

*Binh Duong Province, June 20, 2014*

**Report of Pastor Nguyen Hong Quang  
(English translation by BPSOS)**

*Subject: Public security officers from the Town of Ben Cat, Binh Duong Province, broke down the door of a Mennonite prayer house in My Phuoc, searched the premise, beat up and threatened 76 people in the night of June 9, 2014, and continuously wrecked damage on the house through using rubber bullets and throwing rocks, rotten eggs and dead ducks during the three following days. They continued to harass Mennonites during interrogation sessions (“working sessions”) at the local public security office.*

**Description of Events**

**I. Before 9 June, 2014**

The My Phuoc Mennonite Church, Ben Cat organized a spiritual care event for 120 believers, including 50 local students and an exam for 67 theological candidates on June 9- 11, 2014.

The Church’s executive committee arrived only on 10 June. The committee had verbally notified the province’s and town’s public security departments, and had intended to submit a written notification to the sub-district’s government once the administrative committee members have shown up on 10 June to sign the notification. Another reason for delaying the written notification was our desire to wait until all the participants have arrived so that the number of participants listed in the notification could be more accurate. That approach had been arrived at in an impromptu fashion and had not been planned.

Pastor Tran Minh Hoa submitted to the public security office of Quarter 6, Thoi Hoa Ward, Town of Ben Cat in Binh Duong an application for temporary household registration for the 29 pastors who arrived early at 8 pm on June 9.

**II. Tense situation on 9 June, 2014**

At 10 pm on 9 June, 2014, 300 – 500 government officials and sponsored personnel, consisting of mechanized police, “113” (rapid response) police, TTTA police, militia, strangers (not dressed in uniforms), “spontaneously involved” citizens, etc. blocked traffic on Routes D10 and D11 and around many residences where factory workers share rooms. The government’s forces intended to prevent people from moving about or open their doors to look at Route D10.

Public security officers beat on the main door of the prayer house, asking Pastor Tran Minh Hoa and Ms. Le Thi Phu Dung, the house’s owner, to let them in for an administrative inspection, and threatened to use force if we did not comply.

Less than 5 minutes later, a number of officers climbed on the roof and jumped down, landing in the courtyard. They used the tools that they had brought along to cut the locks and parts of the metal gate to let the main force get in the house. Lieutenant Colonel Hoa, commander of Thoi Hoa Ward’s public security department, led the group. There were several other officers at the rank of Major. They did not ask for Ms. Le Thi Phu Dung. Instead, Lt. Colonel Hoa ordered me to turn on the lights in the prayer house.

I called Pastor Tran Minh Hoa, the Church's minister who was sleeping in an auxiliary structure, to have him turn on the lights, as all of the others were asleep on the two upper floors. After the pastor turned on the lights, I asked the intruders: "Whom/what do you want to inspect?"

Lt. Colonel Hoa replied with arrogance: "You are nothing here. Where are your papers?"

A public security Major from the town's public security department spoke softly: "Mr. Quang, let us conduct the administrative inspection."

I replied: "Administrative inspections are routine events. Why are you acting in such an unusual manner? Where did you find all these strangers who make up such a large force? I suspect that you will cause trouble as you had done so many times in the past. Only a few of you need to come in to perform the inspection."

In March, Lt. Colonel Hoa had knocked on this door to conduct an inspection. However, we did not let them in because he had a large security force and brought along several video recorders.

Lt. Colonel Hoa went outside to receive orders and came back with a large number of mechanized policemen, undercover agents, "strangers", and "spontaneously involved" citizens, to prepare for an assault.

I continued to argue that the government did not need to bring such a large group with an agenda that was not too transparent into our prayer house, and that we wanted to see their orders for the inspection, that government security personnel should wear their uniforms with their names displayed, and that they should execute their orders in a lawful manner expected of government officials. I said: "I paid millions in taxes to pay for your salaries. No matter which agency you work for, you should follow the law in conducting administrative inspections and heed citizens' views".

Lt. Colonel Hoa ordered arrogantly, disrespecting the law: "Restrain him". Mechanized and "113" policemen, village public security officers, and militia members streamed into the house and searched each room. Mechanized and 113 officers knocked on doors and entered, even into bedrooms occupied by female theological students. These students had to demand for time to change from sleepwear into day clothes before the officers dragged them outside. Public security officers dressed in black or green uniforms, also wearing armor, pushed and pulled with much force, causing panic, hysteria, and hysterical crying. God-loving, kind, mild-mannered female students from minority ethnic groups were particularly traumatized.

