Rabbi Liz Hirsch (00:01):

Who knows, maybe it is just for this moment that you find yourself in a position of leadership. I'm Rabbi Liz Hirsch and I'm your host. Inspired by the story of Esther, I will invite women in leadership to talk about women and leadership. As CEO of Women of Reform Judaism, the women's affiliate of the largest Jewish denomination in North America, I am committed to sharing powerful stories of women who stand out in their fields, who have stepped up just for this moment. Each week I interview women who are influencing the world around them. My guest this week is Abigail Pogrebin.

(00:56):

What is greater - study or action? This question came before our ancient sages who were gathered together. One of them, Rabbi Tarfon, replied, "action is greater." Another, Rabbi Akiva, answered by saying, "study is greater." Then, as one, in unison, all the rest of those wise teachers assembled answered, "study is greater for it leads to action." This story told in the Talmud, a collection of debate, law, and story from our rabbinic ancestors, this story feels modern and timeless. What is more important- learning about an issue or taking action to make change? Gaining textbook knowledge or putting things into practice, learning or doing, examining or experiencing, which is greater - study or action?

(01:56):

This week, a new Jewish year begins. Rosh Hashanah, the Jewish New Year, will bring us into the year 5785. Each year we take stock and look back. We begin again and look ahead. Rosh Hashanah begins both a new Jewish year and a new cycle of Jewish holidays. Each year, the holidays speak into our lives and where we are at in this moment. We are not the same on this Rosh Hashanah as we were on last Rosh Hashanah, and when Purim comes around this spring, how will Queen Esther's "just for this" moment inspire you to act? Our guest this week, Abigail Pogrebin is a writer, journalist, and communal Jewish leader. She thinks deeply about the holidays and about study and practice and action too. As we spoke about, our High Holy Days invite us to ask ourselves essential, existential questions. How do we want to live this year? How do we want to approach the new year? Who do we want to be this year? As we begin this High Holy Day season, after a year unlike any other, a world turned upside down, these questions take on more urgency and perhaps more uncertainty too.

(03:26):

And yet, each year, every year, we approach these questions anew. We study them. We study more than just our sacred texts and our ancient words, we hold the mirror up and we study ourselves. And then after reflecting, reviewing, renewing, we are ready to practice, to do, to act, in the New Year. Pogrebin has written on the full cycle of holidays in her book, "My Jewish Year," giving us a guide to studying and doing. As she shares, she's been proud to be a bridge between the person who knows a lot and the person who is afraid of what they don't know. Her newest book, which we talk about as well, speaks to this moment. In "It Takes Two to Torah," published this fall, Pogrebin writes and engages with her rabbinic study partner, Rabbi Dov Linzer. Pogrebin and Linzer trace our Torah cycle, writing and meeting and thinking across the typical lines that divide and distance our Jewish community. Pogrebin and Linzer model for us all that while the ways we might act and practice, our Judaism may differ, we can figure out how to study together, perhaps even leading us to act together in the year to come.

(04:50):

How do we want to live this year? Who do we want to be? Our tradition, our faith, our texts, our practices, all of them are available to us, open to us. The Book of Life is opening now too. We hope and pray to be inscribed for life and blessing. Shana tova, happy New Year. May it be a year of learning, doing acting and leading for us all.

Abigail Pogrebin (05:20):

I grew up in New York City, in Manhattan, where a lot of Upper West Side Jews had their start. My mom is Letty Cottin Pogrebin, some of your listeners may remember that she was a co-creator of Ms. Magazine back in 1972, and Free to Be You and Me, the album and the TV show a year later, and was raised in a very conservative, strict Jewish home. And some may know from her book, "Deborah Golda and Me," she walked away from her tradition for a number of years, which we can talk about, and came back to it very strongly. But in those intervening years, my twin sister Robin and my brother David and I did not get a formal Jewish education. We did not belong formally to a synagogue, although we did go to Stephen Wise or BJ depending on the year. But I wasn't raised with kind of a communal Jewish life.

