

The Postal Vote and Marriage



Dr. David van Gend and other writers.

“If you think the choice is easy, there is a lot you don’t know about the issue of same-sex marriage. This is a ***must-read*** before you vote.”

*“Same-sex marriage is much
more complex than the Yes
campaign admits”*

Contents

Same Sex Marriage will affect parenting and freedom of religion .	5
The Postal Vote and Marriage	8
A statement by Rowan Dean (Courier Mail)	16
Separating freedom of religion from marriage impossible	19
Why I will vote NO in the postal marriage vote	22
What’s changed in Britain since same-sex marriage?	26
Tony Abbott on why same sex marriage would fundamentally change society	31
Blaming it on the marriage bill	34
Yes, Homosexual Marriage Changes Everything	36
But it’s all about equality, right?	41
Same-sex marriage scandal: job lost over No vote	45
Contractor dismissed due to views on same sex marriage	48
Employee sacked for having conflicting political views with employer	54
Homophobia not a thing	58
Ireland Revokes Protections For Religious Freedom In Wake Of Gay Marriage Vote	59
A “Yes” vote will see defenders of traditional marriage at mercy of the law	61
Same-sex marriage and religious freedom	65

Gay marriage push is a slippery slope	67
Same-sex marriage is more complex than the Yes campaign admits	70
The ill-liberal equality campaign	73
Tasmanian police investigate Tony Abbott's report of 'headbutt assault by same-sex marriage campaigner'.....	77
FRANK BRENNAN. Same sex marriage and freedom of religion	79
Same-sex marriage: Why so many Nos?	83
No connection between Safe Schools and Homosexual Marriage?	86
ACT Education Minister Yvette Berry cautions schools on same-sex marriage	87
This survey is about much more than same-sex marriage	90
Our Message to Australia – The Consequences of Redefining ‘Marriage’ (New Zealand)	92
LGBTIQ Aussies have worries about gay marriage too	105
What Same-sex Marriage Has Done to Massachusetts	109
Effects of Same-Sex Marriage on Massachusetts School Children	123
Religious Freedom protections in new same sex marriage proposals: too few, too narrow	126
Orthodox Jewish girls school faces closure for refusing to teach children about homosexuality	134

Same Sex Marriage will affect parenting and freedom of religion

Same Sex Marriage is much more complex than the “Yes” campaigners would have you believe.

We have been told repeatedly that Australians overwhelmingly support same sex marriage. If that is so, *why was Labor and the Yes Campaign activists so keen to avoid a plebiscite?*

It comes down to this ...

- Polls can be wrong. (No polls predicted that Trump would win the U.S. presidential election.)
- The “overwhelming support” claimed for same-sex marriage may be much less than we were being told. (Once the postal survey was announced, Yes campaigners immediately started saying that it would be very hard to win the campaign.) Perhaps they did not have anything like the vast majority support they claimed.
- There are many more issues than just allowing gay people to marry, and the Gay Army didn’t want you to hear a public discussion on the connotations and consequences.

Two of these considerations are:

Parenting: are *children* parented by gay same-sex couples equally well off to those brought up by their biological mother and father? Many studies suggest that this is not so. Shouldn’t all children be entitled to a life with their mum and dad wherever possible?

Freedom of Religion: Are Christians and those of other faiths going to be allowed to practice their religion, where their religion says that homosexual acts and relationships are sinful?

Will *Christian schools* be forced to employ homosexuals even though their religion conflicts with homosexuality? Will churches be forced to employ homosexuals as priests and Ministers? Will Ministers be forced to marry same sex couples, against their own religious convictions?

Will *Christian parents* have the right to teach their children that God has said that homosexuality is sinful? Will parents have the right to choose what their children are taught in school?

Will all children be taught the absurd “Gender Fluid” theory that says that our chromosomes and biological body parts (genitals) play no part in determining what gender we are, and that we are free to choose any gender we like? (Something like 60 genders have been “identified”/invented.) Do you want to see boys using the girl’s toilets at school? Do you want to see boys winning all the sporting events in girls’ sporting competitions?

Will “Safe Schools” and similar programs be made mandatory for students? (It is already in Victoria.) These programs teach that homosexuality is normal and require children to role-play being in a same-sex relationship in year 7 (if not earlier - the programming will begin in preschool).

Will *Christian business operators* or *employees* providing services to weddings be sued if they feel that they cannot in good conscience provide services to homosexual weddings?

Are there any protections for people of faith? None have been offered, making it almost inevitable that the legalizing of same sex marriage will start a war on Christians and people of other faiths. Do you really want to see Christians losing their businesses and being imprisoned for their beliefs? It has happened in other countries and there is every indication that it will happen here.

There are many issues that need discussion, clarification, and possibly legislation before we should think about legalizing same sex marriage.

Christians believe that it is very logical and sensible to believe that there is a God. (There is plenty of evidence and no shortage of logical argument.)

They believe that God created male and female bodies to work together sexually in a very special way, for bonding, intimacy, pleasure, and reproduction. A male inserting his penis up another male's anus is not performing the equivalent of the male/female sex act. The anus was not designed for it, it causes injuries and spreads diseases, and it is a perversion of the sex act that God created for opposite-sex (married) couples to enjoy.

Christians also believe that sin always brings a negative consequence, and that our nation's embracing sin will bring nothing good to our society.

Studies show that homosexuals have more mental illness, higher suicide rates, and shorter life-spans than heterosexuals.

If any of the above causes you to wonder whether same-sex marriage is going to introduce conflict and problems into our society, ***it is ok to vote "No"***.

Australia should not legalize same-sex marriages until all the above issues have been addressed and we know exactly where we stand on these areas of concern.

A concerned citizen..

The Postal Vote and Marriage

It seems Australia is making its way to a postal vote on whether we should change our marriage laws to remove reference to gender, i.e. to make same-sex marriage lawful.

Whatever the outcome of the postal vote, the parliament will still have to decide, and our representatives won't necessarily be bound to make the same decision as the people. Even if most people vote 'no', some parliamentarians would vote 'yes' to a bill, and vice versa.

If you have doubts about whether changing our marriage laws are a good idea, or if you disagree with it, what should you say to friends or colleagues who support the 'yes' vote? I offer some thoughts here.

The 'yes' position may seem simple and easy to understand. It says that everyone should be treated equally, so it's wrong to deny marriage to same-sex attracted people because it's wrong to make marriage available to some people and not to others. This position sees marriage as an entitlement, a service provided to people by the state, like the right to an education or to Medicare, or to ride on a bus. It sees 'granting' marriage as a form of respect. But is it?

The 'no' position is a more complex one. It means thinking through what marriage is or should be, and why the state should be in the marriage game. It also means thinking through what should happen to dissenters: those people whose beliefs don't align with same-sex marriage.

I believe that marriage is a natural institution found in cultures all over the world. The features differ, but the heart of the arrangement is a man and woman who cohabit, have sex, and bear children together, and raise their biological children together. The intended outcome of this process is the formation of families, which are intergenerational associations of biologically related people who also share a strong social connection. The process of joining together in this way is a long and difficult one, offering

rewards, but also bringing significant risks. One risk for a woman is that her husband might father children with other women, creating competing calls on the family's resources. A risk for a man is that his wife might bear a child by another man, and the husband could be end up devoting his life to support the raising of a child not his own. There is also the risk for either party of being abandoned, and being left to raise children solo.

Cultures and societies regulate how people marry. At best this regulation works to maximize human flourishing, by minimizing the risks involved, and encouraging the formation of stable, strong families. (It must be acknowledged that cultures and societies can also regulate marriage to serve other, less noble purposes, such as supporting male dominance over women. Not all aspects of the traditional regulation of marriage have been positive.)

The regulation of marriage is complex in our society. It influences inheritance laws: for example, in our legal tradition a child born into a marriage is considered, by default, to be the child of the husband and his legal heir. Divorce law, and principles affecting custody for children, and paying maintenance, are all aspects of the regulation of marriage.

In the English legal tradition, which Australia inherited, marriage was first regulated by the state in a significant way in 1753. The law was called "An Act for the Better Preventing of Clandestine Marriage", and the state got involved in marriage to stop men taking advantage of women through unregistered, secret marriages, which they might later deny ever took place. There were some notorious cases of men doing exactly this. This possibility greatly increased the risk of marriage for women. Most of the limitations which the 1753 act placed on marriage continue to this day, such as the requirement that advance notice be given, that the marriage be witnessed, and that the marriage be publicly registered. The point here is that the state got into the marriage business because of the risks for women associated with bearing children to 'secret' husbands.

It is because of the purpose of marriage — that it involves sex and child-rearing — that the state intervened with marriage and placed

restrictions upon it in the first place. For example, marriage is, by default in our tradition, a life-long institution, because forming and maintaining families is a life-long process. It is exclusive (i.e. monogamous) to minimise the risks involved to each party. These features derive from the basic function of marriage.

To put this another way, marriage has a purpose, and that purpose includes couples having a sexual relationship of a kind which results in the bearing and raising of children as a life-long project. The state regulated marriage, and gave it the features it has, not because it wanted to award marriage as an entitlement to dignify heterosexual pairing, but because it wanted to regulate the bearing and raising of children, to make it safer and to help produce better outcomes.

What does the research show? This is where it gets messy. Study after study has shown that, on average, children have the best outcomes when they are raised by their own married biological parents. Professor Patrick Parkinson of Sydney University wrote:

... if there is one major demographic change in western societies that can be linked to a large range of adverse consequences for many children and young people, it is the growth in the numbers of children who experience life in a family other than living with their two biological parents, at some point before the age of 15. http://sydney.edu.au/law/news/docs_pdfs_images/2011/Sep/FKS-ResearchReport.pdf

However, there is disagreement in social science literature about the impact of same-sex parenting. This is a highly politicised area of research, and at least some of studies which have reported 'no difference' or a positive outcome of same-sex parenting are advocacy research, with flawed research design. Another complication is that a high percentage of social science research is non-replicable. Each side in the debate tends to favour the studies that align with their views.

What are the religious freedom implications of introducing same-sex

marriage? Paul Kelly, writing for the Australian, reported on findings by an Australian Senate committee on potential impacts of same-sex marriage:

There was the closure of all Catholic adoption agencies in England and Wales or the transfer of their operations to secular entities because their charitable status was removed due to their position and practices on same-sex marriage.

There was the intimidation of Trinity Western University in British Columbia, a Canadian Christian university, in which the province's teachers board refused accreditation to its graduates on grounds they might discriminate against LGBTI students, a decision reversed by the Supreme Court of Canada after years of litigation.

But when Trinity Western applied to open a law school, Canadian legal institutions including the Canadian Bar Association and a number of provincial law societies voted not to accredit its graduates because they had signed a required university covenant to abstain from sex unless it was between a husband and wife.

The attitude of large corporates is a major concern. Last year numerous US companies threatened to boycott the state of Georgia after legislation was tabled seeking to expand religious freedom exceptions in relation to same-sex marriage. The companies included Disney, Intel, Coca-Cola and Unilever. Disney said: "We will plan to take our business elsewhere should any legislation allowing discriminatory practices be signed into state law."

Given the support Australian companies have offered same-sex marriage, any idea they would not pursue this cause against religious freedom seems forlorn. Indeed, it is hard to find any statement of meaningful support for religious freedom and belief from a senior Australian corporate executive on this issue, a telling omission.

At home there was huge pressure for the sacking by IBM of Mark

Allaby and by Macquarie University of Steven Chavura unless they resigned from other bodies perceived to oppose same-sex marriage. A boycott was imposed by hotels against Coopers Brewing because it sponsored the Bible Society, which ran a video not against same-sex marriage but one that put both sides of the debate.

In the US, Chick-fil-A, a sandwich franchise, was subject to consumer boycotts and government and commercial retaliation when a senior executive supported traditional marriage. Brendan Eich, co-founder of Mozilla Corporation, known for its browser Firefox, triggered a consumer boycott because he had supported an anti-gay marriage position. He was forced to step down.

In Sydney the Mercure Hotel, which was hosting an event of various Christian groups to form a strategy against same-sex marriage, was threatened with violent protests such that staff safety could not be guaranteed. It had to cancel the event, an example of how easily the technique of intimidation can deliver. The most celebrated domestic case is the decision by Tasmania's Anti-Discrimination Commissioner that the Catholic Archbishop of Hobart, Julian Porteous, had a case to answer for distributing a book in schools defending traditional marriage.

Big Business has come out strongly in support of same-sex marriage, and is increasingly willing to boycott organisations or suppress individuals who think differently. For example Google offers its business apps free to charities which do not discriminate unlawfully (i.e. in violation of the laws of the land in which the charity is located) for example on the grounds of race or physical disability, but where gender and sexual preferences are concerned, Google's absolute requirements trump national laws. No Catholic or Eastern Orthodox church, monastery or convent could qualify for Google's support for charities because these denominations do not ordain women to the priesthood.

Australia has very poor protections for religious freedom, very little appetite to develop protections, and Australian leaders are generally

ignorant of how religions work. This makes it highly likely that people of faith will be hurt by the introduction of same-sex marriage. It seems likely there will be little or no tolerance for those who do not accept same-sex marriage. There will certainly be professions that people with such religious beliefs will need to avoid.

The suggestion that clergy will come under pressure by the introduction of same-sex marriage seems to be of little relevance. Christian photographers and cake bakers are more likely to get into trouble than clergy. In any case, clergy can just get out of marrying people altogether by surrendering their state marriage license. Marrying people for the state is not a necessary part of a Christian pastor's work. Christians who want to have a church wedding could just go to the registry office and get their marriage blessed in church afterwards.

It is also important to grasp that the same-sex campaign is also about demolishing heteronormativity. Heteronormativity is the idea that heterosexual relationships are the norm. The same-sex marriage struggle is not just about marriage; it is a staging post along a much larger and more far-reaching program of overthrowing the dominance of hetero perspectives, of pushing heteronormativity aside.

Underpinning the push for same-sex marriage is a view about sex. This is the view that people must have the freedom to do whatever they wish, especially in the area of sex. This consumerist outlook aligns ideologically with the interests of big business, because consumption is all about personal choice. This alliance of gender and sexual rights with Big Business gives the same-sex marriage push a particular compelling appeal in our times. It is also not a coincidence that large corporations are pushing same-sex marriage.

What then might you say to someone who is advocating for same-sex marriage, if you have a different view? First of all, you need to accept that if you disagree with others on this issue, neither you nor your beliefs may be respected. There may be no way to communicate in a way that

will win the other person's respect. It may be just about holding on to your beliefs.

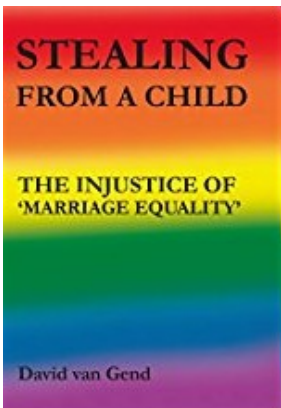
Here are some points you could make, if you wish to defend the status quo:

- Marriage is not a human right. It exists for a purpose, and that purpose is all about people raising their own biological children to adulthood. This is why marriage has always been for heterosexual couples. This change will alter the fundamental purpose of marriage.
- If we are to redefine marriage, and it is really a personal entitlement, why retain other legal limitation such as 'to the exclusion of all others' or 'for life'? What sense do these principles make? Why not bring in temporary marriages, or open marriages, or poly marriages? If marriage is just an entitlement, a kind of personal freedom, why doesn't the state allow groups of three or more people to marry? What is the sense in that? If marriage is just a personal entitlement, why should such groupings be refused respect and treated like second class citizens by denying them the right to marry in whatever way they like?
- Australia has almost no protections for freedom of religion, and it seems crystal clear, based on many outcomes in other jurisdictions, and even here in Australia, that dissenters will be punished and hurt, some severely, involving heavy financial penalties, for not agreeing with the state, if same-sex marriage comes in. Australia is not ready for this, and the journey to try to resolve these issues will divide us even more. This change will not bring harmony or increase tolerance.
- Some years ago Australia removed all forms of legal difference which applied to same-sex couples (except the label 'marriage'). So the plebiscite is not about legal standing or actual rights that affect people's ability to form relationships, own property, exercise legal rights etc.
- A Christian view of sex is profoundly different from the dominant secular view. It's not about self-expression or personal freedom. From

a Christian perspective, our identity is not about our sexual preferences or gender. The assumption that opponents of same-sex marriage are rejecting people because of their identity is fundamentally mistaken. This is not a Christian understanding of identity.

- Whatever the state or the culture decides to do with marriage, many Christians will continue to form and nurture marriages in ways which align with Biblical teachings, and not the dominant ideology of society around them. And the Bible's teaching is clear, that marriage is the union of a man and a woman.

<http://oaktreevicar.blogspot.com.au/2017/08/the-postal-vote-and-marriage.html?m=1>



Buy the book:

Australians are being asked to accept a breathtakingly subversive redefinition of marriage, parenting, family and gender, with consequences for core liberties and our children's education; yet when we raise concerns we are called 'bigots'. We are branded as 'haters' for defending a child's birthright to her own biological mother and father. We are insulted as 'homophobes' for defending our children from the genderless "Safe Schools" programme.

In response, this book respectfully demolishes the edifice of error, injustice, and moral coercion that is built around 'marriage equality'. It lays bare the subversive 'genderless agenda' that comes with genderless 'marriage'. It is a manifesto in defence of society's inviolable foundation: Father, Mother, Child.

About the Author:

David van Gend is a family doctor in Queensland and President of the Australian Marriage Forum.

https://www.amazon.com.au/Stealing-Child-Injustice-Marriage-Equality-ebook/dp/B072ST2MF9/ref=sr_1_1

A statement by Rowan Dean, published in the Courier-Mail, September 18, 2017.

After the plebiscite votes are counted it will, of course, be too late to change your mind. Too late to complain that you thought that all you were doing was saying yes to gay and lesbian couples being able to tie the knot and crack open the bubbly.

Too late to grumble that you didn't really understand that making same-sex marriage legal would have other long-term consequences that you are far less happy about, such as legitimising the Safe Schools program across the nation.

Too late to complain that you had no idea that the hardcore LGBTIQ+ community, rather than being grateful for your generosity of spirit in voting yes, would in fact become more intimidating towards "heteronormative" Australians than they already are.

Too late to kick up a fuss when your kid comes home from school spouting about how he or she (sorry, "ze") is trapped inside the "wrong body" and their teacher thinks they need hormone therapy to change to the opposite sex.

Too late to express your outrage when you rock up to the school to voice your parental concerns and are told that you have no legal right to object.

Too late to change your mind about the wisdom of allowing kids from kindergarten onwards to be exposed – for the entirety of their school lives – to the creepiness of Safe Schools gender fluidity theory designed to normalise homosexual and transgender experimentation.

In a gripping article entitled "What's changed in Britain since same-sex marriage?" on the Spectator website, an Australian, David Sergeant, explores what has actually happened in the UK since 2013, when a supposedly "conservative" government simply went ahead and legalised same-sex marriage without a plebiscite. It is a hair-raising read, to put it mildly.

The unexpected changes have affected not only schools and children, but also foster families, politicians who hold religious beliefs, and thousands of jobs in all sorts of bizarre ways, as well as the right to free speech of everyday mums and dads.

What Sergeant describes isn't some right-wing scaremongering about some distant Orwellian world. Far from it. It is simply a cold, hard look at what has already occurred in four short years in Britain as a direct result of legalising same-sex marriage.

Who'd have guessed that the 62,000 wonderful volunteers – elderly, many of them – who give up their weekends as guides for Britain's National Trust are now “moved out of sight” if they refuse to wear same-sex rainbow badges? Who'd have thought that in the land of Shakespeare, universities threaten to mark students down for using “he” and “she” instead of the ludicrous gender-neutral pronoun “ze”? Who'd have predicted you wouldn't be allowed to be a foster parent if you refuse to “celebrate” homosexuality?

This is all highly relevant because it exposes the lies and disinformation that have been rife in our own same-sex marriage debate.

For instance, many in the yes campaign are adamant that safe schools and marriage equality have absolutely nothing to do with each other. Indeed, how many times have we heard that this debate is “purely about whether two people can marry”.

Nothing could be further from the truth.

This debate, in my opinion, is all about political power. The empowerment of the hard green-left transgender activists and their anti-conservative, anti-religion, anti-heterosexual agenda.

Saying yes to their demand to legalise same-sex marriage will not be the end to their intimidation and relentless bullying. It has been shown in Britain and elsewhere to be just the beginning.

As I've said in these pages before, I feel sorry for loving homosexual

couples who wish to express their commitment to each other via a piece of legislation.

But two facts are indisputable. Firstly, gay couples already have virtually all the same legal rights in Australia as heterosexual couples, thanks to our generous de facto marriage laws. As they should.

Secondly, the marriage equality agenda has been hijacked by the hard-left transgender political activists. Indeed, at a yes rally the other day, the most prominent rainbow banner stated: “Legalise it now: Safe Schools. marriage equality.” Don’t say we weren’t warned.

Meanwhile, Britain is now moving to introduce laws that make it possible for anyone to change gender at will.

Without spoiling Sergeant’s article for you, it is the ending that is truly the scariest part, as a friend of his warns him of the damage it could do to his career in the UK if he has written in a negative way about homosexual laws.

The Brits had no choice in accepting same-sex marriage and all that goes with it.

We do!

<https://www.facebook.com/matt.hooper.7777/posts/1122923901143081>

Separating freedom of religion from marriage question impossible

Professor Michael Quinlan
The Australian
11:40AM September 8, 2017

Australia is a multi-faith, pluralist society. Australians are generally pretty tolerant and respectful of other people's views. Not so on the marriage question, where a lack of civility and a certain self-righteousness has developed.

Some consider those who favour the status quo to be morally and ethically impoverished, blind to discrimination and inequality that others see. That anyone might have that view is deeply distressing to who those support the status quo. It was not the view of the US Supreme Court in *Obergefell v Hodges*.

