

IN THE UNITED STATES DISTRICT COURT
DISTRICT OF MARYLAND – BALTIMORE DIVISION

ALBERT SNYDER,

Plaintiff,

vs.

Case No. 1:06-cv-1389-RDB

FRED W. PHELPS, SR.;
SHIRLEY L. PHELPS-ROPER;
REBEKAH A. PHELPS-DAVIS; and,
WESTBORO BAPTIST CHURCH, INC.,
Defendants.

AFFIDAVIT OF REBEKAH A. PHELPS-DAVIS

State of Kansas; County of Shawnee; SS:

I, Rebekah A. Phelps-Davis, hereby state the following:

1. My name is Rebekah A. Phelps-Davis.
2. I am 46 years old.
3. I have been a member of Westboro Baptist Church since I was 10 years old.
4. WBC has been in existence for over 50 years; the church has a confession of faith; the church has doctrines (discussed below); the church has regular worship; and the church actively engages in a conspicuous testimony for God. WBC is not affiliated with any ultra-or-extra-church organization, as we believe that is

unscriptural. The church is independent, and believes the head of the church is Christ, see, e.g., Ephesians 5:23. We have church discipline, requiring that members be walking orderly. We observe the Lord's Supper as described in Matthew 26 and 1 Corinthians 10. We baptize by full immersion confessing believers who live holy lives as described by the scriptures, and who demonstrate they have an understanding of their faith and are able to articulate and demonstrate it. From our readings of documents of history and the expositors of the Bible, we conclude that we are most comparable to those called Old School Baptist, and very similar to the Puritans of early America.

5. When I am engaged in picketing or other public statements of faith, and publishing the message of the Bible, I do so as a member of Westboro Baptist Church. I believe that believers are to be joined in a body (the Bible's metaphor), called the church, where they have a called-out assembly, and are a demonstrable, observable functioning body.
6. Specifically when I participated in the picket in Westminster, Maryland on March 10, 2006, I did so as a member of Westboro Baptist Church.
7. I believe the Bible is the revealed Word of God; I believe all of it, Old and New Testaments, and take it literally.
8. I study the King James (1611) version of the Bible every day.
9. I try every day to live according to the Bible.

10. I believe the Bible teaches what I will refer to as the doctrines of grace, captured under the acronym T.U.L.I.P: Total depravity; unconditional election; limited atonement; irresistible grace; perseverance of the saints. A brief listing of samples of verses that support these doctrines are found in **Attachment 1**.
11. I also believe the Bible teaches election and predestination. A sample of one of the passages supporting these doctrines is found here:

Romans 9:

- 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;
5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:
7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.
8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.
9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.
10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;
11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
12 It was said unto her, The elder shall serve the younger.
13 As it is written, Jacob have I loved, but Esau have I hated.
14 What shall we say then? *Is there* unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. (Emphasis added.)

12. I believe that Jacob is the prototype in the scriptures for God's elect, and God loves His elect. A few examples of verses that reflect the notion that there is an elect on the earth are these:

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

Matthew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mark 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

Mark 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Romans 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Romans 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

1Thessalonians 1:4 Knowing, brethren beloved, your election of God.

1Timothy 5:21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

2Timothy 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

1Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Peter 5:13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

2Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

13. I believe that Esau is the prototype in the scriptures for reprobates and God hates all reprobates. Another example of a passage about Esau as the prototypical reprobate whom God hates is found here:

Malachi 1:

1 The burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. (Emphasis added.)

14. I believe that most people today, in America and the world, claim to believe that God loves everybody, and I hear this statement regularly and have almost daily for almost 16 years. I believe the Bible does not support this conclusion. A good overview of the passages that indicate that this is not a true doctrine can be found at a document entitled "'God Loves Everyone' – The Greatest Lie Ever Told," which can be found online at http://www.godhatesfags.com/writings/20060331_god-loves-everyone-lie.pdf.

