

Canonum De Ius Positivum

Canons of Positive Law

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Article 1-Canons of Positive Law

- i. By Right, Power and Authority of Article 89 of Pactum De Singularis Caelum, also known as the Covenant of One Heaven these pronouncements of law known collectively as Canonum De Ius Positivum and also known as the Canons of Positive Law are hereby promulgated in the original form of Ucadian Language; and
- ii. The Canonum De Ius Positivum represents the primary, one and only true first canon of Positive Law. Excluding the Covenant of One Heaven, all other laws, claims and agreements claiming standards of Positive Law shall be secondary and inferior to the Canonum De Ius Positivum ab initio (from the beginning); and

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iii. These Canons of Positive Law may be taken in official original document form and spoken form to represent part of the one complete set of the twenty-two (22) Canons of law known collectively as Astrum Iuris Divini Canonum, also known as Living Body of Divine Canon Law and the highest of all Original Law; and

iv. When referring to these Canons of Positive Law collectively it may also be taken both in printed form and spoken word that we mean this complete and accurate set of laws as the highest of all Original Law; and

v. In accordance with these Canons of Positive Law, the Society of One Heaven also known as the One Heaven Society of United Spirits, also known as the Holy See of United Spirits, also known as The Holy Society reserves all rights to itself; and

vi. As all rights are preserved, no one is permitted to reprint any part of all of these laws or to translate it into another language; except for citation, official instruments of a related society, quotation of six or less canons, reviews and formal texts; and

vii. When part or all of these laws as presented or spoken in any language other than the Official Ucadian Languages, it may be taken as a translation and not the primary language. Therefore, any secondary meaning implying deficiency, claimed abrogation of any right or any other defect of a word in a translated language shall be null and void ab initio (from the beginning); and

viii. When referring to these Canons of Positive Law collectively it may also be taken that the primary and original form of these laws resides as a supernatural spiritual document registered in Heaven first and a physical document registered in the Great Register and Public Record of One Heaven upon the Earth second. Therefore, wherever an official and valid form of these laws is present in physical form, it shall be bound to its spiritual form, from which it derives its spiritual power and authenticity; and

ix. Let no man, woman, spirit or officer of a lesser society place themselves in grave dishonor of Divine Law, Natural Law and the Living Law upon denying the validity of these canons of law. Having been warned, any act in defiance of these laws shall have no effect and any spiritual invocation in opposition to the validity of these laws shall be immediately returned upon the maker. As it is written, so be it.

Article 02-Positive Law

Canon 666

No law may exist, be written or enforced unless it conforms to body of Canon laws preceding this Canon known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

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Canon 667

Positive Law is the laws that are enacted by men and women through proper authority in accordance with these canons for the government of a society. As Positive Law ultimately refers to physical objects and living beings, all valid Positive Law may be said to be derived from Natural Law.

Canon 668

A Positive Law cannot abrogate, suspend, nor change a Natural Law. Nor is it possible for a Positive Law or Natural Law to abrogate, suspend or change a Divine Law.

Canon 669

All Positive Law established in accordance with these canons are by Statutes of Juridic Persons within the limits of their established authority. No valid Positive Law issued in accordance with these canons may create or alter Divine, Natural or Original Positive Law.

Canon 670

A Positive Law is established and takes force when it is promulgated in accordance with these canons.

Canon 671

All Positive Law may be defined by four (4) Foundations including: Concepts, Principles, Operation and Result and nineteen (19) Primary Systems including Ecclesiastical Law, Administrative Law, Life & Ethics, Food & Drugs, Knowledge, Obligation & Agreement, Property & Succession, Money & Trade, Language, Civilizations, Entities, Religion, Sacred Texts, Treaties, Rites and Customs, Sacred Office, Divine Sacraments and Time/Places.

Canon 672

When anyone references, writes or speaks of Positive Law it shall mean these canons and no other.