Three children of the H' Re ethnic group, 10-year old Dinh Van Hai, 11-year old Dinh Thi Sieu, and 13-year old Dinh Van Hung, came from the mountainous region of Son Ha, Quang Ngai Province, to study the Bible. A violent raid marked their first night staying at the house. Sieu, the young girl, was asleep when an officer kicked her head. All three were taken to the public security station for questioning. Officers started beating the children when a missionary, Mr. Dinh Van Bong, tried to intervene. Officers used batons to hit Mr. Bong on the head and neck.

I also tried to stop officers from beating children and women in the prayer house, and to arrest children under the age of 14 when no one had committed a crime. The attackers responded with sarcasm: "You also know about the laws that protect those children's mothers, don't you?"

I turned to Mr. Tri and two other public security officers who were writing a report: "Mr. Tri, you are responsible for local security here. What do you think about your leader's order for arresting children (I meant Lt. Colonel Hoa's order). Tri glanced at me sorrowfully as if he empathized with me. I told them that their actions were both illegal and morally wrong. The security officer, who was tasked with restraining me, and a couple of mechanized policemen

changed the way they treated me after that exchange: they brought a chair for me to sit down and allowed me to walk “all the way” to the water carafe to get water although that carafe was only 3 meters from my chair!

In spite of being restrained, the sound of officers beating on bedroom doors and the victims’ loud crying made me run upstairs again. Mechanized policemen pushed me back down and held me downstairs. I requested that they behave lawfully and recognize that I had prime responsibility in the house, and no one had the right to use force in our Church, nor violate the privacy of our residence. The room used by my wife and daughter is on the third floor. My daughter was out of school and went to City of Saigon (Hochiminh City). My wife is away on a spiritual conference with the Vietnamese Evangelical Fellowship. The room should have remained dark, with its door closed. Yet I saw lights coming from the room.

I asked Lt. Colonel Hoa: “The law requires your personnel to have dwelling’s residents and /or other local residents in the neighborhood present when you search someone’s room because there might be valuables in there”. Then I pushed away the mechanized police officer, who was blocking me, and rushed upstairs again. An officer pushed me back down once more. While grabbing the stairs railing to regain my balance, I said “As a mechanized police officer, whom do you work for? Which country’s constitution and laws guide this strange behavior? The Socialist Republic of Vietnam’s laws specify that you must show a warrant and request the presence of a family member or a representative of the family before you may search a place. What are you thinking when you prevent me from entering a room used by my family while public security officers searching it?” The officer whispered: “Please understand our situation. We must follow orders from above!” I replied: “As a policeman, you should follow our country’s laws“. Turning to the police Captain who led the mechanized police group, I said: “As the captain in charge of this group of mechanized policemen, don’t you know that public security officers may refuse to carry out an order that is against the law or deemed by a human being’s conscience to be unethical? As a rule, police officers in civilized countries operate this way!” The captain looked down to avoid eye contact with me, not saying anything.

The man in plain clothes who was commanding a group of public security officers bowed to me in the manner of Koreans, saying: “Pastor Quang, please be silent. I’d like to talk with you some other time”. Then, he whispered in my ear: “Pastor, please be careful. Please keep yourself in check for now.”

Turning to the public security officers who were guarding the side entrance, I talked about the unpredictability of life, something that spares no one, from their exalted leaders to heads of churches, philosophers, heads of state, etc. Pointing his finger at my face, Lt. Colonel Hoa interrupted: “Restrain him! Prevent him from speaking. Record what he says”.

Then I heard loud screams and crying by female students who were forced to come downstairs, including Dinh Thi Sen, Y Huy, Y bet, Ma Thi Cho, and more than 20 other female students who were chased out of five bedrooms. With hands raised high, they prayed while crying, traumatized by the search and arrest. Upon seeing me, the girls started to protest loudly against the officers’ use of violent force. I counseled them to calm down and stop resisting. The girls positioned themselves close to a wall and started to sing Christian hymns. Public security officers rushed forward to beat them up in my presence. They also beat me when I tried to stop the beating.

Then I heard voices coming down from the second floor as male pastors protested the police beating them after they refused to follow the order to remove their shirts. Overcome by the

police, the pastors were soon forced to come downstairs, stripped to the waist, with their arms raised and hands clasping the back of their necks. Police assaulted five of the pastors: Mr. Dieu Dua was hit in the kidneys' area, Mr. Hoang's face was slapped, Mr. Tinh was struck in the back, Mr. Hoa was struck in the neck and stomach, and Mr. Y Yan had a finger crushed. Missionaries A Ben and Bong were struck in the head and neck with police batons.

