

WEBVTT

1

00:00:00.210 --> 00:00:00.599

yeah.

2

00:00:03.689 --> 00:00:05.430

Carl Racine: But yeah it's a workhorse.

3

00:00:08.970 --> 00:00:19.080

Carl Racine: yeah Susan I are recovering and in pretty good shape, at this point, not having much in the way of symptoms and.

4

00:00:20.220 --> 00:00:22.950

Carl Racine: feeling more or less back to normal and.

5

00:00:24.900 --> 00:00:30.120

Carl Racine: So now we can go out and you know not worry about it for a little while.

6

00:00:33.180 --> 00:00:39.300

Carl Racine: But I think this is gonna be with us for quite a while and a lot of different ways and.

7

00:00:41.520 --> 00:00:45.240

Carl Racine: i'm just grateful for ya for vaccines.

8

00:00:46.740 --> 00:01:03.450

Carl Racine: That kept me from being sicker than I was and probably kept me from getting sick sooner with something that was worse than the the current version, seems to be highly contagious but not with quite as many serious.

9

00:01:04.590 --> 00:01:06.840

Carl Racine: facts and most people so.

10

00:01:08.910 --> 00:01:11.280

We have nothing to complain about.

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00:01:12.570 --> 00:01:27.180

Carl Racine: Susan I have nothing to complain about it was nice to have a just sort of a week at home with Susan and have it at the same time, rather than have to somehow be isolated from one another we're going to be sick with it, it worked out okay anyway.

12

00:01:29.100 --> 00:01:43.380

Carl Racine: let's get back to what we were doing last week and just have a quick word of prayer God we bless you for this day we bless you for your presence with us for this group for those who are able to attend.

13

00:01:44.250 --> 00:01:51.570

Carl Racine: We bless you especially that sister Merrill is able to be with us that she's still in her home that she has not been.

14

00:01:51.960 --> 00:02:09.720

Carl Racine: forced out by the horrific fires there and we pray for continued protection on her and all those who are in the midst of that very difficult situation, and we thank you for the guidance you give us in our discussion today in Jesus name amen.

15

00:02:12.570 --> 00:02:20.010

Carl Racine: All right, we last week we started our final section, a new section.

16

00:02:21.270 --> 00:02:41.790

Carl Racine: That i've entitled the unfinished symphony and I introduce the topic by by kind of looking briefly at at at a part of James joyce's great novel Ulysses who For those of you who have not read it, the main character of Ulysses is an Irish Jew.

17

00:02:43.080 --> 00:02:50.910

Carl Racine: And there's a whole lot of stuff in there, that that is very interesting Joyce is clearly concerned about.

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00:02:52.800 --> 00:02:54.990

Carl Racine: Perhaps the rising anti Semitism in.

19

00:02:55.740 --> 00:03:01.050

Carl Racine: Europe all around him he's writing in parents, I think, primarily in the.

20

00:03:03.360 --> 00:03:12.960

Carl Racine: But he makes his hero a Jew, and I quoted a an Irish nationalist speech out of the out of the novel.

21

00:03:14.400 --> 00:03:26.340

Carl Racine: And I sent people, the link in the in the email that I sent out, you can see here Joyce reading that section of the novel where clear parallel is drawn between the story of.

22

00:03:27.720 --> 00:03:38.430

Carl Racine: The engine the Egyptian and slaving of the Israelites back in exodus and the British subjugation of the Irish and the early 20th century, which is when the novel takes place.

23

00:03:40.230 --> 00:03:48.600

Carl Racine: And, and I suggested that this is another example of the power of the exodus story to give hope to many oppressed peoples throughout history.

24

00:03:49.950 --> 00:04:01.800

Carl Racine: it's clear in Ulysses that at least some of the Irish are looking at this story and saying that's our situation to and throughout this class I have really been.

25

00:04:01.800 --> 00:04:04.830

Carl Racine: Insisting on the vital importance.

26

00:04:06.210 --> 00:04:15.720

Carl Racine: Of the exodus story for our own Christian faith but at one point in the novel in the in the midst of and there's a fair amount of kind of.

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00:04:15.780 --> 00:04:17.640

Carl Racine: undercurrent of anti semitism that.

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00:04:17.640 --> 00:04:30.720

Carl Racine: runs through the novel and in the midst of an increasingly anti Semitic conversation in a pub one of the characters says about the Jews and sister can, I think we can go to slide number three here, please.

29

00:04:30.960 --> 00:04:52.800

Carole Copeland Thomas: Sure, and I listened to that video clip and and listen to another video clip of a female publisher in Paris, who knew Joyce and some of the other authors during that time, and it was just talked about her experience living through Nazi occupied Paris, it was quite fascinating.

30

00:04:56.490 --> 00:05:01.170

Carl Racine: yeah Joyce was able to get out finally when things got bad.

31

00:05:03.000 --> 00:05:12.900

Carl Racine: He was able to get out and and get to Zurich in Switzerland, where he spent the last he died, I think he died at 38 or 913 39 I think.

32

00:05:14.610 --> 00:05:26.520

Carl Racine: Maybe 41 anyway, he he died in the middle of the war, but he was in in Switzerland, but he yeah because things were really bad in France, and he was able to.

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00:05:27.900 --> 00:05:32.370

Carl Racine: To leave he but he was in pretty bad health, he was pretty young when he died.

34

00:05:33.900 --> 00:05:47.940

Carl Racine: But anyway, in the in the midst of of this, you know kind of pub conversation that were bloom was was kind of becoming the Center of some anti Semitic remarks.

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00:05:49.020 --> 00:05:56.340

Carl Racine: One of the characters says well they're still waiting for the redeemer, for that matter, so are we.

36

00:05:57.540 --> 00:06:15.450

Carl Racine: And in the context of the discussion, I pointed out that the we here really has a double meaning we Irish are still waiting for our redeemer this is 1904 still waiting for Moses, to free us from the power of the British Empire.

37

00:06:16.560 --> 00:06:29.010

Carl Racine: But there's a second implication to that word here in this discussion, it also means we Christians, we Christians are still waiting for our redeemer for our Messiah to come again.

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00:06:29.550 --> 00:06:43.080

Carl Racine: Jews and Christians are in the same boat, I think joyce's pointing out we're all still waiting for redemption redemption is unfinished business and that's the theme, I want to explore with you.

39

00:06:43.860 --> 00:06:53.250

Carl Racine: For the next few weeks as a way of ending or perhaps not ending this class redemption as unfinished business.

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00:06:55.770 --> 00:07:09.870

Carl Racine: What when we a while ago when I talked about the differences between the Jewish tonight the Jewish Bible what we call the Old Testament and the Christian Bible.

41

00:07:10.890 --> 00:07:24.750

Carl Racine: We saw that the tunnel is structured in such a way as to suggest unfinished business as the basic structure of the biblical story if we could go to the next slide please illustrate what I mean.

42

00:07:26.130 --> 00:07:26.700

Carl Racine: So.

43

00:07:27.810 --> 00:07:41.820

Carl Racine: The tunnel is divided into three sections, and this is the order of the books and you can see they're slightly different from the Christian Bible, and the three main sections Torah navy em and catch him.

44

00:07:44.340 --> 00:07:45.930

Carl Racine: The the.

45

00:07:46.980 --> 00:07:58.890

Carl Racine: Former and latter prophets and minor prophets are in the same order that they are in our Bible, but the writings are lumped together separately.

46

00:08:01.200 --> 00:08:19.110

Carl Racine: So each each of the major sections of the tunnel ends with a sense of unfinished business have more to come the story in Torah the end of deuteronomy ends with the people still waiting to enter the promised land.

47

00:08:20.550 --> 00:08:29.910

Carl Racine: Rather than with the conquest, and it simply ends with the death of Moses, who was not allowed to.

