

SPRING 2017

FAMILY

north carolina

Abortion on Campus

The aggressive campaign targeting college students for abortion

Religious Freedom:
A Different Compass

Faking it:
How You Can Combat The
Proliferation Of Fake News

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Many ways to get equipped!

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Granted, some real occurrences over the past few years are hard to distinguish from fake news. However, we are still called to be wise and discerning. Learning how to spot a fake news story can help “nip it in the bud” before it gets too far.

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Perspective & Context

1 In 1861, a fellow Republican said of then president Abraham Lincoln that he “is universally an admitted failure, has no will, no courage, no executive capacity.” Another called him “weak as water.”

2 Cultural observers often point to the falling marriage rates in the U.S. as a sign of drastic cultural change. It’s true that the marriage rate is now the lowest on record, falling below the previous low recorded in 1932. But the rate has rebounded and fallen many times since.

3 Although abortion worldwide is more accessible than ever before and even celebrated by some as a basic human right, the number of people who profess to be “pro-life” is higher than ever, and the abortion rate has fallen steadily for years.

These are just three examples—I could have chosen hundreds more—of why it’s vital to keep any cultural fight in context. A historical perspective can give us hope in the current battle and courage to soldier on.

We bring this understanding to three important topics in this edition of *Family North Carolina*. First, the multimillion dollar abortion industry has set its focus, more than ever, on our college campuses. Mary Summa looks into the disturbing possibilities in the article, “Abortion on Campus.”

Jake Sipe digs deep into the topic of religious liberty in an article entitled, “A Different Compass.” What emerges is a challenging and rational argument for Christians—and all people of faith—to not let this precious right be wrenched from our hands.

Finally, an informative article on the surge in fake news, which has been exacerbated by the pervasiveness of social media and a willingness to believe the worst in those who think differently than we do.

As we examine these three important cultural shifts in this edition of *Family North Carolina*, we encourage you to keep a historical perspective and understand that many times we will suffer ups and downs as we work on issues important to all of our lives. But be encouraged! Perseverance and reasoned arguments can have great effect! 🏠

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NC FAMILY
POLICY COUNCIL

“My concern is not whether God is on our side; My greatest concern is to be on God’s side, for God is always right.”

—Abraham Lincoln

“Today, there is no civil right under greater threat than religious liberty.”

—Ken Blackwell, Family Research Council

“Life is winning again. Life is winning America!”

—Vice President Mike Pence to hundreds of thousands of pro-life Americans at the 44th annual March for Life in Washington, D.C. on January 27, 2017. Pence was the first sitting Vice President to address the annual event.

For it is God’s will that you silence the ignorance of foolish people by doing good.

– I Peter 2:15

“They are discriminating in response to ‘discrimination.’”

—Blogger Matt Walsh in an April 13, 2016 article entitled, "If Christian's Can't 'Discriminate,' Neither Can Bruce Springsteen," in response to the celebrity's decision to cancel performances in North Carolina after the passage of HB2.

“No guilt in life,
no fear in death—
This is the pow’r
of Christ in me;
From life’s first cry
to final breath,
Jesus commands
my destiny.
No pow’r of hell,
no scheme of man,
Can ever pluck
me from His hand;
'Til He returns
or calls me home—
Here in the pow’r
of Christ I’ll stand”

—Excerpt from the the song, "In Christ Alone," as recited by the late Ruth Samuelson on the floor of the N.C. State House on one of her last days as a State Representative.



Faking It

How You Can
Combat The
Proliferation
Of Fake News

written by:
Traci DeVette Griggs

At 23, Cameron Harris wanted to set himself apart. He was looking to start a consulting business during the crazy 2016 political season, but he had bills to pay. As a recent graduate from a college where tuition is over \$45,000 per year, Harris decided he'd write a fake news story and see how much attention—and Google/Facebook ad revenue—it would attract. Harris fabricated a tale about ballot boxes full of fraudulent votes for Hillary Clinton found in an Ohio warehouse. He bolstered his story by creating numerous, official-sounding sites across several social media platforms and enthusiastically shared his fabricated news as if everyone was talking about it. It worked. Astonishingly, his story would be shared 6 million times and he'd make \$22,000 dollars in a few months from the ads placed on his suddenly popular website. Some say the story also may have swayed a teetering presidential election.

Click Bait

Fake news stories are designed to get people to click on links. Social media content developers potentially receive revenue every time you and I click on a link or share a story or video. According to a *Washington Post* article, it's not uncommon for some teenagers to earn \$5,000 per month or more using "fake news sites as a way to make easy money from American gullibility." Although some social media venues have announced they will begin cracking down on fake news sites and stories, these hosting companies also make big money from these clicks. It's best to assume fake news is here to stay.

Social Media Can Sway Societies

While many are creating fake news as a means to earn easy money, we can't discount that others may be bent on fundamentally changing the very fabric of societies. If we have not yet done so, it's time to come to grips with the power and potential of social media to influence our society and our world. "Social networks are helping to fundamentally rewire human society," according to Farhad Manjoo with the *New York Times*. "They have subsumed and gutted mainstream media. They have



undone traditional political advantages like fund-raising and access to advertising. And they are destabilizing and replacing old-line institutions and established ways of doing things.” Of course, change is not necessarily bad. Social media can be harnessed for good or bad, truth or deception.

Rise Up Informed Electorate!

With all that in mind, it’s vital for us to resolve to be discerning and informed citizens, understanding that there are those who make a game—and small fortunes—out of misleading us. This is not surprising in a society where, according to the *Washington Times*, average college students (and if we are honest, many among us) were able to identify the Kardashians but not Ronald Reagan or former Vice President Joe Biden. How much more do we all need to be familiar with and understand our own U.S. Constitution and its priceless concepts? Thomas Jefferson, drafter of the Declaration of Independence, said, “If a nation

expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.”

So What Do We Do?

We all—I’m talking to myself, too—need to resolve to: dig deeper; read credible sources, important articles and good books; and replace some of the time spent on sillier pursuits with meaningful ones. In much the same way as we all work toward a balanced diet (with fewer empty calories and more foods that nourish and strengthen us), we need to resolve to spend more time each day on activities that will make us deeper and more thoughtful people and thus more knowledgeable and valuable citizens of our communities and this great country.

- **Know A Credible Source When You See One.** This is much like the analogy regarding the best way to recognize counterfeit money: Study the real thing! Regularly reading credible news sources can help us all recognize when stories are less than credible or altogether fake. In

general, go back to original documents or “primary sources” whenever possible. Read peer-reviewed articles and polls from established organizations first; then seek others’ interpretations. Quite often, we can’t see the bias in stories because we have not seen the original documents for ourselves.

