

INTERNATIONAL HEADQUARTERS

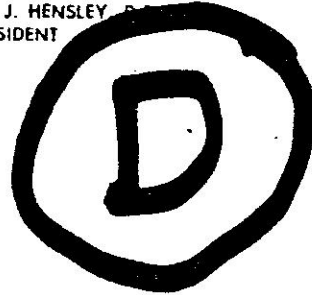
Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY
PRESIDENT

REV. LIDA G. HENSLEY
SECRETARY



December 9, 1982

RE: 1900 Boren Ave
Seattle, Washington 98101

TO WHOM IT MAY CONCERN:

This is to verify that a contractual relationship has existed between Reverend Freeman located at 1900 Boren Avenue, Seattle, Washington 98101 and the Universal Life Church, Inc., 601 Third Street, Modesto, California 95351 since May 11, 1979.

Said contract confirms the congregational standing of the congregation of the Universal Life Church, Inc, which is authorized to conduct the work and worship of the church at that particular location. Rev. Freeman, Pastor of the congregation, is authorized by the corporate board of directors of the church to perform all rites and sacerdotal duties as are directed by his board of directors for him to perform.

Sincerely,

Robert E. Imbeau
Vice President

SEAL

We Are One Church

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12

INTERNATIONAL HEADQUARTERS

Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

FOR THE PRESIDENT
SECRETARY

FOR THE PRESIDENT
SECRETARY

Sgt. Nixdorf
610 3rd Avenue
Vice Section
Seattle, Washington 98104

RE: THE MONASTERY

Dear Sgt. Nixdorf:

Although you have declined to reply to my previous letters, it is still my hope that we can work together to resolve the difficulties between our church and the police department of Seattle.

I believe that a solution has been found and I will be in your city for several days next week. At that time I will call your office to see if you are available for 15-20 minutes. It would be a good opportunity to meet and discuss our mutual concerns. When I appeared on the behalf of the church in a recent hearing the prosecutor for your city suggested that your reply to my letters was declined due to the confidentiality of an ongoing investigation situation. I can understand that, but it was my impression from our telephone conversation that we could work together and that has been the intention of all of my communications thus far. During the hearing I learned of infiltration activities on the part of your department and that is a serious concern for me and had to be reported to our staff here at Headquarters. Please, can we meet to resolve our concerns within a framework of cooperation rather than undercover activities and the like?

Again, I request your cooperation.

It is my sincere belief that this situation is about to be resolved in the best interests of the church and the City of Seattle.

Would it be possible to meet with you between the 13th and the 16th of this month?

Thank you for your time and cooperation.

Sincerely yours,

UNIVERSAL LIFE CHURCH, INC.

SEAL

Dan Zimmerman
Dan Zimmerman

We Are One Church

INTERNATIONAL HEADQUARTERS

Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY, D.D.
PRESIDENT

REV. LIDA G. HENSLEY
SECRETARY

December 15, 1982

RE: THE MONASTERY

Sgt. Nixdorf
610 3rd Avenue
VICE SECTION
Seattle, WA 98104

1900 Boren Avenue
Seattle, WA 98101

Dear Sgt. Nixdorf:

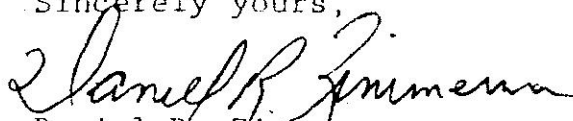
While attending a hearing on the behalf of the corporation I was able to at least seek you out to the third floor, but your office was still two floors away and an early start of the hearing stopped our meeting.

I was sorry to not hear from you regarding my last correspondence. Upon assignment to this congregation's case I made a determination that there was a lot of misunderstanding between all parties involved and this should be cleared up as soon as possible. Of course, I realize that in your position it is difficult to share information on an on-going investigation, but this type of sharing can lead to far greater respect and progress if I can convince you of the church's position with respect to this case.

We support that which is right and no information has reached our corporate headquarters and I find no evidences of wrongful acts on the site so I have nothing to base an adverse judgement upon. Again I spent several days at the 1900 Boren Avenue site and cannot find any evidences where the City of Seattle would become concerned and feel that it has a compelling interest on the behalf of the State of Washington. To this same effect I testified on the behalf of the Universal Life Church, Inc..

The same determination to support the ministry of The Monastery can be applied to correcting any problems it may have if you will help me. I again ask for your cooperation and consideration as I attempt to resolve the difficulties between our church and your police department. Please help.

Sincerely yours,


Daniel R. Zimmerman

SEAL

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12

INTERNATIONAL HEADQUARTERS

Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

FRANCIS J. ...
SECRETARY

REV. ...
SECRETARY

Sgt. Nixdorf
610 3rd Avenue
Vice Section
Seattle, Washington 98106

RE: THE MONASTERY

Dear Sgt. Nixdorf:

Although you have declined to reply to my previous letters, it is still my hope that we can work together to resolve the difficulties between our church and the police department of Seattle.

I believe that a solution has been found and I will be in your city for several days next week. At that time I will call your office to see if you are available for 15-20 minutes. It would be a good opportunity to meet and discuss our mutual concerns. When I appeared on the behalf of the church in a recent hearing the prosecutor for your city suggested that your reply to my letters was declined due to the confidentiality of an ongoing investigation situation. I can understand that, but it was my impression from our telephone conversation that we could work together and that has been the intention of all of my communications thus far. During the hearing I learned of infiltration activities on the part of your department and that is a serious concern for me and had to be reported to our staff here at Headquarters. Please, can we meet to resolve our concerns within a framework of cooperation rather than undercover activities and the like?

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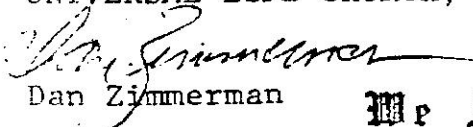
Would it be possible to meet with you between the 13th and the 16th of this month?

Thank you for your time and cooperation.

Sincerely yours,

UNIVERSAL LIFE CHURCH, INC.

SEAL


Dan Zimmerman

We Are One Church



Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY, D.D.
PRESIDENTREV. LIDA G. HENSLEY
SECRETARY

June 29, 1983

Mr. E. Brand, Chairman
Board of Tax Appeals
Plympia, Washington

RE: UNIVERSAL LIFE CHURCH, Inc.

Dear Chairman Brand:

The actions of the Tax Board of Appeals have been brought to the attention of the Church and directed to me for reply. Reverend Zimmerman, or Agent for the Eleven Western States which includes the State of Washington, reports this case is a result of an assessment of the King County Assessor in Seattle, Washington.

Reverend Zimmerman attended the hearing before your Board as a Representative of the Church Corporation, the Universal Life Church, Inc., and possesses full knowledge of the operations of the Church as well as the operations of our Congregation located at 1900 Boren Avenue, Seattle, Washington 98101, which currently is before your Board to contest an assessment against personal property owned by the Church Corporation. No one individual in Seattle owns the property which is reported to have been assessed at that location. The Universal Life Church, Inc. owns and maintains possession of the personal property mentioned and is only maintained by authorized personnel approved by the Board of Directors of the Church.

The Church is concerned with the issues of this case as there appears to be a number of incidents which causes the Church to be alarmed that discrimination is being waged against it. This appears to the Church to be open discrimination against one of its ordained Ministers, Reverend George Freeman, and this discrimination appears to be due to his race and sexual preference.

The Church is concerned about the events which transpired at the hearing as related by Reverend Zimmerman upon his return upset and ill as a result of the events of June 21, 1983 in Olympia.

Reverend Zimmerman inspected the property and made many on site inspections and also a formal Church investigation into the operations of the Congregation. The Church has also investigated the operations of the Congregation which have included myself

We Are One Church

Board of Tax Appeals
June 29, 1983
Page two of three...

as well as Bishop Hensley the President of the Church. We feel that the proposed corrections in the operation of the Congregation have been made because of our Agent's investigation and findings. These corrections are being made to bring the operations of the Congregation into acceptable structure within the States regulations, because of the opposition to its beliefs, practices and/or sexual preferences. The Church has requested repeatedly for cooperation and time in working these misunderstandings.

We will cooperate fully with the Board of Tax Appeals, however, we must respectfully request that the laws of the State of Washington be fairly and equally applied to our Church as any other denomination would expect to be treated.

The assesment of the Personal Property of the Universal Life Church, Inc. by the King County Assessor is deemed improper. The Church feels that this action being taken against it is a direct result of some bias against Reverend Freeman. The Church has made many efforts to cooperate fully with the State of Washington and will contunie to do so, however, the threat of seizure of the personal property of the Church and the peaceful preferences of its members and religious affairs is a great concern to us.

The issues of race and sexual preferences of its members should have nothing to do with the Tax Board of Appeals and its interpretations of the laws which apply equally to our Church as well as any other Church. We are truly sorry that this issue has gone beyond its bounds and reached your level of jurisdiction, as it is quite clear to the Church that the issue should have been resolved by the local Assessor and the law.

We request that you exempt the CHurch's personal property in accordance with our rights under the laws of the State of Wasington and treat our denominationas you would all others. The issues of race and sexual preference which cloud this case are personal issues and are in no way tax related.

The Church believes that the Tax Board of Appeals will look into the law and forsake all personal "beliefs and interpretations" regarding any issues other than the Universal Life CHurch, Inc. is a tax exempt Church Corporation legally authorized to transact its affairs in the State and the property which has been assessed and threatened with seizure is an improper action which you have the power to halt.

The Church has complete faith in your integrity and service to the State of Washington, and we know that you will do that which is right. We expect our member to do the right thing and we expect our public servants to do the same.

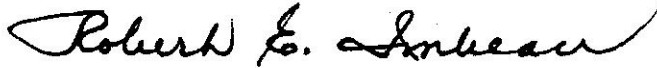
Board of Tax Appeals
June 29, 1983
Page three of three...

We thank you for your kind consideration and cooperation in
this very vital matter to all of us.

May you ever dwell in the Eternal Light of His Love.

Sincerely yours,

UNIVERSAL LIFE CHURCH, Inc.



Bishop R. E. Imbeau, Ph.D.
Vice-President

REI/s

CC: Mr. Peter Stromer, Esq.
Rev. Daniel Zimmerman
General File
Special State File



Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY, D.D.
PRESIDENTREV. LIDA G. HENSLEY
SECRETARY

June 29, 1983

Chairman Brand
Board of Tax Appeals
Olympia, Washington

Dear Chairman Brand:

Thank you for the opportunity to present further evidences that would have been made available at the hearing had not all the events which transpired worked into the directions which they have. There appeared to be some evidences of a conspiracy to deprive the church and Rev. Freeman of adequate notice of the scope of the hearing and indeed the church is of that opinion as it was officially informed of another procedure. Your actions to allow further processing of our case is much appreciated and furthers the church's belief in the eventual fair treatment and decision by the Board.

