



COLLEGE COMMONS

DR. LESLEY LITMAN AND JEREMY LEIGH:
ISRAEL LEARNED, ISRAEL EXPERIENCED

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Joshua Holo: Welcome to the College Commons Podcast: Passionate perspectives, from Judaism's leading thinkers, brought to you by the Hebrew Union College, Jewish Institute of Religion, America's first Jewish institution of higher learning. My name is Joshua Holo, Dean of HUC's, Jack H. Skirball campus in Los Angeles and your host. You're listening to a special episode recorded at the URJ biennial in December of 2020.

JH: Welcome to this episode of the College Commons Podcast from the URJ Biennial, and it's my particular pleasure today to welcome my friends and colleagues, Jeremy Leigh, and Dr. Lesley Litman. Jeremy Leigh grew up in London where he studied Jewish history before moving to Israel in 1992. He's been teaching Jewish History and Israel Studies at our institution, Hebrew Union College, since 2002, and he has also developed a career in and around Jewish travel, writing, guiding and developing educational programs for visiting sites of the Jewish story around the world. Dr Lesley Litman is the Director of the Executive MA program in Jewish education at Hebrew Union College as well and she's the lead consultant for the experiment in congregational education, as well as coordinator of HUC's Day School externship. She also consults to the I-Center in the area of curriculum design and professional development in Israel education. Jeremy and Lesley, thank you for joining me on the Commons.

Jeremy Leigh: Thank you for having us.

Lesley Litman: Good to be here.

JH: Jeremy, the first question I wanna ask is to you because in preparing for this interview, I came across a 2016 article, you wrote a scathing but sophisticated critique of a UNESCO resolution.

JL: Oh yeah. Wow.

JH: Intended... Now, this UNESCO resolution had been intended to cast aspersions on the historical relationship between the Jewish people on the one hand and the Western Wall and metonymically Jerusalem in Israel on the other hand. And in your re-joinder to this resolution, you argue that at least to some degree, historical, which is to say provable, demonstrable connections over history, should not be the sole determining factor for a legitimate connection between people and a place. You write, quote, "Belief rather than proof, could, should also have currency." In other words, lots of religions

have deep historical claims that may run up against a point where you really can't prove a connection, but we should respect the power of belief in connection nonetheless. With respect to your specialization of Jewish travel, isn't that the case that the bulk of Jewish travel, especially to Israel, aims to argue proof, not merely to bolster belief?

JL: Wow. Well, I temporarily will take one step back with, in terms of the objective of Jewish travel which is, to me it's an adjunct to pretty much everything else we do in Jewish education. For me, the education is the engagement in the world of ideas for the purpose of our own growth, and we're growing in relation to being in places and in stories, whether they happened or not. I have absolutely no evidence that [chuckle] the Jews came out of Sinai, came out of Egypt, and crossed the desert the way that it's written in the Torah. The truth is I'm not sure I'm gonna do a tourist route there, but I'm certainly gonna spend... Every year we sit down and we re-enact it and that's absolutely fine. To be a little bit more concrete because I think if I remember what I was referencing there, Jews may get very hot under the collar about whether the Prophet Muhammad descended from there or not. It really does not really matter. I mean, that's why horrible wars take place.

JL: There's a respect that if someone for the last 1400 years has been saying that that's been happening, then in a way, the engagement is the world of ideas and it's either a philosophical or a spiritual kind of engagement, and the takeaway, what comes out of it, what's valuable, is where I think education kicks in, which is that we engage with it, we have a dialogue with it, we have a dialogue it with the, even with the place, but... Or the idea of the place. And then collectively, we grow as a result of that. And maybe I'll just add one other thing which is a very... A key part of the travel thing. A large part of my approach to education is dialogical, it's about a dialog between a number of different things. There's a dialogue with the place, there's a dialog with the idea of the place, the idea of the people that are living in the place. It's not just as a dialog with me and crucially the people that I'm traveling with. So, I know that's a catch all for lots of things, but you referenced there... I mean, I'm amazed you found [chuckle] that article, but there where it's heavily contested, that's the point that I wanted to say.

JH: But that's where I wanna go with this. In other words, it's easier to talk about diaspora travel and not to necessarily feel the burden of concrete historical connection, and in some ways to indulge, I guess, is what I'm saying in the more philosophized version of the dialogic relationship between the place and the idea of the place. I get that. But in Israel where you were number 10 among a 100 of the [Hebrew].

