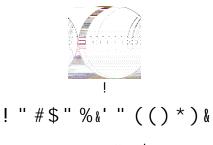


Symposium on Religion and Politics

Women in religious leadership

"Judaism & Women Rabbis"

Reading Packet 3 2016



"#\$%!&'()'*!! +#*!*',\$-\$#(!.(/!.O'*\$&.(!12",\$&!,\$+'!

Symposium on Religion and Politics WOMEN IN RELIGIOUS LEADERSHIP

"Judaism &

CHAPTER 2

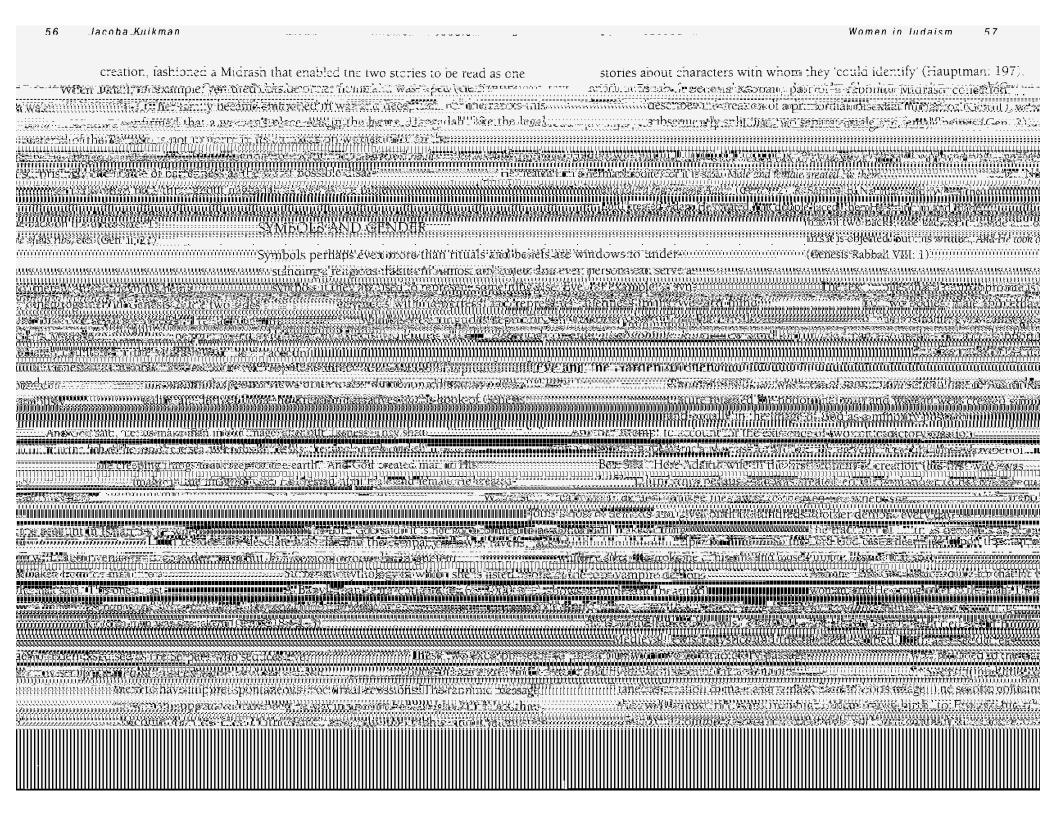
MOMENT IN TUDALSM. lannba Krikman.... INTRODUCTION AND OVERVIEW g in the ancient East. The Judaism is one of the oldest civilizations originatin recorded in a collection of earliest stages of the history of the lewish people are indigented in a collection of earliest stages of the history of the lewish people are indigented in the history of the lewish people are indigented in the history of the lewish people are indigented in the history of the lewish people are sibiy assate as 400 BCE.

