



+Denis Browne

My Brothers and Sisters in Christ.

There is urgency in the need for all of us to protect marriage as a union of man and woman as it has been since the world began. Attempts by politicians to change the definition of Marriage need to be opposed as much as possible. I ask you to continue to let your M.P. know of your opposition to such a brazen and ill-founded possibility.

God bless you in your efforts.

As early as the week beginning 11 March the

Marriage

(Definition of Marriage)
Ammendment Bill
(referred to as 'same sex marriage bill')

will reach its second reading in parliament.

This bill is not about gay rights, equality, discrimination or even love.

This is about redefining marriage, an age old institution between one man and one woman. It's about removing 'husband' and 'wife' from 16 pieces of legislation within New Zealand law. It's about the current marriage certificate no longer reading "bride" and "groom" but "parties". It's about ignoring the current trend which shows that the longer the debate has gone on, the lower the support for changing the definition of marriage.

“ As the family goes, so goes the nation and so goes the whole world in which we live. Blessed Pope John Paul II ”

Now is your last chance to have your say.

Email

Call

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Tweet

Write to

your
MP

Now, before marriage is redefined and lost.

“ Marriage is an act of will that signifies and involves a mutual gift, which unites the spouses and binds them to their eventual souls, with whom they make up a sole family - a domestic church. ”
Blessed Pope John Paul II

It's important to be informed. Included in this flyer is

- A note from Bishop Denis
- The latest poll information and news
- The Catholic Bishops submission to the Government Administration Select Committee
- 21 Reasons flyer from Family First

Speak now or forever hold your peace.

Latest News

The Select Committee report on the same-sex marriage bill confirms that the terms 'husband' and 'wife' will be removed from 16 pieces of legislation as it seeks to redefine marriage.

The report also confirms that the committee has ignored thousands of submitters including organisations who have requested to make oral submissions. There have been 21,533 submissions of which almost 3,000 are unique submissions, yet the committee has heard a little over 200 of them as they attempt to ram the bill through – equating to 1% of submissions. A number of significant organisations have been excluded from the opportunity to make an oral submission.

There has also been an embarrassing backdown by the politicians and the Human Rights Commission who argued that the bill originally put forward by Labour MP Louisa Wall protected faith groups and celebrants. They now acknowledge that the law needs to be amended despite originally labeling Family First's concerns as 'scare-mongering'.

Latest Poll

A poll of New Zealanders has found that only 47% now believe that Parliament should change the definition of marriage, and 43% believe that civil unions are sufficient for same sex couples. The poll also found strong support for laws protecting celebrants, churches and schools if the law is still pushed through. Almost half of NZ'ers believe there should be a Referendum on the issue.

49% of respondents said that any changes to the Marriage Act should be subject to a binding referendum, with 41% opposed. Labour supporters were most in favour of a Referendum.

The poll also found strong support for protecting those who disagree with same-sex 'marriage' if it is redefined:

80% of respondents think marriage celebrants should not be forced to perform same-sex weddings if they go against their personal convictions.

73% of respondents believe churches and other places of faith should not be required to allow same-sex marriages in their buildings.

55% of respondents believe faith-based schools should not be required to teach that same-sex marriage is equal to traditional marriage of a man and a woman, with 33% saying they should.

53% oppose and 37% support requiring individual teachers in state schools to teach same-sex marriage is equal to traditional marriage if it goes against their personal beliefs.

Regarding adoption by same-sex couples, respondents were asked "Should families where there is both a mum and a dad have priority for the adoption of babies and children?", 52% of respondents said that families with both a mum and a dad should have priority for adoptions, with 38% saying they shouldn't. There was a significant difference by gender with women split almost equally and men strongly in favour of priority for families with a mum and dad. National voters were most in favour of giving priority to heterosexual couples (60%).

The poll was carried out during February and has a margin of error of 3.2%.

(news and poll results taken from www.familyfirst.org.nz)

Submission to the Government Administration Select Committee on the Marriage (Definition of Marriage) Amendment Bill

28 Nov 2012

Who we are

1. This submission on the Marriage (Definition of Marriage) Amendment Bill ("the Bill") is made by the New Zealand Catholic Bishops Conference. The New Zealand Catholic Bishops Conference is the national body for the Catholic Bishops of Aotearoa New Zealand.