- **Know Where To Look In The Original Documents.** There’s nothing wrong with seeking out the perspective of people you trust to help interpret the events of our day. But occasionally, dig out the original documents behind a big story and scan or read them for yourself. Some gigantic documents may seem overwhelming at first, but often the main point is written clearly and in everyday language if you know where to find it. In research articles, simply look for the “Findings” section. For government reports, look for “Recommendations” or something similar. These sections are usually toward the beginning and/or end of the file. Unfortunately,



finding the actual documents can often be a challenge. It's interesting that even the most credible news sites usually don't provide links to these resources. I suppose they want us to just take their word for it!

- **Read many sources.** Even seasoned journalists fall for fake news occasionally, but you're less likely to be duped if you include a wide range of mainstream sources in your news mix. If you make a habit of scanning different news sites (from far right, to far left, and a few in between), you'll begin to understand the story from all sides. There is nothing wrong with reading "far out" bloggers and websites, but be sure you're balancing those with differing perspectives. When we dare to read and listen to people who disagree with us, we understand their perspective better and are more prepared to make reasonable arguments. For an interesting take on what's happening in our country, read or listen to foreign news occasionally.
- **Study the U.S. Constitution.** How long has it been since you've read over America's founding documents? They are as brilliant today as the day they were written!

If you'd like to do more than read the U.S. Constitution, you could take a free online course that Hillsdale College requires of all of its students. It's a 10-week course entitled, "Constitution 101: The Meaning and History of the Constitution." It might be a great family endeavor!

- **Be a Student of History.** Reading history these days can be a lot of fun if you can find books that take accuracy seriously. There are quite a few historically-based novels available, which rely on diaries, letters, newspaper articles and other firsthand sources. They aim to create a compelling story around historical figures that help you understand their character, motivation and flaws. Right now, I'm reading *Team of Rivals: The Political Genius of Abraham Lincoln*. For an interesting look at Thomas Jefferson through the eyes of his daughter, you might enjoy *America's First Daughter*. And for a surprisingly inspiring book about James Garfield, I can highly recommend

Destiny of the Republic: A Tale of Madness, Medicine and the Murder of a President.

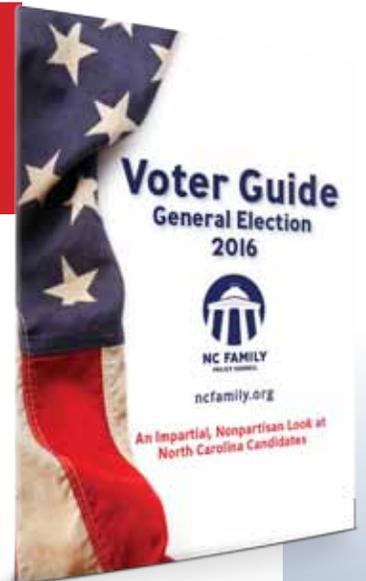
Two words of caution: 1) Remember these novels take liberties with dialogue and events, and 2) Watch out for romance novels masquerading as historical novels. That can be an eye-opening experience!

- **Cling to Biblical Principles** As Christians, we understand that the guiding principles contained in the Bible are as relevant to our lives today as ever. Measuring everything we read and hear against the wisdom found in the Word of God is the most important way we can keep from getting off center in what we believe to be true.
- One final note: As Christians, we have always been called to be counter-cultural and discerning. This should be nothing new for us. In Acts 17, the Bereans had the honor of being taught by the Apostle Paul himself. And yet, they took everything Paul said and went back to the Scriptures every day to make sure what he said was true! In the same way, let us be intentional about learning more and growing deeper so that we may be knowledgeable resources in our families, communities and nation. 🏠

Let us be intentional about learning more and growing deeper so that we may be knowledgeable resources in our families, communities and nation.

Traci DeVette Griggs is Director of Communications for the North Carolina Family Policy Council and is Editor of Family North Carolina. For a footnoted version of this article, please visit www.ncfamily.org.

VOTER GUIDE IMPACT



A recent analysis of conservative Christian voters reinforced what NC Family has long known—voters rely heavily on resources like voter guides to help them make decisions about which candidates and policies to support in elections. The American Culture & Faith Institute (ACFI) surveyed Spiritually Active Governance Engaged Conservatives (SAGE Cons) who voted in the 2016 election. Huge majorities (75%) of SAGE Cons consulted voter guides or websites or other voter resources, and most voter guide users looked at multiple voter guides. Almost three-fourths (72%) of all SAGE Cons considered voter guides significant to their voting decisions.



NC Family has produced a voter guide for General Elections since 2000. The 2016 General Election Voter Guide from NC Family surveyed about 340 candidates running for offices from Congress to Governor to Council of State to the General Assembly to the state courts. Topics included life, school choice, religious liberty, budget and taxes, gambling, and more.

NC Family printed a half million copies of its 2016 Voter Guide for distribution across the state, primarily through churches, and hosted a Voter Guide website, as well.

This is what a half a million voter guides look like!



NC Family Pastor Outreach Director Thomas Graham (left) and NC Family President John Rustin (right), with the Family Research Council's Values Voter Bus.

NC Family staff from left: Thomas Graham, Jere Royall, John Rustin, Jake Sipe, Eileen Brown, Catherine Strickland, Traci Griggs

On Air With ... JIM DALY, President of Focus on the Family



John Rustin: In your book, you say that the church, and even Christian parents, are really culpable in the breakdown of the family, and to some that may be a hard thing to hear.

Jim Daly: When you look at it, our divorce rate is not that far different from the world's. I mean if the world's running at 50 percent, most experts say we're probably in that 35-38 percent divorce rate within the Christian community. I mean, think of that statement. And I remember sitting down with a gay activist and the first thing this person said to me was, "You guys haven't done so well with marriage. Why not let us try? We might be able to improve the statistics." And all I could say to that, you know I'm sitting in that meeting thinking "Lord give me something wise" and I responded and just said, "You know, you're right, but the fact that we choose not to live the truth of God's Word doesn't nullify the truth of God's Word. It just means we're pathetic living it." And that's the point. If we're not serious about our faith, how do we expect to have the power of the Holy Spirit working through us, and how do we expect to be a witness to a world that desperately needs

the Truth of God? And I think it starts with us. And it doesn't mean we're not going to have failure. We don't have to project perfection, But what we need to project is a commitment to God's Word in a much stronger way than we do in this modern era.

John Rustin: Jim, what are some practical ways that Christians can reinforce the Biblical model of marriage in our culture today?

Jim Daly: At the core of the issue is our selfishness, so let's start there. As human beings, we are selfish creatures. So when we're looking at the institution of marriage, even within the church, the culture has seeped in, gushed in, flowed in, to where it's impacting our ability to understand or care for one another. ... That's the challenge. It's those little incremental, selfless acts that I think undergird a marriage that lasts a lifetime. And I think within the church, we have to recommit ourselves to loving each other in that way.

