

WEBVTT

1

00:00:00.060 --> 00:00:04.620

Carl Racine: We, we were looking at a rabbi Heschel speech.

2

00:00:06.720 --> 00:00:16.529

Carl Racine: Or some of the highlights of his speech to the conference on race and religion in Chicago of 1963 where

3

00:00:18.180 --> 00:00:33.810

Carl Racine: Asheville gave the opening speech and Martin Luther King gave the closing speech. It was where King and Heschel first met and really came to understand the common vision and purpose that they had

4

00:00:35.250 --> 00:00:47.340

Carl Racine: And we, we saw that we talked about the importance of the story that we tell ourselves that story that we tell that defines who we are.

5

00:00:48.000 --> 00:01:02.010

Carl Racine: both as individuals and as a community and gives us a sense of how we're supposed to live. And we saw that the story that many Americans tell on holidays Thanksgiving.

6

00:01:02.670 --> 00:01:12.150

Carl Racine: is fundamentally a lie, and that the deep divisions that exists in this country come in part from the different stories that we tell

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00:01:13.170 --> 00:01:16.620

Carl Racine: About who we are as a people. And I recalled

8

00:01:17.640 --> 00:01:27.210

Carl Racine: I couldn't quite remember all the details and why it's here. Maybe he can remember a little of this, but I remember a conversation we had a few years ago at Wyatt mercy, his house, or there was a woman.

9

00:01:28.620 --> 00:01:42.390

Carl Racine: Talking about her child who was in the meadow program and she was upset about the history text which, instead of talking about

slavery spoke of the African immigrants who were brought over to

10

00:01:42.390 --> 00:01:45.450

Carl Racine: warn the, the American economy.

11

00:01:45.720 --> 00:01:46.050

What

12

00:01:48.570 --> 00:01:48.900

Bill Hughes: Yeah.

13

00:01:48.960 --> 00:01:51.420

Carl Racine: Yes, I'm not making this up.

14

00:01:51.420 --> 00:01:52.020

Carole Copeland Thomas: I know

15

00:01:53.910 --> 00:02:04.320

Carl Racine: So she tried in vain to get the school system to tell a different story because the stories that we tell about ourselves matter.

16

00:02:05.370 --> 00:02:06.000

Carl Racine: And

17

00:02:07.470 --> 00:02:13.140

Carl Racine: You know the current administration is trying to institute that sort of

18

00:02:14.160 --> 00:02:17.010

Carl Racine: phony story about America into

19

00:02:17.040 --> 00:02:19.290

Carl Racine: The school system again and

20

00:02:22.140 --> 00:02:38.940

Carl Racine: This is why I mean this is important on a national level, we have been talking about in this course on the level of the church because we've seen repeatedly in this course that Christians have left

out the story of Israel from their own story from their own self understanding

21

00:02:40.110 --> 00:02:52.740

Carl Racine: And in particular, I've argued in this course that we've left out the story of the Exodus and we saw have shown his speech referring prominently to the exodus and Pharaoh.

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00:02:53.370 --> 00:03:02.940

Carl Racine: We've left that story out of our understanding of the cross and what the word redemption means. And we talked about that a few weeks ago, but in the speech Heschel

23

00:03:04.020 --> 00:03:20.940

Carl Racine: sees that story as crucial for people of faith to embrace us their story is the story that tells them who God is and who God wants us to be. Now, of course, African Americans had been doing that since the days of slavery.

24

00:03:22.050 --> 00:03:33.720

Carl Racine: And Martin Luther King and other Christians involved in the civil rights movement were able to incorporate the Exodus story. The story of Israel into their understanding of what it meant to be a Christian.

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00:03:34.380 --> 00:03:51.660

Carl Racine: And so they were able to welcome Jews and the fellowship with them in their common cause the Jewish roots of the Civil Rights Movement come from the common story that they shared because they were all proclaiming to Pharaoh let my people go.

26

00:03:53.550 --> 00:04:09.690

Carl Racine: And in this season of Advent, we need to be reminded of an essential part of the story that we Christians continue to share with Jews that we are indeed all waiting for the coming of the Messiah.

27

00:04:12.000 --> 00:04:15.690

Carl Racine: So that was point one from hassles speech.

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00:04:16.800 --> 00:04:22.590

Carl Racine: A second point, and here if we could look at slide number

12 please sister, Carol.

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00:04:25.110 --> 00:04:33.300

Carl Racine: A second point, which we've talked about briefly with regard to Heschel is his understanding an emphasis on

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00:04:34.380 --> 00:04:35.010

Carl Racine: The

31

00:04:38.610 --> 00:04:39.210

Carl Racine: Number 12

32

00:04:49.290 --> 00:04:49.740

Carl Racine: There we go.

33

00:04:55.980 --> 00:05:03.660

Carl Racine: hassles understand understanding an emphasis on the collective responsibility for set

34

00:05:04.800 --> 00:05:14.160

Carl Racine: And it was very interesting to me this morning in being having, you know, in thinking about this again this week in preparation for the class.

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00:05:14.700 --> 00:05:22.860

Carl Racine: That the pastor that the passage out of violations collation six one that pastor is preaching from

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00:05:23.640 --> 00:05:33.720

Carl Racine: And has been preaching from begins with a verse that emphasizes that in the church people have a collective responsibility for the

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00:05:34.140 --> 00:05:48.930

Carl Racine: The transgressions of other Christians and that they in a loving manner are supposed to bear those together and and make sure that it's dealt with that. It's not a private matter.

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00:05:50.100 --> 00:05:58.590

Carl Racine: Heschel emphasizes the point that you see here in this

quote indifference to evil is worse than evil itself.

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00:05:59.070 --> 00:06:06.270

Carl Racine: In a free society again his famous quote summer guilty but all are responsible. He repeats that over and over again.

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00:06:07.230 --> 00:06:18.840

Carl Racine: So in the Jewish tradition, the notion of Community responsibility is important and and for that reason Heschel says on Yom Kippur, the Day of Atonement, which we talked about

41

00:06:19.350 --> 00:06:24.870

Carl Racine: penitential prayers in the synagogue or recited in the first person plural.

42

00:06:25.260 --> 00:06:36.240

Carl Racine: We not, I have sinned. We have lied. We have committed adultery. We have done murder and so on and so on. So I'm for page after page very long.

43

00:06:36.630 --> 00:06:54.270

Carl Racine: Recital confession of sin. It's not the short thing we do communion in the AMA church so he says the penitent should consider that even though he or she has not committed a particular sin you personally haven't murdered anybody you're committed adultery.

44

00:06:56.370 --> 00:07:10.860

Carl Racine: You surely have not done enough to prevent that sin from being committed by others. And so you bear some responsibility for the sin continuing to afflict the world. And that's the difference between guilt and responsibility here.

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00:07:11.400 --> 00:07:19.890

Carl Racine: And I think there's a way of thinking that's utterly foreign to most American Christians, and yet Paul emphasizes it very clearly English six one.

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00:07:21.720 --> 00:07:27.090

Carl Racine: Heschel here in his speeches indicting what we might call passive racism.

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00:07:28.140 --> 00:07:47.310

Carl Racine: Participation without protest in a racist society Heschel says we can no longer neglect our responsibility, even if we personally have not committed any overtly racist acts and so he castigates, above all, here the sin of indifference to evil.

48

00:07:48.570 --> 00:08:07.170

Carl Racine: His Jewish heritage had allowed hassle to understand what many white Christians in America still cannot see that racism is a corporate social disease that is nurtured by many. It's not simply the acts of a few misguided individuals or groups.

49

00:08:09.180 --> 00:08:28.470

Carl Racine: So collective responsibility for racism is a central point and Heschel speech and throughout the speech then Heschel insists that rates racism is a satanic unmitigated evil a cancer of the soul that is utterly incompatible with religion.

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00:08:29.790 --> 00:08:31.350

Carl Racine: Now that might sound.

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00:08:33.480 --> 00:08:45.960

Carl Racine: Sort of, you know, why does he need to say that, but I think in the context of his time. It was important. He's pointing out the racism is not simply a political problem. It's a theological one

52

00:08:46.770 --> 00:08:59.970

Carl Racine: The ancient rabbis, he said, taught that when one insults another person. In fact, one is insulting God because all humans are created in God's image and we've talked in this class about the importance of that understanding in Torah.

53

00:09:00.780 --> 00:09:22.440

Carl Racine: It's a sin insulting another person that's worse than idolatry or murder. According to the ancient rabbis Heschel says the image of God is either in every man or in no man God's covenant is with all men, and we must never be oblivious of the equality of the divine dignity of all men.

