CONSULTATION QUESTIONS

The registration of civil partnerships

Question 1 (Paragraphs 2.12 and 2.13)

Do you agree that legislation should be changed so that civil partnerships could be registered through religious ceremonies?

Yes □
No ✔
Don’t know □

Please give reasons for your answer.

Comments

Question 2 (Paragraphs 2.14 to 2.19)

Do you think that the proposals in England and Wales on registration of civil partnerships in religious premises would be appropriate for Scotland?

Yes □
No □
Don’t know □

If you have answered no, please explain what elements of the proposals in England and Wales you consider inappropriate for Scotland.

Comments
Question 3  (Paragraphs 2.20 to 2.24)

Do you agree with allowing religious celebrants to register civil partnerships in religious premises?

Yes  
No  
Don’t know  

Please give reasons for your answer

Comments

Question 4  (Paragraphs 2.20 to 2.24)

Do you agree with allowing religious celebrants to register civil partnerships in other places agreed between the celebrant and the couple?

Yes  
No  
Don’t know  

Please give reasons for your answer

Comments
Question 5 (Paragraph 2.25)
Do you agree that religious bodies should not be required to register civil partnerships?

Yes ☑
No ☐
Don't know ☐

Please give reasons for your answer

Comments

Question 6 (Paragraphs 2.26 and 2.27)
Do you consider that religious celebrants should not be allowed to register civil partnerships if their religious body has decided against registering civil partnerships?

Yes ☑
No ☐
Don't know ☐

Please give reasons for your answer

Comments
Question 7 (Paragraphs 2.28 to 2.30)

Do you agree that individual religious celebrants should not be required to register civil partnerships?

Yes  ✔
No  ☐
Don’t know  ☐

Please give reasons for your answer

Comments

Question 8  (Paragraphs 2.31 to 2.35)

Which of the options do you favour to ensure that religious bodies and celebrants do not have to register civil partnerships against their will?

Do you favour:

Option 1  ☐
Option 2  ✔
Neither  ☐

If you have another option, please describe it.

Comments
### Question 9  (Paragraphs 2.36 to 2.40)

Religious bodies may not wish their premises to be used to register civil partnerships. Do you agree that no legislative provision is required to ensure religious premises cannot be used against the wishes of the relevant religious body?

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Please give reasons for your answer

Comments
### Question 10  (Paragraphs 3.11 and 3.12)

Do you agree that the law in Scotland should be changed to allow same sex marriage?

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Please give reasons for your answer

**Comments**

### Question 11  (Paragraph 3.13)

Do you agree that religious bodies and celebrants should not be required to solemnise same sex marriage?

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Please give reasons for your answer

**Comments**
Question 12  (Paragraphs 3.14 to 3.18)

Do you agree with the introduction of same-sex civil marriage only?

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<th>Yes</th>
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<th>Don't know</th>
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Please give reasons for your answer

Comments

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Question 13  (Paragraph 3.19)

Do you agree with the introduction of same-sex marriage, both religious and civil?

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<th>Yes</th>
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Please give reasons for your answer

Comments
Question 14  (Paragraphs 3.23 and 3.24)

Do you agree that religious bodies should not be required to solemnise same sex marriage?

Yes ✓
No □
Don’t know □

Please give reasons for your answer

Comments

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Question 15  (Paragraphs 3.25 and 3.26)

Do you consider that religious celebrants should not be allowed to solemnise same sex marriages if their religious body has decided against solemnising same sex marriage?

Yes ✓
No □
Don’t know □

Please give reasons for your answer

Comments
Question 16 (Paragraphs 3.27 and 3.28)

Do you agree that individual religious celebrants should not be required to solemnise same sex marriage?

Yes  ✔
No  ☐
Don’t know  ☐

Please give reasons for your answer

Comments

Question 17 (Paragraphs 3.29 to 3.33)

Which of the options do you favour to ensure that religious bodies and celebrants do not have to solemnise same sex marriage against their will?

Do you favour:
Option 1  ☐
Option 2  ✔
Neither  ☐
Don’t know  ☐

Please give reasons for your answer and if you have another option, please describe it.

