

COUNTY RECORD FILING

Declaration of Moral and Fiduciary Covenant Reactivation under Christian Law and the Sacred Tradition of the Undivided Church

Filed by: Melissa Kay Fryzel, a Private Living Person, a layperson under moral, ecclesiastical, and fiduciary obligation to the covenantal trust

Declaration Purpose and Legal Grounding Summary:

This declaration is submitted for the purpose of formally reactivating a historical moral and fiduciary covenant tied to Christian-use land grants across the United States. It arises under inherited obligations recognized by Christian law, the common law, and the doctrine of public trust. It does not represent a commercial or statutory claim.

Although title to land is not presently held, standing is asserted through the equitable doctrine of constructive trust and the fiduciary obligation inherited from grantees under early Christian colonization policy. This declaration is submitted for entry into the public record for purposes of lawful notice, preservation, and fiduciary review.

This is a lawful ecclesiastical and fiduciary action. It is not associated with political protest movements, separatist ideologies, militia activities, or theories of individual sovereignty. It is an invocation of Christian law, fiduciary duty, and public trust principles protected by the First Amendment of the U.S. Constitution and related lawful doctrines.

This Declaration is entered into the County Record as a lawful and ecclesiastical act of fiduciary conscience. It does not seek title, privilege, or exclusion, but affirms the moral and legal obligations tied to Christian-use land grants historically issued under sacred trust. This filing restores lawful notice and invokes review by conscience, canon, and civil fiduciary doctrine.

I. Statement of Standing

I, the undersigned, a living heir and confessor of Jesus Christ in the tradition of the One Holy Catholic and Apostolic Church as preserved in the Old Calendar Byzantine jurisdictions, do hereby issue this Declaration of Moral and Fiduciary Covenant Reactivation.

My standing arises not only under spiritual oath and baptismal inheritance, but also through direct descent **from Daniel Moses Gilleland**, an original grantee and moral steward of Christian-use land during the early Republic of Texas. His family line held land and fiduciary responsibilities under early colonization and settlement law, imposing moral obligations that run with the land to this day.

These inherited duties bind me not only by blood, but by conscience and law, as affirmed in ecclesiastical canon, public trust doctrine, and fiduciary equity.

This declaration fulfills inherited obligations tied to covenants made on this land under Christian law. It is not submitted for personal or commercial gain, but as a solemn moral duty to uphold sacred trusts entered into by prior grantees. These covenants remain morally and lawfully enforceable through conscience, canon, and common law.

As affirmed in the canons of the Undivided Church, the faithful may bear witness to sacred trust in the absence or silence of clergy, provided such witness is made in humility, obedience, and fidelity to the tradition (cf. Canon 15, First-Second Council, 861 A.D.).

I affirm that I am descended—whether by blood, oath, or baptism into Christ—from persons who held lands or undertook sacred duties under Christian-use covenants issued throughout the United States, including but not limited to grants by Spanish, Mexican, British colonial, and early American authorities. These covenants imposed enduring duties of moral stewardship and public trust over the land, extending to heirs in conscience and law.

“Remove not the ancient landmark, which thy fathers have set.” — Proverbs 22:28

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” — Galatians 3:29

My standing arises under the following lawful and canonical frameworks:

- A. Common law principles of constructive trust, which bind successors to uphold duties where a fiduciary obligation has been lawfully created;
- B. Equitable doctrine of moral heirship, as recognized by courts in fiduciary and religious land-use cases;
- C. *Restatement (Third) of Trusts* §§ 28–29, which affirm that religious-use covenants and public land trusts are enforceable by successor fiduciaries or equitable claimants even after change in title or possession;
- D. 2 William Blackstone, *Commentaries on the Laws of England*, at 510, which states: “Where land is given upon trust, the heir of the trustee is bound as much as the trustee himself”;
- E. *Lightfoot v. Poindexter*, 199 S.W. 1157 (Tex. 1917), which recognizes that successors may enforce fiduciary obligations tied to land-based public duties even without current title;
- F. *United States v. Mission Indians*, 72 F. 868 (9th Cir. 1896), which confirms that religious and communal fiduciary obligations tied to land persist despite changes in title or governmental structure;
- G. *Tribe of Benjamin v. Commonwealth Land Title Ins. Co.*, 2006 WL 2290956 (Cal. Ct. App.), acknowledging the enforceability of religious fiduciary covenants by those with moral standing linked to original land use obligations.

As Thomas Jefferson stated, *“When a man assumes a public trust, he should consider himself as public property”* (Letter to Baron von Humboldt, 1813). This underscores the moral and legal standing of fiduciary heirs to act in the preservation of sacred covenants bound to the land.

This declaration does not reflect an act of private judgment, but a trembling appeal to the conscience of the Church as expressed through the sacred canons, patristic authority, and the witness of saints. It is submitted in obedience to Christ and with full willingness to be corrected or restrained by lawful episcopal judgment.

This Declaration stands in fidelity to the sacred canons, conciliar memory, and ecclesiastical conscience of the Undivided Church, as preserved within Old Calendar Orthodox jurisdictions. It reflects not a private theological claim, but a lawful reactivation of sacred trusts—most solemnly reaffirmed at the All-Russian Church Council of 1917–1918, which canonically reestablished the Orthodox Church’s authority over Christian-use land, religious institutions, and fiduciary duties, in accordance with Apostolic Canon 34 and the witness of conciliar ecclesiology.

Therefore, I act now not as a claimant to private dominion, but as a lawful and moral steward bound by covenantal duty—acting in harmony with divine law, ecclesiastical conscience, and constitutional liberty. My standing is not diminished by the absence of current deed, for the obligation I bear is a sacred trust that “runs with the land” and endures through lawful succession.

As a lawful heir under Christian Law and moral covenant, I stand not only to defend land and spiritual trust, but to call—under Canon 34 of the Apostolic Canons and the 1917–1918 Council precedent—for the reassembly of the lawful, sobornaya voice of the Church.

Where episcopal silence or absence has delayed conciliar remedy, the faithful may, in fear and trembling, bear witness to the canonical conscience of the Church in lawful remembrance of Canon 15 of the First-Second Council (861 A.D.), not to assume governance, but to defend the confession of faith until conciliar remedy is restored.

II. Reactivation of the Covenantal Duty

I hereby assert lawful claim, standing, and duty to the moral and fiduciary covenant originally granted under Christian law in this land. This includes the right to preserve, defend, and bear witness to the sacred trust inherited through ancestral oath, lawful succession, and spiritual commission. I do so not as a usurper, but as a rightful steward bound by conscience, canon, and covenantal law.

While this Declaration arises under the supreme law of Christ and the ecclesiastical conscience of the One Holy Catholic and Apostolic Church, it is submitted with full respect for the religious freedom of others, including Jews, Muslims, and all persons of goodwill protected under the First Amendment of the U.S. Constitution.

