

WEBVTT

1

00:00:00.000 --> 00:00:01.520

Carl Racine: There. Once again

2

00:00:02.290 --> 00:00:10.420

Carl Racine: we ask your blessing on our conversation, that you would guide our thoughts in,

3

00:00:12.200 --> 00:00:19.859

Carl Racine: give us greater knowledge, both of you, through that and of one another, and love for one another in Christ's name. Amen.

4

00:00:20.000 --> 00:00:22.320

Susan Racine: I'm in

5

00:00:22.580 --> 00:00:24.789

Carl Racine: so um.

6

00:00:26.390 --> 00:00:30.639

Carl Racine: My idea with this was that we would um

7

00:00:30.910 --> 00:00:34.590

Carl Racine: sort of participate in the discussion.

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00:00:34.920 --> 00:00:40.009

Carl Racine: I have a couple of small things I can talk about,

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00:00:40.210 --> 00:00:49.500

Carl Racine: but before I do any of that, I thought I would leave it open for anyone who wants to talk about

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00:00:50.040 --> 00:00:52.070

Carl Racine: anything.

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00:00:52.250 --> 00:01:01.280

Carl Racine: All that struck you in this first chapter of this book. As you were reading stuff. It was significant stuff that you had questions about

12

00:01:01.640 --> 00:01:10.469

Carl Racine: or comments about. So i'm going to just. I'm just going to open it up to begin with and see how that goes.

13

00:01:17.160 --> 00:01:19.899

Susan Racine: I sort of skimmed it again last night,

14

00:01:21.270 --> 00:01:22.509

Susan Racine: and um,

15

00:01:24.080 --> 00:01:27.710

Susan Racine: I think what struck me is

16

00:01:28.160 --> 00:01:29.600

Susan Racine: what should be

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00:01:29.780 --> 00:01:33.100

Susan Racine: understandable to all those in Christ. Is it?

18

00:01:34.540 --> 00:01:39.889

Susan Racine: Our Our religious life is a call to responsibility

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00:01:40.480 --> 00:01:42.229

Susan Racine: to um

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00:01:43.520 --> 00:01:47.459

Susan Racine: be a a force of peace, love, and healing,

21

00:01:48.330 --> 00:01:53.039

Susan Racine: but it doesn't seem like that's translating across the nation.

22

00:01:59.760 --> 00:02:03.080

Lauren Lapat: I I kept circling verbs. Action,

23

00:02:03.540 --> 00:02:11.020

Lauren Lapat: you know, in invite gave us, you know, just really about

what we do now.

24

00:02:11.260 --> 00:02:19.119

Lauren Lapat: Um. But also this reflection I was really struck by the reflection at the end of the chapter about

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00:02:19.530 --> 00:02:28.300

Lauren Lapat: his father Shiva, and uh thinking about thinking about what you talk about when people when people are gone

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00:02:28.520 --> 00:02:32.670

Lauren Lapat: and and again going back to action, how how people lived.

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00:02:32.910 --> 00:02:34.240

Lauren Lapat: Um!

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00:02:34.300 --> 00:02:54.040

Lauren Lapat: And I was really kind of struck by that, because there was also this reference to, and I guess we're gonna learn a lot more about it later. But like the thirty six people who kind of lived their life in a way that we only you know that whole concept. So I don't know I was just kind of struck by um,

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00:02:54.550 --> 00:02:59.780

Lauren Lapat: I I think, even at some point he says something about active versus passive behavior,

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00:02:59.890 --> 00:03:07.150

Lauren Lapat: just how active it was, and even what it means for a group like us to look at this at this moment in time.

31

00:03:09.740 --> 00:03:15.210

Carl Racine: Yeah. One of the things I had prepared briefly was that was

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00:03:15.290 --> 00:03:17.350

Carl Racine: explanation of the

33

00:03:17.520 --> 00:03:24.629

Carl Racine: Lon at Vaughn next the thirty six people, because it's a pretty interesting concept to me.

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00:03:25.420 --> 00:03:26.670

Um,

35

00:03:28.090 --> 00:03:34.159

Carl Racine: I could give that now. If people are interested, it's not. It won't. Take too long.

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00:03:34.240 --> 00:03:43.090

Carl Racine: It was something I got. I got some feedback from a couple people on this book that they were really impressed with it. But

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00:03:43.360 --> 00:03:46.240

Carl Racine: one person was sort of

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00:03:46.530 --> 00:03:55.939

Carl Racine: about this whole notion, because it it, it really comes. And this is on page

39

00:03:56.430 --> 00:04:01.660

Carl Racine: page eleven. If you have the book in front of you, he mentions this.

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00:04:01.740 --> 00:04:12.339

Carl Racine: It really comes from a a legend of mystical Judaism of of Hasidism, but it's based on a passage in the Talmud

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00:04:12.620 --> 00:04:23.440

Carl Racine: that says that There are thirty six righteous men living in the world at any one time whose virtue keeps the world from destruction.

42

00:04:24.430 --> 00:04:37.010

Carl Racine: And the the the phrase—lamid vibe. It comes or two. Hebrew letters and Hebrew Doesn't have um Arabic numbers like we do so when they want to write a number.

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00:04:37.020 --> 00:05:00.129

Carl Racine: Um. They use letters of the alphabet, just like we go A B C D. So Lamid is is a thirty and a five, six, so that makes thirty-six which is where this comes from, and there's actually several other passages in the Tommy that mentioned different numbers, not just thirty-six is no one's quite true. How the tradition ended up with the thirty-six, because

44

00:05:00.140 --> 00:05:06.750

Carl Racine: but it's really based on the idea in Genesis eighteen, where God tells Abraham

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00:05:06.760 --> 00:05:21.959

Carl Racine: that God will spare sodom and Um and Gomorrah if they can find at least a minimum number of righteous people in the cities, right? And And you remember there's sort of this countdown, as Abraham says. What about fifty? And then what about thirty? And then what about ten?

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00:05:22.000 --> 00:05:29.110

Carl Racine: So the idea that there are a certain number of righteous people in the world.

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00:05:29.390 --> 00:05:47.110

Carl Racine: Um! Who are keeping the world from being destroyed by God. But there's two aspects of this legend that I particularly like. The first that Rabbi Sachs mentions in the book is that these people are anonymous. They're unknown even to themselves. In fact, there's some thought

48

00:05:47.120 --> 00:06:02.000

Carl Racine: in the in the Rabbinic material that if they were to ever discover that they were one of the thirty-six they would that would automatically exclude them from the group. They are unaware of the power of their righteousness in the world.

49

00:06:02.330 --> 00:06:19.789

Carl Racine: They are the hidden, righteous ones. In Jewish tradition they live ordinary life. Don't walk around with halos over their heads; they don't trumpet their piety for everyone to hear, but they are small, unself Conscious acts of kindness

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00:06:19.800 --> 00:06:35.719

Carl Racine: serve to uphold the world, and and this legend for me has

helped me more than anything else I can think of to understand what Jesus was talking about in Matthew Six about not letting your left hand know what your right hand is doing when you give charity

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00:06:36.090 --> 00:06:37.340

Carl Racine: um

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00:06:37.590 --> 00:06:53.510

Carl Racine: not to get political. But i'm gonna for a second, although in a minor way we had a recent example of this at Bethel Um. Two local candidates showed up once, for a local office showed up on Sunday, and both of them spoke briefly during the service,

53

00:06:53.600 --> 00:07:05.560

Susan Racine: and the first one spoke proudly of all his accomplishments in the church, and his many years of service there, and all the various things he'd done blah, blah, blah blah blah blah and vote for me Mimi me me me.

54

00:07:06.120 --> 00:07:08.049

Carl Racine: The second guy got up

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00:07:08.120 --> 00:07:20.160

Carl Racine: and spoke passionately about the need for a serious prison reform for helping those who had been oppressed and brutalized by our racist political system.

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00:07:20.340 --> 00:07:39.540

Carl Racine: He did not say one single word about himself. He focused our attention exclusively on the preceding needs of other people. And I said to Susan, after the service the one spoke like a Christian, the other like a politician.

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00:07:39.780 --> 00:07:42.799

John (Jack) Melvin: So The other implication of this idea is that

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00:07:42.810 --> 00:08:08.959

Carl Racine: you never know who these hidden saints are. So Don't, judge a book by its cover. The people you least suspect may be the most important people in God's eyes, and I've certainly found this to be true in the church. And again, this connects with me to something that Jesus said about the last being first and the first last, that

those who are in the world's limelight, who have wealth and power, position, and public acclaim

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00:08:08.970 --> 00:08:17.640

Carl Racine: those aren't necessarily the people who are going to receive honor and status in God's Messianic kingdom. So

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00:08:17.750 --> 00:08:23.309

Carl Racine: in a nutshell. That's kind of the idea of the Lambda Vodnix.