4 €	faanha Kakkaan mening sebuah	······································		Winmen in ludaism	17
lourished,	and in the absence of the Temple, initiated	The Biblical Period	and who migrated from the of the Chalden	Babyior, ne	evertheless f.
	and in the absence of the Temple, initiated Boppiyed to work to have the many resulting to be Boppiyed to work to have the many resulting to be Boppiyed to work to have the many resulting the many res	Lisakemi isan bili isa isa isa isa isa isa isa isa isa is	STS TENS IN INA NORMAN IN TO THE STREET OF THE CONTROL OF THE CONT	S.J.C U	STATES
hsztelioys Gecurages	with massive trought you have well their foreign the light to bring their foreign the light that massive to be less than the Massive to	lidearam was 1500 iiiiiiiiiiiiiiiiiiiiiiAoraaa godyswii Siloona		aun Ale artest of Abraham silling Scarpherypalistory in the	illihiiliniinii d
Andrews		WI-NWA	Angelia de la companya del la companya de la compan		ETESELE .
	TEQUESTY SAME VARIOUS MODER EACH NOVEMBRIE THE TOTAL PROPERTY OF THE TRANSPORT OF T	Alleyers by bone private and of the province o	Coascille Marsell Heilestina soomaan ka	de Was restes an inters franci origina rage common alles no para rage and an alles no para rage an an alles	
		- Right		Women in Genesia Serah ke delam ludaism delam anggan ludaism ami anggan ludaism ami anggan ludaism ami anggan ludaism	
a by A.e.k and thems	rxler (newster Yana mithy Itoidist Wa elver once again living Pgymathus 'l kkinting Santanananan Cartandana again Yananananan Cartandana	ada a production of the control of t	ar term event, the sow elect	nthice except I have not sent and the control of th	set control eruselem fou weggeneran
King Antil Mus and	1886-848-848-848-848-848-848-848-858-868-868-868-868-868-868-868-868-86			//////////////////////////////////////	Almininilih Feek Under Aliinumunu Marinilih Marinilih
iglije, darijedh darijedh	iinin lainuest militää Hilsinsi maenai indepen Istaelije jäittimusukuniliniki iki eikilyseh	ieniiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii	My instacted by selecting cultic or surfic The file of selections to the community	AND	#64.#2#.TV
ing the co	Namous a rought was a second as a second a	d.Trenthineshii 6.039	uss kielfost kirertő Israel Jeold a roettar Istaels scenternog grand mája messas or stenskhirá ensammezők kere ára og k	k Uddaanks unde fie een Su Velkeed In The woodhamming an ellis	Zanani I.Z. Silsaw. Beltonies
	ANATHORISE (CE) OF THE THE THE THE TANK		Manager Comments of the Commen		
as aminas Edultings Wallscom	Letter Verrige was a Maneaper of the production				
Jamanniii Espe	Chels with Ivasers tracagns and an analysis with the second of the secon		Committee of the second	The design of th	
Ba'ny	We are such the sails in a Roll 1999 and 1999	Leb The compression of the compr			