Each victim was led away by two officers. Females and older pastors were escorted out first, followed by male students.



*Figure 1. Mennonites forced to remove their shirts and remain with hands clasped behind their necks during a government's unlawful raid on the My Phuoc prayer house on 9 June, 2014.*

When officers wrote their report against Ms. Le Thi Phu Dung, the owner of the house, they also read it to me. When they started reading the section concerning my failure to register as a temporary resident in Ms. Phu Dung's house, I used my fingers to plug my ears because I was tired of listening to machine-like "robot" personnel who were forced to write inaccurate reports. I refused to sign the report after they completed it. They asked three people, who are not residents of the house, to sign it. I warned the police that among the three signers, I recognized a retired government employee who lives in the neighborhood and who frequently passed by our church. I told the "witnesses" that they had not been present when police beat us up and searched our rooms, and therefore they were not qualified to use their signatures to legitimize the police report and the government illegal entry of the house and violence acts against Mennonites.

Two of the false witnesses decamped after depositing their signatures. I began to read aloud the report prepared by Ben Cat public security agents when they raided our prayer house previously. Last time they had brought the same civilian here, the man who attacked me back then, and they had also pretended to be alarmed when someone beating up people. The government had staged that scene to capture on film events showing that it was private citizens who had been "spontaneously aroused" and assaulted us by their own will. In fact, public security officers had not intervened to stop the beating, but merely shouted: "Someone is being beaten! Someone is being beaten!" That time, Lt. Col. Hoa gave a sign with his head for three "private citizens" to attack me.

After completing their search and arrests, the security forces departed with the detainees and left me in the house. Five factory workers who shared rented rooms came to care for my wounds.

The government employee in a black short-sleeved shirt and ivory-colored pants, who had screamed at me at the onset of the public security officers' assault, remained outside to direct the

crowd to throw sandstones and bricks at our prayer house. This attack terrified local residents who had not quite recovered from witnessing an [anti-China] demonstration the previous month that had turned into rioting and destruction of factories in the My Phuoc industrial zone, the busiest manufacturing hub in this section of town. In our prayer house, the workers who came to help me checked our seven computers: the police had ruined all of them before leaving.

At 3 a.m. on 10 June, 2014, the female students returned in tears after enduring insults and beatings at the public security station. Several had bruises on their faces, swollen and bleeding lips and swollen jaws. A number of male students had also been beaten at the public security station. The female students said that when they began to sing hymns to comfort one another, public security officers forced them into a room, turned off lights, and started the violent beating. In all, 13 students were beaten.

All the pastors returned at approximately 6 a.m. on 10 June, 2014, after public security officers interrogated them, took fingerprints, made them hold a board with a case number at chest level for mugshots as if they were criminals, completed a report and required each pastor to sign the report (Figures 1 and 2 are photos taken at the prayer house and the public security station). The male students were treated the same way and also returned at approximately 6 a.m.



*Figure 2. Mennonites detainees at the local public security station following the Vietnamese government's unlawful raid on the My Phuoc prayer house on June 9, 2014*

### **III. Water and electricity were cut off on 10 June, 2014**

The government cut off both water and electricity to the block that contains our prayer house as the pastors returned on 10 June. 117 adults and 40 children and minors were affected, not counting 6 teachers working in an elementary school and the kitchen staff consisting of female missionaries and female pastors.

In our neighborhood, children, elderly people, and factory workers returning from their overtime shifts - all suffered pitifully in their dark and steamy rooms because the government had cut off utilities to our block. However, that act of retribution also attested to the failure to govern of the regime.

Unable to bear that "low blow", I requested the government to spare the block's residents, factory workers, and the elementary school from the misery. The utilities cut-off endangered people's health and constituted an act of terrorism against innocent citizens. Using this opportunity, someone masquerading as a neighbor or a resident factory worker insulted me over the phone, blaming me for the cut-off. Conversely, real neighbors empathized with our difficult situation. I repaired the generator and turned on the pump to bring water from the emergency well up into containers that we placed in front of and behind the house for use by factory workers and neighbors. I telephoned the government to inform that all the pastors had left the area and request that utilities be restored. As soon as the utilities were restored, a "neighbor" or "factory worker" telephoned to insult me. It was easy to guess whose that caller's affiliation is!