48

00:08:31.470 --> 00:08:43.230

Carl Racine: enter the land and and ends with this verse that you see in a screen, since that time, no profit has risen in Israel, like Moses, in other words, things aren't necessarily getting better, but we still have work to do.

49

00:08:44.640 --> 00:08:54.630

Carl Racine: The second major division of the tunnel is the section with the prophets and notice that what we think of as historical books are thought of his profits as well.

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00:08:55.320 --> 00:09:08.550

Carl Racine: and ends with the Book of molokai where the Prophet Malik high exhorts the people to remember the Torah of Moses, the teaching of more Moses, all the statutes and ordinances.

51

00:09:08.880 --> 00:09:21.150

Carl Racine: which I commanded him and horror for all Israel and then, and then it says behold, I am going to send you a life of the Prophet before the coming of the great and terrible day of the Lord.

52

00:09:22.020 --> 00:09:41.460

Carl Racine: So it looks forward to the coming of Elijah as a herald to this messianic age that is yet to come again unfinished business and then the third section, the writings ends with second chronicles the last book of the Hebrew scriptures.

53

00:09:42.600 --> 00:09:52.110

Carl Racine: And the very last verse of second chronicles which you can see there on your screen cyrus the Persian King tells.

54

00:09:52.500 --> 00:10:03.390

Carl Racine: The Jews who have been an exile in Babylon the Lord the

God of heaven has given me all the kingdoms of the earth, and he has charged me to build him a house Jerusalem, which is in Judah.

55

00:10:03.870 --> 00:10:24.120

Carl Racine: Whoever is among you have all his people may the Lord his God be with him, let him go up let him go up that's the very last verse of the Hebrew scriptures there's still work to be done, need to go back to Jerusalem and start rebuilding the temple.

56

00:10:26.400 --> 00:10:42.960

Carl Racine: So, even though Christians talk a lot sometimes about the future coming of the redeemer we still tend to talk about salvation or redemption as an accomplished fact we say, are you saved Jesus has saved me.

57

00:10:44.040 --> 00:10:47.580

Carl Racine: But the New Testament rarely talks about salvation that way.

58

00:10:49.290 --> 00:10:50.850

Carl Racine: Next slide number five, please.

59

00:10:53.730 --> 00:11:04.860

Carl Racine: Most of the time in the New Testament salvation is referred to in the future tense, we will be saved in the classic verse from Romans 10 nine that we quote all the time.

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00:11:05.760 --> 00:11:20.100

Carl Racine: But when we read the new test and we tend not to take those verb tenses seriously, we tend not to hear it as a future tense, we will be saved, but rather imagine it referring to something that has already happened, I have been saved.

61

00:11:21.210 --> 00:11:31.440

Carl Racine: But the New Testament usually treat salvation as a future event, even though it's reality is now beginning to be made a present and even experienced in part by those who walk by faith.

62

00:11:32.010 --> 00:11:44.850

Carl Racine: So, for example in Romans 13 the Apostle Paul makes this very clear for our salvation is nearer to us now than when we first believed but it's still a ways off.

63

00:11:46.140 --> 00:11:59.700

Carl Racine: The New Testament view salvation is an ongoing process rather than one that's completed in acts 247 we see a phrase that's repeated elsewhere, the Lord was adding daily to the ones who were being saved.

64

00:12:00.720 --> 00:12:07.830

Carl Racine: And Paul tells the flip ins in a very well known verse work out your own salvation with fear and trembling.

65

00:12:08.850 --> 00:12:23.220

Carl Racine: it's not something that's already done and and and passed and Jesus tells his disciples in Matthew 1022 the one who endures to the end will be saved.

66

00:12:24.240 --> 00:12:34.590

Carl Racine: We are not saved, yet when people on the street would pigeonhole me and say, are you say brother i'd say not yet our salvation is unfinished business.

67

00:12:35.430 --> 00:12:44.730

Carl Racine: And i'm going to be saying some things that may challenge, what a lot of people think they believe so i'm going to give a lot of time for questions and discussion questions comments.

68

00:12:48.750 --> 00:12:59.190

Carole Copeland Thomas: Well, that turns our whole concept of being saved going up to the altar joining the church getting baptized you just flip that on our on our head.

69

00:13:01.650 --> 00:13:03.780

Carole Copeland Thomas: You like to do those kind of things I realized.

70

00:13:04.020 --> 00:13:05.730

Carl Racine: I take special delight in it.

71

00:13:05.850 --> 00:13:06.120

Right.

72

00:13:07.620 --> 00:13:07.740

Carol Targum: You.

73

00:13:08.370 --> 00:13:10.860

Marie Doubleday: have to separate definitions.

74

00:13:13.500 --> 00:13:34.230

Marie Doubleday: You know, like being saved in the any Church is, for example, different into a degree of being saved in the Roman Catholic Church, if you want to go the Christianity and have it, it the definitions are a little bit different.

75

00:13:37.170 --> 00:13:39.870

Carl Racine: Okay, can you elaborate on that a little bit more.

76

00:13:41.580 --> 00:13:42.210

Marie Doubleday: um.

77

00:13:44.190 --> 00:13:46.680

Marie Doubleday: And Carol but it, you know.

78

00:13:47.790 --> 00:13:55.590

Marie Doubleday: Going in to the AMA church accepting Jesus Christ, as your savior you're saved.

79

00:13:56.820 --> 00:14:09.600

Marie Doubleday: And I want to say in the Roman Catholic Church you've got to go through a lot more, I mean you're not saved until you're dead because it's either you go on a pure burger I know this, you have a different opinion on this so right.

80

00:14:09.840 --> 00:14:24.600

Marie Doubleday: But you know the Roman Catholic Church, as I understand you either going to purgatory how are raw heaven based on we're saying pizza what kind of day he's davin part of it i'm saying jokingly but it's it's different.

81

00:14:25.470 --> 00:14:32.100

Carole Copeland Thomas: I think what you're saying there there's there's a more formal process that the Catholic Church goes through.

82

00:14:32.580 --> 00:14:46.170

Carole Copeland Thomas: In terms of salvation I mean even starting with confirmation you got the you're the procedure that leads up to the first confirmation for for young girls and boys, I guess, and in it goes from there, we don't have that.

83

00:14:47.550 --> 00:14:57.870

Carole Copeland Thomas: In the in the any church following along the the Methodist lines and the Episcopal structure is we have infant.

84

00:14:58.860 --> 00:15:15.870

Carole Copeland Thomas: baptism which is more of a christening and then, when some becomes someone who becomes of age, they profess their belief in Jesus Christ, and they go and join our church then that's another process but does not have the formalities, of the Catholic Church as.

85

00:15:16.290 --> 00:15:20.160

Carole Copeland Thomas: Well, what brother Carl is saying is all that.

86

00:15:21.270 --> 00:15:23.280

Carole Copeland Thomas: is putting the cart before the horse.

87

00:15:24.270 --> 00:15:32.400

Carole Copeland Thomas: He said it's a it's a lifelong quest to find salvation and none of that would be relevant.

88

00:15:33.180 --> 00:15:43.830

Marie Doubleday: I mean like if somebody in the street says, you are you saved, it can be translated, for example, was do you believe in Jesus crisis to save your.

89

00:15:46.620 --> 00:15:48.930

Marie Doubleday: Money has different meanings I guess that's all.

90

00:15:51.150 --> 00:15:56.760

Carl Racine: right that and that's what usually is what people really mean by that what I am saying is.

91

00:15:57.810 --> 00:16:10.800

Carl Racine: That waters down tremendously if if right now, if my life right now is what salvation looks like i'm really disappointed in God.

92

00:16:11.190 --> 00:16:11.880

Carol Targum: Okay yeah.

