

2. Defendants' threatening conduct violated the Church's civil rights under the federal Freedom of Access to Clinic Entrances Act ("FACE"), 18 U.S.C. § 248, which protects the exercise of the First Amendment right to religious freedom at a place of worship from intimidation or interference as result of either threat of force or physical obstruction.

3. The Church seeks permanent injunctive relief and both compensatory and punitive damages, all of which it is authorized to receive under FACE.

JURISDICTION AND VENUE

4. The Court has subject matter jurisdiction over this case under 28 U.S.C. § 1331, as this civil action arises under the laws of the United States. The Court also has subject matter jurisdiction under 28 U.S.C. § 1343(a)(4), as this civil action seeks to recover damages and equitable relief under an Act of Congress providing for the protection of civil rights.

5. This Court has supplemental jurisdiction over state law claims under 28 U.S.C. § 1367(a).

6. Venue is proper in the United States District Court for the Western District of Michigan under 28 U.S.C. § 1391(b)(2) because a substantial part of the events giving rise to the claim occurred within the district.

7. The Court has personal jurisdiction over the out-of-state defendants under the Michigan Long-Arm statute, MCL § 600.705(2).

PARTIES

8. Plaintiff Mount Hope Church and International Outreach Ministries is a tax-exempt Michigan ecclesiastical corporation organized for religious, charitable, and educational purposes. The Church is located in Delta Township near Lansing, Michigan, and is authorized to bring suit under 18 U.S.C. § (c)(1)(A).

9. Defendant Bash Back! is the national organization of which Bash Back! Lansing is a chapter. On information and belief, Bash Back! is located in Chicago, Illinois. Bash Back! requires its members to agree to certain criteria for membership and provides a website to act as an information clearinghouse and recruitment tool for its chapters.

10. Defendant Bash Back! Lansing is the local chapter of the national Bash Back! organization. On information and belief, Bash Back Lansing conspired with Bash Back! to both plan and execute the disruption at the Church. Bash Back! Lansing also requires its members to adhere to certain membership criteria and operates a webpage to act as a recruiting tool for its chapter.

11. Defendant Gina Eleya Wertz, born 01/14/1987, is a resident of Evansville, Indiana, and participated with the other Defendants in the illegal conduct at the Church. Ms. Wertz also provided transportation for the Defendants to and from the Church, driving a vehicle with Indiana registration 505LKC.

12. Defendant Kristy Elizabeth Bousequet, born 08/12/1982, is a resident of Lansing, Michigan, and participated with the other Defendants in the illegal conduct at the Church.

13. Defendant Amy "Andy" Michelle Field, born 10/29/1983, is a resident of Lansing, Michigan, and participated with the other Defendants in the illegal conduct at the Church.

14. Defendant Jason David Hatz, born 04/06/1987, is a resident of Lansing, Michigan, and participated with the other Defendants in the illegal conduct at the Church.

15. Defendant Cailin Elizabeth Major, born 06/17/1985, is a resident of Milwaukee, Wisconsin, and participated with the other Defendants in the illegal conduct at the Church.

16. Defendant Wendy Renae Debnar, born 02/17/1985, is a resident of Lansing, Michigan, and participated with the other Defendants in the illegal conduct at the Church. She also

provided transportation for the Defendants at to and from the Church, driving a vehicle with Michigan registration 90HGU.

17. Defendant Michele “Tyler” Nicole Troutman, born 05/31/1984, is a resident of Lansing, Michigan, and participated with the other Defendants in the illegal conduct at the Church.

18. Defendant Samuel D. Krueger, born 09/18/1989, is a resident of Milwaukee, Wisconsin, and participated with the other Defendants in the illegal conduct at the Church.

19. Defendant Nathan James Keller, born 10/30/1989, is a resident of Okemos, Michigan, and participated with the other Defendants in the illegal conduct at the Church. He also provided transportation for the Defendants to and from the Church, driving a vehicle with Michigan registration 0CGT60.

20. Defendant Anton Bollen, born 10/13/1984, is a resident of Lansing, Michigan and participated with the other Defendants in the illegal conduct at the Church. He also provided transportation for Defendants to and from the Church, driving a vehicle with Michigan registration BPD7482.

21. Defendant Devin Scott Merget, born 05/11/1990, is a resident of Slinger, Wisconsin, and participated with the other Defendants in the illegal conduct at the Church.

22. Defendant Daniel A. Regenscheit is a resident of Chicago, Illinois, and used or allowed his vehicle, Illinois registration G696304, to be used for transportation of the Defendants to and from the Church and participated with the other Defendants in the illegal conduct at the Church.

23. Defendant Allison Margaret Pennings is a resident of Lansing, Michigan, and participated with the other Defendants in the illegal conduct at the Church.

24. Defendants John Does 1-20 are alleged to have been involved in the advertising, planning, support, coordination, and execution of the event at the Church and will be specifically named as Defendants when their true identities are ascertained.

FACTS

25. Mount Hope Church of Lansing Michigan attracts roughly 2,000 people each Sunday to its services. Its 11:30 service is one of its most popular services, with over 700 people in attendance.

26. Each service includes religious teaching, prayer, and singing. Members and visitors attend these services in order to participate in those religious activities.

27. Bash Back! is a self-described “radical” organization of individuals with chapters nationwide.

28. Bash Back! mandates that all of its chapters agree to four points in order to become recognized. The membership agreement requires “[a] rejection of...all forms of State power,” willingness to “[f]ight for liberation” and “[a]ctively oppose oppression,” and recognition that a chapter cannot “solely condemn an action on the grounds that the State deems it to be illegal.”

29. Bash Back! runs a website, Bash Back! News, that is used to disseminate information nationwide and internationally about its chapters’ activities.

30. Bash Back! Lansing is a recognized chapter of Bash Back! in Lansing, Michigan. It operates a website to disseminate information about itself and to recruit others to its cause.

31. Bash Back! and Bash Back! Lansing encourage violent and militant behavior.

32. For example, Bash Back! Lansing’s webpage states that “obviously we support violence,” that “we want to tear this world...to itsy bitsy pieces,” that “we want all phobes to have a real reason to fear us,” and that “a militant reaction is...necessary” to achieve its ends.

