

jwrc newsletter

SEP 21 1979

Jewish Women's Resource Center
at the 92nd Street YM/YWHA Library
1395 Lexington Avenue
New York 10028

Volume I Number 1

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LET US INTRODUCE OURSELVES....

For many of you this will be this first time you have heard of the Jewish Women's Resource Center. For others, it will be chance for us to become better acquainted. We are delighted to be able to come to you in this format, which we hope to do four times a year. In this, our first newsletter, we will try to give you a taste of what we are all about, the services we have to offer, how you can best utilize us, and how you can best help us.

The Jewish Women's Resource Center opened its doors on September 6, 1978, and recently celebrated its existence with a debut on January 14th. Over 100 people came to see what we had to offer, and to hear a bit of what they could do for us. The following text tries to answer their questions and yours:

Jewish Women are emerging from a late adolescent stage of independence into young adulthood. At first, about ten years ago, because of our frustration in the home, our second place in the synagogue, our auxiliary role in the Jewish Community, and above all, our lack of positive identity and self-esteem, we began to complain.

Our activists disrupted male meetings so that they might be heard; we tore down men's images of us; we presented ourselves forcefully, demanding to be let into all the male conclaves: the minyan, the executive boards, the presidencies, and the rabbinate. In short, we were not lady-like.

We tried for everything the men had, for many good reasons, but we forgot ourselves. We forgot the woman's side of Judaism. We forgot our mothers and our grandmothers. We forgot the stories they told us, the prayers they uttered, the businesses they ran, the families they raised. And for some of us, it wasn't even a matter of forgetting; we just never knew.

But as we grew and became more sophisticated, we began moving toward a development of a new self-definition. We began by remembering Sarah along with Abraham, Rebecca along with Isaac, and Rachel and Leah along with Jacob. We began probing our heritage, the one men never told us, and the women forgot. Men didn't tell us because they didn't think it important and women forgot because for a while there, we also didn't think it so important.

But today we do.

Today we know how hard it is for many women to wed Feminism and Judaism and come up with



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a happy marriage. Too often one partner is sacrificed for the other, leaving half a woman where a whole one could be. This is not only a sad waste, it is destructive too; for many women who would feel compelled to choose between Judaism and Feminism would too quickly give up Judaism. Judaism cannot afford that, and neither can that woman.

We want to know how we can be modern Jewish Women, living whole lives where each part of ourselves, modern, Jewish and Woman is nurtured and developed; where each part touches upon and enriches every other part.

To do that we have to learn more about ourselves, and the indispensable role that we played in Jewish history. We have to look beyond the masculinity of Judaism and re-discover our self-esteem.

That is what the Jewish Women's Resource Center is all about. By studying our past, from Lilith to Golda, by exploring the riches in our mothers' prayers, by making ourselves learned Jews and by assuming our share of communal responsibility and decision-making now that those doors are finally opening to us, not only will we be fulfilling ourselves, but we will be bettering the entire Jewish community.

WHAT WE CAN DO FOR YOU:

The JWRC is primarily an information collective. Our resources are available to the general public anytime the 92nd St. "Y" Library is open. Those hours are 10:00-9:00p.m. Monday and Wednesday; 11:30-9:00 Tuesday; 11:30-6:00 Thursday; 11:30-4:30 Friday; and 1:00-5:00p.m. on the first and third Sunday of each month. Our newsletter is our first ongoing attempt to reach you with news of recent re-

(Continued on pg. 6)

העולמים יהי רצון מלפניך ה' אלהי ואלהי
 אבותי אלהי אברהם אלהי יצחק ואלהי
 יעקב עבדיך שתעשה למען שמך הגדול
 הגבור והנורא ואם אין לי זכות עשה למען זכוד
 אבות ולמען קדושת שמך שתשמע ותאזין ותקשיב
 את שאלתי ובקשתי ותחינתי אשר אני שואל
 ובבקשת ומתחוננת ומתפללת לפני כסא כבודך
 שתעשה למען רחמיך הרבים וחסדיך הגדולים שבעלי
 יאהב אותי אהבה שלימה ותשים שלום ביני ובין בעלי
 אהבה אחוה שלום וריעות ובכל יום ובכל עת ובכל שעה
 ובכל רגע יהיה עמדי כאב המרחם על בנים ואהב אותם
 כך יהיה בעלי עמדי מעתה ועד עולם אמן סלו