54

00:09:24.600 --> 00:09:33.480

Carl Racine: For the religious person who fully recognizes the divine image in the face of every person racism becomes unthinkable.

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00:09:34.620 --> 00:09:45.570

Carl Racine: So it's more than a political problem. It's a religious problem and needs to be addressed by people who are claim to be religious.

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00:09:47.280 --> 00:09:57.450

Carl Racine: Heschel says that, precisely because the social classes the privileged social classes have trouble recognizing the image of God and people who are not like them.

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00:09:57.960 --> 00:10:09.030

Carl Racine: The biblical prophets are biased in favor of the poor and the oppressed and we see here the fundamental importance of of Heschel study of the prophets. Andrew Young is said that is great.

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00:10:09.360 --> 00:10:16.740

Carl Racine: biblical scholarship. The prophets, which we've talked about already, which was published in 1962 was almost a sacred text.

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00:10:17.190 --> 00:10:24.360

Carl Racine: For early civil rights leaders, it was passed around and read and digest it. And the reason for this is clear.

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00:10:24.930 --> 00:10:35.760

Carl Racine: Heschel understood that the Hebrew prophets call the religiously committed person to become an activist for the poor and underprivileged for those who are being discriminated against what society.

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00:10:36.810 --> 00:10:50.310

Carl Racine: You can't be in a relationship without with God without sharing God's anguish at in justice sympathy for the oppressed is actually a divine quality Heschel says, which humans in perfectly tried to imitate

62

00:10:51.360 --> 00:11:06.750

Carl Racine: So hashtag, even in this a very interesting point Heschel sees God's wrath which we sometimes can say, oh, well, the God of the Old Testaments of God's wrath and got a new testaments Gotta love blah blah Heschel sees even God's wrath is connected to God's concerned.

63

00:11:06.750 --> 00:11:20.640

Carl Racine: For the poor. He says that human sense of injustice is a poor analogy to God's sense of injustice, the exploitation of the poor is to us a misdemeanor. It is to God, a disaster.

64

00:11:21.330 --> 00:11:38.190

Carl Racine: Our reaction is disapproval God's reaction is something no language can convey, is it a sign of cruelty that God's anger is aroused when the rights of the poor are violated when widows and orphans are oppressed.

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00:11:39.600 --> 00:11:57.480

Carl Racine: God's wrath which we've seen is expressed in the raging voice of the prophets is a necessary part of God's compassion for the oppressed wrath is very much the flip side of the coin of God's love. The two are intimately connected

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00:11:59.370 --> 00:12:15.660

Carl Racine: And finally, hand Heschel ends his speech with a call to act on behalf of the oppressed, citing the rabbinic idea of tikkun olam, which you will hear if you hang out with Jews for very long. Certainly if you hang out with people at

67

00:12:16.680 --> 00:12:22.770

Carl Racine: Temple Israel. The Bethel has a sister relationship with tikkun olam, repairing the world.

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00:12:24.270 --> 00:12:27.690

Carl Racine: And he gives a particularly Jewish interpretation to

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00:12:27.690 --> 00:12:32.940

Carl Racine: This call one that we've seen and other rabbis Heschel says that God has to

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00:12:33.030 --> 00:12:33.810

James Williams: Be left

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00:12:34.410 --> 00:12:39.030

Carl Racine: Unfinished so that humans can be God's partners in completing it

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00:12:40.560 --> 00:12:44.130

Carl Racine: And from his speech Kestrel says quote the universe is done.

73

00:12:45.210 --> 00:13:01.650

Carl Racine: The great masterpieces still undone still in the process of being created that masterpieces history for accomplishing his brand design God needs the help of man God needs mercy, god needs righteousness, his needs cannot

74

00:13:01.650 --> 00:13:14.910

Carl Racine: Be assigned in space by sitting in pews by visiting temples, but in history in time it is within the realm of history that man is charged with God's mission.

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00:13:17.010 --> 00:13:34.770

Carl Racine: So whereas God's task was to Miss Universe. Ours is to shape history in a way that will be pleasing to God and His work includes his speech with his favorite Bible verse Amos 524 let justice roll down like waters and righteousness, like a mighty stream.

76

00:13:38.010 --> 00:13:47.640

Carl Racine: So throughout this speech and it's really, you know, you can look it up online if you want to read the whole thing, it's a it's a passionate fiery speech.

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00:13:48.810 --> 00:14:08.040

Carl Racine: In 1963 19 years 1963 January 1963 but throughout this speech. I also hear kind of underlying. What has she was saying a plea to take up the cause of equal rights for African Americans, he makes a case or how Jewish theology

78

00:14:08.040 --> 00:14:19.650

Carl Racine: Demand action on behalf of those who are being oppressed that you if you are a faithful Jew, you need to be involved in the civil rights movement for African Americans in America.

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00:14:20.220 --> 00:14:33.750

Carl Racine: And has get criticism from prominent Jewish leaders in groups that he will for his participation in this saying, well, you know, you're getting involved in matters of don't really concern a Jew so black that's not us.

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00:14:34.230 --> 00:14:44.280

Carl Racine: You should be done with Jewish issues and we still actually was very involved with Jewish issues with with working for justice for the

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00:14:44.790 --> 00:15:00.210

Carl Racine: The, the, the Jews were being mistreated under the Russian administration, as well as for the situation's the new state of Israel, but has also had a vision of a larger social responsibility, our peoples.

82

00:15:00.330 --> 00:15:02.550

Carl Racine: But not allow him to ignore the

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00:15:02.550 --> 00:15:04.500

Carl Racine: plight of his black

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00:15:07.530 --> 00:15:10.050

Carl Racine: I'm gonna pause there and and leave.

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00:15:11.640 --> 00:15:14.340

Carl Racine: leave it open for some questions or comments.

86

00:15:19.140 --> 00:15:21.000

James Williams: Interesting. You talk about the

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00:15:22.980 --> 00:15:35.730

James Williams: The wall store the I forget exactly what you said it was a story and I was reading this book, I think it was unsettled truth and it talks about the Doctrine of Discovery.

88

00:15:36.660 --> 00:15:46.140

James Williams: When they get to America. Of course, there were well over 6 million Indians here and they've discovered America, like, you know, it's like this and

89

00:15:46.860 --> 00:15:58.560

James Williams: And having a place like it's you know it's wide open in waiting for somebody to come and claim it. And so then they

expanded on that Doctrine of Discovery with this.

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00:15:59.910 --> 00:16:00.750

James Williams: What's it called

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00:16:01.950 --> 00:16:05.910

James Williams: Divine destiny and they kind of referenced.

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00:16:06.030 --> 00:16:07.530

Carole Copeland Thomas: Mean manifest destiny.

93

00:16:07.980 --> 00:16:17.730

James Williams: Manifest destiny and manifest destiny and a kind of reference, how it was with Exodus when God, you know, told Moses and Joshua and those guys.

94

00:16:17.970 --> 00:16:26.460

James Williams: You know, we're giving you all this stuff he's going in and take it you know it's yours and and that's what they did, they kind of wipe everybody out and and took it in

95

00:16:26.880 --> 00:16:35.940

James Williams: And so when they went to those acts here. That was what they were holding on to this Doctrine of Discovery and this was the term. You said can

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00:16:36.000 --> 00:16:37.920

James Williams: Manifest manifest

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00:16:38.460 --> 00:16:45.000

James Williams: Destiny. And it's such a blatant lie. I mean, it's just unbelievable how we

98

00:16:46.350 --> 00:16:56.700

James Williams: We've operated on this concept was such a long period of time and then the tragedy of what they did to the DAG on Indies. I mean, we talked about how

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00:16:57.510 --> 00:17:08.940

James Williams: Hitler is wiped out like 6 million or more Jews and we

talked about how terrible it was how bad this man was and we did the same thing here in America.

100

00:17:09.840 --> 00:17:21.540

James Williams: With the Indians and we never have any conversation about oil. I'm yes you say never, because some of us do, but for the most part we don't talk about how terrible this thing was

101

00:17:22.590 --> 00:17:25.590

Carole Copeland Thomas: Yeah, I pulled up immediately as you were reading that

102

00:17:27.000 --> 00:17:37.470

Carole Copeland Thomas: Brother, Carl, I'm listening to Brother James also in her book white fragility Robin D'Angelo confirms what

103

00:17:37.950 --> 00:17:48.870

Carole Copeland Thomas: Rabbi Heschel Heschel has said because she says racism is deeply embedded in the fabric of our society. It is not limited to a single act or person.

