

## Summary

The thesis entitled *Life and Work of Fanny Neuda* deals with a significant and almost forgotten writer from Loštice who lived between 1819-1894. It was Loštice that was the place of her writing, which is why the first chapter is devoted to them. This Jewish community was quite specific in its history, as discussed in the chapter.

The second chapter deals with Fanny Neuda herself, her life and her "pioneering" writing activity. Since Fanny Neuda, née Schmiedl, was the world's first woman of Jewish descent, she did not write only prayers for women, but wrote a book for general opportunities / stimuli named *Stunden der Andacht. Ein Gebet- und Erbauungsbuch für Israels Frauen und Jungfrauen, zur öffentlichen und häuslichen Andacht, sowie für alle Verhältnisse des weiblichen Lebens* (Praha / Břeclav, 1855). She confidently compares her prayers with those written by men for women, for she is denied empathy with women's perception. But a woman can read in the hearts of her sisters.<sup>1</sup>

It is worthwhile to bring the character of Fanny Neuda and her work closer together, as well as the challenges she faced in writing in German. Pnina Navé Levinson characterized Fanny's literary work, a rabbi's rabbi, whose pious book for women can be regarded as a "classic" from the second half of the 19th century to our times. Her work, *Stunden der Andacht*, or the *Clock of Religiosity*, was for generations German-speaking Jews, but they still consider it a prayer book for women.<sup>2</sup>

The work of *Clock of Devotion* is described in the third chapter, not only in terms of its content, but also in its character. It was not easy at the time for the woman to publish prayer books and not to write them down. It is amazing that Fanny Neuda has found a number of admirers who have helped her in her desire. In the end, she had never regretted her heavy and hesitant decision, since her first prayer book became her "Bestseller". Every two years the book had to be reissued, so even at the turn of the century, when the genre of women's prayer books flourished, there were countless copies of this book on the market, even without fear of

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<sup>1</sup> KRATZ-RITTER, Bettina, „...als das Ergebnis eines weiblichen Herzens“: *Beobachtungen zum Frauenbild im religiösen und belletristischen Werk Fanny Neudas, 1819–1894*. *Zeitschrift für Religions- und Geistesgeschichte* 47.4, 1995, s. 357

<sup>2</sup> NAVÉ LEVINSON, Pnina. *Esther erhebt ihre Stimme*. Jüdische Frauen beten, Gütersloh 1993, s. 180f

competition. It was not just a German-speaking environment that liked this prayer book. The work was translated and extended into English-speaking environments, including Yiddish-German, and so this prayer book "conquered" not only Eastern Europe, but also North America. The book received great acclaim in the East and the West.<sup>3</sup>

Since Fanny Neuda is not only the author of a prayer book, but also children's collections, the fourth chapter is devoted to the content of these two collections. The author was enthusiastic and motivated by the success of her first book that she started writing and publishing more books, more precisely she is the author of two collections for children and who have an educational but religious character.<sup>4</sup>

Fanny Neuda has impressed many domestic and mainly foreign experts at Jewish culture with her work.

Thanks to this work, I had the opportunity to look into the work of the author, whose humility and gratitude goes beyond the quality of these prayers and with her strength deeply affects the heart of every woman. It is up to people to think of what women can feel and experience all over the world. Each of us, at the moment of despair and the need for supplication of the Most High, does not find the right words with a plea. Fanny Neuda, in her *Hours of Religion*, tried to help all women find the right words. She is not only referring to her book of prayers, but she herself encourages them to try to use their own words and not to be afraid to reveal their feelings in prayer.

In Judaism, it is believed that a woman is closer to God just because she is more sensitive than a man. When reading and chanting psalms and other prayers, many feelings mingle in the heart of a woman, who should not be afraid of showing them.

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<sup>3</sup> KRATZ-RITTER, Bettina, „...als das Ergebnis eines weiblichen Herzens“: Beobachtungen zum Frauenbild im religiösen und belletristischen Werk Fanny Neudas, 1819–1894. Zeitschrift für Religions- und Geistesgeschichte 47.4, 1995, s. 357

<sup>4</sup> POLAKOVIČ, Daniel. *Neuda, Fanny Schmiedl. The YIVO Encyclopedia of Jews in Eastern Europe*. YIVO. Retrieved 2 July 2016

Following the example of Fanny Neuda, many women from all over the world have found motivation and started writing more prayers from women for women.<sup>5</sup>

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<sup>5</sup> LAVINE, Aliza. *Hodiny zbožnosti Fanny Neuda* [přednáška]. Olomouc: Dny židovské kultury Olomouc. Muzeum umění Olomouc, 21. 9. 2016. In: Youtube.com [online]. [vid. 7. 3. 2019]. Záznam dostupný z: <https://www.youtube.com/watch?v=YvpmIC0B2ws>