Linda Waldman
 212 663 2949
 תשרי 1978

Master of the Universe, may it be Your will, my God and God of my fathers, God of Abraham, God of Isaac, and God of Jacob, Your servants, that You act according to Your great, magnificent and revered name. But if I do not so merit it, then, because of the merit of our forefathers, and for the sake of Your holy name, pay heed to my heartfelt request that I place before Your honored throne, that You cause, in accordance with Your endless mercy and abundant goodness, my husband to love me with a perfect love. Place shalom between me and my beloved, love, tenderness, harmony, and fulfilling companionship. At all times, every day, every hour, and every moment, let him be with me as a parent who nurtures children and loves them. So may my husband with me, from now and forever. Amen. Selah.

Jewish Women's Prayers

In the 18th and 19th centuries, pious Italian women possessed a whole repertoire of special prayers written for them. Independent of the daily prayer structure built by the rabbis, although occasionally borrowing phrases and themes from them, these prayers speak of the fears and desires of a young wife, a pregnant woman, a mother and a matriarch. Many of these Italian women owned personalized copies of these prayer books. The Jewish Theological Seminary of America has a number of copies of these books on which Nina Beth Cardin, the director of the JWRC, is working. In light of the renewed interest in ceremonies for women and girls, and the recent spate of newly developed baby-naming and Rosh Hodesh (new moon) ceremonies, the JWRC would like to further explore the nature of women's prayers throughout the ages.

We invite you to share with us any information on such prayers that you might have from your mother or grandmothers, that you have seen or read about. We would like to have a permanent column devoted to publishing those lost prayers. Above is a 19th century Italian prayer, reprinted through the courtesy of the Library of the Jewish Theological Seminary of America, and penned

for the JWRC by Linda Waldman. It is said by a wife who petitions God, the Wonder of the Universe, to hear her supplications and to grant that her husband love her with a whole-y love, and that peace, contentment, mutual understanding, profound friendship and love forever flourish between them.

jwrc newsletter

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 Jewish Women's Resource Center
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 1395 Lexington Avenue
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SHALL WOMEN BE CONSERVATIVE RABBIS?

The Great Debate Draws To A Close

On January 31, the Conservative Movement's Commission for the Study of the Ordination of Women as Rabbis will give its report at the annual Rabbinical Assembly convention. For the past two years, this independent thirteen-member commission, established at the request of the R.A. (the international organization of Conservative rabbis) has been listening to advice on the subject from experts and laymen alike. In an effort to increase general input, and to get a better notion of the feelings within Conservative Jewry, the Commission held seven public hearings in the United States and Canada. The following is a review of many of the arguments aired at those hearings, by Reena Sigman Friedman.

NEW YORK—Should women be ordained as Conservative rabbis? Most of the Conservative congregants who grappled with the question before nationwide hearings on the issue strongly believe so.

Even in New York City, generally considered to be a traditionalist stronghold, most of the speakers advocated a positive decision by the Commission. While it could be argued that the views expressed at these hearings are not entirely representative of the community as a whole, since the "pro's" are somewhat more likely to testify, the public showing indicated the overall climate of opinion.