104

00:17:49.260 --> 00:17:59.220

Carole Copeland Thomas: Nor does that move back and forth. One day benefiting whites and another day benefiting people of color, the direction of power between white people.

105

00:17:59.550 --> 00:18:08.460

Carole Copeland Thomas: And people of color is historic traditional and normalized in ideology and then you skip down and she says White's hold

106

00:18:08.910 --> 00:18:25.290

Carole Copeland Thomas: The social and institutional positions in society to infuse the racial prejudice into the laws, policies, practices and norms of society in a way that people of color. Do not so she uses that

107

00:18:25.890 --> 00:18:37.200

Carole Copeland Thomas: As a response to people who are saying, well, you know, my people didn't come over on the Mayflower. My people came over, you know, in the 1900s, of whatever. So how am I

108

00:18:37.500 --> 00:18:49.380

Carole Copeland Thomas: Responsible for racism in this country. So she she's specifically talking to progressive whites and those who feel that you know they're they're doing the right thing.

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00:18:49.920 --> 00:18:58.710

Carole Copeland Thomas: To sort of unveil the racism that even exists in them. That's what this book is all about. But she she just breaks down.

110

00:18:59.520 --> 00:19:10.650

Carole Copeland Thomas: The whole notion that I as an individual. I'm not racist. I'm not prejudice. So, therefore I'm absolved or and or I, I have a get a pass.

111

00:19:11.100 --> 00:19:21.690

Carole Copeland Thomas: From the accusations that are made about racism and in the US. So it's, it's the collective concept is very much in keeping with what Rabbi Michelle was saying.

112

00:19:25.860 --> 00:19:29.040

Carl Racine: And it's very much a part of Jewish tradition.

113

00:19:30.210 --> 00:19:33.750

Carl Racine: In ways that it's not part of Christian tradition.

114

00:19:35.550 --> 00:19:57.510

Carl Racine: And, you know, in terms of what brother, brother, James was saying we talked last week I asked the question last week hassle and other civil rights leaders, you know, said in terms of the story of the Exodus that America is Pharaohs Egypt.

115

00:19:58.890 --> 00:20:09.930

Carl Racine: From which God's people need to be liberated, whereas the story. James was talking about the the sort of traditional story is that America is the promised land.

116

00:20:11.220 --> 00:20:26.580

Carl Racine: And so that is a very different story. If America is the Promised Land. And yes, you can go in and wipe out all the inhabitants that are there that are in your way, if America's Pharaohs Egypt.

That's a whole other story.

117

00:20:28.140 --> 00:20:35.640

Carl Racine: Running throughout the civil rights movement, this is not just Heschel running throughout the civil rights movement is

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00:20:36.930 --> 00:20:54.750

Carl Racine: That dependence on the Exodus story in that understanding of of go down, Moses, way down to Egypt land. Hello, Pharaoh let my people go and Martin Luther King on the night before he died in this speech said reference the fact that

119

00:20:56.250 --> 00:20:57.090

Carl Racine: I have seen

120

00:20:58.110 --> 00:21:02.280

Carl Racine: I've been to the mountaintop, and I've seen the Promised Land. But we're not there yet.

121

00:21:05.550 --> 00:21:14.340

Carl Racine: And that is very much a different reading of that story in a different understanding of what story we're telling

122

00:21:15.630 --> 00:21:23.490

Carl Racine: And it's crucial for Christians both Americans and Christians in the larger church to get the story right

123

00:21:26.430 --> 00:21:32.700

Carl Racine: So this conference on race and religion in January of 1963

124

00:21:34.110 --> 00:21:45.870

Carl Racine: Was the beginning of the friendship and collaboration between hassle and King, they really recognize kindred spirits and one another at this conference and

125

00:21:46.890 --> 00:21:57.240

Carl Racine: For both of them theological issues in the theological teachings of the Scripture were intimately intertwined with political issues. You are not separate things.

126

00:21:57.720 --> 00:22:03.780

Carl Racine: And that basis was really that was really the basis for the spiritual affinity that they felt for each other.

127

00:22:04.440 --> 00:22:25.050

Carl Racine: Political activism was not simply history and politics. It was salvation history, its history occurring within God's realm. God is concerned about the civil rights struggle because God suffers with those who suffer and we talked about that, that idea. A couple of weeks ago.

128

00:22:26.130 --> 00:22:27.810

Carl Racine: So both Kennedy and

129

00:22:29.040 --> 00:22:42.420

Carl Racine: Both Heschel and King spoke and they spoke with prophetic boldness to the powers that be and I have a wonderful example of this. A few months after this Chicago conference.

130

00:22:44.400 --> 00:22:45.510

Carl Racine: President Kennedy.

131

00:22:46.530 --> 00:22:58.890

Carl Racine: Remember this early 1963 President Kennedy wanted to bring together religious leaders to discuss civil rights in a meeting at the White House and Heschel was one of those that he

132

00:22:58.890 --> 00:23:00.330

Carl Racine: invited to attend.

133

00:23:01.140 --> 00:23:04.020

Carl Racine: And if we could go to Slide number 13

134

00:23:05.160 --> 00:23:05.790

Carl Racine: Please.

135

00:23:06.300 --> 00:23:07.320

Carole Copeland Thomas: share just one second.

136

00:23:15.600 --> 00:23:16.560

Carl Racine: Kennedy.

137

00:23:17.580 --> 00:23:20.340

Carl Racine: Invites hassle to the White House.

138

00:23:22.110 --> 00:23:27.990

Carl Racine: And hassle telegrams. The president in a very what I think is very daring

139

00:23:28.080 --> 00:23:34.620

Carl Racine: audacious telegram and what's wonderful about the internet is I was actually able to find

140

00:23:34.650 --> 00:23:37.230

Carl Racine: This telegram does a picture of the

141

00:23:37.230 --> 00:23:47.310

Carl Racine: Actual telegram why it must be in the Kennedy papers, but I've also transcribed. The Texas little easier to read. And this is what Heschel says to the President.

142

00:23:48.180 --> 00:24:01.800

Carl Racine: I look forward to privilege of being present at meeting tomorrow likelihood exists that Negro problem will be like the weather. Everybody talks about it, but nobody does anything about it.

143

00:24:02.880 --> 00:24:04.890

Carl Racine: Please demand of religious leader.

144

00:24:05.040 --> 00:24:06.090

Carl Racine: Notice the emphasis

145

00:24:06.330 --> 00:24:07.830

Carl Racine: They religious problem.

146

00:24:08.310 --> 00:24:10.290

James Williams: Please demand a religious there's

147

00:24:10.320 --> 00:24:34.320

Carl Racine: personal involvement, not just solemn declaration from the puppets. We forfeit the right to worship God as long as we continue to humiliate Negroes church and synagogue have failed. They must repent. Ask of religious leaders to national repentance and personal sec

148

00:24:35.370 --> 00:24:43.710

Carl Racine: Let religious leaders donate one month's salary toward fund for Negro housing and education, can you

149

00:24:43.710 --> 00:24:44.550

Imagine

150

00:24:47.520 --> 00:24:51.600

Carl Racine: ONE MONTH'S religious leaders pastors rabbits.

151

00:24:52.860 --> 00:24:57.180

Carl Racine: One month salary for Negro housing and education.

152

00:24:57.210 --> 00:25:01.920

Carl Racine: I propose that human declare a state of emergency.

153

00:25:02.580 --> 00:25:14.610

Carl Racine: A Marshall Plan for aid to Negroes is becoming a necessity. The our calls for moral grander and spiritual audacity and that those phrases have become

154

00:25:15.570 --> 00:25:26.280

Carl Racine: Associated with Heschel moral grander and spiritual audacity of which this telegram is a great example. He could have sent this telegram yesterday.

155

00:25:27.930 --> 00:25:32.730

Carl Racine: Because it's as relevant now as it was in 1963

156

00:25:33.780 --> 00:25:36.330

Carole Copeland Thomas: It immediately what I thought, thought about

157

00:25:37.590 --> 00:25:50.280

Carl Racine: Which is one of the things it was one of the reason I wanted to kind of do this study, but it's also one of the very sad things we see what people were saying in 1963 and how much has actually changed.

158

00:25:52.230 --> 00:26:02.730

Carl Racine: So hashtag continue to insist that racial discrimination is a religious issue because most people, including religious leaders in those days.

159

00:26:02.760 --> 00:26:13.590

Carl Racine: Didn't see that way religion was about salvation of your whole it was about your private individual morality not public.

160

00:26:14.460 --> 00:26:24.030

Carl Racine: Justice and responsibility and he asked the pastors to get personally involved, where it hurts their checkbook their wallet.

