

Interview with BC Craig by Ellen Lippmann

Sunday, October 6, 2022

Length: 1 hour 14 minutes and 28 seconds

ABSTRACT: In this interview, BC Craig reflects on her time as an early member of Kolot Chayeinu. Her experience as a convert in the congregation is documented through moments such as her first time identifying as Jewish. Ellen Lippmann encourages BC to also reflect on her experience as a parent and activist in the congregation. BC's intimate knowledge of the early years of Kolot shines during this interview, as does the steady laughter and collaborative reflection offered by both BC and Ellen. Notable moments include BC's remarks on the significance of Passover and her hopes for the future of Kolot Chayeinu.

KEY TERMS: B'nai mitzvah, "jewish", community, activism, parenthood, conversion, heritage, Tu BiShvat, Passover, connection, musical prayer

This transcript has been minimally edited for readability. Some transitional language has been removed, but BC Craig and Ellen Lippmann's recorded language has not been altered to accommodate standard English grammar structure against natural oral speech patterns.

BC Craig 00:18

We are on.

Ellen Lippmann

Okay, we're on. Okay, so this is Rabbi Ellen Lippmann and it is October 6, 2022. And, I am here with BC Craig, a longtime member of Kolot Chayeinu. And we're going to start our mutual interviewing by me interviewing her.

BC Craig

Okay.

Ellen Lippmann

So, BC, I would love to hear your thoughts—especially so much so many years later—on what brought you to Kolot Chayeinu and, and, and what that was like.

BC Craig 00:53

What brought me to Kolot Chayeinu and it was really Ruth [Finkelstein]. And I think that if we did like, sort of root cause backwards, that is probably Bobby—who is her original thing. But, in the sort of broader sense, I take some credit for the motivation here: because while there's often

this assumption that because Ruth is Jewish, and I was not a Jewish, that I followed her into Judaism... this is actually not the story. In fact, Ruth had almost no relationship to Judaism when I first met her. And we, the first summer that we were involved, we took a trip to Eastern Europe on my impetus, because I'm a longtime historical studier, of Ashkenazi Judaism in Eastern Europe. So we went to Vienna, into Budapest and other areas in Hungary—to Croatia, to excuse me, I didn't mean Croatia—in Krakow, Warsaw, Prague, and then actually ended up in Croatia. But that wasn't part of the plan, in part because I wanted to do some wandering—in sort of—Polish Judaism, and she had become intrigued by her Hungarian roots. So that's part of the reason why we did that sort of thing. And it's during that trip that she really began to be thinking about, “what is my connection to Judaism?” And how do I, you know, sort of make meaning out of this. And I feel like that began our starting to talk as a family about, you know, whether we wanted to kind of bring some kind of faith into our, you know. So for her birthday that year, I bought her oil menorah that we still use. We started to bring out candles, you know, that kind of thing. But she was looking for, I think, a place in a not very directed way. And her connection with Roberta through GMHC became—she started talking about , “I have this friend who's really cool and they have this, you know, really funky place, it wouldn't be like, you know, off putting in the way that, you know, a traditional synagogue would be.” And so, she followed Roberta, and then sort of eventually kind of pulled me along in that as well. I'm not sure I was looking for a synagogue or a shul, but, but she's the one who sort of found Kolot.

Ellen Lippmann 03:56

Now I have all kinds of questions. So, I have heard a version of the story.

BC Craig

Sure.

Ellen Lippmann

It starts with David Hansel.

BC Craig

Oh!

Ellen Lippmann

And with David Hansel wanting to do adult B'nai Mitzvah, is that not part of your memory?

BC Craig 04:09

I don't know. Okay, truthfully, I don't know where that piece fits in. And this beginning, may be as apocryphal as the kitchen table. You know?

Ellen Lippmann

The kitchen table! [BC and Ellen laugh] Nothing to do about it.

BC Craig

I, you know, I feel like my understanding of the story is that Ruth followed Roberta to the synagogue and began talking with other people about adult B'nai Mitzvah. Or another version of this story goes, you know, she wanted to talk about adult B'nai Mitzvah and you made—

Ellen Lippmann

I said no.

BC Craig 04:52

Right! So, then she began sort of recruiting other people, but I can't actually swear to the the actual I'm timing of that.

Ellen Lippmann 05:03

I want to come back to it. But, before I forget, I'm actually intrigued by your—what feels to me early— interest in Eastern European Jewry, et cetera. And where does that come from for you? I mean, when when does that start? Maybe, you know, does it start with your interest in history? Does it start with your interest in family?

BC Craig 05:23

I would say it principally starts with history, it actually didn't originally start with family until much, much later, I knew that there was Jewishness, in one sort of sector of my family, and not very much else about it. And, I had largely disconnected from my sort of birth family. And so, didn't have that kind of let's sit down and talk about the, you know, the roots. But I am, you know, historically oriented, as my major way of interacting with the world. And, for a long time I have found interest in—[Sirens in the background] They're going to save someone Ellen.

Ellen Lippmann 06:19

Yes, it's true.

BC Craig 06:23

... be frustrated. I have been interested in Jewish history specifically, which I think like many Americans came through a version of, you know, early study of Holocaust, which is how do we get to the Holocaust, which is, you know, that sort of thing with some, you know, dash of historical fiction, whether it's, you know, I can never pronounce names like this—Hiam Potack or

Ellen Lippmann

Yeah.

BC Craig

You know, other folks–

Ellen Lippmann

Yeah.

BC Craig

Who added to this kind of mythology.

Ellen Lippmann 06:56

Because of Hiam Potack–By the way, this is not my interview, but I have dore harp because of the book–

BC Craig 07:02

Which was actually the first Potok. Oh, I didn't start with like, The Other Promise getting or whatever.

Ellen Lippmann 07:12

That's great. Okay, so, different... Oh, it's good. It's a different way back to sort of coming to Cologne. Right. One of Lana's students sort of asked about Kolot Chayeinu in American Judaism in the 20th/21st centuries, and how it connects to–not so much study of, I think–but remembrance of the Holocaust. And so, since you have this interest, right, and–I mean, I'm wondering what you think about that–but then also do want to hear about... so you come to Kolot Chayeinu, sort of following Ruth... sort of leading Ruth there you are... you know, what's it seem like? How does it feel? You've been there a long time. And so, you have a view on the early days, you know, this?