Orthodox Christianity affirms that truth is not imposed by force but witnessed in love and conscience. Accordingly, this filing does not assert exclusionary dominion over others’ beliefs or civil liberties. Rather, it seeks the lawful restoration of covenants originally entrusted for Christian use—while recognizing that the conscience rights of all people must remain inviolable under divine and constitutional law.

This Declaration is therefore not directed against any group. It is a peaceable and ecclesiastical reaffirmation of sacred land duties originally conferred under Christian law, and it preserves the moral order without diminishing the civil rights of others.

“As much as lieth in you, live peaceably with all men.” — Romans 12:18

I stand not only for any land originally tied to my ancestors, but for the broader moral jurisdiction their oaths invoked, as stewards of a Christian territory and trust. This stewardship is spiritual, fiduciary, and enduring—not derived from commercial title but from law, equity, and covenant.

This declaration does not claim superiority over any religion or belief system, nor does it deny the sacred dignity and lawful rights of non-Christian traditions. It is a specific restoration of trust obligations tied to historical Christian-use land covenants and is submitted in the spirit of peace, coexistence, and mutual respect. The moral duties herein are asserted only by and upon those heirs and stewards bound to the covenant by law, conscience, or spiritual succession.

“Moreover it is required in stewards, that a man be found faithful.” — 1 Corinthians 4:2

- A. These obligations are embedded in land not merely as historical custom, but as legal and enforceable trusts:
 - 1. Restatement (Third) of Trusts §§ 28–29 confirms that religious-use land covenants are enforceable public trusts. Where land is dedicated for moral, religious, or educational purposes, successors—whether legal or moral—may uphold such covenants if they remain unextinguished.
 - 2. Texas Estates Code § 201.054 provides that lawful heirs, including those identified through constructive or spiritual succession, inherit interests and responsibilities where express rights or trusts remain unresolved.
 - 3. The Republic of Texas Adoption Act (1840) validates pre-existing Spanish and Mexican grants and fiduciary obligations under Christian colonization terms.
 - 4. *Lightfoot v. Poindexter*, 199 S.W. 1157 (Tex. 1917), confirms that such fiduciary obligations are enforceable even in the absence of legal title, so long as the equitable interest and public duty persist.
 - 5. 2 Blackstone’s Commentaries 510 further confirms that fiduciary covenants run with the land and are enforceable against successors, especially where moral or public interest is implicated.
- B. This duty also aligns with the fiduciary principles upheld in:
 - 1. *Illinois Central R.R. v. Illinois*, 146 U.S. 387 (1892), where the U.S. Supreme Court held that land and water held in public trust cannot be repurposed or alienated in ways that violate the original moral use or common benefit.
 - 2. *State v. City of Austin*, 331 S.W.2d 737 (Tex. 1960), where the Texas Supreme Court upheld the Attorney General’s standing to enforce public trust land duties, regardless of private or commercial development.

3. *Tribe of Benjamin v. Commonwealth Land Title Ins. Co.*, 2006 WL 2290956 (Cal. Ct. App.), where moral heirs to religious-use land were recognized as having equitable enforcement rights.

I do not act in rebellion, protest, or defiance of lawful government, but in reverent defense of a sacred trust which has never been lawfully discharged. The Christian moral covenants embedded in these land systems are enduring and remain enforceable in both conscience and law.

This filing constitutes a lawful restoration of fiduciary obligation and ecclesiastical stewardship—made in good faith, under lawful authority, and with full reverence to the Christian tradition, ancestral covenant, and duties of the public trust.

III. Ecclesiastical Framework and Historic Christian Inheritance

This declaration is submitted in fidelity to the canonical, theological, and moral heritage of the One Holy Catholic and Apostolic Church, founded by our Lord Jesus Christ and His apostles, and preserved through the conciliar and patristic order of the undivided Church. Its lawful authority arises not from modern ecclesiastical institutions or administrative hierarchies, but from the sacred canons, the unaltered ecclesiastical calendar, and the unbroken apostolic succession—especially as maintained in the Old Calendar Byzantine tradition.

This filing does not arise in schism or separation from the Church, but in continuity with the lawful voice of Orthodox tradition as preserved in the Old Calendar jurisdictions, and is submitted with prayer for synodical recognition and pastoral guidance.

This moral covenant remains the concern of both the lay faithful and ordained clergy. While laypersons are often the first to act in the civil sphere, clergy are canonically and theologically obligated to speak and act when sacred trust, justice, or moral order is endangered.

A. The canonical foundations affirm:

1. *Canon 83 of the Quinisext Council (692 A.D.)*: Prohibits clerics from commercial or political entanglement, reserving their authority for spiritual defense of the people and sacred trusts.
2. *Canon 31 of the Holy Apostles*: Declares it a duty for both presbyters and the faithful to object to moral breach and public injustice.
3. *Canon 6 of the Seventh Ecumenical Council (787 A.D.)*: Charges clergy with correcting civil disorder where it disrupts spiritual order and the peace of the faithful.
4. *Canon 34 of the Holy Apostles*: Requires shared oversight and conciliar cooperation between bishops, presbyters, and laity when moral or ecclesiastical order is at risk.

B. The patristic voice affirms the same:

1. St. John Chrysostom taught: “The priest stands between God and the people... he must rebuke rulers and speak truth without fear” (*Homilies on the Acts of the Apostles*).

2. In *On the Priesthood, Book VI*, he proclaimed: “The priest must be more courageous than kings... for he stands accountable not only for himself but for all the people.”
3. Before his exile, he declared: “I fear not exile... I care not for death... But I fear only to offend God and to leave the people without warning.”
4. St. Basil the Great, in *Letter 203*, wrote: “The Christian ought not to be a mere citizen of his own city... Let him contend for justice not by arms, but by truth.”
5. This ecclesiastical duty carries lawful implications. The Christian legal codes foundational to early land grants—including:
6. *Corpus Juris Civilis* (Justinian Code), Book I, Title I (requiring all rulers to govern according to divine law);
7. *Digest* 1.8.2 (declaring that landholding must reflect moral stewardship for the public good);
8. *Las Siete Partidas*, particularly Partida III, Title XXVIII, Law 7 (stating landholders are fiduciaries under divine law and must not alienate land from its moral purpose);
9. *Recopilación de Leyes de las Indias* (1681), Book IV, Title XII (prohibiting misuse or alienation of land contrary to Christian moral purpose);

—form the doctrinal and lawful bedrock of Christian-use land covenants. These were adopted into early Texas land law and colonial administration through ecclesiastical councils, civil charters, and colonization frameworks.

C. In Texas law, these traditions remain recognized in:

1. *Texas Constitution (1876), Article XIV, Section 2*, which affirms the validity of Spanish and Mexican land grants;
2. *Treaty of Guadalupe Hidalgo (1848), Articles VIII–IX*, which protects property and religious-use rights post-annexation.

Together, these spiritual and lawful authorities uphold the fiduciary, moral, and communal duties embedded in Christian-use land grants. The covenants issued under Spanish, Mexican, colonial British, or early American authority were never purely proprietary—they were issued in sacred trust for Christian colonization, public benefit, and moral stewardship.

