

Rabbi Liz P.G. 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 today is Rachel Sussman.

([00:56](#)):

When Queen Esther boldly spoke up and saved her people, she knew what was at stake. The lives of all the Jewish people were at risk. Esther put her own life in jeopardy to save her people, to save us all. Esther is a model for so many, unique in her prominence as a woman, as a queen, Esther has inspired generations of advocates, each of whom in their own time, answered the call and responded to the questions that I pose to my guests on this podcast each week: "When have you been in the right place at the right time to lead? When that call came, how did you respond?" Sometimes we lead as individuals, and so often it is as a collective, as a movement of people working together. Since the *Dobbs* US Supreme Court decision, Esther's and Mordechai's around the country have been speaking up, organizing and leading the way, working to protect reproductive rights care and access from ballot initiatives to op-eds, from story sharing to getting out the vote, women and men are speaking out for the health and safety of all those who can become pregnant. The stakes are high, and we are owing Esther as our model and our inspiration to vote our values on election day here in the United States. Abortion access is on the ballot in Florida, New York, Arizona, Colorado, Maryland, Montana, Nebraska, Nevada, and South Dakota. Millions will have the chance to make their voices heard this election day, and tireless Esthers from across the country have been supporting and reaching out to voters in these states, knowing that what happens to any of us happens to each of us. When the lives of women and people who can become pregnant are threatened in one place, that threat is everywhere. We know that and that's why we show up for each other. We've seen it time and again when abortion is on the ballot. When we ask voters, individuals what they want, it's clear they want to make their own choices for their own bodies. They want *kavod habriyot*, respect for individual health and dignity. They want respect for *pikuach nefesh*, the mandate to save a life above all else. Do we want women, people who can become pregnant, to land at death's door, suffering, unbearable, physical, mental, emotional pain before they can access the healthcare that they need? No, and that's why we're voting. I am proud to speak out about the Jewish values that guide me to protect abortion access here in the public square. Sharing this faith-based narrative is essential. Rachel Sussman, my guest today, is Vice President of Strategy and Program at the Planned Parenthood Action Fund. She speaks proudly of the Jewish feminist egalitarian values that shape her as a leader, and she's not afraid to name what is at stake next week on Election Day. There is still time to make a plan to vote and to encourage your friends, family, and loved ones to do the same. Be like Esther, get out there and vote. Just for this moment.

Rachel Sussman ([04:29](#)):

I work at Planned Parenthood Federation of America and Planned Parenthood Action Fund, and I've been at Planned Parenthood for almost 20 years, which is a pretty incredible amount of time. Seen a lot happen in that time. Went to Planned Parenthood, almost a baby out of law school, with just tons of idealistic views about access to abortion, women's rights, and really had planned, I think since I was really little, devoting my life to that work.

Rabbi Liz P.G. Hirsch ([05:03](#)):

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For anyone, as they're coming into their career, there are many ways to actualize what you want to do in the world; to work according to your values, to work in a career that's going to be fulfilling and satisfying, work in a career that's going to work for your life. What led you to Planned Parenthood, and that's an amazing tenure that you've had there, tell us a little bit about how the work has changed over time and what keeps you in the work?

Rachel Sussman ([05:32](#)):

As a young person, I mean really 5, 6, 7, growing up in a Jewish family and what I would kind of consider the Jewish table, especially our holiday tables, were just a robust space of talking about justice politics. My grandfather ran a union my whole life, and so a lot of the discussion centered on workers' rights, workers' dignity, what it meant to be paid a living wage, there were things that were just, and that were true in the world and that all people deserved, but there was also robust debate and conversation, and I actually remember loving it even when there was disagreement. And so kind of grew up in the school of one of the most profound ways to advocate on behalf of people, including yourself, was using your voice. And so I think as a young person, that's honestly how I often showed up in the world, I would use my voice. I'm pretty short, about five feet, but I'm quite loud and I take up space and I feel like that was directly connected to my upbringing and the encouragement I got when I was younger of taking up that space. And so I think really using my voice, which really led to debate and other forms of advocacy when I was a young person and in high school, and then I think eventually to law school. So it all feels quite connected to me and really centers actually on kind of the Jewish holiday table.