BC Craig 08:05

Well the truth is that I don't have, actually, a very strong sense of Kolot Chayeinu in relationship to any of that particular American Jewish history having to do with the impact of, or, the...you know... It just–it's never been–it feels like to me, you know–in my interaction with Kolot, a major threat. So, that hasn't–for me–been the way that that...

Ellen Lippmann 08:38

Or does it feel it to you without Kolot saying so, does it feel any kind of, I don't know what
[Ellen laughs]

BC Craig 08:46

Not particularly.

Ellen Lippmann

Okay.

BC Craig

I, you know, most of my connection around Kolot has either been—for me—newly around Jewish religion, Torah texts, you know, that. Because I don't have any other history than that. So Kolot is very much that or about Kolot as an institution in more kind of late 20th early 21st century Jew—progressive Judaism and social activism with you know, relationship to you know, big questions of Jewish politics... much more so than for me it directs back to those roots.

Ellen Lippmann 09:39

Okay, but so okay, so then you arrived at Kolot Chayeinu—

BC Craig

I arrive at Kolot Chayeinu—

Ellen Lippmann

And you're not Jewish at the time—

BC Craig 09:45

I'm not, well, there's an interesting question about that. But, okay.

Ellen Lippmann 09:49

You might be somewhat Jewish. Right? You have some—

BC Craig 09:52

No, I'm thinking of myself as Jewish. I'm not claiming identity, nothing right.

Ellen Lippmann 09:57

You have a reasonably new Jewish partner and—

BC Craig

Right.

Ellen Lippmann

And, and some friends.

BC Craig 10:02

And some friends... although those are Ruth's friends.

Ellen Lippmann

Oh, they're not you at all.

BC Craig

Those are not my friends. Oh, David Hansel, Richard L. KOVITCHm, David Hodgson, Roberta–
Yeah, these are all people who are Ruth's world at Gay Men's Health Crisis.

Ellen Lippmann

Okay.

BC Craig

That have actually relatively little to do with my life.

Ellen Lippmann 10:24

Okay interesting, interesting. But so, okay, so maybe especially then—you arrive at this like, I mean, let's—maybe it was kind of wacky, especially in those early days, there were fewer than 100 members for sure at the time—

BC Craig

Definitely.

Ellen Lippmann

And, you know, I mean, what's your response? Or, you know, how's it feel?

BC Craig 10:48

I mean, we came to it in sort of different ways. I would say the only real memory I have of Kolot, before we began the B'nai Mitzvah class, which then is going to completely change my relationship to Kolot... is it a high holiday at the Knights of Columbus? Is it Hanukkah? Knights of Columbus? It's all—I remember is it's a it's a holiday, you know, celebration. I don't think it was the High Holidays. It's either it's either Hanukkah or something later.

Ellen Lippman 11:21

Oh, I know what it was! It was, it was Tu BiShvat.

BC Craig 11:25

Tu BiShvat. So, it's a celebration, but it's not nearly as—

Ellen Lippmann

No, it's a small small celebration.

BC Craig

Exactly. And that's my first interaction with Kolot.

Ellen Lippmann

Oh, okay.

BC Craig

And that, to me, feels not particularly like a synagogue at all. All based on my completely abstract understanding of what a synagogue is, because I've never been in before. [BC and Ellen laugh]

Ellen Lippmann

Right, interesting.

BC Craig

But, I promise my image of it doesn't involve Knight of Columbus hall. [BC and Ellen laugh]

Ellen Lippmann

Interesting!

BC Craig

It doesn't involve people sitting around tables, rather than like, you know, something closer to pews or chairs or something like that.

Ellen Lippmann

Uh huh. Uh huh!

BC Craig

Doesn't involve food.

Ellen Lippmann

Right.

BC Craig

Right. So all of those things are not part of my understanding of what one does at let's let's put it into this category, not what one does at a religious service or ceremony or something like that.

Ellen Lippmann

Yeah.

BC Craig

Because I have a whole, you know, bank of expectations of that—

Ellen Lippmann

Right.

BC Craig

Though not in a Jewish context.

Ellen Lippmann

Right.

BC Craig

But then by the time I remember, I'm not making an argument about what actually happened. By the time I remember then being more involved with Kolot—we are then part of the adult B'nai Mitzvah class.

Ellen Lippmann

Right.

BC Craig

So, my most of my first memories of Kolot are either around our dining room table back on, Carl—

Ellen Lippmann

Yeah, Carlton.

BC Craig

That's right, Carlton Ave, right, yes. Where I, Ruth and I were both living—

Ellen Lippmann

And other people too.

BC Craig

And other people too—

Ellen Lippmann

Right.

BC Craig

But not any of the other folks.

Ellen Lippmann

Right.

BC Craig

Which was you but nothing else about Kolot and then our, you know, many often joked about exchange of Friday night service for the sort of the payment of B'nai Mitzvah class so then that became what I did become begin to think of as Jewish religious service, which was the Friday night dinners in the basement of Gethsemane—

Ellen Lippmann

Gethsemane.

BC Craig

And to a smaller extent, the Shabbat morning, mostly for a bit in people's homes out in greater Brooklyn—

Ellen Lippmann

Or wherever!

BC Craig

And then later in the balcony.

Ellen Lippmann 13:55

Right. Of the church Gethsemone¹. Interesting, okay, and my memory of the payment issue has to do with Tu BiShvat.

BC Craig 14:06

The beginning of the payment was essentially you have to give—I'm not doing this unless you're committing to this community.

Ellen Lippmann

Yeah. Yeah yeah!

BC Craig

I—you know, I'm a part time employee of this, of this—

¹ The Church of the Gethsemane on 8th Ave in Park Slope, Brooklyn is the space Kolot holds Shabbat services, some of the education classes and meetings.

Ellen Lippmann

Yes, right.

BC Craig

Shul and I can't offer this unless–

Ellen Lippmann

I get some help with that.

BC Craig

Unless this is going to be this thing. And so my, my first memories are setting up and breaking down of the Friday night services.

Ellen Lippmann

Ah, okay. Okay.

BC Craig

And then only later did you come with our first sort of content [Ellen laughs] task which was creating the Tu BiShvat Seder. [BC and Ellen laugh]

Ellen Lippmann 14:52

Ah gotcha. And so, here's all of this–doesn't look like a shul or what I think of as a shul. I start to learn. I mean it, you know, What's–is it positive and attractive? Is it puzzling? Is it: I want to learn because... because in fact, when we get to it, you were sort of part of two B'nai Mitzvah classes, right? You know, and I want to get to your path to Judaism too, but sticking with the Kolot part, like what, you know, how does all that feel?

