

Submitted by:

Rev. Derek McCoy

National Clergy Center Director, CURE

Heartbeat International Board Member

President of the Board for Pregnancy Clinic in Maryland (Bowie, Annapolis, Severna Park)

**Hearing of the House Judiciary Committee, Subcommittee on the Constitution and Civil Justice
Regarding H.R.4924, the Prenatal Nondiscrimination Act (PRENDA) of 2016**

**April 14, 2016
3:00 p.m.
2237 Rayburn Building**

Hon. Trent Franks, Chair

Hon. Steve Cohen, Ranking Member

Honorable Members

United States House of Representatives

Committee on the Judiciary

Subcommittee on the Constitution and Civil Justice

2237 Rayburn House Office Building

Washington, DC 20515-6216

Mr. Chairman Franks, Ranking Member Cohen, and Distinguished Members of the Subcommittee:

Greetings! First I would like to thank you for service to our country and your time and attention to hearing me take a few moments on the vital legislation before us entitled Prenatal Nondiscrimination Act (PRENDA). I submit testimony expressing my support for this legislation.

My name is Derek McCoy and I serve as a National Director for the Center of Urban Renewal and Education aka CURE. I am a native Washingtonian and now a resident of Maryland. In my capacity with CURE we represent the voices of over 1,000 clergy across the country and their respite congregants. Our work is to fight poverty and be a voice for the underserved by applying principles of faith, freedom, and personal responsibility.

Today I come to express my support for this legislation because:

- It is important for the common sense protections afforded to all of us by our Constitution
- It has compelling and common interest for all
- It ensures that no elite group picks winners or losers.

- It addresses protections for one of the most vulnerable populations in our world the child in the womb based on predatory discrimination based on race, gender.

As stated years ago by Rev. Jesse Jackson

“Politicians argue for abortion largely because they do not want to spend the necessary money to feed, clothe and educate more people. Here arguments for inconvenience and economic savings take precedence over arguments for human value and human life...

Psychiatrists, social workers and doctors often argue for abortion on the basis that the child will grow up mentally and emotionally scarred. But who of us is complete? If incompleteness were the criteri(on) for taking life, we would all be dead. If you can justify abortion on the basis of emotional incompleteness, then your logic could also lead you to killing for other forms of incompleteness — blindness, crippledness, old age.”

(Then pro-life) Jesse Jackson, January 1977

We can add to Rev. Jackson’s statement race and gender.

This is one of the reasons why I support the Pre-Natal Non-Discrimination Act. No discrimination should take place! No discrimination based on Gender for sex-selection, or race which brings us back to a eugenic plague.

My job here today is simple. Voice the opinion of so many thousands of Americans that want to see the Constitution apply to the least of these in our society and not see discrimination take place in the lives of the preborn.

When one thinks about aborting a child based upon the gender of the child many of us reel with disgust because we know the atrocities that are taking place in other countries and the abortions based solely on gender selection and yet it continues in the USA. However, when we think about a person who begins to decide to selectively abort based on gender it brings back memories of the Eugenics plot against blacks that was and in some cases is still going forward. The Black community has been one of the most hard-hit from the plight of abortions in our community but it has not always been this way. In the words of Winston Churchill where he says the farther back you look, the farther forward you are like to see” let’s take a look back and see if it can give us some insight into our current dilemma.

About 50 years ago sociologist and assistant Secretary of Labor Daniel Patrick Moynihan started to see the trends in the black community begin to change. The black family at that time had intact families with 78% of households having a mom and a dad. Abortion on our community was not common and was unthinkable. However, the astute eye of Moynihan saw what scrubbing our society of GOD by eliminating prayer in schools in 1963 had started to take effect on the collapse of the black family. Marriages began breaking down and by 1965 we had an all out war on poverty that began. Interestingly, with the advent of the feminist movement and the start of National Organization for Women which influenced the NAACP to support abortions as a way to control poverty the illusions and lies persisted in the black communities. In the 60's we allowed unchecked sexual freedom to get out of control and women's rights groups like NOW began influencing the NAACP to push for abortions in black communities to aid "poverty" and truthfully population. They were told that if we control the births they can escape poverty. Black women were seduced and lured into this lie called abortion and we are now living with the results of over 16 million killed since ROE. WADE which took place in 1973. Only 5 years after the death of Dr. King.

