



JOFA Journal

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Sweet Changes

By Naomi Mark

Last fall, my daughter, Elana, turned three and had her first experience as a budding Orthodox feminist agent of social change.

Growing up with three older sisters and a Jewishly active mother, Elana has always been able to enjoy all aspects of Jewish life. As her third birthday approached, Elana was excited that her actions would soon be taken seriously by her family and by Hashem.

A few weeks before Elana's birthday, another child in her class turned three and enjoyed the recognition of family, teachers, and classmates in a tender ceremony traditionally held at her right-of-center Orthodox preschool, marking the child's first conscious embrace of the sweetness of Torah. At this event, a cake in the shape of the letter *Aleph* — baked and prepared by the teachers at the school — is shared

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From Our President:

Moving ahead as Orthodox Jews

By Blu Greenberg



This is an incredible time to be alive as an Orthodox Jewish woman. Present at Sinai, inheritors of a great rabbinic tradition, we are also the first generation in the history of *halakhab* to reckon with the idea of gender equality. To observe the changes wrought in our lifetime in learning, prayer, celebration and ritual is to feel joy, optimism, gratitude. One can hear the new sounds of women and Talmud in the corridors of Drisha and Matan, Yeshiva University's Revel and Nishmat, Midreshet Lindenbaum and Midrasha L'Bnot of Bar Ilan — and the list continues to grow. One can celebrate Simkhat Torah in Jerusalem and feel the spiritual energy of women on a holiday during which we were, for centuries, onlookers. One can hear a 12-year-old *layn* her *parsha* with perfect *trop* or a 70-year-old be called up for her first *aliyah* at women's *tefillah*. Even the fact that solutions to the *agunah* problem have now been placed centrally on the communal agenda gives one hope that broad resolution is close at hand. And to consider that all of this has taken place inside of two short decades — the blink of an eye as

Jews count time — evokes an even greater sense of wonderment.

Yet, we cannot afford to be complacent. In many ways we are only at the beginning, for there remains much to be done to bring women up to par in certain areas of *halakhab*. Until the last *agunah* is freed, we cannot rest.

But we have another task before us as well. Because things are happening so fast we need to begin to sort things out, to ask questions we thought we could delay into the future. As Orthodox Jewish women, how far can feminism take us? How would we like the picture to look a decade from now, a generation from now? With *halakhab* as our touchstone, can we speak of end goals rather than processes? At what pace can changes occur without losing the seamlessness with the past that is Orthodoxy's strength and authenticity? What is the relationship between politics and *halakhab*, community pressure and *halakhab*? To the extent that rabbinic Judaism so explicitly defines discrete male and female roles, how do we now define differences between male and female beyond biology, or understand the Divine plan for "male and female created in God's image"?

What are the theoretical models by which we operate? Separate but equal,

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Women's Tefillah Groups Grow and Face New Challenges

By Laura R. Shaw Frank

In 1986, when the Women's Tefillah Network was formed, the number of women's *tefillah* groups could be counted on one hand. There are now at least 55 women's *tefillah* groups in existence world-wide. It is safe to say that women's *tefillah* is one

of the fastest growing institutions in Modern Orthodoxy today.

Women's *tefillah* groups consist exclusively of women who join together to pray. Women, under Jewish law, do not constitute a *minyan*, as they are exempt from the commandment of communal prayer, but by separating themselves from men, women

are able to lead the *tefillah*, and read from the Torah.

In addition to being forums where women join together in prayer, women's *tefillah* groups have become places to celebrate life-cycle events such as *b'not mitzvah*, *aufrufs* for brides, and baby-

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Reflections on Orthodox Feminism

by Shani Berrin

Not only in our individual lives, but also as Orthodox feminists, most of us experience various periods of satisfaction, despair, hope and pride. At times, any of us may view our individual situations or emotions as purely personal: gratification for an advanced level of Jewish education; a sense of isolation in the inability to say *Kaddish* for a loved one; uncertainty about how to celebrate the birth of a daughter. These are indeed very personal feelings.

They also are much better understood and addressed within the larger context of Orthodox feminism. We may view ourselves and the status of Jewish women generally, as advancing two steps forward, one step back. The emergence of this publication is an exciting beginning, and a wonderful step forward. At the start of this new year, and in the initial issue of JOFA Journal, I would like to wish all of us much success in awakening divine compassion and our own motivation. Let us pray that we may be blessed with a *techila tova*, a *shana tova*, and a *g'mar chatima tova*: a good beginning, a good year, and a good final seal. *Nitchadesh!* ■

Shani L. Berrin is a Ph.D. candidate at New York University, specializing in the field of Dead Sea Scrolls.