93

00:16:12.720 --> 00:16:18.120

Carl Racine: Okay, to say i'm saved right now, if this is all there is.

94

00:16:20.430 --> 00:16:30.000

Carl Racine: i'm I have a problem with that so that's yes that's what that's that's I mean i'm going to go on to explain some other stuff but.

95

00:16:30.000 --> 00:16:35.190

Carl Racine: that's My first objection, this is not what salvation looks like.

96

00:16:38.070 --> 00:16:46.890

Carol Targum: Can I can I interrupt it, can you please take the screen share down so that we can see each other, I find this conversation fascinating.

97

00:16:48.900 --> 00:16:50.760

Carol Targum: So thank you, thank you.

98

00:16:54.930 --> 00:16:58.080

Jack Melvin: Oh, Carl let me, let me just push back a little bit.

99

00:16:59.250 --> 00:17:02.070

Jack Melvin: I think, well, first of all.

100

00:17:03.390 --> 00:17:10.770

Jack Melvin: you've made your where the phrase you know already, but not yet, I think that was a Gordon T.

101

00:17:12.420 --> 00:17:19.170

Jack Melvin: phrase, in other words we're saved we already saved but

we're not yet, and I think in the Protestant tradition.

102

00:17:20.670 --> 00:17:27.780

Jack Melvin: people think of the courtroom scene that Paul presents in which people are being judged.

103

00:17:29.550 --> 00:17:44.670

Jack Melvin: The final day or it's a metaphor being judged and and and they are acquitted, and they are credited to the blood of the cross so that's the already the not yet is well we.

104

00:17:45.630 --> 00:17:56.340

Jack Melvin: have a lot of work to do to consider consider ourselves, you know righteous people and and sell the.

105

00:17:57.000 --> 00:18:10.320

Jack Melvin: So there's there's also a process so there's there's sort of a combination that that we have been reconciled to God through the cross, and that brings us closer but it's not a finished job and in this job.

106

00:18:11.550 --> 00:18:12.030

Jack Melvin: Is.

107

00:18:13.140 --> 00:18:18.090

Jack Melvin: In on the ultimate day when, God works is for grace through us.

108

00:18:21.360 --> 00:18:24.630

Carl Racine: Okay that's fair that's a fair statement.

109

00:18:28.140 --> 00:18:47.130

Jack Melvin: And I think, let me just also pause you know that the Protestant tradition somehow seems to see that this being acquitted is like getting a ticket for your train now and you don't have to do anything more except way to die, and then your hand and the ticket in you get into heaven.

110

00:18:48.180 --> 00:19:03.660

Jack Melvin: And the more you know, on the word like whoa in the Catholic and also the Orthodox and also I tend to draw a lot from the

sort of the contemplative monastic tradition there's a sense of, and I think this is probably Jewish to.

111

00:19:04.800 --> 00:19:07.440

Jack Melvin: That there's a sense that you have to.

112

00:19:10.110 --> 00:19:19.830

Jack Melvin: Well there's a combination of free will working towards becoming a righteous person, together with god's grace, so that we can achieve it.

113

00:19:20.310 --> 00:19:39.570

Jack Melvin: And Hello we're just not the way the Calvinist say, which is pure race and we just sit back and let God do his thing and we can continue being jerks you know we have to be working on ourselves, but we have to do it through grace, which means by the power of God.

114

00:19:41.640 --> 00:20:01.410

Carole Copeland Thomas: What what i'm listening to brother jack and this conversation i'd love to hear from from carolyn Merrill also what I find offensive amongst quote Christians, unquote is this piety and self righteousness which.

115

00:20:02.430 --> 00:20:05.460

Carole Copeland Thomas: proclaims that I am saved.

116

00:20:06.780 --> 00:20:17.520

Carole Copeland Thomas: I have adapted the beliefs and the traditions of our Christian society and then, when them when they put the Christian nation there, then my ears and my.

117

00:20:18.510 --> 00:20:33.990

Carole Copeland Thomas: antennas go up and then they use that in a in a leveraging way to control and seize power, as we are certainly seeing with roe vs Wade and.

118

00:20:35.160 --> 00:20:43.620

Carole Copeland Thomas: Voting rights and and and other pieces that I think have totally maligned the.

119

00:20:45.330 --> 00:20:47.250

Carole Copeland Thomas: The the the more.

120

00:20:49.800 --> 00:20:51.450

Carole Copeland Thomas: Honorable righteousness.

121

00:20:52.500 --> 00:20:52.830

Carole Copeland Thomas: That.

122

00:20:53.880 --> 00:21:08.460

Carole Copeland Thomas: should be in place so i'm venturing over into political space, just because some of the saved Christians have done so in a way that now is making the rights of other people.

123

00:21:12.060 --> 00:21:12.900

Carole Copeland Thomas: jeopardized.

124

00:21:19.980 --> 00:21:26.370

Marie Doubleday: Can I respond yeah alright so Carol you can keep a straight face with this, but you don't have to.

125

00:21:27.180 --> 00:21:35.430

Marie Doubleday: But I mean, first of all, this cultural and you go into Catholicism I was raised Catholic, but then, as a young adult I became a me.

126

00:21:36.180 --> 00:21:43.740

Marie Doubleday: And my mother was Boston Irish catholic which is different than Sicilian or Italian Boston Catholic very, very different.

127

00:21:44.220 --> 00:21:57.300

Marie Doubleday: right though it's it's day and night, but my father was from Vermont he was European side was Yankee and back in the early 50s he had gotten married my mother.

128

00:21:57.990 --> 00:22:09.570

Marie Doubleday: um he had to become Catholic convert to Catholicism so Okay, and he had raised a family before he was a widower so he married his boss and Irish catholic woman.

129

00:22:10.200 --> 00:22:18.390

Marie Doubleday: And he had raised family and whooping before and they had two kids and we went to Catholic school and it was Honorable.

130

00:22:18.870 --> 00:22:25.170

Marie Doubleday: Right, not all the nuns were abusive but there were some nuns there and a couple way teachers that were like horrible.

131

00:22:25.800 --> 00:22:36.420

Marie Doubleday: And you know okay let's get them to public school and my mother seriously, I mean she meant it she really thought that if she pulled her kids.

132

00:22:36.840 --> 00:22:46.830

Marie Doubleday: From a Catholic school that she would end up burning in hell right, I mean she really thought that, so what my father was like.

133

00:22:47.400 --> 00:22:52.620

Marie Doubleday: Okay there's not too much, I could do it that's a tough argument with your wife.

134

00:22:53.190 --> 00:23:02.220

Marie Doubleday: And you know, finally, I was able to get out of there, I went home and said, you know dad i'm not going to school anymore that was seventh grade but it's another.

135

00:23:03.090 --> 00:23:17.520

Marie Doubleday: Carol that's an example of political control would easily within the the the Irish Catholic community, and you know the history of Boston it gets complicated so that's interesting.

136

00:23:19.620 --> 00:23:21.360

Marie Doubleday: Am I making sense, am I crazy.

137

00:23:21.750 --> 00:23:23.880

Carole Copeland Thomas: Oh i'm not Catholic but i'm.

138

00:23:26.280 --> 00:23:28.170

Carole Copeland Thomas: it's it's this it's this.

139

00:23:28.500 --> 00:23:39.330

Carole Copeland Thomas: The safe self self righteous in a bureaucracy sized religious organization that just does control both church and state from that process.

140

00:23:39.870 --> 00:23:40.380

Right.

141

00:23:42.150 --> 00:23:51.180

Carol Targum: I just want to say that i'm really struggling with this conversation because I don't believe in being saved.

142

00:23:51.270 --> 00:23:52.590

Marie Doubleday: That is a concept it.

143

00:23:52.680 --> 00:24:02.910

Carol Targum: Does not resonate with me at all and that that my construct is much more that.