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00:08:24.280 --> 00:08:41.550

Carole Copeland Thomas: Are there any questions about? You know? There's a I. I will not name the person, but there is a person at Bethel who fits this profile very unassuming. Um, very quiet, could easily be overlooked, and when I hear from her

62

00:08:41.559 --> 00:08:57.850

Carole Copeland Thomas: I hear from her at the right moment when I need an uplift. She doesn't. She has no idea that the way she connects with me very unassumingly. So never talking about herself, but just always saying, I want to know how you are doing. How are you doing?

63

00:08:57.860 --> 00:09:02.119

Carole Copeland Thomas: And I look at that kind of person as such a necessary

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00:09:02.130 --> 00:09:25.800

Carole Copeland Thomas: factor in our fellowship and in our society, because they bring so much energy and spirituality into our lives in just a very peaceful way. You know one thing about the book also. I was taken by some of the examples he had earlier, particularly with the man back one hundred and some odd years ago, who would leave his store

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00:09:25.810 --> 00:09:35.229

Carole Copeland Thomas: unlocked, so that the poor could come in in a respectful, diplomatic way and get wood so that they could keep themselves

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00:09:35.460 --> 00:09:53.840

Carole Copeland Thomas: warm, and he did that at at his own expense.

But yet just this great need to help others as they're needed, and when they're needed something that can just be easily lost today because of our world that we live in, and how

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00:09:54.040 --> 00:09:59.430

Carole Copeland Thomas: merch and dice-driven it it is, and how individualistic it is

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00:10:00.430 --> 00:10:06.160

Susan Racine: but wasn't he a rabbi wasn't it at the expense of his um.

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00:10:06.330 --> 00:10:15.569

Susan Racine: I think the trustees were getting on his case. Well, no, he had a store. He owned a store, and

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00:10:15.780 --> 00:10:32.069

Carole Copeland Thomas: the the Ah, landlords were getting on his case because it was, I guess, disrupting their um. If i'm reading this correctly. Um! It was disrupting. You know their way of building their livelihood, but I know he owned a store, and they would come in

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00:10:32.650 --> 00:10:51.110

Carl Racine: at night, get wood, and he did that so that they wouldn't be embarrassed publicly, and I don't know, if people remember. When we discussed last. I think it was last year the whole idea of charity

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00:10:51.120 --> 00:11:10.039

Carl Racine: in Judaism, and from the the the list that I had for Maimonides of the the kind of different levels of of charity and ways of giving that, you know there's better and worse ways. Giving off obviously, is better than not giving, but but higher on the list

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00:11:10.050 --> 00:11:18.539

Carl Racine: a of giving to the poor, not simply that you're giving to them, but so that they are not

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00:11:18.700 --> 00:11:37.560

Carl Racine: shamed or made embarrassed by the fact that people see that you're doing this. In other words, it's not just doing it anonymously, but but also it's such a way that not only takes care of their physical needs, but addresses the fact that they are human

beings,

75

00:11:37.570 --> 00:11:54.470

Carl Racine: and and need to respect their dignity and and and and honor them. So he, the the example that Sister Carroll is, is mentioning. He figures out a way of giving to the core such that

76

00:11:54.710 --> 00:11:56.649

Carl Racine: the um

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00:11:57.110 --> 00:12:12.980

Carl Racine: it it respects their their personhood, so to speak, or something like that which is, which is a remarkable thing to do, because lots of people give to the. And again, this goes back to what Jesus says in Matthew Six as well.

78

00:12:12.990 --> 00:12:31.860

Carl Racine: Lots of people give and do things for the poor, but then they they break their arms, patting themselves on the back and making sure everybody else knows about it, and have big ceremonies and all of the rest of this. It always makes me a little uncomfortable with habitat when we do this sort of thing. But anyway.

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00:12:31.990 --> 00:12:41.620

Susan Racine: So that's a great example,

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00:12:41.650 --> 00:13:00.969

Susan Racine: a source of light in others lives. And he said, and I remember he he talked about. Now, if someone loses your job, and I was expecting. Oh, you can help, you know, Support them while they look for a new job. And no, The answer was, You can help them get a new job that that is one of Yeah. So they can support continue to support themselves.

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00:13:01.090 --> 00:13:19.050

Susan Racine: It actually is probably much easier to donate money than to help someone find a new job, much more of a personal investment, but much better for the dignity of the of the the person who's who's lost work. Well, actually, it's interesting. Um,

82

00:13:19.290 --> 00:13:37.399

Marie Doubleday: we have. I mean, you know the V. It is pretty much a

farming community to what it's done, and there's a huge um vegetable farm in the central. The island used to be back in the day of Strawberry Farm, and and it's the island Grown initiative. They have a factory size. Um!

83

00:13:37.540 --> 00:13:51.499

Marie Doubleday: What do you call it? Greenhouse? But what they will do once in a while, and it fairly frequently is that people want to go and pick stuff as a means to get it picked. So this year

84

00:13:51.510 --> 00:14:07.710

Marie Doubleday: we've had enough peppers to feed the Us. Army, I mean It's been phen off. No, it's been great. It's been great. Peppers are great, but so, but people could go up there, and and I forget the determ. It is but you don't necessarily know who's next to you,

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00:14:08.250 --> 00:14:14.830

Marie Doubleday: and that's a way of of giving people dignity because it brings people together. But

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00:14:14.860 --> 00:14:18.819

Marie Doubleday: you know, unless you know them personally. You know what the background is.

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00:14:19.710 --> 00:14:23.440

Marie Doubleday: Is Is that what you're saying, brother? Call that type of thing

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00:14:23.570 --> 00:14:24.730

Marie Doubleday: in a way?

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00:14:26.750 --> 00:14:29.549

Carl Racine: Yeah, I suppose.

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00:14:30.200 --> 00:14:37.499

Marie Doubleday: Well, you know. Not. Put it puts food in people's, you know, in in, and people's cupboards, but

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00:14:37.520 --> 00:14:39.489

Marie Doubleday: it it Yeah,

92

00:14:39.790 --> 00:14:44.500

Carole Copeland Thomas: I think the message here. The message is

93

00:14:45.320 --> 00:14:56.750

Carole Copeland Thomas: the giving, because that's who you are and what you're supposed to do. And you're not expecting anything in return. Nor are you expecting

94

00:14:56.760 --> 00:15:09.299

Carole Copeland Thomas: that to have an impact on your political campaign, or whatever you you know, whatever you're about, you just you're doing it because that's what human beings are supposed to do. I think

95

00:15:09.310 --> 00:15:27.039

Carole Copeland Thomas: Rabbi Sachs mentions in the book these kind of acts obviously done in the Jewish community and outside of the Jewish community as well. So it's just doing it because you're doing it. And I also get a strong sense that this counters this whole concept of

96

00:15:27.050 --> 00:15:33.410

Carole Copeland Thomas: particularly all Americans, but obviously he's in the UK: but just this individualistic

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00:15:33.420 --> 00:15:50.049

Carole Copeland Thomas: identity that people cling and hang on, to, which is very counter, I know from the African diet Esper. It's totally counter that and and other diaspora communities also where it's much more communities centered and community cultured.

98

00:15:51.790 --> 00:15:54.169

Marie Doubleday: It's basically not an ego thing,

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00:15:54.850 --> 00:16:07.660

Marie Doubleday: exactly what level you give, because you want to give. Be at your time your money, whatever, but you do it for the greater good of the community, not as a means of

100

00:16:07.770 --> 00:16:11.040

Marie Doubleday: um benefiting yourself

101

00:16:11.640 --> 00:16:13.780

Carl Racine: Exactly. Exactly.

102

00:16:16.110 --> 00:16:28.160

Carl Racine: And maybe with that in mind i'll i'll give my other brief presentation um of something that is sort of near and dear to me that I noticed when I when I picked up the book

103

00:16:28.190 --> 00:16:34.390

Carl Racine: and and sister care. This is where these the slides that I sent

104

00:16:34.940 --> 00:16:36.180

Carl Racine: um

105

00:16:37.660 --> 00:16:40.710

Carl Racine: come in

106

00:16:41.030 --> 00:16:58.670

Carl Racine: because he starts the but he starts the this chapter. He has a He has a quote from Victor Franco being human means being conscious and being um responsible, and remember. The subtitle of the book is the ethics of responsibility, and I don't know how many people know who Victor Franco was.

107

00:16:58.800 --> 00:17:15.820

Carl Racine: Um, but he's one of the guiding lights for rabbi sacks for having sex will talk about him more in a later chapter, and I have two personal connections with with Franco that that I've been interested in him for

108

00:17:16.950 --> 00:17:31.619

Carl Racine: forty years. Um! And i'll tell you about those shortly. But his little book here, man, search for meaning is one of the more memorable books that I've ever read, and it's it's short, but really really powerful.