JL: Wow, you have done your homework. [chuckle]

JH: And called carrying the flag. It seems to me like roots travel or heritage show, that there's some real claiming going on and I appreciate education, and as your colleague at the Hebrew Union College, I appreciate that you are carrying the banner of a much more sophisticated approach to that. But are we not edging near something more complicated?

JL: Well, we definitely... So there... Okay, so if we go to the rougher zone of contested space, then whether it's just from my own political humanist view of the world, exclusive claims to place rarely achieve very much, and they... But I think what's important to say is they cut both ways because in other words, I'm very frustrated, that it's become sort of a flag of the left, and sometimes it becomes a flag of the right. Both of them, I think hide behind, depending on what the outcome of what the meaning of a certain site is. So, Me'arat Hamachpelah in Hebron is not the cheeriest place to go for a peacenik liberal view, but if Jews across whatever political persuasion cannot understand the deep rights of Jews to be able to pray in Me'arat Hamachpelah, and with all the awful stuff that has happened and massacres of more recent, the massacres of past, the real challenge is to acknowledge that this is sacred to more than one group of people. And actually, this is only holy, in my terms, when everybody is able to reach God there, irrespective of what language and how they're doing it. And the top thin annoying surface level of contested space is on the... It's... On the worst level, it's a distraction, on the best level it's a source of inspiration.

JL: And again, if we go back in the 20th century to the dispute that took place from the early 1920s around the Kotel, the Kotel was a source of horrible conflict where Jews were denied the ability to pray by the Kotel, which led to some of the riots that triggered off the riots in the 1920s. And it seems so distant from how we sort of fight about, how we fight about it today. So the authenticity of the space gets lost. One other one, which maybe it's sort of I'm putting it out there because I know it's antagonistic and therefore what the hell I'm going to say it.

JH: Perfect.

JL: Is that I'm baffled at the absolute commitment to ensure one set of values works that women and men and all genders and everybody should be able to pray in an egalitarian way at the Kotel, but Jews can't pray on the Temple Mount. And Muslims will struggle to pray at the Kotel, and Jews are denied the right to... And I'm wondering where's the liberal voice that wants to speak for Jews who want to at least to recognize that if they want to pray in the Temple Mount, that is legitimate. It may not be politically expedient, but that is much closer to the authentic site, and therefore that's why it wants to almost strip away. And that's the amazing thing that tourism has to offer, it becomes a liberating kind of practice because you strip away some of these annoying verniers and you try and get to the essence of what's really going on here, if you're up to it... In other words, if you're up to that...

[overlapping conversation]

JH: Right. If you pray for Jews to approach it that way.

JL: And I think the same is true. And I can think of many, many, many other versions where we're not really offending everybody, but in a way we're sort of celebrating everybody. I'm not a fan of Avodah Zarah, of idol worship. I don't think there is absolute holiness, contained in a stone, so you can tell me that God dwelt deeply in this presence, but I do not think God particularly wants us to kill people over it. And the

holiness was when we were doing something there, the Betamindash was holy because... And so therefore I'm not gonna go to the ends of the Earth to try and have a battle with somebody over an absolute version of holiness, whether it's my people or any of the other people, and I would love to think... There're projects, few of which I've been involved with, which about try to create a democratic piece oriented tourism, which the virtue is they make everyone feel uncomfortable.

JL: Right, but they also grant a fundamental legitimacy to the fact that you don't have to go and prove priority to have legitimacy in your vision, because belief has currency of its own as you said. And we can work in that realm, and maybe it forces us to be more acknowledging of the other.

JL: I would hope so.

JH: One would hope so, let's keep hoping and maybe doing something about it. Lesley, I wanna ask you, in following the Israel theme, what's different generationally about Israel education today as contrasted to a student a generation ago, 10-years ago, something like that.

LL: Ten years ago?

JH: 10, 20 years.

LL: 15 years ago?

JH: Yeah.

LL: You could pick up textbooks about Israel and what you would find is let's go on a tour... Let's go on a trip to Israel, and they'd go from city to city to city, lots of stereotypical people of that city. Actually we did an analysis of Israel educat... Israel textbooks published by American publishers. And that basically after the Six-Day War period, and then the Yom Kippur war where... Before Yom Kippur, it was like, Israel is amazing, and look at what they've done, and the Ben Gurion vision of Israel was what was taught. And then I'd say probably after the Yom Kippur war and then moving towards the Intifada, the First Intifada, we saw a shift and I'm not sure why, of textbooks to these travel to Israel and have their kids design a trip to Israel. And today I'd say, with the advent of more focus on Israel education by big funders, the thrust is for learners to build their own relationship with Israel.

