Below is a very quick executive summary of each song on the *Sparks* album;
for a bit more detail, please skip to the second page

SONG SOUNDFILE	ONE-LINER SUMMARY
2 Jews, 3 Opinions	dynamics of diverse opinions
Shabbos Keeps the Jews	dynamics of Shabbat practice(s)
Lights Lead Home	composite Crypto-Jewish journey
Kind	allegory for dietary practice
Max (The Bark Mitzvah Song) (live)	(canine view of) Jewish coming-of-age
7 Circles	a mathematical motif
Sparks	Kabbalah
2 Pockets	balancing importance and impermanence
Feathers	perils of gossip
Temples	baseless hatred
Spiritual Not Religious (live)	a cultural Jew's view
Tearin' the Sea	soulmate search
The Best	faithfulness facing apparent misfortune
One-Way Train	Holocaust horror... and hope
Stack the Stones	post-Shoah Eastern Europe
Right Messiah	reply to supersessionist evangelism
Nothing in Between	seeking direct connection
Deep and Wide	best-of-both-worlds faith
Rowboat	interdependence
Bruria	sharp female sage of the Talmud
Letters	unlearned but heart-filled spirituality
Everyone	universal recipe for success
The Stone	Rabbi Akiva's watershed moment
Give Thanks	gratitude

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SONG SOUNDFILE	SUMMARY and RELATED TEXT (most on www.sefaria.org)
2 Jews, 3 Opinions	Using a popular cultural quip to explore how our diverse opinions are strengths when we argue constructively, seeking truth rather than victory; featured in *Israeli Journal of Humor Research*; Eruvin 13b, Genesis 1:28-29, Numbers 16, Pirkei Avot 5:17, Menachot 33a
Shabbos Keeps the Jews	Quip by cultural Zionism founder Asher Ginsberg (Ahad Ha'am): musing what transcends varied approaches to Shabbat practice; **New Mexico Music Awards Finalist for Best Bluegrass Song**
Lights Lead Home	Jewish ritual can awaken what's within, as it has for many descendants of Anusim (Crypto-Jews) forced by the Spanish Inquisition to flee, hide, or forsake their faith. A composite of experiences of B'nei Anusim I've known from my time in El Paso (which has an Anusim Center), this song was featured in a national resource guide, a museum exhibit, the Spring/Summer 2020 *HaLapid*, a video, and podcast.
Kind	Dietary practices (Deuteronomy 14:3-21, Genesis 9:4, Leviticus 17:10-14) have allegorical kindness rationale from first-century BCE philosopher Philo of Alexandria's *The Special Laws IV* (103, 107, 108, 111, 116) and *On the Virtues*(133-144); featured by *KosherToday* and Opera UTEP
Max (The Bark Mitzvah Song)	Jewish coming-of-age from canine view; Exodus 11:4-7 & 24:7, Pirkei Avot 4:2 & 6:1; my related letter in the Jan./Feb. 2020 *Moment* responds to this piece; **New Mexico Music Awards WINNER for Best Humorous Song!** Featured in *Israeli Journal of Humor Research*
7 Circles	Poetic reflections on a mathematical motif in Judaism; Joshua 6:15-20, Exodus 23:10-12
Sparks	Atmospheric anthem inspired by Kabbalah, which charges us to free and reunite trapped sparks of the Divine Light by transforming ourselves and repairing the world; Genesis 1:27; Zohar (I, 2a, 15a); **New Mexico Music Awards Finalist for Best Religious Song.** Watch video!
2 Pockets	Chassidic rabbi Simcha Bunem (1765-1827) of Peshischa suggests we find balance by recalling both our importance and impermanence; his proverb was featured at a nationally-televised town hall from a recent Presidential election year; Mishnah Sanhedrin 4:5, Sanhedrin 37a, Genesis 18:27
Feathers	Parable (some attribute to R. Levi Yitzhak of Berditchev) illustrates why careful speech is crucial; Leviticus 19:16, Arakhin 15b
Temples	What doomed the Second Temple in the year 70 still looms today; Gittin 55b-58a, Yoma 9b
Spiritual Not Religious	This increasingly popular label fit my 20s self; Featured in *Israeli Journal of Humor Research;* audience recording from 2018 Yom HaShir
Tearin' the Sea	My improbable story validates the Talmud's metaphor for how hard it is to find a soulmate; Sotah 2a; Sanhedrin 22a; Psalm 136:13; Bereshit Rabbah 68:4; Zohar; Megillah 10b; Exodus 15:20-21 & 14:22
The Best	Like trying to grasp a movie in the middle, we don't always see how barriers may yield blessings in a bigger picture; life lessons in travels of Rabbi Akiva featured by *The Jewish Educator* and Opera UTEP
One-Way Train	Written after reading *Night* by Elie Wiesel OBM; sadly salient now as survivors dwindle and anti-Semitism and Holocaust denial rise; picked for an NEA Big Read event
Stack the Stones	Set in post-Shoah Eastern Europe; Genesis 35:20, Numbers 19:11, Psalm 18:3
Right Messiah	A song on why Jews believe the Messiah hasn't yet come that I wish I'd had in college when confronted with supersessionist evangelism whose approach offended even many Christian classmates. Isaiah 2:4, Zechariah 14:9, Isaiah 11:11-12, Jeremiah 23:8 & 33:18; Jeremiah 23:5; Deuteronomy 29:28, Avot d'Rabbi Natan 31b
Nothing in Between	Distinctive ways we connect; Exodus 20:3, Psalms 145:18, Genesis 1, Deuteronomy 5:3, Exodus 19:2 Rashi, Kedushat HaYom (Shabbat Mincha Amidah), Mechilta d'Rabbi Yishmael 19:2:10
Deep and Wide	Pirkei Avot 4:1 tells us that a wise person learns from everyone and I've been inspired enough by friends and relatives with diverse Jewish practices to refuse to settle for a faith that's not deep *and* wide; Deut.5:3
Rowboat	parable (15 centuries old) of interdependence (Midrash Rabbah Vayikra 4:6) extended to our environmental crisis; featured in *The Jewish Educator*, *Hadassah*, and a 2023 art gallery exhibition
Bruria	Tribute to a top (female) sage of the Talmud; Pesachim 62b, Tosefta Keilim Metsia 1:3, Brakhot 10a, Midrash Proverbs 31:2, Hilchot Talmud Torah 1:13, Def Shevui & Rashi on Avodah Zarah 18b:4, Brakhot 10a, Eruvin 53b-54a; chosen for a gender studies conference and gallery exhibit
Letters	encounter of unlettered but deeply spiritual person affirms that a humble open heart matters most
Everyone	Popular culture makes us feel few have room to succeed, but Pirkei Avot 4:1 opens success to all!
The Stone	Rabbi Akiva's watershed moment launched his great (mid-life) learning; Job 14:19, Avot d'Rabbi Natan 6:2, Bava Kamma 82a
Give Thanks	Blessed with a wonderful son Yehuda, I especially appreciate how an attitude of gratitude is in the nature – and name – of a Jew (*Yehudi*); Brakhot 60b, Genesis 29:35, Menachot 43b