In my testimony and to date I do not fully understand the questioning in certain instances by Prosecutor Crest. Weakened by a week of such experiences as the hearing and ill on the day in question, I have made every attempt to recall the hearing so as to amplify and clarify my testimony absent my records and documentation which are still in a "lost" status with Western Airlines.

The professionalism as a Chairman in the instance where you replied to me that all "testimony" should be made in the hearing room is held in high regard. I believe all testimony was conducted in the hearing room, but the issues behind the interpretations of the law came to light outside of the hearing room.

During the day I spoke, at my request, with Prosecutor Crest and it my understanding that she, as a matter of position, is attacking Rev. Freeman and/or Rev. Freeman's alleged actions through attacking our church and lessening its right to and furtherance of its religious activities at the 1900 Boren Avenue Complex. Although I am of the belief she does not knowingly act with discriminatory intent, it is clear that the result is the same, by bringing into evidence actions of Rev. Freeman which have yet to have an opportunity for appeal and addressing those actions as UNIVERSAL LIFE CHURCH, INC., when in fact the church was not charged in the action(s).

We Are One Church

The Prosecutor is or should be aware that the Church may conduct its religious activities at the 1900 Boren Avenue , Seattle, Washington 98101 complex or anywhere where it elects to conduct the activities which comprise its work and worship activities within the State of Washington. There is no need NOR requirement under the law or the doctrinal directives of this corporation for each congregation to conduct each and every religious act allowable under the doctrines of this Church. Indeed, there may be congregation (and are in Washington) which restrict their activities to certain sacerdotal acts; marriages, etc.. The guiding principle tenent of the church is "to do that which is right" and each congregation and member of the church corporation must decided within the framework that it does not infringe upon the rights of others. A fianl conviction of Rev. Freeman AND the ceasing of any proven wrongful acts should stop this attack and close the issue against the church, but such is not the case. Alcohol consumption was addressed in Rev. Freeman's action as a residential issue and not as a sacramental issue which it is in truth and fact and is within the doctrinal views of the church-..see exhibit #2.

ACTAULLY, the Boren Avenue Complex is MODESTO, CALIFORNIA in the legal aspect that it contains the property of the corporation. I have enclosed a letter so stating from the Vice President of this Corporation--Universal Life Church, Inc.. The actions of the King County Assessor are improper and discriminatory against our church: being singled out for attack upon property taxation when not tax is actually owed. The Assessor must not look to the church, but to the law which he has failed to do and passed along to your jurisdictional authority (perhaps as the only way out of personal liability on his own actions) when he should have been aware, as the Board "Position of the federal government and states must be one of neutraility in the area of religious activity." Malnak v. Yogi, D.C.N.J. 1977, 440 F. Supp, 1284 affirmed 592 .

During the day I spoke, at my request, with the Prosecutor and it was and is my impression the the Office of the Prosecutor is attacking Rev. Freeman through attacking our church which I must oppose for the sake of the STREET KID MINISTRY in the lower level of the complex which is the sole mission of the congregation. Prosecutor Crest is of the opinion as is Officer Boling that I am being duped in some fashion. The Prosecutor acknowledged to me that "things have tightened up" since I have become involved and I know that to be a true and accurate statement.

I am requesting time to complete the task I set the full force and authority of my position within the church to complete. Rather than see those young people back on Penny's corner selling themselves in order to live, I'll commit whatever resources I control and time I have to getting their lives into a more positive and socially acceptable position, but I need time.

There has never been any denial that there is alcoholic consumption on the site and that there have been drug transactions. The church has taken actions to resolve these actions. A large water system was installed on the church building itself so that "it can rain" all around the complex to keep dealers from our doorsteps. I have witnessed Rev. Freeman's attempts to secure police assistance and there has been no response that I am aware of. The continued pleadings before the Board that the church is responsible for the activities of "others" that we oppose and attempt to eliminate from our complex is beyond my understanding.

Responding to the Prosecutors question dealing with interests in property...No individual, by law, has any right, title, or interest in church property other than as provided by statute under circumstances such as mortgages, liens, and other types of interests as are collectible under law.

The Universal Life Church, Inc., has not been requested to produce income records for the congregation and such records are available through much of the materials seized in the various raids. ALL communications regarding the church must be directed to corporate headquarters in Modesto, California or our registered agent in the State of Washington. I have complied with all requests for information to the extent that such information has been requested, demanded, or needed. The church has no reason to doubt, as alleged by the Prosecutor, the income of the Boren Avenue Congregation. The church is aware of the income in EXACTLY the same manner as all other denominations are aware of income. Any further inferences are personal attacks upon the TRUSTEES of the corporation for embezzlement or conversion. This is the type of action that the church must oppose. The funds belong to the corporation and the church may dispose of its resources at its choice of disbursements. ACCOUNTING for funds is a contractual aspect of each congregation and this is a fact the Prosecutor is aware of or should have been and it is a matter entered into testimony repeatedly.

THIS action is AGAINST the Universal Life Church, Inc. though it is being conducted as a trial (retrial) of Rev. Freeman and as such the church is being subjected to undue harm and abusive treatment for no actual fault of the church corporation.

Answering the Prosecutor as to the distribution of the assets of the church and her statement to me personally that "as a lawyer, I don't believe you can do it" with reference to my statement to her that I, in the name of the church and with its directive, may seize, remove, sell, destroy, pass title, and/or by any other legal means provided for by and under civil statutes physically take possession AND control of all church property and functions and from the latest issue of the church's newspaper UNIVERSAL LIFE page 24 I submit as exhibit 9

an article which I authored which further informs the TAX BOARD as well as million upon millions of our members of their fiduciary capacities within the corporation. AS trustees they administer not own the properties of the corporation which are entrusted to their care and furtherance. The difference is one more of law than understanding. Any variance from that fact is embezzlement and/or conversion which are criminal acts in all states. This is the published practice in our denomination and just because Prosecutor Crest doesn't "believe" something does not change the law. The fact appears that the ability to BELIEVE is at test in this case. THE LAW DOES NOT BEAR THE TEST OF BELIEF it exists unto itself. UNDER THE LAW THE CHURCH PASSES EVERY TEST AND HAS PASSED EVERY TEST FOR EXEMPTION.

I have found that this whole case is because of beliefs rather than for anything else and the actions of some individuals in authority to impose their beliefs THROUGH actions to suppress the beliefs of others. This is a fact--through their actions.

ALL inquiries should come to Modesto regarding the operations of its congregations and attempts to secure information from the local congregations have been formalized to our membership in our policies - that they forward all inquires to Modesto for reply. This has not been always followed by the State of Washington. And the City of Seattle Police Department has in its possession church records and documents which under similar circumstances in other denominations would be met with fanatical committment to recover same, however the Universal Life Church, Inc., has peacefully contained its efforts in recovery to respectful requests rather than litigation. Such siezures constitute further issues yet to be raised in litigation by several hundred of the congregants of that congregation. The church has assured the congregants that the information contained in the siezed articles will not be used against them in any way by governmental authorities. The right of associational privacy is involved here as well and it is a well established and treasured right in this nation--violated at will in Seattle and able to be HALTED or VALIDATED in Olympia.

The State of Washington need only present evidence of willful breaking of any local, state, or federal alw and by our own regulations within the church as evidenced at exhibit 6 the charter document (congregational certificate) will be withdrawn as well as the support and standing of the corporation legally. The church has withdrawn many charters and continues to do so upon receipt, evaluation, and action of the corporate board of directors.

Within my authority I may elect to close operations of the church and I have done so upon my personal inspection and evaluation as to the legality and impact upon the name and standing of the church.

It is my understanding that the possession of alcohol in the State of Washington is not a crime and that the individual residential apartments within the complex are within that interpretation.

Regarding the Prosecutors questions regarding donated income from the congregation's donors....the policy is hwon on page 39 and it is also covered under fundraising if that becomes an issue at test. ALSO, it has been acknowledged and uncontested that the physical act of dancing is an integral act of the religious worship services of the congregation so it does not fall under unrelated businesss income. Contrarily, if the income from the above street level of the complex is at test as unrelated business income as "implied" by the Prosecutor and Office Bolin both parties should know that the State of Washington and the City of Seattle have already se.tled this issue in favor of the Church.

Most clearly in the article of incorporation of the Universal Life Church, Inc., it is listed as a power and goal to take and make all legal committment in the establishment of schools, seminars, youth centers (emphasis added)

As such the street kids ministry of the congregation which is the sole purpose of the doctrinal standing of the congregation is EXACTLY what is empowered by the STATE OF WASHINGTON by virtue of the Certificate of Authority granted to the Church by the state.

Answering the Prosecurtors question as to whether I ever carried alcohol from one location to another I responded no. Recalling the testimony later I recall that the answer should have been yes. In testimony I recounted an arguement transpiring between Rev. Freeman and myself where I began exerting more and more authority and influence over his policies in dealing with the young people that are residents and thus wards of the church. As wards of the church, in my area or responsiblity, my views tended more towards the emotional support and intellectual growth of the young people. I had previous made contacts with school authorities elementary, high school, and college by utilizing my contacts as a schoolman myself. Rev. Freeman knows the lifestyle

of the young people and insists that they need a "kick in the ass" and although that is strong language in a report, it is necessary to convey his approach which has worked with hundreds of young people. What I was attempting to do is to work more with the emotional guidance aspects of the ministry. It was a heated argument lasting many hours and it was a battle of views and the basis for those views. It was a battle of minds more than wills. I wanted to understand his basis for the judgements of one method over another. Upon resolution of the meeting it was decided to begin with the new emphasis upon a more "tender" approach but with more and more guidance being offered. I might add that without any change in his approach it is my understanding that all but 3 of the young people have gotten out and accepted jobs that have allowed them to be independent. Being independent and self supporting is a goal Rev. Freeman has for each resident and he accomplishes his goals with his policies. In each policy there is need for and room for improvement.