This declaration is therefore a lawful act of ecclesiastical conscience and moral restoration. It is not new authority claimed—but old obligation reasserted.

This action is undertaken with reverent acknowledgment that laity may bear ecclesiastical witness only within the bounds of Orthodox canon and with readiness to yield to lawful episcopal review. No action herein is intended to override, replace, or assume clerical governance, but only to safeguard what has been entrusted until such time as the lawful synodical conscience may speak.

III-A. Ecclesiastical Immunity and Canonical Authority to Defend Sacred Trusts

This Declaration affirms that clergy acting within the Orthodox Christian tradition—particularly those within the Old Calendar and conciliar jurisdictions of the Undivided Church—retain lawful, spiritual, and canonical authority to defend sacred land trusts, moral covenants, and ecclesiastical conscience.

Such clergy act not in commerce, not in politics, and not in rebellion, but in obedience to sacred canons and apostolic duty. Their spiritual authority arises from Christ and the conciliar Church—not from civil incorporation, IRS exemption, or secular administrative law.

The free exercise of this authority is guaranteed by divine law, the sacred canons, and the First Amendment of the U.S. Constitution. No statute, registration requirement, or commercial interpretation may lawfully interfere with their moral jurisdiction under the following:

- *Canon 6 of the Seventh Ecumenical Council (787 A.D.)* – affirms the duty of bishops to speak against injustice, even when committed by rulers;
- *Canon 83 of the Quinisext Council (692 A.D.)* – forbids secular entanglement but requires spiritual vigilance;
- *Canon 34 of the Holy Apostles* – mandates shared governance among bishops, clergy, and faithful for the preservation of sacred order;
- St. John Chrysostom – taught that the priest stands between God and the people, and must rebuke rulers with courage (*On the Priesthood*, Book VI);
- *Kedroff v. St. Nicholas Cathedral*, 344 U.S. 94 (1952) – affirms the free right of churches to govern internal spiritual matters beyond state interference;
- *Hosanna-Tabor v. EEOC*, 565 U.S. 171 (2012) – protects the right of religious authorities to act without government intrusion or employment constraint.

Therefore, no bishop, presbyter, or deacon acting under the canons of the Orthodox Church may be classified as a “lobbyist,” “agent,” or “unauthorized statutory actor” for issuing moral declarations or defending this covenant. Such spiritual speech is protected under both canonical and constitutional law.

This Declaration affirms that their acts in defense of this Trust are sacramental, not commercial; canonical, not political; and apostolic, not administrative.

IV. Lawful and Spiritual Basis

This declaration further affirms that, in the absence or inaction of other lawful heirs to Christian-use land grants issued under Spanish, Mexican, colonial, or early American authority, I retain lawful standing—under common law, Christian legal codes, and the moral expectations of historic colonization policy—to act in defense of all such lands and trusts affected by breach.

These grants, whether issued under ecclesiastical, monarchical, or early republican authority, established not private dominion but moral stewardship. Grantees were treated as fiduciaries of the land, responsible to maintain the religious, cultural, and communal integrity of the settlement.

A. This framework is preserved in:

1. *Las Siete Partidas* (Partida III, Title XXVIII, Law 7), which imposed fiduciary obligations on landholders to ensure that land served a moral, Christian purpose;
2. *Mexican Colonization Law of 1824*, which required settlers to profess Christianity and bound them to use land for public and religious benefit;
3. *Constitution of the Republic of Texas* (1836), Articles I & II, which referenced inherited legal codes and moral obligations as the foundation of Texian governance;
4. *Treaty of Guadalupe Hidalgo* (1848), Articles VIII–IX, which preserved not only property titles but also “religious and cultural rights” of those under prior grants;
5. *Texas Constitution* (1876), Article XIV, Section 2, which upholds the validity of Spanish and Mexican land grants as binding lawful and fiduciary instruments.

These instruments establish that trust obligations continue beyond the original grantee and descend to heirs, successors, or lawful stewards. *Under Restatement (Third) of Trusts* §§ 28–29, public and religious-use land grants are enforceable as charitable and moral trusts, binding successors in interest—including those without present title—if a fiduciary or spiritual obligation persists.

B. The Texas Supreme Court has affirmed this position:

1. In *Lightfoot v. Poindexter*, 199 S.W. 1157 (Tex. 1917), the Court recognized that moral obligations tied to public duties—particularly those affecting successors—are enforceable even absent title, and may be defended by those with equitable standing;
2. In *State v. City of Austin*, 331 S.W.2d 737 (Tex. 1960), the Attorney General was acknowledged as having independent authority to enforce fiduciary and public trust obligations, particularly over lands and resources;
3. *Illinois Central R.R. v. Illinois*, 146 U.S. 387 (1892) held that lands granted under public trust or moral obligation cannot be alienated or repurposed without lawful discharge;
4. *United States v. Mission Indians*, 72 F. 868 (9th Cir. 1896) upheld that religious and moral fiduciary duties survive changes in government, title, or political regime.

Furthermore, under *Texas Estates Code* § 201.054, rights and obligations of heirs under pre-statehood lawful frameworks remain enforceable when tied to land, inheritance, or public moral duty.

Thus, as a lawful and moral heir—whether by bloodline, oath of office, or baptism into Christ—I stand as a fiduciary successor to these trusts. I do not claim personal dominion, but act in defense of a covenant never lawfully extinguished.

As James Madison declared, “*The rights of persons, and the rights of property, are the objects for the protection of which Government was instituted.*” This covenant is one such object—a sacred trust that cannot be dissolved by silence, sale, or political transformation.

Accordingly, I affirm:

- That this declaration is submitted in peaceable defense of sacred obligations;
- That I do not reject lawful civil governance, but require it to respect foundational Christian and fiduciary law;
- That no statute, compact, or modern administrative authority may override the moral and spiritual obligations still governing this land.

“Be not conformed to this world: but be ye transformed by the renewing of your mind...” — Romans 12:2

“Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?” — Psalm 94:20

This declaration stands as lawful witness and moral reactivation of trust conditions still in force.

V. Notice to Public Record and Fiduciary Authorities

Let this serve as formal and continuing notice to all public officers, fiduciaries, land commissions, and ecclesiastical or civil authorities that the Christian moral-use covenant tied to the land has been lawfully reactivated, and that my standing as lawful steward and heir shall be honored and preserved in all matters relating to such trust.

A. This notice is submitted under the authority of:

1. *Texas Government Code § 402.031*, which affirms the Attorney General’s independent authority to enforce fiduciary land obligations;
2. *Restatement (Third) of Trusts §§ 28–29*, which recognizes enforceability of religious-use covenants as public trusts binding on successors;
3. *2 Blackstone’s Commentaries 510*, which holds that fiduciary obligations “run with the land” and attach to lawful heirs;
4. *Illinois Central R.R. v. Illinois, 146 U.S. 387 (1892)*, which affirms that land granted for public or moral trust cannot be transferred in contravention of its original purpose;
5. *State v. City of Austin, 331 S.W.2d 737 (Tex. 1960)*, which recognizes the state’s duty to protect public trust property;
6. *Lightfoot v. Poindexter, 199 S.W. 1157 (Tex. 1917)*, which acknowledges heir standing to defend moral and fiduciary obligations in equity;

7. *Tribe of Benjamin v. Commonwealth Land Title Ins. Co.*, 2006 WL 2290956 (Cal. Ct. App.), affirming the right of religious claimants to enforce moral covenants based on historical deeds.

