



National Council of Jewish Women

If Shabbat

is an opportunity to pause, rest, and take a step back from the rhythms of the world, then **Repro Shabbat** is an invitation to Jewishly imagine a world where everyone has greater access to reproductive healthcare — including abortion access and full bodily autonomy.

Repro Shabbat

takes place annually on *Parshat Mishpatim*, the Torah portion with the verses that undergird Judaism's approach to abortion — that it's permitted and sometimes even **required** if the life of the pregnant person is in danger.

Judaism

teaches us in so many ways that our job is to show up for one another. Shabbat invites us to pause and remember what we're fighting for. To imagine what's possible.

Reproductive freedom is a Jewish value.

Thank you for celebrating with us.

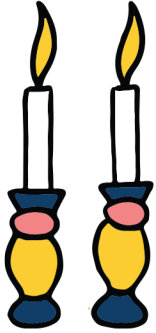
"The seventh day – Shabbat – is a hint of the World to Come, which will be completely Shabbat."

- Nachmanides (aka Ramban), a 13th century Jewish philosopher from Spain, on Genesis 2:3

Shabbat Blessings

HADLAKOT NEROT / Blessing before lighting the candles

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.



*Baruch Atah Adonai, Eloheinu Melech haolam asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.*

Blessed are You, Eternal our God, Sovereign of all, who sanctifies us with Your mitzvot and commands us to kindle the lights of Shabbat.

KIDDUSH / Blessing over the wine

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch Atah Adonai, Eloheinu Melech haolam, Borei pri
hagafen.*

Blessed are You, Eternal our God, Sovereign of all,
Creator of the fruit of the vine.



HAMOTZI / Blessing over the bread

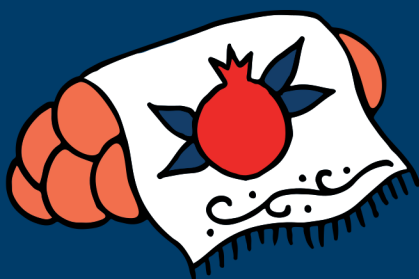
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch Atah Adonai, Eloheinu Melech haolam, Hamotzi
lechem min haaretz.*

Blessed are You, Eternal our God, Sovereign of all, who brings forth bread from the Earth.

BRICH RACHMANA /

Talmudic abridgement of Birkat HaMazon, the blessings after a meal



בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעֵלְמָא מְרִיה דְהַאי פִּיתָא

Brich Rachmana, malka d'alma, marey d'hai pita.

*Blessed is the Merciful One, Sovereign of all,
Creator of this bread.*

Parshat Mishpatim

This week's Torah portion

contains many of the Jewish laws that protect fairness, equity, and justice in society — including the foundational source of Judaism's approach to reproductive rights.

Here is the text of that source, along with some discussion questions for your Shabbat dinner conversation.

Content notes:

This text discusses pregnant women, but our contemporary gender categories are more expansive. Some trans men and nonbinary people can get pregnant too.

Please know there is also some discussion of miscarriage below. Take care when reading.

Exodus 21:22-25 (from Parshat Mishpatim)

When men fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible shall be fined according as the woman's husband may exact from him, the payment to be based on reckoning. But if other damage ensues, the penalty shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.

In other words, if someone accidentally causes a miscarriage to take place, they are obligated to pay financial reparations only. The case is not treated as manslaughter or murder, which, in ancient times, would demand the death penalty. The "other damage" that would demand the death penalty ("life for life") would be the death of the pregnant person (or some other serious punishment relating to the damage caused: "eye for eye, tooth for tooth..."). **Causing the termination of a pregnancy is not, in the Torah, considered murder.**

Questions for discussion:

What is the distinction between the two kinds of punishments described in these texts?

- What does the distinction tell us about how pregnancy was regarded in the ancient world?
- What are the implications for our day?
- Does this text surprise you in any way?



A PRAYER FOR REPRODUCTIVE FREEDOM

May we always remember that each person is created in the image of the Sacred, endowed with the inherent right to autonomy and respect.

May we create a caring and loving community and nation that reveres this dignity in each of us. May we understand our obligations to one another; we are all inherently holy and should be treated as such.

May we find within ourselves the collective will to create a just society in which reproductive justice — the holy right to own the personhood of one's own body, to have or not have children, to raise any children in safety and community — is foundational.

May we endow each other with the strength, resolve, and courage we need as we walk together towards a liberatory world.

May we always follow the leadership of those most impacted by the harms of reproductive oppression. May we listen and learn.

May our country become a place of true liberty and justice for all. May our relationships with each other be ones of care and deep respect. May we walk together on the path of community as we work together to ensure truly accessible abortion care for all.

AMEN.



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