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**IN THE UNITED STATES DISTRICT COURT
DISTRICT OF UTAH, CENTRAL DIVISION**

DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually; KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

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Plaintiffs Derek Kitchen, Moudi Sbeity, Karen Archer, Kate Call, Laurie Wood, and Kody Partridge (collectively, “Plaintiffs”), by and through their counsel of record, Magleby & Greenwood, P.C., respectfully submit this Plaintiffs’ Motion for Summary Judgment.

INTRODUCTION

Plaintiffs, three sets of same-sex couples, each residing together in Utah in long-term, committed relationships, challenge the State of Utah’s prohibition against same-sex marriage and the recognition of such marriages, as embodied in (1) Utah Code § 30-1-2; (2) Utah Code § 30-1-4.1; and (3) Utah Constitution, Article I, § 29 (“Amendment 3”) (collectively, the “Marriage Discrimination Laws”), under the United States Constitution (the “Constitution”).

Utah’s Marriage Discrimination Laws violate the Fourteenth Amendment to the Constitution, as a matter of law, both because the laws infringe, without justification, Plaintiffs’ fundamental liberties and privacy rights in violation of the Due Process Clause, and because the laws fail to provide each Plaintiff equal protection under the law in violation of the Equal Protection Clause. Accordingly, Plaintiffs are entitled to summary judgment, and this Court must strike down Utah’s Marriage Discrimination Laws as contravening the Constitution, and enjoin Defendants Gary R. Herbert, John Swallow (collectively, the “State Defendants”), and Sherrie Swensen (collectively with the State Defendants, “Defendants”), each in their respective official capacities, from enforcing Utah’s unconstitutional Marriage Discrimination Laws.

STATEMENT OF ELEMENTS

Pursuant to Local Rule DUCivR 56-1(b)(2), Plaintiffs set forth the statement of elements of the claims asserted in this action with supporting legal authority:

I. STANDING OF PLAINTIFFS TO ASSERT THEIR CLAIMS AGAINST STATE AND LOCAL OFFICIALS FOR VIOLATING THEIR RIGHTS UNDER THE UNITED STATES CONSTITUTION

a. Article III to the Constitution provides that, “The judicial power shall extend to all cases, in law and equity, arising under this Constitution” U.S. Const., Art. III, §2.

b. To have standing, (1) Plaintiffs must have suffered an injury in fact; (2) that injury must be caused by the conduct complained of; and (3) it must be likely that the injury will be redressed by a favorable decision. *Lujan v. Defenders of Wildlife*, 504 U.S. 555, 560-61 (1992).

c. For Plaintiffs to assert their claims against state and local officials for violating their constitutional rights, it must be shown that Defendants, acting under color of law, have deprived Plaintiffs of their “rights, privileges, or immunities secured by the Constitution and laws” 42 U.S.C. § 1983.

II. PLAINTIFFS’ RIGHTS UNDER THE DUE PROCESS CLAUSE OF THE FOURTEENTH AMENDMENT OF THE CONSTITUTION ARE VIOLATED BY DEFENDANTS’ ENFORCEMENT OF UTAH’S MARRIAGE DISCRIMINATION LAWS

a. The Due Process Clause of the Fourteenth Amendment guarantees that “[No] State [shall] deprive any person of life, liberty, or property without due process of law” U.S. Const. Amend. XIV, § 1.

b. To show a violation under the Due Process Clause, the law at issue must burden a fundamental right or liberty interest. See *Washington v. Glucksberg*, 521 U.S. 702, 719-20 (1997) (“The Due Process Clause guarantees more than fair process The Clause also provides heightened protection against government interference with certain fundamental rights and liberty interests.”).

c. Fundamental rights are those “which are, objectively, ‘deeply rooted in this Nation’s history and tradition,’ and ‘implicit in the concept of ordered liberty,’ such that ‘neither liberty nor justice would exist if they were sacrificed.’” *Id.* at 720 (citation omitted).

d. An individual’s right to make decisions about marriage, including the choice of a marriage partner, is a fundamental right and liberty interest protected under the Due Process Clause. See *Hodgson v. Minnesota*, 497 U.S. 417, 435 (1990) (the decision of who a person shall marry is constitutionally protected); *Turner v. Safley*, 482 U.S. 78, 95-96 (1987) (holding that prison inmates have a fundamental right to marry protected by the Due Process Clause); *Roberts v. United States Jaycees*, 468 U.S. 609, 620 (1984) (the right of intimate association limits the State’s “power to control the selection of one’s spouse”); *Zablocki v. Redhail*, 434 U.S. 374, 384-85 (1978) (“[T]he right to marry is part of the fundamental ‘right of privacy’ implicit in the Fourteenth Amendment’s Due Process Clause. . . . [I]t is clear that among the decisions that an individual may make without unjustified government interference are personal decisions relating to marriage”) (quotation and citation omitted); *Cleveland Bd. of Educ. v. LaFleur*, 414 U.S. 632, 639-40 (1974) (“This Court has long recognized that freedom of

personal choice in matters of marriage and family life is one of the liberties protected by the Due Process Clause of the Fourteenth Amendment.”); *Loving v. Virginia*, 388 U.S. 1, 10-12 (1967) (“The freedom to marry has long been recognized as one of the vital personal rights essential to the orderly pursuit of happiness. Marriage is one of the ‘basic rights of man,’ fundamental to our very existence and survival.”); *Griswold v. Connecticut*, 381 U.S. 479, 486 (1965) (“Marriage is a coming together for better or for worse, hopefully enduring, and intimate to the degree of being sacred. It is an association that promotes a way of life, not causes; a harmony in living, not political faiths; a bilateral loyalty, not commercial or social projects. Yet it is an association for as noble a purpose as any involved in our prior decisions.”); *Meyer v. Nebraska*, 262 U.S. 390, 399 (1923) (“Without doubt, [the Due Process Clause] denotes not merely freedom from bodily restraint but also the right of the individual . . . to marry . . . according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men.”).

e. Where a fundamental right is at issue, strict scrutiny applies, and the State must show that Utah’s Marriage Discrimination Laws are narrowly tailored to meet a compelling governmental interest. *Glucksberg*, 521 U.S. at 721.

III. PLAINTIFFS' RIGHTS UNDER THE EQUAL PROTECTION CLAUSE OF THE FOURTEENTH AMENDMENT OF THE CONSTITUTION ARE VIOLATED BY DEFENDANTS' ENFORCEMENT OF UTAH'S MARRIAGE DISCRIMINATION LAWS

a. The Equal Protection Clause of the Fourteenth Amendment guarantees that “[No State shall] deny to any person within its jurisdiction the equal protection of the laws.” U.S. Const. Amend. XIV, § 1.

b. Courts must closely scrutinize, and not simply defer to the State’s judgment, where there is reason to suspect “prejudice against discrete and insular minorities . . . which tends seriously to curtail the operation of those political processes ordinarily relied upon to protect minorities.” *United States v. Carolene Prods. Co.*, 304 U.S. 144, 152-53 n.4 (1938).

c. Where the design, purpose, and effect of a law is to single out same-sex couples to impose a disability on them, and to treat them unequally, the law is irrational, and no legitimate purpose overcomes the law’s purpose and effect to disparage and injure these couples. *United States v. Windsor*, 133 S. Ct. 2675, 2696 (2013); *see also Romer v. Evans*, 517 U.S. 620, 633 (1996) (“Equal protection of the laws is not achieved through indiscriminate imposition of inequalities.”) (quotation and citation omitted).

d. Where a law operates to deny a class of citizens equal access to a fundamental right, strict scrutiny applies, and the State must demonstrate that the classification is narrowly tailored to further a compelling governmental interest. *See City of Cleburne v. Cleburne Living Ctr.*, 473 U.S. 432, 440 (1985) (defining strict scrutiny); *see also, e.g., Zablocki v. Redhail*, 434 U.S. 374, 383-91 (1978) (declaring Wisconsin

statute unconstitutional under Equal Protection Clause of the Fourteenth Amendment based on strict scrutiny because classification created under statute significantly interfered with the exercise of fundamental right to marry protected by the Due Process Clause); *see also Eisenstadt v. Baird*, 405 U.S. 438, 447 n.7(1972) (“if we were to conclude that the Massachusetts statute [treating married and unmarried persons differently] impinges upon fundamental freedoms under *Griswold*, the statutory classification would have to be not merely *rationaly related* to a valid public purpose but *necessary* to achievement of a *compelling* state interest.”) (emphasis in original).

e. Where a law operates to burden a class of individuals that is quasi-suspect, including classifications based on gender, a form of heightened scrutiny, referred to as intermediate scrutiny, applies, and the State must demonstrate that the classification is substantially related to an important governmental interest. *City of Cleburne*, 473 U.S. at 440

f. The criteria mandated by the United States Supreme Court (the “Supreme Court”) to determine whether a classification should receive heightened scrutiny as a quasi-suspect class, include:

A) whether the class has been historically “subjected to discrimination,”; B) whether the class has a defining characteristic that “frequently bears [no] relation to ability to perform or contribute to society,”; C) whether the class exhibits “obvious, immutable, or distinguishing characteristics that define them as a discrete group,”; and D) whether the class is “a minority or politically powerless.”

Windsor v. United States, 699 F.3d 169, 181 (2d Cir. 2012) (quoting *Bowen v. Gilliard*, 483 U.S. 587, 602 (1987) & *City of Cleburne*, 472 U.S. at 440-41) (citation omitted)

g. Classifications based on sexual orientation meet the criteria for heightened scrutiny. See, e.g., *Windsor v. United States*, 699 F.3d 169, 181-85 (2d Cir. 2012); *Pedersen v. Office of Pers. Mgmt.*, 881 F. Supp. 2d 294, 310-33 (D. Conn. 2012); *Golinski v. United States Office of Pers. Mgmt.*, 824 F. Supp. 2d 968, 985-90 (N.D. Cal. 2012); *In re Balas*, 449 B.R. 567, 573-75 (Bankr. C.D. Cal. 2011); *Perry v. Schwarzenegger*, 704 F. Supp. 2d 921, 997 (N.D. Cal. 2010); *Varnum v. Brien*, 763 N.W.2d 862, 885-96 (Iowa 2009); *In re Marriage Cases*, 183 P.3d 384, 441-44 (Cal. 2008); *Kerrigan v. Comm’r of Pub. Health*, 957 A.2d 407, 425-31 (Conn. 2008).

STATEMENT OF UNDISPUTED MATERIAL FACTS

Pursuant to Local Rule DUCivR 56-1(b)(2), Plaintiffs set forth the statement of undisputed material facts demonstrating that the elements of the claims asserted in this action have been met and Plaintiffs are entitled to summary judgment:

I. STANDING OF PLAINTIFFS TO ASSERT THEIR CLAIMS AGAINST STATE AND LOCAL OFFICIALS FOR VIOLATING THEIR RIGHTS UNDER THE UNITED STATES CONSTITUTION

Utah’s Marriage Discrimination Laws

1. In 1977, the Utah legislature amended Utah Code § 30-1-2 (hereinafter, the “1977 Marriage Discrimination Statute”) to include marriages “between persons of the same sex” as “marriages [] prohibited and declared void.” *Id.* The amendment became effective on July 15, 1977. See Act of July 15, 1977, ch. 1, § 1, 1977 (1st Spec. Sess.) Utah Laws (codified as amended at Utah Code Ann. § 30-1-2), excerpts attached as Exhibit A to the Declaration of Jennifer Fraser Parrish in Support of Plaintiffs’ Motion for Summary Judgment (“Parrish Decl.”), attached hereto as Exhibit 1.

2. In 2004, the Utah legislature passed Utah Code § 30-1-4.1 (hereinafter, the “2004 Marriage Discrimination Statute”) (collectively, with the 1977 Marriage Discrimination Statute, the “Marriage Discrimination Statutes”), which provides:

(1)(a) It is the policy of this state to recognize as marriage only the legal union of a man and a woman as provided in this chapter.

(b) Except for the relationship of marriage between a man and a woman recognized pursuant to this chapter, this state will not recognize, enforce, or give legal effect to any law creating any legal status, rights, benefits, or duties that are substantially equivalent to those provided under Utah law to a man and a woman because they are married. . . .

Id. The 2004 Marriage Discrimination Statute became effective on March 23, 2004. See Act of March 23, 2004, ch. 122, § 1, 2004 Utah Laws (enacted as Utah Code Ann. § 30-1-4.1), excerpts attached as Exhibit B to Parrish Decl.

3. In the 2004 General Session, the Utah legislature also passed a Joint Resolution on Marriage, proposing to amend the Utah Constitution to add a provision relating to marriage, and directing the Utah Lieutenant Governor to submit the following amendment to the Utah Constitution to the voters in Utah at the next general election:

- (1) Marriage consists only of the legal union between a man and a woman.
- (2) No other domestic union, however denominated, may be recognized as a marriage or given the same or substantially equivalent legal effect.

Utah Voter Information Pamphlet General Election November 2, 2004 (the “Pamphlet”) at 37, excerpts attached as Exhibit C to Parrish Decl.

4. The proposed amendment to the Utah Constitution became known as “Amendment 3” and was placed on the ballot in the November 2, 2004, general election. See *id.* at 34.

5. The Pamphlet was prepared under the direction of the Lieutenant Governor, given to the voters, and stated that Amendment 3 would do the following:

. . . [T]he Amendment, like its statutory counterpart [i.e., the 2004 Marriage Discrimination Statute], creates a classification of persons to whom the right to marry is not available

. . . [T]he Amendment prohibits any other domestic union from being given the same or substantially equal legal effect as is given to a marriage between a man and a woman. Presently when a man and a woman marry, they receive certain rights, benefits, and obligations provided in the law. A married man and woman receive those rights, benefits, and obligations automatically, by operation of law and solely by virtue of being married. The Amendment prohibits a domestic union from being given

those same or similar rights, benefits, and obligations. The scope of that prohibition may be more precisely defined by Utah courts as they interpret the provision in the context of lawsuits that may arise.

Id. at 34-35.

6. As the Pamphlet explains, Amendment 3's contrast between "marriage between a man and a woman" and any "other domestic union" was intended to specifically prohibit the recognition of marriages between individuals of the same sex.

Id. Thus, the express and stated purpose of Amendment 3 was to single out same-sex couples for disparate treatment, by stripping them of federal and state rights, benefits, and obligations granted to all opposite-sex married couples in Utah by operation of law.

See id.

7. Moreover, the proponents of Amendment 3 stated that the amendment was necessary to "maintain[] public morality, the justified preference for heterosexual marriage with its capacity to perpetuate the human race and the importance of raising children in that preferred relationship," and to ensure the continuation of "the ideal relationship where men, women and children thrive best and that is an enduring natural marriage between a man and a woman." *Id.* at 36.

8. Thus, the express and stated purpose of Amendment 3 was also to further privately held moral views that same-sex couples are immoral and inferior to opposite-sex couples. *See id.*

9. Amendment 3 passed by receiving the support of approximately 66% of the voters in the November 2, 2004, general election, and was subsequently amended to the Utah Constitution as Article I, § 29, which went into effect on January 1, 2005.

See *Utah [Election Results]*; Wash. Post, Nov. 24, 2004, available at <http://www.washingtonpost.com/wp-srv/elections/2004/ut> (last visited Oct. 7, 2013) (Amendment 3 passed with 66% of the vote); see also Pamphlet at 37 (“amendment shall take effect on January 1, 2005”).

Defendants

10. Defendant Gary R. Herbert is the Governor of the State of Utah (the “Governor”). State Defendants’ Answer, ¶ 16.

11. In his official capacity, the Governor is the chief executive officer of the State, and is responsible for ensuring that the laws of the State are properly enforced. *Id.*

12. Defendant John Swallow is the Attorney General of the State of Utah (the “Attorney General”). *Id.*, ¶ 17.

13. In his official capacity, the Attorney General is the chief legal officer of the State of Utah, and it is his duty to ensure that the laws of the State are uniformly and adequately enforced. *Id.*

14. Defendant Sherrie Swensen is the Clerk for Salt Lake County (the “Clerk”). Defendant Sherrie Swensen’s Answer, ¶ 18.

15. In her official capacity, the Clerk is responsible for issuing marriage licenses, and performing civil marriage ceremonies in Salt Lake County. *Id.*

16. Defendants are each persons under 42 U.S.C. § 1983, acting under the color of state law at all relevant times. See Undisputed Material Facts, ¶¶ 10-15, *supra*.

Plaintiffs Kitchen and Sbeity

17. Plaintiffs Derek Kitchen (“Kitchen”) and Moudi Sbeity (“Sbeity”) are two men who live together in Salt Lake City, Utah. Declaration of Derek Kitchen in Support of Plaintiffs’ Motion for Summary Judgment (“Kitchen Decl”), ¶¶ 1-2, 4, attached hereto as Exhibit 2; Declaration of Moudi Sbeity in Support of Plaintiffs’ Motion for Summary Judgment (“Sbeity Decl.”), ¶¶ 1-2, 7, attached hereto as Exhibit 3.

18. Plaintiff Kitchen has a Bachelor of Arts degree in Political Science from the University of Utah. Kitchen Decl., ¶ 5.

19. Plaintiff Sbeity has a Bachelor of Science degree in Economics with a minor in Philosophy from Utah State University, and is studying for a Master’s degree in Economics from the University of Utah. Sbeity Decl., ¶ 5.

20. In February of 2012, Plaintiffs Kitchen and Sbeity started a business in Salt Lake City called “Laziz,” which produces, markets, and sells Middle Eastern spreads (such as hummus, muhammara, and toum), and has now grown to have a presence in statewide retail stores such as Harmon’s grocery stores, and in restaurants such as the Avenue’s Bistro. Kitchen Decl., ¶¶ 5-6.

21. Plaintiffs Kitchen and Sbeity have been in a long-term, committed relationship with each other for over four years, and have lived together continuously for over half of that time. *Id.* ¶¶ 2, 4; Sbeity Decl., ¶¶ 2, 7.

22. Plaintiffs Kitchen and Sbeity desire to marry each other, to publicly commit themselves to each other by entering a civil marriage sanctioned by the State of Utah, and to receive the same rights, protections, and obligations that federal and state laws

confer on opposite-sex couples who marry in the State of Utah. Kitchen Decl., ¶¶ 2, 7-9, 11; Sbeity Decl., ¶¶ 2, 7-10, 12.

23. Plaintiffs Kitchen and Sbeity meet all of the legal requirements for marriage in Utah, except that they are of the same sex. Kitchen Decl., ¶ 10; Sbeity Decl., ¶ 11.

24. In March of 2013, Plaintiffs Kitchen and Sbeity applied for a marriage license from the office of Defendant Sherrie Swensen, Clerk of Salt Lake County, but were denied a marriage license because they are of the same sex. Kitchen Decl., ¶ 9; Sbeity Decl., ¶ 10.

Plaintiffs Archer and Call

25. Plaintiffs Karen Archer (“Archer”) and Kate Call (“Call”) are two women who live together in Wasatch County, Utah. Declaration of Karen Archer in Support of Plaintiffs’ Motion for Summary Judgment (“Archer Decl”), ¶¶ 1-2,7, attached hereto as Exhibit 4; Declaration of Kate Call in Support of Plaintiffs’ Motion for Summary Judgment (“Call Decl.”), ¶¶ 1-2, 10, attached hereto as Exhibit 5.

26. Plaintiff Archer has a Bachelor of Arts degree and a Doctor of Medicine degree, both from the University of Texas. Archer Decl., ¶ 4. She did her OB/GYN residency at Penn State from 1976-1980, and subsequently became a Fellow of the American Board of OB/GYN in 1983. *Id.* Archer subsequently worked for Kaiser for approximately nine years and had several solo OB/GYN practices. *Id.* She retired in 2001, after developing two serious illnesses, which have made her unable to continue in

her chosen profession of medicine, and have led to her progressively deteriorating health. *Id.*, ¶¶ 4, 8.

27. Plaintiff Call received her Bachelors of Arts degree from Brigham Young University in 1974, and has owned several businesses in Utah, and a sheep ranch in southeastern Utah. Call Decl., ¶ 8.

28. Plaintiffs Archer and Call have been in a long-term, committed relationship with each other for over three years, and have lived together continuously for most of that time. *Id.* ¶¶ 2, 7; Archer Decl., ¶¶ 2, 10.

29. In 2011, Plaintiffs Archer and Call were legally married in Iowa. Archer Decl., ¶ 9; Call Decl., ¶¶ 2, 11.

30. Plaintiffs Archer and Call desire to have their legal marriage in Iowa recognized in the State of Utah, including so that they may receive the same rights, protections and obligations that federal and state laws confer on opposite-sex couples now living in Utah that have been legally married outside of Utah. Archer Decl., ¶¶ 9-12; Call Decl., ¶¶ 2, 10-11, 13.

31. Plaintiffs Archer and Call meet all of the legal requirements for having their Iowa marriage recognized in Utah, except that they are of the same sex. Call Decl., ¶ 12.