Leaving the complex to recall my thoughts and decisions I went to Safeway and purchased a bottle of wine and returned to the complex and placed it in the office and attached a note to it "George, Please reconsider and bend just a little and I will too." So, I have carried alcohol from one location to another. The bottle was not ever opened and it was placed away as a remembrance of our agreement to work together for the benefit of the "kids". Both sides won because the ministry won. Later Rev. Freeman confided in me that he really wanted to spend more time with the residents and counsel with them more but he was so tied up in time and mind with all the suits and actions of the State of Washington against him and his ministry that he was just unable to provide the services to his congregants he knew they needed and wanted. Absent the time and lacking the physical energy at his age, he applied good consistent "military discipline" in the complex and accomplished all he has which is truly a miracle.

Regarding the Prosecutors "implied" questioning of wrongdoing as to whether Rev. Freeman informs parents or police of runaways... I know for a fact that Rev. Freeman always does what he feels is the best interest of the young person and does inform police and parents. In some instances it would not be in the best interests

of the young person to inform police or parents such as in the cases involving abuse (sexual or physical). In many if not most instances the young person would not give his or her true name or address if fear was present. In such a case Rev. Freeman would be bound by his best judgements and by the doctrinal code of this denomination and if I would be in such a situation as described above--I would not inform anyone, just care to the needs of the young person involved until such a time as the best interests of the young person reverted to a position where home and family became desirable-again. Such a position would be supported by the church and have my full recognition and support. Such is the position of all half-way houses, youth hostels, drop-in shelters and such facilities as I am aware of in the nation as is the position of the Federal government in their funding of the Nationwide Runaway Hotline... no name-just news. I know Rev. Freeman does encourage this... I know because I supplied the authorizations for postage and supplies and mailed them myself with specific instructions and authorizations within the church.

AS members of the Board, EACH of you should show up at the location some Friday, Saturday, Sunday or anyday or night and view the ministry for yourself since you will be ruling upon the lives of these young people. If you decided to go, you will be the first "non-undercover" agent of the state to view the facility and its operations. When you view for yourself the cases of changed lives and lives in change, there will be no way for you to rule against our church. Also, drive by what officé Bolin refered to a 1 David 4 as his area of duty. Witness the street kids selling themselves for money to live or give to pimps or dealers. Then decided what life is better. 1st and Pike Streets OR 1900 Boren Avenue. You have the power and the opportunity to decided and the results of your decision will be the actions of hundreds of young people either to be ON THE STREETS or IN THE CHURCH.

The true issue which must be addressed by the Board is Modesto California and not Seattle, Washington. The Universal Life Church, inc., is conducting its official work and worship through its members of one of the largest chuches of ANY denomination in the State of Washington. The Boren Avenue Congregation has nearly 5000 members (registered associate members of this Church Corporation) and hundreds of ordained ministers within this denomination. Surely the Board does not wish to offend the rights of hundreds of individuals of one of the largest churches in SEATTLE. It is a fact at law uncontested and acknowledged by the State of Washington and the City of Seattle that the Universal Life Church, Inc., has a congregation located at 1900 Boren Avenue , Seattle, Washington 98101; A.K.A. THE SANCTUAY, A.K.A. THE MONASTERY.

Such recognition by the Board must be forthcoming.

Whether the Boren Avenue Congregation is a "church" per se is not an issue at contest nor can it be at contest by testimony and by fact of law as well as being acknowledged by the State of Washington and the City of Seattle.

Unless the issues that cloud this case which appear to be DISCRIMINATION based solely upon race and sexual preference can be cleared away, the discrimination that our congregation on Boren Avenue is abused by and with will continue. The Board is now part of the process and can be part of the solution if it allows judgement to be based upon the law and not upon emotions and feelings or likes and dislikes of other beliefs and sexual practices.

I have attached letters to Sgt. Nixdorf which attest to the fact that the church corporation will order any illegal activities stopped and support the State of Washington fully as is our legal duty as a corporate entity and as individual citizens...exhibits 11,12, as well as a document sent to Police Chief as exhibit 13.

Documentation refereing to the contractual relationship of Ref. Freeman to the Universal Life Church, Inc. is attached as exhibit D. Contractual rights are protected Constitutionally as well as by too numerous a number of state statutes to list here. As placed into testimony, repeatedly, Rev. Freeman acts in the name of and on the behalf of the Universal Life Church, Inc., with the full authority granted to him to do so by the corporate board of directors of the church contingent upon the congregational agreement which have been testified to.

Officer Bolin approached me, during the recess, of his own will and informed me that I was being duped and that he swears before God he is not against my church. Not ten minutes later as he passed me at the water station outside the hearing room he causually smiled and I stated to him that the church was not all in Seattle. He replied, "I certainly hope not." While there is room for interpretation in his response , in light of his other statements in court and outside of the hearing room. His approach is one of reproach which is clear by his "disco" testimony. Officer Bolin believe, I trust, that he is telling the truth, but he does not know the truth to tell. What he is telling, he believes, is the whole truth and his sincerity has not been at question. What Officer Bolin is not telling is the WHOLE TRUTH. I believe he does not know the whole truth and that is why he is not telling what is ACTUALLY THE WHOLE TRUTH. Outside he commented to me three times that he would not join my church and that he had never joined my church and was not a member of it. SUCH is not the case in fact as evidenced by exhibit E (seventh) and the Bylaws under which he is an associate member of the corporation and thus bound by the tenent to "do that which is right" and I trust he made the decision that "his" actions are and were in the best manner truly

right. I have no reason to doubt the sincerity of Officer Bolin when he gave his testimony that he joined a "disco", but he is incorrect--in fact. The very fact that Officer Bolin believes our church to be a disco is what shows that the case is open to suspicion by others because they do not UNDERSTAND the concepts of the church. UNDERSTANDING is the duty of the hearing, but the church's testimony is often not heard or itself is not well presented enough to be well understood. I don't truly know other than I do the very best that I can and offer to do more.

The Prosecutor questions the income of the congregation as "income" implied to others. The income of the congregation is not the property of the congregation. The Universal Life Church, Inc. is a denominational and not congregational corporation possessing a valid tax-exempt status from both the Federal and State of Washington governments. Arguments to the contrary notwithstanding are groundless and cannot stand the tests of the court. See exhibit 15 (Stromer)

I have attempted to make every effort officially and personally to seek the truth in this case and must conclude that there are issues that I am not aware of OR it is simply a case of religious discrimination colored by ugly evidences of discrimination based upon RACE and sexual preference not only of Rev. Freeman in particular, but of the members of the congregation which services the religious needs of thousands of members of our church in the Seattle, Washington area. A case with so very many discriminatory aspects seldom comes to light even within our denomination which is known for inclusion of so many varied views and religious practices. The church continues to request and plead for fair and EQUAL treatment.

If there are illegal activities going on during the operational hours of the church--those are matters for police enforcement and arrests (which they have attempted and been defeated in the largest number of instances--dismissals and invalidations) not for the Washington State Tax Board of Appeals to consider!

No such actions account to the discredit of the corporation as it remains opposed to the use of drugs in accordance with its officially published doctrinal statement on page 32 of the Official Church publication THE UNIVERSAL LIFE CHURCH and is attached as exhibit #2. Clearly, based upon the function of the Boren Avenue Complex, absent a compelling state interest, the consumption of alcohol is within our doctrinal authority to allow

(as an act) in respect to the degree it is allowable under legal statutes. If the State of Washington persists in its action at law against the Universal Life Church, Inc., then it must begin prosecution of The Catholic Church because it performs the very same acts. At Rev. Freeman's Seattle trial the Prosecutor in that case cited a Washington State Supreme Court Ruling that the consumption of alcohol was not a constitutional right. If that be the true case, there should be an immediate action against all churches utilizing alcohol for minors. That not being the current action of law enforcement agencies or the State of Washington, then the attack upon our church THROUGH its members and NOW through assessment of taxes upon church property give rise to a most spectacular court case potential with the most broad of precedents to be set that every state will be alerted to its implications. All church denominations have a stake in this case. And Rev. Freeman has more than a stake...he has his life...his beliefs...and his rights being denied as an individual at every turn.

Perhaps Rev. Freeman may lose his appeal, but he will, I believe, gain damages because of the discriminatory practice of officials representing and acting in the name of the State of Washington.

Regarding the demand by Prosecutor Crest for an explanation of the sum and substance of the church's activities within the complex...that has been explained fully in testimony, but may also be refused under the guidance of *Everson v. Board of Education*, 330 US 203, 91 L. Ed. 711 also attached as a cited reference from our THE UNIVERSAL LIFE CHURCH page 32 noted as exhibit - 1.

The Prosecutor has stated that the church has not shown that there is no pecuniary gain. That is false. Testimony has been made and evidence shown and the possession of the tax-exempt status is all that is required and available for testimony and/or inspection in any church-not just ours. All income belongs to the church and is reported to the church on a regular and required basis as well as many, many on site inspections of the operations by myself, the PRESIDENT and VICE PRESIDENT, of this church and others as well. YES, the accounting is based upon the collections by the church's agents, but I have witnessed what I know to be a common practice of opening up the vending machines and passing out the foodstuffs to the residents--- sandwiches and soft drinks. ON EVERY VISIT I OBSERVED THIS PRACTICE. This is the type of activity the Board and Prosecutor does not understand. Surely, accounting for losses in the vending machines is not an issue for food passed out to hungry residents.

I acknowledge a great deal of emotional involvement in the Boren Avenue Congregation for its ministry with Street Kids and its efforts to change their lives and this does present me with a demand for constant attention to distancing my judgements from my emotions regarding the care and caring for those young people that have been cast off by society. To a degree it does cause me a great deal of difficulty by my involvement in the case because of the issues it raises with other Washington state congregations of the church, constant trips, redirection of church resources, repeated trials, increased "bad press", increased workload by the church staff, repeated threats of violence by passersby on Stewart & Boren Streets, and all the colored overtones of the case, but I AM STILL BOUND by the tenent to do that which is right and the ONLY right action for me to take is the defense of those youngsters to keep a place for them to escape from the streets, to eat, to sleep, to clean up, to LIVE. I have attached a copy of a newspaper article from the Seattle Times which is negative. On the basis of the same information I wrote for the last issue of the church's newspaper my findings. THERE IS A DIFFERENCE IN VEIWS! NOTICE THE DIFFERENCE. Well, if you knew the history of the discrimination against our church by the seattle Times you would discount the article by Mr. Anderson. Mr. Anderson, it is my understanding, wrote several articles and submitted them. THE LEAST FAVORABLE SOUNDING AND READING is what was slected for publication so I UNDERSTAND the views held by others about our church. They only know what they read in the papers.