In ruling that all states of the US must recognise marriages between two persons of the same sex, the majority observed that the view that "marriage ... is by its nature a gender-differentiated union of man and woman ... long has been held — and continues to be held in good faith by reasonable and sincere people here and throughout the world".

On this point the majority were clearly correct. Religious belief forms part of the reasoning for some who support the status quo among a range of reasons for doing so. The animus towards those who favour the status quo on this basis may lie in part on the fact that, as Christian Brugger recently observed, "in Australia, there is an astonishing level of religious ignorance and oblivion. Religion is simply not in the daily categories of thinking ... "

The lack of a draft bill makes it impossible to be sure of the content of any change. It is not clear what protections for freedom of thought, conscience and religion might be provided if the poll supports redefining marriage. These rights are guaranteed by Article 18 of the International

Covenant on Civil and Political Rights, which Australia has ratified but not domesticated.

While it may be out of favour in some circles, freedom of religion as described by the Federal Court in *Evans v NSW* is “a fundamental right because our society tolerates pluralism and diversity and because of the value of religion to a person whose faith is a central and innate aspect of their identity”.

‘Religious belief forms part of the reasoning for some who support the status quo among a range of reasons for doing so’

Separation of this freedom from the marriage question in Australia is impossible.

Overseas experience shows that when marriage is redefined, conflict results. The starkness of the conflict is particularly acute in Australia given the absence of any overarching commonwealth legislation protecting freedom of thought, conscience and religion. At least in those states and territories, such as NSW, that similarly lack any overarching religious freedom legislation, in the absence of specific protections enacted by the commonwealth parliament, redefining marriage will inevitably result in the sorts of outcomes seen overseas.

As such conflicts would arise, as a consequence of the redefinition of marriage, they ought be dealt with at the same time as any such change. This is particularly so given the commonwealth has power to protect these freedoms by legislating in reliance on the marriage and external affairs power. These protections would then apply throughout the country by force of section 109 of the Constitution.

We know from overseas experience that if marriage is redefined, some people will say they are unable to take any step to endorse or to be seen to endorse this form of marriage. On this basis they will decline to provide goods, services or property or refuse to carry out certain tasks as civil celebrant or civil servants for the purposes of the celebration or recording of a marriage between two persons of the same sex.

Those persons will assert their refusal to do so has nothing to do with the sexual orientation of the couple concerned but everything to do with their conscientious or religious view about the true nature of marriage. In that circumstance, in many parts of Australia, existing anti-discrimination laws will apply to impose fines and other penalties on those people. Overseas experience suggests that in that circumstance many will close or sell their businesses.

Some will take the view that that is quite appropriate but as Laycock and Berg observed: “For religious believers, the conduct at issue is to live and act consistently with the demands of the being that they believe made us all and holds the whole world together. No religious believer can change his understanding of divine command by any act of will ... Religious beliefs can change over time ... But these things do not change because government says they must, or because the individual decides they should ... The religious believer cannot change God’s mind.”

Some would suggest that, at least where those goods and services are available elsewhere, the law might treat such people in a different way. On any view, how best to deal with that conflict is not an issue for later consideration but one that ought to have been addressed — with a bipartisan consensus view — before the voting public was asked to express a view.

<http://www.theaustralian.com.au/business/legal-affairs/same-sexmarriage-a-legal-debate-conflict-and-equality/news-story/bfd420b61604f3570c749879a731715e>

Why I will vote NO in the postal marriage vote

Brian Venten

I had a conversation with a friend recently about ‘marriage equality’. We differed in our views and at the end of the conversation my friend said, “Who really cares, I can’t see anything wrong with giving the LGBTIQ community what they want. I am not too fussed about it as long as it doesn’t affect me”. It was the last phrase that got me thinking....’as long as it doesn’t affect me’. Will marriage equality have any impact on me and what might the shape of that be like? My argument is that there will be consequences ... you may agree or disagree but this is how I have come to my position.

The problem I see for us at the moment is that our politicians on either side of the fence are unwilling to articulate the shape of any legislation and how that legislation might impact us as a society. We are being asked as it were, to sign a ‘blank contract’, without any formulated detail about that contract. In real life, before any of us sign any form of contract, we also want to know the consequences of putting pen to paper.

Here are six reasons that cause concern for me:

1. Marriage Equality will legitimize a re-write in every part of federal and state legislation that defines parenting in terms of mothering and fathering. I suggest that it will become politically incorrect to use terms like ‘father’ and ‘mother’ in any official context and even possibly, in any social context. Whether we like it or not, all of us will be forced to embrace that new world view. Within the public education system for example, it will probably become totally ‘inappropriate’ to use mothering and fathering language lest we cause offence to those children who are brought up in a LGBTIQ context. I suspect that Mothers Day and Fathers Day would no longer be celebrated in our calendar of social events in the school system. I have a problem voting

yes and legitimizing this change to our social construct.

2. Marriage Equality will legitimize and empower those ideologues that are driving 'gender identity' or 'gender fluidity' theory across many sectors of our society as for example through programs like 'Safe Schools' in Victoria. I have a problem in voting yes to creating a pathway that legitimizes these agendas.
3. Marriage Equality will legitimize and justify a new paradigm for the LGBTIQ community to access the child bearing process. In particular I imagine that the government will be forced to consider some form of commercial surrogacy (currently illegal) to allow men to access the birthing process. I have a problem with any paradigm that reduces birthing processes to egg and sperm banks and donor carriers. I imagine that the government will be forced to facilitate a legislative process for that kind of social revamp. I don't see how they will be able to avoid it and it poses all sorts of issues hitherto not talked about.
4. Marriage Equality will legitimize the rewrite of our 'social identity' norms. For example not many people realise that all birth certificates will have to be reconfigured. No longer will a child's identity be defined in terms of who your 'birth mother' or 'birth father' might be as reflected on your birth certificate. That would be totally inappropriate in the new world of social identity. Instead your birth certificate will necessitate a change to reflect a 'Primary Carer 1 or 2' or other such terms and any biological identification might only be by number of the donor sperm or egg. People don't realise that these sorts of changes will be legitimized by Marriage Equality. This is a huge social shift and has the potential to divest the need for any child to have a birth mother or father as part of their identity. I have a problem with voting yes to any legislation that could impact on a child's sense of identity and biological belonging.
5. Marriage Equality legitimizes argument by those in society who feel excluded by use of the term equality. This I think is a problem for those who subscribe to the LGBTIQ notion of 'equality', for by definition it also must include other groupings of people who feel it is their right to

be included in the new social construct. For example if we argue on the basis of equality we also have to argue the notion of Sharia multiple wives and the lowering of marriageable age or even the age of consensual sex. I have a problem voting yes to any legislation that gives legitimacy to these other positions. That is why this debate should never be about 'equality' but rather 'equity', i.e. the objective realities arguing 'for or against' any given legislative proposal.

6. Marriage Equality legitimises a form of reverse discrimination. By definition, reverse discrimination is discrimination against members of a dominant or majority group, in favour of members of a minority or historically disadvantaged group. Some of you may not be aware that I am a certified Australian civil marriage celebrant. Marriage equality activists are driving an agenda that says all registered celebrants (religious or civil) should be obligated to marry LGBTIQ people who present for marriage. The problem is that there are many celebrants, civil and religious, plus service providers that want to be able to exercise choice in these matters. In an attempt to negotiate a pathway through to marriage equality it has been suggested that we have multiple tiers of registered celebrants. I don't agree with that argument either and in many respects it reflects a weakness in the overall marriage equality argument. I am on the side of the activists that there should only be one form of approved marriage process. However, with marriage equality under current anti-discrimination law, I and others could be hauled before the courts if for any reason we knowingly or unknowingly were found to 'discriminate' against a same sex marriage request. There are many scenarios... let me suggest one: Have you ever asked what the 'Q' means in the LGBTIQ acronym. It means 'Questioning'. What would you do as a celebrant if two people, who were questioning their sexuality, presented to you for marriage? As a celebrant I could never in all conscience marry anyone who was questioning their sexual identity. Could I be hauled over the coals on a discrimination charge if I refused to marry them ... maybe? The LGBTIQ community has been very vocal on some of these issues and I have a major problem in voting yes to any legislation that enshrines the potential for reverse discrimination.

There are so many unknowns in respect to the marriage equality debate. So let me ask you a question? Having considered the above arguments do you have any concerns that you think might impact you by a Marriage Equality YES vote? It behoves us to apply critical thought to these issues. I am of the view that there is a lot more to the agenda than the simple idea of equality. It is about social engineering, the implications of which are profound for us as a society. I will vote NO and I will equally respect your vote too.

Best regards, Brian

“Redefining marriage will redefine parenthood. Children need both a mum and a dad. They are different, and they are not interchangeable.”

- Katy Faust's Story,

https://www.youtube.com/watch?v=3j6Bbp_Utfc

What's changed in Britain since same-sex marriage?

David Sergeant

Four years ago, amid much uncertainty, 400 British members of parliament voted to redefine marriage in the United Kingdom.

Then prime minister David Cameron announced that, despite having made no mention of the issue in his party's pre-election manifesto, it would be MP's who decided the fate of marriage.

Now, it's Australia's turn to choose. There's one key difference. Unlike in Britain, it will be the people who decide.

Everyone agrees, whether they admit it or not. This is a decision of enormous significance.

Therefore, it seems sensible to analyse the consequences of the potential change, within nations in which redefinition has previously been carried out.

In the United Kingdom, it has become abundantly clear that redefinition has affected many people, across many spheres. At first glance, these spheres appeared distinct from marriage redefinition. However, subsequent changes, have proved that they are entirely intertwined.

Gender: Current Conservative Prime Minister, Theresa May, has revealed proposals to abolish the need for any medical consultation before gender reassignment. Simply filling out an official form will be sufficient. A 'Ministry of Equalities' press release, explicitly announced, that the proposals were designed to: 'build on the progress' of same-sex marriage. Guardian journalist Roz Kaveney boasted that changing your gender is now: 'Almost as simple as changing your name by statutory declaration'.

Manifestations of the 'British gender revolution' are not difficult to find. Transport for London, have prohibited the use of the 'heteronormative'

words, such as ladies and gentlemen. Meanwhile, universities across the nation are threatening to 'mark down' students, who continue to use the words 'he' and 'she'. Instead, 'gender neutral pronouns' such as 'ze', must be uniformly applied.

Such gender-theory radicalism has delighted Stonewall, the UK's largest LGBT lobby. Their Orwellian tagline: 'Acceptance without exception', can be seen plastered on posters and adverts. Politicians, attempt to 'out-radical' one another, in the race to be an original champion, in the next emancipatory front of 'Trans-rights'.

Freedom of religion: Much was made in the UK, about supposed exemptions, designed to ensure that believers would always be allowed to stay true to their convictions.

Four years later, the very same people who made 'heartfelt promises', now work tirelessly to undermine them.

Equalities minister Justine Greening, has insisted that churches must be made to: 'Keep up with modern attitudes'. Likewise, the Speaker of the House of Commons, a position supposedly defined by its political neutrality, had this to say: I feel we'll only have proper equal marriage when you can bloody well get married in a church if you want to do so, without having to fight the church for the equality that should be your right'.

It became clear, during this year's general election, just how militant the LGBT lobby have become, following marriage redefinition. The primary target was Tim Farron, leader of England's third largest political party, the Liberal Democrats. High-profile journalists had heard that Farron was a practising Christian. In every single interview thereafter, they demanded to know. Did he personally believe homosexual sex to be a sin? He practically begged the commentariat, to allow him to keep his personal faith and legislative convictions separate. For decades, he pointed out, he had out vocally and legislatively supported the LGBT Lobby. Likewise, he had long backed same-sex marriage, voting for it enthusiastically. This simply was no longer enough.

Shortly after the election campaign, Farron resigned. He stated that it was now impossible, for a believing Christian to hold a prominent position in British politics.

In a heartbreaking development and in spite of Britain's 'foster crisis', aspiring foster parents who identify as religious, face interrogation. Those who are deemed unlikely to 'celebrate' homosexuality, have had their dreams of parenthood scuppered. This month, Britain's High Court, ruled that a Pentecostal couple were ineligible parents. While the court recognised their successful and loving record of adoption, they decreed that above all else: 'The equality provisions concerning sexual orientation should take precedence'. How has Great Britain become so twisted? Practicing Jews, Muslims, Christians and Sikhs, who want to stay true to their religious teachings, can no longer adopt children.

Freedom of speech: In the lead-up to the Parliamentary vote, we witnessed almost incomprehensible bullying. David Burrows MP, a mild-mannered supporter of the 'Coalition for Marriage', had excrement thrown at his house. His children received death threats and their school address was published online. Similarly, 'Conservative' broadcaster Iain Dale promised to, 'publicly out' gay MP's, who did not vote for redefinition.

Many hardworking Brits have lost their jobs. Consider Adrian Smith, sacked by a Manchester Housing Trust, for suggesting that the state: 'shouldn't impose its rules on places of faith and conscience'. Or Richard Page, fired for gross misconduct after articulating, that children might enjoy better outcomes, were they to be adopted by heterosexual couples.

Simultaneously, contrary to 'steadfast' government assurances, small businesses have been consistently targeted. Courts in Northern Ireland ruled that the Asher's Family bakery had acted unlawfully. What crime committed by this tiny business? Politely declining to decorate a cake with a political message in support of same-sex marriage. The courts maintained that business owners must be compelled to promote the LGBT cause, irrespective of personal convictions.

Even the National Trust, a British institution with over 4.2 million members, has decided to join the bullying LGBT crusade. A message went out. Each of the Trust's 62,000 volunteers, would be required to wear a compulsory same-sex rainbow badge. Those who said they'd rather not were told they would be 'moved out of sight' until they were prepared to publicly demonstrate inclusive tolerance.

In retrospect, the silent majority in Britain remained silent for too long. Reflecting on redefinition, Ben Harris-Quinney, Chairman of the Bow Group think tank pondered that: 'Same-sex marriage was promoted in the UK, as an issue of supposed tolerance and equality. What we have seen, is the most unequal and intolerant outcomes of any political issue in recent history'.

Children: Across the UK, 'sex education' has been transformed and disfigured. TV programmes, aimed at children as young as three, promote 'gender fluidity', as an enabler of thoughtfulness and individuality.

At the same time, Ministers have denied worried parents the right to withdraw their children from primary school classes. Meanwhile, 'outside educators' teach children about sex positions, 'satisfying' pornography consumption and how to masturbate. Concerns regarding STI's and Promiscuity, are derided as 'old-fashioned'.

Independent religious schools are under intense scrutiny. Dame Louise Casey, a senior government advisor, recently insisted that it is now: 'Not Ok for Catholic schools to be homophobic and anti-gay marriage'.

Ofsted, the body responsible for school-assessment, has been wildly politicised. In 2013, Prior to the redefinition of marriage, Ofsted visited Vishnitz Jewish Girls School. They passed the school with flying colours. In fact, they went out of their way to highlight the committed and attentive approach to student welfare and development. Four years later, Ofsted returned. This time, they failed the school on one issue alone. While again, noting that students were 'confident in thinking for themselves', their report, pointed to the inadequate promotion of homosexuality and gender reassignment. As such, it was failing to

ensure: ‘a full understanding of fundamental British values’. It is one of an initial seven faith schools that face closure.

I mentioned that I was writing this article to a good friend in the Conservative Party, back at home. He expressed his genuine concern. Had I not considered the consequences? Did I not realise that what I said in Australia could be found when I returned to the UK? ‘LGBT progress is an unstoppable tide’. He assured me, that it was ok for me to ‘privately’ believe that marriage was between one man and one woman. He even privately agreed, that the stuff being taught in primary schools was too much.

But to say it out loud? To actually have it in print? It would blight my career and my personal relationships.

Good God. How much more important the institution of marriage and freedom of thought, religion and speech. How much more important the future of our children, than any naïve career ambitions I might harbour.

I urge every Aussie to examine the evidence, analyse the results and be clear about what you’re voting for. If it was solely marriage, it would worth preserving.

It’s infinitely more.

<https://www.spectator.com.au/2017/09/whats-changed-in-britain-since-same-sex-marriage/>

Tony Abbott on why same sex marriage would fundamentally change society

Like most, I have tried to be there for friends and family who are gay. They are good people who deserve our love, respect and inclusion but that doesn't mean that we can't continue to reserve the term "marriage" for the relationship of one man with one woman, ideally for life and usually dedicated to children.

Like you, I want a country where everyone gets a fair go and where no one is discriminated against on the basis of race, gender, religion, political opinion or sexuality. We all want people to be appreciated for their achievements and for the quality of their character; not pigeon-holed and dismissed on the basis of prejudice.

That, in fact, is the Australia we've had for years. It's a long time, thank God, since gay people have been discriminated against and just about everyone old enough to remember that time is invariably embarrassed at the intolerance that was once common. Already, indeed, same sex couples in a settled domestic relationship have exactly the same rights as people who are married.

To demand "marriage equality", therefore, is quite misleading. Same sex couples already have that. This debate is about changing marriage, not extending it. And if you change marriage, you change society; because marriage is the basis of family; and family is the foundation of community.

Supporters of same sex marriage say they are concerned about the bigotry and intolerance that will be whipped up by the plebiscite now going ahead. So far, it's the supporters of change, not the opponents, who've been responsible for bullying and hate speech.

The Archbishop of Hobart has been dragged before a tribunal for defending Christian teaching. Coopers Brewery was bullied into withdrawing support for the Bible Society after sponsoring a debate about marriage. A Father's Day ad was banned for being "political". There's

been fake news about non-existent homophobic posters and a homophobic ram raid that never happened.

"Love might be love" but it's striking how little love the supporters of same sex marriage are showing for anyone who disagrees with them. It's paradoxical how respect has flown out the window in the fight for yet more respect. It's hard to see, at least from the tenor of the campaign to bring it in, how we would be a more decent society with same sex marriage than without it.

At one level, the same sex marriage debate is of vastly less relevance than most people's daily struggle to pay their bills, to improve their lives and that of their families, and to try to get on with their neighbours and workmates. But at another level, almost nothing is more important than the values that we cherish and the principles on which our society is based.

We shouldn't lightly change what's been the foundation of our society for generations; and, if we do, it should only be after the most careful weighing of all the consequences. Yet if the polls are to be believed, we are about to discard the concept of marriage that has stood since time immemorial in favour of a new concept that would have been scornfully rejected even by gay people just a generation ago.

This week, an anti-same sex marriage gay activist posed the question: "How are women going to recognise lesbianism as an alternative to heterosexuality if they don't see us protesting against institutions that have been harmful to us: like marriage, prostitution and the nuclear family?"

I'm sure that some gay activists really believe that they are trying to promote stable, long-term relationships by extending marriage to same sex couples; but others clearly want to subvert marriage. And the gay people demanding to be married don't want their relationships to change; they just want them to be accorded a new status.

It's said that there should be absolutely no difference, even in terminology, between relationships because "love is love". Yet there are many different types of love. No one is saying that one type of loving

relationship is better than another, just that they can be different. By all means, let's find a way to solemnise what is intended to be a sacrificial love between two people of the same sex; but it remains a different love even though it's not a lesser one.

At one level, insisting upon any particular definition of marriage may seem like pedantry. At another level, though, it's important to maintain cultural and intellectual integrity. A man is not a woman just because he wants to be, and a same sex relationship should not be able to become a marriage just because activists demand it.

All the overseas evidence shows that allowing "any two persons" to marry brings many other changes in its wake. In Britain, Catholic adoption agencies have been forced to close down and an orthodox Jewish school threatened with defunding. In America, a baker has been prosecuted for refusing to put a slogan on a wedding cake.

This week in Quarterly Essay, a "safe schools" supporter, Benjamin Law, said that "it might be stating the obvious but same sex marriage is far from the final frontier in the battle against homophobia" – prompting the equally obvious question: how can parents keep gender fluidity programmes out of schools here in Australia when gender fluidity has entered the Marriage Act? If the advocates for same sex marriage can't demonstrate how freedom of speech, freedom of religion and parental choice will be protected in their brave new world, they're asking voters to sign a blank cheque.

Australians have never liked being pushed around or hoodwinked. When big businesses from Uber, to Subway, to the makers of Magnum ice cream are virtue signalling on same sex marriage, it's time to say that political correctness has got completely out of hand and to vote "no" to stop it in its tracks.

Tony Abbott is the federal member for Warringah and a former Australian prime minister.

<http://www.smh.com.au/comment/tony-abbott-on-why-same-sex-marriage-would-fundamentally-change-society-20170912-gyfi4f.html>

Blaming it on the marriage bill

Bob McCoskrie is blaming the deregistration of Family First as a charity on his views of the marriage bill – NZ Herald reports:

Family First NZ says it will be deregistered as a charity because of its views on gay marriage. He said the decision was highly politicised and showed that groups that think differently to the politically-correct view will be targeted.

Also in the Herald:

Homosexual rejected, heads to tribunal

A homosexual man is taking the Anglican Bishop of Auckland to the Human Rights Tribunal after being rejected for training as a priest.

A hearing begins today following a complaint from the man, who says he feels discriminated against because of his sexuality.

It is understood the man – who is in a sexual relationship with his partner – has wanted to enter the church’s training programme for priests for years.

But after applying to enter after years of study, he was rejected by the Bishop Ross Bay, who approves entrants.

Bishop Bay told One News last night that he was simply following the church’s doctrines.

The man was rejected “by reason of the defendant not being chaste in terms of canons of the Anglican Church,” the bishop said.

That would appear to be unrelated, but in a discussion on this on Kiwiblog – *Leave the churches alone* – a swarm of commenters are blaming this on the marriage bill too:

Urban Redneck: Social liberals who thought homosexual “marriage” was all about “love”, “commitment” and “equality” better wise up soon.

These homo-fascists will not stop until all opposition or disapproval of their sordid lifestyles are criminalized or eliminated thru the legislative and enforcement power of government.

Scott: Don't worry DPF – the churches will get hammered and will lose their status as charities fairly soon. And this is already happening. Bob McCroskey at Family first has emailed that his organisation is about to lose its status as a charity explicitly because of its advocacy of traditional marriage, as being between a man and a woman. That's the trouble when you don't believe in God. The state becomes your God. So the state In its Godlike wisdom has decided that the views of family first are unacceptable and so it will be deregistered as a charity. Its views, that marriage is between a man and a woman, are now deemed not in the public interest.

