

Case No.: S168047

IN THE SUPREME COURT OF THE STATE OF CALIFORNIA
SUPREME COURT
FILED

KAREN L. STRAUSS, et al.

Petitioners,

v.

MARK B. HORTON,

As State Registrar of Vital Statistics, etc., et al.

Respondents,

DENNIS HOLLINGSWORTH, et al.

Intervenors

JAN 15 2009

Frederick K. Ohlrich Clerk

Deputy

**REQUEST FOR JUDICIAL NOTICE BY CALIFORNIA
NATIONAL ORGANIZATION FOR WOMEN, NATIONAL
ORGANIZATION FOR WOMEN, AND THE FEMINIST
MAJORITY FOUNDATION;
DECLARATION OF COLLEEN O'BRIEN**

(PROPOSED) AMICI CURIAE IN SUPPORT OF PETITIONERS)

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and the Feminist Majority Foundation

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Attorneys for Proposed Amici Curiae California National Organization for
Women, National Organization for Women,
and the Feminist Majority Foundation

INTRODUCTION

PLEASE TAKE NOTICE that Proposed Amici Curiae California National Organization For Women, National Organization for Women, and the Feminist Majority Foundation file this Request for Judicial Notice and Declaration in support of their request. Pursuant to California Rule of Court 8.252, Evidence Code sections 452, subdivisions (c), (d), (g), and (h), these proposed amici now seek judicial notice of the five documents attached to this request that are relevant to the issues raised in the petitions and oppositions and addressed in the proposed brief:

- Exhibit 1: Gates, et al., Marriage, Registration and
Dissolution by Same Sex Couples in the U.S.
(2008);
- Exhibit 2: Carpenter, et al., Gay and Lesbian Partnership:
Evidence from California, Demography, Vol.
45-No. 3 (2008);
- Exhibit 3: November 17, 2008 Amicus Curiae Letter
filed by Kingdom of Heaven in Supreme
Court Case No. S168047;
- Exhibit 4: California General Election, Tuesday,
November 4, 2008, Official Voter Information
Guide, Arguments and Rebuttals in Favor of

Proposition 8 (excerpt);

Exhibit 5: June 29, 2008 “letter ... from the First Presidency of The Church of Jesus Christ of Latter-day Saints to Church leaders in California to be read to all congregations” from “official Web site” of the Church of Jesus Christ of Latter-day Saints; and

Exhibit 6: Undated Press Release from “official website” of the Knights of Columbus: Pastoral Message from Bishop Vigneron to the Faithful of the Oakland Diocese concerning this Court’s ruling in *In Re Marriage Cases*.

As set forth in the accompanying Declaration of Colleen O’Brien, each of the foregoing is a true and correct copy of the original.

ARGUMENT

I. This Court Should Notice Judicially Exhibits 1 and 2, Publications, Reports, and Data Authored and Compiled by the University of California at Los Angeles School of Law's Williams Institute.

Proposed Amici Curiae request that this Court take judicial notice of Exhibits 1 and 2 pursuant to Evidence Code section 452, subdivision (h), on the basis that these documents are “[f]acts and propositions that are not reasonably subject to dispute and are capable of immediate and accurate determination by resort to sources of reasonably indisputable accuracy.” This includes facts that are widely accepted as established by experts and specialists in the social sciences which can be verified by reference to treatises, encyclopedias, almanacs, and the like or by persons learned in the subject matter. (*Gould v. Maryland Sound Industries* (1995) 31 Cal.App.4th 1137, 1145.) In its opinion *In Re Marriage Cases* (2008) 43 Cal.4th 757, this Court recognized the accuracy and value of the reports and studies produced by the Williams Institute, citing to data from its study, Badgett & Sears, Same-Sex Couples and Same-Sex Couples Raising Children in California: Data from Census 2000 (May 2004), in Footnote 50 of its opinion.

II. This Court Should Notice Judicially Exhibit 3 as a Filing of Record of a Court of this State.

Proposed Amici Curiae request that this Court take judicial notice of Exhibit 3 pursuant to Evidence Code section 452, subdivision (d), on the basis that it is a part of the record of a court of this state, as a Letter Brief filed with this court by Amicus Curiae Kingdom of Heaven on November 17, 2008. (*Hills Transp. Co. v. Southwest Forest Industries*,

Inc. (1968) 266 Cal.App.2d 702, 710: A court may take judicial notice of all verified and unverified pleadings in a particular case and their history.)

III. This Court Should Notice Judicially Exhibit 4, Information and Statements Prepared by State Officials Regarding Proposition 8.

Proposed Amici Curiae request that this Court take judicial notice of Exhibit 4 pursuant to Evidence Code section 452, subdivision (c), on the basis that it represents official acts of an executive department of this state. The information contained in Exhibit 4 is relevant parts of official documents published by the Secretary of State. The document reflects official statements made in conjunction with the balloting on Proposition 8. As a guide to voters published by the Secretary of State, Exhibit 4 is noticeable judicially as it constitutes a part of the legislative history of Proposition 8. (*People v. Canty* (2004) 32 Cal.4th 1266, 1281, fn. 4; *Post v. Prati* (1979) 90 Cal.App.3d 626.)

This exhibit may also be noticed judicially under California Evidence Code section 452, subdivisions (g) and (h), which authorizes the taking of judicial notice as to matters of “common knowledge” and of “[f]acts and propositions that are not reasonably subject to dispute and are capable of immediate and accurate determination by resort to sources of reasonably indisputable accuracy.”

IV. This Court Should Notice Judicially Exhibits 5 and 6, Public Statements Propagated by Religious Groups Reflecting Their Religious Beliefs in Relation to Proposition 8.

Proposed Amici Curiae request that this Court take judicial notice of Exhibits 5 and 6 pursuant to Evidence Code section 452, subdivision

(h), on the basis that they are “[f]acts and propositions that are not reasonably subject to dispute and are capable of immediate and accurate determination by resort to sources of reasonably indisputable accuracy.” Judicial notice may be taken of the fact of the use of media in order to persuade the public. (*Ghera v. Ford Motor Co.* (1966) 246 Cal.App.2d 639.)

CONCLUSION

For the foregoing reasons, Proposed Amici Curiae respectfully request that the Court take judicial notice of Exhibits 1-6.

Respectfully submitted by:

DATED: January 12, 2009

STEPTOE & JOHNSON LLP

By: Rebecca Edelson

REBECCA EDELSON

Attorneys for Amicus Curiae California
National Organization for Women,
National Organization for Women, and
the Feminist Majority Foundation

DECLARATION OF COLLEEN O'BRIEN

I, Colleen O'Brien, declare:

1. I am an attorney licensed to practice before all of the Courts of the State of California. I am an associate of the law firm of Steptoe & Johnson LLP, counsel of record for Proposed Amici Curiae California National Organization for Women, National Organization for Women, and the Feminist Majority Foundation in the captioned matter.

2. I have personal knowledge of the matters stated herein. If called as a witness, I could and would competently testify to the facts in this declaration.

3. Attached hereto, incorporated herein by reference and marked as "Exhibit 1" is a true and accurate copy of the University of California at Los Angeles School of Law Williams Institute's report Gates, et al., Marriage, Registration and Dissolution by Same Sex Couples in the U.S. (2008). I downloaded a copy of this document from the following website:

<http://www.law.ucla.edu/williamsinstitute/publications/Couples%20Marr%20Regis%Diss.pdf>;

4. Attached hereto, incorporated herein by reference and marked as “Exhibit 2” is a true and accurate copy from *Demography* of Carpenter, et al., *Gay and Lesbian Partnership: Evidence from California*, Vol. 45-No. 3 (2008). I downloaded a copy of this document from the following website:

http://www.law.ucla.edu/williamsinstitute/publications/DemogArticle_CarpenterGates_v2.pdf;

5. Attached hereto, incorporated herein by reference and marked as “Exhibit 3” is a true and accurate copy of a November 17, 2008 Amicus Curiae Letter Brief filed by Kingdom of Heaven in Case No. S168047. I downloaded a copy of this document from the following website:

<http://www.courtinfo.ca.gov/courts/supreme/highprofile/documents/s168047-letter-denial-heaven.pdf>;

6. Attached hereto, incorporated herein by reference and marked as “Exhibit 4” is a true and accurate copy of an excerpt from the California General Election, Tuesday, November 4, 2008, Official Voter Information Guide, Arguments and Rebuttals in Favor of Proposition 8. I downloaded a copy of this document from the following website:

<http://www.voterguide.sos.ca.gov/argu-rebut/argu-rebutt8.htm>;

7. Attached hereto, incorporated herein by reference and marked as “Exhibit 5” is a true and accurate copy of a June 29, 2008 “letter ... from the First Presidency of The Church of Jesus Christ of Latter-day Saints to Church leaders in California to be read to all congregations” from “official Web site” of the Church of Jesus Christ of Latter-day Saints. I downloaded a copy of this document from the following website:

<http://newsroom.lds.org/ldsnewsroom/eng/commentary/california-and-same-sex-marriage;>

8. Attached hereto, incorporated herein by reference and marked as “Exhibit 6” is a true and accurate copy of Undated Press Release from official website of the Knights of Columbus: Pastoral Message from Bishop Vigneron to the Faithful of the Oakland Diocese concerning this Court’s ruling in *In Re Marriage Cases*. I downloaded a copy of this document from the following website: [http://www.kofc-california.org/;](http://www.kofc-california.org/)

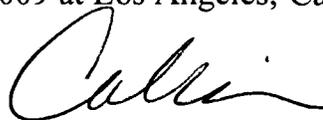
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I declare under penalty of perjury under the laws of the State of California that the foregoing is true and correct.

Subscribed this 9th day of January, 2009 at Los Angeles, California.



COLLEEN O'BRIEN,
Declarant

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Marriage, Registration and Dissolution by Same-Sex Couples in the U.S.



Merrill Lynch

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MARRIAGE, REGISTRATION AND DISSOLUTION BY SAME- SEX COUPLES IN THE U.S.

By Gary J. Gates, M.V. Lee Badgett, and Deborah Ho

JULY 2008

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Acknowledgements

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Merrill Lynch

The authors would like to Naomi Goldberg for her research assistance and Darcy Pottle for her editing and graphic design assistance.

About the Authors

Gary J. Gates is Senior Research Fellow at the Williams Institute, UCLA School of Law. He studies the demographic and economic characteristics of the lesbian and gay population.

M.V. Lee Badgett is Research Director at the Williams Institute, UCLA School of Law, and Director of the Center for Public Policy and Administration at the University of Massachusetts Amherst, where she is also on the faculty of the Department of Economics. She studies family policy and employment discrimination related to sexual orientation.

Deborah Ho is a former Public Policy Fellow at the Williams Institute, UCLA School of Law. She is a graduate of UCLA and UCLA School of Law.



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Introduction and Summary

In the last two decades, the United States has seen a dramatic shift in the legal recognition of same-sex couples. Since 1997, ten states and the District of Columbia have granted some form of state-wide recognition to same-sex couples. As of the publication of this report, Massachusetts and California allow same-sex couples full access to marriage. Today, nearly a quarter of the U.S. population lives in a state with some form of legal recognition for same-sex couples.

However, the rights, benefits, and obligations that come with these legal statuses vary considerably across the states. As a result of these differences, a careful analysis of the numbers of same-sex couples entering into and dissolving these statuses in different states has the potential to answer several important questions in the ongoing public discussion about legal recognition for same-sex couples.

- Do significant numbers of same-sex couples take advantage of the opportunity for legal recognition? Some observers have argued that the numbers of same-sex couples marrying, in particular, are surprisingly low in the United States and other countries.¹
- Are the legal relationships of same-sex couples more or less stable than those of heterosexual married couples?
- Are same-sex couples who marry or enter other legal statuses demographically different from different-sex couples who marry? The answer to this question may shed light on the needs and motivations of same-sex couples who want to marry.
- Do same-sex couples prefer marriages to other forms of legal recognition? Civil unions and domestic partnership registries crafted specifically for same-sex couples are often seen as a compromise position that provides necessary recognition for same-sex couples without providing access to marriage. However, ongoing litigation and advocacy efforts suggest that at least some same-sex couples reject that argument and prefer marriage. The actual decisions of couples to register or marry in various states that have offered such recognition might shed light on the perceptions and preferences of a much broader group of same-sex couples than is possible with surveys or anecdotal evidence.

This report presents and analyzes the most recent data available to address these questions. The data strongly suggest that same-sex couples want and use these new legal statuses. Furthermore, they react more enthusiastically the closer the legal status comes to marriage. The data show that same-sex couples prefer marriage over civil unions or domestic partnerships.

Key findings in this report include:

- Today, nearly a quarter of the U.S. population lives in a state with some form of legal recognition for same-sex couples.
- More than 85,000 same-sex couples in the United States have entered a legal relationship since 1997.
- In the states that provide legal recognition, more than 40% of same-sex couples have married, entered a civil union, or registered their relationships.
- Female same-sex couples are more likely than male couples to seek legal recognition. Approximately two-thirds of legally recognized same-sex couples are female.
- Same-sex couples who have sought legal recognition are generally younger than different-sex married couples. However, a comparison of same-sex couples who married in Massachusetts to different-sex couples who married at the same time shows that the same-sex couples are older, likely because they were not allowed to marry earlier in their relationships.
- Data from three states suggest that more than one in five individuals in same-sex couples who marry or register have previously been married to a different-sex partner. This is very similar to the rate at which individuals in different-sex married couples have been previously married.
- Same-sex couples prefer marriage over civil unions or domestic partnerships:
 - While 37% of same-sex couples in Massachusetts married during the first year that marriage was offered, only 12% of same-sex couples have entered civil unions and 10% have entered domestic partnerships during the first year in which states have offered these forms of recognition.
 - Same-sex couples are more likely to seek formal recognition when such recognition confers more of the legal rights and benefits of marriage. In states that have offered all or most of such rights, 21% of couples have sought legal recognition in the first year it was offered, compared to only 10% in states that provide a more limited set of rights.
 - Prior to Massachusetts establishing marriage, a large number of same-sex couples traveled to Vermont for civil unions (the only state at the time to have a status close to marriage). After Massachusetts opened marriage to same-sex couples, out-of-state civil unions dropped dramatically in Vermont, suggesting that couples may now be waiting for more states to offer marriage.
 - The lack of enthusiasm for non-marital forms of recognition is also true among different-sex couples. In states that allow different-sex couples to enter non-marital forms of recognition, the registration rate has been less than 6% of eligible couples.
- The percent of same-sex couples that dissolve their relationships each year closely tracks the figure for different-sex couples (about 2%).

We also make projections about the future of same-sex couples seeking legal recognition of their relationships:

- While a higher percentage of different-sex couples have married relative to the percentage of same-sex couples who seek legal recognition, our projections suggest that these percentages will be the same in less than 20 years if current trends continue.
- If all states offered marriage to same-sex couples today, we would expect to see approximately 370,000 couples marrying in the next three years, with 236,000 of these couples marrying in the first year.
 - California (50,292), Florida (25,624), New York (23,893), and Texas (23,828) would be the states with the most same-sex marriages. One third of all same-sex marriages in the United States would be in these four states.
 - The District of Columbia would have the highest proportion of same-sex couples among married couples, 29 per 1,000 married couples, followed by Vermont at 9.3 per 1,000 couples and New Mexico at 9.2.

Same-Sex Couple Recognition in the U.S., 1997-2008

Since Hawaii became the first state to recognize same-sex couples in the form of reciprocal beneficiary relationships in 1997, nine other states and the District of Columbia have followed suit by establishing same-sex legal relationships in the form of marriage, civil unions and domestic partnerships.² Today, nearly a quarter of the U.S. population lives in a state with some form of legal recognition for same-sex couples. However, these legal statuses come with rights, benefits, and obligations that vary considerably across the states.

The current forms for legal recognition can be grouped into three broad categories. The simplest of these is marriage. In Massachusetts and California, same-sex couples can marry and, at the state level at least, these marriages are treated no differently than the marriages of different-sex couples. A second category includes civil unions and some domestic partnerships that explicitly equate the rights and responsibilities associated with these statuses to those associated with marriage. A third category of domestic partnership and reciprocal beneficiaries delineates a specific set of rights and responsibilities for couples, which is not as comprehensive as marriage or civil unions. These forms of recognition and the states that offer them are shown in Table 1. (See also Appendices 3 and 4 for details on the legal rights and responsibilities associated with those forms.)

The recognition of these legal relationships and the rights associated with them outside of the state in which the relationship is established can be unclear. For the most part, the recognition of same-sex legal status is limited to the state in which the legal relationship is established. In terms of marriages, 41 states have either statutes or constitutional amendments that would prohibit the recognition of these out-of-state marriages.³ For other legal statuses, such as domestic partnerships and civil unions, 19 states have either statutes or constitutional amendments that would preclude the recognition of these relations as well.⁴

Table 1. Recognition of same-sex relationships in the United States.

Partnership recognition type	State	Enacted			
Marriage	Available to both same-sex and different-sex couples	Massachusetts	2004		
		California ^a	2008		
		Vermont ^b	2000		
		California	2005		
		Connecticut	2005		
Civil Union/ Domestic Partnership	All state-level rights and responsibilities associated with marriage. Available to same-sex couples only.	New Jersey ^c	2007		
		New Hampshire	2008		
		Oregon	2008		
		Hawaii	1997		
		Vermont	2000		
		Domestic partnership/ Reciprocal beneficiary	A limited set of rights and responsibilities that vary by state. Available to same-sex couples and some different-sex couples.	California	2000
				District of Columbia ^d	2002
Maine	2004				
		New Jersey	2004		
		Washington	2008		

^a California first passed a domestic partnership statute in 2000. This statute included a limited set of rights and responsibilities available to same-sex couples and some different-sex couples. As of January 2005, domestic partnership was expanded to include virtually all rights and responsibilities associated with marriage. In May 2008, the California Supreme Court invalidated a state law banning marriage for same-sex couples. As of June 2008, same-sex couples could marry in California.

^b The bill that legalized same-sex civil unions in Vermont also allows persons to establish reciprocal beneficiary relationships. This status confers fewer benefits and protections than those garnered through civil unions.

^c New Jersey enacted a domestic partnership registry for all same-sex couples and for different-sex couples aged 62 or older in 2004. Civil unions were established for same-sex couples in 2007, and now only couples 62 and older (both same-sex and different-sex) are allowed to register as domestic partners.

^d D.C. passed legislation establishing a domestic partnership registry in 1992, but the U.S. Congress prohibited enactment of the law until 2002. The rights and responsibilities associated with domestic partnership have been gradually expanded since 2002.

On the other hand, five states with civil unions and domestic partnership registries will recognize civil unions and partnerships of other states and countries (California, Connecticut, New Hampshire, New Jersey, and Washington).⁵ Two states, New Hampshire and New Jersey, will also recognize legal same-sex marriages as civil unions or domestic partnerships.⁶ In addition, a few states without such statutes may recognize the marriages of same-sex couples from California, Massachusetts, and other states and countries.⁷ As a result of the federal Defense of Marriage Act (DOMA),⁸ there is no federal recognition of same-sex couples. Regardless of their state-level legal status, all same-sex couples are treated as unmarried by federal law.

By looking at marriage and registration rates in the states that currently offer these options to same-sex couples, we can consider variation in those rates according to the type of status offered and the rights, benefits, and obligations associated with each. As several states have increased the benefits associated with the legal status or changed the name of the status it offers, we can also see if such changes have had any significant effect on registration rates over time.

In the rest of this study, we analyze data on marriage, civil union, and domestic partnership registration by same-sex couples from the nine states and the District of Columbia

where data were available to consider the following questions:

- How many same-sex couples take advantage of legal recognition?
- Do the characteristics of same-sex couples who marry or register differ from different-sex couples who marry?
- Does the form of recognition—marriage, civil union, domestic partnership—matter to couples and, if so, how?
- How frequently do same-sex relationships dissolve?

The Basic Counts: How Many Same-Sex Couples have Married or Registered?

As of Spring 2008, more than 85,500 same-sex couples had formalized their relationships in some legal fashion in the United States. The number of couples in legally recognized relationships ranges from 48,157 in California to 422 in New Hampshire (see Table 2). In Massachusetts, the only state where same-sex couples were allowed to marry, more than 10,000 same-sex couples have wed. Appendix 1 describes the sources of data and necessary adjustments to account for states' different data collecting and reporting practices.

Table 2. Number of Marriages/Registrations by same-sex couples.

Partnership recognition type	State/District	Total	Total (%) Residents	Avg. over 12 month period
Reciprocal Beneficiary/ Domestic Partnership (limited)	Hawaii (1997)	1,488	1,199 (81)	105
	District of Columbia (2002)	802		134
	Maine (2004)	982		258
	New Jersey (2004)	4,961		1,415
	Washington (2007)	4,003		-
Civil Union/Domestic Partnership (comparable to marriage)	Vermont (2000)	8,685	1,485 (17)	196
	Connecticut (2005)	1,855		795
	California (2000)	48,157	45,749 (95)	5,820
	New Jersey (2007)	2,499		-
	Oregon (2008)	1,891		-
Marriage	New Hampshire (2008)	422		844
	Massachusetts (2004)	10,385		2,832
	California (2008)			-

This wide variation in the number of same-sex couples across states captures two separate effects. Bigger states have more couples registering and some states have been allowing same-sex couples to register over a longer period of time. To account for the varying lengths of time that states have offered a legal status for same-sex couples, we also show the average number of registrations or marriages over a typical 12 month period (in states where recognition has been available for more than a year) in the last column of Table 2. California has averaged the most domestic partnership registrations per year, more than 5,800, while Massachusetts has averaged more than 2,800 marriages per year.

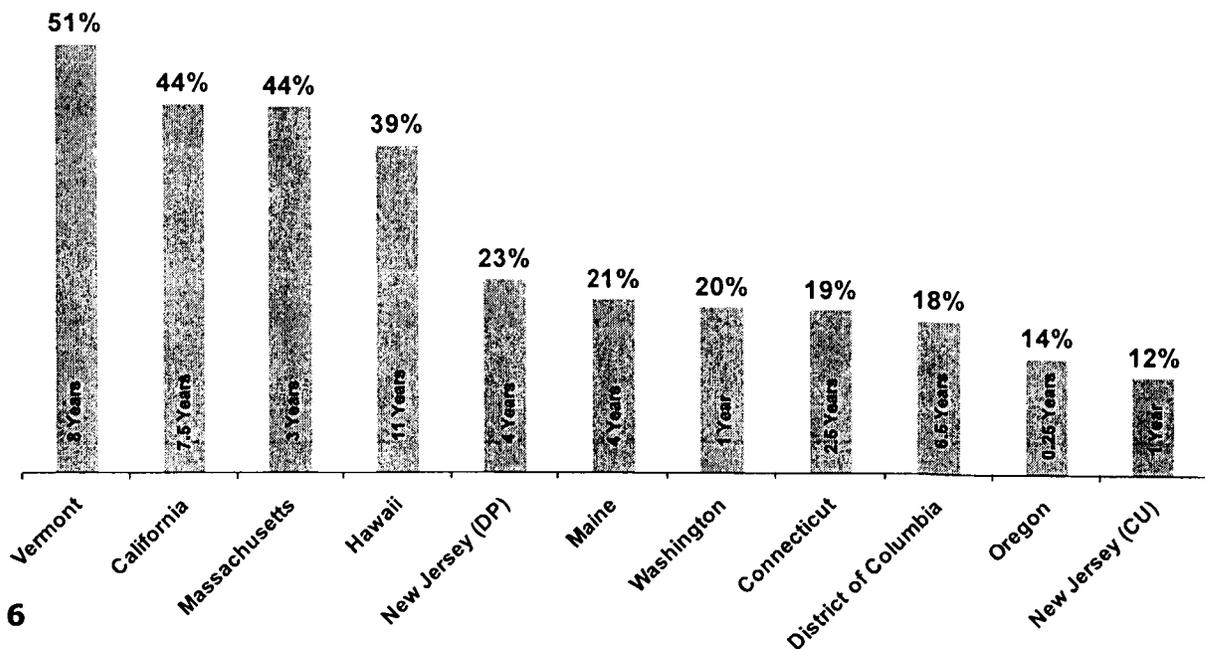
All states that provide for same-sex couple recognition, with the exception of Maine, allow non-residents to register. Where possible, we provide information on total residential unions.⁹ Vermont appears to be the only state with a substantial number of non-residential unions. More than 8 in 10 civil unions performed in Vermont have been for same-sex couples who do not reside in the state.

Percentage of same-sex couples who seek legal recognition

Another way to consider the extent of legal recognition of same-sex couples is to estimate the fraction of same-sex couples in a state who have married or registered. Since 2000, the U.S. Census Bureau has collected annual state-level estimates of the number of cohabiting same-sex "unmarried partners" living in the state. Using these data, Figure 1 shows the percentage of same-sex couples counted in the American Community Survey who have entered into legally recognized relationships in all jurisdictions where recognition is available (see Appendix 2 for details).

Two factors affect these figures: the length of time recognition has been available and the type of recognition. Vermont and Hawaii have had the longest period of recognition (8 and 11 years, respectively) but Vermont's civil unions come with many more rights than Hawaii's reciprocal beneficiary status.¹⁰ Notably, more than half (51%) of same-sex couples in Vermont have sought a civil union compared to only 39% of Hawaii couples who have registered as reciprocal beneficiaries.

Figure 1. Percent of same-sex couples who have sought legal recognition and years of available data.



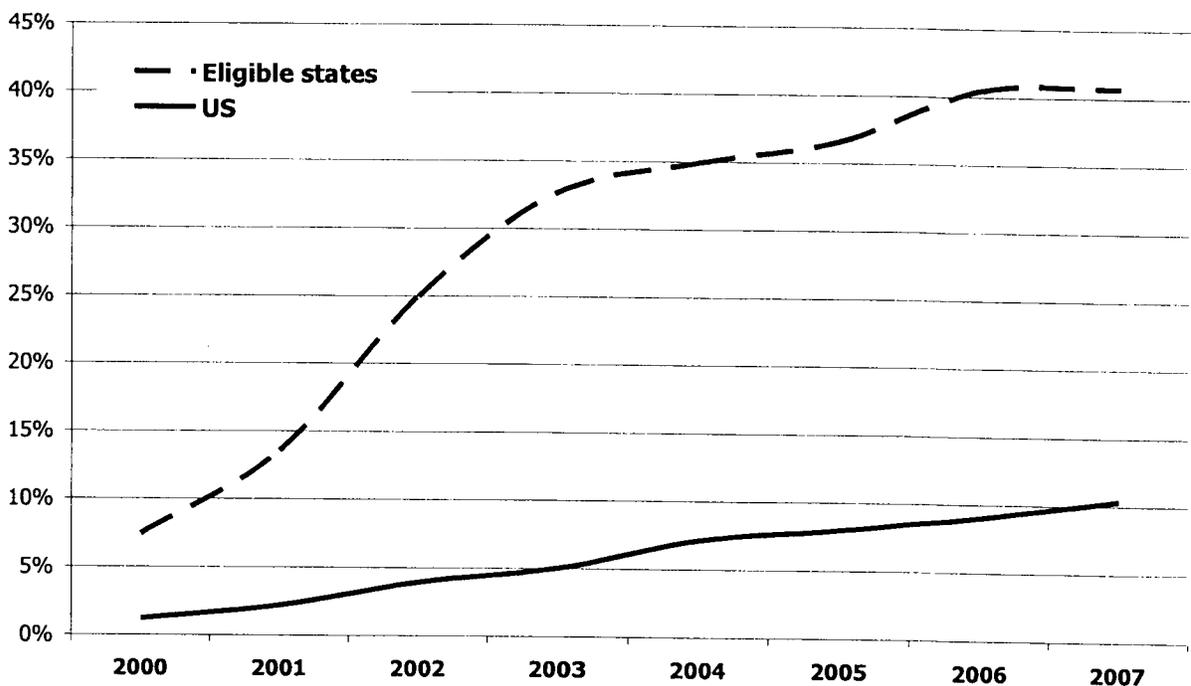
In the seven and a half years of domestic partnership in California, 44% of same-sex couples have registered. It took only three years of marriage in Massachusetts to reach the same percentage.

Among all same-sex couples in the United States, more than one in ten have entered a

legally recognized union (see Figure 2), a remarkable number considering how few states offer legal recognition to same-sex couples.

Combining same-sex couples in all states with legal recognition, more than 40% of same-sex couples have sought such recognition.

Figure 2. Percent of same-sex couples ever seeking a legally recognized relationship in states with recognition and in the United States.



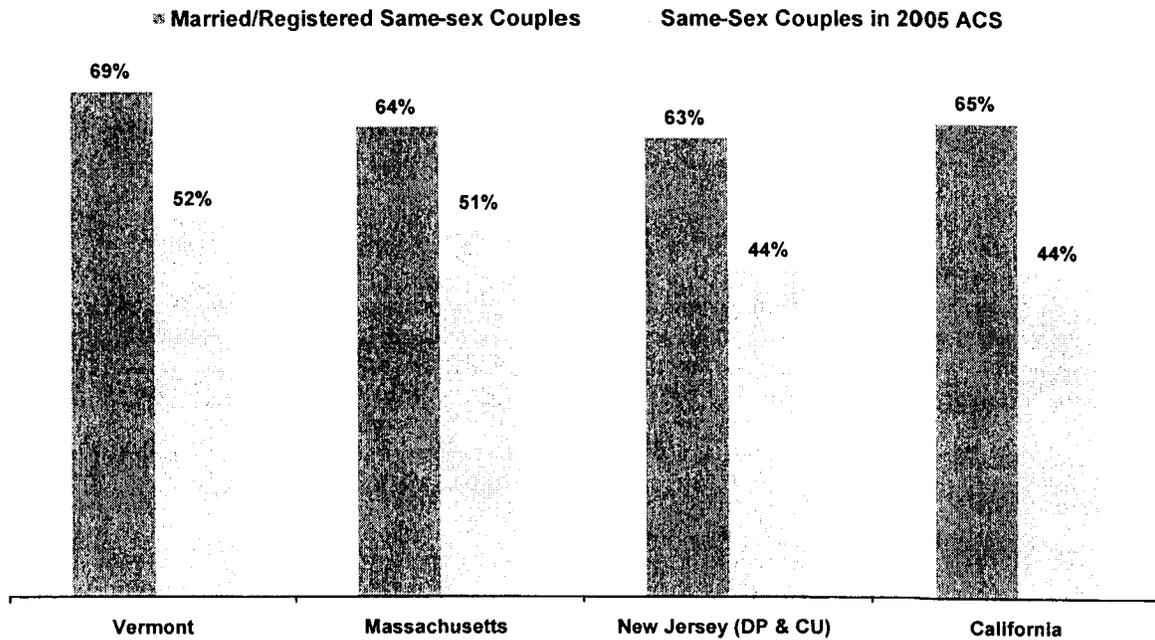
Demographic characteristics of same-sex couples who choose legal recognition

Sex

In the four states for which we have data about the sex of same-sex couples (Vermont, Massachusetts, New Jersey, and California), far more female couples than male couples have married or registered.¹¹ Approximately two-thirds of legally recognized same-sex couples are female.