BC Craig 15:29

I would say, it felt all those things.

Ellen Lippmann 15:31

I mean why say yes? Why say, “Yes we'll help with the Friday thing.”

BC Craig 15:37

I mean part of it was the, the origin of that was–this is what Ruth wanted to do.

Ellen Lippmann

Yeah.

BC Craig

And so, okay!

Ellen Lippmann

I'll get involved! [BC and Ellen laugh]

BC Craig

You know, okay. I'm not sure I would go that far. It was just, I wanted to support you know, to do this, and I'm happy to support this. And I was interested in it, once we got involved in this sort of weekly or bi weekly classes.

Ellen Lippmann

I think it was weekly.

BC Craig

I think it was weekly! You know, it became puzzling, intimidating. You know, I often felt like, you know, I, you're... we were a motley crew in a number of ways. There was—as a group, only David Hansel really had any Jewish upbringing.

Ellen Lippmann 16:21

I think that's right. Yeah, no that's right.

BC Craig 16:23

And, and everybody else had just about every American story.

Ellen Lippmann

Yeah, that's right!

BC Craig

Not really being Jewish. [BC laughs]

Ellen Lippmann

Yeah yeah yeah! Communal living.

BC Craig

Right, exactly. Or, you know, Ruth's red diaper baby.

Ellen Lippmann

Yes, right, exactly.

BC Craig

I forgotten about what Hodgson's like distance was–

Ellen Lippmann

Yeah, he was more like, sort of very typical interfaith family.

BC Craig

Interfaith right.

Ellen Lippmann

He was the kid that went on a school bus tour–on Yom Kippur, or something, when no one was did–and he didn't know why everyone was gone. And he, you know, started ask his parents questions.

BC Craig 17:02

So in that sense, even though really only David had a ton more formal experience, I feel like everybody else had more connection to things. And so there was a lot of, kind of, “I don't know what's going on here.” And if you know anything about me, at this point, Ellen, you know that I really need not to be the worst kid in the class. [BC and Ellen laugh]

Ellen Lippmann

Yeah. Right. That's funny. 30 years later, here's what I've learned!

BC Craig

So, there was some things that were like, challenging about that having nothing to do with my own personal feelings about what we were learning. But then there was other stuff that I found really compelling, really interesting. You know, some of that was just the service. I have a very strong memory of–I feel like it wasn't Lisa, that it was Rachel...

Ellen Lippmann

Levitz, Levitt...

BC Craig

Who made you know, audio tape, for us. Of, you know, chanting.

Ellen Lippmann 18:06

Yes. Yes she did.

BC Craig 18:08

Of the of the, you know, readers kadish of the Amida of the mama, you know, yeah. And, you know, working with Daniel, who always seemed like the best kid class because of his language skills.

Ellen Lippmann

Yeah.

BC Craig

You know, to, like, learn these prayers. And I found that very compelling.

Ellen Lippmann 18:31

What can you say more about that? What was compelling?

BC Craig 18:35

It's--this is weird, but I am very attracted to musical prayer.

Ellen Lippmann

That's not very weird.

BC Craig

Well, I think that there are people for whom the text means something--

Ellen Lippmann

Oh, sure.

BC Craig

For me, it is often about the fact that this melody sort of takes me into a different place. And so it's part of why my, like, sort of visceral memory of, of learning those things was about this audio tape.

Ellen Lippmann

The tape... And it was in those days. The cassette tape.

BC Craig

I'm almost positive, I still have it.

Ellen Lippmann

Wow! I'd love to hear that.

BC Craig

Because I hear that, you know... So, that was compelling for me. Much of the sort of idea about this notion of communal prayer as being, you know, the idea of prayer by script rather than prayer by kind of talking to God... was there was, you know, things that were challenging for me because I am not, I did not come to this without religion. I just came without an understanding of Judaism.

Ellen Lippmann

Uh huh. Uh huh!

BC Craig

So all of those were really interesting to me and felt compelling in that as an activist, part of what this was all about was: were is there a way to bring kind of faith and activism together?

Ellen Lippmann 20:08

Yeah. And where did you find that?

BC Craig 20:10

Well, a big part of it, as I say, was this idea of, you know, sort of Jews as a community, the idea of, you know, praying as a group, the idea of social justice is kind of baked in, at least in how you present it, I have no idea what they're doing in other shuls—

Ellen Lippmann 20:29

You know, at some level, it's baked into almost all liberal progressive shuls but... yeah.

BC Craig 20:35

Yeah, you know, so all of that, you know, definitely felt compelling. And then there was the, you know, this is what the other kids are doing. And then—I'm really—the combination of doing that with the Friday night services, the Friday night services, I feel like are things I have never been able to replace. [affirmation from Ellen] There is no version of Kolot—

Ellen Lippmann

Uh huh.

BC Craig

That we have ever done. [affirmation from Ellen] That speaks to me in the way that those early Friday nights.

Ellen Lippmann 21:03

So definitely say more about it, and in a certain sense, not just to be answering me, right, but it's like for the tape, you know, say a little bit more about what it was like, and, and, you know, and what it involved in, and then why, why it spoke to you so much.

BC Craig 21:22

So this was a—I would say—not huge group of people, probably not more than say 30 or so often less, occasion occasionally more when it was sort of a special thing, you know, kind of lines of tables either in a open rectangle, or sometimes when it's crowded, kind of like, you know, lined up tables to all sit around with a pretty full meal. People brought up potluck, you know, you were expected to bring with you, which was I think, in some ways, for me, the best iteration of eating together, you know, more so than the Saturday morning you know, kiddish or something like that, I found this. If there was—it was very musically oriented oriented, there was a number of key songs that brought me back to my Girl Scout days by my, you know, [Ellen laughs] church choir days, you know, of repeated songs that brought, you know, you know, at different specific moments, and then, largely a service that was pretty much the same, there wasn't a drash there wasn't a Torah. I don't mean that in a bad way. I'm just saying it was—

Ellen Lippmann

No no no. It's helping remind me too.

BC Craig

Drash, to some extent, which is often great, is a new thing every time. But the service was largely the same thing. You know, with the particular touch points of the prayer over children. There was a lot of families with young children. And so, it really hit a chord for me of a particular size community that felt like enough to bring energy but not so much that you were like having to deal with a lot of you know, every week new strangers. There was a lot of familiarity that built which coming as I say, feeling somewhat intimidated and you know, unsure about things I don't know that repetition, the music felt very calm.