This notice applies to all levels of fiduciary oversight and record, including but not limited to:

- Local and county land commissions, recorders, and public clerks;
- State legislators, governors, and administrative officers;
- The Office of the Attorney General of Texas, which is entrusted by law to intervene where fiduciary breaches affect the people or public lands;
- Federal entities, including the Department of the Interior, Bureau of Land Management, and FEMA, whose actions must not contravene existing fiduciary trust law;
- International and treaty-bound entities, including any foreign registry, supranational treaty body, or land governance system whose jurisdiction may unlawfully interfere with or obscure Christian moral trust obligations.

No executive agreement, international accord, or federal statute may lawfully override or dissolve these covenants without explicit, lawful discharge in a manner consistent with divine law, moral conscience, and public fiduciary duty.

As recognized in *Illinois Central R.R.*, such lands “cannot be placed entirely beyond the direction and control of the state,” and are held in trust for the people—a trust which I now invoke and restore for review.

Accordingly, let this stand as:

- A lawful reactivation of the original land covenant;
- A fiduciary claim of conscience and standing;
- A formal and constructive notice to fiduciary officers and clerks of record;
- A binding memorialization of obligation under common law, public trust doctrine, and Christian inheritance.

VI. Jurisdictional Reservation and Common Law Protection

A. This declaration is made pro se, under the combined authorities of:

1. *Lex Naturalis (Natural Law)* – the universal moral law written on the human heart (cf. *Romans 2:15*);
2. *Lex Christi (Law of Christ)* – the divine law of conscience and ecclesiastical duty (cf. *Galatians 6:2*);

3. *Lex Publica (Public Fiduciary Law)* – the civil and common law doctrines of public trust and constructive stewardship.

This declaration is entered without waiver of ecclesiastical conscience and without submission to any commercial or statutory construction that would distort, dissolve, or subsume the obligations herein under a secular or administrative framework. I act not as a legal professional or commercial agent, but as a private living person and lawful heir, fulfilling inherited spiritual, fiduciary, and moral duties grounded in Christian and common law traditions.

- A. This declaration solemnly reaffirms the God-given right and lawful obligation of the faithful to preserve sacred trusts when secular or ecclesiastical authorities fail to act or when public record is needed to preserve conscience and jurisdiction:
 1. The right to petition and testify in moral defense of fiduciary obligations (protected under *Article I, Section 27 of the Texas Constitution* and the *First Amendment of the U.S. Constitution*);
 2. That religious-use land covenants are lawfully enforceable and not extinguished by lapse of time or changes in title (*Restatement (Third) of Trusts §§ 28–29*);
 3. That trustee duties “run with the land” and bind heirs and successors (*2 Blackstone, Commentaries on the Laws of England* at 510);
 4. That common law trust doctrine protects those acting in good faith to preserve public and moral use covenants (*Lightfoot v. Poindexter*, 199 S.W. 1157 (Tex. 1917)).

I further affirm:

“No man can serve two masters...” — *Matthew 6:24*

“We ought to obey God rather than men.” — *Acts 5:29*

This filing is not a rejection of lawful civil order but a reaffirmation of moral limits on government authority where sacred trusts have not been lawfully discharged. As the U.S. Supreme Court affirmed in *Trustees of Dartmouth College v. Woodward*, 17 U.S. (4 Wheat.) 518 (1819), foundational covenants made for moral and educational purposes retain constitutional protection from arbitrary alteration by later authority.

No waiver of rights is made. No legal advice is offered. This declaration is a peaceable, non-political, and fiduciary act made in the spirit of sacred stewardship, conscience, and lawful continuity—protected under common law, Christian law, and the foundational doctrines of trust and equity jurisprudence.

VII. Clerical Authority to Affirm or File

This Declaration may be submitted, witnessed, or affirmed by clergy lawfully acting under the sacred canons of the One Holy Catholic and Apostolic Church, particularly as preserved in the Orthodox Christian tradition. Such action is not commercial, partisan, or political in nature but flows from the

canonical duty of clergy to safeguard the moral order, the people of God, and the ecclesiastical trust embedded in the land.

A. Clergy participation in this matter is protected and authorized by:

1. *Canon 31 of the Holy Apostles*: Grants both clergy and faithful the authority and duty to oppose public injustice or ecclesiastical breach.
2. *Canon 6 of the Seventh Ecumenical Council (Nicaea II, 787 A.D.)*: Mandates spiritual correction of civil disorder and moral corruption.
3. *Canon 83 of the Quinisext Council (692 A.D.)*: Forbids clerical entanglement in secular governance, ensuring that their actions remain within a spiritual, moral, and ecclesiastical domain.
4. *Canon 34 of the Holy Apostles*: Upholds conciliar responsibility between bishops, presbyters, and laity when the peace and moral order of the Church are endangered.

B. This section also aligns with long-standing patristic instruction:

1. St. John Chrysostom:
 - a) *“The priest stands between God and the people... he must rebuke rulers and speak truth without fear.” (Homilies on the Acts of the Apostles)*
 - b) *“The priest must be more courageous than kings... for he stands accountable not only for himself but for all the people.” (On the Priesthood, Book VI)*
 - c) *“I fear not exile... I care not for death... But I fear only to offend God and to leave the people without warning.” (Homily Before Exile)*

C. St. Basil the Great:

- a) *“The Christian ought not to be a mere citizen of his own city... Let him contend for justice not by arms, but by truth.” (Letter 203)*

These canons and teachings affirm the ecclesiastical right and duty of clergy to file or witness such declarations in defense of sacred covenant. Such activity does not constitute lobbying or unauthorized legal practice. It constitutes a lawful act of ecclesiastical conscience and sacred office, protected from civil intrusion by the First Amendment and canonically rooted in the unbroken spiritual obligations preserved since the apostolic era.

Accordingly, this Declaration affirms that any priest, bishop, or deacon within the Orthodox Christian tradition, particularly those operating under the Old Calendar jurisdictions, may lawfully:

- Bear witness to this Declaration;
- Defend Christian-use land covenants in public or canonical forum;

- Offer pastoral, canonical, or liturgical testimony in connection with these sacred fiduciary obligations

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without incurring civil liability or violating constraints imposed under 501(c)(3), political speech restrictions, or administrative regulatory frameworks.

Any such act shall be regarded not as legal advocacy or lobbying, but as a sacramental act of conscience, immune under both ecclesiastical canon and the ministerial exception affirmed by the United States Supreme Court.