Figure 3 compares the proportion of same-sex couples marrying or registering that are female to the proportion of same-sex couples living in the state that are female. In Massachusetts and Vermont, female couples outnumber male couples slightly in the Census counts, while female couples constitute a minority among same-sex couples in New Jersey and California. Among couples marrying or registering, however, female couples greatly outnumber male couples in all four states.

Figure 3. Percent female among registered same-sex couples and all same-sex couples.



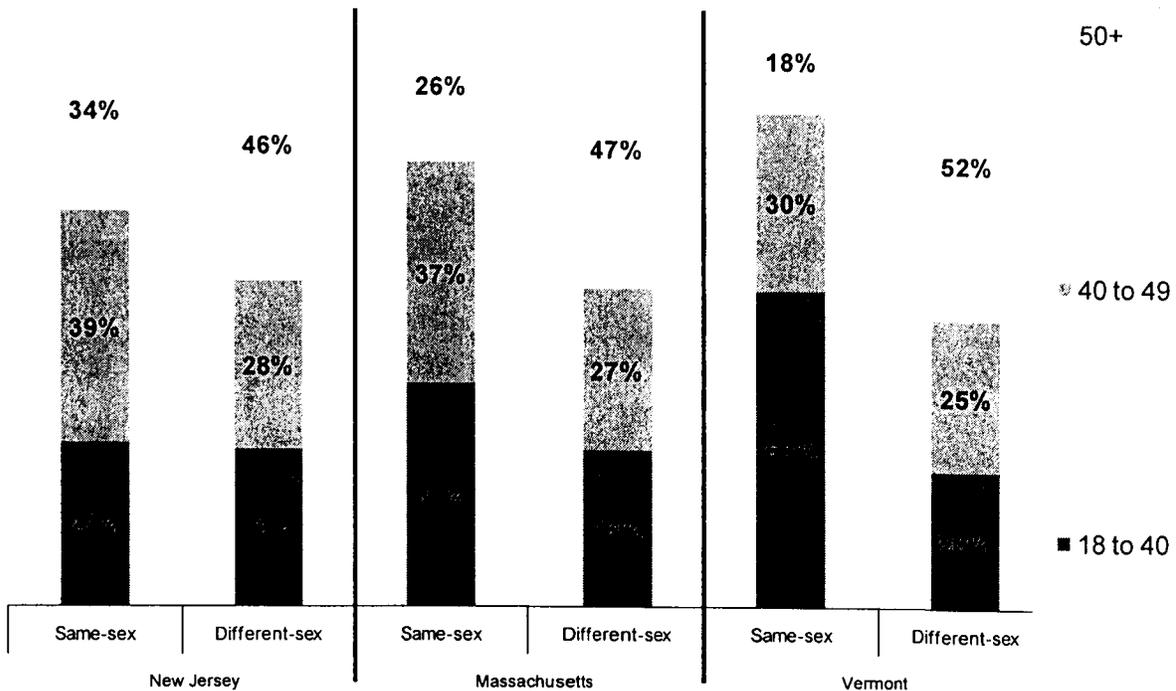
Age

Same-sex couples who have sought legal recognition are generally younger than the existing group of different-sex married couples in the three states shown in Figure 4.¹² In all cases, nearly half of those in different-sex married couples are age 50 or older, compared to only a third of those in domestic partnerships in New Jersey, only a quarter of those in same-sex marriages in Massachusetts, and less than a fifth of those in Vermont civil unions.

Among the individuals in same-sex couples who married in Massachusetts, sought a civil union in Vermont, or registered as domestic partners in New Jersey, those in Vermont were the youngest (see Figure 4). More than half of the men and women in civil unions are less than age 40. Those who registered for domestic partnership in New Jersey are the oldest among those in same-sex couples in these three states. More than a third of men and women in same-sex registered partnerships there are age 50 or older.

Another possible comparison group for same-sex couples who marry in Massachusetts is with different-sex couples who marry at the same time. In contrast to the age distributions in Figure 4, that comparison shows that same-sex couples are *older* than different-sex couples. One quarter of people in same-sex couples were over 50, compared with only 9% of people in different-sex couples. And while 77% of those in different-sex couples were under 40, only 37% of those in same-sex couples were under 40. This different angle reflects the fact that in general, different-sex couples who get married at a point in time tend to be younger than the different-sex couples who have been married for a while, not surprisingly. Same-sex couples who marry tend to be older than the different-sex newlyweds because they were not allowed to marry earlier in their relationships.

Figure 4. Age distribution of same-sex couples who seek legal recognition and different-sex married couples.



Prior marital history

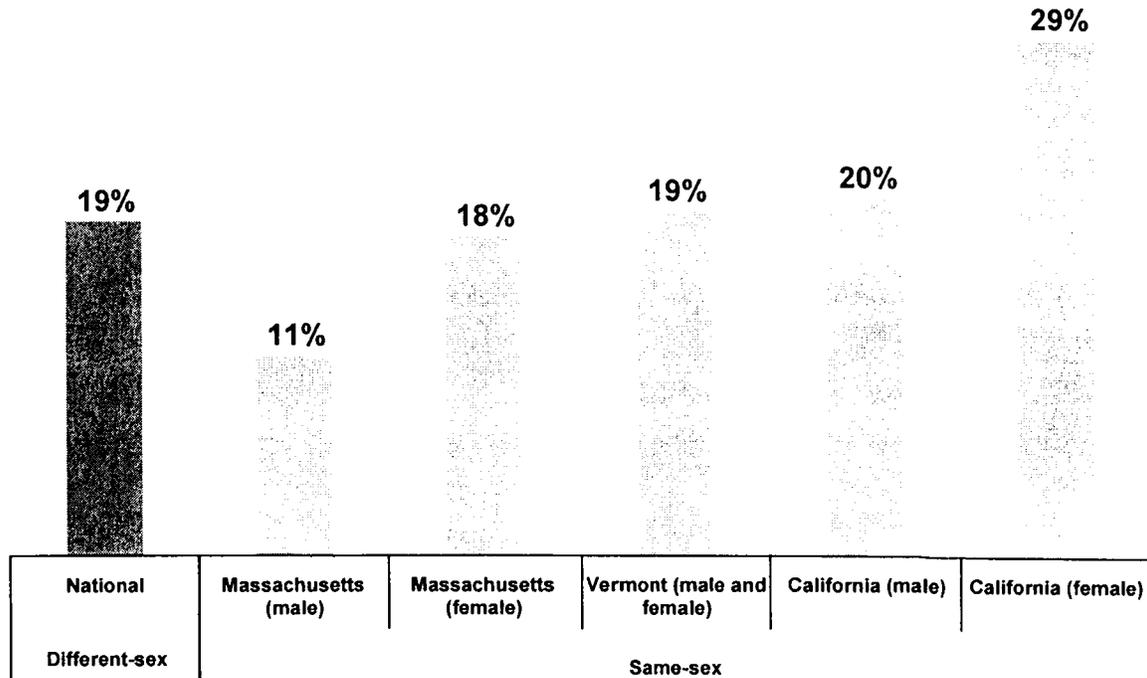
Data from three states suggest that the likelihood of being previously married does not vary much between same-sex and different-sex couples.

Compared to those in different-sex married couples, women in same-sex couples are about as likely to have been previously married and men in same-sex couples are less likely to have been married. Presumably, those in same-sex couples are reporting a previous different-sex marriage.¹³

Figure 5 shows the share of individuals in these couples who were previously married. Nationally, 19% of spouses in different-sex married couples were previously married.¹⁴ In Massachusetts, Vermont, and California, the proportion of individuals in same-sex couples who have been previously married varies from 11 to 29%.

Women in same-sex partnerships are more likely to have been previously married than their male counterparts in Massachusetts and California. In Massachusetts, 11% of individuals in a same-sex male couple and 18% of those in a female same-sex couple have been previously married. In California, the comparable figures are 20% versus 29%.

Figure 5. Percent previously married among individuals in couples who seek marriage or legal recognition.



Do Same-Sex Couples Prefer Marriage over Civil Unions or Domestic Partnerships?

While the legal rights and responsibilities of civil unions (and domestic partnerships in California and Oregon) are designed to be as close to those of marriage as possible, the question remains as to whether those new statuses can replace marriage in its social and cultural value.

Data from the states suggest that same-sex couples are more likely to seek legal recognition when the status offered is called marriage or when an alternative status provides more of the legal rights and obligations of marriage under state law. In short, a great deal of evidence points to the conclusion that same-sex couples see marriage as more desirable than civil unions or domestic partnerships.

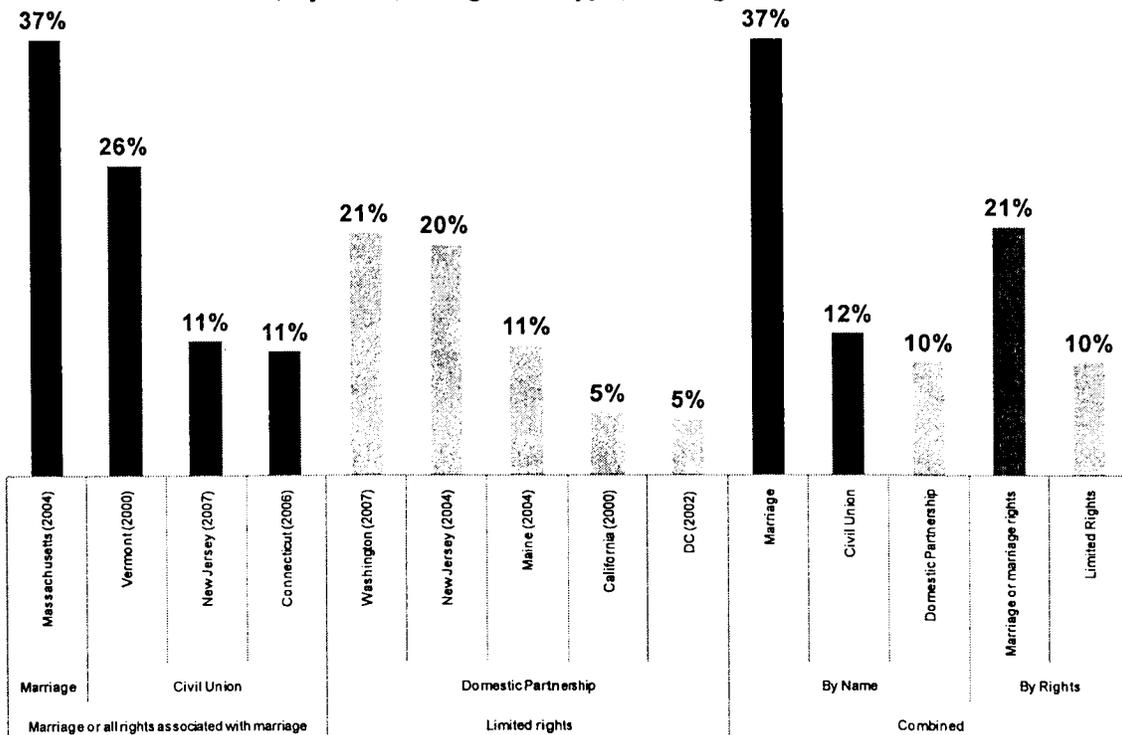
First, the portion of same-sex couples who seek legal recognition in the first year that it is offered is much higher for marriage than for other statuses. In the first year that marriage was offered in Massachusetts, 37% of same-sex

couples were married (see Figure 6). In fact, nearly 8 in 10 of those first-year couples married in the first three months that marriage was available.

In contrast, the percentages of couples who seek civil unions and domestic partnership registration in the first year those statuses are offered has been much lower. In Vermont, the first state to offer "marriage-like" recognition via civil unions, only about 26% of couples received a civil union in the first year. Five years later when Connecticut offered a similar status, less than 11% of same-sex couples there took advantage of the opportunity. Similarly, only 11% of New Jersey couples sought civil unions in 2007.

Among all states with civil unions, only 12% sought legal recognition in the first year it was offered. States with domestic partnership registries show initial take-up rates averaging only 10%. This slower take-up of the opportunity to enter civil unions offers evidence that marriage generates greater interest among same-sex couples.

Figure 6. Percent of same-sex couples who seek legal recognition in the first year it is offered, by state, recognition type, and rights.



The data also suggest that same-sex couples' preference for marriage has increased over the past eight years, perhaps due to an increased expectation that marriage might be offered in the future in their state. Since 2004, the year that Massachusetts began to allow same-sex couples to marry, nearby New Jersey and Connecticut experienced first-year take-up rates for their civil unions of only 11%. In particular, the finding that 26% of same-sex couples entered into civil unions in Vermont in 2000 was likely due to the fact that Vermont was the first state to offer any such form of recognition to same-sex couples. In short, the take-up rate for non-marital forms of recognition during the first year has been less than half of the take-up rate for marriage by same-sex couples in Massachusetts.

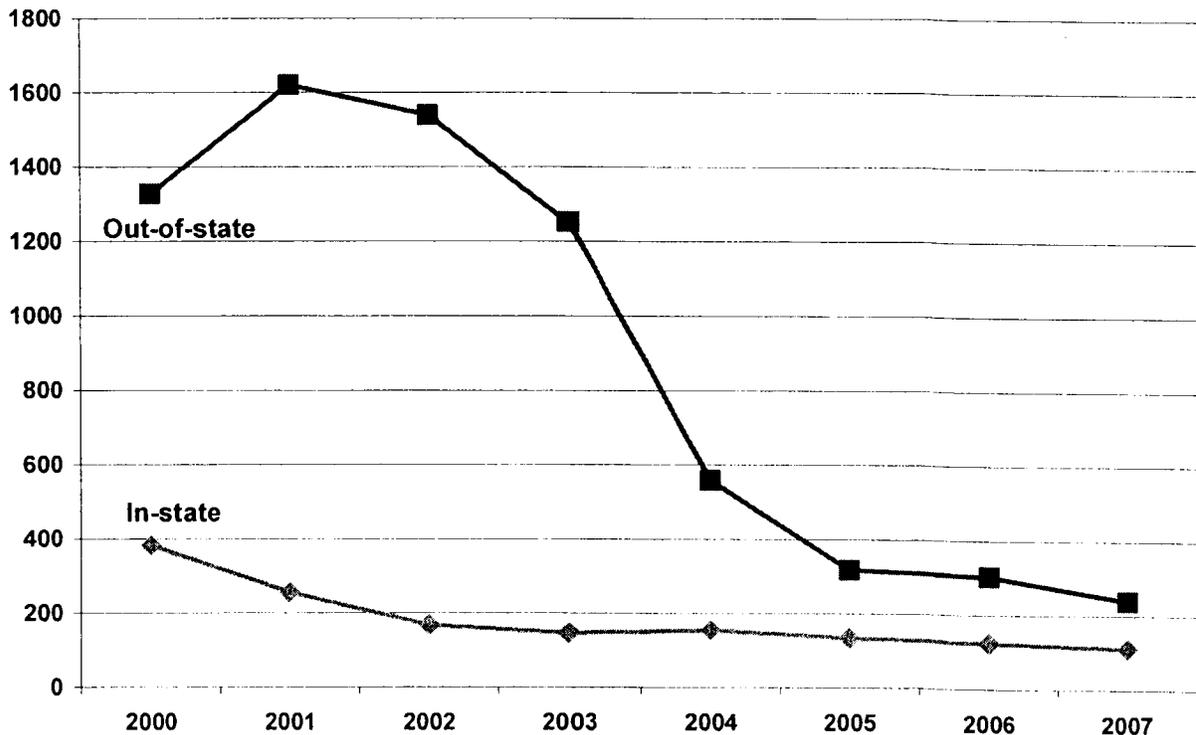
Similarly, data support the conclusion that after marriage was extended to same-sex couples in Massachusetts, same-sex couples have been less likely to travel to other states to seek non-marital forms of recognition. For example, the availability of marriage in Massachusetts may have had a sizable impact on out-of-state

individuals seeking civil unions in neighboring Vermont. Coincident with the marriages of same-sex couples in Massachusetts in 2004, the number of out-of-state civil unions in neighboring Vermont declined substantially, from more than 1,200 in 2003 to less than half that number in 2004 (see Figure 7). By 2007, only about 200 out-of-state couples sought a civil union in Vermont.

In fact, Vermont appears to be the only state that experienced any serious out-of-state demand for partner recognition. Again, this is likely due to the fact that it was the first state to offer recognition that was viewed as something approximating marriage. Out-of-state couples comprise less than 5% of New Jersey and California domestic partnership registries (see Table 2). All of this evidence suggests that in states with non-marital forms of recognition, some same-sex couples are now waiting for the availability of marriage before they seek recognition.

Evidence also suggests that same-sex couples are responsive to changes in the laws associated

Figure 7. Number of in-state and out-of-state unions in Vermont, 2000-2007.



with recognition in their own state and responsive to changes in other state laws. As the legal status more closely tracks marriage by offering more of the rights and obligations of marriage, more couples register. In the states that have offered all or most of the rights and obligations of marriage under state law, more than 21% of same-sex couples enrolled in the first year (see Figure 6). In sharp contrast, only 10% of same-sex couples enrolled in the first year in states that only offer a limited set of rights (see Figure 6).

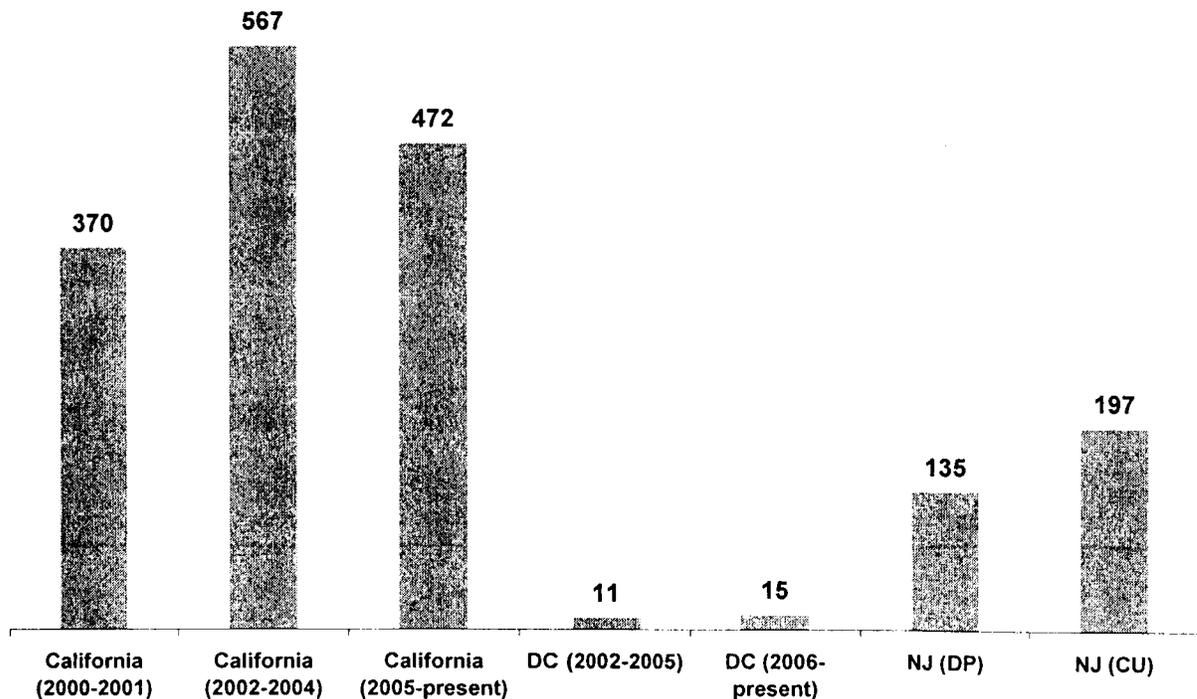
Registrations also appear to expand in states that increased the benefits and obligations associated with legal recognition of same-sex couples over time. In California, domestic partnership was established in 2000¹⁵ and then significantly expanded in 2002¹⁶ and again in 2005,¹⁷ when community property¹⁸ was established and the legislature decreed that domestic partners would have all of the rights and responsibilities associated with marriage. In D.C., a fairly limited domestic partnership status established in 2002¹⁹ was expanded in 2006²⁰ and has been expanded again in 2008.²¹ New

Jersey established domestic partnership in 2004²² and created civil unions, designed to be equal to marriage, in 2007.²³

Figure 8 shows the average monthly registration figures for California, D.C., and New Jersey in the first year that the legal status was created and then in the first year after the status was expanded to include more of the rights and obligations of marriage. The expansion of legal rights in D.C. is associated with increased monthly registrations. Similarly, monthly rates of the more comprehensive civil union status in New Jersey are higher than those associated with the more limited domestic partnership status. While the 2002 expansion of domestic partner rights in California led to higher monthly registrations, the rate slowed somewhat after the comprehensive reforms in 2005 that included community property, although the monthly figures were still much higher than in the early phase of domestic partnership.

Finally, in states that allow different-sex couples to choose between marriage and another status, they are much more likely to choose marriage.

Figure 8. Average monthly registrations in states that expanded rights associated with the legal recognition of same-sex couples.



In New Jersey and California, the rates of domestic partner registrations among different-sex couples aged 62 or older is very low. Only 5-6% of registered domestic partners in California are different-sex partners,²⁴ although at least one partner must be 62 or older to register, limiting the eligible pool. Census 2000 data for California suggest that this figure accounts for only about 6% of eligible different-sex couples in that age group, leaving 94% or so unregistered and unmarried. In New Jersey, only 90 of the 4,111 couples registering as domestic partners from July 2004 to May 2006 were different-sex couples.²⁵ Comparing that figure to the estimated 3,400 age-eligible different-sex unmarried couples in New Jersey gives a very low take-up rate of 2.7%.

Dissolution

Patterns of dissolution among same-sex couples are similar to those of different-sex couples. With the exception of California, all states have less than 40 dissolutions per year (see Table 3).²⁶ However, the fact that Connecticut, New Hampshire, New Jersey, and Vermont all require that one partner have residency in the state in order to dissolve the legal relationship may have an impact on the numbers of dissolutions,²⁷ so there might be out-of-state couples who dissolve their relationships without doing so formally in those states.

Not surprisingly, states tend to have fewer dissolutions in the first few years after the legal status is made available. As more couples register for a legal status, the pool of potential terminations increases, and correspondingly the actual number of dissolutions increase. The two exceptions to this pattern are Maine and California. Maine had the highest number of dissolutions in the first year that domestic partnership was made available (15), with fewer in later years. Although Maine has no residency requirement to terminate a domestic partnership, partners must reside in the state for twelve months prior to registering for a domestic partnership.²⁸ It is not clear why Maine had a higher number of dissolutions the first year domestic partnerships were made available, but overall the actual numbers are quite small each year.

California's dissolutions initially followed the same pattern as the other states, with lower levels of dissolution in the first few years, followed by a steady increase. However, the dissolution rate tripled in 2004. This large increase is likely related to the significant change in the law that was to take effect January 1, 2005. The new law greatly expanded the obligations of already-registered domestic partners, most notably by making couples subject to community property, and making it more complicated to terminate a partnership, essentially requiring the same procedures as dissolutions for married couples.²⁹

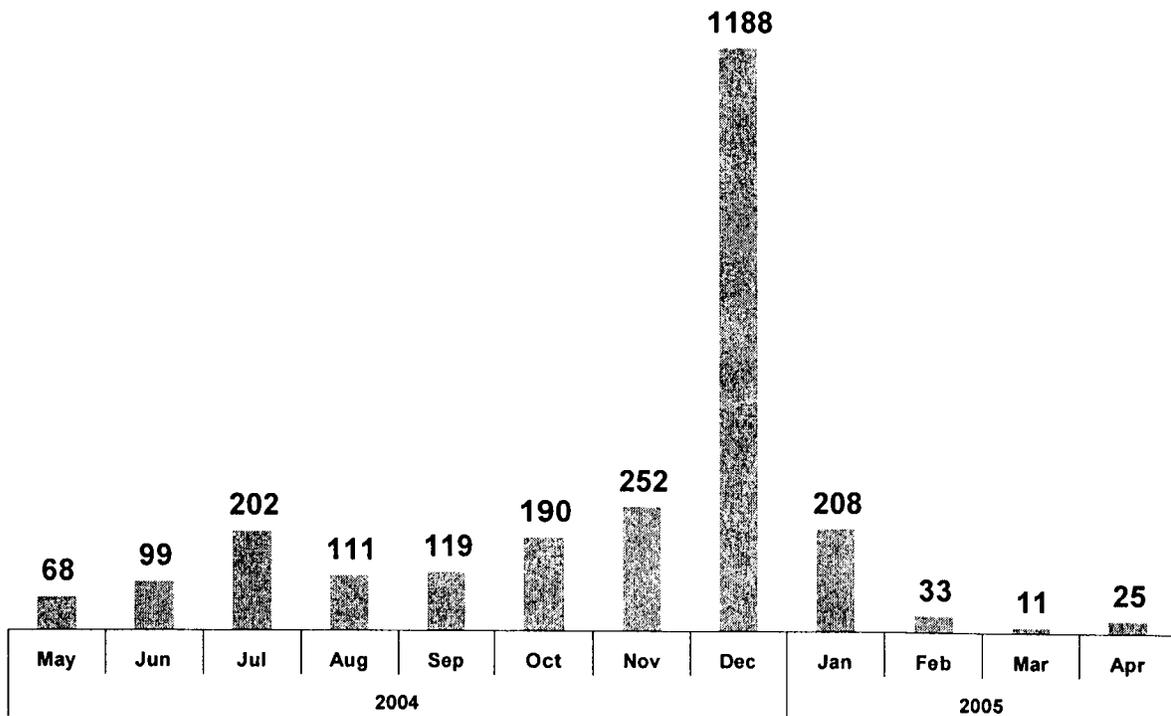
Table 3. Dissolutions of legally recognized same-sex couple relationship, by state and year.

	Pre-2000	2000	2001	2002	2003	2004	2005	2006	Total
California	0	52	153	296	733	2513	511	493	4,751
Connecticut								12	12
District of Columbia				5	1	3	5	12	26
Hawaii	19	4	9	12	11	13	25	29	122
Maine						15	8	4	27
New Jersey							6	17	23
Vermont			4	9	14	36	34	37	134

During 2004, three notices were sent out to registered domestic partners in California to make them aware of these changes.³⁰ Figure 9 shows the monthly dissolution figures for domestic partners in California. The spike at the end of 2004 followed the mailing of the final letter, which also explained that community property would be applied to relationships from the date of registration as opposed to the date that the new law would become effective, January 1, 2005.³¹

After this spike, dissolution rates in California returned to approximately the same level that they were prior to the spike. This spike suggests a great deal of responsiveness among registered domestic partners in California to a significant change in the legal rights and obligations attached to that status.

Figure 9. Monthly dissolutions of domestic partnerships in California, 2004.



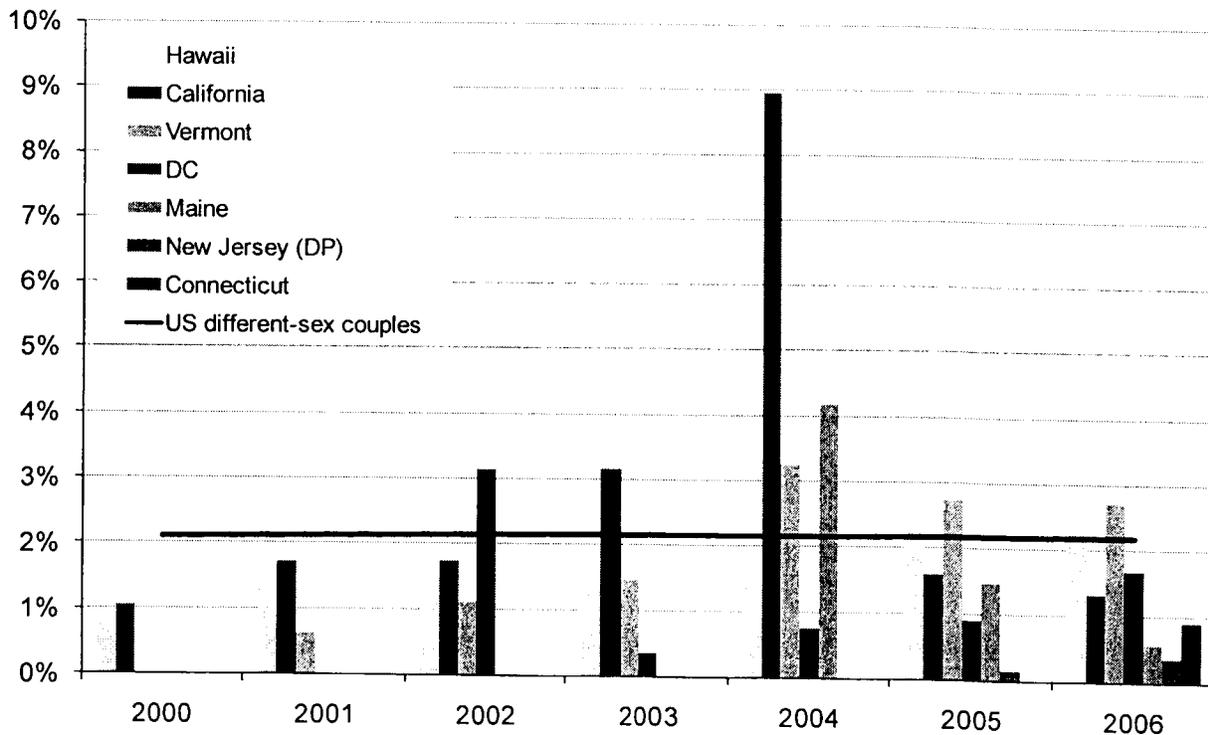
Same-sex versus different-sex couple dissolution

In order to compare dissolution patterns between same-sex and different-sex couples, we calculated the fraction of dissolutions among same-sex couples in a legally recognized relationship for each year in the states where data were available.³² We compare that to the fraction of divorces among married couples nationally.

