

CONGREGATION BETH EL LIBRARY – RECENT TITLES - OCTOBER 2011

Great Jews in Music, by Darryl Lyman. Middle Village, New York: Jonathan David Publishers, 1986. **780.92 L** The author gathered biographical materials from hundreds of books, including the New Grove Dictionary of Music and Musicians and the Encyclopaedia Judaica. He also used journal and newspaper articles to provide a comprehensive one volume guide to Jews involved in a wide range of sacred, classical, and popular music spheres. The 100 biographies include many photographs. The biographies represent a variety of musical artists who reflect the widespread impact of Jews in music.

Moses; the Revelation and the Covenant by Martin Buber. Atlantic Highlands, NJ: Humanities Press International, 1988. **222.1 B** The description of Moses as a concrete individuality and the demonstration of what he created and what his historical work was is the purpose of Buber's book. Buber states that his task in writing this book was based on unprejudiced critical investigation, dependent neither on the religious tradition nor on the theories of scholarly turns of thought. The towering figure of Moses has fascinated generations of creative writers from antiquity to contemporary times, and has inspired awesome portraits of this man of God and his life. It wasn't until long after Buber was a successful translator and interpreter of world folk traditions, Hasidism and Zionism that he turned his attention to the Bible and completed his translation of it in 1961.

Sammy Spider's First Simchat Torah, written by Sylvia Ross; illustrated by Katherine Janus Kahn. Minneapolis: Kar-Ben, 2010. **J243.12 R** Another wonderful picture book in the Sammy Spider series, Sammy's first Simchat Torah introduces young children to the holiday with bright, colorful illustrations and uncluttered text. Sammy Spider's mother explains to him the holiday of Simchat Torah, when Jews eat candied apples and celebrate the importance of reading the Torah. A recipe for Simchat Torah candied apples is included.

Saving the Appearances: A Study in Idolatry, by Owen Barfield. 2nd ed. Wesleyan University Press, paperback ed. 1988. **251 B** In this scholarly work about man, nature and God, the author provides a chapter on Israel. He introduces the following commandment: "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." What the rest of the world was practicing becomes a terrible sin to the Israelites. Barfield posits that the whole Bible is the tale of Israel's struggle against that very sin. Barfield states that the subject of his book is not the nature of reality but the evolution of consciousness. He urges us to question our assumptions about the relations between nature and humankind, people and their environment. Certainly our ancestors doubted the beliefs of surrounding tribes.

21 Aldgate; A Novel, by Patricia Friedberg. Highland City, FLA: Rainbow Books, 2010. **F**

Friedberg This is a compelling novel that provides a view of Jewish life in England in the period after World War I. The main character Clara Simon is based on Friedberg's mother who lived at 21 Aldgate. In the novel, Clara leaves a good job in a law firm when she detects discrimination against Jewish clients. She becomes a writing assistant to a renowned French artist Paul Mase who needs help in writing his memoirs. In many ways this is a coming of age story, a love story, a story of a strong Jewish family, London's art world at the time. A feature film of this novel is in development in the United Kingdom.

The World of Biblical Literature, by Robert Alter. New York: BasicBooks, 1992. **221 A** The author's first two books provided analytic, illustrative primers for the two major genres of biblical literature, Biblical narrative and Biblical poetry. Following years of new developments in the literary discussion of the Bible, Alter now concerns himself with the global picture of Biblical literature. He asks, "In what sense can we speak of the Bible as literature?..Is there priority ...or complementarity between literary, historical, or text-critical approaches to the Bible?"