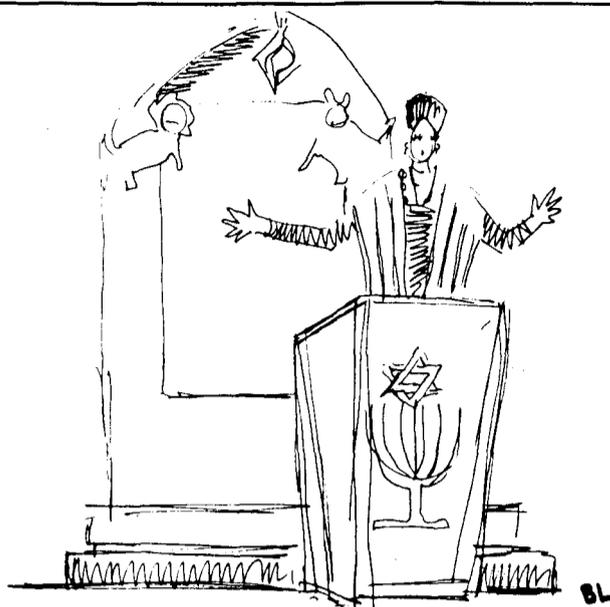
"One of the things that has impressed me about these meetings is that the speakers have given this matter much careful and sincere thought," Gordon Tucker explained. Tucker heads the Commission for the Study of the Ordination of Women as Rabbis which was charged by the Rabbinical Assembly (the international organization of Conservative Rabbis) in September, 1977 to study all aspects of the role of women as spiritual leaders in the Conservative Movement.

THE ARGUMENTS

Most of the arguments for or against ordaining women as rabbis were based upon sociological, historical, and psychological grounds, although some speakers made reference to the Halachic (Jewish Legal) issues, according to Tucker.

Many of those arguing in favor of the ordination of women spoke from a sociological standpoint. They maintained that technological developments within the last century have compelled a re-examination of the traditional position of women in Judaism. Now that housekeeping and child rearing require much less time, women are freer to play a more prominent role in communal religious life and to observe the positive, time-bound mitzvot from which they had previously been excused.

Others urged Commission members to acknowledge the impact which the women's liberation movement has had upon all aspects



of American society. As Harlin Umansky of Cliffside, New Jersey, New Jersey put it, "...How can we in all conscience say to our Jewish women: It matters not what new dimensions are open to you in the secular world --the holy dimension is reserved to men alone."

Along the same lines, number of speakers listed the qualities considered necessary for the successful performance of rabbinic duties and concluded that biological differences between the sexes could not possibly preclude women from serving in these capacities. "What does the contemporary rabbi do which a woman is not capable of doing?", asked Dr. Sarah Lieberman, a lecturer in Jewish history, a religious school principal in Framingham, Massachusetts and the wife of a Conservative rabbi. "A woman can engage in scholarly pursuits, counsel couples and families, lead in study and prayer and visit hospitals and homes of bereavement. On a lighter note, she can certainly announce pages, lead in responsive readings, attend endless meetings and deliver invocations at shopping center dedications. But," she concluded, "above all, like her male counterpart, she can be a role model, exemplary in moral and religious conduct which, together with learning, is the basic requirement of clergy."

Dr. Lieberman, along with several other speakers, cited historical precedent in support of her argument. Her own research has revealed that, in the past, women often occupied prominent positions within the Jewish community as the spirit and needs of the time dictated. For example, they served as professional mourners and dirge reciters long before the development of the modern rabbinate. "The rabbis of today," she declared, "have taken away from women what was rightfully theirs by tradition." She urged the leaders of the Conservative movement to rediscover these models of female communal leaders, and to build upon them.

Many pleas were of a more personal, emotional nature. Some speakers suggested that women could not only perform rabbinic func-

(Continued on pg.4)

tions as well as men, but would contribute a uniquely feminine perspective, particularly a heightened sensitivity, to the rabbinic role. Other women described the alienation they had felt from a Judaism which excluded them, as well as their elation upon having an aliya or leading services for the first time.

Explaining that she could not join a Conservative congregation at this time because the movement's leaders "cannot see what is in my soul," Sharon Strassfeld, co-author of The Jewish Catalog, testified that only when she began to participate actively in all aspects of Jewish ritual was she able to return to her Jewish roots. She maintained that there were many young women like herself who, once they had tasted the joy of full participation, could never again be content with the second-class citizenship that traditional Judaism held out to them.