I attache the newspaper article from the Seattle Times and a copy of an artcile from Universal Life because of the following:

As I was leaving the hearing room I lost my way and walked into the office of C.E. Newschwander and offered the same statement of apology that I had made to the Chairman, and he nodded his head and said, "You shouldn't be talking to me." Just as I was told by the chairman in so many words. At that time I feld assured, again, of a fair judgement. However, I replied as I turned, "Thank you, Sir, I am very sorry you were offended." He replied, "I really am." At that time he began talking TO ME and carried on a conversation which lasted some time and was witnessed by another agent of the church that came lookin for me when he realized I must have gotten lost or was ill again. When I became aware of Rev. Moore's presence at the door I waived him away because of the nature of the conversation and the respect I had for the openness of the Board member, however he revealed his motivations more than I had expected and ever expected to confirm, but it was a confirmation that needed to be brought to light and dealt with openly and cleared away for the sake of the young residents.

He revealed his motivations in this case and I present the following as confirmations of the knowledge and the personalness of the information confirms the authenticity. He requested a recess of the hearing because of his dissatisfaction with the testimony of Rev. Freeman. He continued, further, in his explaining to me openly he was not likely to be a voting member of the board when the decision came down since he thought he might be leaving the Tax Board.

Mr. Newschwander told me that he had been a member of the Tax Board for a number of years and was its past chairman and he would not have allowed Rev. Freeman to continue his testimony and would have dismissed him from the case since "this happens all the time when they try to wear down the board." He also stated to me that he has only read bad things about our church in the paper and that he doesn't give a tinkers damn about the church." His exact words were "all I know about your church is what I read in the papers." For that reason he continued, I assumed, to recount his experiences. He told me that if he had to pay his taxes everyone else should too.

Then he recounted to me some story about an airline pilot making \$100,000 a year and claiming to be a church. I asked him if that was the case of the Braniff pilots (which had nothing to do with our church) he then changed the topic without replying to my questions. He began talking, again, of his dissatisfaction with "him" and stating that he had more sympathy for me. Because Mr. Newschwander has never read anything good about our church in the paper I have enclosed a good article, but I have thousands more from every state that reflect our best interests. I will send copies of them all if our church will gain true representation before the board on the basis of articles. I can understand Mr. Newschwander's position about bad press. I told him that our operations were changing as quickly as possible administratively and that I was sorry for the bad press. Up until that time I still could understand Mr. Newschwander's position and have the most respect possible for his holding that opinion based upon the lack of evidences of our church's actions in places he gains his evidences.

I stated to him "I realize that the real issue is that Rev. Freeman is black and a gay." He nodded in agreement and he replied, "ya" dropping his head. Recognizing that I had met a man with which I had a serious disagreement not ten minutes earlier and yet he was honest enough to admit what the true issues are, I had and have all the more respect for him. When I realized he was sincere and was trying to be sincere and understanding to and with me on sensitive issues, I MADE THE FOLLOWING STATEMENT TO HIM. . .
"I will remove Rev. Freeman from that location to save the ministry of the youth "street kids" which I swore in court was the mission of the church."

I stated to him next: "If I remove him will that make a difference in the decision" His reply to me was a nod and a verbal "yes, put that in your affidavit."

SO, with this understanding I told Rev. Freeman that I would remove him. On Sunday, June 26th I discussed the removal of Rev. Freeman with one of the church's attorneys and two members of the board of directors.

KEEPING MY PROMISE TO MR. NEWSCHWANDER: Rev. Freeman will be removed as the Chaplain and fiduciary of the Boren Avenue Congregation...to save the residents, the ministry, and the mission of the church at the Boren Avenue address. It is not our desire to take this action, but we fully realize the importance of one individual as it conflicts with the lives of hundreds of young street youngsters with no place to turn, but the church and it is clear that unless Rev. Freeman and the issues that surround Rev. Freeman in the views of the state and city governments namely race and sexual preference are removed...the church cannot maintain its religious activities and functions at the Boren Avenue address.

Until Mr. Newschwander was honest and open with me no official had acknowledged the true issues and Mr. Newschwander is to be held in the highest regard for his honesty.

Knowing the facts to be as they are I acknowledge that I have to bend to the will of the state and will take every action to save the ministry of the youth shelter even if it means the removal of the minister of that congregation. If you prefer, I shall remove him before your decision so you will know it is final. Otherwise I shall continue to seek a replacement. I will comply with your demands.

If you will just direct any action you wish me to take I will execute it officially within the church.

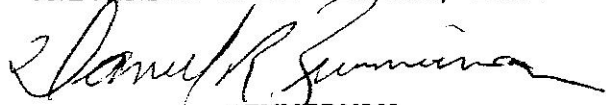
The mission of the church is to help people and it looks as if, for the first time, I am placed into a position where I must help the largest number of people with hurting the fewest number of individuals in the process. I am in the process of attempting to hire a couple to reside at the complex and care for the street kids on a 24 hour per day basis-on an open door policy.

I will keep my promise to C.E. Newschwander even if he is not going to be a voting member as he expressed he might not be. So, his vote, by virtue of not having one, is not at issue any longer since the true issue has been cleared away.

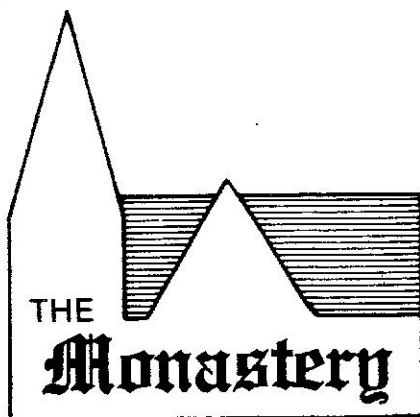
It is my hope that this issue will remain within the knowledge of the parties involved and Rev. Freeman will remain quiet on the matter in the interests of the the young adults that he has cared for when no other individual or agency cared. That is the type of man that he really is...very caring and very sharing...even at a cost of his ministry. Truly, his ministry will go on and perhaps even grow. He recognized the true issues, only I didn't.

I will keep my word.

Sincerely,
UNIVERSAL LIFE CHURCH, INC.



SEAL



*"An adventurer with a twisted tongue
Will come of the gods the sanctified
To the heretics he will open the door
By stirring up the Church Militant"*

— Prophecy of Nostra
1503-1566 A.D.

THE PRESENT

Are We Ready for the 80's?

THE **Monastery**, a Universal Life Church, Inc. It is a not-for-profit corporation, and has been adjudicated exempt from state and federal taxes as a religious institution. In the United States District Court for the Eastern District of California, in civil action #5-1954, the court entered an order that the church was so exempt. The Internal Revenue Service also represented, on April 13, 1976, that the ULC, Inc. is exempt under section 501 (c) 3 of the 1954 Federal Tax Code.

I reside at 1900 Boren Avenue, Seattle, WA in an area called the rectory. That area has privilege of all the constitutional rights afforded any private resident. On occasion, in furtherance of my life's mission, I partake of various alcoholic beverages with my adult friends in the rectory. Sooner or later each of us comes to a realization that our life's mission must be the ultimate purpose for being. In the last three years we've attempted to dedicate our lives to defining that purpose.

Through THE **Monastery** we find our mission joined to the entire community, especially a full-spectrum sexual family. Moreover, we are discouraged, for sadly we are a family which is apathetic, suspicious, abusive and bigoted. Lacking roots, we badly need a family consciousness. We have no sense of our remarkable sexual heritage: Plato, Alexander, Michelangelo, Da Vinci, Whitman, Eleanor Roosevelt and many, many more. Sadly, all too often we are a family that discriminates against our very own youth, womyn, and Blacks . . .

BELIEFS

WE believe Einstein, Gandhi, Jesus, Martin Luther King, Mohammed, Nostradamus and George Orwell emanated from the same source as we.

WE believe time explores all truth.

WE believe we are one collective body.

WE believe we create our own destiny.

WE believe God is creativity, in all of its forms.

WE believe our program is to explore and survive.

WE believe in ourselves and our music.

WE believe freedom is just beginning.

WE believe our destiny includes that freedom to do all things within the confines of the Constitution and the Church of our consciousness.

*"We've got to have law and order in this land,
If we're ever going to see the Promised Land.
We may never get to come this way again;
We're not living by the laws of the Constitution,
Somebody got to come up with a better solution."*

— Love Committee
1978

THE FUTURE

It is becoming increasingly difficult for us to think of the future when, in practicing our God-given and Constitutional rights, our present is consumed with repelling governmental, Fundamentalist and community interference. However, such impediments aside, our first interest is in the future — for religion is survival. In the 80's, survival must mean seeking peace. This peace proposal can be brought about by aiming the threatening ICBM's away from our cities, using them instead to defend our planet from unknown outside forces. It means investigation of all phenomena, including the Bermuda Triangle. And, it means laying the groundwork now for our common destiny. That is to survive, explore, expand and colonize beyond this planet. Before we can reach the Promised Land, we must first learn to communicate, to show compassion, to express concern. For love is concern, compassion and communication.

Our message is in our music.

*"Praise the Lord!
Praise God in his sanctuary;
Praise him in his mighty firmament!
Praise him for his mighty deeds;
praise him with flute and harp!
Praise him with timbrel and dance;
praise him with strings and pipe!
Praise him with sounding cymbals;
praise him with loud crashing cymbals!
Let everything that breathes praise the Lord!
Praise the Lord!"*

— Psalms 150

JOIN US,

A handwritten signature in black ink, appearing to read "George F. ...". The signature is stylized and cursive, with a long horizontal line extending to the right.

DIRECTOR

1900 boren ave. seattle, wa. 98101 622-9500

We believe

Editor:

"Our perverse police, part four", by Lynn Tilden [SGN, December 3] is another example of the elitist thinking of an effete corps of impudent snobs within the Seattle gay community who think they're going to dictate and speak for the rest of us. Please count me and 4,000 other members of the congregation of the Monastery out, as well as the many other non-member supporters. Quite frankly, if the truth were known, the combined IQ's and creativity of the collective group of gay community leaders assembled

in the tenth floor conference room with Police Chief Fitzsimons would probably approximate the intelligence and creativity of the Reverend Director George Freeman. While Lynn Tilden, the Dorian Group, et. al. piss and moan about social issues and problems in the gay community, George Freeman and the Monastery are making a positive contribution to aid those who are disadvantaged and in need of real help. The Monastery consists of a full-spectrum, racial, social, and sexual family, voluntarily associated together for worship and living in accordance with Desiderata.