Today we now have all over the world people selecting and discriminating abortions based on gender and race in the name populations control and to assist with poverty. Discrimination is discrimination!

As Dr. Martin Luther King, Jr. stated " Discrimination is a Hellhound that gnaws at Negroes in every waking moment of their lives to remind them that the lie of their inferiority is accepted as truth in the society dominating them.

Since the 17th century emergence of critical thinker John Locke, the debate about natural rights has raged, and questions abound on the government's involvement in protecting life, liberty and property. In order to avoid the question of government protection for life in the womb, the Supreme Court accepted arguments that the child in utero is not life until it reaches the level of viability, which they said happens sometime after the first trimester. Like slavery, tension was created in the public square concerning who "qualifies" for natural rights and the protection it affords. In the 1850s, it was the black slave who sought freedom and equal protection under the law. Today it is the unborn child.

If the baby in utero is not a human being in the fullest sense of that term, then he or she has no natural right to life. However, if the opposite is true, then the unborn child is entitled to the right to life, and the mother has no more say in its viability than she does in determining the viability of post-birth children. Ignoring the advent of ultra sound and other medical devices that make it abundantly clear that the baby in

uterus is life and indeed human, the natural rights of the baby has been an ongoing topic of discussion in the corridors of the Congress and the halls of federal courts.

The current laws of the land vest in the mother the right to terminate life in the womb. This often creates a relationship conflict between the man and woman, attacking the traditional family model. In fact, the abortion industry has taken great care to promote ideas that clash with traditional family structure and ideology by celebrating a lifestyle that promotes moral decay -promiscuity and abortion as birth control. The current law does not acknowledge the rights of the child; however, deeming "the product of conception" is the equivalent to being the property of the mother, and she alone is the arbiter of the child's life or death.

The current law does not acknowledge the rights of the child; however, deeming "the product of conception" is the equivalent to being the property of the mother, and she alone is the arbiter of the child's life or death William Saunders of the Family Research Council, commenting on Hadley Arkes' Natural Rights and the Right to Choose, had this to say about the parallels between abortion and slavery: "In asserting a 'right to choose,' abortion proponents undermine the concept of natural right, for they deny a nature that transcends the preferences of others. Law is thus reduced to power: it secures the 'right' of the powerful to define who has rights, even to define who is 'human.' It can no more be contained no more be 'contained' than could a 'right to own slaves.' It will seep into areas of care of the elderly, the infirm, and the handicapped. It has already poisoned the policy discussion where the status of the embryo (prior to implantation especially) is at stake. By reducing rights to a mere reflection of the preferences of the powerful, a 'right to choose' puts all rights, even those claimed by abortion proponents, at risk, because such rights are always subject to redefinition when power shifts."

It is ironic that while the Fifteenth Amendment (1870) to the U.S. Constitution abolished discrimination based on race, a more "civilized" 1973 U.S. Supreme Court discriminated against the life of the unborn child, handing down a decision that stripped the most vulnerable among us of rights, once again allowing the powerful to determine exactly who had the right to life. Abortion-rights activists understand that, from a political standpoint, abortion on-demand must not be limited. Rather, for them to muster the greatest amount of political power, they must have a majority of Senators and Representatives who support their

agenda.

Attitudes in society and government have certainly evolved since the time of our nation's inception, when a Judeo-Christian belief system was the premise for government and law. This evolution has moved America further and further away from Biblically- based values, toward a culture that accepts behaviors the Bible calls sin. By 1973, a very liberal U.S. Supreme Court wielded its power and forced all states to abolish any restrictions they might have against abortion in the same way the U.S. Supreme Court allowed the owners of Dred Scott to retain their "property" in 1857. Cultural changes and opinion often influence the federal court system over time, leaving expediency and pragmatism as the order of the day rather than honor and a genuine concern for life.

This evolution also included movement in the religious community toward a doctrine of moral relativism. The Religious Coalition for Reproductive Choice (RCRC) is but one example. Founded by members of old-line/mainline Protestant denominations, such as Episcopalians and Presbyterians, the RCRC targets African-Americans and teenagers in its "outreach."

