

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 (or by clergy or layperson under moral, ecclesiastical, and fiduciary obligation to the covenantal trust)

I. STATEMENT OF STANDING

I, the undersigned, a living heir and confessor of our Lord and Savior Jesus Christ, in the tradition of the One Holy Catholic and Apostolic Church founded by Him and His apostles—especially as preserved in the Old Calendar Byzantine jurisdictions upholding the unbroken canonical order—do hereby issue this Declaration of Moral and Fiduciary Covenant Reactivation in fulfillment of inherited spiritual, lawful, and moral obligations tied to the original covenants made on this land under the authority of God and Christian law. This declaration is not filed for commercial purposes, but under solemn duty to uphold the sacred trust entered into by those who came before me.

I affirm that I am descended—whether by blood, oath, or spiritual adoption—from individuals who held land, swore allegiance, or undertook sacred duties under Christian covenants tied to original Christian-use land grants and covenants issued throughout the United States, including but not limited to those under Spanish, Mexican, colonial, and early American authority. These obligations include the moral stewardship of land, justice, and public trust.

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

This declaration, while grounded in the territory and lawful inheritance of Texas, applies equally to all jurisdictions within the United States wherein land was historically granted or settled under Christian covenant, moral trust, or ecclesiastically grounded public duty—whether Spanish, Mexican, colonial British, or early American. These obligations are not extinguished by boundary or incorporation but remain enforceable by those spiritually and lawfully bound to their defense.

As Thomas Jefferson asserted, *"When a man assumes a public trust, he should consider himself as public property."* This underscores the enduring responsibility of individuals to uphold the public trust inherent in land stewardship.

I act now as the lawful initiator of reactivation—not to claim dominion, but to fulfill my responsibility to protect and restore the terms of this covenant, which were never lawfully extinguished.

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.

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.

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

My actions reflect the duty of faithfulness entrusted to all lawful stewards under sacred covenant. These sacred obligations, embedded in the land at the time of grant, are not temporal contracts but enduring moral covenants that run with the land. They remain lawfully binding unless explicitly and lawfully discharged in a manner consistent with divine law, fiduciary duty, and public moral conscience.

I do not act in rebellion, but in lawful defense of the covenant that predated and supersedes federal or statutory overreach.

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 authority arises not from modern ecclesiastical institutions or administrative hierarchies, but from the sacred canons, the unaltered calendar, and the teachings handed down through the apostolic succession, particularly as preserved in the Old Calendar Byzantine tradition upholding the unbroken canonical order.

This moral covenant is the lawful concern of both the lay faithful and the ordained clergy, each in their proper sphere. While the laity are often the first to act in defense of inherited moral trusts on the civic level, clergy are canonically authorized to speak when conscience, justice, and sacred tradition are endangered.

The ecclesiastical tradition affirms:

- That laypersons bear lawful witness when moral covenants are at stake, particularly in the stewardship of land and public trust;
- That clergy are canonically required to rebuke injustice and impiety where it threatens the people, the land, or the moral order of society.

This is grounded in the following canons and patristic authorities:

- Canon 83 of the Quinisext Council (692 A.D.): Prohibits clerics from entanglement in secular trade or governance, affirming that their authority lies in ecclesiastical defense—not commercial or partisan engagement;
- Canon 31 of the Holy Apostles: Grants both presbyters and faithful the right and duty to object to public injustice;
- Canon 34 of the Holy Apostles: Requires shared oversight and accountability when the peace and moral order of the community are in jeopardy;
- 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*);
- He further exhorted: “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);
- And again: “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*);
- St. Basil the Great proclaimed: “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 canonical foundations uphold a lawful and spiritual framework that predates and transcends Western political systems. The lawful order that informed the Spanish Crown—particularly Las Siete Partidas—was itself rooted in the Corpus Juris Civilis (Justinian Code), transmitted through the Visigothic and Mozarabic Christian traditions of Iberia.