109

00:17:31.630 --> 00:17:47.499

Carl Racine: Um! So I just wanted to briefly explain who Victor Frankel is because it it connects to these themes that we're talking about in this book. As you can see his dates. He was born in Vienna,

actually in one thousand nine hundred and five, and um

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00:17:47.660 --> 00:17:50.960

Carl Racine: the time the the you know.

111

00:17:51.860 --> 00:18:07.170

Carl Racine: Freud was was working on his stuff in Vienna as well, and so as a teenager. Frankel developed an interest in psychology, and even corresponded with Freud and and Freud wanted to publish one of his papers

112

00:18:07.180 --> 00:18:25.859

Carl Racine: um in the nineteen twenties. He studied medicine at the University of Vienna with a particular focus on depression and suicide, and as a medical student he organized youth counseling centers to address the issue of teen suicide. Evidently

113

00:18:25.870 --> 00:18:42.470

Carl Racine: around the time of of exams there were a lot of teen suicides in um in Vienna. In the nineteen thirty S. He headed a female Suicide Prevention program at a psychiatric hospital. This was brand new territory,

114

00:18:43.420 --> 00:18:54.440

Carl Racine: but the Nazi annexation of Austria in one thousand nine hundred and thirty eight, put a kind of limit to his opportunity to treat patients because he was Jewish,

115

00:18:55.710 --> 00:19:12.739

Carl Racine: and in one thousand nine hundred and forty-two. Shortly after he got married he and his family, his wife, his parents, and his siblings were sent to Teresian Stat concentration camp, and he was to spend the next three years in several camps, including Auschwitz and Daco,

116

00:19:13.280 --> 00:19:18.390

Carl Racine: and lose all of his family members in those camps, except for one's sister.

117

00:19:19.900 --> 00:19:23.570

Carl Racine: Yet in the midst of that horror the

118

00:19:23.620 --> 00:19:39.899

Carl Racine: he was to develop a distinctly new approach to psychology, breaking with Freud and Adler and Young, that emphasized human freedom and responsibility, and the importance of finding meaning in life,

119

00:19:40.310 --> 00:19:59.629

Carl Racine: and after the war he wrote this book, man search for meaning about how his concentration camp experiences had helped crystallize this new approach to psychotherapy that help people focus outward on the world around them rather than on their own inner pain.

120

00:20:00.170 --> 00:20:02.240

Carl Racine: Next slide, please,

121

00:20:03.020 --> 00:20:17.050

Carl Racine: and his observations and interaction with other people in the camps really provided the foundation for his thinking, and in that book he he gives examples. I. Susan started reading the book, and and was so disturbed by

122

00:20:17.430 --> 00:20:22.020

Carl Racine: by what he went through that she couldn't finish the book right, Susan.

123

00:20:24.870 --> 00:20:27.769

Carl Racine: Um so, but but

124

00:20:27.790 --> 00:20:32.759

Carl Racine: but so here's one example of

125

00:20:32.990 --> 00:20:46.029

Carl Racine: of how that sort of crystallized his thinking. He says, We who lived in concentrations camps can remember the men who walk through the huts, comforting others, giving away their last piece of bread.

126

00:20:46.040 --> 00:21:03.649

Carl Racine: They may have been few in number, but the offers sufficient proof that everything can be taken from a man. But one thing, the last of human freedoms to choose one's attitude in any

given set of circumstances to choose one's own way.

127

00:21:03.710 --> 00:21:07.480

Carl Racine: Frankel says: it's that spiritual freedom

128

00:21:08.100 --> 00:21:11.890

Carl Racine: that makes life meaningful and purposeful.

129

00:21:12.080 --> 00:21:32.719

Carl Racine: So in the camps Franco would counsel suicidal inmates, even though that was prohibited by the Nazis, it was prohibited. If someone had had hung themselves to is prohibited from cutting them down to try to save their lives. If someone wanted to commit suicide. The Nazis say, Don't stop them. But Franco would would do this anyway. On the on, on the sly.

130

00:21:32.730 --> 00:21:39.759

Carl Racine: People had lost any sense of hope understandably so, and would tell him I have nothing to expect from life anymore

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00:21:39.800 --> 00:21:49.920

Carl Racine: and slide number three. But but Franco offered a different perspective. He says we had to teach the despairing.

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00:21:50.520 --> 00:21:56.650

Carl Racine: I'm sorry we had to teach the despairing men that it did not really matter what we expected from life,

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00:21:57.750 --> 00:22:02.209

Carl Racine: but what life expected from us.

134

00:22:02.990 --> 00:22:20.830

Carl Racine: Long before Rick Warren Frankel argued that everyone has a specific purpose or set of tasks that life is putting before us, and it is that purpose it gives meaning to our individual lives, and that you can find that purpose even, or you can find a purpose a task even in

135

00:22:20.950 --> 00:22:22.650

Carl Racine: Auschwitz,

136

00:22:23.470 --> 00:22:40.609

Carl Racine: and that shift in viewpoint for Franco. This shift from yourself to to what life is asking of you was a key, he thought, to mental health and central to his psychological approach, and it kept him from despair even in Auschwitz.

137

00:22:40.780 --> 00:22:49.430

Carl Racine: Now, a good friend of mine, you see, this book on the screen had in Kleinberg. Don Klingberg studied under Frankel

138

00:22:50.010 --> 00:22:55.720

Carl Racine: later wrote this book about his friendship with Franco on personal experiences

139

00:22:55.730 --> 00:23:14.780

Carl Racine: with him and his second wife, after, obviously in the sixty S. And and Don would send me chapters of the book. I actually helped edit this book for him. He sent me chapters for comments and corrections and stuff, and unfortunately, a few years ago I lent my copy

140

00:23:14.790 --> 00:23:22.860

Carl Racine: to my former primary care physician, whose name was Susan Frankel, who was actually a grand niece of Victor.

141

00:23:23.190 --> 00:23:32.040

Carl Racine: I've never gotten it back, and she's no longer my doctor. But so those are my personal connections with Franco. But you know,

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00:23:33.080 --> 00:23:37.090

Carl Racine: my friend introduced me to him into his writings.

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00:23:37.150 --> 00:24:00.390

Carl Racine: Um. And the title of his book points to the central theme in Franco's writings that there's meaning to be found in life. Not just a general big picture complicated, so you know philosophy, but but the meaning of a specific purpose or set of purposes that life places before each of us as individuals. We each have a calling

144

00:24:00.400 --> 00:24:07.339

Carl Racine: in life, and what I personally got out of this man's

search for meaning when I first read it in college,

145

00:24:07.350 --> 00:24:25.360

Carl Racine: was the sense that an obsessive inward focus which is the core of the Freudian approach, can only accomplish so much, and may actually be detrimental to your development. Fronkel asks us to redirect our focus outward to the world around us and to the needs of others.

146

00:24:25.390 --> 00:24:28.189

Carl Racine: And now slide number four, please.

147

00:24:31.610 --> 00:24:50.500

Carl Racine: So Franco comments. The more one forgets himself by giving himself to a cause to serve another person to love the more human he is, and the more he actualizes. Himself. Self-actualization is possible only as a side effect of self transcendence,

148

00:24:51.060 --> 00:25:10.890

Carl Racine: and that, I think, in a nutshell is the heart of Rabbi Sachs's book. Life, says Rabbi Sachs is God's call to responsibility that to be truly human, you need to go outside of yourself and think about other people and one just one final personal note

149

00:25:11.140 --> 00:25:26.369

Carl Racine: Years ago, when I was living in Connecticut and working at the Children's Home, where my friend that wrote the book was a director. He was the one actually responsible for bringing me to New England, and why I'm still in New England.

150

00:25:26.380 --> 00:25:34.349

Carl Racine: I was going through a particularly rough, painful time, and my friend offered to counsel me professionally, as he would have done with a patient,

151

00:25:34.580 --> 00:25:46.719

Carl Racine: but because of our friendship he didn't want to charge me money. So instead, he suggested that in exchange for the counseling sessions, I could babysit their three-year-old son

152

00:25:46.880 --> 00:26:04.949

Carl Racine: because they had a newborn, who had some sort of rare

medical condition, and was being kept at Yale Hospital about forty five minutes from where we were. So the parents were having to make regular trips there, and it was difficult with the three-year-old, so they would leave their son with me while they went down to Yale

153

00:26:05.010 --> 00:26:08.919

Carl Racine: to visit their son in the hospital

154

00:26:09.070 --> 00:26:24.660

Carl Racine: and on a side note. It's so ironic that forty years later I would be driving by that same hospital at Yale on a regular basis to visit my own son, who was in New Haven thankfully, not in the hospital,

155

00:26:24.680 --> 00:26:37.219

Carl Racine: but thinking back on this all these years later, I realized that, consciously or not, my friend was offering me a kind of Fronkel-style therapy. He gave me a task, a small but significant purpose.