Another woman, Betty Berman, had been an active member of her synagogue board and sisterhood in Toms River, New Jersey for many years, only to discover at a meeting of the board that women were not counted equally with men for the purposes of the minyan (traditional prayer quorum). As she put it, "I wondered why I still devoted all my time and effort to a kind of Judaism that considered me half a person." Rather than give up the fight, however, she has actively lobbied on behalf of women's rights within her own synagogue and looks forward to the time when girls in the congregation's religious school can fulfill their youthful aspirations of "becoming a rabbi."

OPPOSING VIEWS

Those speakers who opposed the ordination of women made equally emotional arguments. Several plainly stated that they were, as yet, psychologically unprepared to see a woman in the pulpit and to entrust her with their confidences and other rabbinic functions. Others contended that they were acting in the best interest of the women themselves for, as they were quick to point out, the female graduates of Reform and Reconstructionist rabbinical seminaries have not been well accepted by the public and have had difficulty finding pulpits.

According to Rabbi Wayne Allen of Staten Island, New York, "Little will be gained by deciding to ordain women. True, many women will feel chauvinistically appeased, but these effects are short-lived." Allen was referring to the fact that, under Jewish law, ordained women would still be unable to serve as judges and witnesses in Jewish ritual matters, and could not serve as Torah readers or cantors. Were the Seminary eventually to waive these restrictions, Wayne said, "these women rabbis would violate the very Halacha that they had been trained to respect."

Above all, however, opponents emphasized their heartfelt concern for the future of the Conservative movement. They reiterated that maintaining a balance between tradition and change has always been a hallmark of Conservatism, and warned against jumping on the contemporary bandwagon without giving

the ordination question prolonged and serious thought. Moreover, as Rabbi Allen argued, such a radical departure would undermine the authority of the Seminary as well as that of its Rabbinical School graduates.

In the view of Rabbi Allen and others, the Conservative movement's strength has always derived from its ability to serve as an "umbrella group" within which many disparate elements could feel comfortable. Were the Rabbinical Assembly and the Rabbinical School to take this drastic step, they admonished, the more right-wing elements within the movement might be alienated and withdraw their support. In Allen's words, "The Seminary must be all-embracing, open to all the varieties of Jewish expression. It is this tradition which must be maintained." He concluded that the question ought not to be whether or not women should be ordained, but what roles are available to talented, educated Jewish women within the Conservative movement.



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HALACHIC ISSUES

Commission Director Tucker made it clear that a definitive Halachic decision against the ordination of women could override a show of public opinion to the contrary. Undoubtedly, Halachic considerations play a central role in this controversy and cannot be dismissed lightly.

According to Rabbi David Weiss Halivni, professor in the Seminary's Department of Talmud and Rabbinics who opposed the ordination of women during the 1973 debate, "The only real Halachic problems would be marriage and divorce since women cannot be witnesses in ritual matters."

Other scholars are convinced that many of these obstacles can be overcome. For example, Seminary professor Rabbi David Silverman suggested that women be ordained and that subsequent provisions be made regarding the difficult issue of "edut" (witnessing). Furthermore, Judith Hauptman, Instructor in Talmud at the Seminary, noted, in an interview with Amy Stone two years ago, that it "was possible to have two other witnesses at weddings in addition to the woman rabbi. 'Rabbi' means teacher, that the person has attained a certain level of education." Surely, she concluded, a woman was capable of performing this key rabbinic function. Thus, it appears that the Halachic case is not as clear-cut as it is generally

made out to be.

Few of those offering testimony at the public hearings relied heavily upon Halachic arguments. However, several observed that, in centuries past, the great scholars and interpreters of Jewish law were often compelled to yield to popular demands, made in accordance with the spirit of the times. In the same way, they argued the leaders of the Conservative movement must seriously consider the views of their constituents in arriving at a decision on the ordination question.

WOMEN AFFECTED

Whatever the decision reached by the Commission, and subsequently by the Rabbinical Assembly and Rabbinical School, it will affect most directly the women who are seeking admission to the Conservative rabbinate. Since 1970, thirty-four women have requested applications from the Seminary Rabbinical School and were informed that the school only admits male applicants.