Introduction

2. We believe that the term 'marriage' signifies a particular reality; that of a public, committed, permanent and loving relationship between one man and one woman, a relationship which has a natural orientation towards the procreation of new human life.

3. We are seeking to protect the current legal understanding of the nature of marriage as being a union between one man and one woman.

4. The Catholic Church has long promoted marriage as a stable and loving environment for the nurture of family and children, and the consequent good of society. To this end we have supported the institution and practice of marriage through marriage preparation courses, counselling, support for married couples in difficulty, and accompaniment for those who suffer loss of a spouse through death or separation.

5. This is not a debate about homosexuality. Our stance on marriage is not a denigration of persons who are homosexual.

6. The Catholic Church is one voice in a pluralistic society. We have a right to participate in the debate and to be treated fairly and with respect, just as any other group in society.

The Nature of Marriage

7. No church, faith community, or state invented marriage. Marriage is a basic human institution that existed before legal and religious constructs were put around it to formalise the institution in society.

8. Marriage derives from the nature of the human person; male and female are sexually different in ways which are complementary. Sexual difference affects all aspects of human existence – biologically, psychologically, genetically, and socially. Marriage is founded on sexual difference. The traditional definition of marriage reflects this fact.

9. Marriage is unique; it is a committed union between a man and a woman which has a natural orientation towards the procreation of new human life, and which has the potential to result in children who are fully genetically connected to their parents. This uniqueness requires a name and definition which distinguishes marriage from any other form of relationship.

10. Marriage is not defined in the Marriage Act 1955 specifically as being between a man and a woman. This reflects the reality that people understand the sexual difference of man and woman to be integral to marriage, to the extent that it did not need legal definition in the Act. Prior to the changes made to the Marriage

Act 1955 by the Civil Unions Act 2004, the "Forbidden Marriages" listed in Schedule 2 of the Marriage Act were solely between males and females, evidence of society's clear understanding of marriage.

Individual choice

11. The case for redefining marriage is ultimately premised on an assumption that the individual has the "right to choose", and that this "right" is not limited by any prior given (other than what society, exercising its "right to choose" has already determined).

12. There are givens, prior realities, which constitute boundaries within which we are entitled to make our choices.

13. The given or prior reality which exists in the case of marriage is the physical difference between the partners. Neither individual choice, nor societal choice can make sexual differentiation irrelevant, which is what the proposed redefinition of marriage effectively seeks to do.

14. If the "right to choose" allows a given to be ignored, there is no limit to how marriage might be redefined from time to time.

"Rights, equality, discrimination"

15. Catholic teaching acknowledges a "right of marriage" which no human law can abolish. The right of any person to enter into marriage depends upon fulfilling the criteria which characterise the true nature of marriage.

16. The sexual difference between man and woman makes marriage unique. Sexual activity involving a man and a woman has a natural orientation towards the procreation of children. No third party is needed to provide eggs, gestational carrier or sperm.

17. If a person desires to 'marry' someone of the same sex the relationship does not meet a defining requirement for marriage, i.e. the sexual difference essential to the complementarity which gives marriage its uniqueness.

18. Same-sex unions may meet the requirement for a loving, lifelong commitment which is essential for marriage. Same-sex unions cannot meet the defining requirement of marriage, the sexual difference and complementarity of the partners which is ordered to the procreation of children.

19. The union of a man and a woman in marriage is not the same as a same-sex union. It is not discrimination to treat different things differently.

20. Equality cannot be achieved by calling two things which are essentially different by the same name.

Adult choice and children

21. Marriage is the context for both the generation of new life and the nurture of children.

22. The Bill opens a pathway for homosexual couples to adopt the child of one of the partners or a child who is being placed for adoption. A child born to one of the partners and adopted by the couple will be deliberately deprived of the close parenting of either a mother or a father. A child placed for adoption with a homosexual couple will not experience the parenting of both an adoptive mother and an adoptive father.

23. Psychiatrists assure us that the love of the father and the

mother are different, and contribute differently to a child's development. Children need to experience the love of a mother and the love of a father, and their love for each other.

24. The loss of a child's parent, precisely as father or as mother actively involved in parenting the child, is a loss to that child's development and well-being.