### **IV. Before the government's destruction of the prayer house on 12 June, 2014**

After the theological students' graduation ceremony, the pastors from each congregation met in a meeting of the executive group as usual. Resolutions from the meeting include the adoption of a unified approach to filing a protest or a complaint and the need for attorneys who could act as legal defense for the Mennonite Church. The recent incident was the most egregious violation by the government ever, showing that the regime was still unfamiliar with the meaning of religious freedom that the international community has known for so long.

We were concurrently drafting a contract with attorneys who would represent the pastors in filing challenges to the government's illegal constraints imposed on the Mennonite Church. The pastors agreed to sign their names together with those representing the students who had been victimized the night of 9 June, 2014.

In the afternoon of 12 June, 2014, as the pastors were leaving, public security officers stopped their vehicles and detained them. Pastor Hoa tried to intervene and take pictures. Officers confiscated his camera and moped (a small motor bike), and took him to the Thoi Hoa public security station.

In the afternoon of 12 June, 2014, after considering the opinions and advice offered by the theology instructors, the other pastors and I wanted to talk with the public security department of the Town of Ben Cat to bring closure to the 9 June, 2014 incident. We felt that if the public security organization realized that they had overstepped in using excessive force against pastors and students, perhaps we could reach closure.

As "the spirits of prophets are subject to the control of prophets", Pastor Tinh rode with me on my moped to check on the condition outside as we planned to go to the public security station of Ben Cat. Public security officers stopped us and arrested us without basis, as I did observe traffic signs, riding within traffic lanes, and respecting all the posted speed limits. Furthermore, I

carried all the required permits and identification papers. The situation was really tense as public security was behaving in such a way.

Both Pastor Tinh and I saw that officers had been stopping only Mennonites in the streets. Suddenly we saw a man wearing a mask arresting Duong Manh Hung (son of Pastor Duong Kim Khai who was serving a prison sentence in Xuan Loc Prison). The masked man confiscated Hung's cell phone and detained him for the reason that Hung did not have his papers (ID) with him (?). I told officers that they were committing a serious violation of religious freedom in establishing checkpoints along Route D17 over more than three hours and arresting all Mennonites traveling on the road, including five pastors riding a taxicab. I told them that their excessive suppression of religious freedom has reached a dangerous level.

Before I ventured out, people had warned me that public security officers were arresting all the Mennonites who happened to be outside. When officers stopped me, the people alerted the Church office. Pastor Thach and 20 students came out to dissuade the officers while taking pictures. Those officers left without arresting me! However, I could not go to the town's public security station and returned to the Church for the evening meal. I fell asleep after eating.

#### **V. 12 June, 2014: Night of Terror**

At 9 p.m., the sounds of vehicles and people shouting were deafening, similar to what one would have heard during the rioting and arsons that had taken place earlier in Binh Duong Province. The attackers used sticks, planks, stones and bricks to smash the front of the prayer house. The five short video clips that the panicky students had managed to record contained only a fraction of the violence and mayhem we experienced that night, when elements could wreck havoc on others' properties without anything or any government to restrain them

I recognized several, who participated on the destructive act on 12 June, in my daily observation of the numerous undercover officers and militia members who passed by the house, and the group of public security officers who used the Internet store and coffee shops on the other side of the street, approximately 30 meters on the left of the house. I saw clearly militia members among the perpetrators (also shown in video clips). People told us where the attackers had obtained bricks, stones, planks and sticks.

After our prayer house endured three rounds of savage attacks, I used a megaphone to request everyone, including public security, to follow the law and respect a place of worship, while warning that we were resolved to defend ourselves accordingly.

Over 60 persons in the prayer house had to endure the horrifying rain of bricks and stones. When a public security vehicle passed by, I called on the occupants to stop and restore order, but no vehicle stopped to many residents' surprise. Traffic police vehicles did not stop either, as I loudly requested (using the megaphone) that they stop and write a report on the situation. I thought that their superiors had ordered them only to arrest Mennonites as they had done in the afternoon and to do nothing else.

At that juncture, using the megaphone we told the attackers about our legal right to take defensive action in an emergency, now that we could no longer count on protection by public security. Some among us said that the government may have been waiting for a reaction by us to barge in, write a report, and arrest students as punishment, and finally to close down our Mennonite theology school.

After our megaphone warning regarding our right to self-defense and our resolve in doing so, the stone throwing stopped completely.

In the morning, we saw that all the glass windows had been shattered and the inside of the house was littered with bricks and stones.