(06:09):

We had a home-based Judaism - Shabbat on Fridays when we were all home, a wonderful Hanukkah party, absolutely had Erev Rosh Hashanah dinner and Kol Nidre dinner, and Passovers, two a year, and then the feminist seder, which my mom also was one of the founding mothers of. So it was both meaningful and a little bit haphazard I would say, in terms of forming my identity, and I shouldn't ignore my dad. Bert Pogrebin was raised in Roosevelt, New Jersey, which was a WPA project in Roosevelt's years. And he was, what I'm sure many understand in shorthand as, a lox and bagel social justice Jew, with not a lot of kind of ritual literacy. So it definitely was a family-based Judaism and not necessarily having the structure of the scaffolding of an education. And then fast forward, I went to Yale and it started to bother me what I didn't know. I took a lot of Jewish literature classes and I took Hebrew in college and, fast forward again to my first child after marrying a Jew from Skokie, and giving my son Benjamin a bris and suddenly realizing I need to know more about this thing that I've chosen to pass on.

(07:20):

And that led me to write "Stars of David," which was kind of an incredible ride of interviewing over 60 prominent Jewish Americans about their Jewish identity or in some cases their lack of it. Everyone from Ruth Bader Ginsburg to Larry King, to Steven Spielberg, to Natalie Portman, which led me to care about the fact that even with the questions that I'd asked them, I'd never asked those questions of myself. And I became a bat mitzvah at age 40, which was kind of a little bit of catch up, but a very powerful experience, and what was still missing was a synagogue. I joined Central Synagogue in 2006 and still felt the lack of understanding the chagim, even though at Central it's a reform shul and we don't celebrate all 18 holidays, I wanted to understand the scaffolding of a Jewish calendar and I wrote "My Jewish Year." And that kind of catches us up to today because that project was a very deepening experience about why this calendar matters, and in a sense, what I've been missing my whole childhood and what I wish I could make up for now, but I think I'm trying to.

Rabbi Liz Hirsch (08:28):

I was a congregational rabbi for several years before I started in my current seat leading Women of Reform Judaism, and I loved giving out "My Jewish Year" to folks who were studying for conversion because often I would say to them, "live a year of Jewish time," and your book was one of those tools that really helped them sort of have the "what's going on here?" as they're having the interaction between the intellectual and the experiential in that process.

Abigail Pogrebin (08:59):

Well, that means a great deal to me, and I think what you are hitting on is what mattered to me in that book and what mattered to my editor, was that I was honest about the places I was moved and the places I got stuck and the places I was confused and the places that I needed to kind understand another

layer. And I had the privilege in a way of a laboratory of handpicked clergy and scholars to talk me through it, but in a way, I hope that the reader feels like I'm channeling kind of the every Jews' questions while also showing some commitment without smicha, because I'm not ordained, I don't have the expertise that you do and your colleagues do, but I am that person that says, "help me understand why Shemini Atzeret should be alive in our day."

Rabbi Liz Hirsch (09:43):

Absolutely. And I think that thinking about how Jewish tradition and, in particular, the holidays speak into our lives when we're in a particular moment and those moments don't stop when we move on from being young children, experiencing them at that level, in that educational setting, and in that stage of our lives. And so much of what we talk about on this podcast is informed by a relationship, a lens of the holidays speaking into our lives. In particular, Purim is the core basis for the podcast, the theme that we get into when Mordechai says to Esther, "who knows, maybe just for this moment, you find yourself in a position of leadership." And we also think about the holiday, this season, I'm thinking a lot about the way in which Yom Kippur and Purim are connected to each other, but there's also a teaching that they're in fact sort of inverse or opposite of each other, that Yom Kippur can be understood as Yom Ki'Purim, a day like Purim, but also a day completely opposite from Purim.

(10:57):

And for me, that really relates to the season that we're in as we're coming up on October 7th, the secular anniversary, the secular date of a third holiday, the anniversary of Simcha Torah, and a holiday that was filled, just a year ago, for so many, with so much joy and then so much pain, challenge and sorrow. So thinking about those inverses, those opposites, we're really kind of thinking about this season and talking with guests about October 7th and the experience of leading and speaking and being a public Jew in a moment of the world being turned upside down. I'm wondering if you have thoughts and reflections about that and how you're thinking about this approaching anniversary also in terms of the holidays and all of that?