Ellen Lippmann

Do you remember any of those songs?

BC Craig

Uh... A li A li. Which is you know the wish wash of the water. The, you know, the calling in the Shabbat bride. I'm forgetting which one that is now.

Ellen Lippmann 23:55

With God Mikado de la Le kad o dee?

BC Craig 23:56

Koto de you know, they were—I assume they're fairly common.

Ellen Lippmann

Yeah, yeah yeah! kinds of things. But, you know, for me, it was all new.

Ellen Lippmann

Yeah.

BC Craig

So, yeah.

Ellen Lippmann 24:09

I love that. How does it later—because somewhat later than this is when we came to having a mission statement—right, and trying to define the community in some ways. And, one of the long standing items in that mission statement, that's often noted—especially in holiday times when they need people to help is—all hands are needed, right? To—blah, blah, whatever. And I wonder, and we'll... I knew, you know, I have known you regularly say, you know, when I came into Yom Kippur services yesterday, with a friend who said, “Are we in the right place?” And I said, “There's BC Craig sitting at the table to take your name.” I know we're in the right place. I mean, that's your you know, your, your way, I guess, you know?

BC Craig

Well that's I mean—

Ellen Lippmann

Is to commit in that kind of way. And I wonder how that, you know how you see that sort of over the time of the community? How was it yesterday, to take in names? And, you know, and how do you see that as connected to—everybody brought a really good potluck dish for Friday night? You know, what, where's the where's the thread?

BC Craig 25:26

This was a loss for me over time in Kolot.

Ellen Lippmann

Okay.

BC Craig

Whereas, you know, part of my thing n groups in general, is that I am life threateningly shy. I cannot talk to strangers. Unless I have a job.

Ellen Lippmann

A job.

BC Craig

And so for me, a community, which is built around jobs is a really... [BC and Ellen laugh] A community, which is built around, we pay people to set up chairs to organize these things, we have staff, etc. And your job is to come in and sit here and make small talk with people is a nightmare.

Ellen Lippmann

Yeah.

BC Craig

And so, I was always more easily committed to the community, when: first I had a specific job, I knew what I was supposed to do. But, also most people had a job. So it also wasn't like I was working, and nobody else was. Which is, you know, sometimes awkward for other people. So that felt both more communal. And for me personally, more comfortable. As we've transitioned to more staff, I have felt less like, I know what my kind of role here is. And so that's always been a little bit of a weird thing, which is why I'm always really happy to, to sort of do Avoda during the holidays, because it's the time when we are most like, "Everybody needs to do something."

Ellen Lippmann

Right.

BC Craig

So it's front and center. It's really clearly that that's the thing you're supposed to be doing.

Ellen Lippmann

Yeah. Interesting. And I mean, it's not just that Kolot is more staff, obviously, it's that Kolot, it has many more members. And, and one of the probably... the questions about a community like this is what happens when it grows? Should it just keep growing? Is this the time when 150 of us want to make our own smaller thing? And there is some sort of sociology I guess,

Ellen and BC 27:44

With the number 150!

Ellen Lippmann 27:48

Yeah, right. But, you know, does it—what are the ways in which Kolot today feels to you like it's the same place as the place you came to? And it really is almost 30 years ago.

BC Craig

Right.

Ellen Lippmann

And, uh, you know, and besides numbers, I guess, you know, yeah, maybe it's more just the same, you know, what, is there a thread?

BC Craig 28:16

Is there a thread, of course, there's a thread. And the thread is principally, I think, the sort of progressive values. And so, you know, I have a bad habit of sort of mentally grading the fundraising pitches.

Ellen Lippmann

Oh, yeah. Yeah.

BC Craig

You know, and, you know, one of the there are touchstones about the things we use to try to say, "We're special, we're different, and you want to support us." And, you know, a big part of that has always been: we're open and available to everyone. Right, we're an inclusive space. I'm sorry.

Ellen Lippmann 28:58

Sorry, for the person who's needing an ambulance

BC Craig 29:03

You know, we're open, we're inclusive, you know, back from the beginning, that was all no tickets. No, you know?

Ellen Lippmann

Yeah.

BC Craig

And, and we support these particular kinds of progressive values as Jews, right, not just values, but values as Jews. And that, I feel like, has been an ongoing threat. The truth is, it felt like sometime in the middle and don't ask me to put dates to this. There was like a moment of when we were kind of wrestling for our soul. Not one moment, but for me, what I was thinking about when we grew particularly in the world of families with young kids, often not necessarily are not clearly to me. Coming to Kolot for that same purpose and then in some ways, again, this is all my perspective, I am not making truths of this.

Ellen Lippmann

Yeah, yeah this is your interview!

BC Craig

In some ways it felt resurrected or re-given new life by the influx of new young, queer and trans people who again, sort of reset the tone of what Kolot was. Which then sends messages to everybody else about what we're about. And so it feels like, I don't mean resurrected, like it was dead.

Ellen Lippmann

No, no.

BC Craig

I just mean, there was a moment that it could have gone this way could have gone this way. You know? And, and that felt like, it feels like we've sort of come back to that.

Ellen Lippmann 30:47

Alright, well, okay. And somewhere along the line, about 20, something years ago, you became a reasonably young parent with a child who went through Kolot school, happily and became Bar Mitzvah mostly happily. And you know, so I'm wondering, then you're this person for about 10 years of your time at Kolot, you're this person who's helped shape the place from the beginning, with your particular definitions, etc. identities. And, suddenly you take on this other piece, that—you know, how does that go with... Kolot has often if not always had some tension between the people who have kids and don't or the people who have kids in Kolot learning programming don't. And, and how they can sort of blend together.

BC Craig

Yeah

Ellen Lippmann

High holiday is perhaps the only time in the year when everybody comes together. But so I'm wondering then about your experience as a parent, at Kolot

BC Craig 32:06

It's interesting. My, my experience of being a parent at Kolot is less of a break than you—

Ellen Lippmann

Yeah or maybe I phrased it wrong.

BC Craig

Yeah, no, no, I'm just saying, you know, in part, because first of all, it wasn't as many groups that I have belonged to are a period where most of us weren't parents, and then we became parents, and how did that change our interaction with the group and what the group was and thing like that. Because my sense of it is from the beginning, there were always people with with kids who felt really important—

Ellen Lippmann

Ah, okay.

BC Craig

In whether that was, you know, leases, bars, kids, or Sheila box, you know, Ray and some kids who I think it all got away and I didn't know Judy Foreman's kid, right. You know, where some of—

Ellen Lippmann 32:54

Some of these people, by the way, are being interviewed in this project. So that's exciting.

