I think he I think he first did it on Saturday night live and then it kind of took on a life of its own, and I think he I think there's a.

12

00:01:56.100 --> 00:02:12.450

Carl Racine: Part two in the navy and a part three, you are basically just goes through, and talks about all the people all the well known people celebrities who either are aren't Jewish and who therefore are not celebrating hanukkah and but it's it's it's very clever.

13

00:02:13.290 --> 00:02:14.220

Lauren Lapat: I grew up with him.

14

00:02:14.760 --> 00:02:16.590

Lauren Lapat: He went my temple in Manchester.

15

00:02:16.590 --> 00:02:18.090

Lauren Lapat: New Hampshire and lived on my street.

16

00:02:18.360 --> 00:02:20.460

Lauren Lapat: Really excuse two years older than me.

17

00:02:20.490 --> 00:02:20.790

So.

18

00:02:22.590 --> 00:02:24.870

Lauren Lapat: So we're both were both Jews from new Hampshire.

19

00:02:27.090 --> 00:02:28.410

Lauren Lapat: very small Jewish.

20

00:02:28.410 --> 00:02:30.330

Lauren Lapat: congregation pretty funny.

21

00:02:30.840 --> 00:02:31.500

wow.

22

00:02:33.270 --> 00:02:35.790

Carl Racine: kind of like black people from new Hampshire right.

23

00:02:39.390 --> 00:02:50.280

Carole Copeland Thomas: it's funny here lauren you grew up with Adam sandler I was in a workshop yesterday with someone who was a speech writer for Warren Buffett like wow.

24

00:02:55.500 --> 00:03:01.320

Carl Racine: i'm okay if there's no if there's no questions or further discussion about that.

25

00:03:02.220 --> 00:03:12.720

Carole Copeland Thomas: I just I just want to reiterate I would strongly encourage everyone, it was such a good class such great information I printed out which I normally do the the notes.

26

00:03:13.560 --> 00:03:24.990

Carole Copeland Thomas: Most Christians don't know anything about hanukkah let's just face it, they just just they know about the lights and they know that you know there's an eight day process but that's all they know so for me.

27

00:03:25.380 --> 00:03:38.250

Carole Copeland Thomas: From a Christian perspective, this is an excellent opportunity for us to educate other Christians about hanukkah and the the the the longevity the chronology of it.

28

00:03:39.300 --> 00:03:46.620

Carole Copeland Thomas: In the context of of the religion, so I think it's just a great teaching tool for all of us to share with others.

29

00:03:47.430 --> 00:03:50.400

Lauren Lapat: So the only thing I noticed about the notes, I thought was really interesting.

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00:03:51.210 --> 00:04:01.080

Lauren Lapat: There was one reference to doritos like you know wondering why people play adrenal so my my only thing, like the whole German cradle thing was that.

31

00:04:01.950 --> 00:04:10.080

Lauren Lapat: Jews used to play Israel to hide that they were Jewish it was like it looked like they were they were studying or whatever it was a way to kind of hide it.

32

00:04:10.470 --> 00:04:23.550

Lauren Lapat: And, and so a lot of our holidays are about religious freedom, you know just being able to overcome persecution, so I don't know if there's a connection but that's always sort of why I heard that and then the symbols on the cradle.

33

00:04:24.870 --> 00:04:42.810

Lauren Lapat: nest guddle hayashi a great miracle happen happen here, so they they sit they stand for those symbols and then the other thing I think is really interesting is that our gift gift giving holiday is typically poor hmm so so.

34

00:04:44.220 --> 00:04:48.630

Lauren Lapat: But I was really impressed with how you trace sort of the chronology of.

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00:04:49.350 --> 00:04:57.600

Lauren Lapat: How hanukkah doesn't really appear, you know in in the UK and where you can find it and the different theories of it so Those are just some things.

36

00:04:57.900 --> 00:05:05.130

Lauren Lapat: I probably would have shared if I was your last time, not that i'm an expert on hanukkah either it's not it's really such a trivial holiday for me.

37

00:05:05.850 --> 00:05:09.120

Lauren Lapat: um it's really all about like making lockers.

38

00:05:09.570 --> 00:05:24.630

Lauren Lapat: and lighting candles and and being sort of grateful and then the other thing a lot of people do is they donate you know so like on the fifth night of hanukkah or people highlight a charity

every single night so sometimes I think it it's sort of like giving Tuesday.

39

00:05:26.100 --> 00:05:26.400

Carole Copeland Thomas: You know.

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00:05:26.760 --> 00:05:27.900

Lauren Lapat: Calls around the same time.

41

00:05:28.350 --> 00:05:37.440

Carole Copeland Thomas: Can can can you do me a favor either in the chat or just can you email me the updates, I will put that on the website so that people.

42

00:05:38.040 --> 00:05:39.810

Lauren Lapat: Do that sure great.

43

00:05:40.320 --> 00:05:40.830

Carl Racine: yeah I mean.

44

00:05:41.190 --> 00:05:46.110

Carl Racine: My comment about the trailer was simply in what I read, and you know I didn't.

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00:05:47.280 --> 00:05:57.870

Carl Racine: I limited time to read for this, as I only decided to do it that week I didn't see anything that explained how that specifically got connected to hanukkah.

46

00:06:00.120 --> 00:06:08.640

Carl Racine: Whereas the giving thing I didn't really talk about this there's a very loose connection I mean it was mostly I think.

47

00:06:08.880 --> 00:06:10.320

Carl Racine: A way of.

48

00:06:12.480 --> 00:06:27.600

Carl Racine: You know the giving thing in Christmas became so big in America and and so that kind of got transferred, but there had been a practice in Europe of parents, giving.

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00:06:29.550 --> 00:06:40.260

Carl Racine: coins, and this is, I think, part of the where the guilt comes comes in the little golden coins parents would give a couple of coins to their children.

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00:06:41.160 --> 00:06:51.270

Carl Racine: And the children were supposed to share some of that with someone else who needed it so The primary purpose wasn't to give your child a gift.

51

00:06:52.140 --> 00:07:10.860

Carl Racine: But to start to teach them the act of giving to others, and so that that got greatly expanded, obviously in in hanukkah that my boss my immediate boss and habitat is Jewish and.

52

00:07:11.430 --> 00:07:24.810

Carl Racine: He got a couple of very expensive hanukkah gifts from his family and was showing me all his hanukkah in construction stuff to a laser level thing, and he you know.

53

00:07:25.830 --> 00:07:31.320

Carl Racine: This wasn't about him giving to somebody else, this was about him getting some really nice things.

54

00:07:32.700 --> 00:07:43.230

Carl Racine: And so I like the idea of using Christmases or gift giving as a way of teaching children to give rather than to receive but that's not usually what.

55

00:07:44.850 --> 00:07:47.010

Carl Racine: happens for Christmas.

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00:07:54.330 --> 00:07:55.980

Carl Racine: All right, all right.

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00:07:56.010 --> 00:08:10.110

Susan Racine: My coworker is trying to convince she said she's going to see if she can give her 10 year old and 12 year old boys to donate loud that her mom her to donate money to charities for them for Christmas and she's she's not sure it's going to fly.

58

00:08:12.210 --> 00:08:13.620

Susan Racine: in lieu of getting a gift from.

59

00:08:16.440 --> 00:08:22.200

Marie Doubleday: I don't know if I completely agree, I do think there's a lot of people that give.

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00:08:24.120 --> 00:08:29.250

Marie Doubleday: Around the holidays, maybe not everyone but.

61

00:08:31.710 --> 00:08:35.460

Marie Doubleday: I don't know and I happily am disagreeing with.

62

00:08:38.160 --> 00:08:50.280

Marie Doubleday: The other thing that was interesting when I was growing up in malden so i'm lauren I saw I grew up in malden which adds had a large Jewish community and.

63

00:08:50.850 --> 00:08:57.210

Marie Doubleday: The nice thing about it is yeah there were gifts what and we all kind of ran together, you know.

64

00:08:57.660 --> 00:09:07.740

Marie Doubleday: Because I said last week, the kids would come over the Jewish kids come up put up the Christmas trees, we go white they arnica mean we were in and out of everyone's places of worship and that type of thing.

65

00:09:08.310 --> 00:09:14.400

Marie Doubleday: But what I kind of it was weird being a kid thinking this I kind of like the simplicity of hanukkah.

66

00:09:15.690 --> 00:09:17.520

Marie Doubleday: That it wasn't over the top.

67

00:09:19.320 --> 00:09:21.060

Marie Doubleday: there's something to be said with that.

68

00:09:23.670 --> 00:09:24.570

Marie Doubleday: yeah yeah.

69

00:09:25.680 --> 00:09:28.830

Carl Racine: I mean, I was I wasn't saying people don't give it Christmas time.

70

00:09:28.920 --> 00:09:29.820

Marie Doubleday: yeah I know.

71

00:09:30.690 --> 00:09:31.230

But.

72

00:09:32.700 --> 00:09:36.630

Carl Racine: as a way of teaching children to give.

73

00:09:36.660 --> 00:09:39.210

Marie Doubleday: yeah is, is what I.

74

00:09:39.570 --> 00:09:42.060

Carl Racine: What I really like about that.

75

00:09:43.020 --> 00:09:44.280

Jewish tradition, yes.

76

00:09:45.480 --> 00:09:45.690

Lauren Lapat: well.

77

00:09:45.810 --> 00:09:49.800

Lauren Lapat: I just want to raise up that I think it's really great that you're talking about hanukkah and you're just.