Rabbi Liz P.G. Hirsch ([07:23](#)):

That's amazing. I love the family connections and feeling the way in which your upbringing and your story has shaped that for you. What drew you specifically into working on reproductive rights, or was that just sort of the thing that was in front of you at the time when you were coming out of school?

Rachel Sussman ([07:43](#)):

So a couple stories. I mean also with being deeply connected to my Judaism at the same time that these holiday tables existed, and I think my grandfather in particular, who does kind of loom large in my life as just an advocate himself, was just so proud of the work I did. Yet when I was younger, at the same time, he was living in Queens and we would often for the high holidays, go to synagogue with him. And it was a conservative temple, but it was a very old school conservative temple. And I remember, I think I was about six or seven, having this moment where I realized there were no women on the bimah. And I asked, right, because it was, like, shocking to me. I grew up in a very egalitarian synagogue where that certainly wasn't the case, but I remember it being the first time I realized it, even though I had been in services ever since I was really little. And, y'know, it was explained to me that in this synagogue, while the women and the men sat together, women were not allowed on the bimah. They weren't reading from Torah. And I had such an inner voice of just sheer injustice and anger because growing up with that juxtaposition; in one hand, it's like it is the Jewish holiday table, that is the place where I'm kind of honing how I see the world, what I think about the world encouraged to speak up, and at the same time to have that juxtaposition of going to my grandfather's synagogue and me not being allowed on the bimah simply because I was a woman. So I think from a young age thinking about how you exist in the world and how gender exists in the world, I think I just kind of was automatically drawn to that and kind of all the issues of justice with that.

([09:40](#)):

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And then I think as I got older, I grew up in the eighties where HIV/AIDS was really at the foreground of my years of kind of, everything from sexual awakening to people around me becoming sexually active to many of my gay friends who were still living in the closet. I was so drawn to how gender, how sex really kind of shapes people's opportunities and their lives. It's like in my blood. It just became what I focused on. And I did this type of advocacy work when I was in college and I focused on it in law school. And so it was really natural and grew from those spaces.

Rabbi Liz P.G. Hirsch ([10:26](#)):

I really relate to a lot of what you just shared, especially also growing up so connected to my Jewish community of that sort of being one of the first stages in which I saw gender equality and also gender differences. I grew up in a Reform congregation. It was a egalitarian space. We had a wonderful female identified cantor who was part of our clergy team leading the community, and women were able to serve on the board and different things like that. And also in the time that I was a young person, preparing for my bat mitzvah, was the period when changes were being made to the liturgy and the prayer books in the congregation and going from, were the matriarchs, our mothers, our ancestors included along with the patriarchs. And those prayer books changed over. But my bat mitzvah was on Simchat Torah and they hadn't changed over the holiday prayer books yet. So my mom and I took binders of the liturgy, and we went and we wrote and created our own version so that we could have the egalitarian feminist text that I was going to stand up and lead everyone in, to include me in the language. So really is one of those first places where everyone could see themselves, try to understand oneself as read into the text, and that it's not something that's outside of life.

Rachel Sussman ([12:00](#)):

Oh, I love that. I love that you and your mom were doing the thing before the thing actually happens. So that's how change usually happens.

Rabbi Liz P.G. Hirsch ([12:08](#)):

Absolutely. Talking about and thinking about the beautiful image that you shared about the holiday table is such a nice connection to the theme of our podcast. Podcast is based on a verse from the book of Esther when Esther has become queen, and she's in this really incredible, unusual role and position as a woman and as a Jew, but she's been hiding her Jewish identity because it's risky to be a public Jew, and it's that moment where the Jewish people are at risk and she's actually the only one who can do something about it. So it's time to reveal her identity, and Mordechai, her uncle, comes to her and says, "Who knows? Maybe it's just for this moment you find yourself in a position of leadership." I'm wondering if there's been a moment like that for you, a moment where you resonate with Esther's experience when you've been in leadership just for that moment.

Rachel Sussman ([13:06](#)):

I have kind of two differing thoughts. I mean, on one hand I don't have explicit memories where I somehow was overtly or purposefully or intentionally hiding being Jewish. I would almost describe it like my Jewishness, however you relate to that as a person, but the way I experienced it, maybe it was more quiet than another periods in my life, how much of I was doing that intentionally versus it just happened. I grew up in a relatively non-Jewish community and area. And so on one hand it, besides going to Hebrew school and of course going to synagogue, it just wasn't a part of my day-to-day life in some respects. But I always felt an underlying different-ness from all of my non-Jewish friends and the spaces that I was in. But I actually liked it. I internalized it as a specialness, not as something to hide. But

looking back in my life, and certainly now in these moments, do I maybe wish I kind of lived a bit more outwardly? Yeah, I do think I would have, but I don't know that I had the context or the understanding to kind of overtly feel the need to do that in those moments.