One candidate who has been interested in entering the school is Lynn Gottlieb, who serves as rabbi to Temple Beth Or of the Deaf and the Hebrew Association of the Deaf. In discussing the upcoming Commission decision, Lynn, who has sought private ordination from individual Conservative rabbis, noted, "It seems that the majority response to the Commission up to this time has been favorable. If the Commission is true to its mandate and is responsive to the needs of the Conservative community, then the community should expect a favorable response. Otherwise, one has to wonder about the function of that Commission."

For some years now, the ordination question has been the subject of heated debate within the Conservative movement. Opponents fear that enabling women to enter the pulpit will give rise to mass defections and will severely weaken the movement. For others, the question is not "whether" but "when." They regard this step as being in keeping with both previous developments and the serious, balanced approach characteristic of the Conservative movement.

As Sarah Lieberman concluded her testimony, "The Conservative movement, in its wisdom and sensitivity within the context of Halacha as it saw it, interpreted Halacha and created new traditions which included mixed seating, permission to ride to the synagogue on Shabbat and holidays, and the rights of women to be Bat Mitzva, counted in the minyan, to ascend the bimah and recite the blessing over the Torah. I consider the subject of the ordination of women to be in the mainstream of these developments."

Reena Sigman Friedman is a graduate student in American History at Columbia University specializing in the history of American Jewish Women. She regularly writes for the Jewish Student Press Service.

Jewish Student Press Service. Jan./Feb., 1979

It is all but a given that the Commission will bring a positive report before the R.A. convention this month. It is all but a given that the R.A. will vote to accept such a report, and strongly encourage the ordination of women as rabbis be acted upon soon. All the RA can do at this time is encourage. The final decision of whether or not to ordain women rests in the hands of the institution, and the faculty, that confers the respected title rabbi on its students: The Jewish Theological Seminary of America. JTS is a conservative institution, and the outcome of its faculty vote is very much in doubt. A vote will be taken sometime in February. What will happen after then, no one knows.

Dialogue

This "DIALOGUE" section of the JWRC Newsletter is intended as a place for readers to voice their concerns about issues we confront as Jewish women. We welcome all perspectives on such issues and look forward to readers' contributions/feedback.

One of the issues emerging in the context of our Jewish Women's Movement concerns the status of women's auxiliaries and sisterhoods. Should these organizations be discarded or "revamped" in the interests of full and equal participation--or should they remain as currently functioning? Edya Arzt addresses herself to this question below.

The idea of "Women's Lib" has had a number of interesting and, in some cases, odd results. On one hand, it has led to the constructive and productive utilization of the talents of individuals in areas hitherto closed to them because of their gender. On the other hand, it has been characterized by such nonsense as a woman seeking to legally substitute the "person" for "man" in her surname.

Many people have completely missed the legitimate intent of the Movement: to open to women economic, social, political and even religious doors which had been closed to them simply because they were not men, and to grant equality in opportunity, in pay, in prestige, in status, in economic benefits to women for services rendered, jobs performed, skills utilized which are equal to those of men.

In their zeal to achieve this equality, women have felt that they must reject contacts which do not highlight and stress the interrelationship of the sexes and their own independence. Women's groups have become suspect. Women who choose not to go back to school or to work are eyed suspiciously. The concept of voluntarism is being seriously questioned. Sisterhoods, women's clubs, women's auxiliaries are suddenly on the defensive.

("Dialogue," cont. from pg.5)

What a strange turn of events for the Jewish community! We have always prided ourselves on having the organizational ability to successfully teach and carry out the mitzvot (action imperatives) of Jewish life. At times, men and women do this together. At other times, specialized groupings are more desirable and efficacious, groupings based upon interest, available time, talent and ability, and simple preference. Often, these specialized groupings are made up of members of the same sex. Mah tov! (That's fine.)