156

00:26:37.230 --> 00:26:47.450

Carl Racine: That redirected, my really obsessive focus at the time from myself and my inner pain and all that I was going through to the needs of others,

157

00:26:47.590 --> 00:26:58.999

Carl Racine: and that was a very important turning point in my life. So that's Victor Franco kind of in a nutshell,

158

00:26:59.620 --> 00:27:07.540

Carl Racine: and someone who who has been a part of my life for a long time. Any questions about that.

159

00:27:11.380 --> 00:27:15.320

Carole Copeland Thomas: Well, you know just uh

160

00:27:15.970 --> 00:27:21.199

Carole Copeland Thomas: Victor Frankel, anyone else during that time period

161

00:27:21.870 --> 00:27:36.650

Carole Copeland Thomas: in just the horrific pain of that war, and the people who were killed needlessly. So Ned war to have reached it out, and he mentioned it in this chapter to help

162

00:27:36.740 --> 00:27:47.079

Carole Copeland Thomas: people, particularly those if you, if you were in the Christian community and you lived in Austria, Germany, or Hungary, or whatever, and you reached out,

163

00:27:47.090 --> 00:28:00.850

Carole Copeland Thomas: did something to save. At least one person was, you know, a part of this this quest of living beyond yourself, not just thinking about yourself, but doing it because

164

00:28:00.860 --> 00:28:08.310

Carole Copeland Thomas: it's the right thing to do. You can similarly talk about those who lived in the civil rights era,

165

00:28:08.530 --> 00:28:25.609

Carole Copeland Thomas: and sacrificed their job, their home, their everything, to participate in the Montgomery Bus Boycott, or whatever march or whatever took place between fifty-five and sixty-eight. Um! There's lots of sacrificial

166

00:28:25.620 --> 00:28:41.910

Carole Copeland Thomas: acts of humanitarianism. Where today they they'd form a committee just to analyze. Well, should we do this or should we do that and and deal with analysis, paralysis, and get nothing done? So,

167

00:28:41.920 --> 00:28:54.010

Carole Copeland Thomas: having just gone through the indigenous people's day thing on Curry College, that was my whole quest of getting people to decide. Yes, instead of this, a bivulous

168

00:28:54.130 --> 00:29:03.769

Carole Copeland Thomas: peace, contemplating and analyzing to death that just that's that's the most destructive part of where we live in this society.

169

00:29:03.790 --> 00:29:21.859

Carole Copeland Thomas: So getting back to my point. Um, yeah, just

there. There are countless examples of of this one. This particularly the time in our history. Ah! During that awful war, and the people who were just slaughtered. But the people who saved

170

00:29:21.870 --> 00:29:26.200

Carole Copeland Thomas: some from being slaughtered, is the point that Frankel is making.

171

00:29:27.170 --> 00:29:35.320

Lauren Lapat: I I just want to say thank you for um highlighting him. When I was reading the chapter I just read the quote and went on,

172

00:29:35.530 --> 00:29:53.020

Lauren Lapat: and and didn't really think about Why, Sachs may have chosen uh to get some the phone eight, three, d, five, and and to share this to start the chapter this way. Um! And it really does frame

173

00:29:53.400 --> 00:29:55.270

Lauren Lapat: what um

174

00:29:55.650 --> 00:30:00.300

Lauren Lapat: action and responsibility looks like moving forward. So um

175

00:30:00.750 --> 00:30:16.740

Lauren Lapat: I know. I know, Carly. You said that you wanted to limit your teaching this time around, but um really grateful that you um you, you chose these two pieces to highlight because it it really um frames the conversation.

176

00:30:17.640 --> 00:30:27.659

Carl Racine: I agree. I'm I'm seeing my job here more as providing footnotes to the book and letting and letting it you know, letting rab ice sacks do most of the speaking.

177

00:30:39.770 --> 00:30:41.489

Susan Racine: Suppose we put

178

00:30:42.530 --> 00:30:46.059

Susan Racine: I It's got in place of

179

00:30:46.400 --> 00:30:49.760

Susan Racine: life in terms of that command.

180

00:30:51.730 --> 00:31:08.590

Carl Racine: Well, that's exactly what Rabbi Sachs does in the very first paragraph of chapter. One life is God's call to responsibility. That is the theme of this book. Yes, and Frankel himself. Um was was a religious,

181

00:31:08.600 --> 00:31:13.870

Carl Racine: but so he's working in the area of

182

00:31:14.280 --> 00:31:16.700

Carl Racine: you know, sort of secular

183

00:31:17.310 --> 00:31:27.449

Carl Racine: psychology, or psychiatry, or whatever. So the language he uses like self-actualization, is from that field. But

184

00:31:27.800 --> 00:31:31.029

Carl Racine: what he says is

185

00:31:31.230 --> 00:31:37.719

Carl Racine: translatable on my mind to to people of faith very easily,

186

00:31:38.230 --> 00:31:49.769

Carl Racine: and Rabbi sacks feels the same way. Which is why he and he'll talk more about Franco later, I think, in Chapter Sixteen or something of the book he he'll! He'll talk more at length about him. So

187

00:31:49.910 --> 00:31:51.730

Carl Racine: yes, exactly

188

00:31:55.110 --> 00:31:58.140

Susan Racine: so. Thank you, Meryl, for putting your um

189

00:31:58.610 --> 00:32:03.420

Susan Racine: action. Love and action by um the getting out the vote.

190

00:32:03.990 --> 00:32:08.519

Susan Racine: Well, democracy is on, you know, on the chopping block.

191

00:32:17.090 --> 00:32:37.059

Lauren Lapat: Alright, What else from the book did people were there quotes, or I mean, I have interesting quote to to me, but I I don't want to do all the talking with it so um one could I really like uh? The choice is not between faith and deeds, for it is by our deeds that we express our faith and make it real in the life of others in the world,

192

00:32:39.040 --> 00:32:55.220

Susan Racine: which is the reference to to you know Merrill's uh voting, and also Romans and Paul, or whatever that false dichotomy that's in the Church.

193

00:32:56.850 --> 00:33:03.639

Meryl Lieberman: What resonated for me is that despair is not a Jewish emotion.

194

00:33:08.330 --> 00:33:23.099

Carole Copeland Thomas: Um! I I like to several things. One we are here to make a difference. Um! And to heal a fractured world is to mend the fractures of the world, that kind of thought,

195

00:33:23.110 --> 00:33:29.400

Carole Copeland Thomas: contemplation versus emulation, and just doing things

196

00:33:29.700 --> 00:33:47.700

Carole Copeland Thomas: um, to share yourself, to share your good deeds with with other people. I thought that was, you say, gaining more. People are saying he was talking about happiness and the definition of happiness, and for many people. When you give

197

00:33:47.710 --> 00:33:56.239

Carole Copeland Thomas: anonymously, or just giving for the sake of giving, you get more joy out of that as the giver, just by the act of giving,

198

00:33:56.370 --> 00:34:06.650

Carole Copeland Thomas: and that is so true. When you you give things I love to give things, and I love to give gifts. I love to make cards, those kind of things, and it is joyful,

199

00:34:06.950 --> 00:34:08.560

Carole Copeland Thomas: very joyful.

200

00:34:14.460 --> 00:34:15.489

Um!

201

00:34:17.800 --> 00:34:21.989

Susan Racine: You could get into the psychological weirdness where well wait a minute.

202

00:34:22.570 --> 00:34:34.120

Susan Racine: Is it ultimately selfish because it makes me happy to do this, which is good for somebody else. So i'm just. But i'm just gonna say, God created a win-win world where um those people benefit

203

00:34:34.330 --> 00:34:45.120

Susan Racine: both yeah parties. And and and we all are going to be our beneficiaries of someone else's generosity at some point in our lives. So yeah,

204

00:34:46.110 --> 00:34:47.839

Susan Racine: try to avoid that weird

205

00:34:47.989 --> 00:34:50.020

Susan Racine: twist.

