



## Jewish Resources for Children's Shabbat

Following you will find a range of Jewish resources you can use to lift up children's concerns during your Children's Shabbat:

- ◆ Suggestions for the services
- ◆ Connecting Children's Shabbat to Sukkot
- ◆ Passages on children and poverty from traditional Jewish sources
- ◆ Readings, reflections, and prayers for the services
- ◆ Suggested music for the services

Educational materials for use in Sunday or weekday religious school classes, youth groups, and adult groups such as sisterhood and men's club meetings, or one-time gatherings may be downloaded from [www.childrensdefense.org/childrenssabbaths](http://www.childrensdefense.org/childrenssabbaths) after August 15, 2008.

Be sure to read the Jewish Perspective by Rabbi Jack Moline in the Faith Voices section on page 54.

## Suggestions for the Services

Services on the Children's Shabbat are an excellent opportunity to help focus the congregation on the links between Torah readings, Jewish tradition, and advocating for children so that they can respond to the divine call to justice and peace and protect our children from want, harm, and hate. Children's Shabbat services also serve as a time to affirm the work of your congregation on behalf of children and to challenge members to continue and expand their responses to the needs of children locally and nationally.

The following suggestions may assist you in planning your own unique Children's Shabbat service or supplementing your congregation's weekly prayer and discussion.

- **There are several options for the services:** 1) Use or adapt the service readings provided in this section; 2) develop your own Children's Shabbat that reflects the theme of children and the need for action; or 3) use readings from the prayer books that include a social action theme. (Reform congregations may want to select a service with social action themes from *Gates of Prayer*, such as service #4, or resources from *Mishkan T'filah*.)
- **Determine ways in which the children of your congregation can participate in the various services on this Shabbat.** Involve children attending religious school, members of youth groups, and children who attend the day school. For example, religious school classes and youth groups could read prayers or Torah and Haftorah readings, lead songs or responsive readings, greet people as they arrive, or design and print the bulletin. Keep in mind, however, that this is a family event and should not be "given over" to children as "performers."
- **Focus the sermon, D'var Torah, or Torah discussion on children.** Rabbi Jack Moline provided a Jewish perspective in the Faith Voices section on page 54 on which you may want to draw. Emphasize working to end the triple threats of poverty, militarism, and racism about which Dr. King warned us, responding to the call to work for justice and peace, and ensuring that all children are safe from need, harm, and hate.
- **Invite a professional from the congregation or the community who works with or on behalf of children to give the sermon.** For example, this might be a health care professional, a child care or Head Start provider, or staff from an organization or agency serving low-income families.

Rabbi Deborah Bravo reports from **Temple Emmanuel-El in Edison, New Jersey**, that they held their Children's Shabbat service on Friday evening proceeding the traditional Shabbat dinner. Congregants were educated on the issue of children in the United States who do not have access to comprehensive health insurance. Information packets were created from the materials available in last year's Children's Sabbath Manual and distributed to 180 participants. Rabbi Bravo sent a follow-up email to all members of Temple Emmanuel-El, encouraging them to contact their elected officials through a "Take Action" link provided on the website of the Children's Defense Fund.

- **Bless the children.** On Friday night, incorporate the parental blessing for children into the service. Alternatively, incorporate the need to bless all children into the Shabbat morning blessing of Bar/Bat Mitzvah children.
- **Honor congregation members who are working to nurture and protect children.** This year, invite people who are working to protect children from the ravages of poverty, war, and racism. Ask them to lead certain prayers or give them Aliyot during the Torah reading.
- **Collect Tzedakah in religious school to benefit a program serving children,** such as a community health clinic, Head Start program, mentoring or tutoring program, shelter for homeless families, or after-school program.
- **Distribute or insert the bulletin inserts** which can be found on pages 27-28.

