



**THE JEWISH RECONSTRUCTIONIST FEDERATION (WWW.JRF.ORG)**

**THE SPIRITUAL DIMENSION OF JUSTICE**

O God, You have called us to peace, for You are Peace itself. May we have the vision to see that each of us, in some measure, can help to realize these aims;

Where there are ignorance and superstition,  
*Let there be enlightenment and knowledge.*

Where there are prejudice and hatred,  
*Let there be acceptance and love.*

Where there are fear and suspicion,  
*Let there be confidence and trust.*

Where there are tyranny and oppression,  
*Let there be freedom and justice.*

Where there are poverty and disease,  
*Let there be prosperity and health.*

Where there are strife and discord,  
*Let there be harmony and peace.*

*(Mishkan T'filah: The Siddur for Reform Jewish Prayer. CCAR, 2003)*

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What shall I ask You for, God?  
I have everything.  
There's nothing I lack.  
I ask only for one thing  
And not for myself alone;  
It's for many mothers, children and fathers-  
Not just in this land, but in many lands hostile to each other.  
I'd like to ask for Peace.  
Yes, its Peace I want,  
And You, You won't deny the single wish of a child.  
You created the Land of Peace,  
Where stands the City of Peace,  
Where stood the Temple of Peace,  
But where there is still no Peace...What shall I ask for God? I have everything.  
  
Peace is what I ask for,  
Only Peace.

*Shlomit, Age 13, Jerusalem, From the Shabbat Vehagim, the Reconstructionist Shabbat and Festival prayer book, Reconstructionist Press*

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3) These are the things that you shall do: speak every one the truth to your neighbor, execute the judgment of peace and truth in your gates; and let none of you devise evil in your hearts against your neighbor, and love no false oath, for these are the things I hate, says God. (Zechariah 8: 16-17)

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4) Belief in God, therefore, has to do... with human nature, with the way individual men and women act, with their attitudes, their ideas of what is good and what is bad, with their ideals... If we believe that life is worthwhile, that it is good, that, in spite of sickness and accidents, in spite of poverty and war, in spite of all the sad and difficult conditions in the world, that the world can still be made a better place, then we believe in God. When we believe in God, we cannot be discouraged because we believe that all the misery in the world is due, not to the fact that misery must be there, that it is a necessary part of life, but to the fact that we have not yet discovered how to do away with that misery.

*Rabbi Ira Eisenstein (adapted), From the Shabbat Vehagim, the Reconstructionist Shabbat and Festival prayer book, Reconstructionist Press*

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5) "According to the teaching of the Torah and the Prophets, the People of Israel was expecting to demonstrate its loyalty to God not merely by worshiping Him, but mainly by practicing justice and righteousness. These are called 'the way of the Lord' (Genesis 18:19). In the light of that teaching, failure to walk in that way has brought untold suffering on the People of Israel. Unrighteousness is the offspring of pride, which takes the form of rebellion against God, or playing the god. Translated into universal terms, that teaching implies that the religion of a people has to find expression principally in the practice of righteousness in its political, economic, and social affairs. That is the divine law for every people. Violation of that law is bound to lead to failure and disaster." - *The Greater Judaism in the Making*, Mordecai M. Kaplan, p. 477

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6) "Reconstructionists seek to live in two civilization... this has led the movement to place social action high on its agenda. It is not only as individuals but also as Jews working together in our communities that Reconstructionists seek to improve the world. Tikkun Olam committees have promoted a wide range of such projects: internal programming to educate members about how to live in environmentally sound ways, political lobbying and demonstrating to protest genocide or welfare cutbacks, volunteering in inner city soup kitchens, turning synagogues into homeless shelters, declaring sanctuary for illegal immigrants fleeing political oppression, escorting women into clinics past violent anti-abortion protestors.. Many Reconstructionists have their most profound experiences of God through *tikkun olam*: working together, fighting injustice, acting to help others. It is not out of charity that they ally themselves with those who are oppressed or less fortunate, but rather out of the teaching that all human beings are worthy of respect and opportunity. If that is true, then injustice and discrimination deprive people of their birthright, and *tikkun olam* may be the most concrete and palpable way to make God's Presence manifest in our world." - *Exploring Judaism: A Reconstructionist Approach*, Rebecca Alpert and Jacob Staub, p. 59-60

**SHOMER YISRAEL****Words- Liturgy Music- Carlebach**

Shomer, shomer Yisrael,  
sh'mor sh'ayrit Yisrael  
V'al yo-vad, al yovad, al yovad Yisrael,  
ha'om'rim sh'ma Yis-rael.

**ESAH AYNAI (Ps. 121)****music by Shlomo Carlebach**

Esa enai al heharim  
Mei'ayin yavo ezri  
Ezri mei'im Ha Shem  
Oseh shamayim va-eretz

I lift up mine eyes unto the hills,  
From whence, from whence comes my help  
My help comes, comes from the Lord,  
Maker of heaven, of heaven & earth

**2. LO YISA GOY (Isaiah 2:4)****©music Shalom Altman**

Lo yisa goy el goy herev

Lo yilmedu ode milhamah (repeat 3x)

(Nation will not lift up sword against nation, they shall not learn war any more)

**A Prayer for Peace**

May it be your will, Eternal One, our God, God of our ancestors, that wars and bloodshed be abolished from the world, and bring into the world a great and wonderful and lasting peace.  
And let no nation lift up sword against nation- let them learn no more the ways of war!

Let all who dwell on earth simply acknowledge the truth of truths; that we have not come into this world for the sake of quarreling and war, nor for the sake of hatred, jealousy, anger, or bloodshed; rather, we have come into this world only to know you- may you be blessed eternally!

Therefore, have mercy on us, and fulfill among us what is written in Your Torah: " I shall give peace upon the earth, and you shall lie down with no one to make you afraid... The sword shall never come upon your land. Justice shall roll down like waters, and righteousness like a mighty stream. For the earth shall be filled with the knowledge of The Omnipresent, as the waters fill the seas."

*From the Shabbat Vehagim, the Reconstructionist Shabbat and Festival prayer book,  
Reconstructionist Press ([www.jrf.org](http://www.jrf.org))*

SWEET HEAVEN (BLOWN APART)

Copyright- Shawn Israel Zevit, Sep. 2001, [www.cdbaby.com/zevit2](http://www.cdbaby.com/zevit2) for sample

1. Sweet heaven  
Blown apart  
Smooth surface  
Deeper dark

2. Secrets crumble  
In the light  
We learn to see  
Clearer at night

3. Shake the manacle  
Take the ground  
Polite entrance  
Will not be found

4. In this new era  
Of illusion lost  
Towers crumble  
At such a cost

CHORUS: And I believe  
That You've not gone away  
I believe  
In what I've seen today  
All we treasured once concealed  
Is now exposed and what is real  
Is you and me and all we are  
We fall so short, we've come so far...  
I believe

5. Sweet heaven  
Dust in air  
Fear and Faith  
Lie everywhere

6. Distant battles  
Video views  
Explode the myths  
Search for the truth

CHORUS

7. Sweet heaven  
Blown apart  
The smoother the surface  
The deeper the dark

8. In this new era  
Of illusion lost  
Towers crumble  
At such a cost

And I believe  
That You've not gone away  
And I believe  
In what I've seen today....