Abigail Pogrebin (11:51):

Yes, I think it's such a powerful teaching that you brought up, that idea of the inverse of these holidays. And I think there is no greater test, in a way, than Simcha Torah this year, in terms of it being, basically, the command is to be joyful. When I was interviewing Rabbi Naomi Levy out in LA, she was talking about how that charge actually gives us the idea that we choose joy. That's such a powerful idea to me, to choose joy and even in our darkest, hardest moments, and what could be darker or more difficult than this anniversary. And I saw this all the way through. It echoes all the way through the holidays, when I was studying them and experiencing them, which is how many times there was this kind of counterpoint of, as we know, Yom HaZikaron goes into Yom HaAtzmaut, so we have Memorial Day that goes right in it to Independence Day.

(12:44):

Even when we were reading the megillah, when I went to Temple Emanu-El in New York and there was this kind of crazy costumed festival, unfettered in its kind of silliness. We were first standing for the service and reciting Kaddish even though people were in their Darth Vader costumes. The idea is that we don't just hold the joy, we are always recognizing who we've lost. We are always looking at what's missing, who's missing. And I don't think that's morbid or maudlin, I think it is entirely about what it means to be a Jew, which is to hold onto our past, to hold onto the pain and to say, we do not stop there. And I think, in a sense, this year is going to be the greatest version of that.

(13:26):

One of the things I learned in my book, and it was kind of bracing, was when you're actually studying Yom Kippur, almost to a rabbi or to any of the scholars articles, they focus on death. They focus on the fact that this is a holiday when as they say, it's a rehearsal for your death. And it's why we wear white because it is a semblance of the shroud and it's why we don't wear deodorant and we're not supposed to have sex and we are supposed to denude ourselves of food, of water, of being almost like in a deathlike state. But part of it is to think about the fact that we may not get another year. None of us is guaranteed another moment, another day, and how does that change the way we behave? How does that change our choices, our priorities? And so in that sense, the idea of Yom Kippur being a death is also just an incredible, to me, gauntlet thrown down of like, "Abby, how do you want to live?" And I don't want to be singing the country music song Live Like You Were Dying, but it is a very different way to approach the new year, is to say, "if I knew that my time was short, would I make a different choice?" And so to your point about October 7th, I think we have to say so many people whom we love, whether they're our family or our proverbial family, didn't get another day. How are we going to approach this year to honor them? And in a sense, to hold up not just our Jewish identity, which so many people feel moved to double down on, but the substance of that Jewish identity, like who do we want to be this year? That's the question I think that's animated.

Rabbi Liz Hirsch (14:59):

Yeah, that's the question. And the choice before us is, as you laid it out, to choose joy, even when it's most challenging and as far from what we can imagine is possible. Thinking about the continued connections, as you were laying out between Yom Kippur and Purim that day where we sort of rehearse or approximate our deaths, Purim is this crazy, wild, joyful day on our calendar and it's because we survived and we lived, and it was based on the choice that Esther made to stand up in that moment. So she had to overcome her fear and make a choice to do something at risk of her life. And I love to invite my guests to put themselves in Esther's place and to ask you, has there been a moment like that for you where you found yourself as the person who can step up and lead at the right place at the right time to make that choice to lead?

Abigail Pogrebin (16:05):

I mean, I don't want to be so chutzpadik as to say that I've had an Esther moment in a way because it just almost feels more highfalutin than I deserve. And I don't mean that as false modesty. I feel like my role models are doing the heavy lifting and you're one of them. I don't sort of play in that playground of leadership. Well, I will say though, because I do think you are right to ask ourselves what is an Esther moment for us and to ask it on a regular basis is where do I have a role to play? And I feel like for me it has been in a way to be the bridge between the person who knows a lot and the person who is afraid of what they don't know. That there are many smart Jews out there who have an anxiety of ignorance - I was one of them, and I know it's very hard to begin. Sometimes you choose to opt out because you're a smart person who doesn't want to appear in spaces as if you don't actually know the difference between Sukkot and Shavuot, or what the akida is about when people refer to it, or frankly maybe the difference between the war of '67 and '73. But I do believe that I can be the person who is asking the questions and reaching out for the teachers, because I'm such a believer in teachers, and to say, there are so many teachers I couldn't get to, but I am that person who's kind of always a little obsessed with the great instructor and the great conversation. And if I'm doing that work for you, I can present a way at the holiday of Tu B'Shvat in a way that you never thought about the birthday of the trees. Or I can actually make you take a look at Yom HaShoah, which is a holiday where we memorialize an unthinkable

chapter in our history and say, "why are so few of us actually marking it on our calendars and prioritizing it and celebrating it?" I can hopefully be the conduit because I could not feel more strongly that this is an extraordinary magical tradition that many people have decided is either beyond them or too late for them or too uninteresting. And I just think it's the most glimmering, challenging, deepening offering that so many people are passed by. And if I can kind of say, "do you want to take a second look at this before you move on?" That's an Esther moment.