While being responsive to the imperatives of events around us, often as a result of painful soul-searching and animated community discussion, we nevertheless should have a clear understanding that there need be no greater value placed upon affiliation with one kind of group than with another. Rivalry or competition for membership between congregation and sisterhood, or between a federation and the women's auxiliary is out of place and unnecessary, and ill becomes the members of both. There is too much to do, too much to teach, for Judaism or even for Jewish education to become the prerogative of any one group. The time is now. Let's get on with it.

Edya Arzt is the Education Director of the National Women's League for Conservative Judaism.

("Introduction," cont. from pg.1)

search and publications, ideas for programming, information on events, classes and activities concerning the Jewish woman around the country. With your help, we hope to begin to develop necessary publications, curricula for Hebrew and Day schools as well as adult courses, co-sponsor programs with you that would be best-suited for your purposes. We hope the JWRC helps legitimize the study of the Jewish woman, and thereby encourage academic endeavors in that field. We will put out a yearly call for papers, which we would like to publish, to survey the extent and caliber of Jewish women's studies around the country.

WHAT YOU CAN DO FOR US:

The best, and easiest, way to support us is to **USE US.**- Come in, call us, or write to us with your questions, requests and suggestions. **REMEMBER US-** If you see something or have something which would be of interest to other Jewish women, send it in. Our files are ready to receive articles, books, papers, clippings, dissertations, anything that falls into our rubric and can fit on our shelves. **GIVE TO US-**If you like us, if you want us to be able to use most of our time helping you, help us. We need your funding to keep us going. Your dollars are votes of confidence in us and the potential of all women.

In an effort to further introduce you to the workings of the JWRC, and to thank all those dedicated and indispensable people without whom the JWRC could not function, I present the JWRC's staff:

Nina Wacholder, our pioneering librarian, who brings order to unimagined chaos;

Ricki Rosen, a tireless helper, who is also a professional photographer, researcher, budding storyteller, and an army of resources alone;

Shira Kotler, a performing artist, and on-going compiler of a Jewish women's artists directory (additions welcome) and all-around aide;

Carol Glass, our co-founder, now in Minneapolis, who adds her voice of sense and wisdom;

our month-long Oberlin interns, Karen Schapiro and Regina Sandler Phillips;

Binyamina Silverman, treasurer of the New York Jewish Women's Center, the mother of the JWRC;

Lori Raymon, staff member who comes through in a crunch;

Adina Kling and Anne Mintz, founding librarians.

Our deep appreciation to the entire staff of the 92nd St. "Y" Library for their generosity. Especially, we thank Susan Vogelstein and Malka Reisner for their irreplaceable support, advice, space and time.

I am Nina Beth Cardin, Director of the Jewish Women's Resource Center.

Subscriptions to the JWRC Newsletter are available for \$4.00 a year. Individual issues are available for \$1.50.

_____ Enclosed is \$4.00 for a year's subscription to the JWRC Newsletter.

_____ Enclosed is _____ for _____ additional copies of this issue @ \$1.50 each.

_____ Enclosed are the names and addresses of other people who would be interested in the JWRC Newsletter.

PAYMENT MUST ACCOMPANY ALL ORDERS

Name _____

Number/Street _____

City _____ State _____ Zip _____

Cholent is the traditional slow-cooking, hardy Shabbat fare. It consists of just-about-everything thrown together in a pot, and left to stew and simmer. After hours and hours of cooking, this motley conglomeration becomes a most delicious, harmonious dish, best known for its sticking power.

Cholent reminded us a lot of the Jewish women's movement. We are brought together by the indescribable beauty of Judaism, symbolized best by Shabbat. We are different, and therefore often argue and disagree as to what we really want and what is best for us. But the scourges of time have nonetheless brought us together, and common history and femaleness create a bond that cannot be unloosed.

We each have our own bit to put in the pot, and we all are hungry to eat. The JWRC newsletter would like to help in this refreshing meal, so we call this section:

COMMUNITY

IT'S a GIRL!

