



International Conference “Human Rights, International Law and the Family”

Sat, Dec 8, 2012

**Jamaica Conference Centre, Kingston,
Jamaica**

**REPORT BY LEELA RAMDEEN, EPISCOPAL
DELEGATE/CHAIR,
THE CATHOLIC COMMISSION FOR SOCIAL JUSTICE**

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International Conference: “Human Rights, International Law and the Family”

Sat, Dec 8, 2012 at Jamaica Conference Centre, Kingston, Jamaica

Monday, December 10, 2012: Celebrating God: The Giver of Rights:

Venue: Emancipation Park, Kingston. Time: 5:00 pm – 8:00 pm

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Sat, Dec 8, 2012: The International Conference “Human Rights, International Law and the Family.” Venue: Jamaica Conference Centre, Kingston, Jamaica

Organised by: Jamaica Coalition for a Healthy Society and The Lawyers Christian Fellowship

Monday, December 10, 2012: Celebrating God: The Giver of Rights

Venue: Emancipation Park, Kingston: 5:00 p.m. – 8:00 p.m.

INTRODUCTION

To mark International Human Rights Day, the Jamaica Coalition for a Healthy Society in association with the Lawyers’ Christian Fellowship hosted a series of events between December 8 and December 10, 2012. The major event was the International Conference on December 8, 2012 at the Jamaica Conference Centre, Kingston. In addition to the Conference there was an event entitled “Celebrating God – the Giver of Rights” which was staged at Emancipation Park on Human Rights Day, Monday, December 10.

These two organizations are “passionate about helping to foster and restore family life and Christian values in our society. They are committed to organizing fora, which educate, inform and influence decision makers and the wider public. Last year a similar and successful conference entitled “Human Rights, Sovereignty and the Politics of Truth” was held to mark Human Rights Day.”

This year’s conference “explored in detail the basis for new ‘rights’ and the threats which these ‘rights’ pose to the traditional, natural family. Speakers included individuals from other countries. At the end of the Conference participants were invited to sign *The Kingston Declaration*, a formal statement outlining the Judeo-Christian ideals for marriage and the natural family, which serves as the basis for a healthy society.

“The Jamaica Coalition for a Healthy Society (JCHS) was formed in January 2012 and consists of individuals and organizations that are signatories to the JCHS Charter. At the core is a group of Christian persons who envision a Jamaican society in which Judeo-Christian values nourish and enrich the social, spiritual, physical, emotional and mental health of the society.

“All members of the Coalition are committed to being cultural watchmen and bearers of God’s truth and love. Consequently, members serve as advocates and educators across Jamaica and encourage others to do the same.” In keeping with this mandate members pursue three strategies: education, advocacy and ministry. Dr Wayne West is the Chairman of JCHS.

Purpose and Aims of Conference:

- To explore the impact of expanding human rights and suggested changes to international law on the health and survival of the natural family;
- To determine the importance of worldviews on public policy and the continued relevance of the Judeo-Christian ‘worldview’.” (<http://www.jchs.org.jm/index.html>)

After Presentations by speakers the following Declaration was read and participants were invited to sign it. Because of its importance, it is placed at the beginning of this report:

The Kingston Declaration on Human Dignity, Family and society

Preamble

WE, THE UNDERSIGNED, gathered here in Kingston, Jamaica, from various walks of life and representing the human family in all its cultural, racial, ethnic, linguistic, national and religious diversity, in commemoration of International Human Rights Day on the 10th day of December 2012;

Aware that in this day and age, ideas have arisen which threaten inherent human dignity and those rights that are truly fundamental;

Conscious that the term “rights” has been misappropriated and abused by those who promote a false anthropology that would reduce human beings to behaviouristic creatures governed by their passions;

Concerned that certain advocacy groups, transnational actors and even governments have sought to impose such unfounded “rights” upon nations and peoples in violation of their sovereignty and in violation of universal moral principles that are the bases of genuine fundamental rights;

DO HEREBY AFFIRM THAT:

Human Dignity & Universal Rights

1. All human beings, being created in the Image of God, possess inherent dignity and are endowed with reason, conscience and free will.
2. All human beings possess fundamental rights that are universal. Such universal rights are knowable and discernible through the exercise of reason and transcend time and culture.
3. The fundamental and universal rights to which all human beings are entitled come from God, who is the Creator and is transcendent, external to and above all men, and to whom all men are accountable.
4. Men and women are equal in dignity and are complementary. They are rights bearers who must be respected in and of themselves, and not merely as means to an end.
5. Rights that are recognized as fundamental across cultures and time, include the right to life and freedom of thought, conscience, religion and speech, and the right of a man and a woman of full age to marry and found a family.

The Family and the common Good

6. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State, which must respect the prior rights of parents to choose to raise and educate their children in a manner conducive to their well-being.
7. Marriage and procreation are fundamental to the very existence and flourishing of the human race, and are based on the natural complementariness of man and woman.
8. All children are to be welcomed into the world. The family is the optimal and natural environment for the bearing and upbringing of children, who are entitled to special protection before and after birth.
9. Protection of public health and morals and preservation of a moral ecology are essential to the continued flourishing of individuals, families and the common good, *i.e.* the good common to all.
10. Society and the State must allow for the flourishing of the common good, and not act in a manner detrimental to it.

Distinguishing among “Rights” Claims

11. The State does not create fundamental rights but can only recognize them. Not all claims to rights are universal and not all rights are fundamental.
12. Certain particularist claims to “rights” are based on false premises and are contrary to human dignity and the common good.
13. Modes of behaviour inherently harmful to the self and to the whole community, premised on false anthropological principles or which use other human beings as means to an end, cannot serve as the basis for rights, even if a State makes a declaration to the contrary.

Distinguishing claims to Rights based on Theories of Human Sexuality

14. There are two sexes (or “genders”), male and female, which are rooted in nature. These are not interchangeable or malleable without surgical and psychological interventions that are contrary to human dignity.
15. Sex (or “gender”) is biologically determined from the moment of conception (*i.e.* fertilization), and one’s sexual (or “gender”) identity is fixed and objective.

16. The term “sexual orientation”, properly understood, refers strictly to interior predispositions and attractions to members of the opposite sex (the normative orientation) or members of the same sex (the deviating orientation).
17. By nature, men and women are sexually complementary and attraction to the opposite sex can be discerned as being in accordance with nature’s design.
18. All human beings, by their nature, possess free will, and are capable of restraining themselves from acting in a sexual or eroticized manner.
19. For the sake of the common good, society and the State should affirmatively promote a moral ecology conducive to human flourishing, recognizing that the law has a normative role. For the State to encourage virtue and discourage forms of behaviour contrary to the common good is neither arbitrary nor unjust.
20. Any society or State, or any transnational entity, which promotes notions of “rights” based on false theories of human sexuality, acts contrary to the common good.
21. Under no circumstances shall any society or State, or any transnational entity, infringe upon rights that are universal and fundamental, in the name of “rights” based on false theories of human sexuality.
22. Under no circumstances shall any society or State, or any transnational entity, seek to impose such false notions of “rights” upon sovereign nations and their sovereign people. Any such act is a violation of fundamental rights based upon universally valid principles.

Re-Affirmation of the duties of Society and the State

23. Society and the State have an obligation to uphold human dignity, affirm rights that are universal and fundamental, promote the flourishing of individuals and families, and refrain from acting contrary to the common good.

Plenary Session 1 (See Appendix 1 for Presenters' bio-data)

Mr Jeff Ventrella – Alliance Defending Freedom (USA) – Catholic organization

Theme: Worldview: Rights and Wrongs, Implication for Law & Public Policy:

Jeff stated that Law expresses 'Lordship'. Law is a backstage pass to theology. The Creator alone is independent. In Him we move and have our being. He alone is transcendent. It is His law that will function above the law of the land. Some humans now act as though they are God. They deify their capacities – idolatry.

Who or what is God? Reductionism ascribes transcendence to creation, not to God. Law, as Thomas Aquinas tells us, implies a Law-giver – God. There is a law/authority above law developed by humans. The State is not divine.

Jeff referred to the fact that for the Fascist, the State comprises "all" and nothing spiritual or human exists – the idolatry of the 'self' – individual autonomy. 'Choice' is seen as 'God' the criterion of private perfection is autonomy. We are not the architects of the universe. **See the German Philosopher - Friedrich Wilhelm Nietzsche who honoured everything he saw in himself . This sort of morality is self-glorifying. This type of person feels he determines value; he does not need anyone's approval.**

See Ezekiel 20-24,25.

If you want to promote a healthy society, you need a law above the law of the land – God's law; a transcendental law.

See the case of *Planned Parenthood of Southeastern Pennsylvania. v. Casey*, 505 U. S. 833, 851 (1992).) One of the Judges in this case said: "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life. Beliefs about these matters could not define the attributes of personhood were they formed under compulsion of the State."

(Such thinking is contrary to a Christian worldview).

Structure matters:

1. Creation is subject to God's law.
2. Culture must be cultivated – order matters
3. Paradise was not hyper-regulated (there is innovation and creativity)
4. Creational order implies law – created in the image and likeness of God. The implication is that human nature is fixed – not evolving. The source of all sovereignty is God.

There is too much 'flip-flopping'. Human nature is fixed – can't say one is 'born that way' (e.g. homosexual). This is a rejection of natural law/God's law.

We have unhinged ourselves from God's law. When we abandon transcendental standards, we then get competing standards. This leads to wrong thinking that e.g. sexuality is individualistic,

private. Consent is seen as the rule and pleasure as purpose. This also leads to competing notions of marriage.

The Cross and the Kingdom stand together. God's law is binding. I have checked a reference Jeff made to a statement made by an 18th Century legal scholar, Sir William Blackstone who believed in God's law and in the need for us to obey God's law. He said:

“Man, considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being.... And, consequently, as man depends absolutely upon his Maker for everything, it is necessary that he should, in all points, conform to his Maker's will. This will of his Maker is called the law of nature.... These laws laid down by God are the eternal immutable laws of good and evil (pg 39).... This law of nature dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity if contrary to this...”

(Read more: <http://creationrevolution.com/2012/01/sir-william-blackstone-on-the-law/#ixzz2EsgqdG4M>)

Plenary Session 2

Mrs Ruth Ross (Canada), Christian Legal Fellowship

How laws shape cultural attitudes towards Marriage and the Family.

Here is a summary of her presentation:

The righteousness of the next generation depends upon what we do today to honour God. Together we can make a difference if we strategise and respond together. We will not allow the rug to be pulled from under our feet. God is always redeeming the time – Go and tell! Trust God. We are here by divine appointment. There is still time to redeem the law and the culture. We must wake up. We can't be reactionary. We must be proactive.

In Canada homosexual rights have trumped other rights. Those supporting the rights of the past are in danger. Since July 2005, the Civil Marriage Act in Canada (full title: "An Act respecting certain aspects of legal capacity for marriage for civil purposes") changed the definition of marriage – “Marriage, for civil purposes, is the lawful union of two persons to the exclusion of all others.” This is the Federal law. The right to sexual privacy is part of this equation.

Ruth shared information about the history of these changes showing how Canada arrived at this juncture e.g. see statement by PM Trudeau in 1967 and see *Griswold v Connecticut* – US Supreme Court. 381 U.S. 479 (1965) - a “landmark case in which the Supreme Court of the United States ruled that the Constitution protected a right to privacy” (Wikipedia).

We must revisit our foundations. No law is based on a neutral worldview because there is no such thing. In Canada the worldview underlying law and government was Christianity e.g. the Lord's Day Act 1906 – requirement for Christian exercises in public schools etc. Also, marriage was based on a biblical worldview.

Lord Penzance defined marriage in *Hyde v Hyde and Woodmansee* (1866) LR 1 P & D 130, 133. He said: "Marriage as understood in Christendom is the voluntary union for life of one man and one woman, to the exclusion of all others."

See Matthew 19:4.

Today marriage in Canada has been redefined. Who decides? Ruth referred to Chief Justice of Canada, Beverley McLachlin. See Wikipedia: "When Governor General Adrienne Clarkson was hospitalized for a cardiac pacemaker operation on 8 July 2005, Chief Justice McLachlin served as the Deputy of the Governor General of Canada and performed the duties of the Governor General, including giving royal assent to the Civil Marriage Act, effectively legalizing same-sex marriage in Canada. She relinquished that task when the Governor General returned to good health in late July."

As Ruth stated, "rights" is the current buzz-word and Christian beliefs are being eroded. Today in many countries there is unfettered access to abortion. There is reason for alarm because of the way in which things are progressing.

See the case of: *Halpern v. Canada*, [2003] O.J. No. 2268 - "a notable June 10, 2003 decision of the Court of Appeal for Ontario where the Court found that the common law definition of marriage, which defined marriage as between one man and one woman, violated section 15 of the *Canadian Charter of Rights and Freedoms*."

The unanimous Court found that the exclusion of same-sex couples was a clear violation of the *Charter* and moreover did not constitute a "reasonable infringement" under section 1. In this respect the judgment followed much of what had been ruled elsewhere. Thus, the two same-sex marriages performed by Brent Hawkes on January 14, 2001 were legal on the day they were performed.

Surprisingly, the Court also held that there was to be no suspension of the remedy as it applied to the general population and that the new definition allowing same-sex couples to marry would take effect immediately." (I share this from Wikipedia – Ruth referred to the case).

She asked us to note the shift in power from elected MPs to the Courts. Many are now using Courts and not the Legislature. This undermines democratic systems. Democracy loses its representative nature and effectiveness.

There is a process of 'normalizing' these issues via the Courts. What is transpiring is the adoption of a new orthodoxy. Religious freedom is being eroded. All types of Christian individuals and organisations are being sued. Freedom of expression is being eroded. Christians are being subjected to human rights Commissions and Tribunals. This is costly and lengthy.

Employment: Christian Ministries are been affected. "On April 28, 2008, the Ontario Human Rights Tribunal released its decision in the case of *Heintz v. Christian Horizons* ["Christian Horizons"], which, in the words of the Ontario Human Rights Commission, will have a "significant impact for faith-based and other organizations that provide services to the general public." The *Christian Horizons* case was heard by the Ontario Human Rights Tribunal over the course of 40 days of hearings. The decision is 96 pages long. See: <http://www.carters.ca/pub/bulletin/church/2008/chchlb22.htm> for a summary of the decision.

"By way of brief background, the complainant in the case was Connie Heinz, a former employee of the respondent, Christian Horizons. In the words of the adjudicator, "Ms. Heintz is an individual of deep Christian faith. She is also a lesbian. Ms. Heintz came to an understanding of who she was, and her sexual orientation during her tenure as an employee of Christian Horizons." Christian Horizons is a religious not-for-profit corporation which identifies itself as an Evangelical Christian ministry, which operates over 180 residential homes across Ontario to provide care and support to approximately 1400 individuals with developmental disabilities." (*The Christian Horizons Decision: A Case Comment* by Terrance S. Carter, B.A., LL.B, Trade-Mark Agent Assisted by Derek B. Mix-Ross, LL.B.)

This organization was ordered to stop requiring its employees to adhere to a statement of faith and code of conduct – which were seen as ‘toxic’.

Education: Demands are being made in various countries for same-sex marriage to be depicted positively in the classroom. Teachers are at risk if they oppose.

Commercial transaction: See *Brillinger v Brockie* (2001) - (see reference in: <http://www.evangelicalfellowship.ca/page.aspx?pid=1672>): "Scott Brockie owns a printing company called Imaging Excellence. Brockie refused to provide printing services to The Canadian Lesbian and Gay Archives (Archives) on the basis that the cause of homosexuality was offensive to his religious beliefs. Ray Brillinger, of the Archives, filed a human rights complaint under the Ontario Human Rights Code alleging that Brockie discriminated against him on the basis of his sexual orientation. A Board of Inquiry appointed under the Ontario Human Rights Code found that Brockie did discriminate and fined him. Brockie appealed to the Ontario Divisional Court on the basis that the decision infringes his freedom of religion and conscience... There can and should be accommodation for conscientious or religious beliefs in human rights legislation... It should be noted that Brockie has previously done work for gay and lesbian clients. It was not that Brillinger was gay that was the issue. Rather, it was the fact that the Archives is identified as promoting the gay and lesbian cause."