... THOMAS GRAHAM, NC Family Pastor Outreach Director



John Rustin: What, if anything, does Scripture tell us about the obligation that men and women of faith have to be engaged in the culture and in the political and public policy arena?

Thomas Graham: I believe the Bible has a lot to say about

this. ... There's quite a number of positive examples in the Scriptures of men and women of faith who were engaged in their culture and brought significant influence to bear on governments and their government leaders. Think, if you will, of Joseph, Moses, Daniel, Nehemiah, Mordecai, Esther. We could go on from there. In the New Testament, we have courageous examples of John the Baptist and Paul the apostle. In Matthew, chapter 5, in verse 13, I think we find some

very powerful words from our Lord and Savior Jesus Christ. He gave two very powerful metaphors regarding our obligation to be engaged in the culture and public policy decisions. He spoke of salt and He spoke of light. Salt is, as you know, a preservative that works only when it penetrates into food. What He was saying, I believe, to His followers is that they are to penetrate society and preserve it from the evil that is inherent in society, that is, a society of ungodly men and women whose unredeemed natures are corrupted by sin. But there's something else about salt that we all enjoy, that is salt also enhances flavor. What Jesus also desires of His followers, I take that to mean, is that we're to enhance the flavor of life in this world. For example: where there is strife, we're to be peacemakers; where there is sorrow, we're to be the ministers of Christ, bringing hope and encouragement; and of course, wherever we find hatred, and we see a lot of that in the world these days, wherever there's hatred, we are to exemplify the love of God in Christ. And then similarly, light penetrates darkness doesn't it? ... I take that to mean we don't just live out our faith inside the walls of our churches and our homes. Jesus says that's as senseless as lighting a lamp and then putting that lamp under a basket. All of this tells me that Christians should be active in culture. That we have a responsibility to be proactive in society and address issues whenever possible before harm takes place. That means supporting and promoting institutions that are good both for individuals and for society.

... ERIC BUEHRER,

Gateways to Better Education



in public schools. Why do people so often misuse the term “separation of church and state”?

Eric Buehrer: When the issue comes up and people say, “Separation of church and state, we can’t do that.” We say, well wait, let’s unpack that a little bit. What does separation of church and state really mean? Does that mean that a church or a synagogue has to have its own fire and police department because the state’s police department and fire department can’t help a religious organization? “Well, no, no, no, I don’t believe that,” they’ll say. OK, well then you know it’s not as hermetically sealed off as we often think, this wall of separation. Our state standards expect us to teach about religion, the federal government has said students have religious liberties, they’re not agents of the state. They’re citizens who are free to express themselves and they can do so in the classroom. ... We’re not advocating that our public schools become Christian schools, but we do expect them to honor and welcome students of faith, and of all faiths, and how they express that in the classroom, in their values, in their homework, and artwork, and presentations, that our schools become faith-friendly places. And where teachers don’t shy away from teaching about the significant role of religion in history and culture and values.



Family Policy Matters is a 15-minute weekly radio program featuring interviews with national, state, and local experts on a wide range of policy issues important to North Carolina families. “Family Policy Matters” airs each week on over 20 radio stations across North Carolina. You can listen and access a full transcript on the NC Family website at ncfamily.org.



John L. Rustin, NC Family President and host of *Family Policy Matters*

Radio Stations Airing *Family Policy Matters*

Belmont/Gastonia	WCGC 1270 AM	Sunday, 11:30 PM
Bennett/Asheboro	WYTR 88.1 FM	Saturday, 2:00 PM
Charlotte	WHVN 1240 AM WOCR 88.3 FM	Sunday, 11:30 AM Saturday, 3:45 PM
Charlotte/Harrisburg	WGAS 1420 AM	Saturday, 3:45 PM
Fayetteville	WCLN 107.3 FM	Saturday, 7:00 AM
Forest City	WWOL 780 AM	Wednesday, 8:45 AM
Greensboro/ Winston-Salem	WKEW 1400 AM WTRU 830 AM	Sunday, 9:30 AM Saturday, 6:00 AM
New Bern	WSTK 104.5 FM	Saturday, 3:15 PM
Newland	WECR 1130 AM	Saturday, 9:06 AM
Pisgah Forest	WGCR 720 AM	Saturday, 9:00 AM
Raleigh	WTRU 1030 AM	Saturday, 6:30 AM
Rocky Mount	WLQC 103.1 FM	Sunday, 11:00 PM
Salisbury	WOCR 93.3 FM	Saturday, 12:15 PM
Sanford	WLHC 103.1 FM	Sunday, 11:00 PM
Shallotte	WVCB 1410 AM	Wednesday, 10:05 AM Saturday, 4:30 PM
Taylorsville	WACB 860 AM	Wednesday, 5:00 PM
Troy	WJRM 1390 AM	Sunday, 7:30 AM
Wilmington	WZDG 88.5 FM	Sunday, 5:30 AM Sunday, 6:00 PM
Winston-Salem	WBFI 1550 AM WPOL 1340 AM WPII 880 AM	Sunday, 4:10 PM Sunday, 9:30 AM Sunday, 5:00 PM

You may also stream *Family Policy Matters* online at www.ncfamily.org

Life & Liberty Award

Lt. Governor Dan Forest

NC Family presented our "Life & Liberty" Award to Dan Forest on April 25, 2017. Forest is serving his second consecutive term as the state's

Lt. Governor and as such serves as President of the North Carolina Senate, a member of the State Board of Education and the State Board of Economic Development, a member of the NC Military Affairs Commission, and Chairman of the Energy Policy Council. During his limited time in state politics, Forest has already established himself as an incredible leader and champion on issues of life and religious liberty. (Pictured receiving the award with his wife, Alice)



Take a Stand Mailings

Our sister organization, NC Family Action, engaged in a statewide voter education campaign prior to the 2016 General Elections with mailings into 9 key districts. Pro-family candidates won in 8 of the 9 districts we targeted.



All Around the State

Pastor Outreach Director Thomas Graham traveled to the remotest parts of the state in partnership with the Family Research Council's Values Voters Bus Tour to encourage people in all 100 counties to get out and vote!



Special Session

NC Family worked hard the week before Christmas to encourage lawmakers to stand strong in defending the privacy rights of women and children by rejecting efforts to repeal House Bill 2. On December 19, NC Family President John Rustin issued a statement in response to an alleged repeal deal, calling such a deal “a significant betrayal of the citizens of North Carolina.” On December 21, lawmakers returned to Raleigh to consider a repeal, but ultimately left HB2 intact and returned home for the holidays. (See John Rustin’s article “A Don Quixote Bill” on page 23 for the latest update on HB2.)



A Watchful Eye

NC Family has a consistent presence at the North Carolina General Assembly when the NC Legislature is in session. NC Family registered lobbyists, Jake Sipe, John Rustin and Jere Royall address legislation that could impact North Carolina families. Then, we communicate that back to you through email updates and via our Facebook page and Twitter feed.