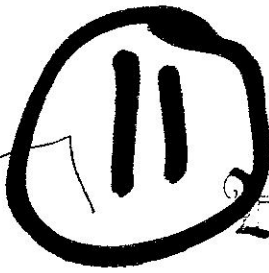
The canons of the Monastery are meditating, singing, dancing, reading, expounding, and proclaiming the word of the prophets; administering baptism and thanksgiving; making collections for the poor and oppressed and other altruistic purposes; exercising discipline; and blessing the people. We believe Buddha, Confucius, Einstein, Gandhi, Jesus, Martin Luther King, Mohammed, Nostradamus, and George Orwell all emanated from the same source as we. We are a collective body which creates its own destiny. We believe God is creativity in all of its forms. We believe our program is to explore, colonize, and survive. We believe in ourselves and our music. We believe freedom is just beginning. And we believe our destiny includes that freedom to do all things within the confines of the Constitution of the United States and the church of our consciousness.

The Monastery has provided food, shelter, medical assistance, and clothing to over 400 people in the past five years. How about you? We've given money to charity. How about you? We've intervened in domestic disputes between gays and their parents and on behalf of gays who've been harassed at school. How about you? We've conducted heterosexual weddings, sanctioned by the state, as a service of our church. What about you? We are presently housing and feeding ten to 15 people at our church. What about you?

But of course Lynn Tilden, the Dorian Group, et. al. would like nothing better than to destroy the Monastery to appease and grovel to a bunch of frustrated aunties and redneck breeders who don't care if it drives some of our people back out into the streets to sell ass and drugs and commit other crimes.

Before you seek to destroy, may I suggest you institute and follow through with something better. So far I haven't seen it. How about it?

Sincerely yours,
Rev. Steven Lloyd Kendall
Universal Life Church



INTERNATIONAL HEADQUARTERS

Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY, D.D.
PRESIDENT

REV. LIDA G. HENSLEY
SECRETARY

December 15, 1982

RE: THE MONASTERY

Sgt. Nixdorf
610 3rd Avenue
VICE SECTION
Seattle, WA 98104

1900 Boren Avenue
Seattle, WA 98101

Dear Sgt. Nixdorf:

While attending a hearing on the behalf of the corporation I was able to at least seek you out to the third floor, but your office was still two floors away and an early start of the hearing stopped our meeting.

I was sorry to not hear from you regarding my last correspondence. Upon assignment to this congregation's case I made a determination that there was a lot of misunderstanding between all parties involved and this should be cleared up as soon as possible. Of course, I realize that in your position it is difficult to share information on an on-going investigation, but this type of sharing can lead to far greater respect and progress if I can convince you of the church's position with respect to this case.

We support that which is right and no information has reached our corporate headquarters and I find no evidences of wrongful acts on the site so I have nothing to base an adverse judgement upon. Again I spent several days at the 1900 Boren Avenue site and cannot find any evidences where the City of Seattle would become concerned and feel that it has a compelling interest on the behalf of the State of Washington. To this same effect I testified on the behalf of the Universal Life Church, Inc..

The same determination to support the ministry of The Monastery can be applied to correcting any problems it may have if you will help me. I again ask for your cooperation and consideration as I attempt to resolve the difficulties between our church and your police department. Please help.

Sincerely yours,

Daniel R. Zimmerman
Daniel R. Zimmerman

SEAL

7
12

INTERNATIONAL HEADQUARTERS

Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

REV. DAN ZIMMERMAN
SECRETARY

REV. DAN ZIMMERMAN
SECRETARY

Sgt. Nixdorf
610 3rd Avenue
Vice Section
Seattle, Washington 98104

RE: THE MONASTERY

Dear Sgt. Nixdorf:

Although you have declined to reply to my previous letters, it is still my hope that we can work together to resolve the difficulties between our church and the police department of Seattle.

I believe that a solution has been found and I will be in you city for several days next week. At that time I will call your office to see if you are available for 15-20 minutes. It would be a good opportunity to meet and discuss our mutual concerns. When I appeared on the behalf of the church in a recent hearing the prosecutor for your city suggested that your reply to my letters was declined due to the confidentiality of an ongoing investigation situation. I can understand that, but it was my impression from our telephone conversation that we could work together and that has been the intention of all of my communications thus far. During the hearing I learned of infiltration activities on the part of your department and that is a serious concern for me and had to be reported to our staff hear at Headquarters. Please, can we meet to resolve our concerns within a framework of cooperation rather than undercover activities and the like?

Again, I request your cooperation.

It is my sincere belief that this situation is about to be resolved in the best interests of the church and the City of Seattle.

Would it be possible to meet with you between the 13th and the 16th of this month?

Thank you for your time and cooperation.

Sincerely yours,

UNIVERSAL LIFE CHURCH, INC.

SEAL

Dan Zimmerman
Dan Zimmerman

We Are One Church



Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY, D.D.
PRESIDENTREV. LIDA G. HENSLEY
SECRETARY

June 29, 1983

Mr. E. Brand, Chairman
Board of Tax Appeals
Plympia, Washington

RE: UNIVERSAL LIFE CHURCH, Inc.

Dear Chairman Brand:

The actions of the Tax Board of Appeals have been brought to the attention of the Church and directed to me for reply. Reverend Zimmerman, or Agent for the Eleven Western States which includes the State of Washington, reports this case is a result of an assessment of the King County Assessor in Seattle, Washington.

Reverend Zimmerman attended the hearing before your Board as a Representative of the Church Corporation, the Universal Life Church, Inc., and possesses full knowledge of the operations of the Church as well as the operations of our Congregation located at 1900 Boren Avenue, Seattle, Washington 98101, which currently is before your Board to contest an assessment against personal property owned by the Church Corporation. No one individual in Seattle owns the property which is reported to have been assessed at that location. The Universal Life Church, Inc. owns and maintains possession of the personal property mentioned and is only maintained by authorized personnel approved by the Board of Directors of the Church.

The Church is concerned with the issues of this case as there appears to be a number of incidents which causes the Church to be alarmed that discrimination is being waged against it. This appears to the Church to be open discrimination against one of its ordained Ministers, Reverend George Freeman, and this discrimination appears to be due to his race and sexual preference.

The Church is concerned about the events which transpired at the hearing as related by Reverend Zimmerman upon his return upset and ill as a result of the events of June 21, 1983 in Olympia.

Reverend Zimmerman inspected the property and made many on site inspections and also a formal Church investigation into the operations of the Congregation. The Church has also investigated the operations of the Congregation which have included myself

We Are One Church

Board of Tax Appeals
June 29, 1983
Page two of three...

as well as Bishop Hensley the President of the Church. We feel that the proposed corrections in the operation of the Congregation have been made because of our Agent's investigation and findings. These corrections are being made to bring the operations of the Congregation into acceptable structure within the States regulations, because of the opposition to its beliefs, practices and/or sexual preferences. The Church has requested repeatedly for cooperation and time in working these misunderstandings.

We will cooperate fully with the Board of Tax Appeals, however, we must respectfully request that the laws of the State of Washington be fairly and equally applied to our Church as any other denomination would expect to be treated.

The assesment of the Personal Property of the Universal Life Church, Inc. by the King County Assessor is deemed improper. The Church feels that this action being taken against it is a direct result of some bias against Reverend Freeman. The Church has made many efforts to cooperate fully with the State of Washington and will contunie to do so, however, the threat of seizure of the personal property of the Church and the peaceful preferences of its members and religious affairs is a great concern to us.

The issues of race and sexual preferences of its members should have nothing to do with the Tax Board of Appeals and its interpretations of the laws which apply equally to our Church as well as any other Church. We are truly sorry that this issue has gone beyond its bounds and reached your level of jurisdiction, as it is quite clear to the Church that the issue should have been resolved by the local Assessor and the law.

We request that you exempt the CHurch's personal property in accordance with our rights under the laws of the State of Wasington and treat our denominations as you would all others. The issues of race and sexual preference which cloud this case are personal issues and are in no way tax related.

The Church believes that the Tax Board of Appeals will look into the law and forsake all personal "beliefs and interpretations" regarding any issues other than the Universal Life CHurch, Inc. is a tax exempt Church Corporation legally authorized to transact its affairs in the State and the property which has been assessed and threatened with seizure is an improper action which you have the power to halt.

The Church has complete faith in your integrity and service to the State of Washington, and we know that you will do that which is right. We expect our member to do the right thing and we expect our public servants to do the same.

Board of Tax Appeals
June 29, 1983
Page three of three...

We thank you for your kind cinsideration and cooperation in
this very vital matter to all of us.

May you ever dwell in the Eternal Light of His Love.

Sincerely yours,

UNIVERSAL LIFE CHURCH, Inc.



Bishop R. E. Imbeau, Ph.D.
Vice-President

REI/s

CC: Mr. Peter Stromer, Esq.
Rev. Daniel Zimmerman
General File
Special State File



Universal Life Church, Inc.

601 THIRD STREET, MODESTO, CALIFORNIA 95351

(209) 527-8111 or 537-0553

BISHOP KIRBY J. HENSLEY, D.D.
PRESIDENTREV. LIDA G. HENSLEY
SECRETARY

June 29, 1983

Chairman Brand
Board of Tax Appeals
Olympia, Washington

Dear Chairman Brand:

Thank you for the opportunity to present further evidences that would have been made available at the hearing had not all the events which transpired worked into the directions which they have. There appeared to be some evidences of a conspiracy to deprive the church and Rev. Freeman of adequate notice of the scope of the hearing and indeed the church is of that opinion as it was officially informed of another procedure. Your actions to allow further processing of our case is much appreciated and furthers the church's belief in the eventual fair treatment and decision by the Board.

In my testimony and to date I do not fully understand the questioning in certain instances by Prosecutor Crest. Weakened by a week of such experiences as the hearing and ill on the day in question, I have made every attempt to recall the hearing so as to amplify and clarify my testimony absent my records and documentation which are still in a "lost" status with Western Airlines.

The professionalism as a Chairman in the instance where you replied to me that all "testimony" should be made in the hearing room is held in high regard. I believe all testimony was conducted in the hearing room, but the issues behind the interpretations of the law came to light outside of the hearing room.

During the day I spoke, at my request, with Prosecutor Crest and it my understanding that she, as a matter of position, is attacking Rev. Freeman and/or Rev. Freeman's alleged actions through attacking our church and lessening its right to and furtherance of its religious activities at the 1900 Boren Avenue Complex. Although I am of the belief she does not knowingly act with discriminatory intent, it is clear that the result is the same, by bringing into evidence actions of Rev. Freeman which have yet to have an opportunity for appeal and addressing those actions as UNIVERSAL LIFE CHURCH, INC., when in fact the church was not charged in the action(s).

