

It is with great sadness that the International Netzari Beit Din (founded in 1996) must announce that it has removed James Trimm from its organization for "Conduct Unbecoming an Elder". It is hoped that James will make teshuva with great earnest with works demonstrating repentance. (PP) About November of 2005, the Beit Din began discussing taking disciplinary action against James Trimm for a variety of causes. In January of 2006 this culminated with the International Nazarene Beit Din unanimously (other than James) asking James Trimm to resign as Nasi, which he did, and then later asking him to step down from the INBD until he fulfilled all ministry obligations. This month the INBD decided to remove him from the Beit Din for behavior not wholly related to the previous situation. During the Ten Days of Awe, due to continued adversarial actions and activities, it was decided to remove him indefinitely. (PP) While adversities sometimes arise, it is the hope of the INBD that a bright future awaits the Netzari community irregardless of the smaller adversities that present itself to the community now and then.

### In Explanation

Matthew 18 says that if you have something against someone, you go to him in private first, then with 2 witnesses, then to the elders. Then tell the public if he won't listen to the authority. In James' case, that's been done, and no one has had more Matthew 18 due process than James Trimm on this issue. But he is misleading the public because he doesn't want you to realize that the men he hand picked and chose to be the elders he would be responsible to in ministry removed him from his position.

In 2005, after several members of the International Nazarene Beit Din (INBD) (which the UNJS recognizes) had expressed displeasure to him on several issues, we began talking among ourselves as to what to do. It was tough to get a consensus, because we had to agree on whether action should be taken, WHAT that action should be, and HOW LONG or HOW SEVERE it should last. Not easy to get agreement on all 3 points, but we needed unanimous or near unanimous agreement to get anything done. With 6 voting members on the International Nazarene Beit Din, 4 (of the other 5) would be needed for any action at all, and to leave James with even 1 member in support could result in the public perception of a split, rather than a decisive and effective measure taken. So a consensus was really needed to do much of anything.

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One thing we all agreed on was that we no longer wanted James Trimm to be the leader of the INBD, he was already no longer in leadership of the UNJS, and we asked him to resign as Nasi. He did, but under protest. We replaced James Trimm as Nasi with TC Carr as "Moderator" of the INBD (he was already General Secretary of the UNJS). At the same time we decided to remove James as leader, a debate arose about how to structure the Beit Din, so a change in the office happened at the same time. Because we changed both the office name and the person, it raised few questions from few people.

Several issues arose that we thought needed to be addressed, but one event happened that broke a deadlock on the debate on what to do about James not delivering ministry materials to people that had already sent him their money. It was brought to my attention that James had refused financial help from someone willing to finance a large sum of money (we had heard, possibly several thousand dollars but do not know the exact amount) to help ship the HRV to people who had requested it because he didn't like the way they wanted to handle it. We considered that unacceptable, and the Beit Din unanimously asked James Trimm to step down from the Beit Din until he had shipped all materials. Turning down help when so many people were being refused what they requested was not acceptable to us, and we took action. With the threat of removing James from office, James accepted that help and worked out an agreeable approach to do so.

At first, the INBD asked James Trimm to step down until he fulfilled all obligations. After he described acceptable help, agreed to changes to be made in the business end of SANJ by letting others handle money, shipping, etc., and just paying him royalties so he could get out of the business of business, which he admitted to handling poorly, the International Nazarene Beit Din (INBD) softened on its previous request for him to step down and agreed to a compromise - James would step down as Nasi, remove SANJ from the UNJS, but stay on as a voting member of the INBD if and only if he continued demonstrating to the INBD progress on the delivery of his materials. This was looking bright with a contributor who was donating money and then later the ISR offering to backfill some orders as well.

The removal of SANJ was a symbolic protest of James' business practices. In reality, since James was still answerable to the INBD, so was SANJ, but removing SANJ from the UNJS's arena was a symbolic protest by us of his bad business practices. The move was only symbolic, but it sent a message of what we were willing to do. Of

course, if we pulled the trigger completely and removed James, all leverage the INBD had in correcting the public's losses would have been lost. James would have been greatly embarrassed, but the public would not have been helped. But the threat of this happening provided motivation for James to make good on what he promised.