33. Bash Back! Lansing's webpage has images demonstrating this support for violence, including artistic renderings of an assault rifle with the words "BashBackChi@Riseup.net" in the lower right-hand corner.

34. Bash Back! Lansing also boasts that it has actually engaged in such behavior, stating that the group has been involved in "tire slashing and cop terrorizing" in the past.

35. Using the Bash Back! News website and its own website, Bash Back! Lansing recruited individuals from Indiana, Illinois, Tennessee, and Wisconsin to join with local Michigan individuals in conducting its protest, infiltration, and disruption at the Church. Printouts of the recruitment advertisements on those websites are included as Exhibit 1.

36. Defendants staged the protest, infiltration, and disruption at the Church on the morning of November 9, 2008.

37. The protest, infiltration, and disruption was carefully organized and included two separate groups of protestors, some demonstrating outside the Church and some sneaking inside the Church to disrupt its services.

The Outside Protest

38. The outside group consisted of about ten protestors who dressed in black with hooded attire and who covered their faces with bandanas.

39. One of the protestors was wearing a skull mask that covered his or her entire face.

40. According to the Defendants themselves, the attire was calculated to "look scary" and help create a "militant-looking presence outside" the Church. *See* Exhibit 1.

41. The outside group conducted an "extremely loud and wildly offensive" demonstration immediately outside a main entrance to the Church building, holding up signs with Satanic

symbols and messages, waving an upside-down cross, and shouting on a bullhorn. *See* Exhibit 2, Defendants' press release, "Bash Back! Raises Hell at Anti-Queer Mega-Church."

42. Several Church members' ingress and/or egress to the Church building was made difficult or impossible while this demonstration was taking place.

43. One Church member who was trying to exit the Church was unable to do so because the outside group stood only about five feet from the doors at one point and because their behavior and attire made him fear they might be violent.

44. Upon request by Pastor Scott Thompson of the Church, the outside Defendants moved to the entrance of the Church property and resumed their demonstration by marching back and forth across the Church driveway.

45. Pastor Thompson observed Defendants blocking or hindering seven or eight vehicles from entering the Church during Defendants' demonstration there, which he is recorded stating in a 911 call to the police while the outside protest was ongoing.

46. Pastor Thompson reported Defendants' blocking to the police, in part, because access to the Church comes from a major five-lane road and Defendants' physical obstruction of the Church entrance was preventing vehicles from safely and quickly merging from the highway onto the Church property.

47. One Church member who had to drive through the Defendants' demonstration complained to Church security that the Defendants were making access to the Church dangerous and difficult.

48. A Church member also reported that he was fearful that he would be hit by traffic because the protestor's blocking forced him to keep his vehicle in the middle of the road,

vulnerable to fast-moving traffic. Finally, he was able to slowly drive forward to move protestors out of the way and get into the church parking lot.

49. Defendants Cailin Elizabeth Major, Wendie Renae Debnar, Michele Nicole Troutman, Samuel D. Krueger, Nathan James Keller, Anton Bollen, and Devin Scott Merget have all been identified by police as being a part of this demonstration outside the Church.

50. Part of the purpose of this demonstration was to act as a diversion, drawing the Church's security team out of the Church sanctuary. *See Ex. 2.*

The Inside Infiltration and Disruption

51. Meanwhile, a group of about ten protestors had already entered the church prior to the commencement of the outside protest.

52. This inside group was dressed in their "Sunday-best" to allow them to "blend with" the regular churchgoers and "infiltrate" the service. *See Ex. 1.*

53. Using cell phones and text messaging to coordinate their activities, about 40 minutes into the service the outside group signaled the inside group that "the [Church's security] guards had been lured outside," at which point the inside group "sprang into action." *See Ex. 2.*

54. The group stood up in the middle of the service, "began screaming loudly" and threw "over a thousand fliers" into the stunned congregation. *See Ex. 2.*

55. Two female members of the group, one of whom has been identified as Defendant Gina Wertz, went to the front of the sanctuary and began kissing each other near the podium.

56. A portion of the inside group had hidden in a closed-off balcony of the sanctuary and remained hidden there until hearing their screaming comrades initiating the inside protest. At that point, they loudly threw open a partitioning curtain at the edge of the balcony and hung a large sign from the balcony that read "IT'S OKAY TO BE GAY! BASH BACK!"

57. The majority of the inside group then ran from the building, pulling two fire alarms on their way out.

58. A few Defendants remained hidden in the congregation to observe the Church members' reactions.

59. Several Church members were terrorized by the Defendants' conduct inside the church.

60. At least one church member reported to staff that he and his wife were concerned for his family's safety because the radical nature of the demonstrators and the unabashed nature of their rhetoric. This member thought that he was going to have to defend his family and others who may be harmed physically.

61. One of the church staff members, David Williams, Jr., who was in attendance within the sanctuary of the church when the disturbance erupted, thought immediately of recent news coverage of a shooting at a church in Colorado. He was afraid that the protestors meant to harm church members and staff, and that the disturbance would turn violent.

62. A mother feared for her special-needs child and so immediately went to check on him after the initial protest in the sanctuary. While her son was unharmed, she became so "overcome with emotion" that she "could no longer speak" and could not return to the service. The protest has left her feeling afraid and makes her think twice about whether to return to the Church in the future.

63. In public statements after its conduct on November 9, Bash Back! Lansing has described the Church as a "personal enemy of Bash Back" with whom it was "angry" and against who it would "fight back." *See* Exhibit 3, Defendant Bash Back! Lansing's press release, "Why Mount Hope Church?? and press linx [sic]."

64. Defendant Amy “Andy” Field, in a radio interview, when asked whether she and the other Defendants’ conduct violated the Church’s civil rights, stated “I’m not concerned with their civil rights.” *See* Exhibit 4, transcript of Defendant Field’s radio interview.

65. Defendant Field further stated that one of the purposes of Bash Back!’s actions was to “inspire other people” to conduct similar protests in the future. *See* Ex. 4.