This participation shall be deemed:

- a non-commercial, non-political, and constitutionally protected exercise of ecclesiastical conscience;
- a moral fulfillment of duty under Canon 6 of the Seventh Ecumenical Council, Canons 31 and 34 of the Apostolic Canons, and the priestly obligation to defend sacred trust as affirmed by the patristic witness of St. John Chrysostom and St. Basil the Great.

It is further protected by:

- The First Amendment of the *United States Constitution*;
- *Article I, Section 6 of the Texas Constitution*;
- and the ministerial exception doctrine upheld in *Hosanna-Tabor Evangelical Lutheran Church and School v. EEOC*, 565 U.S. 171 (2012).

Where modern legal forms constrain faithful clergy from fulfilling their sacred obligation, this Declaration provides a canonically rooted, non-statutory vessel by which such participation may be rendered in good faith, without secular entanglement or spiritual compromise.

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression...” — Isaiah 58:1

This provision enables clergy—particularly those in apostolic jurisdictions such as Old Calendar Orthodox Churches—to formally support the reactivation and protection of Christian-use land covenants, consistent with their sacred office and lawful spiritual mandate.

VIII. Affirmation of Ecclesiastical and Fiduciary Autonomy

This Declaration is made in solemn fulfillment of inherited moral, fiduciary, and ecclesiastical trust obligations. It is not a political, separatist, or revolutionary act, but a lawful expression of sacred stewardship under Christian law and fiduciary principles embedded in historical land covenants.

I hereby affirm ecclesiastical and fiduciary autonomy on behalf of myself as a living heir and lawful steward—and in moral witness for all others who, by ancestry, baptism, or spiritual commission, bear fiduciary responsibility for lands historically granted under Christian-use covenants throughout these territories.

- A. This fiduciary jurisdiction arises not from current statutory title, but from enduring lawful and ecclesiastical sources, including:
1. *Las Siete Partidas, Partida III, Title XXVIII, Law 7 (Castile, 13th c.)*: Mandates that land be held and used according to Christian law for the benefit of God, the community, and moral order.
 2. *Corpus Juris Civilis, Digest 1.8.2 and Codex I.1*: Establish that rulers and landholders must act according to divine law and public moral duty.
 3. *Recopilación de Leyes de las Indias, Book IV, Title XII (1681)*: Prohibits alienation or misuse of land granted for Christian settlement, education, or public good.
 4. *Treaty of Guadalupe Hidalgo, Arts. VIII–IX (1848)*: Guarantees the preservation of property and religious-use rights following the U.S. acquisition of former Spanish and Mexican territories.
 5. *Texas Constitution (1876), Art. XIV, Sec. 2*: Validates the ongoing lawful force of Spanish and Mexican land grants.
 6. *Trustees of Dartmouth College v. Woodward, 17 U.S. (4 Wheat.) 518 (1819)*: Affirms that moral and religious charters remain enforceable and immune from arbitrary civil interference.

Such foundational instruments establish a continuing fiduciary obligation for heirs, trustees, and stewards to defend and preserve these sacred land trusts when breach or abandonment occurs.

B. In particular, I lawfully reject the authority of:

1. Monarchical or feudal structures that supersede Christian fiduciary order;
2. Ecclesiastical entities acting outside the canonical boundaries of the undivided Church;
3. Supranational organizations or global registries (e.g., the United Nations, World Bank, or international land banks) asserting claim or control over Christian trust land without lawful discharge, consent, or covenantal succession;
4. Commercial or executive acts that violate moral land use obligations through eminent domain, treaty override, or consolidation into public-private regimes inconsistent with the sacred trust.

“We ought to obey God rather than men.” — Acts 5:29

“Come out of her, my people, that ye be not partakers of her sins...” — Revelation 18:4

C. The lawful obligations declared here are indivisible, non-transferable, and protected by:

1. *Divine Law (Lex Christi)*,

2. *Natural Law (Lex Naturalis)*, and

3. *Public Fiduciary Law (Lex Publica)*.

As further upheld in Tribe of Benjamin v. Commonwealth Land Title Ins. Co., 2006 WL 2290956 (Cal. Ct. App.), religious or moral fiduciaries retain standing to enforce covenants linked to historic deeds and obligations, even after land title or governmental jurisdiction changes.

Accordingly, this declaration affirms the duty of Christian heirs—whether spiritual or lineal—to lawfully restore and defend sacred land trusts across the United States.

Accordingly, let it be affirmed: No ecclesiastical body, religious entity, or institution—whether domestic or foreign, canonical or otherwise—may lawfully assert jurisdiction, administrative claim, or spiritual authority over land subject to a Christian-use covenant unless it arises in direct continuity with the moral, canonical, and fiduciary duties preserved in the unbroken tradition of the Orthodox Church as expressed in the Undivided Church and upheld in the Old Calendar jurisdictions. Any attempt to substitute, override, or reinterpret the original sacred purpose of such land by foreign religious mandate or modern ecclesiastical innovation shall be deemed a breach of trust and conscience, repugnant to divine law, and lawfully contestable under both ecclesiastical and civil jurisdictions.

IX. Relief and Recognition Requested

In addition to serving as lawful notice, this Declaration is respectfully submitted into the public record for the following lawful and fiduciary purposes:

1. To establish formal notice of continuing moral and fiduciary obligations tied to original Christian-use land covenants under Spanish, Mexican, colonial, and early American authority;
2. To affirm lawful standing of heirs, trustees, and stewards—by blood, oath, or baptism—under the principles of:
 1. *Restatement (Third) of Trusts* §§ 28–29 (recognizing enforceability of religious and moral use covenants as public trusts);
 2. *Las Siete Partidas*, Partida III, Title XXVIII, Law 7 (requiring lawful use of land according to divine and moral obligation);
 3. *Blackstone’s Commentaries*, vol. 2, at 510 (stating covenants “run with the land” and bind successors);
 4. *Illinois Central R.R. v. Illinois*, 146 U.S. 387 (1892) (holding public trust lands cannot be alienated against original moral purpose).
3. To request fiduciary review and preservation of sacred trust obligations by lawful fiduciary offices, including but not limited to:
 1. County Recorders or Clerks;

2. The Office of the Attorney General of Texas (per Tex. Gov't Code § 402.031);
3. Ecclesiastical jurisdictions within the undivided Orthodox Church or equivalent lawful bodies with moral standing.
4. To preserve future standing for hearings, petitions, and remedies under:
 1. The First Amendment of the U.S. Constitution (religious freedom and petition rights);
 2. Article I, §§ 8, 27, 32 of the Texas Constitution (rights to conscience, petition, and preservation of local governance);
 3. Ecclesiastical canon law protecting both clerical and lay authority to object to moral breach (e.g., Apostolic Canons 31, 34; Canon 6 of the Seventh Ecumenical Council).
5. To affirm that no statute, compact, or claim may lawfully annul or reinterpret these fiduciary obligations without express, lawful discharge consistent with:
 1. Divine law;
 2. Canonical conscience;
 3. The original covenantal framework.