Polygamy and Prostitution: If we abandon a conjugal conception of marriage, there will be no principled basis for resisting the extension of marriage licences to polygamist unions. Ruth referred to swingers clubs which are legal in Canada. I share the following for information:

Legal Swingers Clubs Fuel Growth in Canadian Group Sex Activity

by LifeSiteNews.com Tue May 16, 2006 By Gudrun Schultz

TORONTO, Ontario, May 16, 2006 (LifeSiteNews.com) – More people are trying out group sex and partner swapping, said a report by the Canadian Press on Sunday, after last year's Supreme Court decision to legalize swingers clubs in Canada.

Operators of private clubs offering group sexual activity said they have seen a significant increase in participation over the five months since the Supreme Court said such activity was not indecent and did not constitute public harm.

Aurora Ben Zion, who runs Toronto's largest swingers club, claiming 13,000 members, told the CP the ruling made people more comfortable about experimenting with group sex.

"They think, 'I'm not a freak, it's okay to do this, and I'm going to try it out.' It not only legalized it, I think it legitimized it in the eyes of public opinion."

"The increase in activity does not come as a surprise to those who oppose the ruling", said Mary Ellen Douglas, the national organizer of Campaign Life Coalition. She sees the legalization of swingers clubs as a symptom of increasing moral decay in the country.

"It shows we are becoming more and more degenerate as a nation. Sex clubs themselves are not new, they've been around since Adam and Eve. But [the increase] shows the downward spiral of our country."

At the time of the Supreme Court decision, Gwen Landolt, vice president of Real Women of Canada, made a similar statement to LifeSiteNews, saying, "The courts are gradually reducing public concern about morality and behaviour that is offensive."

"There is a real trend to break down moral principles in Canadian society. Those principles have been built based on human experience about what is in the best interest of society."

Janet Epp Buckingham, director of law and public policy for the Evangelical Fellowship of Canada, told CP the issue is important because Canadians are concerned about swingers clubs

"They're concerned about the fidelity of relationships, but they're also concerned about the spread of disease."

Under the Supreme Court ruling, adult group sexual activity is legal so long as it takes place in a (somewhat) private setting, all participants give consent and money is not directly exchanged for sex.

See previous LifeSiteNews coverage:

Canadian Supreme Court's "Swingers" Ruling Sets Dangerous Precedent, Says Organization
<http://www.lifesite.net/ldn/2006/may/06050307.html>

Canada Legalizes "Sex Clubs" - "14-year-olds will be exploited"
<http://www.lifesite.net/ldn/2005/dec/05122104.html>

International influence: Precedents which are being/have been set in Canada is influencing other nations.

The impact on the practice of marriage: One person can make a difference. Don't allow the biblical concept of marriage to be de-constructed. Watch the Courts – 'living tree principle.'

According to Wikipedia: "In Canadian law, the **living tree doctrine** is a doctrine of constitutional interpretation that says that a constitution is organic and must be read in a broad and progressive manner so as to adapt it to the changing times.

The living tree doctrine has been deeply entrenched into Canadian constitutional law since the seminal constitutional case of *Edwards v. Canada (Attorney General)* also widely known as the "*Persons Case*" wherein Lord Sankey stated in the 1929 decision: "The British North America Act planted in Canada a living tree capable of growth and expansion within its natural limits." This is known as the Doctrine of Progressive Interpretation. This means that the Constitution cannot be interpreted in the same way as an ordinary statute. Rather, it must be read within the context of society to ensure that it adapts and reflects changes. If constitutional interpretation adheres to the Framer's Intent and remains rooted in the past, the Constitution would not be reflective of society and eventually fall into disuse.

The "frozen concepts" reasoning runs contrary to one of the most fundamental principles of Canadian constitutional interpretation: that our Constitution is a living tree which, by way of progressive interpretation, accommodates and addresses the realities of modern life.^[1]

—Supreme Court of Canada, in its ruling, *Re: Same-Sex Marriage*, December 2004)

Ruth urged us to watch judicial activism in the Courts. She said: "We need to strategize. We need to be involved at grassroots and at legislative levels. Build alliances, nationally, regionally, and globally."

QUESTION AND ANSWER SESSION:

Jeff: What are the first steps that we need to avoid? The demands are progressive. Law follows the culture that threatens us.

1. The first thing they work towards is to decriminalize homosexual behaviour.
2. They then ask for safe zones and same sex registers
3. Then they register
4. Next, they demand benefits for their domestic partner
5. Then once the domestic partner is recognised
6. They then demand same sex unions.

7. But then they say that 'separate but equal' is not equal, so they then want to de-construct marriage. Therefore, they fight for same-sex marriage – not just 'unions'. Then they can do what they want to do.

There is a slippery slope so be careful. The same applies to abortion and religious identity. Initially they say: "We would never coerce a clergyman to perform a same-sex marriage." Then they change their 'tune'.

Jeff's advice is to "**Stand when you can. Be vigilant.** Be aware of competing worldviews vs Biblical worldview."

The fight is a long-term fight. How do we move the 'truth' along? We need to know the 'norm' and reject lies and all that feed those lies. We need direct compassion - demonstrating our compassion. We also have to look at the lay of the land – situational analysis – understand the times and the people who would help us. It takes perseverance and vision. Remember, we do not seek victory, we proceed from victory. The tomb is empty. Christ is risen.

In response to a question asking if we should be more radical and extreme, Jeff responded reminding us that "The message of God is radical but we need to temper it in the right manner. Don't quarrel – argue. The Lord's servant must not be quarrelsome but kind, converting his/her opponents with gentleness. There is our job and there is God's job – proceed with graciousness, kindness, gentleness and persevere – but be firm as a rock. Our manner must match the message as it matches our methodology. We must be active but not hostile. See the book: 'The Tyranny of Nice.': how Canada crushes freedom in the name of human rights (and why it matters to Americans) by Kathy Shaidle, Pete Vere, Mark Steyn (Foreword).

"In this new book, Kathy Shaidle and Pete Vere expose Canada's powerful Human Rights Commissions: how they censor citizens and ruin lives -- using your tax dollars!"<http://www.goodreads.com/book/show/6138566-the-tyranny-of-nice>

To purchase your copy of The Tyranny of Nice, go to www.thetyrannyofnice.com.

Ruth warned that developing countries must avoid/reject cultural imperialism, particularly when we are told that we must "Get with the times!"

Our strongest strategy is: Don't let marriage etc. be de-constructed in the first place. Everyone has a role to play and we must all step up to the plate. Christians must live their faith. We must also protect our own family structure. There is a spiritual opposition to a Christian worldview. Neutrality in education is taking root in Canada.

Jeff urges us to:

1. Recognise the impulse/temptation – 'fear of man is a snare'. Often some people are worried stating: "What would they think of us?" Don't fall for this. Don't take your cues from the culture.
2. Develop future leaders of character to stand firm. Invest in the training and development of people who will be the next David, Peter etc – to know what God wants.
3. There is no way to do it alone. We must be together on this. We need alliances, strategies and financial resources etc. In the final analysis, we are all Christians together.

4. Develop a notion of courage. Courage is the flower of conviction. God calls us to live in a certain way (martyrdom). Our conviction will lead us to live in a certain way to magnify God.

Plenary Session 3

Rev Pearl Kupe (South Africa)

Governance, Truth & Sexuality – The South African Case

Pearl warned about pressure that is being brought to bear on countries to link donor aid to demands to change our concept of 'rights'. She reminded us that "Nigeria was the first to reject this." She talked about the "scary timeline" in South Africa which gained its Independence in 1944. She reminded us of the timeline in Canada. People in South Africa, she said, let down their guard. Their Constitution at Independence was too liberal. Therefore members of the LGBTI community gained rights under this Constitution. "The bill of rights adopted after apartheid ended in South Africa in 1994 explicitly bans discrimination on grounds of sexual orientation. Same-sex couples can marry and adopt children in South Africa."

She urged us to examine our Constitution and ensure that it does not allow for some of the things they experienced in South Africa:

1. The LGBTI community continue to focus on the international agenda.
2. They promote principles of a 1976 homosexual manifesto (and see: *Yogyakarta Principles* – Wikipedia). All these goals are being achieved today.
3. They have a strategic and aggressive strategy. We react instead of being proactive. We need a strategy.
4. The target is the Family which is critical in determining one's worldview. They seek to do away with the Family.
Genesis 11:6 – there is strength in unity. We need a co-ordinated strategy and divine intervention.
5. Dysfunctional families create dysfunctional nations.
6. Their focus is on Africa and developing nations since they have made head roads in 'First world' countries.
7. They have a specific Agenda for South Africa because South Africa is of strategic importance in Africa. A recent brochure marketing Capetown announces this city as the new gay capital – the 'Pink City'.
8. We need to view what is happening from a natural/physical perspective as well as a spiritual perspective.

"Same-sex marriage has been legal in South Africa since the Civil Union Act came into force on 30 November 2006. The decision of the Constitutional Court in the case of *Minister of Home Affairs v Fourie* on 1 December 2005 extended the common-law definition of marriage to include same-sex spouses and gave Parliament one year to rectify the inequality in the marriage statutes. South Africa was the fifth country, the first in Africa, and the second outside Europe to legalise same-sex marriage. Both the Interim Constitution, which came into force on 27 April 1994, and the final Constitution, which replaced it on 4 February 1997, forbid discrimination on the basis of sex, gender or

sexual orientation. These equality rights formed the basis for a series of court decisions granting specific rights to couples in long-term same-sex relationships..." (Wikipedia).

Pearl said that the age of consent has also been lowered in South Africa. In May 1996, South Africa became the first jurisdiction in the world to provide constitutional protection for the LGBTI community – see Clause 9 of their Constitution. And on Dec 1 2006, South Africa became the 5th country in the world and the first country in Africa to legalise same-sex marriage. Since 1 Jan 2008, the age of consent has been lowered to 16.

She said that in South Africa, homosexuals do not only enjoy the rights that every other citizen enjoys, including the right to life, privacy, speech, association, to own property and to vote etc., but they also enjoy special rights and privileges. She said that South Africa is the only country that specifically grants special protection to people within the LGBTI community – see the Promotion of Equality and Prevention of Unfair Discrimination Act. The country is considered a haven for the lesbian, gay, bisexual, and transgender (LGBT) community.

Pearl said a LGBT charter, which is being considered in South Africa, is seeking to promote the universal acceptance of the gay lifestyle. She also claimed it is seeking to discredit anything or organizations that condemn homosexuality. It seeks to 'rubbish' Scripture and seeks further special legal privileges and rights and to influence the curriculum in schools – see impact on Education.

She said to The Gleaner newspapers: "What is happening now is that there is a strategy to get homosexuals in the schools and to also perpetuate homosexual propaganda at every opportunity. The LGBT is actually advocating for the teaching of homosexual behaviours in the schools, so I'm not just talking about education of homosexuals but making it an option in our schools..."

"It is unlawful to discriminate against lesbian and gay men in church, mosque, temple, synagogues or other places of worship. This includes the right to worship at a place of their choice, right to be a member or a minister of religion regardless of sexual orientation. But I want to make it clear that God is not a God of equality but a God of justice and, as Christians here in Jamaica, you have to make it known that Jamaica belongs to Jesus," she said.

She believes that the agenda of South Africa's Gay rights Charter is to promote the universal acceptance of the gay lifestyle through:

The media – carrying stories in support of this lifestyle and promoting TV shows and films that portray this lifestyle as being acceptable.

Education: She believes that the plan is to 'homosexualise' schools and perpetuate homosexual propaganda at every opportunity. A South African activist for the LGBTI community is calling for this lifestyle to be taught as a subject in schools. Also, see "The North American Man/Boy Love Association (NAMBLA) is a paedophile and pederasty advocacy organization in the United States that works to abolish age of consent laws criminalizing adult sexual involvement with minors, and for the release of all men who have been jailed for sexual contacts with minors that did not involve coercion... NAMBLA's website states that it is a political, civil rights, and

educational organization whose goal is to end "the extreme oppression of men and boys in mutually consensual relationships." (Wikipedia)

The Family: They are seeking to promote the universal acceptance of gay lifestyle through the Family – portrayal of homosexuals as being pro-family. Homosexual partners are entitled to the same benefits as heterosexual married couples – such as: pension benefits, medical insurance, inheritance, adoption etc. There is a move to have children and adopt children. Falsified scientific data e.g. finding a homosexual ‘gene’ is being used in an attempt to justify homosexual behaviour/practice.

South Africa’s Lesbian and Gay Rights Charter states that:

It shall be unlawful to discriminate against lesbian and gay men in churches, mosques, temples, synagogues or other places of worship. (One can’t preach against this lifestyle).

Pearl referred to a **landmark ruling in 2008** against a Church in South Africa. Pretoria High Court Judge Dion Basson ruled in favour of Johan Strydom in his case against the NG Kerk of Moreleta Park (Dutch Reform Church). “Mr Strydom was employed as a music teacher in the church, but he was fired in 2005 when the church discovered that he was in a homosexual relationship. Johan Louw, senior council for the church, argued that ‘it was unlikely that equality considerations could outweigh the enormous impact of failing to give churches an exemption in relation to their spiritual leaders.’

The Judge said the constitutionally-protected right to equality outweighed the church’s right to religious freedom.

The Church had to unconditionally apologise to him and pay him damages of almost R87 000 (about \$60,000 TT) for the impairment of his dignity, emotional and psychological suffering and loss of earnings.

Over Easter 2012, Johannesburg, South Africa, hosted its first *Mr Gay World* competition. This was the first competition to be held in the African continent, where most countries still maintain sodomy laws. Mr Gay World started in 2009 in Canada.

Pearl believes that the purpose of the competition is advocacy for the homosexual community.

We must place all this within the following context: South Africa (about 50 million population - has the largest economy in Africa, and the 28th-largest in the world) is the only African country that is a member of the G20 and of BRICS. Also, South Africa gave the IMF US \$26 billion – the country has been actively lobbying for a permanent position on the UN Security Council and recently South Africa was ‘elected’ Chair of the African Union.

Pearl believes that South Africa is trying to align itself to certain superpowers, so they are being forced to trade their position of power for values that will isolate them – exchanging ethics and values. Pearl said: "What we are seeing here is a nation that is hungry for power and will do anything to gain such power, even if it means isolating themselves from moral standards. They

are willing to trade ethics, morality and values in exchange for global power and we cannot allow these things to infiltrate your country."

She repeated that we need an international, co-ordinated and unified response to the problem – a response and not a reaction. Her suggestion is that we develop an action plan – train the trainer approach. List the stakeholders/develop a stakeholder database. Develop a mapping and engagement plan – drawing on a network of professional people also.

Biblical references – see Luke 21:5. Pray for wisdom. Let us be platforms of God's expression.

NB: Jamaica's Justice Minister, Mark Golding, was present for part of the proceedings and the Moderator, Hyacinth Griffith, asked him to say a few words. He was guarded in his response stating that both sides have valid points. When asked by The Gleaner Newspaper to comment on Rev Pearl Kupe's presentation, he said:

"It's a very delicate issue because we don't want to endorse lifestyles that are not grounded in Christian values, but there are very compelling arguments on both sides.

On the table right now is the repeal of the buggery law which we have to carefully analyse, so I really don't want to say too much right now," he added.

