המוסד למען קדושת חיי אדם

Saving Jewish Lives



Healing Jewish Hearts

June 9, 2017

Congregant Debbi Bamberger RN and Rabbi Menachem Creditor
Congregation Netivot Shalom
1316 University Ave,
Berkeley, CA 94702

Dear Nurse Bamberger and Rabbi Creditor,

We were recently notified of Congregation Netivot Shalom's online post *The Spirituality of Abortion* dated December 14, 2016. With the notification was a request to respectfully offer to you our concerns regarding the description of abortion as reflective of Jewish spirituality. We most humbly ask you for your attention as we share another Jewish perspective.

Debbie, our condolences to you for the loss of your two children through the violence of abortion. These precious members of the unified soul of Israel were just two of the 300 Jewish children lost to abortion every week in the United States. We feel the loss of each and every one.

Many Jewish women suffer shame and fear after abortion, as well as other emotional, mental, relational, and behavioral problems, all symptoms of the spiritual disconnection from HaShem that every Jew feels after after taking actions that hurt the innocent, lack kindness and mercy, and fall short of the best of Jewish behavior. This spiritual isolation after abortion compromises the health and happiness of many Jewish women, often going unacknowledged and unexpressed for decades. After 40 years of research on post abortion syndrome, it is known that the most effective treatment is a spiritual healing therapy that reconnects the sufferer with G-d through confession, sincere contrition, seeking forgiveness, embracing redemption, and moving forward to help other suffering souls. In Judaism, this is accomplished through Teshuvah, a process through which we help Jewish women in our post abortion healing program, Tikvat Rachel. You are most welcome to attend at any time.

Jews raised in the pro-abortion culture are conditioned from an early age to believe that elective abortion as birth control solves the problems resulting from unplanned pregnancy, unwanted children, social and financial challenges, professional conflicts, gestational anomalies, and sexual and physical assault. This Jewish view sees abortion as a legal civil liberty, necessary health care, good for women and allowed by Jewish law.

We see it differently, The abortion business is all about monetary profit derived from the sacrifice of human capital. This is, of course morally wrong in Judaism, which goes to great lengths to provide rules of business conduct that are moral and just. Jews have a keen sense of social injustice and speak out against it without reservation. Our community goes to great lengths to protect the life of a convicted serial murderer, paying for decades of food, housing, education and expensive legal appeals in the small chance this person may be wrongly accused. Yet, our innocent unborn children have no comparable advocate; instead, the majority Jewish community actively supports killing them for any reason with no second opinion or legal defense required. Millions of baby girls who are aborted every year have no civil liberties as Jewish feminists remain silent.

Many Jews that condone and support abortion have sympathy for the plight of a woman who faces problems because of pregnancy, but decline the responsibility to provide financial and emotional support and pregnancy care services which would be far more helpful than to provide an abortion that harms her, destroys her child, and rarely solves the concurrent problems. Women who complete their pregnancies have far better outcomes than those who terminate. Also, abortion puts women at risk for breast cancer and infertility.

Judaism demands a high level of compassion and mercy for the vulnerable and defenseless. No other demographic is as vulnerable as the defenseless child in the womb. We show no compassion for the millions of babies who are starved, poisoned, burned, dismembered, and whose skull is punctured and crushed after partial delivery - all done without pain medication and all for profit. The abortion business shelters sexual predators and sex traffickers, and routinely lies to and exploits women. These business and medical practices put great moral stress on Jewish abortion providers.

Rabbi Creditor, please bear with me as I highlight a few points. In Judaism, abortion is judged to be the unwarranted taking of a life within a life. It is prohibited, just as murder is prohibited. Originally, our rabbinic tradition correctly found one exception to the prohibition - that of breech birth which, if not remedied, would kill both mother and child. The Halachic requirement to save the mother's life by taking the child's life was restricted to this grave imminent danger. Today, only 1% of abortion is used to save the life of the mother, and this percentage is dwindling as pre term babies can be removed from the uterus and given life saving care. The Jewish propensity to expand the limits of this exception disregard the human life that hangs in the balance - an innocent human life.

We've been taught that "It's not alive until It's born", a corrupted, misleading reference to ancient rabbinical opinion on the status of the unborn. This is 2017, the age of ultra-sophisticated ultrasound that verifies instantly the humanity of the child in the mother's womb. Now, it is scientific proof that human life begins at conception. We know without a doubt that abortion kills an innocent living human being. Judaism prohibits killing an innocent person. Therefore, in Judaism elective abortion is wrong.

Judaism emphasizes the sanctity of human life from conception to natural death, making it incumbent upon Jews to find alternative life saving ways to deal with unplanned and unwanted pregnancy. Adoption and single parenthood are much better choices for Jews than the intentional killing of an innocent life. Indeed, Judaism insists that a Jew break all the Sabbath rules to save the life of a fetus. Judaism prohibits desecrating the human body, but abortion destroys a human body, and the harvesting of baby parts for profit runs contrary to Jewish respect for the dead.

We confer a great obligation on our rabbinical leaders to cast the Divine light of truth on our intellectually misguided and confused members. Please consider using the meetings with abortion providers to explore ways in which they can escape the death culture. A Jewish soul pines for righteous thought and action to elevate it towards Heaven. These abortion providers could use their skills and experience to provide live enhancing services to pregnant women and children, thereby experiencing the joy of living to serve G-d rather than thwarting His Divine will for creation.

Justifying elective abortion in the Jewish community on the basis that the Torah lacks a clear prohibition dismisses what it does say. In Deuteronomy 30:19, our Heavenly Father clearly declares, " I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore, choose life, that thou mayest live, thou and thy seed. "

In the Zohar, our mystical sages warn us of disturbing human unborn life, "For there are three [persons] who drive away the Shekkinah (indwelling of God) from the world, making it impossible for the Holy One, Blessed be He, to fix His abode in the universe and causing prayer to be unanswered.....{The third is} he who causes the fetus to be destroyed in the womb, for he destroys the artifice of the Holy One, blessed be He, and His workmanship.....For these abominations the Spirit of Holiness weeps."

Rabbi Creditor, we need your help to remind our Jewish friends and neighbors that child sacrifice comes from paganism, not Judaism, and that the Jewish people have survived many holocausts due to the courage and fortitude of righteous Jews and gentiles who risked their own lives to save us from legal execution for the sake of profit and convenience, to advance medical research, to perfect the gene pool, and to further the national interest. As Jews, we can appreciate the evils that result from implementing self serving genocide.

Lastly, we implore you to disregard the twisted religious ideology of our time that spreads the gross evil distortion that somehow Judaism puts a blessing on child murder. Helping to assuage the guilt of Jewish abortion providers by reframing evil actions as spiritual transcendence makes a mockery of the Jewish martyrs who chose self sacrifice rather than sacrifice their love of G-d and Judaism.

Thank you for your attention. Please review the enclosed materials and visit our website for more information.

Sincerely,

Cecily Routman

Cecily Routman. Founder