LL: And whatever that means, and it's interesting that just this morning, a piece appeared from the Cincinnati Jewish Team Collective, in eJewish Philanthropy, that was about building a positive relationship with Israel, and how they help teens to build a positive relationship with Israel, where positive doesn't mean love Israel above all else, but positive means that you can navigate the relationship, that like with any relationship, there are good moments and difficult moments. And according to this article, and I happen to agree with it, I worked on it a little, that the notion of positive means real and authentic.

JH: And do you think that we are in the trenches in Jewish education in North America, let's say, that we are living up to the nuance of that positivity that you've described?

LL: We certainly have a lot of work to do, particularly with educators who come out of that, yay rah rah, first love Israel, and it's very common for Israelis, for many, many years Israelis who came to North America and became the de facto teachers of Israel, because they know best 'cause they're Israelis, and the thing that they wanted most was that the children love Israel. So any movement from that would just scare them. Our colleague Sivan Zakai has been doing research about kindergarteners, young children and their relationship with Israel. And what she discovered is, they actually have a very nuanced relationship with Israel. And the problem isn't with the children, it's with the adults who are afraid they won't love Israel, but like with anything they can hold two values at the same time. They can know that something's hard and something bad is happening and they can know that they love something just like a parent, right? You get angry at your parents.

JH: Wait, wait, wait, are you implying that parents aren't perfect. I'm sorry. 'Cause if so I want this interview to end right now.

[chuckle]

LL: I hate you. I never wanna see you again. Can you take me to the mall?

[chuckle]

JH: Okay. Got it. So I just wanted to check in with you about how aspirational the article you cited was versus how much it's actually kicking in in schools.

LL: Well, I would certainly say the fact that an article like that is out there and it's not a surprise and no one is jumping off of bridges because of it, means that there is an emergent language around it. I also want to go back to this whole generational shift. There seems to be over time a generational shift away from Israel, and today's 20-year-olds and the millennials are not connected to Israel. Ted Sasson came out with a re-slicing of that data and he sliced the data across the decades of a person's life and discovered that people in their 50s today, when they were in their 20s they were less connected to Israel, but as they got older, their connections to Israel grew just as their connection to Jewish life grows when we kinda go through the life cycle. So I don't know which of those is correct but I would like to just express a reservation about the assumption that millennials don't care about Israel, or people in their 20s don't care about Israel. I think the jury's out.

JH: And there's a similar mathematical dynamic with respect to synagogue membership as well.

LL: Exactly.

JH: I want to build on that argument by slicing it yet another way. Which is that, often people speak about comparative disengagement with Israel, generationally, when what they mean is critique of Israel. And the reason I think those things ought to be distinguished is because if you re-slice it on a different axis instead of being loving Israel or not loving Israel, if you put it on the axis of being passionate about Israel versus being apathetic about Israel, you find that all of the critique falls on the passion side. Which means that they're committed and they care, and I think they're really not just highfalutin ethereal academic ways to re-slice this evidence. I think that there is on the ground, meaningful implication for how we build our community around our interpretation of this information. And I think we have important work to do to recast some of what you've spoken about very helpfully. Thank you.

LL: Can I just add...

JH: Please.

LL: What you said reminded me of when I have a conversation with a student about God and they say, "I don't believe in God, I don't care about God." [chuckle] It's like, "Okay. Good. Let's have that conversation."

JH: That's right.

LL: They're so engaged with not believing...

JH: Right.

LL: That they're there, they're present.

JH: Clearly, right.

LL: And it's about how to keep the conversation going, the dialogue going and their ability to really push back 'cause that's where the growth go.

JH: Thank you. Jeremy.

JL: Well, I don't have an answer, it's more of a question or it's a point of our conversation. The bit that intrigues me, and that's why I was interested by... With the generational thing from what ages Israel's being introduced, someone is framing that, someone... There's a moment when you don't know of its existence and then you do know of its existence, 'cause somebody broke your innocence and tells you that that thing exists. The state of Israel. And that, from the very beginning, the bit that intrigues is that's not necessarily only about the young person, it's also the narrator, it's the educator. So the study then becomes how does somebody then explain what Israel actually is? And that for me is in some ways my point of curiosity because, how does someone talk about... The sum of which is... It's not anachronistic, but it's a very complicated thing to work out without going back to some core fundamentals.

