

Members of the Committee,

I would like to express my profound opposition to the three pieces of legislation being considered today: LD1916, LD1343, and LD 776. Each of these is a violation of justice, is harmful to individuals, and is harmful to society as a whole. As many others are likely to highlight the harm abortion does to those who experience it, I would like to focus on the matter of justice. The definition of justice is “being in accord with what is right.” The ancient Greeks spent a lot of time discussing justice, as well as the other virtues, and understood them as essential to pursuing Truth and Goodness. Thus, actions which increase virtue (pursuing the Good) were to be encouraged, and had benefits not only for the individuals performing them, but also for society as a whole. On the contrary, acts which are in opposition to the Good necessarily cause harm to both individuals and societies. Thus, the purpose of law is to restrict / prevent / punish evil so that order may reign and Good may flourish. This is the foundation of human civilization.

As far as distinguishing Good from evil, it's really not that difficult to see the effects of each. Good acts ultimately lead to peace, happiness, and order. Evil acts lead to pain, dysfunction, violence, and discord (amongst other things). Even a one year-old child can identify the difference, and will become upset if an older sibling takes his toy (the injustice!) or pushes him. He will also become heartbroken at acts of the omission of justice, such as if he gets a bump and Mommy does not comfort him. Yet when justice is restored, he is happy and at peace.

We must now consider the object of these three initiatives: abortion, which is the termination of the life of a pre-born human child. By our criteria established above, this cannot be considered a just act. There is no virtue in ending an innocent life by means of violence (and YES, abortion is violent at all stages, but it is particularly violent the older the baby is). There is also NO circumstance which could be considered equal to or greater than the value of that life. The possibility of difficulties surrounding that child's life cannot be considered justification for murder. (Most parents consider the teenage years to be the most difficult, both emotionally and financially, yet we do not consider murder to be an option on the table... at least not yet.)

We have to step away from this crazy idea that murder is a solution for women with crisis pregnancies. We certainly don't consider murder a viable option for the border and immigration crises, nor for poverty, drug abuse, illiteracy, or health conditions, even though these may adversely affect the entire population. So, why is abortion different? One side attempts to justify abortion because the child is present within the mother. However, as we all know, this is a natural and temporary process, as each one of us present here today on this earth entered the world in this manner. Refugees may temporarily reside within a nation's boundaries and be dependent on them for resources, but that does not mean they should be subject to the injustice of murder by the nation within which they reside. Thus, a woman's right to bodily autonomy might rightly pertain to where she goes, with whom she associates, what she wears, but does not give her the right to murder an entirely unique person within her. Perhaps this is “unfair” that a woman might have to “suffer” through a pregnancy she did not intend nor desire, but her temporary discomfort is not greater than the right to life. It is not greater than the precious gift of

an immortal soul created in God's image and likeness. It is not greater than the love which that child possesses for his mother. Burden is not justification for murder. I'm sure many people in Poland are feeling the burden of hosting so many Ukrainian refugees, but it is not permissible for them to murder refugees to have their cities and resources freed up.

This may be a hard fact of life, but all the more reason for our society to strive to live in virtue. To show love and compassion to those in difficult situations, to seek out loving families for children conceived to unprepared parents, to assist those in need, to defend the dignity of motherhood and the precious gift of life, to promote marriage and good family life, to preserve the innocence of our young people so they do not engage in dangerous behaviors. (There is so much I could say on these matters, especially as the mother of five beautiful children.)

As far as the State of Maine is concerned, no legislature actually has the right to declare murder to be legal. There is only authority over temporal matters, not over God's law and the natural law, to which each of us is subject. Thus, all legalized abortion is unjust. God is the author of life, and He alone has the right to determine when that life should end. Societies cannot simply usurp that power. Since you have already usurped that power, there will be consequences that will most likely extend into eternity. However, it is not too late to set things aright. These initiatives must be terminated (aborted?), and then the legislature must set out to end the legalization of abortion in the State of Maine, as well as euthanasia, contraception, gay "marriage", unnatural sex education in schools, and all other violations of God's laws. As legislators, you have the privilege and duty of helping society to become more loving and just. I encourage you to make your decisions on these matters with the knowledge that you will one day stand before the Author of Life, who will in turn judge you for how you used your time in office, and particularly, what you decided here today.

Know of my prayers for you.

Sincerely,

Sarah E. Haywood
Waterford