(18:20):

And the only other one I would mention is a little more institutional connected, which is Central Synagogue. As I'd mentioned, I didn't have one for my whole life and then fell in love with Central and once you join or get pulled in, they often tap you for leadership if they hopefully see some potential. And I ultimately was asked to serve as its President for three years. And there was several naysayers, I will admit it to you, sometimes it was whispering, sometimes it came through to me where I shouldn't have heard it, and it rattled me a little bit. Someone saying "she doesn't have executive experience and she's never been in the business world and can she handle a budget that's as big as it is and a membership that's as large as it is," and those things can get under your skin. And honestly, Rabbi Hirsch, you suddenly began to say, "well, maybe I should wait. Maybe it's not my moment. Maybe there should be more time." It was really at Rabbi Angela Buchdahl who kinda was like, "enough of that, I think you can do this job. That's why I asked you to do this job." As did the president who proceeded me, David Edelson, and the executive director then Livia Thompson. And it wasn't just like I needed a pep talk. You sometimes realize that those voices can win unless you have some cheerleaders who say quiet them and get on with it. And it was one of the most meaningful experiences of my life.

Rabbi Liz Hirsch (19:35):

Thank you for sharing all that. You said a lot of really powerful and interesting things, right? Creating the space for people to own their own faith, to enter into their own Judaism, and knowing that the talent and the skills that you bring to that of writing and studying and sharing out the information and creating the access point for people, that being a way that you knew that you can and continue to lead. And also thinking about stepping into a top leadership role, in this case, the top lay leadership role at a large and significant synagogue and thinking about how you can serve and the role in that moment, and also the way in which others made sure that you stepped up at a time where either the voice from inside or the voices around might've said step back. And I think that that's extremely powerful to emphasize and to highlight that as well too.

Abigail Pogrebin (20:41):

Well, one of the things I found on your podcast, and this is where I do get a little judgmental or frankly weary of some of what's been ingrained in our girls, the sense of maybe not me, maybe I'm not good enough, ready enough, and everyone you've interviewed, it's like these are the women who I want my daughter to hear. And they're not apologizing for their leadership and they're not apologizing for their mastery and their expertise. And so too often I will say, and this is where I'm judgmental, I will see on a panel or at a conference, the kind of disclaimer before the point is made, I'm not an expert, but I'm not sure I'm right. And it just makes me want to say, "come on, you are the expert, you are the leader." You don't have to make the but before the assertion.

(21:31):

And when we hesitate, I just listened to a podcast, some may have heard of, with Ezra Klein and Nancy Pelosi, and whatever someone's politics are, you got to say she was a leader that you have to at least

pay attention to because nobody had a stronger spine. But one of the things that she said was, "when people smell hesitation, you've lost." And that's something that will stay with me, and it's something I wish I'd learned earlier, that sometimes that hemming and hawing and maybe and I'm not sure, and it's not everyone, but I do think it's been ingrained so much for young women for so many decades, and even despite all of my mom's incredible work, it still persists. And that's the thing we have to pay attention to, listen to that voice and disregard it, proceed anyway, and have kind of the courage of your convictions. I know it's easier said than done, but it's where to me, the next frontier of women's leadership is.

Rabbi Liz Hirsch (22:27):

I completely agree. I think that Esther gives us such a important and powerful model for that as well too. She reaches this very high level of leadership, arguably the highest level that both a woman and a Jew, even as she was keeping her faith secret, could reach in her more ancient and patriarchal society to be the queen and to have achieved that through the means that she did. But yet she still is so stymied and risks her life to speak out. And I think that it's an extremely powerful model for the moment that we are living in. Again, regardless of your politics, thinking about as we're speaking, that we're seeing the first potential for a woman to be president of the United States and all of those barriers that women face in the small moments or localized leadership or even in the highest office in the nation, that we've come to this really amazing egalitarian feminist progressive point. So much of that work being led by your mom and others who are her contemporaries, and yet we have so much further to go. It just fascinates me, in this moment, and that's one of the reasons why I'm so passionate about platforming women in leadership and sharing these stories.