144

00:24:03.930 --> 00:24:09.900

Carol Targum: From the very simple of leaving the corners of the field for the widow, and the orphan to.

145

00:24:11.550 --> 00:24:29.280

Carol Targum: That cell team, which means in the image of God, which means, I have to try to manifest those images of God of kindness of gratitude of of embracing and that.

146

00:24:31.680 --> 00:24:32.310

Carol Targum: That.

147

00:24:33.510 --> 00:24:43.830

Carol Targum: So I the whole concept of saved is really rockin re am trying to understand, because it is so foreign to me.

148

00:24:44.970 --> 00:24:49.170

Carol Targum: Because my beliefs are that it is my responsibility.

149

00:24:50.760 --> 00:24:54.450

Carol Targum: In trying to follow the ways of God.

150

00:24:56.040 --> 00:25:05.010

Carol Targum: Which is not a person so it's it's a much more complicated thing to altogether, but that those attributes.

151

00:25:05.550 --> 00:25:18.840

Carol Targum: That are good and kind and forgiving those are the images that I have of God, and that it is my duty to try to live.

152

00:25:19.560 --> 00:25:37.590

Carol Targum: Because i'm in the image of God that I am that I am supposed to try to live manifesting those I don't know if that makes sense to people who aren't Jewish it probably makes sense to people who would choose or not, so I i'm just saying whoa I don't I don't get saved well.

153

00:25:37.650 --> 00:25:45.570

Carole Copeland Thomas: It what you're saying is is is almost parallel with what we are also saying, but we just have that.

154

00:25:46.590 --> 00:25:50.070

Carole Copeland Thomas: it's like a club it's like the the saved club.

155

00:25:50.670 --> 00:25:52.140

Carole Copeland Thomas: That goes hand in hand.

156

00:25:52.380 --> 00:26:03.300

Carole Copeland Thomas: With Christianity, that is not a part of Judaism, so you know, maybe that's The next step, but I think what what you are saying and how you're explaining things to me.

157

00:26:03.900 --> 00:26:16.860

Carole Copeland Thomas: Is parallel with the righteous life that we're supposed to live by doing good and taking care of those who are in need, and all the other things that should go hand in hand with Christianity.

158

00:26:17.700 --> 00:26:20.790

Carol Targum: yeah it in the end my Messiah.

159

00:26:22.020 --> 00:26:40.980

Carol Targum: My my the Messiah will only come when we do this work really do this work and where is your Messiah has come and and from what you're saying today is asking you to continue the work.

160

00:26:42.810 --> 00:26:44.370

Carol Targum: If i'm hearing you correctly.

161

00:26:47.250 --> 00:26:48.270

Marie Doubleday: it's just.

162

00:26:49.560 --> 00:26:50.130

Marie Doubleday: purchase.

163

00:26:51.150 --> 00:26:52.770

Carol Targum: Excuse me it's.

164

00:26:53.730 --> 00:26:55.650

Marie Doubleday: different for different churches.

165

00:26:58.890 --> 00:27:01.140

Carole Copeland Thomas: don't use bill wants to chime in.

166

00:27:02.760 --> 00:27:10.680

Bill Hughes: While I appreciate the reference to churches, I think that's a real distortion on the conversation.

167

00:27:13.470 --> 00:27:15.030

Bill Hughes: that's going to go on new.

168

00:27:16.200 --> 00:27:18.990

Bill Hughes: churches or just institutions.

169

00:27:22.290 --> 00:27:27.630

Bill Hughes: You know what you know what I what I hear you say Carol I find a lot of resonance.

170

00:27:30.690 --> 00:27:31.260

Bill Hughes: In terms of.

171

00:27:32.490 --> 00:27:37.200

Bill Hughes: Words like saved and salvation I think those are also.

172

00:27:38.460 --> 00:27:41.160

Bill Hughes: Distortions the way that those have been.

173

00:27:43.020 --> 00:27:44.160

Bill Hughes: born into a Christian.

174

00:27:46.860 --> 00:27:51.480

Bill Hughes: So, like, for example, and I appreciate what Carol was saying about the same club.

175

00:27:53.760 --> 00:28:00.240

Bill Hughes: that's a club that i'm I turned my card and from I believe that God is so you can.

176

00:28:02.970 --> 00:28:28.680

Bill Hughes: Say there's nothing in a transaction but it's a way of life, like walking the tightrope and anymore, just think your balance on a table, you will fall off um so where I feel like I am political change is that I haven't renewed understanding of ways of God turn my from my own.

177

00:28:31.530 --> 00:28:32.220

Bill Hughes: Self selfish.

178

00:28:33.420 --> 00:28:39.510

Bill Hughes: and towards a balance between caring for myself and caring for others.

179

00:28:41.280 --> 00:28:44.760

Bill Hughes: and caring for the world around me in a way that.

180

00:28:47.490 --> 00:28:48.510

Bill Hughes: That, I believe that God is.

181

00:28:49.530 --> 00:28:59.040

Bill Hughes: And then, in terms of my Messiah i'm looking for the same Messiah that you're looking for, I believe, for some degree.

182

00:29:00.180 --> 00:29:03.600

Bill Hughes: But i'm not sure that when he will come.

183

00:29:05.250 --> 00:29:08.940

Bill Hughes: But I know that he's called us to be to work towards the.

184

00:29:10.110 --> 00:29:15.360

Bill Hughes: The moment that you're talking about, which is that we all are operating in La.

185

00:29:16.620 --> 00:29:22.470

Bill Hughes: The am the one thing i'll say about Jesus specifically is, I believe that he was a Jew.

186

00:29:24.030 --> 00:29:25.080

Bill Hughes: Who understood.

187

00:29:26.280 --> 00:29:27.120

Bill Hughes: What the what.

188

00:29:28.320 --> 00:29:31.650

Bill Hughes: What God has been saying all along.

189

00:29:32.700 --> 00:29:37.620

Bill Hughes: And, and he showed us the way he showed us.

190

00:29:38.970 --> 00:29:40.230

Bill Hughes: An example of a life.

191

00:29:41.430 --> 00:29:41.880

That.

192

00:29:43.230 --> 00:29:54.420

Bill Hughes: was fully fully consistent with that way, so I follow his example not as he has done, he is the.

193

00:29:55.590 --> 00:29:57.120

Bill Hughes: Messiah you know that.

194

00:29:58.530 --> 00:30:04.290

Bill Hughes: That brings all order but but that he he kind of gave birth to.

195

00:30:07.020 --> 00:30:13.290

Bill Hughes: A path for all men for Jews and gentiles to be able to.

196

00:30:14.490 --> 00:30:14.910

Bill Hughes: follow.

197

00:30:17.700 --> 00:30:21.480

Carole Copeland Thomas: You know i'm reading what Thank you brother bill and i'm.

198

00:30:22.530 --> 00:30:31.200

Carole Copeland Thomas: piggybacking on what sister Hannah brooks has said in the chat she said, we are believing Similarly, I think we just described it differently.

199

00:30:33.270 --> 00:30:45.300

Carl Racine: You can solve it's an issue of language I think what Carol target said focused on human responsibility, and I think we can pretty much agree that.

200

00:30:46.890 --> 00:30:54.540

Carl Racine: That is a very important aspect, but when we use Christians, use the word salvation a lot are being saved.

201

00:30:55.740 --> 00:30:56.160

Carl Racine: I don't.

202

00:30:57.270 --> 00:31:05.640

Carl Racine: I don't remember seeing that word as often and all the Jewish writers that i've read, but the word redemption comes up.

203

00:31:06.000 --> 00:31:15.690

Carl Racine: In Jewish context, and especially in thing about the Messiah but redemption or salvation which Christians, often used interchangeably.