ABORTION ON CAMPUS

The aggressive campaign
targeting college students
for abortion

written by: Mary Summa, J.D.

The following is a verified account of a 23-year-old college student who received a chemical abortion from Planned Parenthood:

I was told after taking the [abortion] pills at home that I would probably start bleeding in about an hour. So, I made myself comfortable on the bed and turned the TV on. Ten minutes later, I started to feel pain in my abdomen unlike anything I had ever experienced. Then, the blood came... gushing out of me.... After several hours on the toilet, I desperately wanted to soak in the bathtub... The cramps kept coming, but the water helped soothe them somewhat. I opened my eyes after 15 minutes and was horrified. My bathwater was bright red. It looked like...a crime scene..... I stood up slowly and straightened out my body. As soon as I was completely upright, I felt a pain worse than any other I had experienced... I grabbed the side of the shower wall to steady myself.... A blood clot the size of a lemon had fallen into my bath water.... Then came the excruciating pain again.... Another lemon sized blood clot. Then another, and another. I thought I was dying....And the clots were still coming...So I decided to sleep on the bathroom floor that night....right by the toilet. The cold floor felt good on my face. I was physically depleted, but I could not sleep. Eight weeks passed. Eight weeks of blood clots. Eight weeks of nausea. Eight weeks of excruciating cramps. Eight weeks of heavy bleeding.

This true story is the experience of a former Planned Parenthood director turned pro-life advocate Abby Johnson. It provides a vivid reminder that abortion is not about “freedom,” “access” and “choice.” Rather, abortion is an act of violence against two lives: the child whose life is terminated, certainly, but also, the woman who undergoes the abortion. The



advent of the abortion pill only serves to make abortion more accessible, more solitary and deceptively simple.

From the beginning, the FDA approval process of RU-486 has been riddled with politics. In the year 2000, under pressure from the Clinton Administration, the FDA approved RU-486 for sale on the American market. This marked the sad occasion of the FDA approval of the first drug in our nation's history, which had as its sole purpose the extermination of human life. The FDA restricted its use to seven weeks gestation and required strict oversight by a physician.

In 2016, the final year of the Obama Administration, the FDA loosened these restrictions. Lower doses were allowed and less oversight was required. Furthermore, the FDA would now allow the abortion pill to be given to a woman up to 10 weeks pregnant. The relaxed regulations have increased use of the abortion pill. For one, Texas Planned Parenthood has reported a four-fold increase in chemical abortions.

Peddled as a safe, easy way to "terminate a pregnancy," chemical abortions are quickly becoming the most popular form of abortion. As discussed later in this article, statistics from the Centers for Disease Control (CDC) indicate that chemical abortions are far more dangerous than abortion advocates would want you to believe. Sadly, Planned Parenthood is now pushing to bring more of this dangerous form of abortion to college campuses and dorms.

Planned Parenthood's Drive for Profit

Make no mistake about it, abortion is the financial lifeblood of Planned Parenthood. A decade-long decrease in abortions

nationwide has forced Planned Parenthood to take drastic steps to maintain its profits. In at least 19 cities, Planned Parenthood has opened mega-centers and reduced non-abortion services by over 50 percent. Furthermore, former employees have claimed that the organization has imposed abortion quotas for employees and rewards for those who exceed expectations.

This strategy has succeeded. According to Americans United for Life, since 2011 when the mega-centers were rolled out, Planned Parenthood has captured a higher proportion of abortions in the U.S. than ever before and has secured a greater market share of abortion dollars. In 2004, Planned Parenthood performed 1 out of every 5 abortions in the United States. In 2011, the organization's facilities performed nearly 1 out of 3 abortions nationwide.

Targeting Minorities

It is widely known that, from its inception, Planned Parenthood has targeted vulnerable populations to sell its products and services. Beginning in the 1920s, the organization, then known as The American Birth Control League, launched its "Negro Project," marketed to the African-American community, first with

contraception and, after 1973, with abortion. In later years, Planned Parenthood expanded its marketing net to include the Hispanic community. Part of this successful marketing strategy included easy access to services by placing facilities that provide abortion or refer for abortion in areas highly concentrated with African-American and Hispanic populations. In a 2011 study by Life Dynamics, researchers studied the ethnic makeup of 3000 zip code areas containing abortion or abortion referral facilities. They found that 2,500 of these zip codes displayed African-American or Hispanic populations exceeding 125% of the state's overall minority population. Some believe that this easy access helps explain the high rates of abortions among these populations.

Targeting College Students

In recent years, Planned Parenthood has set its sights on another lucrative source of income—college-aged women. Currently, an astounding 34 percent of abortions are procured by women between the ages of 20 and 24! (North Carolina statistics from 2014 reveal that 31.5 percent of all abortions occurred

in this age range (6,665 of 21,129 abortions). In an attempt to capture this market nationwide, Planned Parenthood began placing clinics near college campuses. In 2012, Students for Life studied over 3000 zip codes where college campuses are located. Nearly 79 percent of Planned Parenthood clinics were within walking distance of at least one college campus. While it is unclear how many of these facilities perform abortions, all Planned Parenthood clinics that don't perform abortions either refer to facilities that perform abortions, schedule abortions, or provide chemical abortion pills.

Abortion on Campus

Planned Parenthood has always worked to encourage pro-abortion student groups on college campuses, but recent signs point to an increasingly aggressive campaign to bring abortions to college campuses. In the past few years, at least one Planned Parenthood college organization has turned advocacy into action. In March 2016, the Student Senate at the University of California, Berkeley approved a bill to bring an abortion clinic to the school's campus. Those abortions, according to the resolution, would be provided free of charge to the students because, as the sponsor is quoted, "Health is a right not a privilege. [...] The university should be providing this right to all students." That bill was authored by the two co-directors of "Students United for Reproductive Justice," Berkeley's Planned Parenthood Generation Action organization.

And the pressure continues to mount there. In March, the same month the Student Senate passed their resolution, Berkeley's Graduate Assembly passed a similar opinion. In September of 2016, the City of Berkeley

Planned Parenthood has set its sights on another lucrative source of income—college-aged women. Currently, an astounding 34 percent of abortions are procured by women between the ages of 20 and 24!

What can we do to guard against an aggressive expansion of chemical abortions on our college campuses?

1. Work to promote a culture of life on college campuses through Students for Life groups and involvement by community-based pro-life organizations on campus.
2. Support legislation that prohibits institutions of higher learning that accept government funding from facilitating or performing surgical abortions or administering chemical abortions in campus health centers.
3. Support legislation requiring the FDA to halt the distribution and marketing of mifepristone due to safety concerns.
4. Support legislation that requires a certified ultrasound in order to determine gestational age of pregnancy prior to chemical abortions.

formally requested that the University provide an abortion clinic on campus. At the writing date of this article's publication, the University has refused.