This will happen to the churches shortly. Apart from those churches that cave in and decide to ordain homosexuals and become gay friendly and other unscriptural nonsense. So persecution will occur. The gay lobby will brook no opposition.

Andre: But without a firm foundation for your laws and customs anything is possible and quite bizarre elitist brainfarts become law as the ridiculous concept of homosexual “marriage” becoming possible so firmly attests

Scott again: So we believe that happiness and prosperity in a nation and in the people come when we follow God's laws. When we wilfully put in place laws that are against God's teaching, such as gay marriage, then we can expect our nation to decline and its people to suffer.

With Colin Craig and Family First targeting next year's election as a way to campaigning for what they believe in this targeting of any gay grievance is likely to continue.

<https://yournz.org/tag/gay-marriage/>

Yes, Homosexual Marriage Changes Everything

Sep 9, 2017

Yes, when a radical social experiment like the legalisation of homosexual marriage takes place, everything changes. This is certainly not the first time I have sought to make this case – more like the hundredth at least. And it won't be the last. I have documented this repeatedly in books and articles over the past few decades.

Yet critics mock the idea of a slippery slope in action. Well, the slope is most certainly real. There will always be consequences and flow on effects from momentous legal and social changes – some intended, some perhaps not. But nothing can remain the same when the most important social institutions of human history – marriage and family – are redefined out of existence.

We simply need to look overseas to see how this is being massively played out. Pick your country. Try the United Kingdom for example where homosexual marriage was legalised four years ago. David Sergeant has just written about all the massive negative changes that have followed on from this. He writes:

In the United Kingdom, it has become abundantly clear that redefinition has affected many people, across many spheres. At first glance, these spheres appeared distinct from marriage redefinition. However, subsequent changes, have proved that they are entirely intertwined.

He examines four major areas that have been radically impacted: freedom of religion, freedom of speech, gender, and children. Let me look at the last two. He writes:

Manifestations of the 'British gender revolution' are not difficult to find. Transport for London, have prohibited the use of the 'heteronormative' words, such as ladies and gentlemen. Meanwhile,

universities across the nation are threatening to ‘mark down’ students, who continue to use the words ‘he’ and ‘she’. Instead, ‘gender neutral pronouns’ such as ‘ze’, must be uniformly applied....

Across the UK, ‘sex education’ has been transformed and disfigured. TV programmes, aimed at children as young as three, promote ‘gender fluidity’, as an enabler of thoughtfulness and individuality.

At the same time, Ministers have denied worried parents the right to withdraw their children from primary school classes. Meanwhile, ‘outside educators’ teach children about sex positions, ‘satisfying’ pornography consumption and how to masturbate. Concerns regarding STI’s and Promiscuity, are derided as ‘old-fashioned’. Independent religious schools are under intense scrutiny.

Something he doesn’t mention in his article is the recent revelation that a major chain of high-end department stores in the UK has targeted both gender and children by eliminating gendered children’s clothing sections! As one news report stated:

John Lewis has become the first UK retailer to remove gender labels from its children’s clothing. The department store chain has not only taken “girls” and “boys” labels from clothes, but has also done away with the separate sections in stores....

Caroline Bettis, the head of childrenswear at John Lewis, said: “We do not want to reinforce gender stereotypes within our John Lewis collections and instead want to provide greater choice and variety to our customers, so that the parent or child can choose what they would like to wear.”

Good grief. As another piece on this states:

Shoppers now expect the store’s next step to be to abolish ‘menswear’ and ‘womenswear’ sections. It will then abolish ‘electrical’ and ‘household’. They will wander confused and aimless through its stores buying nothing.

One person tweeted: ‘You have let us all down John Lewis, if only people stopped pandering to the PC brigade. There are only two sexes, male or female.’ Another wrote: ‘John Lewis’s introduction of ‘gender neutral’ kids clothes is a worrying sign of the times. Expect mental health issues to rocket.’

Coupled with all these massive changes are of course severe restrictions on freedom. Sergeant continues:

Much was made in the UK, about supposed exemptions, designed to ensure that believers would always be allowed to stay true to their convictions. Four years later, the very same people who made ‘heartfelt promises’, now work tirelessly to undermine them.

Equalities minister Justine Greening, has insisted that churches must be made to: ‘Keep up with modern attitudes’. Likewise, the Speaker of the House of Commons, a position supposedly defined by its political neutrality, had this to say: I feel we’ll only have proper equal marriage when you can bloody well get married in a church if you want to do so, without having to fight the church for the equality that should be your right’....

In the lead-up to the Parliamentary vote, we witnessed almost incomprehensible bullying. David Burrows MP, a mild-mannered supporter of the ‘Coalition for Marriage’, had excrement thrown at his house. His children received death threats and their school address was published online. Similarly, ‘Conservative’ broadcaster Iain Dale promised to, ‘publicly out’ gay MP’s, who did not vote for redefinition.

Many hardworking Brits have lost their jobs. Consider Adrian Smith, sacked by a Manchester Housing Trust, for suggesting that the state: ‘shouldn’t impose its rules on places of faith and conscience’. Or Richard Page, fired for gross misconduct after articulating, that children might enjoy better outcomes, were they to be adopted by heterosexual couples. Simultaneously, contrary to ‘steadfast’ government assurances, small businesses have been

consistently targeted.

He then writes:

In retrospect, the silent majority in Britain remained silent for too long. Reflecting on redefinition, Ben Harris-Quinney, Chairman of the Bow Group think tank pondered that: ‘Same-sex marriage was promoted in the UK, as an issue of supposed tolerance and equality. What we have seen, is the most unequal and intolerant outcomes of any political issue in recent history’.

He pleads with Australians to wake up and face reality: “I urge every Aussie to examine the evidence, analyse the results and be clear about what you’re voting for. If it was solely marriage, it would be worth preserving. It’s infinitely more.”

Rod Dreher recently wrote about this piece, and concluded with these words:

Read the whole thing. This is a clear manifestation of the Law of Merited Impossibility (“It will never happen, and when it does, you bigots will deserve it.”) It is now perfectly clear that those American activists and allies who said that changing marriage law would not be a big deal, and would only mean allowing same-sex couples to marry, were lying — either by intention, or by naively assuming that the juggernaut would stop right there and go no further. A friend of mine told me a couple of weeks ago that two second graders in his kid’s school are “transitioning,” and that his high school daughter came home from school to inform her parents that believing in “the gender binary” is tantamount to racial hatred.

As the SOGI phenomenon achieves cultural hegemony, orthodox Christians are going to be marginalized and scapegoated more and more. If you are a pastor or some kind of church leader, and you aren’t mobilizing your congregation to understand the times and get active to resist this, what is wrong with you? If you are a social or religious conservative who thinks somehow that this is going to pass

you by, and leave your kids and your church and your kids' school alone, so you don't have to worry about it, well, what is wrong with you?

We have to fight in politics, we have to fight in the courts, but none of those battles will be worth winning if we haven't fought in schools, churches, families, and elsewhere in the culture to defend our convictions. And note well, it cannot simply be a matter of saying what we are against; it must also, and even more strongly, be a matter of saying what we are for — and then doing what we must to live those things out, as well as to build the institutions, networks, and cells within which to build resistance.

Everybody else, say hello to Lactatia, the eight-year-old drag queen, in this clip from Elle magazine. That's what Weimar America's betters think of as a child hero and role model. The Soviets had Pavlik Morozov, the child hero who denounced his father to Stalin's agents. We've got Lactatia.

Yes there is a slippery slope in action, and yes, everything changes when radical upheaval is foisted upon us by the sexual militants and the social engineers. We have been forewarned. Will we wake up and say no to this wholesale destruction of faith, family and freedom, or will we allow Australia to also be crushed under the rainbow steamroller?

<https://billmuehlenberg.com/2017/09/09/yes-homosexual-marriage-changes-everything/>

<http://www.spectator.com.au/2017/09/whats-changed-in-britain-since-same-sex-marriage/>

<http://www.independent.co.uk/life-style/john-lewis-boys-girls-clothing-labels-gender-neutral-unisex-children-a7925336.html>

<http://www.christianvoice.org.uk/index.php/no-boys-girls-john-lewis/>

<http://www.theamericanconservative.com/dreher/fruits-same-sex-marriage-australia-uk/>

But it's all about equality, right?

Mark Powell

We are in the middle of a storm of misinformation as the plebiscite on same-sex marriage draws near. Who do we believe?

George Brandis, who tells us everything will be fine and that those who have religious objections have nothing to worry about? The Greens, who say that the majority of Aussies want to redefine marriage but don't want us to vote in a plebiscite because they're afraid that we the people will say something different to the social media Twitterati, or Bill Shorten, who claims that any disagreement with same-sex marriage would only unleash hate, vilification and bigotry?

Along with a huge proportion of the mainstream media, the leader of the opposition has been caught out in 'stretching the truth' with their inaccurate reporting of having personally witnessed homophobic posters that were supposed to have been plastered all over the streets of Melbourne recently. Network Ten, in particular, were exposed by the [ABC's Media Watch](#) for, by their own admission, a "creative" presentation of the facts by intentionally doctoring images made to look like they were being prominently placed on bus stop shelters.

(<http://www.abc.net.au/mediawatch/transcripts/s4725257.htm>)

To be honest, I don't believe any of them. However, there is one person I believe. And, interestingly, she comes from the Marriage Equality side: Marsha Gessen, a lesbian political activist.

Gessen really let the genie of deliberate public deception out of the bottle all the way back in 2012 when she told the Sydney Writer's Festival:

Fighting for gay marriage generally involves lying about what we are going to do with marriage when we get there. Because we lie that the institution of marriage is not going to change. And that is a lie.

We should have woken up to the alarm bell then but here we are, five years later, and the campaign for marriage ‘equality’ is lying more than ever in at least three different ways.

First, they want to redefine what marriage is. Everyone assumes that they just want to get married like the rest of us. But for many homosexual people, lifelong sexual fidelity is neither a reality nor an ideal. For instance, the psychiatrist and physicist [Jeffrey Satinover writes](#): “One of the most carefully researched studies of the most stable homosexual pairs, The Male Couple, was researched and written by two people who are themselves a homosexual couple – a psychiatrist and a psychologist. Its investigators found that of the 156 couples studied, only seven had maintained sexual fidelity; of the hundred couples that had been together for more than five years, none had been able to maintain sexual fidelity.” (<https://www.amazon.com/Homosexuality-Politics-Truth-Jeffrey-Satinover/dp/080105625X>)

Why not be honest then and admit that what the LGBTIQ community mean by the term ‘marriage’ is not what everyone else does? Why mess with a proven and trusted social institution and turn it into something else? So, if you want to vote “yes” in the upcoming plebiscite then just know that you’re not voting for an exclusive sexual commitment of ‘love’ as most people assume, but something altogether different to what marriage historically means.

Second, they lie about what redefining marriage means for the rest of society. For example, approximately 12 months after the referendum on same-sex marriage in Ireland religious exemptions that had previously been promised were suddenly [withdrawn](http://www.breitbart.com/london/2015/12/04/ireland-overturns-protections-religious-freedom-wake-gay-marriage-vote/) (<http://www.breitbart.com/london/2015/12/04/ireland-overturns-protections-religious-freedom-wake-gay-marriage-vote/>).

In the U.S. state of [Massachusetts](#) (<https://www.youtube.com/watch?v=EZX55HUPFSU&feature=youtu.be>) gay marriage has been legal since 2004. Almost fifteen years on and the effects are being felt in every sphere of the community; schools, businesses, the legal system, politics, adoption agencies, hospitals and churches. Not a single area of

society is left untouched. But just take the example of adoption agencies for instance. Not only are 50 per cent of all adoptions in Massachusetts now to gay couples, but if you disagree with the LGBTIQ juggernaut then you are ruled ineligible and, as such, Christian adoption agencies have been forced to close.

What this means practically is not just the abolition of free thought but a 50 per cent increase in same-sex behaviour amongst children, invasive medical procedures for people to reshape their genitals and the transgender affirmative action of boys being able to use girl's bathrooms as well as to participate on their sporting teams. But it's all still about 'equality', right?

Just this past week across the pond, the New Zealand-based family organisation, Family First NZ, was served a notice by the national Charities Registration Board that [it intends to deregister the organisation](https://www.stuff.co.nz/national/96002410/charities-commission-strips-family-first-of-charitable-status). (<https://www.stuff.co.nz/national/96002410/charities-commission-strips-family-first-of-charitable-status>). The board says Family First's promotion of its views about marriage and the traditional family "cannot be determined to be for the public benefit in a way previously accepted as charitable".

What's more, contrary to what the Australian Medical Association recently [claimed](https://critiqueama.files.wordpress.com/2017/07/medical-critique-of-the-ama-position-statement-on-marriage-equality.pdf) (<https://critiqueama.files.wordpress.com/2017/07/medical-critique-of-the-ama-position-statement-on-marriage-equality.pdf>) (based on a single study, from a single clinic, in a single city in the U.S. 14 years ago), that redefining marriage improves "overall health outcomes among LGBTIQ populations" the reality is that this is patently false. For example, in an ultra-tolerant country like Sweden, the rate of suicide among same-sex married men, which is three times greater than heterosexual married men, remains unchanged even after the redefinition of marriage.

Finally, the "yes" campaign is lying most egregiously about whom marriage really *affects*. The biggest lie of all is that children will be unaffected. On the one hand, according to the UN it's a child's right to know and be raised by their biological father and mother, so any talk of

discrimination has to first of all address this. That's because having a child is not like getting a puppy! It's a life-long commitment that affects the well-being of not just you and your spouse, but the little ones being raised in your home. This is something that people like Katy Faust and Millie Fontana who have been raised in [same-sex households](https://www.youtube.com/watch?v=3j6Bbp_Utc&feature=youtu.be) (https://www.youtube.com/watch?v=3j6Bbp_Utc&feature=youtu.be) know all too well.

Closely connected to this is the whole issue of surrogacy, or what Aldous Huxley envisioned in *Brave New World* as The Department of Hatchery and Conditioning. We're not as scientifically advanced or impersonal as Huxley suggested, but he was right in one thing – reproduction is now being separated from relationship. And the “yes” campaign is once again lying about what those consequences will be. As Caroline Norma, herself a lesbian, wrote just last year, “Whether or not the campaign is ultimately about advancing the cause of easier access to surrogacy and expanded types of reproductive technologies is a question the equality movement leaves unanswered.”

Politicians such as Christopher Pyne and Penny Wong are assuring us that nothing at all will change if we redefine marriage: “The sun will still rise, and children will still eat more ice cream than is good for them.” But that's just another ‘pork pie.’ Redefining marriage changes everything. The evidence from overseas unequivocally proves it.

What really stinks is that there are people on both sides of parliament who know it, but are lying to our faces.

Mark Powell is the Associate Pastor of Cornerstone Presbyterian Church, Strathfield.

<https://www.spectator.com.au/2017/08/but-its-all-about-equality-right/>

Same-sex marriage scandal: job lost over No vote

The Australian

Joe Kelly

Political reporter, Canberra

A Christian teenager who was “fired” from a children’s party business in Canberra has defended her right to speak out in support of traditional marriage after being accused of homophobia and hate speech.

Madeline, 18, last night told The Australian she had worked two shifts for Capital Kids Parties. She volunteered her time on Sunday morning for her final shift at an Alzheimer’s and dementia fundraiser.

On Sunday night, Madeline received a message from business owner Madlin Sims saying she was being “let go” because she was opposed to same-sex marriage.

The Canberra teenager had posted a filter on her Facebook profile picture saying “It’s OK to vote No”.

Madeline, who did not want her surname published, said she was promptly blocked by Ms Sims after receiving the message, arguing that it “hurt quite a lot” to be dumped as a children’s entertainer with the company.

“I am a Christian; I have been raised that way,” Madeline told The Australian.

“I’ve never been the kind of person who is afraid to stand up for their belief.”

After messaging Madeline, Ms Sims posted on her own Facebook page that she had “fired a staff member who made it public knowledge that they feel ‘it’s okay to vote no’ ”.

“Advertising your desire to vote no for SSM is, in my eyes, hate speech,” Ms Sims wrote.

“Voting no is homophobic. Advertising your homophobia is hate speech.

“As a business owner I can’t have somebody who publicly represents my business posting hate speech online.”

Ms Sims published another Facebook comment yesterday clarifying that the person she had “fired” was a contractor and suggested that she could not risk letting that person work around young children because she might pass on her views.

“I stand by my decision to let go of this contractor,” Ms Sims declared.

“She was let go because her actions showed she is extremely out & proud about her views on homosexuals and as someone who, as I said before, has an (sic) responsibility to the vulnerable people we work with, could not risk her voicing those opinions to any children of ours.” Responding to the claims against her, Madeline said she would consider her legal options but was not committed to pursuing them.

Institute for Civil Society executive director Mark Sneddon said religious conviction was a “protected attribute” under ACT discrimination law.

“So if someone sacks you or acts detrimentally to you on the basis of your religious conviction then you could take an anti-discrimination complaint against them,” Mr Sneddon said.

Pointing to the same-sex marriage postal survey safeguards passed in parliament last week, Mr Sneddon suggested that general threats not to employ someone based on how they were planning to vote in the postal survey could possibly be a breach of the anti-vilification provisions.

Madeline said she worked as a nanny and was trusted by people to look after their children, strongly rejecting claims she was homophobic.

“I have plenty of homosexual friends and family who I love very dearly.

“And some of them are Christians but when it comes to marriage, the Bible says it’s very clear,” Madeline said.

“I haven’t discriminated against anyone.

“When it comes to tolerance, I find that people who are religious, we have to tolerate everything and anything thrown at us. But other people don’t have to tolerate Christians.”

Madeline said the Facebook filter she used to support the No campaign was in line with her religious views, and confirmed she had not publicly posted on the issue.

Ms Sims yesterday told the ABC’s Hack that she stood by her decision to “let go” Madeline, suggesting she was taking “damage control before it happened” despite no parents complaining about the issue. Ms Sims said it was “homophobic” to vote No in the postal survey, but conceded her decision to stop employing Madeline was “bigoted”.

“What I did was bigoted,” she said. “But is it worse for me to be a bigot fighting for the rights of homosexuals or is it worse for her being a bigot telling people they can’t have equality?”

ACT Liberal senator Zed Seselja, a conservative who supports traditional marriage, said the decision not to give work to an individual because of how they were planning to vote in the postal survey was “disgusting”.

Senator Seselja said if people were losing work because they intended to vote against same-sex marriage, it validated concerns from those on the No campaign that free speech could be imperilled in the event of a Yes vote.

“It’s just more intolerance and bigotry levelled against those people who believe in traditional marriage,” Senator Seselja said. “It should be condemned in the strongest possible terms.”

The Australian made attempts to contact Ms Sims yesterday.

<http://www.theaustralian.com.au/news/nation/ssm-scandal-job-lost-over-no-vote/news-story/ebbb05e754f8d554f0fee31051053c3f>

Contractor dismissed due to views on same sex marriage

In the context of the current postal survey on changing the law of marriage in Australia, press reports in the last few days indicate that a contractor who had been working for an ACT-based children's entertainment business has lost her position solely due to her indication of support for a "No" vote in the current postal survey on the issue being conducted in Australia. (See here for a detailed report on the incident quoting both sides.)

It seems worth commenting on the legal implications of the decision to terminate the contractor, especially in light of the "Safeguards" legislation that was recently passed by the Federal Parliament, and on which I recently posted.

It seems arguable (based on what has been reported in the press) that the business owner here has breached a number of laws. Whether or not the dismissed contractor, Madeline, will take legal action, it is worth noting this, in case others decide to take a similar approach to employees or contractors with whom they disagree on this issue.

Liability under the recent Safeguards law

It has to be said, however, that the illegality of this action under the recent Federal legislation is not entirely clear. Section 15 of the Marriage Law Survey (Additional Safeguards) Act 2017 (the Safeguards Act) makes it unlawful for someone to vilify, intimidate or threaten to harm someone because of their views on the marriage law survey question, but somewhat surprisingly does not directly penalise the actual causing of harm to someone on that basis.

Here, however, there seem to be a couple of ways in which an offence may have been committed.

For one thing, in a very public Facebook post which was widely circulated, the business owner, Madlin Sims, said that Madeline's choice

to vote “No” (which was simply conveyed by her Facebook profile) was of itself “homophobic”. Here is the whole post (apologies for some of the language):

Today I fired a staff member who made it public knowledge that they feel "it's okay to vote no".

Advertising your desire to vote no for SSLv1 is, in my eyes, hate speech.

Voting no is homophobic. Advertising your homophobia is hate speech. As a business owner I can't have somebody who publicly represents my business posting hate speech online.

1. Its bad for business

2. I don't like shit morals

3. I don't want homophobes working for me, especially in an environment with children.

It's not okay to vote no. It's not okay to be homophobic. This isn't a matter of opinion or even religion. It's a matter of the love & livelihood of real human beings. Freedom of speech is there for a reason and so are consequences.

Vote against homophobia. Vote for equality. Vote yes 'L: Q

*FYI this wasn't a "you're voting no, you're fired" situation. There were prior conversations had. As a business that works with children of all kinds, we have a responsibility to working with vulnerable people and having someone who is out & proud about their beliefs (of which are statistically proven to have horrible effects on young members of the gay community) is a risk for the wellbeing of the children we work with.

One question raised here is this: does it “vilify” someone to claim that they are “homophobic”? This term, of course, whatever debates one might have about etymology, has now come to mean something beyond “fear”, and to refer to something like “irrational animosity towards homosexual persons”. The OED, for example, gives as the current meaning: “Fear or hatred of homosexuals and homosexuality.”