Plaintiffs Wood and Partridge

32. Plaintiffs Laurie Wood (“Wood”) and Kody Partridge (“Partridge”) are two women who live together in Salt Lake City, Utah, where they own their own home. Declaration of Laurie Wood in Support of Plaintiffs’ Motion for Summary Judgment

(“Wood Decl”), ¶¶ 1-2, 11, attached hereto as Exhibit 6; Declaration of Kody Partridge in Support of Plaintiffs’ Motion for Summary Judgment (“Partridge Decl.”), ¶¶ 1-2, 9, attached hereto as Exhibit 7.

33. Plaintiff Wood has a Bachelor of Arts degree from the University of Utah, and a Masters of Arts degree from Brigham Young University, which she received in 1982. Wood Decl., ¶ 4. Wood is currently employed by Utah Valley University as an Associate Professor in English; prior to that, she spent over eleven years as a high school teacher in the public school system in Utah County. *Id.*, ¶ 5.

34. Plaintiff Partridge has a Bachelor of Arts degree in Humanities and Spanish from Brigham Young University, and a Masters in English, which she received in 1994. Partridge Decl., ¶ 5. Partridge has been employed as a teacher in the English Department at Rowland Hall-St. Mark’s, a private school in Salt Lake City, for the past five years; prior to that, she was a middle school teacher in the public school system in Salt Lake County. *Id.*, ¶¶ 5-8.

35. Plaintiffs Wood and Partridge have been in a long-term, committed relationship with each other for over three years. Wood Decl., ¶ 2; Partridge Decl., ¶ 2.

36. Plaintiffs Wood and Partridge desire to marry each other, to publicly commit themselves to each other by entering a civil marriage sanctioned by the State of Utah, and receive the same rights, protections, and obligations that federal and state laws confer on opposite-sex couples who marry in the State of Utah. Wood Decl., ¶¶ 2, 8, 11-18, 20; Partridge Decl., ¶¶ 2, 11-16, 18.

37. Plaintiffs Wood and Partridge meet all of the legal requirements for marriage in Utah, except that they are of the same sex. Wood Decl., ¶ 19; Partridge Decl., ¶ 17.

38. In March of 2013, Plaintiffs Wood and Partridge applied for a marriage license from the office of Defendant Sherrie Swensen, Clerk of Salt Lake County, but were denied a marriage license because they are of the same sex. Wood Decl., ¶ 18; Partridge Decl., ¶ 16.

Effects of Utah's Marriage Discrimination Laws on Plaintiffs

39. Plaintiffs inability to marry in Utah or to have their legal marriage recognized by the State has caused them severe humiliation, emotional distress, pain, suffering, psychological harm, and stigma. See Kitchen Decl., ¶¶ 7, 9; Sbeity Decl., ¶¶ 8-10; Archer Decl., ¶ 6; Call Decl., ¶¶ 6-9, 11; Wood Decl., ¶¶ 13-15, 18; Partridge Decl., ¶¶ 14-16.

40. Because of Utah's Marriage Discrimination Laws, Plaintiffs desire, but have been unable, to file state tax returns as married individuals, causing them to incur tax obligations that they would not have incurred if Utah law permitted them to marry or recognized their legal marriage. See Kitchen Decl., ¶ 11; Sbeity Decl., ¶ 12; Archer Decl., ¶ 11; Call Decl., ¶ 13; Wood Decl., ¶ 20; Partridge Decl., ¶ 18.

41. Because of Utah's Marriage Discrimination Laws, Plaintiff Wood cannot leave her substantial pension to her life partner, Partridge, that Wood has accumulated with the Utah Retirement System for working for more than thirty plus years as a

teacher in Utah, even though this is Wood's desire. Wood Decl., ¶ 16. If Wood dies, her pension would simply revert to the State fund. *Id.*

42. Because of Utah's Marriage Discrimination Laws, the property Plaintiffs have acquired during the course of their relationships that would be deemed by Utah law to belong to both spouses only belongs to one individual, and Plaintiffs desire their property to be considered marital property, just like opposite-sex married couples. See Kitchen Decl., ¶ 11; Sbeity Decl., ¶ 12; Archer Decl., ¶¶ 9-12; Call Decl., ¶¶ 13; Wood Decl., ¶ 20; Partridge Decl., ¶ 18.; *see also Dunn v. Dunn*, 802 P.2d 1314, 1317-18 (Utah App. 1990) ("Marital property is ordinarily all property acquired during marriage and it encompasses all of the assets of every nature possessed by the parties, whenever obtained and from whatever source derived.") (quotation omitted).

43. Because of Utah's Marriage Discrimination Laws, Plaintiffs desire, but are not eligible for, favorable insurance rates and coverage, in addition to other discounts offered to married couples by various businesses. See, *e.g.*, Archer Decl., ¶ 12; Wood Decl., ¶ 15; Partridge Decl., ¶ 5.

44. Because of Utah's Marriage Discrimination Laws, Plaintiffs desire to be, but are not, mutually responsible for supporting their same-sex partner in the event of their separation, just like married opposite-sex couples. See Kitchen Decl., ¶ 11; Sbeity Decl., ¶ 10; Archer Decl., ¶ 11; Call Decl., ¶ 13; Wood Decl., ¶ 20; Partridge Decl., ¶ 18; *see also* Utah Code Ann. § 30-3-4.5 (2013) (disposition of property, maintenance of parties, determination of alimony, and other obligations upon divorce).

45. Because of Utah's Marriage Discrimination Laws, without a will, Plaintiffs would not inherit the estate of their same-sex partner in the event of his or her death, and Plaintiffs would like to leave their estates to their life partners. See Kitchen Decl., ¶¶ 8, 11; Sbeity Decl., ¶¶ 9, 12; Archer Decl., ¶¶ 9-12; Call Decl., ¶¶ 11, 13; Wood Decl., ¶¶ 16-17, 20; Partridge Decl., ¶¶ 13-15, 18; see *also* Utah Code Ann. § 75-2-102 (2013) (intestate share of surviving spouse is generally the entire intestate estate).

46. Because of Utah's Marriage Discrimination Laws, Plaintiffs cannot make a medical decision as their partner's "spouse" without an advance medical directive, but each Plaintiff would like that protection, automatically by operation of law through marriage. See Kitchen Decl., ¶¶ 8, 11; Sbeity Decl., ¶¶ 9, 12; Archer Decl., ¶¶ 9-12; Call Decl., ¶¶ 11, 13; Wood Decl., ¶¶ 17, 20; Partridge Decl., ¶¶ 13, 18.

47. In particular, because of Utah's Marriage Discrimination Laws, and the State's refusal to recognize their Iowa marriage, Plaintiff Call cannot make medical decisions for Plaintiff Archer, who has two serious illnesses, if Archer becomes incapacitated or otherwise is unable to make such decisions for herself. Archer Decl., ¶¶ 10-11.

48. Because of Utah's Marriage Discrimination Laws, Plaintiffs have to go to great expense and effort to hire attorneys to create contracts and other documents to create the same rights and obligations between them that are automatically created for opposite-sex couples through marriage, which is unfair, and may still be challenged later by family members and others in the event that one spouse dies or becomes

incapacitated. See Kitchen Decl., ¶¶ 8, 11; Sbeity Decl., ¶¶ 9, 12; Archer Decl., ¶¶ 10-11; Call Decl., ¶ 13; Wood Decl., ¶¶ 16-17, 20; Partridge Decl., ¶¶ 13-15, 18.

49. Now that the Supreme Court has invalidated the Defense of Marriage Act (“DOMA”), Utah’s Marriage Discrimination Laws also cause Plaintiffs Kitchen, Sbeity, Wood, and Partridge to be denied federal benefits to which they would be entitled if they were allowed to marry in Utah. See *Kitchen* Decl., ¶ 11; *Sbeity* Decl., ¶ 12; *Wood* Decl., ¶ 20; *Partridge* Decl., ¶ 18; see also *United States v. Windsor*, 133 S. Ct. 2675, 2683 (2013) (there are “over 1,000 federal laws in which marital or spousal status is addressed as a matter of federal law”)

50. Plaintiffs feel shame, stigma, and humiliation as a result of Utah’s Marriage Discrimination Laws. Plaintiffs have been singled out for discriminatory treatment and treated as “second-class citizens.” Utah’s laws reflect the State’s rejection of their decision or desire to marry one another, and classify them, their relationships, and their families as inferior to those of opposite-sex couples, and not “good enough” for the State’s sanction, and undeserving of recognition or protection. Plaintiffs are ashamed and embarrassed that they cannot marry the person they love or have their legal marriage from another state recognized in Utah; and it causes each of them great pain. See *Kitchen* Decl., ¶¶ 7, 9; *Sbeity* Decl., ¶¶ 8-10; *Archer* Decl., ¶ 6; *Call* Decl., ¶¶ 6-9, 11; *Wood* Decl., ¶¶ 13-15, 18; *Partridge* Decl., ¶¶ 14-16.

II. PLAINTIFFS' RIGHTS UNDER THE DUE PROCESS CLAUSE OF THE FOURTEENTH AMENDMENT OF THE CONSTITUTION ARE VIOLATED BY DEFENDANTS' ENFORCEMENT OF UTAH'S MARRIAGE DISCRIMINATION LAWS

51. Plaintiffs Kitchen, Sbeity, Wood, and Partridge have been denied their fundamental right to marry the person of their choice, solely because they have chosen to marry a person of the same sex, which is prohibited by the Marriage Discrimination Laws. See Undisputed Material Facts, ¶¶ 22-24 & 36-38, *supra*.

52. Plaintiffs Archer and Call have been denied their fundamental right to have their out-of-state legal marriage to the person of their choice recognized in the State of Utah, solely because they chose to marry a person of the same sex, which is prohibited by the Marriage Discrimination Laws. See *id.*, ¶¶ 29-31, *supra*.

53. The State of Utah has not presented evidence of any narrowly-tailored, compelling governmental interest that is being served by denying Plaintiffs Kitchen, Sbeity, Wood, and Partridge their fundamental right to marry the person of their choice, based solely on the fact that these Plaintiffs desire to marry a person of the same sex.

54. The State of Utah has not presented evidence of any narrowly-tailored, compelling governmental interest that is being served by refusing to recognize the out-of-state legal marriage of Plaintiffs Archer and Call to the person of their choice, based solely on the fact that they have chosen to marry a person of the same sex.

III. PLAINTIFFS' RIGHTS UNDER THE EQUAL PROTECTION CLAUSE OF THE FOURTEENTH AMENDMENT OF THE CONSTITUTION ARE VIOLATED BY DEFENDANTS' ENFORCEMENT OF UTAH'S MARRIAGE DISCRIMINATION LAWS

55. Couples in Utah that are of the opposite sex may marry, if they otherwise meet the statutory requirements to be married, and receive, by operation of law, the rights and benefits that flow from marriage. See Utah Code Ann. §§ 30-1-1 & 30-1-2 (a man and a woman may marry unless there is incest; one of the persons is married and not divorced, and their spouse is still living; they are not of suitable age; or one of the persons is getting divorced, but the divorce is not final).

56. Plaintiffs Kitchen, Sbeity, Wood, and Partridge meet all of the statutory requirements to be married in Utah, except that they choose to marry a person of the same sex; accordingly, they are prohibited from being married under the Marriage Discrimination Laws, and from receiving the rights and benefits that flow from marriage. See Undisputed Material Facts, ¶¶ 22-24 & 36-38, *supra*.

57. Heterosexual men and women legally married in another state have their marriage officially sanctioned by the State of Utah and receive, by operation of law, the rights and benefits that flow from marriage. See Utah Code Ann. § 30-1-3 (2013) (“A marriage solemnized in any other country, state, or territory, if valid where solemnized, is valid here, unless it is a [prohibited] marriage [such as between persons of the same sex] . . .”).

58. Plaintiffs Archer and Call were legally married in another state; however, the State of Utah refuses to recognize their legal marriage in another state under the

Marriage Discrimination Laws, denying them the rights and benefits that flow from marriage. See Undisputed Material Facts, ¶¶ 29-31, *supra*.

59. The Marriage Discrimination Laws were enacted to further private moral views that the relationships of gay and lesbian individuals are immoral or inferior to the relationships between opposite-sex couples, including because the purpose of Amendment 3, as officially stated, is to create a state-sponsored institution of inequality, and to prohibit gay and lesbian couples from enjoying the same protections and benefits under the law as those “automatically” given to different-sex couples, and to “maintain[] public morality, the justified preference for heterosexual marriage with its capacity to perpetuate the human race and the importance of raising children in that preferred relationship,” ensuring the continuation of “the ideal relationship where men, women and children thrive best and that is an enduring natural marriage between a man and a woman.” Pamphlet at 34-36, Ex. C to Parrish Decl., Ex. 1.

60. The purpose of the Marriage Discrimination Laws to disadvantage Utah’s gay and lesbian population has not only been stated, but achieved, as shown by the injuries to Plaintiffs. See Undisputed Material Facts, ¶¶ 39-50, *supra*.

61. Gay and lesbian people have endured a history of discrimination. See *Windsor v. United States*, 699 F.3d 169, 181 (2d Cir. 2012) (“Perhaps the most telling proof of animus and discrimination against homosexuals in this country is that, for many years and in many states, homosexual conduct was criminal,” and “[t]hese laws had the imprimatur of the Supreme Court.”); see also, e.g., Kitchen Decl., ¶ 9; Sbeity Decl., ¶¶

3, 10; Archer Decl., ¶ 5-6; Call Decl., ¶¶ 6-9; Wood Decl., ¶¶ 9, 15, 17-18, 18; Partridge Decl., ¶¶ 6-7, 14-16.

62. Same-sex orientation has no relation to the ability to perform or contribute to society. See, e.g., *Windsor*, 699 F.3d at 182 (“There are some distinguishing characteristics, such as age or mental handicap, that may arguably inhibit an individual’s ability to contribute to society, at least in some respect. But homosexuality is not one of them.”); *Pedersen v. Office of Pers. Mgmt.*, 881 F. Supp. 2d 294, 320 (D. Conn. 2012) (“Sexual orientation is not a distinguishing characteristic like mental retardation or age which undeniably impacts an individual’s capacity and ability to contribute to society. Instead, like sex, race, or illegitimacy, homosexuals have been subjected to unique disabilities on the basis of stereotyped characteristics not truly indicative of their abilities.”); *Golinski v. United States Office of Pers. Mgmt.*, 824 F. Supp. 2d 968, 986 (N.D. Cal. 2012) (“[T]here is no dispute in the record of the law that sexual orientation has no relevance on a person’s ability to contribute to society.”); see also Am. Psychiatric Ass’n, Position Statement On Homosexuality and Civil Rights, 131 Am. J. Psychiatry 436, 497 (1974); see also, e.g., Kitchen Decl., ¶ 5-6; Sbeity Decl., ¶ 5; Archer Decl., ¶ 4; Call Decl., ¶¶ 4,8; Wood Decl., ¶¶ 4-7; Partridge Decl., ¶¶ 5, 8-10.

63. Gay and lesbian people are a discernible group with non-obvious distinguishing characteristics. See *Windsor*, 699 F.3d at 183 (“homosexuality is a sufficiently discernible characteristic to define a discrete minority class,” including because there is a broad medical and scientific consensus that sexual orientation is immutable); *Perry v. Schwarzenegger*, 704 F. Supp. 2d 921, 966 (N.D. Cal. 2010) (“No

credible evidence supports a finding that an individual may, through conscious decision, therapeutic intervention or any other method, change his or her sexual orientation.”); *see also Lawrence v. Texas*, 539 U.S. 558, 576-77 (2003) (decisions concerning the intimacies of the physical relationships of consenting adults are “an integral part of human freedom”); *see also In re Marriage Cases*, 183 P.3d 384, 442 (Cal. 2008) (“Because a person’s sexual orientation is so integral an aspect of one’s identity, it is not appropriate to require a person to repudiate or change his or her sexual orientation in order to avoid discriminatory treatment.”); *Kerrigan v. Comm’r of Pub. Health*, 957 A.2d 407, 438 (Conn. 2008) (“In view of the central role that sexual orientation plays in a person’s fundamental right to self-determination, we fully agree with the plaintiffs that their sexual orientation represents the kind of distinguishing characteristic that defines them as a discrete group for purposes of determining whether that group should be afforded heightened protection”); *see also, e.g.*, Kitchen Decl., ¶ 4; Sbeity Decl., ¶ 3; Archer Decl., ¶ 5; Call Decl., ¶ 4; Wood Decl., ¶¶ 13-15, 18; Partridge Decl., ¶¶ 14-16.

64. Gay and lesbian people are a minority and/or politically powerless. *See Windsor*, 699 F.3d at 185 (while there have been recent successes in securing legislation to protect gay and lesbian individuals, those limited successes do not alter the conclusion that gay and lesbian individuals, as a group, “are not in a position to adequately protect themselves from the discriminatory wishes of the majoritarian public”); *see also, e.g.*, Undisputed Material Facts, ¶¶ 1-9 (history of Utah’s Marriage Discrimination Laws), *supra*.

65. The State of Utah has not presented any evidence that denying gay and lesbian individuals, such as Plaintiffs Kitchen, Sbeity, Wood, and Partridge, is substantially related to an important governmental interest.

66. The State of Utah has not presented any evidence that refusing to recognize the same-sex marriages of gay and lesbian individuals, such as Plaintiffs Archer and Call, is substantially related to an important governmental interest.

ARGUMENT

Utah's Marriage Discrimination Laws violate the Fourteenth Amendment to the United States Constitution, both because the laws infringe, without justification, Plaintiffs' fundamental liberties and privacy rights in violation of the Due Process Clause, and because the laws fail to provide each Plaintiff equal protection under the law in violation of the Equal Protection Clause. Accordingly, this Court must strike down Amendment 3 and the Marriage Discrimination Statutes as contravening the Constitution.

I. SUMMARY JUDGMENT STANDARD

This Court must grant summary judgment when "there is no genuine dispute as to any material fact and the movant is entitled to judgment as a matter of law." Fed. R. Civ. P. 56(a). The movant has the initial burden of demonstrating to the Court that there is no genuine issue of material fact. *Celotex Corp. v. Catrett*, 477 U.S. 317, 322-23 (1986). The non-movant(s) must then present specific facts by affidavit or other admissible form sufficient to raise a genuine issue for trial. *Matsushita Elec. Indus. Co. v. Zenith Radio Corp.*, 475 U.S. 574, 586-87 (1986). If that evidence is "merely colorable," or "not significantly probative," summary judgment may be granted. *Anderson v. Liberty Lobby, Inc.*, 477 U.S. 242, 249-50 (1986).

II. UTAH'S MARRIAGE DISCRIMINATION LAWS VIOLATE DUE PROCESS BECAUSE THEY INFRINGE ON EACH PLAINTIFFS' FUNDAMENTAL RIGHT TO MARRY A PERSON OF HIS OR HER CHOICE

Utah's Marriage Discrimination Laws prevent each Plaintiff from marrying (or creating a similar union with), or from being recognized as married to, the person of his

or her choice. See Undisputed Material Facts, ¶¶ 22-24, 29-31, 36-38, *supra*. The choice of a marriage partner is protected by the Fourteenth Amendment from the State's unwarranted denial of that choice. Utah's laws – prohibiting not only marriage, but any other law providing Plaintiffs even a substitute for marriage – invidiously discriminates, without justification, against Plaintiffs and others who seek to marry a person of the same sex, or who are legally married to someone of the same-sex under another state's laws, thereby denying their fundamental liberty and privacy rights in violation of the Constitution.

The Due Process Clause of the Fourteenth Amendment guarantees that “[No] State [shall] deprive any person of life, liberty, or property without due process of law” U.S. Const. Amend. XIV, § 1. Due Process requires not only basic procedural rights, but also protects the fundamental, substantive rights of individuals from arbitrary intrusions by the government into their private life and liberty interests. See *Washington v. Glucksberg*, 521 U.S. 702, 719-20 (1997) (“The Due Process Clause guarantees more than fair process The Clause also provides heightened protection against government interference with certain fundamental rights and liberty interests.”). The freedom to marry has long been held to be one such fundamental liberty and privacy right protected by the Due Process Clause. See *Lawrence v. Texas*, 539 U.S. 558, 574 (2003) (“[O]ur laws and tradition afford constitutional protection to personal decisions relating to marriage”) (citation omitted). The choice of whether to marry, and whom to marry, is protected by the Due Process Clause from intrusion by the State. See *id.*; see also, e.g., *Loving v. Virginia*, 388 U.S. 1, 12 (1967) (“Under our Constitution, the

freedom to marry, or not to marry, a person of another race resides with the individual and cannot be infringed by the State.”).