Moving Ahead as Orthodox Jews

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such as women's *tefillah* represents? Distinctive but equal? His and her communities? Are these viable long-term options or interim solutions? Is a sense of frustration and second-class status inevitably built into such models or is this the only right and true path for Orthodoxy, distinguishing it from all other movements? I have always believed that distinctive roles can go hand in hand with equality. Yet *davening* this Yom Kippur in a near-perfect *minyan* of *daveners*, there were nevertheless rare moments, unbidden, when a quiet awareness that the center of gravity was on the other side of the *mechitzah* interrupted the numinous holiness of the *tefillah* for me.

What is the domino effect of one thing upon another? Can we have women scholars without having women religious leaders, women's *tefillah* without women's equal obligation? How do we order our priorities, think through long-term consequences, make judgments as to when to accept a trade-off or when to try again in the face of responses that diminish women? And finally, what impact — positive and negative — will all this reinterpretation have on the power of the Commanding Voice?

These are questions, I believe, that must accompany us as Orthodox women along this new journey. The Jewish Orthodox Feminist Alliance was formed to create a central address for the advocacy and education of religious women in their new roles, even as they remain firmly rooted in *halakha* and tradition. But the Alliance also sees its role in providing a forum for sorting out issues and enabling the reflective process to go forward. Not every woman who strives to knit together feminism and Orthodoxy needs to navigate this process alone. The power of a like-minded community can be as nurturing a resource for working through complex theoretical issues as it can be in matters of a political nature.

In truth, we are not alone in this process. Though it may look otherwise, every position along the spectrum of Orthodoxy is in search of answers to the same question: how to balance the powerful and pervasive new values for

women with the responsibility to maintain *halakha* continuity. Antagonists of Orthodox feminism should be seen not as mean spirited misogynists, but rather as fellow Jews who share in the goal of ensuring *yiddishkeit*, even as we grapple with the most profound cultural revolution since the onset of modernity. Proof of this lies in the fact that there are new initiatives for women even in those parts of the Orthodox community that find the word "feminism" scary. It behooves us, therefore, to listen to their critique, to argue with it, but not to dismiss it out of hand.

Yet, our critics should be open to our message and our struggle as well. For is not a goal of Orthodox feminism one of building up the tradition, of women entering it more fully, rather than diluting it as we have so often been accused? Surely it must be obvious to all that Orthodox feminists strive to *daven* more, learn more, observe more, celebrate more.

In enhancing our own spiritual lives and building up *yiddishkeit* we serve many other functions. We help to stay the disaffection and drift of Jewish women of this generation who experience the fullness of equality in all other spheres of their lives. We bring our tradition to its own best values of enhancing the basic dignity of every human being created in the image of God. We offer a model of how to hold a firm faith side by side with new ethical views.

In doing so, we are also helping Modern Orthodoxy to enter and survive the next millennium. One of its unique tasks is to bridge ancient, eternal values to contemporary society. How Orthodoxy responds to the challenges of feminism will symbolize its very ability to succeed in this task. Thus, rather than see ourselves as supplicants at the door, we should see ourselves — and be seen — as making a historic contribution to our own community and to the whole of the Jewish people as it continues to move forward in time, bridging Revelation to history. ■

Blu Greenberg is a lecturer and writer, author of *On Women and Judaism* and president of JOFA.

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Agunah Watch:

A Jerusalem Conference Explores Opportunities For Agunot in Israel

By Honey Rackman
and Dr. Susan Aranoff

This past July, Sharon Shenhav, director of the International Jewish Women's Human Rights Watch and an international women's rights lawyer, convened a symposium at the Jerusalem Center for Public Affairs to discuss the *halakhic* opportunities for *agunot* (women whose husband refuse to grant them a Jewish divorce). Justice Menachem Elon, Rabbi Emanuel Rackman, and Professor Ze'ev Falk (z'l) joined more than a dozen prominent scholars to deliver papers on the topic.