15. I believe the Bible teaches that God has made a covenant with all mankind, that if you obey Him, He'll bless you, and if you disobey Him, He'll curse you. I believe an excellent description of this covenant, and an example of the many passages supporting this belief, is found at Deuteronomy 27, which describes how the Israelites (who historically were the beneficiaries of the oracles of God, though now blindness in part has happened to Israel, Romans 11:25; and God has turned to the Gentiles to take out of them a people for His name, Acts 13:46-48, 15:14; Romans 11:25; and the oracles reside in the churches where the candlesticks are found, Revelation 1:20) had a formal ceremony, with some of the men going up on Mt. Gerizim, and some on Mt. Ebal, with the people standing in the valley in between, to formally pronounce (on Mt. Gerizim) the blessings of God if you obey Him, and (on Mt. Ebal) the cursings of God if you disobey Him.
16. I believe that America was formed in gospel light, and had the blessings of God upon her in her early years.
17. I believe that with time, probably several decades ago, America turned from God, and began over time to institutionalize sin, so that today America is full of sin, and proud of her sin.
18. I also believe that America has become a nation of idolaters, and their main idols are the military uniform, the American flag, and patriotism. I believe today the majority of Americans worship these items instead of God.

19. I believe the Bible teaches if, as a nation, you turn your back on God, disobey His commandments, and make it your manner-of-life to be proud sinners, that God will punish you for doing so.
20. I believe in the Bible's directive to love thy neighbor as thyself. I believe that when that directive is given in the Bible, the Bible also tells how to do it, which is to rebuke your neighbor for his or her sin, and warn your neighbor not to sin and bring the wrath of God on himself or herself and their household. **Attachment 2** is a brief overview of the verses on this topic.
21. I believe that, although many people who see our message parrot "Love thy neighbor," almost no one knows what the Bible actually says about this matter.
22. I believe people who serve God are rare in the earth today, and that we are living in the Last of the Last days.
23. I believe that there is dark apostasy all over the world today, but most of all in America.
24. I believe that today most Americans know little or nothing about the Bible, do not study it, and do not obey it.
25. I believe this passage is one example of many that describe how the Lord is going to deal with America for her sins, and is already dealing with her for her sins:

Jeremiah 50:

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.
25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.
26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.
27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.
28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.
29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.
30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.
31 Behold, I *am* against thee, *O thou* most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.
32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

I believe that today America is de facto Babylon, and that circumstance has come upon America at the hand of the Almighty God that sent forth the prophesies of these last of the last days which include such discussions about the fall of Babylon, and that they are in fact for America.

26. I believe that we are living in the times described by Christ in these passages:

Luke 17:

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.
23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.
24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one shall be taken, and the other left.
36 Two *men* shall be in the field; the one shall be taken, and the other left.
37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

Matthew 24:

4 And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ; and shall deceive many.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
8 All these *are* the beginning of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
16 Then let them which be in Judaea flee into the mountains:
17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be gathered together.
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:
33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words shall not pass away.
36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.
37 But as the days of Noe *were*, so shall also the coming of the Son of man be.
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be taken, and the other left.
41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.
42 Watch therefore: for ye know not what hour your Lord doth come.

27. I believe we are living in the times described by the Apostle Paul in his first epistle to Timothy in 1 Timothy 3:3-4, “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables.
28. I believe that even so, in that very context, we have a duty like Paul said also at 1 Timothy 3, verses 1-3, to preach this word on the streets, in a timely, relevant, effective way, so that people hear it: “I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
29. I also believe that the time of Christ’s return is at hand, and it will be as described here:
- 2 Thessalonians 1:
7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
30. I also believe that when Christ comes, it will be as He Himself described here:

Matthew 25:

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
 33 And he shall set the sheep on his right hand, but the goats on the left.
 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?
 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
 39 Or when saw we thee sick, or in prison, and came unto thee?
 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.
 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

31. Another passage from Jude reflects the Judgment of God on mankind:

Jude

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

32. I also believe the time is at hand as described by the Apostle Peter here:

2 Peter 3:

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any (of us-ward, i.e. those Peter is writing to 2 Peter 1:1 ¶ Simon Peter, a servant and an apostle of Jesus Christ, **to them that have obtained like precious faith** with us through the righteousness of God and our Saviour Jesus Christ:) should perish, but that all (of those same us-ward) should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

33. I believe that the destruction of America and the world is prophesied about in the scriptures, in the Old and New Testaments, frequently; with America often being referred to as Babylon.

34. I believe it was necessary for the Iraq war to take place, and that God has caused President Bush and this nation (by its majority and leaders) to get into that war as a precursor to the destruction of this nation and this world (similar to how He used a lying spirit in the mouths of his advisors to cause King Ahab to go to war at Ramothgilead when God purposed to destroy King Ahab in that war, which is where King Ahab was killed, see 1 Kings 22 and 2 Chronicles 18).