BC Craig 32:59

You know, Peter, you know, there were lots of kids around from the beginning. So we didn't seem like—a now, we've changed in some big way. And Ruth and I... I could remember really early on at those Friday meetings, we were already thinking about having kids. So, I feel like having kids and being Jewish and being part of Kolot, were always kind of

Ellen Lippmann

Ah, interesting.

BC Craig

—was all kind of a story that was all part together. And we—when I was pregnant with Sam, there were I think, five Kolot mothers, people, pregnant people.

Ellen Lippmann

Yes.

BC Craig

I'm not sure how we're saying this these days.

Ellen Lippmann

Yeah, yeah.

BC Craig

At the same time, all who had children in a sort of six month period. And so, it also felt like we're doing this together.

Ellen Lippmann

We're in this. Yeah.

BC Craig

So, that never felt like a sort of big break. I had some awkward interactions with the Kolot school, before Sam was born, or before Sam was school age. And so always had a kind of arm's length relationship to it. And so we sent him to, you know, the Kolot school, as you say,

Ellen Lippmann

Yeah.

BC Craig

Sometimes great, sometimes less great. But I don't feel like it was very important in my thinking about Kolot.

Ellen Lippmann

Ah, interesting.

BC Craig

So when I think about things like I can remember facilitating a meeting that was supposed to be kind of like, sit down conversation between the every week Shabbat-errs, and the B'nai Mitzvah parents about how much space B'nai Mitzvah was a kind of allowed to take up. But, I never felt like as a parent that I had a, like particular side of that thing. To me that felt more about—and that the thing that people objected to was the people who weren't very involved in Kolot were... then ended up taking a lot of space. And so, I didn't feel like it was a parents versus so much as a—for better or for worse...

Ellen Lippmann

Yeah.

BC Craig

Inside outside.

Ellen Lippmann 35:35

Yeah, very much so. And I mean, look, I've been retired for four years. So, I don't know exactly the way those conversations continue. But, I would imagine they continue.

BC Craig

Is that right? Truthfully I don't know.

Ellen Lippmann

I think so. Pandemic has probably–

BC Craig

I think that's right.

Ellen Lippmann

You know, affected things oddly. I want to come back to your Jewish journey. And if I can you just talk about that, like... when and how does whatever's Jewish in your family come to light? And, or when and how do you think it's not just that I like this stuff, and I like the songs and prayers and things, but I somehow want to jump into it further, connect to it more, however you understood that whole process to be?

BC Craig 36:23

The Jewish part of my family did not play a big role in my understanding of my identity. For many years. My mother didn't play it up. She was raised, you know, my Jewish great grandfather, married an Irish Catholic woman and converted to Catholicism. No, didn't he didn't convert, but he allowed his children to be raised as, as Catholic. My mother was raised as Catholic and only later when she married my Protestant father, converted to Catholicism. The big thread here is conversion–

Ellen Lippmann

Everybody converts.

BC Craig

We just were basically–just that's what we do in our family. So, so that I don't feel in some ways more impactful was that I grew up in a heavily Jewish area, and was was... went to school with–the majority of people I went to school with were Jewish.

Ellen Lippmann

And this is in Pennsylvania?

BC Craig

So yeah, it's actually outside of Philadelphia. What it is, to be honest, is it's the 1970s white flight from Philadelphia, where a significant portion of what used to be Northeastern Philadelphia, Jews moved into the suburbs, just outside of the city in a pattern we know all too well. So I grew up with, you know, most of my classmates and at least half of my best friends were Jews who

went to Hebrew school, went through B'nai Mitzvah. You know, went to school and went to shul at least on the holidays, and things like that. So, this was very much sort of part of the life that I grew up in. And I think there probably was a kind of, like, "That's interesting."

Ellen Lippmann

How come I'm not doing that?

BC Craig

Exactly! Although I myself, you know, my family was very... No, I should say, my mother was very involved in our church. And I went to church every Sunday until I graduated high school, sang in the church choir was—I can't remember what it's called anymore. There's something we do as Christians that is, like, I can't remember...

Ellen Lippmann

Confirmation?

BC Craig

Confirmation! Exactly well done. You know, and went to a youth fellowship group every week. And it was a big part of my sort of social life. But it wasn't where I went to school. And so it always felt like sort of something over there. And the people I went to school with, were here having this other life. So I definitely felt a sense of community connected to being a Presbyterian.

Ellen Lippmann

Yeah.

BC Craig

But it wasn't the same as the sort of community that I wasn't around. At any rate, but I continued on with a strong relationship to being Christian, as a social justice activist for years. So my bachelor's thesis is on liberation theology, Latin American liberation theology and its impact on the Latin American solidarity movement in the US. And, you know, in turn that the other side magazine, which is, you know... So this was a big part of how I saw I understood being an activist and fighting for change was in a sort of Christian context. And then I came out. And then that was a problem. And so in some ways coming out created this sort of, like, spiritual gap in my life because I was not just queer, but I was part of a, you know, radical lesbian feminist community where organized religion as a general rule was a oppressive, patriarchal, you know, force in the world to be a shoe that at all, at all costs. So—

Ellen Lippmann 40:54

Did you miss it?

BC Craig 40:56

I think I did. Um, you know, in some ways, you know, just like, communists end up replacing their orthodox religion with the party. I think that I was able to replace the sort of communal aspects, the value aspects, etc, by the activist work that I did. But part of the reason that when Judaism and Kolot kind of came into my life, had, you know, there was some openness to that was that. And I think it's part of why, although—if I've talked with them about it, I no longer remember the specific conversation—that the Davids and Daniel and Richard all sort of came to the same thing is that the 1992, 93, 94, were particularly bleak years. in the world of AIDS. It, it felt like a lot of the energy had sort of run out. It felt like an enormous amount of work and without actually making any new changes. And we were—we lost really important, crucial people in a way that felt like, I don't know how to, sort of ,keep doing this. So, I think that there was a way in which the, the, the world that activism created and sustained with me for, you know, 15 years between X and Y was... it felt like it was breaking down in terms of its ability to sort of answer the big questions. And, I think that in some ways, Kolot and Judaism came into my world at that moment.

Ellen Lippmann

Yeah

BC Craig

You know, when it was necessary. And I think that my relationship to Judaism has changed quite a lot since that time. But I do think that that was, like, an important context. In which that came.