We Are One Church

The Prosecutor is or should be aware that the Church may conduct its religious activities at the 1900 Boren Avenue , Seattle, Washington 98101 complex or anywhere where it elects to conduct the activities which comprise its work and worship activities within the State of Washington. There is no need NOR requirement under the law or the doctrinal directives of this corporation for each congregation to conduct each and every religious act allowable under the doctrines of this Church. Indeed, there may be congregation (and are in Washington) which restrict their activities to certain sacerdotal acts; marriages, etc.. The guiding principle tenent of the church is "to do that which is right" and each congregation and member of the church corporation must decided within the framework that it does not infringe upon the rights of others. A fianl conviction of Rev. Freeman AND the ceasing of any proven wrongful acts should stop this attack and close the issue against the church, but such is not the case. Alcohol consumption was addressed in Rev. Freeman's action as a residential issue and not as a sacramental issue which it is in truth and fact and is within the doctrinal views of the church-..see exhibit #2.

ACTAULLY, the Boren Avenue Complex is MODESTO, CALIFORNIA in the legal aspect that it contains the property of the corporation. I have enclosed a letter so stating from the Vice President of this Corporation--Universal Life Church, Inc.. The actions of the King County Assessor are improper and discriminatory against our church: being singled out for attack upon property taxation when not tax is actually owed. The Assessor must not look to the church, but to the law which he has failed to do and passed along to your jurisdctional authority (perhaps as the only way out of personal liability on his own actions) when he should have been aware, as the Board "Position of the federal government and states must be one of neutraility in the area of religious activity." Malnak v. Yogi, D.C.N.J. 1977, 440 F. Supp, 1284 affirmed 592 .

During the day I spoke, at my request, with the Prosecutor and it was and is my impression the the Office of the Prosecutor is attacking Rev. Freeman through attacking our church which I must oppose for the sake of the STREET KID MINISTRY in the lower level of the complex which is the sole mission of the congregation. Prosecutor Crest is of the opinion as is Officer Boling that I am being duped in some fashion. The Prosecutor acknowledged to me that "things have tightened up" since I have become involved and I know that to be a true and accurate statement.

I am requesting time to complete the task I set the full force and authority of my position within the church to complete. Rather than see those young people back on Penny's corner selling themselves in order to live, I'll commit whatever resources I control and time I have to getting their lives into a more positive and socially acceptable position, but I need time.

There has never been any denial that there is alcoholic consumption on the site and that there have been drug transactions. The church has taken actions to resolve these actions. A large water system was installed on the church building itself so that "it can rain" all around the complex to keep dealers from our doorsteps. I have witnessed Rev. Freeman's attempts to secure police assistance and there has been no response that I am aware of. The continued pleadings before the Board that the church is responsible for the activities of "others" that we oppose and attempt to eliminate from our complex is beyond my understanding.

Responding to the Prosecutors question dealing with interests in property...No individual, by law, has any right, title, or interest in church property other than as provided by statute under circumstances such as mortgages, liens, and other types of interests as are collectible under law.

The Universal Life Church, Inc., has not been requested to produce income records for the congregation and such records are available through much of the materials seized in the various raids. ALL communications regarding the church must be directed to corporate headquarters in Modesto, California or our registered agent in the State of Washington. I have complied with all requests for information to the extent that such information has been requested, demanded, or needed. The church has no reason to doubt, as alleged by the Prosecutor, the income of the Boren Avenue Congregation. The church is aware of the income in EXACTLY the same manner as all other denominations are aware of income. Any further inferences are personal attacks upon the TRUSTEES of the corporation for embezzlement or conversion. This is the type of action that the church must oppose. The funds belong to the corporation and the church may dispose of its resources at its choice of disbursements. ACCOUNTING for funds is a contractual aspect of each congregation and this is a fact the Prosecutor is aware of or should have been and it is a matter entered into testimony repeatedly.

THIS action is AGAINST the Universal Life Church, Inc. though it is being conducted as a trial (retrial) of Rev. Freeman and as such the church is being subjected to undue harm and abusive treatment for no actual fault of the church corporation.

Answering the Prosecutor as to the distribution of the assets of the church and her statement to me personally that "as a lawyer, I don't believe you can do it" with reference to my statement to here that I, in the name of the church and with its directive, may seize, remove, sell, destroy, pass title, and/or by any other legal means provided for by and under civil statutes physically take possession AND control of all church property and functions and from the latest issue of the church's newspaper UNIVERSAL LIFE page 24 I submit as exhibit 9

an article which I authored which further informs the TAX BOARD as well as million upon millions of our members of their fiduciary capacities within the corporation. AS trustees they administer not own the properties of the corporation which are entrusted to their care and furtherance. The difference is one more of law than understanding. Any variance from that fact is embezzelment and/or conversion which are criminal acts in all states. This is the published practice in our denomination and just because Prosecutor Crest doesn't "believe" something does not change the law. The fact appears that the ability to BELIEVE is at test in this case. THE LAW DOES NOT BEAR THE TEST OF BELIEF it exists unto itself. UNDER THE LAW THE CHURCH PASSES EVERY TEST AND HAS PASSED EVERY TEST FOR EXEMPTION.

I have found that this whole case is because of beliefs rather than for anything else and the actions of some individuals in authority to impose their beliefs THROUGH actions to suppress the beliefs of others. This is a fact--through their actions.

ALL inquiries should come to Modesto regarding the operations of its congregations and attempts to secure information from the local congregations have been formalized to our membership in our policies - that they forward all inquires to Modesto for reply. This has not been always followed by the State of Washington. And the City of Seattle Police Department has in its possession chruch records and documents which under similar circumstances in other denominations would be met with fanatical committment to recover same, however the Universal Life Church, Inc., has peacefully contained its efforts in recovery to respectful requests rather than litigation. Such siezures constitute further issues yet to be raised in litigation by several hundred of the congregants of that congregation. The church has assured the congregants that the information contained in the siezed articles will not be used against them in any way by governmental authorities. The right of associational privacy is involved here as well and it is a well established and treasured right in this nation--violated at will in Seattle and able to be HALTED or VALIDATED in Olympia.

The State of Washington need only present evidence of willful breaking of any local, state, or federal alw and by our own regulations within the church as evidenced at exhibit 6 the charter document (congregational certificate) will be withdrawn as well as the support and standing of the corporation legally. The church has withdrawn many charters and continues to do so upon receipt, evaluation, and action of the corporate board of directors.

Within my authority I may elect to close operations of the church and I have done so upon my personal inspection and evaluation as to the legality and impact upon the name and standing of the church.

It is my understanding that the possession of alcohol in the State of Washington is not a crime and that the individual residential apartments within the complex are within that interpretation.

Regarding the Prosecutors questions regarding donated income from the congregation's donors....the policy is hwon on page 39 and it is also covered under fundraising if that becomes an issue at test. ALSO, it has been acknowledged and uncontested that the physical act of dancing is an integral act of the religious worship services of the congregation, so it does not fall under unrelated businesss income. Contrarily, if the income from the above street level of the complex is at test as unrelated business income as "implied" by the Prosecutor and Office Bolin both parties should know that the State of Washington and the City of Seattle have already se.tled this issue in favor of the Church.

Most clearly in the article of incorporation of the Universal Life Church, Inc., it is listed as a power and goal to take and make all legal committment in the establishment of schools, seminars, youth centers (emphasis added)

As such the street kids ministry of the congregation which is the sole purpose of the doctrinal standing of the congregation is EXACTLY what is empowered by the STATE OF WASHINGTON by virtue of the Certificate of Authority granted to the Church by the state.

Answering the Prosecurtors question as to whether I ever carried alcohol from one location to another I responded no. Recalling the testimony later I recall that the answer should have been yes. In testimony I recounted an arguement transpiring between Rev. Freeman and myself where I began exerting more and more authority and influence over his policies in dealing with the young people that are residents and thus wards of the church. As wards of the church, in my area or responsiblity, my views tended more towards the emotional support and intellectual growth of the young people. I had previous made contacts with school authorities elementary, high school, and college by utilizing my contacts as a schoolman myself. Rev. Freeman knows the lifestyle

of the young people and insists that they need a "kick in the ass" and although that is strong language in a report, it is necessary to convey his approach which has worked with hundreds of young people. What I was attempting to do is to work more with the emotional guidance aspects of the ministry. It was a heated argument lasting many hours and it was a battle of views and the basis for those views. It was a battle of minds more than wills. I wanted to understand his basis for the judgements of one method over another. Upon resolution of the meeting it was decided to begin with the new emphasis upon a more "tender" approach but with more and more guidance being offered. I might add that without any change in his approach it is my understanding that all but 3 of the young people have gotten out and accepted jobs that have allowed them to be independent. Being independent and self supporting is a goal Rev. Freeman has for each resident and he accomplishes his goals with his policies. In each policy there is need for and room for improvement.

Leaving the complex to recall my thoughts and decisions I went to Safeway and purchased a bottle of wine and returned to the complex and placed it in the office and attached a note to it "George, Please reconsider and bend just a little and I will too." So, I have carried alcohol from one location to another. The bottle was not ever opened and it was placed away as a remembrance of our agreement to work together for the benefit of the "kids". Both sides won because the ministry won. Later Rev. Freeman confided in me that he really wanted to spend more time with the residents and counsel with them more but he was so tied up in time and mind with all the suits and actions of the State of Washington against him and his ministry that he was just unable to provide the services to his congregants he knew they needed and wanted. Absent the time and lacking the physical energy at his age, he applied good consistent "military discipline" in the complex and accomplished all he has which is truly a miracle.

Regarding the Prosecutors "implied" questioning of wrongdoing as to whether Rev. Freeman informs parents or police of runaways... I know for a fact that Rev. Freeman always does what he feels is the best interest of the young person and does inform police and parents. In some instances it would not be in the best interests

of the young person to inform police or parents such as in the cases involving abuse (sexual or physical). In many if not most instances the young person would not give his or her true name or address if fear was present. In such a case Rev. Freeman would be bound by his best judgements and by the doctrinal code of this denomination and if I would be in such a situation as described above--I would not inform anyone, just care to the needs of the young person involved until such a time as the best interests of the young person reverted to a position where home and family became desirable-again. Such a position would be supported by the church and have my full recognition and support. Such is the position of all half-way houses, youth hostels, drop-in shelters and such facilities as I am aware of in the nation as is the position of the Federal government in their funding of the Nationwide Runaway Hotline... no name-just news. I know Rev. Freeman does encourage this... I know because I supplied the authorizations for postage and supplies and mailed them myself with specific instructions and authorizations within the church.