What does it mean, then, to “vilify” someone? Oddly this term itself is not clearly defined as a matter of law. However, there are laws which refer to the concept of “vilification” as a shorthand way of describing a particular type of speech. For example, in Victoria’s Racial and Religious Tolerance Act 2001 there are two provisions with “vilification” in the heading to the section, even though the verb itself is not used in the text. To take one that is perhaps most closely connected with the Safeguards Act, we read in s 8 of that Act the following:

Religious vilification unlawful

8 (1) A person must not, on the ground of the religious belief or activity of another person or class of persons, engage in conduct that **incites hatred against, serious contempt for, or revulsion or severe ridicule of**, that other person or class of persons. (emphasis added)

We can also see the same phenomenon in NSW, where, for example, in the Anti-Discrimination Act 1977, the heading to Division 4 of Part 4C of the Act is “Homosexual Vilification”, and s 49ZT provides as follows:

49ZT Homosexual vilification unlawful

(1) It is unlawful for a person, by a public act, to **incite hatred towards, serious contempt for, or severe ridicule of**, a person or group of persons on the ground of the homosexuality of the person or members of the group. (emphasis added)

So it seems plausible to say that when a modern Australian Parliament enacts a law forbidding “vilification”, it probably intends to pick up this sort of meaning: that it refers to speech which incites hatred towards someone, or serious contempt for someone, or [revulsion] or severe ridicule of someone, on the basis of a protected characteristic.

To come back to this case, then: does calling someone a “homophobe”, incite hatred or serious contempt or severe ridicule towards them? A court might find that this is the case, especially in the highly charged atmosphere of social media and the current debates over the survey. On

the other hand, a court might find that in the interest of protecting the strong value of free speech, the word has perhaps become so common a canard thrown at opponents that it really does not rise to those serious levels any more.

There seems to be a more direct route to illegality under the Safeguards Act here, though. Ms Sims goes out of her way at one point to say “this wasn’t a ‘you’re voting no, you’re fired’ situation”. Her meaning in light of subsequent comments about “prior conversations” seems to be that the contractor had been made aware of her concerns. If those concerns had the tone, however (and it seems they probably did), of “unless you remove that Facebook profile, you won’t be working for us any more”, then arguably at that point there was a breach of s 15 because there was a “threat to cause harm” (i.e. to cause a loss of income) on the basis of a view that had been expressed in respect of the marriage law survey question.

So if, in contrast to the above, nothing had been said about “homophobia”, and if no prior warning had been given, would the business owner here (or a future employer) be lawfully entitled to sack someone with no warning because of their views on the marriage law survey question?

Illegality under Discrimination Law

It seems likely that in any case there may also be a breach of the ACT Discrimination Act 1991. Section 7(1)(o) of that Act makes “political conviction” a “protected attribute”, and under s 13 contractors as well as employees are protected:

Contract workers

It is unlawful for a principal to discriminate against a contract worker—

... (b) by not allowing the contract worker to work or continue to work...

Would a view on the postal survey question be regarded as a “political

conviction”? While the survey is not an election, there seems no doubt that it is regarded as effectively equivalent to a popular vote on support for the matter, and hence a “political” topic. In the decision of the ACT Civil and Administrative Tribunal in *Kovac v Australian Croatian Club Limited* [2014] ACAT 41, after discussing various interpretations of this phrase, the Tribunal summed up its view at [80] that:

It is sufficient if the belief is one that ‘bears on government’ or involves the processes, policies or obligations of government.

Since the Commonwealth Government has initiated the process of the survey, and plans to use it to decide its policy on changing the law of marriage, it seems clear that a firm view on the outcome of the survey is a “political conviction”. No relevant exemption seems applicable here—under s 45 workers for political parties may be hired or fired based on their political views, but it seems unlikely that this principle would apply to a children’s entertainment business. Hence it seems likely that the action of refusing to offer further work to a contractor based on their expression of a view about the survey vote, was unlawful discrimination under the ACT law.

Illegality under other Federal law?

There is also a question as to whether there has been a breach of the Commonwealth Fair Work Act 2009. Indeed, a recent press report indicates that the Fair Work Ombudsman is investigating this possibility: see “SSM: Fair Work Australia to investigate after Canberra contractor fired for backing No vote” (ABC News, 20 Sept 2017).

However, it may be doubted whether there are any remedies under the FWA. The usual provisions governing employees would probably not apply to a short-term contractor: see s 351 (prohibition against discrimination by an employer) and the unfair dismissal provisions (ss383-384). There is a little-used provision of the FWA which was enacted based on Australia’s international law obligations, s 772, which is in Part 6-4, which “contains provisions to give effect, or further effect, to certain international agreements relating to discrimination and termination of

employment” (s 769). Under s 772 it is unlawful for an employer to terminate an employee’s job for a range of reasons, including under s 772(1)(f) “political opinion”. But again, this applies to employees, but is not said to extend to contractors.

Conclusion

In short, it seems likely (based on what has been reported) that this action was illegal under the Safeguards Act and also under local ACT discrimination law. Respectful debate on this important issue is not furthered by threats to harm others because of their views on the matter, where those views are not directly relevant to a person’s work.

In accordance with s 6(5) of the Marriage Law Survey (Additional Safeguards) Act 2017, this communication was authorised by Neil Foster, of Newcastle, NSW.

<https://lawandreligionaustralia.blog/2017/09/20/contractor-dismissed-due-to-views-on-same-sex-marriage/#more-6544>

If this does not convince you to Vote No in the plebiscite then nothing will –

Employee sacked for having conflicting political views with employer

Today the High Court denied me leave to appeal against the Chief of Defence Force's decision to terminate my appointment as an officer, as upheld by the Full Court of the Federal Court earlier this year.

I have been fortunate to have had so much support in this battle. Today we have been defeated and for that I apologise. I feel that I have let many Australians down.

This defeat does not just affect me personally.

It affects all Australians. And the implications if the laws change on marriage are obvious.

The Full Court of the Federal Court's decision now stands.

It found that it was legal for the Chief of Defence Force to impose 'cultural change' policies that include official support for events like the Sydney Gay and Lesbian Mardi Gras and its campaign for homosexual marriage.

It found that it was legal for the Chief of Defence Force to prohibit any private comments objecting to this overt display of support for a radical political agenda and anti-Christian vilification.

It found that it was legal for any private comments against such political partisanship to be characterised as homophobia.

It found that it was legal for the Chief of Defence Force and other senior officers to personally determine that such comments were disobedience and insubordination, even though the military disciplinary process found that such accusations could not be upheld in law and that their 'orders' could not be enforced in law either.

It found that it is legal to sack a worker for expressing views in a private capacity if they go against workplace cultural and diversity policies.

And it found all of this, even though the law of the land is that marriage is actually between a man and a woman.

In Australia employers now lawfully own the political views of their workers.

If the organisation you work for supports policies that require 'respect', 'tolerance' and 'diversity', the buzzwords of the politically-correct push for homosexual marriage, you can be lawfully sacked for supporting the 'No' campaign.

Any such support can be characterised as insubordination, disobedience and disrespect.

If the laws change on marriage, workplaces across the land will not just face increased pressure from activist organisations to adopt policies requiring 'respect' of homosexual marriage. The law will require this as well.

And it will be enforced by state-based 'anti-vilification' laws that will be brutally brought to bear by politically-correct activists and organisations against 'homophobes'.

If you put your head above the parapet, the Thought Police will come gunning for you.

I must point out that this is exactly what happened to me.

The Defence Gay and Lesbian Information Service (DEFGLIS), a private lobby group of homosexual Defence members that campaigns for homosexual marriage, came after me.

It helped Defence prepare media statements about me.

It lobbied hard within Defence to have me sacked.

It lodged complaints against me.

And it's members were the first to highlight publicly Defence documents that identified my position as an officer in the Army Reserve.

I was 'outed' by DEFGLIS and then sacked for expressing views afterwards.

Defence has now silenced private political opinion on the basis of its relationship with DEFGLIS and begun marching on the streets in support of its political agenda. Yet it has claimed all along that it is 'apolitical'.

I'll let you judge that for yourself.

DEFGLIS is hosting a military pride ball on on 23 September – right in the middle of the marriage plebiscite.

The DEFGLIS website clearly shows its support for the homosexual marriage campaign and it has previously lobbied parliament for it and laws to remove freedoms from Christian organisations.

Yet this ball will be supported and sponsored by Defence through its 'apolitical' Defence Pride Network.

Any Defence member who expresses concern about this now faces the loss of their job. That's how 'apolitical' Defence is.

I also spoke out against Islam and 'affirmative action' policies within Defence.

Any Defence member who expresses concern about the threat we face from Islam, or who questions policies that prioritise the recruitment and promotion of females over men can also be sacked.

And Australians, in the process, will be deprived of the views of Defence personnel who raise serious concerns about our ability to confront threats to this nation, or who identify policies that weaken military capability.

I have no doubt that I will eventually be vindicated on my views on marriage, family, Islam and politically-correct 'affirmative action' policies.

Common sense and truth always wins.

I just hope that it does not take a military disaster for us reach that point.

Thank you once again for your support.

I thank my legal team who have assisted me despite the personal toll on their professional careers.

I also thank my wife, Ellen, who has bravely stood beside me, and our 7.5 children who make us smile.

And I thank God. I have no doubt that He will bring greater good from evil.

<http://marriage.greekorthodox.org.au/2017/08/if-this-does-not-convince-you-to-vote-no-in-the-plebiscite-then-nothing-will-employee-sacked-for-having-conflicting-political-views-with-employer/>

Homophobia not a thing

These days, if you make any comment that you do not approve of homosexuality, you are immediately labelled a bigot and a homophobe.

There is no such thing as a phobia about homosexuality. At least, if there is, it has yet to surface as a true phobia. Most people who do not accept homosexuality as good and equivalent to heterosexuality actually have moral or religious reasons for taking that stance. *They are not motivated by an irrational fear of homosexuality, but a moral conviction about it.* And it is ok for people to have moral convictions. It is ok for people to believe that homosexuality is wrong, just as it is ok to have a moral objection to paedophilia, euthanasia or an illegal behaviour such as theft or murder. It is even ok for people to have an objection to promiscuity or divorce, and some do.

We all have a right to our views, and no-one deserves to be vilified and hated because of their views, beliefs or morality, unless they are advocating harm to others. Generally we all manage to get along together despite differing world-views and moral convictions.

Neither should people be called “bigots” just because they hold a moral objection to homosexuality. The dictionary definition of a bigot is “a person who is utterly intolerant of any ideas other than his or her own, especially on religion, politics, or race.”

I do not accept homosexuality as a good thing, but I am quite happy to live in a world where others approve of it. I may discuss my position with others but I have no compulsion to insist that everyone must see it as I see it. Therefore, I am not a bigot.

But sometimes the pro-homosexual lobby are utterly intolerant of those who disapprove of it. When the homosexual lobby tries to shut down every public expression against homosexuality, and calls everyone who does not embrace homosexuality “bigots” and “homophobes”, then they, in fact, are being bigots.

Ireland Revokes Protections For Religious Freedom In Wake Of Gay Marriage Vote

by Donna Rachel Edmunds,
4 Dec 2015

Ireland has stripped away laws which protected the rights of people to freedom of religion when in conflict with gay rights. The move comes just weeks after the first Irish gay weddings went ahead, following a referendum to allow gay marriage earlier this year.

Following the landslide defeat for opponents of same sex marriage – the referendum was lost by 62 per cent in favour of gay marriage to 38 per cent against – Ireland’s Parliament has been busy with a slate of reforms designed to cement the rights of gay people within Irish law, Pink News has reported.

On Tuesday night the latest bastion against religious intolerance was swept away, as the Dáil voted unanimously to repeal Section 37 of the state’s Employment Equality Act. Section 37 granted specific exemptions for “religious, educational or medical institutions” when it came to gay rights, allowing them “to maintain the religious ethos of the institution”.

Removing the section will mean that LGBT teachers will be free to talk to school pupils about their personal relationships, even in faith schools.

Writing in favour of the repeal, Barry O’Rourke, a former junior school teacher commented “Asking people to completely shut off a part of their life is not a feasible solution. Changing legislation is. There are schools that have embraced diversity already but there are plenty who don’t, or at least felt they could not.”

Aodhán Ó Ríordáin, the Minister of State for Equality, spoke of his pride in finally bringing to Parliament the Bill which toppled the exemptions, telling the Irish Times: “I am proud of this Bill, having spent four years of my career bringing it to the eventuality it will become tonight.”

Sandra Irwin-Gowran, Director of Education Policy with the Gay and Lesbian Equality Network, said: “We are delighted that this Bill has passed all stages in the Dáil tonight.

“This Bill is the key piece of the legislative map that will allow LGBT people to be themselves, get married and have a family without a threat to their job if they work in a religious run institution.

“To date Section 37.1 has served to create a chilling effect for many LGBT employees. The existing provisions posed a threat of discrimination which has served to silence thousands of teachers in our school.

“We also note where further progress remains to be made for privately funded religious-run institutions, for trans people and for those of no religion.”

The repeal follows the introduction of the Gender Recognition Act in September, which allows people the right to legally change their gender just by altering their passport, without the need to see a doctor; and the gay adoption bill, passed in April, which allows gay couples to adopt children. The latter received a standing ovation when passed.

Nonetheless Ó Ríordáin has signalled that the repeal won't be the last of Ireland's reforms to accommodate the LGBT lifestyle.

<http://www.breitbart.com/london/2015/12/04/ireland-overturns-protections-religious-freedom-wake-gay-marriage-vote/>

A “Yes” vote will see defenders of traditional marriage at mercy of the law

Australian Christian Lobby Managing Director Lyle Shelton

ATTEMPTS to squelch the “No” vote in the marriage postal plebiscite are gathering steam.

The latest ploy is unions pressuring Australia Post not to deliver “No” campaign material because its mere presence in their mailbag will traumatise posties.

The Communications, Electrical and Plumbing Union’s letter to Australia Post warns of the “heightened risk” to the “welfare” of posties forced to deliver plebiscite material if it is against their beliefs.

Why would posties read our mail, anyway?

The same-sex “trauma toolkit” provided by ABC management to ensure staff are not “distressed” by the marriage debate is from the same spin cycle.

All this one-sided “concern for welfare” is to send the message that anyone on the “No” side is a villain out to cause distress.

What about a taxpayer-funded “trauma toolkit” for Christians, asks Lyle Shelton, head of the Australian Christian Lobby, whose staff have already had to contend with a car bombing.

Last week their Canberra office was hit with eggs, and they have to be careful opening their mail after LGBT activists on Facebook urged people to post “noxious substances” to the ACL.

There is no tactic that will not be employed against those valiant few campaigners trying to defend traditional marriage, by the better funded, better networked, more powerful same sex-marriage campaign.

Who knows where it came from, but a homophobic poster so cartoonishly villainous that it surely cannot be genuine is being brandished on social media as evidence of how hateful the “No” side is.

No one in the Coalition for Marriage, headquarters of the “No” campaign, can believe it is real. Yet the Prime Minister yesterday was excoriated on FM radio for the “hateful” tone of the debate because of this poster of dubious origin.

All this hunting for hurt feelings clouds the real dangers if the postal survey does endorse change to the institution of marriage.

The government has not promised adequate protections for religious freedom and the consequences of their negligence are increasingly obvious.

This is the point that Tony Abbott has hammered, along with Liberal MPs such as Zed Seselja, Angus Taylor and Andrew Hastie.

Yet their own Attorney-General George Brandis has responded to their genuine concerns with the flippant insult that he won’t be “tricked” by Abbott into defending religious freedom.

Brandis, whose job it was to draw up a bill to defend freedom of belief and conscience, has sat at many meetings where he has been told in detail the consequences of changing the definition of marriage.

Shelton has told him redefining marriage is “the weaponising of state-based anti-discrimination law [which] will make 18C look like a boy scouts picnic”. But all Brandis had to say was that his interest was in federal law.

Brandis once professed to be a champion of freedom during the debate over 18C, and yet on this issue he washes his hands of the consequences.

It’s already difficult enough in an atmosphere of stifling political correctness to express a negative view about the Safe Schools program, teaching gender and sexual fluidity to primary and secondary students.

Such teaching will be mandatory if marriage is redefined, if the experience overseas is anything to go by.

Archbishop Julian Porteous in Tasmania has already been hauled before an anti-discrimination board for distributing a pamphlet to schools stating the church view that marriage was between a man and a woman.

He prevailed, but in Sweden, where gay marriage was introduced in 2009, the prime minister now wants to force priests to marry same-sex couples.

Evidence abounds of the chilling effect of redefining marriage on individuals, businesses, religious educational, or medical institutions.

In New Zealand, Christian lobby group Family First NZ has been told it will be deregistered as a charity because it promotes “a point of view about family life that does not... have a public benefit (including) that the union of a man and a woman through marriage is the fundamental social unit”.

In London, a private Jewish school faces closure after failing three inspections by state education authorities for not teaching girls aged three to 11, about LGBT issues such as sexual orientation and gender reassignment.

In Canada, law graduates from a Christian university, Trinity Western, were banned from being licensed as lawyers because the university had a rule forbidding sexual activity unless between a husband and a wife.

This was deemed to be LGBT discrimination.

In Ireland, after gay marriage was passed by referendum in 2015, parliament wasted no time repealing laws providing exemptions allowing “religious, educational or medical institutions... to maintain the religious ethos of the institution” when it came into conflict with gay rights.

In the UK, social work student Felix Ngole was kicked out of his course at Sheffield University last year after writing on Facebook that marriage is between a man and a woman.

In the US, 72-year-old florist Barronelle Stutzman faces financial ruin after being sued by the Washington state attorney for unlawful discrimination because she refused to provide flowers for a same-sex ceremony.

Wherever same-sex marriage has been legalised, defenders of traditional marriage find themselves beyond the pale and at the mercy of the law.

Bill Shorten keeps telling us this debate is only about whether two people who love each other can get married. That's a transparent con.

Australians don't trust our politicians enough to give them a blank cheque.

<http://www.dailytelegraph.com.au/rendezview/a-yes-vote-will-see-defenders-of-traditional-marriage-at-mercy-of-the-law/news-story/808f4ac578811e33d1e53e15688c3689>

Same-sex marriage and religious freedom

The AMF (Australian Marriage Forum) Team commends to readers some good recent commentary on the issue of same-sex marriage and why it creates religious freedom issues, for churches in particular.

Paul Kelly from The Australian wrote that:

“In political terms, legalisation of same-sex marriage brings state and church into direct conflict. To try to solve this problem, Labor activists specify that changes to the Marriage Act will not impose an obligation on a minister of religion to solemnise any marriage. This is the escape clause and it is pivotal. It is designed to permit religious freedom to continue to exist in Australia. Only a fool would accept this at face value.

The churches know this issue penetrates to the heart of religious freedom. Once the state changes the meaning of marriage, can you imagine the pressures all religions will face to perform same-sex wedding ceremonies against their will? The Christian churches, at some point, will become the focus of attack for denying gay marriage ceremonies in the name of religious faith.

While churches will enjoy an initial exemption from the state's law, that exemption over time will be attacked as an anomaly. No religion will accept at face value any guarantee from the Labor Party.”

Meanwhile, commentator [Andrew Bolt has written](#):

“IT was meant to stop us worrying, but one bit of Labor's new policy for same-sex marriage is a warning.

I mean this: "These amendments should ensure that nothing in the Marriage Act imposes an obligation on a minister of religion to solemnise any marriage."

I'm sure most of the delegates at Labor's national conference on the weekend did mean it.

They just wanted the law changed so men could marry men, and women could marry women.

And they didn't want to use equal opportunity laws to then force churches to bless them.

But I wouldn't take this guarantee to the bank.

They just wanted the law changed so men could marry men, and women could marry women.

And they didn't want to use equal opportunity laws to then force churches to bless them.

But I wouldn't take this guarantee to the bank.”

<http://australianmarriage.org/same-sex-marriage-and-religious-freedom/>

Gay marriage push is a slippery slope

Andrew Bolt, HeraldSun
December 4

IT was meant to stop us worrying, but one bit of Labor's new policy for same-sex marriage is a warning.

I mean this: "These amendments should ensure that nothing in the Marriage Act imposes an obligation on a minister of religion to solemnise any marriage."

I'm sure most of the delegates at Labor's national conference on the weekend did mean it.

They just wanted the law changed so men could marry men, and women could marry women.

And they didn't want to use equal opportunity laws to then force churches to bless them.

But I wouldn't take this guarantee to the bank.

The whole idea of changing the Marriage Act is to force us collectively to bless same-sex unions despite the reluctance of many to do so. After all, forms of same-sex civil unions - which I support - already exist in Queensland, Tasmania, Victoria, the ACT and NSW.

The legal difference between those unions and marriages are usually small, so what more is gained by same-sex "marriage", a word and tradition reserved in every culture for the union between a man and a woman?

Senator Penny Wong, herself in a lesbian relationship, explained it powerfully on Saturday in seconding the motion to change Labor's platform.

"(We) want the same opportunity others have. To make a commitment to another. To have it recognised. To have it respected ... Do not ask us

any longer to accept our relations being treated as lesser."

But gay and lesbian couples can already make their commitment and get recognition with civil unions.

So what Wong really wants is that last item on her list. Respect. Agreement from everyone else that same-sex unions are not "lesser".

Yet many I know who worry about gay marriage don't consider same sex relations "lesser", but different.

Moreover, I already respect Wong's relationship, as I respect those of same-sex friends, including two who've been together for nearly 40 years.

So Wong is asking many of us for what we already give. And as civil unions become more common, many more Australians will surely give that respect to them, too.

But is it right or useful to get "respect" from those who still don't approve of same-sex unions just by changing the law to make them call those unions "marriages"?

And where does such forcing stop, once you start? In fact, I'm sure same-sex marriage will quickly be followed by cases in discrimination tribunals to make people accept them.

As I said, once you start, where do you stop? And I'd ask that question even more urgently when we start dismantling traditions and taboos so old that people forget why generations before found them necessary.

When you destroy the traditional idea of a marriage being between a man and a woman, in favour of a union between any two consenting adults, you invite more changes.

Why stop at two? Why not also "respect" unions between a man and two women? After all, polygamy has what same sex marriage does not - religious backing in Islam, and historical precedents everywhere.

