

Autumn 2012

The hot topic that just won't go away for more than a year now, probably even more discussed than ethics classes in schools, is the debate around marriage laws to allow same-sex unions.

I am never 100% sure how or at what point to engage colleagues on such an emotive topic when it comes up, because people either strongly agree or strongly disagree with your point of view. It seems there's not too much fence sitting on this one! There's plenty of popular media drive towards a change, to the point where Christians are readily tarred as bigots or homophobic if we disagree.

Have you given much thought to the social, political & religious consequences of changing the public definitions of marriage? I'm convinced that it's worth understanding the details on this topic, and having a few gracious answers ready.

—Daniel M

Responding to Australian same-sex marriage proposals

Editors note: This article was first published 9/2/2011 on the SIE website. While the discussion has remained quite relevant, be aware some of the events and dates referenced are for 2011.

Also note that in 2012 there are now several parliamentary inquiries and several marriage amendment bills brought before both the Senate and the House of Representatives. Submissions from the public are welcomed (by early April!) and if you wish to do so, more about the process can be found here: <http://www.acl.org.au/2012/03/have-your-say-on-the-future-of-marriage/>

It is always difficult to address same-sex issues without being sidelined as homophobic or out-of-date, or without appearing to unfairly single out those people who identify as gay, lesbian or bisexual. In all such conflicts, Christians need to own the

glaring failures we carry in ourselves, and the inadequacies we bring to our churches.

But we can accept homosexual people without agreeing with them on everything. As a debate about extending marriage to same-sex relationships gathers pace, we may disagree with the proposal respectfully and carefully. We can continue to work at doing so well, even when the disagreement has been badly handled in the past.



We have never intended for these briefings to become dominated by a limited set of conservative 'hot button' issues. We don't particularly want to keep addressing them. But a response is in order when someone else proposes to change to the law. In this case, recent media and political discussion in Australia means that we are compelled to carefully restate our opposition to proposals for same-

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sex relationships to be given the title 'marriage', which is now reserved in Australian law to 'the union of a man and a woman to the exclusion of all others, voluntarily entered into for life' (*Marriage Act 1961*, §§ 5, 46).

The current situation

Prime Minister Gillard has indicated that her government has no intention to alter these words. Consistent with this undertaking, there doesn't appear to be any plans by the Government to bring or support a Bill to legalise same-sex unions as marriage. This concurs with current ALP policy, which has been upheld at ALP National Conferences in the past.

However, it has been reported by journalist Paul Osborne that 'Labor's national conference had been brought forward six months to December 2011 in order to debate gay marriage and separate it from the election cycle'.

In the meantime, a resolution was recently passed by the House of Representatives requesting parliamentarians to gauge their constituents' views on the so-



Motion resolved by the Commonwealth House of Representatives (18 November 2010):

'This house:

(1) notes that there is:

(a) a growing list of countries that allow same-sex couples to marry including the Netherlands, Belgium, Norway, Spain, Canada and South Africa; and

(b) widespread support for equal marriage in the Australian community; and

(2) calls on all parliamentarians to gauge their constituents' views on the issue of marriage equality.'

called 'issue of marriage equality'. Here it is:

Depending on parliamentarians attempts to 'gauge their constituents' views', and on the outcome of the ALP National Conference, it is possible that legislation could be introduced under this Labor Government to change the current definition of 'marriage' in the *Marriage Act 1961*.

The 'story' of marriage

The Parliamentary motion above loads the dice in favour of same-sex marriage by calling it 'the issue of marriage equality', because everyone likes 'equality'. This focus upon equality, and an underlying presumption in favour of personal autonomy, tends to dominate our discussions of marriage. Where a proposal is thought to extend equality and personal autonomy, it is hard for other considerations to seem important.

Same-sex couples currently enjoy equitable treatment in all aspects relevant to de facto couple status. The current ability in NSW, Victoria, Tasmania and the ACT to register same-sex partnerships on a relationships register provides public recognition and affirmation of their relationships.

The push for same-sex marriage is therefore now largely ideological, because same-sex couples are not disadvantaged without it (unless we accept that it is homophobic not to give homosexual people further recognition).

No one is done a real injustice when we positively honour and uphold marriage as currently understood. We currently honour those who are united in lifelong, opposite sex, faithful and procreative relationships by calling them 'married'. In a liberal democracy, others can form other types of relationships; but 'marriage' is a term of honour reserved

for a particular kind of relationship.