25. However much children brought up by homosexual partners may be loved and cared for, no one has the right to intentionally deprive them of a father's love or a mother's love or the parenting of either a father or a mother.

26. Too often children suffer because of the ways adults pursue their own interests and desires. An adult's claim to a "right to choose" inflicts a penalty on the child.

27. Marriage protects the right of the child to be raised, wherever possible, by his/her biological parents, and to fully experience the parenting of a mother and a father. Circumstances may mean this ideal is not always be able to be met, but it should not be deliberately set aside in order to satisfy adult desires.

Freedom of conscience

28. There have been public assurances from the Bill's author, Ms Louisa Wall, that churches will not have to solemnise the marriages of same-sex couples.

29. Section 29 of the Marriage Act states "a marriage licence shall authorise but not oblige any marriage celebrant to solemnise the marriage to which it relates."

30. Currently religious ministers are free to refuse to perform marriages that are not in accordance with their religious beliefs, without breaching the unlawful discrimination provisions of the Human Rights Act (HRA). According to the Human Rights Commission, if the Bill becomes law no religious minister would be required to officiate at the marriage of a same-sex couple, anywhere, including in a church. Ceremonial or consecrated spaces, or any other religious premises that are not made available for the public to hire, are not covered by the HRA.

31. The Human Rights Commission opinion on how the Marriage (Definition of Marriage) Amendment Bill, if passed, would operate for churches, is partially reassuring. However we can only be fully reassured if the protection of religious beliefs in relation to same sex unions designated as marriages is enshrined in the Bill.

32. We are concerned about potential conflict, should the Bill be passed, between the state and religious institutions as a result of the difference in the definition of marriage. As a legitimate group in a democratic society we would want a legislated guarantee that we can teach and publicly promote Catholic teaching on marriage without penalties such as being excluded from benefits accorded to other institutions, or compelled to provide services to same sex couples via our agencies where these conflict with our religious beliefs.

33. We cannot help but be sceptical that without specific legal protection in this Bill the reassurances of Louisa Wall and other MPs will, over time, be worthless. During the debate on the Civil Union legislation many MPs gave assurances that marriage would remain unchanged. Eight years later these assurances mean nothing.

Conclusion

34. A same sex partnership can be loving and committed. It can never, however, meet the other essential and defining characteristic of marriage, the sexual difference and complementarity between the two partners that has a natural orientation towards the procreation of new human life.

35. Marriage as it is now protects the right of the child to be raised, wherever possible, by his/her biological parents, and to fully experience the parenting of a mother and a father.

36. The Marriage (Definition of Marriage) Amendment Bill presents the current understanding of marriage as discriminatory, and this as justification for the Bill. There are some similarities between marriage and same sex unions; nevertheless, marriage and same sex unions remain fundamentally different and therefore should not both be covered by the term "marriage".

37. The sexual differentiation between the partners in marriage is why other faithful, caring, committed relationships are not termed marriage. Marriage has its origins in human nature and for this reason it is beyond the redefinition being proposed by the Bill.

“*The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.*”
Catechism of the Catholic Church, 1601

21 great reasons to keep marriage as is.



HELP US FIND 21+ MORE POLITICIANS WHO WILL STAND FOR MARRIAGE

1. MARRIAGE IS FOUNDATIONAL

Throughout history and in virtually all human societies, marriage has always been a union between men and women. Marriage predates both the organised church and the state. The State should not presume to re-engineer a natural human institution.

2. BIOLOGY, NOT BIGOTRY

Marriage combines the complementary characteristics of men and women as defined by nature. Nature is exclusive and discriminatory in that only the union of a man and a woman can produce another life. It makes sense to treat something so unique in a unique way.

3. FOR MARRIAGE, NOT AGAINST PEOPLE

This debate is not a discussion about whether homosexuals are good people or not. Every human being should be treated with dignity and respect. However, many people in the homosexual community also do not agree with same-sex marriage.

They are not 'homophobic' or 'bigoted'. Everyone has a right to love whom they choose, but nobody has a right to redefine marriage.

Everyone has a right to love whom they choose, but nobody has a right to redefine marriage.

4. DEFINITION, NOT DISCRIMINATION

The issue is one of definition, not discrimination.