Yes, this is the slippery slope argument that social "reformers" sneer at, arguing we're smart enough to know how much is enough when we start smashing.

But let me give just three examples of how that slippery slope works.

In 1969, a Supreme Court ruling made abortion legal in Victoria "to preserve the woman from a serious danger to her life or her physical or mental health". But now that's been tweaked and interpreted to effectively allow even healthy women to abort healthy babies just weeks from birth.

Second example: Euthanasia advocate Dr Philip Nitschke started his crusade by offering death to people he claimed were in terrible pain from terminal diseases.

But by 2002, as shown in the documentary *Mademoiselle and the Doctor*, it appears Nitschke was offering suicide even to healthy people who simply wanted to die.

Third example: Victoria, like other states, created "Koori courts", just for Aborigines, junking the ideal of one law for all. But once you make an exception for one group, why not for two?

And, indeed, last week the Somali Community of Victoria asked for their own courts, too: "Instead of applying sharia law in Australia, it is better to have a Koranic court (like) the court Australia has for the Aborigines."

So, no, I do not trust the dismantling of marriage to stop at same-sex unions, just as I do not trust the gay marriage push to stop at letting priests object. Once you start smashing, where do you stop?

Andrew Bolt writes in the Herald Sun every Monday and Wednesday.

<http://www.heraldsun.com.au/news/opinion/gay-marriage-push-is-a-slippery-slope/news-story/e757effdbd172318e8c1f6c97f34f69b>

Same-sex marriage is more complex than the Yes campaign admits

Peter Kurti

15 August 2017 | ABC

When politicians opt for a plebiscite to let the people ‘have their say’, they run the risk of being told things they don’t want to hear.

Just ask former British Prime Minister David Cameron whose decision to grant a plebiscite on membership of the European Union to British voters in 2016 led to Brexit — and cost him his job.

A plebiscite is a high-risk strategy that ought to have a very limited place in a parliamentary democracy. After all, democracy does not mean government by the people; it means simply that the people get to choose their government.

Even so, the forthcoming postal vote plebiscite which will ask, Should the law be changed to allow same-sex couples to marry? is the plebiscite we had to have. The issue has become toxic for the Coalition.

A High Court ruling upholding the postal vote will clear the way for a vote in the Commonwealth Parliament – but only if the people give their say-so to same-sex marriage.

If the people, however, vote against changing the marriage law – or the High Court rules a postal vote plebiscite unlawful – the issue of same-sex marriage will remain stuck in thick mud with no plans for a fall-back conscience vote in Parliament.

However there has been some argument that changing the definition of marriage is a matter of Constitutional change, not simply legal change — and if that view is correct, changing the Constitution would therefore require a referendum.

A lot is at stake in the coming weeks as the respective ‘Yes’ and ‘No’

campaigns get underway, each side knowing that this highly charged issue still threatens to destabilise national politics – and political careers.

If ‘balance’ is likely to be one key feature of the campaign over the coming weeks, another feature will certainly be ‘religious freedom’. This concerns the extent – if any – to which the convictions of people who have a religious objection to the redefinition of marriage will be protected by the law.

Senator Dean Smith’s proposed Marriage Act Amendment Bill which he released earlier this month only offered protections for ministers of religion and civil celebrants who opted not to marry same-sex couples.

But as Sydney’s two archbishops, along with other senior religious figures and prominent secular critics, quickly pointed out, much broader protections are needed if the law on marriage is changed. Freedom of religion extends far beyond the walls of a church or a synagogue.

Schools, charities, and other faith-based not-for-profits, as well as ordinary business people such as bakers, florists, and photographers who wish to uphold the traditional meaning of marriage need to be protected from discrimination and attack if the law on marriage does change. Further, there should be consideration of the views of those who do not hold religious beliefs but also are not in favour of same-sex marriage.

Those in the ‘Yes’ camp frequently say that changing the law on same-sex marriage requires nothing more than changing a few words in Act of Parliament. What they fail to admit is that legalising same-sex marriage is far more complicated.

Religious freedom is a fundamental human right enshrined in international treaties to which Australia is a signatory. Yet other than patchy provision in some state anti-discrimination laws, Commonwealth law fails to offer specific protections for religious liberty.

We have already seen punishment meted out to companies opposed to same-sex marriage – for example the concerted campaign against

Coopers Brewery for sponsoring a Bible Society debate on marriage equality.

If the law is eventually changed to allow same-sex couples to marry, it should not create an additional entitlement enabling some citizens to force other citizens to act against their religious beliefs conscience by making them help celebrate same-sex marriages.

The 'No' campaign has already skilfully broadened the debate on same-sex marriage to show it goes far beyond defining who can get married. Also at stake are concerns about protecting the human rights to freedom of speech and freedom of religion.

If the postal plebiscite does go ahead, politicians may be surprised to find that the Australian people share those concerns, too.

Peter Kurti is a Research Fellow at the Centre for Independent Studies and the author of *The Tyranny of Tolerance: Threats to Religious Liberty in Australia*.

<https://www.cis.org.au/commentary/articles/same-sex-marriage-is-more-complex-than-the-yes-campaign-admits/>

The ill-liberal equality campaign

Jeremy Sammut

06 September 2017 | Australian Financial Review

Bill Shorten says it is a “distraction” for defenders of traditional marriage to claim that same-sex marriage will threaten religious freedom in Australia. According to the nominal leader of the ‘Yes’ campaign, the real question to be decided at the plebiscite is purely whether the right to marry should be extended to same-sex couples.

Australian believers of many faiths are rightly sceptical. LGTBQI activists and ‘marriage equality campaigners told the 2017 parliamentary enquiry that any religious exemptions from same-sex marriage for civil celebrants and wedding-related businesses would be humiliating and degrading. There is also concern about international precedents; such as in Sweden, where the Social Democrat Prime Minister said in June that Church of Sweden clergy should no longer be exempt from wedding same-sex couples.

Nevertheless, Shorten could transform the question of religious freedom into a genuine non-issue simply by promising that a comprehensive religious freedom plank will be included in the ALP platform. This would commit future Labor governments to retain in the Marriage Act not only protections for priests and ministers, but also for the proverbial Christian bakeries and other service providers holding religious and conscientious objections to same-sex marriage.

But Labor leader could ever promise to guarantee religious freedom without being lynched by the left for condoning prejudice and discrimination. Shorten’s ‘nothing to see here’ attitude towards religious freedom is a tactical ploy. It is designed to return the plebiscite debate to the preferred ‘Yes’ narrative of a progressive crusade to advance gay and lesbian rights, and overcome the alleged bigotry and homophobia of marriage traditionalists — without regard for the rights of anyone else.

Disregard for the values and perspectives of those who are opposed to

same-sex marriage has long been a hallmark of LGBTQI activists. The lack of concern for how extending the rights of one group may restrict the rights of other groups not only epitomises the narcissism at root of all forms of contemporary identity politics. It also highlights the ill-liberal nature of activist-driven ‘marriage equality’ cause.

The scant interest in the rights of others is in stark contrast to the attitude displayed by marriage traditionalists. When the Howard government amended the Marriage Act in 2004 to confirm the legal definition of marriage as “the union of a man and a woman” — with bi-partisan support — it also introduced changes to superannuation laws that granted members of same-sex relationships the right to claim their partners’ super death benefits.

This opened the way to a slew of reforms that have subsequently expanded the legal rights and protection afforded to same-sex couples. This includes the legal recognition of same-sex unions now provided for under legislation in six states and territories. At the federal level in 2008 and 2009, wide-ranging reforms guaranteed equal entitlements and responsibilities for same-sex couples in relation to social security, veterans’ affairs, employment, taxation, superannuation, immigration, and workers compensation.

The legal equality extended to same-sex couples has reached the point that in the words of the Parliamentary Library, there are “fewer and fewer rights and obligations attached to married couples which do not attach to de facto couples—a status currently encompassing same-sex couples in most legal context”.

The extension of equal legal rights for same-sex couples has generated little controversy and virtually no parliamentary or community opposition — even from those marriage traditionalists theologically opposed to homosexuality, and those atheists personally opposed to same-sex marriage. This is in keeping with the evolution of modern social attitudes and weakening of communal prejudices that began with the de-criminalisation of homosexuality, and shows that few people these days have any serious desire to use the law to punish homosexuals such

as by denying same-sex relationships a legal standing that is ‘as good as marriage’.

Australians, including religious believers, have hereby demonstrated a willingness to live and let live alongside others, even if they disagree about personal and moral questions pertaining to sexuality. This is an example of the ‘fair go’ attitude that must prevail in truly civil and liberal democratic societies, where compromise is often required on issues involving conflicting interests and competing rights. Marriage traditionalists have protected the meaning of marriage in Australia; but they have not opposed protecting and extending the rights of same-sex couples. Marriage traditionalists have not denied legal status and substance to same-sex relationships other than the use of the term ‘marriage’ — and for valid reasons in defence of religious freedom.

Compare such practical tolerance with the intolerant attitude of ‘marriage equality’ advocates. The assertion that same-sex marriage is a ‘human right’ obliterates consideration of the legal and human rights of religious believers. The best measure we have of the genuine threat same-sex marriage poses to religious freedom are the statements made by Liberal MP and former Human Rights Commissioner, Tim Wilson. He claims the only way to protect religious freedom is to ensure a Coalition government passes a same-sex marriage bill through parliament that will include (limited) religious exemptions for faith-based organisations (but not for Christian bakeries). This is because, Wilson argues, a Shorten Labor government is sure to pass a same-sex marriage bill sans any religious protections at all.

To say the least, this is very weak ‘liberal’ argument for voting Yes; it amounts to a transactional rationalisation for surrendering, on terms, to the anti-religious freedom ‘marriage equality’ cause, and offers, at best, only a vestigial defence of the core liberal principles at stake. Only in tin-pot republics, and under totalitarian regimes, do changes of government threaten human rights such as religious liberty. In a free country, the protection of fundamental rights and principles such as freedom of religion should not be beholden to the inevitable turn of the electoral cycle.

It is little wonder, therefore, that defenders of traditional marriage and religious freedom have been so determined to refer the question of same-sex marriage for decision directly by the Australian people at the plebiscite.

Jeremy Sammut is a Senior Research Fellow at The Centre for Independent Studies.

<https://www.cis.org.au/commentary/articles/the-ill-liberal-equality-campaign/>

Tasmanian police investigate Tony Abbott's report of 'headbutt assault by same-sex marriage campaigner'

Latika Bourke
Sydney Morning Herald

Tasmanian police will investigate Tony Abbott's claim that he was headbutted by a same-sex marriage supporter in Hobart on Thursday after the former prime minister lodged a formal complaint.

But Mr Abbott only made his complaint to police when they phoned him after learning of the incident via media interviews.

In a statement, Tasmania Police urged the alleged attacker to turn himself in. They said they contacted the former prime minister after "becoming aware of the claims".

"Police would particularly like to hear from the other man who was allegedly involved in the incident and have urged him to come forward and contact police."

Prime Minister Malcolm Turnbull called Mr Abbott as soon as he heard about the incident and also spoke to the Australian Federal Police Commissioner Andrew Colvin.

Mr Abbott said he was attacked leaving the offices of The Mercury newspaper where he had been meeting with the editor at about 4.35 pm.

"A fellow sung out at me 'Hey, Tony', I turned around, there was a chap wearing a vote 'Yes' badge," he said.

"He says 'I want to shake your hand'. I went over to shake his hand and he headbutted me."

Mr Abbott said while "he wasn't very good at it," the man did make contact and gave Mr Abbott a "very, very slightly swollen lip".

Mr Abbott said his staffer grappled with the man who ran off "swearing his head off."

He said the attack exposed the ugly side of the Yes campaign.

"It was just a reminder of how ugly this debate is getting and the ugliness is not coming from the defenders of marriage as its always been understood," the former prime minister said.

"The ugliness, the intolerance and in this instance, even the hint of violence, is coming from those who tell us in the name of decency, and fair-mindedness and freedom we've got to allow same sex marriage."

"The 'love is love' brigade aren't showing a lot of love I've got to say," he said.

"It was just very disconcerting to find the 'love is love' brigade, or at least someone who was advocating a 'yes' vote, under the guise of wanting to shake your hand in fact try to give you a so-called Liverpool kiss."

Prominent campaigners and MPs on both sides were swift in condemning the alleged attack, including Tasmanian Labor MP Brian Mitchell and Labor MP Stephen Jones.

<https://www.msn.com/en-au/news/australia/tasmanian-police-investigate-tony-abbotts-report-of-headbutt-assault-by-same-sex-marriage-campaigner/ar-AAAsk1UY?li=AAgfYrC>

FRANK BRENNAN. Same sex marriage and freedom of religion

21 September 2017

NZ Prime Minister Bill English was being interviewed by Fran Kelly on ABC RN Breakfast on Monday morning. Fran asked him about same sex marriage which is now law in New Zealand. He stressed that freedom of religion is important. She observed: “You voted ‘No’ in 2013 but you’ve said if the vote was held now, you would vote ‘yes’. Does that mean that the New Zealand experience of marriage equality has been a positive one for your country?” Prime Minister English replied: “It’s been implemented. There are a number of people taking advantage of it. We haven’t had quite the same challenges around free speech and religious freedom as here but I think it’s really important that that’s maintained. But it’s a pretty pragmatic approach really. It’s in law. I accept that that is the case: we have same sex marriage in New Zealand and we’re not setting out planning to change it.”

“There is a clear legal reason why New Zealand has not had the same challenges around free speech and religious freedom. That’s because they already had in place a national law recognising and protecting these rights. We Australians don’t. And that’s the thorny issue. That’s the issue being aired so constantly now by John Howard and Tony Abbott. In the past, they have been strong opponents of any statutory bill of rights.

The New Zealand Bill of Rights Act 1990 provides:

- Freedom of thought, conscience, and religion – Everyone has the right to freedom of thought, conscience, religion, and belief, including the right to adopt and to hold opinions without interference.
- Freedom of expression – Everyone has the right to freedom of expression, including the freedom to seek, receive, and impart information and opinions of any kind in any form.

- Manifestation of religion and belief – Every person has the right to manifest that person’s religion or belief in worship, observance, practice, or teaching, either individually or in community with others, and either in public or in private.

We have no such provisions at a national level in Australia. Before, or at the same time as, legislating amendments to the Marriage Act, our politicians need to attend to this shortfall in Australian human rights protection.

I don’t think this is best done during an emotional national plebiscite campaign. I think it is better attended to by the Parliament once the public has given the go ahead for consideration of legal reform. Of course, the best way would have been for the government to publish proposed legal protections prior to the conduct of the plebiscite. But that wasn’t done. The government has been on notice about this problem for some time.

Back in November 2016, the Minister for Foreign Affairs, the Hon Julie Bishop MP, asked the Joint Standing Committee on Foreign Affairs, Defence and Trade to inquire into and report on The status of the human right to freedom of religion or belief. The committee received 340 submissions, including those from some of the nation’s leading academic constitutional lawyers. For example, Professor George Williams wrote to the committee on 1 March 2017:

“Australia is exceptional. Indeed, we stand alone in being the only democracy without some form of national bill of rights incorporating protection of freedom of religion. The same problem applies to a number of other rights, including those that underpin our democracy, such as freedom of speech and association. Put simply, Australia does not protect freedom of religion and other rights as is thought appropriate in every other like nation.

“This should be remedied. Without stronger protection, freedom of religion, along with other basic rights, are vulnerable to abrogation by Parliament. In addition, public debates and policy discussions are not

informed by legal structures and standards that ensure freedom of religion and belief is given the status in Australian society that it deserves.”

Professor Carolyn Evans, who was Dean and Harrison More Professor of Law at Melbourne Law School at the University of Melbourne at the time, told the parliamentary committee on 7 June 2017:

“We need a more comprehensive human rights act. I have been saying that for a long time. I do not have any naive assumptions that that will change quickly. It is part of the problem. We have cherry picked a couple of rights which have been given a very strong status, and others have been given a lesser status in various ways. The danger at the moment is that various religious groups say, ‘We need a religious freedom act,’ then the media say, ‘We need a media protection act,’ and you could end up multiplying the problem rather than resolving it. To me it makes sense to incorporate it all into a single act. That would not make the need for discrimination law simply disappear, because that is a very specific set of issues, particularly around employment and some core services. Ensuring all Australians have access to those fundamentals is still important. That is why I argue for a human rights act that includes not only religious freedom but other rights as well.

Those in the Liberal Party who are espousing a ‘Yes’ vote without further ado could blow their campaign, big time. They need to get out there with a solid commitment to legislating for freedom of conscience, religion, belief, expression etc. All equivalent countries such as UK, US, Canada and NZ have some form of national protection of these rights in place, constitutional or statutory. We don’t. So when something like same sex marriage comes along, there is a vacuum that requires attention. Voters fall into four groups:

- Yes NOW
- Yes, providing you do X
- No, not until you do X
- No, Never.

If Malcolm Turnbull continues fudging it (with Bill Shorten's support), the risk is that voters in category 2 will coalesce into categories 3 and 4. But if they come out with a clear statement on the freedoms, those in category 3 could migrate to join categories 1 and 2.

This ABS optional survey has a long way to run, and it's not just about same sex marriage. Messrs Howard and Abbott have made sure of that. Our politicians need to commit to legislative protection of freedom of religion once the 'yes' vote is in. This legislative protection will not be part of the Marriage Act. But it needs to be put on the books at the same time as any amendment to the Marriage Act.

Fr. Frank Brennan SJ AO is CEO of Catholic Social Services Australia

<https://johnmenadue.com/frank-brennan-same-sex-marriage-and-freedom-of-religion/>

Same-sex marriage: Why so many Nos?

14th Sep 2017 10:27 AM

Opinion

SUPPORTERS of same-sex marriage think the upcoming postal plebiscite is a no-brainer. Just vote yes and be done with it.

But for a large chunk of conservative Australia, particularly in regional areas, this is not a simple yes or no question.

The reason is because there is no real guarantee that this national vote is just about marriage equality, despite what the politicians might promise.

And there's the rub for conservatives, Christians, and those who support 'traditional' family values.

The No camp has real fears this will just be the first step in a process that will ultimately undermine not just religious freedoms, but freedoms of those who want to teach their children traditional views around family, sexuality and marriage.

What has clouded the debate, of course, is some of the revelations we have seen about the Safe Schools program.

There are parents who have genuine concerns about what their students are being taught under such initiatives.

The Australian Christian Lobby, in a pamphlet being distributed to homes, makes the following claims.

"If the law is changed to include gay marriage, schools will be obliged to teach gay and lesbian sexual activity in the classroom.

"Radical programs like Safe Schools already teach kids about various forms of sexual activity and encourages sexual experimentation from an early age.

"Once gay marriage is legalised, programs like this will become widespread and even compulsory as has happened overseas."

Today, the LNP has vowed to remove the Safe Schools program in Queensland, saying: ""Our schools are places for learning and nurturing, they are not places for social engineering or politicking."

Instead, it will develop anti-bullying programs.

The challenge of course is to create programs that address the very real issues facing gay students.

No one wants to see them bullied or vilified, in any environment.

And of course, Yes campaigners will argue Safe Schools has nothing to do with the issue at hand.

However, there is a valid argument, as expressed in an opinion piece in The Australian today, that if Australians knew exactly what they were voting for - beyond a simple Yes or No equation - many would certainly feel more comfortable.

Surely we have a right to see the proposed bill.

If anything, it would probably aid the Yes vote.

A bill by Dean Smith, coming from the Coalition backbench, certainly provides for protection for religious freedoms.

Questions such legislation must address include:

Will churches and ministers of religion have a right not to marry same-sex couples if they do not agree with such marriages?

Will private and religious schools have a right to continue to teach their own values on such issues?

Will there be a guarantee that the Marriage Act will not be further altered to cater for other types of marriage?

Will non-religious marriage celebrants, who do not agree with same-sex marriage, be allowed to abstain from such ceremonies?

Will the Sex Discrimination Act be amended to ensure religious exemptions are maintained and protected?

While most polls show a majority of Australians support same-sex marriage, many are unlikely to be happy about signing a blank cheque for politicians to fill out later.

<https://www.northernstar.com.au/news/same-sex-marriage-why-so-many-nos/3223808/>

Marriage Alliance Facebook Post

They tell us there's no connection between Safe Schools and the push to redefine marriage.

ACT Education Minister Yvette Berry has told Canberra schools they must be "inclusive", after one Christian school asked parents to vote no in the postal survey on same-sex marriage.

She also supports same-sex marriage, and recently went door knocking on behalf of the "Yes" campaign.

Brindabella Christian College wrote to parents last week to request the community vote against changes to the Marriage Act, for fear any reform could leave the school unable to teach and model its views on Biblical marriage and family.

Principal Bruce Handley argued there was no promise of protections for religious freedom should the vote go through.

"There simply is no certainty around what legislation may be proposed, a YES vote is basically signing a blank cheque to the Parliament to proceed with changes," he said.

Ms Berry will soon launch the ACT's answer to Safe Schools, the Safe and Inclusive Schools Initiative, aimed at supporting lesbian, gay, bisexual, transgender and intersex students.

For more, see page 87.

<https://www.facebook.com/themarriagealliance/posts/1437958806317242>

ACT Education Minister Yvette Berry cautions schools on same-sex marriage

Emily Baker

Former prime minister Tony Abbott has torn into ACT Education Minister Yvette Berry for reminding schools of their obligation to be inclusive of lesbian, gay, bisexual, transgender and intersex students.

Ms Berry's caution came after Brindabella Christian College asked parents to vote no in the postal survey on same-sex marriage with a warning the school may no longer be able to teach Biblical views on marriage and family should the Marriage Act change.

Ms Berry said: "Of course school leaders, staff and parents and carers are free to hold their views on marriage equality but this cannot be allowed to occur in a way that damages the welfare of young LGBTIQ+ people."

Mr Abbott slammed Ms Berry's reminder as "a pretty outrageous interference with freedom of speech and freedom of religion".