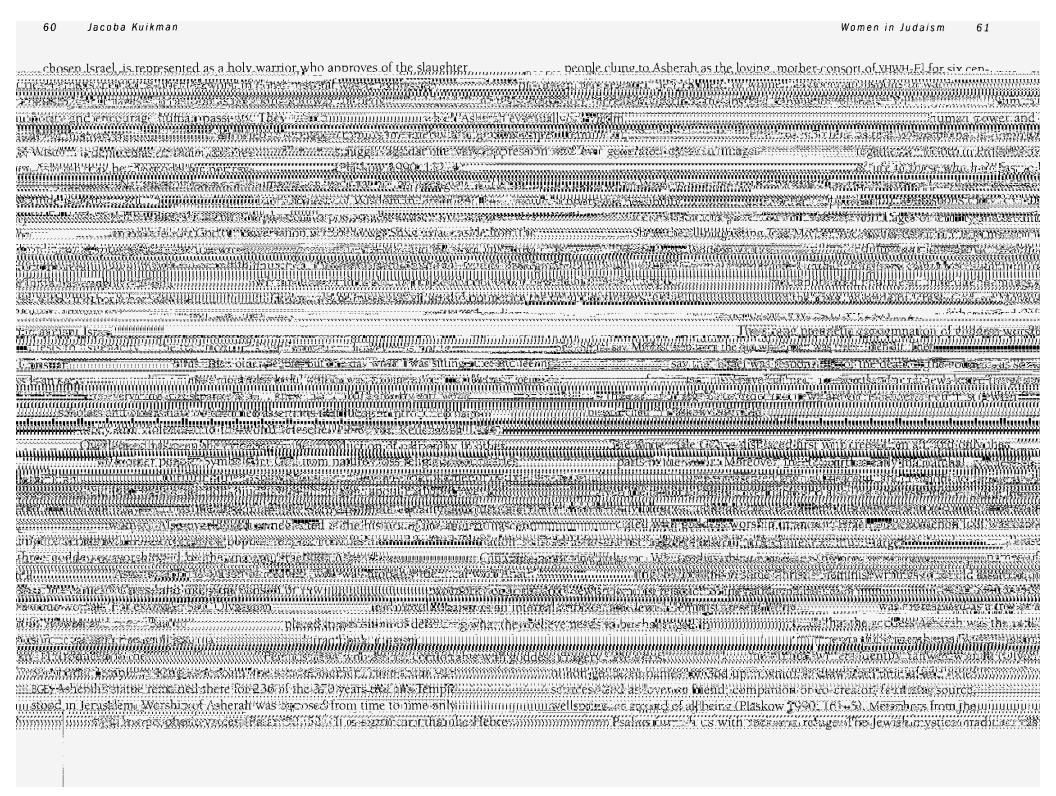








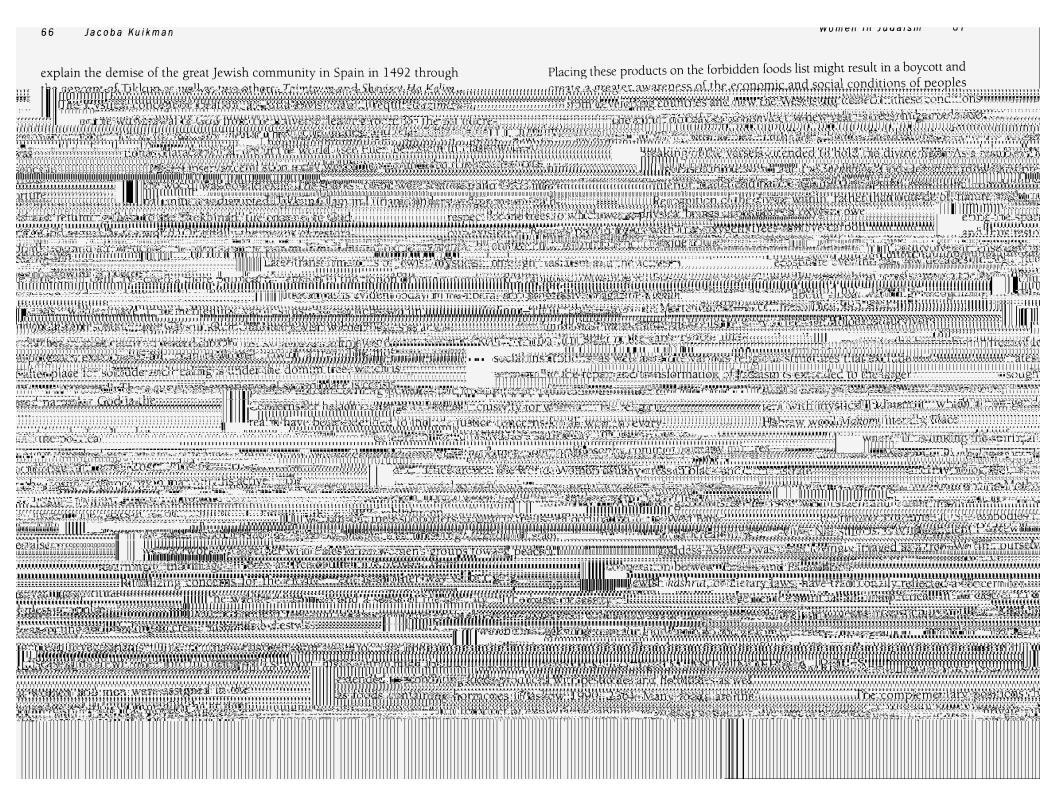
58 Jacoba Kuikman	Women in ludaism 5,9
terster de la company de l La company de la company d	nnzel-dimosskiniykola. o. je pak je laviou nativa indeget lemialika
Linguage de la company de la c	1904.
LENGTH TELEGRAPH AND THE	TEMININE WAXOUT
And the state of t	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
IDENTIFICATION AND AND AND AND AND AND AND AND AND AN	seema kan kan kan ka
Resources: "Was son seems to the resources of the seems to the seems t	in the second and the
SSCHERN VALLE I TO FREE ASSIMATIO MEESU IIINVESSO EESE III IN TO THE STATE OF THE S	oralshonennisevare seeservestisvestisvestesiin ranaachas 944 Dioceana agus ann an ann ann an ann ann ann ann ann
And the second second and the second	eestaan ka kantaan teen maaka ka
Historical post west to the analysis of skill and the second state of the second state	general is a heart is a vine no place of every considerative. The accusations of forest
Talestes Ingle Winniges or State As a clear Die 14 128 22 As a 18 18 18 18 18 18 18 18 18 18 18 18 18	inninninninga luni Vetto ov Lvetovišus osesiestešis teknomi lekkooniški sistelilotis Liinninninninga proposalaninga sistema koristi aksalanjon sektoromiski sistelilotiski sistelilotiski sistelilo
Handing the complex of the complex o	tevelle i Herman and wom in Albert responsible yeon de altération o and multing and service development in the commentation of the comment of
illillillillillillillillillillillillipäskow. noidisjohi tinata nei piako nai nei one imale. Gesiwasi aiko t	######################################
TEACHES DE COLLEGE DE LE COLLEGE DE COLLEGE DE LA COLLEGE DE LE COLLEGE	
TEACHES DE COLLEGE DE LE COLLEGE DE COLLEGE DE LA COLLEGE DE LE COLLEGE	
TEACHES DE COLLEGE DE LE COLLEGE DE COLLEGE DE LA COLLEGE DE LE COLLEGE	
East Correlated with this process was a concern with fender with the process was a concern with fender with code wit	reisus inter He exclusionium muum Godi and Goddess hinkillin illismi muum muum muum keen kan kan kan kan kan man kan kan kan kan kan kan kan kan kan k
East Correlated withins these correction with center with and a with Cod and the correlated withins the correction with center	celskainsai He explusioniummummum Godiand Goddess Anna Karinain III (1905) Anna Mak Garinagus - Israel tymorded W. Integration man (1905) Mwomen wantardy reseases reals: Symbols dera are not sain (2005) Linakana resease (1908) (1908) Symbols dera are not sain (2005) Itanakana resease (1908) (1908) Symbols dera are not linakanammummana ada Itanakana rishah delessassa (1908) Sayash Isabana renesi ila