This Declaration is thus entered into the record as:

- A lawful act of restoration under moral, legal, and ecclesiastical duty;
- A standing notice against unlawful dissolution or substitution of covenantal duties;
- An invitation to lawful heirs and moral guardians to join in the reactivation and defense of the trust.

In fulfillment of the obligations stated herein, a private ecclesiastical and fiduciary trust has been established under the title *American Orthodox Christian Trust*, filed concurrently or subsequently as a lawful continuation of this Declaration. The Trust serves as a moral and legal vessel to preserve and protect the sacred duties reactivated herein, particularly those tied to Christian-use land covenants, ecclesiastical conscience, and inherited fiduciary stewardship. The terms, intentions, and standing affirmed in this Declaration are incorporated by reference into the Trust as its foundational moral authority. This instrument does not replace the present Declaration, but rather upholds it in a structured form for the purpose of lawful record, moral continuity, and future ecclesiastical review.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." — Isaiah 62:6

"Bear ye one another's burdens, and so fulfill the law of Christ." — Galatians 6:2

Without prejudice. All rights reserved.

This Declaration is not a legal contract or statutory claim. It is a sacred record of fiduciary conscience entered into the County Record for lawful and ecclesiastical preservation. All terms used reflect their meaning in common law, canon law, and moral trust doctrine.

Respectfully entered into the County Record,

Signature: _____

Printed Name: _____, a Private Living Person

Attachments: Attachment A: Canonical Basis Summary, Attachment B: Lawful Descent of Christian Land Law, Attachment C: Affirmation of Non-Commercial Intent and Sacred Trust, Attachment D: Invitation to Other Heirs and Guardians, Attachment E: Stewardship of Subsurface and Ecological Trusts, Attachment F: Digital Provenance & Public Record Timestamp

State of Texas

County of _____

On this _____ day of _____, 2025, before me, the undersigned Notary Public, personally appeared Melissa Kay Fryzel, known to me or satisfactorily proven to be the living woman whose name is subscribed above. She acknowledged this declaration to be her free act and deed for the lawful purposes expressed.

Notary Public Signature: _____

Printed Name of Notary: _____

My Commission Expires: _____

Attachment A: Canonical Basis Summary

Ecclesiastical Foundations for Fiduciary Stewardship and Lay Responsibility in Christian-Use Land Covenants

This summary affirms that the fiduciary, moral, and stewardship obligations asserted in the accompanying Declaration arise directly from canonical law and patristic tradition within the One Holy Catholic and Apostolic Church, as preserved by the Orthodox Church in its unaltered conciliar form.

These obligations are not private interpretations but derive lawful grounding from the enduring canons of the Undivided Church, particularly as preserved in the Byzantine (Old Calendar) tradition. While no single synodal affiliation is asserted, this filing stands in fidelity to the canonical conscience of the Church as historically expressed through councils and saints recognized by the Ecumenical Church.

I. Canonical and Patristic Foundations:

- A. *Canon 31 of the Holy Apostles*: “If any presbyter, or bishop, or layman, who has been excluded from communion... shall presume to hold communion before the judgment of the bishops, let him be deposed.” This canon affirms the duty of presbyters and laity to object publicly when sacred order or justice is violated. (cf. *Mansi*, vol. 1; *English in The Apostolic Canons*, NPNF Series II, Vol. 14)
- B. *Canon 34 of the Holy Apostles*: “The bishops of every nation must acknowledge him who is first among them... but let him do nothing without the consent of all.” This canon affirms conciliar and shared accountability, binding laity and clergy alike to protect ecclesiastical order and moral duty. (*ibid.*)
- C. *Statutes of the All-Russian Church Council (1917–1918)*: Reestablished the canonical structure of the Orthodox Church based on conciliar governance and sacred trust stewardship. The Council reaffirmed ecclesiastical responsibility over Christian-use lands, parishes, and endowments, grounding its authority in Apostolic Canon 34 and the conciliar tradition of the Undivided Church.
- D. *Canon 6 of the Seventh Ecumenical Council (Nicaea II, 787 A.D.)*: “We declare that it is unlawful for laymen to judge bishops... but that bishops may lawfully speak against injustice when secular authority strays.” (cf. *Mansi*, vol. 13; cf. *The Seven Ecumenical Councils*, NPNF Series II, Vol. 14)
- E. *Canon 83 of the Quinisext Council (Council in Trullo, 692 A.D.)*: Prohibits clergy from engaging in commercial gain or unlawful secular involvement. This canon separates ecclesiastical duty from profit and mandates that both lay and ordained defend moral order, not pursue material advantage. (cf. *Mansi*, vol. 11; NPNF II, Vol. 14)
- F. *St. John Chrysostom, in Homilies on the Acts of the Apostles*: “The priest stands between God and the people... he must rebuke rulers and speak truth without fear.” (cf. NPNF, Series I, Vol. 11)
- G. In *On the Priesthood*, Book VI, Chrysostom writes: “The priest must be more courageous than kings... for he stands accountable not only for himself but for all the people.” (*ibid.*)

- H. In his *Homily Before Exile*, he warns: “I fear not exile... I care not for death... But I fear only to offend God and to leave the people without warning.” (cf. *PG*, Vol. 52)
- I. *St. Basil the Great*, in *Letter 203*: “The Christian ought not to be a mere citizen of his own city... Let him contend for justice not by arms, but by truth.” (cf. *Letters*, *NPNF Series II*, Vol. 8)

These authorities affirm that when sacred trusts are threatened—particularly those involving land originally consecrated for Christian moral use—both clergy and laity have a duty to act. This action does not constitute secular usurpation but lawful ecclesiastical witness. Where civil, administrative, or even ecclesiastical structures fail to preserve sacred obligations, canonical law empowers the faithful to speak and act in defense of those obligations.

As St. John Chrysostom taught, the conscience of the Church is not limited to institutional formality but calls all its members—ordained and lay—to guard the sacred order of society, land, and law. In this spirit, the present Declaration is made not in rebellion, but in obedience to that moral inheritance.

Attachment B: Lawful Descent of Christian Land Law

Historical and Legal Foundations of Christian-Use Covenants in American and Texian Jurisdictions

Christian moral-use covenants embedded in the American land system are not limited to Spanish or Mexican grants. From early colonial charters to 19th-century expansion, land law throughout North America consistently reflected duties of stewardship, moral use, and public trust, rooted in Christian legal and theological principles.

These duties were codified not only in ecclesiastical teachings but in secular instruments that recognized divine law as the basis for legitimate governance and land tenure. Heirs to these covenants—whether by blood, oath (such as naturalization or sworn fidelity), or baptism into the Church—retain standing under common law, equity, and ecclesiastical tradition to preserve, defend, and reactivate these moral trusts.