"Its purpose is to promote the idea that abortion, including partial-birth abortion, is not sometimes a tragic necessity...but is a 'holy work,' and the defense of the unlimited abortion license is, according to RCRC, a holy war. Abandoning its calling to be the standard-bearer for society, the RCRC teaches young people that abortion is a rite of passage to adulthood, and their parents have no right to interfere with their 'reproductive choice.'"

STATS

Black Women and Abortion

- Abortion is the leading cause of death for African Americans, more than all other causes combined, including AIDS, violent crimes, accidents, cancer and heart disease.
- In 2008, Black women had abortions at a rate 3.4 times higher than White women.
- In 2008, Black women received 30% of the abortions even though African Americans are only 12.6% of the population.
- Over their lifetime, Black women average 1.6 more pregnancies than White women but are 5 times more likely to have a pregnancy that ends in abortion.
- More than 16,000,000 Black babies have died by abortion since 1973.
- Approximately 360,000 pre-born Black babies are aborted every year, nearly 1000 per day.

Planned Parenthood has historically targeted African Americans for abortion

- Sanger's "Negro Project" in 1939 was intended to stop the growth of the Black community.
- Sanger persuaded Black pastors to push her population control program within their congregations.
- Black pro-life leaders have long insisted that Planned Parenthood purposely places its abortion facilities in or near Black neighborhoods.
- Life Issues Institute's 2005 study of Census 2000 data confirmed that 60% of PP surgical abortion facilities were located in close proximity to Black neighborhoods and 78% were near Black and/or Hispanic/Latina neighborhoods.

Does Planned Parenthood still target minorities for abortion? New Research from *Protecting Black Life* (an outreach of Life Issues Institute) uses Census 2010 data to reveal that this targeting still exists.

- 62% of Planned Parenthood surgical abortion facilities are within walking distance (2 miles) of relatively high Black populations.
 - 79% of Planned Parenthood surgical abortion facilities are within walking distance (2 miles) of relatively high Black and/or Hispanic/Latina populations.
-

**Hearing of the House Judiciary Committee, Subcommittee on the
Constitution and Civil Justice
Regarding H.R.4924, the Prenatal Nondiscrimination Act (PRENDA) of 2016
April 14, 2016
3:00 p.m.
2237 Rayburn Building**

Hon. Trent Franks, Chair
Hon. Steve Cohen, Ranking Member
Honorable Members
United States House of Representatives
Committee on the Judiciary
Subcommittee on the Constitution and Civil Justice
2237 Rayburn House Office Building
Washington, DC 20515-6216

Chairman Franks, Ranking Member Cohen, and Distinguished Members of the Subcommittee:

Greetings!

My name is Derek McCoy, a native Washingtonian and a current resident of Maryland.

I serve as the National Director for the Center of Urban Renewal and Education aka CURE. CURE represents the voices of over 1,000 clergy across the country. Our work is to fight poverty and be a voice for the underserved by helping them apply principles of faith, freedom, and personal responsibility into every aspect of their lives.

I would like to thank each of you for your service to our country and for you allowing me the opportunity to give my testimony before this committee.

I come before this committee to offer my strong endorsement of H.R. 4924, the Prenatal Nondiscrimination Act (PRENDA). Like many liberals in the Black community, I too, believe that Black lives matter; and I think the passage of H.R. 4924 would codify this notion into law by not allowing for race-selective abortions.

As tragic as all the violent deaths are within the Black community in cities like Chicago, Baltimore, and Washington, DC, they pale in comparison to all the murders taking place within the wombs of Black women everyday throughout our nation. The rise of feticide in this world is astronomical. On the global front we are virtually watching and observing entire countries alter sex birth rates and the normal balance on population and gender due to sex-selective abortions.

My support for this legislation is not only based on my own deep personal moral conviction, or my conviction as an African American male that deplors discrimination, or as a citizen of this country that does not want to see sex discrimination but as a citizen who deeply desires the same protections afforded to them by the Constitution be given to all including the preborn. My support also comes as a father and a man who sees the destruction of lives and heard from and counseled the women who have had to deal with the emotional and physical consequences of having made the gut wrenching decision to terminate a pregnancy.