66. This purpose of Bash Back!’s has been realized, as at least two other attacks on churches have been either made or supported by Bash Back! chapters and have been both publicized and endorsed on Bash Back! News.

67. On November 17, 2008, the Bash Back! Olympia chapter vandalized a church building in Washington, rendering the doors inoperable by gluing the locks and spray-painting the exterior of the church. Their press release, posted on Bash Back! News, says that this church, a member of the Church of Jesus Christ of Latter Day Saints, needed to be “confronted, attacked, subverted and destroyed” and that Bash Back!’s actions were “a warning to be Mormon church” to “dissolve completely or be destroyed.” *See* Exhibit 5, “Bash Back! Olympia Trashes Mormon Church.”

68. On April 28, 2009, homosexual protestors disrupted the services of the Park Street Church in Boston, Massachusetts in a manner similar to the Mount Hope Church disruption. Protestors outside the church loudly decried the church’s meeting, at one point moving into an historic cemetery next to the church to conduct their protest, with one member putting a bullhorn against church windows to create a harsh shrieking sound. Then, as described on the Bash Back! News website, protestors who had entered the church interrupted the service on two occasions, once with shouted statements and once when two female members declared themselves to be

lesbians and embraced each other in the middle of the church. *See* Exhibit 6, “Boston Bashes Back Against Exodus.”

**FIRST CAUSE OF ACTION
VIOLATION OF 18 U.S.C. § 248
PHYSICAL OBSTRUCTION TO A PLACE OF WORSHIP**

69. The Church hereby incorporates by reference all foregoing allegations as if set forth fully herein.

70. FACE prohibits intentional physical obstruction that interferes with persons exercising their First Amendment right to freedom of religion at a place of worship.

71. Defendants Bash Back! and Bash Back! Lansing founded organizations that encourage physical obstruction of people and events that they oppose.

72. Further, Defendants Bash Back! and Bash Back! Lansing actively recruited individuals to carry out physical obstruction at the Church.

73. Individual Defendants at the Church, acting on the instigation of Bash Back! and Bash Back! Lansing, physically obstructed access to the Church in two separate ways.

74. First, individual Defendants physically obstructed access to the Church building itself by conducting a threatening demonstration in close proximity to the Church entrance.

75. Defendants’ behavior and location rendered ingress and egress to the Church building through the Church’s main entrance unreasonably difficult or impossible, preventing or hindering Church members from being able to enter or exit the building for several minutes.

76. Second, individual Defendants physically obstructed access to the Church parking lot marching back and forth across the driveway entrance.

77. Defendants' conduct rendered impassable ingress and egress to the church where people were lawfully exercising or seeking to exercise the First Amendment right to religious freedom at a place of worship.

78. Defendants' rendered passage to and/or from a place of worship unreasonably difficult or hazardous.

79. As such, Defendants' actions violated FACE's protection against physical obstruction that interferes with access to a place of religious worship.

80. Defendants are jointly and severely liable for these actions.

**SECOND CAUSE OF ACTION
VIOLATION OF 18 U.S.C. § 248
INTIMIDATION AT A PLACE OF WORSHIP**

81. The Church hereby incorporates by reference all foregoing allegations as if set forth fully herein.

82. FACE prohibits using threat of force to intentionally intimidate persons accessing a place of worship. Intimidate "means to place a person in reasonable apprehension of bodily harm to him-or herself or to another." 18 U.S.C. § 248(e)(3).

83. Defendants Bash Back! and Bash Back! Lansing actively recruited individuals nationwide to engage in a threatening, "militant" demonstration at the Church, instructing participants to wear "black and have a mask" in order to "look scary."

84. Defendants Bash Back! and Bash Back! Lansing also organized the "infiltration" of the Church sanctuary by disguised protest members, providing instructions on how to "blend with" the Church membership to avoid detection. Exhibits 2,4.

85. Individual Defendants in the outside group intentionally wore frightening, identity-hiding attire, held signs and symbols known to be associated with violence, and conducted an “extremely loud and wildly offensive” demonstration on Church premises. Exhibit 2.

86. Their appearance and conduct was intended to be intimidating and had its intended effect.

87. Individual Defendants in the inside group coordinated their activities with the outside group to occur at a time when Church security would not be in the Church sanctuary.

88. Defendants in the inside group initiated their activity by bursting up from their seats with simultaneous loud screaming, continued it by hurling paper at the startled congregation and engaging in offensive acts in front of the Church, and finished it by hanging a large banner from a restricted area—with the words “BASH BACK!” written on the banner.

89. The intentionally threatening actions of the individual Defendants left Church members feeling terrified, reasonably fearing and being in apprehension of bodily harm to themselves and their families. Several Church members have reported to church staff that they feel unsafe or insecure in returning to the Church.

90. As such, Defendants’ conduct violated FACE’s prohibition against force and threats of force that intimidate persons exercising their First Amendment right to religious freedom at a place of religious worship.

91. Defendants are jointly and severely liable for these actions.

**THIRD CAUSE OF ACTION
TRESPASS TO PROPERTY**

80. The Church hereby incorporates by reference all foregoing allegations as if set forth fully herein.

81. Defendants committed an unauthorized intrusion upon the private premises of the Church by invading the inside of the Church building, and by congregating outside the front doors of the Church building.

82. The Church has the right to exclusive possession of its land. Defendants' intrusion is a trespass under Michigan common law. *Adams v. Cleveland-Cliffs Iron Co.*, 237 Mich. App. 51, 60 (1999).

83. Defendants also damaged property in the commission of their trespass when they pulled fire alarms upon exiting the Church building.

