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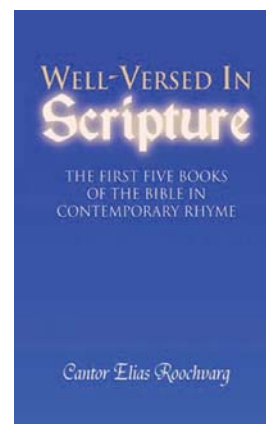
Bible Reading Made Fun and Easy
Cantor Elias Roochvarg Presents the First Five Books of the Bible in Contemporary Rhyme

The Bible may be called the "best seller of all time," but once the modern reader gets past the familiar stories of Genesis and Exodus, much of the rest is quite difficult to get into. With Cantor Elias Roochvarg's newly-published book, *Well-Versed in Scripture: The First Five Books of the Bible in Contemporary Rhyme*, reading and studying the Bible becomes more interesting and exciting.

As a Cantor, Roochvarg believes that music or any lyrical pattern can make complicated things easier. Therefore, his book, *Well-Versed in Scripture: The First Five Books of the Bible in Contemporary Rhyme*, presents the Books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy in lively, contemporary rhyme. So contemporary that the chapters can be done either as "rap" or simply as light verse, alternately inspiring and tongue and cheeks, as well.

Bringing a whole new method of studying the Bible and retaining

"What a breath of fresh air! The Book of Books arrived today. It is an enchanting trip into Torah never before taken, so far as I know. This is scholarly mischief and entertainment that will set new literary standards for people of all ages and backgrounds. This work gives our faith, our people, our history—even Newark—lively new delights in education." – Walter Klein



up in Newark, NJ. He began writing in eighth grade, in order to get out of having to write long prose reports in Social Studies class. About that time, he also became a fan of Gilbert and Sullivan, and hopes that a few of the very best of his own verses may approach the quality of Gilbert. He has taught thousands of children and adults, and hopes that as a Cantor he has occasionally inspired and uplifted worshippers. ✪

its stories, *Well-Versed in Scripture: The First Five Books of the Bible in Contemporary Rhyme* is not only a source of enlightenment, but also a source of entertainment. For more information on this book, log on to www.Xlibris.com.

About the Author

Cantor Elias Roochvarg grew

WOMEN'S NEWS

Chag Sameach

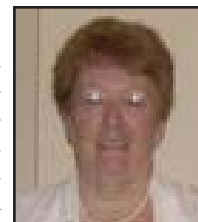
By *Bunny Bramson, president, Charlotte Chapter of Hadassah*

This month we celebrate the Festival of Sukkot. The holiday commemorates the forty-year period during which the Jews wandered in the desert, living in temporary shelters. So during Sukkot, which in Hebrew means "booths" or "huts," we build and dwell in temporary, fragile structures—sukkot (plural of sukkah).

A sukkah can be any size, but must have at least three walls covered with a material that will not blow away. Sukkah roofs are made from materials grown from the ground, such as tree branches, corn stalks, or bamboo reeds, placed closely enough to provide shade but sparsely enough so that

rain can get in and stars can be seen. It is common practice to decorate sukkot with fruits and vegetables such as pomegranates, squash and corn. Most people fulfill the commandment of "dwelling" in a sukkah by eating their meals there, though some sleep in the sukkah as well.

There is a contemporary Jewish joke that summarizes Jewish holidays like this: "They tried to kill us, we survived, let's eat." But unlike many Jewish holidays, where we celebrate surviving attacks from our enemies, during Sukkot, we celebrate our sustenance and our gratitude and joy at



Bunny Bramson

being sustained. Sukkot is actually one of the most joyous of the Jewish holidays, and is sometimes referred to as Z'man Simchateinu, the Season of our Rejoicing.

Welcoming guests is a time-honored tradition in Judaism and on Sukkot there is a special emphasis

on hospitality. Much of the joy of Sukkot is in inviting guests to share meals in our sukkah. Sukkot celebrates our unity as a people; as the Talmud says "it is fitting that all Jews eat in one sukkah." (Talmud, Sukkah 27b). Where we cannot fit everyone in a communal sukkah, we strive to invite as many people as we can to our private sukkah. The values of sharing and inclusiveness are so integral to Sukkot that the holiday also goes by the name Chag Ha-asif, the Festival of the Ingathering.

As we begin our Hadassah programming year and reflect on the significance of Sukkot, it is a perfect time to reach out and invite new people into Hadassah. Just as tradition teaches us that Abraham and Sarah had an opening on each side of their tent so that travelers could come in from whichever direction, Hadassah offers so many channels to draw women into our work: our love for Israel, our commitment to medical excellence, our advocacy here in the United States, and our open door to women in thousands of communities across the country. This month, let's make a special effort to invite them in.

May your sukkot and your lives be overflowing with guests and joy.

For information about Charlotte Hadassah, contact Penny Krieger at pbk96@msn.com or Bunny Bramson at bunnybramson@bellsouth.net. ✪

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