Planned Parenthood's Financial Pipeline

The abortion pill, as opposed to surgical abortions, has made abortions on college campuses far more accessible and palatable to many. The Guttmacher Institute recently reported that it is now the favored abortion method, with Planned Parenthood providing over 1 million chemical abortions per year.

Planned Parenthood repeatedly touts chemical abortions as "safe and effective." However, FDA statistics indicate otherwise. Clinical trials indicated an alarming failure rate. Failure is when the baby is not fully expelled or is still alive in the womb. Reportedly, chemical abortions for pregnancies up to 49 days resulted in 1 failure in every 12 attempts; for pregnancies in the 50-56 day range, the failure rate leapt to an astounding 1 in 6; and for abortions involving pregnancies of 57-63 days, 1 out of every 4 chemical abortions failed! (See graphic on next page.)

This failure can have devastating and life-threatening consequences to unsuspecting young women. The injury rate to women using

the chemical abortion pills has been alarming. In a 2011 FDA document, the agency reported that 2,207 women had been injured or died from consuming mifepristone (the most common chemical in the abortion pill) for purposes of abortion under 49 days. Among those: 14 died; 612 were hospitalized; 58 suffered ectopic pregnancies; 339 experienced blood loss requiring transfusions, and; 256 suffered from infections—48 of whom experienced severe infections. Among the most common infections reported were endometritis, pelvic infections with sepsis, and pelvic inflammatory disease.

Because chemical abortions' effectiveness declines if taken after longer gestation periods, the FDA's action in 2016 to extend the use of chemical abortions to later in the pregnancy will likely push these injury rates even higher.

Conclusion

"One day in the car, my daughter asked if some day she would be able to see her siblings in Heaven. I asked her what she meant [...] honestly, hoping that she was not talking about my own two abortions. She said that she knew I had two abortions and she wanted to know if she would ever get to meet those babies because, she said, "in my heart, I miss them." I never knew I would pass that sort of heartbreak onto

my children. When I had my abortions, I never thought about how it would affect others. I didn't think about my future children. I never thought about how I would have to explain my selfishness to them. My abortions live in me, and unfortunately, they live in them."

These words of Abby Johnson, the woman whose chemical abortion was described at the beginning of this article, show how she continues to suffer from her abortions years later. She, like so many others, consumed the poisonous pabulum that abortion bears no consequences and that unfettered access to it is a basic human right.

In the very near future, access to abortion might no longer be simply across town or down the street. If Planned Parenthood has its way, it will be available to every young college woman right in her own dorm room. The question for all of us is whether we will sit back and allow our daughters and granddaughters to be victimized, or will we stand up and demand that our colleges resist Planned Parenthood's imminent attack on their health and safety. 🙏

Mary Summa, J.D. is a visiting Assistant Professor of Criminal Justice at Belmont Abbey College and former Chief Legislative Assistant to the late Senator Jesse Helms. For a footnoted version of this article, please visit www.ncfamily.org.

HB2 Has Miniscule Impact On NC Economy

The NC General Assembly enacted HB2 in response to a move by the City of Charlotte to allow men into women's bathrooms, changing rooms and locker rooms. The passage of HB2 ignited a firestorm of misinformation regarding the economic impact of the new law. See page 23 in this magazine for more information and an update on HB2.

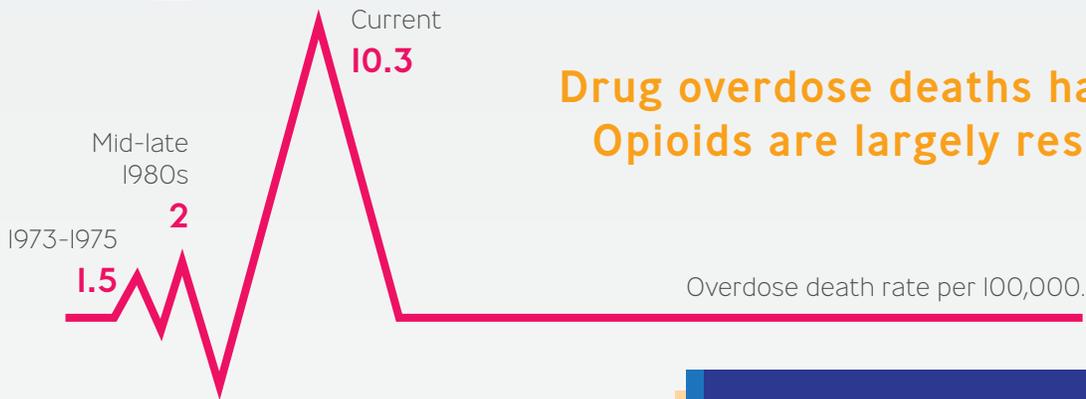
#1

NC's rating as the top state in the nation for economic competitiveness as reported by *Site Selection Magazine* in its "Prosperity Cup" rankings released May 2017.

Growth in tourism spending in NC in 2016, which was a record-breaking year that generated \$22.9 billion in visitor spending.

4.3%

www.ncfamily.org/evidence-mounts-hb2-little-impact-economy/



Drug overdose deaths have spiked! Opioids are largely responsible.



4 North Carolinians and 128 Americans die every day from a drug overdose.

Planned Parenthood repeatedly touts chemical abortions as "safe and effective." However, FDA statistics indicate otherwise.

Clinical trials indicated an alarming failure rate!



Chemical abortions for pregnancies up to 49 days resulted in 1 failure in every 12

