

Again, results were often tragic. By altering the fabric of both Jewish and European life, capitalism has been rightfully called "the art of creative destruction."

The book includes extensive footnotes. The writing is forceful yet elegant. *Capitalism and the Jews* is fascinating for its broad and insightful depiction of Jewish influence in the world arena. Recommended for all academic libraries.

Hallie Cantor, Yeshiva University, NY

Neustein, Amy, ed. *Tempest in the Temple: Jewish Communities & Child Sex Scandals*. Waltham, MA: Brandeis University Press (Brandeis Series in American Jewish History, Culture and Life), 2009. 272 p. \$35.00 (ISBN 978-1-58465-671-5).

This work should be required reading for parents and Jewish community leaders. It is a series of essays dealing with the problem of abuse of children by adults in positions of responsibility within the Jewish community, with a foreword by Elliot Dorff, a preface by Jeremy Rosen, and an epilogue by Dane S. Claussen.

The first section includes a known case of abuse, and continues with a discussion of how to supervise religious leaders in order to prevent such situations. The second section deals with the victim. The Jewish community and especially the Orthodox Jewish community is terrified of negative publicity and the victim is often under pressure not to complain. This section includes documented cases of the perversion of justice to "protect" the community. The third section looks at solutions. I was especially impressed by the essay by Robert Weiss, which explains how people in positions of responsibility can navigate through such a situation. How does one determine if there was abuse? How does one handle the accused and how does one handle the victim?

Also of interest is an essay on the experience of Catholic volunteers in setting up group support for victims of abuse. After reading this book, I was left with a very strong lesson as to how vulnerable our children really are!

Chaim Seymour, Bar-Ilan University, Israel

Nirenberg, Jud. *Samson's Walls*. UK: Paul Mould Publishing, 2009. 163 p. \$23.00 (ISBN 978-1-158690-102-8).

Everyone thinks of Samson as the powerful biblical figure from the Book of Judges who defended the Hebrews from the Philistines. But who was Samson, and what can we learn from the story? Jud Nirenberg examines Samson against the backdrop of conflict in the ancient Middle East and offers some hints into Samson's character and the legend.

Samson's two wives betrayed him by coaxing him to reveal secrets. His first wife, a Philistine woman, urged Samson to tell her the answer to a riddle, leading Samson to lose a bet with other Philistines and make them his enemies. Delilah, his second wife, convinced Samson to reveal the secret behind his famous strength. Samson was torn between his desire to feel loved and his need for security. His trust in Delilah led to the story's dramatic ending.

Nirenberg asserts that Samson felt like a social outcast. As a *nazir*, he could not cut his hair or beard, nor could he drink intoxicants. These restrictions made him different from other people and limited the way Samson could socialize with friends. To the Orthodox reader, Samson could be a model for observing

religious restrictions despite the inconvenience. What else can we learn? Nirenberg notes that Samson was the Hebrew answer to the Greek Hercules. He ponders the fact that the name Samson comes from the Hebrew *shemesh* (sun) while Delilah comes from *lailah* (night). In the end, day is killed by night. Samson's story has not been studied to the extent that the stories of Moses, David, Esther, and others have. Nirenberg shows that the story of Samson has much to teach us. Recommended for synagogue, center and academic libraries.

Lee Haas, Temple Emanu El, Cleveland, OH

Orenstein, Walter. *A Window to the Siddur: An Analysis of the Themes in Jewish Prayer*. Jerusalem; New York: Urim Publications, 2009. 301 p. \$23.95 (ISBN: 978-965-524-032-0)

Although some people might shy away from books on Jewish text analysis due to their inevitable complexity, Walter Orenstein has hit on an ingenious idea which makes his book, *A Window to the Siddur*, palatable to the layperson: it is in dialogue format, telling the "story" of a husband and wife who are learning the themes of the siddur together. The book covers weekday and Shabbat services, halachah, hashkafah and history, and is a great addition to Jewish library collections of all types.

Shoshana Hurwitz, Hurwitz Indexing, Ma'ale Adumim, Israel

Pomson, Alex, and Howard Deitcher, eds. *Jewish Day Schools, Jewish Communities*. Oxford: The Littman Library of Jewish Civilization, 2009. 414 p. \$24.95 (ISBN 978-1-90411-374-4).

Editors Alex Pomson (senior lecturer at the Melton Center for Jewish Education at the Hebrew University) and Howard Deitcher (director of the Melton Center) collected papers presented at a 2006 conference, convened at the Melton Center. Is this book going to help your community create and maintain a Jewish day school? No. This collection of academic essays and studies addresses the relationship (or sometimes, lack of relationship) between Jewish day schools and the Jewish and secular communities in which they are set. It is not light reading. Readers with an academic interest in Jewish day schools, whether from an educational or diaspora Judaism standpoint, will enjoy the papers. I found the essays on Jewish day schools in North American communities to be most interesting. Recommended for larger synagogue libraries in communities with Jewish day schools and for academic libraries with diaspora and/or education collections.

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Roll, Yisroel. *Step Up to the Plate: Baseball, Judaism & How to Win the Game of Life*. Southfield, MI: Targum Press. 142 p. \$17.99 (ISBN 978-1-56871-523-0).

This addition to the ever-growing collection of books on connecting with God attempts to link the skills and strategies of the "American pastime" with Jewish wisdom. Each of the twenty-three chapters contains a baseball activity—hitting, running the bases, etc.—and links it to Jewish learning. For example, the author identifies God as "The Commissioner of Baseball," and explains that the "fundamentals of the game" are Shabbat, kashrut, and family purity. After providing a basic explanation of a baseball event, the author makes an analogy with Jewish