Ellen Lippmann 43:10

Yeah. And, and so then just saying more, perhaps about your process, right? You, I truly don't remember very well. And you say some version of I want to think about converting, you know, what, what happens then? And how does that you know, how are you responding to it does—is it filling some of that need? And, you know, and yeah, and since, right, what's the, there's some marking right between “I'm not a Jew, I'm a Jew.” How's—how does that, you know, how's that feel in the moment? And how, how, you know, how does it feel for the rest of these, whatever, 25 years, you know, I mean, that, you know, how do you feel as a Jew today? Say, and, and yeah, if you think about yourself, what are the top three identities or something, you know, is that one of them?

BC Craig 44:10

It is. And I, it took me time to get to that point. I don't know if you—there's no reason that you would remember this. We had—you and I had a non linear progression from I... thinking about converting through the point of actually converting that took more than two years after the, the first B'nai Mitzvah class. It was like this was not an easy thing. And, I can remember a

conversation that you and I had... feel like it was in a snowstorm? In which you said, "I'm waiting for you to say I'm ready to be a Jew." And I said, "I've been waiting for you to say, you're ready."

Ellen Lippmann

You're ready! [BC and Ellen laugh]

BC Craig

Like I was waiting for you to tell me that I had learned enough

Ellen Lippmann

Yes.

BC Craig

To be qualified. And you were waiting for me

Ellen Lippmann

Yes.

BC Craig

To decide I wanted that identity.

Ellen Lippmann

Yes.

BC Craig

And there's a lot involved in why I am that way.

Ellen Lippmann 45:29

Yeah. It's, um, again, this is something I'm not sure how other rabbis do. But I've had people get very angry at me at that moment.

BC Craig

Right.

Ellen Lippmann

Yeah, and other other kinds of responses. But, yeah.

BC Craig 45:44

I, for me, it was less than anger thing, man, it was a wait, we're watching an entirely different thing than I thought we were doing. And it made me realize that I hadn't been thinking about sort of, what do I want? Or do I feel like a Jew or something like that? I'd been thinking about that right to, sort of, claim this identity. And so it was a big change, right then about thinking about, wait, is this really what I'm saying? Is this really what I want to do? Which actually comes to sort of another turning point after I decide, "Yes, this is what I want to do." After we, you know, set up the baked in the mikvah. Where Ruth, and I have a conversation in which she says like, "How do you think it'll feel to be Jewish?" And I thought, "Jewish?" [Laughter] Like, it was one thing to say, "I'm a Jew," and a completely different thing to say, "I'm Jewish." Which felt more like, I'm part of this community, and again, gave me a new like, "Oh, no, that's not what I've been thinking at all." But I did get there. [Laughter] But each one of these was like, you know, it took us like, I feel like there was a couple of moments in that sort of two year process, where you were like, "Are you still doing this?" You know, and I had to sort of, you know, make a kind of recommitment to that. And then that sort of, I think of that as the, like, the clear moment where I had to consider it. And then again whether I was really going to be Jewish, which seems really different. [Laughter] So, you know, I do think that that was like, a big decision that I made. I feel like a big part of it was Kolot, in the sense of, for me, it was about joining a community. And whether I, you know, this idea about claiming an identity that I didn't know that I felt like I had a right to was important and Kolot's welcoming of that was really important in my ability to sort of make that make that change.

Ellen Lippmann 48:21

And as—So, I don't know, day after mikvah, month after mikvah, year after mikvah. You know, how, how were you feeling in whatever the, you know, how did you phrase the identity then.

BC Craig 48:38

No, definitely. I, you know, said then, and say what much more like, doesn't even think I'm Jewish. And I always that—I still think that there's a part of me, that's like waiting for someone to say, "You don't look Jewish." But from that point, I was definitely very comfortable with the, "I am a Jew." I felt really, like, sort of, centered in that space. And again, I think this has a lot to do with Kolot. And, but, remember that by the time I actually converted, I had been in the Kolot community for—

Ellen Lippmann

Several years?

BC Craig

At least two, two and a half years. And then went almost immediately from that into the second adult B'nai Mitzvah.

Ellen Lippmann

B'nai Mitzvah class.

BC Craig

So, it felt like years and years of—you know, so that that didn't feel strange to me at all.

Ellen Lippmann 49:45

And same thing is true all these years later?

BC Craig

Yeah, I think that—

Ellen Lippmann

And next question will be, how did it play into being a parent?

BC Craig 49:57

Very much so, there was actually a sort of a bad moment, during the period, when Ruth and I were talking about having children, and I hadn't yet converted was clearly on the road to converting, and she made a kind of offhand comment. Like, it's really important to me that you convert so that our child is Jewish, and I was ridiculously offended by that. Because it just felt so vescelly You know? Like, you're, you know, this is important in the sense that it, you know—

Ellen Lippmann

In a blood way.

BC Craig

Also, biologically makes no sense at all. [Laughter] But, you know, that's just me. So there was—

Ellen Lippmann

No actually not.

BC Craig

That didn't, it did wasn't like a big fight or anything, but it was like a moment where, you know, where you realize, and I think in her case that you have internalized sort of traditional ideas about this. And I was like, yeah, that's not okay. But, I remember very clearly that I was, it was important to me, that I feel like I could say, with confidence to my child, “We are Jewish”. And I don't feel like for me that that was so much about—I had converted before I was, but in the sense that I was a Jew, and that he was being raised as a Jew.

Ellen Lippmann

Right.

BC Craig

We were a Jewish family.

Ellen Lippmann

Right.

BC Craig

We're part of a Jewish community, and all of our sort of lifecycle moments and things like that would all take part in this sort of Jewish context. And that was true, I think very much from the beginning and continues to be true. All though Sam's, you know, connection to being Jewish is, like many American Jews are more in identity than it is—

Ellen Lippmann 51:59

I was—I was gonna ask that in his interview but it's fine. And, um, just come back a little bit to the activist piece, I think we may already have spoken at some point about you know, here, you come already, an involved and engaged activist for a while. And, it's important that it be connected to this, you know, religious community.

BC Craig

Yup.

Ellen Lippmann

And, how did that play out for you? You know, how did it? Did it provide something you were looking for? Did you—I don't know, did you wish for more activism from the community? Did you wish for activism of a certain kind from the community, et cetera, et cetera?

BC Craig 52:59

I didn't come to float looking for activism because I had a full slate of that outside of Kolot.

Ellen Lippmann

Yeah.