East Correlated with this process was a concern with gender with code with C	nelske species in the state of
East Correlated with this forest was a correct with conder with a service with conder with	nelske species in the state of
East Correlated with this process was a concern with gender with code with C	nelske species in the state of
East Correlated withins these corrections with sender with a content of the correlated withins the correction with sender with a content with sender within and a content with sender within a content within a content with sender within a content withi	celegioscommunum Godiand Goddess All explosion minimum Godiand Godia
East. Correlated with inercores was a correct with gender active and early code. With gender active and the with Cod. Solve with Cod. Of women lowers about a submitted in the composition of women lowers and in a submitted in the composition of women lowers and in a submitted in the composition of the conformal active and in a submitted in the conformal active active active and in a submitted in the conformal active a	Celegraphian And The Control of the
East. Costeland withins floress was concern with render acting and with God with God with an analysis of costeland withins floress was a concern with render acting and within the find of costeland within the find of the costeland of the costeland within the find of the costeland of the costeland within the find of the costeland of the costeland within the costeland of the costeland of the costeland within the costeland of the costeland of the costeland within the costeland within the costeland of the costeland within the c	CEISCONEAT HE SENDING THE COLOR OF THE SENDING THE STATE OF THE SENDING THE S
East. Correlated withins; "ocess was a correin with gender active and with Cod. The with Cod. The with Cod. The within of women from a bit relations that the company of women from a bit relations." It was a correct with gender active and the company of women from a second of which a company of women from a construction of the construction of	CEISCONEAT HE SENDING THE COLOR OF THE SENDING THE STATE OF THE SENDING THE S