Plenary Sesion 4

Dr Seyoum Antonius (Ethiopia)

Public Health Implications of Sexual Choices:

Dr Seyoum showed some really graphic images related to the above theme. He also shared some helpful Biblical references as follows:

- 2 Cor 13:8
- Genesis 1:27
- Ephesians 5:11 – need to expose the deeds of darkness – can't compromise the truth.
- Romans 1:28 – re depraved minds.
- Eph 4:19 - people giving themselves over to sensuality.
- Gen 19:5 – re the law of God
- Leviticus 18:22, 28 – thou shall not lie with mankind...
- Romans 1:20, 27-28 re perversion
- Jud 1:7 – re Sodom & Gomorrah
- 1 Cor:6: 9-10
- 2 Peter 2:6
- Rev 22:15

He stated that the Swedish Institute and the Swedish International Development Co-operation Agency (SIDA) gives scholarships to members of the LGBTI community to go to e.g. Sweden to

learn how to promote their agenda. He said that if we are to win the battle it must be the Church that has to be out front in this battle. He referred to the Gay Bishop – Gene Robinson – Bishop of New Hampshire in the Episcopal Church in the USA, and highlighted the threats that this poses.

In the question and answer session, Pearl shared information on problems with pornography in South Africa.

Workshop: Education

Dr Veronica Evelyn (Barbados) (See Appendices 2 & 3)

“Of Babies and Bathwater: Mainstreaming Rights in Regional Education”

I have scanned Veronica’s paper on the above theme for your information. She reminded us that we must be salt and light and:

1. Consider the global context
2. Examine rights in regional education
3. Determine how stakeholders can monitor and influence the mainstreaming of rights in education so as to secure the best interest of the child and the region.

She referred to Art 26.2 of the 1948 UN Declaration of Human Rights which states that “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.”

She also referred to the Convention on the Rights of the Child and the ideal Caribbean Citizen (1997) – see scanned notes and the following extract taken from:
Creative and productive citizens for the Twenty-First Century

*Vision of the Caribbean in the future and ideal Caribbean person...*The Special Session of SCME
(May1997)...www.caricom.org/jsp/communications/meetings_statements/citizens_21_century.jsp?menu=communications

“VISION OF THE CARIBBEAN IN THE FUTURE AND THE IDEAL CARIBBEAN PERSON

Informed by :

**The Regional Cultural Policy
The West Indian Commission Report
The Caribbean Charter for Health Promotion
The Special Meeting of SCME, May 1997**

CARIBBEAN FUTURE

The Caribbean should be seen as that part of the world where the population enjoys a good quality of life with the basic needs of food, clothing, shelter, health care and employment being all virtually satisfied. The environment should be one which provides clean air and water, unpolluted seas and healthy communities - an environment that has not been destroyed by the development process.

THE IDEAL CARIBBEAN PERSON

The Ideal Caribbean Person should be someone who among other things :

is imbued with **a respect for human life** since it is the foundation on which all the other desired values must rest;

is emotionally secure with a high level of self confidence and self esteem;

sees ethnic, religious and other diversity as a source of potential strength and richness;

is aware of the importance of living in harmony with the environment;

has a strong appreciation of family and kinship values, community cohesion, and moral issues including responsibility for and accountability to self and community;

has an informed respect for the cultural heritage;

demonstrates multiple literacies independent and critical thinking, questions the beliefs and practices of past and present and brings this to bear on the innovative application of science and technology to problems solving;

demonstrates a positive work ethic;

values and displays the creative imagination in its various manifestations and nurture its development in the economic and entrepreneurial spheres in all other areas of life;

- has developed the capacity to create and take advantage of opportunities to control, improve, maintain and promote physical, mental, social and spiritual well being and to contribute to the health and welfare of the community and country
- nourishes in him/herself and in others, the fullest development of each person's potential without gender stereotyping and embraces differences and similarities between females and males as a source of mutual strength.”

She highlighted regional initiatives e.g.

1. Child friendly schools (Convention on the Rights of the Child (CRC) Art 3) – The OECS piloted this in Barbados in 2008, and also in Dominica, St Lucia and in some other Caribbean countries.
2. Health & Family Life Education (UDHR, Art 26; CRC Art 28)

She reported that the HFLE Grade 7-9 curriculum was recalled recently in Jamaica because it was seeking to promote alternative lifestyles (see below). The HFLE curriculum focuses on 4

themes: 1. Eating and fitness. 2. Managing the environment. 3. Self and interpersonal relationships. 4. Sexuality and sexual health.

A lot is going on, she said, under the guise of dealing with HIV/AIDS.

The HFLE programme focuses on life skills approach to learning:

1. Emotional: self-awareness, self-esteem, managing emotions, self- management, self-monitoring.
2. Social: community, assertiveness, refusal, co-operation, advocacy, negotiating.
3. Cognitive: critical thinking, creative thinking, problem solving, decision-making, and goal setting.

However, under the headings of ‘Diversity’ and “Tolerance”, sexual “diversity” is creeping in through the back door. Terms used are: Age appropriate issues, Empathy, Diversity, Tolerance, and Family.

What is needed, she says, are Regional guidelines, Clear policies, Teacher training, Teacher accountability and Stakeholder involvement.

NB: I chose to attend this Workshop in order to get more information about the Health and Family Life Educational Curriculum for Grades 7 – 9. See article in the Gleaner: (<http://jamaica-gleaner.com/gleaner/20120916/news/news1.html>) which states that in September 2012, Education Minister Ronald Thwaites “ordered that the book, with questionable homosexual connotations and age-inappropriate sexual content, be pulled from the school system. This is not the first time the ministry has been forced to remove a controversial text with homosexual content from the school system, leading to concerns about whether the education ministry's approval process works.

Among the questions the curriculum guide asks educators to pose to students are:

- *Have you ever had sexual intercourse?*
- *Have you ever had anal sex without a condom?*
- *What caused you to be a heterosexual?*

The text also encourages educators to ask children to get comfortable, close their eyes and imagine that they are the only straight person in a world of homosexuals.”

We here in TT need to be aware of the implications of introducing such material in our schools. Note that TT’s Draft Gender Policy states categorically that the HFLE Curriculum in our TT schools will be developed to sensitize students to ‘gender’ issues and to help ‘socialise’ them. Since the drafters of this Draft Policy see ‘gender’ as socially constructed, then we must be alert or inappropriate textbooks and other material will be introduced in our schools.

The following article taken from Jamaica Observer Newspaper, highlights the importance of collaboration with other Christian denominations, religions and organisations whose goals are the same as ours:

“JCHS, church groups want full disclosure on sex manual

BY NADINE WILSON Observer staff reporter wilsonn@jamaicaobserver.com

Thursday, September 27, 2012

THE Jamaica Coalition for a Healthy Society (JCHS) is among a number of faith-based organisations that have expressed grave concern over the controversial Health and Family Life Education (HFLE) curriculum, and has called for a full disclosure of the source of its contents.

The group along with the Jamaica Association of Evangelicals, Faith Temple Gospel Assembly, the Issachar Foundation, Christian Brethren Assemblies, Jamaica Lawyers Christian Fellowship, Christian Life Fellowship, Bethany Fellowship, Swallowfield Chapel, and Mona Heights Chapel have expressed their displeasure with the curriculum.

The JCHS comprises individuals and institutions that act as watchdogs for the physical, emotional, spiritual, and mental health of the society.

"Children must be taught in an age-appropriate manner, the well-documented medical, emotional, psychological, economic, and moral consequences of sexual activity," said Dr Wayne West, a founding member of the coalition.

The HFLE curriculum was introduced in secondary schools by the education ministry's Health and Family Life Education Unit in 2011. But the curriculum was recently withdrawn by Education Minister Rev Ronald Thwaites after complaints that aspects of the manual were inappropriate for children given the graphic sexual questions being asked of them.

"The questions posed to 11 and 12-year-olds... reveal particular value-based assumptions about sexuality that are incompatible with Jamaican laws and the values of the majority of Jamaicans," the groups said.

The church groups commended the education minister for the stance taken in withdrawing the manual, and has agreed with him that "respect for all people is an entirely different thing from conditioning the minds of our young people to accept alternative lifestyles as normative".

Vice-President of the Jamaica Association of Evangelicals Rev Peter Garth said the groups will continue to take a stance for a healthy society in keeping with their mandate.

"We don't feel that this is the way to go, especially in light of what is happening in Jamaica today. There is need for tightening of our laws, rather than trying to get rid of them," he told the Jamaica Observer.

The faith-based organisations called upon Jamaicans to consider who benefits when 11-year-olds are asked to think about anal sex, drunkenness and multiple partners.

"It must be made clear to the drafting and approval committees that Jamaica, whilst respecting all persons, is not under obligation to accept all sexual behaviours as normative," the groups said.

Calls were also made for parents to be more vigilant in scrutinising the materials their children are exposed to and for a revision to be done of the current curriculum so that it will promote a philosophy of zero-tolerance for all types of sexual activities for children among other things."

Plenary Session 5

Mrs Rebekah Ali-Gouveia (TT): Why stand for the Natural Family:

Rebekah is the regional representative of the World Congress of the Family and Founder of Elpis Centre, TT. Inter alia, she reminded us of Art 16 of the UN Declaration of Human Rights.

Article 16.

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- **(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.**

My comment: You will have read in presentations above about the way in which so-called "rights" are seeking to trump religious rights. In an article by United Families International (www.unitedfamilies.org) dated March 10, 2010 and entitled: Commission on the Status of Women Organizers have declared "open season" on Religion, the organization stated:

"As secularism continues to pick up steam around the world, the pressure to gag the religious voice will only intensify. And intensify it has here within the United Nations system. One particularly chilling example of anti-religious fervour came from a woman who matter-of-factly stated: 'I understand that religions may have rights, but when sexual rights and religious rights collide, sexual rights must always trump religious rights. United Families International is at the Commission on the Status of Women to ensure that there is no legal precedent created in UN

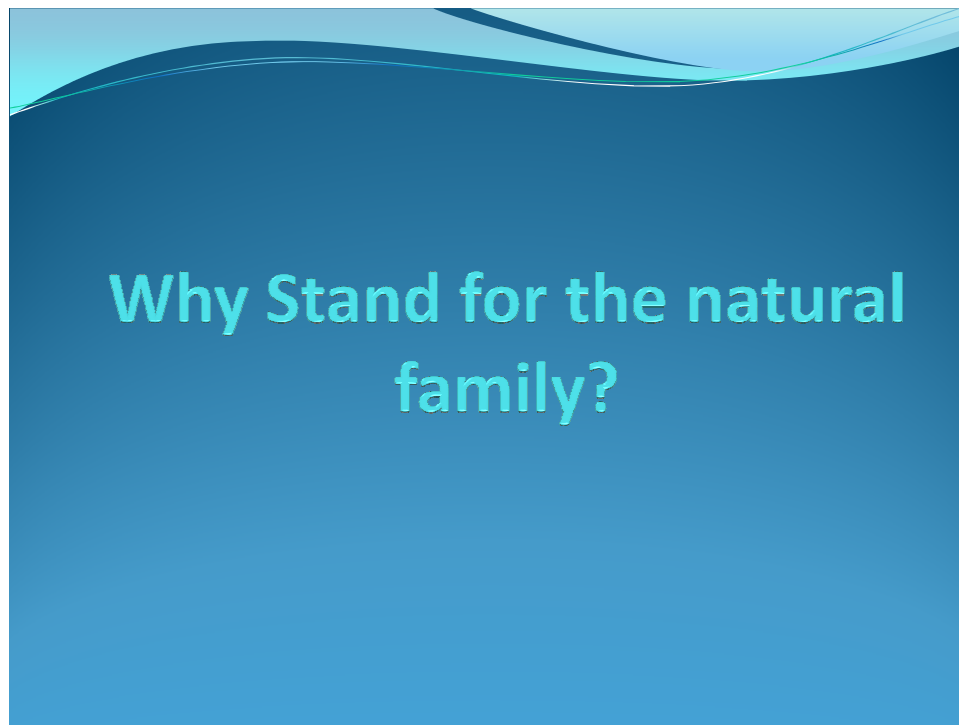
documents and treaties that can give merit to organizations and people who insist that religion should be silenced...This debate and conflict is not going away. Please be vigilant and involved.”

I offer in **Appendix 6** below, further information to highlight ways in which religious rights are being trampled upon. Read about the plight of a Christian foster couple, UK and about a Christian man who eventually won a legal fight after being demoted for opposing gay marriage in a Facebook post.

It is worth noting Archbishop John Myers (Newark, New Jersey, USA) words in his Pastoral Letter on Marriage in September 2012:

“All social processes that undermine the natural law embody untruths about our humanity, distort our understanding of what is good and just, and hence our ability to live accordingly...This is not a time to be alarmist, but it is a time for clarity of thought and rightness of action.”

Rebekah’s PowerPoint Presentation



Definition of the Natural Family

- The natural family is the fundamental social unit, inscribed in human nature, and centered around the voluntary union of a man and a woman in a lifelong covenant of marriage, for the purposes of:
 - *satisfying the longings of the human heart to give and receive love;*
 - *welcoming and ensuring the full physical and emotional development of children;*
 - *sharing a home that serves as the center for social, educational, economic, and spiritual life;*
 - *building strong bonds among the generations to pass on a way of life that has transcendent meaning;*
 - *extending a hand of compassion to individuals and households whose circumstances fall short of these ideals.*

Article 16 (3) Universal declaration of Human Rights

- The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.


Interior of the post modern building – form without function



- **A TIME OF CRISIS**

-the natural family—*part of the created order, imprinted on our natures, the source of bountiful joy, the fountain of new life, the bulwark of ordered liberty*—stands reviled and threatened in the early 21st century. Foes have mounted attacks on all aspects of the natural family, from the bond of marriage to the birth of children to the true democracy of free homes. Ever more families show weaknesses and disorders

(the pro family manifesto by Dr Allan Carlson)

- 
- “At the millenium summit 10 year review of the millenium development goals in september 2010 the final outcome document did not even mention the role of the family or parents towards achieving important world goals”... Susan Roylance
 - There is a view that families are takers of resources.
 - UNICEF’s brochures on child abuse has reworded domestic violence to be family violence.

- [Michael Swift author of the Gay Manifesto](#)
- “The family unit — spawning ground of lies, betrayals, mediocrity, hypocrisy and violence — will be abolished. The family unit, which only dampens imagination and curbs free will, must be eliminated.”
- **Source:** [The Homosexual Agenda](#) as printed in the *Congressional Record*, February 15-21, 1987. **Also:** [“Homosexual Activists' War Against Christianity”](#) by Ed Vitagliano, February 21, 2006

This deconstruction of the family is dangerous when you consider that it is “the one anarchist institution.... It is the only check on the state that is bound to renew itself as eternally as the state, and more naturally than the state.”

Mothering

- The term mothering which involves breastfeeding, carrying, secure attachment, mutual rewards, enjoyment, play and empathy ..
- Infancy and childhood cannot be repeated
- We must work with nature and not against it to promote the health and well being in children...

Mothering

- While the old African proverb of 'it takes a village to raise a child' sounds appealing, perhaps the realities of life are more accurately conveyed in the story of The Little Red Hen. 'Who will help me potty train my child?' asks the mother, 'Not I,' says the village. 'Who will help me clean up this third glass of spilt milk?' asks the mother. 'Not I,' says the village. 'Who will help put braces on my child's teeth?' asks the mother. 'Not I,' says the village. 'Who wants to use my child to further their own political agendas?' asks the mother. 'WE DO,' says the village.



Mothering

- She found family affiliation and especially a mother's love can be more important to a child than an education or even clothes and regular meals!
- Colleen Down "it takes a village to raise a child"



Fathering

- The presence of the father is crucial to a child's development
- The father gives gender identity to his children:
 - Boys need to know they have what it takes to conquer the world
 - Girls need to know they are lovely & worth fighting for
- The failure to do this results in broken gender identity & the creation of the father wound
- The father is also a reflection of God's authority, love and provision



Rejection and abuse

- Wreaks havoc on the hearts and minds of our children.
- It creates a wound which expands over time
- testimony



Do we have what it takes?

- We have our own questions from our childhood days.
- We have our own failures.
- We have our own wounds from our childhood...messages downloaded to us that shattered or shaped our identity in a way that allows dysfunctions to take root.
- BUT we have what it takes



LOVE

- First we fight for our own heart back. This must be done before we can fight for the hearts of our children
- Grieve the wounds that were inflicted upon you. It is the only honest thing to do.
- When we grieve we admit the truth about what we lost. Tears are deeply healing.....