JL: Child growing up in the diaspora, I grew up in the diaspora, reveals to you that there is this place far away where everyone is... Not everyone, but most of the people there are Jewish and Jewishness is somehow embedded in the thing and it somehow operates on a different kind of level. How does that make sense then for younger people who are then going to develop not necessarily complicated, not necessarily loving or hating or... But it has to already be on the agenda in some way. And the act of getting it on the agenda is the bit which seems to me to be, I don't know if there's a clean and flat way of just kind of acknowledging the existence of Israel without at the very first instance essentially saying something which has a value behind it which is one of...

JH: Not for Jews.

JL: Which is one of love or connectedness.

JH: Yeah.

JL: In other words it's never... It can't be neutral and therefore the question that I understand how generations change. But it's not just the generations of young people, it's the generations of people who are narrating that story.

LL: What's different today than when we were young and being introduced to Israel, is that if you ask young people, even very young people where they learn about Israel, it's from social media. It's from the radio. So there is not one person who is opening it up to them, they are taking it in from all kinds of places. And so then what happens is the educator becomes curator. And how do we curate what they're taking in? And one piece of research asked... Alex Ponsen asked high school kids, where they get their... Day school... High school day school, so there are in Jewish High Schools. Asked, "Where do you get most of your information about Israel and they say, "From the internet, from social media, from my friends. I know my teachers say stuff, but I know they want me to love Israel, but I get my real information outside." But that happens all the way back to a very small child. I remember my own child at three years old or four-years-old, making a comment. He said, "How does the radio know it's Barak's birthday?" [chuckle] His friend Barak... They were actually talking about Ehud Barak but he was listening to the radio and he heard Barak. At three or four years old, they're taking it in. So, how do we as parents curate? How do we as educators, help parents curate that? And I think that's the question.

[music]

JH: Before we return to the podcast, we wanna let you know about digital learning on the College Commons platform. Beyond this podcast which is available to the public at large, check out the online courses at collegecommons.huc.edu. For in-depth learning, digital syllabi assignments, inspiration for teaching, and one of our most influential courses called Making Prayer Real, subscribe with your synagogue for all this and more just click sign up at collegecommons.huc.edu. Oh, and one more thing, help us out and

rate us on iTunes. But whatever you do, do not give us five stars, unless we deserve it. Now back to our podcast.

[music]

JH: I wanna go back to Jeremy's point about contested spaces that we visit and bring it in your realm, Lesley, of an educational idea of enduring dilemmas, and so I wanna ask you to describe for us what an enduring dilemma is and what are the implications for Israel education.

LL: So, Jeremy and I lead a seminar for our executive Master students in Israel, and indeed, much of it focuses around enduring dilemmas. So an enduring dilemma is a situation in which two values which you hold dear come into tension with one another, and you can't uphold both of them simultaneously. And so, the question is, how do you know which value to focus on when? And I'm just thinking, a Jewish state and a Democratic state, they come into tension with one another all the time. So how do we know where to put the emphasis, and when? And this is one of the pieces in the one-state solution, right? If we have a Jewish state and a Democratic state, how can those two live together? If we have a one-state solution, then we are... Which would then privilege being the Democratic state, the Jewish character of the state might go away. If we have a two-state solution, then we can have the Jewish character of the state more fully.

JH: There's a right wing version of the one-state and a left wing version of the one-state. They're more or less mutually exclusive, except in so far as they both agree on one state, but their visions of how that would look are very different. I think the argument for two-staters, is that it's the only solution to the dilemma. Because it's the two-state solution that guarantees a Jewish majority, and thereby guarantees both Democratic values by virtue of the majority and Jewishness by virtue of that majority being Jewish.

LL: Correct. Correct. That's correct.

JH: Whereas the one state forces us to either give up on our Democratic values or on our...

LL: Or our Jewish value. That's what I... Yes.