84. Defendants are jointly and severally liable for these actions.

PRAYER FOR RELIEF

Wherefore, the Church prays for judgment against Defendants and respectfully requests the following relief:

A. Pursuant to 18 U.S.C. § 248(c)(1)(B), permanently enjoin Defendants from repeating their intrusions on the church property, blocking of ingress or egress of church property, and intimidating church members from exercising their right to free exercise of religion; and

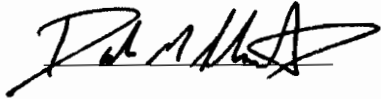
B. Pursuant to 18 U.S.C. § 248(c)(1)(B) and common law trespass, award compensatory, punitive, and nominal damages for the damages suffered in violation of federal and state law in amount to be determined by the trier of fact; and

C. Pursuant to 18 U.S.C. § 248(c)(1)(B), costs and expenses the Church incurred in bringing this action, including reasonable attorneys' fees; and

D. Grant such other and further relief as the Court deems equitable, just, and proper.

Respectfully submitted this 7th day of May, 2009,

By Attorneys for Plaintiff:



Kevin Theriot*



Dale Schowengerdt
ALLIANCE DEFENSE FUND
15100 N. 90th Street
Scottsdale, AZ 85260
Telephone: (480) 444-0020
Facsimile: (480) 444-0028
email: dschowengerdt@telladf.org

* Application for admission to be submitted

EXHIBIT 1

• **Bash Back!**

- [About BB! News](#)
- [Contact Us](#)
- [Find A BB! Chapter](#)
- [Hate Mail](#)

• **New Jersey 4**

- [About the New Jersey 4](#)
- [Radio Interview With Terrain Dandridge](#)
- [Terrain Dandridge and Renata Hill Convictions Overturned](#)
- [Write the New Jersey 4!](#)

• **Radical Queer Convergence 2009**

- [Announcing Radical Queer Convergence May 28th-31st](#)
- [CREATING SAFER SPACES AT THE 2009 BASH BACK! CONVERGENCE](#)
- [Entertainment at the Radical Queer Convergence](#)
- [Late Winter Convergence Update](#)
- [Rideboard](#)

• **RadiQueer Links**

- [Bash Back! Chicago](#)
- [Bash Back! DC](#)
- [Bash Back! Denver](#)
- [Bash Back! Florida](#)
- [Bash Back! Lansing](#)
- [Bash Back! Memphis](#)
- [Bash Back! Milwaukee](#)
- [Bash Back! PDX](#)
- [faggotz.org](#)
- [FIERCE](#)
- [Free the New Jersey 4](#)
- [Gay Shame SF](#)
- [Illvox \(Anarchist People Of Color\)](#)
- [INCITE! Women of Color Against Violence](#)
- [LaGai](#)
- [Les Pantheres Roses \(Montreal\)](#)
- [Queer Zine Archive Project \(QZAP\)](#)
- [Queers Against Obama](#)
- [Radical Homosexual Agenda](#)
- [The Naughty North](#)
- [The Revolting Queers](#)
- [Twin Cities Avengers](#)
- [Twin Cities: UnBash Project](#)

• **RNC/DNC**

EXHIBIT 1

- o [RNC Housing](#)
- o [RNC: Pink and Blue Bloc](#)
- o [Trans Health Advocates Needed for RNC](#)

Lansing: A really QUEER action Nov 9th!
October 23, 2008, 7:44 pm
Filed under: [Uncategorized](#)

PLEASE FORWARDhey everyone!

Queers and Trannies Bash Back!, is going to be doing a very creative and fun action on Sunday November 9th. There is space for all levels of involvement and risk. We need people to do anything from just engaging in conversation, to tossing some glitter, to playing spin the bottle, to a more "militant"-looking presence out side of the building. I can tell you that we are targeting a well-known anti-queer, anti-choice radical right wing establishment. However, we cant give you really any detailed information due to the cop who's ridiculous job it is to do surveillance over this blog, if you are interested, trust us, its going to be amazing!

Either dress in casual clothes so you can blend with general people and have a pink or blue mask or bandanna or flag or something that you can hide and then use to distinguish you as a protester later. Or if you want to be a part of the out side action, wear pink and black and have a mask. The out door action isnt going to be a presence that is necessarily going to do anything more than look scary to grab attention. So masks, noise makers, and flags, etc..

Some things we need: Video camera, a megaphone, noise makers, condoms, glitter by the bucket load, confetti, pink fabric...yeh. If you got any of this stuff let us know.

Want some more info?? shoot me an email, and we'll let you know what I can. otherwise, you can just show up! 10:00 am at The NorthStar center:
106 Lathrop St.
Lansing, MI 48912

"ONLY ONE DIRECTION!
TRANS AND QUEER INSURRECTION!"
-Bash Back! Lansing

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title=""> <abbr title=""> <acronym title=""> <blockquote cite=""> <cite><code>
<pre> <del datetime=""> <i> <q cite=""> <strike>

..... Name (required)

..... Mail (will not be published) (required)

..... Website

Your Comment

Notify me of follow-up comments via email.

[Blog at WordPress.com.](#)

[Benevolence](#) theme by Theron Parlin.

Syndicate entries using [RSS](#) and [Comments \(RSS\)](#). This theme contains valid [XHTML](#) and [CSS](#).



EXHIBIT 2

Bash Back!
Lansing



Last Updated:
4/21/2009

Send Message
Instant Message
Email to a Friend
Subscribe

Gender: Female
Status: Divorced
Age: 25
Sign: Scorpio

City: LANSING
State: Michigan
Country: US
Signup Date:
9/22/2008

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(Free)**

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Backgrounds,
& Graphics:
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Free)

Webfetti.com

Wednesday, November 26, 2008

Bash Back! Raises Hell at Anti-Queer Mega-Church

Bash Back! Raises Hell at Anti-Queer Mega-Church

The Mount Hope Church is a deplorable, anti-queer mega-church in Lansing, Michigan. The church works to institutionalize transphobia and homophobia through several repulsive projects including organized "ex-gay" conferences and so-called "hell houses", which depict queers, trannies and womyn who seek abortions in hell. Mt. Hope is complicit in the repression of queers in Michigan and beyond.

Bash Back! ain't down with that. And so on Sunday November 9th, about thirty radical queers from Lansing, Chicago, Memphis and Milwaukee disrupted the church's most well-attended sermon.

At noon, a small group of folks dressed in pink and black, equipped with a megaphone, black flags, picket signs and an upside-down pink cross began demonstrating outside the church. The group was extremely loud and wildly offensive.

The demonstration drew a majority of Mount Hope's security staff outside to watch them.

Meanwhile, with the guards pre-occupied by the distraction, over a dozen queers had put on their Sunday-best and infiltrated the church's congregation. At the signal that the guards had been lured outside, the infiltrators sprung into action.