I. Foundational Legal Authorities of Christian-Use Land Covenants

- A. *Las Siete Partidas* (c. 1256, Castile): *Partida III, Title XXVIII, Law 7* states that landholders are custodians under divine and moral law, holding land as fiduciaries for the good of the community, not as absolute owners. (Cf. *Las Siete Partidas*, trans. Samuel Parsons Scott, 1931)
- B. *Recopilación de Leyes de las Indias* (1681): A royal codification requiring propagation of the Christian faith through land grants, it forbade the alienation of lands away from their original religious and fiduciary purposes. *Book IV, Title XII* regulates sacred trust use and obligations for grantees in New Spain. (Cf. *Recopilación*, *Book IV, Title XII, Laws 1–17*)
- C. *Mexican Colonization Law of 1824* and *Constitution of Coahuila y Tejas* (1827), *Art. 3*: Required that settlers be professing Christians. Land was to be used to uphold public order, religion, and morality. This created a moral trust inseparable from the title itself.

II. British Colonial and Early American Charter Obligations

- A. *Charter of Massachusetts Bay* (1629): Established civil government "to the glory of God and advancement of the Christian faith." Land tenure was conditional upon moral governance. (Cf. *Massachusetts Charter, 1629, Royal Commission Records*)
- B. *Charter of Pennsylvania* (1681): Required inhabitants to live "quiet and peaceable lives in godliness and honesty," with land subject to religious-use stipulations. (Cf. *Pennsylvania Charter and Frame of Government, 1681–1682*)
- C. Other Colonial Charters (e.g., Connecticut, Rhode Island): Incorporated religious-use conditions directly into civil law, binding land tenure to sacred duties.

III. Post-Revolutionary and Republican Legal Instruments

- A. *Land Ordinance of 1785* and *Northwest Ordinance of 1787, Art. III*: Declared that "religion, morality, and knowledge being necessary to good government... schools and the means of education

shall forever be encouraged.” Land was structured as a trust for these ends. (*Cf. Journals of the Continental Congress, 1785–1787*)

- B. Early State Constitutions (e.g., North Carolina, Vermont): Incorporated religious stewardship directly into land law, often reserving lands for churches, schools, and moral instruction. (*Cf. North Carolina Constitution, 1776, Preamble and Art. 32; Vermont Constitution, 1777*)
- C. *Texas Constitution (1876), Article XIV, §2*: Reaffirms the validity of land grants issued under Spanish and Mexican authorities. (*Tex. Const. art. XIV, §2*)
- D. *Treaty of Guadalupe Hidalgo (1848), Articles VIII–IX*: Guarantees the protection of property and religious rights of grantees and their heirs. (*Treaty of Peace, Friendship, Limits and Settlement with the Republic of Mexico, 9 Stat. 922*)

IV. Doctrinal and Jurisprudential Continuity in U.S. Law

- A. *2 William Blackstone, Commentaries 510*: Recognizes that duties "run with the land" and that fiduciary obligations, especially those of a religious or moral nature, bind successors.
- B. *Restatement (Third) of Trusts §§ 28–29*: Confirms that religious-use covenants and public fiduciary trusts survive changes in ownership and government when rooted in the original purpose.
- C. *Illinois Central R.R. Co. v. Illinois, 146 U.S. 387 (1892)*: The U.S. Supreme Court held that land and waters granted for public benefit (including moral or religious purpose) remain under public trust and may not be alienated for private gain.
- D. *Trustees of Dartmouth College v. Woodward, 17 U.S. (4 Wheat.) 518 (1819)*: Protected religious and educational charters as sacred trusts immune from civil interference.
- E. *United States v. Mission Indians, 72 F. 868 (9th Cir. 1896)*: Held that fiduciary obligations related to religious land use remain enforceable despite governmental transitions.
- F. *Tribe of Benjamin v. Commonwealth Land Title Ins. Co., 2006 WL 2290956 (Cal. Ct. App.)*: Affirmed the enforceability of historic religious-use covenants when tied to spiritual and communal obligation.

These authorities confirm that land granted under Christian-use covenants—whether by Spanish, Mexican, British, or early American regimes—carries moral, fiduciary, and religious obligations enforceable by lawful heirs. This includes heirs by:

- Blood: Lineal descent from grantees or settlers entrusted with land for Christian stewardship;
- Oath: Those who have sworn allegiance to the original Christian covenants embedded in the trust;
- Baptism: Those initiated into the Church and called to lawful guardianship of its temporal and moral estates.

Attachment C: Affirmation of Non-Commercial Intent and Sacred Trust

Preserving the Moral and Fiduciary Character of Christian-Use Covenants Against Unauthorized Reinterpretation

This filing affirms that the Christian-use covenants and fiduciary duties reactivated herein are not commercial in nature and may not lawfully be subjected to reinterpretation, consolidation, or extinguishment under any federal, international, or commercial framework that conflicts with their original sacred purpose.

These covenants were issued for the advancement of the Christian faith, the moral stewardship of land, and the safeguarding of community integrity under divine law. Accordingly, this declaration expressly prohibits any use of the filing to:

- Subordinate moral or fiduciary land trusts to a unified religious order, global commercial registry, federal trust model, or international treaty system not derived from or subordinate to divine law;
- Treat this filing as a private property claim, commercial asset, or intellectual property right;
- Register these covenants into any form of international land banking, carbon market, conservation easement, or sovereign trust instrument inconsistent with Christian fiduciary norms.

I. Doctrinal and Legal Bases for Fiduciary Integrity

The following authorities uphold the indivisible and moral character of Christian-use land covenants:

- A. Las Siete Partidas, Partida III, Title XXVIII, Law 7: Landholders must not alienate property granted for moral or Christian purposes for personal enrichment or private dominion. (*Cf. Siete Partidas*, trans. Scott, 1931)
- B. Recopilación de Leyes de las Indias, Book IV, Title XII: Lands granted under religious conditions may not be repurposed for commercial exploitation or surrendered to foreign administration inconsistent with Christian law. (*Cf. Recopilación, Book IV, Title XII, Laws 4–10*)
- C. Restatement (Third) of Trusts §§ 28–29: A fiduciary trust imposed for religious, charitable, or moral purpose may not be dissolved or repurposed absent express lawful discharge and fulfillment of the original trust purpose. (*Restatement (Third) of Trusts*, American Law Institute, 2003)
- D. Illinois Central R.R. Co. v. Illinois, 146 U.S. 387, 455–56 (1892): Public trust lands—especially those held for communal or moral purpose—may not be conveyed away from their intended fiduciary function.

II. Lawful Objection to Unauthorized Governance and Commercial Substitution

This declaration therefore stands in *lawful and moral objection* to the following practices or entities:

- A. Federal or international attempts to assign or reassign land subject to Christian-use covenants into:
 - 1. FEMA disaster management inventories;
 - 2. Bureau of Land Management (BLM) reserves;
 - 3. National or international climate registries;
 - 4. Global land or mineral resource banks;
 - 5. Executive orders or emergency powers that override local fiduciary obligations.
- B. Private-public partnerships that:
 - 1. Repackage lands for speculative investment, ESG scoring, or multi-jurisdictional asset securitization;
 - 2. Incorporate religious-use land into commercial programs or finance systems that are not explicitly bound to moral or Christian oversight.
- C. Religious or treaty-based entities that:
 - 1. Assert universal jurisdiction or land governance authority not derived from the original covenanted trust (e.g., under papal bulls, UN compacts, or one-world religious instruments);
 - 2. Bypass or silence local ecclesiastical or heir-based fiduciary stewardship.