Until recently, a marriage was understood to be a gender complementary, sexually exclusive, pro-creative and child-oriented lifelong relationship. The deep story of how it came to be so is complex. On the one hand, some aspects of marriage seemed obvious where societies sought a stable environment in which to raise children. But other aspects of it (such as lifelong, one-to-one faithfulness) arose from, or were at least amplified by, the Judeo-Christian revelation of a faithful God who bound himself to one people – a revolutionary concept in ancient contexts that were much given to polygamy.

But over the years, successive Western societies have seen each element of marriage become open to renegotiation by couples:

- Historically, marriage was regarded as pro-creative and child-oriented. Marriage was understood as a stable environment for the raising of children in a secure relationship with a mother and a father. But the prevalence of contraception and abortion – and *right and proper* efforts to uphold the children of single parents – have reduced children to a kind of after-market marital option. Child-rearing is no longer regarded as basic to marriage. (This comment should not be taken to reflect badly upon the involuntarily childless. In Christian thought, the absence of children in a marriage does not imply a 'lesser' marriage. Christian thinkers have consistently opposed claims for divorce, often levelled by a man against a woman, based on childlessness.)
- Marriage was regarded as lifelong – an expression of the kind of faithfulness God extended to ancient Israel. In this milieu, divorce was reserved for the most severe

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cases of breakdown and hardship. A general expectation of lifelong faithfulness often had the effect of motivating struggling couples to resolve conflict, and so to heal and grow their relationship. But a progressive expansion in what is regarded as 'breakdown' and 'hardship' has eroded marriage's lifelong claim. We often now regard marriage as lasting only 'as long as it works' or 'as long as we love each other'. In short, lifelong faithfulness is no longer seriously regarded as essential to marriage.

- Marriage has generally been regarded as sexually exclusive. This element of it remains somewhat intact, except when those who pro-pound 'open' marriages, or who conduct affairs, often now only receive a snigger. There is no real reason to expect that sexual exclusivity will remain a defining feature of Western marriage.
- Marriage was historically regarded as gender complementary. The logic of this complementarity was partly that men and women actually do 'complement' one other in mysterious and difficult to quantify ways; and partly that children do best in the presence of a loving mother *and* a loving father, who bring to the child an ongoing experience of differently gendered adults. But Western society has recently decided that gender difference is unimportant, as reflected (among other things) in adoption law that permits same-sex parenting. The decision to sideline gender difference in mar-



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riage will extend this trend, and strip away the final historical distinctive of marriage.

Each time one of these elements of marriage is removed, Western society crosses a kind of Rubicon. When gender difference is also removed, there is no reason to exclude any imagined candidate for 'marriage'. In the United States, legalisation of gay marriage has led to calls for polygamy to be legalised, since polygamy can also be based on loving, consensual relationships. In December 2010, it was reported in Swiss and British newspapers that the upper house of the Swiss parliament is considering a law decriminalising incest (sex between consenting family members), saying that the laws are now 'obsolete' (since procreation is optional). Daniel



Vischer, a Green party MP, was reported as saying that there was nothing wrong with two consenting adults having sex, even if they are related. On this logic, there remains little basis to exclude 'marriage' for minors, or between groups of friends, or for any combination where consent can be demonstrated.

The point here is simply to observe the inevitable logic of post-Christian society. Christians should not be too shocked by each of these erosions. In a way, they are to be expected. Christians don't have any radical new arguments other than to continue to praise this particular and special relationship – that lifelong, opposite sex, faithful, procreative ad-

venture we currently call 'marriage'.

It follows that we will also continue to ask our neighbours: 'are you so sure that each element of marriage—lifelong sexually exclusivity, child-oriented procreativity and gender complementarity—is unimportant?' The environmental movement has helpfully reminded us of how foolish it is to evade our relationship to the natural environment. Likewise, Christians regard these elements of marriage as naturally inherent to our humanity, so that a society only fools itself when it attempts to pretend them away.

Interestingly, a French decision in January 2011 seems to echo some of this thinking. The French Constitutional Council (often considered to act as France's supreme court) upheld the legislature's refusal to name same-sex relationships as marriage. It held that France's parliament has the freedom to retain marriage as currently understood. The case was brought by lesbian partners Corinne Cestino and Sophie Hasslauer, who wanted France to follow other EU states. (The European Court of Human Rights had previously said that countries are free to legislate on the issue; and Spain, Belgium, Portugal and Sweden legislated for marriage between same-sex partners after it was legalised in the Netherlands in 2001.)

The Council ruled that a refusal of same-sex marriage does not violate the French constitution. French lawmakers, it said, had agreed that the "difference in situations between same-sex couples and couples made up of a man and a woman can justify a difference in treatment concerning family rights". In June 2006, the European Court ruled that the region's human rights convention "did not oblige a state to grant a same-sex couple access to marriage" as marriage has "deep-rooted social and cultural connotations".