Fundamental liberties may not be submitted to vote by the general public; therefore, election outcomes do not determine fundamental rights protected by the Fourteenth Amendment, such as the right to choose a marriage partner. *West Virginia Board of Education v. Barnette*, 319 U.S. 624, 638 (1943). Accordingly, laws like Amendment 3 may not override an individual’s ability to make this important and vital choice – a choice that is guaranteed and protected by the Constitution.

Utah’s Marriage Discrimination Laws violate Plaintiffs’ fundamental rights because they prevent Plaintiffs from marrying (or even creating a similar union with) the person of their choice, or from having their legal marriage in another state recognized in Utah. Where, as here, the State seeks to deny and infringe an individual’s constitutionally-protected liberty and privacy rights, such laws are subject to strict scrutiny, and the State must prove that the laws are “narrowly tailored to serve a compelling state interest.” *Glucksberg*, 521 U.S. at 721. The State of Utah cannot come forth with any compelling interest to survive strict scrutiny, and indeed, the State has not even made an attempt to do so. Moreover, even if the State attempted to make some argument that it had a compelling state interest, it still would fail because the State cannot demonstrate that the Marriage Discrimination Laws are narrowly tailored to serve any compelling state interest. Furthermore, when the Supreme Court recently struck down DOMA, it analyzed and rejected as irrational all of the very same rationales the State could possibly offer to support Utah’s laws. See *United State v. Windsor*, 133

S. Ct. 2675, 2696 (2013) (“The federal statute is invalid, for no legitimate purpose overcomes the purpose and effect to disparage and to injure . . .”).

Utah’s Marriage Discrimination Laws therefore violate the Due Process Clause by infringing on Plaintiffs’ fundamental liberty and privacy rights, without any justification, and must be struck down.

A. Marriage Is a Fundamental Right Protected Under the Due Process Clause of the Fourteenth Amendment

The United States Supreme Court has held, in a line of decisions spanning more than 80 years, that the freedom to marry is a fundamental, constitutionally-protected right under the Due Process Clause of the Fourteenth Amendment. *See Hodgson v. Minnesota*, 497 U.S. 417, 435 (1990) (the decision of who a person shall marry is constitutionally protected); *Turner v. Safley*, 482 U.S. 78, 95-96 (1987) (holding that prison inmates have a fundamental right to marry protected by the Due Process Clause); *Roberts v. United States Jaycees*, 468 U.S. 609, 620 (1984) (the right of intimate association limits the State’s “power to control the selection of one’s spouse”); *Zablocki v. Redhail*, 434 U.S. 374, 384-85 (1978) (“[T]he right to marry is part of the fundamental ‘right of privacy’ implicit in the Fourteenth Amendment’s Due Process Clause. . . . [I]t is clear that among the decisions that an individual may make without unjustified government interference are personal decisions relating to marriage”) (quotation and citation omitted); *Cleveland Bd. of Educ. v. LaFleur*, 414 U.S. 632, 639-40 (1974) (“This Court has long recognized that freedom of personal choice in matters of marriage and family life is one of the liberties protected by the Due Process Clause of the Fourteenth Amendment.”); *Loving v. Virginia*, 388 U.S. 1, 10-12 (1967) (“The

freedom to marry has long been recognized as one of the vital personal rights essential to the orderly pursuit of happiness. Marriage is one of the ‘basic rights of man,’ fundamental to our very existence and survival.”); *Griswold v. Connecticut*, 381 U.S. 479, 486 (1965) (“Marriage is a coming together for better or for worse, hopefully enduring, and intimate to the degree of being sacred. It is an association that promotes a way of life, not causes; a harmony in living, not political faiths; a bilateral loyalty, not commercial or social projects. Yet it is an association for as noble a purpose as any involved in our prior decisions.”); *Meyer v. Nebraska*, 262 U.S. 390, 399 (1923) (“Without doubt, [the Due Process Clause] denotes not merely freedom from bodily restraint but also the right of the individual . . . to marry . . . according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men.”).

As the Supreme Court has explained, “Our laws and tradition afford constitutional protection to personal decisions relating to marriage” *Lawrence v. Texas*, 539 U.S. 558, 574 (2003). This constitutional protection equally protects the decisions of those citizens that may be unpopular, or viewed as immoral by the majority. See *id.* at 571 (“[The Supreme Court’s] obligation is to define the liberty of all, not to mandate [its] own moral code.”) (quotation and citation omitted); *id.* at 577 (“the fact that the governing majority in a State has traditionally viewed a particular practice as immoral is not a sufficient reason for upholding a law prohibiting the practice”) (quotation and citation omitted).

Sexual orientation and gender are irrelevant to the marriage relationship. See *Turner*, 482 U.S. at 95-96 (holding attributes of marriage, after considering prison life limitations, were sufficient to form constitutionally protected marital relationship). Moreover, the rights of gay and lesbian individuals are not distinct from those of heterosexual individuals with “respect [to what] the Constitution demands for the autonomy of the person in making [] choices [relating to marriage]”:

“. . . At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life. Beliefs about these matters could not define attributes of personhood were they formed under compulsion of the State.” *Ibid.*

Persons in a homosexual relationship may seek autonomy for these purposes, just as heterosexual persons do.

Lawrence, 539 U.S. at 574 (quoting *Planned Parenthood v. Casey*, 505 U.S. 833, 851 (1992)).

Accordingly, Utah’s Marriage Discrimination Laws arbitrarily and capriciously prohibit each Plaintiff from exercising his or her constitutionally-protected right to make decisions about marriage, based solely on Plaintiffs’ sexual orientation, and without a compelling state interest. These laws are therefore invalid under the Constitution.

1. Marriage Is a Fundamental Right to Marry the Person of Your Choice

The Constitution demands that individuals be free to marry the person of his or her choice, without having that choice infringed by the State. See *Hodgson v. Minnesota*, 497 U.S. 417, 435 (1990) (“[T]he regulation of constitutionally protected decisions, such as . . . whom he or she shall marry, must be predicated on legitimate state concerns other than disagreement with the choice the individual has made.”)

(emphasis added); *cf. Loving v. Virginia*, 388 U.S. 1, 12 (“The Fourteenth Amendment requires that the freedom of choice to marry not be restricted by invidious racial discriminations. Under our Constitution, the freedom to marry, or not to marry, a person of another race resides with the individual and cannot be infringed by the State.”). It is beyond dispute that the State would have no right to intrude upon Plaintiffs’ choice of a marriage partner of suitable age and relation, if that person were the opposite sex. See *id.* It is also beyond dispute that Plaintiffs may lawfully engage in sexual relations with other individuals of the same sex, live together and form long-term committed relationships with individuals of the same sex. See *Lawrence v. Texas*, 539 U.S. 558, 567 (2003) (“When sexuality finds overt expression in intimate conduct with another person, the conduct can be but one element in a personal bond that is more enduring. The liberty protected by the Constitution allows homosexual persons the right to make this choice.”).

Moreover, the Supreme Court’s basis for finding that the right to marry is a liberty and privacy right protected by the Due Process Clause applies with equal force to the right to choose a marriage partner, regardless of gender. Marriage is a constitutionally protected right because it implicates the “most intimate and personal choices a person may make in a lifetime, choices central to personal dignity and autonomy.” *Planned Parenthood of Southeastern Pennsylvania v. Casey*, 505 U.S. 833, 851 (1992). Those constitutionally protected choices would mean absolutely nothing if the constitutional protection did not extend to the choice of a person’s marriage partner. The decision of who a person marries, like the decision to marry itself, involves the “most intimate and

personal choices a person may make in a lifetime, choices central to personal dignity and autonomy.” *Id.*

In fact, the Supreme Court, in decision after decision, describes the constitutionally protected marriage right broadly as including “personal decisions relating to marriage” and “freedom of personal choice in matters of marriage.” *Casey*, 505 U.S. at 851; *Lawrence*, 539 U.S. at 574; *Cleveland Bd. of Educ. v. LaFleur*, 414 U.S. 632, 639-40 (1974). The Supreme Court, in *Roberts v. United States Jaycees*, recognized the breadth of the constitutionally protected right to marry when it stated: “[T]he Constitution undoubtedly imposes constraints on the State’s power to control the selection of one’s spouse” 468 U.S. 609, 620 (1984).

The conclusion that the constitutionally protected right to marry includes the right to choose a marriage partner, regardless of gender, flows not only from the underlying foundation for extending liberty and privacy protection to the right to marry, the Supreme Court’s language describing the constitutionally protected right to marry, as well as common sense, but it is the clear import of the holding in *Loving*. If the constitutionally protected right to marry only extended to the decision to marry or the abstract right to marry, the Supreme Court could have simply invalidated the miscegenation law under the Equal Protection Clause, and not also gone on to hold that barring the choice of who the plaintiffs chose to marry was also unconstitutional under the Due Process Clause. *Loving*, 388 U.S. at 12. Moreover, the Supreme Court in *Zablocki v. Redhail*, made it clear that *Loving* is not limited to an individual’s choice to marry a person of another race: “Although *Loving* arose in the context of racial discrimination, prior and

subsequent decisions of this Court confirm that the right to marry is of fundamental importance for all individuals.” 434 U.S. 374, 383 (1978).

Further, the Supreme Court in *Lawrence* expressly stated that the liberty interest protected by the Due Process Clause, including the right to make decisions relating to marriage, applies to gay and lesbian individuals just as it does to heterosexuals.

. . . The *Casey* decision again confirmed that our laws and tradition afford constitutional protect to personal decisions relating to marriage, procreation, contraception, family relations, child rearing, and education. . . . In explaining the respect the Constitution demands for the autonomy of the person in making these choices, we stated as follows:

“These matters, involving the most intimate and personal choices a person may make in a lifetime, choices central to personal dignity and autonomy are central to the liberty protected by the *Fourteenth Amendment*. At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe and of the mystery of human life. Beliefs about these matters could not define the attributes of personhood were they formed under compulsion of the State.” *Ibid*.

Persons in a homosexual relationship may seek autonomy for these purposes, just as heterosexual persons do.

Lawrence, 539 U.S. at 573-74.

The right to choose one’s marriage partner is the very essence of the kind of decision our culture recognizes as personal and important. Although there are some cultures in which the choice of a partner is not left to the individual, it is beyond question that in our culture that decision is no one else’s to make. In other words, the freedom to marry the person of one’s choice, regardless of gender, is necessary to preserve “the

ability independently to define one's identity that is central to any concept of liberty.”
Roberts, 478 U.S. at 619.

Further, same-sex couples' intimate relationships embody the very same attributes of marriage that the Supreme Court has identified as necessary to create a constitutionally protected marital relationship. The Supreme Court in *Turner v. Safley* struck down a prison regulation denying inmates the right to marry as violating the fundamental right of due process. 482 U.S. 78 (1987). In determining that the prison regulation, even under a deferential standard of review afforded to prison regulations, impermissibly burdened the fundamental right of marriage, the Court concluded the elements of marriage available to a prisoner “are sufficient to form a constitutionally protected marital relationship in the prison context.” *Id.*, 482 U.S. at 96.

The marriage attributes the unanimous Court in *Turner* found were sufficient to form a constitutionally protected marital relationship are:

First, inmate marriages, like others, are expression of emotional support and public commitment. . . . In addition, many religions recognize marriage as having spiritual significance Third, most inmates eventually will be released by parole or commutation, and therefore, most inmate marriages are formed in the expectation that they ultimately will be fully consummated. Finally, marital status often is a precondition to the receipt of government benefits . . . , property rights . . . , and other, less tangible benefits^[1]

Id. at 95-96.

¹ *Turner* makes it clear that procreation is not an essential element for a marital relationship to be constitutionally protected. Moreover, the Supreme Court's decision in *Griswold v. Connecticut* put any question in that regard to rest when it held that married couples have a constitutionally protected right to refrain from procreation through the use of contraceptives. 381 U.S. 479, 486 (1965).

Those same marriage attributes apply to same-sex marriage. Gay and lesbian couples desire to express their “emotional support and public commitment” through marriage. *Id.*; see, e.g., Kitchen Decl., ¶ 2; Sbeity Decl., ¶ 2; Archer Decl., ¶ 9; Wood Decl., ¶ 2; Partridge Decl., ¶ 2. Many religions sanctify marriages of same-sex couples, and marriage has substantial spiritual significance for many same-sex couples. Same-sex couples are as capable of sexual intimacy as heterosexual couples. See *Lawrence*, 539 U.S. at 567 (“When sexuality finds overt expression in intimate conduct with another person, the conduct can be but one element in a personal bond that is more enduring. The liberty protected by the Constitution allows homosexual persons the right to make this choice”). Finally, same-sex couples, if permitted to legally marry, would qualify for attendant government benefits, property rights, and other less tangible benefits. See Undisputed Material Facts, ¶¶ 40-49, *supra*. Just as the Supreme Court in *Turner* held that “these incidents of marriage . . . are unaffected by the fact of confinement,” these incidents of marriage are unaffected by the sex of the individuals involved in the relationship itself. *Turner*, 482 U.S. at 96.

Notwithstanding, Utah’s Marriage Discrimination Laws advance the view that, while gay and lesbian individuals have the fundamental right to form enduring, private bonds of mutual love and support under the Constitution, they do not have the right to have these relationships recognized by the State as equal in respect and dignity to the marriages of opposite-sex couples. However, marriage is not merely about sex. See *Lawrence*, 539 U.S. at 567 (to say “marriage is simply about the right to have sexual intercourse” would “demean a married couple”). The State’s view also runs contrary to

the well-established principle that the Constitution “define[s] the liberty of all,” and is not merely a tool to “mandate[] [a] moral code.” *Id.* at 571.

The Supreme Court has never drawn any distinction between the fundamental rights of heterosexual individuals and gay and lesbian individuals. In fact, the Supreme Court has indicated the opposite: that laws substantially burdening the private relationships of gay and lesbian individuals should be scrutinized under substantive due process analysis. See *Lawrence*, 539 U.S. at 578 (laws criminalizing same-sex conduct violate “right to liberty under the Due Process Clause”). This analysis applies equally to the liberty of gay and lesbian individuals to choose a marriage partner of the same sex.

Indeed, the concept of liberty is ubiquitous throughout the recent case of *United States v. Windsor*, 133 S. Ct. 2675 (2013). In the first instance, the Supreme Court framed the issue as whether the “resulting injury and indignity [from section 3 of DOMA] is a deprivation of an essential part of the liberty protected by the Fifth Amendment.” *Id.* at 2692. Ultimately, the Court held that Congress could not “deny the liberty protected by the Due Process Clause of the Fifth Amendment,” and “that DOMA is unconstitutional as a deprivation of the liberty of the person protected by the Fifth Amendment of the Constitution.” *Id.* at 2695. The Court then concluded its analysis by tying this liberty interest into equal protection – a connection previously seen in *Lawrence*:

The liberty protected by the Fifth Amendment’s Due Process Clause contains within it the prohibition against denying to any person the equal protection of the laws. . . . While the Fifth Amendment itself withdraws from Government the power to degrade or demean in the way this law does, the equal protection guarantee of the Fourteenth Amendment

makes that Fifth Amendment right all the more specific and all the better understood and preserved.

Id. (internal citation omitted); *compare with Lawrence*, 539 U.S. at 575 (“Equality of treatment and the due process right to demand respect for conduct protected by the substantive guarantee of liberty are linked in important respects, and a decision on the latter point advances both interests.”).

In sum, the Supreme Court’s decision in *Windsor* to strike down DOMA was based on the liberty of individuals to form intimate relationships without being demeaned or degraded by the government, based upon the personal, private, and constitutionally protected choices, such as those set forth in *Loving* and *Lawrence*:

. . . [DOMA] tells [same-sex] couples, and all the world, that their otherwise valid marriages are unworthy of federal recognition. This places same-sex couples in an unstable position of being in a second-tier marriage. The differentiation demeans the couple, whose moral and sexual choices the Constitution protects, *see Lawrence*, 539 U. S. 558, 123 S. Ct. 2472, 156 L. Ed. 2d 508, and whose relationship the State has sought to dignify. And it humiliates tens of thousands of children now being raised by same-sex couples. The law in question makes it even more difficult for the children to understand the integrity and closeness of their own family and its concord with other families in their community and in their daily lives.

Windsor, 133 S. Ct. at 2694.

The denigration and humiliation suffered by legally married same-sex couples and the children who they are raising in *Windsor* as the result of DOMA is in fact the same denigration and humiliation suffered by same-sex couples in Utah that are excluded from marriage as a result of Utah’s Marriage Discrimination Laws. It is also the same denigration and humiliation suffered by same-sex couples living in Utah who were legally married in another state but whose marriage the State of Utah refuses to

recognize as lawful. Under the Due Process Clause of the Fourteenth Amendment, such state-sponsored disparagement cannot stand.

B. Utah's Marriage Discrimination Laws Cannot Survive Strict Scrutiny, as the State of Utah Has Failed to Meet Its Burden of Showing That the Laws Are Narrowly Tailored to Achieve a Compelling State Interest

Utah's Marriage Discrimination Laws injure each Plaintiff by denying these individuals the right to marry the person of his or her choice. Each Plaintiff has attempted to obtain a marriage license to marry a person of the same sex, or sought to have Utah recognize their legal marriage in another state between two persons of the same sex, but have been denied the right to marry or have their marriage recognized as a result of the Marriage Discrimination Laws. See Undisputed Material Facts, ¶¶ 22-24, 29-31, 36-38, *supra*. In particular, Utah's refusal to let the Plaintiffs marry the person of their choice, or recognize their legal marriage performed in another state, has: (1) deprived Plaintiffs of all the rights, protections, and benefits that flow, as a matter of course, to married heterosexual couples under Utah state law and federal law; (2) deprived Plaintiffs and their families of the same dignity, respect, and stature afforded to officially-recognized opposite-sex family relationships; and (3) stigmatized Plaintiffs, as well as their families, and subjected them to severe humiliation, emotional distress, pain, and psychological harm. See *id.*, ¶¶ 39-50, *supra*.

To offset this injury, the burden is on the State of Utah to prove that its discrimination against Plaintiffs is justified. Where, as here, a fundamental liberty and privacy interest is at issue, strict scrutiny applies, and the State must show that the

Marriage Discrimination Laws are narrowly tailored – i.e., the least restrictive means – to meet a compelling governmental interest. See *Washington v. Glucksberg*, 521 U.S. 702, 721 (1997) (“[T]he Fourteenth Amendment forbids the government to infringe . . . ‘fundamental’ liberty interests at all, no matter what process is provided, unless the infringement is narrowly tailored to serve a compelling state interest.”) (quotation and citation omitted).

In this case, the State has not presented any governmental interest in barring marriages between consenting adults of the same sex – let alone a compelling interest.² The State has not identified a single harm that it, or anyone else, would suffer as a result of allowing Plaintiffs to exercise their constitutionally-protected autonomy to choose a marriage partner of the same sex. Indeed, the only harms in the record are to Plaintiffs, including because the obvious purpose and effect of Utah’s Marriage Discrimination Laws is to stigmatize Plaintiffs, and ensure that they are “unequal to everyone else.” *Romer v. Evans*, 517 U.S. 620, 635 (1996).

More importantly, even if the State attempted to justify its discrimination, the controlling Supreme Court precedent in *Windsor* requires the Court to find that the State

² As discussed, *supra*, the burden is on the State of Utah to show that its Marriage Discrimination Laws are narrowly tailored to meet a compelling state interest. Accordingly, the State must come forward with a compelling interest, and also show that its laws are the least restrictive means of meeting that interest. At the time of the filing of this motion, the State of Utah has not identified any state interest to be analyzed, under any standard of review. Accordingly, the State has not met its burden of coming forward with affirmative evidence to show that it is justified in infringing Plaintiffs’ fundamental liberties, and Plaintiffs are entitled to summary judgment under a substantive due process analysis.

has not and cannot meet its burden. When the Supreme Court recently struck down DOMA, it analyzed and rejected as irrational all of the very same rationales the State could possibly offer to support its discriminatory laws. See *United State v. Windsor*, 133 S. Ct. 2675, 2696 (2013) (“The federal statute is invalid, for no legitimate purpose overcomes the purpose and effect to disparage and to injure”); see also Brief on the Merits for Respondent the Bipartisan Legal Advisory Group (“BLAG”) of the U.S. House of Representatives at 28-49 (list of potential state interests rejected by the Supreme Court in *Windsor* as not sufficient to “overcome[] the purpose and effect to disparage and injure” same-sex couples) (Feb. 2013), *United States v. Windsor*, No. 12-307 before the United States Supreme Court.

Accordingly, the State of Utah has failed to meet its burden, and the Marriage Discrimination Laws must be invalidated by this Court under the Due Process Clause of the Fourteenth Amendment.