There were other issues the Beit Din had considered raising concerning James, but those issues got sacrificed on the altar of helping the public get what they were promised. We knew we had one strong piece of leverage to get action from James because it would be a huge embarrassment for James if all 5 of the men he had hand-picked to sit on the ultimate authority of his organization were to unanimously remove him from office - and we were threatening to do just that if he didn't deliver what he was promising. We held his feet to the fire, and it got rather hot for him. And as soon as we started applying the pressure - WOW - books started getting shipped. He accepted the help he had previously turned down and things began to change for a lot of people. James was bailed out for his mistakes by several concerned donators and his new publisher.

Several of our congregations left the UNJS because they did not want to be associated with James Trimm. Several (if not all) members of the Beit Din also considered doing the same many times and more than one member expressed that they had prayed about it felt directed by G-d to stay put and help fix what was broken within the organization. The names of those groups were not taken down from the UNJS website like it should have been. When the website domain name went unpaid and TC Carr paid to get it, we took down our list of congregations until we could verify who was still a member. No longer would congregations be listed against their will. We needed for truth to be the rule, not misinformation or deception. We sympathized with their desire to not be associated with James Trimm. But we felt compelled to stay and fix things, though not necessarily everyone for the same reason as me.

In August 2006 three new members were admitted to the INBD from the UoNYC. One quit shortly thereafter. Another quit in September of 2007 when James Trimm attempted to wrest control of the UNJS from its rightful council and admitted to the Beit Din of infidelity towards his wife. 5 of the 7 voting members of the International Nazarene Beit Din (INBD) agreed that they could not avoid taking action on offenses this serious and decided to remove James Trimm from the INBD. Rob Miller was the only dissenting member of the 7.

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In response to James being removed from the Beit Din, he decided to form his own Beit Din composed of himself, Rob Miller and Shaul Ben Tsion and decided to call it the "International Nazarene Beit Din", in defiance of the legitimate "International Nazarene Beit Din". Shaul is 28, and not old enough to sit on the INBD under our present rules that require a minimum age of 30 (this is Jewish tradition). But because James could not find another person over the age of 30 to commit what would obviously look like a ridiculous farce, and was desperate for a 3rd member (since a Beit Din cannot have less than 3 people), he took someone underaged. But then the whole move was a desperate attempt to try and create public deception and fool the public into thinking that it was simply a split, and not a matter of him being disciplined. At this point, James began to refuse to recognize the legitimate INBD that had disciplined him with removal from office.

He justified this through a series of dishonest maneuvers in which he refused to live by his own rules. He wanted to remind the INBD that because a 2/3 vote is needed to discipline a member, it would take more than 3 voting members to vote against him no matter how many people voted. But he claimed the right to convict others with only 2 votes. He told the INBD that they could not convict him of his crime because it required 23 members, and we were only a 7 member body. We offered him a trial by 23 members so that no member of the Beit Din would have to vote on his fate, but he turned it down saying he'd rather have the other 6 members of the INBD decide his fate. But later he would claim the right to use his own kangaroo court to try and convict 4 people without a response, without naming them personally, and without the 23 man jury he demanded for himself. He claimed his confession of cheating on his wife was not enough to convict him because Torah requires two witnesses for a conviction, yet he was ready to convict others without witnesses at all. (2 Sam 1 tells us the two witness rule only applies to disputed facts and not when someone confesses.) James did not want to offer others the same rights he was demanding for himself.

The level of dishonesty here was just too much and the LEGITIMATE International Nazarene Beit Din, composed of members that he hand picked and nominated over the years, decided to remove him indefinitely. He can't complain about the INBD - he created it in 1996. He couldn't complain about the members - he nominated every one of them. But the minute they held him accountable for his conduct, he decided to label them a "renegade" group and declare his newly formed "Beit Din" to be the real "INBD", despite the fact that

the legitimate INBD had removed him from office. And on Sept 19th, James Trimm files papers declaring the right to use the name "International Nazarene Beit Din" as a business name in Tarrant County Texas SEVERAL DAYS AFTER the International Nazarene Beit Din had removed him from office, a highly dishonest move.

These are the events that led to James declaring that there is some sort of "renegade" group calling itself the "International Nazarene Beit Din". It is composed of 5 of the 7 members he was recognizing before he was removed from office. 5 of 7 is 71.4% of the body, all of whom he hand picked for office. Since when did 71% of an organization become a "renegade" group? Since that 71% decided James Trimm needed to be punished for what he did wrong, that's when! And historically, the UNJS (founded in part by James Trimm) has always recognized the "International Nazarene Beit Din" (INBD) and always been associated with it, and the UNJS recognizes the INBD moderated by TC Carr. The fact that James Trimm is not even claiming recognition by the UNJS he created many years ago demonstrates that he has lost control of his own organization and that he has become the renegade from his own creation.