In other words, this ruling acknowledges that no

one is disadvantaged when a society retains a distinctive name for these lifelong, opposite sex, faithful and procreative relationships. In Western history, Christian insights that each element is important have sprung from the Bible, and have been confirmed in social experience by creating (generally) safe zones for extraordinary relationships of care, particularly for children.

Lifelong, gender complementary, sexually exclusive, procreative and child-oriented marriage may be difficult, but it remains important. We need more laws that are friendly to it as-is, not laws that will further corrode it. In contrast, 'marriage equality' simply demands that all who want to be called 'married' should be given what they want. But such a move will effectively destroy marriage as a meaningful element of our common life.

Where to from here?

The good news is that whatever our society decides to do, Christians will continue to inhabit lives either of celibate singleness, or of that lifelong, gender complementary, sexually exclusive, procreative and child-oriented thing we now call 'marriage'. Given enough decades, others will want it back. But if other relationships are denoted as 'marriage', there will be some social friction along the way.

In response to the Parliamentary motion above, the best course of action is to continue to respectfully engage with our political representatives by:

- calmly and thoughtfully responding to the 18 November motion (in a way which does not accuse the Federal government of planning to legislate for same-sex marriage);
- expressing opposition to same-sex marriage being legalised in Australia; and
- explaining why marriage, as currently understood, needs to be upheld and protected in Australia.

Also, the Australian Christian Lobby has launched a campaign called man+wife4life!, calling on politicians to respect and defend the current definition of marriage in the Marriage Act. You may like to sign their petition in support of marriage being defined as between one man and one woman (www.makeastand.org.au/campaign/index.php?campaign_id=39).

We have also listed some recommended reading relating to marriage in general, rather than specifically about same-sex marriage. It will help you engage by promoting and praising the positive framework for marriage, rather than simply by opposing the proposals we disagree with.

Andrew Cameron and Rebecca Belzer

(for the Social Issues Executive, Anglican Diocese of Sydney)

Sources and Further Reading

Social Issues Executive briefings and booklet:

#011: 'The dreams and realities of marriage', http://www.sie.org.au/briefings/the_dreams_and_realities_of_marriage

#012: 'What makes a marriage', http://www.sie.org.au/briefings/what_makes_a_marriage

#070: 'The Queen and the humanity of marriage', http://www.sie.org.au/briefings/the_queen_and_the_humanity_of_marriage

#072: 'The churches and sexual wholeness together', http://www.sie.org.au/briefings/the_churches_and_sexual_wholeness_together

#075: 'Living together: conservative Christians and same sex relationships', http://www.sie.org.au/briefings/living_together_conservative_christians_and_same_sex_relationships

#076: 'Beyond homophobia, toward new terms of debate', SIE briefing, <http://www.sie.org.au/briefings/>

[be-yond homophobia toward new terms of debate](#)

Family: A Christian Approach, http://www.sie.org.au/pdf/reports/SIE_Family-a_Christian_approach.pdf.

Ash, Christopher, *Marriage: Sex in the service of God*. Leicester, IVP, 2003.

Hall, Allan, 'Switzerland considers repealing incest laws', *Telegraph* 17 December 2010, <http://www.telegraph.co.uk/news/worldnews/europe/switzerland/8198917/Switzerland-considers-repealing-incest-laws.html>

Hughes, Selwyn, *Marriage as God intended*. Kingsway Publications Ltd, 1984.

Kostenberger, Andreas J, *God, Marriage and Family: Rebuilding the Biblical Foundation*. Crossway, 2004.

Osborne, Paul, 'Bitar to stay on as ALP national secretary', *ninemsn* 19 November 2010. Online: <http://news.ninemsn.com.au/national/8144236/bitar-to-stay-on-as-alp-national-secretary>.

Roberts, Christopher Chenault. *Creation and covenant: the significance of sexual difference in the moral theology of marriage*. New York: T&T Clark International, 2007.