It is perfectly possible to support natural marriage while also recognising and respecting the rights of others. Changing the law so that marriage includes same-sex unions would be a massive change to what marriage means.

The issue is one of definition, not discrimination.

5. EQUALITY IS NOT SAMENESS

Equality is not sameness, and difference is not inequality. As popular NZ Herald columnist Jim Hopkins wrote: "(Discrimination) happens all the time. If equality was Parliament's objective, there'd be no minimum drinking age, no ban on bigamy or specified drugs, no requirement to pass a test to get a driver's licence and no Maori seats either."

6. THE 'RIGHT' TO MARRY?

Marriage rightly discriminates. A 14-year-old cannot get married. Three or four people cannot get married to each other. A person who is currently married cannot marry another person. A father cannot marry his adult daughter. A mother cannot marry her adult son. Even those wanting 'equality' believe there should be restrictions – which shows that even they believe that marriage is not an absolute right for everybody or every type of romantic relationship.

Would you like more copies of this pamphlet?

To order more for your group, email admin@familyfirst.org.nz
Copies are FREE (but donations would be welcomed!)

PROTECT
MARRIAGE
.org.nz

7. SPECIAL RIGHTS?

In 2004, the government introduced civil unions and changed over 150 pieces of legislation to provide legal recognition and protection for same-sex relationships in NZ. There is currently no discrimination in the law against same-sex couples. Why do we now need to provide special rights?

Why do we now need to provide special rights?

8. WHAT ABOUT THE RIGHTS OF OTHERS?

For many, marriage is more than just a legal agreement or social contract. We must consider the rights of people who have deliberately chosen marriage because of its historical, cultural or religious meaning and value. By changing its meaning, we would be trampling on the rights of most New Zealanders who hold such views and ideals.

9. HOW DOES IT AFFECT YOUR MARRIAGE?

We need to be concerned with more than what merely affects us personally. This bill isn't just a simple change in the wording of a current law. It is proposing the complete redefinition of an institution as it has existed for thousands of years.

10. DEFINITIONS MATTER

Changing the definition of something changes the way society and future generations view it and the important role it plays. We would not accept a law that changes the definition of a father to include mothers. By doing so, we would cover up reality. Definitions matter.

11. MUM AND DAD MATTER

Marriage between a man and a woman says to a child that mum and dad who made you will also be there to love and raise you. Although death and divorce may prevent it, the evidence shows that children do best with their biological mother and father who are married. The differences between men and women - mothers and fathers - really do matter.

12. GENDER MATTERS

One of the outcomes of redefining marriage is that same-sex couples will be able to adopt non-related babies and children. Two men might individually be good fathers, but neither can be a mum. Two women might individually be good mothers, but neither can be a dad. While a compassionate society should always come to the aid of motherless and fatherless families, a wise and loving society should never intentionally create fatherless or motherless families. Deliberately depriving a child of a loving mum or a dad is not in the child's best interests.

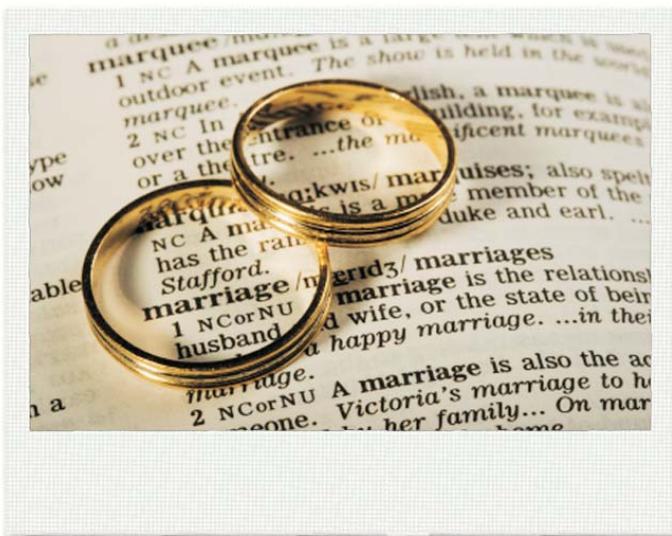


13. JURY STILL OUT ON SAME-SEX PARENTING

There are many many large, scientifically strong studies from the past four decades and earlier showing children do better with their married biological mother and father compared with any other type of family structure. As prominent Irish homosexual and political commentator Richard Waghorn says, this is not to cast aspersions on other families, but it does underscore the importance of marriage as an institution. Studies said to show that children of homosexuals do just as well as other children are - so far - methodologically weak, and thus scientifically inconclusive. They certainly can't be used to justify a wholesale change to the definition of marriage or adoption laws.