Rabbi Eliahu Ben Dahan, the representative of Israel's religious court, defended the rabbinate's record in eliminating cases of *agunot* and spoke of the more than 100 files that were settled within the year. He was politely upbraided by Dr. Ruth Halperin

The supportive handshakes at the symposium in Jerusalem were heartening.

Kaderi and Susan Weiss. Dr. Kaderi, who has written extensively on the subject of freeing *agunot* and Weiss, an attorney who steers women clients through the *Bet Din* system, pointed out that these women were no longer *agunot* because they had relinquished most or all of their financial rights to obtain their freedom.

A note of promise rested with Rabbi Rackman. He declared his commitment to the *halakhic* validity of the case law used by his *Bet Din* that frees *agunot* when the husband refuses to issue a *get*, even when the marriage is over. While

not a display of unanimous support, the many supportive handshakes and discussions following the formal presentation of papers was heartening. ■

Dr. Susan Aranoff is co-founder and co-director of Agunah, Inc., and is associate professor of economics at Kingsborough Community College. Honey Rackman is co-director of Agunah, Inc.

Advocacy Group Begins Campaign

The Dead End, an advocacy group for *agunot* based in Jerusalem, has recently begun a campaign to recruit more members and raise funds. The group sponsored a training session for volunteers to understand the often complicated process of aiding *agunot* and is in the process of writing grant proposals. Contact Elana Stockman at 011-972-2-563-8187. ■

Women's Tefillah Groups Grow and Face New Challenges

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naming ceremonies for newborn girls.

Over the past twelve years, the Network has fielded hundreds of questions dealing with *halakhab*, public relations issues, background, and statistics on individual groups and on the movement as a whole. It has served as a resource to assist groups just starting out, groups that were expanding, and groups that were facing some sort of challenge or difficulty. It has been able to provide *halakhic* background material, rabbinic resources, and even representatives who travel out to individual groups to assist them in getting off the ground.

The increased visibility of women's *tefillah* groups has, naturally, created controversy. Some groups have come under attack in their communities, and others have been forbidden by their rabbis from reading from a Torah scroll or meeting on synagogue grounds. Perhaps the most well known incident of this type in the past few years was

To join the WTN list serve, follow these directions:

1. In the "to" box of your e-mail screen, type:
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To send e-mail to the group you can write to: wtn@shamash.org.

the vote taken on January 14, 1997 by the Va'ad Harabonim of Queens, New York, approving a *p'sak* (rabbinic decision) that women's *tefillah* groups were against Jewish law, therefore all groups should be forced to disband and new groups should be prevented from forming. In response to this *p'sak*, the Women's Tefillah Network placed a full-page ad in Jewish newspapers containing an open letter to the Va'ad.

Interestingly, many credit the Va'ad with the large turn-out at the First International Conference on Femin-

ism and Orthodoxy, which took place one month after the *p'sak* was issued. Many men and women felt that the Va'ad had acted only out of political concerns, as women's *tefillah* groups meet all standards of *halakhab*. Some also felt that the Va'ad had violated the principle of respect for *p'sak* of the *moreh d'atra* (rabbinic rulings of individual rabbis) in that it sought to ban existing women's *tefillah* groups which met with the full authority and support of their local rabbis.

Women's *tefillah* has become an important spiritual forum for Orthodox women, and we can only hope that our detractors will come to see that women participate in these groups out of a strong desire for *dveykut*, closeness to God, and act *l'sheyem Shamayim*, for the sake of heaven. ■

Laura R. Shaw-Frank is the editor of the Women's Tefillah Network's newsletter and is a member of its executive board. She is a lawyer at the firm of Stroock & Stroock & Lavan, L.L.P.

A Woman's Voice Sweet Changes

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by all to celebrate the onset of the child's learning of Torah. Perhaps the most moving part of the ceremony is the pouring of honey onto sheets of plastic under which are enlarged Hebrew letters. The child is encouraged to lick the honey from the page, and is blessed to uncover the sweetness in the letters and in forthcoming Torah study.

Knowing that she was next in line to turn three, Elana imagined herself at her own celebration. However, I quickly realized that her assumption was an innocent one. The previous child had been a boy, and no precedent yet existed at the school to recognize a girl's initiation into *mitzvot* and learning.

Until now.

Struggling with years of frustration brought about by incidents similar to this one, and in an effort to take a proactive stance, I met with the rabbinic

Since all the children were being taught the Aleph-Bet, shouldn't the Torah be made to seem just as sweet for the girls?

head of the pre-school.