78

00:09:49.800 --> 00:09:56.790

Lauren Lapat: Talking about Judaism general because it was during Christmas time that I faced the most anti semitism ever and you.

79

00:09:57.840 --> 00:09:58.440

Marie Doubleday: know.

80

00:09:58.500 --> 00:10:07.260

Lauren Lapat: It you know and so as a Jew, you know or American right you just learn about Christmas it's like Moses it's it's coming it's coming at one.

81

00:10:07.830 --> 00:10:13.860

Lauren Lapat: But like when you don't celebrate Christmas, and so a lot of people would think that it's an American holiday.

82

00:10:14.460 --> 00:10:23.250

Lauren Lapat: And so, like and a lot of Jews have Christmas trees, because they like they you know in fact Russian Jews, a lot of Russian Jews have Christmas trees, it was a way for them to kind of like.

83

00:10:23.820 --> 00:10:43.680

Lauren Lapat: fit in and try to try to be to be more American, but it was Christmas time when I faced a lot of hostility, you know where people would say, like the Jews killed Jesus, and you know or or just all of that and and or just not understanding what i'm doing or feeling really left out.

84

00:10:44.910 --> 00:10:51.720

Lauren Lapat: So I really appreciate the fact that you took a class that you're having this class that you're just sort of acknowledging that.

85

00:10:52.350 --> 00:11:00.720

Lauren Lapat: Because I because I always see like so much of what we do as being interconnected I just just sort of my belief system stops and years continues.

86

00:11:01.170 --> 00:11:15.810

Lauren Lapat: But, but it has sort of the basis of the same roots, which have to do with you know how we kind of think about who we should be in the world, and how we should behave and so so i'm really grateful for for you, even taking the time to do that.

87

00:11:17.220 --> 00:11:22.890

Susan Racine: I just want to say, this is not nearly what you've experienced and i'm very sad about your.

88

00:11:25.230 --> 00:11:35.970

Susan Racine: Your experience of anti semitism, but when Carla and I brought up her son, not to believe in Santa we got a lot of hate people around us which kind of.

89

00:11:37.560 --> 00:11:49.680

Susan Racine: scene he's over it now, but it was very hard for him in kindergarten in elementary school and it got out in fourth grade, I think you may have told another child or something and then that was we were really on the hatless then.

90

00:11:51.780 --> 00:12:11.280

Carole Copeland Thomas: Well that's why this class is so valuable and and the added value is having you here lauren to help you know tweak things and share us share updates and that's why i'm urging you to share Sunday teaching calm with your Christian friends who don't know squat.

91

00:12:13.890 --> 00:12:18.750

Carole Copeland Thomas: don't and ignorance, then manifests itself with.

92

00:12:21.420 --> 00:12:32.640

Carole Copeland Thomas: At you know the disrespect that lauren has suffered and and the ignorance, that people don't even I mean that the history of Santa Claus I mean that's so short that's like what 100 years or whatever.

93

00:12:33.180 --> 00:12:39.900

Carole Copeland Thomas: I mean the Christmas card goes to Queen Victoria that's like 150 years I mean a lot of this is pagan rooted.

94

00:12:40.350 --> 00:12:56.400

Carole Copeland Thomas: And then, some of it is European rooted in the last 200 years, but when you don't know and when you don't read, then obviously people act accordingly, so Sunday teaching calm i'll put it in the the notes share that so that people can educate themselves.

95

00:12:57.360 --> 00:13:04.080

Bill Hughes: yeah and I would just go to say, also on appreciate your comments about the roots and.

96

00:13:05.850 --> 00:13:25.050

Bill Hughes: You know I would say, more than even where your your faith system enzymes begins, is that your faith system doesn't end we're just a sect were Jewish sect, and a lot of the problems that we have.

97

00:13:26.070 --> 00:13:34.020

Bill Hughes: As Christians and living out our lives as followers of Christ, is that we don't understand that he was Jus.

98

00:13:35.010 --> 00:13:48.180

Bill Hughes: We don't understand what that actually means or the traditions of the things that we've learned so when you learn something, and you don't understand the roots of it, you can get off base very fast.

99

00:13:49.230 --> 00:13:58.800

Bill Hughes: and very, very severely and I think a lot of what we've seen you know in in our modern day and also in a lot of what you've experienced in your history.

100

00:13:59.640 --> 00:14:09.330

Bill Hughes: has been that getting off base because we've lost sight of our roots and that's why we're i'm in this class, and I think a lot of us are in this class is to reconnect with that.

101

00:14:15.720 --> 00:14:16.290

Carl Racine: Okay.

102

00:14:17.790 --> 00:14:18.210

Carl Racine: What.

103

00:14:19.230 --> 00:14:19.740

Carl Racine: we're.

104

00:14:21.480 --> 00:14:29.520

Carl Racine: going to hopefully finish up this this week with the extended discussion we've had of the whole idea of the fear of the Lord.

105

00:14:31.290 --> 00:14:40.170

Carl Racine: That we that we were in the middle of two weeks ago and I just had one set of concluding observations.

106

00:14:41.970 --> 00:14:50.040

Carl Racine: Again connected with an element of Judaism that most Christians, probably don't understand or know very much about.

107

00:14:52.290 --> 00:14:52.770

Carl Racine: But.

108

00:14:54.060 --> 00:14:57.600

Carl Racine: A few weeks ago, maybe three weeks ago.

109

00:14:58.920 --> 00:15:06.810

Carl Racine: In part of our class discussion when we were talking about worship and silence lauren.

110

00:15:09.000 --> 00:15:12.210

Carl Racine: recommended this book on Jewish spiritual practice.

111

00:15:13.710 --> 00:15:18.420

Carl Racine: As a spiritual practice that's called moosa, I think, is how it's pronounced.

112

00:15:19.980 --> 00:15:29.040

Carl Racine: called everyday holiness by Alan Marinus which I got because of people recommend books to me I usually go read them.

113

00:15:32.010 --> 00:15:32.550

Carl Racine: and

114

00:15:33.780 --> 00:15:44.700

Carl Racine: So I picked up this book and the heart of the book is a section on 18 different personal qualities, or what he called soul traits.

115

00:15:45.750 --> 00:15:59.220

Carl Racine: That that the the discipline of moose are seeks to develop and encourages you to develop and work on in your life, and there are things like humility and gratitude and patience and

compassion and.

116

00:16:01.500 --> 00:16:18.480

Carl Racine: You know stuff that's definitely worth working on, but I noticed with particular interest when I was reading the book I haven't quite finished it, but the final chapter in that middle section of one of the last trait that he wants you to think about and work on.

117

00:16:19.830 --> 00:16:27.330

Carl Racine: The title of the chapter is euro why I are a H, which is a Hebrew word.

118

00:16:28.350 --> 00:16:44.610

Carl Racine: And he begins the chapter by explaining that he leaves this word untranslated because it merges two aspects of human experience that are linked together in the Hebrew language but separated in English, fear and all.

119

00:16:46.200 --> 00:16:51.960

Carl Racine: So does that sound familiar to anybody in this class I was really delighted to discover in this chapter.

120

00:16:52.260 --> 00:17:05.310

Carl Racine: He says so many of the same things that i've been saying in this section when we've been talking about the fear of the Lord that's exactly what he talks about in that little chapter and he even begins his discussion.

121

00:17:06.210 --> 00:17:21.300

Carl Racine: by talking about an experience of both fear and awe as one stands looking at the edge of the grand Canyon which was an example I, and I hadn't read this book until two weeks ago I all this material I prepared was months ago.

122

00:17:22.200 --> 00:17:36.330

Carl Racine: And he also quotes at length in this chapter from the same passages in rabbi heschel that I also quoted when we were talking about art and and creation and ah.

123

00:17:37.530 --> 00:17:44.910

Carl Racine: But when I came in Susan was upstairs you heard me laugh out loud when I came to the the final part of that chapter.

124

00:17:45.660 --> 00:17:57.840

Carl Racine: where he talks about ways of cultivating this attitude of being in the awesome presence of God, he says there's many ways to do that practical ways of doing that.

125

00:17:58.350 --> 00:18:15.270

Carl Racine: But it's especially helpful to have something specific that helps us focus our concentration on god's presence around us and then he goes on to say, and I quote it's for that very reason that I wear a kipper.

126

00:18:16.440 --> 00:18:28.950

Carl Racine: or a yarmulke, and the reason I left is it months ago and I wrote the conclusion to this whole section of our discussion, which is what we're going to do today, I also chose to talk about the practice of wearing a kipper.

127

00:18:29.520 --> 00:18:40.890

Carl Racine: So I was amused and please that his whole discussion in this chapter was so similar to what i've been saying, and I think lauren for.

128

00:18:41.700 --> 00:18:57.480

Carl Racine: recommending the book, because one of the distinctive practices that I think most people are aware of at least of many Jewish men, not all is wearing the little the little CAP that in Hebrew is called a kipper.

129

00:18:58.890 --> 00:19:03.720

Carl Racine: Or, in your dish it's called a yarmulke which i've never quite been able to get my tongue.

130

00:19:04.950 --> 00:19:07.830

Carl Racine: sister care if we could see slide number 16 please.

131

00:19:09.630 --> 00:19:10.020

Carole Copeland Thomas: alright.

132

00:19:31.140 --> 00:19:35.640

Carl Racine: So here, you know here you have a here, you have the two

words.

133

00:19:38.880 --> 00:19:40.020

Carl Racine: that are used.