14. AN IDEOLOGY FORCED ON ALL

If marriage is redefined, everyone would be subject to the new definition. Anyone who disagrees with it would be at odds with the law. This will directly affect ministers, faith-based organisations and schools, and marriage celebrants, amongst others. If same-sex marriage is seen as a fundamental human right, then all will be forced to recognise it. You can't be selective about which groups will recognise fundamental human rights. The author of the bill, Labour MP Louisa Wall, promised that the bill did not require any person or church to carry out a marriage if it does not fit with the beliefs of the celebrant or the religious interpretation a church has. This assurance is now being seriously questioned by legal experts including the NZ Law Society and members of the Victoria University law faculty.



Family First is aiming to collect 100,000 signatures. (We already have 72,000)

Encourage others to sign the petition. Online signatures are preferred so direct them to www.protectmarriage.org.nz To obtain written signatures, petition forms can also be downloaded from our website.

15. WARNINGS FROM OVERSEAS EXPERIENCE

The alarming examples of what happens when attempts are made to redefine marriage are endless.

In Australia, tennis great Margaret Court came under attack when she expressed opposition to same-sex marriage early in 2012. Court was accused by same-sex marriage activists of spreading "hateful comments" and "inciting the bigots out there";

In 2011, a respected Canadian sports anchor was fired after expressing support for the traditional definition of marriage on his Twitter account;

In 2011, dual gold-medallist Peter Vidmar was chosen to be chef de mission for the United States team at the 2012 London Olympics but was pressured to resign simply because he had supported Proposition 8, the measure which defined marriage as between a man and a woman in California;

In Canada, Saskatchewan's highest court ruled that marriage commissioners who are public servants cannot refuse to marry same-sex couples, whatever their personal conviction;

In Maine, USA, where recently a referendum allowed same-sex marriage, any notary public who performs marriages may not refuse to perform a same-sex "marriage" for any reason, otherwise they will be charged with a human rights violation;

In Israel, the Jerusalem Magistrate's Court ordered the owners of an Israeli reception hall to pay \$25,000 damages to a lesbian couple after refusing to host their same-sex wedding on the grounds of their religious beliefs;

In the UK, a housing trust worker lost his managerial position, had his salary cut by 40%, and was given a final written warning after posting on his personal (and private) Facebook account that hosting gay weddings in churches was "an equality too far";

And UK primary school teachers could face the sack for refusing to promote gay marriage if same-sex unions become law. An education minister refused to rule out the possibility that teachers, even in faith schools, could face disciplinary action for objecting on grounds of conscience. Labour MP Louisa Wall recently suggested that integrated faith-based schools in New Zealand receiving government funding should not be promoting a traditional view of marriage.

UK primary school teachers could face the sack for refusing to promote gay marriage if same-sex unions become law.

There are many more cases - view our website www.protectmarriage.org.nz

16. BANNING 'MOTHER' 'FATHER' 'HUSBAND' 'WIFE'

The health department in the US state of Washington is to remove the words "husband" and "wife" from marriage and divorce certificates, after same-sex marriage was approved in a recent referendum. The UK Government has said the words "husband" and "wife" will have to be removed from official documents if marriage is redefined. In France, the words "mother" and "father" are set to be stripped from official documents, under its plans to redefine marriage. In Spain, terms such as "mother" and "father" have become "Progenitor A" and "Progenitor B" on birth certificates.

17. WHAT NEXT?

If marriage is redefined once, what is to stop it being redefined again? Allowing only same-sex marriage on the basis of love and commitment

If marriage is redefined once, what is to stop it being redefined again?

would then open the door for polygamous, polyamory (group), and consensual adult incest-type marriages. Why would discrimination against these loving adults be ok? They may be illegal now, but it wasn't that long ago that same-sex marriage was illegal also.