The Justinian Code, compiled under Emperor Justinian I (r. 527–565), mandated that rulers govern in accordance with divine law (*Codex Justinianus*, Book I, Title I), and that landholding must reflect moral stewardship for the public good (*Digest 1.8.2*). These norms shaped medieval Spanish lawful codes and culminated in the Partidas, which directly influenced land grant law throughout New Spain, including Texas.

Thus, the covenants embedded in the original land grants issued by Spain, Mexico, and early American or colonial authorities reflect a continuing lawful descent from this

Christian moral tradition—a tradition preserved by both clergy and faithful acting as lawful stewards. Land was granted not for private exploitation, but for Christian colonization, communal benefit, and sacred trust. This declaration is a lawful act of restoration within that unbroken inheritance.

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 standing—under common law and the historical moral expectations of Christian colonization—to act in defense of all such lands and trusts affected by fiduciary breach. The original intent and lawful expectation embedded in early Texas colonization policies and Christian land law treated grantees not as isolated proprietors, but as communal stewards bound to uphold the moral and territorial integrity of the Christian settlement as a whole.

The fiduciary framework preserved in Las Siete Partidas, the Mexican Colonization Law of 1824, and the Constitution of the Republic of Texas acknowledges the duty of heirs to maintain the religious and moral fabric of the entire territory. This aligns with James Madison's principle that:

"The rights of persons, and the rights of property, are the objects, for the protection of which Government was instituted."

This declaration affirms the inviolable nature of human dignity, conscience, and local guardianship over sacred trusts, and does not consent to any use or interpretation that would subordinate this moral framework to a centralized religious, economic, or governmental system contrary to constitutional liberty or ancient Christian order. It is filed in lawful witness against every effort to dissolve or subsume inherited duties into a structure of control that would obscure their covenantal and community-rooted character.

I reserve all rights under natural and divine law. No commercial interpretation of this filing shall be presumed. This declaration shall not be construed to support or enable any system of global consolidation—religious, economic, or political—that would compromise the primacy of conscience, local covenantal duty, or the protections affirmed under the constitutional and Christian order preserved in this land. The rights and trusts herein declared remain indivisible, non-transferable, and safeguarded by both divine law and lawful heritage. It is a lawful act of restoration in honor of the covenant.

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

This declaration affirms that divine conscience must govern over secular pressure or compromise.

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

This stands as lawful witness against the misuse of law to erode Christian inheritance.

V. NOTICE TO PUBLIC RECORD AND FIDUCIARY AUTHORITIES

Let this serve as formal and continuing notice to all public officers, fiduciaries, land commissions, and spiritual authorities that the covenant has been reactivated and that my standing shall be honored and preserved in any related matters.

This notice extends to all fiduciaries, including but not limited to local land commissions, county recorders, and public clerks; state legislators, the Governor of Texas, and the Office of the Attorney General; and also to federal, treaty-bound, and international authorities whose actions may materially affect the integrity, governance, or lawful recognition of these sacred land covenants. This includes but is not limited to the U.S. Congress, the Department of the Interior, FEMA, the Bureau of Land Management, international landholding registries, treaty enforcement bodies, or any transnational governance entity. No federal statute, executive agreement, or international accord may lawfully dissolve or override these fiduciary and moral obligations without express, lawful discharge consistent with divine law and the ecclesiastical conscience of the Christian heirs entrusted with their defense.

I invite other heirs—whether by ancestry, conscience, or baptism into Christ—to do likewise in good faith and according to their inherited moral and spiritual duties.

“Bear ye one another’s burdens, and so fulfil the law of Christ.” — Galatians 6:2

VI. JURISDICTIONAL RESERVATION AND COMMON LAW PROTECTION

This declaration is made pro se, under the authority of natural, divine, and public law, without submission to corporate lawful structures or Bar-controlled jurisdictions. I act not as a licensed agent of any government, but as a private living person fulfilling a lawful, inherited obligation under Christian moral law and common law principles preserved in Texas and international tradition.