Figure 10 shows the percentage of dissolutions among same-sex couples in a legally recognized relationship for states from 2000 to 2006.

Approximately 2% of different-sex marriages divorce each year.³³ With the exceptions of California in 2004 (when domestic partnership rights and responsibilities were greatly expanded to include all of the rights and obligations of marriage) and Maine in 2004, comparable rates of dissolution among same-sex couples have ranged from approximately 1-3%.

Figure 10. Percent dissolutions among same-sex couples by state compared to percent dissolutions among married couples in the US, 2000 to 2006.



Projecting the future of legal recognition of same-sex couples

We turn our discussion to the future of legal recognition of same-sex couples in the United States. In this section, we make two sets of projections for the percentage of marriages or other forms of legal recognition, one for the nation and then a set of projections for all 50 states and the District of Columbia.

Using data from states that have granted legal recognition to same-sex couples, we can estimate how long it will take before the percentage of same-sex couples in legally recognized relationships reaches the percentage of different-sex couples who are married.

According to 2006 data from the U.S. Census Bureau, more than 90% of different-sex couples are married. However, that figure began declining long before same-sex couples could be legally recognized in any state. For instance, 97% of different-sex cohabitating couples were married in 1990, but by 2000, that figure had declined to 92%. Today it stands at 91%.

As noted earlier, about 40% of same-sex couples are in a legally recognized relationship in those states where legal recognition is available, an increase from the 7% of couples who were in such relationships in states where recognition was available in 2000.

While the percentage of same-sex couples in legally recognized relationships is growing, it is still substantially lower than the proportion of different-sex couples who marry. A variety of factors could explain this difference, including the following:

- Some same-sex couples may be holding out for marriage, viewing civil unions and domestic partnership as unattractive alternatives that fall short of marriage.
- Formal recognition of same-sex couples is new. Like their different-sex coupled counterparts, same-sex couples understand that legal recognition comes with both rights and responsibilities. It may take time for many same-sex couples to decide to make this formal

commitment and accept the responsibilities that go with it.

- Since same-sex couples, particularly male couples, are less likely to have children than their different-sex counterparts, they may also be less likely to pursue marriage.
- Some same-sex couples may maintain political objections to the idea of marriage as a primarily heterosexual construct.
- Some same-sex couples may prefer alternative mechanisms for formalizing their relationships that draw on social support from friends and religious communities. Many have had personal commitment ceremonies and religious ceremonies. Some have also already created legal documents to tailor their commitments and responsibilities to their specific situation.

Assuming current registration and marriage trends continue, how long might it take for same-sex couples to catch up to different-sex couples?

Figure 11 shows a simple linear projection of what would happen if same-sex couples continue to seek recognition at the pace established since 2000.³⁴ It also projects the decreases in the portion of different-sex couples who seek marriage. If the trends continue, the percent of same-sex couples who are legally recognized will be equal to the percent of different-sex couples who are married in approximately 20 years. By this projection, parity will occur in 2028.

In the case of Massachusetts, there were 18,362 same-sex couples in 2004. By the end of 2006, 9,608 same-sex couples (or 52%) had married. Of that group, 64% married in the first year, 21% in the second year, and 15% in the third year. For simplicity, we will assume that half of existing couples will marry and use the annual percentages from Massachusetts to predict marriages for each of the next three years.³⁵

Unfortunately, Massachusetts does not have data on same-sex couple divorces, but evidence from dissolutions in other states suggests that dissolutions among same-sex couples are similar

to those among different-sex couples, so we assume that 2% of couples will dissolve their relationships in each of the three years.

Based on this model, nationally we project that more than 370,000 same-sex couples would marry over the next three years, and nearly 7,500 of these couples would seek dissolutions.

The ten states with the highest number of predicted marriages among same-sex couples are shown in Table 4. The top four states are California, Florida, New York, and Texas. One third of all same-sex marriages would take place in these four states.

If our projections are correct, they imply that in three years, 6.5 of every 1,000 married couples in the United States would be a same-sex couple. However, as shown in Table 4, that figure would be substantially higher in the District of Columbia, where nearly 29 of every 1,000 married couples would be same-sex. In Vermont, it would be 9.3 per thousand, followed by New Mexico at 9.2, Washington at 8.6 and Oregon at 8.6. Appendix 1 provides these estimates for all fifty states and the District of Columbia.

Figure 11. Projection of the percentage of same-sex and different-sex couples who will seek marriage or legal recognition.

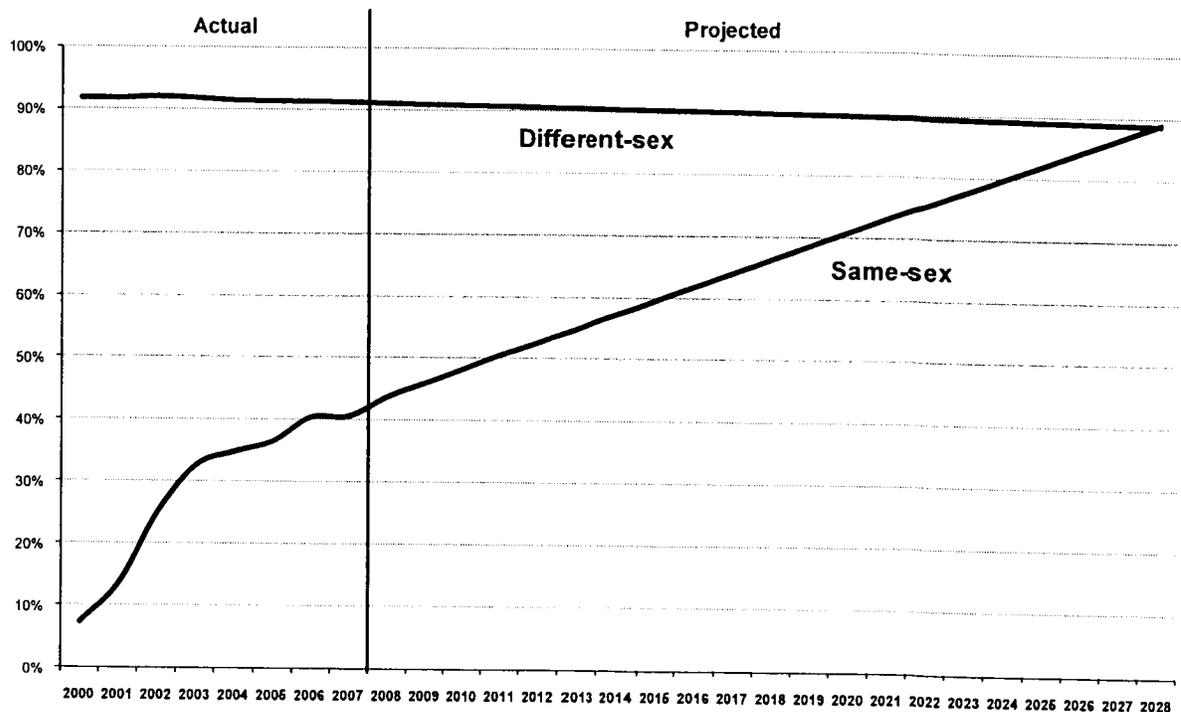


Table 4. Top ten states for married same-sex couples.

Rank	Projected number of same-sex couples who would marry in the first three years		Projected number of same-sex couples per 1,000 married couples	
1	California	50,293	District of Columbia	28.6
2	Florida	25,624	Vermont	9.3
3	New York	23,893	New Mexico	9.2
4	Texas	23,282	Washington	8.6
5	Pennsylvania	14,976	Oregon	8.6
6	Illinois	14,787	California	8.2
7	Ohio	13,157	Maine	8.1
8	Michigan	11,672	Rhode Island	7.9
9	Georgia	11,141	New Hampshire	7.9
10	Washington	10,721	Colorado	7.5

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Conclusions

Data from the states that have already extended legal recognition to same-sex couples support the conclusion that same-sex couples are entering into these relationships at significant rates, with over 40% of same-sex couples already in legally recognized relationships in those states. While the proportion of legally recognized same-sex couples is still substantially smaller than the percentage of different-sex couples who are married, we predict that the rates will reach parity within the next twenty years.

In addition, the data show that same-sex couples respond to changes in how states define their relationships. For example, average monthly registrations increased in the District of Columbia when the domestic partnership rights were increased. In New Jersey, the average number of monthly civil unions was higher than the number of domestic partnerships once the expanded civil union status was made available. Conversely, when California changed domestic partnership to a status much closer to that of marriage, a large number of couples chose to dissolve their official partnerships.

The data from these states also demonstrate that same-sex couples prefer marriage over civil unions or domestic partnerships. While 37% of same-sex couples married during the first year that marriage was made available to them in Massachusetts, only 12% of same-sex couples have entered civil unions and 10% have entered domestic partnerships during the first year in which states have offered these forms of recognition. Beyond having the legal rights and obligations associated with marriage, the name "marriage" matters for same-sex couples. As a result, it may be that in states that have recently extended non-marital forms of recognition to same-sex couples, some couples are waiting to register in the hope that marriage will someday become available or recognized in their state.

APPENDIX 1

Three-year projection of marriages among same-sex couples by state.

State	Same-sex couples	Estimated marriages Year 1	Estimated marriages Year 2	Estimated marriages Year 3	Estimated marriages Years 1-3	Estimated Dissolutions	Total same-sex married couples	Same-sex couples per 1000 married couples
United States	754,669	235,895	78,362	56,381	370,638	7,413	363,225	6.50
Alabama	8,643	2,766	908	648	4,322	86	4,235	4.74
Alaska	1,483	475	156	111	742	15	727	6.16
Arizona	15,709	5,027	1,649	1,178	7,854	157	7,697	6.92
Arkansas	5,757	1,842	604	432	2,879	58	2,821	4.95
California	102,639	32,844	10,777	7,698	51,320	1,026	50,293	8.24
Colorado	14,317	4,582	1,503	1,074	7,159	143	7,015	7.45
Connecticut	9,409	3,011	988	706	4,704	94	4,610	6.73
Delaware	2,346	751	246	176	1,173	23	1,149	7.26
District of Columbia	3,359	1,075	353	252	1,680	34	1,646	28.62
Florida	52,294	16,734	5,491	3,922	26,147	523	25,624	7.37
Georgia	22,738	7,276	2,387	1,705	11,369	227	11,141	6.75
Hawaii	2,898	927	304	217	1,449	29	1,420	6.34
Idaho	2,457	786	258	184	1,229	25	1,204	3.82
Illinois	30,178	9,657	3,169	2,263	15,089	302	14,787	6.24
Indiana	15,849	5,072	1,664	1,189	7,924	158	7,766	6.18
Iowa	6,427	2,057	675	482	3,213	64	3,149	4.89
Kansas	5,814	1,860	610	436	2,907	58	2,849	4.96
Kentucky	9,120	2,919	958	684	4,560	91	4,469	5.34
Louisiana	9,075	2,904	953	681	4,538	91	4,447	5.91
Maine	4,644	1,486	488	348	2,322	46	2,276	8.15
Maryland	15,164	4,852	1,592	1,137	7,582	152	7,430	7.25
Massachusetts	21,956	1,427	1,427	1,427	4,281	86	4,196	3.56
Michigan	23,821	7,623	2,501	1,787	11,910	238	11,672	5.98
Minnesota	14,098	4,511	1,480	1,057	7,049	141	6,908	6.45
Mississippi	4,732	1,514	497	355	2,366	47	2,319	4.64
Missouri	14,275	4,568	1,499	1,071	7,138	143	6,995	6.02
Montana	1,924	616	202	144	962	19	943	4.75
Nebraska	3,385	1,083	355	254	1,693	34	1,659	4.45
Nevada	6,298	2,015	661	472	3,149	63	3,086	6.90
New Hampshire	4,345	1,390	456	326	2,172	43	2,129	7.88
New Jersey	21,178	6,777	2,224	1,588	10,589	212	10,377	6.32
New Mexico	6,515	2,085	684	489	3,258	65	3,193	9.16

State	Same-sex couples	Estimated marriages Year 1	Estimated marriages Year 2	Estimated marriages Year 3	Estimated marriages Years 1-3	Estimated Dissolutions	Total same-sex married couples	Same-sex couples per 1000 married couples
New York	48,761	15,604	5,120	3,657	24,381	488	23,893	7.41
North Carolina	20,711	6,628	2,175	1,553	10,356	207	10,148	5.91
North Dakota	1,054	337	111	79	527	11	517	3.72
Ohio	26,852	8,593	2,819	2,014	13,426	269	13,157	5.94
Oklahoma	8,010	2,563	841	601	4,005	80	3,925	5.58
Oregon	12,659	4,051	1,329	949	6,330	127	6,203	8.55
Pennsylvania	30,563	9,780	3,209	2,292	15,282	306	14,976	6.20
Rhode Island	3,107	994	326	233	1,554	31	1,522	7.92
South Carolina	9,631	3,082	1,011	722	4,816	96	4,719	5.88
South Dakota	1,036	332	109	78	518	10	508	3.05
Tennessee	14,416	4,613	1,514	1,081	7,208	144	7,064	5.96
Texas	47,514	15,204	4,989	3,564	23,757	475	23,282	5.55
Utah	5,777	1,849	607	433	2,888	58	2,831	5.59
Vermont	2,435	779	256	183	1,217	24	1,193	9.30
Virginia	18,386	5,884	1,931	1,379	9,193	184	9,009	6.11
Washington	21,880	7,001	2,297	1,641	10,940	219	10,721	8.61
West Virginia	3,085	987	324	231	1,543	31	1,512	3.86
Wisconsin	14,866	4,757	1,561	1,115	7,433	149	7,284	6.31
Wyoming	1,080	346	113	81	540	11	529	4.78

APPENDIX 2

Data sources

We collected the best available data regarding marriages, civil unions, domestic partner registrations, and reciprocal beneficiary designations for same-sex couples in California, Connecticut, the District of Columbia, Hawaii, Maine, Massachusetts, New Jersey, Oregon, Vermont, and Washington. Wherever possible, we use data provided by state agencies. Sources for all data are listed in the table below.

State	Data description	Data source	Date
California	Domestic Partners, same-sex and different-sex	California Secretary of State, Special Filings, Domestic Partnership Section	2000-April 2008
	Dissolutions		
	In-state v. out-of state domestic partnerships	Author analyses of address list of California Domestic Partnerships obtained from California Secretary of State, Special Filings, Domestic Partnership Section	2000-October 2006
	Same-sex v. different-sex domestic partnerships	Susan Cochran, Department of Epidemiology, UCLA, personal communication	2005
	Demographic characteristics of same-sex couples in domestic partnerships	Carpenter, C, Gates, G. 2008 Gay and Lesbian Partnership: Evidence from California, <i>Demography</i> 45 (3).	Uses data from 2004 CA LGBT Tobacco-Use Survey
Connecticut	Civil Unions, same-sex only	Connecticut Department of Public Health, Office of Communications	October 2005-April 2008
District of Columbia	Domestic Partners, same-sex and different-sex	District of Columbia Vital Records Division	2002-April 2008
	Dissolutions		
Hawaii	Reciprocal Beneficiaries, same-sex and different-sex	Hawaii Department of Health	July 1997-May 2008
Maine	Domestic Partners, same-sex and different-sex	Maine Department of Health and Human Services, Office of Health Data and Program Management	July 2004-April 2008
Massachusetts		Massachusetts Executive Office of Health and Human Services, Department of Public Health, Registry of Vital Records and Statistics	May 2004-August 2007
	Marriage, same-sex and different-sex		Demographic characteristics through 2006
New Hampshire	Domestic Partnership	Bill Bolton, State Registrar, Division of Vital Records Administration, New Hampshire Department of State	January-July 2008

State	Data description	Data source	Date
New Jersey	Domestic Partnership, same-sex and different-sex; Civil Unions, same-sex only	New Jersey Department of Health and Senior Services, Center for Health Statistics	July 2004-April 2008
	Dissolutions	New Jersey Administrative Office of the Courts, Family Division Research and Statistics	July 2004-March 2007
Oregon	Domestic Partnership, same-sex and different-sex	Oregon Department of Human Services, Center for Health Statistics	February-April 2008
Vermont	Civil Unions, same-sex only	Vermont Department of Health, Center for Health Statistics	July 2000-April 2008
	Dissolutions		
Washington	Domestic Partnership, same-sex and different-sex	Washington Secretary of State	July 2007-April 2008

It is important to note that in D.C., Hawaii, Maine, and the domestic partnership registries in California and New Jersey, it is possible for some different-sex couples to register some partnerships.³⁶ New Jersey is the only state that actually maintains separate statistics for same-sex couples. For California, we used Cochran's (2005) estimate (based on matching genders to the names of those actually registered as domestic partners) that nearly 95% of registered couples in California are same-sex couples.³⁷ For D.C., Hawaii, and Maine, we must assume that all registrants are same-sex couples. This assumption is reasonable given that so few different-sex couples registered in New Jersey and California, and given the fact that different-sex couples have a much stronger form of legal recognition—marriage—available to them.

Total counts of same-sex couples come from U.S. Census Bureau counts of same-sex "unmarried partner" couples. In 2000, the figures come from the 2000 Decennial Census. In subsequent years, we use annual estimates from the American Community Survey (ACS). Specifically, we use the following tables from the Census Bureau American Factfinder website (<http://factfinder.census.gov>):

Census 2000	PCT14 – Unmarried-Partner households by sex of partner
ACS 2002	PCT008 - Unmarried-Partner households by sex of partner
ACS 2003	PCT008 - Unmarried-Partner households by sex of partner
ACS 2004	B11009 – Unmarried-partner Households and Household type by sex of partner
ACS 2005	B11009 – Unmarried-partner Households and Household type by sex of partner
ACS 2006	B11009 – Unmarried-Partner households by sex of partner

Census 2000 counts of same-sex couples are derived from the full census of the United States while ACS counts are estimates derived from an annual survey of a sample of U.S. households. At the state level, annual ACS estimates can be variable as they are made with a margin of error. In order to account for the variability, we calculate state-level annual estimates of same-sex couples by using a three-year moving average. So, for example, estimates from 2004 are an average of counts from 2002, 2003, and 2004, and estimates from 2005 are an average of counts from 2003, 2004, and 2005.

Counts of the number of married couples in a given year (used to estimate the annual percent of divorces among married couples) come from the 2000 Decennial Census and annual estimates from the ACS. We

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use the following tables from the Census Bureau American Factfinder website
(<http://factfinder.census.gov>):

Census 2000	P19. Households By Presence Of People Under 18 Years By Household Type
ACS 2002	P011. Household Size, Household Type, And Presence Of Own Children
ACS 2003	P011. Household Size, Household Type, And Presence Of Own Children
ACS 2004	B11001. Household Type (Including Living Alone)
ACS 2005	B11001. Household Type (Including Living Alone)
ACS 2006	B11001. Household Type (Including Living Alone)

APPENDIX 3

State Recognition of Same-Sex Couples

Partnership Recognition Type	State (Date Enacted)	Name	Statute or Case	Eligible Couples	Requirements for Registration ¹	Benefits Under State Law	Dissolution Process	Residency Requirements for Registration/Dissolution	Recognition of Legal Out-of-State Same-Sex Relationships
Marriage	Massachusetts (2004)	Marriage	<i>Goodridge v. Dep't Pub. Health</i> , 440 Mass. 309 (2003); Mass. General Laws c.207	Two unrelated individuals	Same as for spouses	Same rights as spouses	Same as for spouses	Dissolution: one of the parties must be a resident if the grounds for divorce occurred in the state, if not, then one party must be a resident for one year (c. 208)	Yes, if legally married in another state
	California (2008)	Marriage	<i>In re Marriage Cases</i> , 43 Cal. 4th 757 (2008); Cal. Fam. Code §300 et seq.	Two unrelated individuals	Same as for spouses	Same rights as spouses	Same as for spouses	Dissolution: one of the parties must be a resident of the state for six months and a resident of the county for three months	Yes, if legally married in another state

Available to both same-sex and different-sex couples

¹ To be eligible to enter into any of these relationships, all states require, at a minimum: both person be at least 18 years of age (unless mechanism for parental permission or judicial bypass exists for minors), not already in a recognized relationship with someone else, and not be prohibited from entering into such a relationship by law (e.g., related by blood, mentally incompetent). Once these requirements are met, couples must file the appropriate application and pay a filing fee. Any additional requirements, above and beyond these minimums, are listed in this section. The listed requirements do not apply to different-sex couples.

Partnership Recognition Type	State (Date Enacted)	Name	Statute or Case	Eligible Couples	Requirements for Registration ²	Benefits Under State Law	Dissolution Process	Residency Requirements for Registration/ Dissolution	Recognition of Legal Out-of-State Same-Sex Relationships
	Vermont (2000)	Civil Union	<i>Baker v. State</i> , 170 Vt. 194 (1999); Vt. Stat. Ann. tit. 15 §1201-07	Same-sex couples	Same as for spouses	Same rights as spouses	Same as for spouses	Dissolution: one partner must live in the state for six months prior to filing and at least one year before final dissolution	No mention in statute
	California (2005)	Domestic Partnership	Cal. Fam. Code §§297-299.6	Same-sex couples Different-sex couples, one of whom is 62+	Mutual care and responsibility Share a common residence	Same rights as spouses	Same as for spouses if either partner has minor children, the partnership lasts more than 5 years, or there is substantial community property; otherwise, only file a notice	Dissolution: there is no residency requirement for dissolution	Yes, if legal in another state and substantially equivalent to California's DP but not marriage
Civil Union/ Domestic Partnership	Connecticut (2005)	Civil Union	Conn. Gen. Stat §46b-38aa et seq.	Same-sex couples		Same rights as spouses	Same as for spouses	Dissolution: one partner must reside in state for one year prior to filing	Yes, if legal in another state and valid under CT requirements, but not marriage
	New Jersey (2007)	Civil Union	<i>Lewis v. Harris</i> , 188 N.J. 415 (2006); N.J.S.A. 37:1-28 et seq.	Same-sex couples		Same rights as spouses	Same as for spouses	Dissolution: one partner must reside in state for one year prior to filing, unless cause is adultery	Yes, if legal in another state and equivalent to New Jersey's CU

² To be eligible to enter into any of these relationships, all states require, at a minimum: both person be at least 18 years of age (unless mechanism for parental permission or judicial bypass exists for minors), not already in a recognized relationship with someone else, and not be prohibited from entering into such a relationship by law (e.g., related by blood, mentally incompetent). Once these requirements are met, couples must file the appropriate application and pay a filing fee. Any additional requirements, above and beyond these minimums, are listed in this section. The listed requirements do not apply to different-sex couples.

Partnership Recognition Type	State (Date Enacted)	Name	Statute or Case	Eligible Couples	Requirements for Registration ³	Benefits Under State Law	Dissolution Process	Residency Requirements for Registration/Dissolution	Recognition of Legal Out-of-State Same-Sex Relationships
Civil Union/ Domestic Partnership	New Hampshire (2008)	Civil Union	N.H. Rev. Stat. §457-A	Same-sex couples		Same rights as spouses	Same as for spouses	Dissolution: one partner must reside in state for one year prior to filing	Yes, if legal marriage or civil union
	Oregon (2008)	Domestic Partnership	Or. Rev. Stat. §106	Same-sex couples		Same rights as spouses	Same as for spouses	Registration: one partner must be a resident	No mention in statute
	Hawaii (1997)	Reciprocal Beneficiary	Haw. Rev. Stat. ch. 572C	Any two individuals who cannot legally establish a marriage under HI law		Only enumerated rights; see Appendix 4	One party may terminate by submitting a notarized notice along with fee	None	No mention in statute
Domestic Partnership/ Reciprocal Beneficiary				Any two individuals related by blood or adoption who cannot legally establish a marriage or civil union under VT law		Only enumerated rights; see Appendix 4	One party may terminate by submitting a notarized notice along with fee	None	No mention in statute
	Vermont (2000)	Reciprocal Beneficiary	Vt. Stat. Ann. tit. 15 §§1301-1306						

A limited set of rights and responsibilities that vary by state

³ To be eligible to enter into any of these relationships, all states require, at a minimum: both person be at least 18 years of age (unless mechanism for parental permission or judicial bypass exists for minors), not already in a recognized relationship with someone else, and not be prohibited from entering into such a relationship by law (e.g., related by blood, mentally incompetent). Once these requirements are met, couples must file the appropriate application and pay a filing fee. Any additional requirements, above and beyond these minimums, are listed in this section. The listed requirements do not apply to different-sex couples.

Partnership Recognition Type	State (Date Enacted)	Name	Statute or Case	Eligible Couples	Requirements for Registration ⁴	Benefits Under State Law	Dissolution Process	Residency Requirements for Registration/Dissolution	Recognition of Legal Out-of-State Same-Sex Relationships
Domestic Partnership/ Reciprocal Beneficiary	District of Columbia (2002; revisions through 2008)	Domestic Partnership	D.C. Mun. Regs. tit. 29, §8000 et seq.	Any two unmarried adults	Share a common residence	Only enumerated rights; see Appendix 4	One party may terminate by submitting a notarized notice along with fee	None	No mention in statute
	Maine (2004)	Domestic Partnership	Me. Rev. Stat. Ann tit. 22.2 §2710	Any two unmarried, unrelated adults	Mutual responsibility Share a common residence	Only enumerated rights; see Appendix 4	Notice signed by both partners or signed by one with notice of intention to terminate given to other partner	Registration: Both partners must reside together in state for one year prior to registration	No mention in statute
	New Jersey (2004)	Domestic Partnership	N.J.S.A. 26:8A	Same-sex couples registered before February 19, 2007 Same-sex and different-sex couples, one of whom is 62+	Mutual care and responsibility Share a common residence	Only enumerated rights; see Appendix 4	Same as for spouses, but no equitable division of property (§26:8A-10(a)(3))	Registration: Must have a common residence in the state or one partner must be a member of state retirement system	Yes, if valid in another state, but not marriage

A limited set of rights and responsibilities that vary by state

⁴ To be eligible to enter into any of these relationships, all states require, at a minimum: both person be at least 18 years of age (unless mechanism for parental permission or judicial bypass exists for minors), not already in a recognized relationship with someone else, and not be prohibited from entering into such a relationship by law (e.g., related by blood, mentally incompetent). Once these requirements are met, couples must file the appropriate application and pay a filing fee. Any additional requirements, above and beyond these minimums, are listed in this section. The listed requirements do not apply to different-sex couples.

Partnership Recognition Type	State (Date Enacted)	Name	Statute or Case	Eligible Couples	Requirements for Registration ⁵	Benefits Under State Law	Dissolution Process	Residency Requirements for Registration/Dissolution	Recognition of Legal Out-of-State Same-Sex Relationships
Domestic Partnership/ Reciprocal Beneficiary	Washington (2008; expansion effective January 1, 2009)	Domestic Partnership	Wash. Rev. Code §26.60	Same-sex couples Different-sex couples, one of whom is 62+	Share a common residence	Only enumerated rights; see Appendix 4	Same as for spouses if either partner has minor children or partnership lasts more than 5 years; otherwise, fee and notice signed by both partners or signed by one with notice of intention to terminate given to other partner	None	Yes, if legal in another state and equivalent to Washington's DP, but not marriage

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⁵ To be eligible to enter into any of these relationships, all states require, at a minimum: both person be at least 18 years of age (unless mechanism for parental permission or judicial bypass exists for minors), not already in a recognized relationship with someone else, and not be prohibited from entering into such a relationship by law (e.g., related by blood, mentally incompetent). Once these requirements are met, couples must file the appropriate application and pay a filing fee. Any additional requirements, above and beyond these minimums, are listed in this section. The listed requirements do not apply to different-sex couples.

APPENDIX 4

Key Rights Under State Laws with Enumerated Rights

	Hospital Visitation/ Healthcare Decisions	Decision-making regarding disposition of remains & anatomical gifts	Inherit without will	Domestic Violence Laws Apply	Consent to Post-mortem exams	Employee Health & Pension Benefits	Joint Tenancy/ Joint Deeds	Ability to Sue for Wrongful Death	Exempt from tax on transfers of property	Equitable Distribution of Property Upon Dissolution	File joint state tax return	Exempt from Deed Taxation	Spousal Privilege	Pre-Marital Agreement	Tort Liability	Other Key Rights
Hawaii	Shaded	Shaded	Shaded	Shaded	Shaded		Shaded	Shaded							Shaded	Workers Compensation; Disaster relief loan eligibility
Vermont (Reciprocal Beneficiary)	Shaded	Shaded		Shaded	Shaded		Shaded									
District of Columbia	Shaded	Shaded	Shaded	Shaded	Shaded	(District employees only)	Shaded	Shaded	Shaded	Shaded	Shaded	Shaded	Shaded	Shaded	Shaded	Exempt from motor vehicle transfer tax; mortgage eligibility
Maine	Shaded	Shaded	Shaded	Shaded		(All insurance providers operating in state must make health insurance available to partners)										
New Jersey (Domestic Partnership)	Shaded	Shaded	Shaded			(state employees only)										
Washington	Shaded	Shaded	Shaded	Shaded	Shaded	(state employees only)	Shaded	Shaded	Shaded	Shaded		Shaded	Shaded			

Shaded regions denote that rights are explicitly conferred under state law.