Forgiveness

- Forgiveness is a choice not a feeling
- Neil Anderson ‘ dont wait to forgive until you feel like forgiving you will never get there. Feelings take time to heal after the choice is made.’
- Forgiveness is not saying ; it didnt really matter. Or i probably deserved it but its saying; you hurt me; it mattered but i choose to release you.

The heart of the child

- The renewal of the family is crucial if we are to forge a culture which protects, preserves and promotes what is already written on the hearts of our children.
- At the forefront of the charge for renewal is healthy, Godly parenting.
- There is no perfect family but God has a perfect plan for the family which he will accomplish through us if we submit out will to his

A Family Poem

A father has a role to play

To keep the house going everyday
He has to care for the children
And discipline them too
And when they do the right thing
He should be filled with joy

A mother has a role to play

To keep the house going everyday
She has to make the food to eat
And keep the children on their feet
She also has to make sure
That the children do their chores

The children have a role to play

To keep the house going everyday
Although it is the simplest
It's very important to
Do what your parents say to do

A Mothers love

A Mothers love is so strong
It's like a flowing river or sea
Her arms are always opened wide
Ready to receive me

A Mothers love is so deep
It's like a very deep hole
It's so deep down no one can reach
Not even a mole

A Mothers love is so Nice
It's the nicest thing you've felt
It's better than fame or being a star
It's even better than wealth

Stand & Re build the walls

- The challenges to the natural family is real, its near and its fierce.
- Let us rebuild the walls of our nations one family at a time.
- It is not strong nations which makes strong families but strong families which make strong nations.
- **Nehemiah 4: 14**
- **“Don't be afraid of them. Remember the Lord, who is great and awesome, and fight for your families, your sons and your daughters, your wives and your homes.”**

Prevention is better than cure

- 4 rules – what a father to do
 - Unconditional love – Don's story
 - Respect
 - Listening
 - Affirmation – God's words to Jesus -

Rebekah quoted from Michael Swift's 1987 Gay Manifesto. Inter alia, he said: "The family unit--spawned ground of lies, betrayals, mediocrity, hypocrisy and violence--will be abolished. The family unit, which only dampens imagination and curbs free will, must be eliminated."

My comments:

Catholics see the Family as "the vital and first cell of society" (Compendium of the Social Doctrine of the Church: Chapter 5). Swift's words highlight the dangers we face as many are seeking to de-construct the Family. The reality is that although this was written in 1987, too much of what is contained in Swift's Manifesto appears to be influencing humanity. It is time for us to step up our efforts to transform societies to reflect Gospel values rather than allowing the 'culture' to mould us.

The following quotations taken from Swift's Gay Manifesto remind us of the spiritual battle in which we are engaged. He says: "All laws banning homosexual activity will be revoked. Instead, legislation shall be passed which engenders love between men... If you dare to cry faggot, fairy, queer, at us, we will stab you in your cowardly hearts and defile your dead, puny bodies... There will be no compromises. We are not middle-class weaklings. Highly intelligent, we are the natural aristocrats of the human race, and steely-minded aristocrats never settle for less. Those who oppose us will be exiled..."

"All churches that condemn us will be closed. Our only gods are handsome young men... We shall rewrite history, history filled and debased with your heterosexual lies and distortions. We shall be victorious because we are fuelled with the ferocious bitterness of the oppressed who have been forced to play seemingly bit parts in your dumb, heterosexual shows throughout the ages. We too are capable of firing guns and manning the barricades of the ultimate revolution. Tremble, hetero swine, when we appear before you without our masks."

<http://rainbowallianceopenfaith.homestead.com/gayagendaswifttext.html>

Compare Swift's reference to the Family with the Catholic Church's teaching on the Family. As Archbishop Charles J. Chaput **OFM Cap** said in his book: *Living the Catholic Faith:*

Rediscovering the Basics:

"...as the family goes, so goes the soul of the culture... Wounded families make a wounded culture... Your Family Can Change the World. Catholic families can reclaim the culture by living the Gospel at home and in the community (www.catholic.net).

My plea to readers is that we must reject such thinking as that outlined above in Swifts' Manifesto and play our part in building God's Kingdom of truth, justice, peace, love and freedom. Let us promote the Natural Family.

As Archbishop John J. Myers of Newark, New Jersey, USA said in his Pastoral Letter on Marriage in Sept 2012 (<http://www.zenit.org/article-35594?l=english>):

"Some may ask: how could the recognition of "same-sex marriages" harm other types of unions, or the common good? All social processes that undermine the natural law embody untruths about our humanity distort our understanding of what is good and just, and hence our ability to live accordingly. The law teaches. Changing the definition of marriage teaches that marriage is basically about adult emotional and physical gratification (the fulfilment of desire), not one-flesh union and children. It would also enshrine in law a non-optimal way to raise children as equivalent to that which is best. It would also seriously undermine religious freedom and moral truth. This is not a time to be alarmist, but it is a time for clarity of thought and rightness of action. Make no mistake about it: recent legal actions against the Church and other faith groups in this nation and around the world have demonstrated clearly that the freedom of the Church as an institution (including our schools, our universities, our hospitals, our counselling centers, and other social service organizations) and Catholic believers as individuals will be significantly curtailed by any redefinition of marriage that would abandon the understanding of marriage that has been accepted since well before the foundation of our nation. Every human being must obey the dictates of conscience, but our consciences must be formed. All the faithful have the obligation to seek to understand and to share with their children and those in their care the message of Jesus Christ and His plan for salvation. This plan is articulated in and through the particular actions and decisions of our individual moral life and our life together as people of God preparing today for eternal life with Christ. Part of this plan is God's plan for marriage and family."

Rebekah referred to The Natural Family in her Presentation. I share with you hereunder, a reference in Amazon about the book: *The Natural Family: A Manifesto*, as well as the full Manifesto. It is worth reading it.

The Natural Family: A Manifesto Allan Carlson (Author), Paul Mero (Author)

Book Description – see Amazon

Publication Date: **June 15, 2007** | ISBN-10: **1890626708** | ISBN-13: **978-1890626709**

“Sixty years ago, the UN declared the family the natural and fundamental unit of society. Today no one knows what family means. In response to this unprecedented confusion, *The Natural Family: A Manifesto* defines the family based on universal human experience. Insisting, without apology, on the reality of the natural family, the manifesto issues a personal call to men and women to rediscover the fundamental source of life, joy, and freedom.

Carlson and Mero frankly admit that those who should have defended marriage were asleep when the full-scale assault on the family began in the 1960s. Even more seriously, most of them joined the assault by eventually adopting the very assumptions philosophical, social, and economic that have almost extinguished the family’s traditional legal and social privileges. Family values is now an empty slogan for those with some nostalgic attachment to the family but who have no idea what the family really is.

Carlson and Mero examine why the family is in crisis, the ways in which the natural family is the source of culture and freedom, and what families can do to preserve the most fundamental and wholesome relationship on earth. Assured that human nature is on their side, Carlson and Mero can be both realistic about the family’s plight and relentlessly optimistic. *The Natural Family: A Manifesto* is a road map, especially for the young, for rebuilding a culture of freedom, joy, and love.”

See the full Manifesto below.

THE NATURAL FAMILY: A MANIFESTO

By Allan C. Carlson, Ph.D. & Paul T. Mero familymanifesto.net/fm/manifesto.asp

ALLAN C. CARLSON is President of The Howard Center for Family, Religion & Society in Rockford, Illinois, and Distinguished Fellow in Family Policy Studies at the Family Research Council in Washington, DC.

PAUL T. MERO is President of the Sutherland Institute in Salt Lake City, Utah, and a Trustee of the ALS Foundation in Orem, Utah.

What is the natural family? The answer comes to the woman and the man who take the risk of turning their love into promises of lifelong devotion.

In doing so, they will discover the story of the family, at once an ideal vision and a universal reality. In our time, they will also sense crisis, for malignant forces tear at the common source of freedom, order, virtue, and children. To set things right, they will need to look for clear principles, open goals, and a firm course of action. They also will need to reject false charges and weak compromise. Still, through these acts they shall come to know true liberty, a rekindled hearth, and a real homecoming, for themselves and for all humankind.

THE STORY OF THE FAMILY

A young man and a young woman draw toward each other. They yearn to be as one. When they see the other, broad smiles appear. They sense the possibility of joy. Alone, they feel partial, incomplete. When together, they feel whole. The people among whom they live bless this bond in the celebration of marriage. The man and the woman exchange public vows with each other, and also with their kindred and neighbours, and the two become one flesh.

Over time, their joy and passion will be tested by the twists and surprises of life. They will cry together, sometimes in happiness, sometimes in sorrow. They will face sickness; they may know poverty; they could face dislocation or natural disaster; they might be torn apart by war. In times of despair or loss, they will find strength in each other. Facing death, they will feel the warm spiritual balm that heals the pain of physical separation. The conjugal bond built on fidelity, mutual duty, and respect allows both of them to emerge into their full potential; they become as their Creator intended, a being complete.

This marriage creates a new family, a home, the first and fundamental unit of human society. Here, husband and wife build a small economy. They share the work of provisioning, drawing on each one's interests, strengths, and skills. They craft a home which becomes a special place on earth. In centuries past, the small farm or the artisan's shop was the usual expression of this union between the sexual and the economic. Today, the urban townhouse, apartment, or suburban home are more common. Still, the small home economy remains the vital center of daily existence.

The wife and husband also build their home as a spiritual place. They learn that family and faith are, in fact, two sides of the same coin. The vital home rests on reverence, worship, and prayer.

From this same natural union flows new human life. Children are the first end, or purpose, of marriage. The couple watch with wonder as their first baby grows within the mother. Joy and awe drive away doubt and fear as they find their love transformed into a living child. Parts of their own beings have gone into the child's making, forming a new and unique person. The new father takes on the protection of the new mother in her time of vulnerability and dependence. A happiness follows the trial of childbirth as the new mother nurses her baby and as the father caresses his first born. Receiving a child through adoption sparks similar feelings. From such amazing moments, these parents are the child's first teachers; their home, the child's first, most vital school. They pass to the child the skills of living and introduce the satisfactions of talking, reading, reasoning, and exploring the world.

Inspired by love, the couple opens its union to additional children, filling their home, and filling the earth. These parents will know the delight of watching brothers and sisters grow together. They will watch with a mix of pride and worry as their children take their first steps, attempt their first chores, take on their first responsibilities. Among the children, there will be bruised knees, quarrels over toys, lost sport contests, tears, and laughter. As the children grow, they enter by steps a broader world. In all this, though, their parents stand as guides and guardians, and the home serves as a shelter and the focus of their common life.

Indeed, the natural family opens its home to other kin. The love and care which flow from parents to young children are mirrored in the care and love that adult children give to their aging parents. The truly rich family draws on the strengths of three or more generations. This family

cares for its own. Each generation sees itself as a link in an unbroken chain, through which the family extends from and into the centuries.

In all this, the natural family opens the portals to the good life, to true happiness, even to bliss. Enmeshed in the lives of others, family members craft acts of altruism, where they make gifts without thought of self. Kindness begets kindness, shaping an economy of love. Kindred share all that they have, without expecting any return, only to receive more than they could ever have imagined. This is the love that brings radiant smiles to new mothers and gratifies fathers as they watch their children grow into young men and women of character. This is the affection that fosters charity, good works, and true community. This is the grace whereby the bereaved say farewell to those whose years on earth have been fulfilled, who have been called to another state.

Just political life also flows out of natural family homes. True sovereignty originates here. These homes are the source of ordered liberty, the fountain of real democracy, the seedbed of virtue. Neighbourhoods and villages initially express this broader political life, through which families police themselves without violating the autonomy of homes. The ideal government, in this sense, is local. Even a nation “is nothing but the aggregate of the families within its borders.”^[1] States exist to protect families and to encourage family growth and integrity.

A TIME OF CRISIS

And yet, the natural family—*part of the created order, imprinted on our natures, the source of bountiful joy, the fountain of new life, the bulwark of ordered liberty*—stands reviled and threatened in the early 21st century. Foes have mounted attacks on all aspects of the natural family, from the bond of marriage to the birth of children to the true democracy of free homes. Ever more families show weaknesses and disorders. We see growing numbers of young adults rejecting the fullness and joy of marriage, choosing instead cheap substitutes or standing alone, where they are easy prey for the total state. Too many children are born outside of wedlock, ending as wards of that same state. Too few children are born inside married-couple homes, portending depopulation.

What has caused this alienation of humankind from its true nature and real home? Two basic assaults on the natural family have occurred, with their roots reaching back several hundred years: in brief, the challenge of industrialism and the assault of new, family-denying ideas.

On the one hand, the triumph of industrialism brought a “great disruption”^[2] or a “great transformation”^[3] in human affairs. The creation of wealth accelerated under the regime of industry. Yet this real gain rested on tearing productivity away from the hearth, on a disruption of the natural ecology of family life. The primal bond of home and work appeared to dissolve into air. Family-made goods and tasks became commodities, things to be bought and sold. Centralized factories, offices, and warehouses took over the tasks of the family workshop, garden, kitchen, and storeroom. Husbands, wives, and even children were enticed out of homes and organized in factories according to the principle of efficiency. Impersonal machines undermined the natural complementarity of the sexes in productive tasks. Children were left to fend for themselves, with the perception that their families no longer guided their futures; rather, the children now looked to faceless employers.

Politicians also embraced the industrial ideal and its claims to efficiency. New laws denied children a family-centered education and put them in mass state schools. Fertility tumbled, for

“it...has yet to be [shown]...that any society can sustain stable high fertility beyond two generations of mass schooling.”[4] The state also invaded the home, seizing the protection of childhood from parents through the reform school movement and later schemes to “prevent child abuse.” Family households, formerly function-rich beehives of useful, productive work and mutual support, tended to become merely functionless, overnight places of rest for persons whose active lives and loyalties lay elsewhere.

More critically, new ideas emerged over the same years that rejected the natural family. Some political thinkers held that the individual, standing alone, was the true cell of society; that family bonds—including those between husband and wife and between mother and child— showed merely the power of one selfish person over another.[5] Other theorists argued that the isolated self, the lone actor in “the state of nature,” was actually oppressed by institutions such as family and church. In this view, the central state was twisted into a supposed agent of liberation. It alone could free the enslaved individual from “the chains of tradition.”[6] From these premises emerged a terrible cloud of ideologies that shared a common target: the natural family. These idea systems included socialism, feminism, communism, sexual hedonism, racial nationalism, and secular liberalism.

They coalesced, as never before, around the French Revolution. Its partisans spread these ideas—or their seeds—through Europe, and they carried over time around the globe. A great war—a war over the nature of the social order—consumed the years 1789-1815. The terrible disruption of families and the deaths of millions followed.

Advocates for the natural family—figures such as Bonald [7] and Burke[8]—fought back. They defended the “little platoons” of social life, most of all the home. They rallied the ideas that would show again the necessity of the natural family. They revealed the nature of organic society to be a community of free homes.

Meanwhile, a great alliance finally crushed the revolutionary force of France. In the restoration, easy divorce—introduced by The Revolution—was banned again. Families reclaimed authority. The new, growing middle class soon crafted a moral order centered around the hearth and the mother in the home. More broadly, religious leaders and social reformers worked successfully to tame the industrial impulse. The productive wonders of the factory system should be welcomed, they reasoned. However, the working family could still be sheltered. They praised family-held corporations, where social and religious sentiment might soften the imperative of efficiency. And they embraced the ideal of the “family wage,” through which the industrial sector could claim only one adult per family, the father, who in turn had the natural right to a living wage that would also sustain a mother and children at home in decency. Family wage regimes blossomed in Western Europe, the Americas, and Australia-New Zealand.