III. UTAH’S MARRIAGE DISCRIMINATION LAWS VIOLATE THE EQUAL PROTECTION CLAUSE OF THE FOURTEENTH AMENDMENT BECAUSE THEY DENY EQUAL ACCESS TO A FUNDAMENTAL RIGHT, AND THE STATE CANNOT MEET THE APPLICABLE STRICT SCRUTINY STANDARD

The Supreme Court has made clear that “[e]quality of treatment and the due process right to demand respect for conduct protected by the substantive guarantee of liberty are linked in important respects, and a decision on the latter point advances both interests.” *Lawrence v. Texas*, 539 U.S. 558, 575 (2003); cf. *United States v. Windsor*, 133 S. Ct. 2675, 2695 (2013) (“The liberty protected by the Fifth Amendment’s Due Process Clause contains within it the prohibition against denying any person the equal

protection of the laws. . . . While the Fifth Amendment itself withdraws from Government the power to degrade or demean in the way [DOMA] does, the equal protection guarantee of the Fourteenth Amendment makes that Fifth Amendment right all the more specific and all the better understood and preserved.”); see also *Bolling v. Sharpe*, 347 U.S. 497, 499 (1954) (“[T]he concepts of equal protection and due process, both stemming from our American ideal of fairness, are not mutually exclusive. . . . [A]s this Court has recognized, discrimination may be so unjustifiable as to be violative of due process.”).

Due Process and Equal Protection are linked in an important respect in this case. They are linked because, if a class of citizens – regardless of the characteristics of the class – is denied equal access to a fundamental right protected by the Due Process Clause, the state’s denial of that fundamental right is subject to strict scrutiny under the Equal Protection Clause. That is, the State must prove that the denial of access to the fundamental due process right is narrowly tailored to achieve a compelling state interest. See, e.g., *Zablocki v. Redhail*, 434 U.S. 374, 383-91 (1978) (declaring Wisconsin statute unconstitutional under Equal Protection Clause of the Fourteenth Amendment based on strict scrutiny because classification created under statute – even though not subject to heightened scrutiny – significantly interfered with the exercise of fundamental right to marry protected by the Due Process Clause); see also *Eisenstadt v. Baird*, 405 U.S. 438, 447 n.7(1972) (“if we were to conclude that the Massachusetts statute [treating married and unmarried persons differently] impinges upon fundamental freedoms under *Griswold*, the statutory classification would have to be not merely

rationaly related to a valid public purpose but *necessary* to achievement of a *compelling* state interest.”) (emphasis in original).

Here, the Marriage Discrimination Laws deny a class of Utah citizens – same-sex couples – access to legal marriage in Utah and access to legal recognition in Utah of their legal marriage in another state. Because the right to marry and the right to choose a spouse are constitutionally protected liberty and privacy rights, the denial of access to those rights is subject to strict scrutiny. That is, the State must prove that the denial of access to that fundamental right is narrowly tailored to achieve a compelling state interest. As discussed, *supra*, the State has not and cannot meet that burden.

The Court should declare the Marriage Discrimination Laws unconstitutional on this basis alone.

IV. UTAH’S MARRIAGE DISCRIMINATION LAWS VIOLATE THE EQUAL PROTECTION CLAUSE OF THE FOURTEENTH AMENDMENT BECAUSE THEY DENY GAY AND LESBIAN INDIVIDUALS EQUAL PROTECTION OF THE LAW

Plaintiffs’ claims under the Equal Protection Clause are resolved by the recent precedent from the Supreme Court in *United States v. Windsor*, 133 S. Ct. 2675, 2695 (2013), holding that DOMA – the federal equivalent of Utah’s Marriage Discrimination Laws – violated the Equal Protection Clause of the Fifth Amendment. Under the *Windsor* decision, Utah’s Marriage Discrimination Laws are unconstitutional under any standard of review. Even if this were not the case, these laws fail, as a matter of law, because the State cannot justify classifications based on sexual orientation or gender as being substantially related to an important government interest.

The Equal Protection Clause of the Fourteenth Amendment guarantees that “[No State shall] deny to any person within its jurisdiction the equal protection of the laws.” U.S. Const. Amend. XIV, § 1. Equal protection requires that “all persons similarly circumstanced shall be treated alike,” *F.S. Royster Guano Co. v. Virginia*, 253 U.S.412, 415 (1920), as the Constitution “neither knows nor tolerates classes among citizens,” *Plessy v. Ferguson*, 163 U.S. 537, 559 (1896) (Harlan, J., dissenting). Courts must closely scrutinize, and not simply defer to the State’s judgment where there is reason to suspect “prejudice against discrete and insular minorities . . . which tends seriously to curtail the operation of those political processes ordinarily relied upon to protect minorities.” *United States v. Carolene Prods. Co.*, 304 U.S. 144, 152-53 n.4 (1938).

Utah’s Marriage Discrimination Laws deny Plaintiffs equal protection under the law, discriminating on the basis of both sexual orientation and gender, both factors that “generally provide[] no sensible ground for differential treatment.” *City of Cleburne v. Cleburne Living Ctr.*, 473 U.S. 432, 440 (1985). By denying each Plaintiff the marriage afforded to opposite-sex couples, or failing to recognize their legal marriage in another state, the State stigmatizes their committed relationships. Marriage inequality also denies Plaintiffs the same dignity, respect, and stature afforded opposite-sex family relationships and households, and further denies them the legal protections and benefits afforded by Utah law and federal law to opposite-sex married couples. The State’s disparate treatment of this politically unpopular group is based on a desire to harm that group, and no legitimate purpose overcomes the State’s purpose and effect of disparaging and injuring Utah’s gay and lesbian citizens.

Under the holding and analysis of *Windsor*, as well as other Supreme Court precedent, the Court should grant Plaintiffs' motion for summary judgment on the grounds that the Marriage Discrimination Laws violate the Equal Protection Clause.

A. Post *Windsor*, Utah's Marriage Discrimination Laws Fail Under Any Standard of Review Because Prejudice Is Irrational, and These Laws Are Based on Prejudice

The State of Utah is discriminating against gay and lesbian individuals based on prejudice, and under *Windsor*, this discrimination fails under any standard of review. *Windsor* is the binding precedent applicable to this case, because it is the only ruling of the Supreme Court on the issue of same-sex marriage, and because the Supreme Court in *Windsor* struck down DOMA's limitation on marriage to a union between a man and a woman as a violation of Equal Protection for reasons that require Utah's discriminatory laws to be struck down as well. *United States v. Windsor*, 133 S. Ct. 2675, 2695-96 (2013). In striking down DOMA, the Supreme Court held that DOMA "injure[s]," "stigma[tizes]," "demean[s]," and "degrade[s]" same -sex couples, treating their relationships as "second-class," "second-tier," and "unworthy of [] recognition." *Id.* at 2692-94 & 2695-96. In addition, the Supreme Court held that DOMA "humiliates tens of thousands of children now being raised by same-sex couples" and "financial[ly] harm[s]" them by denying them federal benefits. *Id.* at 2694-95. The Supreme Court further emphasized that by denying recognition to same-sex couples, DOMA had a "substantial societal impact . . . in the daily lives and customs" of people. *Id.* at 2693.

In this case, the State of Utah seeks to uphold a definition of marriage which is even more far-reaching and injurious than the definition of marriage found

unconstitutional in DOMA. While the Supreme Court held that denying same-sex couples federal benefits under DOMA was unconstitutional, Utah's laws actually prohibit these couples from marrying in the first instance, or even from forming civil unions or domestic partnerships, having even more of a "substantial impact" on the "daily lives and customs" of Utah's citizens. *Windsor*, 133 S. Ct. at 2693. The analysis of this case under *Windsor* is dispositive, showing that Plaintiffs are entitled to summary judgment on their Equal Protection claim.

1. Utah's Marriage Discrimination Laws Were Enacted to Further Private Moral Views That the Relationships of Gay and Lesbian Individuals Are Immoral and Inferior – Not to Further Any Legitimate Purpose

The Supreme Court held in *Windsor* that "the design, purpose, and effect of DOMA should be considered as the beginning point in deciding whether it is valid under the Constitution." *United States v. Windsor*, 133 S. Ct. 2675, 2689 (2013). Here, as in *Windsor*, Utah's Marriage Discrimination Laws were plainly designed to injure, stigmatize, demean, degrade, and humiliate same-sex couples, as the classification at issue is undertaken for its own sake, and to disadvantage Utah's gay and lesbian population, and not to further any other legitimate purpose.³

³ In this case, the State of Utah has made no attempt to justify its discriminatory marriage laws. However, even if this were not the case, the Supreme Court in *Windsor* already considered and rejected any possible "legitimate purpose" the State might try to advance. In particular, BLAG presented a long list of justifications for DOMA, which are the same justifications that Plaintiffs expect that the State will cite in their briefing. See Brief on the Merits for Respondent the Bipartisan Legal Advisory Group of the U.S. House of Representatives at 28-49 (list of potential state interests) (Feb. 2013), *United States v. Windsor*, No. 12-307 before the United States Supreme Court. The Supreme Court expressly rejected these claims when it held in *Windsor* that "no legitimate

(continued...)

The Court can look to the stated reasons for the passage of Amendment 3 to determine “the design, purpose, and effect” of Utah’s Marriage Discrimination Laws. *Id.* These reasons are set forth in the voter information Pamphlet, prepared under the direction of the Lieutenant Governor, which reads:

[T]he Amendment prohibits any other domestic union from being given the same or substantially equal legal effect as is given to a marriage between a man and a woman. Presently when a man and a woman marry, they receive certain rights, benefits, and obligations provided in the law. A married man and woman receive those rights, benefits, and obligations automatically, by operation of law and solely by virtue of being married. The Amendment prohibits a domestic union from being given those same or similar rights, benefits, and obligations. The scope of that prohibition may be more precisely defined by Utah courts as they interpret the provision in the context of lawsuits that may arise.

Pamphlet at 35, Ex. C to Parrish Decl., Ex. 1.

The purpose of Amendment 3, as officially stated, is to create a state-sponsored institution of inequality, and to prohibit gay and lesbian couples from enjoying the same protections and benefits under the law as those “automatically” given to different-sex couples. *Id.* The Pamphlet further explains that Amendment 3 was necessary to “maintain[] public morality, the justified preference for heterosexual marriage with its capacity to perpetuate the human race and the importance of raising children in that preferred relationship.” *Id.* The Pamphlet further states that Amendments 3 would ensure the continuation of “the ideal relationship where men, women and children thrive best and that is an enduring natural marriage between a man and a woman.” *Id.* Thus,

(...continued)

purpose overcomes the purpose and effect to disparage and to injure” same-sex couples. 133 S. Ct. at 2696.

the express and stated purpose of Amendment 3 was to further privately-held moral views that same-sex couples are immoral and inferior to heterosexual couples, by disadvantaging them in comparison to opposite-sex couples in the eyes of the law.

The purpose of the Marriage Discrimination Laws to disadvantage Utah's gay and lesbian population has not only been stated, but achieved, as demonstrated by the injuries of the Plaintiffs in this case. See Undisputed Material Facts, ¶¶ 39-50, *supra*.

2. Utah's Marriage Discrimination Laws Are Unconstitutional Under *Windsor*

As already discussed, the Supreme Court held in *Windsor* that "the design, purpose, and effect" of laws burdening same-sex couples "should be considered as the beginning point in deciding whether [they are] valid under the Constitution," and "at the very least," Equal Protection "mean[s] that a bare . . . desire to harm a politically unpopular group cannot justify disparate treatment of that group." *United States v. Windsor*, 133 S. Ct. 2675, 2689 & 2693 (2013) (quotation omitted). Like DOMA, Utah's Marriage Discrimination Laws' "avowed purpose and practical effect are to impose a disadvantage, a separate status, and so a stigma upon all who [desire to] enter into same-sex marriages . . ." *Id.* at 2693.

Further, as in *Windsor*, the State of Utah justifies its Marriage Discrimination Laws as measures to defend "public morality" and "the justified preference for heterosexual marriage." Pamphlet at 36. But in *Windsor*, the Supreme Court expressly rejected Congress's claim that DOMA was justified by the need "to defend the institution of traditional heterosexual marriage," to express "moral disapproval of homosexuality," and to promote "an interest in protecting the traditional moral teachings reflected in

heterosexual-only marriage laws.” 133 S. Ct. at 2693. After reviewing these purported justifications, the Supreme Court held that DOMA was not justified by any “legitimate purpose.” *Id.* at 2696. As such, this Court is likewise bound to reject the furtherance of privately-held moral views as a basis for disadvantaging Utah’s same-sex couples.

Moreover, here, as in *Windsor*, the State of Utah’s purpose is “to restrict the freedom and choice of [same-sex] couples,” including same-sex couples like Plaintiffs Archer and Call who have already married under another state’s laws. *Id.* at 2693. Here, as in *Windsor*, the State of Utah’s purpose is to treat same-sex marriages “as second-class marriages.” *Id.* Accordingly, here, as in *Windsor*, “[t]his raises a most serious question under the Constitution’s [equal protection guarantees].” *Id.* at 2694.

The Supreme Court explained that DOMA’s “principal effect [was] to identify a subset” of relationships “and make them unequal.” *Id.* at 2694. Like DOMA, Utah’s Marriage Discrimination Laws’ “principle purpose is to impose inequality, not for other reasons like governmental efficiency.” *Id.* By this dynamic, Utah’s laws “undermine[] both the public and private significance of . . . same-sex marriages,” including marriages sanctioned by other states such as Iowa, and indeed, all same-sex couples who reside in Utah. *Id.* “[I]t tells those couples, and all the world,” that their relationships are “unworthy” of recognition in our state. *Id.* “This places same-sex couples in an unstable position of being in a second-tier marriage.” *Id.* “The differentiation demeans the couple, whose moral and sexual choices the Constitution protects.” *Id.* (citing *Lawrence v. Texas*, 539 U.S. 558 (2003)).

Utah's Marriage Discrimination laws further injure and "humiliate[] . . . children now being raised by same-sex couples," by making it "more difficult for the children to understand the integrity and closeness of their own family and its concord with other families in their community and their daily lives." *Id.* at 2694. Moreover, as in *Windsor*, these laws "also bring[] financial harm to children of same-sex couples," by raising "the cost of health care for families by taxing health benefits provided by employers to their workers' same-sex [partners]," and by denying or reducing state "benefits allowed to families upon the loss of a spouse and parent, benefits that are an integral part of family security." *Id.* at 2695. In sum, these laws "single[] out a class of persons," and "impose[] a disability on the class." They "instruct[] all [state] officials, and indeed all persons with whom same-sex couples interact, including their own children, that their [relationship] is less worthy than the [relationships] of others." *Id.* at 2695-96.

As acknowledged in *Windsor*, "[b]y history and tradition the definition and regulation of marriage . . . has been treated as being within the authority and realm of the separate States." *Id.* at 2689-90. However, the Supreme Court emphasized, as it has before, that "State laws defining and regulating marriage, of course, must respect the constitutional rights of persons." *Id.* at 2691; *see also, e.g., Loving v. Virginia*, 388 U.S. 1 (1967).

In conclusion, as in *Windsor*, Utah's discrimination against same-sex couples "is invalid, for no legitimate purpose overcomes the purpose and effect [of the Marriage Discrimination Laws] to disparage and to injure" Utah's same-sex couples. *Windsor*, 133 S. Ct. at 2696. Because Utah's Marriage Discrimination Laws treat these couples

as “less respected than others,” they violate the Equal Protection Clause, and must be struck down under the binding precedent of *Windsor*. *Id.*

B. Utah’s Marriage Discrimination Laws Also Fail Under the Heightened Scrutiny Applicable to Classifications Based Upon Sexual Orientation and Gender

Based on *Windsor*, this Court need not reach the issue of whether Utah’s Marriage Laws implicate at least a quasi-suspect class to find the laws unconstitutional under the Equal Protection Clause. However, even if this Court were to reach this issue, under the Supreme Court’s case law, Utah’s Marriage Discrimination Laws also fail because they are not substantially related to a significant governmental interest.

1. Under the Supreme Court’s Binding Precedent, Classifications Based on Sexual Orientation Meet the Criteria for a Quasi-Suspect Class

The faithful application of the Supreme Court’s established criteria compels this Court to conclude that sexual orientation must be recognized as at least a quasi-suspect class, thereby subjecting Utah’s Marriage Discrimination Laws to heightened scrutiny. This same conclusion has recently been reached by a number of federal and state courts. *See, e.g., Windsor v. United States*, 699 F.3d 169, 181-85 (2d Cir. 2012); *Pedersen v. Office of Pers. Mgmt.*, 881 F. Supp. 2d 294, 310-33 (D. Conn. 2012); *Golinski v. United States Office of Pers. Mgmt.*, 824 F. Supp. 2d 968, 985-90 (N.D. Cal. 2012); *In re Balas*, 449 B.R. 567, 573-75 (Bankr. C.D. Cal. 2011); *Perry v. Schwarzenegger*, 704 F. Supp. 2d 921, 997 (N.D. Cal. 2010); *Varnum v. Brien*, 763

N.W.2d 862, 885-96 (Iowa 2009); *In re Marriage Cases*, 183 P.3d 384, 441-44 (Cal. 2008); *Kerrigan v. Comm’r of Pub. Health*, 957 A.2d 407, 425-31 (Conn. 2008).⁴

In fact, the Supreme Court in *Windsor* let stand the Second Circuit’s holding that heightened scrutiny applies to classifications based on sexual orientation. See *United States v. Windsor*, 133 S. Ct. 2675, 2684 (“[T]he Court of Appeals for the Second Circuit affirmed the District Court’s judgment. It applied heightened scrutiny to classifications based on sexual orientation, as both the Department and Windsor had urged.”). The Court in *Windsor* also acknowledged that heightened scrutiny applies to classifications based on sexual orientation when it stated, not once, but two times, that, “[D]iscriminations of an unusual character especially suggest careful consideration to determine whether they are obnoxious to the constitutional provision.” *United States v. Windsor*, 133 S. Ct. 2675, 2692 (2013) (quoting *Romer v. Evans*, 517 U.S. 620, 633 (1996)); see also *Windsor*, 133 S. Ct. at 2693 (“The Constitution’s guarantee of equality must at the very least mean that a bare congressional desire to harm a politically unpopular group cannot justify disparate treatment of that group. In determining whether a law is motivated by an improper animus or purpose, [d]iscriminations of an

⁴ This conclusion has also been urged by the current Department of Justice, in addition to well-known and influential scholars of constitutional law. See Brief of the United States on the Merit Question at 35-36 (“The government has not lightly concluded that the Court’s decisions dictate that heightened scrutiny applies to classifications based on sexual orientation.”) (Feb. 2013) & Brief of Constitutional Law Scholars Bruce Ackerman, et al., as *Amici Curiae* Addressing the Merits at 33 (“[L]aws that classify individuals for disparate treatment on the basis of their sexual orientation trigger heightened scrutiny”) (Feb. 2013), *United States v. Windsor*, No. 12-307 before the United States Supreme Court.

unusual character especially require careful consideration.”) (quotation and citation omitted).

As the courts, the current Presidential administration, and learned constitutional scholars have found, the criteria mandated by the Supreme Court to determine whether classifications should receive heightened scrutiny applies to classifications based on sexual orientation. Those criteria include:

A) whether the class has been historically “subjected to discrimination;” B) whether the class has a defining characteristic that “frequently bears [no] relation to ability to perform or contribute to society;” C) whether the class exhibits “obvious, immutable, or distinguishing characteristics that define them as a discrete group;” and D) whether the class is “a minority or politically powerless.”

Windsor, 699 F.3d at 181 (quoting *Bowen v. Gilliard*, 483 U.S. 587, 602 (1987) & *City of Cleburne v. Cleburne Living Ctr.*, 472 U.S. 432, 440-41(1985)) (citation omitted). Of these four criteria, the last two “are not strictly necessary factors to identify a suspect class,” but are nevertheless, “indicative.” *Windsor*, 699 F.3d at 181. In any case, sexual orientation meets all four factors.

a. Gay and Lesbian People Have Historically Endured Discrimination

It is beyond dispute that gay and lesbian individuals have historically been, and continue to be, subjected to persecution and discrimination. “Perhaps the most telling proof of animus and discrimination against homosexuals in this country is that, for many years and in many states, homosexual conduct was criminal,” and “[t]hese laws had the imprimatur of the Supreme Court.” *Windsor v. United States*, 699 F.3d 169, 181 (2d Cir. 2012) (citing *Bowers v. Hardwick*, 478 U.S. 186, 196 (1986)); see also Utah Code Ann.