## Jewish Resources for the Children's Sabbath

- **With the help of your Cantor, prepare some new music to be sung by the children at the service.**
- **Encourage families to invite grandparents and other relatives to join them for the service.** If you wish, plan a special recognition of grandparents during the service.
- **Arrange for a special kiddush/oneg Shabbat/luncheon/s'udah shlishit in honor of the occasion.** As a resource, see "Planning a Shabbat or Holiday Family Meal" and "A Family Shabbaton," both from the Youth/School Liaison Department of the Women's League for Conservative Judaism.
- **Continue the celebration of Children's Shabbat with a M'laveh Malkah during the Saturday evening or the Sunday morning minyan/religious school sessions.**

## Connecting Children's Shabbat to Sukkot

The designated *National Observance of Children's Sabbaths* weekend in 2008, October 17-19, coincides with Sukkot. While congregations may decide to celebrate Children's Shabbat on an alternate date, there are terrific ways to connect the two celebrations on the same weekend.

**Make an effort to extend hospitality** to single-parent families, families with foster children, families with relative caregivers, and non-member families to share a meal in the *sukkah*.

**Decorate your *sukkah* with nonedibles** (gourds, Indian corn, wild berries, peanut shell mosaics) to dramatize the problem of hunger, because more than 12 million children live in homes where not everyone has regular access to adequate nutrition. Discuss the problem of childhood hunger, homelessness, and inadequate housing in an age-appropriate way with children and youths. Together, collect fruits, vegetables, and nonperishables, and donate them to a shelter serving homeless families or other programs serving children.

**Engage the entire congregation in building a mobile *sukkah* that can visit children** in hospitals, homeless shelters, and other locations serving children in need. Share the meaning of Sukkot and use it as an opportunity to build a sense of community.

**Deliver a sermon that connects Sukkot with children's needs.** The holiday of Sukkot brings us out of our homes into the frail structure of the *sukkah* and reminds us of our own vulnerability and of the precarious situation facing vulnerable and dependent children. Connect the blessings of food, home, and family, and reflect on how we can extend hospitality so that all—especially children and those who are struggling to raise them—feel welcome... not just in the *sukkah*, but in our homes, our congregation, our community, and our nation.

## Passages on Children and Poverty from Traditional Jewish Sources

**W**hy was there violence in Gilead? Because they made what is primary secondary and what is secondary primary. How so? Because they loved their possessions more than their own children. (*Midrash Tanhuma, Mattot*)

Do not neglect the children of the poor, for from them will go forth the law. (*Nedarim 81a*)

Defend the poor and the orphan; do justice to the afflicted and needy. (*Midrash Tehillim 82:3*)

Speak up, judge righteously, champion the poor and the needy. (*Proverbs 31:9*)

You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember that you were a slave in Egypt and that the Lord your God redeemed you from there; therefore I enjoin you to observe this commandment...when you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow. (*Deuteronomy 24:17-18, 21*)

Rabbi Abba said in the name of Rabbi Simeon ben Lakish: "He who lends money [to a poor person] is greater than he who gives charity; and he who throws money into a common purpose [to form a partnership with the poor person] is greater than either." (*Babylonian Talmud, Shabbat 63b*)

A small bit of bread may be life to the poor; one who deprives them of it sheds blood. (*Ben Sira 34:21*)

Anyone who withholds what is due to the poor blasphemes against the Maker of all, but one who is gracious unto the needy honors God. (*Proverbs 14:31*)

If one person is able to save another and does not save him, he transgresses the commandment, "Neither shall you stand idly by the blood of your neighbor." (*Leviticus 19:16*) Similarly, if one person sees another drowning in the sea, or being attacked by bandits, or being attacked by wild animals, and, although able to rescue him either alone or by hiring others, does not rescue him; or if one hears heathens or informers plotting evil against another or laying a trap for him and does not call it to the other's attention and let him know; or if one knows that a heathen or violent person is going to attack another and although able to appease him on behalf of the other and make him change his mind, he does not do so; or if one acts in any similar way—he transgresses in each case the injunction "Neither shall you stand idly by the blood of your neighbor." (*Maimonides' Code, "Laws Concerning Murder and the Preservation of Life," Chapter 1, Sections 14 and 16*)