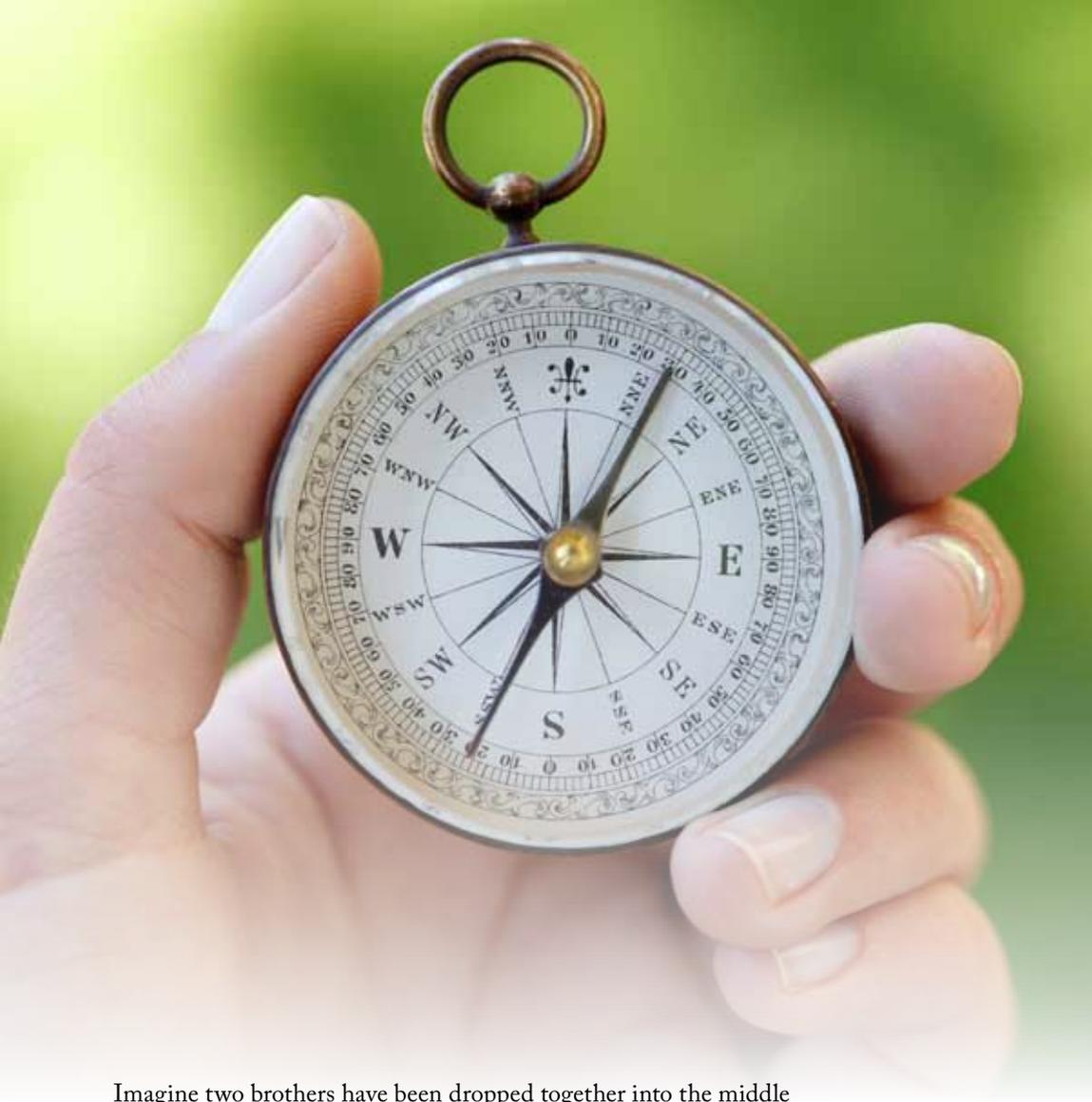


Chemical abortions for pregnancies 50-56 days resulted in 1 failure in every 6

Chemical abortions for pregnancies of 57-63 days resulted in 1 failure in every 4



<http://www.lifenews.com/2016/03/30/planned-parenthood-killed-women-by-misusing-the-abortion-pill-now-fda-says-thats-okay/>



SPOTLIGHT

Imagine two brothers have been dropped together into the middle of a forest, each with the same map and the shared goal of getting home. Each has a compass to help him navigate, but each compass points in a different direction for north. Both young men are sincere in their attempts to get home, but in this situation it will be nearly impossible for them to agree on the best route. This disagreement will exist not because of a lack of intelligence or differing goals, but rather because of a fundamental difference in their guiding force—compasses that disagree on which direction is north.

This situation is analogous to many of the cultural divides and conflicts we are facing in America today. Americans no longer simply disagree about important issues and concepts. They disagree at a much more basic level. Just like those brothers in the forest, many Americans have disagreement about their basic guiding principles.

It is critically important to understand this when evaluating and engaging in the current conflicts surrounding religious liberty. Not only will this allow engagement to be more effective, but it will call us to focus on something more than short-term “culture war” battles. It calls us to focus on our deepest calling as Christians, to “go and make disciples of all nations.”

In this article, we will: 1) Identify the primary philosophical shift in guiding principles that has occurred in our culture and the measurable demographic and attitudinal effects it has had; 2) Highlight

Religious Liberty A Different Compass

written by:
Jake Sipe

the current legal and political challenges surrounding religious liberty; and 3) Explain why those challenges are relevant to our deepest calling as Christians.

A Change in Guiding Principles

According to Christian author Tim Keller and Law Professor John Inazu, throughout much of America's history, there was mostly a “monolithic way of thinking about religion and morality.” The vast majority of Americans, “whether or not they were devout, identified with some church and its basic teachings.” Despite some valuable contributions to society and culture, this way of thinking sometimes failed to recognize, and mobilize against, injustices and inequalities experienced by minority groups. This shortcoming, among other factors, helped “erode trust in social institutions” and bring to the mainstream a new way of interpreting the world that placed an emphasis on individual autonomy.

This new emphasis on individualism embraces the idea that identity, happiness, satisfaction, and worth are found primarily through the realization of one's deepest desires. In this worldview, there are no moral absolutes, and thus morality is relative. Individuals are free to decide for themselves what is right and wrong, uninhibited by the unrealistic expectations and teachings of social institutions. As a result, the primary responsibility of political and social institutions is no longer seen as promoting a shared vision for the common good based on moral teachings, but to encourage and protect the right of individuals to live out their desires as they see fit. The highest calling of a person is to be their true authentic self. Any group or institution that criticizes these desires or attempts to encourage and/or discourage an individual's behavior is viewed as evil and oppressive, because such efforts are viewed as an attack on the very worth and potential happiness of a person.

This way of interpreting and interacting with the world is at stark odds with the more “traditional” guiding principles that were dominant in the past and are still held by millions of Americans today. These traditional guiding principles put an emphasis on self-sacrificial duty and the existence of moral absolutes external to one's internal desires. Under this traditional worldview, identity, self-worth, happiness, and satisfaction are found primarily in fulfilling the duties and responsibilities of one's faith, family, community, and country. While individual political rights are emphasized and protected, morality and duty are seen as external entities that cannot be

changed and are virtuous to follow. Institutions are viewed as trusted and time-tested vehicles essential for obtaining the shared goal of human flourishing.

In summary, traditionally a person looked outward and adjusted their behavior to conform to the beliefs of their faith, family, community, and country. Increasingly today, there is a trend to look inward and demand that faith, family, community and country conform their beliefs to an individual's behavior.*

A look at some demographic and attitudinal trends identified in recent polls by Gallup, Pew Research, and Barna provide a tangible illustration of the impact of this shift in guiding principles:

- In just seven years, from 2007 to 2014, the percentage of those identifying as Christian decreased by a staggering 7.8 percent. Meanwhile the percentage of U.S. adults who do not identify with any organized religion (Unaffiliated) surged from 16.1 percent to 22.8 percent.
- The percentage of Americans who do not identify with any religion has increased from 2 percent in 1948 to 22.8 percent in 2014. From 2007 to 2014 this demographic grew by 6.7 percent.
- Those who have either “a great deal” or “quite a lot” of confidence in church or organized religion has decreased from 65 percent in 1973 to 41 percent in 2016.