A century later, though, this new balance unravelled again. The horrific conflict called World War I began over political rivalries and fears. However, its carnage yielded the unintended effects of multiplying the power of industrial managers and of releasing once more those ideologies sharing a fierce hostility to the natural family. Factory production for war swept aside the claims of small property and local community. The new feminists turned away from motherhood and children and refocused on a legalistic and sterile equality. The secular liberals swept through a disheartened Europe with their post-Christian message of self-absorption. The new Malthusians pressed their grim argument that children were the cause of misery and war. And the sexual hedonists laid claim to the morals of the disenchanting young. Most terribly,

communists won control of Russia in 1917 and quickly moved to eliminate the family. Five years later, the fascists triumphed in Italy, along with their elevation of state and war over home and family. In 1933, national socialism came to power in Germany and tore families apart in its quest for racial empire.

For 74 years (1917-91), another great conflict over the nature of the social order occurred. Those nations holding (sometimes tenuously) to a democracy built on the natural family ideal—consistently Australia, France, Great Britain, New Zealand, and the United States—engaged the totalitarians. Open conflict (sometimes involving awkward alliances) could be found during the Russian Civil War, the Second World War, and, later, in places such as Korea and Vietnam. “Cold” wars filled the years in between. Over 140 million persons perished at the hands of anti-family totalitarians.

And yet, by 1991 and the collapse of the Soviet Union, Nazism, fascism, and communism in Europe lay vanquished. The democratic, family-centered nations had won. However, they did so only to find that the other idea systems also unleashed by the disaster of World War I—a levelling feminism, sexual hedonism, new Malthusianism, and militant secularism—had won power in their own homelands. They also found science careening, without moral control, into the most intimate sexual acts. Even the making of new life, the unique and vital marital task, had fallen into the “brave new world” of the lab and factory.

The temporal “hinge,” it turns out, had been the mid-1960’s. Among all Western nations, we find in these few years common events: new legal challenges to successful family wage systems; conscious efforts to drive the Creator out of civic life; the rapid spread of pornography; new demands for easy divorce; attacks on the meaning of “wife” and “husband”; a swelling rhetoric of “gender” and “sexual” rights; conscious state campaigns aimed at population control; steps toward easy abortion; claims of sexual revolution; rejection of the concepts of duty and long-term commitment; and startling advances in the manipulation of human life. Americans call this time of moral shock and awe “the Sixties,” but the campaign carried through the next decade, as well.

Indeed, by 1980, the forces arrayed against the natural family could claim many victories in the Western world. Almost everywhere, abortion on demand reinforced state campaigns to discourage marriage and reduce family size. “No-fault” divorce and “marriage penalties” in tax and welfare laws weakened the very foundation of social order. The number of divorces soared. An imposition of full “gender equality” destroyed family-wage systems; the real wages of fathers fell sharply; young mothers returned to the factories and offices with their diminishing number of children turned over to state-funded day care. “Sex education” in the schools mocked chastity and fidelity and encouraged experimentation. Homosexuality gained status as a legitimate “sexual preference.” Social Security systems came to favour childlessness and to penalize larger families. Tax systems now punished childbearing within marriage, while welfare states rewarded unwed motherhood. Marital fertility plummeted; illegitimate births soared. And these same forces purged the Creator from most public squares.

By the 1990’s, their campaign was global. Cynically, they used the International Year of the Family, 1994, to launch a series of United Nations conferences designed to tear down the natural family in the developing nations, as well. Cairo, Beijing, Istanbul, and Copenhagen were the arenas where they tried to impose this “post-family” order.

However, they forgot one truth: “the institution of the home is the one anarchist institution.... It is the only check on the state that is bound to renew itself as eternally as the state, and more naturally than the state.”^[9] As the culture turned hostile, natural families jolted back to awareness. Signs of renewal came from new leaders and the growth of movements, popularly called “pro-life” and “pro-family,” which arose to defend the natural family. By the early 21st century, these—our—movements could claim some modest gains. However, both movements were hampered by their reactive or defensive posture and by a reliance on political action in great central capitals.

In our time, the partisans of a “post-family” world are still the ones on the offensive. For example, our pro-family movement has failed to restore legal protection to marriage by rolling back the “no-fault” revolution. Instead, by 2005, we are in a desperate fight simply to keep the vital institution of marriage from being fitted to homosexuals. And our two movements have failed to slow the war of governments on human fertility, despite the new likelihood of a catastrophic depopulation of the developed *and* developing nations through the global “empty cradle.”^[10]

A VISION

And so, we advance here a new vision and a fresh statement of principles and goals appropriate for the 21st century and the third millennium.

We see a world restored in line with the intent of its Creator. We envision a culture—found both locally and universally—that upholds the marriage of a woman to a man, and a man to a woman, as the central aspiration for the young. This culture affirms marriage as the best path to health, security, fulfilment, and joy. It casts the home built on marriage as the source of true political sovereignty, the fountain of democracy. It also holds the household framed by marriage to be the primal economic unit, a place marked by rich activity, material abundance, and broad self-reliance. This culture treasures private property in family hands as the rampart of independence and liberty. It celebrates the marital sexual union as the unique source of new human life. We see these homes as open to a full quiver of children, the source of family continuity and social growth. We envision young women growing into wives, homemakers, and mothers; and we see young men growing into husbands, homebuilders, and fathers.

We see true happiness as the product of persons enmeshed in vital bonds with spouses, children, parents, and kin. We look to a landscape of family homes, lawns, and gardens busy with useful tasks and ringing with the laughter of many children. We envision parents as the first educators of their children. We see homes that also embrace extended family members who need special care due to age or infirmity. We view neighbourhoods, villages, and townships as the second locus of political sovereignty. We envision a freedom of commerce that respects and serves family integrity. And we look to nation-states that hold the protection of the natural family to be their first responsibility.

OUR PRINCIPLES

To advance this vision, we advocates for the natural family assert clear principles to guide our work in the new century and millennium.

- We affirm that the natural family, not the individual, is the fundamental unit of society.

- We affirm the natural family to be the union of a man and a woman through marriage for the purposes of sharing love and joy, propagating children, providing their moral education, building a vital home economy, offering security in times of trouble, and binding the generations.
- We affirm that the natural family is a fixed aspect of the created order, one ingrained in human nature. Distinct family systems may grow weaker or stronger. However, the natural family cannot change into some new shape; nor can it be re-defined by eager social engineers.
- We affirm that the natural family is the ideal, optimal, true family system. While we acknowledge varied living situations caused by circumstance or dysfunction, all other “family forms” are incomplete or are fabrications of the state.
- We affirm the marital union to be the authentic sexual bond, the only one open to the natural and responsible creation of new life.
- We affirm the sanctity of human life from conception to natural death; each newly conceived person holds rights to live, to grow, to be born, and to share a home with its natural parents bound by marriage.
- We affirm that the natural family is prior to the state and that legitimate governments exist to shelter and encourage the natural family.
- We affirm that the world is abundant in resources. The breakdown of the natural family and moral and political failure, not human “overpopulation,” account for poverty, starvation, and environmental decay.
- We affirm that human depopulation is the true demographic danger facing the earth in this new century. Our societies need more people, not fewer.
- We affirm that women and men are equal in dignity and innate human rights, but different in function. Even if sometimes thwarted by events beyond the individual’s control (or sometimes given up for a religious vocation), the calling of each boy is to become husband and father; the calling of each girl is to become wife and mother. Everything that a man does is mediated by his aptness for fatherhood. Everything that a woman does is mediated by her aptness for motherhood.^[11] Culture, law, and policy should take these differences into account.
- We affirm that the complementarity of the sexes is a source of strength. Men and women exhibit profound biological and psychological differences. When united in marriage, though, the whole becomes greater than the sum of the parts.
- We affirm that economic determinism is false. Ideas and religious faith can prevail over material forces. Even one as powerful as industrialization can be tamed by the exercise of human will.
- We affirm the “family wage” ideal of “equal pay for equal family responsibility.” Compensation for work and taxation should reinforce natural family bonds.

- We affirm the necessary role of private property in land, dwelling, and productive capital as the foundation of familial independence and the guarantor of democracy. In a just and good society, all families will hold real property.
- And we affirm that lasting solutions to human problems rise out of families and small communities. They cannot be imposed by bureaucratic and judicial fiat. Nor can they be coerced by outside force.

OUR PLATFORM

From these principles, we draw out a simple, concrete platform for the new century and millennium. To the world, we say:

- We will build a new culture of marriage, where others would define marriage out of existence.
- We will welcome and celebrate more babies and larger families, where others would continue a war on human fertility.
- We will find ways to bring mothers, fathers, and children back home, where others would further divide parents from their children.
- And we will create true home economies, where others would subject families to the full control of big government and vast corporations.

To do these things, we must offer positive encouragements, and we must also correct the policy errors of the past. Specifically:

To build a new culture of marriage...

- We will craft schooling that gives positive images of chastity, marriage, fidelity, motherhood, fatherhood, husbandry, and housewifery. We will end the corruption of children through state “sex education” programs.
- We will build legal and constitutional protections around marriage as the union of a man and a woman. We will end the war of the sexual hedonists on marriage.
- We will transform social insurance, welfare, and housing programs to reinforce marriage, especially the marriage of young adults. We will end state incentives to live outside of marriage.
- We will place the weight of the law on the side of spouses seeking to defend their marriages. We will end state preferences for easy divorce by repealing “no-fault” statutes.
- We will recognize marriage as a true and full economic partnership. We will end “marriage penalties” in taxation.
- We will allow private insurers to recognize the health advantages of marriage and family living, according to sound business principles. We will end legal discrimination against the married and child-rich.

- We will empower the legal and cultural guardians of marriage and public morality. We will end the coarsening of our culture.

To welcome more babies within marriage...

- We will praise churches and other groups that provide healthy and fertile models of family life to the young. We will end state programs that indoctrinate children, 19 youth, and adults into the contraceptive mentality.
- We will restore respect for life. We will end the culture of abortion and the mass slaughter of the innocents.
- We will create private and public campaigns to reduce maternal and infant mortality and to improve family health. We will end government campaigns of population control.
- We will build special protections for families, motherhood, and childhood. We will end the terrible assault on these basic human rights.
- We will celebrate husbands and wives who hold open their sexual lives to new children. We will end the manipulation and abuse of new human life in the laboratories.
- We will craft generous tax deductions, exemptions, and credits that are tied to marriage and the number of children. We will end the oppressive taxation of family income, labor, property, and wealth.
- We will create credits against payroll taxes that reward the birth of children and that build true family patrimonies. We will end existing social insurance incentives toward childlessness.
- We will offer tax benefits to businesses that provide “natal gifts” and “child allowances” to their employees. We will end legal incentives that encourage business corporations to ignore families.

To bring mothers, and fathers, home...

- We will ensure that stay-at-home parents enjoy at least the same state benefits offered to day-care users. We will end all discriminations against stay-at-home parents.
- We will encourage new strategies and technologies that would allow home-based employment to blossom and prosper. We will end policies that unfairly favour large, centralized businesses and institutions.
- We will favour small property that reintegrates home and work. We will end taxes, financial incentives, subsidies, and zoning laws that discourage small farms and family-held businesses.

To create a true home economy...

- We will allow men and women to live in harmony with their true natures. We will end the aggressive state promotion of androgyny.

- We will encourage employers to pay a “family wage” to heads of households. We will end laws that prohibit employers from recognizing and rewarding family responsibility.
- We will craft laws that protect home schools and other family-centered schools from state interference. We will give real control of state schools to small communities so that their focus might turn toward home and family. And we will create measures (such as educational tax credits) that recognize the exercise of parental responsibility. We will end discriminatory taxes and policies that favour mass state education of the young.
- We will hold up the primacy of parental rights and hold public officials accountable for abuses of their power. We will end abuse of the “child-abuse” laws.
- We will encourage self-sufficiency through broad property ownership, home enterprise, home gardens, and home workshops. We will end the culture of dependency found in the welfare state.
- We will celebrate homes that are centres of useful work. We will end state incentives for home building that assume, and so create, families without functions.

ON LIBERTY

Through all these tasks, we seek to advance true freedom. The partisans of a “post family” world have taught that liberty means freedom *from* tradition, *from* religious faith, *from* family, *from* community. They also hold that freedom is a gift of the state. We deny these statements. Rather, true liberty comes from the ability of human beings, of women and men, to find their real destinies, in their ability to live in harmony with the created world. Real freedom lies in holding the power to engage in “the pursuit of happiness,” which the American Founders properly understood to mean “domestic happiness,” the joys of marriage and home life.^[12] True liberty rests on family ownership of real, productive property. Political liberty includes freedom from the modern social engineers, who would create their own artificial orders based on social class, or racism, or the violence of androgyny (the negation of woman and man). In truth, human beings are made to be conjugal, to live in homes with vital connections to parents, spouse, and children. Authentic freedom comes in and through the natural family.

THE USUAL CHARGES

We know that certain charges will be levelled against us. Some will say that we want to turn back the clock, to restore a mythical American suburban world of the 1950’s. Others will charge that we seek to subvert the rights of women or that we want to impose white, Western, Christian values on a pluralistic world. Still others will argue that we ignore science or reinforce patriarchal violence. Some will say that we block inevitable social evolution or threaten a sustainable world with too many children.

So, in anticipation, let us be clear:

We look forward with hope, while learning from the past.

It is true that we look with affection to earlier familial eras such as “1950’s America.” Indeed, for the first time in one hundred years, five things happened simultaneously in America (and in Australia and parts of Western Europe, as well) during this time: the marriage rate climbed; the

divorce rate fell; marital fertility soared; the equality of households increased; and measures of child well-being and adult happiness rose. These were the social achievements of “the greatest generation.” We look with delight on this record and aspire to recreate such results.

However, we also know that this specific development was a one-generation wonder. It did not last. Some children of the “baby boom” rebelled. Too often, this rebellion was foolish and destructive. Still, we find weaknesses in the family model of “1950’s America.” We see that it was largely confined to the white majority. Black families actually showed mounting stress in these years: a retreat from marriage; more out-of-wedlock births.[13] Also, this new suburban model—featuring long commutes for fathers and tract homes without the central places such as parks and nearby shops where mothers and youth might have found healthy community bonds—proved incomplete. Finally, we see the “companionship marriage” ideal of this time, which embraced psychological tasks to the exclusion of material and religious functions, as fragile. We can, and we will, do better.

We believe wholeheartedly in women’s rights.

Above all, we believe in rights that recognize women’s unique gifts of pregnancy, birthing, and breastfeeding. The goal of androgyny, the effort to eliminate real differences between women and men, does every bit as much violence to human nature and human rights as the old efforts by the communists to create “Soviet Man” and by the Nazis to create “Aryan Man.” We reject social engineering, attempts to corrupt girls and boys, to confuse women and 25 men about their true identities. At the same time, nothing in our platform would prevent women from seeking and attaining as much education as they want. Nothing in our platform would prevent women from entering jobs and professions to which they aspire. We do object, however, to restrictions on the liberty of employers to recognize family relations and obligations and so reward indirectly those parents staying at home to care for their children. And we object to current attacks on the Universal Declaration of Human Rights, a document which proclaims fundamental rights to family autonomy, to a family wage for fathers, and to the special protection of mothers.[14]

We believe that the natural family is universal, an attribute of all humankind. We confess to holding Christian values regarding the family: the sanctity of marriage; the desire by the Creator that we be fruitful and multiply; Jesus’ miracle at the wedding feast; His admonitions against adultery and divorce. And yet, we find similar views in the other great world faiths. Moreover, we even find recognition of the natural family in the marriage rituals of animists. Because it is imprinted on our natures as human beings, we know that the natural family can be grasped by all persons who open their minds to the evidence of their senses and their hearts to the promptings of their best instincts. Also, in the early 21st century, there is little that is “Western” about our views. The voices of the “post family” idea are actually today’s would-be “Westernizers.” They are the ones who largely rule in the child-poor, aging, dying lands of “the European West.” It is they who seek to poison the rest of the world with a grim, wizened culture of death. Our best friends are actually to be found in the developing world, in the Third World, in the Middle East, Africa, South Asia, South America. Our staunchest allies tend not to be white, but rather people of colour. Others seek a sterile, universal darkness. We seek to liberate the whole world—including dying Europa—for light and life, for children.

We celebrate the findings of empirical science.