The JWRC has an extensive file of female baby-naming and baby-welcoming ceremonies. We are available to help expectant parents, rabbis, and friends develop their own ceremonies by means of a how-to guide explaining the various kinds of celebrations and the elements that comprise them. Send \$1.00 to:
Jewish Women's Resource Center,
92nd St. "Y" Library
1395 Lexington Avenue
New York, New York 10028

For a copy of "Blessing the Birth of a Daughter: Jewish Naming Ceremonies for Girls," a booklet which includes sample ceremonies, send \$2.50 to,

Ezrat Nashim
%Toby Reifman
231 Sunset Avenue
Englewood, N.J. 07631

Study Groups?--It is evident that many women throughout the country are interested in joining or forming Jewish women's study groups. Nonetheless, most do not know what is available to them in their localities. If you are presently involved in a study group or if you are familiar with one in your area, please let us know about it and about how one can contact the group.

Courses about Women and Judaism - The JWRC would like to keep a file on courses being taught on women and Judaism. We need to receive any materials or information you may have on classes being offered at universities or at adult-education centers.

Upcoming Events from the JWRC.....

MY BUBBE'S TALES--a fascinating program co-sponsored by the JWRC and the Martin Steinberg Center--a center for Jewish artists--exploring the woman's side of Jewish storytelling. Peninah Schram, author and professional storyteller, will present a portrait of women in Jewish stories. Laura Simms, also a professional storyteller and teacher, will explain the relationship between storytelling and ritual. These presentations will be followed by a pot-pourri of artists, among them Shellie Sclan and Judith Goldsmith, each a storyteller in her own right, illustrating methods and materials of Jewish storytelling. If time permits, members of the audience will be invited to share their stories with the rest of us; but you needn't be a storyteller to come.

DATE: Sunday, March 11, 1979
TIME: 2:00-5:00 p.m.
PLACE: Martin Steinberg Center
FOR RESERVATIONS send \$2.50 along with your name and address to the Martin Steinberg Center
15 East 84th Street
New York, New York 10028
tickets at the door will be \$3.00

CHOLENT

Davvening Groups?

Women's davvening groups are popping up all over the place. They vary in their degree of halachic observance, and in their sizes. We would like to compile a list of such groups, their geographic location, their style and their type of kahal (community). If you participate in a davvening group or minyan, please let us know. Some of the groups in the New York area are:

The West Side Women's Shabbat Davvening

In its third year, this group meets twice a month at Shaare Zedek, 212 W. 93rd Street, in Manhattan. It is a full, halachic service with complete Torah reading, led entirely by women. Davvening policy is still evolving. For more information, contact: Beverly Worthman, 808 West End Avenue, N.Y.C. 10025.

Rosh Hodesh Group

Also in its third year, this group is an offshoot of the West Side Women's Davvening Group. It meets every first day of a new month, celebrates the festival of Rosh Hodesh, and studies issues of mutual interest and concern. For more information, contact Beverly Worthman, as above.

Washington Heights Shabbat Davvening

In its first year, this group meets in women's apartment, has no Torah scroll, but does a full service with Torah reading from a humash; is fully halachic, with informal learning session about the weekly sedra. For more information contact, Freda Birnbaum, 656 W. 162nd Street, #2D, N.Y. 10032.

WHAT PRECISELY DO YOU WANT FROM US, THE JWRC?

Are you interested in knowing exactly what information we can offer you from our files? Send \$1.50 for our aquisition list which contains a complete listing of all our resources. Write:

Jewish Women's Resource Center
92nd St. "Y" Library
1395 Lexington Avenue
New York, New York 10028

Reminder: in order to best serve you, we need your help. We welcome to our files any of your books, pamphlets, dissertations, etc. that concern women and Judaism.