Creating a life is the ultimate gift from God; what we do with that life is our gift back to God.

The passage of H.R. 4924 would help ensure that we don't run short of gifts to return back to God.

Abortion based on sex-selection, race-selection, or gender-selection is antithetical to any civilized society. If it is illegal to murder based on sex, race or gender; should it not equally be illegal to murder a child in the womb based on these same characteristics?

So this issue of non-discrimination brings us back to the issue of eugenics.

Ultimately, a nation will be judged on how they protect the most vulnerable of their society. My job here today is simple; to be the voice of the thousands of Americans that want to see the Constitution apply to the least of these in our society.

When one thinks about aborting a child based on sex, race, or the gender of the child, many of us reel with disgust because we have seen the effects of such actions in countries like China; where they have such a shortage of females that it has become a national security issue. China does not have enough females for males to marry, so many Chinese males are leaving the country causing not only a labor shortage, but also causing a national identity problem.

When I think about selective abortions, I can't help but be reminded of the Eugenics plot against blacks that was and is still going on today. The Black community has been one of the most hard-hit from the plight of abortions in our community but it has not always been this way. In the words of Winston Church where he says the farther back you look, the farther forward you are likely to see" let's take a look back and see if it can give us some insight into our current dilemma.

About 50 years ago then sociologist and assistant Secretary of Labor Daniel Patrick Moynihan started to see the trends in the black community begin to change. The black family at that time had intact families with 78% of households having a mom and a dad. Abortion on our community was not common and was unthinkable.

However, the astute eye of Moynihan saw what scrubbing our society of GOD by eliminating prayer in schools in 1963 had started to take effect on the collapse of the black family. Marriages began breaking down and by 1965 we had an all-out war on poverty that began and a Welfare state resulted.

In the 60's we allowed unchecked sexual freedom to get out of control and women's rights groups like NOW began influencing the NAACP to push for abortions in black communities under the guise of reducing poverty and the population. Blacks were told that if we controlled births we could escape poverty.

Black women were seduced and lured into this lie called abortion and we are now living with the results of over 16 million killed since Roe v. Wade which took place in 1973. A mere 5 years after Dr.King's death.

Since the 17th century emergence of critical thinker John Locke, the debate about natural rights has raged, and questions abound on the government's involvement in protecting life, liberty and property.

In order to avoid the question of government protection for life in the womb, the Supreme Court accepted arguments that the child in utero is not life until it reaches the level of viability, which they said happens sometime after the first trimester. Like slavery, tension was created in the public square concerning who "qualifies" for natural rights and the protection it affords. In the 1850s, it was the black slave who sought freedom and equal protection under the law. Today it is the unborn child.

If the baby in utero is not a human being in the fullest sense of that term, then he or she has no natural right to life. However, if the opposite is true, then the unborn child is entitled not be discriminated against based on sex or race and entitled to the right to life, and the mother has no more say in its viability than she does in determining the viability of post-birth children. Ignoring the advent of ultra sound and other medical devices that make it abundantly clear that the baby in utero is life and indeed human, the natural rights of the baby has been an ongoing topic of discussion in the corridors of the Congress and the halls of federal courts. These same tools and technology are being used today to discriminate and abort children based on sex and race.

The current laws of the land vest in the mother the right to terminate life in the womb. This often creates a relationship conflict between the man and woman, attacking the traditional family model. In fact, the abortion industry has taken great care to promote ideas that clash with traditional family structure and ideology by celebrating a lifestyle that promotes moral decay -promiscuity and abortion as birth control.

The current law does not acknowledge the rights of the child; however, deeming "the product of conception" is the equivalent to being the property of the mother, and she alone is the arbiter of the child's life or death.