Science, honestly done and honestly reported, is the friend of the natural family. The record is clear from decades of work in sociology, psychology, anthropology, socio-biology, medicine, and social history: children do best when they are born into and raised by their two natural parents. Under *any* other setting—including one-parent, step-parent, homosexual, cohabitating, or communal households—children predictably do worse. Married, natural-parent homes bring health, learning, and success to the offspring reared therein. Science shows that these same homes give life, wealth, and joy to wives and husbands, as well. Disease, depression, and early death come to those who reject family life.^[15] This result should not really cause surprise. Science, after all, is the study of the natural order. And while the Creator forgives, nature never does.

We seek to reduce domestic violence.

All families fall short of perfection and a few families fail. We, too, worry about domestic violence. We know that people can make bad choices, that they can fall prey to selfishness and their darker instincts. We also know that persons can live in places or times where they have few models of solid homes, few examples of good marriages. All the same, we also insist that the natural family is not the source of these human failures. The research here is clear. Women are safest physically when married and living with their husbands. Children are best sheltered from sexual, physical, and emotional abuse when they live with their married natural parents. In short, the natural family is the *answer* to abuse. We also know that all husbands and wives, all mothers and fathers, need to be nurtured toward and encouraged in their proper roles. These are the first tasks of all worthy social institutions.

We believe that while distinct family systems change, the design of the natural family never does.

Regarding the natural family, we deny any such thing as social evolution. The changes we see are either decay away from or renewal toward the one true family model. From our very origin as a unique creature on earth, we humans have been defined by the long-term bonding of a woman and a man, by their free sharing of resources, by a complementary division of labour, and by a focus on the procreation, protection, and rearing of children in stable homes.¹⁶ History is replete with examples of distinct family systems that have grown strong and built great civilizations, only to fall to atomism, vice, and decay. Even in our Western Civilization, we can identify periods of family decline and disorder, followed by successful movements of renewal.¹⁷ It is true that the last forty years have been a time of great confusion and decay. We now sense a new summons to social rebirth.

We seek a sustainable human future.

With sadness, we acknowledge that the new Malthusian impulse has succeeded in its war against children all too well. Fertility is tumbling around the globe. A majority of nations have already fallen into “the aging trap” of depopulation. As matters now stand, the predictable future is one of catastrophic population decline, economic contraction, and human tragedy. Our agenda actually represents the earth’s best hope for a sustainable future.

OUR ALLIES

How do we relate to other movements or campaigns to protect the family? The conservative intellectual and political movement in America, for example, has claimed in recent decades a

philosophy of “fusionism”: economic conservatives holding to free market capitalism “fused” to social conservatives focused on “life” and “family” questions, or “traditional values.” At times, this fusionist approach has worked well politically. And it has shown real economic results in those family businesses that successfully balance the pursuit of profit and the integrity of homes (including the homes of their employees).

However, we also see that the interests of “big business” and of families are not always compatible. Unless guided by other ideals, for example, the great corporations seek cheap labour wherever it can be found and an end to all home production, from clothing to meal preparation to child care. The whetting of appetites commonly takes precedence over family integrity in corporate advertising. As “globalization” now shows, families are not immune to capitalism’s “creative destruction.”

We admire and support truly free markets and equitable trade. We praise companies that grasp their long-term interest in strong homes and that craft advertising with positive family images. But we also indict legal privileges and special benefits bestowed on large corporations that buy political access and power to the damage of families. In addition, we point to an inherent dilemma in capitalist economics: the short-term interests of individual corporations in weak homes (places focused on consumption rather than productive tasks) and universal adult employment (mothers and fathers alike) versus the long-term interest of national economies in improved *human capital*. This latter term means happy, healthy, intelligent, and productive young adults, “products” that cannot be shaped by day-care centres, let alone by childless homes. “Fusionist conservatism” tends to paper over such inherent tensions. We put families first. We see any economy and all of its components—from financial markets to rules of trade to the setting of wages—as servants of the natural family, not the other way around.

We also claim an alliance with the “pro family” and “pro life” movements of recent decades. Indeed, we might be called part of them (in modest ways). But we also see (and so confess to) weaknesses that have marred their effectiveness. Too often, individual ambitions and squabbles have prevented movement success. A narrowness of vision has led, at times, to a focus on petty questions, while the truly important battles have been ignored, and so lost by default. Strategic thinking and bold moves that could transform key debates have been undone by timidity on the part of leaders and funders. Sustaining large institutions, rather than encouraging swift and effective agents, has been too common. Money, particularly “direct mail” money, has become the measure of too many things. Doctrinal and sectarian differences on important, but tangential, questions have been allowed to obscure unity on the central issues of family and life. Our foes have celebrated as old fears and suspicions between religious groups have trumped potentially powerful new alliances. The initiative on most questions has been left to the other side.

At this juncture, we do insist on “pro-family” integrity. Our true allies will accept the whole case for the natural family, not just parts. One cannot affirm the natural family while also defending serial divorce or infant day care. Our real allies will be those who, as far as possible, align their own lives in accord with the created order.

We also believe that victory for the natural family will come only as we change the terms of debate and open ourselves to fresh coalitions. It is not enough to stop public recognition of “gay marriage,” nor to oppose “safe sex education” in the public schools, nor to ban partial birth abortion, nor to create optional “covenant” marriages. These gains will have no lasting effect

unless the natural family is freed from the oppression of the post-family ideologues, unless we build a broad culture of marriage and life.

LOOKING FORWARD

That large task requires new ways of thinking and acting. Our vision of the hearth looks forward, not to the past, for hope and purpose. We see the vital home reborn through startling new movements such as home schooling. We marvel at fresh inventions that portend novel bonds between home and work. We are inspired by a convergence of religious truth with the evidence of science around the vital role of the natural family. We see the prospect of a great civil alliance of religious orthodoxies, within nations and around the globe; not to compromise on doctrines held dear, but to defend our family systems from the common foe. With wonder, we find a shared happiness with people once distrusted or feared. We enjoy new friendships rooted in family ideals that cross ancient divides. We see the opportunity for an abundant world order built on the natural family.

We issue a special call to the young, those born over the last three to four decades. You are the children of a troubled age, a time of moral and social disorder. You were conceived into a culture of self-indulgence, of abortion, a culture embracing death. More than all generations before, you have known the divorce of parents. You have lived too often in places without fathers. You have been taught to deny your destinies as young women and young men. You have been forced to read books that mock marriage, motherhood, and fatherhood. Persons who should have protected you—teachers, judges, public officials—often left you as prey to moral and sexual predators. Many of you are in fact the victims of a kind of cultural rape: seduced into early sexual acts, then pushed into sterility.

And yet, you are also the ones with the power to make the world anew. Where some members of *our* generation helped to corrupt the world, you will be the builders. You have seen the darkness. The light now summons you. It is your time to lead, with the natural family as your standard and beacon. Banish the lies told to you. Claim your natural freedom to create true and fruitful marriages. Learn from the social renewal prompted by “the greatest generation” and call on them for special support. You have the chance to shape a world that welcomes and celebrates children. You have the ability to craft a true homecoming. Your generation holds the destiny of humankind in its hands. The hopes of all good and decent people lie with you.

THE CALL

A new spirit spreads in the world, the essence of the natural family. We call on all people of goodwill, whose hearts are open to the promptings of this spirit, to join in a great campaign. The time is close when the persecution of the natural family, when the war against children, when the assault on human nature shall end.

The enemies of the natural family grow worried. A triumph that, not so many years ago, they thought complete is no longer sure. Their fury grows. So do their attempts, ever more desperate, at coercion. Yet their mistakes also mount in number. They misread human nature. They misread the times.

We all are called to be the actors, the moral soldiers, in this drive to realize the life ordained for us by our Creator. Our foes are dying, of their own choice; we have a world to gain. Natural families of all races, nations, and creeds, let us unite.

“TO THE WORLD, WE SAY:

- We will build a new culture of marriage, where others would define marriage out of existence.
- We will welcome and celebrate more babies and larger families, where others would continue a war on human fertility.
- We will find ways to bring mothers, fathers, and children back home, where others would further divide parents from their children.
- And we will create true home economies, where others would subject families to the full control of big government and vast corporations.”

From *The Natural Family: A Manifesto* - **Endnotes:**

- 1 Theodore Roosevelt, *Presidential Addresses and State Papers of Theodore Roosevelt. Part Two* (New York: P.F. Collier & Son, [1904]): 493.
- 2 Francis Fukuyama, *The Great Disruption: Human Nature and the Reconstruction of Social Order* (New York: Free Press, 1999).
- 3 Karl Polanyi, *The Great Transformation* (New York: Rinehart & Company, 1944).
- 4 John C. Caldwell, *Theory of Fertility Decline* (London & New York: Academic Press, 1982): 324.
- 5 For example: Thomas Hobbes, *De Cive: The English Version* [1642] (Oxford: Clarendon Press, 1983): 42-48, 122-24.
- 6 As example: Jean Jacques Rousseau, *The Social Contract* [1762] (New York: E.P. Dutton, 1950).
- 7 Louis deBonald, *On Divorce* [1801], trans. and edited by Nicholas Davidson (New Brunswick, NJ: Transaction, 1992).
- 8 Edmund Burke, *Reflections on the Revolution in France* (London: J. Dodsley, 1790).
- 9 G.K. Chesterton, *What's Wrong With the World* [1910] and *The Superstition of Divorce* [1920]; in *Collected Works. Volume IV* (San Francisco: Ignatius Press, 1987): 67, 256.
- 10 Phillip Longman, *The Empty Cradle: How Falling Birthrates Threaten World Prosperity and What to Do About It* (New York: Basic Books, 2004).
- 11 Phrases borrowed from David Schindler, The John Paul II Institute, Washington, DC.
- 12 Jan Lewis, *The Pursuit of Happiness: Family and Values in Jefferson's Virginia* (Cambridge, UK: Cambridge University Press, 1985); and Barry Alan Shain, *The Myth of American Individualism: The Protestant Origins of American Political Thought* (Princeton, NJ: Princeton University Press, 1996).

- 13 Daniel Patrick Moynihan, *The Negro Family: The Case for National Action* [1965]; in Lee Rainwater and William L. Yancey, eds., *The Moynihan Report and The Politics of Controversy* (Cambridge, MA: M.I.T. Press, 1967).
- 14 *The Universal Declaration of Human Rights* (Adopted and Proclaimed by the General Assembly of The United Nations, 10 December 1948): Articles 16(3), 25(1 and 2), 26.
- 15 See the research abstracts available through “New Research” at *SwanSearch* (www.profam.org); also, the Family and Society Database at www.heritage.org. xvi C. Owen Lovejoy, “The Origin of Man,” *Science* 211 (Jan. 23, 1981): 348. xvii Carle C. Zimmerman, *Family and Civilization* (New York & London: Harper & Brothers, 1947).

Appendix 1

LIST OF PRESENTERS AT THE CONFERENCE

- *Welcome by Dr Wayne West, Chairman JCHS*
- Moderator 1: Mrs Hyacinth Griffith, Lawyers for Jesus (Trinidad)
- Moderator 2: Dr Kay Bailey
- Convenor: Mr Maurice Saunders, Director, NMLS Legal Aid Clinic.
- Closing remarks: Mrs Alexis Robinson.
- Vote of thanks: Mrs Cheryl Pouchet.

Conference Speakers:

Dr. Veronica Evelyn



Veronica C. Evelyn Ph.D, M.Phil. Cert. Social Work, Cert. Addiction Studies.

Veronica Evelyn gave her life to Christ as an A' level student

in 1977, 4 months before leaving her homeland in Antigua to attend university. This was significant as it provided a unique opportunity to develop a personal relationship with Christ unencumbered by religious push-and-pull factors. During this time of spiritual infancy she found particular instruction in Colossians 2:8 *“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.”* This verse continues to be a guiding light in her various roles, especially those of Consultant Sociologist and Trainer of Trainers in the fields of Education and Social Services.

Much of her work over the past 8 years has been related to HIV education in Barbados and the Region. During the period 2005-2008, she was contracted by the International Labour Organization as one of two National Behaviour Change Communication (BCC) Consultants to the Barbados HIV/AIDS Workplace Education Program. This consultancy entailed responsibility for the training of trainers in the public and private sector in Behaviour Change Communication strategy development. As part of her role as BCC Consultant, she prepared and facilitated workshops for peer educators and provided technical assistance to workplace peer education programs in the economic sectors of Banking and Finance, Tourism and Manufacturing.

Veronica has had the privilege of becoming intimately familiar with the mainstreaming of “Rights” in regional education from various perspectives and among a cross-section of stakeholders within the region. She has trained educators in the British Overseas Territories of Anguilla and Turks and Caicos Islands in the effective delivery of Health and Family Life Education (HFLE) so that HFLE in these territories would be consistent with CARICOM regional standards. As a regular part of her consultancies with Government ministries and international organizations, she participates in qualitative research and conducts focus groups and in-depth interviews with students, parents, teachers, education officials and other stakeholders with regards to life skills based HIV education and barriers to implementing such education. In 2010-2011 she was the lead local consultant in a Global Evaluation of Life Skills Education in over 70 countries across the world, Barbados being one of 5 in which on-site investigations were conducted.

Later, over a 5-month period in 2011-2012 she led a team of consultants in a project evaluating Child Friendly Schools in Barbados and Dominica and prepared the Country Report for

Barbados. Currently Dr. Evelyn holds a consultancy as Technical and Training Specialist 1 with the Caribbean Office of Education Development Center (USA). Her role is to provide technical assistance to promote the implementation of life skills-based HIV education for in-school youth in selected Caribbean countries, including building regional capacity to develop HIV and AIDS policy in the education sector. As such, in 2011 she conducted HIV policy development workshops in Antigua and Barbados and has guided stakeholders in developing draft HIV policies for the education sector in these countries.

Dr. Evelyn actively promotes lifestyle Christianity and is an ardent believer that “Christianity is the breath we breathe.” She has developed an 8-unit course in “*Communicating Effectively for Evangelizing*” to train Christian leaders nationally and internationally to share the gospel in creative and dynamic ways that are tailored towards their particular sphere of influence. This course has been conducted on several occasions in Barbados. Most recently, in August of this year, in Thailand, she facilitated the course for two groups of Christian women from developing countries in Latin America, Africa, Asia and Eastern Europe. Convinced that one’s personal life demands the same total quality management as any business, several years ago she developed a personal mission statement which reads as follows: “*to use all my opportunities and resources to advance God’s kingdom in my sphere of influence, to be a shining example in the various roles and relationships entrusted to me by God and to leave a legacy of discipline, commitment, excellence and Applied Christianity 101.*”

Rev Pearl Kupe



PEARL KUPE-Servant Leader, Hebrew Midwives Ministry(HMM) & Kingdom Chamber of Commerce in Afrika -(KCCA)

Pearl Kupe is a qualified attorney with an LLB (Univ. of

Botswana),LLM (Advanced Labour Law) & PGD (Dispute Resolution) from University of Cape Town.

Professionally she has worked as a Former Principal State Counsel in various divisions of the Botswana Attorney General Chambers and was the first appointed Registrar of the Botswana (Industrial) Labour Court. She has also lectured in law in Botswana & at various universities in South Africa.

She has also worked as a Social Dialogue Specialist with the International Labour Organization (ILO), a specialized United Nations agency that deals with labour law reform and global social dialogue & labour issues.

She has worked with Transnet Ltd., South Africa's biggest freight & logistics company as a corporate executive with various different portfolios, including, Transnet Business Coach in the Re-engineering Department, Safety executive with Transnet Freight Rail and General Manager, HR with her last portfolio being General Manager, Communications & BBBEE/Transformation in Transnet Capital Projects.