BIBLIOGRAPHY ON THE JEWISH WOMAN

Compiled by Aviva Cantor, this bibliography includes a comprehensive listing of works published 1900-1978. Organized topically (History/Herstory, Religious Life and Law, Israel, Holocaust and Resistance, etc.), it includes books, magazine anthologies, chapters in books and articles (with feminist annotations). It is designed to be used by teachers and researchers in Jewish and women's studies, history, literature, and sociology; program directors of Jewish organizations; members of Jewish women's groups and feminist groups-- and especially by all women searching to discover the meaning of being or becoming a Jewish woman. Single copies \$3.00 postpaid, 10% discount on orders of 10 copies or more. Checks should be sent to:

Doris B. Gold
Biblio Press
P.O. Box 22
Fresh Meadows, N.Y. 11365

JEWISH WOMEN'S PUBLICATIONS

The Jewish Woman's Magazine, LILITH, is an independent quarterly published by the non-profit Lilith Publications, Inc. The magazine's intention is to explore the world of the Jewish woman, and to foster on-going discussions of Jewish women's issues. Concerns to be dealt with in LILITH include: "The Jewish Family": should we have more kids? When a Jewish wife becomes a widow. Surviving single. Mothers/daughters; "Women and the Holocaust": history plus first-hand accounts of women in the ghettos, the camps, and the Resistance, the roles played by women in Israel and in North America; and "In the Arts": The Jewish woman as subject and object. Who's who among Jewish women artists, writers, film-makers, performers. And how we've been portrayed/be-trayed in novels and movies. To subscribe to LILITH write:

Lilith
250 West 57th Street
New York, New York 10019

costs: one year-\$8.00
two years- \$15.00
three years-\$22.00

YIDDISH FOLKSONG

The Jewish women of nineteenth century Eastern Europe were among the last of a special breed. Ruth Rubin gives us a rare glimpse into the lives of these women--our grandmothers and great-grandmothers--through Yiddish song. The unique multiple role of the Jewish woman as wife, mother, and provider for the family can be seen in her songs of love, courtship and marriage; ballads; lullabies and laments.

Ruth Rubin is the author of Voices of a People: The Story of Yiddish Folksong and is affiliated with YIVO Institute for Jewish Research. For more information about her performances and lectures, write:

Ruth Rubin
45 Gramercy Park North
New York, New York 10010

FOR THE JEWISH WOMAN WHO WANTS TO SHARE AND LEARN WITH OTHERS

Rabbi David Silber, affiliated with the Lincoln Square Yeshiva in N.Y.C., is starting a program of higher learning in Jewish studies for women with good Jewish backgrounds. All interested please contact:

Rosie Bell
250 West 85th Street
New York, New York 10024

Services for the Jewish Woman--The Jewish Board of Family and Children's Services offers special services to the widowed; a professional staff provides counseling, as well as group discussion for families. A wide range of practical services are available including the advice and consultation of experts in financial, legal and other matters which may be troubling to those beset by grief. For further information contact:

Services to the Widowed
Jewish Board of Family and Children's Services
33 West 60th Street
New York, New York 10023
245-5286

The New York Jewish Women's Center, the parent of the JWRC and the West Side Women's Davvening Group, sponsors various programs geared to the needs of the Jewish woman. It has offered text courses, led consciousness-raising groups and adult women's Judaica courses, allowing the Jewish woman to explore her past and potential role in Judaism. Membership dues are on a sliding schedule. Membership to the NYJWC carries a special privilege of reduced rates for the 92nd St. "Y" Library membership. For more information contact, Binyamina Silverman, 84-10 Main St. #644, Jamaica, N.Y. 11435

In an effort to find out what the Jewish woman wants and needs, we are asking you to briefly fill out this survey, and mail it to us.

The Jewish Women's Resource Center 92nd Street YM/YWHA Library
1395 Lexington Avenue New York, New York 10028

Are you presently involved with a Jewish women's group? _____ yes _____ no
(If yes, please list extent of involvement)

If you do belong to a women's group, why did you join?

If you do not belong to a women's group, please explain why.

If you belong to a women's group, is your affiliation satisfying? _____ yes _____ no
(Please explain)

What other groups are you affiliated with?

What can the Jewish Women's Resource Center do for you? (Not for women only)

You are between 20 - 30 _____; 30-40 _____; 40-50 _____; 50-60 _____;
60-70 _____; 70 + _____ years of age.

Jewish Women's Resource Center
at the 92nd Street YM/YWHA Library
1395 Lexington Avenue, New York 10028



Barnard Women's Center
3009 Broadway
New York, New York 10027