A group stood up, declared themselves fags, and began screaming loudly. Upon hearing the loud interruption, other affinity groups went into action. A team that had been hiding under the pews in the closed-off balcony dropped a banner and pulled back the curtains to reveal "IT'S OKAY TO BE GAY! BASH BACK!". Another group threw over a thousand fliers to the entirety of the congregation. The fire alarm was pulled. Queers began making out in front of the pastor. And within a matter of minutes, everyone had evaded the guards and made their escapes.

Bash Back! operatives, still hidden among the congregation observed a person screaming that Satan had come to Mount Hope, that the end was here, that the queers were everywhere. She then began speaking tongues. The dumbfounded pastor, after regaining his composure, went on to speak of the of decadent, depraved wolves that menace his flock of sheep.

Let it be known: So long as bigots kill us in the streets, this pack of wolves will continue to BASH BACK!

We are everywhere.☘

bashbacknews.wordpress.com

8:36 AM 5 Comments 0 Kudos Translate Print SHARE

Previous Post: WHY MOUNT HOPE CHURCH?? & press linx | Back to Blog List | Next Post: LANSING QUEERS BASH BACK AGAINST TRANSPHOBE IN BATHROOM!

Write your comment here...

Submit

EXHIBIT 2

EXHIBIT 3

< Back

Bash Back! Lansing



Last Updated: 4/7/2009

Send Message
Instant Message
Email to a Friend
Subscribe

Gender: Female
Status: Divorced
Age: 25
Sign: Scorpio

City: LANSING
State: Michigan
Country: US
Signup Date: 9/22/2008

Who Gives Kudos:

~INKY~ (2)
Fr. Fozy Bear (1)
Travler™@ (2)

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I Failed With
LocalAdLink

Then I Read This "Shocking
Report" Now I Make \$20K A
Month. See How.

www.ForestMarie.net/LocalAdLink

Tuesday, November 11, 2008

WHY MOUNT HOPE CHURCH?? & press link

Ok, so again we feel the message of Why we chose Mt. Hope is

getting lost. Here again is the piece we drafted to explain.
Feel free to forward widely.
What was that noise ??

Bash Back! responds to the backlash

In the past week there has been an unprecedented amount of controversy and reaction to the Bash Back! action at Mount Hope Church, in Lansing Michigan. Thanks to the media who have failed to cover this with any amount of effort or concern for the truth, as well as incessant blogging. Many important pieces of information have been lost, and at times, changed completely. We would like to set some things "straight" in order to provide a full explanation, we will break this into parts.

- why Mount Hope Church?
- Why these tactics and what did we hope to accomplish?
- Dispelling myths.

Why Mount Hope Church?

The first issue we would like to address is the nationally wide-spread question of, "Why Mount Hope Church?" (MHC) Sound question. The first thing to realize is we did not just randomly pick a place, nor did we pick the biggest place. A lot of issues went into our decision; I will discuss the major ones: First, MHC's stance on queer identities. In their recent press release, Dave Williams (or D-Willy as we affectionately refer to him) states that they simply see being gay as a sin equal to any other, such as, lying or stealing. This is a sneaky way of getting off the hook. You can see for yourself that they take it much more seriously.

According to one of MHC nearly all forms of sexual...and specifically homosexuality! are considered "sexual addiction". Openly lumping homo's in with such sinners as peeping-Toms, Flashers and even rapists!!! These "addictions" they work to "cure" through strict "support groups" such as Dunamai (see web link at bottom). And at times even send men to live in brainwashing camps such as Pure Life Ministries (see bottom). They also organize with other ex-gay organizations such as Love in Action, Homosexuals Anonymous, and L.I.F.E. Ministries. It is clear that MHC takes an active approach to repress queer identity and all forms of sexual expression outside of the Christian, straight, married and husband controlled structure. This ruins people's whole lives and families by making them repress their desires so completely that they grow to hate themselves and/or act out against or ignore their spouses and families. This church is nothing short of a disease in the community, and in the minds of those who attend.

"D-willy", Pastor of Mount Hope, (and personal enemy of Bash Back!) stated that he did not "choose to identify MHC as anti-choice". However, every Hell-ween the Church puts on the heavily protested "Hell House", an extremely offensive and yes RACIST approach to shock people into their right wing belief structure. One of the rooms within this Hell House completely inaccurately depicts a woman receiving an abortion. In the act, the doctor uses dirty tools, and horrible machine sounds play over loud speakers. With the presence of demons, and her screams of pain, one leaves feeling like they just witnessed a most violent atrocity. How is this not actively anti-choice?

Another important reason that MHC was chosen, was the deep personal ties many organizers have to the church. Some members of Bash Back! have been members of MHC. Others were raised in evangelical churches very similar in message and method. For them, this was a liberating step. A personal confrontation with those who had made the journey to adulthood and personal identity a struggle wrought with self-hate, repression, guilt and loneliness. All of which eventually evolved into healthy anger, strength, free sexual expression, and activism. This has helped to build a strong community within Bash Back! And we support their choice to confront those that would choose to put them back in that dark place of self-hate!

From here I could go into all the other reasons MHC should be confronted. For example, the undeniable fact that mega-churches are really just big business. Seen by the way they pressure their "congregation" (or audience) to buy their books and DVD's and other products. Or the incredible amount of money grossed by that church in a year. Another reason is the international church plantings. MHC has no regard for indigenous culture. There are dozens of reasons we chose Mount Hope Church.