134

00:19:41.430 --> 00:20:01.320

Carl Racine: And as the as the little explanation on your on your screen tells you the practice of wearing a kipper is usually thought to come from the saying in the Talmud cover your head, so that the fear of heaven may be upon you, and pray for divine mercy.

135

00:20:02.910 --> 00:20:13.860

Carl Racine: And in in the context of that passage it's clear that covering your head as you pray means covering your head with a cloak not not a little hat, but a cloak.

136

00:20:14.310 --> 00:20:35.460

Carl Racine: that people would have worn back you know 2000 years ago and it's also clear that this is not a universal practice at the time the passage is actually a mother's practical advice to her son to help shut the world out from around him and keep his attention focused on God.

137

00:20:37.200 --> 00:20:49.020

Carl Racine: And then there's another passage in another part of the Talmud that connects the practice of covering your head with living a life of humility and that passage states that.

138

00:20:50.220 --> 00:21:09.480

Carl Racine: rav una Ben yehoshua who's in who lived in the fourth century that he never walked two meters or four cubits with an uncovered head, because he said the shakiness or the chakaipa the divine glory is over my head.

139

00:21:11.520 --> 00:21:25.200

Carl Racine: So for for rabbi una recognition of god's presence is more than just an occasional religious act when you're praying it's a regular part of everyday life and again.

140

00:21:25.860 --> 00:21:39.210

Carl Racine: Ralph una is cited as an example of something that not everyone did this was a notable thing that was you know recommended to

people is admirable, but it wasn't.

141

00:21:39.900 --> 00:21:55.590

Carl Racine: A universal practice but eventually this practice was adopted as normative for Jewish men, even though it's not a specific commandment in Torah and technically they're only required to cover their head when praying which they often do with a tablet.

142

00:21:56.670 --> 00:22:06.570

Carl Racine: Which is a prayer shawl and you'll see these and I have pictures of people at the the Wailing Wall, if you remember from last week, our little.

143

00:22:09.150 --> 00:22:21.990

Carl Racine: Our little diagram of the temple in Jesus day and I pointed out the part of it that still exists, to this day part of that foundational structure of the walls around that whole temple complex.

144

00:22:22.470 --> 00:22:35.700

Carl Racine: That you can still visit in Jerusalem and you see here in the top picture you see one man praying with his shawl completely covering his head the other man is wearing the shawl but has a kipper on his head.

145

00:22:36.510 --> 00:22:42.150

Carl Racine: And then you see that that also here you have a woman wearing one, and even though.

146

00:22:42.720 --> 00:22:59.550

Carl Racine: there's a whole lot of controversy about that and I don't think Orthodox Jewish women wear them you do find other Jewish women who wear them also as an act of worship, an act of acknowledgment reverence for God.

147

00:23:01.290 --> 00:23:11.520

Carl Racine: Now, during the second trump impeachment proceedings, we and we talked about this a little We saw this distracting behavior of one of his lawyers who.

148

00:23:11.790 --> 00:23:15.420

Carl Racine: Who every time he took a drink of water, he would cover his head with his hand.

149

00:23:15.840 --> 00:23:27.120

Carl Racine: And that was because he was an Orthodox Jew, and was silently saying a blessing over the water before drinking and therefore was trying to cover his head now it's not clear to me why he didn't just wear a kipper.

150

00:23:27.720 --> 00:23:44.010

Carl Racine: And later when he was asked about it, he said he didn't want to offend anyone but i'm not sure who would have been an object, who would have had an objection to that common practice, although maybe you didn't want to offend all the anti Semitic white supremacist supporters of his client.

151

00:23:45.150 --> 00:23:54.420

Carl Racine: But he said it would have been an awkward thing to wear when I still in a little puzzled by this that people would stare at it, but as a result, his odd behavior.

152

00:23:55.110 --> 00:24:05.820

Carl Racine: You know, prompted even more stairs but and this I you know in reflecting on this further I want to say something positive, as an Orthodox Jew.

153

00:24:06.150 --> 00:24:27.510

Carl Racine: Even though he's somewhat inept in what he does he is acknowledging god's awesome presence and god's gracious provision and blessing, even in the simple act of drinking a SIP of water and even in the midst of a Congressional hearing and That to me is an act of great faith.

154

00:24:28.950 --> 00:24:33.600

Carl Racine: And Alan Moore Ennis in this book everyday holiness that I just mentioned, explains.

155

00:24:34.590 --> 00:24:50.670

Carl Racine: That Jewish practice attaches blessings to so many of the ordinary events of everyday awakening washing eating drinking going to the bathroom going to bed there's even a blessing for going to the bathroom that you can say.

156

00:24:51.870 --> 00:24:59.550

Carl Racine: to remind us that God is there in every moment, if only we would be open to that presence.

157

00:25:00.990 --> 00:25:13.410

Carl Racine: And I think that's a really important thing to think about and meditate on a little bit we saw when we talked a long time ago about the civil rights movement and Dr King and.

158

00:25:14.820 --> 00:25:23.400

Carl Racine: The connection with people like rabbi heschel that during the civil rights movement capote the plural of Cuba.

159

00:25:23.850 --> 00:25:32.310

Carl Racine: dominic has become popular amongst some of the non Jewish marchers they wore them because black leaders had learned.

160

00:25:32.580 --> 00:25:44.640

Carl Racine: The Jews were the caps at prayer because one's head must be covered in the presence of the Lord so they adopted this practices assign that god's presence was there in their marches for freedom.

161

00:25:45.240 --> 00:25:58.260

Carl Racine: And, as we saw from rabbi heschel he said the march from Selma to Montgomery was an act of worship and he felt his legs were praying and a couple of weeks ago if we could see slide number 10 again sister Carol.

162

00:26:00.150 --> 00:26:04.230

Carl Racine: A couple of weeks ago when I had this quote from rabbi shy held.

163

00:26:05.790 --> 00:26:06.120

Carl Racine: We.

164

00:26:06.330 --> 00:26:07.890

Carole Copeland Thomas: Tell me when to stop because.

165

00:26:07.920 --> 00:26:09.120

Carl Racine: yeah we're full screen.

166

00:26:09.660 --> 00:26:10.770

Carl Racine: Number 10 there we go.

167

00:26:11.370 --> 00:26:13.410

Carl Racine: In the middle here rabbi held.

168

00:26:14.730 --> 00:26:19.320

Carl Racine: who I think has this wonderful explanation of the difference between on fear.

169

00:26:21.750 --> 00:26:24.420

Carl Racine: Here, he is at a protest.

170

00:26:25.470 --> 00:26:33.510

Carl Racine: about the killing of Eric Garner and he's wearing a prayer shawl and a kippah because.

171

00:26:34.680 --> 00:26:57.180

Carl Racine: He is indicating by doing so that his protest is an act of worship for prayer and act that was the result of his fear of the Lord, and that even there in that situation God is present, so if you only go to church or synagogue to worship God you're not really worshipping.

172

00:27:02.580 --> 00:27:04.470

Carl Racine: Comments questions about that.

173

00:27:12.120 --> 00:27:26.610

Carole Copeland Thomas: With the civil rights movement brother Carl I don't know if you found any reactions from Jewish leaders or the Jewish community with those non Jews who wore the kippah during that time.

174

00:27:31.560 --> 00:27:39.570

Carl Racine: I haven't seen anything in particular I do know that on some occasions.

175

00:27:39.600 --> 00:27:42.030

Carl Racine: I as a non Jew have been asked.

176

00:27:42.090 --> 00:27:53.190

Carl Racine: to wear one when I visited a synagogue with pastor hammond right after the shooting in Pittsburgh seemed to go over in brookline.

177

00:27:54.210 --> 00:28:03.480

Carl Racine: They asked that we all world pastor hammond more when I want when they asked that we were when I was at a Jewish wedding where we're all the men were given them to where.

178

00:28:05.700 --> 00:28:06.480

Lauren Lapat: I don't think.

179

00:28:06.540 --> 00:28:08.220

Lauren Lapat: It depends on like your.

180

00:28:09.480 --> 00:28:16.320

Lauren Lapat: What part of Judaism if you're an Orthodox or conservative synagogue probably you know, but like some my rabbis don't wear them.

181

00:28:18.240 --> 00:28:22.860

Lauren Lapat: In the reform synagogue so it depends.

182

00:28:24.810 --> 00:28:28.920

Carl Racine: yeah the question was more about about non Jews wearing them yeah.

183

00:28:28.950 --> 00:28:30.690

Carl Racine: it's not all Jews were them.

184

00:28:31.050 --> 00:28:43.140

Lauren Lapat: No, no, but I think it's it's like if men wear them men wear them or they or it's optional and then like in my synagogue women wear them or non binary people wear them.

185

00:28:43.440 --> 00:28:50.340

Lauren Lapat: But I think if you're in a conservative synagogue and you're in a man or you're an Orthodox synagogue in your man it doesn't matter if you're Jewish or not you're covering your head.

186

00:28:51.210 --> 00:28:58.770

Lauren Lapat: Right and and if you're in a conservative synagogue or orthodox synagogue and you're married you're covering your head.

187

00:29:01.410 --> 00:29:06.660

Lauren Lapat: So I think even as a non Jew at least that's been my experience with people and and all those different places.

188

00:29:08.100 --> 00:29:12.510

Carl Racine: And then the synagogue I was in was actually a reconstruction is fun, but yeah.