161

00:26:24.960 --> 00:26:43.350

Carl Racine: They can't just get up in the pulpit and speak out and preach wonderful sermons, they need to act personally and sacrifice, on behalf of the needy and that's a very bold audacious demand but Heschel lived what he preached. I mean, he was an academic

162

00:26:45.540 --> 00:26:46.950

Carl Racine: You know, he gave classes at

163

00:26:48.390 --> 00:27:04.050

Carl Racine: seminaries in New York, but in March of 1965. So basically, two years later, he led a crowd of 800 people to the FBI headquarters in New York City.

164

00:27:04.650 --> 00:27:20.700

Carl Racine: To protest the brutal treatment that civil civil rights activists receiving and Selma, Alabama. This was when King and the rest of the Civil Rights Movement was was organizing a march from Selma to Montgomery.

165

00:27:22.380 --> 00:27:33.480

Carl Racine: To call attention to Alabama's suppression of black voting rights. Sound familiar and twice. They attempted to march from Selma Selma to Montgomery, but they were

166

00:27:33.540 --> 00:27:35.580

Carl Racine: Turned back times

167

00:27:36.810 --> 00:27:44.760

Carl Racine: Only 2% 2% of black voters in Montgomery had been able to register to vote.

168

00:27:46.950 --> 00:27:53.280

Carl Racine: And the marchers were attacked by local police forces and white supremacist groups.

169

00:27:53.520 --> 00:28:01.680

Carl Racine: Sound familiar. I mean, it's astonishing to me that we're fighting the same battles here decades later,

170

00:28:03.120 --> 00:28:13.770

Carl Racine: Governor Wallace and Alabama had refused to guarantee the safety of the protesters, because of course they were radicals and subversives and and all of the rest.

171

00:28:15.240 --> 00:28:20.460

Carl Racine: So Heschel wanted the FBI to step in and enforce the law.

172

00:28:22.710 --> 00:28:35.160

Carl Racine: His delegation was not permitted to enter the FBI building and they had these people but Heschel himself was allowed to come in and present a petition to the regional FBI director

173

00:28:35.820 --> 00:28:43.140

Carl Racine: I don't know that it had a much effect eventually Lyndon Johnson would have to send in federal troops to protect the protesters.

174

00:28:44.580 --> 00:28:53.280

Carl Racine: And J. Edgar Hoover, the director than the National Director, the FBI would soon put Heschel on his watch list of subversives

175

00:28:55.350 --> 00:29:10.650

Carl Racine: But a few days later Heschel king sent Heschel a telegram inviting him to join the third march and Alabama, the one that actually was successful made it through them gum Murray. And if we could see slide number 14 please

176

00:29:14.550 --> 00:29:17.010

Carl Racine: This is a marvelous picture.

177

00:29:18.030 --> 00:29:24.030

Carl Racine: On March 21st 1965 hassle walked with King

178

00:29:25.530 --> 00:29:40.860

Carl Racine: from Selma to Montgomery and you can see the picture you can see somehow they are wearing Hawaiian laze around their necks, and I don't know exactly what people from Hawaii sent these. It's a little bit of an odd thing.

179

00:29:41.820 --> 00:29:50.280

Carl Racine: But you see, Ralph Abernathy and and Martin Luther King and then here's Heschel in the front of the line.

180

00:29:50.550 --> 00:29:51.900

Carole Copeland Thomas: AND JOHN LEWIS also

181

00:29:53.130 --> 00:29:54.330

Carl Racine: Is this JOHN LEWIS here.

182

00:29:54.330 --> 00:29:55.380

Carole Copeland Thomas: Yes. Yep.

183

00:29:56.220 --> 00:29:56.730

Okay.

184

00:29:58.140 --> 00:30:00.600

Carole Copeland Thomas: I believe so. Somebody can correct me but

185

00:30:01.980 --> 00:30:02.250

James Williams: Yeah.

186

00:30:03.750 --> 00:30:06.000

Carole Copeland Thomas: He's on the very end, the left

187

00:30:07.410 --> 00:30:07.920

Marie Doubleday: Hold on.

188

00:30:10.200 --> 00:30:10.410

Carl Racine: So,

189

00:30:10.710 --> 00:30:13.020

Carole Copeland Thomas: He's two people away from Dr. Abernathy

190

00:30:13.320 --> 00:30:14.190

Carl Racine: Side of hassle.

191

00:30:15.420 --> 00:30:17.940

Carole Copeland Thomas: To the left of test special

192

00:30:18.870 --> 00:30:19.230

Okay.

193

00:30:21.270 --> 00:30:22.350

Carl Racine: Yeah, so

194

00:30:23.490 --> 00:30:38.310

Carl Racine: Heschel marched with King and all the rest of them from Selma to Montgomery and fascinating thing due to the presence of hassle and other Jewish leaders in these marches.

195

00:30:39.390 --> 00:30:48.210

Carl Racine: It was reported that the Jewish skullcaps the things that we sometimes called Yama Yama cuz, which is the the

196

00:30:49.080 --> 00:31:01.200

Carl Racine: Yiddish word or kip as the Hebrew word, the little caps that Jewish men were they became a symbol of the movement and hundreds of black marchers were wearing them.

197

00:31:01.530 --> 00:31:12.330

Carl Racine: And there was so great a demand for what they renamed freedom caps that they wired an order for the delivery of 1000 Jewish skullcaps

198

00:31:13.170 --> 00:31:21.570

Carl Racine: To be in Gumtree when the marchers arrived for them to wear at the demonstration in front of this in front of the state capital.

199

00:31:22.320 --> 00:31:38.880

Carl Racine: Because black leaders had learned that Jews were those caps at prayer because one's head must be covered in the presence of the Lord. And so they argued that quote wherever the freedom movement is God has to be found there.

200

00:31:40.110 --> 00:31:50.070

Carl Racine: And so they adopted this Jewish practice which I just find utterly remarkable and a sign of how important the Jewish presence was to the marchers

201

00:31:50.490 --> 00:32:02.550

Carl Racine: And a sign that this march was not simply a political act, but a religious one. It was a theological one it was something done in the presence of God and for God.

202

00:32:03.870 --> 00:32:19.650

Carl Racine: And Heschel makes that point very clear. Shortly after returning from the march, he wrote these words to King, which have become very famous as well. For many of us, the march from Selma to Montgomery was about protest and prayer.

203

00:32:20.910 --> 00:32:36.570

Carl Racine: Legs are not lips and walking is not kneeling, and yet our legs uttered songs, even without words, our march was worship. I felt my legs were praying

204

00:32:38.160 --> 00:32:49.860

Carl Racine: So we've seen before. Throughout this course that social action on behalf of the oppressed is indeed prayer and is indeed worship it is offering a true sacrifice to God.

205

00:32:50.970 --> 00:33:04.800

Carl Racine: So this iconic photograph is what holiness looks like. And when we read the Bible and read and talk about holiness. This is the kind of thing we should have in mind.

206

00:33:05.490 --> 00:33:06.120

Carl Racine: When I was

207

00:33:06.300 --> 00:33:09.960

Carl Racine: When I was looking up these pictures and these quotes and everything.

208

00:33:09.990 --> 00:33:21.900

Carl Racine: And and looking for this quote about praying with legs. I also found this quote from Frederick Douglass, which I was not familiar with. And I'm pretty familiar with Douglas, I just read a really long biography of him. A year ago, um,

209

00:33:23.190 --> 00:33:33.030

Carl Racine: But doesn't it says I prayed for freedom for 20 years but received no answer until I prayed with my legs. Now, Doug. This is saying something a little bit different from Heschel

210

00:33:34.710 --> 00:33:41.730

Carl Racine: Douglass saying essentially God helps those that help themselves. Douglas is referring to the fact that

211

00:33:43.080 --> 00:33:45.810

Carl Racine: He didn't achieve his freedom until he ran away.

212

00:33:46.800 --> 00:34:00.750

Carl Racine: That he prayed with his legs. It's sitting back and just praying and not doing anything about it wasn't adequate and that that his prayer came with his legs hustle, hustle is saying something like that. But in a slightly different way.

213

00:34:01.590 --> 00:34:06.150

Carl Racine: Because of course, his legs are praying in his march for other people.

214

00:34:06.420 --> 00:34:24.000

Carole Copeland Thomas: I have to bring up to two points. Number one,

that the AMA church was born a social action church that we got our start from the the movement that included Absalom Jones, where they walked out of St.