L.I.F.E. Ministries:
<http://www.msplinks.com/MDfodHRwOi8vd3d3LnZyZWVkb21ldmVyeWRheS5vcvcvWVUuL2luZGV4LnBocA==>
Pure Life Ministries:

<http://www.msplinks.com/MDfodHRwOi8vd3d3LnB1cmVsaWZibWlueXN0cmllcy5vcvcvDunamai>

<http://www.msplinks.com/MDfodHRwOi8vd3d3LnR1bmFTYWkub3Jnlw==>
related article that mentions MHC's involvement in ex-gay work

<http://www.msplinks.com/MDfodHRwOi8vd3d3LnVjaW5jLnYy95ZWZsQ2htbmdldy5odG0=>

"Our culture is permeated with sexual imagery. Magazine racks offer pictures of girls in teeny bikinis. Primetime situation comedies almost continually revolve around sexual storylines involving teenage promiscuity, extra-marital affairs, homosexuality and worse."
*At times, a pastor or counselor may very well find

EXHIBIT 3

EXHIBIT 4

4 Male (Interviewer): So, you know, because they were defining abstinence as no sex
5 outside of marriage, which is not abstinence.
6 Amy (Andy) Michelle Field: Right.
7 Male (Interviewer): Um, but, um, when, what resources are you offering these people who
8 are coming to you from this church?
9 Amy (Andy) Michelle Field: Um, mostly like everything from like one on one counseling
10 via e-mail to in-discussion to, um, like website referral, book referrals, to like
11 actually getting involved with the group eventually, if that's what they choose to do. Um, yeah.
12 I think the most like, the most important thing that this action like that this
13 brought, the first step of someone actually reading that flyer and even for one second
14 thinking about it. Like, like I think back to my youth and others that I know, um, that
15 would've been absolutely life changing. If I had something like that happen, even if I hadn't
16 contacted or if I had contacted and I had had barely any response or decided not to be a part of
17 their group, but I had at least taken that step, I think that would've been the first
18 step in a long process of life change for me that probably would've gone a lot sooner than
19 it did. Um, so I think in that sense it can be effective.
20 Male 2: So you'd know that you weren't so alone?
21 Amy (Andy) Michelle Field: Yeah, yeah.
22 Male (Interviewer): Now I understand that, um, Eaton County Sheriff's were called.
23 Amy (Andy) Michelle Field: Okay.
24 Male (Interviewer): And that they talked to some of the protestors.
25 Amy (Andy) Michelle Field: Right.

Page 6

1 Male (Interviewer): Were you one of the protestors that they spoke to?
2 Amy (Andy) Michelle Field: I'm not going to answer that. So while, (Clears throat) I
3 guess I should-
4 Male (Interviewer): I mean, I just want to know what the Eaton County Sheriff's.
5 Amy (Andy) Michelle Field: Right, I know what happened. Um, they showed up because of a
6 fire alarm had been pulled, which was not by us. We believe that, um, what actually
7 happened there was that a Christian, somebody in the church, was really scared of us and went
8 and pulled it to try to get us out and didn't know it was a silent alarm. That's what the,
9 at least that's what the-and this is all according to what the police said. I don't
10 actually know if the fire alarm was actually pulled or if this is something that like the
11 church is saying, um, because I don't know-I feel, I find it really hard to believe that
12 there would be a silent alarm there because there is like a whole kid's wing and like a
13 whole giant sanctuary full of people, so I don't, I don't know if that's actually true. But
14 if it is, whatever. That was not by our group; but that's what called the police,
15 supposedly. That's what they said.
16 Male (Interviewer): Did fire trucks show up?
17 Amy (Andy) Michelle Field: No, no fire truck. Just like four police cars. (Clears
18 throat) And from what I understand what the police said to people was that, um, that they
19 were, from my understand, they came and told people they were trespassing, but everyone
20 said we haven't been asked to leave, which was true. Um, nobody was asked to leave. As soon
21 as the police said, "Okay, well all the church would like you to leave," everyone left,
22 immediately. And we were told that we couldn't come back and we were perfectly calm
23 with that, perfectly fine with that.
24 Male Interviewer: If they'd had told you when you started the protest you have to
25 leave, would you all have left?

4 fast. It was too fast to even necessarily know what was going on before it was done and
5 then we were gone. So I mean it was, yeah, there was no time. We kicked ourselves out. Not
6 that security wasn't completely on our assess, because they were when we getting out, but
7 diversion worked well.
8 Male (Interviewer): Um, do you anticipate more actions like this in the future?
9 Amy (Andy) Michelle Field: Um, I anticipate we're going to get more and more creative.
10 I have no idea with what exactly is going to happen next. I think, I would, I would be
11 surprised if we didn't do something completely different next time.
12 Male (Interviewer): Anything else you want to add that I missed that I didn't touch on?
13 Amy (Andy) Michelle Field: Um, just that, um, something that I think is really, really
14 cool that we've decided, that we agreed to get out, um, is the diversions that we used, um,
15 which was really cool; like the, um, and you know, we talked about that extensively as
16 to whether or not to move at least through exactly how we did it but, um, we decided to
17 because we think it'll inspire other people. But, um, basically we had two groups. You know,
18 we had the inside group and the outside group and the outside group's specific job was,
19 and so everybody keeps pointing to them and saying, (Inaudible words) blah, blah, blah.
20 Their job, they didn't do anything illegal. Their job was to look scary and look like kind
21 of exciting to pull security outside so that we were able to do our job safely without
22 being attacked and it worked like a charm. It was really (Inaudible word) when we went, so
23 that's good.
24 Male (Interviewer): Um, actually one more question in the City Pulse, one of the
25 ministers says that he wished that all of you had been arrested because you violated their civil

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1 rights. Do you have a response to that?
2 Amy (Andy) Michelle Field : Um, they violated my rights as to be a human being every
3 single time. They teach, they teach these sad lessons that lead to, you know, queer bashing
4 and murder and rape and, you know, even worse than all of those things, a hatred of
5 yourself and assimilation into their, um, idea or way of life until you either commit suicide
6 or spend your life hating yourself, a life of guilt. Um, so I really, I'm not concerned
7 with their civil rights. I'm concerned with what they're doing to the youth. Um, and my
8 response to all of us being arrested, we didn't do anything that deserved being arrested. I
9 certainly don't think we did anything that deserved being locked in a cage, um, and I think he
10 can just calm down and deal, and deal with the fact that it happened. And try and pick up
11 his sheep, gather the sheep.
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2 (Pages 5 to 8)

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4 COUNTY OF JACKSON)

5

6 I, DONNA KAY RASKIN, d/b/a Walnut Street Transcription and Business Services do hereby

7 certify that the foregoing pages are a true record of the testimonies given.