189

00:29:13.320 --> 00:29:30.570

Marie Doubleday: My my experience has been growing up with BAT mitzvahs is is that the non Jewish boys that were invited had to wear oh God my heels awful i'm had to wear a a.

190

00:29:32.820 --> 00:29:34.080

Marie Doubleday: What you call it out of.

191

00:29:35.940 --> 00:29:37.530

Marie Doubleday: scope to have the.

192

00:29:38.040 --> 00:29:45.540

Marie Doubleday: Cuba and and with my son growing up being invited to numerous bar mitzvahs yeah the expectations to say.

193

00:29:47.520 --> 00:29:47.940

Marie Doubleday: So.

194

00:29:49.500 --> 00:29:51.210

Carole Copeland Thomas: lauren i'd like to ask you.

195

00:29:53.610 --> 00:29:58.620

Carole Copeland Thomas: For for orthodox women who wear wigs in public.

196

00:29:59.760 --> 00:30:03.150

Carole Copeland Thomas: Is that the equivalent rationale.

197

00:30:04.530 --> 00:30:06.030

Carole Copeland Thomas: as to why they.

198

00:30:07.200 --> 00:30:08.010

Carole Copeland Thomas: would wear.

199

00:30:09.090 --> 00:30:12.300

Carole Copeland Thomas: A wig to cover their own hair and head.

200

00:30:12.660 --> 00:30:16.920

Lauren Lapat: Only only there only their husbands should see them uncovered.

201

00:30:17.190 --> 00:30:30.840

Lauren Lapat: Okay, but but it's not necessarily it's more like a hasidic tradition, not all orthodox women were weeks it's so it's like within the Orthodox sort of part there are different.

202

00:30:31.530 --> 00:30:49.920

Lauren Lapat: groups of people, so I know I remember, so my my son went again academy which Jewish high school and and I didn't know anybody and there aren't a lot of reform Jews who go to go to the school, so I saw someone I hadn't seen since my daughter was baby and they were an Orthodox family.

203

00:30:50.400 --> 00:30:58.860

Lauren Lapat: And the woman the woman wear a wig when they were young, but she didn't have a wig on there, I was so excited to see them and i'm like a hugger.

204

00:30:59.520 --> 00:31:10.320

Lauren Lapat: guys will know that I hugged the husband and and like his whole body up and I didn't realize, and all of a sudden, I realized like oh i'm in.

205

00:31:11.070 --> 00:31:21.750

Lauren Lapat: You know so like within Judaism like sometimes we forget right like within our own sort of places and spaces within Judaism, what the rules are.

206

00:31:22.380 --> 00:31:32.400

Lauren Lapat: And I had forgotten that he was an Orthodox man I just saw him as a friendly face in a room where I knew nobody, and I was so grateful to see him.

207

00:31:33.600 --> 00:31:48.360

Lauren Lapat: had his wife still been wearing a wig it probably would have reminded me that you were orthodox but she she stopped wearing a wig and and that was you know sort of how I transitioned and and I apologize.

208

00:31:48.390 --> 00:31:48.870

Carole Copeland Thomas: Because.

209

00:31:49.170 --> 00:31:56.220

Lauren Lapat: I felt so awkward so they're all these like rules, but they don't apply it, I mean I think it's like everybody.

210

00:31:56.250 --> 00:31:57.600

Lauren Lapat: Depending on how you practice.

211

00:31:58.800 --> 00:32:02.760

Carole Copeland Thomas: Thank you, great story sorry it happened to you.

212

00:32:04.170 --> 00:32:06.330

Carole Copeland Thomas: Great story nonetheless thanks.

213

00:32:07.140 --> 00:32:07.800

Carl Racine: yeah there.

214

00:32:07.890 --> 00:32:08.460

Carole Copeland Thomas: So.

215

00:32:08.640 --> 00:32:10.800

Carl Racine: I mean within the Orthodox.

216

00:32:11.370 --> 00:32:16.050

Carl Racine: Simply, the world of orthodox Judaism, which is an all of

Judaism, there are.

217

00:32:17.100 --> 00:32:22.680

Carl Racine: There are different groups and there, there seems to me to be a kind of basic dividing line.

218

00:32:23.430 --> 00:32:37.470

Carl Racine: In terms of these kind of practices between what I think of as traditionalist orthodox people and ma what what are sometimes called the modern orthodox rabbi sacks would be modern orthodox or rabbi held there.

219

00:32:38.070 --> 00:32:49.320

Carl Racine: That you just saw the picture of he would be he would be modern orthodox so rabbi saxes wife didn't wear a wig and you see pictures of her it's just her her her regular hair, but they were orthodox Jews.

220

00:32:50.370 --> 00:33:00.570

Carl Racine: We soon, and I were in palm springs several years ago and we're just walking down the street, where they close out the street and had all sorts of.

221

00:33:02.100 --> 00:33:11.400

Carl Racine: People selling food people selling arts and crafts people doing all sorts of different things, and there was a booth there called asked the rabbi.

222

00:33:14.430 --> 00:33:16.710

Carl Racine: It was it was chabad group.

223

00:33:18.750 --> 00:33:22.050

Carl Racine: which I don't want to have to try to explain what that is but anyway.

224

00:33:23.280 --> 00:33:28.110

Carl Racine: So I went up because i've got plenty of questions i'd be happy to as rabbis.

225

00:33:29.640 --> 00:33:47.520

Carl Racine: and introduce myself and we we and Susan was with me and

stuck out my hand to shake his hand and he shook my hand and then Susan stuck at her hand and he wouldn't shake her hand and he apologized and said, you know I only am allowed to touch.

226

00:33:48.600 --> 00:33:58.770

Carl Racine: My wife, a woman or a close family member, I guess, so he wouldn't he wasn't being rude to her as such there in his mind that simply was.

227

00:33:59.850 --> 00:34:07.980

Carl Racine: The level of sort of physical modesty that was part of his belief system or whatever.

228

00:34:10.200 --> 00:34:25.200

Carl Racine: So yeah there are there are differences in practice, just as there are among Christians and we're going to actually I don't want to move into talking about one of those that's connected to this because, when I was thinking about Kippur.

229

00:34:26.430 --> 00:34:43.650

Carl Racine: It dawned on me that the fairest see Saul of tarsus who we call the Apostle Paul argues for just the opposite practice in first Corinthians and if we could go to slide number 17 please.

230

00:34:49.380 --> 00:34:57.150

Carl Racine: itself somewhat mysterious passage and I wanted to look at a little bit because this this is is not just a theoretical issue.

231

00:34:57.600 --> 00:35:11.010

Carl Racine: For us it's unfortunately not an issue for Jewish people, but then this passage where Paul is in the middle of a long discussion of a whole bunch of different issues related to the worship services that were going on in Corinth.

232

00:35:12.690 --> 00:35:24.330

Carl Racine: He says that a man should not cover his head when praying but that a woman should, and this has been a notoriously difficult chapter to interpret.

233

00:35:25.200 --> 00:35:45.990

Carl Racine: But it's the basis this chapter is the basis for the long standing practice in some Christian circles of women wearing some type

of head covering or veil while they're in church and it probably is also the background for our elaborate church lady hats that we we know.

234

00:35:47.490 --> 00:35:56.160

Carl Racine: In our tradition, and so I want to look a little bit closer at this passage and think about a little bit in relationship to this whole discussion we've been having.

235

00:35:56.790 --> 00:36:05.670

Carl Racine: And so i've supplied a somewhat wouldn't leave a literal translation as best as I could of the passage.

236

00:36:06.420 --> 00:36:17.220

Carl Racine: Because virtually every English translation of this passage that you read has to adopt some interpretive decisions that are.

237

00:36:17.880 --> 00:36:26.250

Carl Racine: I want to be able to see more clearly why their issues and so many problems with understanding this passage because there's no clarity at all here about what Paul is saying.

238

00:36:28.440 --> 00:36:36.570

Carl Racine: So the passage reads in my translation every man or and here's the first interpreted decision, it could also be husband.

239

00:36:37.470 --> 00:36:48.300

Carl Racine: praying or prophesies sighing having from his head hanging down and that's all the Greek says, having from his head hanging down shaves his head.

240

00:36:48.750 --> 00:36:58.380

Carl Racine: But every woman or wife praying or prophesying with her head uncovers shakes her head, for it is one of the same thing as having been shaved.

241

00:36:59.250 --> 00:37:10.200

Carl Racine: For if a woman or wife is not covered let her also have her hair cut, but if it is disgraceful for a woman to have her hair cut off or to be shaved let her be covered.

242

00:37:11.280 --> 00:37:27.930

Carl Racine: A man should not be covered on the head being the image and glory of God, but the woman is the glory of a man for a man is not of a woman, but a woman of a man neither was a man created because of the woman, but a woman, because of the man.

243

00:37:29.280 --> 00:37:42.120

Carl Racine: Because of this, the woman ought to have an here, they all insert something like a symbol of a woman ought to have authority on her head, because of the angels.

244

00:37:44.070 --> 00:37:55.620

Carl Racine: However, neither is woman without a man or man without woman in the Lord for just as the woman is of the man so also the man is through the woman, but all things of God.

245

00:37:57.300 --> 00:38:13.110

Carl Racine: judge for yourselves, is it fitting for a woman to pray to God uncovered does not nature herself teach you that if a man wears long hair, it is dishonor to him, but if a woman wears long hair, it is a glory to her for the long hair has been given to her as a covering.

246

00:38:14.820 --> 00:38:20.130

Carl Racine: If anyone wants to argue about this, we have no such custom, nor do the churches of God.