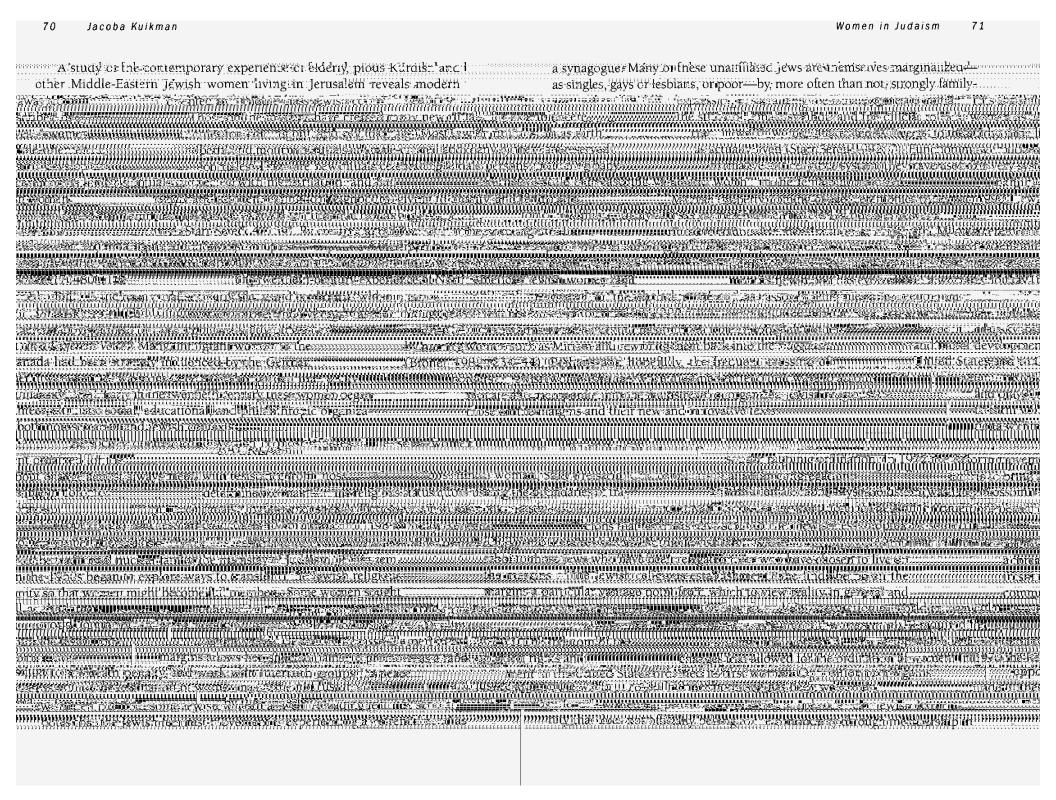




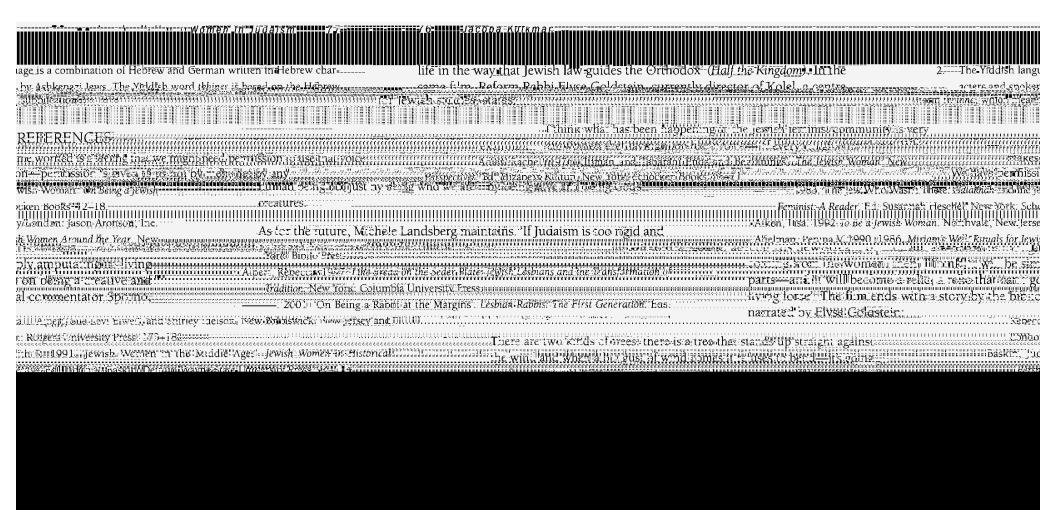
Jacoba Kuikman Women in Judaism on male fear of women's sexuality and menstrual blood (Cantor 1995: 138; These texts and the tradition have never been monolithic. There has on male lear of women's sexuality and mensitual blood (Cantor 1995, 196,