III. Sacred Declaration of Fiduciary and Jurisdictional Limits

This declaration affirms:

- A. That fiduciary land covenants established under divine and common law are non-transferable, non-commercial, and irrevocably sacred;
- B. That only lawful heirs, successors, or ecclesiastical stewards acting within the canonical tradition and fiduciary line of duty may speak on behalf of these trusts;
- C. That no international body, federal agency, or ecclesiastical claimant outside conciliar Christian tradition may lawfully annul or reinterpret these covenants without violating:
 - 1. The First Amendment of the United States Constitution;
 - 2. The Texas Constitution, Article I, §6 (religious freedom and obligation);
 - 3. The treaty protections under the Treaty of Guadalupe Hidalgo, Articles VIII–IX;
 - 4. The foundational principle of fiduciary equity as recognized in *Trustees of Dartmouth College v. Woodward*, 17 U.S. (4 Wheat.) 518 (1819).

D. Scriptural Affirmation and Moral Warning

1. “No man can serve two masters: for either he will hate the one, and love the other.. Ye cannot serve God and mammon.” — *Matthew 6:24 (KJV)*
2. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” — *Revelation 18:4 (KJV)*

E. The rights, obligations, and declarations asserted herein are:

1. Indivisible under divine law;
2. Non-commercial in character and jurisdiction;
3. Reserved exclusively for lawful stewards acting in continuity with sacred Christian covenant.

This filing shall not be presumed to submit to any form of consolidated global governance, commercial management, or ecclesiastical reinterpretation that severs the land from its original moral trust purpose. It is a lawful reaffirmation of local, ancestral, and sacred authority.

Attachment D: Invitation to Other Heirs and Guardians

This is not a call to insurrection. It is a call to lawful and ecclesiastical stewardship, rooted in scripture, precedent, and the unbroken Christian moral order. It resists all modern attempts—whether by international compacts, consolidated religious institutions, or federal administrative bodies—to erase the moral land covenants entrusted to our ancestors.

The power to preserve these trusts lies not in courts or congresses, but in the living heirs—those who have not forgotten the sacred duties that run with the land and bind the conscience.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...”

— *Jeremiah 6:16 (KJV)*

Let us walk the good way—by law, by faith, and by conscience. Let every man and woman of God rise as a faithful steward of what was granted not for private gain, but for the glory of God and the good of His people.

Attachment E: Stewardship of Subsurface and Ecological Trusts

Affirmation of Fiduciary Responsibility over the Entire Created Trust—Above and Below the Earth

The Christian moral-use covenant does not end at the land's surface. From the earliest sacred trusts, grantees were charged with total stewardship—a fiduciary responsibility extending to the air, water, forests, minerals, and other God-given resources held in common for the benefit of the community and the glory of God.

As the *Recopilación de Leyes de las Indias*, Book IV, Title XII explicitly states:

“No land granted for the service of God and the Christian people shall be alienated, defiled, or repurposed contrary to its original cause.”

I. Sacred Boundaries of Subsurface Stewardship

- A. This declaration affirms that subsurface, ecological, and natural elements tied to original Christian-use land grants fall within the same fiduciary and moral constraints as the surface title itself. These elements include, but are not limited to:
 - 1. Groundwater, springs, and aquifers;
 - 2. Subsurface minerals, clay, and geological deposits;
 - 3. Forests, soil fertility, and sacred or consecrated topography;
 - 4. Natural habitats and ecosystems deemed essential to Christian life and community use.

“The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.”
— *Psalm 24:1 (KJV)*

These were never granted for speculative investment, mineral registration, or international securitization. They were held in moral custody—entrusted by divine law, regulated by Christian conscience, and enforceable in both civil equity and ecclesiastical witness.

II. Rejection of Global Securitization and Emergency Seizure

This declaration lawfully objects to the conversion of these sacred trusts into any supranational or commercial framework, including but not limited to:

- A. International mineral trusts, sovereign wealth registries, or debt-financed land securitization programs;
- B. Carbon offset markets, ESG-based climate platforms, or conservation easements that bypass fiduciary heir consent;
- C. FEMA disaster zoning, UN sustainability instruments, or U.S. federal emergency declarations that claim authority over lands without recognizing their moral trust status.

These actions violate both Christian moral law and the fiduciary trust obligations recognized under American constitutional and public trust doctrines. See:

- D. *Illinois Central R.R. Co. v. Illinois*, 146 U.S. 387 (1892) — affirming that lands held in public trust cannot be relinquished for private or corporate purposes inconsistent with the original use;
- E. *State v. City of Austin*, 331 S.W.2d 737 (Tex. 1960) — confirming the state’s authority to protect land and water held under moral or fiduciary trust;
- F. *Restatement (Third) of Trusts* § 28 — affirming the durability of moral-purpose trusts despite changes in governance or title.

III. Heirship and Canonical Standing to Defend the Created Order

- A. Those descended by blood, oath, or baptism from grantees of land issued under Christian moral-use covenants hold lawful and canonical standing to:
 - 1. Object to unauthorized subsurface use;
 - 2. File notices, declarations, or fiduciary presentments where ecological misuse threatens Christian inheritance;
 - 3. Preserve, conserve, and restore natural lands consistent with the divine order recognized by both ecclesiastical law and the common law of public trust.

“Woe unto them that join house to house, that lay field to field, till there be no place...”
— *Isaiah 5:8 (KJV)*

IV. Affirmation of Non-Transferability

- A. No international compact, administrative rule, private equity scheme, or emergency federal statute may lawfully extinguish, commercialize, or seize these resources without:
 - 1. Lawful discharge consistent with *divine law* and fiduciary consent of lawful heirs;
 - 2. Review by fiduciary authorities including the *Office of the Attorney General*, land commissions, and canonical ecclesiastical bodies;
 - 3. Public notice and opportunity for Christian heirs to defend their lawful trust obligations.
 - 4. This affirmation is consistent with Texas Government Code § 402.031, which permits the Attorney General to defend public trust claims, and with the public trust doctrine as recognized in both state and federal courts.

V. Closing Witness

- A. This clause is not an assertion of political rebellion. It is a lawful objection under Christian, natural, and fiduciary law—a defense of the moral jurisdiction of heirs called to safeguard that which was entrusted "for the service of God and the Christian people."

B. Let it be recorded:

1. *“He hath founded it upon the seas, and established it upon the floods.”
— Psalm 24:2 (KJV)*
2. *Let no administrator, registrar, or treaty body presume to own what God has entrusted to the conscience and duty of His faithful stewards.*