[\(14:33\)](#):

One of the things I've been thinking about, particularly since *Dobbs* was overturned, and also in the context more broadly with October 7th, but really everything that is happening in the world is, I have this memory, it was actually in 2011. The 2010 elections were really one of the worst moments for abortion rights in this country. You had states all across the country lose their legislatures and their governorship and become really trifectas in anti-abortion policy. And then when all of those state legislators and governors took office in 2011, they passed an agenda that was so anti-abortion, it was something like 120 laws were passed in one year restricting access to abortion. And I remember at the time at Planned Parenthood, I was kind of running our state advocacy work, and I remember myself, Planned Parenthood the organization, other reproductive rights and justice organizations, kind of screaming from the rooftops. This is, even with *Roe*, this is happening all across the country. *Roe* was never perfect, but now it is being undermined to the point where, for thousands of people, mostly in the south and across the Midwest, they are just going to completely lose access. These barriers, while maybe not bans, will function that way, especially for people who are already not really in a position to have access to healthcare, whether you're black or brown, live in a rural community, like it's just going to exacerbate all of that. And I remember, kind of the external community, even people who supported our issues, they just did not believe that *Roe* would ultimately be overturned and that folks would actually lose access to care. And there is this kind of underlying theme of, what it is to be a woman in leadership and to be believed, that has kind of been this underlying theme for my whole life. I am right too much and I don't want to be right. I don't want to be right that *Roe* was going to be overturned, but the problem with not believing women, with giving them leadership, giving them these moments, if you're not going to listen to them, if you're not going to take heed, if you're not going to plan for what could come, you are fundamentally undermining that leadership. And I feel like that has been a consistent theme throughout my life, which is like, how do I, it's not about hiding, but it's like how do I, with this audience, get to a point where they're actually going to believe me because I can't do the work I need to do, we can't solve these problems unless we are believed.

Rabbi Liz P.G. Hirsch [\(17:28\)](#):

How do we make sure that our voices are heard, that we're not shouting into the wind and that people take us seriously and respectfully and understand? And I think also something that you're hitting on and I want to talk more about is the idea of, we can't get into, "I told you so," right? At the same time, now this is the reality we're in and we go forward. I know that I really, even as someone who's always been active in advocacy and social justice and connecting that to my Jewish values, really got activated in the abortion access reproductive rights space around the Massachusetts *Roe* Act campaign, which was one of those pieces of legislation that was anticipating the fall of *Roe* even before we knew the *Dobbs* decision was coming. And I did sometimes feel like we were standing there and saying, "this is not in our heads. This is happening. And we here in Massachusetts know that we have the energy and the will and the particular circumstances of the state to put in these protections in advance." And for me, that's really patterned a lot of my advocacy and my own work and the work of Women of Reform Judaism, the organization that I lead, for us to be able to see some paths forward in the post-*Roe* reality, knowing its challenges even before then.

Rachel Sussman [\(18:59\)](#):

That's exactly right, and that is the work. It was hard certainly before *Roe* was overturned, but shockingly, it can be hard now to convince people that it can get worse. We're seeing this come up in the election. This election will fundamentally be a referendum on whether this country has abortion access or not. Whether you believe me or not, it is true that there is an impending threat that they will ban abortion nationwide. It is a part of the Project 2025 agenda. Again, I think when we think about women in leadership, it both has to be that women's leadership can be taken serious enough that they are believed and they are trusted when they are through their expertise, warning the public about what may come.

[\(20:00\)](#):

It also is true that for those of us in leadership, and I think you speak to this point really well, we have to be able to move on even if we're not believed, move on to these moments and just kind of continue foraging forward. I've just convinced myself, I'm like, "at some point when all the things become true, then they'll believe us, right?" But it is the work and it's the work of being in leadership. I think it also speaks to why it's so important that we have a lot of women in leadership. Women oftentimes do believe other women. And so I think it is important and essential for us to really be everywhere and to be supporting other women in leadership as well.