8 I further certify that I am not counsel, attorney, or relative of either party, or

9 clerk or stenographer of either party or of the attorney of either party, or otherwise

10 interested in the event of this suit.

11

12

13

14

15

16 

17 Donna Kay Raskin

18

19 GIVEN, under my hand and notarial seal at my office in said county and state, this 13th

20 day of April, 2009.

21

22

EXHIBIT 5

• **Bash Back!**

- [About BB! News](#)
- [Contact Us](#)
- [Find A BB! Chapter](#)
- [Hate Mail](#)

• **New Jersey 4**

- [About the New Jersey 4](#)
- [Radio Interview With Terrain Dandridge](#)
- [Terrain Dandridge and Renata Hill Convictions Overturned](#)
- [Write the New Jersey 4!](#)

• **Radical Queer Convergence 2009**

- [Announcing Radical Queer Convergence May 28th-31st](#)
- [CREATING SAFER SPACES AT THE 2009 BASH BACK! CONVERGENCE](#)
- [Entertainment at the Radical Queer Convergence](#)
- [Late Winter Convergence Update](#)
- [Rideboard](#)

• **RadiQueer Links**

- [Bash Back! Chicago](#)
- [Bash Back! DC](#)
- [Bash Back! Denver](#)
- [Bash Back! Florida](#)
- [Bash Back! Lansing](#)
- [Bash Back! Memphis](#)
- [Bash Back! Milwaukee](#)
- [Bash Back! PDX](#)
- [faggotz.org](#)
- [FIERCE](#)
- [Free the New Jersey 4](#)
- [Gay Shame SF](#)
- [Illvox \(Anarchist People Of Color\)](#)
- [INCITE! Women of Color Against Violence](#)
- [LaGai](#)
- [Les Pantheres Roses \(Montreal\)](#)
- [Queer Zine Archive Project \(QZAP\)](#)
- [Queers Against Obama](#)
- [Radical Homosexual Agenda](#)
- [The Naughty North](#)
- [The Revolting Queers](#)
- [Twin Cities Avengers](#)
- [Twin Cities: UnBash Project](#)

• **RNC/DNC**

EXHIBIT 5

- o RNC Housing
- o RNC: Pink and Blue Bloc
- o Trans Health Advocates Needed for RNC

Bash Back! Olympia Trashes Mormon Church
November 17, 2008, 3:14 am
Filed under: Uncategorized

This Comminque is reposted from Seattle Indymedia:

Bash Back! Olympia Trashes Mormon Church

Last night, under the veil of fog, we visited the Church of Latter Day Saints. We left their locks glued with anarchist messages scrawled in spray paint over their boring veneer.

We did this to show our solidarity with all who are resisting heterosexism everywhere, hopefully to spur them into action; and also because we are angry at the amount of money and propaganda that the Mormon church pumped into the homophobic Proposition 8 campaign. From their disgusting commercials to their despicable sermons to those gross lawn signs, we are sick of this parade of bigotry. The Church has to pay.

We as anarchists are opposed to marriage but we see that this blatantly anti-gay act as a threat to all us gay, lesbian, transgendered and queer folk. The Proposition 8 campaign was used as a medium to instill homophobic fear into the population of California so as to squash queer culture, it is dangerous to let these actions go unchecked and not confronted.

Liberating our sexual fantasies and desires is dangerous to this rigid system, because free people enjoying themselves in a plethora of ways sexually will eventually want to enjoy themselves in other areas of life too, capitalism doesn't want sexually liberated people because they ask too many questions and may not show up to work on time (or at all).

The Mormon church (just like most churches) is a cesspool of filth. It is a breeding ground for oppression of all sorts and needs to be confronted, attacked, subverted and destroyed. The church reinforces sexism, transphobia, homophobia, racism, capitalism, and leaves it's members emotionally wounded and unable to engage in critical thinking. The Mormon church teaches us to hate our bodies, not to trust ourselves or our desires. This ends up deforming us as healthy sexual and communal beings. This is unacceptable.

This is a few reasons why an affinity group of the Olympia, Washington Chapter of Bash Back! decided to attack their church with glue and paint. Let this be a warning to the Mormon church, dissolve completely or be destroyed. The choice is yours..

~BASH BACK! OLYMPIA

8 Comments

8 Comments so far

EXHIBIT 6

• **Bash Back!**

- [About BB! News](#)
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- [Rideboard](#)
- [Workshop Descriptions](#)

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EXHIBIT 6

- o [Convergence ReportBack](#)
- o [Crash the RNC: 3s Strategy](#)
- o [RNC Housing](#)
- o [RNC: Pink and Blue Bloc](#)
- o [Trans Health Advocates Needed for RNC](#)

Boston Bashes Back against Exodus

May 4, 2009, 4:48 pm

Filed under: [Uncategorized](#)

At 9AM on Tuesday April 28th, somewhere between 50-70 people came to the iconic Park Street Church across from Boston Common to attend an Exodus Ministries training. At 9AM on Tuesday April 28th, somewhere between 50-70 people came to the iconic Park Street Church across from Boston Common to attend an Exodus Ministries training. Attendees watched a video wherein 'former homosexuals' and 'former lesbians' spoke of the power of god to heal 'sexual brokenness' and restore heterosexual desires to the most fallen of souls. During the 'male homosexuality' portion of the training, 'former homosexual' Jeff Buchanan shared his experience of having turned from his homosexual past, as well as the causes of male homosexuality, which include resentment of male authority and lack of bonding with fathers. This had been going on for quite some time when Jason Lydon, pastor of the Community Church of Boston, whom the event organizers had foolishly invited, stood up and informed the attendees of their culpability in the suicides of two eleven year old boys in April 2009, both prompted by anti-gay bullying. As security moved to stop him from distributing 'JESUS WAS GAY' flyers, he continued, 'If Jesus Christ walked into this church today, he would overturn your tables because you have turned his house into a den of thieves!' As he was removed from the building, attendees' ears rang with the echo of, 'GOD LOVES QUEEEERS!' Attendees were very shaken indeed, with one calling for a prayer to refocus the event, which continued. After Buchanan, Melanie Spinks, a 'former lesbian,' took the lectern to address the essence of womanhood, the causes of 'female homosexuality,' and which profiles of women tend to struggle with same-sex attraction. Event-goers had just been informed that lesbians can be attractive when an attractive young woman stood, declared her rejection of Exodus Ministries and her affection for another young woman two tables away. The two ran to each other in an affectionate, snogular embrace, held hands and skipped out the door before security could reach them. Ever mischievous, the two ran around back outside the giant window of the conference room, bringing them into the Granary Burying Ground, final resting place of such patriarchs as Paul Revere, Samuel Adams and John Hancock, visiting place of hordes of schoolchildren. What better setting to engage in gratuitous homoerotic canoodling?