"If that's the way the school thinks, why can't it speak its mind," he said on 2GB.

"If Woolworths and Qantas and these companies can speak their mind without anyone bullying them, why can't the Brindabella Christian College speak its mind and give its advice without being bullied by the ACT government?"

Mr Abbott said Ms Berry's comments showed the dangers to religious freedom should same-sex marriage be legalised.

"Obviously if the yes vote gets up it will be the supporters of same-sex marriage who will then have the signed blank cheque to fill out and you just can't trust these people given the way they're conducting themselves ... now to ensure that these protections are there," he said.

Ms Berry said her message was about welfare for students.

"Mr Abbott might not feel any duty of care to Canberra's young people but I do," she said.

"It's a simple message to all in our school community to put the welfare of students - often those who don't have a voice in debates like this - first."

Brindabella Christian College principal Bruce Handley sent his four-page statement on same-sex marriage home last week.

He argued there was no promise of protection for religious freedom should the vote go through.

"There simply is no certainty around what legislation may be proposed, a YES vote is basically signing a blank cheque to the Parliament to proceed with changes," he said.

Other Canberra schools, including Christian and Islamic campuses, have either encouraged parents to participate in the survey, shared their position without explicitly encouraging a yes or no vote or stayed out of the debate.

Ms Berry urged ACT schools to remember the diversity of their students and staff.

"Our diversity is beautiful and children should be encouraged to be themselves without experiencing prejudice," she said.

"All schools have a duty to provide a safe, respectful and inclusive environment free from bullying, harassment, discrimination and violence."

Ms Berry, who supports same-sex marriage, will soon launch the ACT's answer to Safe Schools. The Safe and Inclusive Schools Initiative will aim to support lesbian, gay, bisexual, transgender and intersex students.

"The Safe and Inclusive Schools Initiative will be available to all ACT schools, government and non-government run, who seek access to it," she said.

<http://www.canberratimes.com.au/act-news/act-education-minister-yvette-berry-cautions-schools-on-samesex-marriage-20170920-gyl17m.html>

This survey is about much more than same-sex marriage

Aubrey Perry

Senator Penny Wong described it well: "The problem in all of this is, the application of religious belief to the framing of law in a secular society ... religion-based moral codes continue to limit the freedoms and the rights of those who, in the view of religious groups, do not conform to their views."

And for those who don't conform, while this public debate and discussion takes place around them, they, the LGBT community rides along in the passenger seat and grapples with the painful realisation that their fellow citizens get to decide for them their fate and their worth, what human rights they should be allowed, if they are human beings like the rest of us, or if the LGBT should remain social outcasts, alienated and stigmatised by the judgment of the conservative, religious-right.

Those of us in support of legalising same-sex marriage can only hope the recent influx in the number who have enrolled to receive the survey represents the fervent support of people who won't vote along conservative, religious lines but rather with secular hearts. After all, a 2010 Nielsen/Herald poll found that 84 per cent of Australians surveyed agree with the statement "religion and politics should be separate".

So maybe there's a hope that looms even larger. Maybe people will truly consider what their ballot answers represent when they tick that box.

Because there's a lot riding on this. More than we realise. It's a civil rights issue, yes. It's an expression for or against gay marriage, yes. But it's also, and maybe most importantly to the shaping of our country and future freedoms, an acceptance or denial of religion steering our public policymaking and governing our legislative body.

This survey offers us a conscious opportunity to make a firm stand in

support of a secular government and to reject discrimination or favouritism based on religion. It's our opportunity to say that religion has no part in the shaping of our laws. A vote against same-sex marriage is a vote for religious bias and discrimination in our legislation, our public schools, our healthcare, and ultimately, in the foundation of our social structure. They say good things come in small packages. This little ballot box could deliver the kind of good that changes the course of a nation and moves us toward a government free from religious influence and discrimination, able to offer freedom of equality to all, and not just to those who love and pray according to the popular religion of the day.

Aubrey Perry is a Fairfax Media columnist.

<http://www.smh.com.au/comment/this-survey-is-about-much-more-than-samesex-marriage-20170831-gy83b6.html>

Our Message to Australia – The Consequences of Redefining ‘Marriage’

September 4, 2017

Compiled by Family First New Zealand

New Zealand redefined marriage in April of 2013 to allow for same-sex marriages. The first weddings were performed in August of that year.

1. DO IT OR ELSE! – Marriage Celebrants Rejected For Personal Beliefs

People applying to be marriage celebrants are having their applications rejected if they do not want to officiate at same-sex ‘weddings’ due to their personal beliefs or convictions, despite assurances by politicians that this would not occur. In response to a request by Family First NZ to the Department of Internal Affairs under the Official Information Act, 22 potential marriage celebrants have had their applications declined just in the last year because they have stated that they don’t want to officiate at same-sex weddings due to personal conviction. This flies directly in the face of assurances made by Labour MP Louisa Wall when she introduced the bill to Parliament. She said ‘...What my bill does not do is require any person... to carry out a marriage if it does not fit with the beliefs of the celebrant.’ The report of the Government Administration Select Committee considering the bill at the time also stated: ‘It is our intention that the passage of this bill should not impact negatively upon people’s religious freedoms... it does not seek to interfere with people’s religious freedoms.’ When the Bill was rushed through to its final reading, it still did not protect the consciences of independent marriage celebrants who are not lawfully able to refuse a request to marry a same-sex couple by reason of the same-sex of the couple.

MEDIA COVERAGE:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11793723

<http://www.radionz.co.nz/news/national/323733/anti-same-sex-marriage-celebrants'-applications-declined>

<http://www.newshub.co.nz/home/new-zealand/2017/02/celebrant-wants-the-right-to-refuse-marrying-same-sex-couples.html>

Ironically, the Registrar-General of Marriages has recently given the right to the Church of the Flying Spaghetti Monster to perform marriage ceremonies. Members of the church call themselves Pastafarians and believe that the world was created by an airborne spaghetti and meatballs-based being. The announcement that the church is now allowed to perform weddings was made on the government gazette. Registrar-general Jeff Montgomery defended the decision, saying that it was made on the basis that the organisation promotes religious beliefs.

MEDIA COVERAGE:

<http://www.stuff.co.nz/life-style/weddings/75107725/church-of-flying-spaghetti-monster-approved-to-perform-marriages>

It is also argued that ministers of mainline denominations, where the denomination changes their policy to allow same-sex weddings, will lose their legal protection to be able to refuse same-sex weddings because the protection is based on the beliefs of the denomination, not the personal belief of the minister.

In an independent poll of 1,000 people just before the law was passed in 2013, the poll found strong support for protecting those whose beliefs and conscience disagreed with same-sex 'marriage'. 80% of respondents said that marriage celebrants should not be forced to perform same-sex weddings if they go against their personal convictions.

2. DE-REGISTERED – Charities Promoting Traditional Marriage Targeted

The Charities Board which oversees charitable organisations in NZ is making a second attempt to deregister Family First NZ. Family First was one of the leading groups against the redefinition of marriage in 2013. Family First is going back to the same court to challenge again the belief of the Trust Board that their views about natural marriage and the traditional family “cannot be determined to be for the public benefit in a way previously accepted as charitable”. This is despite Justice Collins in the earlier decision in the Wellington High Court in 2015 recognising the strength of Family First’s argument that its advocacy for the concept “...of the traditional family is analogous to organisations that have advocated for the ‘mental and moral improvement’ of society...”

It appears that certain views of marriage and family are now deemed out-of-bounds by the State. Family First will fight that political correctness and muzzling of free speech. If the Charities Board is successful in deregistering Family First, this will have a chilling effect on other groups and churches who hold similar views to Family First. The action by the Charities Board began after one complaint was registered on the day that Family First presented a 50,000-strong petition to Parliament opposing same-sex marriage.

MEDIA COVERAGE:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11908182

<http://www.newstalkzb.co.nz/news/national/family-first-stripped-of-charity-status/>

<http://www.newshub.co.nz/home/new-zealand/2017/08/family-first-to-fight-charity-deregistration.html>

<https://www.stuff.co.nz/national/96002410/charities-commission-strips-family-first-of-charitable-status>

3. PRESSURED – Venues Either Withdraw Or Are Pressured to Change Policy

During the same-sex marriage debate, the politicians, by rejecting advice from Crown Law, considered it to be appropriate that churches, temples, mosques, synagogues and other faith-based organisations and service providers could not refuse to host and provide services for same-sex ‘marriages’, even if it went against their beliefs and conscience. This was despite a poll which found 73% of respondents agreeing that churches, temples, mosques, and other places of faith should not be forced to allow same-sex marriages in their buildings. As a result, a number of churches no longer make their venue available to the general public because of the risk of litigation.

Others have changed their policy. A function centre in the South Island which offers a venue for marriages was pressured in 2016 to change its policy as a result of a complaint to the Human Rights Commission. The venue previously allowed only traditional wedding ceremonies but changed their policy. It is significant that the venue had had previous applications for same-sex weddings which they turned down – there were no complaints – there was no change of policy. It was the ‘pressure’ of the Human Rights Commission complaint and the knowledge that the venue would not be protected by the law if they maintained their current policy that necessitated the urgent review of the policy. Faith-based function centers and camps are in a no-win situation. They can stick to their principles and suffer the consequences of court cases, substantial fines and legal costs, or they can capitulate and change their policies. Yet politicians promised that this pressure would not happen.

MEDIA COVERAGE:

<http://www.stuff.co.nz/life-style/weddings/78567390/couple-at-centre-of-living-springs-samesex-marriage-complaint-speak>

<http://www.stuff.co.nz/life-style/weddings/78164078/venue-will-allow-same-sex-marriages-after-complaint>

In May, a luxury Queenstown wedding venue dropped its ban on gay couples marrying in its on-site chapel. Stoneridge Estate has hosted nearly 100 same-sex wedding ceremonies and receptions but until now,

it's blocked them from taking place in its chapel. Same-sex ceremonies have instead taken place in the gardens and lodge. Owner Wayne Gore says the policy is based on the views of his mother, Da Vella Gore, who holds a lifetime lease over the chapel, which was built in 2004. "We have never not supported same-sex weddings at the property," he says. "However, my mother of 80 years old, has held the historic Christian understanding of marriage as the loving, faithful union of a man and a woman ... She believes her wedding chapel has been a gift from God and remains true to her convictions in terms of her Christian faith." However, after (media outlet) Stuff contacted him on Friday, Gore said his mother conceded her views were "not harmonious with the operating [of] a wedding venue". "As of now, we will amend our venue contracts, which at this time state that due to my mother's position she prefers the chapel not be used for same sex weddings. He said no one had ever complained about the policy, but "maybe one couple who have enquired [last] weekend were 'put out' by my mother's position". A wedding celebrant, who asked to remain anonymous, said policies against same-sex couples were "an issue in wedding venues across the country".

MEDIA COVERAGE:

<http://www.stuff.co.nz/life-style/weddings/92779010/Luxury-venue-Stoneridge-Estate-ends-ban-on-same-sex-weddings-in-on-site-chapel?cid=app-iPhone>

4. SUED? – Bakers, Photographers, Florists...

There have been no cases yet that we are aware of where complaints have been made against service providers for refusing to provide their services for a same-sex wedding. We are checking on this. However, we know service providers who will refuse a request due their personal convictions, and will therefore be at risk of litigation.

5. CATHOLIC SCHOOL – Misrepresented / Threatened For View of Marriage

The principal of Pompallier Catholic College in Whangarei wrote comments in the school newsletter opposing the bill to redefine marriage. A current events programme on the state broadcaster TVNZ was found to be unfair and inaccurate in its coverage of the issue by the Broadcasting Standards Authority (BSA). Close Up, which no longer screens on TV One, said the principal suspended a teacher, and that students who opposed the newsletter comments were “threatened”, both deemed inaccurate by the authority. The principal was not given the chance to rebut the claims. It is disappointing that the state broadcaster saw fit to misrepresent the facts and to show bias against people that were opposed to the redefinition of marriage – but this was not the first time, and not the only current events programme to do so. Unfortunately, much of the debate in sections of the media was slanted towards the pro-same sex marriage side. Fortunately, the general public were able to see the bias in the media, and the campaign opposing redefinition gained more and more support as the debate proceeded.

MEDIA COVERAGE:

https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10835377

https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10835530

<http://www.stuff.co.nz/entertainment/tv-radio/9252682/Close-Up-item-on-anti-gay-school-unfair-BSA>

https://www.nzherald.co.nz/northern-advocate/news/article.cfm?c_id=1503450&objectid=11139823

Threatened: The Labour MP who introduced the bill to redefine marriage made disturbing comments regarding integrated schools who receive government funding and who may disagree with altering the definition of marriage. In comments to a gay website about Northland’s Pompallier Catholic College and comments made by the Principal opposing the bill, Labour MP Louisa Wall said ‘I don’t think in these days of integrated schools and given this school does receive some form of state funding, that advocating against equality and non-discrimination

and supporting discriminatory laws is what schools and a principal should be promoting.’

6. GENDER CONFUSION – Birth Certificates To Be Based on Choice of Person

A select committee has just recommended that birth certificates be based on the choice of the person. This means that the certificates will become an object of unscientific gender ideology and effectively tell medical professionals that they got it wrong at time of birth. And just how many genders will be listed. Facebook have more than 70, and counting. A birth certificate is a historical record based on fact – not a political tool to further an agenda. It is disturbing that politicians want to ignore biological reality in favour of an ideology with no scientific backing, and in the process, simply bring about confusion and ambiguity.

(This is the same select committee who attempted to remove husband and wife from marriage certificates during the same-sex marriage debate but were forced to backtrack.)

FAMILY FIRST MEDIA RELEASE:

<https://www.familyfirst.org.nz/2017/08/mps-want-birth-certificates-based-on-feelings-not-biology/>

MEDIA COVERAGE:

<https://www.stuff.co.nz/life-style/life/95924795/government-committee-let-people-choose-gender?cid=facebook.post.95924795>

<http://www.newshub.co.nz/home/new-zealand/2017/08/family-first-angry-people-might-be-allowed-to-choose-what-gender-s-on-their-birth-certificate.html>

7. SCHOOL CONFUSION – Boys can wear skirts, boys can use girls’ toilets

Schools are being urged to offer “gender-neutral” uniform, toilet and changing room options under new guidelines from the secondary teachers’ union. The union, the Post Primary Teachers’ Association (PPTA), says both boys and girls should be able to “choose from a range of shorts, trousers, skirts of different lengths and styles, with both tailored and non-tailored interchangeable shirts”. “It is important that access to specific uniform items is not limited on the basis of biological sex or perceived gender identity,” the guidelines say. Family First has issued its own guidelines saying: “No child should be forced into an intimate setting – like a toilet block or a changing room – with another child of the opposite sex.”

FAMILY FIRST MEDIA RELEASE:

<https://www.familyfirst.org.nz/2017/05/ppta-pushes-exclusive-confusing-a-gender/>

MEDIA COVERAGE:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11865086

<http://www.newstalkzb.co.nz/news/education/new-guidelines-urge-schools-to-scrap-male-or-female-uniforms/>

<http://www.newshub.co.nz/home/new-zealand/2017/05/ppta-calls-for-gender-neutral-school-uniforms-toilets-in-new-guidelines.html>

<http://www.stuff.co.nz/national/81590796/Marlborough-transgender-students-bathroom-battle-brings-about-change>

Family First NZ has launched a campaign called AskMeFirst in response to the growing trend in both NZ schools and tertiary institutions to allow men to enter women’s spaces — female toilets, showers, changing rooms, camp bunk rooms, and sports teams. The website www.askmefirst.nz highlights a number of [situations](#) in NZ schools that have already happened, including an interview with a female from a NZ girls-only school that has allowed biological male to be a student and access any toilet in the school.

MEDIA COVERAGE:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11804688

WATCH: <https://www.youtube.com/watch?v=BLXj2vtLwkM>

8. YOU'RE TEACHING MY CHILD WHAT? – Gender Ideology for 5-year-olds

Most schools along with the parents in the school community will rightly reject the extreme elements of the new sexuality education guidelines released by the National government in 2015. Based on the guidelines, primary school children as young as 5 will be indoctrinated with issues around 'gender stereotypes and norms', 'sexuality and gender well-being', 'gender, sexuality and diversity', and 'gender and sexuality messages'. Parents will object to programmes targeted at children as young as five undermining the role and values of parents, and resources which fail to take into account the emotional and physical development of each child and the values of that particular family.

FAMILY FIRST MEDIA RELEASE:

<https://www.familyfirst.org.nz/2015/11/parent-applauded-for-rejecting-sex-ed-programme/>

MEDIA COVERAGE:

<https://www.tvnz.co.nz/one-news/new-zealand/sex-education-debate-sparked-over-claims-images-shown-primary-school-children-too-graphic>

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10752723

<http://www.stuff.co.nz/life-style/love-sex/74110390/mum-pulls-9yearold-son-from-sex-ed-class-saying-content-is-beyond-his-years>

9. DEMAND – Minimal Interest for Same-Sex 'Marriage'

Three years on from the definition of marriage being changed, statistics show that the demand has been insignificant, and has had to be boosted by overseas couples which represent almost half of all same-sex ‘marriages’ during this period. There have been 58,540 traditional marriages of NZ residents during a three-year period since the law was changed. Same-sex marriages during that time for NZ’ers were 1,422 representing just over 2% of total marriages – despite claims of a huge demand for same-sex marriage. During the same three-year period, there were 1,260 ‘tourist’ same-sex ceremonies.

OFFICIAL STATS:

http://www.stats.govt.nz/browse_for_stats/people_and_communities/marriages-civil-unions-and-divorces/MarriagesCivilUnionsandDivorces_MRYeDec16.aspx

MEDIA COVERAGE:

<http://www.stuff.co.nz/travel/destinations/nz/92168978/Same-sex-couples-flocking-to-New-Zealand-to-tie-the-knot>

10. POLYGAMY – Claims That Government Is Turning Blind Eye

The issue has come to light earlier this year with a serious domestic violence case where the offender is legally married to the victim, with whom he has three New Zealand-born children, as well as a second “wife” whom he married in a religious ceremony. There is concern that immigrants or refugees who enter New Zealand in existing polygamous marriages are not being held to New Zealand’s legal definition of marriage, and that benefit-eligibility rules may be being ignored. This indicates that the government may be indirectly endorsing polygamists arrangements. In an Official Information Act response, the Ministry of Social Development said: “Multiple marriages are not recognised under the Social Security Act and should such a circumstance arise where a person applied for a benefit with multiple ‘wives’, the Ministry would only be able to treat one wife as being married to the man (or to be living

in a relationship in the nature of marriage with the man) at any one time. As such the other ‘wives’ would be regarded for benefit purposes as being either single or sole parents, depending on their individual circumstances.” (our emphasis added). However, second (or third or more) polygamous wives are living in ‘the nature of marriage’. The Ministry needs to explain why these females are not subject to the same investigation processes and fraud prosecutions as all other females. Additionally, why is the husband not subject to new laws that hold the partner of a fraudulent sole parent equally liable to prosecution?

MEDIA COVERAGE:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11802143

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11787603

http://www.nzherald.co.nz/crime/news/article.cfm?c_id=30&objectid=11798283

In 2002, the Ministry of Women’s Affairs reported that:

“New Zealand legislation gives a mixed message about what State counts as family. For example... only the male and one wife from a polygamous family are allowed to immigrate to New Zealand. There is an increasing recognition of the need to avoid enshrining in legislation concepts of family which are exclusive.”

And former Minister of Social Development, Labour’s Ruth Dyson, said in a speech in 2008 that:

“We must cater for the diversity, we know exists. By this I mean the range of relationships from single, couples, triples, blended, de facto, and so on. That’s where we’re going with social policy.”

In 2014, it was revealed that Auckland ratepayers were subsidising an event promoting polyamory for those who want to ‘relate to more than one partner’ and non-monogamous marriages. The event received an Auckland Council grant from the Community Development and Safety

Committee, and is entitled “Poly Panel, Discussions around Queer Polyamory – A one day event exploring a framework of ethical, healthy polyamory relationships.”

MEDIA COVERAGE:

<https://www.lifesitenews.com/news/auckland-city-council-subsidizes-event-on-queer-polyamory-relationships>

The media have also featured articles promoting polygamy / polyamory marriage.

http://www.nzherald.co.nz/lifestyle/news/article.cfm?c_id=6&objectid=11727377

<http://thewireless.co.nz/articles/sharing-the-love-what-it-s-like-to-be-in-a-polyamorous-relationship>

11. POLLS – Confirmed NO Mandate For Redefining Marriage

A NZ Herald poll just before the law was changed confirmed the support for changing the definition of marriage steadily dropped during the debate. New Zealanders got past the slogans of ‘marriage equality’ and ‘discrimination’ and the debate centered around facts, such as the real purpose and role of marriage, and the fact that there is actually no discrimination in the law currently. Politicians pushing the bill quoted a TVNZ poll from the previous year with 2/3’rds support for gay marriage as justification for changing the definition. But all the later polling shows that the earlier polling was not reliable. A Family First-commissioned poll of 1,000 people in 2013 found a similar split to the NZ Herald poll, with only 47% agreeing that Parliament should change the definition of marriage to allow same-sex couples to marry and 43% saying that they believed civil unions were sufficient. This echoes a similar slide in polling by Research NZ which showed support for ‘same-sex marriage’ dropping to less than 50%, down 11% from a similar poll in 2011. The online poll from the NZ Herald (shown right) confirms just how split the country was.

MEDIA COVERAGE:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10873630

12. POLITICAL U-TURNS – Be Careful What They Say

HELEN CLARK (Labour): [NZ Herald June 21](#) (2004) “Should people who want to have legal recognition of a marriage be able to get it? The Government says yes, but you can’t marry. Marriage is only for heterosexuals. The Government is not — underline — not, changing the Marriage Act. That will remain as an option only for heterosexual couples.”

TIM BARNETT (Gay Labour MP): 1st Reading Civil Unions Bill (2004) “The Civil Union Bill is an acceptable alternative; marriage can remain untouched.”