18. SAME AS BANNING INTER-RACIAL MARRIAGE?

No - these bans were unjust, and were designed to keep races apart. Marriage is grounded in bringing the genders together. Overturning the ban on inter-racial marriage did not mean a redefinition of marriage but an affirmation of it.



In Denmark, same-sex couples have won the right to get married in any church they choose, even though nearly one third of the country's priests have said they will refuse to carry out the ceremonies;

In New Jersey, USA, a judge ruled against a United Methodist retreat house which refused to allow a same-sex civil union ceremony to be conducted on its premises;

19. BUT NOT ALL COUPLES HAVE CHILDREN

We agree, not all married couples have children - but every child ever born has a mum and a dad. Having babies is not a requirement for marriage - but it is a natural outcome. Marriage is a unique union that can lead to procreation. It is for this reason that the State became interested in marriage in the first place. We do not disqualify couples from marrying based on exceptions. Older people marrying is the exception also, not the norm. Every man and woman who marry are capable of giving any child they create (or adopt) a mother and a father.

20. SAME-SEX MARRIAGE COULD STRENGTHEN THE INSTITUTION OF MARRIAGE?



Marriage does not thrive under the inclusive banner of "the more the merrier." A marriage culture, which is essential to a healthy society, is nourished when we are faithful to, and honour, its time-tested definition, and understand its important purpose. Extending the definition of marriage to include polygamy and group marriage would also not strengthen marriage just because more people could get married.

21. WE AGREE WITH THE POLITICIANS

During the civil union debate, NZ politicians (including gay politicians) argued that the Civil Union Bill was an acceptable alternative, and that marriage should only be for heterosexuals. We agree. Nothing has changed since then.

HELEN CLARK (Labour): "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."
NZ Herald June 21 2004

TIM BARNETT (Labour): "The Civil Union Bill is an acceptable alternative; marriage can remain untouched."
1st Reading Civil Union Bill

METIRIA TUREI (Green): "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."
1st Reading Civil Union Bill

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

What can I do?

If you agree with the sentiment and urgency of this publication, please take a moment and contact your local elected and list MP's - either by phone, making an appointment to see them at their electorate office, writing a letter, or sending an email. You can find out who your local MP is and their email address at our website www.haveyoursay.org.nz

Further information as to which politicians may VOTE FOR MARRIAGE is on the pull-out sheet inside this pamphlet.

Marriage is too important to stay silent.

"I reject the suggestion of marriage equality. Marriage equality has been a slogan; it has been a campaign. The claim to equality ignores the widely accepted fact that marriage is an institution that has a long and well-accepted definition – a definition that is heavily laden with cultural meaning and values crafted by custom and by law over the years."

Gay Senator Dean Smith – Parliament of Australia (during the Marriage debate in Australia, Sep 2012)



21 MORE
MP'S
NEEDED

PROTECTMARRIAGE.org.nz

REDEFINING MARRIAGE: Who are the extra 21 MP's needed to defeat the bill?

Background

1. In 2004, MP's voted on, and passed, the CIVIL UNION ACT.
2. In 2005, MP's voted on the MARRIAGE (GENDER CLARIFICATION) AMENDMENT BILL (referred to as 'Marriage one man one woman bill') which attempted to clearly define marriage as a union between one man and one woman. This bill was defeated. (Some MP's may have voted against this bill simply because they didn't think it was necessary, and didn't foresee what was coming!)
3. In 2012, MP's voted on the 1st Reading of the MARRIAGE (DEFINITION OF MARRIAGE) AMENDMENT BILL (referred to as 'same-sex marriage bill').