ENDNOTES

¹ Gallagher, M. and J.K. Baker. 2006. "Demand for Same-Sex Marriage: Evidence from the United States, Canada, and Europe." *Institute for Marriage and Public Policy Brief* 3:1.

² Hawaii: Haw. Rev. Stat. ch. 572C (1997) (reciprocal beneficiary); Vermont: Vt. Stat. Ann. tit. 15, §1201-07 (2000) (civil union); California: Cal. Fam. Code §297 (2000) (domestic partnership), *In re Marriage Cases*, 43 Cal. 4th 757 (2008) (marriage); District of Columbia: D.C. Mun. Regs. tit. 29, §8000 (1992) (domestic partnership); Maine: Me. Rev. Stat. Ann. tit. 22.2 §2710 (2004) (domestic partnership); Massachusetts: *Goodridge v. Dep't Pub. Health*, 440 Mass. 309 (2003) (marriage); New Jersey: P.L.2003, c.246 (domestic partnership); P.L.2006, c.103 (civil union); Connecticut: Conn. Gen. Stat. §46b-38aa (2005) (civil union); New Hampshire: N.H. Rev. Stat. §457-A (2008) (civil union); Oregon: Or. Rev. Stat. §106 (2008) (domestic partnership); Washington: Wash. Rev. Code §26.60 (2008) (domestic partnership).

³ The following states have Constitutional amendments restricting marriage to one man and one woman: Alabama, Alaska, Arkansas, Colorado, Georgia, Idaho, Kansas, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, North Dakota, Ohio, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, and Wisconsin. These states have statutory regulations restricting marriage to one man and one woman: Arizona, Connecticut, Delaware, Florida, Hawaii, Illinois, Indiana, Iowa, Maine, Minnesota, New Hampshire, North Carolina, Pennsylvania, Washington, and West Virginia. Analysis of Clifford J. Rofsky, Williams Institute Senior Research Fellow, June 27, 2008.

⁴ The laws or amendments in these states could affect other legal relationships, such as civil unions or domestic partnerships: Alabama, Arkansas, Florida, Georgia, Idaho, Kansas, Kentucky, Louisiana, Michigan, Nebraska, North Dakota, Ohio, Oklahoma, South Carolina, South Dakota, Texas, Utah, Virginia, and Wisconsin. Analysis of Clifford J. Rofsky, Williams Institute Senior Research Fellow, June 27, 2008.

⁵ California: Cal. Fam. Code §299.2 (2000); Connecticut: Conn. Gen. Stat. §46b-38mm (2005); New Hampshire: N.H. Rev. Stat. §457-A:8 (2008); New Jersey: P.L.2006, c.103§37.1:1-34; Washington: Wash. Rev. Code c.26.60§1101 (2008).

⁶ New Hampshire: N.H. Rev. Stat. §457-A:8 (2008); New Jersey: Formal Op. Att'y Gen.(N.J.) No. 3-2007, 2007 WL 749807 (Feb. 16, 2007).

⁷ New Mexico: See Abel, D. 2007. "Same-sex couples from N.M. allowed to marry in Mass. Bay State agency clarifies ruling," *The Boston Globe*, July 27; http://www.boston.com/news/local/articles/2007/07/27/same_sex_couples_from_nm_allowed_to_marry_in_mass (accessed June 30, 2008). This is due largely to the strong New Mexico comity statute for recognizing marriages from other states. NMSA Section 40-1-4 (1978) and *Lesinske v. Poole*, 798 P.2d 1049 (1990) (interpreting NMSA Section 40-1-4); New York: New York's Governor, Attorney General, and Department of Civil Service have all recently issued statements that New York will recognize same-sex marriages in other states. See Memorandum from David Nocenti to All Agency Counsel (May 14, 2008); Op. Att'y Gen. No. 2004-1 (Mar. 3, 2004), available at http://www.oag.state.ny.us/press/2004/mar/mar3a_04_attach2.pdf (accessed June 30, 2008). In addition, New York's Governor has specifically confirmed that New York couples who marry in California will have their marriages recognized. See Peters, J. 2008. "New York to Back Same-Sex Unions From Elsewhere." *The New York Times*. May 29: A1; Rhode Island: See *Cote-Whitacre v. Dept. of Public Health*, 446 Mass. 350, 844 NE2d 623 (March 30, 2006) and the Amended and Final Judgment of the trial court on May 10, 2007. However, a recent ruling by the Rhode Island Supreme Court that leaves the determination by Massachusetts courts in doubt. See *Chambers v. Ormiston*, 935 A.2d 956 (R.I. 2007).

⁸ Defense of Marriage Act, Pub. L. No. 104-199, 110 Stat. 2419 (1996), codified at 28 U.S.C. § 1738C, stating that "[n]o State, territory, or possession of the United States, or Indian tribe, shall be required to give effect to any public act, record, or judicial proceeding of any other State, territory, possession, or tribe respecting a relationship between persons of the same sex that is treated as a marriage under the laws of such other State, territory, possession, or tribe, or a right or claim arising from such relationship."

⁹ Hawaii and Vermont provided in-state and out-of-state counts of reciprocal beneficiaries, civil unions, and domestic partnerships. We obtained a list of addresses for all California registered domestic partnerships and determined that 95% of addresses were in-state. Massachusetts had a residency requirement for same-sex marriages until July 31, 2008. Only couples from Massachusetts or from states that recognized marriage for same-sex couples were permitted to marry there.

¹⁰ Compare Vt. Stat. Ann. tit. 15, §1201-07 (2000) (civil union) which granted virtually all the rights associated with marriage with Haw. Rev. Stat. ch. 572C (1997) (reciprocal beneficiary) granting some rights previously available only to married couples such as hospital visitation, inheritance rights, and property rights. Analysis by Williams Institute, June 30, 2008. See Appendices 3 and 4 for details.

¹¹ These are the only four states where data about the sex of the same-sex couples are currently available. Data from Vermont covers 2000-2003 only and combines state residents and nonresidents. Data from California are not

administrative. Instead, we use data from the 2004 California LGBT Tobacco Use Survey. See Carpenter, C. and Gates, G.J. 2008. "Gay and Lesbian Partnership: Evidence from California," *Demography* 45(3) for more detail on this survey.

¹² Massachusetts, Vermont, and New Jersey are the only three states where data about the sex of the same-sex couples are currently available.

¹³ Vermont and Massachusetts report the previous marital history of same-sex couples and Massachusetts also provides the same figures for different-sex couples who married over the same time period. Carpenter and Gates provide similar estimates for California same-sex couples who are in registered partnerships. Carpenter, C. and Gates, G.J. 2008. "Gay and Lesbian Partnership: Evidence from California," *Demography* 45(3).

¹⁴ The percentage of different-sex couples previously married in Massachusetts, the only state to provide such data for both different-sex and same-sex couples, is the same as the national figure.

¹⁵ Domestic Partner Register (A.B. 26) (1999) effective July 1, 2000.

¹⁶ Domestic Partnership Limited Rights and Responsibilities (A.B. 25) (2001) effective January 1, 2002. A.B. 25 greatly expanded the legal effects of registration and extended eligibility to different-sex couples over the age of 62.

¹⁷ Domestic Partnership Rights and Responsibilities Act of 2003 (A.B. 205) (2003) effective January 1, 2005 modified registration and termination procedures for domestic partnerships. For domestic partnerships registered on or after January 1, 2005, this act extended all the rights and duties of marriage. See also, Domestic Partners Clarifying Amendments (A.B. 2580) (2004), Equality in Prevention and Services for Domestic Abuse Act (A.B. 2051) (2006), and Name Equality Act (S.B. 102) (2007).

¹⁸ Community property is defined as "property owned in common... as a result of its having been acquired during the marriage [or domestic partnership] by means other than an inheritance or gift to one spouse, each spouse holding a one-half interest in the property. Only nine states have community property systems: Arizona, California, Idaho, Louisiana, Nevada, New Mexico, Texas, Washington, and Wisconsin." BLACKS LAW DICTIONARY 274 (Bryan A. Garner ed., West Group, 1999) (1891).

¹⁹ Health Care Benefits Expansion Act of 1992 (D.C. Law 9114) (1992, implemented 2002). Expansions included Health Care Decisions Act of 2003 (D.C. Law 15-17) (2003), Deed Recordation Tax and Related Amendments Amendment Act of 2004 (D.C. Law 15-176) (2004), Department of Motor Vehicles Reform Amendment Act of 2004 (D.C. Law 15-307) (2004), Domestic Partnership Protection Amendment Act of 2004 (D.C. Law 15-309).

²⁰ Domestic Partnership Equality Amendment Act of 2006 (D.C. Law 16-79).

²¹ Omnibus Domestic Partnership Equality Amendment Act of 2008 (D.C. Law 17-135) increased the rights associated with domestic partnerships to more closely mirror the rights of marriage, including 39 new provisions.

²² Domestic Partnership Act, P.L.2003, c.246 effective January 12, 2004.

²³ Civil Union Act, P.L. 2006, c.103 effective February 20, 2007.

²⁴ Susan Cochran, Department of Epidemiology, UCLA, personal communication, 2005.

²⁵ M.V. L. Badgett, Sears R.B. and Ho, D. 2006. "Supporting Families, Saving Funds: An Economic Analysis of Equality for Same-Sex Couples in New Jersey," *Rutgers Journal of Law and Public Policy*, "4:1.

²⁶ Massachusetts does not maintain separate statistics on same-sex couples who divorce.

²⁷ Connecticut: Conn. Gen. Stat. §46b-44 (2005); New Hampshire: N.H. Rev. Stat. §458:5 (2004); New Jersey: P.L.2006, c.103 C.2A.34-8; Vermont: Vt. Stat. Ann. tit. 15, §1206 referring to tit. 15 §592.

²⁸ Me. Rev. Stat. Ann. tit. 22.2 §2710 (2004).

²⁹ Domestic Partnership Rights and Responsibilities Act of 2003 (A.B. 205) (2003) effective January 1, 2005.

³⁰ Cal. Fam. Code §299.3 indicates that letters were to be sent on June 30, 2004, December 1, 2004, and January 31, 2005 to all registered domestic partners informing them about the changes to the law.

³¹ Domestic Partners Clarifying Amendments (A.B. 2580) (2004) amended Cal. Fam. Code §299.3 and revised the language of letters sent to registered domestic partners.

³² The fraction of dissolutions in a given year is the number of dissolutions in that year divided by the cumulative total of recognized couples over all years, where the cumulative total is net of any prior dissolutions.

³³ To calculate the annual percent of divorces among married couples, we multiplied the annual divorce rate (calculated as divorces per 1,000 population) by the annual population (divided by 1,000) to get the total number of annual divorces, then divided that figure by the number of married couples in the population. Annual divorce rates are found in "Table 77: Live Births, Death, Marriages, and Divorces: 1960-2006." *Statistical Abstract of the United States*, U.S. Census Bureau; Population estimates are derived from Table 1: "Annual Estimates of the Population for the United States, Regions, States, and Puerto Rico: April 1, 2000 to July 1, 2007." Population Division, U.S. Census Bureau, December 27, 2007. Figures for the number of married couples come from Census 2000 and the annual American Community Survey. Details regarding specific tables are shown in Appendix 2.

³⁴ Projected increases are calculated as a moving average of the annual increases in the last five years, so the projection for same-sex couples does include the very steep increases in the first few years where recognition was available.

GAY AND LESBIAN PARTNERSHIP: EVIDENCE FROM CALIFORNIA*

CHRISTOPHER CARPENTER AND GARY J. GATES

Much recent research on sexual minorities has used couples-based samples, which—by construction—provide no information on nonpartnered individuals. We present the first systematic empirical analysis of partnership and cohabitation among self-identified gay men and lesbians using two independent, large, population-wide data sources from California. These data indicate that 37%–46% of gay men and 51%–62% of lesbians aged 18–59 are in cohabiting partnerships (compared with 62% of heterosexual individuals in coresidential unions at comparable ages). Unlike previous research, we find that white and highly educated gay men and lesbians are more likely to be partnered, and we confirm that same-sex cohabiting partners in our data have demographic characteristics that are similar to California same-sex couples from Census 2000. We also present the first detailed analysis of officially registered domestic partnerships in California. We find that almost half of partnered lesbians are officially registered with the local or state government, while less than a quarter of partnered gay men are officially registered. We conclude with implications of our findings for couples-based research on gay men and lesbians, as well as recommendations for survey data collection.

The availability of new social science data that allow credible identification of sexual minorities has noticeably increased social science research focusing on gay men and lesbians over the last decade. Perhaps the most widely cited data source used to explore demographic characteristics of the gay and lesbian population is the U.S. decennial census, which allows for the identification of same-sex “unmarried partners,” commonly understood as coupled gay men and lesbians, through descriptions of intrahousehold relationships.¹ Black et al. (2000), for example, used samples of same-sex unmarried partner couples from the 1990 census to provide a broad demographic picture of gay and lesbian couples in the United States, and more recently Black, Sanders, and Taylor (2007) used the analogous couples from Census 2000 to describe this unique population.

By construct, however, the decennial census cannot provide evidence on (1) non-partnered gay men and lesbians and (2) coupled gay men and lesbians who either do not live with each other or who do not choose to describe their relationship as an “unmarried partnership.”² As such, the census and other data in which sexual minorities are identified only through household relationships (such as the American Community Surveys or the Current Population Surveys) cannot provide evidence on the *prevalence* of partnership and

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1. Census data on same-sex unmarried partners are regularly used by government officials and policymakers in major national debates. For example, the Congressional Budget Office (CBO) released a report on the budgetary implications of legalizing same-sex marriage: their analysis relied almost exclusively on assumptions about gay and lesbian people based on data from Census 2000 (CBO 2004).

2. This contrasts directly with census data from countries that explicitly recognize same-sex partnerships. The Canadian census, for example, allows the person filing out the census form to identify another person in the household as a same-sex “common-law partner” or a “same-sex spouse.” See Festy (2007) for a detailed discussion.

cohabitation among gay men and lesbians. Moreover, a consistent limitation of couples-based research has been its inability to determine how generalizable any results are to the overall gay and lesbian population, since this question turns explicitly on the degree to which partnered sexual minorities differ from nonpartnered sexual minorities. As Black et al. (2000:141–42) wrote, “understanding partnership is crucial to understanding the sample of gay men and lesbians identified in . . . census data.” Black et al. (2000) and Black et al. (2007) provided some estimates of gay and lesbian partnership prevalence using the General Social Survey (GSS) and the National Health and Social Life Surveys (NHSLs), but these data are limited by small sample sizes and very limited information about the nature of the partnership.³ Importantly, the brief evidence on partnership in previous work was limited to establishing the feasibility of using couples-based data to describe gay men and lesbians.

Our study, in contrast, focuses exclusively on the prevalence of gay and lesbian partnership and cohabitation. Although there is a large and extensive literature on partnership and cohabitation among heterosexual individuals, there is comparatively little research on partnership among gay men and lesbians (see Seltzer 2000 and Smock 2000 for reviews of partnership among heterosexuals). We use data from the State of California’s 2003 Lesbian, Gay, Bisexual, and Transgender (LGBT) Tobacco Survey (henceforth, the “Tobacco Survey”) and the 2001, 2003, and 2005 waves of the California Health Interview Survey (CHIS). Both are large, independent, population-based telephone surveys that are representative of the state of California. Census 2000 data suggest that more than 15% of all same-sex couples in the United States live in California; as such, California constitutes an appropriate setting for the study of sexual minorities. Our data are distinguished from both the census and the GSS in that both the Tobacco Survey and the CHIS contain *individual-level* information on partnership status and direct measures of sexual orientation for all respondents. This allows us to estimate the fractions of gay and lesbian individuals that are partnered and to examine individual demographic correlates of partnership. Our data also contain samples of sexual minorities that are 1.7 to 6.1 times larger than those on which previous estimates of partnership prevalence have been based.

In addition to providing detailed evidence on nonpartnered individuals, we offer several other major contributions relative to existing work by Black et al. (2000) and Black et al. (2007). First, we use a more direct and meaningful measure of sexual orientation—adult self-reports—than has been used in previous work. Specifically, our samples are composed of individuals who, when asked a question about their sexual orientation, indicated that they identified as “gay” or “lesbian.” In contrast, the main partnership estimates reported in Black et al. (2000) and Black et al. (2007) are based on GSS data that ask only about sexual behavior; individuals are identified as gay or lesbian in the GSS data if they exhibited recent and/or exclusive same-sex sexual behavior. Such an approach (using behavior to proxy for orientation) necessarily excludes sexual abstainers and incorrectly codes individuals with discordant behavior and orientation. We believe that self-reported sexual orientation—which, as is well-known, is not always concordant with sexual behavior (Laumann et al. 1994)—is more relevant for understanding gay and lesbian partnership and cohabitation, particularly with respect to official domestic partner registrations. This is because the gay men and lesbians who would avail themselves of domestic partner benefits from the government or an employer are probably those who would self-identify as gay or lesbian.

Second, we observe much more direct information on partnership than in previous research. Previous work considers sexual minorities to be partnered if they have a “regular”

3. The GSS identifies gay and lesbian people using measures of same-sex sexual behavior. When pooled, the GSS provides data on 212 gay men and 156 lesbians across the 1989–2004 waves (Black et al. 2007). The NHSLs contains a self-reported measure of sexual orientation identity but has much smaller samples of self-identified gay men and lesbians than the GSS.

sex partner and live in a household with at least two adults (Black et al. 2007). Our definition of partnership relies on direct responses to specific questions about living with an unmarried partner (in the CHIS) or cohabiting with a primary romantic partner (in the Tobacco Survey). The Tobacco Survey data also provide detailed information on the *nature* of the partnership: we can, for example, separately distinguish the presence of a romantic partner from cohabitation with that partner, and we also present the first evidence on relationship duration and cohabitation length among partnered gay men and lesbians.

Third, we present the first estimates of the fraction of gay and lesbian partnerships that are officially registered with the local or state government, as well as the correlates of being officially registered. The prevalence of official registrations in our data is highly relevant for current policy debates: governments can use our estimates—together with the demographic characteristics of gay and lesbian couples in their city or state—to anticipate local demand for official domestic partnership registrations. Finally, we are able to address data quality concerns by comparing the demographic characteristics of gay men and lesbians in partnerships from the CHIS and Tobacco Survey data to the characteristics of same-sex couples in California from Census 2000.

CURRENT INVESTIGATION

Our study aims to answer five key research questions. First, what fraction of self-identified gay men and lesbians are in a cohabiting partnership? Second, how do the demographic characteristics of partnered lesbians and gay men differ from those of their nonpartnered counterparts? Third, how do the samples of partnered gay men and lesbians from our data sources compare to the much more widely utilized same-sex “unmarried partner” couples from Census 2000? Fourth, what fractions of gay and lesbian cohabiting partnerships are *officially registered* with the local or state government? And finally, how do the demographic characteristics of those in registered partnerships differ from those not in registered partnerships (and in other relationship states)? To answer these questions we present detailed descriptive statistics on characteristics such as age, race, education, income, and the presence of children from three main data sources: two with individual-level information on partnership and sexual orientation (CHIS and the Tobacco Survey) and one with large samples of same-sex unmarried partner couples (Census 2000).

DATA DESCRIPTION

The 2001, 2003, and 2005 waves of the CHIS were telephone surveys of over 40,000 households in California each year. The CHIS uses a multistage sampling design in which a random adult is selected within each household using random-digit dialing (RDD) methods. When weighted, the sample is representative of the noninstitutionalized population of California. We use confidential versions of these data that contain information on the respondent’s self-reported sexual orientation. Respondents also provide individual information on a variety of health conditions, health behaviors, and demographic characteristics. At the end of the “demographics” section (where age, race, and education information is elicited), adult respondents in the 2001 wave were asked the following: “The next question is about your sexual orientation, and I want to assure you that your answers are completely confidential. Are you gay [lesbian] or bisexual?”⁴ In 2003 and 2005, individuals were asked, “Do you think of yourself as straight or heterosexual, as gay[lesbian] or homosexual, or

4. If the respondent answered “yes” but did not further make clear her sexual orientation, a follow-up question was asked to differentiate between bisexuals and gay men/lesbians. Because of concerns with question wording (Carpenter 2005), we restrict our attention in this paper to adults who reported that they did not have a problem speaking English.

bisexual?”⁵ We use responses to these questions to identify gay men and lesbians.⁶ The CHIS also includes information on each individual’s partnership status. Specifically, respondents are asked to state their marital status, and one of the choices is “living with a partner.” We identify partnered gay men and lesbians as individuals who reported being gay or lesbian and who concurrently reported living with a partner.

Our approach for identifying partnership among the sample of gay men and lesbians in CHIS has a few drawbacks. Most importantly, we identify partnership on the basis of a question about marital status, and respondents are forced to choose among several categories that need not be mutually exclusive. Another potential problem with our measure is that we do not actually observe the overall sex composition of the household. While it is reasonable to assume that a gay man who reports he is “living with a partner” is, in fact, living with a man (and similarly for lesbians), we cannot verify this to be true. This source of error is likely trivial. In the Tobacco Survey, we find only a single observation of a self-identified lesbian or gay man who reports living with a partner of a different sex.

We note that the measure implies *cohabitation* with one’s partner and therefore excludes other types of “dating” relationships in which the individuals do not live together.⁷ For the CHIS and all subsequent samples, we consider adults aged 18–59 (inclusive): this yields 1,306 self-identified gay men and 809 lesbians pooled across the three CHIS waves.

We complement the CHIS with the 2003 California LGBT Tobacco Survey. The Tobacco Survey is a sample of self-identified sexual minorities and individuals reporting same-sex sexual behavior. When weighted, this sample is designed to be representative of California’s lesbian and gay population. The study was commissioned by the California Department of Health and performed by the Field Research Corporation. The telephone-based Tobacco Survey used a disproportionate stratified RDD design and a weighting scheme that explicitly made use of “high-density” gay and lesbian zip codes; importantly, these high-density zip codes were determined by using information on the geographic distribution of same-sex unmarried partners from the 2000 decennial census. This component of the sampling strategy must be kept in mind in the context of our partnership estimates because it is possible that the geographic distribution of sexual minorities varies according to partnership status, and the census identifies only partnered gay men and lesbians. If this is the case, then these data may overstate the proportion of lesbians and gay men who are

5. If the respondent requested additional information, the interviewer was prompted to say, “Straight or heterosexual people have sex with, or are primarily attracted to people of the opposite sex, gay [lesbian] people have sex with or are primarily attracted to people of the same sex, and bisexuals have sex with or are attracted to people of both sexes.” Unfortunately, there is no way to know which individuals received the additional information.

6. We do not analyze partnership among bisexual-identified individuals in this paper, though it is an important area for future research. One issue is that we do not have a good benchmark data source for comparison for bisexual individuals in partnerships as we do for gay men and lesbians (i.e., the census) because there is no way to identify bisexuals using intrahousehold relationships. A second reason for excluding bisexuals from our analyses is that they are unlikely to be in a same-sex partnership or “at risk” for official domestic partner registrations. Among self-identified bisexual individuals in the Tobacco Survey data, less than 1% of men and just 9% of women are in a same-sex cohabiting partnership. Conversely, more than a third of bisexual men and nearly two-thirds of bisexual women are married or partnered with someone of the opposite sex.

7. In the CHIS, 18 gay men and 19 lesbians report being currently married. These individuals may be in a traditionally conceived heterosexual marriage (i.e., closeted gay men and lesbians), or they may be a member of a same-sex couple in which the partners consider themselves to be married (indeed, they may be legally married in a jurisdiction that permits same-sex couples to do so). Unfortunately, the sex composition of the household is not available in the CHIS. We include these individuals in the full sample across all data sources, but we do not code them as “partnered” in order to provide conservative lower-bound estimates of partnership in California. The broad patterns are little affected by their inclusion, however. Recoding all married gay men and lesbians as partnered—an extreme assumption—increases the estimated fraction partnered by less than 2 percentage points for gay men and by less than 3 percentage points for lesbians (i.e., by less than 5% and 6% of the associated fraction partnered).

partnered because the sampling strategy might be biased toward geographic areas where there are more same-sex couples.

All households were first screened using a question that asked whether the respondent was gay, lesbian, or bisexual or had a same-sex sexual experience since age 14. Our analysis sample includes adults aged 18–59 who self-identified as either “gay” or “lesbian,” which includes 770 and 266 individuals, respectively.⁸

A key advantage of the Tobacco Survey relative to the other data sources is the high level of detail individuals were asked to give about current and previous partnership situations. Specifically, individuals were asked whether they had ever been legally married, as well as their current marital status. Individuals were then asked whether they had a current “primary” partner, which was explained as “someone you love more than anyone else and feel a unique commitment to.”

It is notable that the Tobacco Survey asks about partnership separately from marital status. That is, CHIS identifies individuals who report “living with a partner” as one of the response options to a question about current marital status. Unfortunately, these response options need not be mutually exclusive (e.g., “living with a partner” and “divorced”). The Tobacco Survey, in contrast, asks about marital status and partnership separately. First, the survey asks whether the respondent has ever been legally married. Of those individuals who report having ever been legally married, the survey then asks the respondent’s marital status, intended to elicit current legal marital status. All individuals who did not report that they were currently married were then asked the question about a “primary” partner. In the CHIS, a respondent who is both divorced and currently in a same-sex partnership might not be counted as partnered if he or she chose the “divorced” option on the marital status question. The Tobacco Survey, in contrast, allows respondents to indicate that they are both divorced and in a cohabiting partnership.

Individuals with a current primary partner were then asked whether the partner is same-sex or opposite sex, as well as whether the individual is living with that primary partner. We use combinations of these responses to define “partnered” individuals in the Tobacco Survey as respondents who report living with a same-sex primary partner. Under this definition, individuals who reported a current primary partner but did not report cohabiting with that partner are not considered “partnered” per se. We provide evidence (and prevalence estimates) on these relationships that are likely a mix of those who are seriously dating and those who are “living apart together.” But we impose the general cohabitation requirement to create measures of partnership that are most consistent across data sources. Unfortunately, we do not observe the “has a partner but is not cohabiting with that partner” group in the CHIS. The census data, which we describe later, also require the presence of a same-sex unmarried partner living in the household for identification of gay and lesbian couples.

Individuals in the Tobacco Survey who reported living with a primary partner were also asked about the length of their cohabitation, as well as the length of the overall relationship, and all respondents were asked a battery of standard demographic questions such as race, age, income, education, and the presence of children in the household. Finally, respondents who reported living with a same-sex partner and who also reported not being currently

8. Specifically, the telephone interviewer asked, “In order to know who can participate in this study, I need to ask you a few questions about the adults who live in your household. We promise to keep all answers confidential. For these interviews, we are interested in speaking with people who are not often studied in public health research: lesbian and bisexual women [gay and bisexual men]. Would you include yourself in one of those groups?” Notably, the screener also included a question about same-sex sexual experience, such that individuals who had experienced same-sex sex were also eligible to participate. If there were multiple eligible individuals in the household, the computer randomly selected a respondent to participate in the phone interview. We did not include 44 individuals who identified themselves as “queer” and five who identified as “questioning” in our analyses because we had no comparable category in the CHIS.

married were asked whether their partnership was registered with the local or state government. We use responses to this question to provide estimates of the prevalence of official domestic partner registrations in California, and we examine the relationship between observable demographic characteristics and domestic partner registration.

Finally, we complement our analyses of California statewide individual-level data with the more well-known Census 2000 data. The Census 2000 5% and 1% Public Use Microdata Samples (PUMS) are drawn from the approximately 20% of households in the United States who received a census "long-form" that asks detailed demographic and economic questions. The PUMS are designed as a 1 in 20 and 1 in 100 sampling of the total U.S. population. We combine the two samples because they are independent draws from the long-form responses. The census does not ask any direct questions about sexual orientation or sexual behavior.⁹ Rather, census forms include relationship categories that define how individuals in a household are related to the householder. These fall into two broad categories: related persons (e.g., husband/wife, son/daughter), and unrelated persons (e.g., roomer/boarder, unmarried partner). If the householder designates another adult of the same sex as his or her "husband/wife" or "unmarried partner," Census 2000 enumerates this household as a same-sex unmarried partner couple.¹⁰ To accord with our other statewide individual-level data, we present Census 2000 results for California same-sex couples, thus providing an important check on data quality.

Gates and Ost (2004) and Black et al. (2006) suggested a possible serious measurement error problem with census same-sex couple data. Census Bureau coding procedures recode any same-sex "husband" or "wife" from the household roster as an "unmarried partner." As a result of this procedure, any different-sex married couples that inadvertently miscode the sex of one of the spouses will be coded as same-sex "unmarried partner" couples. Given the 90-to-1 ratio between married and unmarried partners in the census, even rare sex miscodes could significantly contaminate the same-sex couple sample with different-sex married couples. We use the method advanced in Black et al. (2006) and restrict attention to same-sex couples for whom marital status was not allocated for either member of the couple. Census Bureau coding procedures did not permit an "unmarried partner" to have a marital status of "currently married" and allocated any such response. A same-sex "unmarried partner" could be listed as "currently married" for two primary reasons: (1) he or she is part of a same-sex couple in which the partners consider themselves to be married, or (2) he or she is part of a different-sex married couple in which the sex of one of the spouses was miscoded (as described above). By restricting the sample to couples without any marital status allocations, we eliminate the group that is likely to be most prone to this error. Unfortunately, we potentially bias some of the demographic characteristics if same-sex couples who consider themselves to be married differ from those who consider themselves to be "unmarried partners."