215

00:34:24.750 --> 00:34:28.740

Carole Copeland Thomas: George Amy a Methodist Episcopal Church in Philadelphia and then ultimately

216

00:34:29.340 --> 00:34:48.870

Carole Copeland Thomas: Certainly, by the time we were incorporated 1816 we became a full fledged a me denomination. So that's number one. Number two is that this march started at Brown chapel Amy church in Selma, Alabama. So the Amy Church has throughout

217

00:34:50.160 --> 00:35:09.750

Carole Copeland Thomas: The history of our of our country, in many cases, been at the forefront of these social action movements. So, you know, we've been at we've been at the door. We've been in place. And certainly when it comes to the March the Selma march brown chapel was there. We were there.

218

00:35:12.390 --> 00:35:18.060

Carl Racine: And I and and you know, Richard Allen, the founder of the Amy church.

219

00:35:19.530 --> 00:35:26.190

Carl Racine: And Absalom Jones as well, we're very aware of this and and lived what they preached.

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00:35:27.900 --> 00:35:34.680

Carl Racine: Not only in the sense of of demanding within the church.

221

00:35:36.060 --> 00:35:46.260

Carl Racine: for equal rights and equal treatment of its African members, but also reaching out into society and a great

222

00:35:47.790 --> 00:35:53.550

Carl Racine: personal risk to themselves when there was a yellow fever epidemic.

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00:35:55.050 --> 00:35:58.740

Carl Racine: In Philadelphia don't remember exactly the year

224

00:36:00.750 --> 00:36:10.350

Carl Racine: They reached out and went out into the community to help people who were sick and suffering and dying from a very contagious disease.

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00:36:12.540 --> 00:36:25.410

Carl Racine: They saw that they couldn't simply sit in the church and say prayers for people who are sick during what was a kind of mini pandemic, but they went out and risk themselves to help others.

226

00:36:27.210 --> 00:36:39.390

Carl Racine: And it was it was believed at the time in the racist ideology of the time that somehow black people were immune from getting the yellow fever, so they they were sort of allowed to do that by the white powers that be.

227

00:36:40.290 --> 00:36:46.290

Carl Racine: But in fact, of course, that's not true. They were at great personal risk and knew that

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00:36:48.300 --> 00:36:49.290

Carl Racine: So they were

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00:36:51.300 --> 00:36:58.410

Carl Racine: The founders of the AMA church were very aware of God's calling to

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00:37:00.270 --> 00:37:12.420

Carl Racine: Worship with our legs to pray with our legs to see the kind of thing that Martin Luther King and the Civil Rights Movement doing as an act of holy history of

231

00:37:13.710 --> 00:37:23.640

Carl Racine: Data day of sanctification, as has Heschel called it a day in which God's holiness is made visible to the whole world.

232

00:37:24.510 --> 00:37:46.770

Carl Racine: In which the Christian and Jewish community and and many other people got together and said this is what holiness looks like.

This is the kind of people. God wants us to be. And they did so publicly and and again it was an act of risk they had faced

233

00:37:50.280 --> 00:37:54.930

Carl Racine: Dogs and bow whips and fire hoses and and people with guns.

234

00:37:55.770 --> 00:38:08.820

Carl Racine: Throwing insults and and rocks and bricks at them in the first two marches. There was no guarantee that this march was going to be successful or any less dangerous, other than I think there were, there was some federal attention.

235

00:38:09.450 --> 00:38:23.130

Carl Racine: Federal troops there. But in any event, it was an act of personal risk. And the question I keep asking myself in this in this pandemic. There's a whole separate sort of issue is, is life is a risk.

236

00:38:24.600 --> 00:38:27.840

Carl Racine: And we've we've sort of hunkered down and are trying to

237

00:38:29.010 --> 00:38:29.850

Carl Racine: Trying to

238

00:38:31.740 --> 00:38:35.100

Carl Racine: minimize the risk to ourselves, and rightly so.

239

00:38:37.020 --> 00:38:41.130

Carl Racine: But what amount of risk is

240

00:38:42.330 --> 00:38:45.510

Carl Racine: Permissible permissible. What's the word

241

00:38:47.610 --> 00:38:58.140

Carl Racine: What what amount of risk. Should we allow ourselves in order to help other people who are suffering in the midst of the pandemic and I don't have a good answer to that question.

242

00:39:04.080 --> 00:39:04.770

Carl Racine: Comment

243

00:39:07.560 --> 00:39:07.950

James Williams: Comment

244

00:39:09.900 --> 00:39:17.160

James Williams: You know, it's interesting, this whole concept, you know, reading this, I'm saying it Frederick Douglass head that he prayed for you for

245

00:39:17.550 --> 00:39:30.690

James Williams: For 20 years where we see no answer. And I pray with my legs and at first I wasn't quite sure what exactly at MIT, and then kind of elaborate on that and when he took off and ran away from slavery.

246

00:39:33.720 --> 00:39:37.080

James Williams: You know, oftentimes were told about the white

247

00:39:38.190 --> 00:39:49.980

James Williams: prayer prayer is is very, very important and it is no denying there, but it also doesn't mean that you just sit back and we do something. I mean,

248

00:39:51.000 --> 00:39:55.890

James Williams: One time ribbon Callahan had this is talk with the brothers.

249

00:39:57.960 --> 00:40:09.870

James Williams: Food manager and Luke 16:16. What is it that you know this manager wasn't doing this job good or something like that. And so the boss is giving me let them go.

250

00:40:10.320 --> 00:40:18.240

James Williams: And then he went to all the clients and say, Listen, I'll make a deal with you. I'll do this you and you can give me the money you know it was almost like stealing.

251

00:40:19.290 --> 00:40:23.340

James Williams: Just couldn't understand why is this in the Bible. I mean, how is this relevant in

252

00:40:24.900 --> 00:40:30.060

James Williams: Cali and talk, talk about it, talk about it, talk about it and talk about it. It was

253

00:40:32.850 --> 00:40:34.620

James Williams: Have this responsibility to

254

00:40:36.750 --> 00:40:40.380

James Williams: You know, like I remember one time when the youth ministry.

255

00:40:41.610 --> 00:40:43.530

James Williams: To say that when he got baptized

256

00:40:46.770 --> 00:40:46.920

James Williams: And

257

00:40:48.150 --> 00:40:58.500

James Williams: We laugh and, you know, and what are you saying is, is he could still fight. You can still you know throwdown wasn't like all like this Christian walk. And so it's just a very interesting concept in that

258

00:40:59.250 --> 00:41:09.120

James Williams: We supposed to pray, without question, we're supposed to do some action we're supposed to do something in it. Sometimes that doing something there's risk involved like

259

00:41:10.140 --> 00:41:19.890

James Williams: Douglas, you know way from slavery. I mean his life doesn't mean you know all kinds of things happen when you do that kind of stuff and

260

00:41:21.540 --> 00:41:32.610

James Williams: 6161 but they talked about this shoe manager just sound like that. And he's, he sees me he's being worldly and in the Bible was was

261

00:41:34.080 --> 00:41:45.360

James Williams: Was not so much saying it's okay. But we do got it out and get into action. Um, it's interesting how these new ones sustained has come out because, you know, you read the

262

00:41:46.170 --> 00:41:57.360

James Williams: Scripture and you understand English. You know, I understand that. But there's two meanings that kind of come out of it as, as we mature into our Christian walk

263

00:42:02.190 --> 00:42:09.120

Bill Hughes: James I agree with you, and I'm every day. I'm getting some new kind of understandings

264

00:42:10.260 --> 00:42:10.680

Bill Hughes: I

265

00:42:11.880 --> 00:42:13.590

Bill Hughes: I keep coming back to

266

00:42:15.060 --> 00:42:16.500

Bill Hughes: Something I read in a book.

267

00:42:17.970 --> 00:42:27.240

Bill Hughes: Called the anatomy of peace and it talks about at the very heart, you know, do we honor or doing betray

268

00:42:29.460 --> 00:42:32.670

Bill Hughes: God by how we treat other people

269

00:42:34.230 --> 00:42:36.930

Bill Hughes: And that and then everything kind of

270

00:42:39.030 --> 00:42:46.140

Bill Hughes: When it comes to comes to our actions I it's hard for me to see this. It's things that don't come back to that.

271

00:42:48.180 --> 00:43:03.390

Bill Hughes: And the reason I bring that up is that there's they're kind of a couple of ways we've been trained to to behave one clearly is, you know, to honor the humanity of another by by looking at them

by how we treat them by how we think about how we talk about them.