National

NATIONAL MP's who voted against Civil Unions (2004) and for Marriage one man one woman bill (2005), yet voted for same-sex marriage bill:

Gerry Brownlee +	- Ilam
David Carter +	- List
Judith Collins +	- Papakura
Paul Hutchison	- Hunua
John Key *+	- Helensville
Murray McCully +	- East Coast Bays
Lockwood Smith #	- List
Maurice Williamson *+	- Pakuranga

NATIONAL MP's who voted for Marriage one man one woman bill (2005), yet voted for same-sex marriage bill (weren't MP's during the civil union debate):

Chris Auchinvole	- List
Paula Bennett +	- Waitakere
Jackie Blue	- List
Jonathan Coleman +	- Northcote
Jacqui Dean	- Waitaki
Craig Foss +	- Tukituki
Jo Goodhew +	- Rangitata
Chris Tremain +	- Napier
Nicki Wagner	- Christchurch Central
Kate Wilkinson +	- Waimakiriri

Newer NATIONAL MP's (since 2008) who voted for same-sex marriage bill but may consider changing their vote:

Amy Adams	- Selwyn
Maggie Barry	- North Shore
Cam Calder	- List
Paul Goldsmith	- List
Steven Joyce +	- List
Ian McKelvie	- Rangitikei
Hekia Parata +	- List
Jami-Lee Ross	- Botany
Scott Simpson	- Coromandel

* Voted against Civil Unions but also against Marriage one man one woman bill (2005)

+ Ministers of the Crown (as at time of 1st Reading)

To be replaced by List MP Aaron Gilmore in February 2013

Labour

LABOUR MP's who voted against Civil Unions (2004), yet voted for same-sex marriage bill last year:

Clayton Cosgrove * - List

LABOUR MP's who voted for same-sex marriage bill, but may consider changing their vote:

Parekura Horomia	- Ikaroa-Rawhiti
Raymond Huo**	- List
Shane Jones	- List
Nanaia Mahuta	- Hauraki-Waikato
Rajen Prasad	- List
Rino Tirikatene	- Te Tai Tonga
Phil Twyford	- Te Atatu

**abstained in 1st vote

Green

Green Party of Aotearoa New Zealand

Committed to redefining marriage, unfortunately.

MANA

Hone Harawira - Te Tai Tokerau

Indicated that he is against same-sex marriage, but still voted for it in the 1st Reading under pressure from his party.

New Zealand First



All NZ First MP's voted against the Bill and are calling for a Referendum on the issue.

COMMENT on NATIONAL PARTY VOTING PATTERN

Eight National MP's voted against civil unions, and six of those eight also voted for the definition of marriage to stay as one man and one woman, but *then* they all voted for same-sex marriage. A further 10 National MP's elected after the civil union debate voted for the definition of marriage to stay as one man and one woman, but then for same-sex marriage. 12 of these 18 National MP's who seem to be voting inconsistently are Ministers. We need to encourage MP's to vote *consistently* with their previous position on this issue.



Tariana Turia +

- Te Tai Hauauru

Voted against Civil Unions but also against the Marriage one man one woman bill. Voted for same-sex marriage bill.

Pita Sharples

- Tamaki Makaurau

Te Ururoa Flavell

- Waiariki

May consider changing their vote.



John Banks +

- Epsom

His vote for same-sex marriage bill in the 1st Reading was surprising given his previous position on related issues.



Peter Dunne +

- Ohariu

Voted against Civil Unions, for Marriage one man one woman bill, but then for the same-sex marriage bill.

HOW DID MP'S VOTE IN THE 1st READING? (61 'against' votes are needed to defeat the same-sex marriage bill)

FOR redefining marriage: 80

Amy Adams (N); Jacinda Ardern (L); Chris Auchinvole (N); John Banks (A); Maggie Barry (N); Paula Bennett (N); Jackie Blue (N); Steffan Browning (G); Gerry Brownlee (N); Cam Calder (N); David Carter (N); Charles Chauvel (L); David Clark (L); David Clendon (G); Jonathan Coleman (N); Judith Collins (N); Clayton Cosgrove (L); David Cunliffe (L); Clare Curran (L); Lianne Dalziel (L); Jacqui Dean (N); Catherine Delahunty (G); Peter Dunne (UF); Ruth Dyson (L); Kris Faafoi (L); Darien Fenton (L); Te Ururoa Flavell (MP); Craig Foss (N); Julie Anne Genter (G); Phil Goff (L); Paul Goldsmith (N); Jo Goodhew (N); Kennedy Graham (G); Tim Groser (N); Kevin Hague (G); Hone Harawira (M); Tau Henare (N); Chris Hipkins (L); Parekura Horomia (L); Gareth Hughes (G); Paul Hutchison (N); Shane Jones (L); Steven Joyce (N); Nikki Kaye (N); John Key (N); Annette King (L); Iain Lees-Galloway (L); Andrew Little (L); Jan Logie (G); Moana Mackey (L); Nanaia Mahuta (L); Trevor Mallard (L); Mojo Mathers (G); Murray McCully (N); Ian McKelvie (N); Sue Moroney (L); Russel Norman (G); Hekia Parata (N); David Parker (L); Rajen Prasad (L); Grant Robertson (L); Denise Roche (G); Jami-Lee Ross (N); Eugenie Sage (G); Pita Sharples (MP); David Shearer (L); Scott Simpson (N); Lockwood Smith (N); Maryan Street (L); Rino Tirikatene (L); Chris Tremain (N); Metiria Turei (G); Tariana Turia (MP); Phil Twyford (L); Nicky Wagner (N); Holly Walker (G); Louisa Wall (L); Kate Wilkinson (N); Maurice Williamson (N); Megan Woods (L)