METIRIA TUREI (Green): 1st Reading Civil Unions Bill (2004) “Marriage as understood in our society, and as formalised in law, is a specific culturally and historically bound institution. ... This bill does not affect the Marriage Act. It does not change in any way the structure, the validity, of the institution of marriage.”

JOHN KEY (National): (2006) “Marriage is an institution of the church, I don’t think it is necessary to have that label put on every relationship.” [2008](#) “I don’t think there’s a real need to change the current legislation or to adopt new legislation.”

<http://www.protectmarriage.org.nz/archives/our-message-to-australia-the-consequences-of-redefining-marriage>

LGBTIQ Aussies have worries about gay marriage too

Miranda Devine
September 10, 2017

WHEN two gay men in a long-term committed relationship came out last week to the ABC as opponents of gay marriage, they were abused online as “homophobes” and “self-loathing” bigots.

Welcome to the irrational world of rainbow tyranny.

Ben Rogers and Mark Poidevin have been together 15 years, but the last thing they want is a gay wedding.

“The comments I hear are, ‘You’re a homophobe if you don’t support gay marriage,’” Poidevin said.

“I’m a gay person here that’s coming out and saying, ‘Well, no it’s not. It’s your right to have a view... and people should be respected.’”



Ben Rogers and Mark Poidevin appeared on ABC’s 7.30 to discuss their opposition to gay marriage and were attacked by members of their own community. (Pic: ABC)

The Wollongong couple might be in the minority, but they are not alone. The LGBTIQ community is not a monolith marching blindly to the Marriage Equality tune.

Nor are they represented by the rainbow-haired Socialist Alternative activists brandishing “Vote Yes” placards who aggressively shut down a

Safe Schools meeting at a Brisbane church last week (and then lied that they were attacked by churchgoers).

While most LGBTIQ Australians favour same-sex marriage, they are as alarmed as anyone about bullying and hidden agendas.

Exclusive polling by the Coalition for Marriage shows that they do not want to be used by left wing activists as a front for radical social change.

The survey of 4000 adults last week found that, of the five per cent of respondents who identified as LGBTIQ, 93 per cent plan to vote “yes” in the upcoming postal ballot.

But their support for changing the Marriage Act plummets if the proposal is used as a “stalking horse” to deliver a hidden agenda which attacks other Australian traditions and democratic freedoms.

A staggering 92 per cent would vote “No” or boycott the ballot if the proposed change to the Marriage Act “has not been thought through properly in terms of all of its consequences for the majority of Australians”.

More than two thirds believe that the public has the right to see the exact wording of the Bill before voting on it.

And 81 per cent would vote “No” or not vote if it turned out that the “Yes” campaign was “being run and controlled by left-wing activists with a hidden agenda that goes well beyond changes to the Marriage Act”.

(Step forward the Greens, whose website features a section labelled “Beyond Marriage Equality: “Queer campaigners should not win their rights by meekly trudging into the tent of patriarchal marriage... Rather, the same-sex marriage campaign can be about dismantling the walls of the tent, expanding it to be open to more of us.”)

The survey also showed that more than three-quarters of LGBTIQ respondents would vote “No” or not vote if changes to the Marriage Act triggered “negative consequences for the majority of Australians,

including restrictions on free speech, and penalties for acting according to one's beliefs about marriage".

Almost two thirds say they would vote "No" if same-sex marriage resulted in "forced exposure of young children to radical sex education content without parental consent". A further 12 per cent would boycott the ballot.

And one third would change their vote to "No" or not vote if the "Yes" campaign were "nasty", understanding that they would bear the backlash.

In other words, LGBTIQ Australians have serious reservations about the consequences of changing the definition of marriage.

They do not want to tread on the rights of the majority, for the sake of expanding their own rights.

It's no surprise that they are more aligned with the silent majority than with loudmouth rainbow fascists.

So when Bill Shorten declared last week, after the High Court approved the postal ballot, that he would not abide by the result, he was not just out of step with mainstream Australia, but with the very LGBTIQ community he's trying to brownnose.

And when Tanya Plibersek announced a Marriage Equality rally for today at Sydney Town Hall with the words: "Together let's drown out the hate with love", she was not just insulting conscientious objectors, but turning off the most ardent supporters of the cause she recently professes to champion.

When opposition to same-sex marriage is defined dishonestly as hatred and bigotry, it becomes impossible to tolerate dissent.

But the proposed transformation of our foundational human institution creates conflicting rights, with far-reaching consequences which have not adequately been addressed. It is not a simple question about "two people who love each other".

All of us have a stake in marriage, and a right to be involved in the decision.

For people of good will, this postal ballot is a way of resolving our differences, coming together and owning the result, whatever it is.

That is the democratic way and the only path to social harmony.

<http://www.dailytelegraph.com.au/rendezview/lgbtiq-aussies-have-worries-about-gay-marriage-too/news-story/d7cfe081ed6c5e3a5558e4a4e632e835>

What same-sex "marriage" has done to Massachusetts

It's far worse than most people realize

by Brian Camenker

October 2008 Updated June 2012

Anyone who thinks that same-sex "marriage" is a benign eccentricity which won't affect the average person should consider what it has done to Massachusetts since 2004. It's become a hammer to force the acceptance and normalization of homosexuality on everyone. The slippery slope is real. New radical demands never cease. What has happened in the last several years is truly frightening.

In this article:

- [The public schools](#)
- [Public health](#)
- [Hospitals](#)
- [Domestic violence](#)
- [Business & employment](#)
- [Legal profession & judicial system](#)
- [Adoption & birth certificates](#)
- [Government mandates](#)
- [The public square](#)
- [Churches being harassed](#)
- [The media](#)
- [Politics](#)
- [Rule of law](#)
- [Conclusion](#)

On November 18, 2003, the Massachusetts Supreme Judicial Court announced its Goodridge opinion, declaring that it was unconstitutional not to allow same-sex "marriage." Six months later, despite public outrage, homosexual "weddings" began to take place. And that was just the beginning . . .

The public schools

The homosexual "marriage" onslaught in public schools across the state started soon after the November 2003 court ruling.

At my own children's high school there was a school-wide assembly to celebrate same-sex "marriage" in early December 2003. It featured an array of speakers, including teachers at the school who announced that they would be "marrying" their same-sex partners and starting families, either through adoption or artificial insemination. Literature on same-sex marriage - how it is now a normal part of society - was handed out to the students.

Within months it was brought into the middle schools. In September 2004, an 8th-grade teacher in Brookline, Mass., told National Public Radio that the marriage ruling had opened up the door for teaching homosexuality. "In my mind, I know that, 'OK, this is legal now.' If somebody wants to challenge me, I'll say, 'Give me a break. It's legal now,'" she told NPR. She added that she now discusses gay sex with her students as explicitly as she desires. For example, she said she tells the kids that lesbians can have vaginal intercourse using sex toys.

By the following year it was in elementary school curricula - with hostility toward parents who disagreed. Kindergartners in Lexington, Mass. were given copies of a picture book, *Who's in a Family?*, telling them that same-sex couples are just another kind of family, just like their own parents. When David Parker - parent of a kindergartner - calmly refused to leave a school meeting unless officials agreed to notify him when discussing homosexuality or transgenderism with his son, the school had him arrested and jailed overnight.

The next year, second graders at the same school were read a book, King & King, about two men who fall in love and marry each other, ending with a picture of them kissing. When parents Robb and Robin Wirthlin complained, they were told that the school had no obligation to notify them or allow them to opt their child out.

In 2007 a federal judge ruled that because of "gay marriage" in Massachusetts, parents have no rights regarding the teaching of homosexual relationships in schools. The previous year the Parkers and Wirthlins had filed a federal civil rights lawsuit to force the schools to notify parents and allow them to opt out their elementary-school children when homosexual-related subjects were taught. The federal judge dismissed the case. The appeals judges later upheld the first judge's ruling that because same-sex marriage is legal in Massachusetts, the school actually had a duty to normalize homosexual relationships to children; and schools have no obligation to notify parents or let them opt out their children. Acceptance of homosexuality had become a matter of good citizenship!

Think about that: Because same-sex marriage is "legal," federal judges have ruled that the schools now have a duty to portray homosexual relationships as normal to children, despite what parents think or believe!

The judges also allowed the school to overrule the Massachusetts parental notification law on this issue, with the claim that homosexuality or same-sex marriages are not "human sexuality issues" (to which the law refers).

School libraries have also radically changed. School libraries across the state, from elementary school to high school, now have expanding shelves of books to normalize homosexual behavior and "lifestyle" in the minds of kids, some of them quite explicit and even pornographic. Parents' complaints are ignored or met with hostility.

A large, slick hardcover book celebrating Massachusetts homosexual marriages began to appear in many school libraries across the state. Titled Courting Equality, it was supplied to schools by a major homosexual

activist organization. Its apparent purpose was to teach kids that "gay marriage" was a great civil rights victory.

It has become commonplace in Massachusetts schools for teachers to display photos of their same-sex "spouses" and occasionally bring their "spouses" to school functions. At one point, both high schools in my own town had principals who were "married" to their same-sex partners who came to school and were introduced to the students.

"Gay days" in schools are considered necessary to fight "intolerance" against same-sex relationships. Hundreds of high schools and even middle schools across the state now hold "gay, lesbian, bisexual, and transgender days." In my own town, a school committee member announced that combating "homophobia" was now a top priority. The schools not only "celebrate" homosexual marriage, but have moved beyond to promote other behaviors such as cross-dressing and transsexuality.

As a result, many more children in Massachusetts appear to be self-identifying as "gay." According to the Massachusetts Youth Risk Behavior Survey, given to students in high schools across the state, between 2005 and 2009 both the percentage of kids "identifying as gay" and who had same-sex contact rose by approximately 50%. Although this bi-annual survey is unscientific and largely unreliable, it still shows a disturbing trend among those students who chose to answer the questions in this way. (At a minimum, it implies that these answers are being encouraged.)

Once homosexuality is normalized, all boundaries begin to come down. The schools have already moved on to normalizing transgenderism (including cross-dressing and sex changes). The state-funded Commission on Gay, Lesbian, Bisexual and Transgender Youth, which goes into schools with homosexual and transgender programs and activities for children, includes prominent activists who are transsexuals.

In 2006 a cross-dressing man undergoing a sex-change operation was brought into a third-grade class in Newton to teach the children that there

are now "different kinds of families." School officials told a mother that her complaints to the principal were considered "inappropriate behavior"! She ended up removing her child from the school.

Public health

The Commissioner of the Mass. Dept. of Public Health, who is "married" to another man, told a crowd of kids at the state-sponsored Youth Pride event in 2007 that it's "wonderful being gay" and he wants to make sure there's enough HIV testing available for all of them.

The STD test required to obtain a marriage license was eliminated five months after same-sex "marriages" began in Massachusetts, by a bill quietly signed by Gov. Mitt Romney. This was despite an increase in syphilis cases and other STDs in homosexual men in Massachusetts at the time (according to the Mass. Dept. of Public Health).

In recent years state funding for HIV/AIDS programs has gone up considerably in Massachusetts, along with the proportion of homosexual-related cases. According to the Massachusetts Dept. of Public Health, even though the total number of new HIV/AIDS diagnoses has declined, the proportion caused by male homosexual behavior rose by over 30% from 2000-2009. Thus, for the last several years the state has budgeted \$30-\$35 million per year for these programs. This dwarfs spending on any other viral disease that we are aware of.

A hideously obscene booklet on "gay" practices created by health officials was given out in a high school. Citing "the right to marry" as one of the "important challenges" in a place where "it's a great time to be gay," the Mass. Dept. of Public Health helped the AIDS Action Committee produce *The Little Black Book: Queer in the 21st Century*. It was given to teens at Brookline High School on April 30, 2005. Among other things, it gives "tips" to boys on how to perform oral sex on other males, masturbate other males, and how to "safely" have someone urinate on you for sexual pleasure. It even included a directory of bars in Boston where young men meet for anonymous sex.

Hospitals

Because of the purported necessity to cater to "LGBT health" issues, nearly every major Boston hospital has become an active supporter of the radical homosexual movement. This includes marching in the "Gay Pride" parades, holding homosexual events, and putting on numerous "gay health"-related seminars. This is one of the most disturbing things that's happened since "gay marriage" became "legal."

A major Boston hospital threatened to fire a physician when he objected to its promotion of homosexual behavior. In 2011 a prominent physician at Beth Israel Deaconess Medical Center in Boston -- a large Harvard-affiliated hospital -- objected to the hospital being involved with "Gay Pride" activities. He also pointed out to his superiors the medical health risks of homosexuality, and said that he and others at the hospital considered homosexual acts to be unnatural and immoral. The hospital then threatened to fire him, telling him that same-sex marriage is "legal" and that his comments constituted "harassment and discrimination." After a "hearing" he was allowed to keep his job, but was told to apologize and to keep his opinions on these matters to himself.

In 2012 the Boston Medical Center purchased a prominent full-color ad (full page, inside cover) in the Boston Gay Pride guide book. The content? The entire ad promoted the hospital's STD and AIDS clinics for the "pride" participants - particularly its screening services for gonorrhea, chlamydia, syphilis, hepatitis, and HIV.

Domestic violence

Every year more state money goes to deal with the high incidence of homosexual domestic violence. Since "gay marriage" began, Massachusetts has one of the highest proportions of homosexuals living as couples in the country. Given the extremely dysfunctional nature of homosexual relationships, the Massachusetts Legislature has felt the need to spend more and more money to deal with that problem. "Gay domestic violence programs" have also become a major lobbying push in the State House by the homosexual group MassEquality. This year it comprises a

considerable portion of a \$5.5 million state budget item (according to MassEquality). This is up from \$100,000 budgeted in 2007.

"Gay domestic partner violence" literature (funded by the state) is now distributed at virtually every public homosexual event - including to children at "Youth Pride" events, GLSEN conferences, "gay straight alliance" high school clubs - and especially at the various events and parades during "Gay Pride" week.

It has become such a problem that a public candlelight vigil in downtown Boston is held every year by a coalition of Massachusetts homosexual groups "to remember victims of recent LGBT intimate partner violence, and to raise awareness of this important community issue."

Business and employment

All insurance in Massachusetts must now recognize same-sex "married" couples in their coverage. This includes auto insurance, health insurance, life insurance, etc.

Businesses must recognize same-sex "married" couples in all their benefits, activities, etc., regarding both employees and customers.

People can now get fired from their jobs for expressing religious objections to same-sex "marriage." In 2009, a deputy manager at a Brookstone store in Boston was fired from his job for mentioning his belief to another manager who had kept bringing up the subject with him that day. Brookstone's letter of termination (quoted on local TV news) said his comment was "inappropriate" because "in the State of Massachusetts, same-sex marriage is legal."

The wedding industry is required to serve the homosexual community if requested. Wedding photographers, halls, caterers, etc., must accept same-sex marriage events or be held liable for discrimination.

Businesses are often "tested" for tolerance by homosexual activists. Groups of homosexual activists go into restaurants or bars and publicly

kiss and fondle each other to test whether the establishment demonstrates sufficient "equality" - now that homosexual marriage is "legal." Then they report "tolerance violators" to authorities, and businesses can be fined and punished. In fact, more and more overt displays of homosexual affection are seen in public places across the state to reinforce "marriage equality."

Legal profession and judicial system

The Massachusetts Bar Exam now tests lawyers on their knowledge of same-sex marriage "law." In 2007, a Boston man failed the Massachusetts bar exam because he refused to answer a question about homosexual marriage.

In many firms, lawyers in Massachusetts practicing family law must now attend seminars on homosexual "marriage." Issues regarding homosexual "families" are now firmly entrenched in the Massachusetts legal system. In addition, there are now several homosexual judges overseeing the Massachusetts family courts.

In 2011 the Governor appointed Barbara Lenk, a "married" lesbian activist, to be a state Supreme Court Justice. She has said that the interpretation of law "evolves and develops" because "minority groups [e.g., homosexuals] see certain things differently based on their own experiences."

Adoption and birth certificates

In the year after the "gay marriage" ruling, the state's adoption and foster care workers went through a massive indoctrination on "LGBT youth awareness." This included employees and managers at the Mass. Dept. of Social Services. These sessions were run by the radical National Gay and Lesbian Task Force (which once awarded a "Leather Leadership Award" to the owner of a pornographic video company). The emphasis was that those working with children must be trained that homosexuality (and transgenderism) are normal. At one session, the trainer announced

that the new motto is, "To tolerate is an assault; you have to accept" this behavior.

Homosexual "married" couples can now demand to be allowed to adopt children - through any agency. In 2006 Catholic Charities decided to abandon handling adoptions rather submit to regulations requiring them to allow homosexuals to adopt the children in their care.

Adoption agencies have said that 40% of their adoptions are to homosexual couples. Anecdotal reports also indicate that many adoption agencies now favor homosexuals over normal couples.

In 2006 the Massachusetts Department of Social Services (DSS) honored two men "married" to each other as their "Parents of the Year." The men had adopted a baby through DSS (against the wishes of the baby's birth parents). According to news reports, the day after that adoption was final, DSS approached the men about adopting a second child.

The state-funded Massachusetts Adoption Resource Exchange (MARE) has been pushing "GLBT" family formation and holds "adoption parties" where homosexual couples have been encouraged to attend (along with others) and see "available" children in person. MARE places prominent ads in GLBT publications.

Birth certificates in Massachusetts have been changed from "mother" and "father" to "mother/parent" and "father/parent." Two men or two women can now be listed as the "parents" on birth certificates! Homosexuals who adopt can revise children's' existing birth certificates.

A court ruled in 2012 that if a child is "born of a same-sex marriage," there is no need for adoption by a non-biological parent. Thus, they would both be listed as the "parents" on the child's birth certificate, without any formal proceedings necessary. (The other biological parent is not noted on the official birth certificate.)

Government mandates

Marriage licenses and certificates in Massachusetts now have "Party A" and "Party B" instead of "husband" and "wife." Imagine having a marriage license like that.

In 2004, Governor Mitt Romney ordered Justices of the Peace to perform homosexual marriages when requested or be fired. Several Justices of the Peace immediately decided to resign. That order still stands. Also Town Clerks were forced by the Governor's office to issue marriage licenses to same-sex couples.

In 2008 Massachusetts changed the state Medicare laws to include homosexual "married" couples in the coverage.

The public square

Since gay "marriage" began, public "Gay Pride" events have become more prominent in the public square. There are more politicians and corporations participating, and even police organizations take part. And the envelope gets pushed further and further. For example: the annual profane "Dyke March" through downtown Boston, and the 2008 "transgender" parade in Northampton that included bare-chested women who have had their breasts surgically removed (so they could "become" men). Governor Patrick even marched with his 17-year-old "out lesbian" daughter in the 2008 Boston Pride event, right behind a sadomasochist "leather" group brandishing a black and blue flag, lashes and chains!

Churches being harassed

Churches and religious people have been demonized, harassed and threatened - with no punishment for the perpetrators. Since the "gay marriage" ruling, those who publicly disagree with "gay marriage" or the normalcy of homosexuality - or hold events promoting traditional beliefs - are targets of militant retribution by homosexual activists. Police and public officials have shown no interest in stopping this. We are not aware of a single homosexual activist arrested (or charged with any "hate crime") for disrupting a religious event or threatening and harassing people at a church. For example:

In 2012 someone threatened to burn down a Catholic Church in Acushnet which posted the words "Two men are friends, not spouses" on its outdoor sign. The church immediately received a flood of profane phone calls. At least one person threatened to burn down the church. An activist nailed a sign to church's fence saying, "Spread love not hate." Activists staged a protest outside of the Sunday Mass to intimidate parishioners with a sign saying, "It is legal for two men or women to be spouses." Neither the police nor the District Attorney pursued the threats as a hate crime or other offense.

In 2010 a Catholic elementary school balked at letting a lesbian couple enroll their son. As a result, the school was excoriated in the media and even by the local liberal state representative as "discriminatory." The privately-run Catholic Schools Foundation then threatened to withhold funding to the school unless it relented. The Archdiocese eventually backed down and the school reversed its policy.

In 2009 angry homosexual activists terrorized the Park Street Church in Boston while it was holding an ex-gay religious training session inside. They demonstrated next to the doors and windows with signs, screaming homosexual slogans. One of them held a bullhorn against the window outside the meeting, bellowing at the participants inside. Police did nothing to stop them, even though they were standing inside the historic cemetery adjacent to the church.

In 2006 dozens of screaming homosexual activists drowned out the speakers at an outdoor pro-marriage rally in Worcester organized by Catholic Vote, yelling "Bigots" and disgusting chants. Police did not stop them, even though the rally had a permit. When one of the rioters rushed the stage and started shouting, a rally organizer tried to lead her to the side. She subsequently sued that organizer for assault! He went through a four-day trial and was acquitted by a jury. But no charges were filed against any of the rioters.

In 2006 a group of homosexual activists with signs taunted and screamed at people entering and leaving the Tremont Temple Baptist

Church in downtown Boston, which was holding a nationally televised pro-marriage event inside.

In 2005 hundreds of homosexual activists terrorized the Tremont Temple Baptist Church with makeshift coffins, screaming obscenities through loudspeakers as the national pro-family group Focus on the Family held a religious conference inside. The crowd was so threatening that attendees could not leave the church for the lunch break. The Boston riot police stood in front of the church doors, but did nothing to disperse the protesters who were also completely blocking the street.

The media

The Boston media regularly features articles and news stories using homosexual "married" couples where regular married couples would normally be used. It's "equal," they insist, so there must be no difference in how marriage is portrayed. Also, the newspaper advice columns now deal with homosexual "marriage" issues - and how to properly accept it.

A number of news reporters and TV anchors are "out" homosexuals (at least one openly "married") who march in the "Gay Pride" parades and publicly participate in other homosexual events.

Politics

A climate of fear has kept politicians at all levels from disagreeing with or criticizing same-sex marriage since it became "legal." Public officials are afraid of being accused of wanting to "take away rights." Those who support traditional marriage rarely discuss it publicly. And this fear has expanded to suppress any meaningful debate on all homosexual related issues. Additionally, it has brought a feeling of intimidation among pro-family people across the state.