204

00:31:18.420 --> 00:31:33.660

Carl Racine: And are certainly related has to do with what God does for us rather than the responsibility God gives us all right, the the Israelites were redeemed from Egypt.

205

00:31:34.890 --> 00:31:38.970

Carl Racine: God acted powerfully and we look.

206

00:31:40.050 --> 00:31:52.710

Carl Racine: And, as I said in this quote from Ulysses both Christians and Jews are still waiting for God to act powerfully in the future, through a figure, whom we call the Messiah.

207

00:31:54.210 --> 00:31:58.290

Carl Racine: Whether or not we believe that Messiah has already come.

208

00:31:59.670 --> 00:32:05.490

Carl Racine: is a matter of disagreement between Jews and Christians but we both agree on the fact that that.

209

00:32:05.850 --> 00:32:23.010

Carl Racine: What we are the life we are experiencing now is not the fullness of the life that God has for humanity and that God in some way or another, needs to act even while we are acting to bring about that life.

210

00:32:23.940 --> 00:32:40.980

Carl Racine: And so, as we work and, as we struggle with our own lives, we also pray for in Jesus words god's kingdom to come or pray for the Messiah to come, or whatever, whatever kind of language that's the kind of.

211

00:32:41.280 --> 00:32:51.240

Carl Racine: thing that i'm talking about when I talk about redemption or salvation is not an accomplished fact it's something we're still looking forward to.

212

00:32:52.830 --> 00:32:54.000

Carl Racine: Is that helpful.

213

00:32:59.040 --> 00:33:04.110

Carl Racine: And i'm going to go on and say this, and let me, let me, let me start with my next one, but.

214

00:33:04.860 --> 00:33:18.240

Carl Racine: part of my problem, even when when I broached the subject and people immediately started talking about it was that Christians tend to make it all very private and personal and individual.

215

00:33:18.660 --> 00:33:28.800

Carl Racine: And salvation biblically or redemption biblically is a cosmic event that includes not just human beings, but the whole of creation.

216

00:33:30.150 --> 00:33:33.000

Carl Racine: And we tend to leave that out of our understanding of.

217

00:33:34.050 --> 00:33:37.170

Carl Racine: of salvation or redemption and I think.

218

00:33:38.370 --> 00:33:55.740

Carl Racine: And so my next point related to this, I don't think we we we don't tend to talk about salvation or redemption in the biblical way that i'm saying that it's still unfinished business because we've reduced the meaning of that word primarily to forgiveness of sin.

219

00:33:57.000 --> 00:34:14.460

Carl Racine: So the majestic sweeping biblical drama that begins in Torah where God enters into a covenant partnership with abraham's family for the benefit of the whole world has been edited down to a short story about getting my personal sins taken away.

220

00:34:15.510 --> 00:34:23.640

Carl Racine: The powerful Community experience of social and political and economic liberation that Torah calls redemption.

221

00:34:24.480 --> 00:34:30.030

Carl Racine: has been exchanged for an individual inner feeling of relief from guilt.

222

00:34:30.990 --> 00:34:42.630

Carl Racine: The prophetic vision of a redeemed physical creation has been largely ignored by a kind of navel gazing spirituality that's all about me in my own life.

223

00:34:43.320 --> 00:34:59.160

Carl Racine: And that Gospel has dominated the so called evangelical church and I just want to remind people or tell people if you don't remember this whole study what i've been doing for the last 10 years.

224

00:35:02.430 --> 00:35:15.600

Carl Racine: began with an increasing dissatisfaction with evangelical theology with a with a sense that the theology of the evangelical Protestant church had utterly failed.

225

00:35:15.900 --> 00:35:23.430

Carl Racine: The Church to being the kind of community that God wants the church to be and that's only been played out in our recent.

226

00:35:23.730 --> 00:35:31.080

Carl Racine: political history, but this was something I came to a long time ago, so I started rethinking everything about evangelical theology.

227

00:35:31.440 --> 00:35:43.860

Carl Racine: And I think this is why that one of the reasons that theology is so poor is because it's be come a thin watered down version version of this great biblical teaching it's a spiritual pablum.

228

00:35:44.760 --> 00:35:59.460

Carl Racine: And that's why evangelical view of salvation and the Cross tends to be very private and personal and individualistic Jesus is my personal savior who did it all just for me and every time I hear that song in church it's like.

229

00:36:00.450 --> 00:36:14.040

Carl Racine: Somebody nails on a chalkboard for me, so the Church has been preaching what Dallas willard and his wonderful book the divine

conspiracy calls the gospel of sin management and if we could go to the next slide.

230

00:36:14.040 --> 00:36:14.460

Please.

231

00:36:17.820 --> 00:36:19.950

Carole Copeland Thomas: Sign number six you are one second.

232

00:36:42.960 --> 00:36:49.770

Carl Racine: right here the gospel of sin management and and Dallas willard a very conservative Methodist.

233

00:36:50.790 --> 00:36:57.390

Carl Racine: teacher who was heavily influenced, you see, Richard foster he was he was Richard foster's mentor his primary.

234

00:36:58.800 --> 00:37:02.130

Carl Racine: focus is on on spiritual disciplines.

235

00:37:03.510 --> 00:37:05.280

Carl Racine: But he says this.

236

00:37:05.610 --> 00:37:19.620

Carl Racine: He says the Gospel message has been so narrow, to the point that is thought to be concerned with only how to deal with personal sins boldly stated it's a message that Jesus died for my sins, so I can go to heaven when I die which i've been attacking all along in this class.

237

00:37:20.100 --> 00:37:29.790

Carl Racine: And for willard this counterfeit Gospel accounts for why God is soda relevant and Christians daily lives and why the Church is so irrelevant and an effective in the world.

238

00:37:30.360 --> 00:37:33.810

Carl Racine: He says, and you have the quote here on your screen.

239

00:37:34.560 --> 00:37:42.240

Carl Racine: Christians have been led to believe that God for some

unfathomable reason just thinks is appropriate to transfer credit from Christ America hours.

240

00:37:42.600 --> 00:37:49.740

Carl Racine: At a wipeout our sin debt upon inspecting our mind and finding we believe a particular theory of the atonement.

241

00:37:50.070 --> 00:37:59.280

Carl Racine: In other words, God forgives our sin when, God finds out that we ascend to a specific doctrine, a specific teaching a specific set of words.

242

00:37:59.760 --> 00:38:12.300

Carl Racine: Even if we trust everything but God and all other matters that concern us, it is left unexplained how it is possible that one can rely on Christ for the next life without doing so for this one.

243

00:38:13.830 --> 00:38:25.290

Carl Racine: And so, will it goes on to say that this gospel of sin management and earth abandonment, which we talked about in our last section fails to create a radically different Community.

244

00:38:25.560 --> 00:38:38.400

Carl Racine: Instead, he says we've created institutions Baptist Methodist pentecostals Catholics etc that support the status quo, because faith has been reduced to giving verbal assent to a couple of doctrine, so you don't go to hell.

245

00:38:39.060 --> 00:38:43.410

Carl Racine: And that was one of the points I was making in the previous section on the afterlife.

246

00:38:44.160 --> 00:38:50.730

Carl Racine: Will it says that the real Gospel the good news of the Kingdom of God of gods coming rule of god's coming redemption.

247

00:38:51.420 --> 00:38:59.190

Carl Racine: produces disciples who learn a radical new way of life and participate in the transformation of the world.

248

00:38:59.850 --> 00:39:10.320

Carl Racine: These are people I would argue, like the early Christians in the book of acts and in Chapter 17 you see the quote here who can be accused of turning the world upside down.

249

00:39:10.770 --> 00:39:21.450

Carl Racine: Because they are proclaiming there's another King besides Caesar another lord of the world, someone else to whom they pledge their allegiance and give their lives.