"Therefore, man was created singularly to teach you that a) whoever destroys a single soul of Israel, is considered as if he destroys an entire world, and one who saves one soul of Israel, it is considered as if he saves an entire world; b) no one could say to their fellow that my father is better than your father; c) none of the heretics could say "There are many powers in Heaven"; d) again, to declare the greatness of the Holy One of Blessing, for man stamps out many coins with one die, and they are all alike. But the Ruler of all Rulers, the Holy One of Blessing, stamped each person with the seal of Adam, and not one of them is like his fellow. Therefore, each and every one is obliged to say, "For my sake the world was created." (*Mishna Sanhedrin 4:5*)

## Readings, Reflections, and Prayers for the Services

The following readings, reflections, and prayers may be incorporated into your services to focus attention on the Eternal's call to justice and peace. Choose as many or as few as is appropriate for your congregation. Each reading suggests a particular point in the service for which it may be especially appropriate (in some instances, several options are offered), but there are, of course, many ways to incorporate these resources and you should do what works best for your service.

### Sample Opening

After participating in a civil rights march in Selma, Alabama, Rabbi Abraham Joshua Heschel, a close colleague of Dr. Martin Luther King, Jr., said, "It felt like my feet were praying." On this Children's Shabbat that asks "when will we hear" Dr. King's call, we will pray with the words of our mouths and the meditations of our hearts. But let us also prepare to pray for an end to poverty, militarism, and racism with our feet marching for justice, with our hands working with compassion, and with our voices speaking out for what is right. Together, we will hear and heed Dr. King's call so that all children may know freedom from need, war, and hate and our world will reflect the justice and peace the Eternal intends.

### Reflection Before the Candle Lighting

This Shabbat let us light candles of hope for all of our children, wherever they may live. Let us light them especially for children in the shadow of poverty, violence, and racism. May each one of them feel cared for and safe. As we enter this sacred time of Shabbat, may each child feel the light of your justice, peace, and love.

### A Rebbi's Proverb (from the Yiddish)

If you always assume that the person sitting next to you is the messiah just waiting for some simple human kindness—  
You will soon come to weigh your words and watch your hands and attend to your responsibilities—  
And, if he so chooses not to reveal himself in your time—  
It will not matter.

### The Wonder of Life

Sing a new song to God,  
Give thanks for the wonders God has performed.  
When we are trapped in narrow places,  
Yet find strength to move forward  
With confidence and trust;  
When we could look the other way,

Yet take a chance to reach out to one another  
With openness and compassion;  
When we experience great pain or sorrow,  
Yet find light in the midst of darkness;  
When we recognize the Wonder of Life,  
Ordinary moments become sacred.

(Mark Frydenberg, from *Havurah*, p. 6)

### Introduction to the Lecha Dodi

Traditionally during the last verse of "Lecha Dodi," the congregation turns around and faces the door to welcome the Shabbat spirit into the room. Tonight, as we join with congregations throughout the nation, celebrating the National Observance of Children's Sabbaths, let us also turn and symbolically welcome all of those who work to assure that every child may experience justice, safety, and care.

### For the Shalom Aleichem

I begin with a prayer of gratitude  
For all that is holy in my life.  
God needs no words, no English or Hebrew,  
No semantics and no services.  
But I need them.

Through prayer, I can sense my inner strength,  
My inner purpose,  
My inner joy, my capacity to love.  
As I reach upward in prayer,  
I sense these qualities in my Creator.

To love God is to love each other,  
To work to make our lives better.  
To love God is to love the world God created  
And to work to perfect it.

To love God is to love dreams of peace  
That illumine all of us,  
And to bring that vision to life.