Abigail Pogrebin (23:56):

No, I mean these stories are crucial and it's so important to have the individual stories because I think anyone listening can find themselves in one of them, and it's not a monolithic landscape with women's leadership is just as varied as men's. And that's part of what I think you're showcasing with this podcast.

Rabbi Liz Hirsch (24:15):

So you have a new book coming out, and I would love to talk a little bit more about it, for you to tell us more what it's about, what the process has been like, and share with us what you've been in conversation about.

Abigail Pogrebin (24:30):

Thank you so much for asking. Well, it's called "It Takes Two to Torah," which is, hopefully, a pithy title that was invented by my co-author. My co-author is Rabbi Dov Linzer. He is the Rosh HaYeshiva, the President of Yeshivat Chovevei Torah, which is a Modern Orthodox seminary in Riverdale of great esteem. And he's an extraordinary person. He and I met at something called The Conversation, which was a gathering that sadly doesn't exist anymore, but it was an annual gathering convened by the Jewish Week, and it basically brought together clergy and journalists and not-for-profit heads and Jewish thinkers, and sort of plopped us all in a Baltimore retreat center with kosher food and basically asked us to kind of talk about the things that were on our minds or keeping us up at night. And Dov and I ended up in many of the same sessions by accident and would kind of continue sparring and arguing and talking after those sessions were over. And we stayed in touch over the years, and at certain point he said, we should sort of bring our Torah conversation to life in real time because we're two very different Jews with very different levels of observance and perspectives on Judaism and on Jewish practice, but

this is a text that joins us. This is a text where we find common ground or don't. But isn't that sort of what chevruta should be, is not just being in an echo chamber in the Beit Midrash, but also talking to someone who challenges you and argues with you who doesn't come from what you come from and doesn't pray exactly the way you do.

(25:59):

And that's what we began for Tablet Magazine. We did it for two years. They turned out to be extremely turbulent years in our country, where there was a huge and very volatile fight about the border, the travel ban, there was the Covid Pandemic, there was the George Floyd murder and the resulting racial reckoning. And Torah was as you know as much as anyone absolutely speaking to every event and every emotion and every conundrum. And it was a very powerful experience, but a lot of people who loved it said, "I can't keep up with it, and I wish it existed on the page somewhere." And so we decided to transcribe it and edit it so that it could feel fluid. And of course there weren't the ums and the ahs and the missed connections, and I really think it comes alive on the page. That's one chutzpadik hubristic statement hopefully of this podcast is I really think it's really alive on the page in a way I didn't expect. We cover every parsha and in a very brief chunk, so 10 minutes per parsha. So they're short chapters. I think they're very substantive. Dov has memorized this book because he's taught it for 30 years.

(27:02):

And what I guess I come away with, honestly, Rabbi Hirsch is that it's, it isn't just that Dov is teaching me, although he's teaching me a lot, it's that he's asking me to also give my wisdom. And it's not like, "oh, Abby, you have an opinion. Good for you." It's that he's actually genuinely open to the times I say, "wait a second." We argued about Moses not being able to get into the Promised Land, and he kind of took it for granted that that was God's lesson of leadership. And I'm like, "excuse me, can we just pause for a minute? This guy kind of sacrificed everything, did everything that was asked of him, and he doesn't get to taste the Promised Land, not even see it?" These are the times where I think hopefully our text asked for this, it asked for this exercise to make it matter, to make two people who come from very different things but respect each other, have a robust discussion. And I hope people engage it in that way.

Rabbi Liz Hirsch (27:55):

And I think what's so amazing about what you've done and the example that you're setting through your studying and your learning together and creating this very current present of the moment Torah commentary, is, one of my most firmly held beliefs is, we have our Torah, we have our sacred text, we have the Bible and it's written word. And then we have centuries and centuries of Jews who have gone before us and have commented on it and have discussed it and have argued with their friend sitting across the Beit Midrash, the house of study, together. And we are a part of that too. There is a line of thinking that says, "well, that stopped with sort of the classical commentators or the folks who are active in the Talmud and we honor and value the teachings of our great sages." And also unless there's something that we don't know for how they were going to get published or get into the printed page, they were men. So for me, it's such an important feminist act that now that we have access to text and study, that we are creating commentary and we are writing and thinking and sharing our opinions so that when we create a source sheet of someone who wants to study the parsha, we're there on the page too. And that's what I think is so valuable about entering into this conversation and being in it in this moment, is to emphasize that the tradition continues and continues, and we're also part of the chain of such a beautiful tradition of taking our text and commenting on it.