Comments
Question 18 (Paragraphs 3.34 to 3.39)

Religious bodies may not wish their premises to be used to solemnise same sex marriage. Do you agree that no legislative provision is required to ensure religious premises cannot be used against the wishes of the relevant religious body?

Yes  □
No  ✔
Don’t know  □

Please give reasons for your answer

Comments

Question 19  (Paragraph 3.41)

If Scotland should introduce same-sex marriage, do you consider that civil partnerships should remain available?

Yes  □
No  □
Don’t know  □

Please give reasons for your answer

Comments
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<th>Question 20       (Paragraph 4.19)</th>
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<td>Do you have any other comments?</td>
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<td>Yes ✔</td>
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We are particularly interested in your views on:

- potential implications of the proposals for transgender people (paragraph 3.42)
- possible transitional arrangements (paragraphs 3.43 and 3.44);
- recognition of Scottish same sex marriages elsewhere (paragraphs 3.45 to 3.49);
- any comments on forced marriage (paragraphs 3.51 and 3.52)
- any comments on sham marriage (paragraph 3.53)
- potential financial implications (paragraphs 4.01 to 4.08);
- potential equality implications (paragraphs 4.09 to 4.14).
Comments

1. The respondent form for this consultation has been made unnecessarily complex. We fear that this could suggest a rather sinister attempt to confuse the public and to influence the outcome of the consultation. It is also unfortunate that the Scottish Government made its “preference” known before the consultation began, thus adding to suspicions that the consultation was a sham.

2. The Catholic Education Commission objects to the Scottish Government’s determination to re-define the concept of Marriage which is commonly understood as being between one man and one woman and has been an integral part of our culture and traditions for many centuries. We have reached a dangerous stage when a Government thinks that it has the right to re-define the meaning of words such as “marriage”, “husband” and “wife” in a confused attempt to appease minority interests.

3. By introducing arrangements for civil partnerships, society has already addressed the perceived legal and financial inequalities between such relationships and marriages. Not content with this, however, it seems that the proposers of this legislation wish to destroy the traditions of Marriage. This smacks of intolerance.

4. During the consultation, the Government, together with secularist and gay lobbyists, have offered assurances that no religious denomination would be forced to conduct such ‘marriage’ ceremonies. It is clear to us that such assurances are hollow when we reflect on previous assurances given to Catholic Adoption agencies. We have no doubt that some groups will remain intent on pursuing what they see as their “rights” by using Equalities and Human Rights legislation to impose their own moral attitudes and behaviour on the rest of society.

5. The Catholic Education Commission, as the body which advises the Catholic Bishops on all education matters, wishes to express significant concern that, if such legislation were enacted, it would become impossible for teachers in Catholic schools to teach according to the doctrines of the Catholic Church, as parents expect them to do. In Catholic schools, the teaching of religious education, which includes teaching on moral issues, is predicated on Catholic doctrine. The rights of teachers in ‘faith schools’ to promote the doctrines of the denominational body is recognised in the Equality Act 2010.

6. Teachers in all schools would be placed in an invidious position if they were required to teach children that Marriage is merely a legal contract between any two people when many believe that it is a union between one man and one woman, blessed by God and sanctified in a Church. Such required teaching would breach their freedom of conscience. We have no doubt that some employers would try to enforce such teaching, in defiance of the conscientious objections of teachers. This could not only lead to significant employment disputes but could cause significant harm to children.

7. It is a source of some bewilderment to us that the Scottish Government should be spending time and money on this consultation when so many other issues seem to be more pressing than this one. It seems to confirm that Government thinking on ‘Equality and Diversity’ is significantly flawed and disproportionate.
8 While it is right that all people are treated worthy of respect, by dint of their being created in the image and likeness of God, this does not mean that all views or actions should be equally regarded as good and true. Pope Benedict XVI, during his UK visit in September 2010, spoke about the “dictatorship of relativism” which now prevails in Western society. This is leading to people being forced to accept any actions, views or values as being good in themselves, simply because they are held by some individuals, and irrespective of their intrinsic moral worth.

9 The Catholic Education Commission will continue to promote a full understanding of the Christian vision of marriage and we shall support all teachers who offer this vision to young people.

10 We urge the Scottish Government to abandon this foolhardy proposal.