The current law does not acknowledge the rights of the child; however, deeming "the product of conception" is the equivalent to being the property of the mother, and she alone is the arbiter of the child's life or death William Saunders of the Family Research Council, commenting on Hadley Arkes' Natural Rights and the Right to Choose, had this to say about the parallels between abortion and slavery: "In asserting a 'right to choose,' abortion proponents undermine the concept of natural right, for they deny a nature that transcends the preferences of others. Law is thus

reduced to power: it secures the 'right' of the powerful to define who has rights, even to define who is 'human.' It can no more be contained no more be 'contained' than could a 'right to own slaves.' It will seep into areas of care of the elderly, the infirm, and the handicapped. It has already poisoned the policy discussion where the status of the embryo (prior to implantation especially) is at stake. By reducing rights to a mere reflection of the preferences of the powerful, a 'right to choose' puts all rights, even those claimed by abortion proponents, at risk, because such rights are always subject to redefinition when power shifts."

It is ironic that while the Fifteenth Amendment (1870) to the U.S. Constitution abolished discrimination based on race, a more "civilized" 1973 U.S. Supreme Court discriminated against the life of the unborn child, handing down a decision that stripped the most vulnerable among us of rights, once again allowing the powerful to determine exactly who had the right to life. Abortion-rights activists understand that, from a political standpoint, abortion on-demand must not be limited. Rather, for them to muster the greatest amount of political power, they must have a majority of Senators and Representatives who support their agenda.

Attitudes in society and government have certainly evolved since the time of our nation's inception, when a Judeo-Christian belief system was the premise for government and law. This evolution has moved America further and further away values, toward a culture that accepts behaviors that once once unacceptable. By 1973, a very liberal U.S. Supreme Court wielded its power and forced all states to abolish any restrictions they might have against abortion in the same way the U.S. Supreme Court allowed the owners of Dred Scott to retain their "property" in 1857. Cultural changes and opinion often influence the federal court system over time, leaving expediency and pragmatism as the order of the day rather than honor and a genuine concern for life.

This evolution also included movement in the religious community toward a doctrine of moral relativism. The Religious Coalition for Reproductive Choice (RCRC) is but one example. Founded by members of old-line/mainline Protestant denominations, such as Episcopalians and Presbyterians, the RCRC targets African-Americans and teenagers in its "outreach."

"Its purpose is to promote the idea that abortion, including partial-birth abortion, is not sometimes a tragic necessity...but is a 'holy work,' and the defense of the unlimited abortion license is, according to RCRC, a holy war. Abandoning its calling to be the standard-bearer for society, the RCRC teaches young people that abortion is a rite of passage to adulthood, and their parents have no right to interfere with their 'reproductive choice.'"

In closing, I would like to invite each member of this committee to:

1. Support and pass this legislation

2. Think long and hard about the America we want to pass along to the next generations.....a social experiment of genetic engineering at the hands of those who choose who wins or loose at life?
3. Come to my city and meet some of the women that have needed counseling after having an abortion.

Thank You!

STATS

Black Women and Abortion

- Abortion is the leading cause of death for African Americans, more than all other causes combined, including AIDS, violent crimes, accidents, cancer and heart disease.
- In 2008, Black women had abortions at a rate 3.4 times higher than White women.
- In 2008, Black women received 30% of the abortions even though African Americans are only 12.6% of the population.
- Over their lifetime, Black women average 1.6 more pregnancies than White women but are 5 times more likely to have a pregnancy that ends in abortion.
- More than 16,000,000 Black babies have died by abortion since 1973.
- Approximately 360,000 pre-born Black babies are aborted every year, nearly 1000 per day.
- Planned Parenthood has historically targeted African Americans for abortion
- Sanger's "Negro Project" in 1939 was intended to stop the growth of the Black community.
- Sanger persuaded Black pastors to push her population control program within their congregations.
- Black pro-life leaders have long insisted that Planned Parenthood purposely places its abortion facilities in or near Black neighborhoods.
- Life Issues Institute's 2005 study of Census 2000 data confirmed that 60% of PP surgical abortion facilities were located in close proximity to Black neighborhoods and 78% were near Black and/or Hispanic/Latina neighborhoods.

Does Planned Parenthood still target minorities for abortion? New Research from *Protecting Black Life* (an outreach of Life Issues Institute) uses Census 2010 data to reveal that this targeting still exists.

- 62% of Planned Parenthood surgical abortion facilities are within walking distance (2 miles) of relatively high Black populations.
- 79% of Planned Parenthood surgical abortion facilities are within walking distance (2 miles) of relatively high Black and/or Hispanic/Latina populations.