Rabbi Liz P.G. Hirsch [\(20:42\)](#):

You said it so clearly, and it bears saying again and again, that this election is crucial and will set the stage for abortion access, reproductive rights, the health and safety of women's bodies, the bodies of people who can become pregnant for decades to come. So what does that mean that your work looks like right now as we're talking in the months, even weeks leading up to this pivotal moment?

Rachel Sussman [\(21:17\)](#):

I think one of the jobs that frankly all of us have that all of us care about abortion access is to ensure that people understand what is at stake in this election. That we are believed when we tell people about the threats, not just to abortion access, but more broadly to women's healthcare in general, certainly to gender affirming care. I mean, there are so many vulnerable communities, immigrant communities that are already vulnerable, but that will become even more vulnerable. It is sometimes overwhelming to think about what is at stake, but they are going to be in a position to execute large scale attacks on all of these populations. And so I think the job, certainly part of my job is making sure folks understand what is at stake. I think another part of the job, and it's less about the broad convincing the public about what's at stake in this election, is to draw a deep connection between access to abortion, having the fundamental right to make decisions over your own body, and the overall health of living in a democracy, generally. We have a long history where it shows in most autocratic and fascist regimes, one of the first things that they do is restrict people's access to make decisions about their own bodies, in particular, their own ability to control their own reproduction. And so it is a cornerstone of living in a free and democratic society to have that control. And so what is at stake? You can contemplate that through the lens of abortion access, but I think what is at stake is far grander on the scale of not just who we are as a society, but whether or not we're able to have a healthy and thriving democracy. And then at a personal level, outside of my role of Planned Parenthood, it is central to my Jewish identity. I feel like it is central to my safety as a Jew to be living in a thriving democracy. Jews don't do well outside of democracies. And so it is in terms of both how I identify as a Jewish person and also what I think my role is in a broader society, it is to make sure we continue to live in a healthy and thriving democracy.

Rabbi Liz P.G. Hirsch [\(23:47\)](#):

Absolutely. I speak a lot about the Jewish value of *kavod habriyot*, the respect for one's individual health, individual dignity, and the idea that we have a fundamental right to make our own choices about our own bodies, and I couldn't agree more that it's tied up both in democracy and also access to voting. And one of the ways that I know that advocates that I'm working with on the ground are actualizing that is through ballot initiatives and making sure that folks turn out to vote and they vote on their values. I'm wondering if you could comment on a few of those that are really high on your agenda and your radar. I know that we're working really actively in Florida and tracking several other campaigns as well with our local advocates.

Rachel Sussman ([24:38](#)):

The ballot initiatives are central to each individual state that's running them. I mean, literally you're talking about whether abortion is or is not banned in that state. So it is essential. But just before I kind of lift up a few, taking a step back; in general, as kind of policy gets developed throughout time, it almost always comes from the states. The states oftentimes do it first. So it is actually, if we are ever going to get to a place where we have a national right, again, a right that's even more expansive than *Roe* and that it feels even more permanent than *Roe* was, if we're ever going to do that, these state ballot initiatives are the building block to that happening. So you create a network throughout the country of broad and expansive rights that are embedded in state constitutions, and that is fundamentally the building block. And while amending the US constitution to ensure that there's abortion access, protections in there might sound really far off, if that work is going to take us 15 years, if it's going to take us 30 years, let's start that today, right? Because ultimately we know there's a set of states that either don't have access to the ballot or that are not going to pass a ballot initiative, and we certainly can't leave those states behind. But so I just want to name, there's kind of a broader strategy here, but obviously the work in some of these key states I'm thinking of, we've won already in Kansas, Kentucky, Ohio, Michigan, but states like Florida, Arizona, for many of the people in those states, this will be the difference between whether those folks have access or not. And then it also kind of creates those building blocks towards a national protection which we deserve and will one day have again.