BC Craig

It was important to me that we couched Judaism in activism. It was important to me that you were an activist. It was important to me that I came with a group of people who were activists, and so that that was the context in which we were. But I didn't, and never really have felt like I have, needed Kolot to be a container in which I do activism. Always happy to see Kolot out in the demonstration, but I don't necessarily feel like that's, you know, my home in a demonstration,

particularly, in some ways, I feel like it's only as I've increasingly worked with JREFJ that I ended up sort of doing more–

Ellen Lippmann

Jewish.

BC Craig

Exactly. But there's also—it's, there's been a change over time in what Judaism as opposed to the Kolot community means for me as an activism. I think this is some growth and maturity. I don't know. I did—Lisa, I think asked me to do the, if you call it a drash or not, the talk that goes with the pentatonic Toka.

Ellen Lippmann

Oh, yeah.

BC Craig

Is that a drash? I don't know. [affirmation from Ellen] I am a Jew. Yeah! About how that's always a talk that's about sort of your relationship to death and I joked about the fact that when I first came to Kolot, presented with the idea that you know, prayer, repentance and charity, were the, you know, answer in speaking to this, you know, all powerful God who had control, was to me in the, you know, mid to late 90s patently ridiculous, just ridiculous. [Ellen laughs] I think that what affected whether people lived or died had something to do with whether they were, you know, good Jews or good people, whether God, you know, cared for them or did not care for them. It was so wrapped up, in my sense, not just justice and injustice, but actually death was very particularly wrapped up in the actions of governments, of pharmaceutical companies, of homophobes, and not at all this kind of the abstract, you know, outstretched hand of an all powerful God. And how much—you know, I did this talk, and I don't know 2017/2018, something like that.

Ellen Lippmann 55:56

Okay. I was gonna say, maybe it was after I retired?

BC Craig

Oh, I think it was–

Ellen Lippmann

I don't think I remember it.

BC Craig 56:00

No, no, no, this is this is post your retirement. And, what I talked about was that in the intervening years, even in sort of the world of AIDS, we had all come to kind of a new understanding of what we had gone through. How little we had stopped to mourn in our sort of righteous anger against the evil powers that be.

Ellen Lippmann

Yeah.

BC Craig

And how little we had been able to take care of each other. And how much pain was playing out in the, these later years of survivor's guilt and the things like that? How I realized how much more placed there was for the kinds of—

Ellen Lippmann

Career.

BC Craig

Exactly. So I think about that a lot in that kind of arc about being an activist, I'm no less an activist. Now that I was then although I—I do think it probably affects me less that there's, you know, friends dying, every, you know. You know, it's less immediately life and death. But I also feel like my sense of my ability to alter the world without any sense of, you know, what are the other pieces in play have changed as I've gotten older. So my sense of the omnipotence of activism is somewhat, somewhat dampened.

Ellen Lippmann 57:47

Thank you. I—switching gears a little bit, I've been remembering that Ruth once said that the Jewish calendar was, in her mind, the most important Jewish text or book or a thing to have around? And I'm wondering if you have an answer to that, what do you think? I mean, can you narrow it down? I don't know if I can. You know, can if—I say to you, you know, what's the most important, either Jewish object or Jewish text? Do you think not only for you, I guess, partly for you, but for all of us, you know, do you have an answer for that as well?

BC Craig 58:34

I do. I want to preface it by saying one of my insecurities at Kolot has always been how fucking amazing everybody at Kolot [Laughter] was with their wisdom, their creativity, their ability to, you know, read into text, create, you know, midrash to, to turn that into song into art into... which is not my thing. I am setting up the chairs. So, I say this in preface because I want to be clear that I'm not... I'm not trying to imagine that this is. But for me, the sort of central text has always been the Haggadah.

Ellen Lippmann 59:36

Ah, yeah.

BC Craig 59:38

And it's partially because it's a text I've been wrestling with, which is not really a way that I interact with most Jewish texts. I've always had a like, kind of push pull relationship with Torah study, because it's so much not the way that I was raised. For the paid Bible, right, you know, that is not what you did. And so when I first came to that Torah study, I was like, I don't understand what we're supposed to be talking about here. And so most Jewish texts, I don't have that relationship with. But for some reason, the Haggadah has always kind of captured me, it has a great sort of social justice thing. And over time, I have become increasingly critical of it. You know, finding new stories in it, reading other authors on it in ways that have sort of opened it up to me, and make me wonder to some extent, if there isn't that possibility in kind of other—

Ellen Lippmann

Yeah.

BC Craig

Yeah, like that.

Ellen Lippmann 1:00:55

Interesting. And do you think it's, I mean, it's obviously very significant for lots of Jews, or, or and or to say Passover is the most celebrated Jewish holiday. How do you see that? I mean, how, you know, why is it so significant for you? And how do you think that translates to, you know, obviously a big swath of American Jews?

BC Craig 1:01:21

Well, for me, a big part of it is again, activism. My first entry into New York Jewish space was ACT UP Seders, I said to you the other night that the first Seder I was ever at was hosted by Greg Boyd's. And, and my friend, Alexis, you know, and I went to several of those before I did anything else in New York, in a sort of Jewish space. And so for me, it was always centered as activism. And so that's part of it. And, of course, it has a great like, liberation. But I was 10 years into my work of this before I discovered that there weren't Jewish slaves, which then sent me into this whole. If not, then why this story kind of thing? So, I think that part of it is compelling, because it tells this, you know, story of redemption, and tells the story of you know, standing up to the bad guys, it's tells the story of new beginnings, you know, there's just like, so many things that we can do with it. Until you look too close, you realize what a horrifying story it is. But, but I think that as an activist, it's, you know, sort of set up for me to feel like: this is my story. But the other and the other piece is, more so than other holidays... Checking my thinking here, more so than other holidays—it's all about community. It's not about a Bema. It's not about, you know, you

know, some other kind of ritual. It's around the table, just you know, with whatever group and this has been, of course, starts with my—because my beginning of Judaism starts as an adult—with whatever group you call family. And so it's not just its text, but also sort of how we use that text.

Ellen Lippmann 1:03:43

That is so cool. Kolot is going to be 30 sometime in the early parts used to celebrate around Tu BiShvat, sometime in the early part of 2023.

BC Craig

This year?

Ellen Lippmann

Yes. This coming year.

BC Craig

Oh my goodness.

Ellen Lippmann 1:03:59

Yeah. And I wonder, having been here for most of these 30 years, what do you wish for Kolot the next 30? What do you hope by 2053? [laughter] You know—

BC Craig

I hope to be long gone!