Mrs. Ruth Ross



Ruth A.M. Ross

After graduating from Dalhousie University with her B.A. and LL.B., Ruth practiced law for fifteen years in four provinces of Canada; she has been a member of the Ontario Bar since 1985. Ruth is the editor of the *Christian Legal Journal* and lectures nationally and internationally on legal issues related to religious freedom, sanctity of life and the natural family. Ruth serves on the Global Advisory Council of Alliance Defending Freedom, building alliances to keep the door open for the spread of the Gospel by transforming the legal system. She also serves on the executive board of Advocates International as well as its Global Council and Resource Team on the Family. Ruth has just completed her twelfth year as the Executive Director and General Legal Counsel for Christian Legal Fellowship (Canada) where she oversees day-to-day operations and coordinates court interventions and government consultations on a wide variety of issues from a Christian perspective. Ruth and her husband of thirty years, Patrick, serve as elders in their local church and together are blessed with five children and three grandchildren.

Mr. Piero Tozzi



Piero A. Tozzi is a Senior Fellow at the Catholic Family & Human Rights Institute (C-FAM), and also holds the position of Senior Legal Counsel, Global, with the Alliance Defense Fund (ADF).

Prior to joining ADF, Mr. Tozzi ran C-FAM's New York office while serving as Executive Vice President and General Counsel. He also established the International Organizations Law Group as C-FAM's public interest law arm, submitting amicus briefs and shadow reports on a proper understanding of international law in fora such as the Mexican Supreme Court and the Inter-American Commission on Human Rights.

Previously, Mr. Tozzi served a litigation attorney with the firms Winston & Strawn LLP and Torsys LLP in New York, principally handling complex commercial suits and arbitrations. While

there he also litigated a number of religious liberty and pro-life cases.

Among the latter engagements was his pro bono representation of a crisis pregnancy center subpoenaed by former New York Attorney General Eliot Spitzer in a case that garnered national attention. Mr. Tozzi also represented the Catholic League for Religious and Civil Liberties and Campus Crusade for Christ as amici curiae, arguing that a statute mandating that ostensibly religious organizations like Catholic Charities provide contraceptives to their employees violated the New York State Constitution's free exercise clause. He has won asylum at trial for victims of foreign religious persecution, and has been recognized by the New York State Bar Association for his commitment to pro bono legal representation.

Mr. Tozzi serves on the working board of the Guild of Catholic Lawyers of the Archdiocese of New York and is past chairman of the Guild's Young Lawyers' Committee. He is also a board member of Program Reach, Inc., a Bronx-based not-for-profit that promotes character education and abstinence among at-risk youth, and sits on the Board of Visitors of Ave Maria School of Law. He is a member of the International Law and Practice Section of the New York State Bar Association.

Mr. Tozzi is a graduate of Fordham University School of Law, Class of 1996, and received his B.A. from Columbia University in 1988. A speaker of Mandarin Chinese who lived previously in Taiwan, he has authored articles on Chinese law and politics as well as written and lectured extensively on international law, constitutional law, religious liberties, and conscience rights. Mr. Tozzi and his wife have three children.

Jeff Ventrella, J.D.



Jeffery J. Ventrella, J.D.
Senior Counsel
Senior Vice-President of Student Training and Development
Alliance Defending Freedom

Jeffery Ventrella regularly lectures in churches, campuses, and conferences throughout the United States and has lectured on six continents. After graduating first in his high school class, he received the B.M.E. degree (*magna cum laude*) from the University of Northern Colorado where he specialized in trumpet performance. He then attended law school, and after serving as the Production Editor for the *Hastings Constitutional Law Quarterly*, he received the Juris Doctorate degree from the University of California, Hastings College of the Law.

Serving Alliance Defending Freedom as Senior Counsel and Senior Vice-President of Student Training and Development, Mr. Ventrella oversees the design and implementation of the Blackstone Legal Fellowship and Collegiate Academy programs. He also engages the culture through formal debate, media interviews, and serves as an “approved speaker” for The Federalist Society. Prior to joining Alliance Defending Freedom (ADF) in 2000, Mr. Ventrella litigated for nearly 15 years, concentrating his work in complex commercial and insurance litigation, financial litigation, environmental and natural resource litigation, and appellate advocacy. He has presented numerous seminars for a number of organizations, including the Idaho State Bar, regarding a host of topics including motion practice, discovery practice, boundary law, legal reasoning and appellate advocacy. He is a member of the Idaho State Bar and is also admitted to practice before the United States Court of Appeals for the Ninth Circuit and the Bar of the United States Supreme Court.

Mr. Ventrella has testified before a Senate subcommittee concerning the proposed Federal Marriage Amendment and his professional writings have appeared in legal journals, law reviews, and periodicals, such as *For the Defense* as well as Christian publications such as *Citizen Magazine*, *Fidelity*, *Penpoint*, *Christian Culture*, *Jubilee*, *Creation Answers*, and *New Horizons*. He is a contributing author to several books, including: *The Idaho Appellate Handbook* (3rd Ed.); *The Standard Bearer* (2001); *Thine is the Kingdom* (2003) and *Backbone of the Bible* (2004). In 2006, he served as an expert commentator for a two-part *History Channel* program exploring the role of the Ten Commandments in culture and law. His book, *The Cathedral Builder: Pursuing Cultural Beauty* (2007) is part of Alliance Defending Freedom’s Blackstone Core Curriculum Project, which he also edits.

As an adjunct instructor, Mr. Ventrella taught Ethics and Apologetics at the graduate seminary level. He has held formal ordinations in the CRC and the OPC and currently serves on an ad hoc graduate thesis committee for the Department of Philosophy and Constitutional Law for the University of the Free State, South Africa. Mr. Ventrella is also a Distinguished Fellow of Law and Culture for the Center for Cultural Leadership and a Fellow with the Ezra Institute for Contemporary Christianity. His martial arts training achieved the rank of 2nd degree black belt, Tae Kwon-do. Mr. Ventrella is married, and with his wife, Heather, enjoys the challenge of rearing four very active boys and one beautiful daughter.

Rebekah Ali-Gouveia is the founder and director of the Elpis Centre, Trinidad and Tobago. The Centre officially opened in July 2009. The purpose of this centre is to support pregnant women, post abortive women and families with resources, information, tangible help and lay counseling to help them preserve the sanctity of life, marriage and wholesome family values.

Mission

To provide care and support to pregnant women in crisis, abortion recovery women, and the family unit in a warm and loving atmosphere through competent, caring and well-equipped staff using bible-based principles, quality resources and strategic partnerships.

<http://www.elpiscentre.org>

NB: See below: scanned papers from

- Dr Veronica Evelyn and
- Piero Tozzi, Alliance Defending Freedom Catholic organisation (USA).

Piero made some key comments on The Kingston Declaration.

Catholic Archbishop Charles Dufour, Archbishop of Kingston, invited me to attend the Clergy and Pastoral Workers Meeting on 11 Dec at the Stella Maris Pastoral Centre and Piero shared the notes which I have scanned for your information.

Appendix 2 (from Dr Veronica Evelyn's Workshop)

Facing the 21st Century

In 1997 a special meeting of the Standing Committee of Ministers Responsible for Education (SCME) was convened in accordance with a decision made at the 17th meeting of Caribbean Heads of Governments (CHOG) to dedicate a Special Session on Education and Human Resource Development at the 18th CHOG meeting. One outcome of this meeting was a document ***"Creative and Productive Citizens for the Twenty First Century"*** approved by the SCME and submitted for consideration by Heads of Government. The document outlined a vision of the Caribbean and the prototype of the ideal Caribbean citizen.

Vision of the Caribbean

"The Caribbean should be seen as that part of the world where the population enjoys a good quality of life with the basic needs of food, clothing, shelter, health care and employment being all virtually satisfied. The environment should be one which provides clean air and water, unpolluted seas and healthy communities - an environment that has not been destroyed by the development process. "

The Ideal Caribbean Person

The Ideal Caribbean Person should be someone who among other things:

- ✓ is imbued with a respect for human life since it is the foundation on which all the other desired values must rest;
- ✓ is emotionally secure with a high level of self confidence and self esteem;
- ✓ sees ethnic, religious and other diversity as a source of potential strength and richness;
- ✓ is aware of the importance of living in harmony with the environment;
- ✓ has a strong appreciation of family and kinship values, community cohesion, and moral issues including responsibility for and accountability to self and community;
- ✓ has an informed respect for the cultural heritage;
- ✓ demonstrates multiple literacies independent and critical thinking, questions the beliefs and practices of past and present and brings this to bear on the innovative application of science and technology to problems solving;
- ✓ demonstrates a positive work ethic;
- ✓ values and displays the creative imagination in its various manifestations and nurture its development in the economic and entrepreneurial spheres in all other areas of life;
- ✓ has developed the capacity to create and take advantage of opportunities to control, improve, maintain and promote physical, mental, social and spiritual well being and to contribute to the health and welfare of the community and country;
- ✓ nourishes in him/herself and in others, the fullest development of each person's potential without gender stereotyping and embraces differences and similarities between females and males as a source of mutual strength.

http://www.caricom.org/jsp/communications/meetings_statements/citizens_21_century.jsp?menu=communications

Appendix 3 (from Dr Veronica Evelyn's Workshop)

Of Babies and Bathwater: Mainstreaming Rights in Regional Education

Presenter: Veronica C. Evelyn, Ph.D; M. Phil; Cert. Addiction Studies; Cert. Social Work

Conference on Human Rights, International Law and the Family

The Jamaica Conference Centre, December 8th, 2012

"And the servant of the Lord must not be quarrelsome (fighting and contending). Instead, he must be kindly to everyone and mild-tempered [preserving the bond of peace]; he must be a skilled and suitable teacher, patient and forbearing and willing to suffer wrong.

He must correct his opponents with courtesy and gentleness, in the hope that God may grant that they will repent and come to know the Truth [that they will perceive and recognize and become accurately acquainted with and acknowledge it]" 1 Timothy 2:24-25 AMP)

The story goes that in the 1500's an entire household had their yearly bath in the same tub of water. First the master of the house bathed. Next, men and boys, then women and children, and last of all, the baby. By this time the water was so dirty that there was a risk of throwing out the baby with the bathwater. This fanciful story – courtesy of an imaginative mind and the world wide web - is entirely without basis but it serves as a metaphorical springboard for examining the mainstreaming of Rights in Regional education.

The Caribbean is coming of age at a time when, due to advances in technology, there are a plurality of socializing agents that compete for influence on our children and adolescents. Given the importance of human capital in our developing region, one can see the clear logic of introducing and expanding Health and Family Life Education as part of the school curriculum in CARICOM countries. The four themes, ***Appropriate Eating and Fitness, Managing the Environment, Self and Interpersonal Relationships*** and ***Sexuality and Sexual Health***, if taught by trained teachers using the interactive methodologies and assessment formats as proposed, can do much to empower our school-age population with life skills needed for a fair approximation to the prototype of the "Ideal Caribbean Citizen" approved by the Standing Committee of Ministers responsible for Education (SCME) in May 1997. However, after a decade of implementing HFLE there continues to be strong resistance to the subject, especially some modules covered within the theme of ***Sexuality and Sexual Health***.

With reference to the handouts provided:

- Identify and discuss the 'babies' – elements which can promote the best interests of the child and the region.
 - Identify and discuss the 'bathwater' - elements which can undermine the integrity of the family and destabilize the region.
 - How can stakeholders monitor and influence the mainstreaming of rights in order to secure the best interests of the child and the region?
-

Appendix 4



WorldCongress.ru
WorldCongress.org
FamilyPolicy.ru
ProFamilia.ru

**ПОЧЕТНЫЙ
ОРГКОМИТЕТ**
 «Московского
 Демографического
 Саммита: Семья и
 будущее человечества»

Принцесса Австрий
 Мария-Анна Галицкая

Якунина Н.В. Программа
 «Святость Материнства»

Академик Жуков В.И.
 Ректор РГСУ

Р. Ордовский-Танаев
 ский Еманко (Росинтер)

Прот. Всеволод Чаплин
 Глава СОВЦО

ОРГКОМИТЕТ

Алексей Комов
 Председатель, ВКС в РФ

Прот. Дмитрий Смирнов
 Глава СОВСПУ

Проф. Антонов А.И.
 Демограф. Исследования

Прот. Максим Обухов
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 Vice President

Mr. Don Feder
 Communications Director

**ВСЕМИРНЫЕ
 КОНГРЕССЫ СЕМЕЙ**

2012 Мадрид
 3200 чел., 70 стран

2009 Амстердам
 3800 чел., 63 страны

2007 Варшава
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2004 Мехико
 3300 чел., 75 стран

1999 Женева
 1600 чел., 65 стран

1997 Прага
 700 чел., 20 стран

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Named after Saints Peter and Fevronia



**СЕМЕЙНАЯ
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 Аналитический центр

To: The Jamaica Coalition for a Healthy Society

Dear Friends,

On behalf of the World Congress of Families and pro-family movement in the Russian Federation let us express the most cordial greetings and support to the participants of the Conference "Human Rights, International Law and the Family," organized by The Jamaica Coalition for a Healthy Society.

The very foundation of the genuine human rights framework lays upon the truth about the family and the society, inscribed in the human nature itself. The real human rights movement began with the intention to prevent the actions and policies that are contrary to the true human nature. Regrettably the whole concept of human rights is often perverted and abused now in order to promote unnatural ideas and policies that are destructive for human beings, the family, the society and the state. The genuine human rights framework is rooted in the fundamental values of the natural family, marriage, rights of parents and right to life that are inseparably interconnected with each other as well as with the traditional ethical and religious values of the peoples of the world. That is why it's so necessary to reaffirm these values and to oppose all the attempts to diminish them through artificial and groundless redefinition of the genuine human rights agenda. The real position of our nations should be made visible and the true voice of the civil society should be heard. This makes the input made by the national and international civil society events, such as your conference in Jamaica or the "International Demographic Summit: Family and The Future of Humankind" held by us in Moscow on June 29-30, 2011 increasingly important.

We believe that this true voice of the civil society of our nations was also articulated in the Saint-Petersburg Resolution on the anti-family trends at the UN - the civil society document co-initiated in 2011 by the World Congress of Families Representative in Russia and the CIS and "For Family Rights" NGO, and supported by more than 200 NGOs from all over Russia and the Ukraine. This important document states among other things:

"... we have great concern over the fact that today, under the pretenses of defending children's rights under an unreasonably broad interpretation, and some recently forged new "human rights" (such as "sexual rights"), with the support of the UN and its bodies, the traditional culture of family life (which includes rearing children in that context) is being systematically destroyed for many peoples, including peoples of our Countries.

We have to regard it as a form of ideological violence, violating the right of our sovereign peoples to preserve its cultural identity and its traditions of family life and child-rearing. Some international organizations and agencies are manipulating the human rights concepts in order to justify the violation of the natural rights of parents and family, and in order to compel the sovereign governments to change their national laws ... in favor of so called "new global ethics" and "new global values". Besides the fact, that it is not a development nor a "sustainability", but rather a destruction of the society, we regard this as an unacceptable form of new colonialism, obliterating the sovereignty and cultures of nations. It is the family with its natural rights that is a source and foundation of true freedom of peoples of the world. Therefore destruction of the natural family inevitably leads to the enslavement of peoples".

As it is stated in the Declaration of the Moscow International Demographic Summit, "Nowadays, in most countries of the world, against the backdrop of devaluation of family values, the rights of the family are prejudiced in the information space, in the legal and socioeconomic spheres." It means that today we urgently need a united international action in favor of the right to life, the natural family and rights of the parents, the traditional family and moral values. We need to "call on the governments of all nations and on international institutions to develop immediately a pro-family demographic policy and to adopt a special international pro-family strategy and action plan aimed at consolidating family and marriage, protecting human life from conception to natural death, increasing birth rate, and averting the menace of depopulation" as the same Declaration proclaims. Bearing this in mind we express our most sincere support to your Conference in Jamaica that is devoted to the topic of so great importance. We wish you the fruitful work leading to the strong positive impact on the family and society both in Jamaica and internationally.

We also invite you to support our work in Russia and CIS including the civil society documents mentioned above. Now we're in the course of the active preparatory work for the World Congress of Families VIII to be held in Moscow on September 10-12, 2014 in connection with the IYF20. We wholeheartedly invite people of Jamaica to support this important international event and to take active participation in its preparation and work.

