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**Torah Portion: B'shalach, Exodus 13:17–17:16**  
**Haftarah: Judges 4:4-5:31**  
**Shabbat Shirah**

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## Morning Blessings

Music by Shefa Gold

?? מִתִּיר אֲסוּרִים, ?? פּוֹקֵחַ עִוְרִים,  
?? זֹקֵף כְּפוּפִים, ?? אוֹהֵב צַדִּיקִים.

*Adonai matir asurim, A-do-nai po-kei-ach iv-rim,  
Adonai zokeif k'fufim, Adonai oheiv tsadikim.*

Adonai frees the captives, Adonai opens the eyes of the blind,  
Adonai lifts up the fallen, Adonai loves the righteous.

*Ahal'lah Adonai b'chayai! אֶהְלֵלָה ?? בְּחַיִּי.*

I will praise Adonai with my life!

## Prayer for Redemption of Hostages

By CCAR members Rabbis Ofer and  
Rachel Sabath Beit Halachmi

*Our God, the One who raised Joseph up from the pit, be  
"a refuge for the oppressed, a refuge in times of trouble."  
(Psalm 9:10)*

Send complete rescue and full redemption to all those  
held captive by the enemy.

Strengthen their spirit and bring them our prayers that  
they be protected from all harm.

Implant understanding in the heart of the enemy that they  
may return the captives in wholeness of body and spirit.

Grant wisdom to the Israel Defense Forces that they may  
secure freedom for the captives without loss of life. Grant  
strength of spirit and courage of heart to all the sons and  
daughters of Abraham, Sarah, and Hagar to release  
bonds of captivity and allow us all to live in freedom.

*"They shall call upon Me, and I will answer them; I will  
be with them in distress; I will rescue them, and honor  
them." (after Psalm 91:15).*

## Mi Shebeirach

Music by Craig Taubman

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ, אֲבָרָהִם יִצְחָק וְיַעֲקֹב,  
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ וּיְרַפֵּא אֶת־הַחֹלִים.

*Mi shebeirach avoteinu, Avraham, Yitschak v'Yaakov,  
Sarah, Rivkah, Racheil v'Leiah,  
Hu y'vareich virapei et hacholim.*

May God, who blessed our ancestors, Abraham, Isaac and  
Jacob, Sarah, Rebekah, Rachel and Leah, bless and heal  
those who are ill.

*Eil nah r'fah nah lah.*

אֵל נָא רַפֵּא נָא לָהּ.

God, please, we pray, bring healing.

## Adamah V'Shamayim (Earth and Heavens)

Folk

*Adama Veshamayim,  
Chom Ha'esh,  
Tzvil hamayim  
Ani margish zot begufi,  
beruchi, benishmati.*

*Heya, heya, heya, heya  
heyah, heyah, heyah, ho  
(2x)*

*Ani margish zot begufi,  
beruchi, benishmati.*

Love the earth, love the sky  
Heat of fire,  
Drop of water  
I can feel it in my body  
In my spirit, and in my soul

*Heya, heyah, heyah, heyah  
heyah, heyah, heyah, ho (2x)*

I can feel it in my body  
In my spirit, and in my soul

אֲדָמָה וְשָׁמַיִם,  
חֹם הָאֵשׁ,  
צִלִּיל הַמַּיִם  
אֲנִי מַרְגִּישׁ זֹאת בְּגוּפִי,  
בְּרוּחִי, בְּנִשְׁמָתִי.

הֵיָהּ, הֵיָהּ, הֵיָהּ, הֵיָהּ  
הֵיָהּ, הֵיָהּ, הֵיָהּ, הוּ  
(x2)

אֲנִי מַרְגִּישׁ זֹאת בְּגוּפִי,  
בְּרוּחִי, בְּנִשְׁמָתִי.

Dominion, Stewardship and Freedom:  
Some Texts for Tu Bishvat and Shabbat Shira  
Shabbat Beshallach/ January 27, 2024

וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ בְּדַגַּת הַיָּם  
וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַי הָאָרֶץ:

God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.” (Genesis 1:28)

וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחָהוּ בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ:

God יהוה settled the Human in the garden of Eden, to till it and tend it.  
(Genesis 2:15)

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From Jeremy Benstein, “Humanity and the Earth: Dominion versus Stewardship,”  
in *The Sacred Earth, Jewish Perspectives on Our Planet*, Rabbi Andru J. Kahn,  
ed.

Another significant aspect of the narrative of Genesis 1 is the often overlooked fact that God famously deems “good” all the various creations throughout the process, crucially before the appearance of humans. There is no hint that light, earth, water, vegetation, stars, planets, and other animals are good for their eventual functional value to humans. They are proclaimed good on their own terms, for their own or general divine purposes. It is the whole of Creation, including the human, that is declared “very good” (Genesis 1: 31). Each part of that whole clearly has its own intrinsic value. This is emphasized by Maimonides in his *Guide for the Perplexed*: “All beings should not be believed to exist for the sake of humanity’s existence. Rather, all other beings too were intended to exist for their own sakes, not for the sake of something else” (3: 13).

This responsibility is at the root of the very important contemporary notion of stewardship. Classically, to be a steward is to be in the middle: above is the lord of the manor, who has entrusted his domain to the charge of the servant-steward; below is the realm of responsibility. The steward is responsible to the one who is

really in charge and at the same time responsible for the things entrusted. There is no traditional Hebrew term for the idea of stewardship, but it seems clear that this is another good translation of the biblical ideal of *l'ovdah ul'shomrah*.

Is it not understandable, though, that we have an anthropocentric view of the world—that we see ourselves somehow at the center of our environment? Wouldn't a fish have a pisco-centric view of the world (in their case probably just the ocean), and the horse an equo-centric philosophy? Anyone who knows cats knows that they absolutely have a felino-centric ideology. Seeing the world as surrounding us at a special place at the center may be the most commonplace, natural point of view. But therein lies a paradox, for a religious conviction that affirms the divine character of the human spirit should require us to transcend that natural species-centric perspective and assume a God's eye view of the world and its ongoing functioning—as environmental philosopher Aldo Leopold put it, to “think like a mountain,” to assume the point of view of the whole system, which may demand different conclusions than those concerned solely with the benefit of a single species.