206

00:34:52.719 --> 00:35:11.960

Carole Copeland Thomas: I I watched a a a Sax video in preparation for this class also, and he gave a number of examples as he does a great storyteller, but he talked about a a man I forget his name, but he lived in the Washington Ddc. Area. This must have been years ago, when he was a child,

207

00:35:11.970 --> 00:35:30.310

Carole Copeland Thomas: and when his family, the black family moved

into this neighborhood. Ah! He just knew instantly, you know they were sitting on their porch, and he just felt the coldness and the resentfulness immediately being there as a nine, eight, or nine year old kid,

208

00:35:30.330 --> 00:35:45.409

Carole Copeland Thomas: until a woman, obviously a white woman had bags of groceries that she had in her hands, and she's struggled and got in her house, and then came back out with a platter, a tray full of cold drinks and cookies,

209

00:35:45.420 --> 00:36:04.859

Carole Copeland Thomas: and those things to bring over to the new family, and welcomed them welcome to the neighbourhood, and was just so gracious to them. And this gentleman says that literally, that shift from the bigotry and hatred that he could feel as a child, and how it pivoted him

210

00:36:04.890 --> 00:36:09.420

Carole Copeland Thomas: to the seeing that there are people in the world, probably one of the

211

00:36:09.670 --> 00:36:23.310

Carole Copeland Thomas: what a number of folks that we've talked about people in this world who really are good people, and really want to share their goodness with others. As this woman had. This neighbor had done, offering her,

212

00:36:23.350 --> 00:36:30.150

Carole Copeland Thomas: probably her good china and wonderful items that she wanted to offer this black family.

213

00:36:30.450 --> 00:36:34.719

Carole Copeland Thomas: So that's what we we live for. Those moments also.

214

00:36:35.520 --> 00:36:47.859

Carl Racine: Yeah, he actually tells that story in this book the beginning of Chapter four, and it it was Stephen Carter. So Yale Law, professor and author of a number I've read some of his books

215

00:36:47.870 --> 00:37:05.509

Carl Racine: uh African American man. Um, Who was the the young boy in that story? Um, and who wrote about it later in in one of his books, and Rabbi Sax code set in Chapter Four. So you'll get to that In a couple of weeks.

216

00:37:06.430 --> 00:37:36.380

Lauren Lapat: I was really struck by when this book was written, and some of the things that are said. So I you know when um, just even in this chapter, when he talks about why he's writing this book and his fear about fundamentalism and around religion, and also um Ideas can be used for good or bad. And you know this whole concept of ethics, and I was like, Wow! Like i'm so glad we're reading this right now. When did he write it? And I went back to two thousand and five,

217

00:37:36.880 --> 00:37:38.880

Lauren Lapat: and and was kind of

218

00:37:39.120 --> 00:37:43.259

Lauren Lapat: kind of struck about like like um

219

00:37:43.640 --> 00:38:01.410

Lauren Lapat: if he felt the need to write it in two thousand and five um clearly not enough. People read it then and and now we're so much later. And and this so much of this has been realized.

220

00:38:03.080 --> 00:38:11.949

Carl Racine: And he went on, I think about ten years later to write another book which I'm. Actually in the middle of reading. Now I started reading on vacation,

221

00:38:12.000 --> 00:38:14.559

Carl Racine: not in God's name,

222

00:38:14.630 --> 00:38:17.669

Carl Racine: confronting religious violence,

223

00:38:17.800 --> 00:38:31.599

Carl Racine: um, which Ah addresses right ten years later, you know, things had only gotten worse, and and so he's specifically in that book addresses, and he makes a comment in this chapter

224

00:38:31.690 --> 00:38:35.790
Carl Racine: in chapter one about

225

00:38:36.510 --> 00:38:53.449
Carl Racine: when political conflict is religionized, it's absoluteized, and and he says, This work is my personal protest against suicide. Bombers religiously motivated terrorists and preachers of hate of whatever faith. So he's acutely aware that simply claiming to be a person of faith,

226

00:38:53.580 --> 00:39:04.059
Carl Racine: Um Isn't, going to lead to the ethics of responsibility, and he goes on to write a much longer book on that topic.

227

00:39:04.110 --> 00:39:08.980
Carl Racine: Um which, like all of his books, I would recommend. Um,

228

00:39:09.130 --> 00:39:10.839
Carl Racine: but um!

229

00:39:11.620 --> 00:39:24.839
Carl Racine: I was just going to also say about the this whole idea of Tikuna Lam repairing the world that we just had a small but significant example of this at Baffel.

230

00:39:25.130 --> 00:39:26.549
Carl Racine: Um.

231

00:39:27.560 --> 00:39:34.439
Carl Racine: We several years ago, five years ago now, I guess, four or five years ago,

232

00:39:34.990 --> 00:39:36.870
Carl Racine: at Bethel

233

00:39:37.190 --> 00:39:41.779
Carl Racine: we participated in a sanctuary program.

234

00:39:42.050 --> 00:39:43.359
Carl Racine: Um,

235

00:39:43.510 --> 00:39:46.879

Carl Racine: Where at the Directory

236

00:39:46.970 --> 00:39:55.049

Carl Racine: what uses the rack, the old rectory that's now sort of office build rectory at Bethel, we housed

237

00:39:55.180 --> 00:40:08.889

Carl Racine: um a man from El Salvador, who had been living in this country for thirteen or fourteen years, working, paying his taxes. He had a wife, he had children,

238

00:40:09.790 --> 00:40:25.239

Carl Racine: but he was here illegally, and under the former administration all of a sudden stuff got really weird. He'd been trying to normalize his immigration status, but was in danger. There was a deportation order issued for him,

239

00:40:25.450 --> 00:40:30.320

Carl Racine: so we housed him at Bethel,

240

00:40:30.670 --> 00:40:32.200

Carl Racine: for

241

00:40:32.540 --> 00:40:34.769

Carl Racine: I think about fourteen years,

242

00:40:34.930 --> 00:40:41.370

Carl Racine: Huh! Two or three years, I think,

243

00:40:41.380 --> 00:40:58.389

Carl Racine: and um as a way of I mean. Obviously, if they came to rest, and we couldn't prevent that. But as a way of of just keeping a spotlight on what the government was doing, so that if they came without a warrant, for instance, we didn't have to let them in, and all of that

244

00:40:58.620 --> 00:41:02.720

Carl Racine: as part of that effort.

245

00:41:03.220 --> 00:41:08.040

Carl Racine: We had to have people in the house twenty, four over seven.

246

00:41:08.420 --> 00:41:17.929

Carl Racine: So people signed up for shifts, and we had to have two people at a time. So you had to have, I think we had four-hour shifts.

247

00:41:18.240 --> 00:41:22.690

Carl Racine: So you had to have this huge group of people doing this,

248

00:41:22.810 --> 00:41:33.189

Carl Racine: and so Bethel partnered with a number of other Christian churches, as well as several synagogues,

249

00:41:33.760 --> 00:41:40.500

Carl Racine: Unitarian churches, and and some Unitarian churches, to

250

00:41:40.990 --> 00:41:51.899

Carl Racine: just get the bodies for for for volunteers to do this, and people had to had to grocery shop for him. Um

251

00:41:51.980 --> 00:42:01.459

Carl Racine: provide transportation if necessary. His family lived up in Lowell, and occasionally they would want to come visit

252

00:42:01.610 --> 00:42:02.879

Carl Racine: um,

253

00:42:03.560 --> 00:42:04.839

Carl Racine: and

254

00:42:05.660 --> 00:42:24.749

Carl Racine: in the meantime, so basically, this bought him breathing room so that eventually his lawyer could work out a deal with ice that they wouldn't deport him while his case was being processed, because the the immigration cases in the courts just take forever. They're so backlogged.

255

00:42:24.970 --> 00:42:37.289

Carl Racine: So after whatever fourteen or sixteen months, or whatever he was at Bethel um he ice agreed to let him go back home and live with his family

256

00:42:37.620 --> 00:42:39.479

with his wife and children

257

00:42:39.900 --> 00:42:44.710

Carl Racine: in Lowell, and not to basically not to come after him.

258

00:42:44.800 --> 00:42:59.769

Carl Racine: And we just found out this week. Finally, five years later, a judge lifted the deportation order, and he's no longer in danger of being sent back to El Salvador. And can.

259

00:43:00.100 --> 00:43:04.069

Carl Racine: That is an act of victory for what

260

00:43:04.380 --> 00:43:13.110

Carl Racine: Judaism calls to Kun Alam repairing the world, and it was a joint effort by

261

00:43:13.300 --> 00:43:27.619

Carl Racine: a variety of houses of faith, a variety of types of people. We had people in the Rectory who kept Kosher, and yet we would have parties together. They would bring their own food, and we would celebrate together,

262

00:43:28.080 --> 00:43:43.069

Carl Racine: despite the fact that we were eating non-coaster food, and they were eating kosher food. We all came together with a common purpose that had nothing to do with who we were. But who this young well, not so, young man this middle-aged man

263

00:43:43.090 --> 00:43:51.259

Carl Racine: was, and the needs that he had, and the needs of his family, because it was more than just addressing his needs.

264

00:43:51.460 --> 00:43:59.059

Carl Racine: That is a great example of the kind of thing that people are doing

265

00:43:59.370 --> 00:44:06.209

Carl Racine: in the midst of all the hopelessness that we have when we read the news. That's the kind of thing that people are doing

266

00:44:06.230 --> 00:44:12.239

Carl Racine: in the world around us, and that's part of what this book is all about.