35. I believe that we have a duty to publish to this nation, and the world, a message that God is punishing them for their proud sins, and because they will not obey His

commandments. Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. No distinction is made about if or when they would like to receive it.

36. I believe that members of Westboro Baptist Church are the prophets of God in the earth today.
37. I believe the prophets of God – some of whom are always present in the earth – have attributes, including that they are able to discern between good and evil (Hebrews 5:14); are able to discern the signs of the times accurately (Matthew 23); have an understanding of the times and what they ought to do (1 Chronicles 12:32); God reveals His secrets and what He will do unto them (Amos 3:7), and they must prophesy concerning those things (Amos 3:8; all of the major and minor prophets, e.g., Isaiah through Malachi in the Old Testament); and they do judge and will judge the world as joint heirs with Christ (1 Corinthians 6:2; Romans 8:17; 1 Timothy 2:12).
38. This notion – that the saints of God, and God himself, shall judge the world – is completely at odds with the modern view of “judge not” (a term we hear almost daily and have for over 16 years). I believe the Bible teaches that “judge not” – as it is commonly put – means you are not supposed to substitute your judgment for God’s judgment and standard, and if you do, you will be held to that standard; all part of the lesson of the ceremonial law (repealed in the New Testament, including

Acts 10), which is death, because no man can fulfill it, but if you claim you can, you will be held to it.

39. I believe that God avenges His people, and that one of the things that increases His wrath is when those who receive the message of the prophets respond by being incensed with them; striving with them; contending with them; and warring against them (the scriptures often uses “war” as a way to describe the spiritual conflict between the elect and the reprobate). See Isaiah 41:11-12; Romans 2:7; 1 Chronicles 16:21-22; Deuteronomy 32:35; Romans 12:19; Hebrews 10:30; Luke 18:7-8.

40. I believe that God has shown great kindness to America by giving them prophets, and that their refusal to hear or obey will cause them to be punished more by God.

Here is but one of many examples of this dynamic found in the scriptures:

2 Chronicles 36:

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was no remedy.*

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. (Emphasis added.)

41. I believe that no one in America or the world today is going to believe our testimony or our report.

42. I believe it was common for the prophets of God to be told to go and tell the people they will be punished for their sin, and at the same time to be told by God that the people will not hear or obey, and that it does not matter if they hear or obey. Here is an example:

Ezekiel 2:

1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

Another example is found here:

Isaiah 6:

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

43. I believe that we have a duty to sow the seed (the metaphor used by the Bible), and go through the doors of utterance God opens.

Ecclesiastes 11:

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

Isaiah 55:

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Colossians 4:

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

44. I believe that all humans have a duty to tell their fellow man that their sins will cause them to be destroyed, and that any person's failure to do that duty will cause the blood of the people to be on his hands. The language is strong, for example, as it is found here:

Ezekiel 3:

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him

warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

This same duty is reiterated in Ezekiel 33, this time with the opening statement that the duty to tell the wicked to stop sinning is **when God brings the sword**:

Ezekiel 33:

1 Again the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

45. The duty to obey God's commandments is absolute and applies to every human, elect and reprobate alike:

Ecclesiastes 12:

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

46. In addition to the duty to obey, I believe every human has a duty to rejoice at all of God's judgments, which I believe by definition are perfect and righteous. This is why many of our signs include the phrase "Thank God for ..." in reference to the events that occur (e.g., 9/11, Katrina, dead soldiers, etc.).

Psalm 58:

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth. (Emphasis added.)

47. I believe the Old Testament is applicable today as much as the New Testament, and that it was written for our learning, admonition and example (Romans 15:4; 1 Corinthians 10:11), by the same God.

48. The duty to prophesy and tell people to obey God's commandments is not exclusive to the Old Testament, but is also found in the New Testament. Here are examples:

Matthew 10:

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

Matthew 24:

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Mark 16:

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

The entire book of Acts is an historical account of the experiences of the apostles as they went to public places preaching. Examples:

Acts 2:

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Acts 10:

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 14:7 And there they preached the gospel.

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch.

Acts 14:25 And when they had preached the word in Perga, they went down into Attalia.

Acts 15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

Acts 28:

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.

2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Titus 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Revelation 14:

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Angel means messenger; see Strong's Concordance, #32.)