(from *Mishkan T'Filah: The Siddur for Reform Jewish Prayer*)

## Jewish Resources for the Children's Sabbath

### Responsive Reading (before the Bar'chu)

Leader: We come before the Eternal in a nation that is fractured by income, age, race, ethnicity, religion, and gender.

**Congregation: Praise the One who heals divisions and binds us together.**

Leader: We come before the Eternal with hearts broken by the wounds of children and families we advocate for and serve.

**Congregation: Praise the One who binds up the broken-hearted.**

Leader: We come before the Eternal with visions of justice that have been shattered, carrying in our hearts children whose hopes have been broken.

**Congregation: Praise the One who restores our hopes and dreams.**

Leader: Come, let us celebrate the Eternal's gift of children, and renew our commitment to cherish and protect them as we rise to be summoned and respond.  
(by Shannon Daley-Harris)

### Reflection (following the Maariv Aravim)

God of the generations, God of new beginnings, children are Your promise of tomorrow made in Your image, a reflection of Your divine love. Teach us to raise our children worthy of this sacred trust of life. Sustain us and our children in health and love. We are thankful for the beauty of our lives and the ability to bring new life. We are thankful to all those who help us to raise our children in love.

(Adapted from the Reconstructionist Rabbinical Association *Rabbi's Manual*)

### Reflection (following the Ahavat Olam)

When justice burns within us like a flaming fire, when love evokes willing sacrifice from us, when, to the last full measure of selfless devotion, we demonstrate our belief in the ultimate triumph of truth and righteousness, then Your goodness enters our lives and we can begin to change the world; and then you live within our hearts, and we through righteousness behold your presence.

(*Gates of Prayer*)

### Reflection (following the Ahavat Olam)

Let us affirm our faith in Torah, our people's legacy of learning and faith.

**There are no words more challenging than "You shall be holy!"**

**No command more basic than "You shall love!"**

There is no insight so fundamental as "In the beginning, God..."

No words so enhancing as "You shall rest!"

**No cry is more compelling than "Let My people go!"**  
**No consolation more comforting than "I am with you in your distress."**

There is no vision more hopeful than "They shall beat their swords into plowshares,"

And no summons more demanding than "Justice, justice shall you pursue!"

**These words have outlived monuments and empires;**  
**We want them to live through us, for all time.**

We owe it to our ancestors to keep Torah alive;  
They struggled and suffered to preserve our way of life,  
Knowing this to be their most precious gift to us.

**We owe it to our children to keep Torah alive;**  
**Why should they be spiritually impoverished**  
**When they can inherit the riches of this heritage?**

We owe it to the world to keep Torah alive;  
This is a message which the world needs to hear.  
For Judaism gave mankind its first civil rights program. It was expressed in the Sh'ma, the watchword of the Jewish faith: "Hear, O Israel, the Lord our God, the Lord is One." **As God is one, humankind is one, for each is created equally in the image of God.**

(Rabbi Maurice N. Eisendrath)

### Reflection on the Sh'ma

**Reader 1:** You shall love the Eternal your God with all your mind, with all your strength, with all your being.

**Reader 2:** The path to the love of God is through the love of others; we do not love God until we love our neighbors as ourselves.

## Jewish Resources for the Children's Sabbath

**Reader 1:** Set these words, which I command you this day, upon your heart.

**Reader 3:** Faith unites mind and heart. Even as our minds seek to understand life's meaning, so may our lives show love for all created things.

**Reader 1:** Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up.

**Reader 4:** We do not teach our children by words alone: May we make our lives and actions into good teachings.

**Reader 1:** Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates.

**Reader 5:** Let our homes glow with the beauty of our faith in God. Let our doors be opened wide to wisdom and righteousness.

**Reader 1:** Be mindful of all My Mitzvot and do them: So shall you consecrate yourselves to Your God.

**Reader 6:** Each righteous act of loving kindness is a way to holiness. Righteous acts elevate our humanity. Let us learn to use them to magnify the divine in ourselves and in the world.