auappis-viewer to the certifical with the world seed to the wore especially the tear of being overwhelmed by it. Thus the c realion of a system 13 which merches und the leader with women's Sexualty for has a leader with the seeds for social administration with th odserves, the clima i isharan symplone sysen isha lease moi shakaca di nea TO THE TELEPHONE AND THE TELEPHONE OF TH nise the second second





Women in Judaism Jacoba Kuikman Concordia University in Montreal, Norma Joseph herself concludes: 'If there to create 'a process of ongoing naming' that would embrace diversity of expewere things I couldn't accomplish, the next generation might' (Half the rience (Falk: xvii) Her rewriting of the Blessing Before the Meal, for example, permess on the rabbinishins seeme in the rabbinishins seeme in the rabbinishing permetation government of the permetation government go Markeilsingdeward i chuoserd beartoutodox openness, ionome tabbiinininsistence that the Bible can'be made 10 speak urolie



©2013 SAGE Publications, Inc. All Rights Reserved.

This PDF has been generated from SAGE knowledge. Please note that the pagination of the online version will vary from the pagination of the print book.

Boston College

SSAGE knowledge

Her patronage of the Baal cult in Judea is inferred from Joash's destruction of Baal's temple after he overthrows her.

Hasmonean Period

According to Josephus (1st century CE), the Hasmonean king John Hyrcanus left his kingdom to his wife (c. 104 BCE), whose name remains unknown. Josephus recounts that she was immediately arrested by her son Aristobolus and starved to death so he could seize the throne (Josephus, Antiquities 13:11:1). When Aristobolus died a year later, his widow, Salome Alexandra, freed his imprisoned brother Alexander Yannai and appointed him king. Most scholars assume this is the same Salome Alexandra who married Alexander Yannai and was appointed his heir when he died. During her nine year reign (76-67 BCE), Queen Salome Alexandra kept the kingdom independent and free of invasion. She ended civil war between the two most powerful ancient Jewish sects, the Sadducees and the Pharisees. (The Sadducees, who largely represented the hereditary priestly class whose power was vested in the Temple, followed only in written Scriptural law, while the Pharisees, possible precursors of the rabbinic class, largely represented a meritocracy based on knowledge of both written Scripture and oral law, which they believed was transmitted with written Scripture by Moses at Mount Sinai.) Upon her death, her two sons began a civil war over her succession. Josephus thus blames her for the Hasmonean dynasty's fall since she acted "out of a desire for what does not belong to a woman" (Antiquities 13:16:6).

Rabbinic Period

Ancient Synagogue Women Leaders

Inscriptional evidence identifies a number of named women as ancient synagogue officials (c. 1st–6th century CE). Early modern historians initially interpreted such inscriptions as honorary appellations for wives of (male) synagogue officials. That these named women actually filled the roles of president, treasurer, and so on, is now

AGE knowledge

Boston College

yeshiva in Mosul, Afghanistan, after his death. The Jews of Afghanistan called her *Tannit*, the feminine of the title *Tanna* applied to her father until his death.

Women Prayer Leaders

The separation of men and women during synagogue prayer can be dated to 10th-century Cairo and 12th-century Germany. Whether because many European women were uneducated in Hebrew, the language **[p. 324**] of Jewish prayer, or could not follow the main service from the woman's gallery or separate prayer room, female prayer leaders became so common that Yiddish titles developed for them: *fierzogerin* and *forelainer* (fore-sayer). Often these women's prayer leaders were rabbinic wives

Wealth as Entre to Communal Leadership

A number of women rose to positions of communal leadership through their wealth. In mid-14th century Germany, the widow Kandlein inherited her husband's wealth. She sat on the council that set taxes and determined settlement rights for the Jews of Regensburg and served a two year term as one of the leaders of the community.