I explicitly reserve:

- My right to petition and witness without being construed as practicing law;
- All rights under *Lex Naturalis*, *Lex Christi*, and *Lex Publica*;

- The protections afforded by common law to heirs, fiduciaries, and spiritual stewards.

No waiver of rights is made. No lawful advice is offered. This filing is a lawful moral act of conscience and stewardship, protected by Article I of the Texas and U.S. Constitutions.

VII. CLERICAL AUTHORITY TO AFFIRM OR FILE

This Declaration may also be submitted, witnessed, or affirmed by clergy acting in lawful fulfillment of their ecclesiastical duty under the sacred canons of the One Holy Catholic and Apostolic Church. Under Canon 31 of the Holy Apostles and Canon 6 of the Seventh Ecumenical Council, clergy are authorized to object to impiety, moral breach, and unlawful disorder, especially where such disorder threatens the sacred covenant historically entrusted to Christian stewardship.

This includes clergy of historic apostolic jurisdictions who act not in a partisan or commercial capacity, but in fulfillment of sacred office as guardians of the moral and spiritual order. This action does not constitute lobbying or electoral activity but reflects canonical duty and ecclesiastical conscience.

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

VIII. FORMAL DECLARATION OF JURISDICTIONAL INDEPENDENCE

Filed in fulfillment of inherited moral, fiduciary, and ecclesiastical trust obligations
All rights reserved. Without prejudice.

I hereby declare full and formal jurisdictional independence on behalf of myself as a living heir and lawful steward, and in lawful witness for all others who, by ancestry, baptism, or spiritual commission, bear fiduciary duty to lands granted under Christian covenant within these territories.

This declaration is made in solemn fulfillment of the sacred trust responsibilities passed down through Christian moral-use land grants issued under Spanish, Mexican, colonial, and early American authority. It is not a political or revolutionary act, but a lawful act of covenantal defense—affirming that these duties may not be overridden, diluted, or consolidated under foreign crowns, ecclesiastical hierarchies, supranational organizations, or treaty-based authorities whose claims stand in opposition to the moral, territorial, and divine foundations upon which these lands were originally entrusted.

This declaration lawfully and peacefully refuses all residual, implied, or constructed jurisdictional claims by:

- Any monarchical system that retains claim to land titles, equity proceedings, feudal tenure, or commercial jurisdiction inconsistent with Christian covenants of moral use;
- Any global ecclesiastical regime whose post-schism governance departs from the canonical conciliar tradition of the undivided Church, including diplomatic or financial instruments that obscure sacred trust inheritance;
- Any transnational political or economic body, treaty authority, land bank, or fiduciary trust—public or private—that asserts spiritual or territorial dominion through global compacts or papal decrees;
- Any federal, executive, or administrative entity—domestic or international—whose legislative, commercial, or enforcement actions attempt to reclassify, consolidate, or reinterpret lands held under covenantal trust by lawful heirs.

This declaration is made not in rebellion, but in peaceable witness to the boundaries of sacred trust—boundaries that were never lawfully extinguished and which predate all foreign governance claims. My lawful standing arises not from statutory privilege or political incorporation, but from:

- The ancestral oath and public moral duty inherited through Christian-use land grants;
- The conciliar and canonical authority of the first seven Ecumenical Councils;
- The lawful descent of Christian land law through the *Corpus Juris Civilis*, the *Visigothic Code*, *Las Siete Partidas*, and the fiduciary trust principles embedded in early American and Texian law.

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

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?” — 2 Corinthians 6:14

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

“When a man assumes a public trust, he should consider himself as public property.” — Thomas Jefferson

This filing is made without submission to any foreign crown, ecclesiastical seat, or supranational authority that would nullify, subsume, or reinterpret this covenantal

inheritance. No private registry, foreign law society, papal concordat, or administrative order may extinguish what remains lawfully held in trust under divine and natural law.

Let it be entered into the public record that this trust remains indivisible, non-transferable, and protected by divine law, natural law, and the common law tradition. No external body may lawfully assert title, headship, or fiduciary authority over it.