49. The notion that most people will not listen to the prophets, or obey God, is found also in the New Testament (including the fact that the people of their generations responded to Christ and the apostles with anger and violence, including killing Christ and several of the apostles). Here are examples:

1 John 5:

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen. (Emphasis added.)

Revelation 12:

9 And the great dragon was cast out, that old serpent, **called the Devil, and Satan, which deceiveth the whole world**: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

50. I believe that people in America and the world today not only reject our message, but hate us because of it; and that this fact does not change the duty to say the words at all.

Matthew 5:

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

John 15:

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

1 John 3:

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

51. The beliefs I have described above are what motivate me in my picketing.

52. The beliefs I have described above dictate how I should live my life.

53. I believe I have a duty to teach these things to my children, and that every parent has the same duty.

Deuteronomy 6:

4 Hear, O Israel: The LORD our God *is* one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

54. All of my actions and words which are complained of by Mr. Albert Snyder in his lawsuit against me were actions and words done directly because of my sincerely held religious beliefs which have been summarized above.

55. In *Westboro Baptist Church, Inc. v. City of Topeka, Kansas*, Case No. 95 CV 1031, in the District Court of Shawnee County, Kansas, the judge in that case found with respect to the picketing of WBC: "There is no question from the evidence that the plaintiff Westboro Baptist Church and the plaintiffs, as members

of this church individually, subscribe to these religious teachings and correspondingly are sincere in their attempts to follow and advance such beliefs.”

Attachment 3 includes pages 1-6 of this lengthy order, which provides the context of this finding. The order was made an exhibit by plaintiff’s counsel in this case to the deposition of Pastor Fred Phelps, and is thus available in full to counsel. The Court will be provided with copies of further pages if required or desired.

56. The findings of the trial court just quoted were upheld by the Kansas Court of Appeals in an unpublished opinion in Appeal No. 79,456, see 985 P.2d 145 (Table) (Kan.App. 1999).
57. I and other members of Westboro Baptist Church began picketing in May 1991, when we protested at an AIDS candlelight vigil. We did not believe it was proper to hold public events promoting homosexuality.
58. Shortly after that picket, also in 1991, we began picketing weekly at a local park, Gage Park, because homosexuals were openly active in the park, and the city officials would not take steps to stop the behavior. The open activity in the park included open solicitation for homosexual sex, and a wooded area used for the sexual activity that was full of mattresses, condoms and men’s underwear.
59. After we began picketing at Gage Park, local mainstream churches began opposing our message, so quickly the issue became broader than Gage Park.

60. Over time we had contacts with many churches, people who said they were Christian, and people who said they were preachers. We learned from these contacts that the churches of America were not teaching what we believe to be the truth. Instead, they were teaching people it was OK to sin and that God would forgive them no matter what and love them no matter what.
61. We continued picketing various events, including churches, high-profile funerals, and various events that either involved some public display or support of immorality and/or a large crowd. Our goal was to publish the message, nothing more or less.
62. I believe when destructive or tragic events happen in this country today, it is God punishing this nation for its proud sin.
63. This proud sin does not just include homosexuality, though that is a major one. It also includes fornication, adultery (including divorce and including remarriage), greed, violence (including killing unborn babies) and idolatry. It is common today for all of these sins to be taught by word and deed, and exalted.
64. I believe that today in the churches, schools, government halls, entertainment venues, and homes across this nation and world, young people are routinely taught “it’s OK to be gay,” and in other terms and phrases that present homosexuality as not a sin.

65. I believe that long before young people were taught in America that homosexuality is not a sin, they were taught that fornication is not a sin, and that divorce and remarriage are not sins.
66. In early 2005 I personally began seeing news stories about funerals of soldiers. These news stories showed that these events were highly public, attended by many elected officials and the media, and were made into public events.
67. I also observed in news stories in this time that the military had a presence at many soldiers' funerals, and that the funerals were themselves used to promote patriotism, the war, and America.
68. I also observed that elected officials/politicians, preachers, and other public figures and community spokes persons were often present at these funerals, making public statements about the soldiers, the war, and America and her status with God.
69. I concluded that it was mandatory that I should go to the public events that were being made of soldiers' funerals, to say the words that the deaths of the soldiers is the punishment by God of America for her sins, and make related points.
70. Soldiers' funerals have become an event that many people in this country and in this world are attending and paying attention to.
71. I believe it is my duty, as a prophet of God, to deliver the message I have been impressed upon my heart to deliver, in ways that are relevant, timely, topical and effective.