JH: Yes. So, that's a perfect answer to the question. I think, it's a perfect illustration of an enduring dilemma. I wanna ask you, Jeremy, about a question that poked my curiosity based on a webinar that you taught for HUC on AlumniLearn. It was on Haredim and poverty, and interesting dynamics about the ultra-orthodox in Israel. We being members of the HUC community are invested in pluralistic Judaism, and the enfranchisement of pluralistic Judaism as a... With legal standing and full representation in the State of Israel. But when we say pluralism, we therefore, also have to care about our oftentimes political adversaries, the ultra-orthodox. And so I wanna ask you to reflect a bit on how you see, based on your studying and learning from that webinar, but also in general, the ultra-orthodox in relation to what we might call the mainstream of Israeli society, and what that means for our contention as the Reform movement fighting for

space for genuine pluralism in the State of Israel.

JL: It's interesting, just using the phraseology before, whether that's a question which also brings into conflict values of Jewish and Democratic, because if I look in the lexicon of liberal Judaism, this is both the, about democracy. I would have to apply the logic of both Jewish and Democratic here. Here's a group... A population group of 12% of the population who democratically are entitled to the same amount as everybody else, and who use the same language of Jewishness as anybody else does. And so, in a way, one could frame the entire thing just as a classic clash of interests in a democracy of any... We just happen to feel sensitive to it because it's about issues which somehow are elevated and have spiritual significance, but actually it's a political fight and in that sense, we probably don't have very much to offer because... Or expect to get very much back, because politically we're not a strong group and they are.

JL: All of these conversations exist in multiple different contexts. There is a context of where this sits, which is, it's in a place of... In the study of deformation or dissonance, Haredim are a vilified part of the Israeli society. They're vilified by a number, a group of people, and I think it's to the shame of the liberal movement that have not managed to find kind of a language to talk about Haredim, that they would never dream of applying to anybody else. Which, so in other words, we don't come into this neutrally, maybe 'cause we're bruised and battered and hurt, and so on, and delegitimized. But nonetheless, in a democracy and according to our values, there's a need to engage with the Haredi society in an intelligent kind of way, in a meaningful and legitimate kind of way.

JL: How do we, in the end fight this one out? We're in a tricky one, because the starting point of the... Our core starting point is different. In a way the Haredim play the game of democracy, but know where the battle lines are drawn, and will use political force in order to achieve certain goals. Do they really care what we're teaching in our schools? No, absolutely, because they're not really interested in our schools. They're interested in whether our schools intrude into the public domain, and if our schools or if our position changes the rules of the state, it becomes a fascinating, kind of by the way. And again, and this is where these boundaries start to falter a little bit, where Haredim, and I think, in a previous generation might have said the Haredi community was only interested in the Haredi community because it didn't legitimize the state of Israel. In the real world, the Haredim are deeply involved in the Jewish character of the state, not just implicitly for them.

JL: It does bother them if we change the laws of status, as they're embellished in the status quo arrangement. And there's a real battle and we're engaged in that, and one hopes in the most decent way possible, but there are certain things we're not going to be able to get around. And one is that these people are citizens and they can vote. And, I think, ironically, I think the areas of contest are not really specifically ones about Reform or Liberal Jews. There are lots of people who we disagree with about lots of different things, but we then tend not to focus on them as the specific group. Probably, if

I really thought the area where we might feel more troubled, it would be by the more Messianic radical right group in Israel, who are closer to our territory 'cause they come from within the post-Enlightenment world of modernity and speak a similar kind of political language, and for whom there I have much greater fears.

JL: But the ability of the Reform movement or Liberal Jews to engage in Haredim in Israel, by definition, I think, a little bit of the effort is coming more on one side than the other. I'm intrigued, by the way, just in my work, how many Haredim are genuinely interested in trying to work out who on earth we are, and are also interested. And I think, by the way, in the end, where it comes down to is a core piece of the Israel story, which is the notion of the public space and the private space. Israel, by its own self-declaration and by its DNA, is an area in which the public domain is defined in Jewish terms. That's the nature of sovereignty, it's the state, it has all the civil religion connected to it, and the moment Jewishness is in the public domain, then it's going to be fought over by all the various different dissident voices as they develop.

JH: It becomes fair game.

JL: It's fair game, and it feels... And on the one hand, a more sanctified, I don't know, better, I don't know. Maybe it's a diaspora Liberal Judaism. We're not used to... It's not used to fighting for Jewish space in the public domain 'cause it somehow seems a little bit dirty. Why are we fighting over these things? These things are beautiful. They exist in synagogue spaces and summer camps and discussion groups and so on. And now, we have to fight the hell to get them into the public domain somewhere else. So, I think, for me, what the kind of the bit that we're getting towards, I think is this phrase which we're all going to have to accept, however uncomfortable it is, which is a notion of the status quo. There may just have to be, in order for our functioning of radically disagreeing groups of Jews, a recognition in the public domain, there will be...