272

00:43:04.470 --> 00:43:18.690

Bill Hughes: And it doesn't mean that we have to like everybody doesn't mean we have to like everything that people do to us, but do we do we honor their humanity, do we treat them as as made in God's image and worthy of

273

00:43:19.950 --> 00:43:31.080

Bill Hughes: respect and consideration and things like that, or do we objectify them, do we sort of treat them like objects that that should be controlled or manipulated or handled.

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00:43:31.920 --> 00:43:41.970

Bill Hughes: And and so much of what we do, even in kind of trying to be holy and our attempts to be holy is really to control other people

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00:43:43.650 --> 00:43:50.490

Bill Hughes: To control the thoughts that they have to control the stories they tell each other, you know, we're talking about the Native Americans and

276

00:43:51.150 --> 00:44:02.610

Bill Hughes: The genocide of Native Americans. A lot of that is because of the story that we've told ourselves are allowed ourselves to be told about, you know, what is justified versus not justified behavior.

277

00:44:03.720 --> 00:44:09.240

Bill Hughes: In the United States, and who these people are. They savages, or you know whatever

278

00:44:11.190 --> 00:44:23.610

Bill Hughes: And so you know when a new show that picture. You said this is this picture of holiness call and I really am just trying to let that sink in. But there's so many other things that we call the picture of holiness.

279

00:44:24.780 --> 00:44:26.760

Bill Hughes: And that are not and

280

00:44:28.230 --> 00:44:36.540

Bill Hughes: And, you know, this is what I would call a kumbaya picture and you could just sort of hearing. You know, I, even I say that I hear the criticisms.

281

00:44:37.050 --> 00:44:50.040

Bill Hughes: Of, you know, in modern culture of the kumbaya moment. Oh, let's not make this a kumbaya moment. Well, that is actually the holiness moment. And we've allowed for our culture to

282

00:44:51.120 --> 00:44:55.350

Bill Hughes: to demonize really the very thing that we should be striving for.

283

00:45:01.290 --> 00:45:10.050

Carole Copeland Thomas: I think a lot of this is at the crossroads or at the the the big conflict is the

284

00:45:12.360 --> 00:45:18.360

Carole Copeland Thomas: The belief in the American individualist and how it

285

00:45:19.980 --> 00:45:23.790

Carole Copeland Thomas: supersedes and overshadows this collective

286

00:45:25.470 --> 00:45:46.320

Carole Copeland Thomas: command to to deal with our social issues. We certainly we we see it right now in how the economy is viewed you view it two ways. Given in fact the the election. We just had those who felt that their individual

287

00:45:47.910 --> 00:46:04.050

Carole Copeland Thomas: Outcome or return on their investment colluding their investments, maybe that dealt with Wall Street or whatever we're pretty sound despite Colvin and the other activities. Maybe they benefited from the tax cut that Trump

288

00:46:05.220 --> 00:46:13.740

Carole Copeland Thomas: Orchestrated about two years ago. And so they voted for him, based on their economy, whatever their economy looks like.

289

00:46:14.220 --> 00:46:31.440

Carole Copeland Thomas: And they totally just bypassed. And they weren't even concerned about his moral implications, what he had done what he had said what he stood for, because their personal wealth was unaffected, and their personal wealth was

290

00:46:32.820 --> 00:46:37.890

Carole Copeland Thomas: Wasn't it wasn't wasn't stable shape versus the other side.

291

00:46:38.400 --> 00:46:46.860

Carole Copeland Thomas: Dealing with those who have been impacted by coven those who have lost their jobs, the people who are in those lines in Texas, looking for food.

292

00:46:47.250 --> 00:47:01.440

Carole Copeland Thomas: And trying to get food and and all the other scenes that we see that's the other side of the coin in terms of the economy being devastated by Colvin and racism as well.

293

00:47:02.100 --> 00:47:16.650

Carole Copeland Thomas: And really people looking at things extremely differently based on your own personal wealth or your own personal protection or how you look at other people and how they're suffering, even if you're not suffering.

294

00:47:19.200 --> 00:47:27.720

Carole Copeland Thomas: And there'll be writing books about that. I'm sure in years to come, because it's it's it is the classic case of the two Americas.

295

00:47:28.680 --> 00:47:45.420

Carole Copeland Thomas: And which America do you belong to. Which one are you committed to this one with this picture that we see, which is more of a corporate collective America or one where greed succeeds, and where take all, no matter who the leader is and what the leader is done.

296

00:47:56.550 --> 00:48:13.380

Bill Hughes: Yeah, you know, one of the things that's been interesting to me as I've been watching the crown. This series on HBO. I guess it is. And it's fascinating watching you know history unfold over about

4040 years

297

00:48:14.760 --> 00:48:30.450

Bill Hughes: And I think about, you know, when I first read the Bible in my when I was 2021 reading through the histories of the Israel, you know, two Kings and Chronicles and so forth. And, you know, you sort of, you get this kind of

298

00:48:31.590 --> 00:48:40.170

Bill Hughes: bird's eye view of multiple generations and these cycles that happen. And one of the things that I saw in the crown was these

299

00:48:41.700 --> 00:48:43.620

Bill Hughes: How many times in history.

300

00:48:46.320 --> 00:48:47.760

Bill Hughes: Individuals

301

00:48:49.860 --> 00:48:55.560

Bill Hughes: You know, really did not hold to these truths that we were talking about. It's kind of

302

00:48:56.760 --> 00:49:04.770

Bill Hughes: Come together communal truths, even though it's it's what held that the, you know, the United Kingdom together for so long.

303

00:49:06.600 --> 00:49:10.890

Bill Hughes: You had you had individuals you know scheming and plotting

304

00:49:12.750 --> 00:49:17.310

Bill Hughes: To, you know, basically overthrow the the the

305

00:49:22.170 --> 00:49:27.030

Bill Hughes: Overflow overthrow. You know what the kind of the common

306

00:49:28.560 --> 00:49:33.360

Bill Hughes: social fabric and it was intensified during the times of

307

00:49:35.430 --> 00:49:42.060

Bill Hughes: Recession and when people were really at it out of work and just really frustrated and struggling and

308

00:49:44.580 --> 00:49:45.000

Bill Hughes: And

309

00:49:46.470 --> 00:49:54.420

Bill Hughes: And it's, it was, it was at those times with it with a fabric was torn the most. And I think we're in this situation now where

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00:49:56.220 --> 00:50:10.560

Bill Hughes: That's tearing us. And you know, I think one of the things that I realized is that we we have less of an adherence than I would hope you know to doing the right thing. Even when it hurts.

311

00:50:11.850 --> 00:50:24.210

Bill Hughes: And as a result, we end up doing as we look towards the economy to solve for the pain that we're feeling because when the economy is better than these pains go away.

312

00:50:25.290 --> 00:50:27.150

Bill Hughes: And then we become addicted to

313

00:50:28.500 --> 00:50:33.630

Bill Hughes: Economic growth as the cure as opposed to looking within.

314

00:50:35.220 --> 00:50:35.640

James Williams: Hmm.

315

00:50:38.940 --> 00:50:48.060

Carl Racine: Alright, well let me let me move on to a final point, and it's in a slightly different historical moment that

316

00:50:49.440 --> 00:50:57.300

Carl Racine: Involve King and hassle and this will muddy the waters considerably. I think in our discussion. So that's a good thing.

317

00:50:58.890 --> 00:51:09.930

Carl Racine: Because as important as the civil rights movement was to both men. They also recognize that the call to establish biblical justice in the world reach beyond the challenges of racism.

318

00:51:11.280 --> 00:51:23.760

Carl Racine: And just as King encouraged hassles involvement in the Civil Rights Movement Haskell encouraged king to take a public stand against the war in Vietnam, which was heating up in 1965

319

00:51:24.780 --> 00:51:35.460

Carl Racine: In 1965 Heschel was one of the founders of the clergy and laity concerned about Vietnam and spoke out against the war in January 1967 and Washington DC.

320

00:51:37.380 --> 00:51:58.230

Carl Racine: Heschel says at this hour Vietnam is our most urgent our most disturbing religious problem, a challenge to the whole nation, as well as a challenge to every one of us as individuals Vietnam is a personal problem to speak about God and remain silent on Vietnam is blasphemous

321

00:51:59.820 --> 00:52:01.830

Carl Racine: Two months after that speech.

322

00:52:03.030 --> 00:52:09.270

Carl Racine: On April 4 1967 if we could go to Slide number 15 please

323

00:52:10.380 --> 00:52:22.380

Carl Racine: April 4 1967 exactly one year to the day before. King was killed, King finally at I think in part because of hassles.