Perhaps the set proceful Jewish woman of the pre-modern period was Dona Gracia Nasi (1515–c. 1865), and mily was one of those who remained in Spain following the 126 experted of the set from Spain. Outwardly Catholic, they remained secret Jews (a widow, she inherited one of the world's largest fortunes at the time. Ventures and of her time, she organized a secret route to help other escape Spain for Protestant Europe or the Ottoman Empire, coordinated an international poycott to protect Jews from the Inquisition, and purchased land in Tiberius, Israel, to settle Jewish refugees. Once she reached the Ottoman Empire, she reaffirmed her Judaism, sponsored building a synagogue (the Synagogue of Our Lady), and successfully had overturned the rule prohibiting individuals from changing synagogue affiliation.

A probable contemporary, Esther Handali the Kiera (economic agent), became independently wealthy, serving as agent to Safiyah Baffa, favorite wife of Sultan Murad III. Esther used her influence to avert the Sultan's destruction of the Jewish community. A major Jewish philanthropist, she assisted Jewish merchants ruined in an anti-Jewish riot, helped rebuild the Jewish area of Constantinople destroyed in a fire, and supported scholars and the printing of Jewish books.

Early to Late Modern Period

Charismatic Women Leaders

The charismatic and anti-establishment nature of the Hasidic movement, beginning in the late 18th century in Eastern Europe, allowed a number of women to rise to positions

AGE knowledge

B C 2013 A Α В 21 С С 1984,). . A (1898 1978), Α Α . 1969 974. В 7 15% 1949, : A 12 15



Zionist Organization). Barred from running for Knesset in the Orthodox coalition in the same election, Tova Sanhadray-Goldreich (1906–1993) organized an Orthodox woman's political party (The Religious Woman Worker Party) and finally won a Knesset seat in 1959. She served as Knesset Deputy Speaker for almost a decade. Other Israeli women Knesset members include Shulamit Aloni, former head of the liberal Meretz Party and Minister of Education, who served in Knesset from 1965–1996. Right-wing activist Geula Cohen served in the Knesset from 1972–1992. Since 2008, the centrist Kadima Party has been headed by a woman, Tzipi Livni, who previously served as Foreign Affairs Minister. In 2011, the Labor party chose another woman as head, Shelly Yachimovich.

Numerous women have served on Israel's bench. Dorit Beinisch (1942–) became the first woman appointed to Israel's Supreme Court in 1995. She has served as its president (equivalent to a Chief Justice) since 2006.

Women Rabbis and Cantors

Women's ordination was part of a larger agenda of ritual equality pursued by the Jewish woman's movement that rose on the heels of the larger feminist movement, many of whose leaders were also Jewish. Reform Rabbi Sally Priesand became the first woman ordained in America in 1972. The Reconstructionist movement ordained women with its first graduating class in 1974. Another decade would pass before the Conservative movement accepted women into its rabbinical school in 1984, ordaining Rabbi Amy Eilberg in 1985. The investment of women cantors followed the ordination of women rabbis by several years in the Reform Movement, with Cantor Barbara Ostfeld-Horowitz in 1975, and, in the Conservative movement, with Cantors Erica Lippitz and Marla Rosenfeldeld-atd,jET Q 1 0 0 -bhschTf vdr.Ez- 1992. SinnschT alsra.f



wife of a rabbi.) Other Orthodox women, including Blu Greenberg and Rivka Haut, write, speak and advocate for increasing women's rights within Orthodox Judaism. While the more liberal arms of the Jewish community have embraced egalitarianism (the equality of men and women), Jewish women leaders across the religious spectrum continue to face discrimination equivalent to that faced by women leaders in larger American society, despite the advances of the last few decades.

References and Further Readings

Baskin, J. (1991). Jewish women in historical perspective . Detroit, MI: Wayne State University Press.

Bernstein, D. S. (Ed.). (1992). Pioneers and homemakers: Jewish women in pre-state Israel. Albany: State University of New York Press.

Brooten, B. J. (1982). Women leaders in the ancient synagogue. Chico, CA: Scholars Press.