Note: This paper is intended to assist discussion and may be corrected or revised in future. Short responses to social.issues@moore.edu.au are very welcome, but the SIE cannot guarantee a reply. To access this occasional free briefing, use RSS at www.sie.org.au; or to receive it by email, ask us at social.issues@moore.edu.au or do it yourself at:

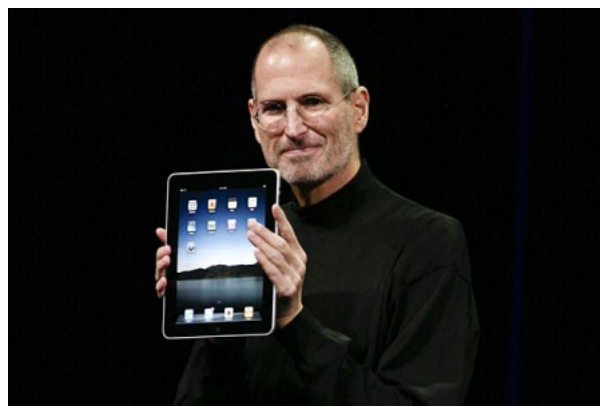
<http://lists.moore.edu.au/mailman/listinfo/social-issues>.

There's an app for that

Costa Kamarados



With the release of the new iPad there has been another horde of fans who want the latest and greatest. Then there's another group who think it's just a big expensive toy. Then there's another group that wonders what it's all about and if they should get one.



I confess that I've been all three types. And now that I own an iPad I can see that it's much more than a toy. In fact it's become part and parcel of what I get up to during the week.

I use my iPad for everyday tasks, e.g. checking email, Facebook and shopping lists but also for more deep and meaningful things such as sermon preparation, Bible reading and Home Group (I'm forever jotting down their pearls of wisdom for my talks). When it comes to relaxing, there's always a game I can play, magazine I can read or some music to listen to. In fact, I wrote this article on it as well. As the ad says, there's an app for that.

But the main use I have for my iPad centres on the Bible. As such, it can be a great way for any Christian to dig into God's word.

I have about ten or so Bible apps on my iPad.

Each one has a different focus – one is good with the original languages, the other has many commentaries, whilst another is just the Bible, plain and simple. Having all these apps with me on the go means that I can "redeem my time"; rather than just sitting around I can use the same time more constructively. So whilst I'm waiting for a friend to arrive I can do some quick reading. Whilst having a coffee I can sketch out the details of a talk. When an illustration pops into my head I can quickly jot it down and tag it to a specific verse. It really is amazing that this device enables me to work this way.



So if you own an iPad (or something similar) or are thinking about getting one, here are some apps to help you get started. Most of these are also available for smartphones as well.

Accordance has lots of Bibles, commentaries and dictionaries.



Glo possesses a staggering amount of media related to scripture, e.g. a passage about Jesus walking on water will be referenced with pictures and video of Lake Galilee.



If you have **Logos** on your computer, the equivalent app allows you to transfer all your titles to your device for free.



YouVersion has many Bibles and commentaries.



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Strong's is a simple King James Version keyed to Strong's Dictionary enabling you to see the meaning of the words in the Greek and Hebrew languages.

Olive Tree has many Bibles. It also has excellent note taking ability within the app.



These are my favourites but there are literally thousands of Bible apps on the App Store (iConfess anyone?). Some are free and some you pay for. Some are good (i.e. they don't crash and are logically laid out) while others are poorly written and difficult to use. Sadly, sometimes it's the paid ones that crash, so always read the feedback each app has received to help make your decision. Explore the App Store and see what you can find.

While I use my iPad for Bible study and sermon prep I also use it for devotional reading. Every time I start the Logos app it has a reading for me from Spurgeon's Daily Notes. The app also enables you to read the entire Bible throughout the year. And it reminds you to pray. Consider it a digital accountability partner.

Technologically speaking, it really is an amazing time that we are living in. It really is amazing to have the Bible with me wherever I go in such a flexible, integrated format (I also have an iPhone so all these apps fit into my pocket as well). But as much as I love my devices it doesn't compare and it shouldn't replace the time spent with people. You do have to put the device down and actually go talk to people – sometimes my girls are buried in a device without spending time together. So I have to be vigilant to



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make sure we are spending face to face time and not just staring at screens. Also, I have to remind myself it's just a thing. It's great but it's just something else that will not last into eternity. In the meantime I have to be vigilant that my iPad doesn't become my iDol.

But also in the meantime I will use it to keep digging deeper into the Bible.



What's On?

Men's Breakfast

*Saturday April 28th 8-10am
Wenty Church Hall*

Church Weekend Away

*1st—3rd June
Teen Ranch, Cobbity*

Wee Waa Mission

*22nd—30th September
Wee Waa...*

Carlingford and Wentworthville

Presbyterian Church

*Roselea Primary School
North Rocks Rd, Carlingford.*

Morning—10.00am

Evening—6.00pm

Wentworthville

7 McKern St Wentworthville

Traditional—9am

Family—10:30am

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