## **VI. Rocks and rotten eggs and dead ducks rained down**

After midnight on 13 June, 2014, when a group of students working part time started to leave for the 2 a.m. work shift, bad elements threw stones at them and rode their vehicles close to the workers' vehicles to intimidate them. Their attempt to hamper those who were going to work was another tactic used to harass our students and make their lives more difficult.

In the night of 15 June and early morning of 16 June, attackers threw rotten eggs into the house, with some eggs landing on a child. Their target was the flag with a red cross on a white background. We had to take the soiled flag down to wash it. We raised another flag to an elevation of 14 meters, higher than before.

On 16 June, it was especially bad as dozens of rotten eggs were thrown at all three floors, along with sandstone fragments, and dead ducks. The stench was horrible. The students washed all night but still could not sleep because of the stench.

Aside from the throwing of stones and eggs, several people telephoned us with threats such as blowing up the house, cutting us down with chopping knives when we venture out, unless we moved out. We still get calls aimed at terrorizing us.

## **VII. Public security sent summons to come for "working sessions"**

After "thugs" attacked the prayer house during the night, public security sent me a summon the following morning, requesting that over 50 people take turns to meet with officers at the station for "working sessions". The actual events were more challenging. The bearing of the Cross is already painful for Mennonites. If Christ abandoned us for just one day, it would be the immediate end of our Church!

At 6:35 p.m. on 11 June, 2014, public security delivered an summon letter to me (Pastor Nguyen Hong Quang) for a meeting at their station at 7 p.m., that is only 25 minutes after I received the summon. On the summon, the reason for the request was listed as: "to be provided later". I did not comply because the invitation was issued at night, did not give me enough time, and did not meet the law's requirements.

On 12 June, 2014, public security delivered a second letter with the reason listed as "did not allow for an administrative inspection, and made false accusations of officials who were performing their duties". I did not comply with that one either because Lt. Colonel Hoa, the signer of the invitation, was also one of the key commanders during the 9 June violent assault.

On 12 June, 2014, the public security office of Thoi Hoa Ward prepared a report signed by Officer Nguyen Tan Loc, detailing their taking away Pastor Tran Minh Hoa's moped and cell phone after they struck him in the face. The listed reason was: filming officials on duty.

On 16 June, 2014, they delivered to me another summon for a meeting on 17 June at 1:30 p.m., with the reason listed as "did not comply with the ordered administrative inspection; disrupting local public order", and the officer who were to meet with me was listed as Mr. Tan, deputy chief of Thoi Hoa public security. I went to the public security station. Lt. Colonel Hoa



substituted for Mr. Tan but did not formally introduce himself as Mr. Tan's replacement. During our working session, he just drafted the report the way he wanted it, without any discussion with me. He also pulled out material downloaded from a website, that I was familiar with, to threaten me. I warned him to change his working protocol, i.e., if he was substituting for an officer whose name was listed on the invitation letter, he should have stated the fact at the beginning of our meeting, and he should engage the invitee to the working session in questions and answers, and truthfully record the facts discussed. Disregarding my suggestions, Lt. Col. Hoa told me to "shut up or else he would twist my neck." He also accused me of ordering him to leave the station, a ridiculous assertion because there were witnesses during our conversation, who could testify—how could I have ordered him to get out of the station? What I said was: "When there is no attorney representing me and no filming of this working session, you, a public security lieutenant-colonel with such a disregard for the public, should leave the meeting room and go back to your office so that the two remaining officers could work with me (Mr. Tri and Mr. Chau)". Lt. Col. Hoa challenged me: "I dare you to refuse to participate in this working session." I stood up and left the public security office of Thoi Hoa. Then I went to the public security office of the Town of Ben Cat, where I reported the incident to the officer on duty who entered my report in the logbook for 17 June 2014, logging the time as 3 p.m.

On 16 June, 2014, Thoi Hoa public security delivered a letter inviting 52 people to come in two groups of 26 persons each (list of names attached) to their office for questioning. During the "working" sessions, the officers said negative things about me, stated that the Mennonite Church and the theological school that I headed were illegal, and called on the students to leave the school and return home. In particular, they forced a young student, Thao Mi Xa to sign on behalf of the house owner, without telling anybody in advance, on the report citing "failure to follow registration procedures for 26 temporary residents on the attached list".