As we spoke, I highlighted the confusing disparity between the two types of celebrations: when a boy turns three it had been viewed with religious and spiritual significance, but girls were offered a standard "secular" birthday party. (Even here there is a crucial difference: at the girl's party the cake was provided by her parents, while the teachers made the boy's cake for him!)

Since all the children were being

taught the *Aleph-Bet*, shouldn't the Torah be made to seem just as sweet for the girls?

Because the presentation of *tzitzit* to the three-year-old boy is an integral part of the event, I suggested another ritual *mitzvah* — *shabbat* candles — which could be given to the girls at their party.

To my surprise, nothing else needed to be said. The rabbi was genuinely receptive, acknowledging that it had not occurred to him and that, of course, a comparable *mitzvah* party could be organized and set as policy for the school.

And so Elana unwittingly opened another door for her classmates and those to come.

Not an inauspicious beginning for a girl turning three! ■

Naomi Mark is director of training at the Human Resources Administration's Office of Crisis Intervention and Stabilization.

Off the shelf / Books of Interest

Women at Prayer

by Rabbi Avraham Weiss

A basic sourcebook and discussion of the dilemmas and opportunities for women in the context of *tefillah*.

Under My Hat

by Sally Berkovic

The author's depiction of her struggle as an Orthodox Jewish woman to maintain her feminist beliefs.

Beginning Anew: Reflections on Teshuvah — A Woman's Companion to the High Holy Days

by Gail Twersky Reimer and
Judith Kates

A compilation of articles by various women analyzing the Torah and Haftarah readings of *Rosh Hashanah* and *Yom Kippur*.

Re-reading the Rabbis

by Judith Hauptman

The author examines Talmudic texts to underscore that era's rabbinic sensitivity to women.

Women, Jewish Law and Modernity:

New Opportunities In a Post-Feminist Age

by Rabbi Joel Wolowolsky

A discussion of possibilities for religious women in the home, at life-cycle events, in the synagogue, and in the yeshiva.

Jewish Legal Writings by Women

edited by Michah D. Halpern
and Chana Safrai

Scholarly articles by prominent women in the learning community on various *halakhic* topics.

Announcing:

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New and Noteworthy:

Orthodox Feminism Around the World

NEW YORK

This year marks the 20th anniversary of **Drisha**, the Manhattan-based institute for advanced Judaic studies for women. In addition to its regular schedule of more than 25 classes, a free lecture series open to women and men is given before holidays. A new open community night is being planned for Monday evenings at no charge. Drisha scholars will provide a *bavruta* matching service as well as assistance for people with questions. The Maida Katz Memorial Lecture Series open to women and men will be held on November 11th and 18th at no charge. Contact Drisha at (212) 595-0307.

Torat Miriam, a Modern Orthodox women's leadership training fellowship program, is entering its second year. The program, co-founded and mentored by Rabbis Avraham Weiss and Saul Berman, includes lectures by leading scholars on issues and challenges confronting the Modern Orthodox community. Contact Rabbi Barry Gelman at (718) 796-4730.

The **Carlebach Institute** will host Drisha scholars to teach a series of mini-courses at the Carlebach shul. Topics will include *Parshat Hashavua*, stories of Jacob, and the meaning of Chanukah. Contact Drisha at (212) 595-0307.

NEW ENGLAND

Ma'ayan, a women's learning center in Boston, co-sponsored a day of learning for the community with the Young Israel of Brookline and the Orthodox Union on September 27th. The fall semester of Ma'ayan features Dr. Norma Baumel Joseph, professor of religion at Concordia University in Montreal, Canada. Contact Shani Winton at (617) 739-1088.

Hadassah, the largest women's Zionist organization, has recently established an International Research Institute devoted to Jewish Women at Brandeis University, under the direction of Shulamith Reinharz, head of Women's Studies at Brandeis in

Waltham, Massachusetts. The institute, the first of its kind, will conduct serious academic research on Jewish women. Contact (781) 736-2064.

The Jewish Women's Archives, headed by Gail Twersky Reimer, is attempting to preserve information about Jewish women's contributions to both Jewish and American social history. Contact (617) 975-2061.

MID-ATLANTIC STATES

A **Mid-Atlantic Regional Conference on Women and Orthodoxy** is planned for April, sponsored by Baltimore Hebrew University. Contact Shelley Frier List at (410) 358-7162.