250

00:39:23.100 --> 00:39:25.470

Carl Racine: So if we could go to the next slide please.

251

00:39:27.810 --> 00:39:42.330

Carl Racine: Well, it says there's a difference between trusting Christ, the real person Jesus, with all that naturally involves verse interesting some arrangement for sin remissions set up through him trusting only his role is guilt remover.

252

00:39:43.020 --> 00:39:50.730

Carl Racine: to trust the real person Jesus has to have confidence in him, and every dimension of our real life to believe that he is right about an adequate to everything.

253

00:39:51.330 --> 00:39:59.490

Carl Racine: The Gospel is the good news of the presence and availability of life in the Kingdom now and forever through reliance on Jesus the anointed.

254

00:40:01.320 --> 00:40:08.880

Carl Racine: But as i've been arguing all along, if you're going to trust the Jesus that Jesus, the real person Jesus.

255

00:40:09.330 --> 00:40:18.840

Carl Racine: You have to start with the Jewish Jesus and his faithfulness to Torah and the prophets and his connection to the family of Abraham and to the story of Israel.

256

00:40:19.620 --> 00:40:32.580

Carl Racine: As we have seen Jesus did not come to radically overturn Torah or teach us new things Israel was not in need of new revelation they had perfectly good revelation as Jesus makes clear.

257

00:40:32.910 --> 00:40:36.240

Carl Racine: The problem was getting people to understand it and live by it.

258

00:40:36.810 --> 00:40:47.760

Carl Racine: And as we've seen in this class and teaching about life with God and life and Community Jesus did little more than express in sharp and creative ways what he found in Israel scriptures.

259

00:40:48.270 --> 00:41:05.850

Carl Racine: The Old Testament already provides us with a meaty robust holistic Gospel and Jesus simply encourages people live that out and experience the blessings that such a life brings Jesus asked people to trust him that this is the best possible way of life.

260

00:41:07.290 --> 00:41:08.640

Carl Racine: Comments questions.

261

00:41:17.520 --> 00:41:22.350

Carole Copeland Thomas: i'd be interested to get a response from Carol based on your.

262

00:41:23.970 --> 00:41:27.630

Carole Copeland Thomas: response brother Carl and the responses that we've all given.

263

00:41:29.700 --> 00:41:40.230

Carol Targum: So i'm not sure what you're asking me Carol I can you say that differently i'd be happy to answer to the best of my ability, but i'm not sure what the question is.

264

00:41:41.250 --> 00:41:42.990

Carole Copeland Thomas: Well, I was at.

265

00:41:44.490 --> 00:41:46.110

Carol Targum: So let me, let me okay go ahead.

266

00:41:47.880 --> 00:41:54.240

Carole Copeland Thomas: I we responded from our own perspectives and my perspective.

267

00:41:55.560 --> 00:41:56.550

Carole Copeland Thomas: In part.

268

00:41:57.720 --> 00:42:06.900

Carole Copeland Thomas: Was was in alignment with bill Hughes in terms of perhaps there's a level of semantic value that.

269

00:42:07.920 --> 00:42:16.200

Carole Copeland Thomas: is playing a factor in in how we're responding I don't think those of us on the on this zoom call.

270

00:42:17.610 --> 00:42:30.840

Carole Copeland Thomas: feel that we're so self righteous that we found it we found salvation and we must impart it politically, amongst other people I don't think any of us are are are buying that bunch of stuff.

271

00:42:32.280 --> 00:42:40.980

Carole Copeland Thomas: And, and then these quotes that are being embedded in the slide deck also emphasize.

272

00:42:41.640 --> 00:42:44.370

Carole Copeland Thomas: that the work has to go on so.

273

00:42:44.610 --> 00:42:48.810

Carole Copeland Thomas: We have so much work to do, because there's just so much.

274

00:42:50.370 --> 00:42:58.890

Carole Copeland Thomas: need out there on on all fronts, and that is, to me, where whether you're Jewish or Christian that's where we all play a huge role.

275

00:42:59.190 --> 00:43:01.050

Carol Targum: So okay.

276

00:43:03.180 --> 00:43:26.490

Carol Targum: So let me just respond to it by the way, i'm perceiving what I read to trust the real person Jesus is to have confidence in

him in every dimension of our real life to believe that he is right about an adequate to everything I find that very in keeping with my beliefs that.

277

00:43:27.750 --> 00:43:31.800

Carol Targum: quote me says that this was.

278

00:43:34.230 --> 00:43:49.260

Carol Targum: Like a role model like a paradigm of how one should live our lives and that, if we lived our lives, the way he lived his life.

279

00:43:50.130 --> 00:44:09.570

Carol Targum: Then, then that's moving towards this more redemptive place it could be on thin ice here because and my Christianity, my understanding of Christianity is it's really like a quarter of an inch deep but to me that quote.

280

00:44:10.080 --> 00:44:23.220

Carol Targum: Of the real person Jesus is the is no different, it is just linguistically different than what i'm saying of that's ella ella team in the image of God, I.

281

00:44:23.700 --> 00:44:24.510

Carol Targum: was, at the same.

282

00:44:25.650 --> 00:44:26.880

Carol Targum: But please correct me.

283

00:44:26.880 --> 00:44:27.870

Carole Copeland Thomas: Oh, you know you're you're.

284

00:44:28.440 --> 00:44:29.370

Carole Copeland Thomas: you're spot on.

285

00:44:31.200 --> 00:44:32.760

Bill Hughes: Your part of the ice.

286

00:44:32.910 --> 00:44:33.150

yeah.

287

00:44:35.010 --> 00:44:36.360

Bill Hughes: I know I would say, I would say.

288

00:44:36.570 --> 00:44:40.380

Bill Hughes: The one thing that maybe is a we haven't talked much about.

289

00:44:41.730 --> 00:44:57.420

Bill Hughes: Is not anything different from what you said, but digging into how did kind of fellow team on earth actually happen and.

290

00:44:58.920 --> 00:45:00.840

Bill Hughes: Some of that has to do with.

291

00:45:03.150 --> 00:45:13.740

Bill Hughes: The spirit of God, as as an enabler which is kind of a humility that Christians ought to have to say that, despite the fact that I know the way.

292

00:45:14.250 --> 00:45:30.780

Bill Hughes: That i'm actually incapable of walking it without the grace of God and the grace that God somehow divinely infuses into people who are trying to live this way.

293

00:45:33.240 --> 00:45:37.170

Bill Hughes: Is the power of the Holy Spirit and it shows up in a lot of different ways.

294

00:45:38.400 --> 00:45:49.350

Bill Hughes: And I can again there's ways that Christians have more files that to a point where we actually are losing sight of the truth of it, but you know, I think.

295

00:45:50.310 --> 00:46:01.800

Bill Hughes: You hit you hit the nail on the head as far as i'm concerned, and then the rest of it is more just a matter of okay so given that you know how do we go do today, what do we learn from that example.

296

00:46:03.450 --> 00:46:07.050

Bill Hughes: And how do I apply it to the situations that face me.

297

00:46:10.170 --> 00:46:30.420

Carole Copeland Thomas: I want to also I want to bring the amy church back into the picture, because of its origins in terms of social justice and you look at the amy church, starting in the late 1700s the the scene, that was taking place in the young America.

298

00:46:32.190 --> 00:46:44.010

Carole Copeland Thomas: Having just quote one a revolutionary war but still being conflicted in terms of slaves who were owned by people and the other injustices that were there.

299

00:46:44.460 --> 00:47:03.030

Carole Copeland Thomas: That was the the origin of the AMA church looking to address the injustices that directly impacted black people people of color and then obviously taking on the the tenants of the Methodist church tradition and the.