247

00:38:22.200 --> 00:38:29.610

Carl Racine: Now that's about as clear as mud, unfortunately, the church didn't think so, and decided women should be wearing veils and church.

248

00:38:30.630 --> 00:38:37.920

Carl Racine: And the Catholic Church, I know, when I was growing up the Catholic Church that was that was common.

249

00:38:39.420 --> 00:38:43.440

Carl Racine: The Orthodox Church less so in Protestant churches, but.

250

00:38:45.900 --> 00:38:53.940

Carl Racine: But there's a whole lot of issues in this passage again

The first one is I suggested is Paul is he just speaking about men and women in general.

251

00:38:54.750 --> 00:39:04.260

Carl Racine: Or is the only time about husbands and wives, which is an equally possible translation of the Greek and you have to decide when you're translating the passage.

252

00:39:05.400 --> 00:39:09.510

Carl Racine: The second question is he speaking of prayer in general.

253

00:39:10.950 --> 00:39:17.130

Carl Racine: If you're praying at home if you're praying over a meal if you're just praying out in public, whatever.

254

00:39:18.210 --> 00:39:32.790

Carl Racine: Or is the only time about praying while you're in the Christian assembly in a in a in a kind of formal gathering, which is what he seems to be addressing in this passage third verse 10 What did the angels have to do with anything.

255

00:39:34.860 --> 00:39:41.820

Carl Racine: Nobody knows, and none of these there's no good answer to any of these questions i'm not going to tell you the answer these questions is I don't know.

256

00:39:42.750 --> 00:39:55.140

Carl Racine: forth, what does he mean by a head covering, and this is the most complicated one many traditional translations have inserted, the word veil into the text, but, as you can see, Paul never uses that word here.

257

00:39:55.440 --> 00:40:05.700

Carl Racine: And he keeps talking about hair long hair short hair shaved heads and one quite possible interpretation, even though most scholars just don't like this one.

258

00:40:06.510 --> 00:40:19.020

Carl Racine: Is that Paul is simply talking about a woman letting her hair hang long and therefore covering her head, rather than having either her hair cut too short, or perhaps tied up in a decorative not.

259

00:40:20.970 --> 00:40:23.670

Carl Racine: I have a good friend Susan Michael havens.

260

00:40:24.690 --> 00:40:35.340

Carl Racine: Who when I was in seminary wrote a paper on this passage for his chapter for his core the class he took in New Testament exit Jesus.

261

00:40:36.660 --> 00:40:49.140

Carl Racine: And the professor of that course was a well known New Testament scholar known for being very he's a nice guy but he was known for being very.

262

00:40:50.670 --> 00:40:54.990

Carl Racine: Careful and precise and demanding as a teacher.

263

00:40:56.070 --> 00:41:02.010

Carl Racine: And my friend wrote a paper on this passage where he argued quite strongly and I still have a copy of that paper.

264

00:41:03.990 --> 00:41:12.000

Carl Racine: That what Paul was talking about here was indeed a woman having a timeout a woman's hair and not about wearing any kind of other covering.

265

00:41:12.510 --> 00:41:19.110

Carl Racine: And the Professor not only gave me a on the paper but says, you have changed my mind on how to read this passage.

266

00:41:19.590 --> 00:41:38.280

Carl Racine: which he was just thrilled because students just didn't change this professors mind about how to read the Greek in the New Testament, so this is at least have legitimate but not universally accepted idea about how to understand this passage, what does it mean to have your head covered.

267

00:41:40.350 --> 00:41:57.900

Carl Racine: Because Paul concludes by saying a woman was given long hair is a covering and he seems to be assuming that there's some sort of local customs that everybody understood, but we're not sure exactly what they are or or exactly what they mean.

268

00:42:00.780 --> 00:42:16.320

Carl Racine: there's other problems with this passage, not the least of which is that Paul is really making a questionable argument about the relationship between men and women or husbands and wives based on genesis to that the woman was created.

269

00:42:17.400 --> 00:42:24.330

Carl Racine: Out of the man from the man and the woman was created for the man and not vice versa.

270

00:42:24.960 --> 00:42:35.670

Carl Racine: which actually seems to contradict genesis one which maintains that men and women are equally created in the image of God and therefore would be equal bears of god's glory.

271

00:42:36.600 --> 00:42:48.390

Carl Racine: And this whole argument here when he starts off it seems sort of forced and ad hoc and poems of recognizes this because he kind of in midstream he switches.

272

00:42:49.290 --> 00:43:00.240

Carl Racine: and offers a counterpoint to his argument in verses, eight and nine, I know you don't have a verse numbers here, and I should have put them in but in verses eight nine he talks about.

273

00:43:00.660 --> 00:43:14.520

Carl Racine: The the woman is not is of a man and the man is not have a woman, but then he goes on to say, but in nature it's it's the other way around that men come from women.

274

00:43:15.750 --> 00:43:30.270

Carl Racine: Rather than women from man, and so, just as the woman is of the man in genesis two, so the man is through the women, women in nature, but all things are of God and then he's like got myself out of that hard.

275

00:43:31.320 --> 00:43:34.650

Carl Racine: Not that I that that whole that I was digging for myself.

276

00:43:36.870 --> 00:43:50.700

Carl Racine: Because those verses in in genesis two can be and have been interpreted as establishing a distinctive hierarchy of men over women, which is why you can't read them in isolation from the rest of the text.

277

00:43:51.060 --> 00:43:56.430

Carl Racine: And so, Paul has to backtrack on this shaky argument from scripture to make the opposite point.

278

00:43:57.060 --> 00:44:06.660

Carl Racine: So he ends up arguing, not for a hierarchy, but for mutual interdependence we both come from each other we're both connected to one another.

279

00:44:07.140 --> 00:44:20.250

Carl Racine: And then, finally, he drops the wildly scriptural argument, all together, and appeals to nature to the established order of things in the world, which is a very Greek thing to do, it's a very Greek way of thinking.

280

00:44:21.270 --> 00:44:38.820

Carl Racine: And paul's really arguing from the Gentile GRECO Roman culture of Corinth which seems to have been had an accepted idea fact that women should cover their heads, when performing religious acts like prayer and sacrifice, but that men did not.

281

00:44:41.220 --> 00:44:55.200

Carl Racine: Again, even if that's true and we don't there's some archaeological indication that might be true, but they don't know for sure, but even so, if it's true, why does Paul spend so much of the passage talking about here.

282

00:44:56.670 --> 00:45:04.440

Carl Racine: All right, you're probably all just scratching your heads as i've made things more confusing than ever, but that was sort of part of my point comments or questions.

283

00:45:08.460 --> 00:45:13.530

Janet Humdy Morrison: One of the things that's in the chat is that it feels very sexist.

284

00:45:15.180 --> 00:45:15.690

Carl Racine: Will sure.

285

00:45:20.340 --> 00:45:24.180

Marie Doubleday: But it kind of explains the the.

286

00:45:25.230 --> 00:45:38.070

Marie Doubleday: Over the years of the Catholic Church, with the their treatment, you know women not allowed to become priests and women aren't allowed a lot of things in the Catholic Church.

287

00:45:39.090 --> 00:45:42.810

Marie Doubleday: But it sounds as though they didn't read the whole Bible.

288

00:45:44.190 --> 00:45:45.990

Marie Doubleday: i'm here.

289

00:45:47.400 --> 00:45:50.760

Marie Doubleday: Because i'm seeing it is different, as you read.

290

00:45:54.240 --> 00:45:55.080

Carl Racine: You know, seemingly.

291

00:45:55.980 --> 00:46:06.330

Carl Racine: Again, I think, Paul gets himself into trouble he also realizes Oh, but that there's more to it than that, and so, then he has to come out with this other argument from nature.

292

00:46:08.310 --> 00:46:28.920

Susan Racine: My translation says that every any man who prays or prophesies with his head covered bring shame upon his head now that's obviously taking a lot of liberty, with what's there, but I don't know how to interpret his head hanging down shame to his head it's not even.

293

00:46:29.850 --> 00:46:30.780

Carl Racine: So, the reason I.

294

00:46:31.260 --> 00:46:39.060

Carl Racine: The reason I put that is yes, most translations, because

it talks about the woman having her head uncovered.

295

00:46:40.020 --> 00:46:45.030

Carl Racine: So the the translations just think well, he must be saying having his head covered.

296

00:46:45.420 --> 00:46:57.510

Carl Racine: The reason I put having from his head hanging down, which is a literal translation he could have said covered if he wanted to, and he didn't is that this then pushes it a little bit more in the.

297

00:46:58.170 --> 00:47:04.920

Carl Racine: In the in the realm of hair and again I keep asking the question when I read this passage what's all this stuff about hair.

298

00:47:07.080 --> 00:47:10.380

Susan Racine: I mean, does it mean to have your head head bowed down.

299

00:47:10.470 --> 00:47:12.000

Carl Racine: No, no, having something.

300

00:47:12.030 --> 00:47:14.700

Carl Racine: Having something hanging down from your head.

301

00:47:15.480 --> 00:47:19.350

Susan Racine: When it says your head hanging down head hanging down not here.

302

00:47:19.860 --> 00:47:22.380

Carl Racine: that's all know from his head.

303

00:47:22.770 --> 00:47:29.730

Carl Racine: that's apparent that a propositional phrase having hanging down from his head okay.

304

00:47:30.720 --> 00:47:31.860

Susan Racine: I think we throw this out.