MID-WESTERN STATES

The Second Annual Midwest Conference on Women, Halakha and Modernity will be held on November 22nd at the Mayer Kaplan Jewish Community Center in Skokie, Illinois. The conference will feature a range of speakers, including Dr. Devora Steinmetz and Rabbi Saul Berman, on issues and policies affecting Orthodox Jewish women in their communities. Contact Tzivia Garfinkel at (847) 677-0845.

THE SOUTH

The Dallas Area Torah Association will host a day-long retreat for women which will address home, work and other relevant issues for Orthodox Jewish women. Contact Jaynie Shultz Romaner at (214) 361-2432.

THE WEST

In Los Angeles, **Shirat Hannah**, a women's *tefillah* group, has started monthly services. The Westwood Village Synagogue has also recently started a *mincha* group which includes services and lectures for women. Contact Sari Kanefsky at (310) 286-0742.

Taking the Next Step: Jewish Women Journey into Jewish Text, a full-day learning conference, was held this year in the Portland area. The day focused on Megillat Esther and included various text study sessions, a *ta'amei hamegillab* session, and multi-sensory experiential workshops.

THE ORIENT

In Hong Kong, the **Ohel Leah Synagogue** is planning to start a woman's *tefillah* group. Contact Wendy Zierler at 011-852-2-549-5457.

ISRAEL

Thirty-seven Orthodox 18-year-olds are starting in the first *besder* program for women at **Kibbutz Ain Hanetziv** and at **Midreshet Lindenbaum** in Jerusalem. The three year program combines army service with intensive *yeshiva* study, similar to what many Orthodox Israeli men do in order to be able to serve their country and continue their Torah studies.

Ken Dobrot is a new organization devoted to studying Jewish women's issues from a Torah perspective and formulating *halakhic* solutions to those issues. Contact Susan Schneider at 011-972-2-628-2988.

The third annual conference of **Between Man and Woman: Gender, Judaism, and Democracy**, was held this past July at the **Van Leer Jerusalem Institute**. The conference explored issues such as women's status in the Israeli legal system, in the family and in Judaism. Among the speakers were Professor Alice Shalvi, Dr. Tamar El-Or, Lea Shakdiel, and Channa Kahat.

The Women of the Wall petition to be allowed to pray at the Kotel was heard by the Israeli Supreme Court. They are currently involved with the Ne'eman Commission. A final decision is said to be coming down shortly. ■
What's going on in your community? We would love to hear from you. Contact us at (212) 752-7133.



Photo by Joan Roth

2,000 participants crowded the workshops at the Grand Hyatt Hotel in New York during the two-day Second International Conference on Feminism & Orthodoxy, held in February.

JOFA on the Campus

The View from U of P: Muslim Women, Orthodox Jewish Women and Myself

By Susanna Goldfinger

Last Spring, as part of a class project at the University of Pennsylvania, I embarked on a study of its first-year Orthodox Muslim and Jewish female students. Tradition in both these religions dictates that women live either in their fathers' or husbands' homes. For both Orthodox Jewish and Orthodox Muslim women freshmen, college is the first clear break in that pattern. I wanted to know: Did Orthodox Muslim women feel the same friction as Orthodox Jewish women as they tread the path between modernity and tradition?

From my research it appeared that while many day-to-day issues for Muslim women were the same as for Jewish women, their relation to the larger community was quite different. They were not defined by the *kabal*

(community) as Jewish women were.

My interest in Muslim women was primarily intellectual; Jewish women like myself captured my personal fascination as they demonstrated how they coped with being an Orthodox Jew on a secular campus. One woman spoke of how the concept of *Torah v'avodah* determined her course of study. Another woman declared that she did not do anything she didn't believe in and therefore never needed to rationalize her actions. Still another woman confided that she would love to travel to Africa and build huts or sail down the Amazon, but felt that living an Orthodox life would not allow her to realize those dreams.

The feeling of living a double life was a forceful current in many Jewish students' lives. Many women insisted that not going to college was not an acceptable social reality. In fact, a

heavily practical and career-oriented rhetoric found its way into most of the women's stated reasons for attending college.

As I transcribed interview after interview, the testimonies of my peers were neither frustrating nor alienating. I was disappointed in the difficulty so many had owning up to their own academic curiosity and ambition. Still, their very presence next to mine in lecture halls, dormitories and dining rooms bound them to me. I was endeared towards this core of students grappling with their identity, forging a traditional community on a secular campus, and pulled closer to my own community with unanticipated intensity. ■

Susanna Goldfinger is currently an undergraduate student at the University of Pennsylvania.