AS members of the Board, EACH of you should show up at the location some Friday, Saturday, Sunday or anyday or night and view the ministry for yourself since you will be ruling upon the lives of these young people. If you decided to go, you will be the first "non-undercover" agent of the state to view the facility and its operations. When you view for yourself the cases of changed lives and lives in change, there will be no way for you to rule against our church. Also, drive by what office Bolin referred to as a 1 David 4 as his area of duty. Witness the street kids selling themselves for money to live or give to pimps or dealers. Then decided what life is better. 1st and Pike Streets OR 1900 Boren Avenue. You have the power and the opportunity to decide and the results of your decision will be the actions of hundreds of young people either to be ON THE STREETS or IN THE CHURCH.

The true issue which must be addressed by the Board is Modesto California and not Seattle, Washington. The Universal Life Church, inc., is conducting its official work and worship through its members of one of the largest churches of ANY denomination in the State of Washington. The Boren Avenue Congregation has nearly 5000 members (registered associate members of this Church Corporation) and hundreds of ordained ministers within this denomination. Surely the Board does not wish to offend the rights of hundreds of individuals of one of the largest churches in SEATTLE. It is a fact at law uncontested and acknowledged by the State of Washington and the City of Seattle that the Universal Life Church, Inc., has a congregation located at 1900 Boren Avenue, Seattle, Washington 98101; A.K.A. THE SANCTUARY, A.K.A. THE MONASTERY.

Such recognition by the Board must be forthcoming.

Whether the Boren Avenue Congregation is a "church" per se is not an issue at contest nor can it be at contest by testimony and by fact of law as well as being acknowledged by the State of Washington and the City of Seattle.

Unless the issues that cloud this case which appear to be DISCRIMINATION based solely upon race and sexual preference can be cleared away, the discrimination that our congregation on Boren Avenue is abused by and with will continue. The Board is now part of the process and can be part of the solution if it allows judgement to be based upon the law and not upon emotions and feelings or likes and dislikes of other beliefs and sexual practices.

I have attached letters to Sgt. Nixdorf which attest to the fact that the church corporation will order any illegal activities stopped and support the State of Washington fully as is our legal duty as a corporate entity and as individual citizens...exhibits 11,12, as well as a document sent to Police Chief as exhibit 13.

Documentation refering to the contractual relationship of Ref. Freeman to the Universal Life Church, Inc. is attached as exhibit D. Contractual rights are protected Constitutionally as well as by too numerous a number of state statutes to list here. As placed into testimony, repeatedly, Rev. Freeman acts in the name of and on the behalf of the Universal Life Church, Inc., with the full authority granted to him to do so by the corporate board of directors of the church contingent upon the congregational agreement which have been testified to.

Officer Bolin approached me, during the recess, of his own will and informed me that I was being duped and that he swears before God he is not against my church. Not ten minutes later as he passed me at the water station outside the hearing room he causally smiled and I stated to him that the church was not all in Seattle. He replied, "I certainly hope not." While there is room for interpretation in his response, in light of his other statements in court and outside of the hearing room. His approach is one of reproach which is clear by his "disco" testimony. Officer Bolin believe, I trust, that he is telling the truth, but he does not know the truth to tell. What he is telling, he believes, is the whole truth and his sincerity has not been at question. What Officer Bolin is not telling is the WHOLE TRUTH. I believe he does not know the whole truth and that is why he is not telling what is ACTUALLY THE WHOLE TRUTH. Outside he commented to me three times that he would not join my church and that he had never joined my church and was not a member of it. SUCH is not the case in fact as evidenced by exhibit E (seventh) and the Bylaws under which he is an associate member of the corporation and thus bound by the tenent to "do that which is right" and I trust he made the decision that "his" actions are and were in the best manner truly

right. I have no reason to doubt the sincerity of Officer Bolin when he gave his testimony that he joined a "disco", but he is incorrect--in fact. The very fact that Officer Bolin believes our church to be a disco is what shows that the case is open to suspicion by others because they do not UNDERSTAND the concepts of the church. UNDERSTANDING is the duty of the hearing, but the church's testimony is often not heard or itself is not well presented enough to be well understood. I don't truly know other than I do the very best that I can and offer to do more.

The Prosecutor questions the income of the congregation as "income" implied to others. The income of the congregation is not the property of the congregation. The Universal Life Church, Inc. is a denominational and not congregational corporation possessing a valid tax-exempt status from both the Federal and State of Washington governments. Arguments to the contrary notwithstanding are groundless and cannot stand the tests of the court. See exhibit 15 (Stromer)

I have attempted to make every effort officially and personally to seek the truth in this case and must conclude that there are issues that I am not aware of OR it is simply a case of religious discrimination colored by ugly evidences of discrimination based upon RACE and sexual preference not only of Rev. Freeman in particular, but of the members of the congregation which services the religious needs of thousands of members of our church in the Seattle, Washington area. A case with so very many discriminatory aspects seldom comes to light even within our denomination which is known for inclusion of so many varied views and religious practices. The church continues to request and plead for fair and EQUAL treatment.

If there are illegal activities going on during the operational hours of the church--those are matters for police enforcement and arrests (which they have attempted and been defeated in the largest number of instances--dismissals and invalidations) not for the Washington State Tax Board of Appeals to consider!

No such actions account to the discredit of the corporation as it remains opposed to the use of drugs in accordance with its officially published doctrinal statement on page 32 of the Official Church publication THE UNIVERSAL LIFE CHURCH and is attached as exhibit #2. Clearly, based upon the function of the Boren Avenue Complex, absent a compelling state interest, the consumption of alcohol is within our doctrinal authority to allow

(as an act) in respect to the degree it is allowable under legal statutes. If the State of Washington persists in its action at law against the Universal Life Church, Inc., then it must begin prosecution of The Catholic Church because it performs the very same acts. At Rev. Freeman's Seattle trial the Prosecutor in that case cited a Washington State Supreme Court Ruling that the consumption of alcohol was not a constitutional right. If that be the true case, there should be an immediate action against all churches utilizing alcohol for minors. That not being the current action of law enforcement agencies or the State of Washington, then the attack upon our church THROUGH its members and NOW through assessment of taxes upon church property give rise to a most spectacular court case potential with the most broad of precedents to be set that every state will be alerted to its implications. All church denominations have a stake in this case. And Rev. Freeman has more than a stake...he has his life...his beliefs...and his rights being denied as an individual at every turn.

Perhaps Rev. Freeman may lose his appeal, but he will, I believe, gain damages because of the discriminatory practice of officials representing and acting in the name of the State of Washington.

Regarding the demand by Prosecutor Crest for an explanation of the sum and substance of the church's activities within the complex...that has been explained fully in testimony, but may also be refused under the guidance of *Everson v. Board of Education*, 330 US 203, 91 L. Ed. 711 also attached as a cited reference from our THE UNIVERSAL LIFE CHURCH page 32 noted as exhibit - 1.

The Prosecutor has stated that the church has not shown that there is no pecuniary gain. That is false. Testimony has been made and evidence shown and the possession of the tax-exempt status is all that is required and available for testimony and/or inspection in any church-not just ours. All income belongs to the church and is reported to the church on a regular and required basis as well as many, many on site inspections of the operations by myself, the PRESIDENT and VICE PRESIDENT, of this church and others as well. YES, the accounting is based upon the collections by the church's agents, but I have witnessed what I know to be a common practice of opening up the vending machines and passing out the foodstuffs to the residents--- sandwiches and soft drinks. ON EVERY VISIT I OBSERVED THIS PRACTICE. This is the type of activity the Board and Prosecutor does not understand. Surely, accounting for losses in the vending machines is not an issue for food passed out to hungry residents.

I acknowledge a great deal of emotional involvement in the Boren Avenue Congregation for its ministry with Street Kids and its efforts to change their lives and this does present me with a demand for constant attention to distancing my judgements from my emotions regarding the care and caring for those young people that have been cast off by society. To a degree it does cause me a great deal of difficulty by my involvement in the case because of the issues it raises with other Washington state congregations of the church, constant trips, redirection of church resources, repeated trials, increased "bad press", increased workload by the church staff, repeated threats of violence by passersby on Stewart & Boren Streets, and all the colored overtones of the case, but I AM STILL BOUND by the tenent to do that which is right and the ONLY right action for me to take is the defense of those youngsters to keep a place for them to escape from the streets, to eat, to sleep, to clean up, to LIVE. I have attached a copy of a newspaper article from the Seattle Times which is negative. On the basis of the same information I wrote for the last issue of the church's newspaper my findings. THERE IS A DIFFERENCE IN VEIWS! NOTICE THE DIFFERENCE. Well, if you knew the history of the discrimination against our church by the seattle Times you would discount the article by Mr. Anderson. Mr. Anderson, it is my understanding, wrote several articles and submitted them. THE LEAST FAVORABLE SOUNDING AND READING is what was slected for publication so I UNDERSTAND the views held by others about our church. They only know what they read in the papers.

I attache the newspaper article from the Seattle Times and a copy of an artcile from Universal Life because of the following:

As I was leaving the hearing room I lost my way and walked into the office of C.E. Newschwander and offered the same statement of apology that I had made to the Chairman, and he nodded his head and said, "You shouldn't be talking to me." Just as I was told by the chairman in so many words. At that time I feld assured, again, of a fair judgement. However, I replied as I turned, "Thank you, Sir, I am very sorry you were offended." He replied, "I really am." At that time he began talking TO ME and carried on a conversation which lasted some time and was witnessed by another agent of the church that came lookin for me when he realized I must have gotten lost or was ill again. When I became aware of Rev. Moore's presence at the door I waived him away because of the nature of the conversation and the respect I had for the openness of the Board member, however he revealed his motivations more than I had expected and ever expected to confirm, but it was a confirmation that needed to be brought to light and dealt with openly and cleared away for the sake of the young residents.

He revealed his motivations in this case and I present the following as confirmations of the knowledge and the personalness of the information confirms the authenticity. He requested a recess of the hearing because of his dissatisfaction with the testimony of Rev. Freeman. He continued, further, in his explaining to me openly he was not likely to be a voting member of the board when the decision came down since he thought he might be leaving the Tax Board.

Mr. Newschwander told me that he had been a member of the Tax Board for a number of years and was its past chairman and he would not have allowed Rev. Freeman to continue his testimony and would have dismissed him from the case since "this happens all the time when they try to wear down the board." He also stated to me that he has only read bad things about our church in the paper and that he doesn't give a tinkers damn about the church." His exact words were "all I know about your church is what I read in the papers." For that reason he continued, I assumed, to recount his experiences. He told me that if he had to pay his taxes everyone else should too.