267

00:44:13.420 --> 00:44:43.030

Carole Copeland Thomas: That was such a I. I was so happy to hear that update today. I I did a big shout around my family room because I was watching church. Virtually I I clearly remember that time period absolutely come in, Brother Karl, and so many other people who were responsible for his care and protection. I only met him once, so I went by there once, and he seemed like such a wonderful man I had been to El Salvador. So I briefly talked to him about my trip there,

268

00:44:43.040 --> 00:45:00.079

Carole Copeland Thomas: but it it took that kind of village that to to me. That's the village that is replicated in this book, and that's the village that it has taken to get men like Hosway um the protection that they need

269

00:45:00.150 --> 00:45:05.470

Carole Copeland Thomas: with the backdrop now of. I think, about Marie and that awful

270

00:45:05.670 --> 00:45:21.339

Carole Copeland Thomas: governor in Florida, and that stunt that he did a few weeks ago, sending those almost fifty people up to a wonderful island where they were treated wonderfully so. And that is,

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00:45:21.350 --> 00:45:38.670

Carole Copeland Thomas: you know that's the counter to these political goons. People who are involved in our in our politics and wreaking havoc is certainly in our country. But to go back to what Brother Karl has said that was just um. That was a gutsy.

272

00:45:38.950 --> 00:45:44.620

Carole Copeland Thomas: Your face thing that worked that clearly. No, the

273

00:45:45.130 --> 00:45:51.000

Carole Copeland Thomas: um the law enforcement they they didn't. They worked around. They weren't gonna

274

00:45:51.030 --> 00:46:00.749

Carole Copeland Thomas: come and take somebody from a church that that would have been awful. Pr: awful.

275

00:46:06.520 --> 00:46:25.750

Marie Doubleday: But legally they can't, because isn't a church considered a sanctuary like you were. Yeah, Well, I was saying it for a lot of reasons that would be terrible Pr. To if they have a warrant signed by a judge, then. Yes, they can really. Yeah, the the sanctuary thing.

276

00:46:26.240 --> 00:46:32.830

Carl Racine: So here's here's the deal. The sanctuary thing was a kind of

277

00:46:32.870 --> 00:46:36.669

Carl Racine: tacit agreement for

278

00:46:37.240 --> 00:46:38.549

Carl Racine: forever

279

00:46:38.750 --> 00:46:46.620

Carl Racine: between governments, not just the American Government, but governments in general and houses of worship,

280

00:46:47.390 --> 00:46:55.999

Carl Racine: that all went out the window with the election of a certain orange-haired president,

281

00:46:56.900 --> 00:47:12.800

Carl Racine: because legally there it it it was not. It's not a law. It's not a legal thing. It's just. It was just a precedent that governments like like Sister Carol said it would look bad in the press,

282

00:47:12.890 --> 00:47:23.240

Carl Racine: and I think that was why Bethel wasn't the only church doing this. But but I think that's why this worked where it worked, because

283

00:47:23.880 --> 00:47:27.409

Carl Racine: partly you know they didn't want to have the limelight

284

00:47:28.170 --> 00:47:40.419

Carl Racine: too strong on what they were actually doing, so they could go ahead and and go after other people who weren't being protected unfortunately, by people of faith.

285

00:47:41.190 --> 00:47:42.430

Carl Racine: Um,

286

00:47:42.720 --> 00:48:01.380

Carl Racine: but it wasn't there was. There was no law, they but they would have. They couldn't just show up and arrest him. They had to produce a legitimate warrant, and they actually gave us a copy of what that warrant should look like, so that if they simply had some sort of document,

287

00:48:01.740 --> 00:48:12.530

Carl Racine: some bogus thing that they'd written up that wasn't that wasn't a legitimate warrant signed by a judge. We didn't have to accept it and let them into the house.

288

00:48:12.570 --> 00:48:16.979

Carl Racine: But if they came with a legitimate warrant, then

289

00:48:17.140 --> 00:48:20.060

Carl Racine: we were to let them

290

00:48:20.450 --> 00:48:30.199

Carl Racine: arrest host way, but also call the lawyer right away, and you know, call the press and say, Okay, We want to make sure that he's treated

291

00:48:30.280 --> 00:48:36.529

Carl Racine: according to the law, because these people were, you know, ice in those days was really out of control.

292

00:48:36.650 --> 00:48:42.499

Marie Doubleday: Oh, they're still out of control of all. So Um,

293

00:48:42.550 --> 00:48:48.289

Carl Racine: yeah, it wasn't a lot. Unfortunately, It was just tradition precedent, you know,

294

00:48:48.640 --> 00:48:54.810

Carl Racine: kind of thing, but at least in our case, and in some other cases it worked.

295

00:48:55.020 --> 00:48:57.730

Marie Doubleday: So you bring up an interesting point.

296

00:48:57.970 --> 00:49:02.420

Marie Doubleday: Um! When the migrants came here to the island.

297

00:49:02.810 --> 00:49:04.040

Marie Doubleday: Um,

298

00:49:04.450 --> 00:49:11.550

Marie Doubleday: you know they ended up staying at the Episcopalian Church, St. Andrews down in Agatha.

299

00:49:11.640 --> 00:49:12.589

Marie Doubleday: But

300

00:49:12.710 --> 00:49:31.140

Marie Doubleday: there is for years. The churches in the synagogue here have worked together, particularly during the winter with um housing and and feeding folks. So for them to end up at

301

00:49:31.260 --> 00:49:34.700

Marie Doubleday: a a, a, a church or temple.

302

00:49:35.040 --> 00:49:47.360

Marie Doubleday: We have the Hebrew Center here on the island. It actually makes sense, because they have the background of being able to put up. Folks now call it interesting That

303

00:49:48.080 --> 00:49:56.999

Marie Doubleday: and that author did a whole thing with the Naacp, but because it was also a lot of people from off island that were helping, too,

304

00:49:57.020 --> 00:50:10.980

Marie Doubleday: and he got some attorneys together. Um! And and with that general membership meeting, you know, talked about it, but it was nothing was said about

305

00:50:10.990 --> 00:50:24.669

Marie Doubleday: the church being a sanctuary Now, with you speaking, i'm wondering if that was done on purpose, like here with the press be with the local press Here the the State press, like the globe.

306

00:50:24.680 --> 00:50:42.360

Marie Doubleday: Um, I I didn't see anything now. It's interesting that they brought the migrants over to the oldest base over on the cake, and the thought was that people would have these folks that have more access, you know. Getting to the

307

00:50:42.370 --> 00:50:50.209

Marie Doubleday: I saw office of their attorneys, et cetera, et cetera, because it was what came out. It said, If you don't make that appointment,

308

00:50:50.320 --> 00:50:56.569

Marie Doubleday: your your your application is is thrown in the gutter. However,

309

00:50:56.610 --> 00:50:58.779

Marie Doubleday: going to Otis.

310

00:50:59.240 --> 00:51:14.460

Carole Copeland Thomas: That's kind of like a sanctuary, too, in a way interesting. Well, it Otis is going back to um two thousand and five. Here we are again with Katrina. I was at Otis at two o'clock in the

morning,

311

00:51:14.470 --> 00:51:26.360

Carole Copeland Thomas: waving and welcoming all of the folks, our guests from Louisiana, who got off those planes dirty, disheveled, you know, just bewildered, and they were welcomed because that was

312

00:51:26.370 --> 00:51:43.759

Carole Copeland Thomas: that was where they were sent because they had the facilities. So Otis had the facilities to do that. But the point is what was done as a political stunt, backfired with that idiot in Florida, who claims to be a governor because he did that

313

00:51:43.770 --> 00:51:58.079

Carole Copeland Thomas: in in hopes that it would shine a light on Northern blue States, and their receptivity to to migrants who came, and it just completely backfired, because

314

00:51:58.090 --> 00:52:04.739

Carole Copeland Thomas: those wonderful folks, including people like Marie on the vineyard, knew how to treat people

315

00:52:05.550 --> 00:52:17.129

Marie Doubleday: Unlike the Indian in Florida,

316

00:52:17.140 --> 00:52:32.010

Marie Doubleday: and you know, although there's been threats, and and I am using the term threats made that the migrants are going to end up on the on the vineyard. This this is something they've been talking about for a long time.

317

00:52:34.700 --> 00:52:53.640

Marie Doubleday: I think the sheriff did a really good job because there was a piece of this That kind of took him by surprise. We didn't know folks didn't know until twenty minutes before the planes land that they were coming, although there were some folks on island that knew because they were vans there to receive them.