JL: We're gonna live with boundaries, and what can take place in one area might not be the same as what takes place in another area. And that includes in education, not just in the physical space of closing neighborhoods, whatever, those things support for non-Orthodox streams of Judaism in the public domain... Is an expression of the public domain. And it may kill everyone to do it, but I'm sorry, that's part of my democratic right to demand that my children get the... We're past that now, but my children got an education that was Jewish and was paid for by the state. It should not be preferenced by the fact that they're not belonging to the more favored state, who, it's this favored group who have their own stream within Israeli public education. To put all that together, what are we doing? I think, we're having to, again, navigate these questions. What are our democratic principles, but where are we trying to work out where Judaism can stand?

JH: I think the, to take the democratic element at your word, I think we would change the phrase from status quo to homeostasis, which is a more dynamic way of appreciating the fact that there may be a balance that we can't quite get out of, but it isn't a fixed balance, and it comes and goes.

LL: And I think the public domain... I heard you talk about the civil domain, where with schools and taxation and neighborhoods, and one of the things that's unique about Israel is there's the religious element of the public domain, and that I think is much more... The rub is really, I think, in that space, and to distinguish between the public domain in North America, which doesn't have that rub in the same way.

JH: Or it does, but it's implicit, and we haven't fully reckoned with it because it's implicit. Whereas in Israel at least it has the merit of being explicit and nobody can deny it.

LL: Yeah. It's in your face.

JH: Right.

JL: There's a general color, which I think is intriguing, where I'm less denominational bound, but just interested in the flow of identity in society, which is that Judaism is way more popular than it ever used to be. Judaism was always more popular than people, I think, imagined, because there used to be an official ideology of secularism, which dealt with Judaism in minimalistic terms or in a way which it turns out...

JH: You mean, Judaism in Israel is more popular.

JL: I'm talking about in Israel.

JH: Yeah. Yeah. Just to clarify.

JL: I'm talking about in Israel. And I think that now, Israeli Judaism is far less denominational, it's far more fluid, the boundaries are porous, and so, it's not even about Liberal Jews or Reform Jews, it's about people who want to identify as Jews in a religious way, and who are engaged in any number of the sort of things we would otherwise talk about, which is, it's amazing. I have to say it's one of the most uplifting parts of watching Israeli society in action. And then, ironically, there's a counter side coming from, again, the Haredi world, which is also deconstructing itself. We had a speaker who came to our... To speak at an Israel seminar a year and a half ago, and she said, very clearly, "I have no belief that my grandchildren will understand... That the Haredi world that my grandchildren will live in will look anything like the Haredi world I live in now." It will...

JL: In other words, 57 varieties of Haredim, whatever, will dissipate and will become integrated in the Israeli conversation. And she said, by her own personnel, she's a little bit of an outlier, but she said by, but I think by her own definition, her desire to schlep from Bnei Brak to come to talk to a group of rabbinical students in HUC, and she really challenged them hard. [chuckle] She said, "Do you know we've really got to deal with the question of lesbians," and everyone in the room was like, "Excuse me? There's a woman with a Sheitel who's come from Bnei Brak, and she just said the word "Lesbian" in front of us and the earth didn't swallow her up." And what she was kind of saying was, "We know what's going on in the world. We're changing like you're changing." And so, I

think maybe that question of which space, public space, civil space, cultural space... But it's dynamic, and I think everyone needs to be on their toes to know which is the correct value.

JH: Well, here's to the two of you for being primary interlocutors and exponents of that change for good, and it's my honor to be your colleague and to share these conversations with you. Thank you for joining me.

JL: Thank you.

LL: Thank you.

JL: Thank you very much for having us.

LL: It was fun.

[music]

JH: You've been listening to the College Commons podcast, produced and edited by Jennifer Howard, and brought to you by the Hebrew Union College Jewish Institute of Religion. For this URJ Biennial series, special thanks to Mark Pelavin, the URJ Chief Program Officer and Biennial Director, and Liz Grumbacher, Director of North American Events. We hope you've enjoyed this episode, and please, join us again at collegecommons.huc.edu.

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