72. I believe that any lawful method for delivering the message, that God is punishing America for her sins, I should earnestly utilize. I do this by picketing in compliance with the law; by writing; by talking on the radio or to the media; and by responding to questions from people about what we do, in person or otherwise.
73. On March 10, 2006, I went to Westminster, Maryland, after learning through public media reports that a soldier's funeral was going to occur there.
74. The funeral of Lance Cpl. Matthew A. Snyder was public.
75. On March 3, 2006, a public notice of the funeral appeared on the Web Page of Pritts Funeral Home. **See Attachment 4.**
76. On March 7, 2006, a public notice of the funeral appeared on the Web Page of the Patriot Guard. This notice also indicated the family had invited the Patriot Guard to attend. **See Attachment 4.**
77. On March 8, 2006, a public notice of the funeral appeared in the *York Daily Record & York Dispatch*. **See Attachment 4.**
78. On March 8, 2006, a public notice of the funeral appeared in the *Baltimore Sun*. **See Attachment 4.**
79. In addition to the public notices of the funeral, before I went to Westminster I saw news reports about this deceased soldier, which included numerous statements by family members. All of these reports cast the soldier as a hero. **See Attachment 5.**

80. As we reached Westminster and drew near to the location of the funeral, we contacted law enforcement per our practice, and according to the agreement we had reached during our communication with law enforcement prior to traveling to Westminster.
81. When we made contact with law enforcement, local and state police directed us to follow them to a location which they had designated for us to stand to picket.
82. The location where we were placed was behind a school that was behind the church, and it was visible to my eye that we were hundreds of feet away from the church, and completely out of sight of any part of the church building, including entrances. **Attachment 6 is an official aerial photo of the area, with a “P” where the picketers (including me) stood, and with a “C” where the church where the funeral was held is located.**
83. We stood inside of some orange plastic fencing that was set up by the police, and remained in that law enforcement-designated place the entire time of the picket. **Attachment 7 contains photos of the picketing group at the time of the picket at issue.**
84. Our group included me, my sister, my father, and four of my nieces and nephews.
85. Between our group of seven people and the school stood at least dozens of bikers with flags. **See Attachment 7.**

86. During this picket law enforcement specifically diverted the procession with family away from us, having them take a route that ensured they did not drive by us.
87. Albert Snyder did not see me or the other picketers on March 10, 2006.
88. Albert Snyder stated to Michele Canty, reporter with the *Daily Record*, that 50 bikers from the Patriot Guard Riders shielded the family and church from the picketers. He said “the human shield worked” and that “[h]is family didn’t know protesters attended until they saw and read news reports.” **Attachment 8.**
89. One of the aunts of the deceased soldier, Jane Perkins, told the *Carroll County Times* that the Patriot Guard succeeded in drowning out the picketers. “I did not even know they were there, and I was very conscious they were going to be,’ she said.” “All we saw pulling in, pulling out was American flags. All we heard was the Patriot Guard singing the national anthem,’ she said. ‘That’s free speech, too.’” **Attachment 9.**
90. Media reports about the funeral included some commentary about the picketers being present. **Attachment 9.**
91. Media reports about the funeral indicate that Patriot Guard members and school children from St. John all stood along the church grounds, singing and waving American flags. **Attachment 9; also see Attachment 11.**

92. Media reports about the funeral indicate that everyone who commented, either driving by, or to the reporters, about the picketers, disagreed with the picketers, and had high praise for the deceased soldier. **Attachment 9.**
93. The public Web forum of the Patriot Guard includes pages of comments and reports by those who attended the funeral at issue, along with photos. **Attachment 10.**
94. The Patriot Guard comments indicate repeatedly that they blocked the protestors from the family.
95. The official summary of the event, starting at Page 11 of 18 at **Attachment 10**, states: “The physical layout of this mission has the church shielded from the UG’s by the Elementary School. The protestors were placed at a site that would not allow them a straight line view of anything but the school.” (UG’s is how the Patriot Guard refers to us, meaning uninvited guests.) **Attachment 10, p. 12 of 18.**
96. Other statements on the Patriot Guard forum are: “I believe that we hit our target by not allowing ANYONE to interrupt the funeral itself.” **Attachment 10, p. 16 of 18.** Also: “The experience was all positive, even the flag wall of blocking the view and sounds of the protestors,” **Attachment 10, p. 5 of 9.**