324

00:52:23.730 --> 00:52:47.250

Carl Racine: Influence on him gave what I think most people consider his most controversial speech called Beyond Vietnam time to break the silence at Riverside Church in New York City and hassle. As you can see here in this picture was on the podium with King as King gave that speech.

325

00:52:49.260 --> 00:53:01.440

Carl Racine: Unlike some of his supporters King saw that the war in Vietnam was a piece of the larger problem he was fighting against, and I would actually argue that the war in Vietnam derailed

326

00:53:01.980 --> 00:53:14.880

Carl Racine: In great to great extent the civil rights movement because it it. The President Johnson's attention was diverted and the War on Poverty in the civil rights movement, took a back seat.

327

00:53:16.110 --> 00:53:23.580

Carl Racine: To the war in Vietnam, but for King, the war Vietnam was a piece of the larger problem that he was fighting against

328

00:53:23.970 --> 00:53:30.960

Carl Racine: America's willingness to use its vast powers to oppress inflict violence on the poor, both at home and on and abroad.

329

00:53:31.620 --> 00:53:40.140

Carl Racine: And King recognize that the suffering inflicted on Vietnamese peasants was no less cool than the suffering inflicted on American blacks.

330

00:53:40.560 --> 00:53:51.840

Carl Racine: And he decries the insanity of the military sending poor black young men 8000 miles away from home to give their lives for liberties. They were denied at home.

331

00:53:52.650 --> 00:54:09.900

Carl Racine: King says we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.

332

00:54:11.610 --> 00:54:22.920

Carl Racine: He understood how the war in Vietnam was diverting vital resources from the war on poverty and says that he was increasingly compelled to see the war as an enemy of the poor.

333

00:54:23.220 --> 00:54:42.870

Carl Racine: And he makes it clear that he means both the poor and America. And then, and the poor and Vietnam and he concludes a nation that continues, year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

334

00:54:44.370 --> 00:54:50.280

Carl Racine: King saw that militarism was as much a poison on the Americans saw as racism.

335

00:54:52.440 --> 00:55:10.320

Carl Racine: He lost a lot of supporters after that speech but continued to speak out against what he saw called the giant triplets of racism extreme materialism and militarism that were corrupting the heart and soul of his beloved country.

336

00:55:11.340 --> 00:55:14.160

Carl Racine: And if we could move to slide 16 please

337

00:55:16.170 --> 00:55:26.580

Carl Racine: Along with Heschel and other religious leaders King participated in an anti war prayer vigil at Arlington Cemetery. On February 6 1968

338

00:55:27.690 --> 00:55:42.900

Carl Racine: And he had two months left to live and I love the picture of the rabbi with the Torah scrolls. And then the other numbers, they're holding little American flags.

339

00:55:44.550 --> 00:56:00.060

Carl Racine: And then the priest holding the cross all gathered together to say again, this is what holiness looks like most people in America, including a lot of people who are supporters of King did not agree.

340

00:56:02.220 --> 00:56:09.180

Carl Racine: Heschel also remain deeply involved in in anti war efforts until his death in 1972

341

00:56:10.020 --> 00:56:20.550

Carl Racine: he lectured frequently in anti war rallies and made his opposition to the war, an integral part of his public lectures and his classes at the Jewish Theological Seminary.

342

00:56:21.270 --> 00:56:33.810

Carl Racine: He vigorously condemn the atrocities committed by US forces in Vietnam and again he received warnings and complaints from

some of the members of the Jewish community who felt that

343

00:56:34.650 --> 00:56:42.120

Carl Racine: By speaking out against Vietnam his protests were endangering American government support for the State of Israel.

344

00:56:44.040 --> 00:56:50.250

Carl Racine: Similarly, King was attacked for endangering President Johnson support for the civil rights movement.

345

00:56:51.420 --> 00:56:58.680

Carl Racine: And his outspokenness against the war was opposed by Major Black organizations, including the Urban League and the N double A CP

346

00:56:59.340 --> 00:57:11.010

Carl Racine: And the both of them were placed under FBI surveillance and branded as anti American subversives for their by supporters of the law of the war.

347

00:57:11.880 --> 00:57:16.620

Carl Racine: But Haskell says the real subversiveness came from the policies of the American government

348

00:57:17.310 --> 00:57:23.940

Carl Racine: It's our duty as citizens, he says to say no to the subversiveness of our government, which is ruining the values we cherish

349

00:57:24.810 --> 00:57:35.550

Carl Racine: The bloodshed and Vietnam makes a mockery of all our proclamations declarations dedications and celebrations has a conscience become a fossil is all mercy gone

350

00:57:36.030 --> 00:57:49.920

Carl Racine: If mercy, the mother of humility is still alive as the demand, how can we say yes to are bringing agony to that tormented country. We are here because our own integrity as human beings is decaying in the agony and merciless killing done in our name.

351

00:57:50.970 --> 00:57:57.330

Carl Racine: In a free society summer guilty and all are responsible. We are here to call upon the governments of the United States.

352

00:57:57.600 --> 00:58:09.840

Carl Racine: As well as North Vietnam to stand still and consider that no victory is worth the price of terror which all parties come in and Vietnam North and South. Remember that the blood of the innocent cries forever.

353

00:58:11.370 --> 00:58:23.340

Carl Racine: And Ashlyn King warned us that only by listening to those cries, not only in our own country, but in other countries around the world do we preserve our humanity and our religious integrity.

354

00:58:24.960 --> 00:58:30.690

Carl Racine: So they both speak out as prophets and as prophets, they were opposed and

355

00:58:31.980 --> 00:58:33.930

Carl Racine: And got into trouble with some people.

356

00:58:36.150 --> 00:58:58.290

Carl Racine: On March 25 of 1968 just a couple of weeks before King's assassination. The conservative rabbis of America held their annual conference and King was invited as the keynote speaker for the proceedings which included a celebration of Heschel 60th birthday.

357

00:59:00.180 --> 00:59:09.870

Carl Racine: And when King enter the auditorium. He was greeted by 800 rabbis SINGING We Shall Overcome in Hebrew.

358

00:59:12.270 --> 00:59:30.210

Carl Racine: And King said this moved him deeply. Why, because it was the language of the prophets. And again, that that deep connection that King felt with Heschel comes from this common sense of connected this to the Hebrew prophets

359

00:59:31.380 --> 00:59:48.510

Carl Racine: King in his speech acknowledge hassles help and mobilizing clergy of all faiths to act for civil rights and spoke of hassle as quote one of the persons who is relevant at all times. Always standing with prophetic insights to guide us through these

difficult days.

360

00:59:49.710 --> 01:00:02.070

Carl Racine: Heschel in turn book up and said that King truly represented that spirit of the Hebrew prophets were in America Heschel says, do we hear a voice like the voice of the prophets of Israel.

361

01:00:02.640 --> 01:00:20.610

Carl Racine: Martin Luther King as a sign that God has not forsaken the United States of America. God has sent him to us his presence is the hope of America, his mission is sacred his leadership of supreme importance to every one of us.

362

01:00:21.810 --> 01:00:27.840

Carl Racine: Both Heschel and King consciously spoke with the voice of those profits.

363

01:00:29.310 --> 01:00:39.840

Carl Racine: And for Heschel the centrality of the Exodus story and the Exodus theme in the civil rights movement was a sign of Christian affirmation of its Jewish roots.

364

01:00:40.620 --> 01:00:49.500

Carl Racine: And so he telegrams an invitation to the kings for a Passover Seder at his home in April of that year.

365

01:00:50.340 --> 01:01:07.680

Carl Racine: And then the telegram. He says the ritual and celebration of that evening seek to make present present to us the spirit and the wonder of the Exodus from Egypt. It is my feeling that your participation in a Seder celebration would be a very great significance.

366

01:01:10.020 --> 01:01:15.150

Carl Racine: Sadly, King was assassinated, a week before Passover.

367

01:01:17.730 --> 01:01:20.160

Carl Racine: Slide number 17 please

368

01:01:25.800 --> 01:01:26.490

Carl Racine: Heschel

369

01:01:27.870 --> 01:01:30.990

Carl Racine: walk alongside the king family.

370

01:01:35.070 --> 01:01:44.940

Carl Racine: And it's very sad to me and other African American leaders in the silent march in Memphis, the day before King's funeral march that not only honored King

371

01:01:46.140 --> 01:01:55.350

Carl Racine: But also called attention for the reason, he'd been in Memphis seeking economic justice for sanitation workers and we see here.

372

01:01:56.370 --> 01:02:00.720

Carl Racine: At the head of the march with all these black faces.