With warm regards,

Alexey Y. Komov
 World Congress of Families
 Representative in Russia and CIS
 WCF Ambassador to the U.N.

Pavel A. Parfentiev
 Family Policy.ru Advocacy Group
 Managing Director
 For Family Rights NGO President

Москва, Россия 129323

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Appendix 5

Archdiocesan Clergy Conference

December 11, 2012

Kingston, Jamaica

Piero A. Tozzi

Senior Legal Counsel, Alliance Defending Freedom

Thank you for inviting me to share a few brief words with you.

I last had the opportunity to address you four years ago, when I was in Kingston to speak about how to resist the push coming from the Global North to advance a so-called "right to abortion." I am here again to commemorate Human Rights Day and to celebrate a local Jamaican initiative to reclaim a true understanding of human rights, consistent with the Universal Declaration of Human Rights, called ***"The Kingston Declaration on Human Dignity, Family and Society"***, which was officially launched yesterday in honor of Human Rights Day and already has attracted the signatures of people from Jamaica, other Caricom nations, the United States, and even from Africa.

Just as the drafters of the Universal Declaration understood, the Kingston Declaration affirms that the source of rights must be transcendent, and beyond man. While the Universal Declaration acknowledged that the Natural Law was binding, the Kingston Declaration is more explicit stating that *"The fundamental and universal rights to which all human beings are entitled come from God, who is creator and transcendent, external to and above all men, and to whom all men are accountable."*

There is much wisdom in this document, and restatement of self-evident truths which, unfortunately, many have forgotten and thus need to be reminded of. Because my time is so short, however, I want to address something that is relevant to a present debate in Jamaica, which the Church in its pastoral concern for all souls is itself debating how to best address.

By way of background, there is currently a case pending in Belize concerning the constitutionality of that nation's anti-sodomy statute. Bishop Dorrick Wright of the Diocese of Belize City and Belmopan, along with other denominational Church leaders, have intervened to defend the existing anti-sodomy law. I have served as an advisor to Bishop Wright with respect to certain issues concerning international law.

I will also tell you why I believe it is important that Jamaica retain its existing anti-sodomy legislation.

First, I want to state clearly that I am not here to advocate for draconian or cruel punishment, and I believe that application of any law must always be tempered with mercy. But I am here to advocate for the necessity of retaining what is often called "morals legislation" in this day and age.

The purpose of "morals legislation" is not to suppress human dignity, but to protect and uphold it. All law has a normative effect, and the purpose is to remind people that there are boundaries that exist, consistent with the Natural Law.

As the Kingston Declaration states it, "For the sake of the common good, society and the state should affirmatively promote a moral ecology conducive to human flourishing, recognizing that the law has a normative role. For the State to encourage virtue and discourage forms of behavior contrary to the common good is neither arbitrary nor unjust."

The Kingston Declaration goes on to state "Modes of behavior inherently harmful to the self and to the whole community, premised on false anthropological principles or which use other human beings as means to an end" – in other words, for gratification of desires – "cannot serve as the basis for rights, even if a State makes a declaration to the contrary."

Such statements are not intended to be harsh or motivated by a desire to punish, but rather are motivated by charity. The modes of behavior concerned affect most directly those who practice them, and are harmful

not only spiritually and psychologically, but also physically: To cite one example, according to the Journal of the American Medical Association, the practice of anal sodomy is estimated to increase the risk of contracting anal cancer by up to 50 times – not 50 percent – and, if one has AIDS, by up to 84 times.¹ (Again, this is times, not percent.) (Public health issue)

It is also important to understand that the pressure to revise the penal law is part of a larger agenda, and that once the law is removed, the pressure will not stop, but the activists will move on to the next step in the agenda until there is full societal acceptance of the agenda. Ultimately, as has happened in countries such as Sweden, Canada, and the United Kingdom, and even increasingly, the United States, once accepted as rights, we will see a conflict with truly fundamental rights such as religious liberty and freedom of expression – cases such as in Sweden where a Pentecostal minister, Åke Green, was criminally prosecuted and sentenced to prison for a sermon he gave in his Church on Romans chapter one. (Fortunately, the prosecution appealed the prison sentence for not being strict enough, and the Swedish Supreme Court overturned it as being inconsistent with the free speech protections of the European Convention on Human Rights.)

Retention of the legislation prohibiting sodomy is the bulwark against this agenda: remove it, and I guarantee the rest of the agenda will follow within a matter of years.

And consider this experience from the United States: so long as the criminal law exists on the books, even if unenforced, a high school principal can exclude advocacy groups from seeking to push a pro-homosexualist message directed at students, on the grounds that they are advocating illegal conduct, just as they can restrict a pro-marijuana message. Once the statutory prohibition is removed, however, then it becomes a rights issue, and prohibition of the message becomes an issue of viewpoint discrimination under the First Amendment of the United States Constitution or here, the Jamaican Charter of Rights.

Adolescence is a time of confusion and search for identity; to protect the youth at this vulnerable stage of their lives, it is particularly important not to throw away this shield. ***This is especially important as the Church in Jamaica seeks to implement the Virtus Safe Environment program.***

Of course we need to be sensitive to those who bear the cross of same-sex attraction, and avoid unjust discrimination. Advocates say that one needs to remove the stigma of penalization, because incidents of depression and suicide tend to be much higher among those who self-identify as homosexual. The experience from Holland, which is very tolerant and accepting, however, shows that the depression and suicide rates remain the same, or even higher in Holland.² The depression still exists because the way they are living has its roots most often in childhood trauma, and is inconsistent with the way God designed us.

Compassion dictates that we succor and offer hope to those who suffer; the answer to problems such as bullying of introverted children is not that we remove prohibitions, which will enable the underlying problem, but rather that we consistently preach and model the Golden Rule. It is also important that the Church speak with a clear voice in the public square: when She does not as it says in Isaiah: "Truth stumbles in the street, Justice stands afar off, and equity cannot enter."

Thank you very much.

If you wish to engage in further discussion of these topics or would like additional information, feel free to e-mail me at ptozzi@alliancedefendingfreedom.org.

¹ Council on Scientific Affairs, American Medical Association, Health Care Needs of Gay Men and Lesbian Women in the United States, Journal of the American Medical Association, vol. 275, pp. 1354-59, May 1, 1996, available at <http://www.amsa.org/programs/barriers/jama96.pdf>.

² Theo Sandfort, Ron de Graaf, et al., "Same-sex Sexual Behavior and Psychiatric Disorders," *Archives of General Psychiatry*, 58(1): 85-91, p. 89 and Table 2 (January 2001).

Prof Robert George, Princeton Univ
'making men moral'
see Amazon.

Appendix 6 (a & b)

6a. Also present at the Conference were Mr and Mrs Owen and Eunice Johns from Derby, UK. Read about their plight in the 2 reports below:

28 February 2011 - **BBC**

Christian foster couple lose 'homosexuality views' case



Mr and Mrs Johns said they could not tell a child homosexuality was an acceptable lifestyle. A Christian couple opposed to homosexuality has lost a battle over their right to become foster carers. Eunice and Owen Johns, 62 and 65, from Derby, said the city council did not want them to look after children because of their traditional views. The pair, who are Pentecostal Christians, say they were "doomed not to be approved". "All we were not willing to do was to tell a small child that the practice of homosexuality was a good thing" (Eunice Johns).

The High Court ruled that laws protecting people from sexual discrimination should take precedence. The Pentecostal Christian couple had applied to Derby City Council to be respite carers. They withdrew their application after a social worker expressed concerns when they said they could not tell a child a homosexual lifestyle was acceptable. At the High Court, they asked judges to rule that their faith should not be a bar to them becoming carers, and the law should protect their Christian values.

Moral opinions

But Lord Justice Munby and Mr Justice Beatson ruled that laws protecting people from discrimination because of their sexual orientation "should take precedence" over the right not to be discriminated against on religious grounds.

They said that if children were placed with carers who objected to homosexuality and same-sex relationships, "there may well be a conflict with the local authority's duty to 'safeguard and promote the welfare' of looked-after children".

Analysis

Robert Pigott BBC News religious affairs correspondent

The case is likely to be seen as a landmark decision, as senior judges ruled so decisively against any idea that attitudes might be justified purely because they were Christian in origin. The court discriminated between kinds of Christianity, saying that Christians in general might well make good foster parents, while people with traditionalist Christian views like Mr and Mrs Johns might well not. Such views, said the judges, might conflict with the welfare of children.

Significantly, the court said that while there was a right not to face discrimination on the basis on either religion or sexual orientation, equality of sexual orientation took precedence. This was the most decisive ruling against the idea of Christian values underpinning English law since judges ruled last year that to protect views simply because they were religious would be irrational, divisive and arbitrary.

Today the message was that courts would interpret the law in cases like the Johns' according to secular and not religious values. They rejected suggestions that the case involved "a threat to religious liberty", adding: "No one is asserting that Christians - or, for that matter, Jews or Muslims - are not fit and proper persons to foster or adopt. No-one is contending for a blanket ban."

Speaking outside the court in London, Mrs Johns said: "All we wanted was to offer a loving home to a child in need. We have a good track record as foster parents. We have been excluded because we have moral opinions based on our faith and we feel sidelined because we are Christians with normal, mainstream, Christian views on sexual ethics. We are prepared to love and accept any child. All we were not willing to do was to tell a small child that the practice of homosexuality was a good thing."

The couple, who cared for about 15 children in the 1990s, have called for a public inquiry into the matter. Derby City Council has welcomed the court's ruling.

A spokesman said the authority "valued diversity and promoted equality" and "encouraged and supported children in a non judgmental way, regardless of their sexual orientation or preference".

He added: "The court confirmed that the local authority is properly entitled to consider a prospective foster carer's views on sexuality when considering their application to become a foster parent and in fact, failure to do so would potentially leave it in breach of its own guidance as well as the National Minimum Standards."

Ben Summerskill, chief executive of Stonewall, the lesbian, gay and bisexual charity, said: "Thankfully, Mr and Mrs Johns' out-dated views aren't just out of step with the majority of people in modern Britain, but those of many Christians too."

"If you wish to be involved in the delivery of a public service, you should be prepared to provide it fairly to anyone."

But the Christian Legal Centre reacted to the ruling with dismay and warned that "fostering by Christians is now in doubt".

The organisation said the judgment "sends out the clear message that orthodox Christian ethical beliefs are potentially harmful to children and that Christian parents with mainstream Christian views are not suitable to be considered as potential foster parents".

Second report on this issue: Anti-gay Christian couple lose foster care case

Court rules against Christian couple who claimed their beliefs on homosexuality should not prevent them becoming foster carers

By Stephen Bates : The Guardian, UK, Monday 28 February 2011

Court rules against Owen and Eunice Johns who refused to tell children a 'homosexual lifestyle' was acceptable. Photograph: Ellen Branagh/PA

A Pentecostal Christian couple have lost their high court claim that they were discriminated against by a local authority because they insisted on their right to tell young foster children that homosexuality is morally wrong.

Eunice and Owen Johns, who are in their sixties and have fostered children in the past, claimed they were being discriminated against by Derby city council because of their Christian beliefs, after they told a social worker they could not tell a child a "homosexual lifestyle" was acceptable. The couple had hoped to foster five- to 10-year-olds.

The case was the latest to be brought by conservative evangelicals, led by the Christian Legal Centre, over their supporters' right to discriminate specifically against gay people and not be bound by equality regulations. All the cases have so far been lost.

In a sharply worded judgment, Lord Justice Munby and Justice Beatson dismissed the couple's lawyer's claims as "a travesty of reality".

"No one is asserting that Christians (or, for that matter, Jews or Muslims) are not 'fit and proper' persons to foster or adopt. No one is seeking to de-legitimise Christianity or any other faith or belief. On the contrary, it is fundamental to our law and our way of life that everyone is equal before the law and equal as a human being ... entitled to dignity and respect. We are, however, entitled to take judicial notice of the fact that, whereas the sharia is still understood in many places as making homosexuality a capital offence, ... the Church of England permits its clergy, so long as they remain celibate, to enter into civil partnerships. We live in this country in a democratic and pluralistic society, in a secular state not a theocracy."

Outside the court, Eunice Johns said: "We are extremely distressed at what the judges have ruled. All we wanted was to offer a loving home to a child in need, but because we are Christians with mainstream Christian views on sexual ethics, we are apparently unsuitable.

"We are prepared to love and accept any child. All we were not willing to do was to tell a small child that the practice of homosexuality was a good thing. We feel excluded and that there is no place for us in society."

The CLC's lawyer, Andrea Minichiello Williams, said: "How can judges get away with this? The law has been increasingly interpreted by judges in a way which favours homosexual rights over freedom of conscience. Britain is now leading Europe in intolerance to religious belief."

The judges in their ruling said they were not ruling against beliefs but against the discriminatory effects of those beliefs and that one set of beliefs could not take precedence in a pluralist society.

Derby city council said it had never taken a view on the Johns' application, adding: "It would be inappropriate for the council to approve foster carers who cannot meet minimum standards. It would be difficult and impractical to match children with Mr and Mrs Johns if they feel that strongly."

Ben Summerskill, chief executive of the gay rights' charity Stonewall, said: "In any fostering case the interests of the 60,000 children in care should override the bias of any prospective parent. If you wish to be involved in the delivery of a public service you should be prepared to provide it fairly to anyone."

6b. CHRISTIAN WINS LEGAL FIGHT AFTER DEMOTION FOR FACEBOOK POST OPPOSING GAY MARRIAGE

The UK Catholic Newspaper, The Universe, dated Sun 25 November, 2012, reported on this issue. The following is the article that appears on p. 2 of this Newspaper:

"A Christian who was demoted in his job at a housing association for posting his opposition to gay marriage on Facebook will receive less than 100 pounds sterling compensation after winning his legal action for breach of contract. Adrian Smith, 55, lost his managerial position, had his salary cut by 40% and was given a final written warning by Trafford Housing Trust (THT) after posting that gay weddings in churches were 'an equality too far'. The comments were not visible to the general public, and were posted outside work time, but the Greater Manchester-based trust said he broke its code of conduct by expressing religious or political views which might upset co-workers.

"Mr Justice Briggs, in London's High Court, said the trust did not have a right to demote Mr Smith as his Facebook postings did not amount to misconduct. He added that the postings were not judgmental, disrespectful or liable to cause upset or offence, and were expressed in moderate language. As for their content, they were widely held views frequently to be heard on radio and

television, or read in the newspapers. He said he had ‘real disquiet’ about the financial outcome for Mr Smith, whose compensation was limited to the small difference between his contractual salary and the amount actually paid to him during the 12 weeks following his assumption of his new, but reduced, role.

“If Mr. Smith had begun proceedings for unfair dismissal in the Employment Tribunal, rather than for breach of contract in the county court, there was every reason to suppose he would have been awarded a substantial sum – but Mr. Smith had said that by the time he had raised the necessary funds, the time limit for such proceedings had expired. The judge said “Mr. Smith was taken to task for doing nothing wrong, suspended and subjected to a disciplinary procedure which wrongly found him guilty of gross misconduct, and then demoted to a non-managerial post with an eventual 40% reduction in salary. The breach of contract which the trust thereby committed was serious and repudiatory. A conclusion that his damages are limited to less than 100 pounds sterling leaves the uncomfortable feeling that justice has not been done to him in the circumstances.”

“The judge said he had been told that there was no prospect that the trust might find a way to reinstate Mr. Smith. Disciplinary action was launched against Mr. Smith after he posted his comment next to a BBC News Online story, written in February 2012, with the headline, “Gay church ‘marriage’ set to get the go-ahead.” After the hearing, he said: “I have won today. But what will tomorrow bring? I am fearful that, if marriage is redefined, there will be more cases like mine – and if the law of marriage changes people like me may not win in court.”

MY PRAYER:

Creator God, we pledge to continue to SEE, JUDGE, and ACT so that your plan for marriage, the family and humankind will prevail. We beseech you to open the eyes of your children that we may embrace values and virtues that will promote integral human development and build the common good. We vow to stand in solidarity with each other as we seek to do your Will. Amen.