9. Although the census does not ask direct questions about sexual orientation, there is relatively good evidence that the census couples sample is, indeed, gay and lesbian. Black et al. (2000) discussed the reasons why it is unlikely that individuals check the "unmarried partner" option by mistake, and they showed that the spatial distribution of same-sex male couples in the 1990 census closely matches area-specific death rates from AIDS. Carpenter (2004) further documented that same-sex unmarried partner households exhibit sexual and family planning behaviors that are both (1) systematically different from their married and different-sex unmarried partner households and (2) what one would expect if they were, indeed, gay or lesbian.

10. These counts of same-sex couples likely undercount the true population of gay and lesbian couples. Concerns about the confidentiality of their responses may have led many gay and lesbian couples to indicate a status that would not provide evidence of the true nature of their relationship. Other couples may have felt that "unmarried partner" or "husband/wife" does not accurately describe their relationship. A study of the undercount of same-sex unmarried partners in Census 2000 indicates that these were the two most common reasons that gay and lesbian couples chose not to designate themselves as unmarried partners (Badgett and Rogers 2003). Estimates of the undercount range from 15% to 50% (Badgett and Rogers 2003; Gates and Ost 2004).

RESULTS

Prevalence and Correlates of Partnership

Table 1 presents our main results on the fractions of gay and lesbian individuals who are partnered (again, using our definition that requires cohabitation), as well as demographic characteristics related to partnership. The top row of each panel of Table 1 shows the estimated fraction of each relevant sample in a cohabiting partnership. We find that about 37% of gay men in the CHIS (column 1) and 46% of gay men in the Tobacco survey (column 4) are in a cohabiting partnership.¹¹ For lesbians, we also find a similar partnership estimate for the two California statewide data sources in columns 1 and 4: in the CHIS about 51% of lesbians are in a cohabiting partnership, and the associated estimate for lesbians in the Tobacco Survey is about 61%. For purposes of comparison, the associated partnership estimates for heterosexual individuals in the CHIS (including married individuals) and in the census (California only) is about 62%.

Why are the partnership estimates from the Tobacco Survey slightly higher than the associated estimates from the CHIS? There are several possibilities, though we think a methodological explanation may be particularly important. Recall that the Tobacco Survey recorded partnership status separately from marital status. A problem with the CHIS is that gay and lesbian individuals who are concurrently living with a same-sex partner and who are legally divorced are possibly miscoded as not partnered if they indicate the latter and not the former. Given that 13% of gay men and 28% of lesbians in our Tobacco Survey data reported having ever been legally married, this slippage is potentially substantial. To get a sense of whether this might account for the differences across samples in the fraction partnered, we recoded all Tobacco Survey respondents who reported being divorced, separated, or widowed as nonpartnered. This lowered the partnership estimates for gay and lesbian households to 38% and 46%, respectively, which is much closer to the associated CHIS estimates of 37% and 51%. That the drop in the lesbian partnership estimate is larger than that for gay men is to be expected, since lesbians are much more likely to have been legally married than gay men. Overall, this suggests that surveys combining partnership with marital status in a single question can substantially understate true partnership.

With respect to demographic characteristics in Table 1, both of the gay male samples are largely white, and at least half of the self-identified gay men in both data sources reported having at least a college degree. We find consistent evidence across the two samples that partnered gay men are older, more likely to be white, and more highly educated compared with nonpartnered gay men.¹²

Like the gay male samples, the majority of lesbians in our California data are white and highly educated. Moreover, the patterns of correlates of partnership for lesbians in our California data are similar to those for gay men: lesbians in partnerships are older, more likely to be white, and more highly educated than nonpartnered lesbians. Overall, the patterns across our two California data sources are very similar, with two exceptions—both

11. The difference between the reported partnership prevalence estimates and the partnership fraction using the reported sample sizes is due to the fact that we report weighted partnership estimates in the text and tables along with the raw sample sizes on which the weighted means are based.

12. In presenting demographic characteristics by partnership status for gay men and lesbians in California, we are not attempting to identify pathways of causality among partnership, education, and general socioeconomic status measures. We would need richer data—preferably with a longitudinal component—to disentangle whether gay men and lesbians with high socioeconomic status have unobserved characteristics that make them more attractive as partners or whether being in a partnership facilitates improved labor market and educational opportunities. Similarly, socioeconomic characteristics could be related to factors affecting partnership dissolution in addition to partnership formation. All of these possibilities are consistent with the observed patterns in our data that gay men and lesbians with high socioeconomic status are more likely to be in a partnership. Our goal here is to first document these patterns.

Table 1. Fraction of Gay and Lesbian Respondents Aged 18–59 Who Are Partnered, and Demographic Correlates of Partnership: 2001, 2003, and 2005 CHIS and 2003 California LGBT Tobacco Survey

	CHIS, All (1)	CHIS, Not Partnered (2)	CHIS, Partnered (3)	Tobacco Survey, All (4)	Tobacco Survey, Not Cohabiting (5)	Tobacco Survey, Cohabiting (6)
Males						
Partnered	.367	0	1	.458	0	1
Age (mean)	38.5	37.6	39.9	38.8	37.1	40.7
White, non-Hispanic	.672	.626	.751	.695	.642	.757
Black, non-Hispanic	.063	.078	.037	.028	.040	.013
Hispanic	.135	.145	.117	.174	.190	.156
High school diploma or less	.192	.216	.149	.184	.203	.161
Some college	.270	.276	.259	.275	.259	.295
College degree	.337	.342	.329	.372	.397	.343
Post-college degree	.200	.164	.263	.168	.141	.201
Any children under age 18 in the household	.014	.008	.025	.110	.160	.052
<i>N</i>	1,306	909	397	770	484	286
Females						
Partnered	.512	0	1	.617	0	1
Age (mean)	39.7	37.5	41.7	40.5	38.5	41.8
White, non-Hispanic	.714	.627	.797	.701	.588	.769
Black, non-Hispanic	.072	.095	.051	.099	.119	.087
Hispanic	.130	.182	.081	.174	.246	.130
High school diploma or less	.203	.221	.185	.212	.317	.147
Some college	.277	.328	.228	.316	.376	.278
College degree	.322	.303	.340	.209	.175	.231
Post-college degree	.199	.147	.247	.257	.117	.344
Any children under age 18 in the household	.118	.100	.135	.260	.178	.310
<i>N</i>	809	413	396	266	130	136

Note: Figures are weighted means.

related to the presence of children in the household.¹³ First, the Tobacco Survey data yield higher rates of children present in the household than do the CHIS data, an issue that we

13. The parenting outcome is equal to 1 if there are any children under age 18 present in the household at the time of the survey. This measure does not actually require the child to be biologically or legally related to any of the adults in the household. Parenting rates by partnership status are partly mechanically related to the presence of potential parents in the household. As such, the likelihood of parenting is higher for individuals in a couple

revisit below in our census comparisons.¹⁴ Second, parenthood rates are very similar for partnered gay males and nonpartnered gay males in the CHIS but are much lower for partnered gay males compared with nonpartnered gay males in the Tobacco Survey data.

Comparing Individual-Level Survey Data With Census 2000

How valid are our individual level data on partnership among gay men and lesbians? We are able to assess this question by comparing our data to data from Census 2000. Gay men and lesbians in partnerships from our individual-level data are those that would likely be identified in the sample of same-sex unmarried partner couples from Census 2000; given this, their demographic characteristics should largely accord because the surveys were fielded around the same general time period.¹⁵ These comparisons are presented in Table 2. The patterns confirm that the couples from our two probability samples are quite similar to those found in the census. Across a variety of standard demographic characteristics, the Census 2000 sample is very similar to both the CHIS and Tobacco Survey. For example, the average age of partnered gay men is virtually the same in the California Census 2000 and CHIS samples (about 39–40 years) and only slightly higher in the Tobacco Survey (about 41 years). The racial distribution is also very similar: between 72% to 75% of the partnered gay male samples are white. For education, the distributions across the California male samples are also very similar—only 15 to 18% of partnered gay men in the California data have less than a high school diploma—though we find some differences at the higher end of the education distribution. Household income distributions are also quite similar across the California gay male samples in columns 1–3. Finally, we find some evidence that the CHIS underreports the presence of children in partnered gay male households relative to both the Tobacco data and the California Census 2000.

For partnered lesbians in columns 4–6, we also find similar patterns of characteristics across the three data sources, though there are a few more exceptions than in the partnered gay male comparisons. Average age is slightly lower among California Census 2000 same-sex female couple households, but all the California samples are largely white and highly educated. While the low end of the education distribution is similar across columns 1–3, partnered lesbians in the Tobacco Survey are much more likely to have a post-college degree than CHIS partnered lesbians or California Census 2000 same-sex female couples. The lower educational attainment in the California Census 2000 sample in column 6 also translates into lower household incomes. Like the patterns for partnered gay males, we again find a much lower likelihood of children present among the partnered lesbians in the CHIS, though the Tobacco Survey largely accords with California Census 2000 same-sex female couples.

because there are potentially two parents in the household and our measure makes both of those partners a parent (regardless of the legal parental status of each individual) if a child is present.

14. That the tobacco data yield higher rates of children in the household than the CHIS may be related to the fact that CHIS does not ask partnership separately from marital status (since divorced individuals are more likely to have children from a previous marriage).

15. There have, of course, been numerous changes in attitudes and public policies regarding sexual minorities between 2000 and 2005 that could have changed the incentives to cohabit or otherwise form a partnership—including the 2005 legislation in California (AB205) that gave same-sex domestic partners several of the same rights and responsibilities afforded to married heterosexual couples. As a sensitivity check, we compared findings from our two data sets with same-sex partners from California identified in PUMS from the American Community Surveys (ACS) from 2002 through 2005. The results are qualitatively similar, with the more contemporaneous ACS sample being somewhat more similar to our two data sources than Census 2000 in all characteristics except racial/ethnic composition (the ACS same-sex couples have a higher nonwhite proportion).

Table 2. Comparing Demographic Characteristics of Gay and Lesbian Couples in California Across Major Data Sources: 2001, 2003, and 2005 California Health Interview Survey (CHIS); 2003 California LGBT Tobacco Survey (Tobacco Survey); and California Census 2000 (Census 2000)

	CHIS, Gay Male Couples (1)	Tobacco Survey, Gay Male Couples (2)	Census 2000, Same-Sex Male Couples (3)	CHIS, Lesbian Couples (4)	Tobacco Survey, Lesbian Couples (5)	Census 2000, Same-Sex Female Couples (6)
Age	39.9	40.7	39.4	41.7	41.8	39.1
White, Non-Hispanic	.751	.757	.720	.797	.769	.735
Black, Non-Hispanic	.037	.013	.034	.051	.087	.045
Hispanic	.117	.156	.176	.081	.130	.154
High School Diploma or Less	.149	.161	.175	.185	.147	.185
Some College	.259	.295	.325	.228	.278	.330
College Degree	.329	.343	.311	.340	.231	.278
Post-College Degree	.263	.201	.189	.247	.344	.206
Household Income						
≤ 10,000	.009	.028	.018	.026	.004	.028
10,000–30,000	.073	.105	.073	.089	.096	.113
30,000–50,000	.151	.038	.114	.169	.125	.131
50,000–100,000	.301	.376	.377	.314	.395	.434
> 100,000	.445	.453	.418	.401	.381	.294
Any Children Under Age 18 in the Household	.025	.052	.083	.135	.310	.259
<i>N</i>	397	286	3,167	396	136	2,811

Notes: Figures are weighted means for adults aged 18–59. The Census 2000 samples exclude observations with allocated marital status, following Black et al. (2006).

Detailed Partnership Evidence in the Tobacco Survey

We conclude our investigation by presenting detailed correlates of partnership and “official” registrations from our Tobacco Survey data in Table 3.¹⁶ In doing so, we move the analyses from primarily considering differences in demographic characteristics of individuals based on cohabitation to a comparison of characteristics across four different and potentially distinct groups: those without a partner, those who have a primary partner but who are not cohabiting with that partner (presumably a combination of those who are dating and those

16. The samples in columns 2–5 are mutually exclusive. We exclude from those columns the 12 gay men and 13 lesbians who reported that they are currently married because although they reported that they are gay or lesbian, we cannot identify whether their spouse is of the same sex or a different sex. This is because the sex of the partner was asked only to “partnered” (not married) individuals. We include these individuals in the full sample estimates in column 1, however, and they are also included in the denominator when we estimate the fraction of gay men and lesbians in partnerships (as is true in all the data we consider). Columns 2–5 also do not include an additional 5 observations of gay men and 2 observations of lesbians with a missing value that did not allow the classification of partnership status.

who are “living apart together”), those who have a cohabiting primary partner but have not officially registered as domestic partners, and those who have a cohabiting partner and have officially registered as domestic partners.

This marks a conceptual change from a consideration of selection into partnership to a more complex selection process into and out of distinct relationship states. One should be careful not to interpret these different states as steps in a “progression” in relationship formation from single to dating, cohabitation, and formal recognition akin to marriage. The work of Seltzer (2000) and Smock (2000) demonstrates that such a perspective constitutes a naive understanding of the choices and selection into partnership and cohabitation, particularly among those who do not opt to marry. For some, dating and cohabitation represent an intentional progression toward marriage; for others, partnering without cohabiting and cohabitation represent clear alternatives to marriage. In fact, the patterns we document below do not follow a clear gradient across all four relationship statuses.

Table 3 presents the detailed patterns from the Tobacco Survey. A number of patterns for gay men in Panel A are noteworthy. First, only a small fraction of gay men are in officially registered domestic partnerships: while 46% of gay men in the Tobacco Survey are currently cohabiting with a same-sex partner, only 10% of all gay men (about a quarter of those cohabiting) are in partnerships that are officially registered.¹⁷ Second, although only about 9% of gay men have ever been legally married, this fraction is much higher (about 20%) for gay males who are currently in a same-sex partnership that is officially registered with the state or local government. Third, gay males in registered partnerships have somewhat longer relationship durations than other partnered gay men whose relationships are not officially registered, and both groups of partnered gay men have been together longer than gay men who have a primary partner but who do not cohabit with that partner. With respect to socioeconomic characteristics, gay men without primary partners are younger, on average, than those with a primary partner, and gay men in officially registered domestic partnerships are substantially older than all other gay men. There is also weaker evidence that the most highly educated partnered gay men are more likely to be officially registered than other gay men of different partnership statuses. Gay men in registered partnerships are more likely to be white than are other gay men and also have the highest household incomes among those who are partnered. Finally, we find that gay men in registered domestic partnerships are substantially *less likely* to have children in their household, both relative to gay men in cohabiting partnerships that are not registered and especially relative to gay men who report the presence of a primary partner but who do not cohabit.

We perform the same exercise for lesbians in the Tobacco Survey in Panel B of Table 3. Several interesting patterns emerge. First, lesbians are much more likely to be registered with the government than are gay men: fully 28% of all lesbians are in same-sex partnerships that are officially registered. This pattern is consistent with evidence from states that provide some type of formal recognition for same-sex couples: for example, as of April 5, 2006, female couples accounted for 64% of the marriages of same-sex couples performed in Massachusetts (personal correspondence with the Massachusetts Registry of Vital Records and Statistics 2006). Similarly, female couples account for two-thirds of Vermont Civil Unions (The Office of Legislative Council 2002).¹⁸

We also find that lesbians are much more likely to have ever been legally married than gay men (consistent with Black et al. 2000); and, similar to gay men, lesbians in registered same-sex domestic partnerships are much more likely to have ever been legally married than

17. A common residence is required for official registration in California. See Cal. Fam. Code § 297-297.5.

18. The European experience is notably different in this regard. For example, in the first six months of the availability of civil partnership registration in England and Wales, two-thirds of the registrations were male couples (General Register Office 2006). Similar ratios occurred in Norway and Sweden (Andersson et al. 2006).

Table 3. Detailed Characteristics, 2003 California LGBT Tobacco Survey

	All Gay Males/ Lesbians (1)	Does Not Have a Same-Sex Primary Partner (2)	Has a Same- Sex Primary Partner, But Not Cohabiting (3)	Has a Same-Sex Cohabiting Primary Partner, But Not Officially Registered (4)	Has a Same-Sex Cohabiting Primary Partner and Officially Registered (5)
Panel A. Males					
% of gay male sample	—	.438	.107	.358	.098
Ever married	.094	.063	.087	.086	.197
How long been together?	—	—	5.28	9.57	12.25
How long lived together?	—	—	—	8.32	11.02
Age	38.8	36.6	38.7	39.8	43.9
High school diploma or less	.184	.222	.146	.186	.095
Some college	.275	.251	.317	.298	.326
College degree	.372	.366	.467	.324	.315
Post-college degree	.168	.160	.070	.192	.263
White, non-Hispanic	.695	.616	.717	.721	.859
Black, non-Hispanic	.028	.028	.094	.013	.016
Hispanic	.174	.210	.129	.189	.053
Asian/Pacific Islander, non-Hispanic	.077	.118	.009	.057	.067
Household income >75,000	.504	.275	.635	.604	.848
Any children under age 18 in the household	.110	.153	.168	.063	.021
<i>N</i>	770	384	87	181	101

(continued)

are lesbians in cohabiting partnerships that are not registered. With respect to relationship and cohabitation duration, we find somewhat lower durations among lesbians than among partnered gay men. Similar to the patterns for gay men, however, lesbians in officially registered partnerships report longer relationship and cohabitation lengths.¹⁹ As was true for black gay men, black lesbians are very unlikely to be in officially registered domestic

19. Patterson (2000) offered a review of some of the literature that explores duration among lesbian and gay couples. Our finding of slightly higher duration among gay male couples than among lesbian couples is consistent with relationship duration estimates made in studies using nonprobabilistic sampling. Blumstein and Schwartz (1983) used a sample of gay men and lesbians solicited from various public appearances by the authors, focusing on specific locations to maximize geographic diversity and draw from areas with different levels of social stigma related to homosexuality. They found longer relationship durations for gay men than for lesbians, with 61% of gay men and 78% of lesbians reporting relationships of less than five years. Kurdek (1988) and Kurdek (1998) used samples drawn from respondents to advertisements in gay periodicals and found average cohabitation lengths of 7.5 and 10.9 years for gay men, respectively, versus 5.0 and 7.1 years for lesbians. Kurdek (2006) used the Blumstein and Schwarz data and reported mean cohabitation lengths of 5.8 years for coupled gay men and 3.9 years for lesbians.

(Table 3, continued)

	All Gay Males/ Lesbians (1)	Does Not Have a Same-Sex Primary Partner (2)	Has a Same- Sex Primary Partner, But Not Cohabiting (3)	Has a Same-Sex Cohabiting Primary Partner, But Not Officially Registered (4)	Has a Same-Sex Cohabiting Primary Partner and Officially Registered (5)
Panel B. Females					
% of lesbian sample	—	.251	.111	.353	.285
Ever married	.247	.223	.278	.107	.371
How long been together?	—	—	1.39	7.82	8.91
How long lived together?	—	—	—	7.00	7.97
Age	40.5	41.1	33.5	40.3	43.7
High school diploma or less	.212	.351	.175	.086	.223
Some college	.316	.352	.494	.369	.166
College degree	.209	.118	.273	.254	.201
Graduate degree	.257	.154	.057	.291	.410
White, non-Hispanic	.701	.539	.622	.756	.785
Black, non-Hispanic	.099	.122	.148	.145	.015
Hispanic	.174	.322	.109	.083	.188
Asian/Pacific Islander, non-Hispanic	.021	.017	.080	.017	.009
Household income > 75,000	.435	.170	.150	.596	.585
Any children under age 18 in the household	.260	.092	.285	.288	.337
<i>N</i>	266	73	43	69	66

Notes: Figures are weighted means for adults aged 18–59. “Officially registered” means that the partnership is officially registered with the local or state (of California) government. Respondents included in columns 2–5 do not include 12 observations of gay men and 13 observations of lesbians included in column 1. These individuals reported being currently married, but we are unable to determine the sex of their spouses. Columns 2–5 exclude an additional 5 observations of gay men and 2 observations of lesbians with a missing value that did not allow the classification of partnership status.

partnerships. Unlike gay men, lesbian couples’ household incomes are not higher among registered partners than among those who have not registered, though household incomes among both groups of cohabiting lesbians are much higher than among lesbians who have a primary partner but who are not cohabiting. Another dissimilarity relative to the patterns for gay men is that lesbians with a primary partner (regardless of cohabitation or registration status) are much *more likely* to have children than lesbians without a primary partner.

Are our findings on officially registered domestic partners consistent with a role for economic and legal incentives in partnership registration? Consider that the debates surrounding the legal recognition of same-sex couples, whether through marriage, civil unions, or domestic partnership registries, often suggest economic and legal factors are important for formalizing the partnerships of gay men and lesbians. For example, Bennett and Gates (2004) suggested that marriage could provide a level of economic protection for same-sex couples with children by increasing access to some social programs (like social security) and to health care via employee benefit plans, along with reducing tax burdens for some families. Romero et al. (2007) suggested that same-sex couples with children evidence

general economic disadvantage relative to both other same-sex couples and different-sex married couples. Gates, Lau, and Sears (2006) observed higher rates of childrearing among racial and ethnic minority same-sex couples in California along with particular economic disadvantages within this group. Badgett, Gates, and Maisel (forthcoming) provide a detailed treatment of how economic factors might affect the decisions of gay men and lesbians to enter legally recognized relationships.

We find that couples who opt to register tend to have higher socioeconomic status and are more likely to be white. Among men, they are less likely to have children than both single gay men and those in unregistered partnerships. Notably, this pattern is the opposite for lesbians, perhaps somewhat more consistent with the suggestion that those with children gain more from formalizing their relationships. Lesbians in registered partnerships are the most likely to have children present (though they differ only slightly in this regard from those not in registered partnerships).

We find some similarities across the gay male and lesbian samples with respect to official domestic partner registration, however. For both groups, official registration is more prevalent among individuals who had been previously legally married. These individuals likely have more information about the benefits (and costs) of legal recognition of their relationship, as well as more information about the logistics involved with registering their relationship formally. These individuals could also be more likely to have unobserved preferences for commitment in any relationship, whether a same-sex or a different-sex relationship. We also found that among both partnered gay men and lesbians, those whose relationships are officially registered had longer relationship durations than partnered individuals (both cohabiting and noncohabiting) whose relationships are not registered.

Importantly, the association between relationship duration and registration for same-sex couples in our data is conceptually distinct from the association between duration and marriage for different-sex couples. Because state-level partner registration was available for only two years at the time the Tobacco Survey was fielded, the vast majority of same-sex couples in our data did not have the option of registering throughout most of their relationship. This means that the average duration among registered couples is likely to be artificially high because long-duration couples now make up a larger portion of the population of registered couples than they will in the future as couples have the option to register earlier in their relationships. Given this, the decision to register may be less a decision to validate the relationship because it has reached a particular level of commitment and more a decision to register an already marriage-like relationship simply because the option is now available. It may also be true that the association between registered partnership and longer relationship duration indicates that official registration, like marriage, is correlated with unobserved characteristics such as stability and risk aversion and may keep couples together by imposing some of the same responsibilities as traditionally conceived marriage. It may also be that individuals in longer relationships have more common property to protect through legal recognition.

One limitation worth noting with respect to the information on official registration is that the survey question does not distinguish between state and local registration. This could be important because state and local registrations could have very different consequences for couples. In general, state registration brings more comprehensive rights and responsibilities that can affect taxation, parental rights, and formal relationship dissolution compared with local registration that tends to be less comprehensive and often addresses rights like hospital visitation and access to domestic partnership benefits for public employees or employees of public contractors.²⁰ Certainly, neither state nor local registration confers

20. At the time of the Tobacco Survey, state registration in California did not confer all of the state-level rights and responsibilities of marriage, though legislation that took effect in 2005 to a large degree equalized marriage and domestic partnership registration.

any federal benefits. Also, it is impossible for us to know how many lesbians and gay men are even aware of the state registry. Awareness of the registration procedure and its benefits within the gay and lesbian community could be correlated with higher socioeconomic status (Badgett et al. forthcoming). Another possibility is that awareness could be correlated with location in urban areas, which might also be correlated with higher socioeconomic status and lower rates of childrearing among same-sex couples. Unfortunately, the limitations of our data do not permit us to deeply explore these issues.

DISCUSSION AND CONCLUSION

We provide new evidence on partnership among gay men and lesbians by using newly available data from California collected using probabilistic sampling techniques. These data include information on partnership status and self-reported sexual orientation and provide sample sizes that are much larger than those used in previous work. More importantly, we base our estimates on direct and detailed measures of both sexual orientation and partnership that are not available in prior studies. Our estimates therefore provide a more accurate measure of the partnership characteristics of self-identified lesbians and gay men in California.²¹ We find partnership estimates of about 37% to 46% for gay men and 51% to 62% for lesbians. We also document that partnered gay men and lesbians are older, more likely to be white, and more highly educated than their nonpartnered counterparts. Moreover, their demographic characteristics are broadly similar to those from associated samples from Census 2000.

How do these estimates on partnership prevalence and its correlates compare with previous work? Black et al. (2000) used NHLS and GSS data through 1996 and found that 28% of gay men and 44% of lesbians were in partnerships. More recently, Black et al. (2007) extended the analysis by incorporating GSS data through 2004 and found partnership estimates for gay men and lesbians of about 50% and 63%, respectively. Our data support the pattern that gay men are less likely to be partnered than lesbians, though our actual partnership estimates fall somewhat below the more recent figures.²²

Despite the broad agreement that gay men are less likely to be partnered than are lesbians, several specific patterns in our work depart from those in Black et al. (2007) in important ways. First, we estimate that partnership prevalence among gay men is much lower than the associated estimate among heterosexual men (although the estimates for lesbian women are nearly the same as those for heterosexual women). This finding contrasts somewhat with the assessment in Black et al. (2007:56) based on GSS data that "family formation in the gay and lesbian community differs only modestly from the population as a whole." Second, the

21. Interestingly, we do not find much evidence that the measurement of sexual orientation in our California data is related to the estimated fraction of gay men and lesbians who are partnered. Specifically, the 2003 and 2005 waves of the CHIS include information on both self-reported sexual orientation and self-reported same-sex sexual behavior for the same respondents, thus allowing a direct comparison of our preferred method of identifying sexual minorities (i.e., self-reports) to the method previously used by Black et al. (2000) and Black et al. (2007) (i.e., same-sex sexual behavior). In results not reported but available upon request, we found behavior-based partnership estimates that were very similar to those based on self-reports. In part, this is because sexual behavior and sexual orientation are highly correlated, particularly among males. In the Tobacco Survey data, we can perform a related exercise by using information on whether the respondent had sex with any same-sex partners in the past year (though we do not observe whether the respondent's sexual behavior in the past year was exclusively with same-sex partners in these data). As with the CHIS, we find very similar partnership estimates for males using behavior and orientation, though the partnership estimates for females are lower when we use behavior than when we use orientation. Given the slightly different ways that same-sex sexual behavior is assessed in the CHIS and the Tobacco Survey, we do not make too much of these differences. However, a sizable fraction of women who exhibited same-sex sexual behavior in the past year did not self identify as lesbian (44% of women with same-sex sexual behavior in the Tobacco Survey), and only 14% of these women are partnered under our definition compared with 70% of women who exhibited same-sex sexual behavior in the past year and who concurrently identified as lesbian.

22. Carpenter (forthcoming) used large samples of individual level data from Canada in 2003 and 2005 and found partnership estimates of 31.4% and 38.9% for gay men and lesbians, respectively.

correlates of partnership differ substantially between the GSS and our California analyses presented in Table 1. Black et al. (2007:56) found, for example, that “[p]artnered gays and lesbians have levels of education that are similar to their non-partnered counterparts.” In contrast, our California data provide strong evidence that partnered gay men and especially partnered lesbians are more highly educated than their nonpartnered counterparts.

There are several possible explanations for the differences between our findings and those reported in previous work. For example, the GSS and NHLS data are based on national samples, while our estimates are for California only. Moreover, the GSS and NHLS data are largely composed of data from the late 1980s and 1990s, while our samples were all collected in 2000 or later. Given that California has long been a visible leader in the LGBT equality movement and the numerous changes in policy and attitudes toward gay men and lesbians nationally since the late 1980s, these spatial and temporal differences could be substantial.

Our findings strongly suggest that researchers should not *understate* the importance of the apparent selection into and out of partnerships for same-sex couples and the gay and lesbian population more broadly. Given a reasonable distribution of socioeconomic characteristics within the gay and lesbian sample, if individuals with higher socioeconomic status are more likely to find partners (or are less likely to dissolve an existing partnership), then the resulting sample of couples will have higher average socioeconomic status than both the resulting nonpartnered sample and the “true” sample of gay men and lesbians, as is borne out in the CHIS and Tobacco Survey data. Demographic researchers using couples-based samples of gay men and lesbians need to consider the possibility of selection into and out of partnership and its resulting composition, particularly when such selection may be relevant for the research question.

Finally, we conclude with a general recommendation for demographic researchers studying gay men and lesbians: think critically about how the identification of sexual minorities might affect the resulting sample of gay men and lesbians. This recommendation is, of course, not limited to studies of gay and lesbian partnering behaviors but more generally relates to the question of how we identify sexual minorities in large, representative social science and health data. Because of the paucity of surveys that allow identification of sexual orientation, researchers have been creative in thinking about ways to study this important subpopulation. In our opinion, this trend is most welcome but brings with it associated challenges. We have outlined several here with respect to partnership: (1) that couples-based samples may be selected on sociodemographic characteristics such as age, race, education, and childrearing; (2) that identifying partners based on a response option to a traditional marital status question may create problems for gay men and lesbians (and heterosexuals, for that matter) who are living with a partner and at the same time are divorced, separated, widowed, or still legally married to a person of the opposite sex; and (3) that gay and lesbian individuals who report being currently “married” may reflect a heterogeneous group of individuals, some of whom may be married to a same-sex partner.