305

00:47:33.240 --> 00:47:51.210

Marie Doubleday: It says judge for yourself, is it fitting for a woman to pray to God uncovered does not nature herself teach you that if a man wears long here, it is a dishonor to him, but if a woman with long here, it is an honor to her for the long hair has been given to her as a covering.

306

00:47:53.010 --> 00:47:53.280

Right.

307

00:47:56.130 --> 00:47:56.400

Carole Copeland Thomas: I.

308

00:47:57.900 --> 00:48:01.050

Carole Copeland Thomas: I just I keep thinking that this is.

309

00:48:02.340 --> 00:48:04.530

Carole Copeland Thomas: A social construction.

310

00:48:04.950 --> 00:48:06.360

Carole Copeland Thomas: Social construct.

311

00:48:07.320 --> 00:48:07.920

That.

312

00:48:10.740 --> 00:48:12.600

Carole Copeland Thomas: sort of departs from.

313

00:48:14.760 --> 00:48:18.000

Carole Copeland Thomas: A social construct created by.

314

00:48:19.320 --> 00:48:20.370

Carole Copeland Thomas: Human judgment.

315

00:48:22.680 --> 00:48:24.360

Carole Copeland Thomas: And, yes.

316

00:48:24.690 --> 00:48:36.420

Marie Doubleday: i'm in agreement, because then what came over from Europe and landed here, then, if you look at the indigenous boarding

schools, the first thing they did is cut the boys hair.

317

00:48:36.780 --> 00:48:45.750

Marie Doubleday: And if you know you know call epic a lot of us know enough about the American indigenous getting indigenous people you don't cut a male's air.

318

00:48:46.830 --> 00:48:51.180

Marie Doubleday: Historically, and that's one of the first things they did is cut the kids as.

319

00:48:51.900 --> 00:48:57.390

Carole Copeland Thomas: Well, the same thing with the Chinese back in the 1800s the Chinese men didn't cut their hair.

320

00:48:58.260 --> 00:49:07.080

Marie Doubleday: right but it but but that's what the the boarding schools, which were religious European religious schools did to the kids yeah.

321

00:49:09.030 --> 00:49:10.380

Carole Copeland Thomas: Social construct.

322

00:49:10.710 --> 00:49:24.060

Carl Racine: wow I mean that it seems to be kind of baptizing a local custom he's saying well you know doesn't you know nature teaches you this and and we don't have any other custom in our churches we've we've always done it this way.

323

00:49:25.020 --> 00:49:29.640

Carl Racine: But it seems like it's hard to baptize for people living in different places and times.

324

00:49:30.330 --> 00:49:42.030

Carl Racine: From what Paul is writing about people would this is what this is, this is why i'm bringing up this whole thing these symbols, whether it's wearing a hat or not wearing one covering your hair long hair short hair wearing we.

325

00:49:42.390 --> 00:49:49.800

Carl Racine: All of those things have a meaning within the particular

culture, but if you're not part of that culture, you may or may not understand the meaning and.

326

00:49:50.280 --> 00:50:01.620

Carl Racine: I when I was in college and first wrestling with passages like this in the Bible I also because this was in the early 1970s had long hair.

327

00:50:02.280 --> 00:50:15.780

Carl Racine: Because I was just a hippie like everybody else and and a lot of men were letting their hair grow long, and so you heard from people in the church how shameful this was Paul says here it's shameful for men to have long hair right.

328

00:50:16.530 --> 00:50:25.590

Carl Racine: And, but I discovered being a good English major and reading John Milton from the 17th century and English poet.

329

00:50:26.970 --> 00:50:37.860

Carl Racine: John Milton who also was a Bible scholar argues from this very passage based on what Paul says about men and long hair.

330

00:50:38.460 --> 00:50:58.200

Carl Racine: That this passage teaches us that men's hair should not come down any further than their shoulders, which was of course the custom and Milton's day so John Milton whose hair reached his shoulders as mine did when I was doing studying this said.

331

00:50:59.640 --> 00:51:09.810

Carl Racine: See Paul says the men's hair should just reach their shoulders and not say like native American men or Chinese men or whatever be longer than that.

332

00:51:10.800 --> 00:51:20.730

Carl Racine: And it, so I would quote this passage from Milton to say what do you even mean by long hair Paul doesn't say what he means by long hair.

333

00:51:21.240 --> 00:51:31.620

Carl Racine: And nobody understands that and again what's considered long hair the hair that I have right now on my head, that you can see, in your picture.

334

00:51:32.340 --> 00:51:37.410

Carl Racine: When I was growing up would have been considered long hair and disgraceful for a man.

335

00:51:38.190 --> 00:51:49.590

Carl Racine: Because most men had something that was more approaching a military cut if my if my father's hair ever got this long, he would have immediately gone to the Barber to have it cut off.

336

00:51:50.220 --> 00:52:06.750

Carl Racine: So what you even mean by long hair is also culturally conditioned and and and so as sister Carol said, and as we all sort of understand that really is what's going on in this passage, but I want to point out something else that I don't want to get too lost in this discussion of.

337

00:52:08.010 --> 00:52:17.040

Carl Racine: women's hairstyle and fashions and the church lost sight of in this passage and why one of the reasons I want to bring up this passage.

338

00:52:17.430 --> 00:52:31.080

Carl Racine: Is that by kind of focusing on those incidentals or what we at least think of as incidentals what they lose sight of is the fundamental assumption that Paul makes in this passage.

339

00:52:31.560 --> 00:52:47.460

Carl Racine: That women were indeed participating in worship, both in corporate prayer and in profits sighing, which is what we usually call preaching declaring god's word to god's people.

340

00:52:47.880 --> 00:53:08.970

Carl Racine: The women we're not keeping silent in the churches and Paul here doesn't say that he they should his only concern is that things be done in what he considers to be an orderly way in a way that made sense in the Culture made sense, with the social norms of his time.

341

00:53:10.710 --> 00:53:21.900

Carl Racine: That the church simply ignored and got all worried about whether women should be wearing veils in church and how long a man's

hair should be.

342

00:53:22.470 --> 00:53:38.730

Carl Racine: But as i've indicated beyond that point, which is clear from the passage, it does remain mysterious and Paul and his readers would have understood it, but it's obscure to us, so we need to be very cautious about making kind of absolute rules.

343

00:53:40.110 --> 00:53:46.590

Carl Racine: about such matters from a passage like this in the New Testament comments.

344

00:53:49.440 --> 00:54:02.130

Lauren Lapat: The only thing all of this reminds me of is something i've never understood, which is in in some sex of Orthodox Jewish boys young Jewish boys are not allowed to cut their hair till they're three.

345

00:54:02.700 --> 00:54:08.910

Lauren Lapat: And there's a ritual and ceremony with where they get a haircut call them.

346

00:54:09.810 --> 00:54:20.430

Lauren Lapat: I forget it's like purim or something like that so which is kind of a contradiction here to right around like whose hair so who's here is supposed to grow.

347

00:54:21.060 --> 00:54:30.330

Lauren Lapat: And, and so, if you if you see like pay us after they get their hair cut they get their hair cut short but then they have, I think it's like heredity.

348

00:54:30.930 --> 00:54:48.870

Lauren Lapat: Jews, but this whole notion of covering our head not covering your head the role of women, I like this confuses me even more because I don't understand it, I don't understand it sort of in my own place and I completely agree with all this sexism talk, but.

349

00:54:49.980 --> 00:54:51.510

Lauren Lapat: It made me think about that too.

350

00:54:54.150 --> 00:55:04.200

Peter Barrant: Well, one of the things I wonder is how the historically just the length of here has changed because, if you remember the story of Samson.

351

00:55:04.710 --> 00:55:09.930

Peter Barrant: His power was in not shaving his head, and so there, we know that there were.

352

00:55:11.250 --> 00:55:26.190

Peter Barrant: folks at at one time, for whom they should not shave their head, so it I don't it's hard it's hard to understand how much is just tradition and how much feels that it should be part of the religion.

353

00:55:27.960 --> 00:55:28.470

yeah.

354

00:55:30.360 --> 00:55:36.990

Carl Racine: I mean we we we talked about Samson a little bit and that whole practice when we talked about an ass right vow.

355

00:55:39.780 --> 00:55:53.070

Carl Racine: You, it was not common practice didn't seem to have in common practice in samson's day the for men to not cut their hair how short, they were nobody knows, and the same thing is true in Jesus day is.

356

00:55:53.610 --> 00:55:59.640

Carl Racine: Pictures of Jesus and long hair no idea how long Jesus hair was or what it meant to have long hair in paul's day.

357

00:56:00.720 --> 00:56:10.980

Carl Racine: But the the nas right bow which Samson for some reason seems to have been given by his parents, which was unusual and then given for all of his life.

358

00:56:11.250 --> 00:56:22.650

Carl Racine: But normally in the book of numbers and as right va vow is something that is for a short period of time for a couple of months, or maybe six months for a specific purpose and a.

359

00:56:23.520 --> 00:56:32.610

Carl Racine: person man, I would take a mat and as right valley would not cut their hair they wouldn't drink wine I can't remember, there were one or two other.

360

00:56:32.940 --> 00:56:45.510

Carl Racine: aspects to it as a as a way of kind of focusing their attention on some specific spiritual issue that they wanted to deal with and Paul himself seems to have done that.

361

00:56:47.790 --> 00:56:50.910

Carl Racine: In the Book of acts he he takes a vow.

