

המוסד למען קדושת חיי אדם



This is an updated version of the written testimony I gave on 3/25/22 to the Connecticut Government Administration and Elections Committee on S.J. No. 30: 'Resolution Proposing a State Constitutional Amendment to Recognize a Right of Personal Reproductive Autonomy and Freedom.' Please feel free to share all or parts of this testimony, along with your own thoughts, in letters to editors, and talks with family, friends, and your elected representatives.

Dear Committee Members,

Thank you for the opportunity to testify in opposition to SJ 30. This resolution poses serious moral, ethical, and human rights concerns for the state of Connecticut. I will clarify this assertion as a Jewish pro-life advocate to educate the committee about life affirming aspects of Judaism on this issue.

In Judaism, abortion is judged to be the unwarranted taking of a life within a life. It is prohibited, just as murder is prohibited. Respected legal authority, rabbi and physician Moses Maimonides, declared in his legal opus, the Mishneh Torah, "The definition of murder according to the Noahide Laws includes a person who kills "even one unborn in the womb of its mother," and adds that "such a person is liable for the death penalty."

Jewish legal authority in modern times, Rav Moshe Feinstein, stated, "Not only are Jews prohibited from having an abortion, but they are prohibited from assisting non-Jews from having an abortion, too. According to halacha, abortion is prohibited for non-Jews; it's actually a capital crime."

It was Isaiah in the Jewish bible who declared, "The Lord called me when I was in the womb, before my birth He had pronounced my name."

These biblical and rabbinical perspectives are never mentioned by Jewish pro-abortion activists, who have determined without legitimate basis that abortion is a Jewish value. It is not. Judaism is the original pro-life religion, the first religion in human history to prohibit child sacrifice and to sanctify human life from conception.

Judaism is also the source of the extremely rare exception to the prohibition of abortion "to save the life of the Mother." Originally, our rabbinic tradition pragmatically allowed this rare exception in the case of breech birth which, if not remedied, would kill both mother and child. The legal requirement to save the mother's life by taking the child's life was restricted to this grave imminent danger, and currently it is correctly reflected in every pro-life law. Today, less than 1% of pregnancies requires abortion to save the life of the mother. Lifesaving neonatal medical care saves both mother and child. Expanding the limits of this exception all the way through full term pregnancy and beyond, as some abortion advocates demand, disregards the human life that hangs in the balance - an innocent human life, created in the Image of our Creator to manifest the will of God in thought, word, and deed.

Judaism emphasizes the sanctity of human life from conception to natural death, making it incumbent upon Jews and good people of all faiths to find alternative life saving ways to deal with unplanned and unwanted pregnancy. Adoption and single parenthood are much better choices than the intentional killing of an innocent life. Indeed, Judaism insists that a Jew break all the Sabbath rules to save the life of an unborn baby. Also, Judaism prohibits desecrating the human body, but abortion destroys a human body at various stages of development.

You may have heard that Judaism teaches, "It's not alive until It's born", a corrupted, misleading reference to ancient opinion on the status of the unborn. Jewish law incorporates verifiable scientific fact into current legal adjudication. This is 2022, the age of sophisticated ultrasound that instantly verifies the humanity of the child in the mother's womb. Now, science proves 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, Judaism prohibits abortion.

Jewish values incorporate actions that protect and save life, not destroy life. Our traditions teach us to use our abundant resources to help vulnerable women and children flourish, to actively rescue those who are targeted for death, to respect life as made in the image of the Creator, to promote family, community, and posterity. Our legal code forbids direct involvement in the destruction of life or support of businesses that destroy life.

The multi-billion dollar abortion industry profits from the sacrifice of human capital. This is, of course morally wrong in Judaism, which was the first religion in human history to ban child sacrifice. Our legal tradition goes to great lengths to provide rules of business conduct that are moral and just. Citizens who value life ought not be compelled to finance this morally corrupt industry by tax payer funding of abortion. Through federal funding, we ought not provide financial support for abortion training in medical schools and NIH funding of gruesome medical experiments using baby parts dissected from living late term aborted babies. Though unborn children are defined as 'nonhuman' or 'clumps of tissue' by abortion propagandists, later term babies are magically viewed as 'human' and sold for huge profits to be exploited for unethical scientific research experiments.

Public opinion on abortion from polling data isn't reliable, nor should it be used to formulate law. Harm, injury and damage done according to current relevant laws demonstrate that abortion should be severely limited: millions of innocent deaths of unborn citizens 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.

Other egregious abuses include racial targeting of 'babies of color' in places like NYC where more black babies are aborted than born, abortion industry noncompliance with standard medical regulations and deceptive clinic practices, failure to report sex crimes or protect victims of sex trafficking, and physical, mental, and emotional harm to mothers.

Abortionists are exempt from following their patients at hospitals in the case of medical and surgical errors. Easy access to the chemical abortion pill RU-486 increases life threatening risks to women and teens. Originally manufactured by a subsidiary of IG Farben, the chemical company that manufactured Zyklon B used to eradicate Jewish 'parasites' at Auschwitz, RU-486 is now the favored method of killing 'parasites in the womb' - at a huge profit for abortion providers with no accountability for medical malpractice or malfeasance.

Committee members who aren't aware of these atrocities and human rights abuses ought to become informed and sponsor legislation that will remedy these illegal activities.

Good people in and out of government have a keen sense of social injustice and speak out against it without reservation. We go to great lengths to protect the life of a convicted murderer, paying for decades of food, housing, education and expensive legal appeals in the small chance this person may be wrongly accused. Yet, innocent unborn children have no comparable advocate; instead, abortion advocates actively support killing them for any reason with no second opinion or legal defense required. Feminists remain silent as millions of baby girls are aborted every year.

Many good hearted people condone and support abortion because they have sympathy for the plight of a woman who faces problems because of unplanned or unwanted pregnancy. These sympathetic friends unfortunately decline 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 her concurrent problems. Women who complete their pregnancies have far better outcomes than those who terminate a pregnancy. Abortion puts women at risk for breast cancer and infertility, and leaves a legacy of emotional, mental, and spiritual suffering.

We ask committee members to have sympathy for the child in the womb, and to provide civil rights protections for this targeted demographic, whose intrinsic value, dignity, humanity and right to life go unexpressed or completely abrogated by corrupt legal decisions that mimic these same human rights violations that Jews experienced in Nazi Germany - rights that this committee wants to deny, as well. Jewish abortion supporters in this committee unknowingly and thoughtlessly incite anti-semitism by perpetuating and encouraging perceptions of Judaism as a baby killing cult. This is dangerous and shameful and needs to stop immediately.

Abortion in America is now a primary form of birth control. It is not rare nor safe. Abortion loss, injury, and regret last a lifetime. Women never forget the child they never knew. Fathers never enjoy the responsibility and joy of parenthood. Couples waiting to adopt remain unnecessarily childless. Committee members present today will bear the guilt of countless broken hearts and ruined lives if SJ 30 passes.

Abortion was weaponized against Jews in the Holocaust in pursuit of the Final Solution. Legal slaughter of 'sub-human parasites', as we were deemed, codified systemic racism and genocide. This language and legal precedent provided sanction for systemic racism and genocide in current American abortion law. Every Jew and every person of conscience ought to oppose SJ 30 because it viscerally attacks innocent victims and maximizes another existential threat to Jews and other vulnerable minorities.

Sincerely,



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