When it comes to the Matthew 18 stage of telling it to the elders, there's always some people who will complain about who should or should not be the "elders" when and if they find against him. But James Trimm picked all these elders! They were wonderful people when he picked them. But when you can't get people you hand picked to be your elders you report under to agree with you, it's time to wake up and realize that you are in the wrong.

James refuses to do that, because submitting to authority, even authority he created, is not something he is willing to do. Instead, he used dishonest means to try and declare a new group with new men and sole ownership of the name of that group so that no matter how badly he sins, he can't be held accountable for what is wrong. He is seeking sole ownership of the name of the disciplinary body, and with that sole ownership, it is others that will have to leave if they don't agree with any dishonest actions he takes. This is wrong, and for someone to have sole ownership of the name of the body he reports to is to mislead the public into thinking he is being held accountable to a group of elders when he is not. Once a single person owns the rights to the Beit Din, it's not really a Beit Din anymore but a deception. Judaism has never permitted this. A real Beit Din is composed of 3 or more men, all of whom have equal power, and it is REQUIRED this way so that no one person has all the power. But James Trimm doesn't want a real Beit Din. He prefers something he can use

as a public deception. When any one person owns the rights to a Beit Din, it is not a Beit Din anymore, but a business, and one has to wonder how Rob Miller or Shaul Ben Tzion can agree to call something a "Beit Din" when James Trimm is going to declare sole ownership of it.

The International Nazarene Beit Din DID hold James Trimm accountable for what he did wrong. We did not make it public until he rebelled against that group, because that is what Matthew 18 dictates. But now that he has rebelled against the authority (and even the specific men) that he himself created, Matthew 18 requires us to tell you this.

There is a lot more that could be said about this topic, however the most important order of business is probably for you, as you read this, to lodge your protest of James Trimm's actions to the men who are presently trying to support his dishonest actions. Write or call Rob Miller ([RMi1794853@...](mailto:RMi1794853@...)) and Shaul Ben Tzion ([shaulbentsion@...](mailto:shaulbentsion@...)) and tell them it is wrong to support a religious leader that has been unfaithful to his wife, unfaithful to his own organization, and unfaithful to the public that sent him money but didn't get what they were promised or a refund. They should be holding him accountable for his sins, not covering for him. James Trimm has announced that he has joined the UoNYC. So contact Tom Mitchell and Ed Nydle (website <http://www.2house.org/>) since they are in a position of authority over James Trimm now and can discipline him for his conduct by removing him from the UoNYC. Why aren't these people outraged at this?

The UoNYC was built up mostly off the personal popularity of Moishe Koinichowsky. We can't say if we know or not whether the UoNYC sees James Trimm as someone who can build up the UoNYC off of HIS personal popularity like Moishe did, but we did observe that the UoNYC seemed eager to get James into their organization. The INBD held James Trimm's feet to the fire (in private) for several years for his misconduct. Will the UoNYC do that or will they cover for him? That's a choice they now have to make.

Over the next several days, we will be contacting some of the known victims that have not gotten what they were promised from James and assess the state of the damage. Some people shorted money they sent him without getting what they sought. Some people were led astray by his false promotion of the racist Book of Mormon (though he did later repent of that and began teaching AGAINST the Book of Mormon). Some people were misinformed about other things. We heard you. We did what we could in private. Now that James has rebelled against the

authority he set up, we are authorized to react to that in public according to Matthew 18, without him having any room to claim lashon hara violations, because James Trimm has received an enormous amount of room to make repentance and restitution, but has only compounded his sins by doing dishonest things to try and cover it up and hide the reality from the public. He has tried to create a new Beit Din and claim the use of the old name and label the original group of the most senior of the men (that he hand-chose) as "renegades", not because they have done anything "renegade", but because they held him accountable for his sins. This is wrong, and we encourage you to lodge your protest. He has refused to tell the original INBD of the DATE that he claimed the legal right to the name of "International Nazarene Beit Din" in order to determine whether it was before or after he was removed from the INBD. He has rebelled against the authority he set up, and there is no place to go but to the public.

I hope this is all you ever have to hear from us about this issue. However, those of you who have a need to stay informed on the latest developments about this matter may keep up to date by sending an email to [naznews-subscribe@yahogroups.com](mailto:naznews-subscribe@yahogroups.com) .

Thank You

The UNJS council and the INBD