Abigail Pogrebin (29:42):

I think that's so beautiful. And what you're also saying is it's not a zero sum game, and it's not one swapped for the other, and it's not like you're taking some kind of crunchy new age drum circle and putting it on the real thing. When I listened to your interview with Dr. Andrea Weiss and she was talking about the women's commentary, and there was such an assumption of in a way that's just over here in the women's lane, but to me that commentary has so deepened and complicated in the best sense, a text that I had read only through other glasses before, and it's not dumbed down, it's not pediatric, it's not oversimplified, it's just enriching of it all, and it's additive. So I'm not saying that defensively. I'm saying it factually, and I think that's what you've touched on. And it doesn't mean that you don't have the rigor of looking back at our sages and the rabbi's capital R and what did they read here and how do they explain it here? And that's where I could turn to Rabbi Linzer and say, "okay, tell me the traditional view here and then let's talk about it for today."

Rabbi Liz Hirsch (30:48):

I think it's so amazing that the two of you engaged proudly and publicly across denominations, and that is something that's been personally valuable to me, and yet it is so rare, and I dare say rarer and rarer because we are in such a moment of division. There are so many things to be divided about. Maybe folks are feeling more divided along political lines or about connection or relationship to Israel, and it's making it harder and harder for us to engage even internally across the breadth of the Jewish people. So I'm wondering if you could just speak for a moment about that interdenominational pluralistic interaction, and have there been moments of challenge for you? What's the power been in doing that?

Abigail Pogrebin (31:41):

I think that it's both a gift and a huge challenge, and that's part of what has made it meaningful is that it's not so easy and that you continue it anyway. And this is where I give Rabbi Dov Linzer tremendous credit because there is no impugning his mastery. He's truly one of the most, I would say, notable and respected Torah scholars and thinkers and writers and an exacting demanding, apparently occasionally withering professor. But one of the things that his invitation to me and the idea to do it in the first place being his was a real genuine sense of curiosity too, of saying, "I have more to learn. I am not done." And it's not, again, just that he's sort of anointing me with his legitimacy. It's that he is saying, "this is what this is supposed to be about." So that's the joy and the power. And believe me, there are plenty of laughs too between us. He's funnier than he sometimes admits. But I will say on the hurdles, I mean there is a general gulf between us, which is that Dov thinks that this text obligates him in a way that I don't in the same way. He actually believes that he has to somehow make work the goodness of it. And sometimes I feel like there are verses that I just cannot reconcile as well-meaning and good for humanity. And those were some of our arguments. And I think I didn't always get persuaded. Neither did he. So I think that that is part of where talking to someone for whom this is God's book where I approach it as, not a blueprint, but a text that obligates me as a Jew to wrestle with and care about, but not as a roadmap to my life. And we're probably never going to meet in the middle on that, that's the reality of the Jewish spectrum. I will say though, to your point, which you raised so correctly, and I think dispiritingly, is that we are so much more siloed now, even before I think things got so politically difficult. With the partisanship of this country has been partisanship in the Jewish community and a sense of kind of shaming each other, judging each other and deciding who's Jewish enough or authentically Zionist enough, and all of those labels that ultimately silence many people or choose them to opt out. And that's such a loss. And I hope that our book, "It Takes Two to Torah," is inviting people to kind of stop slinging accusations and labels and say, let's get back to our foundational story. Let's talk about that and let's just see where that leads us because it's something we share. You can't escape it.

It's yours. I hope you don't escape it. I hope you say this is my inheritance. And for those who don't read it every day, maybe it's time to get back to it.

Rabbi Liz Hirsch (34:45):

I'm your host, Rabbi Liz Hirsch, CEO of Women of Reform Judaism, and you've been listening to Just For This. Check us out on most social media platforms @JustForThisPodcast. You can also follow Women of Reform Judaism @WRJ1913. Our show is produced by Sheir and Shim, LLC. Special thanks to Lisa Pincus Hamroff, Aly Rubin, Rabbi Neil Hirsch, Lior, and Mikah. Jen King designed our logo, and Eric Shimelonis wrote our theme music. Thanks for listening. We'll have more just for this moments next time.