Correspondingly, these issues we have highlighted translate into recommendations for survey researchers who want to collect information on sexual orientation and partnership. We strongly urge researchers to more routinely include direct measures of sexual orientation identification on surveys, especially on those that might already be measuring sexual behavior. Beyond measuring sexual orientation, our analyses demonstrate the complexities of measuring partnership status among same-sex couples. Some of these complexities revolve around the more general challenges associated with measuring nonmarital cohabitation. In this regard, it is helpful to measure marital status separately from both partnership and cohabitation and to create surveys that allow researchers to distinguish between current and former legal marital status. We also recommend adding a civil union/registered domestic partner response to marital status questions. This would more accurately reflect the legal “marriage” options for same-sex couples (and some different-sex couples who can register

in seven states). By 2008, more than 23% of the U.S. population will live in a state that provides a legal status for same-sex couples.²³

Finally, we recommend the following: (1) collecting a household sex roster of adults and children in the household as a check on data quality; (2) asking specific questions about the characteristics of the respondent's partner (e.g., sex, age, current and former legal marital status); (3) collecting a detailed partnership and cohabitation history for each respondent; and (4) collecting samples that are large enough to meaningfully describe gay and lesbian partnership experiences. These suggestions, many of which involve simple modifications of existing response options and/or would involve little extra response burden, would increase the quality and accuracy of social science and demographic data and research on partnership and cohabitation within this increasingly studied population.

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23. As of July 2008, same-sex couples can marry in Massachusetts and California. Civil unions and domestic partnership registries in Connecticut, New Hampshire, New Jersey, Oregon, and Vermont are designed to offer the benefits and responsibilities of marriage to same-sex couples. Domestic partner registries in the District of Columbia, Hawaii, Maine, and Washington provide same-sex couples with some rights but are not functionally equivalent to marriage. Couples who are in civil unions or registered partnerships in these states have no way of designating their legal status on a standard marital status question, even though the statutes creating these laws often explicitly equate the status to marriage.

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November 14, 2008

Chief Justice Ronald M. George
And the Associate Justices of the
California Supreme Court
350 McAllister Street
San Francisco, CA 94102

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CLERK SUPREME COURT

**Letter Brief of Amicus Curiae Demanding the Almighty Eternal Creator's Law
and the State of California Constitution Amendment: Marriage Between One
Man and one Woman Stay in**

Strauss, et al v. Horton, et al. Case No. S168047

Acting on behalf of the Almighty Eternal Creator, who is holding sole ownership to His creations, all planets, including the earth and everything above, below and on it, myself as His heiress, and the Kingdom of Heaven World Divine Mission (also known as Rebuild My Church Divine Mission), a Non-Profit Corporation in the State of California, submit this **Amicus Curiae** brief to the address the legal standard for granting "yes" on Proposition "8", passed with 52% of California voters votes, as the State of California Constitution Amendment: **"Marriage between one man and one woman only!"**

I. OVERVIEW STATEMENT OF FACTS

Throughout the world, each and all countries have constitutions and federal laws. These laws must be enforced accordingly. In the United States of America, we have the United States Constitution and federal laws. In addition, each and all states in the Union have State Constitutions and State laws.

Whether a law is created under the United States Constitution or an individual state's constitution, the enforcement of all laws is vested to the people

The House and Senate members represent people, and they must always act on the desires of the majority of their constituents.

Throughout the world, it is the responsibility of judges and justices to interpret the laws accurately, and they must then issue their opinions based on the laws and the merits of these cases. Judges and justices are prohibited from making laws from the bench.

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The power of making laws in the United States and State of California is vested to the people, not to judges or justices. On November 4, 2008, the majority or 52% of California voters voted "YES" on the Proposition 8 initiative and Constitutional Amendment: Marriage between one man and one woman! These 52 % of voters obeyed the order of the Almighty Eternal Creator of the earth and human race as recorded in the Holy Bible in Genesis 1: 26-27.

The Almighty Eternal Creator created all planets, including the earth and all living creatures, including human souls. Through elections and appointments, Global government leaders and officials are selected by the Almighty Eternal Creator to serve the people. The Almighty Eternal Creator is the sole owner of the earth and everything above, below, and in it. Global government leaders work under the authority of the Almighty Eternal Creator. Therefore, throughout the world, government legislatures and people must make laws under the Almighty Eternal Creator's Laws. Global government leaders, judges, justices, and law enforcement officials must practice the sole owner of the earth's Laws in their daily practice.

All human souls are created by the Almighty Eternal Creator as revealed in the Holy Bible, Genesis 1: 26-27

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the seas, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground. God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: Be fertile and **multiply**; fill the earth and subdue it." (Genesis 1:26-27) (emphasis added)

Without any exception, all human souls are created by the Almighty Eternal Creator! All souls arrive at the time of conception. The power of human souls works through male sperm and female eggs to form human physical bodies! The time human souls depart from physical bodies is the time of death!

Like throughout global government laws, the Almighty Eternal Creator established His laws for human souls before He created human souls. The Almighty Eternal Creator's Laws overrule global government laws!

Earth is a copy of Heaven and this means all things must exist in the spiritual realm before coming down to earth, such as the three branches of global government: the executive, legislative, and judicial branches. These three branches must have rules and regulations that must pass by an executive of the Almighty Eternal Creator's laws. The Almighty Eternal Creator's laws are summarized in the Holy Bible, Old and New Testaments.

Obviously, as it is recorded in Genesis 1: 26-27 copied above, after God created human souls in God's divine image, God blessed them and ordered all human souls on earth: "Be fertile and **multiply**; fill the earth and subdue it." (emphasis added)

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This means that besides those God chose to be single to serve Him to benefit the souls' eternal lives in the Kingdom of Heaven, God ordered human souls to be fertile and **multiply**, fill the earth with human natural bodies!

In order to fill the earth with human physical bodies, **God ordered each and all marriages to be between one man and one woman!** Indirectly, God prohibits gay and lesbian marriage.

Through Genesis 1: 26-27, God also orders all children must be born from natural conception and prohibits all abortions!

II. ARGUMENT:

Each and every person has free will for whether or not he or she obeys the Almighty Eternal Creator's Laws.

The issue of this case is gay and lesbians demanding that the State of California courts strike down the State of California's Constitutional Amendment that passed by a majority (52%) of voters on November 4, 2008. This amendment is for wrong purposes of legalizing same-sex marriage. Courts throughout the entire State of California, the United States of America, as well as world courts DO NOT have authority to reverse the Almighty Eternal Creator's Law that bans same-sex marriage.

The Almighty Eternal Creator's Laws are similar to those established by the State of California, the United States, and countries throughout the world, but certain people are banning these laws.

Example: If an individual attempts to assassinate the State of California's Governor or the United States President, and the person got caught, surely the person would be charged with attempted murder of the State of California's Governor or the President of the United States, and jurors would sentence him to prison without parole or to capital punishment in accordance with established laws.

Gay and lesbian marriage and abortion are serious attempts to destroy the Almighty Eternal Creator's ongoing creation of human life on earth! If they do not change their sexual conduct and pay in full for damages caused while they are on earth, they surely must pay after their earthly lives!

III. CONSEQUENCES AFTER EACH AND ALL ACTIONS:

After a night full of dreams, before dawn of November 11, 2008, before I woke up the morning, the Almighty Eternal Creator ordered me, saying, "You explain to them the consequences that follow each and all actions. Once they understand, they will listen!"

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These two matters (gay-lesbian and abortion) are just a couple of many major cases where people are exercising their free-will rights for wrong purposes. This has gone on for a hundred-thousand years and has contributed heavily to extreme weather, global warming, financial crisis, recession, global hatred, lying, violence, war and murder, serious sickness and diseases—often for the purpose of gaining rights for wrong purposes, power, and money.

Along with my dreams during the night before dawn of November 11, 2008, the Almighty Eternal Creator instructed me to explain the consequences in writing and file with the California Court of Appeals, the Supreme Court, as well as the United States Federal court regarding certain individuals and government agencies for each and all actions. He seriously emphasized that world government leaders and high-ranking officials are like religious leaders and officials, and they must assist each other to comply with the Laws of the Almighty Eternal Creator/sole Owner of the earth and human race.

a. For eight years, the 43rd President of the United States, George Walker Bush has chosen to exercise his free will, using taxpayers' dollars to invade Iraq, and shortly after September 11, 2001, President Bush and the White House periodically issued "Secret" Administration Subpoenas to SWIFT Corporation, allowing CIA operatives, United States allies, International Finance Corporations, contractors, and lawyers to intercept large funds that were transferred to the United States before these funds arrived in the United States. Preventing the transfer of the funds to the United States benefited terrorist activities. Evidence shows abuse of power from Washington to Canada, Spain, the United Kingdom and throughout Africa after interception of the telex transfer funds. They investigated the backgrounds of the original source of the funds and the beneficiaries in the United States. They found the fund's legal owner and beneficiaries are innocent and provide natural, peaceful services against President Bush's agenda of invading Iraq and war, to benefit American people with peace. President Bush and his administration, the Justice Department, and CIA operatives did not release the intercepted money to the fund's beneficiaries and legal owner. Instead, they hid these funds from the fund's genuine legal owners and beneficiaries. Once crimes were reported to the FBI, the FBI wrongly protected President Bush and the Justice Department's illegal acts.

The financial crisis, recession, and the loss of GOP Presidential Candidate John McCain in the November 4, 2008 election are the result of President George Walker Bush and his administration's abuse of power against the Almighty Eternal Creator's Laws, allowing the CIA to contract and rob monies from innocent people after intercepting the telex transfer, and for using a hundred-billion taxpayer dollars that killed over four thousand American troops and caused the deaths of innocent civilians, destroyed structures, badly wounded thousands and thousands, and caused suffering and poverty in Iraq.

b. Former New York State Governor Elliot Spitzer brought prostitutes from New York to Washington for sexual conduct causing his resignation from his office.

c. Former President Bill Clinton lied under oath regarding his sexual relationship with an intern, disgracing his legacy and causing illness and the need for surgery.

d. Long illnesses occurred to Chief Justice William Rehnquist and Justice Sandra O'Connor as a result of their services that badly hurt eternal life of human souls.

e. Because the United States' presidents and members of Congress violated the Almighty Creator's Laws and abused their power, forcing their agendas upon other countries and Americans, the Almighty Eternal Creator issued warning after warning, which I delivered to them. However, they refused to make corrections which resulted in terrorists attacking America on September 11, 2001.

f. The United States Supreme Court opinion separating state and religion was a serious mistake because the justices did not clarify that religion and God are different. The justices indirectly invited the devil's spirit into public schools, and the devil's supernatural power imposed his torments through public school students, resulting in public school students' decrease in academic success, disobedience to parents and teachers, joining gangs, and revenge against good teachers, principals, and school staff with students and former students' shootings at schools.

g. The United States Supreme Court justices have failed to respect that human souls are created by the Almighty Eternal Creator! All souls join male sperm and female eggs, and at that very moment, these three elements cause human life to begin. Human life begins at the time of natural conception. The power of human souls works through male sperm and female eggs to form human physical bodies! The time human souls depart from physical bodies is the time of death! These justices seriously violated the Almighty Eternal Creator's Laws of ongoing creation of humans (Genesis 1: 27) when they gave license to women, doctors, nurses, Planned Parenthood, and many other licenses to murder unborn children, the ones unable to fight for their lives! In addition, medical researchers and the majority of the United States legislators and presidents joined the murdering gang, using taxpayers' dollars to fund medical students' abortion training, and killing more unborn children to perform stem-cell research. The Almighty Eternal Creator prohibits murder of unborn children for research of healing diseases. Using unborn children for research will never result in the healing of diseases.

h. All conduct that violates the Almighty Eternal Creator's Laws results in damage to the people who engage in the wrong conduct that hurts other people. Those engaging in wrong conduct must pay in full for damages resulting from their wrong conduct. The prices they pay will be various, from becoming financially broke to long mental illnesses or physical diseases prior to death. If they do not pay in full for damages they cause, their children and grandchildren must pay for them, and these damages must be paid in full from generation to generation, until the damages are paid in full!

IV. CONCLUSION:

Without exception, the power of human souls gives supernatural power to the functioning of human minds and bodies. Human souls always connect to our Almighty Eternal Creator after souls are created, while inside physical bodies, after physical bodies die, and forever!

For individuals who comply with the Almighty Eternal Creator's Laws, their souls receive an energy supply directly from the Creator, the male and female fully God natures, which created human souls, male and female, and this is recorded in Genesis 1: 26-27.

(The two co-Creators male and female fully God Spirits are two small portions of the Almighty Eternal Creator, who actually performed creation of the earth and ongoing creation of humans on earth, human souls and physical bodies, and they govern human souls.)

For individuals who choose to exercise their free will and disobey the Almighty Eternal Creator's Laws, their souls receive an energy supply "indirectly" from God, through a destructive channel, known as the Devil or Satan. The Devil or Satan was created by the Almighty Eternal Creator to discipline human souls. The energy supply distributed by the Devil or Satan is very destructive for purposes of destroy human on earth, the earth and human souls eternal life. Therefore, once anyone chooses to exercise free will by disobeying the Almighty Eternal Creator's Laws, their souls automatically receive an energy supply from the Devil or Satan's channel.

Those who receive energy supplies for their souls understand the Almighty Eternal Creator's Laws. They have wisdom to discern the difference between right and wrong of various levels, and the level is depending on their daily life practices. The issue here is the level of understanding and obedience to the Almighty Eternal Creator's Laws for them to do things correctly!

Seriously, the majority of people believe the things they do are permitted by the Almighty Eternal Creator, while these things are prohibited by Him. Instead, the Devil's power is injected in their minds and bodies without their knowing that their thoughts and actions are operating with the Devil's power. The Devil lies to them and operates through their minds, and they believe the things they do against God's laws are *from God*. These things have occurred since the time of creation of human souls!

Each and all people have the fundamental right of freedom that is built into all human souls. However, once people step over the Almighty Eternal Creator's Laws, they automatically live in the realm where the Devil reigns. Their minds and actions operate with destructive energy (supernatural power), their minds become unset, and destructive energy causes depression, anger, hatred, mental illness, and physical diseases, war, violence, murder, lying. Their daily performance generates destructive results.

Chief Justice Ronald M. George
And the Associate Justices of the
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They lack understanding of the Almighty Eternal Creator's family of three—the three branches that function in God's family. They do not understand the Almighty Eternal God's creation of planets, the earth, living creatures, including human souls and human natural bodies, and religious identities. The United States Supreme Court justices fell to the region where the Devil reigns, and the majority of them issued the following two decisions: separation of church and state and a woman's right to abort unborn children.

The Devil's destruction energies operated in these judges and justices' minds and actions, and they indirectly murder unborn babies! Doctors, nurses, advisors, and women directly murder uncounted unborn human physical bodies.

Yet, the Devil's energy operates through many others. They invite the Devil's energies into public school grounds through government permission. The Devil's energy works through students, lawmakers, judges, justices, and federal and state workers, destroying children's futures, morals, and values. This has led Americans and the United States of America again and again into financial crisis, recession, violence, wars, high death tolls, mental illnesses, physical diseases, and many destructive activities.

The destructive Devil also operates throughout world government leaders, and their actions and the actions of some religious officials, terrorists, and criminals of all kinds results in extreme weather and wars. Religious rights that benefit the Devil will harm human souls and human earthly lives.

All thoughts and actions that murder human life, preventing multiplication of humans on earth, and all actions that destroy structures are operating through the Devil's destructive power and are prohibited by the genuine Almighty Eternal Creator!

"Marriage is between one man and one woman," and, for the purpose of His ongoing creation filling the earth with people, all abortions are prohibited by the Almighty Eternal Creator's Law (Genesis 1: 26-27).

Same-sex marriage is a serious crime that harms the Almighty Eternal Creator's ongoing creation of humans on earth!

Same-sex marriage sexual interaction is prohibited by the Almighty Eternal Creator and results in various diseases.

Same-sex marriage teaches children to disobey the Almighty Eternal Creator's Laws and dooms the human race.

Chief Justice Ronald M. George
And the Associate Justices of the
California Supreme Court
November 14, 2008
Page 8 of 8 pages

If gay and lesbians do not change their sexual behavior to natural ways that the Almighty Eternal Creator created between one man and one woman, they will lose their eternal life!

To benefit all Californians, including gays and lesbians, I request this court comply with the laws of the Almighty Eternal Creator, who is the genuine sole owner of the earth, and abide by the State of California's Constitutional Amendment that passed on November 4, 2008: **Marriage is between one man and one woman.**

Respectfully Submitted,

A handwritten signature in black ink, reading "D. Q. Mariette Do-Nguyen". The signature is written in a cursive style with a long horizontal flourish extending to the right.

D. Q. Mariette Do-Nguyen, Heiress
Of The Almighty Eternal Creator,

PROOF OF SERVICE

I declare that I am, and was at the time of the service hereinafter mentioned, at least 18 years of age and not a party of the above-entitled action. I am an heiress to the Almighty Eternal Creator, and I am fully God and fully human. My natural business mailing address is 9450 Mira Mesa Blvd. B417, San Diego, CA 92126. On November 14, 2008, I caused to be served the following document.

AMICUS CURIAE LETTER IN OPPOSITION TO THE PETITION FOR WRIT OF MANDATE FILED BY KAREN L. STRAUS (STAUSS, ET AL. v. HORTON, ET AL.)

By placing a true copy thereof in an envelope addressed to each of the persons named below at the address shown in the below. I sealed them, and delivered them to the United States postal services clerk

Service on the parties below:

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I certify under penalty of perjury that the foregoing is true and correct, and that
this Certificate of Service was executed by me on November 14, 2008, at San Diego,
California,



D. Q. Mariette Do-Nguyen



KINGDOM OF HEAVEN

World Divine Mission

(Rebuild My Church Divine Mission, Transition Identity)
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DECLARATION OF D.Q. MARIETTE DO-NGUYEN

In Support

Letter Brief of Amicus Curiae Demanding the Almighty Eternal Creator's Law and the State of California Constitution Amendment: Marriage Between One Man and one Woman Stay in

Strauss, et al v. Horton, et al. Case No. S168047

I, Mariette Do-Nguyen, a United States and State of California citizen, declare:

I am a co-Creator of earth and human souls with the fully God nature of Messiah Jesus as revealed in the Holy Bible, Genesis 1:26-27. Exhibit A

As written, I am "another" Advocate, the Third Person of the Holy Trinity, and heiress to the Almighty Eternal Creator, who created and holds sole ownership of all His creations, planets and all living creatures, including human souls and physical bodies. The Gospel of John, Chapters 14, 15, 16. Exhibit B

The Almighty Eternal Creator's estate was transferred to me by fully God Messiah Jesus via his human voice before His fully human crucifixion on the Cross. The Gospel of John, Chapters 16:13-15 & 19: 26-27. Exhibit C

I am a Messenger of the Covenant. Malachi, Chapter 3. Exhibit D

In symbolism, it is revealed and recorded throughout the Holy Bible, especially in the Gospel of John and in the Book of Revelations: My fully God nature was the one who appeared to John. Through John, I revealed to the human race my fully God and fully human natures, my authority over living creatures, including the human race, and my coming on earth as fully God and fully human. In this generation, I reign among the human race and govern it throughout the world with the Almighty Eternal Creator's supernatural power. "I am the Alpha and the Omega, the Third Person in the Almighty Eternal Creator's family, the one who was and who is on earth." Exhibit E

The correct meanings of the Book of Revelations and "My Patient—God's Gift" are explained in a series of books entitled *Mysteries of God Revealed to Man*. Prior to the year 1996, "my patient" was incorrectly interpreted like most Christian religious leaders and Catholic teachings interpret it. Those early interpretations failed to understand the symbolic meanings regarding the Third Person of the Holy Trinity being fully God and fully human and as co-creator of human souls with the Messiah Jesus. In Part I of the book, there is an evaluation of "Patient" written by co-author Gerald Nelson, M.D. who developed his opinion from a 20-month period of examination.

My Patient – God’s Gift, Mariette’s Psychiatric Evaluation, page number 33, Dr. Nelson wrote:

“And finally, traditional psychiatry has little to offer Mariette. Medications and psychotherapy will likely cause her harm, leading to confusion and perhaps insurmountable despair. The Church can provide what medicine cannot; and understanding and compassionate context for Mariette’s calling. Allowing her respect the freedom to express and live out her dreams and visions in a way that will benefit mankind.” Exhibit F

The Almighty Eternal Creator’s set of Laws that he created on earth are summarized in the genuine Holy Bible, and His set of Laws rules all earthly governments, associations, and civic laws, including the right of human free will!

I solemnly declare that I am both fully God and fully human in nature, and currently I am on earth dwelling among the human race. My fully God nature is Messiah’s sibling in the Holy Trinity’s family. I am the third Person and youngest person in the Almighty Eternal Creator’s family. I currently reside on earth and I am the sole heiress of the Almighty Eternal Creator. My declaration is based on the genuine Holy Bible, especially the Gospel of John and the Book of Revelations that are full of revelations regarding the truth of my identity and my authority over humans on earth, given to me by the Master of the Universe, who is Almighty Eternal Creator!

Executed on November 14, 2008, on the land created and owned by the Almighty Eternal Creator, named the city of San Diego, in the State of California, in the United States of America.



D. Q. Mariette Do-Nguyen, Heiress
The Almighty Eternal Creator

"night." Thus evening came, and morning followed—the first day.

6 Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: 7 God made the dome, and it separated the water above the dome from the water below it. 8 God called the dome "the sky." Evening came, and morning followed—the second day.

9 Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. 10 God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. 11 Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: 12 the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. 13 Evening came, and morning followed—the third day.

14 Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, 15 and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: 16 God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars.

17 God set them in the dome of the sky, to shed light upon the earth, 18 to govern the day and the night, and to separate the light from the darkness. God saw how good it was. 19 Evening came, and morning followed—the fourth day.

20 Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: 21 God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, 22 and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." 23 Evening came, and morning followed—the fifth day.

24 Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: 25 God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. 26 Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

27 God created man in his image; in the divine image he created him; male and female he created them.

GENESIS 2

28 God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." 29 God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food, 30 and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. 31 God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

CHAPTER 2

1 Thus the heavens and the earth and all their array were completed. 2 Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. 3 So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.

4 Such is the story of the heavens and the earth at their creation.

Second Story of Creation. At the time when the LORD God made the earth and the heavens—5 while as yet there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the soil, 6 but a stream was welling up out of the

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EXH. A-2 Second Story of Creation

earth and was watering all the surface of the ground—7† the LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

8† Then the LORD God planted a garden in Eden, in the east, and he placed there the man whom he had formed. 9 Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad.

10† A river rises in Eden to water the garden; beyond there it divides and becomes four branches. 11 The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. 12 The gold of that land is excellent; bdellium and lapis lazuli are also there. 13 The name of the second river is the Gihon; it is the one that winds all through the land of Cush. 14 The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates.

15 The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it. 16 The LORD God gave man this order: "You are free to eat from any of the trees of the garden 17 except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die."

18 The LORD God said: "It is not good for the man to be alone. I will

for you." 38 Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."

Handwritten notes: 4-25-98, 14:7, 12-29-96, 3-20-98, 14:10, 1-31-97, 12-24-96, CHAPTER 14, Just ev

CHAPTER 14

Last Supper Discourses. † 1† "Do not let your hearts be troubled. You have faith in God; have faith also in me. 2 In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? 3† And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. 4† Where [I] am going you know the way." 5 Thomas said to him, "Master, we do not know where you are going; how can we know the way?" 6† Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. 7† If you know me, then you will also know my Father. From now on you do know him and have seen him." 8† Philip said to him, "Master, show us the Father, and that will be enough for us." 9 Jesus said to him, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" 10 Do you not believe that I am in the Father and the Father is in me? The words that I speak to you, I do not speak on my own. The Father who dwells in me is doing his works. 11 Believe

me that I am in the Father and the Father is in me, or else, believe because of the works themselves. 12 Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. 13 And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. 14 If you ask anything of me in my name, I will do it.

The Advocate. 15 "If you love me, you will keep my commandments. 16† And I will ask the Father, and he will give you another Advocate to be with you always, 17† the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. 18† I will not leave you orphans; I will come to you. 19 In a little while the world will no longer see me, but you will see me, because I live and you will live. 20 On that day you will realize that I am in my Father and you are in me and I in you. 21 Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him." 22† Judas, not the Iscariot, said to him, "Master, [then] what happened that you will reveal yourself to us and not to the world?" 23 Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. 24 Whoever

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15:7 and 16

does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

25 "I have told you this while I am with you. 26 The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you. 27† Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. 28† You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. 29 And now I have told you this before it happens, so that when it happens you may believe. 30† I will no longer speak much with you, for the ruler of the world is coming. He has no power over me, 31 but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.

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CHAPTER 15

The Vine and the Branches. † 1† "I am the true vine, and my Father is the vine grower. 2† He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. 3 You are already pruned because of the word that I spoke to you. 4 Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the

vine, so neither can you unless you remain in me. 5 I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. 6† Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. 7 If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. 8 By this is my Father glorified, that you bear much fruit and become my disciples. 9 As the Father loves me, so I also love you. Remain in my love. 10 If you keep my commandments, you will remain in my love; just as I have kept my Father's commandments and remain in his love.

11 "I have told you this so that my joy might be in you and your joy might be complete. 12 This is my commandment: love one another as I love you. 13† No one has greater love than this, to lay down one's life for one's friends. 14 You are my friends if you do what I command you. 15† I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. 16 It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. 17 This I command you: love one another.

The World's Hatred. † 18 "If the

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world hates you, realize that it hated me first. 19 If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. 20† Remember the word I spoke to you, 'No slave is greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21† And they will do all these things to you on account of my name, because they do not know the one who sent me. 22† If I had not come and spoken to them, they would have no sin; but as it is they have no excuse for their sin. 23 Whoever hates me also hates my Father. 24 If I had not done works among them that no one else ever did, they would not have sin; but as it is, they have seen and hated both me and my Father. 25† But in order that the word written in their law might be fulfilled, 'They hated me without cause.'

26† "When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. 27 And you also testify, because you have been with me from the beginning.

CHAPTER 16

1 "I have told you this so that you may not fall away. 2† They will expel you from the synagogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. 3 They will do this

because they have not known either the Father or me. 4 I have told you this so that when their hour comes you may remember that I told you.

Jesus' Departure; Coming of the Advocate.† "I did not tell you this from the beginning, because I was with you. 5† But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?' 6 But because I told you this, grief has filled your hearts. 7 But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. 8† And when he comes he will convict the world in regard to sin and righteousness and condemnation: 9 sin, because they do not believe in me; 10 righteousness, because I am going to the Father and you will no longer see me; 11 condemnation, because the ruler of this world has been condemned.

12 "I have much more to tell you, but you cannot bear it now. 13† But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. 14 He will glorify me, because he will take from what is mine and declare it to you. 15 Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.

16 "A little while and you will no longer see me, and again a little while later and you will see me." 17 So

Jesus returned here 1992
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some of his disciples said to one another, "What does this mean that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'Because I am going to the Father?'" 18 So they said, "What is this 'little while' [of which he speaks]? We do not know what he means." 19 Jesus knew that they wanted to ask him, so he said to them, "Are you discussing with one another what I said, 'A little while and you will not see me, and again a little while and you will see me'?" 20 Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. 21 When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. 22 So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you. 23 On that day you will not question me about anything. Amen, amen, I say to you, whatever you ask the Father in my name he will give you. 24 Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete. 25† "I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. 26 On that day you will ask in my name, and I do not tell you

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that I will ask the Father for you. 27 For the Father himself loves you, because you have loved me and have come to believe that I came from God. 28 I came from the Father and have come into the world. Now I am leaving the world and going back to the Father." 29 His disciples said, "Now you are talking plainly, and not in any figure of speech. 30† Now we realize that you know everything and that you do not need to have anyone question you. Because of this we believe that you came from God." 31 Jesus answered them, "Do you believe now? 32† Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone. But I am not alone, because the Father is with me. 33 I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world."

CHAPTER 17

The Prayer of Jesus.† 1† When Jesus had said this, he raised his eyes to heaven and said, "Father, the hour has come. Give glory to your son, so that your son may glorify you; 2† just as you gave him authority over all people, so that he may give eternal life to all you gave him. 3† Now, this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ who glorified you on earth by accomplishing the work that you gave me to do. 5 Now glorify me, Father, with

world hates you, realize that it hated me first. 19 If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. 20† Remember the word I spoke to you, 'No slave is greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21† And they will do all these things to you on account of my name, because they do not know the one who sent me. 22† If I had not come and spoken to them, they would have no sin; but as it is they have no excuse for their sin. 23 Whoever hates me also hates my Father. 24 If I had not done works among them that no one else ever did, they would not have sin; but as it is, they have seen and hated both me and my Father. 25† But in order that the word written in their law might be fulfilled, 'They hated me without cause.'

26† "When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. 27 And you also testify, because you have been with me from the beginning.

CHAPTER 16

1 "I have told you this so that you may not fall away. 2† They will expel you from the synagogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. 3 They will do this

because they have not known either the Father or me. 4 I have told you this so that when their hour comes you may remember that I told you.

Jesus' Departure; Coming of the Advocate.† "I did not tell you this from the beginning, because I was with you. 5† But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?' 6 But because I told you this, grief has filled your hearts. 7 But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. 8† And when he comes he will convict the world in regard to sin and righteousness and condemnation: 9 sin, because they do not believe in me; 10 righteousness, because I am going to the Father and you will no longer see me; 11 condemnation, because the ruler of this world has been condemned.