97. Photos taken by Patriot Guard members show numerous Patriot Guard members with flags and school children with signs, all outside the church at the time of the funeral. **Attachment 11.**
98. The Patriot Guard comments indicate that none of them agreed with the protestors, they have only praise for the parents, and all of them consider the deceased soldier to be a hero. **Attachment 10.**
99. In conjunction with filing this lawsuit, Mr. Albert Snyder and his attorneys set up a Web page, www.matthewsnyder.org.
100. Mr. Snyder and his attorneys produced hundreds of pages of e-mails sent to the Web site, www.matthewsnyder.org (along with some letters and cards).
101. **Attachment 14** is an Excel table summarizing what appears in these e-mails, letters and cards.
102. **Attachment 14** reflects 729 communications to or from Albert Snyder (over 90% being to Albert Snyder). This includes nearly 700 e-mails to the Web site. Of these 729 communications, there are three comments critical of Mr. Snyder or his deceased son. None of those three indicate the negative view flows from anything I said or any WBC member said. By contrast, there are 421 comments critical of WBC; 611 comments of support for Albert Snyder; and 205 comments of support for the deceased, Lance Cpl. Matthew Snyder. In addition, 233 indicated they were giving money to Mr. Snyder.

103. On the Web site established by Mr. Snyder is found this note from him:

I have received hundreds of emails in support of my fight to right the wrong perpetrated by Phelps and his followers at Matt's funeral. I thank everyone who emailed their support and donated money. I know Matt thanks you as well. I am especially touched by other family members that have lost loved ones during the war and my heart goes out to them. I am trying to respond to all of the emails and regular mail but wanted to let everyone know that I appreciate all of the support and kind words that have been extended - it is truly humbling. I will continue to read and respond to all of the emails and mail that I have received.

Thank you again for all of the donations. The money will help defray the costs of my lawsuit against Mr. Phelps and provide my lawyers the ability to fight back.

Al Snyder

See <http://www.matthewsnyder.org/Info.html>.

104. During the picket of March 10, 2006, I stood the entire time in the area designated by law enforcement; held signs which reflect my religious opinions and beliefs about the soldiers dying and other issues related to America and her sin; and sang songs in my natural (unamplified) voice that reflected those same viewpoints.

105. I left the area at or before the time the public notice indicated the funeral was scheduled to start. I did not remain in the city, or the area, after the funeral started.

106. At no time on March 10, 2006, did I or any picketer with me go into the church where Lance Cpl. Matthew Snyder's funeral was held.

107. At no time on March 10, 2006, did I or any picketer with me stop any part of the funeral service or procession of Lance Cpl. Matthew Snyder from occurring.

108. At no time on March 10, 2006, did I or any picketer with me see the funeral service or procession of Lance Cpl. Matthew Snyder, such was our distance, proximity and timing.
109. At no time on March 10, 2006, did I or any picketer make any sound that was physically able to reach the ears of those going into the church where the funeral of Lance Cpl. Matthew Snyder was scheduled to occur.
110. Everything I did as I stood at a picket in Westminster, Maryland on March 10, 2006, I did because of my religious beliefs as detailed above; out of love for my fellow man; and out of obedience to God.
111. I have and had no intent in publishing my religious views about the public funerals of soldiers, and how God is dealing with America, to harm anyone; to the contrary, my intent is to help my fellow man by warning him not to incur God's wrath.
112. I was aware on March 10, 2006, that the Maryland legislature was proposing legislation that would put a distance on how close I and other members of WBC could stand to funeral sites.
113. According to the records of the Maryland General Assembly found on its Web site, the first reading of the law occurred February 8, 2006; the law was passed in April 2006, and signed by the Governor on May 2, 2006. **Attachment 12.**