Rabbi Liz P.G. Hirsch ([26:30](#)):

Right. And hopefully exactly as you were saying, there's that role of the state level, state level, state level to build that toward national protection. And I also think that with those important and really inspiring, energizing wins that have happened on ballot initiatives in the past few cycles, we see that when you ask women if they want to have control over their own bodies, even if they might say something different, vote in a different way, then the answer is yes,

Rachel Sussman ([27:02](#)):

A hundred percent. I mean, when you ask women and men, they all agree. I mean, I think it also shows a strong disconnect and actually kind of ties back to what I had talked about during the 2010 elections and 2011 legislative sessions, which is over the past decade, there has been a growing disconnect between people's state representation in many states and their actual beliefs. So just take Ohio for example, their legislature has passed a number of restrictions on abortions. It is so disconnected from what the population wanted, and we just saw that as clear as day. We even won the initial ballot initiative that was just going to allow us to vote in a kind of democratic forum for abortion access. So people not only come out for this issue, but I think when posed with the question, just innately understand how you can't ultimately live in a free society without having the opportunity to make those decisions for yourself. So since the *Dobbs* decision polling has shown only an increase for access to abortion, but the

truth is the public always believed in the ability to access abortion. It's just not until *Dobbs* happened that many of them were actually propositioned on the question where the truth was before them, right? Because the ban was going to be implemented or had already been implemented and they knew a friend, they knew a sister, or they heard a story of someone who went through a traumatic experience because access to care was denied.

Rabbi Liz P.G. Hirsch ([28:50](#)):

And I mean, we've been focusing more just now on access to reproductive healthcare, but this extends out even further. How active are you as Planned Parenthood on some of the other important topics that we're hearing about, IVF, birth control, the other pieces as well too?

Rachel Sussman ([29:08](#)):

We are constantly in both the fight and advocacy for access to birth control. We are the largest sexual and reproductive health provider in the country. One in three women come to a Planned Parenthood, a lot of times that's for birth control. And I do think access to birth control is truly under threat. So it is work that we're not only doing from an advocacy space, but from a healthcare provider space. And then I think the IVF is an interesting conversation because the outgrowth of the IVF fight that we saw in Alabama is functionally an outgrowth of an underlying theory that exists both in Project 2025 and in kind of the anti-abortion spaces, which is really about fetal personhood and kind of creating distinct and legal separation between a pregnant person and their pregnancy, and granting the pregnancy actual fundamental rights. Which kind of leads to this belief, for example, in the context of IVF, that embryos themselves can't be destroyed or they actually have the same rights that you and I do. And fetal personhood is actually at the center of the anti-abortion agenda and fundamentally centers on what their proposal is for what the US Constitution should look like. So fetal personhood is the language and the context that they want existing in the US Constitution. So it is important for us to remember that the fight for access to abortion is a proxy for a larger war on people not only being able to make their own decisions about their bodies, but is really about controlling and elevating legal status to pregnancies that would basically erase the pregnant person.

Rabbi Liz P.G. Hirsch ([31:16](#)):

We've both acknowledged a connection to Jewish faith, Jewish identity, upbringing, and I think that one of the other key pieces for me, about doing this work and staying in this fight and being in a public Jewish role at the same time, is to not cede the conversation around abortion access and reproductive care and women's ability to control their own bodies to those of a stricter, more fundamental, more right wing religious background. And to emphasize loudly and proudly that there are people of all faiths who care about this issue and may even care about it in a way contrary to sort of the stereotypical or presumed understanding of where people of faith and religion are going to fall.

Rachel Sussman ([32:14](#)):

I think that is exactly right. I mean, some of the most powerful voices in support of abortion access are religious voices and kind of showing that this issue not only is a religious one, but is not kind of classically religious in the sense that whether it's the Catholic church, whether it's Project 2025, which is fundamentally a Christian nationalist document, that part of a healthy democracy and part of religious freedom is actually inviting in all religious beliefs. Access to abortion and a whole host of other issues is not something that the religious right gets to own. And so I think that voice is essential. Let's make it louder, you know what I mean? I feel like there's even more space there. But I also think one of the

interesting things that we can also think about is how a lot of these issues are connected in kind of, you mentioned voting rights, I talk more broadly about abortion's connection to a healthy existing democracy, and the truth is there's a lot of issues I care about. I mean, I work on abortion access. I am an expert in that space, but there's a lot of things that I care about, whether it's the environment, whether it's around gun reform. I mean, none of it happens if you don't live in a healthy democracy, and it's certainly hard to have religious diversity of thought outside of a democracy. So to me, it is a fundamentally religious issue to care about voting, to care about a healthy democracy because we just don't get to practice. We just don't get to live and sit in our faith in the way we want to in other contexts. So it's both an amazing advocacy tool, but I also feel like I get to practice in the way I want because I live here, I live in this country, and as of today, it is a healthy enough democracy where I get to practice my religion in this way, so weaponizing it against me or claiming that one viewpoint about abortion is the true religious one, I don't accept that.