Ellen Lippmann

But not what you wish for you... What do you hope for Kolot Chayeinu in its second 30 years? Still astonishing. A thirty years!

BC Craig 1:04:44

I'm trying—the pause I have here is that I'm trying to separate my wish for my Kolot.

Ellen Lippmann

Yeah.

BC Craig

And my wish for Kolot.

Ellen Lippmann

Okay!

BC Craig

As being two separate things. Because you know, my automatic kind of thing is a little bit like your wish for your children. I wish them to stay the same. I wish them to stay near me. And with the same understanding of the world that I am familiar and comfortable with, and that has brought me joy, right? So, like, that's the wish for my Kolot. But what's the—you know—but just like for your children [laughter] that's just keep you small. You know, that's not actually what you hoped for things you love, is that they stayed in the same place. But I guess I do wish for it, that it, you know, remain connected to its, kind of, early beginnings. I've been part of so many organizations that have grown past, I will say out of, but past their mission. And sometimes that's been for the best, the mission was context specific. And sometimes it's a loss. And part of what it is, is, in almost all of them, as something becomes more institutionalized, there was a loss in terms of, it's really, really very hard to, to hold on to the scrappy creation phase, where you're trying to figure out what you want to be. You're testing every decision against what we—the world we want. And things begin to have a life of their own. And then there's more the way that synagogues do things. And less of like, “But we can blow right past that!” You know, and, and I guess that if I had a wish, it would be very much you know, Lisa singing, you know, there's a song that she sings—that she sang it at Sammys bris, that I'm totally forgetting right now about, you know, a wish for your children that's about like, remaining true to your heart. And I'm gonna come up with it, but not right this second. And so I guess I'm, like, willing to wish for Kolot to grow and change. But I would wish for it to, like, you know, stay true to its calling and, and remain humble. And like what it is because it's easy to become self satisfied with the amazing thing you created. And then you sort of like, are you still doing what you're trying to do?

Ellen Lippmann 1:08:09

Um, is there anything that you would wish to talk about? You know, for, for this conversation? Approaching 30 years of Kolot and your Jewish life and whatever? Is there anything—you that I haven't asked you about? You know, is there something that I like, but wait, I actually wanted to also—

BC Craig

How come you didn't ask me about—

Ellen Lippmann

Yeah, did you want to talk about anything else?

BC Craig 1:08:33

No, I—you know, being a member of Kolot has been an important like identity and relationship in my adult life. Not without, like every relationship, not without its conflicts, it's disappointments. But, but an important thing, I think, far more important to me than I have been to it. But, but it doesn't make it less important to me. But otherwise—

Ellen Lippmann 1:09:07

Then now, I have another question. [BC laughs] One of the issues that came up in our planning team for the oral history project was the reality of conflicts at Kolot.

BC Craig

Oh. Uh huh.

Ellen Lippmann

And, and, and how to, you know, how does the community deal with them? There's been some effort to, sort of, learn about and some sort of practice a little of bit some form of restorative justice. But I wonder if you have, you know, wisdom for that either from prior communities or from your time at Kolot, and presumably seen some conflicts, between members between leadership and you know, ordinary members between visions for the community. I mean, all kinds of conflicts have happened. And sorry about the fact that we don't any blinds down.

BC Craig 1:10:11

That's okay. Could you synthesize the question? You've mentioned a number of things? And I'm not sure what the question is.

Ellen Lippmann 1:10:20

I don't know if I know, either. I mean, do you, I guess it's really just do you have wisdom for... maybe it is for the leadership of Kolot now and going forward, as to how best to address conflicts in the community as they arise?

BC Craig 1:10:38

I mean, I don't know if this is wisdom or not it, you know, for Kolot, but in my own experience, both with Kolot and some sort of early conflicts, and which I had more, you know, to do with, and in other organizations... I think that one of those sort of going back to that piece about sort of the more institutional, is that there's a responsiveness to the community. In, sort of both directions, which is, I guess, the other word would be transparency. So, when I think about dealing with conflict, I feel like part of it that in my experience has been effective, but not always, necessarily ending up where you want it to end up... is that we have to sort of acknowledge when we have conflicting visions, or when people have been harmed. Rather than, as we often have a desire to do, which is to paper over. So that—in that sense, transparency about them, and then creating space where people can sort of share and talk now we've talked before about facilitating the conversation between parents and—

Ellen Lippmann

Yeah, that doesn't mean—

BC Craig

But in some ways, this is nothing compared to a conversation that I facilitated, which was only one piece of this, but around the early discussions of Israeli-Palestinian policy. But being willing to say, “Wow, this is something that we're really struggling with as a community, and we need to make some space for people to be able to share things, even though it's likely to be really hard, and may not end up for everybody in the right space.” It's—it's got to happen. It's got to happen. And I don't know that there are things that rise to that level? But I suspect there are.

Ellen Lippmann 1:12:54

Right, well, certainly, that that specific has certainly come up over and over again, and, you know, been handled well, and not so well over time. There's an ongoing Israel-Palestine working group in Kolot—this all up what I'm not supposed to in responding to. [Laughter] But But I mean, you know, it's a really good example, right? It's a really good example. It's, it's one of the things that because it's the... for so many people, it's the thing that they feel in their guts.

BC Craig 1:13:26

You know, and the reason I was I actually said it is—because... I'm sorry but I'm going on.

Ellen Lippmann

No no.

BC Craig

I can remember conflicts, which seemed huge at the time. And now, like, “Why do you waste so much emotion on that?” I'm thinking about—do you remember the brief period when we were considering buying—[Laughter]

Ellen Lippmann

The pipe dream.

BC Craig

We were gonna buy, Gethsemane and create like affordable housing—

Ellen Lippmann

Yeah. yeah.

BC Craig

In Park Slope.

Ellen Lippmann

Yeah. yeah.

BC Craig

And it was like—Yeah, I remember a board retreat where we were, you know, it feels like, “why did we waste so much emotion?” And then there's other issues, which are ongoing things so that you have to say, “No, this is actually going to potentially be a break for some people.”

Ellen Lippmann

Yeah

BC Craig

Not everybody. That's actually sometimes the tricky part.

Ellen Lippmann

Right. But for some people

BC Craig

Yeah. And so we have to find some way to be able to talk about it.

Ellen Lippmann

Right, right. Absolutely. Okay, any last words? never left. That was it. We have to be able to find a way that we have to be all fun. Thank you so much. All right.