Then he recounted to me some story about an airline pilot making \$100,000 a year and claiming to be a church. I asked him if that was the case of the Braniff pilots (which had nothing to do with our church) he then changed the topic without replying to my questions. He began talking, again, of his dissatisfaction with "him" and stating that he had more sympathy for me. Because Mr. Newschwander has never read anything good about our church in the paper I have enclosed a good article, but I have thousands more from every state that reflect our best interests. I will send copies of them all if our church will gain true representation before the board on the basis of articles. I can understand Mr. Newschwander's position about bad press. I told him that our operations were changing as quickly as possible administratively and that I was sorry for the bad press. Up until that time I still could understand Mr. Newschwander's position and have the most respect possible for his holding that opinion based upon the lack of evidences of our church's actions in places he gains his evidences.

I stated to him "I realize that the real issue is that Rev. Freeman is black and a gay." He nodded in agreement and he replied, "ya" dropping his head. Recognizing that I had met a man with which I had a serious disagreement not ten minutes earlier and yet he was honest enough to admit what the true issues are, I had and have all the more respect for him. When I realized he was sincere and was trying to be sincere and understanding to and with me on sensitive issues, I MADE THE FOLLOWING STATEMENT TO HIM. . . "I will remove Rev. Freeman from that location to save the ministry of the youth "street kids" which I swore in court was the mission of the church."

I stated to him next: "If I remove him will that make a difference in the decision" His reply to me was a nod and a verbal "yes, put that in your affidavit."

SO, with this understanding I told Rev. Freeman that I would remove him. On Sunday, June 26th I discussed the removal of Rev. Freeman with one of the church's attorneys and two members of the board of directors.

KEEPING MY PROMISE TO MR. NEWSCHWANDER: Rev. Freeman will be removed as the Chaplain and fiduciary of the Boren Avenue Congregation...to save the residents, the ministry, and the mission of the church at the Boren Avenue address. It is not our desire to take this action, but we fully realize the importance of one individual as it conflicts with the lives of hundreds of young street youngsters with no place to turn, but the church and it is clear that unless Rev. Freeman and the issues that surround Rev. Freeman in the views of the state and city governments namely race and sexual preference are removed...the church cannot maintain its religious activities and functions at the Boren Avenue address.

Until Mr. Newschwander was honest and open with me no official had acknowledged the true issues and Mr. Newschwander is to be held in the highest regard for his honesty.

Knowing the facts to be as they are I acknowledge that I have to bend to the will of the state and will take every action to save the ministry of the youth shelter even if it means the removal of the minister of that congregation. If you prefer, I shall remove him before your decision so you will know it is final. Otherwise I shall continue to seek a replacement. I will comply with your demands.

If you will just direct any action you wish me to take I will execute it officially within the church.

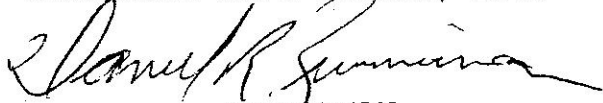
The mission of the church is to help people and it looks as if, for the first time, I am placed into a position where I must help the largest number of people with hurting the fewest number of individuals in the process. I am in the process of attempting to hire a couple to reside at the complex and care for the street kids on a 24 hour per day basis-on an open door policy.

I will keep my promise to C.E. Newschwander even if he is not going to be a voting member as he expressed he might not be. So, his vote, by virtue of not having one, is not at issue any longer since the true issue has been cleared away.

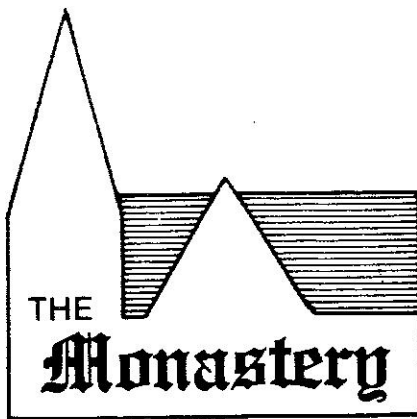
It is my hope that this issue will remain within the knowledge of the parties involved and Rev. Freeman will remain quiet on the matter in the interests of the the young adults that he has cared for when no other individual or agency cared. That is the type of man that he really is...very caring and very sharing...even at a cost of his ministry. Truly, his ministry will go on and perhaps even grow. He recognized the true issues, only I didn't.

I will keep my word.

Sincerely,
UNIVERSAL LIFE CHURCH, INC.



SEAL



a universal life church

the paper
Nt

*"An adventurer with a twisted t
Will come of the gods the sancti
To the heretics he will open the
By stirring up the Church Milita*

— Prophecy of Nostra
1503-1566 A.D.

THE PRESENT

Are We Ready for the 80's?

THE **Monastery**, a Universal Life Church, Inc. It is a not-for-profit corporation, and has been adjudicated exempt from state and federal taxes as a religious institution. In the United States District Court for the Eastern District of California, in civil action #5-1954, the court entered an order that the church was so exempt. The Internal Revenue Service also represented, on April 13, 1976, that the ULC, Inc. is exempt un section 501 (c) 3 of the 1954 Federal Tax Code.

I reside at 1900 Boren Avenue, Seattle, WA in an area called the rectory. That area has privilege of all the constitutional rights afforded any private resident. On occasion, in furtherance of my life's mission, I parta of various alcoholic beverages with my adult friends in the rectory. Sooner or later each of us comes to a realization that our life's mission must be the ultimate purpose for being. In the last three years we've attempted to dedicate our lives to defining that purpose.

Through THE **Monastery** we find our mission joined to the entire community, especially a full-spectrum sexual family. Moreover, we are discouraged, for sadly we are a family which is apathetic, suspicious, abusive and bigoted. Lacking roots, we badly need a family consciousness. We have no sense of our remarkable sexual heritage: Plato, Alexander, Michelangelo, Da Vinci, Whitman, Eleanor Roosevelt and many, many more. Sadly, all too often we are a family that discriminates against our very own youth, womyn, and Blacks . . .

BELIEFS

WE believe Einstein, Gandhi, Jesus, Martin Luther King, Mohammed, Nostradamus and George Orwell emanated from the same source as we.

WE believe time explores all truth.

WE believe we are one collective body.

WE believe we create our own destiny.

WE believe God is creativity, in all of its forms.

WE believe our program is to explore and survive.

WE believe in ourselves and our music.

WE believe freedom is just beginning.

WE believe our destiny includes that freedom to do all things within the confines of the Constitution and Church of our consc iousness.

*"We've got to have law and order in this land,
If we're ever going to see the Promised Land.
We may never get to come this way again;
We're not living by the laws of the Constitution,
Somebody got to come up with a better solution."*

— Love Committee
1978

THE FUTURE

It is becoming increasingly difficult for us to think of the future when, in practicing our God-given and Constitutional rights, our present is consumed with repelling governmental, Fundamentalist and community interference. However, such impediments aside, our first interest is in the future — for religion is survival. In the 80's, survival must mean seeking peace. This peace proposal can be brought about by aiming the threatening ICBM's away from our cities, using them instead to defend our planet from unknown outside forces. It means investigation of all phenomena, including the Bermuda Triangle. And, it means laying the groundwork now for our common destiny. That is to survive, explore, expand and colonize beyond this planet. Before we can reach the Promised Land, we must first learn to communicate, to show compassion, to express concern. For love is concern, compassion and communication.

Our message is in our music.

*"Praise the Lord!
Praise God in his sanctuary;
Praise him in his mighty firmament!
Praise him for his mighty deeds;
praise him with flute and harp!
Praise him with timbrel and dance;
praise him with strings and pipe!
Praise him with sounding cymbals;
praise him with loud crashing cymbals!
Let everything that breathes praise the Lord!
Praise the Lord!"*

— Psalms 150

JOIN US,

A handwritten signature in black ink, appearing to read "George F. ...". The signature is stylized and cursive, with a long horizontal line extending to the right.

DIRECTOR

1900 boren ave. seattle, wa. 98101 622-9500

FORUM

LETTERS, OPINIONS & OTHER VOICES

We believe

Editor:

"Our perverse police, part four", by Lynn Tilden [SGN, December 3] is another example of the elitist thinking of an effete corps of impudent snobs within the Seattle gay community who think they're going to dictate and speak for the rest of us. Please count me and 4,000 other members of the congregation of the Monastery out, as well as the many other non-member supporters. Quite frankly, if the truth were known, the combined IQ's and creativity of the collective group of gay community leaders assembled

in the tenth floor conference room with Police Chief Fitzsimons would probably approximate the intelligence and creativity of the Reverend Director George Freeman. While Lynn Tilden, the Dorian Group, et. al. piss and moan about social issues and problems in the gay community, George Freeman and the Monastery are making a positive contribution to aid those who are disadvantaged and in need of real help. The Monastery consists of a full-spectrum, racial, social, and sexual family, voluntarily associated together for worship and living in accordance with *Desiderata*.

The canons of the Monastery are meditating, singing, dancing, reading, expounding, and proclaiming the word of the prophets; administering baptism and thanksgiving; making collections for the poor and oppressed and other altruistic purposes; exercising discipline; and blessing the people. We believe Buddha, Confucious, Einstein, Gandhi, Jesus, Martin Luther King, Mohammed, Nostradamus, and George Orwell all emanated from the same source as we. We are a collective body which creates its own destiny. We believe God is creativity in all of its forms. We believe our program is to explore, colonize, and survive. We believe in ourselves and our music. We believe freedom is just beginning. And we believe our destiny includes that freedom to do all things within the confines of the Constitution of the United States and the church of our consciousness.

The Monastery has provided food, shelter, medical assistance, and clothing to over 400 people in the past five years. How about you? We've given money to charity. How about you? We've intervened in domestic disputes between gays and their parents and on behalf of gays who've been harassed at school. How about you? We've conducted heterosexual weddings, sanctioned by the state, as a service of our church. What about you? We are presently housing and feeding ten to 15 people at our church. What about you?

But of course Lynn Tilden, the Dorian Group, et. al. would like nothing better than to destroy the Monastery to appease and grovel to a bunch of frustrated aunties and redneck breeders who don't care if it drives some of our people back out into the streets to sell ass and drugs and commit other crimes.

Before you seek to destroy, may I suggest you institute and follow through with something better. So far I haven't seen it. How about it?

Sincerely yours,
Rev. Steven Lloyd Kendall
Universal Life Church