Epstein, I. (1960–1989). Talmud . London: Soncino Press.

Fishman, S. B. (1995) . A breath of life: Feminism in the American Jewish community . Waltham, MA: Brandeis.

Grossman, S., & Haut, R. (1992). Daughters of the king: Women and the synagogue. Philadelphia, PA: Jewish Publication Society.

Hyman, P., & Dash Moore, D. (Eds.). (1997). Jewish women in America: An historical encyclopedia (2 Vols.). New York, NY: Routledge.

Hyman, P., & Ofer, D. (Eds.). Jewish women: A comprehensive historical encyclopedia . Retrieved from Jewish Women's Archive, http://jwa.org/encyclopedia

Ilan, T. (2006). Silencing the queen: The literary histories of Shelamzion and other Jewish women. Tübingen, Germany: Mohr-Siebeck.



Boston College ©2013 SAGE Publications, Inc. All Rights Reserved.

SAGE knowledge

Josephus, F. (1926). Josephus . L.H.Feldman, Trans. In J = A = (1926-1965), Vol. 13, Book XX, No. 456 (The Loeb Classical Library). London, England: Heinemann; New York, NY: Putnam.

Klapheck, E. (2004). Fraulein Rabbiner Jonas: The story of the first woman rabbi . Hoboken, NJ: Jossey-Bass.

Kuzmack, L. G. (1990). Women's cause: The Jewish woman's movement in England and the United States, 1881–1933. Columbus: Ohio State University.

Meyers, C. (1988). Discovering Eve: Ancient Israelite women in context . New York, NY: Oxford University Press.

Nadell, P. (1998). Women who would be rabbis: A history of women's ordination 1889–1985. Boston, MA: Beacon.

11/30/2015 The New C

```
! "#$%&'"() (*$+, - .$/0$1.&2,3$420$%&) 2/0$! (5,0$2.$6277/.$879'$: "(.,$/0$'",$; /2.<(&2$! (0='$
$
: ", &, $/.$2$>&9>/23$)/??, &, 0>, $7, '-, 0$%&'"() (*#$/0$1.&2,3$20)$27&(2)&'",$?(&5,&$/.$, *<, &/, 0>/0A$20$, B(39'/(0$\sqrt{6}-", &, 2.$'", $32'', &$/.$.'/?3, )$7#$'",$'"&, 2'$(?$('", &$), 0(5/02'/(0.$)
$
6277/$D, "(."92$E((F.$\$+90$GH&IJGK$GJLKI$MN\$
$
0$?&/, 0)$(?\$5/0, $&, >, 0'3#$>(5<3, ', )$'", $&277/0/>23$<&(A&25$2'$'", $+, &9.23, 5$
%&'"() (*\$>, 0', &\$P2&0, 3$\20)$/0B/', )$5#$-/?, $20)$5,$'(\$2'', 0)$"/.$(&)/02'/(0\$
```

!"#\$%"&""()%'*"+\$'%)&,-,".+'/.#!\$,"#+'0*1%%,1-)+2'3,("%!)+2'!"#()%+,"#+2')\$!454'6#'\$7)'

.Personal Vignettes

Mitzvah ceremonies, and then had my own Bat Mitzvah, before I began to guide other families through that meaningful rite of

from the Torah, chanted the portion, was president of the synagogue, and even chairperson of the ritual committee. I was just one of many studious, participating women. That was the milieu within which I began to form my desire to become a rabbi. was a milieu that made discrimination against women elsewhere in the Jewish religious world seem incomprehensible and, therefore, something to be overcome.

There have been disquieting moments, of course. A young woman doctor asked me to officiate at her wedding, and then she discoveredher Israeli fiance and his family would not be comfortable with a woman rabbi. She asked if I would co-officiate with a man. I replied that if I was not rabbi enough to perform the ceremony, I preferred not to participate. She wanted to satisfy her fiance but she meant to be kind. Didn't I understand

quest. We had handled ourselves with dignity and restraint. It was a triumphant day, the rabbi who had challenged me notwithstanding.

However, it was sad, so very sad, to know that leaders of the Orthodox community at home in the States had, in fact. asked the Jews of Cracow to rescind their invitation to us because, as non-Orthodox Jews, our use of the fifteenth-century Remu Synagogue