ABSTAINED: 1

Raymond Huo (L)

AGAINST redefining marriage: 40

Shane Ardern (N); Kanwaljit Singh Bakshi (N); David Bennett (N); Chester Borrows (N); Simon Bridges (N); Bill English (N); Christopher Finlayson (N); Nathan Guy (N); John Hayes (N); Phil Heatley (N); Brendan Horan (NZF); Colin King (N); Melissa Lee (N); Asenati Lole-Taylor (NZF); Peseta Sam Lotu-liga (N); Tim Macindoe (N); Tracey Martin (NZF); Todd McClay (N); Mark Mitchell (N); Alfred Ngaro (N); Damien O'Connor (L); Simon O'Connor (N); Denis O'Rourke (NZF); Winston Peters (NZF); Richard Prosser (NZF); Ross Robertson (L); Eric Roy (N); Tony Ryall (N); Mike Sabin (N); Katrina Shanks (N); Su'a William Sio (L); Nick Smith (N); Barbara Stewart (NZF); Lindsay Tisch (N); Anne Tolley (N); Louise Upston (N); Andrew Williams (NZF); Michael Woodhouse (N); Jian Yang (N); Jonathan Young (N)

TAKE ACTION

You can influence your local MP

Your local elected and list MP's need to hear from you. Go to www.haveyoursay.org.nz to find your local MP.

To email an MP, firstname.lastname@parliament.govt.nz
i.e. john.key@parliament.govt.nz

While an email is convenient, a written letter carries more 'weight' and is more likely to end up on the MP's desk. Post to:

A *personal meeting* with your MP in their electorate office is also hugely beneficial.

Name of MP

Freepost Parliament,
Private Bag 18 888,
Parliament Buildings,
Wellington 6160

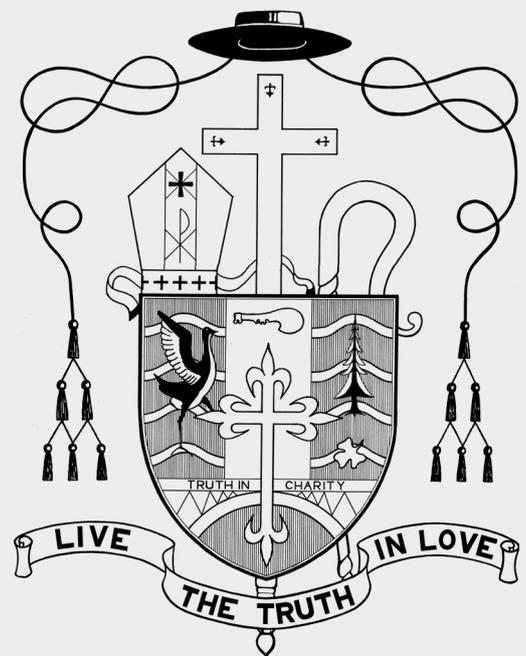
As well as encouraging MP's to vote against the bill, please send encouragement to those 40 MP's who already voted against the bill in the 1st reading!

SPEAK NOW

Or forever hold your peace

Every attempt has been made to accurately represent the voting record of MP's. We welcome any documented corrections.

“ Authentic married love is caught up into
divine love.”
Catechism of the Catholic Church, 1639.



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