An Alarming Trend

Between 2007 and 2014, Americans who identify as Christians fell from 78.4% to 70.6%. The number of U.S. adults who do not identify with any organized religion (Unaffiliated) surged during this seven year period.



*Previous section relies heavily on video lecture entitled, "Tim Keller: Our Cultural Tension."

- Only 35 percent of Americans believe that moral truth is absolute. In addition, 57 percent of all American adults agree strongly or somewhat with the statement, “Whatever is right for your life or works best for you is the only truth you can know.” A staggering 74 percent of Millennials agree strongly or somewhat with this statement.
- Unsurprisingly, the shifts in religious affiliation and moral beliefs have made people skeptical and fearful of religion. A “full forty-five percent of atheists, agnostics and religiously unaffiliated...agree with the statement ‘Christianity is extremist.’”

Religious Liberty and How It Is Being Challenged

These philosophical, demographic, and attitudinal changes have prompted a substantial amount of social change, which has altered long-standing cultural norms that were in line with traditional Christian beliefs. Increasingly, Christians find themselves in situations where the culture around them holds drastically different beliefs than themselves. This situation has exposed and exacerbated some very tough and legally unanswered questions surrounding religious liberty.

In one sense, religious liberty is an extremely simple ideal that is easy to communicate and understand. It is the right of an individual in public and private to speak, write, worship, live and work in accordance with his or her beliefs and

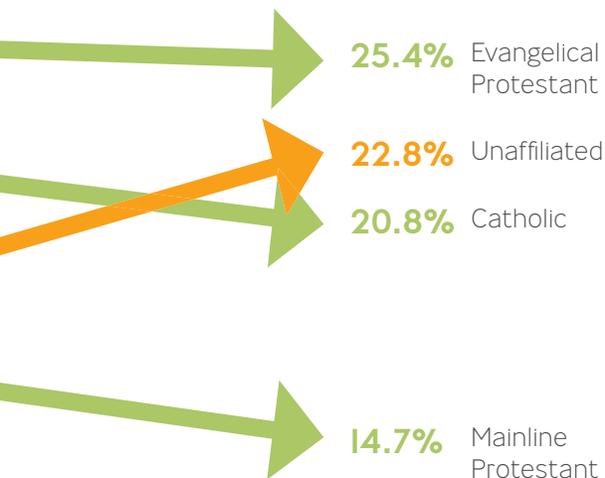
conscience. This right is recognized in the First Amendment to the U.S. Constitution, which forbids the government from establishing a state religion or prohibiting a citizen’s free exercise of their religion.

In another sense, religious liberty is an impossibly ambiguous ideal that is difficult to communicate succinctly or to fully comprehend. This uncertainty is born from the fact that, while there are almost no limits on the freedom to hold and express religious beliefs in America, there most certainly are numerous limits on the freedom to practice those beliefs. An individual, for example, is completely free to hold the religious belief that paying taxes is sinful. That individual, however, is not free to put that belief into action by not paying their taxes.

This tension between freedom of belief and freedom of practice is being strained like never before, because of the paradigm shift mentioned earlier. Christians have begun to see the freedom to practice their beliefs in the public square challenged. These disputes have included things like school prayer, access to school resources by campus ministries, government-imposed requirements on businesses and non-profits to offer contraceptives that can cause abortions, and, most recently, forcing individuals and business owners to use their time, talent and resources to celebrate marriages that go against their conscience.

These conflicts often bring a considerable amount of “political baggage,” and, unfortunately, devolve into classic “culture war” battle lines. The bulk of the public debate is over specific actions or the validity of certain beliefs, pitting social conservatives against secular progressives, with moderates wishing the conversation would go away. These very emotional debates draw attention away from meaningful discussions concerning the tension between religious beliefs and the freedom to practice those beliefs in the public square. The manner in which we resolve that tension, however, is much more important than the particular issues, because the approach will establish a political and legal framework that will affect future generations even after the current issues have changed.

To put it another way, we are currently determining the formula by which we will handle future instances, politically and legally, when sincerely held religious beliefs differ sharply with culturally dominant beliefs. We often become fixated on the variables of that formula and lose sight of the fact that it is the formula, not the variables, that will have a much more significant long-term impact, because the formula will remain when the variables change.



<http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>

The End Game

To illustrate why this “formula” is so important, we need to revisit our brothers from the beginning of this article. Two compasses pointing in different directions for north will undoubtedly cause the brothers to disagree on the best route home. If the brothers fail to work together and go their separate ways, they will grow increasingly further apart and ultimately reach drastically different destinations.

Likewise in America, the longer we operate with different guiding influences, the further apart we will grow in our attitudes and actions relating to social issues. It would be illogical and naïve to look at the demographic and attitudinal trends mentioned earlier, particularly among younger generations, and not conclude that there will be more social change in both the long term and the short term. Christianity and Christian beliefs will likely be seen as increasingly extreme, outdated, and counter-cultural.

This situation is both a blessing and a challenge for Christians.

It is a challenge for obvious reasons: there is a large, influential and growing group of people that has an antagonistic view of Christianity and Christian belief. In addition, social and governmental actions all around the world suggest that there will be

less respect or legal accommodation given to religious beliefs that offend the sensibilities of that large, influential, and growing group. It is for this reason that we are currently called to fight for a legal and political framework that will protect the right of individuals and organizations to live out the unaltered Gospel in their public lives. If this were just a political or legal calling, however, it would not be worth our time, talent, or treasure. That is where the blessing part comes in.

We can learn how this situation might be a blessing by looking back.

According to Tim Keller, the earliest Christians were cultural outcasts. These forbearers of our faith, however, found that their perceived greatest weakness was actually their greatest strength. Christianity soon exploded, precisely because they operated in a counter-cultural manner. They offered something different. They learned that “if a religion isn’t different from the surrounding culture—if it doesn’t critique and offer an alternative to it—it dies because it’s seen as unnecessary.” Ultimately, Keller continues, “the early church [...] looked like it was on the ‘wrong side of history,’ but instead it changed history with a dogged adherence to the biblical gospel.”

As those in the past, modern-day Christians find themselves increasingly viewed as cultural threats. We are told that we must alter beliefs or face being on the “wrong side of history.” But once again, we have the opportunity to change history with a dogged adherence to the biblical gospel.

We once more have the blessing of offering a critique and alternative look to the culture around us. And just like the early Christians, we may find that our perceived cultural weakness is in fact a great strength. The most effective tool we have in cultural engagement isn’t a legal theory, political strategy, or new marketing campaign. The most effective tool we have is a vibrant and life-giving Christian community full of Christ’s love that offers an alternative vision to the bleak, self-centered, individualistic, and utilitarian worldview of the culture around us. We need to vigorously defend religious liberty in order to protect the right of organizations, institutions, and individuals to portray that vision in public life.