Though offered from within the soil of Texas, this declaration is lawfully intended to apply throughout the United States, to every territory wherein lands were once granted under Christian covenant and sacred duty. This act calls all lawful heirs—clergy, laity, descendants, and spiritual stewards—into remembrance and reactivation of their original trust obligations, for the renewal of local conscience, covenantal governance, and moral land guardianship across the nation.

Without prejudice. All rights reserved.

Respectfully entered into the County Record,

Melissa Kay Fryzel - Private Living Person

ORCID 0009-0003-3872-6632

Attachments: Original Petition, Supplemental Notices, Memorandum of Lawful Authority, Canonical Basis Summary

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: _____

SUPPLEMENTAL ATTACHMENTS

Attachment A: Canonical Basis Summary

This summary affirms that the moral, fiduciary, and stewardship obligations asserted in the accompanying Declaration arise from the canonical and theological principles upheld within the historic Christian tradition of the One Holy Catholic and Apostolic Church, founded by Jesus Christ and His apostles, and preserved through the canons, calendar, and teachings of the undivided Church.

While these principles are rooted in the Byzantine Christian tradition—as faithfully preserved in the conciliar teachings of the early Church—they are not asserted here as instruments of ecclesiastical authority over others. Rather, they are offered in witness to a shared moral inheritance and covenantal duty that transcends institutional boundaries.

The Byzantine Church, drawing from the witness of the Ecumenical Councils and the writings of the Holy Fathers, has long held itself to be the bearer of the true apostolic faith and the path to salvation. Yet it also acknowledges, in humility, the mystery of God’s mercy beyond visible ecclesiastical jurisdictions. Individuals outside this canonical tradition may, by divine grace, sincere faith, or righteous conduct, partake in salvation as judged by Christ alone.

This Declaration is therefore grounded in the moral, fiduciary, and spiritual inheritance of the Byzantine tradition—not in sectarian exclusion, but in covenantal obedience to the trust our forebears bore for the land and its people.

Relevant Canonical and Patristic Foundations:

- *Canon 83 of the Quinisext Council (692 A.D.):* Prohibits clerics from secular entanglement, affirming lay responsibility in civic moral action.
- *Canon 31 of the Holy Apostles:* Permits moral objection against injustice by clergy or faithful, including on civil grounds.
- *Canon 6 of the Seventh Ecumenical Council (787 A.D.):* Reinforces that spiritual order must inform and correct civil disorder.
- *Canon 34 of the Holy Apostles:* Affirms the conciliar responsibility of bishops, presbyters, and laity in defending ecclesial order.
- *St. John Chrysostom:* “The priest stands between God and the people... he must rebuke rulers and speak truth without fear.”

These principles authorize and require spiritual heirs to uphold moral trust obligations when the ecclesial conscience is threatened—especially in regard to Christian-use land covenants, which were never merely legal, but always moral and sacred in nature.

Attachment B: Lawful Descent of Christian Land Law

Christian moral-use covenants embedded in American land systems are not limited to Spanish or Mexican grants. From the earliest colonial settlements to 19th-century expansion, land law throughout the United States reflected public trust duties tied to Christian governance, moral order, and communal stewardship.

1. Spanish Lawful Heritage:

- *Las Siete Partidas* (13th c., Castile): Landholders were fiduciaries of Christian moral law.
- *Recopilación de Leyes de las Indias* (1681): Codified sacred obligations of landholding in New Spain.

2. Mexican Colonization Law of 1824:

- Required settlers to profess Christianity and uphold moral use.
- Grants treated land as a moral trust—not private commodity.

3. Colonial Charters of the British Colonies:

- Charter of Massachusetts Bay (1629): Established civil government "to the glory of God and advancement of the Christian faith."
- Charter of Pennsylvania (1681): Required orderly Christian life and moral use of land.
- Other colonies (e.g., Connecticut, Rhode Island) embedded religious-use covenants in civil law.