(Adapted from *Gates of Prayer*)

### Emet v'emunah

In a world torn by violence and pain,  
A world far from wholeness and peace,  
Give us, O God, the courage to say,  
There is one God in heaven and earth.

The high heavens declare Your glory;  
May earth reveal Your justice and Your love.  
From Egypt, the house of bondage, we were delivered;  
At Sinai, we bound ourselves to Your purpose.

Inspired by prophets and instructed by sages,  
We survived oppression and exile.

Though our failings are many and our faults are great,  
Time and again, we overcame the darkest forces.

And it has been our glory to bear witness to our God,  
To keep alive in dark ages Your vision.

Let us continue to work for the day  
When the nations will be one and at peace.

Then we shall rejoice as Israel did,  
Singing on the shores of the Sea.

(From *Mishkan T'Filah: The Siddur for Reform Jewish Prayer*)

### V'shamru

O God of Israel,  
May our worship on this day help us to grow  
In loyalty to our covenant with you  
And to the way of life it demands:  
The way of gentleness and justice,  
The path of truth and peace.

(From *Mishkan T'Filah: The Siddur for Reform Jewish Prayer*)

### Geulah

**Leader:** Those who raise children in their home are considered by Scripture as the ones who gave birth to them.

**Congregation:** **In loving and protecting them, those who raise them, bless them with the shelter of their deeds and their name. Call their name beloved, for they are our inheritors.**

**Leader:** The ones who teach children Torah are considered as the ones who gave birth to them.

**Congregation:** **Call their name beloved, for they are our inheritors. By them we have been blessed and upon their lives we have laid our blessing.**

(Adapted from the Reconstructionist Rabbinical Association *Rabbi's Manual*)

### Reflection

Wherever we live, it is probably Egypt. There is, there really is, a better place, a promised land. And there is, there really is, a promised time. And there is no way to get from here to there, from now to then, except by joining together and marching—and sometimes stumbling—through the wilderness, watching, this time, not for signs and wonders, but for an opportunity to act.

(Adapted from Michael Walzer, *Exodus Revolution*)

## Jewish Resources for the Children's Sabbath

### A Prayer

O God, we give thanks to You for the gift of our child, who has entered into the Covenant of Abraham. Keep this child from harm, and grant that our child will be a source of joy to us and all who love him/her. Be with us and give us health and length of days. Teach us so to raise our child with care and affection, with wisdom and understanding, to be a faithful child of our people and a blessing to the world. We give thanks to You, O God, the Source of life.

(From *Rabbi's Manual*, Central Conference of American Rabbis, 1988, p. 40)

To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow men and the forces of nature—is there an institution that holds out a greater hope for man's progress than the Sabbath?

(Rabbi Abraham Joshua Heschel)

### G'vurot

Eternal God, the power of Your spirit pervades all creation. When we open our hearts to You, we are filled with Your strength: the strength to bear our afflictions, the strength to refuse them victory, the strength to overcome them.

And then our will is renewed: to lift up the fallen, to set free the captive, to heal the sick, to bring light to all who dwell in darkness. Add your strength to ours, O God, so that when death casts its shadow, we shall yet be able to say: O source of blessing, You are with us in death as in life!

(*Gates of Prayer*, p. 356)

### Avodah

We cannot merely pray to You, O God, to end war;  
For we know that You have made the world in a way  
So that all of us must find our own path to peace,  
Within ourselves and with our neighbors.

*We cannot merely pray to You, O God, to end hunger;  
For you have already given us the resources  
With which to feed the entire world,  
If we would only use them wisely.*

We cannot merely pray to You, O God,  
To root out our prejudice;

For You have already given us eyes  
With which to see the good in all people,  
If we would only use them rightly.

*We cannot merely pray to you, O God, to end despair;  
For You have already given us the power  
To clear away slums and to give hope,  
If we would only use our power justly.*

We cannot merely pray to You, O God, to end disease;  
For You have already given us great minds  
With which to search out cures and healing,  
If we could only use them constructively.