Pirkei Imahot:

The Jewish Women's Reclamation Project



by Sylvia
Herskowitz

From earliest times, Jewish history is studied with intriguing information about the roles of women in their communities, but often these fascinating nuggets are submerged texts that are not easily available.

One exception is the Book of Genesis. Even the casual reader can discover that in biblical times mothers often named their children. We read in Genesis II, 19 that Adam named the animals and his wife Chava (Genesis III, 20), but Chava named her sons Cain (Gen. IV, 2) and Seth (Gen. IV, 25). Lot's daughter's named their sons Ammon and Moab (Gen. XIX, 37, 38). But the heavy hitters are Jacob's wives, Leah and Rachel, who between them named ten of the twelve tribes (Gen. XXX, 1-24, XXIX 32-35). Leah named Reuven, Shimon, Levi, Yehudah, Gad, and Asher; Rachel named Issachar, Zevulun, Dan, Naftali, Joseph and Ben-Oni (Gen. XXXV, 18) whom Jacob renamed Benjamin. Joseph named his sons Menasheh and Ephraim (Gen. XLI, 51 - 52).

In fact, by naming Yehudah (which means, "I shall praise the Lord") Leah quite literally named the Jewish people for all time, since the origin of the English word Jew, is the Hebrew Yehudi after the tribe of Yehudah.

In archeological evidence from late antiquity, a number of inscriptions refer to "mother of the synagogue", and women are referred to as *archisynagogai*, a Greek term meaning "head of the synagogue" or a high ranking official. Another term referring to women synagogue officials is *presbyterous*. Such titles appear in evidence from Rome, Smyrna (Turkey), Spain, and Syria, as well as Crete, Greece, Thrace, and Italy. Well into the sixteenth century there are also titles like *paterassa* and *parnessa* (the feminine equivalent of *parnas*). From written sources of the period we learn that these high-ranking women synagogue officers took care of the needs

of poor widows and orphans, sick and dying women, and helped poor brides with their dowries.

In the history of the Hasidic movement certain women were able to attain the status of the *Tzaddik*, the Hasidic leader. These women were called *Tzaddikot* and they had their own following of Hasidim. While the Maid of Ludmir achieved a certain measure of popular fame with the recent Off Broadway musical, there are quite a few others mentioned in Hasidic literature. Notable examples include: Odel, the daughter of the Baal Shem Tov (1700-1766); Fayge, her daughter, the mother of Rav Nahman of Bratzlav (1772-1810); Malke, wife of Rav Shalom of Belz (1779-1845); Marish, daughter of Rav Elimelekh of Lizhensk (1717-1787); Freida, daughter of Rav Shneur Zalman of Lyady (1747-1812), and Hannah Hava, daughter of Rav Mottele Twersky of Chernobyl (1770-1837).

While most of us from Ashkenazic families are not used to seeing the name of the mother and the father on the tombstone, this practice has a venerable tradition. Both the Syrian Jewish and Judeo-Spanish communities inscribe

the name of the deceased's mother on the monument. Sometimes the father's name is also listed, but not always. This custom is also found among Jews of German or Dutch origin.

Although Orthodox Judaism has always opposed anything that even faintly smacks of magic, an exception seems to have been made for amulets (or *kameot*) for the prevention of disease or misfortune. The use and wearing of amulets by Oriental and Hasidic Jews continues to this day. All amulets are always written in the name of the mother, according to a statement by Rashi in the Gemara Shabbos 66.

Finally, it is gratifying to learn that women's creativity in the arts was officially recognized in Italian synagogues of the sixteenth and seventeenth centuries. The following *misheberach* is from the Mahzor, Mantua, 1712-1718, "He who has blessed Sarah, Rachel and Leah, He shall bless every daughter of Israel who makes a mantle or wrapper for the honor of the Torah and who prepares candles for the honor of the Torah."

Sylvia Herskowitz is director of the Yeshiva University Museum, in New York.



Photo by Joan Roth

Attentive listeners at the Second International Conference on Feminism & Orthodoxy were offered 41 workshops on topics ranging from Women's Obligation in Daily Prayer to New Religious Leadership Roles for Women.

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