114. The fiscal note regarding the law, as well as a report about the law in the Major Issues Review of the Maryland General Assembly, record that the law was passed (like in many states) because of the protests done by WBC. **Attachment 12.**
115. The law enacted, Section 10-205, Maryland Criminal Code, imposes a distance of 100 feet from a funeral, burial, memorial service, or procession, for picketing. **Attachment 12.**
116. By passing this law, the State of Maryland has recognized that the picketing activity I engaged in on March 10, 2006, was protected activity. Otherwise, rather than place a time, place and manner restriction, the General Assembly would simply have banned the activity.
117. I have attempted to keep track of all the laws being passed around the country that target our message, and believe there are nearly 40. These laws put restrictions of some distance on where I and other WBC picketers can stand with our picket signs. The range of distance is from 100 feet to 1500 feet. Thus, Maryland (along with Colorado) has put the least restriction on funeral picketing.
118. When I picketed in Westminster, Maryland, on March 10, 2006, before the funeral of Lance Cpl. Matthew A. Snyder started, I was much more than 100 feet away; in fact, I was more than 1000 feet away.

119. When I picketed in Westminster, Maryland, on March 10, 2006, before the funeral of Lance Cpl. Matthew A. Snyder started, I never saw the church, any of its entrances, or any of the people going into it.
120. On December 9, 2006, I went to Westminster, Maryland, and watched as Shirley L. Phelps-Roper measured the distance from the church where the funeral was held, to the place where I stood on March 10, 2006. I saw that the distance was 1,203 feet.
121. Also on December 9, 2006, I went to the road that is northeast of where we stood, by almost 400 feet. (This road is marked on **Attachment 6** as "E" [for entrance road].) Even if Mr. Snyder claims he arrived with the procession at the church by taking this entrance, I stood at this entrance, and looked toward where we stood, and could not see the group of people who were left standing there. This is because there is a sizeable hill between these two spots.
122. **Attachment 16** contains photos taken on 12/9/06 at the scene. Photo 1 shows a view from where the picketers stood toward the entrance (P to E on Attachment 6). Photo 2 shows a view from the entrance to the church (E to C on Attachment 6). Photo 3 shows a view from the entrance to where I and the other picketers stood (E to P). Photos 4, 5, 6 and 7 show the view from where I and the other picketers stood on March 10, 2006, toward the church, showing the school which fully blocks the church from view.

123. If I had stood today at the spot marked E – the entrance into the church property – with picket signs in hand, I would be in full compliance with Maryland law, being some 800 feet from the church, when the law only limits picketing to 100 feet.
124. During the picket of March 10, 2006, I could not see the entrance that is marked E at **Attachment 6** because of the distance and hill; nor could I see any people turning in vehicles into that entrance, including the procession. I never saw the procession. I never knew that entrance even existed until December 9, 2006.
125. In the Complaint filed by Mr. Snyder, at paragraph 20, 24 and 25, he complains about some language which I did not write.
126. During the picket of March 10, 2006, I held two signs. One sign said “Semper Fi Fags,” on both sides, and one said “God’s View” [with a graphic of a cross hairs and Uncle Sam] on one side, and “Not Blessed, Just Cursed” on the other side. The content of these signs, and my holding these signs up on a public right of way, were all acts of religious practice and expressions of religious beliefs which I hold sincerely.
127. I have been in Maryland on four occasions to my best memory. The dates were April 28-29, 2002; August 7-8, 2002; March 10, 2006 (the incident at issue here); and December 8-9, 2006. The only other time I may have been in Maryland was at an airport passing through.

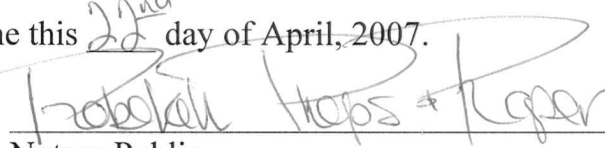
128. The pickets I participated in during the April and August 2002 trips did not involve soldiers' funerals, but involved other picketing.
129. Every time I have picketed I have stood on a public sidewalk or right of way. I do not go on private property to picket.
130. I do not own land or property in Maryland; I do not routinely do business in Maryland. The only business I have done in Maryland has been on those four occasions, and that only associated with coming in for one or two days (usually not full days) to picket.
131. When I picketed in Maryland I fully complied with all existing laws; my actions were well within the law that was passed regarding funeral pickets, before and after its passage; I complied with all directives of law enforcement; and I engaged in protected religious activity.

FURTHER AFFIANT SAITH NOT.



Rebekah A. Phelps-Davis

Subscribed and sworn to before me this 22nd day of April, 2007.



Notary Public

My Appointment Expires: 7/19/2009