300

00:47:04.560 --> 00:47:14.160

Carole Copeland Thomas: The outline the structure of the Episcopal church and Methodist episcopal certainly being a part of the AMA way of life, fast forward.

301

00:47:14.880 --> 00:47:31.020

Carole Copeland Thomas: Yesterday I gladly participated in an open webinar put out by the connections amy church, that is now taking a formal stand against the repeal of roe vs Wade.

302

00:47:31.860 --> 00:47:40.590

Carole Copeland Thomas: And they again i'm looking at this from a social justice perspective that is the origin of our church, that is sort of tied in with this conversation.

303

00:47:41.040 --> 00:47:55.740

Carole Copeland Thomas: It was led by our health, Commissioner, for the Church, who was an ordained minister and physician, like our own pastor hammond Reverend burnett and her guest speakers were a midwife and and a me, Minister.

304

00:47:56.760 --> 00:47:57.240

Carole Copeland Thomas: and

305

00:47:58.800 --> 00:48:11.310

Carole Copeland Thomas: The head of the women's missionary society of which i'm a part, and there were there were four of them, so I think i've named everybody, the Commissioner a judge a judge who has ruled on.

306

00:48:12.510 --> 00:48:17.430

Carole Copeland Thomas: Lots of cases in the state of Michigan the all women all.

307

00:48:18.960 --> 00:48:22.440

Carole Copeland Thomas: Looking at the biblical connection between.

308

00:48:23.580 --> 00:48:25.500

Carole Copeland Thomas: rights of women in particular.

309

00:48:26.550 --> 00:48:33.060

Carole Copeland Thomas: Social justice aspects and the the the awful repeal possible repeal of roe vs Wade.

310

00:48:33.570 --> 00:48:41.250

Carole Copeland Thomas: They will come out with a an official statement in the next couple of days or so officially representing our rebuke.

311

00:48:41.550 --> 00:48:49.980

Carole Copeland Thomas: of what is happening with roe vs Wade, which is very much in keeping with our social justice ideology, interestingly, with that webinar.

312

00:48:50.910 --> 00:49:03.120

Carole Copeland Thomas: We women were acknowledging all the issues that were taking place and the naysayers quoting their versions of scripture and your baby killers murderers were men.

313

00:49:03.840 --> 00:49:12.990

Carole Copeland Thomas: They were men in the chat and I pointed it out, I said it's interesting that the naysayers are men and somebody else said yeah I thought that too.

314

00:49:13.650 --> 00:49:22.920

Carole Copeland Thomas: As they continue to quote scriptures and give the same propaganda that you that you hear so, but my My point is the amy church.

315

00:49:23.610 --> 00:49:40.470

Carole Copeland Thomas: Look being born out of the needs of social justice, have always looked at things in terms of helping those who need help, wherever they happen to live in the world, that was the tenant of Richard Allen and has been the tenant of our church going forward.

316

00:49:41.280 --> 00:49:41.670

So.

317

00:49:45.990 --> 00:49:46.860

Marie Doubleday: it's just a cow.

318

00:49:46.980 --> 00:49:47.250

yeah.

319

00:49:48.570 --> 00:49:55.890

Marie Doubleday: that's interesting yes and and and you know i'm in complete agreement with you regarding the AMA church.

320

00:49:56.340 --> 00:50:06.990

Marie Doubleday: You know, for the years that i've been in it and social justice and in complete agreement and it's it's interesting when you turn back to the.

321

00:50:07.950 --> 00:50:17.670

Marie Doubleday: Roman Catholic Church, particularly within the Irish both the I mean I can't really speak for the Irish culture, but the Irish American culture Western blot.

322

00:50:18.180 --> 00:50:31.560

Marie Doubleday: But I can speak a little bit for the Irish culture, and you know it's a hidden history and it's you know, once again, going back to what you say you know, political and it's it's it's a way that it was.

323

00:50:33.120 --> 00:50:43.050

Marie Doubleday: domination of particularly women, you know I guess what would be it could be an interesting book if it hasn't already been written is.

324

00:50:43.410 --> 00:50:53.610

Marie Doubleday: Where women forced to become nuns and the whole thing of the church where there's no yeah it could be an interpretation.

325

00:50:54.120 --> 00:51:01.350

Marie Doubleday: Of the Bible, but if you know, like, for example in i'm sounding awfully anti Roman Catholic but.

326

00:51:02.040 --> 00:51:07.950

Marie Doubleday: If these are my thoughts, you know the women are not allowed to become priests in the Roman Catholic Church.

327

00:51:08.580 --> 00:51:20.580

Marie Doubleday: Really, I mean one of the reasons why I joined the AMA churches women can preach Hello hello, and this the you know, we have here on the venue we have a wonderful female rabbi.

328

00:51:21.090 --> 00:51:33.780

Marie Doubleday: And she's she's she's a singer I mean she's fabulous so you know, going back to what you're saying it's political control, and I think the political control.

329

00:51:34.470 --> 00:51:52.920

Marie Doubleday: Certainly, can be seen within the issue of the Irish catholic Catholicism you know I can't speak for the Italian Catholicism as opposed to liberation, to the amy church it's interesting.

330

00:51:54.960 --> 00:51:58.980

Carl Racine: that's why I point out the here in Boston we have a wonderful female rabbi at least one.

331

00:52:00.690 --> 00:52:01.560

Carol Targum: You at many.

332

00:52:02.550 --> 00:52:04.320

Carl Racine: Many right but.

333

00:52:05.340 --> 00:52:06.780

Marie Doubleday: I grew up in in Newton.

334

00:52:07.680 --> 00:52:20.940

Carl Racine: i'm so what i'm doing here is sort of introducing and then we'll kind of develop this as we go along and i'll get to the issue of of our relationship to god's grace in our lives.

335

00:52:22.020 --> 00:52:30.870

Carl Racine: Actually, with a very interesting quote from a rabbi I don't know if we'll get to it next week, if not next week, the following week that's that's in in part of what I intend to talk about but.

336

00:52:31.380 --> 00:52:49.710

Carl Racine: i'm i'm starting with this idea of salvation and how I think it's been really watered down in the evangelical church to simply forgiveness of sins, which is a real injustice to the whole biblical concept of salvation, which is a much more holistic, for one, it is political, it is.

337

00:52:49.710 --> 00:52:57.900

Carl Racine: Social it is, it has to do with your political circumstances that's the story of the exodus that's again why I started with this.

338

00:52:58.290 --> 00:53:11.910

Carl Racine: quote from Ulysses to remind us about what we're talking about here when we're waiting for the Messiah to come in, Martin cunningham's words, the Irish are waiting for political liberation, as well as spiritual relate.

339

00:53:14.730 --> 00:53:21.870

Carl Racine: salvation redemption but we're waiting for God to do something even as we also are.

340

00:53:22.830 --> 00:53:36.810

Carl Racine: have our own responsibility and that something that redemption that salvation that transformation, has to do with, not

just with human beings with, but with the whole of the physical creation.

341

00:53:37.350 --> 00:53:48.870

Carl Racine: which then again speaks to our responsibility to the creation, so it it went when when your theology becomes so blinders and blinkered.

342

00:53:49.290 --> 00:54:06.930

Carl Racine: That you can't see any of that or Those are just looked at as optional add ons or, worse, and many white evangelical churches, the whole idea of social justice is seen as a Marxist in anti Christian intrusion into the churches that the teacher.

343

00:54:08.100 --> 00:54:14.700

Carl Racine: When you're that blinded by how you so narrowly defined the whole concept of salvation and.

344

00:54:15.450 --> 00:54:32.580

Carl Racine: Then you you basically read the Bible in in ways that are have nothing to do with actually is there and we have spent a long time talking about a lot of these issues i'm so simply trying to summarize where i'm going with that, so I will leave it there, for now, and come back.