362

00:56:52.710 --> 00:56:58.350

Carl Racine: And then, what would happen at the end of that time period let's say the six months at the end of your vow.

363

00:57:00.510 --> 00:57:19.440

Carl Racine: You would cut your hair or maybe even shave off your hair and bring that here to the temple along with a sacrifice and offer that hair up on the altar along with the sacrifice as the sort of sign that that you're done with your bow.

364

00:57:20.490 --> 00:57:28.500

Carl Racine: So the hair that I don't know that that has any connections specifically to this passage.

365

00:57:29.760 --> 00:57:35.580

Carl Racine: But it also would have been a sign that you were doing something.

366

00:57:36.630 --> 00:57:39.510

Carl Racine: unusual by not cutting your hair.

367

00:57:43.620 --> 00:57:46.890

Peter Barrant: I understand that, but in the context of the.

368

00:57:48.720 --> 00:58:01.650

Peter Barrant: Of praying to God and what does the here mean in that respect, it would seem that if, having long here we're in and of

itself, a problem that even as right now would have been a problem.

369

00:58:02.100 --> 00:58:02.760

Peter Barrant: that's right that's.

370

00:58:02.820 --> 00:58:05.400

Peter Barrant: The only thing i'm i'm i'm pointing out.

371

00:58:05.970 --> 00:58:07.260

Carl Racine: yeah and that's a good point.

372

00:58:15.570 --> 00:58:16.230

Jack Melvin: Let me just.

373

00:58:17.850 --> 00:58:37.380

Jack Melvin: add some more information which can totally confuse us, but I do know what the Roman custom was and remember that that was the dominant custom, you know in this this area, though it was influenced greatly by by Greek culture, it was different than the Roman.

374

00:58:39.420 --> 00:58:44.370

Jack Melvin: The Roman culture, the custom was to cut your hair short.

375

00:58:45.690 --> 00:58:46.320

Jack Melvin: from men.

376

00:58:47.340 --> 00:58:55.410

Jack Melvin: And, and that seems to be what what Paul is saying here, and that was contrasted to the German barbarians and the other people.

377

00:58:55.830 --> 00:59:12.780

Jack Melvin: Well, they call it everyone who has a Roman is simply a barbarian so it was important it was to sort of an identity thing they have a short have short hair now women, on the other hand they might have had long me i'm not sure about that, but they did.

378

00:59:14.280 --> 00:59:15.480

Jack Melvin: put their hair up.

379

00:59:16.920 --> 00:59:28.350

Jack Melvin: and have these you know elaborate poppers and maybe you need a bit of hair for that so it's it's possible that that's some of Paul's reference here.

380

00:59:29.130 --> 00:59:39.870

Jack Melvin: And then, on top of it, he says, you need covering or we don't really know what the as Carl said we don't really know what the practices for the women priestess is in the.

381

00:59:40.320 --> 00:59:52.680

Jack Melvin: In the temple but it's possible they had their hair up and then had a covering over them, and so there may be a hidden reference here to some you know watered down Roman customs.

382

00:59:53.730 --> 01:00:00.480

Jack Melvin: The short hair for the men really seemed wrong and to me it doesn't seem to Jewish or anyone who has.

383

01:00:01.350 --> 01:00:12.000

Jack Melvin: You know, in the middle of living in the Middle East, it seems, it seems like someone who is sort of you know, identifying with the dominant culture which, which is Roman.

384

01:00:12.870 --> 01:00:20.940

Jack Melvin: And so I just throw that out there doesn't really answer anything, because I think about what you had to it, but at least it somewhere facts.

385

01:00:22.080 --> 01:00:31.890

Carl Racine: No, but, but I think that's true, I think, Paul is working as sister Carol said, with a very specific cultural construct that made sense.

386

01:00:32.520 --> 01:00:42.180

Carl Racine: To the people that he's writing to and he can appeal to them, he basically appeals to them on our shared sense of assumptions about.

387

01:00:42.540 --> 01:00:52.170

Carl Racine: What men's hair should be like and what women's hair should be like and what you should do when you worship covering your

head not covering your head and.

388

01:00:53.460 --> 01:01:01.080

Carl Racine: The the sort of larger point of we can kind of move back from all those details that we're never going to untangle.

389

01:01:02.190 --> 01:01:03.690

Carl Racine: Is that.

390

01:01:04.710 --> 01:01:15.600

Carl Racine: Both in the Jewish tradition and in Christian tradition, this issue of.

391

01:01:16.380 --> 01:01:36.510

Carl Racine: Covering your head when you pray covering your head in the presence of God has been an ongoing one it's not one we talk about very much but it's, one that is there, even though the solutions or the or the the the the symbolic solution, shall we say that people came up with were different.

392

01:01:38.100 --> 01:01:45.450

Carl Racine: Whether a man covers his head or a woman covers her head and all of that, but however it's done.

393

01:01:46.620 --> 01:01:57.270

Carl Racine: Ideally, all of our life is is lived with a conscious acknowledgement that we are in the presence of an awesome and and fearful God and.

394

01:01:57.570 --> 01:02:15.750

Carl Racine: And, and both Paul and the Talmud are concerned, not simply that we have a mental acknowledgment of that but there's an outward physical recognition of god's presence in power that it it it matters.

395

01:02:17.100 --> 01:02:26.640

Carl Racine: It may it's meaningful and and so that even this this book that I am reading about everyday Holiness.

396

01:02:27.690 --> 01:02:40.140

Carl Racine: The author says, I am wearing a kipper as a recognition

of god's presence in the world around me at all times.

397

01:02:42.360 --> 01:02:56.010

Carl Racine: So the most important point in Paul in the passage here in Paul is that all life comes from God all life is dependent on God and Paul is simply arguing for some sort of recognition for that.

398

01:02:56.700 --> 01:03:07.890

Carl Racine: For that fact and it may depend on local custom, as in Paul's letters, or on the example of some exemplary people, as in the Talmud what you do.

399

01:03:10.020 --> 01:03:18.510

Carl Racine: it's clear this wasn't the norm and native norm in ancient times or even the Talmud wouldn't have to bring it up.

400

01:03:19.590 --> 01:03:31.590

Carl Racine: But whatever we do, we live our lives consciously acknowledging God's presence in in everyday things not simply in church, we acknowledge.

401

01:03:31.950 --> 01:03:37.740

Carl Racine: The Holy one of Israel, who is really beyond our ability to comprehend or manipulate.

402

01:03:38.250 --> 01:03:51.300

Carl Racine: And so we come before God like Esther before the Persian King aware of God's frightening and absolute power over us, and yet confident that God will listen to us and consider our requests that God loves us.

403

01:03:51.810 --> 01:04:10.860

Carl Racine: We come to God in reverent fear, with a deep sense of God's mysterious Holiness, and we come before God in silent all in radical amazement at God's created works, including our own beings who are we are fearfully and wonderfully made.

404

01:04:11.730 --> 01:04:33.390

Carl Racine: And we come before God and worship full obedience painfully aware of our own shortcomings coming our own sinfulness and yet joyfully delighting in the faith that God has placed in us and the responsibility God has given us to care for this world and for all of

its creatures.

405

01:04:34.920 --> 01:04:46.950

Carl Racine: Whether we were a little hat on her head or not we should have some way of recognizing that God is indeed all around us.

406

01:04:48.240 --> 01:04:54.660

Carl Racine: And we are in god's presence so that's That is my final comment on all this.

407

01:04:55.770 --> 01:05:01.950

Lauren Lapat: amen and you reference, something that is right behind me i'm going to I don't know if you guys can see it.

408

01:05:03.600 --> 01:05:09.810

Lauren Lapat: So this is an Israeli artist, and that is Esther bowing to the king.

409

01:05:14.400 --> 01:05:14.910

Lauren Lapat: at work.

410

01:05:16.110 --> 01:05:19.770

Susan Racine: But she was not confident she fainted twice right.

411

01:05:19.980 --> 01:05:21.750

Lauren Lapat: Well, there we can talk about her a whole other.

412

01:05:21.810 --> 01:05:26.880

Lauren Lapat: times but yeah there's a lot of there's a lot of controversy that asked her but.

413

01:05:31.020 --> 01:05:37.800

Lauren Lapat: I really appreciate how you brought sort of fear and all back in, and what that all means a.

414

01:05:39.390 --> 01:05:40.260

Lauren Lapat: lot to think about.

415

01:05:42.990 --> 01:05:44.580

Carole Copeland Thomas: i'm just i'm thinking about.

416

01:05:46.110 --> 01:06:00.540

Carole Copeland Thomas: How some groups, some people with agendas take passages in the Bible like this and politicize it and use it as a whipping post against other groups people, etc.

417

01:06:01.170 --> 01:06:14.340

Carole Copeland Thomas: And that's that's that's the downside of this, you know here we're just trying to look at it from an interpretive perspective to get all aspects of it, whereas other groups will make it part of their new agenda.

418

01:06:16.410 --> 01:06:34.050

Carl Racine: And again, I want to underscore the point that the Church has often overlooked in this passage in this difficult passage Paul is assuming that in the Christian assemblies, women are praying and prophesied in public out loud.

419

01:06:35.070 --> 01:06:57.990

Carl Racine: He is not for bidding them from doing that and sister Hannah pointed out in the chat the the prophets hold other other female profits in 10 o'clock in the Old Testament there are female profits in the New Testament prophets speak god's word to god's people.

420

01:06:59.310 --> 01:07:01.200

Carl Racine: that's what we call preaching.