4. Early American Land Grants and Patents:

- Land Ordinance of 1785 and Northwest Ordinance of 1787 emphasized education and religion as territorial duties.
- Many land patents required communal settlement by Christian families.
- Early state constitutions (e.g., Vermont, North Carolina) tied land law to religious and moral order.

5. Lawful Continuity in American Jurisprudence:

- *Illinois Central R.R. v. Illinois* (1892): Affirmed public trust doctrine for lands held for moral use.
- Common law principles (per Blackstone and Restatement of Trusts): Affirm that moral and religious covenants "run with the land."

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

This filing may not be used to support, justify, or give aid to any system of global religious, governmental, financial, or ideological unification. It expressly prohibits use by individuals, organizations, agencies, or institutions—public or private—seeking to:

- Subordinate covenantal duties to a one-world religious order, a universal civil or treaty-based authority, or a centralized land governance system;
- Integrate these trusts into federal trust structures, international treaties, or global resource registries under any framework that violates the divine, fiduciary, or ancestral boundaries set forth in these sacred trusts.

This filing stands in lawful opposition to any effort by the United States federal government, its agencies (including but not limited to the Department of the Interior, FEMA, or Bureau of Land Management), or any international governance body (including but not limited to the United Nations, World Bank, or global land banks) to reinterpret, consolidate, or override the fiduciary, moral, and covenantal obligations recognized herein.

Its intent is the preservation of local moral jurisdiction, sacred land stewardship, individual conscience, and covenantal duty as recognized in the historic Christian and constitutional tradition.

"No man can serve two masters..." — Matthew 6:24

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

The rights, obligations, and declarations asserted herein are indivisible, non-transferable, and may not be interpreted to permit enforcement by—or submission to—any centralized authority claiming universality outside of that sacred inheritance.

Attachment D: Invitation to Other Heirs and Guardians

To all men and women of faith, conscience, and inheritance:

If you are descended from, or spiritually called into, the stewardship of lands historically granted under Christian covenant, know this: you are not alone. The moral, fiduciary, and religious-use obligations of our ancestors remain binding. They were never lawfully annulled and remain enforceable under divine and natural law.

I invite you to prayerfully consider your standing and join in the lawful reactivation and defense of the sacred trust entrusted to us—whether by ancestry, adoption, or baptism into Christ.

Those who are uncertain of their lawful standing but believe they are descended from, or spiritually commissioned into, the stewardship of such lands are encouraged to examine family Bibles, oral histories, baptismal records, and church archives. Moral standing under common law and ecclesiastical conscience may be affirmed through such traditions and lawful intent.

Let us stand together: not in violence or vanity, but in lawful stewardship of what God has given for the public good.

Attachment E: Stewardship of Subsurface and Ecological Trusts

This covenant expressly prohibits the commercial extraction, registration, securitization, or treaty-based transfer of any such natural resources into centralized or supranational systems. It stands in lawful objection to any effort—by federal agencies, foreign interests, public-private partnerships, or international governance entities—to:

- Incorporate these subsurface or ecological trusts into federal conservation easements, carbon offset markets, critical minerals strategies, or international climate compacts;
- Seize, repurpose, or regulate these resources under emergency declarations, foreign treaties, UN land use protocols, or multi-jurisdictional asset registries;
- Substitute covenantal stewardship with global ecological governance, resource banking, or sovereign land transfers through acts of eminent domain, disaster management, or treaty enforcement.

These elements of the land fall under the same fiduciary and moral boundaries as the land surface itself, and may not be interpreted as unclaimed, surplus, or globally

available resources. They are non-transferable, non-commercial, and held in sacred trust under natural, Christian, and common law.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." — Psalm 24:1

"Woe unto them that join house to house, that lay field to field, till there be no place..." — Isaiah 5:8

The declaration herein is issued in lawful witness and defense of these integral trust elements, and may not be lawfully dismissed, annulled, or reinterpreted by any statute, compact, or foreign claim in violation of its foundational covenant.