*Therefore, we pray to You instead, O God,  
For strength, determination, and courage,  
To do instead of just to pray,  
To become instead of merely to wish.*

Praised are You, O God,  
You bless our people of Israel,  
And all peoples, with peace.

(Adapted from Rabbi Jack Riemer)

### Reflection (following the Shalom Rav)

True, we are often too weak to stop injustices; but the least we can do is protest against them.

True, we are too poor to eliminate hunger; but in feeding one child, we protest against hunger.

True, we are too timid and powerless to take on all the guards of all the political prisons in the world; but in offering our solidarity to one prisoner, we denounce all the tormentors.

True, we are powerless against death; but as long as we help one man, one woman, one child live one hour longer in safety and dignity, we affirm a human's right to live.

(Elie Wiesel, *Sages and Dreamers*)

### Alternative Aleinu: It Is Up to Us

And then all that has divided us will merge  
*And then compassion will be wedded to power*  
And then softness will come to a world that is harsh and unkind  
*And then both men and women will be gentle*  
And then both women and men will be strong  
*And then no person will be subject to another's will*  
And then all will be rich and free and varied  
*And then the greed of some will give way to the needs of many*  
And then all will share equally in the Earth's abundance  
*And then all will care for the sick and the weak and the old*  
And then all will nourish the young

## Jewish Resources for the Children's Sabbath

*And then all will cherish life's creatures*

And then all will live in harmony with each other and the Earth

*And then everywhere will be called Eden once again.*

(Alternative "Aleinu" by Judy Chicago as cited in  
*Kol Haneshamah: Shabbat Eve*, p. 137)

God, please forgive and transform our powerful nation where toddlers and school children die from guns sold quite legally.

God, please forgive and transform our rich nation that lets children be the poorest group of citizens quite legally.

God, please forgive and transform our rich nation that lets the rich continue to get more at the expense of the poor quite legally.

God, please forgive and transform our rich nation that thinks security rests in missiles rather than in mothers, and in bombs rather than in babies.

God, please help us never to confuse what is quite legal with what is just and right in your sight.

Help us to do what is just and right in Your sight for all the children of America and the world so that peace with justice will prevail and no child is left behind.

(by Marian Wright Edelman)

### **Blessing of the Children**

*(Children and child advocates or those who work for children may be called up to the bimah.)*

As we reach out to bless the children in our midst, let us also reach out with our hearts to bless the children we cannot see and do not know but whom the Eternal knows and loves, as they wait and long for care, protection, and guidance.

May you live to see your world fulfilled,  
May your destiny be for worlds still to come,  
And may you trust in generations past and yet to be.  
May your heart be filled with intuition  
And may your words be filled with insights.  
May songs of praise ever be on your tongue,  
And may your wisdom be on a straight path before you.  
May your eyes shine with the light of holy words  
And your face reflect the brightness of the heavens.  
May your lips ever speak wisdom  
And your fulfillment be in righteousness even as you yearn  
To hear the words of the Holy Ancient One of Old.

*(Berachot 17a)*

### **Final Blessing**

May we go forth to celebrate the gifts of each child.  
May we go forth to heal the hurts of each child.  
May we go forth to seek justice for each child.  
This we ask as ones who are claimed as God's children.  
Amen.

(by Shannon Daley-Harris)

## Suggested Music for the Services

The following pieces of music are suggested by the Religious Action Center for Reform Judaism for incorporation into social action-focused services because of their social justice themes. Several are based on liturgical or other Jewish texts. Many of the songs are available in *Gates of Song* or *The Complete Shireinu*, both available from Transcontinental Music ([www.etranscon.com](http://www.etranscon.com)). They also have included music from new, well-known and less well-known Jewish songwriters and have given information about how to acquire their music directly from the composer.