The current legal and political conflicts surrounding religious liberty aren’t just about baking cakes or arranging flowers. They are not about trying to win the next political battle of the culture wars. Protecting religious liberty has a much deeper and more fundamental purpose. It is about helping to share the Gospel to a world that desperately needs it. It is about preserving the right to share the Good News to those who currently reject it or who have yet to hear it. It is about obeying the call to “go and make disciples of all nations.” 🙏

Jake Sipe is Communications Associate for the North Carolina Family Policy Council. For a footnoted version of this article, please visit www.ncfamily.org.

The most effective tool we have is a vibrant and life-giving Christian community full of Christ’s love that offers an alternative vision to ... the culture around us.

A Don Quixote Bill

In one scene of the 17th Century Spanish novel, *Don Quixote*, the protagonist hastily prepares for battle when “thirty or forty hulking giants” appear on the horizon, some with “arms well nigh two leagues in length.” The tense moment takes a turn when Quixote’s sidekick Sancho reassures his master that the giants he has imagined are merely a series of windmills off in the distance.

Much like Sancho, NC Family has worked with supporters over the past year to convince our state’s leaders that reports of dire economic harm to our state due to the passage of House Bill 2 are ill-founded perceptions and not reality. The evidence became clearer when *Site Selection Magazine* released its “2017 Prosperity Cup” ratings in early May, again listing North Carolina as the top state in the nation for economic development. This should come as no surprise, since we topped the list in 2015 and tied Texas for the top spot in 2016. Moreover, our status as one of the best states in the nation to live, work and raise a family continues to be touted by *Forbes*, *Chief Executive Magazine*, *CNBC*, and *U.S. News & World Report*, just to name a few.

So why did our Republican-led General Assembly strike a deal with newly elected Democratic Governor Roy Cooper to pass a bill at the end of March to “repeal and replace” our state’s much discussed “bathroom bill”? Reportedly it was to appease groups like the NCAA, ACC, NBA, and select business interests, who threatened to boycott North Carolina if our lawmakers didn’t repeal the year-old law, which these groups claimed was discriminatory.

A close-up look at the bill reveals a far different picture, however. HB2 established a statewide standard for accessing multiple occupancy bathrooms, showers, locker rooms and changing rooms in public after the Charlotte City Council “went rogue” in February 2016 and attempted to give men a free pass to enter women’s facilities across the city. HB2 directed that entry into public bathrooms and other intimate facilities should be determined by an individual’s biological sex, not a subjective measure like an individual’s self-determined “gender identity.”

HB2 also established a list of protected classes in employment and public accommodation laws and reiterated that the General Assembly, not hundreds of local governments, should set these classes. Like similar laws in 28 other states and the federal government, HB2 did not include “sexual orientation” and “gender identity,” which have been used in other states to attack and punish Christian businesspeople who were simply trying to live their lives and operate their businesses in accordance with their deeply held religious beliefs.

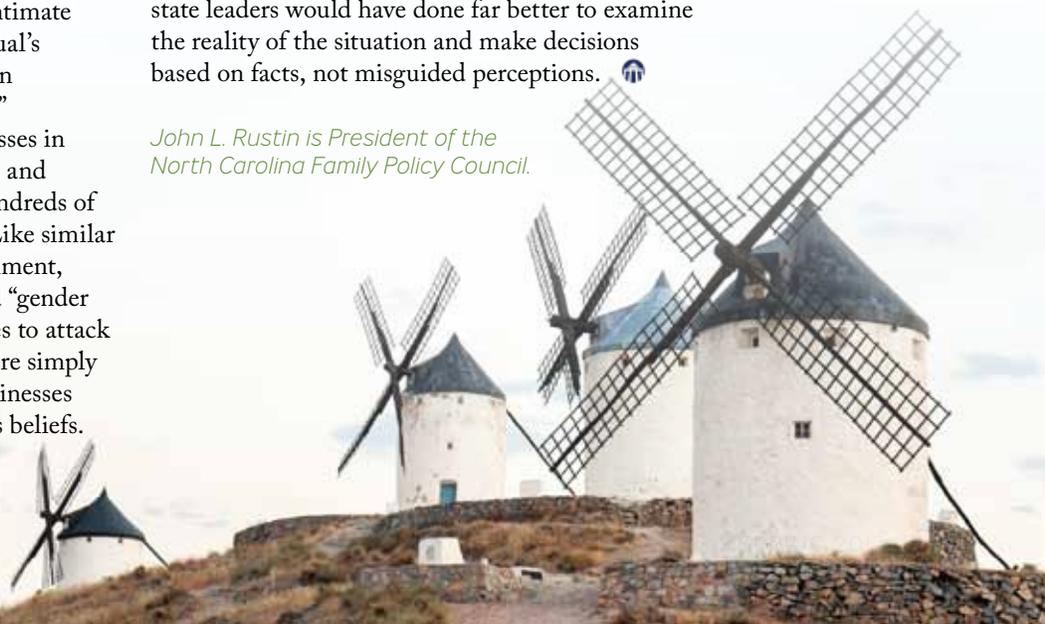
Regardless, opponents of HB2, led by LGBT (lesbian, gay, bisexual, transgender) activist groups, their allies in the business and entertainment arena, and many in the media who front their cause, worked to paint a very different picture—one complete with massive giants on the horizon bent to wreak economic havoc on our state. Front page articles, editorials, and commentaries were full of rants about the supposed harm HB2 was doing, while stories about the state’s booming economy, record tourism, and top business ratings, were buried in the business pages and given short shrift on the nightly news.

Like Don Quixote, many of our state leaders focused on the alleged economic doom, and signaled surrender when long shadows cast by perceived giants in the distance grew closer. They wrote a bill, House Bill 142, which repealed HB2 but also reinstated enough of the prior measure to win a majority of votes in the State House and Senate.

In essence, the new bill prohibits state and local governments from regulating access to multiple occupancy facilities but fails to establish a clear statewide access standard. The state now defaults to existing indecent exposure and peeping statutes, and a 2009 N.C. Court of Appeals decision, which found a teenage boy guilty of criminal trespassing for entering a girls’ locker room at school. In addition, HB 142 prohibits local governments from regulating private employment practices or public accommodations until December 1, 2020 (just after the next gubernatorial election), meaning the issue will come back around again in three-and-a-half years, if not before.

House Bill 2 was a commonsense law designed to address critical matters of privacy, safety, dignity and religious liberty for all North Carolina citizens. The claims of economic harm just don’t ring true, as is evidenced by our state’s most recent rating as tops in economic and business development. Instead of “tilting at windmills” like Don Quixote, our state leaders would have done far better to examine the reality of the situation and make decisions based on facts, not misguided perceptions. 

John L. Rustin is President of the North Carolina Family Policy Council.





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Courtesy of Whitney Goulding