In the evening, after public security completed the "working" sessions, we asked a worker to call a taxicab to bring the detainees back to the prayer house. The taxi driver brought one group home, and asked for our understanding because he could not bring everyone back. We contacted the public security station and requested that they use their vehicles to bring the detainees to the prayer house. The reply was that it was not their responsibility and that they could not guarantee the victims' safety if those people decided to walk back. In fact, when the victims made the return trip on foot, several strangers followed them closely, causing them to call us about the uneasy situation. I telephoned factory workers who were boarding near the public security station to escort the returning students on foot.

On 20 June, 2014, Thoi Hoa public security delivered a letter inviting the remaining 26 students on an attached list to be at the station at 7:30 a.m. for a "working" session.

Public security also delivered another letter inviting me to come for a "working" session at the same time.

### **VIII. Current situation**

Members of security forces still stood watching around us and monitored all who came. Wherever I go, there are agents who follow me.

After the government destroyed the windows and front door of the prayer house, bad elements continuously threw rotten eggs and rotting dead ducklings at the house, including at the curtains on the third floor and the flag with the cross on the second floor. Some of the objects hit persons sleeping in the house.

Even more serious, some people shot rubber bullets into the house potentially causing injuries or death (photo showing bullet holes). We had to board up the entire front of the house to keep out rubber bullets, rotten eggs, stones, etc.

People call us daily to pressure me to move the school elsewhere or else they would blow up the house.

We contacted seminaries to discuss alternatives for our theology students to complete their studies outside of Binh Duong Province if the government was determined to use force and inflict injuries as it had done to the previous class on December 14, 2010.

The way the Vietnamese government treats its citizens' rights is nothing but a caricature of how to respect their rights to be educated; to travel or change residence in accordance with the laws; to study and research spiritual material from the Bible; to pray and worship in private or in a public setting! In spite of being a member of the United Nations Human Rights Commission, the Vietnamese government still found a myriad ways to deny us those sacred and fundamental rights.

Aside from Binh Duong, we have been quietly suffering in occurrences from Quang Ngai Province to the Central Highlands as we wait and see if the Communist regime in Vietnam truly intended to reform its ways as it had promised to the world.

The regime's harassment and suppression of Mennonites and other sects and religions, including those that had been granted legal status, are so extensive that they defy anyone's ability to record all those acts. In all regions, the government has been applying pressure at various degrees, harassing the clergy if not the faithful, and putting pressure on new if not long-time adherents, through its public security apparatus and/or by citizens or thugs bent on violence, and collaborated with the regime. For example, as a religious service begins, a large contingent of public security and militia forces (outnumbering the number of faithful), while refraining from massing at the site of a church service, would focus on stopping neatly dressed believers who are walking to the church and wrestle them to the muddy ground of crop fields. The soiling of the believers' clothes would invariably prevent them from attending church services.

I continue to maintain contact with other pastors in the Vietnamese Evangelical Federation and other pastors who have been giving me advices.

The United States General Consulate inquired about our situation, told us that the U.S. could not help, but if we had to leave Binh Duong, the U.S. would surely pay attention.

I contacted the PA 88 (formerly PA 38) Office of Binh Duong's public security, the unit responsible for evangelical sects. They told me that they had no idea that this was happening and asked me to keep them informed. They also said that they would look into the matter, and then we heard nothing more from those officers.

I talked on the phone with the Ben Cat public security commander and even an executive of the Binh Duong public security. There has been no resolution at this time.

**IX. Reaction:** No longer willing to see the situation deteriorate further for Mennonites,

- In the evening of 12 June 2014, the Church's Executive Committee saw with our own eyes what happened right in our locality. We decided to file a complaint (see photos and the written complaint)

- On 16 June, 2014, I, Nguyen Hong Quang, sent a formal complaint to the public security department of the Town of Ben Cat, the Procuracy of Binh Duong Province, and the top public security commander in Binh Duong. There has been no reponse.
- We take into account the escalating harassment of My Phuoc Mennonite prayer house in Binh Duong, and the government's assertion that there is no religion, church or religious sect in Binh Duong.
- When arrested, victims were told to sign the public security-prepared reports. Some of the victims did not understand the content, but still signed (they reported this to us after their return). The government used such "permissible evidence based on declarations".
- When students from minority ethnic groups are in working sessions at public security stations, the students' poor command of Vietnamese puts them at a disadvantage relative to the sophistication of public security officers. The students gave replies and/or signed reports that did not reflect the students' real views.

In consideration of all the above, on 18 June, 2014 our Church sent documents to two attorneys and a letter requesting them to act as legal counsel to defend us, the Mennonites, in matters involving with government agencies and the public media.

Report from Binh Duong  
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