§ 76-5-403 (2013) (Utah's criminal sodomy statute, which remains on the books to this day, even after *Lawrence* overruled *Bowers*). Indeed, every court to consider this question has held that gay and lesbian people have suffered a history of discrimination, and thus, that this factor is satisfied. See, e.g., *Windsor*, 699 F.3d 169; *Pedersen v. Office of Pers. Mgmt.*, 881 F. Supp. 2d 294 (D. Conn. 2012); *Golinski v. United States Office of Pers. Mgmt.*, 824 F. Supp. 2d 968 (N.D. Cal. 2012); *In re Balas*, 449 B.R. 567 (Bankr. C.D. Cal. 2011); *Perry v. Schwarzenegger*, 704 F. Supp. 2d 921 (N.D. Cal. 2010); *Varnum v. Brien*, 763 N.W.2d 862 (Iowa 2009); *In re Marriage Cases*, 183 P.3d 384 (Cal. 2008); *Kerrigan v. Comm'r of Pub. Health*, 957 A.2d 407 (Conn. 2008). Accordingly, this factor favors a finding that classifications based on sexual orientation are at least quasi-suspect.

b. Same-Sex Orientation Has No Relation to the Ability to Perform or Contribute to Society

In addition, courts agree that sexual orientation is irrelevant to a person's ability to perform or contribute to society. See, e.g., *Windsor v. United States*, 699 F.3d 169, 182 (2d Cir. 2012) ("There are some distinguishing characteristics, such as age or mental handicap, that may arguably inhibit an individual's ability to contribute to society, at least in some respect. But homosexuality is not one of them."); *Pedersen v. Office of Pers. Mgmt.*, 881 F. Supp. 2d 294, 320 (D. Conn. 2012) ("Sexual orientation is not a distinguishing characteristic like mental retardation or age which undeniably impacts an individual's capacity and ability to contribute to society. Instead, like sex, race, or illegitimacy, homosexuals have been subjected to unique disabilities on the basis of stereotyped characteristics not truly indicative of their abilities."); *Golinski v. United*

States Office of Pers. Mgmt., 824 F. Supp. 2d 968, 986 (N.D. Cal. 2012) (“[T]here is no dispute in the record of the law that sexual orientation has no relevance on a person’s ability to contribute to society.”); see also Am. Psychiatric Ass’n, Position Statement On Homosexuality and Civil Rights, 131 Am. J. Psychiatry 436, 497 (1974); see also, e.g., Kitchen Decl., ¶ 5-6; Sbeity Decl., ¶ 5; Archer Decl., ¶ 4; Call Decl., ¶¶ 4,8; Wood Decl., ¶¶ 4-7; Partridge Decl., ¶¶ 5, 8-10. Accordingly, this factor also favors a finding that sexual orientation is at least a quasi-suspect classification.

c. Gay and Lesbian People Are a Discernible Group with Non-Obvious Distinguishing Characteristics

An immutable characteristic is not *per se* required for heightened scrutiny under the Supreme Court’s Equal Protection jurisprudence. See *Windsor v. United States*, 699 F.3d 169, 181 n.4 (2d Cir. 2012) (alienage and illegitimacy, both subject to heightened scrutiny, are subject to change). Nevertheless, “homosexuality is a sufficiently discernible characteristic to define a discrete minority class,” including because there is a broad medical and scientific consensus that sexual orientation is immutable. *Id.* at 183; see also *Perry v. Schwarzenegger*, 704 F. Supp. 2d 921, 966 (N.D. Cal. 2010) (“No credible evidence supports a finding that an individual may, through conscious decision, therapeutic intervention or any other method, change his or her sexual orientation.”); see also, e.g., Kitchen Decl., ¶ 4; Sbeity Decl., ¶ 3; Archer Decl., ¶ 5; Call Decl., ¶ 4; Wood Decl., ¶¶ 13-15, 18; Partridge Decl., ¶¶ 14-16.

However, even if sexual orientation were subject to change, the “immutability” factor is not just about whether a person *could* abandon the characteristic at issue, but also about whether a person *should* be required to do so. See *Fatin v. INS*, 12 F.3d

1233, 1240 (3d Cir. 1993) (characteristic is “immutable” when “the members of the group either cannot change, or should not be required to change because it is fundamental to their individual identities and consciences”) (citation omitted); *Watkins v. United States Army*, 875 F.2d 699, 726 (9th Cir. 1989) (Norris, J., concurring in the judgment) (“It is clear that by ‘immutability’ the [Supreme] Court has never meant strict immutability in the sense that members of the class must be physically unable to change or mask the trait defining their class the Supreme Court is willing to treat a trait as effectively immutable if changing it would involve great difficulty, such as requiring a major physical change or a traumatic change of identity.”).

Importantly, the Supreme Court has now stated that sexual orientation is so fundamental to a person’s identity that an individual cannot be forced to choose between it and that person’s civil rights – even if such choice could be made. See *Lawrence v. Texas*, 539 U.S. 558, 576-77 (2003) (decisions concerning the intimacies of the physical relationships of consenting adults are “an integral part of human freedom”); see also *In re Marriage Cases*, 183 P.3d 384, 442 (Cal. 2008) (“Because a person’s sexual orientation is so integral an aspect of one’s identity, it is not appropriate to require a person to repudiate or change his or her sexual orientation in order to avoid discriminatory treatment.”); *Kerrigan v. Comm’r of Pub. Health*, 957 A.2d 407, 438 (Conn. 2008) (“In view of the central role that sexual orientation plays in a person’s fundamental right to self-determination, we fully agree with the plaintiffs that their sexual orientation represents the kind of distinguishing characteristic that defines them as a

discrete group for purposes of determining whether that group should be afforded heightened protection . . .”).

In addition, the Supreme Court has clarified that although a person’s sexual behavior may be controlled, the Court is not willing to distinguish between a person’s gay and lesbian status, and gay and lesbian sexual conduct. *See, e.g., Christian Legal Soc’y v. Martinez*, 130 S. Ct. 2971, 2990 (2010) (“Our decisions have declined to distinguish between status and conduct in this context.”); *Lawrence v. Texas*, 539 U. S. 558, 575 (2003) (“When homosexual conduct is made criminal by the law of the State, that declaration in and of itself is an invitation to subject homosexual persons to discrimination.”); *id.* at 583 (O’Connor, J., concurring in judgment) (“While it is true that the law applies only to conduct, the conduct targeted by this law is conduct that is closely correlated with being homosexual. Under such circumstances, [the] law is targeted at more than conduct. It is instead directed toward gay persons as a class.”).

In sum, while not required, this third factor also favors a finding that classifications based on sexual orientation demand heightened scrutiny.

d. Gay and Lesbian People Are a Minority and/or Politically Powerless

Finally, it is undisputed that gay and lesbian people constitute a minority. Further, while a lack of political power is not required for a class to be quasi-suspect, *see Windsor v. United States*, 699 F.3d 169, 181 (2d Cir. 2012), this factor is also met with regard to gay and lesbian people. While there have been recent successes in securing legislation to protect gay and lesbian individuals (including marriage equality in some states), those limited successes do not alter the conclusion that gay and lesbian

individuals, as a group, “are not in a position to adequately protect themselves from the discriminatory wishes of the majoritarian public.” *Id.* at 185. As discussed, *supra*, this is true in the State of Utah. Moreover, at the national level, more than two-thirds of the ballot initiatives in the past two decades that proposed to enact (or prevent the repeal of) antidiscrimination measures for gay and lesbian individuals have failed. Barbar S. Gamble, *Putting Civil Rights to a Popular Vote*, 41 Am. J. Pol. Sci. 245, 257 (1997).

Further, any limited political power of gay and lesbian individuals, as a group, pales in comparison to that of women when the Supreme Court held that gender-based classifications required heightened scrutiny. See *Frontiero v. Richardson*, 411 U.S. 677, 688 (1973) (plurality). At the time of the Supreme Court’s decision in *Frontiero*, Congress had already passed laws protecting women from discrimination in the workplace, see *Frontiero* at 687-88, proving that women, as a group, could effectively usher through major federal legislation – something that people of same-sex orientation, as a group, have been unable to accomplish. To this day, there is still no federal ban on discrimination in employment, housing, or public accommodations based on sexual orientation, and the majority of states do not have these protections either. See *Golinski v. United States Office of Pers. Mgmt.*, 824 F. Supp. 2d 968, 988-89 (N.D. Cal. 2012); *Pedersen v. Office of Pers. Mgmt.*, 881 F. Supp. 2d 294, 326-27 (D. Conn. 2012).

Accordingly, while not essential, this factor also favors a finding that classifications based on sexual orientation are suspect, or at least quasi-suspect.

2. Utah's Marriage Discrimination Laws, Which Burden a Suspect Classification Based on Sexual Orientation, Cannot Survive Heightened Scrutiny

Utah's Marriage Discrimination Laws dictate access to marriage based solely on an individual's sexual orientation. Because sexual orientation is at least quasi-suspect, this Court must review these laws under heightened scrutiny.

In this case, the State has not presented any governmental interest in preventing gay and lesbian individuals the same access to marriage as heterosexual individuals – let alone a significant interest.⁵ The State has not identified a single harm that it, or anyone else, would suffer as a result of marriage equality. Indeed, the only harms in the record are to Plaintiffs, including because the obvious purpose and effect of Utah's Marriage Discrimination Laws is to stigmatize Plaintiffs, and ensure that they are “unequal to everyone else.” *Romer v. Evans*, 517 U.S. 620, 635 (1996).

Accordingly, the State of Utah has failed to meet its burden, and the Marriage Discrimination Laws must be invalidated by this Court under the Equal Protection Clause of the Fourteenth Amendment.

⁵ As discussed, *supra*, under heightened scrutiny, the burden is on the State of Utah to show that its Marriage Discrimination Laws are substantially related to an important state interest. Accordingly, the State must come forward with an important interest, and also show that its laws are substantially related to that interest. At the time of the filing of this motion, the State of Utah has not identified any state interest to be analyzed, under any standard of review. Accordingly, the State has not met its burden of coming forward with affirmative evidence to show that it is justified in treating Plaintiffs as unequal, and Plaintiffs are entitled to summary judgment under an equal protection analysis. However, even if this were not the case, the Supreme Court in *Windsor* already considered and rejected any possible “legitimate purpose” the State might try to advance, as already discussed, *supra*. *United States v. Windsor*, 133 S. Ct. 2675, 2696 (2013).

3. Utah's Marriage Discrimination Laws Also Fail Under the Heightened Scrutiny Applicable to Classifications Based on Gender

Utah's Marriage Discrimination Laws also violate the Equal Protection Clause because they discriminate on the basis of gender. They distinguish between couples consisting of a man and a woman and couples consisting of individuals of the same sex. Thus, the limitation on civil marriage depends upon an individual's gender; a man who wishes to marry a man may not do so because he is a man; a woman may not marry a woman because she is a woman. Such distinctions require heightened scrutiny. See *Concrete Works v. City & County of Denver*, 36 F.3d 1513, 1519 (10th Cir. 1994) ("Gender-based classifications . . . are evaluated under the intermediate scrutiny rubric, which provides that the law must be substantially related to an important government objective."); see also *United States v. Virginia*, 518 U.S. 515, 532-33 (1996); *Mississippi Univ. for Women v. Hogan*, 458 U.S. 718, 724 (1982); *Craig v. Boren*, 429 U.S. 190, 197 (1976); *Frontiero v. Richardson*, 411 U.S. 677, 682 (1973) (plurality opinion).

The Equal Protection Clause prohibits the "differential treatment or denial of opportunity" based on a person's sex that is found in Utah's Marriage Discrimination Laws, in the absence of an "exceedingly persuasive" justification. *Virginia*, 518 U.S. at 532-33 (internal quotation omitted). In this case, without any justification, each of the persons in the same-sex relationship are denied the constitutionally-protected and fundamental right to marry the person of their choice because the State limits that choice to only individuals of a certain gender, depending on the gender of the individual exercising his or her choice. The result is the denial of opportunity for these individuals

to choose each other as marriage partners (and conversely, to be chosen as a marriage partner), based solely on an unwarranted restriction by the State that discriminates on the basis of gender. This type of discrimination is not unlike the race restrictions previously imposed by Virginia which were found unconstitutional in *Loving v. Virginia*, 388 U.S. 1, 12 (1967), and the laws at issue here must also be invalidated.

The State has not presented any governmental interest in preventing each Plaintiff's choice of who they wish to marry based on the gender of that person – let alone a significant interest. The State has not identified a single harm that it, or anyone else, would suffer as a result of gender-neutral marriage laws. Indeed, the legislative history of Utah's marriage statutes demonstrate the State has a policy of favoring gender-neutral marriage laws, including by revising old laws to be neutral with regard to sex. See, e.g., Act of July 15, 1977, ch. 1, § 1, 1977 (1st Spec. Sess.) Utah Laws (providing for removal of certain age distinctions based upon sex with respect to prohibited and void marriages) (codified as amended at Utah Code Ann. § 30-1-2), Ex. A to Parrish Decl. Further, the record demonstrates that the only harm is that caused to Plaintiffs because they cannot marry, including because the obvious purpose and effect of Utah's Marriage Discrimination Laws is to stigmatize Plaintiffs, and ensure that they are "unequal to everyone else," simply because they desire to marry a woman if they are a woman, and marry a man if they are a man. *Romer v. Evans*, 517 U.S. 620, 635 (1996). Furthermore, as already discussed *ad nauseam*, any possible interest the State of Utah might try to advance to support its discriminatory laws has already been

considered and rejected by the Supreme Court. See *United States v. Windsor*, 133 S. Ct. 2675, 2696 (2013).

Accordingly, the State of Utah has failed to meet its burden, and the Marriage Discrimination Laws must be invalidated by this Court under the Equal Protection Clause of the Fourteenth Amendment as prohibited discrimination based solely on gender.

V. UTAH’S REFUSAL TO RECOGNIZE SAME-SEX MARRIAGES FROM OTHER JURISDICTIONS IS UNCONSTITUTIONAL UNDER THE SUPREME COURT’S DECISION IN *WINDSOR*

Utah’s Marriage Discrimination Laws prohibit recognition of same-sex marriages from other jurisdictions. This means that married couples who relocate to Utah for personal or professional reasons are stripped not only of all of the legal rights and protections conferred by marriage, but also of the unique social recognition, dignity, and privacy that the status of being legally married provides. Plaintiffs Archer and Call each have a reasonable expectation that they will be recognized as married and to enjoy all of the protections, benefits, and responsibilities conferred by marriage regardless of the fact that they, like so many other Americans, chose to get married in another state. And yet, because Utah’s laws treat Plaintiffs’ marriages as a legal nullity, “[f]or practical purposes, the parties have been divorced against their will by operation of law.” Steve Sanders, *The Constitutional Right to (Keep Your) Same-Sex Marriage*, 110 Mich. L. Rev. 1421, 1423 (2012).

In *Windsor*, the Supreme Court held that same-sex spouses who have entered into legal marriages have a protected liberty interest in their marital status, and that the

government's refusal to recognize their marital status impermissibly infringed upon that interest. *United States v. Windsor*, 133 S.Ct. 2675, 2695 (2013). Although *Windsor* involved the federal government's refusal to respect an existing marital status, the same reasoning applies equally to the State's refusal to recognize an existing marital relationship here. Plaintiffs Archer and Call have exactly the same protected liberty interest in their continuing marital relationship, and the impact of the State's refusal to recognize that relationship is just as profound as that in *Windsor*, since it effectively renders their lawful marital status a nullity under state law.

In all relevant constitutional respects, Utah's refusal to recognize same-sex marriages from other jurisdictions is just like Section 3 of DOMA, and it violates the Constitution's equality and due process guarantees for the same reasons identified by the Supreme Court in *Windsor*. Section 3 of DOMA, just like Utah's Marriage Discrimination Laws, took the unusual step of carving out an entire class of legally married couples and excluding them from federal recognition. Similarly here, Utah law takes the unusual step of carving out an entire class of couples who entered into legal marriages in other states and categorically excluding those couples from the otherwise general rule that a marriage valid where celebrated will be treated as valid in Utah as well. Just like DOMA, Utah's laws' "unusual deviation from the usual tradition of recognizing and accepting state definitions of marriage here operates to deprive same-sex couples of the benefits and responsibilities that come with" legal recognition of their marriage. *Id.* at 2693. For both Utah's Marriage Discrimination Laws and DOMA, the "principal effect is to identify a subset of state-sanctioned marriages and make them

unequal. The principal purpose is to impose inequality[.]” *Id.* Just like DOMA, Utah’s laws “force[] same-sex couples to live as married for the purpose of” some jurisdictions’ laws but unmarried for purposes of Utah’s law. *Id.* at 2694.

VI. UTAH’S MARRIAGE DISCRIMINATION LAWS ARE ACTIONABLE UNDER 42 U.S.C. §1983

The Defendants, acting under color of state law, are depriving and will deprive Plaintiffs of numerous rights secured by the Fourteenth Amendment of the Constitution in violation of 42 U.S.C. § 1983. Utah’s Marriage Discrimination Laws therefore are actionable, and Plaintiffs seek a declaration that the laws at issue are invalid and an injunction against their enforcement.

CONCLUSION

For all of the reasons discussed in this motion, Plaintiffs are entitled to summary judgment, and this Court must strike down Amendment 3 and the Marriage Discrimination Statutes as contravening the Constitution, and enjoin Defendants from enforcing Utah’s unconstitutional Marriage Discrimination Laws.

DATED this 11th day of October, 2013.

MAGLEBY & GREENWOOD, P.C.



Peggy A. Tomsic
James E. Magleby
Jennifer Fraser Parrish

Attorneys for Plaintiffs

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing **PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT** was delivered to the following this 11th day of October, 2013, by:

- Hand Delivery
- Depositing the same in the U.S. Mail, postage prepaid
- CM/ECF System
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**IN THE UNITED STATES DISTRICT COURT
DISTRICT OF UTAH, CENTRAL DIVISION**

DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

**APPENDIX TO PLAINTIFFS' MOTION
FOR SUMMARY JUDGMENT**

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

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- Exhibit 1 Declaration of Jennifer Fraser Parrish in Support of Plaintiffs' Motion for Summary Judgment**
- Exhibit A Act of July 15, 1977, ch. 1, § 1, 1977 (1st Spec. Sess.) Utah Laws (codified as amended at Utah Code Ann. § 30-1-2) (excerpts)
Source: HeinOnline
- Exhibit B Act of March 23, 2004, ch. 122, §§ 1-4, 2004 Utah Laws (enacted as Utah Code Ann. § 30-1-4.1 and amended in other statutes) (excerpts)
Source: HeinOnline
- Exhibit C Utah Voter Information Pamphlet General Election November 2, 2004 (excerpts)
Source: Utah Government Publications Online, a service of the Utah State Library
- Exhibit 2 Declaration of Derek Kitchen in Support of Plaintiffs' Motion for Summary Judgment**
- Exhibit 3 Declaration of Moudi Sbeity in Support of Plaintiffs' Motion for Summary Judgment**
- Exhibit 4 Declaration of Karen Archer in Support of Plaintiffs' Motion for Summary Judgment**
- Exhibit 5 Declaration of Kate Call in Support of Plaintiffs' Motion for Summary Judgment**
- Exhibit 6 Declaration of Laurie Wood in Support of Plaintiffs' Motion for Summary Judgment**
- Exhibit 7 Declaration of Kody Partridge in Support of Plaintiffs' Motion for Summary Judgment**

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**IN THE UNITED STATES DISTRICT COURT
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DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

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v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

DECLARATION OF JENNIFER FRASER PARRISH IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Jennifer Fraser Parrish, declare and state as follows:

1. I am a member in good standing of the Utah State Bar and an attorney with the law firm MAGLEBY & GREENWOOD, P.C., counsel for Plaintiffs in the above-captioned action. I have personal knowledge in that capacity of the facts described in this Declaration and would testify competently and truthfully to the facts set forth in this Declaration.


2. A true and accurate copy of the Act of July 15, 1977, ch. 1, § 1, 1977 (1st Spec. Sess.) Utah Laws (codified as amended at Utah Code Ann. § 30-1-2) is attached hereto as Exhibit "A." This excerpt from the Utah Session Laws was obtained from HeinOnline.

3. A true and accurate copy of the Act of March 23, 2004, ch. 122, §§ 1-4, 2004 Utah Laws (enacted as in Utah Code Ann. § 30-1-4.1 and amended in other statutes) is attached hereto as Exhibit "B." This excerpt from the Utah Session Laws was obtained from HeinOnline.

4. A true and accurate copy of excerpts from the Utah Voter Information Pamphlet General Election November 2, 2004 is attached hereto as Exhibit "C." This pamphlet was obtained from the Utah Government Publications Online, a service of the Utah State Library.

I sign this Declaration under penalty of perjury.

DATED this 10th day of October, 2013.