421

01:07:02.280 --> 01:07:15.270

Carl Racine: So the idea that only men should do these things isn't even there in Paul, however, sex is some of his stuff sounds and i'm sure you know if we met him.

422

01:07:15.690 --> 01:07:30.000

Carl Racine: He would not agree with all of our modern perspectives on things, however, however much he he accept some of that stuff from his culture, he is also not.

423

01:07:35.130 --> 01:07:38.910

Carl Racine: he's not taking it as far as a lot of Christians have taken it.

424

01:07:46.380 --> 01:07:57.330

Carl Racine: All right, well it's time to close next week, we will not have we having class sister Carol is away in Detroit and.

425

01:08:01.290 --> 01:08:03.330

Carl Racine: And so we'll come back and.

426

01:08:09.090 --> 01:08:16.680

Carl Racine: Look there's a there's a thing in the chat about hanukkah celebration at temple Israel at four o'clock.

427

01:08:18.270 --> 01:08:19.680

Carl Racine: Is that temple Israel.

428

01:08:19.980 --> 01:08:27.120

Lauren Lapat: yeah yeah if any of you want to celebrate hanukkah to noon central, which is what i'm a part of is doing a hanukkah party today.

429

01:08:27.870 --> 01:08:41.040

Lauren Lapat: at four o'clock and there's a great all competition it's optional there's no fee to COM or anything like that, but if you enter the competition and donate money that's how you were going to use that money to support our Afghan family.

430

01:08:42.390 --> 01:08:43.620

Hannah Brooks: beth Israel by best.

431

01:08:43.650 --> 01:08:44.940

Hannah Brooks: yeah exactly.

432

01:08:45.390 --> 01:08:51.990

Lauren Lapat: So so just know so it's just you have to be masked invest vaccinated but if anybody wants to come i'll be there.

433

01:08:53.700 --> 01:08:56.160

Lauren Lapat: So I should have thought to invite you guys.

434

01:08:56.190 --> 01:08:58.800
Lauren Lapat: Earlier I apologize I I.

435
01:08:58.830 --> 01:09:11.790
Lauren Lapat: Almost sort of forgot about it batali determine who many of you know texted me during this meeting and and said if you're on the battle she knows i'm doing this, make sure you invite them no.

436
01:09:12.270 --> 01:09:14.670
Lauren Lapat: that's so you're more than welcome to come.

437
01:09:16.260 --> 01:09:26.820
Carole Copeland Thomas: lauren I wanted to ask you, in your earlier comment in the chat you said here symbol of the dreidel and then you go on a great miracle happened there.

438
01:09:27.210 --> 01:09:35.820
Lauren Lapat: So the the symbols are than the Hebrew letters are hey whatever ness.

439
01:09:35.850 --> 01:09:36.480
None.

440
01:09:37.980 --> 01:09:37.980
Hannah Brooks: She.

441
01:09:38.610 --> 01:09:49.020
Lauren Lapat: helped me Shin desk udell gimbal none gemmell hey Shin a great standing for the word ness scuttle how yeah i'm.

442
01:09:49.650 --> 01:10:03.960
Lauren Lapat: A great miracle happened them, but then they use the pay I think it's pay my Hebrew is not so great when Israel it's a different symbol on the griddle because it's a great miracle happened here not there, so the symbols are different.

443
01:10:04.800 --> 01:10:08.280
Carole Copeland Thomas: Can you do me a favor and just can you send me an email.

444

01:10:08.610 --> 01:10:10.230

Lauren Lapat: i'll send you something that has it.

445

01:10:10.260 --> 01:10:16.080

Lauren Lapat: My I don't have like I can't write the Hebrew letters, but, but I can find something that has true.

446

01:10:16.140 --> 01:10:16.740

Carole Copeland Thomas: Okay, so.

447

01:10:17.370 --> 01:10:20.580

Carole Copeland Thomas: Thank you, and then i'll upload whatever you send me to the website.

448

01:10:20.670 --> 01:10:31.560

Lauren Lapat: Or, I want to I needed a disclaimer which is um I, I do not know if anything I tell you guys, these are my interpretations of everything i've learned.

449

01:10:31.890 --> 01:10:47.310

Lauren Lapat: and experienced but they're probably that's what I love about this class Carl is that you make no assumptions about what is correct or right or you know you just share and so please do not look at me as an expert on anything Jewish.

450

01:10:47.730 --> 01:10:48.330

Lauren Lapat: Because i'm.

451

01:10:48.360 --> 01:10:53.700

Lauren Lapat: Learning as much as you all are about all kinds of things I just these are my reflections.

452

01:10:53.880 --> 01:10:56.970

Carole Copeland Thomas: I think we'll don't don't worry about that.

453

01:10:59.040 --> 01:11:07.080

Carl Racine: you're good clarify if you weren't here last week or there, we had a picture last week of the cradle is a little wooden top.

454

01:11:07.170 --> 01:11:07.500

Hannah Brooks: yeah.

455

01:11:07.770 --> 01:11:09.060

Carl Racine: That has four sides.

456

01:11:09.060 --> 01:11:21.300

Carl Racine: To round it Square and so each side has a Hebrew letter on it, and each of those letters stands for a Hebrew word and Lauren was explaining the the sentences.

457

01:11:22.080 --> 01:11:38.340

Carl Racine: But they also each letter stands for a word that's not part of that sentence that tells you what you use you spin the top and whatever falls facing up tells you what you do it's a gambling game, so you have.

458

01:11:38.340 --> 01:11:47.700

Carl Racine: The meat out of chocolate, and so it tells you whether you have to add to the pot take from the pot do nothing.

459

01:11:48.150 --> 01:11:57.810

Carl Racine: there's four things I can't remember what the fourth one is, but it also gives a command to the people playing the game it tells you what action you take.

460

01:11:58.620 --> 01:12:07.440

Carl Racine: With reference to the pot of money that's growing there in the middle of the table, so the letters have a have a kind of double meaning.

461

01:12:07.860 --> 01:12:24.270

Carl Racine: it's part of the game, but it also again it got connected to hanukkah and to the miracle that happened either there if you're an Eastern Europe or wherever or once this game was brought to Israel, they they changed the last letter to mean here.

462

01:12:25.350 --> 01:12:26.790

Hannah Brooks: We played with beans.

463

01:12:29.700 --> 01:12:32.760

Carl Racine: Right, you can play with anything you play with buttons you can play with.

464

01:12:34.290 --> 01:12:35.220

Carl Racine: Whatever great.

465

01:12:35.970 --> 01:12:47.340

Carole Copeland Thomas: thing i'm Thank you all for understanding about next Sunday i'm going home on Thursday at the request of my brother he doesn't ask much, but he said, please come home.

466

01:12:47.970 --> 01:12:57.210

Carole Copeland Thomas: Because he's winning the civility Award for the American Board of trial advocates he's been a lawyer for 50 years and a very good one.

467

01:12:57.690 --> 01:13:11.610

Carole Copeland Thomas: And again he doesn't ask much so i'm going home and he sent me because my granddaughter now wants to be a lawyer sent his bio to me for her, and I was just in tears just reading about.

468

01:13:12.060 --> 01:13:24.570

Carole Copeland Thomas: All the things that he has done a sister Susan and brother Peter, you may be comforted to know that he represents attorney he represents physicians and medical professionals in litigation cases.

469

01:13:25.050 --> 01:13:39.540

Carole Copeland Thomas: So he's he's he's pretty adept with the medical language that takes place so i'll be there, my niece and her husband and their children are flying in from Miami so it's gonna be a nice family affair yeah.

470

01:13:42.240 --> 01:13:47.640

Carl Racine: All right, because someone willing to close in prayer for us, please here and we'll see everybody in two weeks.

471

01:13:52.620 --> 01:13:58.980

Carole Copeland Thomas: So I put lauren on the spot, before I don't know if she's prepared now, or else what gets you into choosing this is.

472

01:14:05.250 --> 01:14:26.010

Janet Humdy Morrison: Our heavenly Father We thank you for this time, together, we thank you for all the wisdom that has been imparted We ask that you watch over us in this week that's coming up, and we ask that you watch over each and every one that's here, thank you, in the name of Jesus we pray amen.

473

01:14:26.520 --> 01:14:32.040

Carole Copeland Thomas: amen amen Thank you everybody take care happy holidays see in two weeks.

474

01:14:32.430 --> 01:14:34.560

Susan Racine: traveling traveling.

475

01:14:34.770 --> 01:14:36.000

Susan Racine: yeah Janet.

476

01:14:36.360 --> 01:14:36.870

yeah.

477

01:14:39.270 --> 01:14:43.740

Carole Copeland Thomas: Oh okay safe travels write.

478

01:14:45.810 --> 01:14:54.480

Lauren Lapat: A book I have someone who i'm inviting this group who, who is big into moose are so i'm gonna I can't wait to tell her that you enjoyed that book.

479

01:14:54.990 --> 01:14:56.130

Carl Racine: Okay, great all right.

480

01:14:57.330 --> 01:14:57.750

Carole Copeland Thomas: All right.

481

01:14:58.230 --> 01:14:59.040

Carole Copeland Thomas: bye everybody.

482

01:14:59.550 --> 01:14:59.910

Carole Copeland Thomas: Thank you.

483

01:15:00.120 --> 01:15:01.800

Carole Copeland Thomas: Leslie God bless.

484

01:15:02.130 --> 01:15:03.360

Hannah Brooks: bless you Thank you thank.