318

00:52:53.870 --> 00:53:03.470

Marie Doubleday: It is, It is an interesting, but yeah, no, it it it. It was every day folks that stepped up to the plate here,

319

00:53:09.510 --> 00:53:12.290

Susan Racine: and the

320

00:53:12.440 --> 00:53:17.419

Susan Racine: one of the I guess the San just wanted to show that there was hypocrisy and

321

00:53:17.550 --> 00:53:28.630

Susan Racine: little more liberal states. But how much do we have to take from the the rough wing? Oh, my gosh, Carl was just talking about

322

00:53:29.180 --> 00:53:38.849

Susan Racine: new Gingrich's family values, divorcing his wife as she as dying of cancer. I mean, please, please. I mean, we do have hypocrisy,

323

00:53:38.860 --> 00:53:54.359

Marie Doubleday: but it's on both sides. It's on both sides. It's on both sides. It's on both sides. It's on both sides that's true, that's true; but my point is what what they do,

324

00:53:54.470 --> 00:54:01.979

Carole Copeland Thomas: how they managed to leverage their hypocrisy into masterfully

325

00:54:02.020 --> 00:54:14.249

Carole Copeland Thomas: centered messages that sadly resonate with enough people who don't check the facts and then becomes policy That's just it's dastardly.

326

00:54:16.020 --> 00:54:25.830

Susan Racine: So I was. I was feeling homicidal as I read the newspaper about people who are harassing election officials. And

327

00:54:25.890 --> 00:54:29.399

Carole Copeland Thomas: yeah, and they're not Democrats. Marie.

328

00:54:35.740 --> 00:54:55.370

James Williams: I guess nothing has changed. I meant i'm in Times Square I was with a friend all weekend. We're out looking at different

jazz venues. So all night. Friday night. We were all listening to some jazz and and out shopping yesterday and all day um Saturday night we're listening to some jazz

329

00:54:55.380 --> 00:55:11.320

James Williams: um, but I got to make Bible study, and now that we're back in Bible study, it's like all right, so nothing's changed. I hear you guys talking about this stuff, you know, because I've been out of the loop for a minute, you know, and nothing's changed.

330

00:55:11.330 --> 00:55:18.849

Carole Copeland Thomas: Okay, we're not. It's not Bible anymore. It's to heal a fractured world.

331

00:55:18.860 --> 00:55:32.599

Carl Racine: Well, I you know I'm. I'm. Hoping people will make connections with the Bible, and rap by sacks will certainly make connections with the Bible as he goes on. But but that's kind of not how we're conducting the

332

00:55:32.930 --> 00:55:34.200

the

333

00:55:34.770 --> 00:55:45.059

Carl Racine: the class for a change. And just as a side note Brother James mentioned jazz.

334

00:55:45.420 --> 00:55:52.420

Carl Racine: Lauren sent us out, and I I sent it out to people in church, and I hope people saw this um

335

00:55:52.620 --> 00:55:57.519

Carl Racine: weekend at Temple Israel on November, the eleventh and Twelfth

336

00:55:57.840 --> 00:56:01.199

Carl Racine: Friday night and Saturday night um

337

00:56:01.840 --> 00:56:06.020

Carl Racine: a Shabbat service Friday night,

338

00:56:06.060 --> 00:56:18.610

Carl Racine: and then a concert and Habdala service on Saturday night featuring a Rabbi from Atlanta,

339

00:56:18.720 --> 00:56:22.290

Carl Racine: and a musician

340

00:56:22.350 --> 00:56:32.379

Carl Racine: from the praise and worship group at Ebenezer Baptist Church in Atlanta. And

341

00:56:32.870 --> 00:56:37.420

Carl Racine: I think this would be another wonderful opportunity for Beth

342

00:56:37.590 --> 00:56:48.810

Carl Racine: to share with Temple Israel, and to be a part of something that is very much like the heart of this class has been about.

343

00:56:48.870 --> 00:57:08.730

Carl Racine: So I Hope people and it's. And it's something that's both gonna be in person and online. Thank you, Lauren and um, and you didn't see the email. I sent the email to everybody in the class, and then I sent it to the best list here as well. But if you didn't see it uh I can resend it again.

344

00:57:08.740 --> 00:57:10.209

Carl Racine: But, um,

345

00:57:10.270 --> 00:57:15.399

Carl Racine: I think it'll be a very interesting time for all of us.

346

00:57:15.440 --> 00:57:25.269

Carl Racine: And um, so I want people to kind of get that on their calendars before we get that. That's like three weeks away. One, two, three weeks away. Yeah,

347

00:57:25.310 --> 00:57:28.070

Carl Racine: the eleventh and twelfth.

348

00:57:29.040 --> 00:57:36.839

Carole Copeland Thomas: Yeah, i'll definitely participate online. I'm glad this is a hybrid version. So it's on my calendar,

349

00:57:38.010 --> 00:57:43.559

Lauren Lapat: and i'll be on site. So if anyone wants to join me in person, let me know. And uh

350

00:57:43.920 --> 00:57:48.450

Lauren Lapat: and uh, and

351

00:57:50.200 --> 00:57:53.700

Carl Racine: Susan may not make it Friday night.

352

00:57:54.600 --> 00:58:09.159

Carl Racine: I'll probably still be finishing up at work. She doesn't get done with the work early enough, because all those Friday night things the Temple is real, just a little too early for her. But um, yeah, So that's a that's a great opportunity for us as well.

353

00:58:09.850 --> 00:58:19.569

Carl Racine: Um any other thoughts about the book, the the the introduction here he kind of was a little bit scatter shot in terms of ideas he's in developed more in the rest of the book,

354

00:58:19.580 --> 00:58:39.089

Carl Racine: the next chapter chapter two that we'll go on and talk about next week, and you can certainly bring it up stuff from Chapter one again, if you, if you read it in the meantime, specifically focus on something we've talked about in this class faith as protest rather than passive acceptance. Again,

355

00:58:39.100 --> 00:58:46.800

Carl Racine: what Lauren emphasize action, verbs, and and and it's my contention

356

00:58:47.050 --> 00:58:54.209

Carl Racine: that too often Christians are passive. Sit back and let God do it.

357

00:58:54.590 --> 00:58:55.959

Um!

358

00:58:56.570 --> 00:59:02.619

Carl Racine: And wait, you know. Pray for God to wave a magic wand and make everything. Okay,

359

00:59:02.750 --> 00:59:14.790

Carl Racine: Um. And this book is a call to action as a culture of responsibility is a call to partnership with God as opposed to a much more passive

360

00:59:14.980 --> 00:59:16.009

um

361

00:59:16.800 --> 00:59:21.439

Carl Racine: of attitudes. So that means that faith.

362

00:59:21.670 --> 00:59:31.110

Carl Racine: I don't know if he says this in this particular chapter, but it's one of the great quotes from Rabbi Sachs that I like. Faith is not certainty,

363

00:59:31.450 --> 00:59:37.160

Carl Racine: but is the courage to live with uncertain

364

00:59:37.270 --> 00:59:43.739

Carl Racine: and the world we live in? I think that's a very powerful statement.

365

00:59:43.830 --> 00:59:59.839

Carole Copeland Thomas: We'll close on on that, brother brother Carl. I I wanted to ask Brother Jack in with the work that you're doing in Honduras, and the you you represent the Episcopal Church, the Anglican

366

01:00:00.030 --> 01:00:07.159

Carole Copeland Thomas: body of the church working amongst the indigenous people There, do you?

367

01:00:07.880 --> 01:00:09.669

Carole Copeland Thomas: Um!

368

01:00:10.640 --> 01:00:27.910

Carole Copeland Thomas: How is the receptivity of the work that you're doing with the people who you serve, and and I I say that because you're a missionary, you're doing mission work and and that can have a double-edged sword to it. You can look at it

369

01:00:28.550 --> 01:00:42.529

Carole Copeland Thomas: ways where missionaries and in some instances in the past haven't been that humanitarian toward the people they serve. And then obviously i'm looking at you as the other side of that coin.

370

01:00:42.770 --> 01:00:45.649

John (Jack) Melvin: Um, well, let me just say

371

01:00:45.940 --> 01:01:02.710

John (Jack) Melvin: um. You're right, but mostly that sort of an American response to missionaries. And in America I always say two things. One is that i'm not coercive in my preaching, and I preach to people who want to hear from here what I have to say

372

01:01:02.770 --> 01:01:04.180

John (Jack) Melvin: um.

373

01:01:04.290 --> 01:01:18.470

John (Jack) Melvin: But here in Honduras it's definitely for your missionary. That's okay, people, because lot there a lot of missionaries doing uh good stuff down here the people I work with, and again I I.

374

01:01:18.970 --> 01:01:24.850

John (Jack) Melvin: The first thing they teach us as missionaries is to listen to the people

375

01:01:24.870 --> 01:01:28.549

John (Jack) Melvin: and listen where they're coming from, and what their needs are.