Jennifer Fraser Parrish

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing **DECLARATION OF JENNIFER FRASER PARRISH IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT** was delivered to the following this 11th day of October, 2013, by:

- Hand Delivery
- Depositing the same in the U.S. Mail, postage prepaid
- CM/ECF System
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/s/ Hi Evan Gibson

Exhibit “A”

LAWS

of the

STATE OF UTAH, 1977

Passed at the
FIRST SPECIAL SESSION

of the Legislature

HUSBAND AND WIFE

CHAPTER 1

H.B. No. 3

(Passed July 12, 1977. In Effect July 15, 1977)

REMOVAL OF AGE DISTINCTIONS REGARDING VOID AND PROHIBITED MARRIAGE

An Act Amending Section 30-1-2, Utah Code Annotated 1953, as amended by Chapters 42 and 43, Laws of Utah 1963, as amended by Chapter 67, Laws of Utah 1975, as amended by Chapter 122, Laws of Utah 1977; Relating to Marriage; Providing for Removal of Certain Age Distinctions Based upon Sex with respect to Prohibited and Void Marriages; And Providing Requirements for Valid Marriages of Persons between the ages of 14 and 15 years; And Providing an Effective Date.

Be it enacted by the Legislature of the State of Utah:

Section 1. Section amended.

Section 30-1-2, Utah Code Annotated 1953, as amended by Chapters 42 and 43, Laws of Utah 1963, as amended by Chapter 67, Laws of

Utah 1975, as amended by Chapter 122, Laws of Utah 1977, is amended to read:

30-1-2. Marriages prohibited and void

The following marriages are prohibited and declared void:

(1) With a person afflicted with syphilis or gonorrhoea that is communicable or that may become communicable.

(2) When there is a husband or wife living from whom the person marrying has not been divorced.

(3) When not solemnized by an authorized person, except as provided in section 30-1-5.

(4) When ~~[at the time of marriage]~~ the male or female is under sixteen years of age ~~[with the consent of either parent having custody of the male or female and certification of pregnancy furnished to the county clerk by a licensed physician, and when neither party is under the age of fourteen]~~ unless consent is obtained as provided in section 30-1-9.

(5) When the male or female is under 14 years of age.

~~[(6)]~~ (6) Between a divorced person and any person other than the one from whom the divorce was secured until the divorce decree becomes absolute, and, if an appeal is taken, until after the affirmance of the decree.

(7) Between persons of the same sex.

Section 2. Effective date.

This act shall take effect upon approval.

Approved July 15, 1977.

INSURANCE

CHAPTER 2

H.B. No. 1

(Passed June 29, 1977. In Effect July 11, 1977)

INSURANCE HOLDING COMPANY ACT AMENDMENT

An Act Enacting Section 31-39-2.5, Utah Code Annotated 1953; Relating to Insurance; Providing that Assets Acceptable to the Commissioner of Insurance Equal to the Total Policyholder Liabilities of a Domestic Life Insurer in this State be Placed in Trust for the Benefit of Such Policyholders as a Condition Precedent to the Final Approval of the Acquisition or Merger of Such an Insurer by the Commissioner of Insurance; Providing that no Reinsurance Agreement which Affects Such Policyholder Liabilities Trust is Valid without the Prior Approval of the Commissioner of Insurance; And Providing an Effective Date.

Exhibit “B”

CHAPTER 261

S. B. 24

Passed February 18, 2004

Approved March 23, 2004

Effective March 23, 2004

MARRIAGE RECOGNITION POLICY

Sponsor: D. Chris Butters

LONG TITLE

General Description:

This bill states that the policy of this state is to only recognize as a marriage the union between a man and a woman.

Highlighted Provisions:

This bill:

- ▶ creates a marriage recognition policy for the state; and
- ▶ adds the requirement that applicants for a marriage license be a man and a woman.

Monies Appropriated in this Bill:

None

Other Special Clauses:

This bill provides an immediate effective date.

Utah Code Sections Affected:

AMENDS:

30-1-4.5, as enacted by Chapter 246, Laws of Utah 1987

30-1-8, as last amended by Chapter 212, Laws of Utah 1995

ENACTS:

30-1-4.1, Utah Code Annotated 1953

Be it enacted by the Legislature of the state of Utah:

Section 1. Section 30-1-4.1 is enacted to read:

30-1-4.1. Marriage recognition policy.

(1) (a) It is the policy of this state to recognize as marriage only the legal union of a man and a woman as provided in this chapter.

(b) Except for the relationship of marriage between a man and a woman recognized pursuant to this chapter, this state will not recognize, enforce, or give legal effect to any law creating any legal status, rights, benefits, or duties that are substantially equivalent to those provided under Utah law to a man and a woman because they are married.

(2) Nothing in Subsection (1) impairs any contract or other rights, benefits, or duties that are enforceable independently of this section.

Section 2. Section 30-1-4.5 is amended to read:

30-1-4.5. Validity of marriage not solemnized.

(1) A marriage which is not solemnized according to this chapter shall be legal and valid if a court or administrative order establishes that it arises out of

a contract between [two consenting parties] a man and a woman who:

- (a) are of legal age and capable of giving consent;
- (b) are legally capable of entering a solemnized marriage under the provisions of this chapter;
- (c) have cohabited;
- (d) mutually assume marital rights, duties, and obligations; and
- (e) who hold themselves out as and have acquired a uniform and general reputation as husband and wife.

(2) The determination or establishment of a marriage under this section must occur during the relationship described in Subsection (1), or within one year following the termination of that relationship. Evidence of a marriage recognizable under this section may be manifested in any form, and may be proved under the same general rules of evidence as facts in other cases.

Section 3. Section 30-1-8 is amended to read:

30-1-8. Application for license -- Contents.

(1) A marriage license may be issued by the county clerk to a man and a woman only after an application has been filed in his office, requiring the following information:

- (a) the full names of the [parties] man and the woman, including the maiden name of the [female] woman;
- (b) the Social Security numbers of the parties, unless the party has not been assigned a number;
- (c) the current address of each party;
- (d) the date and place of birth (town or city, county, state or country, if possible);
- (e) the names of their respective parents, including the maiden name of the mother;
- (f) the birthplaces of fathers and mothers (town or city, county, state or country, if possible); and
- (g) the distinctive race or nationality of each of the parents.

(2) If the [female] woman is a widow, her maiden name shall be shown in brackets.

(3) If one or both of the parties is under 16 years of age, the clerk shall provide them with a standard petition on a form approved by the Judicial Council to be presented to the juvenile court to obtain the authorization required by Section 30-1-9.

(4) (a) The Social Security numbers obtained under the authority of this section may not be recorded on the marriage license, and are not open to inspection as a part of the vital statistics files.

(b) The Department of Health, Bureau of Vital Records and Health Statistics shall, upon request, supply those Social Security numbers to the Office of Recovery Services within the Department of Human Services.

(c) The Office of Recovery Services may not use any Social Security numbers obtained under the authority of this section for any reason other than the administration of child support services.

Section 4. Effective date.

If approved by two-thirds of all the members elected to each house, this bill takes effect upon approval by the governor, or the day following the constitutional time limit of Utah Constitution Article VII, Section 8, without the governor's signature, or in the case of a veto, the date of veto override.

Exhibit “C”

UTAH VOTER INFORMATION PAMPHLET

General Election November 2, 2004



Prepared under the direction of
Gayle McKeachnie, Lieutenant Governor

In cooperation with the Utah State Legislature
Al Mansell, President of the Senate
Martin R. Stephens, Speaker of the House

Impartial Analysis by
Michael E. Christensen, Director
Office of Legislative Research and General Counsel

Information pertaining to Judicial retention provided by
the Judicial Council



STATE OF UTAH

OFFICE OF THE GOVERNOR
SALT LAKE CITY
84114-0601

OLENE S. WALKER
GOVERNOR

GAYLE F. MCKEACHNIE
LIEUTENANT GOVERNOR

F P O
September 3,
n:

Once again on November 2, you will have the chance to influence the direction of your community and state by exercising your right to vote. Please use this Voter Information Pamphlet to prepare for this year's election by studying the candidates and issues.

This year in addition to voting for the candidates of your choice, you will also have the opportunity to vote on the retention of judges, three amendments to the Utah State Constitution and one citizen's state initiative.

In a continuous effort to educate young, potential voters on the electoral process, we have conducted our fourth "Get Out the Vote" art contest. Junior High and High School students were invited to express their ideas on the importance of voting. We received many creative ideas, and are proud to display the winner, Linsey Steele from Davis High School, on the cover of the 2004 Voter Information Pamphlet.

Thank you for your participation in the electoral process. Your informed vote on November 2 will help shape the future of Utah.

Sincerely,

Gayle McKeachnie
Lieutenant Governor

(HJR 25)

CONSTITUTIONAL AMENDMENT NUMBER

3

Joint Resolution on Marriage

Shall the Utah Constitution be amended to provide that:
 (1) marriage consists only of the legal union between a man and a woman; and
 (2) no other domestic union may be recognized as a marriage or given the same or substantially equal legal effect?

IMPARTIAL ANALYSIS

Constitutional Amendment Number 3 amends the Utah Constitution to add two provisions related to marriage. First, the Amendment states that marriage consists only of the legal union between a man and a woman. Second, it states that no other domestic union may be recognized as a marriage or given the same or substantially equal legal effect.

Present Utah Constitution

The only provision presently in the Utah Constitution relating to marriage is a provision that prohibits polygamous or plural marriages.

Present Utah statute

Utah statute presently provides that the state's policy is to recognize as marriage only the legal union of a man and a woman. Utah statute also provides that marriage between persons of the same sex is prohibited and void, and that the state will not give legal effect to any law creating any legal status, rights, benefits, or duties that are substantially the same as those provided under Utah law to a man and a woman because they are married.

There are presently two ways for a man and a woman to enter into a valid marriage. One is by having the marriage solemnized by a person authorized to perform a marriage. The other is by obtaining a court or administrative order establishing that a man and a woman have lived together, have held themselves out as being husband and wife, and have met other legal requirements. This second method is referred to as a common law marriage.

Constitutional Amendment Number 3 under the Utah and U.S. Constitutions

Similar to Utah statute, Constitutional Amendment Number 3 states that marriage consists only of the legal union between a man and a woman. The Amendment also prohibits any other domestic union, regardless of what it is called or where it is entered into, from being recognized as a marriage or given the same or substantially equal legal effect.

Other states have statutes that, similar to

Utah's, recognize marriage as a union between a man and a woman. In some of those states, lawsuits have been brought challenging whether the statutory provision denies other couples their equal protection or similar rights under the state constitution. In at least one of those states, the state court has determined that the statute does not violate the state's constitution. In other states, however, the courts have determined that the state statute violates or may violate the state constitution. None of those states' constitutions contained a provision relating to marriage similar to Constitutional Amendment Number 3.

Constitutional Amendment Number 3 avoids a result in Utah similar to that of other states where state statute has been determined to be in conflict with the state constitution. The Amendment raises to constitutional status principles relating to marriage that are now expressed only in statute. Because the Amendment places those principles in the Utah Constitution, any potential conflict between the Utah Constitution and the statutory provision expressing the same principle is eliminated.

Although Constitutional Amendment Number 3 resolves any potential conflict between the similar statutory provisions and the Utah Constitution, it does not eliminate potential conflict with the United States Constitution. One potential conflict is with the Equal Protection Clause. The United States Supreme Court has stated that the right to marry "is of fundamental importance," requiring "critical examination" of the state's interest in creating a classification that interferes with that right. Because the Amendment, like its statutory counterpart, creates a classification of persons to whom the right to marry is not available, that classification may be subject to challenge under the Equal Protection Clause of the United States Constitution. To date, however, there appear to be no decided court cases involving a challenge to a provision similar to Constitutional Amendment Number 3 based on federal equal protection grounds. In

YES
 NO

Senate: 20-7-2
 House: 58-14-3

IMPARTIAL ANALYSIS (continued)

addition to a possible challenge based on federal equal protection, a challenge based on other federal constitutional provisions is possible. The likelihood that a court would conclude that the Amendment or the similar statutory provisions violate equal protection or other provisions of the U.S. Constitution is unknown.

Effects of Constitutional Amendment Number 3

Constitutional Amendment Number 3 does three things. First, it defines what a marriage is: only a legal union between a man and a woman. Second, it prevents any other domestic union from being recognized as a marriage, regardless of what the domestic union is called or where it was entered into.

Third, the Amendment prohibits any other domestic union from being given the same or substantially equal legal effect as is given to a marriage between a man and a woman. Presently when a man and a woman marry, they receive certain rights, benefits, and obligations provided in the law. A married man and woman receive those rights, benefits, and obligations automatically, by operation of law and solely by virtue of being married. The Amendment prohibits a domestic union from being given those same or similar rights, benefits, and obligations. The scope of that prohibition may be more precisely defined by Utah courts as they interpret the provision in the context of lawsuits that may arise.

Effective date

If approved by voters, Constitutional Amendment Number 3 takes effect January 1, 2005.

Fiscal Impact

Constitutional Amendment Number 3 has no fiscal impact on state or local government.

ARGUMENTS

Argument For:

Vote Yes on this amendment to ensure that same sex marriage is not allowed in Utah and that the people of Utah retain the right under our constitution to decide how marriage is defined in this state.

Massachusetts recently turned its back on centuries of precedent and began issuing marriage licenses to same sex couples. Why did they do this? Because they were ordered to do so by four judges - barely a majority of its highest court - based on their "modern" interpretation of that state's constitution. Our own courts will likely now face such questions as (1) whether to follow Massachusetts in redefining the meaning of marriage and family and (2) whether to recognize same sex marriages performed in other states. Utah needs to amend our state constitution to specifically address and protect against these conditions.

This amendment will do three things. First, it ensures that no state court in Utah can ever make a ruling like the one in Massachusetts that overruled the people and redefined marriage against their will. Second, it prevents state courts from requiring that same sex marriages from other states be recognized in Utah. Third, it prevents the creation of marriage substitutes (like "civil unions" or "domestic partnerships") that sanction and give unmarried couples the same status as marriage under another name.

This amendment does not promote intolerance, hatred or bigotry. Earlier this year, the Federal Eleventh Circuit Court of Appeals upheld Florida's ban on homosexual adoptions. The Court unequivocally recognized government's strong interest in maintaining public morality, the justified preference for heterosexual marriage with its capacity to perpetuate the human race and the importance of raising children in that preferred relationship. This amendment preserves that same historic understanding of marriage and the ability of Utahns to govern themselves.

Social stability has always depended on strong marriages. Many families, of course, face difficult challenges, including divorce and the absence of a father or a mother. These challenges, however, are no reason to abandon the ideal relationship where men, women and children thrive best and that is an enduring natural marriage between a man and a woman.

Here in Utah, let us heed the warning of Lincoln and not allow others to "blow out the moral lights around us." The courts have long recognized that marriage and family law are domestic matters to be decided by state and not federal authority. Therefore, this matter will be decided by a majority of the voters in this election and that is as it should be. As Thomas Jefferson explained, "It is rare that the public sentiment decides immorally or unwisely."

We urge you to support this important measure for the good of our state and its families and children.

REPRESENTATIVE LAVAR CHRISTENSEN (ATTORNEY)
SENATOR D. CHRIS BUTTARS

Argument Against:

Reasonable and compassionate Utahns, including those opposed to "gay marriage," should vote "No" on this constitutional amendment. Utahns of all faiths-- single and married, straight and gay--need to take a closer look at this amendment and see that it goes far beyond defining marriage. It's really about making discrimination legal-- discrimination that hurts real people and takes basic rights away from real families.

Part 1 of the amendment is completely unnecessary

Part 1 defines marriage as "between a man and a woman." This definition has already been adopted three different places in Utah law. This language was first passed by the Legislature in 1977. In the last 25 years, we've never needed a constitutional amendment to stop gay marriage, and we don't need one now. Even those who worry about Utah being forced to accept gay marriages performed elsewhere acknowledge that an amendment to our constitution won't make any difference. Attorney General Mark Shurtleff has said, "This is going to be decided by the United States Supreme Court. It won't matter what state constitutions say."

Part 2 of the amendment is deeply hurtful

Part 2 prevents same-sex partners from being given any basic rights of "substantially equivalent legal effect" to those given married couples. This means that same-sex couples in committed, long-term relationships can never receive any of the more than 1,000 legal rights and protections provided to married couples. We're not just talking about tax benefits and inheritance rights. We're talking basic rights, such as the ability to visit one's partner in the hospital or make medical decisions in an emergency. The amendment would also deny same-sex couples health insurance benefits currently offered by many prominent Utah employers. Legal experts say that the vague language of Part 2 could even interfere with powers of attorney, wills, medical directives, property arrangements, and joint bank accounts used by same-sex couples. Polls show that more than 70% of Utahns have a family member or close friend who is gay. Denying our neighbors and our relatives basic rights, such as hospital visitation, is hurtful and discriminatory.

Part 2 harms children and families

Worst of all, this amendment is certain to have unintended consequences that will hurt real Utah families. You may not approve of same-sex couples having children, but they do. These children didn't choose their circumstances, yet this amendment would deny them rights and protections that provide stability and security for all other Utah children.

Our constitution is no place for discrimination

Our constitution was written to limit government and guarantee rights--not take them away. Yet part 2 of this amendment prevents same-sex couples from ever being granted many basic rights. We would never dream of enacting legal discrimination based on age, race, or religion. Our

ARGUMENTS (continued) AND **COMPLETE TEXT** CONSTITUTIONAL AMENDMENT NUMBER 3

constitution is no place for discrimination. Utahns can show their reasonableness, compassion, and fairness by voting "No" on this amendment.

REPRESENTATIVE JACKIE BISKUPSKI
DR. AND MRS. GARY WATTS
TERRY KOGAN, PROFESSOR OF LAW

Rebuttal To Argument Against:

The Founders of our nation believed that the majority of Americans would always remain moral and choose wisely. Now, in 2004, a small percentage of the population wants to radically alter the established meaning of marriage in ways never before contemplated. What new enlightenment or sudden discovery do they offer? Only counterfeit logic and unfounded talk of discrimination.

Same sex couples have previously claimed a right of privacy. Now, they demand official public sanction (marriage) as if the laws of nature somehow no longer exist and there is no higher standard than individual sexual preference. The Supreme Court stated, at such times, "a page of history is worth a volume of logic."

The Declaration of Independence specifically recognizes the "Creator," "the Laws of Nature and of Nature's God," "the Supreme Judge of the World" and our "firm reliance on the protection of divine providence." President Kennedy reminded us that "the rights of man come not from the generosity of the state, but from the hand of God."

This amendment does not deny any existing rights under Utah Law. Despite the opponents' contentions, "sexual orientation" is not comparable to race, religion and ethnicity. If needed, their concerns can be separately addressed without sanctioning and giving blanket marriage status to same sex couples.

Our current marriage laws could be weakened in the future if we do not specifically amend our constitution to prevent that from happening. VOTE YES TO STRENGTHEN OUR CONSTITUTION IN DEFENSE OF MARRIAGE.

REPRESENTATIVE LAVAR CHRISTENSEN (ATTORNEY)
SENATOR D. CHRIS BUTTARS
REPRESENTATIVE MARGARET DAYTON

Rebuttal To Argument For:

This amendment goes far beyond just defining marriage. It singles out one specific group – people who are our relatives, neighbors, and co-workers – to deny them hundreds of rights and protections that other Utahns enjoy. In so doing, it undermines their well-being, their financial security, and the stability of their families. Good, fair-minded Utahns should see this amendment for what it is – a hurtful, discriminatory, and unnecessary addition to our Constitution – and vote "NO."

The amendment's sponsors say we "need" it to stop activist judges and our legislature from forcing "gay marriage" or "marriage substitutes" upon our state. But Utah's judges and legislators are the most conservative in the country. We already have three different laws defining marriage. Instead of worrying about something that simply won't happen, voters should consider the unintended and hurtful consequences hidden in the second part of this amendment.

We should not hurt real families and innocent children to make an extreme and unnecessary political point. The amendment's supporters ask you to vote for it "for the good of this state and its families and children." We ask you to consider in your heart.

REPRESENTATIVE JACKIE BISKUPSKI
DR. AND MRS. GARY WATTS
TERRY KOGAN, PROFESSOR OF LAW

CONSTITUTIONAL AMENDMENT 3

This joint resolution of the Legislature proposes to amend the Utah Constitution to add a provision relating to marriage.

Utah Constitution Sections Affected:
ENACTS:

ARTICLE I, SECTION 29

Be it resolved by the Legislature of the state of Utah, two-thirds of all members elected to each of the two houses voting in favor thereof:

Section 1. It is proposed to enact Utah Constitution Article I, Section 29, to read:

Article I, Section 29. [Marriage.]

(1) Marriage consists only of the legal union between a man and a woman.

(2) No other domestic union, however denominated, may be recognized as a marriage or given the same or substantially equivalent legal effect.

Section 2. Submittal to voters.

The lieutenant governor is directed to submit this proposed amendment to the voters of the state at the next regular general election in the manner provided by law.

Section 3. Effective date.

If the amendment proposed by this joint resolution is approved by a majority of those voting on it at the next regular general election, the amendment shall take effect on January 1, 2005.

OFFICE OF THE LIEUTENANT GOVERNOR

I, GAYLE MCKEACHNIE, LIEUTENANT GOVERNOR OF THE
STATE OF UTAH, DO HEREBY CERTIFY that the foregoing measures

will be submitted to the voters of the State of Utah at a election to be held
throughout the state on November 2, 2004 and that the foregoing pamphlet
is complete and correct according to the law.