It is not known to the authors what transpired in the conference room after this, as, to the best of their knowledge, all radical queers had excised themselves from the training at this point in the program.

So what is Exodus Ministries? According to their website, 'Exodus is a nonprofit, interdenominational Christian organization promoting the message of Freedom from homosexuality through the power of Jesus Christ.' Yes, they're awful, but perhaps not quite in the way an outsider might envision. Exodus ≠ Fred Phelps; these folks are incredibly polite and sweet, diverse and intergenerational, and they are convinced that they love all us rug munchers and peter puffers. In fact, they are 'former homosexuals' themselves. They reject a surprising number of harmful notions, though, as might be expected, they have their own set of harmful notions with which to replace them. They teach that attraction is involuntary and 'homosexuality meets legitimate emotional needs.' Naturally, however, they believe that same-sex

surprising that Exodus and other ex-gay ministries frequently drive their quarries into suicide, a phenomenon well enough known that it made its way onto South Park.

As the conference disrupters sat on the Common and reflected on what had transpired inside, they marveled how vitally crucial a monomaniacal insistence on gender binarism was to Exodus' concerns; while the two are not mutually exclusive, gender conformity nevertheless seemed to be elevated above sexual conformity on their list of priorities. Exodus' discussion of the causes of homosexual behavior involved parental influences and the centrality of male authority. Melanie Spinks explained that fathers should always approach their daughters; for a girl to approach a man and to take initiative is a masculine trait and she might grow up with an appetite for box lunch. Jeff Buchanan nauseated the radical queers when he insisted that the role of a father is to impart masculinity to male children and to affirm femininity in female children. He recommended that fathers take their daughters on dates, tell them they're beautiful, that they're princesses. It was a strange, alternate universe wherein fundamentalist Christians proclaim radical feminist assertions, here eerily echoing Twisty of I Blame the Patriarchy who once wrote, 'Masculinity is what [men] do to keep women feminized. Femininity is what women do to keep from being pathologized, criminalized, ostracized, jailed, raped, and butchered.'

'If gender roles are so natural,' queried a disrupter, 'why do they need to work so hard to make sure people fit into them?'

Exodus' hatred of women was on abundant display throughout the session. In proclaiming his own heterosexual success, Jeff Buchanan drew attention to 'his' wife staffing the check-in table and, speaking in the imperative, demanded, 'Wave, honey!' While male-perpetuated abuse featured prominently in their discussions as causes or galvanizing influences of homosexuality, they presented absolutely no analysis, systemic or otherwise, on why men feel entitled to the bodies of children or women. Melanie Spinks proclaimed gender essentializing stereotypes as fact, averring that 'relationship is essential to femaleness,' further insisting that this is a 'gift, not a weakness.' On the value of women, Spinks asserted, 'There is not a woman on earth who can give you a sense of identity, purpose and security.'

Between the sections on male and female homosexuality, national speakers stepped down and allowed local queer-hatin orgs to speak. One such, the Massachusetts Family Institute, had their white cotton panties in a twist over a bill pending in the Massachusetts state legislature, An Act Relative to Gender-Based Discrimination and Hate Crimes. This bill aims to include gender identity and expression in Massachusetts' non-discrimination statute and amend existing hate crime laws to include trans and gender variant folks. Inexplicably, our fundy friends and media have termed it 'The Bathroom Bill,' shrieking that, if this bill passes, men will be able to go into women's bathrooms and rape the shit out of everyone inside. We hate to break it to them, but, as chromosome checks are not in place outside public facilities, there is currently nothing stopping men from doing this as things now stand. Meanwhile, as much as these radical queers support whatever it takes to end discrimination against trans and gender non-conforming people, we cannot support hate crimes legislation. To quote the Sylvia Rivera Law Project, 'Rather than serving as protection for oppressed people, the hate crimes portion of this law may expose our communities to more danger—from prejudiced institutions far more powerful and pervasive than individual bigots.' Read the whole thing.

The disrupters sat waiting on the Common until, right at noon, protesters showed up from Join the Impact, a pro-marriage LGBT rights group. Choosing a spot on the Common far from Park Street Church, Join the Impact brought signs and chants, delivered through a bullhorn. The three radical queers ran over to join the energetic crowd and tell them of their deeds. Would the disrupters like to speak over

attendees. The leadership's response was that they had a permit and that the lady trying to talk about trans issues ought to give the bullhorn back. As the protest wore on, the disrupters were disheartened to observe that only cis men were asked/permitted by the leadership to speak over the bullhorn and that they kept to androcentric messages generally. Considering the violent misogyny of Exodus, whom the protest was called to counter, more attention needs to be given to the alarming ways in which gay/queer organizing can replicate the very unsavory power dynamics against which we are struggling. None of us will be free until we are all free.

This story has a happy ending, however! After a while, disregarding their leadership, the protesters were enticed by the idea of abandoning their permitted spot and marching over toward Park Street Church where Exodus could hear that they were not welcome in Boston. After a minute or so in front of the church, the crowd was amenable to marching around back into the Granary Burying Ground. There, on the final resting place of Crispus Attucks and Mother Goose, Exodus attendees were forced to hear high-octane, righteous queer rage against their poisonous message. With chants resounding, with sirens wailing, with queer faces peering down at them and cameras snapping at them, a much-shaken Exodus audience sought window coverings. We've got news for you, Exodus: we don't go away when you close your eyes.

Bashing Back in Boston

0 Comments

No Comments so far

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