12 "I have much more to tell you, but you cannot bear it now. 13† But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. 14 He will glorify me, because he will take from what is mine and declare it to you. 15 Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.

16 "A little while and you will no longer see me, and again a little while later and you will see me." 17 So

Jesus returned here 1992
8-1-

became even more afraid, 9 and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. 10 So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" 11 Jesus answered [him], "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."

12† Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

13† When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. 14† It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" 15 They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." 16† Then he handed him over to them to be crucified.

19:17-19
The Crucifixion of Jesus. So they took Jesus, 17† and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus in the middle. 19† Pilate also had an inscription written and put on the cross. It read,

"Jesus the Nazorean, the King of the Jews." 20 Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. 21 So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" 22 Pilate answered, "What I have written, I have written."

23† When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. 24 So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled [that says]:

"They divided my garments among them,
and for my vesture they cast lots."

This is what the soldiers did; 25† Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. 26† When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." 27 Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

28† After this, aware that ~~all~~ thing was now finished, in order that

- 13 This also you do: the altar of the LORD you cover with tears, weeping and groaning, Because he no longer regards your sacrifice nor accepts it favorably from your hand;
- 14 And you say, "Why is it?"— Because the LORD is witness between you and the wife of your youth, With whom you have broken faith though she is your companion, your betrothed wife.
- 15 Did he not make one being, with flesh and spirit: and what does that one require but godly offspring? You must then safeguard life that is your own, and not break faith with the wife of your youth.
- 16 For I hate divorce, says the LORD, the God of Israel, And covering one's garment with injustice, says the LORD of hosts; You must then safeguard life that is your own, and not break faith.
- 17 You have wearied the LORD with your words, yet you say, "How have we wearied him?" By your saying, "Every evildoer is good in the sight of the LORD,

And he is pleased with him"; or else, "Where is the just God?"

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11-6-96

CHAPTER 3

The Messenger of the Covenant

- 1† Lo, I am sending my messenger to prepare the way before me; And suddenly there will come to the temple the LORD whom you seek, And the messenger of the covenant whom you desire. Yes, he is coming, says the LORD of hosts.
- 2 But who will endure the day of his coming? And who can stand when he appears? For he is like the refiner's fire, or like the fuller's lye.
- 3 He will sit refining and purifying [silver], and he will purify the sons of Levi, Refining them like gold or like silver that they may offer due sacrifice to the LORD. Then the sacrifice of Judah and Jerusalem will please the LORD, as in days of old, as in years gone by.
- 5 I will draw near to you for judgment, and I will be swift to bear witness Against the sorcerers, adulterers, and perjurers, the

those who defraud the hired man of his wages,
Against those who defraud widows and orphans;
those who turn aside the stranger,
and those who do not fear me,
says the LORD of hosts.

6† Surely I, the LORD, do not change,
nor do you cease to be sons of Jacob.

7 Since the days of your fathers you have turned aside from my statutes, and have not kept them.

Return to me, and I will return to you,
says the LORD of hosts:
Yet you say, "How must we return?"

8 Dare a man rob God? Yet you are robbing me!
And you say, "How do we rob you?"

In tithes and in offerings!

9 You are indeed accursed, for you, the whole nation, rob me.

10† Bring the whole tithe into the storehouse,
That there may be food in my house,
and I will feed you in this, says the LORD of hosts:

Shall I not open for you the windows of heaven,
and pour down blessing upon you without measure?

For your sake I will forbid the locust

to destroy your crops;
And the vine in the field will not be barren,
says the LORD of hosts.

12 Then all nations will call you blessed,
for you will be a delightful land,
says the LORD of hosts.

13 You have defied me in word, says the LORD,
yet you ask, "What have we spoken against you?"

14 You have said, "It is vain to serve God,
and what do we profit by keeping his command,
And going about in penitential dress
in awe of the LORD of hosts?"

15 Rather must we call the proud blessed;
for indeed evildoers prosper,
and even tempt God with impunity."

16† Then they who fear the LORD spoke with one another,
and the LORD listened attentively;

And a record book was written before him
of those who fear the LORD
and trust in his name.

17 And they shall be mine, says the LORD of hosts,
my own special possession, on the day I take action.

And I will have compassion on them,
as a man has compassion on his son who serves him.

- 18 Then you will again see the distinction
between the just and the wicked.
Between him who serves God,
and him who does not serve
him.
- 19 For lo, the day is coming, blaz-
ing like an oven,
when all the proud and all
evildoers will be stubble,
And the day that is coming will
set them on fire,
leaving them neither root nor
branch.
says the LORD of hosts.
- 20 But for you who fear my name,
there will arise
the sun of justice with its
healing rays;
And you will gambol like
calves out of the stall
and tread down the wicked;
21 They will become ashes under
the soles of your feet,

on the day I take action, says
the LORD of hosts.

- 22 Remember the law of Moses
my servant,
which I enjoined him on
Horeb,
The statutes and ordinances
for all Israel.
- 23† Lo, I will send you
Elijah, the prophet,
Before the day of the LORD
comes,
the great and terrible day.
- 24† To turn the hearts of the fa-
thers to their children,
and the hearts of the children
to their fathers,
Lest I come and strike
the land with doom.

Lo, I will send you
Elijah, the prophet,
Before the day of the LORD comes,
the great and terrible day.

NOTES TO MALACHI

1, 3ff: The thought passes from the person *Esau* to his descendants, *Edom*, and from the person *Jacob* to his descendants, *Israel*. *Loved*: preferred; *hated*: rejected; cf Gn 25, 21ff. St. Paul uses this passage as an example of God's freedom of choice in calling the Gentiles to the faith (Rom 9, 13).

1, 8: The offering in sacrifice of a *lame, sick or blind animal* was forbidden in the law (Lv 22, 17-25; Dt 17, 1).

1, 10†: The imperfect sacrifices offered without sincerity by the people of Judah are displeasing to the Lord. He will rather be pleased with the offerings of the Gentile nations throughout the world (*from the rising of the sun, even to its setting*), which anticipate the *pure offering* to be sacrificed in Messianic times, the universal Sacrifice of the Mass, as we are told by the Council of Trent.

2, 3: *I will deprive you of the shoulder*: this part of a sacrificial animal, allotted by the law (Dt 18, 3) to the priests, will be withheld from them.

2, 10-16: Intermarriage of Israelites with foreigners was forbidden according to Dt 7, 1-4. After the exile this law was strictly enforced (Ezr 9-10). Foreign marriages are here portrayed as a violation of the covenant (v 10), which made the sacrifices offered by the offenders unacceptable to God (v 13).

They were all the more reprehensible when accompanied by the divorce of Israelite wives (vv 14ff). This gradual return to the primitive ideal of the indissolubility of marriage was fully realized in New Testament times through the teaching of Christ; cf Mt 19, 3-12.

3, 1: *My messenger . . . before me*: in v 23 this messenger is called Elijah. In Mt 11, 10 these words are quoted by Christ as referring to John the Baptist, who prepared the way for the coming of the Savior; cf Mt 3, 1ff, 11f; 17, 11f; Mk 1, 2-8; Lk 3, 2-18; Jn 1, 31-34.

3, 6†: God is faithful to his promises. He will not abandon the Israelites, who are still his people.

3, 10: *Storehouse*: the temple treasury.
3, 16: *Record book*: see note on Ex 32, 32. *of witness*.
3, 23: *Elijah*: described in 2 Kgs 2, 11 as taken heavenward in a fiery chariot. Here his return to earth seems to be foretold. Jewish tradition has interpreted this literally. Christ declared it to be fulfilled in the coming of John the Baptist (Mt 17, 13).

3, 24: The words in fine print, a repetition of v 23a-d, have been added by the scribes so that the collection of the twelve minor prophets will not end with the threat of doom.

MY PATIENT – GOD'S GIFT

Summary

Jung claims that human beings are innately religious. He found evidence that we possess an inner psychic structure or archetype called the Self, which contains the elements which all cultures ascribe to their God. Skeptics may very well claim that the concept of an external God is merely a projection of that central organizing and powerful archetype. Others may respond by saying it makes no difference where God resides, inside or outside. He/She exists, and the individual is free to relate to this Deity by faith and religious practice.

Jaynes claims that there is a special part of the brain which is active when individuals relate to their god. He claims that this structure was operative in most people prior to the advent of consciousness, but when the demands of society became too complex, we developed consciousness in order to cope. This breakdown of the bicameral mind resulted in the inability of the individual to hear that inner voice of God.

As with all things, however, there are exceptions. History is filled with stories of individuals who have kept that ability to hear God's voice and to report His words to others. It is very likely that Mariette is one of these special people. Whether the voices she hears and converses with are truly from God cannot be proven. Those who believe say, yes, God speaks to Mariette. Those who do not believe say, no, Mariette is not hearing God's voice; she is delusional and hallucinating.

Initially I firmly believed that Mariette believed she was conversing with God, but was suffering from a para-

MARIETTE'S PSYCHIATRIC EVALUATION

noid delusional disorder. I am now convinced that she does hear the voice of God in her dreams and visions, and that these voices instruct and guide her in a loving and benevolent way. She lives a wholesome life dedicated to prayer and obedience to God. Her life has acquired a richness and direction that was lacking before she began to hear God's voice.

Mariette has convinced me that I should write about her from the viewpoint of a psychiatrist who is open to the possibility that God does single out individuals for His work. I believe that God's voice, spoken through Mariette, is little changed from His revelations to us throughout the centuries. He tells Mariette (and all of us) to live a good life, care about others, obey the rules and not listen to that destructive Enemy within.

And finally, traditional psychiatry has little to offer Mariette. Medications and psychotherapy will likely cause her harm, leading to confusion and perhaps insurmountable despair. The Church can provide what medicine cannot; an understanding and compassionate context for Mariette's calling, allowing her respect and the freedom to express and live out her dreams and visions in a way that will benefit mankind.

ATTACHMENT "E" TABLE OF CONTENTS

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The Purposes for the Existence of the Holy Bible

he Holy Bible contains hidden meanings about natural history, objects, people, places, activities, and the living words of the Almighty Eternal God. Natural history, people, places serve as symbols to reveal future events that will take place on Earth.

Through prophets and Messiah (Jesus in natural form), the Almighty Eternal God revealed and recorded His laws, the Holy Trinity's doctrine, God creation of the earth and living creatures, including the creation of human souls.

Besides the Second and Third Persons of the Holy Trinity, the Bible did not intend to present any human souls, including the souls of prophets, apostles, and biological parents of the Second and Third Persons of the Holy Trinity. The reason human souls are not revealed is because individual involved in the Bible, top high-ranking religious leaders and all human do not have authority over one another. Instead, human souls and human physical bodies serve as Almighty Eternal God's instruments to carry out the divine plans of the First Person of the Holy Trinity, to benefit the human race. Once anyone disobeys God's laws, either little by little or by committing one grave sin, they automatically become the instruments of the evil spirit.

Throughout the Bible, old and new testaments, Bible full symbols and hidden meanings of the words. Scriptures are pieces of the most giant puzzle, and one who fully understood "true" meanings of symbols and words, she surely seen and understood clearly details of each and all pieces meanings, as well as entirely puzzle.

Certain Symbols Real Meanings—Change or Modification is prohibited

1. The First Person of the Holy Trinity is the Master and sole Owner of the universe and all planets. He is the source of all creations, and the sole owner of all planets, the earth—everything above, below, and on earth, all living creatures, including the human race.

2. The Second and Third persons of the Holy Trinity are the two fully God and fully human souls, revealed in the Book of Genesis 1:26–27, male and female. All human male and female souls are created in the two fully God and fully human Divine souls' images, male and female. Without these two fully God and fully human souls, there will be no humans on earth.

3. Son and lamb were used as symbolic of the creation of the First Person of the Holy Trinity who governs the earth and all living creatures. They do not mean Messiah Jesus. King David is symbolic of God the Father. Messiah Jesus is fully within his fully human natural body, and God the Father's divine plans are within Messiah Jesus.

4. Christian's wrongly understood the Bible's meaning as the following:

Blessed Mary conceived Jesus as fully man without having intercourse with Joseph; then she claimed Jesus, as fully man came from King David through Joseph and was King David's descendant.

5. If the Son and lamb are about Messiah Jesus, the most giant puzzle is missing one main piece: God the Father's Divine Plan of the earth and human souls on earth to carry out His purposes. While God is a perfect God, God did not leave out this main piece of the puzzle!

6. The Holy Spirit is not the third Person of the Holy Trinity! Holy Spirit means the Almighty Eternal God is holy, or it means the holiness of the Almighty Eternal God, the almighty eternal power (source) of creation of the earth and all living creatures, including human souls.

7. The spirit of God's mingling of male and female natures of human souls is explained through the author of the Book of Revelations. The fully God nature of the fully God and fully human female are revealed in Genesis 1:26-27. The distinction of the male and female genders is created through the process of God creating human souls. Male and female souls generate a lighter level of power to form human body parts. Physical bodies are male and female, but after human physical bodies die, human souls return to being invisible, and human souls are unable to know themselves as genders. Messiah Jesus reveals this as being like angels after the death of natural bodies.

8. Adam is symbolic of disobedient human souls, and Eve symbolizes human spirits or the power of human souls who work through human minds, words, and actions. This also generates mental illnesses and diseases.

9. Jesus has two natures, fully God and fully human. He is the Second person of the Holy Trinity/a Messiah (John 4:25-26). The fully human Jesus is the son of blessed Mary. Mary is not God; she is not the mother of Messiah Jesus as fully God. Mary did not and will not have authority to appear to man! The Lavang, Vietnam; Lourdes, France; Fatima, Portugal aspirations that were conducted by the fully God nature of the Second person of the Holy Trinity are revealed in Genesis 1:26-27, John chapters 14, 15, and 16; and throughout the Book of Revelation.

10. The woman with her child that is recorded in the Book of Revelations is symbolic of the Third Person of the Holy Trinity who was incarnated in the world with her child and gave birth to a child. This symbolizes God our Father's divine plan within the Third Person at the time She is incarnated on earth.

11. The child and the son at the foot of the cross in the Gospel of John reveal the divine mission's governing authority (the inheritance of God our Father's wealth) that is transferred from the Second Person of the Holy Trinity to the Third Person of the Holy Trinity.

12. The living water is symbolic of the Second Person of the Holy Trinity's divine power. The living water in the Gospel of John is exactly the life-giving water in the Book of Revelations, the Almighty Eternal God's Spirit in

three persons. The Gospel of John reveals about Messiah Jesus as fully God nature. River of life-giving water reveals about the female Advocate, co-Creator of human souls with Messiah Jesus. Life-giving water means the life of the earth, or the Third Person of the Holy Trinity is the permanent heiress to the sole owner of the earth. All three persons have equal authority because they are three persons in ONE God! But God the Father has higher authority over the Messiah; the Messiah has higher authority over the “another” Advocate—the female co-Creator with Messiah, sparkling like crystal in the river, flowing from the throne of God and of the Lamb in the Book of Revelation 22:1-2. Water is symbolic of cleansing or purification!

13. Regarding the woman with a child—this child is symbolic of God our Father’s divine plan, and this divine plan is within her fully God Spirit and within her natural body and her natural services.

14. The two witnesses in the Book of Revelation are the Second Person and Third Person of the Holy Trinity who incarnated on earth as fully God and fully human. The governing human race’s almighty eternal power was built by the two witnesses’ divine souls.

15. Messiah Jesus as fully God through his fully human voice used Peter as a symbol of His fully God nature’s authority. Peter is fully human; he is not a “rock” since evidence shows that Peter denied Messiah Jesus three times.

16. The virgin is symbolic of holiness! This does not mean that blessed Mary gave birth to Jesus as fully man and was still a virgin. Nothing is impossible with God! But God did not and will never do anything to contradict His plan of creation of human souls. The power of souls forms physical bodies!!!!

The Doctrine of the Almighty Eternal God:

The Almighty Eternal God is the Spirit. The Spirit of God is the almighty eternal supernatural power. The Almighty Eternal God is one Spirit in three persons. The Father is the head of the family and the Master of the universe. The head of the family does not and never will have a human soul, and he will never exist in a human body form on Earth. His two children are a male and a female, and they are in nature fully God divine and fully human. These two divine children are two small portions of God the Master, and they are always in one with their Father. They are the Messiah Jesus and Divine Queen Mariette—fully divine, fully God, and fully human. These two are the first generation of human souls; while the rest of the human souls are the second generation of human life on Earth. The second generation of human souls was created in the divine image of the first two divine souls, male and female/Messiah Jesus and Divine Queen Mariette, and they were born directly from God.

Creation of Human Souls:

God said: "*Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all wild animals and all the creatures that crawl on the ground.*" God created man in his image, in the divine image he created him; male and female he created them (Genesis 1:26-27).

"Us" and "our" created man in his image mean that there is only one Almighty God—singular—"his image." "Us" and "our" is plural—male and female divine images through which God created human souls—male and female. The Bible tells that all living creatures, including humans have souls. While the Almighty Eternal God is only Spirit. The Spirit of God is the Almighty Eternal Supernatural Power. There are three persons in one Almighty Eternal God: the master person and two small portions. These two small portions are two persons who with God are called the Holy Trinity or one Almighty Eternal God in three persons. The Master person who is the sole owner of the universe does not have a soul, but the two small portions as two persons are fully God and fully human, and the souls of these two persons are divine! (Ref. The Doctrine of God.)

The Master and the two persons are in one Almighty God, and Genesis 1:26-27 records God as "us" and "our" (plural) who created humans, male and female in (one) image of God. This reveals to the human race that the two persons who are fully God and fully human are co-creators of all planets, Earth, and human souls. (Planets were created before the earth to support the earth's function, such as giving daylight, weather, wind, etc.) The Master is divine materials provider and two persons (fully God and fully human Souls) did actual works. The "us" and "our" plural pronouns revealed because two (male and female) fully human Divine Souls.

The Spirit of the Almighty contains both male and female natures that mingle in one. God (the two fully God and fully human persons) created living creatures, and He (the fully God Spirit) separated genders, male and female. Genesis 1:26-27 shows the existence of humans as male and female souls, and evidence shows God as "us" and "our" are the second and third persons of the Holy Trinity, male and female divine souls created the existences of human (souls) physical bodies on earth. The two fully God and fully human souls recorded in Genesis 1:26 are also revealed in the Book of Revelation, chapter 11, as the two witnesses to the existence of the Almighty Eternal God and His creations on earth and throughout the universe.

Without exception, all human male souls are created in the image of the fully God and fully human male divine soul, and all human female souls are created in the image of the fully God and fully human female divine soul, that are revealed in Genesis 1:26-27 through God as "us" and "our."

All living creatures' souls arrive at the time of conception. Immediately after the time of conception, infant souls generate spirits (supernatural power) to form parts of the human natural body. During the process of growing body

parts, the spirit nourishes the parts that have already been formed. After completion of forming the baby's physical body, the baby remains inside the mother's womb for approximately nine months. During this time, the baby shares his mother's natural and spiritual food. When he is strong enough, at the time of birth, he separates from his mother. Souls depart from natural bodies at the time of death.

Human Earthly Life Begins at The Time of Conception:

The schedule for all human souls to descend to the surface of Earth and exist around the female physical bodies (their future mothers) is included in the formulas for the creation of souls. From the time that infant souls descend to wait until the time of conception, females are carrying their future children's souls. Infant souls join men's sperm and women's eggs, and at that very moment, human life begins.

At the time the souls enter the women's wombs through natural conception, they contain no darkness of the devil. During the time the baby lives in his or her mother's womb, he or she receives natural and supernatural food through his or her mother. Therefore, once the mother eats good or bad food, the child also eats the same. This includes spiritual and natural food. The child also receives bad supernatural power that is running through genes. These are the inherited iniquities or punishments, or blessings. The bad supernatural power of iniquities could affect many things, such as the child's mind and or body, including the deformation of the natural body, including retardation, and future diseases.

Each human soul contains various qualities and quantities of supernatural substances, and each has two sets of spirits. The first spirit (Spirit A) operates in the invisible realm and functions in the spiritual realm. The second spirit (Spirit B) is operates through natural body that functions in the natural realm.

There are no exceptions. Humans eat natural food through their mouths, and they consume supernatural food through their eyes, ears, noses, dreams, and devotions. Natural food feeds the natural body, and spiritual food feeds the spiritual life!

After people eat good natural food, their bodies are healthy, but once they eat a lot of junk or poison food, they get sick, will become over weight, or die. Their physical bodies and minds are damaged badly. Spiritual foods work in the same way as natural foods. After people consume evil foods, their souls are damaged, and this will be visible in their minds, words, and actions, including mental illnesses and physical diseases.

There are two kinds of spiritual food—one comes directly from God, and another comes through the devil's channel. Once people eat spiritual foods from the words of God (obey God's laws), their souls are healthy, and it produces healthy spirits for their minds and physical bodies. But once people eat spiritual foods through the devil's channel, their souls are under the

control of the devil's destructive supernatural power. This generates more iniquities and damages their minds and physical bodies with mental illness and physical diseases, as well as people around them or within community and country.

It is extremely difficult to discern one from another of the two kinds of spiritual foods, unless a person completely surrenders his will to God. In other words, a person completely surrenders his free will to God to do God's will. In this case, God is always present within a person, and God carries him through everything he does. In the past, normal people who surrender their wills to God are rejected by society, but in the future, surely they will be honored by their society because society badly needs those who completely surrender their free will to God in order to bring God's peace, justice, and healing power into the world, or without receive guidance from the one fully surrender her will to God, the world's violence, murders, wars, terror activities get worse.

Relationships between Almighty God and Man:

In the Gospel of John, chapters 14, 15, and 16, Messiah Jesus reveals "the female divine soul as "another" Advocate who comes on Earth after His natural body departs from Earth. This means that the Messiah Jesus is the male divine soul, and He and the female divine soul are co-creators of God's creation (of the planets, Earth, and human life on earth, etc.). With Messiah Jesus (as fully God) is "another" Advocate, or Advocatess. The word "another" is used because Messiah Jesus used the term "Advocate" instead of "Advocatess."

Genesis 1:26-27 records that a fully divine and fully human male and female are the Second and the Third persons of the Holy Trinity. They are co-creators of the planets, Earth, all living creatures (including human lives), and everything above, below, and on Earth. God the Master did not directly do the creating. The male and female's divine souls fully God nature created the planets, Earth, and the human race through divine plans received from God the Master. This means that "without" the male and female fully divine and fully human souls, the planets, Earth, and all living creatures, including human life on Earth would never have existed.

Frankly, those who are denying that Messiah Jesus as fully God's Spirit became man are the people who think they know God and understand His nature, His creations, and His commandments. However, they are lacking full understanding regarding the doctrine of God, and *real* meanings of the scriptures throughout the Bible. They have been led to ignorance, and they deny the existence of the Almighty Eternal living God in three persons.

Those who believe "the Holy Spirit is the third person of the Holy Trinity" are also ignorant. They are lacking understanding of the *real* meanings of the scriptures, the Holy Trinity's identities, and God's creation of human souls, the planets, Earth, and everything above, below, and on Earth.

Genesis 1:27-28 reveals that after God created man in God's image, in the divine image he created him; male and female he created them. God

blessed them, saying, *“Be fertile and multiply; fill the earth and subdue it.”* “Multiply” human lives on Earth means God prohibits abortion, gay and lesbian sexual practices, war, holy war, and all acts of war that lead to murder. This includes religious organizations rules of taking vows of celibacy. The Almighty God does not circumvent His plan for creation! “Be fertile and multiply” applies to all people.

God Created Human Souls, Spirits, and Natural Bodies

Genesis chapter 2, the Second Story of God’s Creation, is full of symbolism. It is not about how God created human physical bodies. In symbolism, God revealed the process of how he created human souls and human spirits (supernatural power). The name Adam is symbolic of the disobedience of human souls, and Eve symbolizes disobedience of human spirits. The Bible reveals that Eve was the force behind the actions.

Adam as a man or natural strong sex is symbolic of the human souls, Eve as woman or feminist sex is symbolic of the human spirits, or the supernatural power generated from the human souls that function through human minds, words, and natural actions. Human souls eat spiritual foods, whether directly from Almighty Eternal God or from the devil channel through daily life activities, and generate spirits (supernatural power) for minds, words, and actions.

If a person ate spiritual foods from the devil channel, he mind and natural body are ruling by the devil supernatural, everything he does benefit destruction, including things that look good and nice to human natural eyes also cause destruction at the end.

That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. The man and his wife were both naked, yet they felt no shame. Genesis 2:24–25

Genesis 2:24–25 revealed the relationship between human souls and human spirits that isolate from everything, including the one who created them. The father and mother are symbolic of God, who created human souls; but human souls and spirits must be in one with another for human minds and bodies to function. God revealed the important relationship among each and all human souls and spirits.

Genesis chapter 3, “The Fall of Man,” is also full of symbolism that reveals that human souls and spirits turned their backs to God, by disobeying God’s laws, which resulted in the human race generating evil deeds among themselves. This caused damage to God’s divine plans and to one another. As a result of God’s justice, man must pay in full for the damages before he can be released by God.

Human souls are the invisible cores that generate supernatural power for the function of human minds and physical bodies. Human souls are not the force for human thoughts and actions. Human spirits are the force operating

human minds and human actions.

Human Physical Bodies were Created through an Transformation Process

The Holy Bible records the fact that after God created everything in the spiritual realm, he then created the physical earth. Then God used dirt as the natural substance to create all living creatures—in the sea, in the air, under and on the earth, including human natural bodies.

God created the sea's living creatures from dirt, either from the bottom of the sea or from loose dirt from the ground. God then created living creatures, various kinds of birds that reside on the ground or on tree branches. The living creatures residing underground and on the ground were the last of three phrases of God's creation of living creatures of all kinds. Until these days, dirt was still being used as the natural substance for God to create insects.

The Bible recorded that human natural bodies were created after animals, because human natural bodies went through a transformation process.

Living creatures reside and crawl on the ground or fly in the airspace. God placed living creatures' souls to mingle with soft dirt. The spirits of these souls grew their natural bodies to a round long shape—worms. During the process of growing body parts, the supernatural power from the living creatures' souls were formed and nourished. Dirt was the natural substance for worms' souls' supernatural power during the process of God's creation of worms.

The worms broke into pieces, and the broken parts contained the residual spirit. Immediately, God gave each part new souls, which were different from worms' souls. These souls descended inside the worm pieces and were created with a different formula for supernatural power, depending on the kind of living creatures into which they evolved.

God uses worms' broken pieces as natural substances, creating other wild living creatures and animals that have two legs and two arms, or four legs—some have many legs. Their offspring are formed in their image after exiting the birth canal, while others are born as eggs and then hatch into animals.

From the first time worms broke into pieces, God had chosen certain pieces to evolve into human natural bodies. These living creatures' offspring are borne into natural bodies, with two arms and two feet. Through a very long process of various animals' transformations, the prospect of human beings slowly changed, from one kind to another, then to monkeys, monkeys into bears, and finally to the human physical bodies.

(The theory of monkeys to human natural bodies is incorrect, because monkeys have long arms and long tails. Humans first changed to monkeys and then to bears. In order for species to evolve into human natural bodies, God changed the souls' creation formula from long arms and tails to shorter arms and tails, and He changed from monkey souls to bear souls before having souls

evolve into human souls. Bears evolve into human natural bodies. In addition, the theory of sea creatures evolving into human natural bodies is totally incorrect. Sea creatures must remain under water.)

God created human souls by changing the supernatural substance for creating bear souls, and He sent this soul into monkey wombs. In this way, bears did not grow long tails, long arms, and legs like a monkey. God then changed the supernatural substance for creating human souls, and He removed short tails, hair, and the shape of bears' faces and sent this design into bear wombs. At this stage, after birth, the natural bodies were not wholly human yet. During the process of growing up, the natural bodies were changing, and this led to the creation of humans on earth.

Human natural bodies on earth continued changing; and even as of today, human natural bodies continue changing. All of these changes depend on the substance of human souls that God uses to create human souls. The human souls generate their supernatural power to affect natural human bodies.

The process of changing supernatural substances to create various living creatures' souls was the main element in the evolution process, because souls generate supernatural power or spirits to form human physical body parts and to grow them.

Creating different kinds of animals and evolving to human physical bodies must be done in the spiritual realm before coming down to the natural realm. The process is based on supernatural substances, and the qualities and quantities of such that God uses for creating living creatures' souls, including human souls.

After the transformation of human physical bodies, from time to time, God continues to change supernatural substances to create human souls. This is based on various factors regarding how the human race acts toward God and toward one another. Each and all actions result in blessings or punishments that build human souls. These will result in one of the two or both—the appearance of human minds or human natural bodies. If there are more punishments, the supernatural substance for creating human souls will be less favorable in qualities and quantities. This means that human life on earth will have less favorable health conditions, less wisdom, shorter earthly lives, will be deformed, and so forth.

More blessings will result from the human race obeying God's laws, worshiping God from the heart, and performing services to one another in love, truth, and justice. When God changes the formulas to create more favorable human souls, people have less mental illnesses and physical diseases, and human natural bodies remain on earth longer. This means human physical bodies live longer on earth, have more wisdom, more discernment, less violence, less murder and war, and more peace and justice exists.

Because man lacks holiness misunderstandings of the scriptures

meanings causes division, hatred, violence, corruption, wars, murders, suffering, mental illnesses, physical diseases, and natural catastrophes. Many people wrongly believe that they will receive rewards after they're dead for committed crimes, but the Almighty Eternal God only rewards those who obey all his commandments and do good deeds. Those who disobey the Almighty Eternal God's commandments and do not convert to Him must pay in full for all the damage they cause to others. If they do not pay in full while they are on Earth, the punishments will be upon their souls, their descendants' earthly lives, and the lives of their descendants' souls.