FFPO

DATED September 3, 2004

GAYLE MCKEACHNIE
Lieutenant Governor

**UTAH VOTER
INFORMATION PAMPHLET**

General Election November 2, 2004



Exhibit 2

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Attorneys for Plaintiffs

**IN THE UNITED STATES DISTRICT COURT
DISTRICT OF UTAH, CENTRAL DIVISION**

DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

DECLARATION OF DEREK KITCHEN IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Derek Kitchen, declare and state as follows:

1. I am one of the Plaintiffs in this lawsuit, along with my life partner Moudi Sbeity. I reside in Salt Lake City, Utah. I have actual knowledge of the matters stated in this Declaration and could and would so testify if called as a witness.

2. Moudi and I are two men in a loving, committed relationship and have been for four years. Moudi is the man with whom I have fallen in love, the man I want to marry, and the man with whom I want to spend the rest of my life. I look forward to the day that we can celebrate our love and legally marry one another.

3. I was raised in Utah. I knew from a very young age that I was not attracted to women, but it took a number of years of self-searching and development before I publically came out to my family and friends. I have never been attracted to or dated women. I have no desire to ever marry a woman. My desire to be with another man, and not a woman, is a fundamental part of my personal identity and who I am.

4. While I have dated other men, Moudi is the only man with whom I desire to build a future and spend my life. Moudi was living in Logan, Utah, and I was living in Salt Lake, when we met each other. We dated for approximately one and one-half years and then decided to move in together in Salt Lake. Our relationship has gotten stronger and more committed the longer we have lived together. We intend to continue to live as a committed couple in Utah.

5. I am 25 years old. I have BA in political science from the University of Utah. From the time I was 18 until I was 22, I worked for a company that built custom wheelchairs for the injured, disabled, and obese. In February of 2012, Moudi and I

started a business in Salt Lake called "Laziz," which produces, markets, and sells Middle Eastern spreads, like hummus, muhammara, and toum.

6. When Moudi and I started Laziz, we were the only two employees. We spent every day together building our business. We have had our ups and downs in building the business and have had our share of disagreements. But at the end of the day, we were always able to resolve all the issues facing us, and the process just made our personal relationship stronger. We have now built our Utah business up to include two full time employees, and have placed our products in statewide retail stores such as Harmon's, and in restaurants such as the Avenue's Bistro. We intend to continue to build our business in Utah. We have always paid our taxes and met our other legal obligations.

7. Marriage is significant to me because it provides deep rooted recognition that your long-term committed relationship is legitimate, and worthy of respect, equal treatment, and social recognition. Not being able to marry and dignify our relationship with that time honored recognition has resulted in people referring to our relationship in juvenile terms like "boyfriend," "friend," or something similar that makes me feel like my serious relationship is being belittled. It also makes other people around me feel uncomfortable about what words to use to describe our relationship without offending us.

8. Because we have not been allowed to legally marry, we have gone through the burdensome steps of drawing up wills and powers of attorney to protect our assets and enable each other to make decisions for the other if one of us becomes

incapacitated. It is my understanding that if we hadn't taken those steps, neither of us would have the right to each other's assets or the right to make critical decisions for the other if something happened. Even with these protections in place, there is still a risk that they may be challenged if a family member were to decide to do so. None of our opposite-sex married friends have ever had to go through this process and simply got the rights and benefits by marrying. They do not face the same risk with their relationship that we do.

9. In March of 2013, Moudi and I went to the Salt Lake County Clerk's office to get a marriage license. We completed the marriage license application, and had the required fee and identification proving our names and ages. When we requested a marriage license, the woman at the counter apologized to us and handed us the Utah Constitution that defined marriage as only between a man and a woman. She said because we were two men, we could not get married. Even though the woman was very kind, hearing someone tell us that the State of Utah would not allow us to get married really made me feel unequal and discriminated against for no reason. I am a productive and respected member of this community, and am no different than any heterosexual who wants and is entitled to get married, except I want to marry a man. I should have the same rights as any other adult in Utah to marry the person I love and with whom I want to build and enjoy my life.

10. Other than the fact that Moudi and I are both men, we meet all of the other legal requirements for marriage in Utah.

11. Moudi and I simply would like to be treated the same as opposite-sex couples in Utah that are allowed to marry, and receive the same rights and responsibilities under both state and federal law. As just a few examples, Moudi and I would like to file joint federal and state tax returns. We would like the property we have acquired together, and will acquire together, to belong to both of us as marital property, and to create mutual obligations to each other in the unlikely event that we separate. We would like to entrust each other with important decisions about life and property in the event one of us becomes seriously ill or dies, without having to hire a lawyer and incur significant legal fees for protection that may still be challenged by others.

I sign this Declaration under penalty of perjury under the laws of the United States.

DATED this 11th day of October, 2013.



Derek Kitchen

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing **DECLARATION OF DEREK KITCHEN IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT** was delivered to the following this 11th day of October, 2013,

by:

- Hand Delivery
- Depositing the same in the U.S. Mail, postage prepaid
- CM/ECF System
- Electronic Mail

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*Attorneys for Defendants Gary R. Herbert
and John Swallow*

Attorneys for Defendant Sherrie Swensen

/s/ Hi Evan Gibson

Exhibit 3

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**IN THE UNITED STATES DISTRICT COURT
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DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

DECLARATION OF MOUDI SBEITY IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Moudi Sbeity, declare and state as follows:

1. I am one of the Plaintiffs in this lawsuit, along with my life partner Derek Kitchen. I reside in Salt Lake City, Utah. I have actual knowledge of the matters stated in this Declaration and could and would so testify if called as a witness.

2. Derek and I are two men who are in a loving, committed relationship and have been for four years. Derek is the person with whom I chose to spend my life experience and grow old. I look forward to the day we can legally marry one another and celebrate our life-long commitment with our family, friends, and community.

3. I have never been attracted to women. I did try to date a girl once, but that was only to impress my friends. From the time I was very young, I was attracted to the same sex. When I was 16, I realized that I was a gay man, and told my mother. Initially, she took me to see a psychiatrist because she thought I was a confused boy. The psychiatrist told my mother that there was nothing wrong with me, and suggested that my mother receive counseling to help her cope with my sexuality. After that, my mother had an easier time coping with the reality of who I am. Slowly, I began telling some of my friends and some family members. Because of how being gay was looked down on and criticized, I was very careful about who I told so that people would not ridicule my mother.

4. I was born in Houston, Texas, and spent most of my years as a child and adolescent in Lebanon. I was evacuated out of Lebanon during the war with Israel in 2006 when I was 18, and was relocated in Utah. I was evacuated from Lebanon

because I was an American citizen with a U.S. passport. I have lived in Utah since then.

5. I lived in Logan, Utah, from approximately 2006 until 2010 while I was attending Utah State University. I received my BS degree in economics and a minor in philosophy. In 2011, I started attending the University of Utah, where I began studying for a Master's in economics. I am half way through the program and expect at some point to receive my Master's degree.

6. While I was attending Utah State University, I had full time jobs, including providing care for disabled people, working at the USU Fieldhouse, and serving as an AmeriCorps member through the Utah Conservation Corp building and maintaining conservation and recreation areas.

7. In 2009, I met Derek. We realized from the beginning that we were not only attracted to each other, but possessed qualities that made each of us want to try to build a relationship together. We dated for approximately the next year and one-half. During that time, it became clear that Derek was the person with whom I wanted to build a future and share my life experiences. At that point, I moved to Salt Lake and we moved in together. We have lived together ever since then and, in the last year and one-half have literally spent every waking hour together. The more time we have spent together, it has solidified my feelings for Derek and confirmed that I want him to be with me as my friend, companion, and lover the rest of my life.

8. I want to get legally married to Derek because I believe it will help us grow closer together, and provide the protection and benefits that will take away the risk that

we face from not being married, but being in a long-term committed relationship. I believe that marriage will solidify and validate our commitment to each other and help make it more real and stronger through the State's and the community's recognition of our relationship's legal status. I have seen that result when my opposite-sex friends have legally married and built their marriage personally and in the community.

9. While Derek and I have done what we can legally to provide the protection and benefits that married couples have just by way of being married, those actions still do not provide the security and legal protection that takes away the risks we face as a non-married couple. In addition, those legal documents do not and cannot provide the dignity, respect, and esteem with which society and our community would view Derek's and my relationship if we were legally married.

10. In March of 2013, Derek and I went to the Salt Lake County Clerk's office to get a marriage license. We completed the marriage license application, and had the required fee and identification proving our names and ages. When we requested a marriage license, the woman at the counter apologized to us and handed us the State Constitution that defined marriage as only between a man and a woman. She said because we were two men, we could not get married. Even though the woman was very kind, hearing someone tell us that the State of Utah would not allow us to get married really made me realize that the State treated and viewed us as second-class citizens. I felt that all the effort Derek and I had put into our relationship meant nothing and our relationship was invalid in Utah even though we were law abiding and productive citizens of the State of Utah. Right before we were denied a marriage

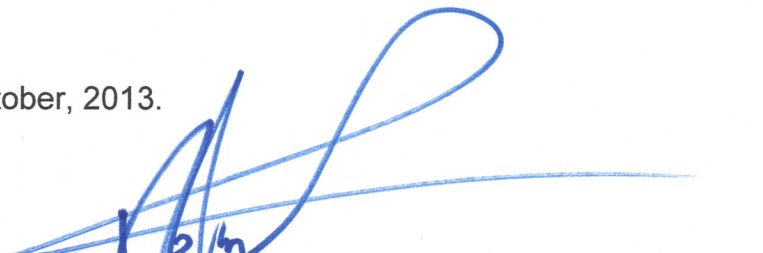
license, a heterosexual couple was given a license without question and regardless of whether they were a committed couple or productive citizens in Utah or whether they paid taxes to support the government in Utah. Being denied a marriage license made me feel inferior to them and like I was in a subclass of humans. I should not be treated any different than a heterosexual adult in Utah just because I want to marry a man instead of a woman. It is fundamentally unfair and baseless legal discrimination based on who I love.

11. Other than the fact that Derek and I are both men, we meet all of the other legal requirements for marriage in Utah.

12. Derek and I simply would like to be treated the same as opposite-sex couples in Utah that are allowed to marry, and receive the same rights and responsibilities under both state and federal law. As just a few examples, Moudi and I would like to file joint federal and state tax returns. We would like the property we have acquired together, and will acquire together, to belong to both of us as marital property, and to create mutual obligations to each other in the unlikely event that we separate. We would like to entrust each other with important decisions about life and property in the event one of us becomes seriously ill or dies, without having to hire a lawyer and incur significant legal fees for protection that may still be challenged by others.

I sign this Declaration under penalty of perjury under the laws of the United States.

DATED this 11th day of October, 2013.



Moudi Sbeity

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing **DECLARATION OF MOUDI SBEITY IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT** was delivered to the following this 11th day of October, 2013,

by:

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- Depositing the same in the U.S. Mail, postage prepaid
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/s/ Hi Evan Gibson

Exhibit 4

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**IN THE UNITED STATES DISTRICT COURT
DISTRICT OF UTAH, CENTRAL DIVISION**

DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

DECLARATION OF KAREN ARCHER IN SUPPORT OF PLAINTIFFS' MOTION OF SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Karen Archer, declare and state as follows:

1. I am one of the Plaintiffs in this lawsuit, along with my life partner Kate Call. I reside in Wallsburg, Utah. I have actual knowledge of the matters stated in this Declaration and could and would so testify if called as a witness.

2. Kate and I are lesbian individuals in a loving, committed relationship of three (3) years. Kate is the person with whom I choose to spend my life. I look forward to the day we can have our legal Iowa marriage recognized in Utah.

3. I was born in Maryland in 1946, but my principle residence for most of my early life was Boulder, Colorado..

4. I have a B.A. from the University of Texas, cum laude 1972. I subsequently received an M.D. from the University of Texas in 1976. I did my OB/GYN residency at Penn State from 1976-1980. In 1983 I became a Fellow of the American Board of OB/GYN. I did a solo OB/GYN practice in several towns until I moved back to Boulder, CO in 1988, where I worked for Kaiser. In 1997 I then moved to La Junta, CO to establish another solo practice until I retired in 2001, after developing two serious illnesses. At the time I met Kate, I was again living in the Boulder area so I could be close to my older parents.

5. As a child, I knew I was different. As a young adult, I realized that I was a lesbian. My parents thought it was a phase that I would grow out of. When I outright said, "Mom, I'm a lesbian" at age 26 when I was entering medical school, she could not hear me. I kept bringing home girlfriends. My parents recognized my "abnormality," but have never accepted it as part of my life.

6. My childhood was very protected, and focused on academics and religion. But as an adult, I have experienced discrimination, and witnessed, first hand, discrimination against others, based on gender and sexual orientation. In med school, I was one of only 13 women in a class of 350. The men were brutal toward all of us women, assuming we were all “dykes.” We endured name-calling, rudeness, and physical threats. I believe this was principally because we were female. There were no separate call rooms or locker rooms for women, so we just used the men’s facilities. I was present when a gay bar was raided by police, and I saw people being hit roughly with batons. After I finished my medical training, I set up solo practices to avoid the sexist discrimination of male employers. Oddly, the most discrimination I have felt for being lesbian has been from a few of our neighbors in American Fork and Wallsburg, Utah. This has been manifest by glaring, flipping the bird, and shunning, despite the attempts by Kate and me to befriend and interact with them.

7. Kate and I dated online courtesy of Match dot com for three weeks, and then met at the Moab research field station where Kate was employed. About five weeks later I dragged a U-Haul from Colorado to Utah. We were infatuated and in love. We had many interests and life experiences in common, and we both wanted companionship and support for our retirement years.

8. I was fortunate enough to have worked my way through college and medical school. My residency was in OB/GYN. I loved bringing babies into the world, doing surgery, and educating women. I wish I were still physically capable. Because of progressive health problems, I had to retire early. I’ve been retired now for twelve years.

My savings dwindled away as my health deteriorated. Currently, I am surviving on my Social Security check.

9. There are many reasons Kate and I decided to marry. First of all, love; then, conveyance of my Social Security pension to Kate, hospital visitation, inheritance, shared living expenses, mutual interests, mutual emotional support, friendship, and companionship. We decided to get married in 2011. I wanted to show my commitment to Kate by becoming her wife. My experiences with two previous partners dying while I was with them have made me leery about dying on Kate. Having no confidence about Utah accepting marriage equality in the near future, I found the nearest state that would marry us—Iowa—and we did it.

10. The problems here in Utah are the same as every other state in which I have lived, although I was astonished when I learned that the LDS raised millions of dollars to fight for California's Prop 8. When my previous partner, Diana, and I were hand-fasted in California in 2003, I had papers drawn up for Emergency Contacts, Visitation, Power of Attorney for medical and financial decisions, Medical Directives, Living Wills, insurance beneficiaries and Last Wills and Testaments. All that, of course, was discretionary. It cost around a thousand dollars. When Diana died in 2005, all went as planned with those documents, but I could not receive her military pension. This discrimination continues to affect my daily life. When Kate and I got married we prepared all those legal documents with an online source. However, even though we are married, we are not a legitimate and legally recognized couple in the State of Utah, and there is no guarantee that our legal documents will hold up as my illnesses

progress. I wish that Kate and I could have the security that other married couples in Utah have as we face these challenges. It does not seem fair that we cannot have what heterosexual couples married outside of Utah have when they live in Utah, which is to automatically have their marriages recognized, and to receive the entitlements and security that comes with marriage. There is no reason why we should have to bear this risk.

11. Kate and I simply would like to be treated the same as opposite-sex couples in Utah that have been married outside of the state, and receive the same rights and responsibilities under Utah law. Kate and I would like to file joint state tax returns. We would like the property we have acquired together, and will acquire together, to belong to both of us as marital property, and to create mutual obligations to each other. We would like to entrust each other with important decisions about life and property, without having to hire a lawyer and incur significant legal fees for protection that may still be challenged by others

12. We would benefit from having our existing marriage recognized in Utah. I cannot have Kate included on my health plan or include her on couple discounts for such things as my Silver Sneakers gym membership. Even though we are legally married, without all our documents we still cannot inherit from one another or have hospital visitation rights, etc. We are NOT second-class citizens. Our marriage should be recognized like anyone else's.

I sign this Declaration under penalty of perjury under the laws of the United States.

DATED this 8th day of October, 2013.

A handwritten signature in cursive script that reads "Karen Archer". The signature is written in black ink and is positioned above a horizontal line.

Karen Archer

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing **DECLARATION OF KAREN ARCHER IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT** was delivered to the following this 11th day of October, 2013,

by:

- Hand Delivery
- Depositing the same in the U.S. Mail, postage prepaid
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/s/ Hi Evan Gibson

Exhibit 5

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Attorneys for Plaintiffs

**IN THE UNITED STATES DISTRICT COURT
DISTRICT OF UTAH, CENTRAL DIVISION**

DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

DECLARATION OF KATE CALL IN SUPPORT OF PLAINTIFFS' MOTION OF SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Kate Call, declare and state as follows:

1. I am one of the Plaintiffs in this lawsuit, along with my life partner Karen Archer. I reside in Wallsburg, Utah. I have actual knowledge of the matters stated in this Declaration and could and would so testify if called as a witness.

2. Karen and I are lesbian individuals in a loving, committed relationship of approximately three (3) years. I have chosen Karen to be my companion for the remainder of our lives. We furthered our commitment by traveling to Iowa and getting married on July 11th, 2011. While we understood that the legality of our union would only be honored in a few states, not including Utah, we wanted to add any possible imprimatur or public declarations to our relationship. We had both witnessed betrayals when several close gay friends and family members died. The partners of the deceased, despite having legal documents and understandings with the parents and siblings of the deceased, were in one way or another completely cut off from the assets of the deceased, even though many of the assets had been purchased jointly or completely by the surviving partner. In the case of the surviving partner of my gay brother-in-law who died in a car accident, he even lost all personal household possessions, including computers, furniture, and clothes. He was too distraught with the loss of his mate to dispute with the family.

3. I am 60 years old, was born in Wisconsin, and then moved to Mexico, where my parents were mission presidents for the LDS Church. After four years there, when I was eight years old, we moved to Utah. I grew up in Provo, where my father was a professor at BYU. I lived there until 2000, when I purchased and moved to a

sheep ranch in San Juan County. I've since relocated to the Wasatch Front, and then to Wasatch County.

4. I have a B.A. from Brigham Young University, which I received in 1974. I went on many heterosexual dates while at the university, and even though I twice got engaged, thinking the physical attraction would make itself manifest the more I committed myself to marriage, it never did. I broke off both engagements when they got to the point of sending announcements. Although I very much liked both fiancées, I just couldn't work up the desire to be intimate with a man.

5. During the first years of college, and while subsequently serving on an LDS mission in Argentina, I began to realize that I was a lesbian, and shared this information with my mission president. Without my knowledge or consent, my mission president faxed my fourteen-page "confession" to the General Authorities, my home bishop, and to my parents. In that manner I was outed to my family. They seemed sad and puzzled, but ultimately said they loved me unconditionally. It really wasn't until then that I began to self-identify as a lesbian.

6. Since that time, I have been stigmatized, and suffered discrimination in both the personal and private spheres.

7. There was one member of the family who didn't care for the idea that I was a lesbian—my sister-in-law. My home was two doors away from hers in Provo, allowing me to have frequent interactions with my nieces and nephews, who were in their teens and early 20s. They were of an age that they looked up to me as a favorable role model. My relationship with them caught the attention of my sister-in-law, and she

took the opportunity to tell me to stay away from my 16-year-old niece. She didn't want her to look up to me and to be influenced by my lesbianism. I was crushed by her request. I felt she was assuming that I was a poor example for her children simply because I was gay, and that realization hurt me considerably. I also wondered if she thought I might be a pedophile, since that was a common misconception about gay people. The idea that I would deliberately harm or have to avoid any of my family made my stomach turn.

8. My work history involved owning several businesses over twenty-five years. After owning these businesses, my partner, D, and I purchased a sheep ranch in SE Utah. I spent most of my business earnings buying the ranch.