376

01:01:28.610 --> 01:01:34.860

John (Jack) Melvin: And um, you know that's sort of how I come into people's lives is because the people have.

377

01:01:34.910 --> 01:01:40.170

John (Jack) Melvin: Well, I in in particular. I come into people's lives by helping the children,

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01:01:40.490 --> 01:01:42.549

John (Jack) Melvin: and and um,

379

01:01:42.650 --> 01:02:01.909

John (Jack) Melvin: we help the children there that you know that we we expect nothing in return, except that we hope to lift the children up and give the children an education, and then it turn will, so that alleviate the poverty. But we do when we sit around the table. You know, we talk about things about Oh, God!

380

01:02:02.100 --> 01:02:16.730

John (Jack) Melvin: Uh! Actually, all the stuff that we talk about Rabbi sacks is something we talk about, you know we talk about. You know how we we, even the poorest people we try to help, ask them to help the people around them,

381

01:02:16.740 --> 01:02:24.540

John (Jack) Melvin: and and to reach out and have sort of a central responsibility to to help those even less fortunate,

382

01:02:24.680 --> 01:02:33.299

John (Jack) Melvin: then, then, uh themselves. So uh So that's that's basically terms of being a missionary. Um,

383

01:02:33.570 --> 01:02:47.779

John (Jack) Melvin: it. It's that the the negative responses more in the United States and and I, and that's because Christian Christianity in the United States has become so weak, uh, you know, and then we've become

384

01:02:47.840 --> 01:02:53.509

John (Jack) Melvin: well. There's been a terrible history of of of uh preaching, a coercive of gospel,

385

01:02:53.650 --> 01:03:13.409

John (Jack) Melvin: and the Gospel should never be chorus of Gospels about teaching people how to love God and and to put God first and and to come uh, you know, wherever the people are, and reach them at that point, and and and Don't don't force them. They don't want to hear, you know. Find that it be.

386

01:03:14.880 --> 01:03:16.899

Carole Copeland Thomas: Thank you.

387

01:03:17.740 --> 01:03:20.170

James Williams: You know I I had heard um

388

01:03:20.400 --> 01:03:38.739

James Williams: i'm on this board, Frank, with our coalition, and somebody from the um Native American community was um talking to us about saying something in the Park during the course of the year, and one of the things that he kind of as he did his intro. One thing that he really focused on was that

389

01:03:38.750 --> 01:03:52.399

James Williams: missionaries came to America with a Bible right? They had no land. And then he says, after the discussions, or after all the talks and everything, they had a Bible, but they had no land.

390

01:03:52.410 --> 01:04:06.680

James Williams: It was like the missionaries he was suggesting. The Bible took their land and gave them the Bible, and you know, and it was a you know, and I didn't want to get into that discussion because it's not what we were there for,

391

01:04:06.690 --> 01:04:23.280

James Williams: you know, in the in defense, you know, because you know sometimes it was used improperly. You know the Bible, but certainly that's not where the billing lies within the Bible, I wanted to say, but I couldn't get into that, and you know, and I apologize to getting on so late. I thought it was at eleven forty-five. I was supposed to be here ten, forty, five,

392

01:04:23.300 --> 01:04:33.090

James Williams: i'm Sorry that's all that jazz you were listening to

393

01:04:33.170 --> 01:04:41.250

Carl Racine: Millard Fuller, the guy who started habitat for humanity, one of the turning points in his life. He went

394

01:04:41.400 --> 01:04:47.739

Carl Racine: to Africa, I remember which country but you went to Africa with a group of missionaries,

395

01:04:48.150 --> 01:05:01.199

Carl Racine: and he was from rural Georgia, and knew the sort of needs of housing there. But he was talking to a local African leader who kind of called him up short and said, Look

396

01:05:01.400 --> 01:05:19.370

Carl Racine: you, missionaries, and these were American missionaries, come here, and the first thing you do is build a big, beautiful housing compound for yourselves, literally a kind of walled compound. And then the second thing you do is build a big, beautiful house for your God.

397

01:05:19.860 --> 01:05:28.549

Carl Racine: But meanwhile all the people around you in the country are living in deplorable shacks

398

01:05:30.280 --> 01:05:44.979

Carl Racine: and Millard fuller that changed his perspective on reality, because that's not how it's supposed to be. And so he. And then that got him thinking, What am I doing here in Africa?

399

01:05:45.260 --> 01:05:54.989

Carl Racine: Rural Georgia is desperate for decent, affordable housing. So he went back and started habitat for humanity.

400

01:05:55.190 --> 01:05:56.669

Carl Racine: Um,

401

01:05:56.940 --> 01:05:59.980

Carl Racine: So missionaries, as Jack said,

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01:06:00.200 --> 01:06:02.590

Carl Racine: Can um,

403

01:06:02.740 --> 01:06:14.770

Carl Racine: it can be of different types, but they can also learn. And he listened. As Jack said, he listened to someone there on the ground and said,

404

01:06:14.960 --> 01:06:23.459

Carl Racine: Okay, yeah, I gotta change the way I think, and change what i'm doing. Um. And so, anyway, that's

405

01:06:23.520 --> 01:06:26.980

Marie Doubleday: the history and colonial New England,

406

01:06:27.340 --> 01:06:33.739

Marie Doubleday: you know, particularly Massachusetts and Rhode Island prior to the King Phillips war

407

01:06:33.880 --> 01:06:43.130

Marie Doubleday: as far as the missionaries in the Tribal nations is, i'm going to say i'm going to take on it. It's pretty horrific,

408

01:06:43.250 --> 01:07:01.399

Marie Doubleday: and and and the the European Church, you know, went in a certain direction. Now you know, It's interesting over it in the mash, not on their tribal lands, but they basically

409

01:07:01.410 --> 01:07:07.250

Marie Doubleday: have their own church, and it it's interesting. Years ago

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01:07:07.420 --> 01:07:14.139

Marie Doubleday: a friend of mine who's a a part of the uh Aquena tribe. Her mom passed away.

411

01:07:14.230 --> 01:07:21.829

Marie Doubleday: They had the service over here at the old cliffs library, and I attended so there was

412

01:07:22.980 --> 01:07:25.339

Marie Doubleday: a minister. I forget

413

01:07:25.510 --> 01:07:32.000

Marie Doubleday: what church I mean. There is a church up in up in Aquena. But then the um

414

01:07:32.440 --> 01:07:43.109

Marie Doubleday: what's his name? The uh Jason Baird, who's the medicine man, which is the equivalent of a religious leader in tribes. So they both of them spoke,

415

01:07:43.400 --> 01:07:53.099

Marie Doubleday: and it went very well. And it's it's interesting. There were three birds that came up as they were burying her mother literally in the cemetery,

416

01:07:53.250 --> 01:07:59.000

Marie Doubleday: and he spoke about the birds representing her dad or sister and our mom.

417

01:07:59.110 --> 01:08:03.869

Marie Doubleday: But it it it inter wove, in my opinion, pretty well,

418

01:08:03.940 --> 01:08:09.739

Marie Doubleday: and and it was it was nicely done. But i'm just just a comment that's all.

419

01:08:10.700 --> 01:08:21.819

Carl Racine: Well, I think we've run out of time here for today. We'll come back next week and and talk about Chapter two. Faith is protest, and um! If someone could close us out in prayer, please. We will

420

01:08:22.630 --> 01:08:23.950

be on our way

421

01:08:26.500 --> 01:08:41.130

James Williams: since I arrived late. Let me pray us on up. By the God, we just thank you for this opportunity to be thank you for uh this, continued fellowship. But more importantly, Father Guy, we're praying that this notion of our responsibility

422

01:08:41.250 --> 01:08:43.900

James Williams: as being people of faith

423

01:08:44.109 --> 01:08:53.559

James Williams: is enhanced, Father Dot, that we can consume, digest this word, and pass it on to all that we meet.

424

01:08:53.590 --> 01:09:06.969

James Williams: We thank you for this opportunity, Father God, we're asking for to ah put a protective covering for all the members of our fellowship here until we meet again, and your precious on Jesus name. Amen.

425

01:09:07.260 --> 01:09:18.400

Val .: Hey, man! Hey, man, you all

426

01:09:18.970 --> 01:09:37.080

Carole Copeland Thomas: you know we don't change. We don't change until the the first weekend in November. So we're two weeks. Yes, good question. We'll get the alert out next week.

427

01:09:37.350 --> 01:10:03.820

Carole Copeland Thomas: Correct. So we're at same time. So the next week the uh sixth is when the when the clocks change in the Us. Now, if you're in London, if you're in the Uk, they change next weekend. I have to deal with a worldwide audience with my business. So yeah, next week Uk changes. Thank you, Brother Jack.

428

01:10:03.830 --> 01:10:05.830

Alright, bye, bye, Now.