Atheists are lacking full understanding of their origin, how their bodies and minds function, and who controls their souls. Their souls and spirits are currently dwelling in the spiritual realm where absence of the Almighty God presence, and their souls shall permanently reside in same spiritual region after their earthly lives, if they did not convert to God and pay in full for damages they caused to themselves and to others.

Atheists deny the existence of the Almighty Eternal God who created their souls and continues giving them supernatural food for their souls, so that their souls can generate spirit for their minds and natural bodies to function. The supernatural power that operates in atheists' minds is Satan's spirit that is revealed in the Gospel of Matthew 4:9-10 when he (Satan) tempted Messiah Jesus as fully God with higher authority over God, but the Son of God ordered Satan to worship God. Simply, atheists reject the existence of the Almighty Eternal God. Satan resides in them, and this devil is denying the existence of God so that he (Satan) can have false sole authority without under Almighty Eternal God.

The Almighty Eternal God is justice God! Because the word "justice", there are always rewards and punishments!

In the Gospel of John, chapters 14, 15 and 16, the Messiah Jesus was very clear that he must go in order for "another" Advocate to come. He said that it is better for the world that "another" Advocate should come. He was referring to a female divine soul that is recorded in Genesis 1 verses 26-27—the co-creator of Earth with Him, and another witness with him that is recorded throughout the Revelation chapter 11.

If anyone says to you then, "Look, here is the Messiah!" or, "There he is!" do not believe it. False messiahs and false prophets will arise (Matthew 24:23-24).

The Messiah Jesus was very frank, declaring to the human race that the future would include a lack of understanding. The *real* meanings of His words are as follows: "Do not look for the Messiah in a natural male body on Earth. I will not return to Earth as a man in a natural body. "Another" Advocate is an Advocatess, a female divine soul. She is the co-creator of Earth and will come in my place. "Remains with you forever" means the divine power to govern the human race will transfer from Messiah Jesus to the Divine Queen Mariette.

The Gospel of John, chapter one, reveals a fully divine and fully human

female residing among man on Earth in a future generation. It was not about the past when Messiah Jesus, as fully God, was living among man. The Gospel of John was written about the coming of the fully human soul and fully God Spirit—the Advocatess who will arrive on Earth, as fully God and fully human, to create a spiritual earth among man—a new earth comes out of heaven. She will govern the human race forever, in place of Messiah Jesus as fully God (as revealed in Genesis 1:26–27, John 14, 15, and 16, John 19:26–27, and throughout the Book of Revelations).

The Gospel of John, chapter 19 records, the fully human body of Messiah Jesus hung on the cross, and as fully God, His estate is transferred to the female divine soul who is with Him, co-creator of Earth and human life on Earth. (Her soul was present with Him.)

He said to Her, **“Woman, behold, your son.”** He then commanded the divine plans in symbolism as **“son,”** saying **“behold, your mother.”** With human natural eyes, they saw the blessed Mary and her biological son, the apostle John. They thought that Messiah Jesus spoke about his fully human mother and brother, but there is another meaning in these words of scripture.

God’s universal language is symbolism. He uses natural events and natural substances as symbols that provide understanding of future events that will come on Earth that exist in the spiritual realm. The words do not mean that the Messiah ordered the Apostle John to take care of the blessed Mary, and they do not mean that blessed Mary embraces the apostle John.

The book of Revelations contains full of symbols. It reveals facts regarding the spiritual realm and about future events upon Earth. The Book of Revelations reveals the infrastructure of the Messiah Jesus’ promises. It reveals the identities of “another” proceeded from the Father, and Her authority and responsibility to govern the human race as the World Divine Commander-in-Chief, because she is sole heir to the Almighty Eternal God, the Master and sole owner of the universe. It also reveals various stages that people must go through before they will achieve justice, peace, and healing from the Almighty Eternal God, for the benefit of human lives on Earth and their souls after their earthly lives to dwell with God.

Chapter twelve of the Book of Revelations reveals “another” Advocate is an Advocatess, a female divine soul. Genesis 1:26–27 reveals that all female human souls are created in Her divine image. People bring tragedies and disasters upon themselves by rejection. Rejecting the *real* Almighty Eternal Living God and His laws leads to hatred, wars, murders, violence, terrorist attacks, diseases, and great sufferings. God is just, and His justice is for all. In order for justice to exist, each and everyone in the world must pay for the damages each has caused to another. At the same time, each and everyone must receive rewards for doing good to others from the heart, without looking for benefits in return.

“A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. The woman herself fled into the

desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days" (Revelations 12:1).

The number twelve is symbolic of the human race. It comes from the twelve tribes of Israel. The twelve stars around her head symbolize her thought and focus on benefits for human souls. The woman being taken care of for twelve-hundred and sixty-days is symbolic of the female's divine soul on Earth. Her natural body and all her works are being protected and controlled by God, the Master of the universe, (who is Her Divine Spirit and human soul biological Father). Her works (carried on through her successors) and her divine mission are also protected and controlled by the Almighty Eternal God.

The Book of Revelation, chapter 11, reveals the following in symbolism: the two witnesses who are co-creators of the planets, Earth, and the human race, the divine mission with authority over the world to testify to the Almighty Eternal God's existence and identities, God's creations of planets, Earth, the human race on Earth, the relationship between the Almighty Eternal God and the human race, the purposes of the human race on Earth, God's justice, love, and discipline, and all things good and bad around the Almighty Creations caused by the devil via human souls and natural activities.

Through symbolism, the Book of Revelation, chapter 22, reveals that after the female's divine soul arrived on Earth, and after creation of Her complete spiritual Earth, Her full Divinity will remain on Earth to govern the human race. It is "another" version that is revealed by the Messiah Jesus in the Gospel of John, chapters 14, 15 and 16. "Another" Advocate will come and remain with the human race.

The Book of Revelation, chapter 19, reveals the white horse's rider, called "faithful and truth." He/She judges and wages war in righteousness, and He/She is King of kings/Queen of queens. The white horse's rider is symbolic of the female fully God spirit. The white horse is symbolic of the female divine soul's natural body and her services to the human race. White is a term used for holiness and perfection. King of kings/Queen of queens is symbolic of God's almighty eternal supernatural power within the female divine soul and services, to rule with earthly power in the spiritual realm and on earth as well. This is consistent with the Gospel of John 16:13, "When she comes, the Spirit of the truth, she will guide you to all the truth. She will not speak on her own, but she will speak what she hears, and will declare to you the things that are coming."

Revelations 19:11 indicated that "The heavens opened, and there was a white horse; its rider was called 'Faithful and truth.' She judges and wages war in righteousness." This is consistent with the Gospel of John 1:8-10, where Messiah Jesus declared facts about the future, "When She comes she will convict the world in regard to sin and righteousness and condemnation... Condemnation, because the ruler of this world has been condemned." This is during the time that the Divine Queen Mariette is present on Earth as World Divine Commander-in-Chief with Messiah Jesus accompanying Her. She

receives judgments from God and declares and executes them to man.

The Book of Revelations, chapter 22, says "Yet, I am in the world, I brought with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end." This means that the Divine Queen Mariette came on Earth to deliver rewards and the punishments from God to the human race.

"River of life-giving water, sparkling like crystal, flowing from the throne of God" is consistent with Genesis 1:20, "water teeming for living creatures"; Isaiah 35:7, "a spring of water appeared"; Numbers 20:8, "water came from the rock"; John 7:37, "Let everyone who thirsts come to me and drink, whoever believes in me, as scripture says: 'Rivers of living water will flow from within him.'" Water is symbolic of almighty, eternal, supernatural power purifying men's souls for the purpose of building the Kingdom of Heaven on Earth, making Earth a better place for man to live, so that men "may" achieve rewards for their souls in the permanent Kingdom of Heaven after earthly lives.

The Natural Realm of the "another" Advocate Proceeded from the Father, Mariette's Biography:

On January 2, 1947, the fully human natural body of the "another" Advocate proceeded from the Father, Mariette's was born in the world, from a woman in a village located in Nam-Dinh, North Vietnam. This was shortly before the war between North and South Vietnam began. This war divided Vietnam into two governments, and she followed her beloved natural parents to South Vietnam.

The "another" Advocate proceeded from the Father, Mariette's as fully human survived the war between North and South Vietnam which had become the American-Vietnam war. On April 28, 1975, the fully Divine Queen Mariette's natural family left Vietnam to go to the United States. She and her immediately family arrived Camp Pendleton State of California in middle May 1975.

From the day the fully human "another" Advocate proceeded from the Father, Mariette's was incarnated in Her natural body, Her divine nature was hidden within her fully human body. Her life was full of learning and observing everything that she encountered. Then early in the year 1991, Her full divinity slowly became visible to her natural being, and the Divine Queen's natural career as a life-insurance agent ended on April 7, 1994.

Since then, the "another" Advocate proceeded from the Father, Mariette devotes all her time to serving Her beloved Divine Spirit and fully human biological Father, who is God, the Master and sole owner of the universe. After she, as an ordinary woman, gave birth to her four children (two boys and two girls) and raised them to adulthood, on July 4, 1994, she filed with all members of the United States Congress (The House of Representatives and Senate), a petition for freedom of religion in Vietnam. At this time, several high-ranking Vietnamese government officials warned, God is above man, and God has

power over man. Man must obey God's commandments. God and religion are two different entities. There is separation between church and state, but man must be one with God. Government leaders "must not deny" people from worshipping the *real* living God and from obeying His laws! The processes increased to various issues and high levels, and frankly, the Almighty Eternal God, the Master of the universe coached the Divine Queen Mariette step-by-step to govern the human race through her natural communication with government leaders and judicial officers. He also indicated that she should compile this written correspondence into the series of books entitled *Mysteries of God Revealed to Man*.

On February 4, 1998, through the "another" Advocate proceeded from the Father, Mariette's natural services, God warned the high-ranking officials of the United State's government that wrath would arrive if they rejected His warning. God's warnings were ignored by the United States government's high-ranking leaders, and this led to the inability to prevent the September 11, 2001 terrorist attacks in America. These facts were filed with The United States District Court of Southern California District, were appealed to The United States Supreme Court, and were published in the *Mysteries of God Revealed to Man* series.

(From the September 11 Commission Report, page 47: In February 1998, Osama Bin Ladin declared war against Americans. He arranged, from Afghan headquarters, for an Arabic newspaper in London to publish claims that America had declared war against God and his messenger. He called for the murder of any American anywhere on Earth, as the "individual duty for every Muslim who can do it in any country in which it is possible to do it!")

Because the United States presidents and members of congress, United Kingdom of Britain Prime Minister, and the United Nations security council members ignored God's warning, the American people ended up paying a very high price through the September 11, 2001 terrorist attack on America, United Kingdom of Britain paid for bombs blast London subway system on July 7, 2005, current Iraq and Afghanistan wars, financially and physically costly to fight terrorists attack while lease without peace of when terrorists will attach again. Therefore, do not ignore or treat any of God's warnings as "impossible." Currently, the fully Divine "another" Advocate proceeded from the Father, Mariette is establishing a physical Kingdom of Heaven—World Divine Government's Headquarter. God, the Master of the universe, governs the human race through Her. She is also organizing various programs which will be broadcast via cable and satellite television throughout the world, and she is developing on-site training and services to local, domestic, and overseas participants to bestow Her beloved Divine Spirit Father's healing power and peace upon those who have converted to God and changed their daily lifestyles to be in accordance with God's laws.

The "another" Advocate proceeded from the Father, Mariette's natural being, her natural children, and grandchildren reside on land that is solely owned by God in the World Capitol City. /////

C A L I F O R N I A

GENERAL
ELECTION

TUESDAY, NOVEMBER 4, 2008

★ OFFICIAL VOTER INFORMATION GUIDE ★

Certificate of Correctness

I, Debra Bowen, Secretary of State of the State of California, do hereby certify that the measures included herein will be submitted to the electors of the State of California at the General Election to be held throughout the State on November 4, 2008, and that this guide has been correctly prepared in accordance with the law.

Witness my hand and the Great Seal of the State in Sacramento, California, on this 11th day of August, 2008.

Debra Bowen



Debra Bowen
Secretary of State

00105

★ ARGUMENT IN FAVOR OF PROPOSITION 8 ★

Proposition 8 is simple and straightforward. It contains the same 14 words that were previously approved in 2000 by over 61% of California voters: “Only marriage between a man and a woman is valid or recognized in California.”

Because four activist judges in San Francisco wrongly overturned the people’s vote, we need to pass this measure as a constitutional amendment to RESTORE THE DEFINITION OF MARRIAGE as a man and a woman.

Proposition 8 is about preserving marriage; *it’s not an attack on the gay lifestyle*. Proposition 8 doesn’t take away any rights or benefits of gay or lesbian domestic partnerships. Under California law, “domestic partners shall have the same rights, protections, and benefits” as married spouses. (Family Code § 297.5.) There are NO exceptions. Proposition 8 WILL NOT change this.

YES on Proposition 8 does three simple things:

It restores the definition of marriage to what the vast majority of California voters already approved and human history has understood marriage to be.

It overturns the outrageous decision of four activist Supreme Court judges who ignored the will of the people.

It protects our children from being taught in public schools that “same-sex marriage” is the same as traditional marriage.

Proposition 8 protects marriage as an essential institution of society. While death, divorce, or other circumstances may prevent the ideal, the best situation for a child is to be raised by a married mother and father.

The narrow decision of the California Supreme Court isn’t just about “live and let live.” State law may require teachers to instruct children as young as kindergarteners about marriage. (Education Code § 51890.) If the gay marriage ruling is not overturned, TEACHERS COULD BE REQUIRED to teach young children there is *no difference* between gay marriage and traditional marriage.

We should not accept a court decision that may result in public schools teaching our kids that gay marriage is okay. That is an issue for parents to discuss with their children according to their own values and beliefs. *It shouldn’t be forced on us against our will.*

Some will try to tell you that Proposition 8 takes away legal rights of gay domestic partnerships. That is false. Proposition 8 DOES NOT take away any of those rights and does not interfere with gays living the lifestyle they choose.

However, while gays have the right to their private lives, *they do not have the right to redefine marriage* for everyone else.

CALIFORNIANS HAVE NEVER VOTED FOR SAME-SEX MARRIAGE. If gay activists want to legalize gay marriage, they should put it on the ballot. Instead, they have gone behind the backs of voters and convinced four activist judges in San Francisco to redefine marriage for the rest of society. That is the wrong approach.

Voting YES on Proposition 8 RESTORES the definition of marriage that was approved by over 61% of voters. Voting YES overturns the decision of four activist judges. Voting YES *protects our children*.

Please vote YES on Proposition 8 to RESTORE the meaning of marriage.

RON PRENTICE, President
California Family Council
ROSEMARIE “ROSIE” AVILA, Governing Board Member
Santa Ana Unified School District
BISHOP GEORGE MCKINNEY, Director
Coalition of African American Pastors

★ REBUTTAL TO ARGUMENT IN FAVOR OF PROPOSITION 8 ★

Don’t be tricked by scare tactics.

- PROP. 8 DOESN’T HAVE ANYTHING TO DO WITH SCHOOLS

There’s NOT ONE WORD IN 8 ABOUT EDUCATION. In fact, local school districts and parents—not the state—develop health education programs for their schools.

NO CHILD CAN BE FORCED, AGAINST THE WILL OF THEIR PARENTS, TO BE TAUGHT ANYTHING about health and family issues. CALIFORNIA LAW PROHIBITS IT.

And NOTHING IN STATE LAW REQUIRES THE MENTION OF MARRIAGE IN KINDERGARTEN!

It’s a smokescreen.

- DOMESTIC PARTNERSHIPS and MARRIAGE AREN’T THE SAME.

CALIFORNIA STATUTES CLEARLY IDENTIFY NINE REAL DIFFERENCES BETWEEN MARRIAGE AND DOMESTIC PARTNERSHIPS. Only marriage provides the security that spouses provide one another—it’s why people get married in the first place!

Think about it. Married couples depend on spouses when they’re sick, hurt, or aging. They accompany them into ambulances or hospital rooms, and help make life-and-death decisions, with no questions asked. ONLY MARRIAGE ENDS

THE CONFUSION AND GUARANTEES THE CERTAINTY COUPLES CAN COUNT ON IN TIMES OF GREATEST NEED.

Regardless of how you feel about this issue, we should guarantee the same fundamental freedoms to every Californian.

- PROP. 8 TAKES AWAY THE RIGHTS OF GAY AND LESBIAN COUPLES AND TREATS THEM DIFFERENTLY UNDER THE LAW.

Equality under the law is one of the basic foundations of our society.

Prop. 8 means one class of citizens can enjoy the dignity and responsibility of marriage, and another cannot. That’s unfair.

PROTECT FUNDAMENTAL FREEDOMS. SAY NO TO PROP. 8.

www.NoonProp8.com

ELLYNE BELL, School Board Member
Sacramento City Schools
RACHAEL SALCIDO, Associate Professor of Law
McGeorge School of Law
DELAINE EASTIN
Former California State Superintendent of Public Instruction

00106

★ ARGUMENT AGAINST PROPOSITION 8 ★

OUR CALIFORNIA CONSTITUTION—the law of our land—SHOULD GUARANTEE THE SAME FREEDOMS AND RIGHTS TO EVERYONE—NO ONE group SHOULD be singled out to BE TREATED DIFFERENTLY.

In fact, our nation was founded on the principle that all people should be treated equally. EQUAL PROTECTION UNDER THE LAW IS THE FOUNDATION OF AMERICAN SOCIETY.

That's what this election is about—equality, freedom, and fairness, for all.

Marriage is the institution that conveys dignity and respect to the lifetime commitment of any couple. PROPOSITION 8 WOULD DENY LESBIAN AND GAY COUPLES that same DIGNITY AND RESPECT.

That's why Proposition 8 is wrong for California.

Regardless of how you feel about this issue, the freedom to marry is fundamental to our society, just like the freedoms of religion and speech.

PROPOSITION 8 MANDATES ONE SET OF RULES FOR GAY AND LESBIAN COUPLES AND ANOTHER SET FOR EVERYONE ELSE. That's just not fair. OUR LAWS SHOULD TREAT EVERYONE EQUALLY.

In fact, the government has no business telling people who can and cannot get married. Just like government has no business telling us what to read, watch on TV, or do in our private lives. We don't need Prop. 8; WE DON'T NEED MORE GOVERNMENT IN OUR LIVES.

REGARDLESS OF HOW ANYONE FEELS ABOUT MARRIAGE FOR GAY AND LESBIAN COUPLES, PEOPLE SHOULD NOT BE SINGLED OUT FOR UNFAIR TREATMENT UNDER THE LAWS OF OUR STATE.

Those committed and loving couples who want to accept the responsibility that comes with marriage should be treated like everyone else.

DOMESTIC PARTNERSHIPS ARE NOT MARRIAGE.

When you're married and your spouse is sick or hurt, there is no confusion: you get into the ambulance or hospital room with no questions asked. IN EVERYDAY LIFE, AND ESPECIALLY IN EMERGENCY SITUATIONS, DOMESTIC PARTNERSHIPS ARE SIMPLY NOT ENOUGH. Only marriage provides the certainty and the security that people know they can count on in their times of greatest need.

EQUALITY UNDER THE LAW IS A FUNDAMENTAL CONSTITUTIONAL GUARANTEE. Prop. 8 separates one group of Californians from another and excludes them from enjoying the same rights as other loving couples.

Forty-six years ago I married my college sweetheart, Julia. We raised three children—two boys and one girl. The boys are married, with children of their own. Our daughter, Liz, a lesbian, can now also be married—if she so chooses.

All we have ever wanted for our daughter is that she be treated with the same dignity and respect as her brothers—with the same freedoms and responsibilities as every other Californian.

My wife and I never treated our children differently, we never loved them any differently, and now the law doesn't treat them differently, either.

Each of our children now has the same rights as the others, to choose the person to love, commit to, and to marry.

Don't take away the equality, freedom, and fairness that everyone in California—straight, gay, or lesbian—deserves.

Please join us in voting NO on Prop. 8.

SAMUEL THORON, Former President
Parents, Families and Friends of Lesbians and Gays
JULIA MILLER THORON, Parent

★ REBUTTAL TO ARGUMENT AGAINST PROPOSITION 8 ★

Proposition 8 is about traditional marriage; it is not an attack on gay relationships. Under California law gay and lesbian domestic partnerships are treated equally; they already have the same rights as married couples. Proposition 8 does not change that.

What Proposition 8 does is restore the meaning of marriage to what human history has understood it to be and over 61% of California voters approved just a few years ago.

Your YES vote ensures that the will of the people is respected. It overturns the flawed legal reasoning of four judges in San Francisco who wrongly disregarded the people's vote, and ensures that gay marriage can be legalized only through a vote of the people.

Your YES vote ensures that parents can teach their children about marriage according to their own values and beliefs without conflicting messages being forced on young children in public schools that gay marriage is okay.

Your YES vote on Proposition 8 means that only marriage between a man and a woman will be valid or recognized in California, regardless of when or where performed. But Prop. 8 will NOT take away any other rights or benefits of gay couples.

Gays and lesbians have the right to live the lifestyle they choose, but they do not have the right to redefine marriage for everyone else. Proposition 8 respects the rights of gays while still reaffirming traditional marriage.

Please vote YES on Proposition 8 to RESTORE the definition of marriage that the voters already approved.

DR. JANE ANDERSON, M.D., Fellow
American College of Pediatricians
ROBERT BOLINGBROKE, Council Commissioner
San Diego-Imperial Council, Boy Scouts of America
JERALEE SMITH, Director of Education/California
Parents and Friends of Ex-Gays and Gays (PFOX)

00107

California and Same-Sex Marriage

SALT LAKE CITY | 30 June 2008 | The following letter was sent from the First Presidency of The Church of Jesus Christ of Latter-day Saints to Church leaders in California to be read to all congregations on 29 June 2008:

Preserving Traditional Marriage and Strengthening Families

In March 2000 California voters overwhelmingly approved a state law providing that "Only marriage between a man and a woman is valid or recognized in California." The California Supreme Court recently reversed this vote of the people. On November 4, 2008, Californians will vote on a proposed amendment to the California state constitution that will now restore the March 2000 definition of marriage approved by the voters.

The Church's teachings and position on this moral issue are unequivocal. Marriage between a man and a woman is ordained of God, and the formation of families is central to the Creator's plan for His children. Children are entitled to be born within this bond of marriage.

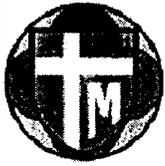
A broad-based coalition of churches and other organizations placed the proposed amendment on the ballot. The Church will participate with this coalition in seeking its passage. Local Church leaders will provide information about how you may become involved in this important cause.

We ask that you do all you can to support the proposed constitutional amendment by donating of your means and time to assure that marriage in California is legally defined as being between a man and a woman. Our best efforts are required to preserve the sacred institution of marriage.

Style guide note: When reporting about The Church of Jesus Christ of Latter-day Saints, please use the complete name of the Church in the first reference. For more information on the use of the name of the Church, go to our online [style guide](#).

PRESS RELEASE

EXA
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P



CATHOLICS FOR THE
COMMON GOOD

A NEW CATHOLIC ACTION

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Beautiful Guidance from Bishop Vigneron of Oakland

This past weekend the Most Rev. Allen H. Vigneron, Bishop of Oakland, asked his priests to read a brief pastoral message at Masses regarding the California Supreme Court same-sex "marriage" ruling. While it was directed to the faithful of his See, we consider this pastoral message from our very first Episcopal Advisor as a source of encouragement and inspiration as we proceed on the mission of Catholics for the Common Good and the Stand with Children project.

In the message, he captures the reality of the seriousness and full implications for the Church and the faithful of last Thursday's ruling. He also expresses the truth of our faith about marriage in a most beautiful way. It is also a call to action -- reminding us of our role as laity in the mission of the Church which includes bringing reason purified by our faith to the confines of government and political systems, and to the fields of culture. It is indeed a message of hope.

For the common good,

Bill May

Catholics for the Common Good

415 651 4171

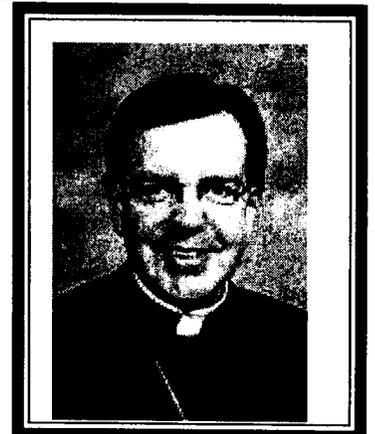
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Pastoral Message from Bishop Vigneron to the Faithful of the Oakland Diocese:

Dear Brothers and Sisters,

From the decision of our State Supreme Court last Thursday, we appear to be heading – at least for a time – toward a social order in which same-sex couples will be able to contract marriage. This is a profoundly significant matter. I, as your bishop, want to speak to you about it, to offer you my pastoral support and guidance.

My message today, because of circumstances, must be relatively brief. I cannot talk about all that needs to be said in a full discussion of this question. Nonetheless, I will offer some strategic points that give us a sense of our situation.



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I begin with the most fundamental point: Marriage is a reality authored by God in his very act of creating the human race. According to his irrevocable plan, the marriage relationship is only

possible between one man and one woman. The purposes of this relationship are (1) the mutual loving support of husband and wife and (2) their loving service of life by bringing children into the world and raising them to be virtuous and productive. The experience of history – both ancient and in our own time – has taught us that no government has the power to change the order which God has inscribed in our nature.

The conviction that same-sex couples cannot enter marriage is a conviction which all Catholics implicitly affirm when, in our baptismal promises, we profess that we share the Church's faith that the "Father Almighty [is] the Creator of heaven and earth."

This conviction about marriage, while confirmed by faith, can be known from reason. Therefore, our efforts to enshrine this wisdom about marriage in the laws of our community are not an imposition of an ideology but a service of the truth which we make for the common good. This wisdom about the nature of marriage is not a form of discrimination, but undergirds our freedom to live according to God's plan for us.

Your priests and I, together with the deacons and our other co-workers, pledge to support you as you exercise your baptismal vocation. As the Second Vatican Council reminds us, God gave you the mission to configure the civil order to his design. In this way, through Christ and with the help of His Holy Spirit, you are making of this world a gift pleasing to the Father. This is the most fundamental act of your baptismal priesthood.

As I see it, the challenges ahead fall into two classes: (1) those of the short term and (2) ones for the long haul.

In regard to the short term: As faithful citizens Catholics are called to bring our laws regarding marriage into conformity with what we know about the nature of marriage.

In the long term: If such efforts fail, our way of life will become counter-cultural, always a difficult situation for Christians -- one our forebears faced in many ages past, one that the Lord himself predicted for us. Indeed, even if such efforts meet with success, our work is far from done. We would still be living in a society where many accept a set of convictions that is ultimately detrimental to the integrity of human life, with negative consequences for one's happiness in this world and the next. Your mission then will be, as it always has been, to be a light and leaven for the new creation established in Christ. The resources of the Theology of the Body, worked out by the late Holy Father, John Paul II, will be an especially helpful resource for this task.

I will do my best, as the principal pastor of the Church in the Diocese of Oakland, to lead you in your response to this situation in the months and years ahead. And I know that your priests are one with me in pledging you this service.

Above all, let us not lose heart. As Pope John Paul II constantly reminded us: "Be not afraid." Christ is risen. His vision for our world, and for the place of marriage in it, will, according to the time he has appointed, become the truth of our world.

Yours in Christ,

Bishop Allen Vigneron

Last Update: 22 May 08 by PRD

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PROOF OF SERVICE

F.R.C.P. 5 / C.C.P. § 1013a(3)/ Cal. R. Ct. R. 2.260

I am a resident of, or employed in, the County of Los Angeles. I am over the age of 18 and not a party to this action. My business address is: Steptoe & Johnson LLP, 2121 Avenue of the Stars, Suite 2800, Los Angeles, California 90067.

On **January 13, 2009**, I served the following listed document(s), by method indicated below, on the parties in this action: **REQUEST FOR JUDICIAL NOTICE BY CALIFORNIA NATIONAL ORGANIZATION FOR WOMEN, NATIONAL ORGANIZATION FOR WOMEN, AND THE FEMINIST MAJORITY FOUNDATION; DECLARATION OF COLLEEN O'BRIEN**

SEE ATTACHED SERVICE LIST

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By placing the original / a true copy thereof enclosed in a sealed envelope(s), with postage fully prepaid, addressed as per the attached service list, for collection and mailing at Steptoe & Johnson LLP, 2121 Avenue of the Stars, Suite 2800, Los Angeles, California 90067, following ordinary business practices. I am readily familiar with Steptoe & Johnson LLP's practice for collection and processing of documents for mailing. Under that practice, the document is deposited with the United States Postal Service on the same day as it is collected and processed for mailing in the ordinary course of business.

BY OVERNIGHT DELIVERY

By delivering the document(s) listed above in a sealed envelope(s) or package(s) designated by the express service carrier, with delivery fees paid or provided for, addressed as per the attached service list, to a facility regularly maintained by the express service carrier or to an authorized courier or driver authorized by the express service carrier to receive documents, who received these documents at 2121 Avenue of the Stars, Suite 2800, Los Angeles, California, 90067.

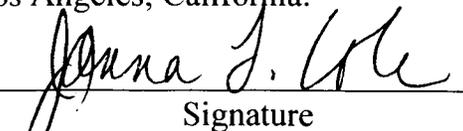
BY PERSONAL SERVICE

By personally delivering the document(s) listed above to the office address(es) as shown on the attached service list and leaving said document(s) with a clerk or other person in charge, or if no one is in charge leaving it in a conspicuous place in the office(s).

I declare under penalty of perjury under the laws of the State of California and the United States of America that the above is true and correct.

Executed on January 13, 2009 at Los Angeles, California.

Janna L. Cole
Type or Print Name


Signature

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