- 1) And the Youth Shall See Visions – Friedman, *Shireinu* p. 20
- 2) *Ani v'Atah* – Arik Einstein and Miki Gavriellov, *Shireinu* p. 28
- 3) *Bayom Habu* – Lisa Silverstein Tzur, Shir p. 32, Barry Kanarek, *Shireinu* p. 33
- 4) Blessing for Social Justice: *Lirdof Tzedek* – Jeff Klepper, sheet music in pdf available for download at <http://www.totshabbat.com/kleppersocialjustice.pdf>
- 5) *B'makom* – Michael Isaacson, *Shireinu* p. 39
- 6) Down by the Riverside – spiritual, *Shireinu* p. 56
- 7) Dreamer – Lorre Wyatt, *Shireinu* p. 57
- 8) *Hinei Mah Tov* – folksong, *Shireinu* p. 89, Steve and Marni Dropkin, *Shireinu* p. 89, M. Jacobson-Drozi, *Shireinu* p. 90, folksong, *Shireinu* p. 91
- 9) Hold Fast to Dreams – music by Jeff Klepper, lyrics by A.B. Yehoshua, Langston Hughes, *Shireinu* p. 99
- 10) If I Had a Hammer – Lee Hays and Pete Seeger
- 11) *Im Ein Ani Li Mi Li* – folksong, arr. Davidson, *Gates of Song* #146, Debbie Friedman, *Shireinu* p. 106
- 12) *Khillah Kedoshah* – Dan Nichols, from his CD, *My Heart is in the East*, sound clip and ordering information available at [www.jewishrock.com](http://www.jewishrock.com)
- 13) Last Night I Had the Strangest Dream – Ed McCurdy
- 14) Laugh at All My Dreams – Friedman, M. Samuels on Sachki, *Shireinu* p. 122
- 15) Let Peace Shine – Lynn Metrik, available for purchase by contacting the composer at [lrmetrik@yahoo.com](mailto:lrmetrik@yahoo.com)
- 16) *Lo Alecha* – Klepper and Frelander, *Shireinu* p. 135
- 17) *Lo Yarei'u/V'chit'u* – William Sharlin and Ezri Gabbai, *Shireinu* p. 136
- 18) *Lo Yisa Goi* – folksong, arr. Davidson, *Gates of Song* #149, folksong *Shireinu* p. 137, Shalom Altman, *Shireinu* p. 138
- 19) Make Those Waters Part – Doug Mishkin, *Shireinu* p. 144
- 20) *Nefesh Achat* – Jon Gold, Natalie Hutner, Leslie Kane, Alicia Katzman, *Shireinu* p. 154
- 21) One People – Debbie Friedman, sheet music available for purchase at [www.debbiefriedman.com](http://www.debbiefriedman.com)
- 22) Open Your Hand – Karen Daniel, sound clip and ordering information available at <http://www.cdbaby.com/cd/karendaniel>
- 23) Peace & Love & Understanding – Lynn Metrik, available for purchase by contacting the composer at [lrmetrik@yahoo.com](mailto:lrmetrik@yahoo.com)
- 24) *Pit'chu Li* – Shlomo Carlebach, *Gates of Song* #156 or *Shireinu* p. 166, Steve Dropkin, *Shireinu* p. 167
- 25) Joe Black on his CD *Leave a Little Bit Undone*, sound clip and ordering information available at [www.rabbijoeblack.com](http://www.rabbijoeblack.com)
- 26) The Prophet You – Julie Silver, *Shireinu* p. 168
- 27) *Shir LaShalom* – music by Yair Rosenblum, lyrics by Ya'akov Rotblitt, *Shireinu* p. 183
- 28) *V'yashvu Ish* – Jeff Klepper and Dan Frelander, *Shireinu* p. 213
- 29) *Yad b'Yad* – Craig Taubman, *Shireinu* p. 216
- 30) *Yib'yeh Shalom* – Rick Recht, *Shireinu* p. 222
- 31) We Choose Peace – Tracy Friend, available for purchase by contacting the composer at [tracy.friend@acnielsen.com](mailto:tracy.friend@acnielsen.com)