373

01:02:02.700 --> 01:02:04.020

Carl Racine: The rabbi Heschel

374

01:02:05.190 --> 01:02:08.040

Carl Racine: conferring with the Andrew Young about something.

375

01:02:09.480 --> 01:02:20.460

Carl Racine: invited by Mrs. King also to speak and I could not find a picture of him speaking at King's funeral. But, and this is King invited to speak at the funeral.

376

01:02:21.750 --> 01:02:24.120

Carl Racine: There were actually two funerals. There was a

377

01:02:27.150 --> 01:02:37.920

Carl Racine: It's a private funeral. Because it, it was filmed by CBS News and you can see the whole video of it on YouTube if you want to look it up. But there was a

378

01:02:40.800 --> 01:02:42.690

Carl Racine: There was one funeral at

379

01:02:44.100 --> 01:02:45.000

Carl Racine: The church.

380

01:02:46.740 --> 01:02:51.660

Carl Racine: Ebenezer Baptist Church and then there was a procession across town.

381

01:02:52.470 --> 01:03:06.420

Carl Racine: To Morehouse and there was an outdoor funeral. That was, that was open to everybody that one of the church was obviously had a restricted audience because of space limitations and it's really interesting watching that video.

382

01:03:07.770 --> 01:03:14.010

Carl Racine: To see Robert Kennedy sitting there another man who would be assassinated in a couple of short months.

383

01:03:17.310 --> 01:03:41.010

Carl Racine: This is king invited to speak at this public funeral at Morehouse outside Morehouse where we're Heschel read from Isaiah 53. He was despised and rejected by men, a man of sorrows, acquainted with grief and as one from whom men hit their faces. He was despised, and we esteemed Him not.

384

01:03:43.200 --> 01:03:48.900

Carl Racine: It was a bold but legitimate move, I think, to see King as the suffering servant.

385

01:03:50.670 --> 01:04:08.190

Carl Racine: And this is king also attended hassles funeral in 1972 in New York where their daughter Yolanda began a lifelong friendship with hassles daughter Susanna who still teaches at Dartmouth University, and I've seen her a couple times speak at Boston College.

386

01:04:10.080 --> 01:04:17.010

Carl Racine: Ashlyn King, as I've been insisting, we're both deeply rooted in the biblical prophets and became prophets in their own time.

387

01:04:17.970 --> 01:04:34.620

Carl Racine: In particular, and if we could move to slide number 18 please almost done here particularly they both love to quote the prophet prophet Amos let justice roll down like waters and

righteousness, like a mighty stream. And we see this

388

01:04:36.570 --> 01:04:40.560

Carl Racine: Engraved on the Civil Rights Memorial limit Gumtree

389

01:04:41.970 --> 01:04:48.990

Carl Racine: But significantly when King quotes this verse as he does. For instance, in his I Have a Dream speech.

390

01:04:49.560 --> 01:04:57.270

Carl Racine: He does so, not in the King James version, which is what you would expect for somebody who'd grown up in a Baptist church.

391

01:04:57.960 --> 01:05:11.220

Carl Racine: But King quotes hassles own translation from his book on the prophets. Volume one page 212. This is the translation hassle used in the speech where the two men first met

392

01:05:11.850 --> 01:05:27.930

Carl Racine: In January of 1963 and it's because of King that hassles version of Amos 524 is the one that most people know it's hassles version that's engraved on the Civil Rights memorial in the gummy.

393

01:05:28.530 --> 01:05:35.370

Carl Racine: And that's a silent with Silent Witness to the abiding connection between these two prophets of God.

394

01:05:36.660 --> 01:05:37.110

Carl Racine: Amen.

395

01:05:38.850 --> 01:05:42.000

Carl Racine: And we've run over time a little bit but didn't want to leave that hanging

396

01:05:43.290 --> 01:05:51.630

Carole Copeland Thomas: Brother, Carl, I just had a quick question you earlier said the three sins were racism materialism. What was the third one.

397

01:05:52.110 --> 01:05:54.090

Carole Copeland Thomas: Militarism No. Okay. Thank you.

398

01:05:55.740 --> 01:05:57.180

Carl Racine: And he says, extreme

399

01:06:00.300 --> 01:06:01.260

Carl Racine: Materialism

400

01:06:02.790 --> 01:06:09.270

Carl Racine: I mean, he's he's not condemning all i don't think king or the Bible is condemning all concerned for material well being.

401

01:06:10.410 --> 01:06:18.360

Carl Racine: But there's an extreme materialism that that has that as idolatry and and we'll see more of that in the next section.

402

01:06:20.850 --> 01:06:24.870

Carl Racine: But remarkably these two men, Matt.

403

01:06:26.040 --> 01:06:29.520

Carl Racine: And for a time, were able to influence

404

01:06:31.260 --> 01:06:42.630

Carl Racine: A wide community across America, a community that included Christians and Jews white people and black people.

405

01:06:44.490 --> 01:06:54.990

Carl Racine: Are seeking to do God's work in a very troubled world and I think they're a wonderful example for us to meditate upon and think about, and remember

406

01:06:59.280 --> 01:07:02.910

Carole Copeland Thomas: sandri I like your like your profile picture.

407

01:07:04.560 --> 01:07:05.070

Carole Copeland Thomas: Nice.

408

01:07:06.060 --> 01:07:08.970

Carl Racine: All right, I'm sorry for running over a little but

409

01:07:09.420 --> 01:07:12.180

Carole Copeland Thomas: Great session. Lots of think about awful lot.

410

01:07:12.360 --> 01:07:13.350

Carole Copeland Thomas: Break, we'll move on.

411

01:07:13.950 --> 01:07:14.400

I think

412

01:07:16.080 --> 01:07:18.510

Carl Racine: We're going to talk about what are we didn't touch.

413

01:07:20.370 --> 01:07:20.580

Carl Racine: On

414

01:07:23.970 --> 01:07:26.100

Carl Racine: Next week, we're going to start talking about the Sabbath.

415

01:07:28.020 --> 01:07:31.950

Carl Racine: And after that, the kosher laws. So can somebody close out in prayer, please.

416

01:07:38.850 --> 01:07:47.520

Carole Copeland Thomas: Lord in Heaven. First of all, we give thanks to Brother Jack and the people of Honduras and the work that is going to be needed going forward.

417

01:07:47.940 --> 01:07:58.620

Carole Copeland Thomas: Which is just another example of the corporate Christianity that must be practiced with all of us, no matter where those who are suffering are in the world.

418

01:07:59.070 --> 01:08:09.960

Carole Copeland Thomas: We hope that he will be healed and will be restored, even though he's now been diagnosed with asthma. We hope that the medication that will be prescribed for him will give him the kind of

419

01:08:10.830 --> 01:08:18.120

Carole Copeland Thomas: A comfort that he will need from a respiratory perspective, we pray, Lord, for all those who have come

420

01:08:18.630 --> 01:08:38.880

Carole Copeland Thomas: By the two storms that have come their way in Honduras and other parts of Central America and we Lord tie that in with our message today of our corporate responsibility. The fact that we are all tied together and the message of Rabbi Heschel so articulately and elegantly

421

01:08:40.050 --> 01:08:48.120

Carole Copeland Thomas: discussed today with our session. We thank you Lord for our master teacher brother Carl Racine, and what he continues to do to push the limit

422

01:08:48.480 --> 01:09:01.290

Carole Copeland Thomas: Push the envelope and help us to see things from a different perspective and to realize that the New Testament certainly cannot stand on its own, that it is our Jewish roots that

423

01:09:02.010 --> 01:09:12.510

Carole Copeland Thomas: affects us the most and that we are studying in keeping with your teachings. Thank you, Lord, for all who are assembled today who have come through.

424

01:09:13.260 --> 01:09:21.090

Carole Copeland Thomas: Their version of Thanksgiving. As we move into our new version of Christmas as we keep ourselves as safe as possible and

425

01:09:21.720 --> 01:09:30.630

Carole Copeland Thomas: Adhere to the advice of scientist and our government officials. Thank you, Lord, for all that you continue to do for each and every one of us for

426

01:09:31.560 --> 01:09:43.500

Carole Copeland Thomas: Our spouses for our children for our loved ones for those we are concerned about and even for our own health. This we ask in your precious name Amen

427

01:09:44.250 --> 01:09:45.840
Carole Copeland Thomas: Amen. Amen.

428
01:09:48.570 --> 01:09:51.720
Carole Copeland Thomas: God bless everybody. See you next week, take care.

429
01:09:54.060 --> 01:09:55.320
James Williams: Thank you. Thank you. Thank you.