9. My partner and I ultimately had to find employment, not an easy task for the area. She found a job with the State of Utah in Blanding, and I worked seasonally for the National Park Service at Hovenweep and Natural Bridges Nat'l Monuments. There were numerous gay people working for the NPS, so I felt comfortable being out at work, but my partner worked in town and felt she had to be more discreet. The owner of the Youth Detention facility where she worked heard rumors that D was a lesbian, and told her she had to move away from the ranch to keep her job. Even though she knew it was an inappropriate request, she desperately needed the job, so she packed up and rented a trailer in town. I was helping D move to her trailer one evening, and apparently someone saw my vehicle at the trailer. That person reported the sighting to D's boss, and D was fired. Two or three weeks later I received an email from my supervisor saying that my services were no longer required. He didn't explicitly say it was because

I was lesbian, but I can think of no other reason for the termination. I had been an exemplary employee for the three years I had worked for him. He had also known all along that I was lesbian. However, D had once heard my supervisor say that he looked up to her boss as a mentor. The only explanation we could deduce was that her boss had pressured my supervisor to fire me. Subsequent to being fired, we applied for dozens of jobs for which we were more than qualified, and we never received an interview. After nine months trying to find a way to support ourselves, we had to board up the ranch and move back to the Wasatch Front. We had not only lost our jobs due to being lesbian, we had lost our home. I was eventually able to sell the ranch at a fire sale price because it had been abandoned for so many years.

10. As a result of the difficult challenges we faced together, D and I went our separate ways. Eventually I moved to Moab, and that is when I met Karen. We hit it off immediately and moved in together. Being able to live together has been mutually beneficial for us. Moreover, Karen's health issues contribute to her need for domestic companionship and assistance.

11. Our marriage in Iowa could go on record as being one of the most spare and minimalist in recorded history. This was in great part due to the fact that we couldn't get married locally. We didn't have the money to do anything other than buy plane tickets and a motel room, and we certainly couldn't pay for friends and family to attend. We got to the courthouse via city bus, had to scour the halls to find witnesses who were gay friendly, and had our suitcases by our sides as we declared, "I do." Despite the inconvenience and sad pragmatism of our Iowa marriage, we needed whatever

protections and security we could get for our relationship. We want our marriage to be acknowledged in Utah including because we know we have only a finite amount of time together before Karen's death. We had, and still have, no time to waste.

12. Other than the fact that we are both women, Karen and I meet all of the requirements for having our legal in marriage in Iowa recognized in Utah.

13. Karen and I simply would like to be treated the same as opposite-sex couples in Utah that have been married outside of the state, and receive the same rights and responsibilities under Utah law. Karen and I would like to file joint state tax returns. We would like the property we have acquired together, and will acquire together, to belong to both of us as marital property, and to create mutual obligations to each other. We would like to entrust each other with important decisions about life and property, without having to hire a lawyer and incur significant legal fees for protection that may still be challenged by others.

I sign this Declaration under penalty of perjury under the laws of the United States.

DATED this 8th day of October, 2013.



Kate Call

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing

DECLARATION OF KATE CALL IN SUPPORT OF PLAINTIFFS' MOTION FOR

SUMMARY JUDGMENT was delivered to the following this 11th day of October, 2013,

by:

- Hand Delivery
- Depositing the same in the U.S. Mail, postage prepaid
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/s/ Hi Evan Gibson

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**IN THE UNITED STATES DISTRICT COURT
DISTRICT OF UTAH, CENTRAL DIVISION**

DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

DECLARATION OF LAURIE WOOD IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Laurie Wood, declare and state as follows:

1. I am one of the Plaintiffs in this lawsuit, along with my life partner Kody Partridge. I reside in Salt Lake City, Utah. I have actual knowledge of the matters stated in this Declaration and could and would so testify if called as a witness.

2. Kody and I are two women in a loving, committed relationship of more than three years. Kody and I love one another and look forward to the time we can legalize our commitment and relationship in marriage.

3. I am 58 years old and have lived in Utah since I was three years old. I grew-up in American Fork, Utah. I lived and worked in Utah County until 2004, when I moved to Salt Lake.

4. I have a B.A. from the University of Utah, and a M.A. from Brigham Young University, which I received in 1982.

5. I am currently employed by Utah Valley University and have been since 1994. I am an Associate Professor of English in the English and Literature Department as well as the Concurrent Enrollment Coordinator. I teach under-graduate courses and supervise 14 high school instructors who teach as UVU adjuncts in various high schools across Utah County. Prior to becoming a tenure track faculty at the university, I spent over 11 years teaching in the public school system in Utah County. From 1983-1994, I taught at Mountain View High School in Alpine School District.

6. I have always worked full-time, supported myself, owned a home, and paid my federal and state income taxes.

7. I served on the ACLU Board of Directors for approximately 15 years and served two terms as its president. I also served as Vice President of SWERVE (an affiliate of the Utah Pride Center) for approximately four years. In 2004, I worked as part of the community effort to oppose the voter approval of Amendment 3. I co-founded the non-profit Woman's Red Rock Music Festival in 2006, and currently serve as a director. The festival raises scholarship money for young women interested in studying the arts.

8. Marriage has been significant to me as long as I can remember. I've witnessed the stability that marriage has offered my brother and his wife through both good and very difficult times over the past 30+ years. I saw how they worked as respected and equal partners in dealing with everyday life challenges and decisions that impacted their family. I saw how when they needed emotional or financial support, they were there for each other. No one — in our family or in the greater community — ever questioned that they could and would count on each other. Everyone considered them a family unit and always assumed that they would come as a couple to family events, including holidays.

9. Until I was able to publically come out, when I was hired at UVU (then UVCC) all my social and work relationships were essentially based on a lie: that I was an uncoupled and unmarried woman. I could not risk letting others know that I was lesbian, in a relationship, nor could I discuss my personal and emotional feelings about my life. In fact, had I been honest and open with others while I was a public school teacher, I believed I would have been fired. Owning who I was and how I lived was too

much of a risk while teaching high school in Utah County. Being lesbian is an aspect of my personal identity and of who I am in relationship to the world. While I dated boys while in high school and college, I did so because I wanted to fit in, I was following the advice of my mother, and I did not think I had any other choice. When I became an adult and realized that I could choose, I chose being in a relationship with a woman because it was there that I felt attraction and was comfortable, accepted and authentic.

10. From the time I realized and accepted that I was lesbian, I have never pursued romantic relationships with men. All my relationships have been with women. I have no desire to be in a romantic relationship with or to marry a man. Doing so would go against who I am and how I chose to live in this world.

11. While I have had relationships with other women, I have never wanted to marry anyone until I met Kody. We met in 2010 and as we spent more time together, we realized that we loved each other and wanted a life together. We decided to sell the homes we owned individually and to buy a home together. We have lived together since then. Our relationship has become stronger and more committed the longer we have lived together. We have discussed strengthening and legalizing our relationship by getting married as it would mean both society and our families recognize the life commitment and love we feel for each other. We both sincerely want to confirm our life commitment through marriage.

12. Kody's and my life are connected in every conceivable way. We are emotionally, mentally, financially inter-dependent on each other. We own two homes together, the one in which we live full time and a vacation home in Tory, Utah. All of our

investments are in both of our names, we have a joint checking account to pay all of our bills, and we have a joint savings account for our future together. In other words, all of our assets are jointly held. We timely pay our property taxes on the property we own and the income taxes on our salaries and investments.

13. We have stood by each other through the joys and struggles of life – just like every opposite-sex married couple we know, and we have proven time and again our commitment to each other. Like any loving committed couple, we want our relationship to be given the dignity, respect, and recognition that it deserves and that all our opposite-sex married couples already enjoy.

14. While my family knows that we are a couple and appreciates how much happiness Kody brings me, only with a legal marriage will they consider our relationship as they do their own and others' marriages. My family believes that marriage is the honorable way to show respect for our relationship and our future intentions. I look forward to the day when everyone can see that Kody and I receive the same treatment and respect under the laws of Utah as every other married couple does.

15. Not being able to get married — and to present ourselves as a married couple -- creates anxiety and confusion on a continuing basis in my life. For example, when I apply for any type of credit, insurance, or when I fill out paperwork at my doctor's office, my status with Kody is excluded. I have to strike out the choices that don't apply and fill in that Kody is my life partner. I then have to explain what that means, and that she has the right to participate in the decisions I am making and the benefits I am receiving. When we travel and stay in hotels, we have to explain we are not "sisters"

and that, yes, we do want just one bed. Renting cars creates issues because Kody is a non-related adult and we have to explain our relationship. None of my opposite-sex married couples ever have to go through this inconvenience, invasiveness, or confusion. If I could introduce Kody as my spouse, fill out forms or simply inform medical providers that Kody and I are lawfully married, then others would understand her relationship to me and the constant explanation, questioning, and anxiety would cease.

16. The fact that we cannot marry has also had significant economic consequences for us. For example, from my 30+ years of teaching in Utah, I have accrued a substantial pension with URS. If something happens to me, Kody cannot inherit or receive any benefits under my pension because she is not my lawful spouse. In other words, all the retirement that I have saved for and worked so hard to accumulate would simply go back to the state retirement fund instead of to the woman I love and with whom I am spending my life. Consequently she cannot enjoy the security that comes with knowing she will not have to forfeit the house or decrease her standard of living once I am gone. She also cannot receive my Social Security benefits I've paid into for over 30 years. Consequently, I have had to take out an additional term-life insurance policy (at considerable cost considering my age) in order to provide Kody with some sense of security in the event I die while we still owe a mortgage.

17. Because we cannot get married in Utah, we also have had to take numerous steps to try to safeguard ourselves and one another. We've had to hire a lawyer who prepared wills that leave all our respective assets to each other. He created

powers of attorney and living wills that name the other as the decision-maker, including for medical issues, should one of us become incapacitated. I feel it's unfair that we have to spend the time and income to secure the protections that my opposite-sex married friends get as a matter of right because they can legally marry. In addition, I am aware of others who have gone through the legal inconvenience and expense only to have it all challenged by their families when one of them has died or become ill. In no way are all of our efforts as secure as legal marriage protections.

18. On March 25, 2013, Kody and I went to the Salt Lake County Clerk's office to get a marriage license. We downloaded and completed the marriage license application, and we arrived with the required fee and identification proving our names and ages. When we requested a marriage license, the woman at the counter asked to see our driver's licenses, confirmed we were both women, and said she was sorry but we could not get a marriage license. She said Utah did not allow same-sex couples to marry. She said to keep our application because "you never know; things change." While the clerk was kind and polite, being denied the right to marry made me feel like a second-class citizen and was an emotionally upsetting experience. At that point, the inequality of the marriage laws in Utah were brought home. This issue was about me and was not an abstract issue. I was stung by the unfairness of not being able marry the person I want simply because we are both women. Our entire lives and relationship were reduced to gender and nothing else. I have spent my life as a productive citizen in Utah, contributing to this community. Yet none of that matters in Utah. Only my gender matters. I thought of those who take marriage so for granted and those who, in my

eyes, do not deserve the right -- those incarcerated for major crimes, for instance — to marry. They can marry in Utah. They can, that is, if they marry someone of the opposite sex.

19. Other than the fact that Kody and I are both women, we meet all of the other legal requirements for marriage in Utah.

20. Kody and I simply would like to be treated the same as opposite-sex couples in Utah that are allowed to marry, and receive the same rights and responsibilities under both state and federal law. As just a few examples, Kody and I would like to file joint federal and state tax returns. We would like the property we have acquired together, and will acquire together, to belong to both of us as marital property, and to create mutual obligations to each other in the unlikely event that we separate. We would like to entrust each other with important decisions about life and property in the event one of us becomes seriously ill or dies, without having to hire a lawyer and incur significant legal fees for protection that may still be challenged by others

I sign this Declaration under penalty of perjury under the laws of the United States.

DATED this 10th day of October, 2013.


Laurie Wood

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing

DECLARATION OF LAURIE WOOD IN SUPPORT OF PLAINTIFFS' MOTION FOR SUMMARY JUDGMENT was delivered to the following this 11th day of October, 2013,

by:

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/s/ Hi Evan Gibson

Exhibit 7

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**IN THE UNITED STATES DISTRICT COURT
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DEREK KITCHEN, individually; MOUDI SBEITY, individually; KAREN ARCHER, individually, KATE CALL, individually; LAURIE WOOD, individually; and KODY PARTRIDGE, individually,

Plaintiffs,

v.

GARY R. HERBERT, in his official capacity as Governor of Utah; JOHN SWALLOW, in his official capacity as Attorney General of Utah; and SHERRIE SWENSEN, in her official capacity as Clerk of Salt Lake County,

Defendants.

**DECLARATION OF KODY PARTRIDGE
IN SUPPORT OF PLAINTIFFS' MOTION
FOR SUMMARY JUDGMENT**

Case No. 2:13-cv-00217-RJS

Honorable Robert J. Shelby

I, Kody Partridge, declare and state as follows:

1. I am one of the Plaintiffs in this lawsuit, along with my life partner Laurie Wood. I reside in Salt Lake City, Utah. I have actual knowledge of the matters stated in this Declaration and could and would so testify if called as a witness.

2. Laurie and I are lesbian individuals in a loving, committed relationship of more than three years. Laurie is the person with whom I want to spend the rest of my life because I love and respect her. I anticipate the day that I can exchange vows with her to become legally married in the eyes of the State of Utah, my family, my friends, and my community. I look forward to when everyone recognizes Laurie as my spouse and that, without question, we are protected and secured in our relationship and lives.

3. I am 47 years old. I moved here from Montana in 1984 when I began attending BYU. I found that I loved living in Utah, and I have made it my home. Two of my four siblings and my parents also relocated to Utah as well.

4. I was raised in a conservative religious family where marriage was expected and celebrated. I wanted to find someone to share my life with like my parents had and to make that person part of my family, as my siblings had done. I tried dating men, but I found myself drawn to women. By the time I was in college, I realized that I was lesbian and wanted to find a woman to share my life. While my family came to accept who I am, I had to exercise great caution about disclosing my personal life because of my career.

5. My professional passion in life is teaching children and adolescents. I have known from a very young age that is how I wanted to spend my working life and

the contribution that I wanted to make to my community. I received a BA degree in humanities and Spanish from Brigham Young University in 1991 and then a Master's degree in English in 1994. I taught at the Salt Lake Community College as an adjunct and worked toward earning my teaching certificate in 1996 because I knew I wanted to teach full-time. I received my teaching certificate in 1998, and began teaching at Butler Middle School in Salt Lake City's Jordon School District. During that time, I started accumulating a pension with Utah Retirement Systems. My benefits also included individual health insurance that would cover me personally but not any life partner.

6. While at Butler, I was promoted to teach the Honors English/History curriculum. I was happy at the middle school, where I was well liked and fulfilling my dream. I had made friends with the administrators and other teachers. I had every intention of staying at Butler and teaching there until my retirement. I, however, had to be "closeted" at work because the prevailing perception was that one's job was at risk as a public school teacher if identified as a lesbian or gay man.

7. While I was at Butler Middle School, an event widely covered in the news changed the course of my career. A teacher and coach in a public school, Wendy Weaver, was terminated because she was lesbian, and her firing was the subject of ongoing litigation. I also became aware that the pension I was building in Utah Retirement Systems could not be inherited by a life partner because the law in Utah did not allow same-sex marriage. I realized at that point that my job was seriously at risk because I was lesbian. I also realized I could not build a financial future for a life partner. Therefore, because of the discrimination in Utah against who I was, I would

need to find an educational institution where I could feel safe, could be myself, and could be allowed to teach, the passion of my life.

8. Fortunately, I became aware of an opening in the English department at a private high school, Rowland Hall-St. Mark's. I was aware that my sexual orientation would not be an issue at that private school. I applied for the position, knowing that my retirement benefits would not be as substantial as my pension if I stayed a public school teacher, but they would give me and a life partner security. In addition, if my life partner needed health coverage, that too was available at Rowland Hall, something that the public school system didn't offer. I was offered and accepted the position at Rowland Hall in the Spring of 2002, and started teaching that fall. I have been there ever since, and the administrators, teachers, and students know and accept that I am lesbian and they welcome Laurie at school functions. I love my position at Rowland Hall; my students are successful, I am well regarded in the RH community, and in my fifth year of teaching I received the Sumner Family Faculty Award, awarded for excellence in teaching.

9. During the entire time I have been employed, I have always paid my federal and state income taxes. In addition, I have always paid the property taxes on the two homes I purchased in Utah, including the home that Laurie and I bought together and live in as a committed couple. That is also true with regard to the second home that Laurie and I own in Teasdale, Utah. I have excellent credit and have never defaulted on any of my financial obligations.

10. I have always been committed to providing service to the community and have done that in large part through my teaching. As part of my duties at Rowland Hall, I have turned projects into community service projects locally and nationally. For example, I took Rowland Hall students to New Orleans four times after Hurricane Katrina to help build homes with Habitat for Humanity and to South Carolina to reseed Oyster beds. In addition to those community service projects, I volunteered my time for two years with the Utah Aids Foundation.

11. Marriage is very important to me. My parents were married for 55 years before my mother passed away. Three of my siblings have been in long-term committed marriages. Those marriage relationships showed me that they not only have a private and personal commitment but by being married, they have had community and family support when times have been difficult. A poignant example is when my mother became terminally ill. All of us were there in all respects not only to support mother, but also to comfort and support our father. My father never worried about nor was questioned about being present with my mother in the hospital or about making health decisions. That peace of mind during such a difficult time is just one of the benefits that came to them because they are married.

12. I met Laurie three years ago, and we had an immediate connection. We found out as we spent more time together that we have a lot in common in terms of our life's activities, including that we are both English teachers. We both love the theater, we love discussing books, and we love gardening. More importantly, we determined as we shared our thoughts and dreams, that we had the same vision for a long-term

committed relationship. As we discovered our mutual goals and commitments — along with our love for one another — we determined we would buy a home together and start building our life as a committed couple. After we moved in together, I've never questioned that Laurie is my life partner whom I love dearly. I do not want to spend the rest of my life with anyone else.

13. I am very concerned about the risks we face as a non-married couple in Utah. I am concerned about what will happen if Laurie or I become ill or incapacitated. I am concerned about what will happen to our assets if something happens to me. While we have incurred the substantial costs necessary to take the steps to protect each other both with regard to our assets and our health, including having wills, health directives, powers of attorney and living wills, we have no guarantee that they will be honored because we are not legally married. The language of Amendment 3 puts into doubt whether those rights and benefits, including medical provisions, will be recognized by the State of Utah.

14. Not only do I feel at risk in terms of the security and safety of my life committed relationship with Laurie because of the discriminatory laws in Utah, but I have encountered numerous inconvenient, uncomfortable, and anxiety provoking situations as a result of not being legally married to Laurie. Again and again, I fill out applications and papers that do not give me any option to describe my relationship with Laurie because we are not married; I am not single, divorced, or widowed.

15. I am at a point in my life where my family has accepted my committed relationship with Laurie, and I am allowed to be who I am in my profession without

personal or professional jeopardy. However, the State of Utah still denies me the legal recognition of marriage and all the benefits and rights that are afforded to spouses in a legal marriage, creating risks and stigmas that none of my heterosexual married friends and family ever have to face. It is totally unfair to both Laurie and me. We are productive and respected members of this community, and there is no reason that the State should deny us the right to legally marry just because we are both women.

16. On March 25, 2013, Laurie and I went to the Salt Lake County Clerk's office to get a marriage license. Before we went down to the Clerk's office, we downloaded and completed the application for a marriage license. We had the identification required to prove our names and ages, and we had money to pay the fee. When we requested a marriage license, the woman at the counter asked to see our driver's licenses, and when she confirmed we were both women, she said she was sorry but we could not get a marriage license. She said at this time Utah did not allow same-sex couples to marry. Being denied the right to get married made me realize the inequality that exists in Utah with regard to citizens like me who have made this state their home and are productive and valuable members of the community. Utah is happy to have us work here, pay taxes, and keep our property respectable, but yet deny us basic human rights that other states and even other countries with strong religious foundations have recognized.

17. Other than the fact that Laurie and I are both women, we meet all of the other legal requirements for marriage in Utah.

18. Laurie and I simply would like to be treated the same as opposite-sex couples in Utah that are allowed to marry, and receive the same rights and responsibilities under both state and federal law. As just a few examples, Laurie and I would like to file joint federal and state tax returns. We would like the property we have acquired together, and will acquire together, to belong to both of us as marital property, and to create mutual obligations to each other in the unlikely event that we separate. We would like to entrust each other with important decisions about life and property in the event one of us becomes seriously ill or dies, without having to hire a lawyer and incur significant legal fees for protection that may still be challenged by others

I sign this Declaration under penalty of perjury under the laws of the United States.

DATED this 10th day of October, 2013.

Kody Partridge

Kody Partridge

CERTIFICATE OF SERVICE

I hereby certify that I am employed by the law firm of MAGLEBY & GREENWOOD, P.C., 170 South Main Street, Suite 850, Salt Lake City, Utah 84101, and that pursuant to Rule 5(b), Federal Rules of Civil Procedure, a true and correct copy of the foregoing

DECLARATION OF KODY PARTRIDGE IN SUPPORT OF PLAINTIFFS' MOTION

FOR SUMMARY JUDGMENT was delivered to the following this 11th day of October, 2013, by:

- Hand Delivery
- Depositing the same in the U.S. Mail, postage prepaid
- CM/ECF System
- Electronic Mail

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