Rabbi Liz P.G. Hirsch ([34:27](#)):

On that note, to go back to Esther connecting with her as a model and a frame, I think a lot about how Esther reached this really high level of leadership, really the highest that a woman could in her era. And she, at the same time, faces barriers. She's hiding her Jewish identity — that's both related to her faith and what she can do in her role as Queen — but she's not even allowed into an audience with her husband, the king, in this patriarchal society without being at risk for her life. It, both ancient and has so many echoes and resonances for us now. And I think a lot about how women have reached such high levels of leadership, and we have come so far and the generations of advocates and feminists working before us have paved the way for that, but there are still barriers. I am curious if you've faced barriers on your leadership journey, and also in this particularly charged moment around women's rights and freedoms and also women's leadership, what do you see right now in this exciting but also really interesting and charged space?

Rachel Sussman ([35:48](#)):

Going back to what I kind of had mentioned before, when I think about the biggest barriers, it's less about the barrier to me personally, but the biggest barrier to me fulfilling my goals around the advocacy work I need to do is about being believed. Being able to walk into spaces including male dominated, particularly political spaces, and being believed when I tell you what the threat is or what the harm is and what people are actually experiencing. And I think that kind of continues to be a challenge. I think on the other side of that coin, we have seen, particularly within the kind of political systems that we live in, the abortion as a politically salient issue has somewhat shifted in terms of the powers that be. So for example, in people's day-to-day lives, someone who needs access to abortion care, they're not thinking about a vote or a bill on the hill or a bill on their state legislation. They're like, "how am I actually going to get this care?" It is a very, very practical and personal journey that someone needs to go on. And so the fact that it's being legislated and lives both rhetorically, but all these laws are being created by many of these people in power, who are either disconnected or fundamentally hostile to those who actually need abortion access. So the kind of misogyny and the patriarchy and the racism for the work I do has mostly played out in that way. And even post-*Dobbs*, when we win this election, when the ballot initiatives pass, it will be because a majority of this public supports abortion access and they are rejecting the government's ability to interfere in their personal decisions. But it shouldn't be this hard to make this issue this politically salient. We should not have to lose *Roe* to be where we are. What does it mean to be a woman who is a leader, who is constantly having to step in kind of spaces that maybe are not dominated by women, and convince those people they need to care about something. That's like, at

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some level, that is a skillset, and that also kind of changes culturally over time. In 2011, that was one thing, right? It is certainly better now, we have moved the dial, but also look at what we've lost.

Rabbi Liz P.G. Hirsch ([38:16](#)):

Absolutely. And thinking ahead to the election coming so soon, we know that the first thing that people can do is to vote and to vote their values, whether those are Jewish values that they're bringing, feminist values, the values of equality and egalitarianism and health and safety. What else can we do?

Rachel Sussman ([38:41](#)):

Well, I mean certainly voting is number one. One of the things that I think is a priority within Planned Parenthood is how really everyone can become an actual organizer and community organizer. It could be with Planned Parenthood, it could be with another organization, it could be within your family. But to me, this is not a time to keep your thoughts to yourself. We should be full throated in doing that relational organizing where we might go out and vote, but are we certain that everyone in our family is going to go vote? Are we certain that folks in our community, whether it's our synagogues or our schools, are also going to go vote? I mean, this will ultimately be a turnout election. And so any work you are doing to turn other folks out, to me, that is the mitzvah we could all give. That is the work that needs to happen between now and election day and running through that tape. And then once we win, we get to pivot that energy into really pushing for a powerful agenda that protects women's health, protects LGBTQ plus folks, immigrants. So the work can't stop with what you do yourself, but kind of how are you engaging with your communities to move them forward? And you don't have to be an expert on the issues. It's like pretty easy for folks to understand. But I think a lot of the best conversations and sometimes the hard conversations are with people you know and love.

Rabbi Liz P.G. Hirsch ([40:21](#)):

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 Shimelones wrote our theme music. Thanks for listening. We'll have more just for this moment next time.