345

00:54:33.900 --> 00:54:36.780

Carl Racine: Next week, and continue to talk about why I think.

346

00:54:38.130 --> 00:54:54.150

Carl Racine: We have to think very differently about not only salvation but even about forgiveness of sins and what sin is in the Bible, I think I think well, if you think this week was challenging to how you think about stuff.

347

00:54:54.450 --> 00:54:55.320

Carl Racine: Will next week.

348

00:54:56.850 --> 00:54:59.400

Carl Racine: Because i'm gonna offend some more apple cards.

349

00:55:02.130 --> 00:55:05.700

Carl Racine: As my my swan song and i'm gonna go out.

350

00:55:06.720 --> 00:55:07.920

Carl Racine: guns a blazing.

351

00:55:11.190 --> 00:55:14.250

Carl Racine: What Oh, hopefully to make you.

352

00:55:16.050 --> 00:55:29.010

Carl Racine: Think through what you've been taught and and when, then when you go back to the Bible you maybe will read it with fresh eyes and see stuff that you hadn't noticed or hadn't thought about it in quite that way.

353

00:55:31.470 --> 00:55:39.030

Carl Racine: Anyway, let's it's it's it's noon time we'll we'll leave it for there for you to mull over and.

354

00:55:40.710 --> 00:55:44.370

Carl Racine: And will continue next week, and someone close us out in prayer please.

355

00:55:45.150 --> 00:55:54.510

Carole Copeland Thomas: I really appreciate your candor Carol I really do it's it is, it is refreshing for me because i'm learning.

356

00:55:55.590 --> 00:56:09.150

Carole Copeland Thomas: The belief system from your faith and how you're looking at our belief system and the way it's rolled out with as many layers of complications and you're farming it's it's very helpful.

357

00:56:09.450 --> 00:56:10.620

Carole Copeland Thomas: very much thank you.

358

00:56:10.860 --> 00:56:13.110

Carol Targum: I mean i'm i'm learning a lot.

359

00:56:14.220 --> 00:56:21.660

Carol Targum: by listening to you by trying to understand your

perspective as Carl was speaking now I was just thinking.

360

00:56:22.710 --> 00:56:35.910

Carol Targum: Really, in my mind I sort of frame it what's the difference between being saved as past tense, as opposed to working towards salvation present and future.

361

00:56:36.720 --> 00:56:56.070

Carol Targum: And and sort of you know splitting those hairs and what they what the difference is and what it's really about so um it's bringing up for me about new and interesting things and I thank all of you for for having me letting me join you when I can thank you.

362

00:56:56.790 --> 00:56:57.570

Carole Copeland Thomas: very helpful.

363

00:56:58.410 --> 00:57:01.500

Carl Racine: And you know it should also be a reminder to all of us.

364

00:57:03.000 --> 00:57:08.100

Carl Racine: Christians, that we tend to fall back into a certain amount of church speak.

365

00:57:09.390 --> 00:57:24.150

Carl Racine: We have developed a kind of of religious code language that we talk in amongst ourselves, and if you use the right buzzwords then people are comfortable with you, if you don't use those words they're not so sure.

366

00:57:25.710 --> 00:57:30.930

Carl Racine: But people who are not familiar with the Church.

367

00:57:33.240 --> 00:57:44.520

Carl Racine: Are may simply be puzzled by what we're talking about and not have a clue we're not communicating anything real to them, and if you want to be able to talk about your faith.

368

00:57:44.970 --> 00:57:59.070

Carl Racine: to someone who doesn't already know all those buzzwords and understand them exactly the way you understand them, then you have to get out of yourself and out of your skin and try to.

369

00:58:00.840 --> 00:58:13.860

Carl Racine: understand where they're coming from what makes sense to them and how to explain yourself to them in such a way that they at least understand that that's not trying to like.

370

00:58:14.430 --> 00:58:20.580

Carl Racine: You know cram it down their throat and make them accepted but simply so that they'll understand what you're saying in a way.

371

00:58:21.390 --> 00:58:35.700

Carl Racine: That makes sense to them, so we have when we these buzzwords that we're used to, we have to be very cautious about as well, I think I try not to use that kind of language anymore than I have to but.

372

00:58:36.420 --> 00:58:38.100

Carole Copeland Thomas: You don't use bless your heart.

373

00:58:40.890 --> 00:58:41.280

Carl Racine: will know.

374

00:58:42.180 --> 00:58:43.920

Carole Copeland Thomas: It can be read many different ways.

375

00:58:52.140 --> 00:58:58.530

Carl Racine: So anyway that's also a sort of caution to all of us to be able to speak.

376

00:59:00.870 --> 00:59:05.250

Carl Racine: Clearly, in non technical language about what we believe.

377

00:59:06.420 --> 00:59:09.600

Carl Racine: And how we live so someone closes out in prayer please.

378

00:59:11.640 --> 00:59:12.090

Carl Racine: Anyone.

379

00:59:17.760 --> 00:59:17.940

Carole Copeland Thomas: Okay.

380

00:59:22.350 --> 00:59:23.640

Susan Racine: Lord God in heaven.

381

00:59:25.080 --> 00:59:32.190

Susan Racine: We thank you for this time, together, we thank you for the chance to look at your word.

382

00:59:33.240 --> 00:59:45.660

Susan Racine: The scriptures that are guided so many generations years and years and years, we thank you that we have such a multicultural class We thank you for the.

383

00:59:47.490 --> 00:59:51.900

Susan Racine: input of everyone who's joined the class We thank you for.

384

00:59:53.040 --> 01:00:10.320

Susan Racine: The ways that you're opening our eyes and our minds and our hearts to one another and to the different traditions and to understanding that you're not a narrow God, you are an awesome amazing huge guy that is not easily understood.

385

01:00:11.400 --> 01:00:19.890

Susan Racine: But we know that you are loving and kind and merciful and just and we give you thanks for your salvation to.

386

01:00:20.550 --> 01:00:34.770

Susan Racine: In a very real sense in terms of you've been healing me and Carl from coven so we thank you for that we thank you that Meryl has been able to stay in her home we pray for continued protection of her home from the wildfires and we pray for the wildfires to.

387

01:00:36.150 --> 01:00:48.630

Susan Racine: go away and Lord we pray for bill hughes's wife Linda as she battled cancer, we pray for healing for her and for strength for the entire family as the try to support her.

388

01:00:49.560 --> 01:01:01.140

Susan Racine: I mean, thank you for all those who are helping us with

our video ministry we pray for Carol and thank you so much for all the zoom skills and arts that you've given her.

389

01:01:02.160 --> 01:01:09.210

Susan Racine: bless us each one is we go out to work out our faith in struggle and.

390

01:01:10.800 --> 01:01:15.270

Susan Racine: We thank you for the opportunity to to do that, in the name of.

391

01:01:16.320 --> 01:01:16.800

Jesus.

392

01:01:18.900 --> 01:01:19.350

Carole Copeland Thomas: amen.

393

01:01:20.850 --> 01:01:23.580

Carole Copeland Thomas: Thank you all great class today.

394

01:01:26.220 --> 01:01:27.270

Carole Copeland Thomas: More next week.

395

01:01:29.820 --> 01:01:30.450

Bill Hughes: Thank you.

396

01:01:30.750 --> 01:01:32.490

Carole Copeland Thomas: bye bye, thank you for.

397

01:01:32.640 --> 01:01:34.800

Susan Racine: shopping with you in September jack.

398

01:01:34.950 --> 01:01:38.760

Carole Copeland Thomas: Yes, yes, the apple store is.

399

01:01:39.450 --> 01:01:40.200

Carole Copeland Thomas: couple of them.

400

01:01:43.590 --> 01:01:44.430
Carole Copeland Thomas: bye everybody.