The Massachusetts Republican establishment has become arguably the most "pro-gay marriage" GOP in America. The state GOP House and Senate leaders now both publicly support "gay marriage," as did the

recent Mass. GOP candidates for Governor and Lt. Governor. GOP candidates for office are told not even to discuss it.

In April 2009, the Chairman of the Mass. Republican Party told a homosexual newspaper that the GOP would no longer oppose "gay marriage." Then Chairman Jennifer Nassour, interviewed on the front page of Bay Windows, assured the gay community that the state GOP would "steer clear of social" issues such as "opposition to same-sex marriage and abortion." The newly elected chairman, Bob Maginn, does not talk about the issue.

Every Massachusetts state-wide elected official and member of Congress (but one) now publicly supports "gay marriage." The one (apparent) holdout, Republican US Senator Scott Brown, strenuously avoids the issue, saying that it's "settled law" and not worth fighting over.

Rule of law

Same-sex "marriage" came to Massachusetts through a radical court's narrow ruling. Because of that, there is an often depressing sense of helplessness that pervades this issue. The marriage statute was never changed, and it has been convincingly argued that the whole process was in violation of the state constitution. The Governor simply went along. And the Legislature acted to block popular votes on two separate constitutional amendments protecting marriage, after sufficient signatures had been gathered for each. The rule of law seems further lost with every new outrage imposed on the people.

Even the Massachusetts Law Library (online) shows no law legalizing same-sex marriage, only a court opinion. It is a dangerous precedent to allow such sweeping judicial activism to stand as law, enabling everything that has followed from it. It should serve as a warning to states across the country.

In conclusion

Same-sex "marriage" hangs over society, hammering citizens with the force of law. Once it gets a foothold, society becomes more oppressive.

Unfortunately, it was imposed on the people of Massachusetts through a combination of radical, arrogant judges and pitifully cowardly politicians. The homosexual movement has used that combination to its continued advantage around the country.

It's pretty clear that this radical movement is obsessed with marriage not because large numbers of homosexuals actually want to marry each other. A small percentage actually "marry." (In fact, over the last several months, the Sunday Boston Globe's marriage section hasn't had any photos of homosexual marriages; at first it was full of them.) Research shows that homosexuals' relationships are fundamentally dysfunctional on many levels, and real "marriage" as we know it isn't something they can achieve, or even truly desire.

The push for "gay marriage" is really is about putting the legal stamp of approval on homosexuality and forcing its acceptance on (otherwise unwilling) citizens and our social, political, and commercial institutions.

To the rest of America: You've been forewarned.

Copyright (c) 2012 MassResistance

http://www.massresistance.org/docs/marriage/effects_of_ssm_2012/

This article, including download version (top) and booklet (above), may be freely copied and distributed in unaltered form.

Effects of Same-Sex Marriage on Massachusetts School Children

ACTION ALERT!

Here are highlights from a pamphlet put out by the IFI, on what same-sex marriage has done to Massachusetts Schools. Though the book goes over numerous other effects of same-sex marriage in Massachusetts, this email will deal specifically with the effects on the schools and school children.

The homosexual marriage onslaught in public schools across the state of Massachusetts began soon after the November 2003 court ruling. School assemblies to celebrate same-sex marriage began in early December 2003, featuring an array of speakers, including teachers who announced their plans to marry their same-sex partners and start families, either through adoption or artificial insemination. Literature on how same-sex marriage is now the norm of society was also handed out to students. Within months, it was introduced into middle schools, where in September 2004, an 8th-grade teacher in Brookline, Mass., announced on National Public Radio, that the marriage ruling opened up the door for ‘teaching homosexuality’.

The following year the elementary school curricula became hostile toward any parents who disagreed. Kindergartners in Lexington, Mass. were given picture books on the definition of a family, in which same-sex couples were portrayed as just another kind of normal family. One parent who wished to be notified when homosexual or transgender topics would be discussed in his son’s classroom was actually arrested and jailed overnight. The following year, 2nd graders at this same school were read a book about two men who fall in love and marry each other – titled, “King and King”.

In 2007 a federal judge ruled that because of “gay-marriage” in Massachusetts, parents have no rights regarding the teaching of homosexual relationships in schools. Appeals judges later upheld this

ruling, that because same-sex marriage is legal in Massachusetts, the schools actually have a duty to normalize homosexual relationships to children; with no obligation to notify parents or allow them to opt out their children. Acceptance of homosexuality is now a matter of good citizenship in Massachusetts!

So, because same-sex marriage is “legal”, federal judges have ruled that the schools now have a duty to portray homosexual relationships as normal to children, despite what parents may think or believe!

School libraries have now radically changed across the state, from elementary to high school; with expanding shelves of books that normalize homosexual behavior and “lifestyle” in the minds of children, some of which are actually quite explicit and pornographic. Parental complaints are either ignored or met with hostility.

A large, slick hardcover book celebrating Massachusetts homosexual marriages began to appear in many school libraries across the state, titled, “Courting Equality”. It was supplied to schools by a major homosexual activist organization, the purpose being to teach kids that “gay-marriage” is a great civil rights victory.

It has also become commonplace in Massachusetts schools for teachers to display photos of their same-sex “spouses” and occasionally bring those “spouses” to school functions. In two high schools, the principals brought their same-sex married partners to school and introduced them to their students.

“Gay Days” in schools are considered necessary to fight “intolerance” against same-sex relationships. Hundreds of high schools and middle schools across the state now hold “gay, lesbian, bisexual and transgender days.” In one particular town, a school committee member announced that combating “homophobia” was now a top priority. Not only do the schools “celebrate” homosexual marriage, but have moved beyond to promote other behaviors such as cross-dressing and trans-sexuality.

The results have been that more children in Massachusetts appear to be

self-identifying as “gay”. According to the Massachusetts Youth Risk Behavior Survey, given to students in high schools across the state, between 2005 & 2009, both the percentage of kids “identifying as gay” and who had same-sex contact had risen approximately by 50%! Though the bi-annual survey is unscientific and largely unreliable, it still reveals a disturbing trend among those students who chose to answer the questions in this way – at a minimum implying that such answers are being encouraged. Do we doubt that?

Once homosexuality is normalized, all boundaries begin to come down. With the normalization of transgenderism (including cross-dressing and sex changes), the state-funded Commission of Gay, Lesbian, Bisexual and Transgender Youth, now goes into schools with homosexual and transgender programs and activities for children, led by prominent transsexual activists.

In 2006 a cross-dressing man undergoing a sex-change operation, was actually brought into a 3rd grade class in Newton in order to teach the children that there are now “different kinds of families”. When one mother dared to complain, she was informed by school officials that her behavior was “inappropriate”! She responded by removing her child from the school. Who can blame her?

<http://lcrtl.org/effects-of-same-sex-marriage-on-massachusetts-school-children-action-alert/>

Religious Freedom protections in new same sex marriage proposals: too few, too narrow

7th August 2017

The debate over same sex marriage in Australia has been re-ignited by news that some members of the federal governing Liberal/National Party (LNP) coalition are proposing, contrary to their party's policy, to introduce legislation in Federal Parliament this coming week to redefine marriage to extend it to same sex couples. In particular, press reports today indicate that a new Marriage Amendment (Definition and Religious Freedoms) Bill 2017 will be introduced, one feature of which is that it contains legislative protections for religious freedom, designed to encourage support of the legislation by believers. In my view the protections to be provided, if press reports about the proposal are accurate, are far too few and far too narrow, and the proposal cannot be seen as providing adequate protection for this fundamental human right.

Background to current proposals

I have noted previous developments on this area in Australia in a number of previous posts. In brief, marriage in Australia has not been redefined to include same sex couples. At the last Federal election, the LNP made an election promise that before Parliament addressed the issue, a plebiscite of Australian voters would be held to determine the level of actual support for the proposal in the community. Legislation for this plebiscite was proposed by the Government, but the enabling legislation was debated in the Senate, the upper house of Parliament, by the Australian Labor Party (ALP) Opposition together with a number of smaller parties and cross-bench Senators. Opposition to the plebiscite was said to be on the basis of the potential harm to members of the LBGTI community caused by the debate.

It has been well-known for some time, however, that a number of individual LNP MP's and Senators are in favour of changing the law in this way,

and have been pressing the Government to change their previously announced policy by having a simple Parliamentary vote on the issue. Supporters of change believe that in a “free vote” on the matter (unconstrained by party platform commitments) the legislation would pass in both Houses. Indeed, for some time the view has been held that even if the LNP did not give its members a formal conscience vote, a number of LNP members and Senators would “cross the floor” to vote against party policy on the issue. (I cannot forbear from noting the irony that the ALP has been vigorously urging the LNP to allow a free vote on the matter, while its own national conference has previously declared that from commencement of the 46th Parliament, probably in 2019, all ALP members of Parliament must vote the party line in support of changing the law, or face being expelled from the party: see p 226, para 56 of the official ALP Party platform and Constitution.)

Religious freedom protections have been a significant part of the argument in relation to this proposed change. Many religious groups have clear doctrines which provide that an essential feature of marriage is that it be between a man and a woman, and that homosexual activity is contrary to divine purposes for humanity. That is certainly the mainstream position of the Christian church, and has been since the founding of Christianity. There are a number of religious freedom issues presented for religious groups and individual believers by proposals to fundamentally transform a social institution in which religious beliefs have played a key part for millennia. As I indicated in a submission I made to a Parliamentary Committee considering the religious freedom protections provided by an Exposure Draft released by the Government, some of these issues are:

- whether religious celebrants will be required to solemnise same sex marriages;
- whether other celebrants, not formally associated with a religious group, will be so required;

- whether religious groups will be required to host same sex weddings on their premises;
- whether public servants who are employed in registry offices will be allowed to exercise their religious freedom to decline to solemnise such marriages;
- whether small business owners in the “wedding industries” (such as cake makers, florists, photographers, stationary designers, and wedding organisers) will be permitted to decline to use their artistic talents for the celebration of a relationship that God tells them is not in accordance with his purposes for humanity.

In that submission I noted that the Exposure Draft dealt well with the first three topics, but failed to address the equally important final two categories of believers, whose religious freedom is also protected by Australia’s commitment to international human rights instruments (such as the IC-CPR art 18).

The Current Proposed Legislation

I have not yet seen the text of the proposed legislation itself. But a number of press reports indicate the broad nature of the proposed religious freedom protections; see, eg “Marriage bill protects religion: Liberal MP” (Sky News, 6 August 2017); “Rebel Liberal MPs pin same-sex marriage hopes on religious protections” (Sydney Morning Herald, 6 August 2017). And there is a copy linked here of a covering letter sent by the five “rebel” Parliamentarians to their colleagues, which I will use as my main source for information about the proposed religious freedom protections.

In brief, the protections proposed are said to be:

- a minister of religion may decline to solemnise a same sex marriage where that is contrary to the “doctrines, tenets or beliefs of the minister’s religion”;

- a “new” category of “religious marriage celebrant” will be created which will include current so-called “civil” celebrants who want to operate in accordance with their religious beliefs, and also ministers from smaller denominations that are not officially declared to be “recognised” under the Marriage Act 1961 (the Act)- these celebrants will be allowed to decline to solemnise a marriage where the celebrant’s religious beliefs do not allow them to do so;
- religious bodies will be allowed to decline to make their facilities available for solemnisation of same sex weddings.

These three areas of protection are said in the letter to be a “comprehensive accommodation of competing attitudes”, and to reflect the “consensus report” of the Senate Select Committee on the Exposure Draft of the Marriage Amendment (Same-Sex Marriage) Bill. Sadly, neither claim is accurate.

The proposed protections are too narrow

To take the claim of prior consensus, as I pointed out in my previous post on the Report of the Senate Committee, that Report, despite references to it in press reports at the time, did not go anyway near achieving consensus. It agreed on the minimalist views that there should be “appropriate” protection of religious freedom, and that this at least means that ministers of religion should not be required to conduct same-sex weddings. But there was no agreement in the Committee on almost every other issue! As I said previously:

there [was] no consensus on

- protection of private celebrants who are not ministers of religion;
- protection for registry officers who may have a religious objection to solemnising same sex marriage;
- protection of the ability of religious groups not to offer their premises for use in same-sex weddings;

- protection of business owners in the “wedding industries” such as florists, photographers and bakers, who do not want to be forced to devote their artistic talents to support ceremonies celebrating a sexual relationship which they see as contrary to God’s will.

In particular, the so-called “comprehensive” protections now put forward continue to ignore the religious freedom of individuals who are public servants, and small business owners who are not part of a wider “religious organisation”. I dealt with these issues in my previous submission, but perhaps the most important thing to re-emphasise is this: claims for religious freedom in these areas are not a claim to be completely exempt from discrimination claims on the grounds of sexual orientation.

There have been a number of significant cases overseas (see for example cases discussed here and here) where business owners (a florist or a baker, for example) have been perfectly happy to provide general business services to a same sex attracted person. But there is a world of difference between selling someone a meat pie for their lunch, and being asked to devote artistic talents to the “celebration” of a relationship, at the core of which is a rejection of a Biblical view of appropriate sexual behaviour. This is especially so where the relevant services are readily available elsewhere in the community.

Nor is it true to say that a public servant who works for a registry office must “park their freedom at the door” when coming to work. All citizens, public servants or not, have a fundamental human right to have their religious freedom respected. We applaud public servant “whistle blowers” who reveal governments behaving badly, or who speak about asylum seekers. We recognise that no-one should be forced to suppress their conscientious beliefs, and that when those beliefs can be accommodated without interfering with the “fundamental rights and freedoms of others” (to use the language of permitted interference from art 18(3) of the ICCPR), they should be. It is not a “fundamental right” that everyone else in the community agree with and affirm one’s chosen sexuality, so long as they do not impose irrelevant actual harm to someone on that basis.

There are also other issues with the proposed protections. One is that the letter, at least, seems to distinguish between when a “minister of religion” of a “recognised denomination” would be able to decline to solemnise a wedding, and when such an option would be available to the new category of “religious marriage celebrant”. This issue may be resolved in the formal draft (which, to repeat, I have not seen), but the difference is this: a “mainstream” minister of religion would apparently be able to decline a same sex ceremony when authorised by “his (or presumably her) religion”. But the new category of celebrant has an exemption where the celebrant’s own beliefs do not allow them to conduct the ceremony. The problem that may arise is where a mainstream denomination as a whole accepts same sex weddings, but an individual ordained minister differs from his denomination on the issue. Will the dissenter be required to either solemnise a same wedding or resign as a cleric? This is not just a hypothetical issue: as I noted in my earlier submission, this is a problem that has been identified by Professor Rex Ahdar in relation to the analogous New Zealand legislation: see Rex Ahdar “Solemnisation of Same-sex Marriage and Religious Freedom” (2014) 16/3 Ecclesiastical Law Journal 283 – 305 at 285.

The other concern I have about the new proposals (and this is something of a more technical issue about the interpretation of the current Act, on which other legal colleagues may differ), is that that I do not see the point in setting up a new category of “religious marriage celebrant”. At the moment the Act, in my view, draws a perfectly adequate distinction within the group of celebrants between ministers of religion who belong to so-called s 26 “recognised denominations” (these are authorised under Subdivision A of Division 1 of Part IV of the Act, simply by virtue of membership of the denomination), and other “ministers of religion”, some of whom may be appointed under Subdivision C of Division 2 of Part IV as a “marriage celebrant”. (The definition of “minister of religion” in s 5(1) of the Act does not require that the minister be a representative of a “recognised denomination” declared under s 26). The Department currently appoints religious ministers for small groups under Subdivision C, using a slightly different set of criteria than that applied

to what are popularly called “civil celebrants,” who are not associated with a religious group.

In short, there is no need to introduce a separate category of “religious marriage celebrant”. Indeed, there is something odd and, to be frank, objectionable about the proposal, suggested in the letter, that existing “civil” marriage celebrants must transfer into the category of “religious marriage celebrant” to have their religious freedom recognised. The assumption seems to be that a citizen can only exercise religious freedom if they classify their whole work as “religious”. But that is not the way that religious freedom works! As a fundamental human right all persons, both clergy but also “secular” workers, small business owners, and people in general, have religious freedom rights. Of course those rights will need to be balanced against other “fundamental rights and freedoms”. But Australia’s commitment to human rights principles ought to lead to the maximum possible space being given for religious freedom when it does not interfere with those other rights.

Conclusion

The drafters of these latest proposals are to be commended for correctly recognising that religious freedom will be challenged if the definition of marriage is changed to include same sex relationships. But their proposed protections are far too narrow and apply in far too few areas. Indeed, outside the confines of the actual ceremony (which as we have seen is itself not adequately protected), there are much wider issues which will follow such a change, which can only be mentioned briefly here. Will there still be robust freedom of speech protection for believers to express their views, based on their deep religious convictions, that same sex marriage is not a good idea? Will religious schools be able to continue to teach children who are sent to them by parents who want their child to have a religious education, what those views are? Will employees be sacked for holding the wrong views? These and other issues need serious discussion before changes of this sort are made. All this points very clearly to the people of Australia being given a chance to make an informed decision in the promised plebiscite, rather than the matter being

rushed through Parliament with the support of those who have chosen to ignore their party platform.

This article for republished with the author's permission from lawandreligionaustralia.blog

Neil Foster I am an evangelical Christian, an Associate Professor in law, a father and a grandfather. I have qualifications in both law and theology and teach “Law and Religion” as an elective to later year law students. He blogs on law and religion issues at <https://lawandreligionaustralia.blog/>.

Neil’s comments for the Gospel Coalition Australia, as well as on his blog, represent of course his personal views and not those of his University.

<https://australia.thegospelcoalition.org/article/religious-freedom-protections-in-new-same-sex-marriage-proposals-too-few-too-narrow>

Time is short. Would you please share this ebook with others? You could post a link to this ebook on your Facebook page, as follows:

http://www.hermitsebooks.com/delivr/SameSexMarriage/Same_Sex_Marriage.pdf

Orthodox Jewish girls school faces closure for refusing to teach children about homosexuality

By Brandon Morse

A private Orthodox Jewish elementary school called the Vishnitz Girls School in Hackney, north London, is facing closure by the British government because it does not include curriculum that teaches children about homosexuality and gender reassignment surgery.

According to Heat Street, a report by the Office for Standards in Education, Children's Services and Schools (Ofsted) says that the Vishnitz Girls School does not teach its 212 attending children — aged three through eight — “a full understanding of fundamental British values.”

The report explained that the girls “are not taught explicitly about issues such as sexual orientation. This restricts pupils’ spiritual, moral, social and cultural development and does not promote equality of opportunity in ways that take account of differing lifestyles.”

It added that school administrators “recognise the requirement to teach about the protected characteristics as set out in the Equality Act 2010. However, they acknowledge that they do not teach pupils about all the protected characteristics, particularly those relating to gender re-assignment and sexual orientation. This means that pupils have a limited understanding of the different lifestyles and partnerships that individuals may choose in present-day society.”

- Heat Street reported that the school has defiantly resisted the British government’s attempt to force its views on the school’s children, and has failed its Ofsted inspection three times since February 2016.

According to Schools Week, Vishnitz was not the only religious private school to fall short of the Ofsted checklist standards. Three schools have seen their Ofsted grades drop due to “lack of progress for pupils.” Bnos Zion of Bobov, also in Hackney, failed the Ofsted inspection because the

school made “no reference to protected characteristics for sexual orientation and gender reassignment.”

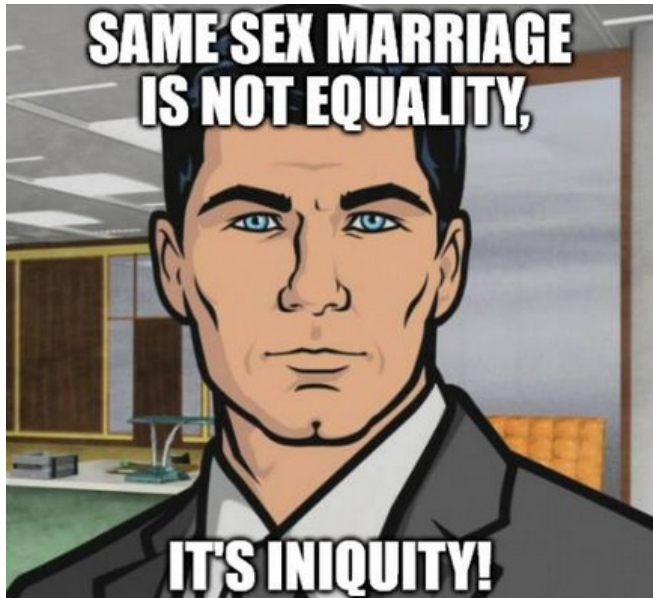
According to British regulations, private schools that do not meet the Ofsted standards will have their school taken off the independent school registrar, which means that it will be a criminal offense for them to stay open.

Gill Robbins of Christians in Education, a pro-religious campaign group, wrote that despite school having a stellar reputation, a well rounded staff, and enthusiastic students, the Ofsted test proves that British laws for schools are “hierarchical,” with homosexuality and the transgenderism at the top, and religious belief taking a back seat.

Finally, Ofsted has revealed its true agenda. It doesn't matter how good your school is in all other respects –simply refusing to teach very young children about gender reassignment will lead to your closure. That is the possible outcome for not only this school, but other Jewish schools which refuse, as a matter of faith, to teach about LGBT issues. All the indications are that the Orthodox community is prepared to stand its ground.

The argument used to justify such sanction is that these are protected characteristics. So is religious belief, but it's now been made crystal clear by Ofsted that the Equality Act is actually hierarchical, with sexual orientation and gender reassignment at the apex of the Act. All equalities are equal, but some equalities are more equal than others.

<http://youreteachingourchildrenwhat.org/2017/06/orthodox-jewish-girls-school-faces-closure-for-refusing-to-teach-children-about-homosexuality/>



If you agree with the contents of this booklet, or just want to share its message, please pass it on to someone else (who is eligible to vote) as soon as possible.

Thank you very much.