1.2 Concepts

Article 03-Conscience

Canon 673

Conscience is the ability of self knowledge (Knosis) and self existence, especially in cognitive acts of Perception, including distinguishing Cause and Effect. Conscience is equivalent to self-awareness.

Canon 674

In accordance with Divine Law all things in the universe are unique collective awareness in motion. Therefore, all things possess consciousness by virtue of unique

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consciousness being the fundamental building blocks of matter and existence. However, a Conscience is the higher cognitive ability usually reserved for those species that possess a higher functioning triple neural brain, typical of vertebrate animals.

Canon 675

All members of the Homo Sapien species possess Conscience to a higher or lesser degree, even if physically or mentally disabled from demonstration. An Inferior Person does not possess a Conscience.

Canon 676

Conscience does not require a member of the Homo Sapien species to demonstrate knowledge of what may be considered a moral or immoral act; nor does Conscience require a man or woman to demonstrate knowledge of the consequences of their actions.

Article 04-Perception

Canon 677

Perception is the Conscious Observation and Distinction of Objects and Concepts in Dimension using Meaning. Perception is equivalent to Thinking.

Canon 678

In accordance with Divine Law all things in the Universal Dimension is a Dream in motion. Furthermore, in accordance with Natural Law, all objects possess unique position in Dimension. Therefore, all things possess Unique Perception.

Canon 679

All members of the Homo Sapien species possess unique Perception. By the Natural Law, Collective Perception within the bounds of Objective Existence does not exist. Collective Perception can only exist in theory, therefore fictional dimension.

Article 05-Uniqueness

Canon 680

Uniqueness is a fundamental feature of all Objects and Concepts of Existence whereby every Object in Dimension is Unique by virtue of occupying unique space and every Concept is unique by virtue of the Unique Observer and their Perception.

Canon 681

In accordance with Divine Law and Natural Law all objects that possess a triple-neural system or vertebrate have the capacity for unique self-awareness, or self-consciousness in dimension.

Canon 682

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All members of the Homo Sapien species possess a triple-neural system also known as a vertebrate higher order brain system. Therefore, all members of the Homo Sapien species possess unique self-awareness, equivalent to the concept of free will.

Canon 683

Denial and Consent are demonstrations of the exercising of free will. Denial is the refusal by free-will to endorse or accept an Action or Ritual. Consent is the acceptance by free will of the endorsement or acceptance of an Action or Ritual.

Article 06- Dependency

Canon 684

Dependency is a fundamental requirement of Existence whereby the existence and sustainment of one object is dependent on the existence of others. All Objects and Concepts exist within a Co-dependent Universe.

Canon 685

In accordance with Natural Law all members of the Homo Sapien species are dependent on sustainable co-existence to some degree. Therefore, while all members of the Homo Sapien species possess free will, the full demonstration of free will in the form of complete freedom is not possible within any type society without anarchy.

Canon 686

When applied to Positive Law, the law of Dependency means no Form may exist in Reality independently from the body of law that defines it. Therefore, the foundational deed of any society does not exist as a truly independent law, even if it declares itself to be so, as the body of law which enables the Form of a constitution, deed or declaration to be constructed in the first instance must exist prior.

Canon 687

By definition of the law of Dependency, all societies that used the Form of law known as Western Law, also Roman Law, also known as Common Law as the Form from which to create their constitutions and declarations of independence remain dependent upon this higher form of law and dependants within this framework of law, regardless of any claimed or perceived independence.

Article 07-Meaning

Canon 688

Meaning is a fictional term used to define the quality of having intention or purpose. Hence the early definition of "mean" as having in mind a purpose.

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Canon 689

All Meaning is defined and subject to the seven (7) systems and one (1) state of being as defined by the Canons of Divine Law preceding this Canon. The seven (7) Systems are Classification, Symbols, Semantics, Elements and Properties, Language, Axioms and Mind. The one (1) State of Being is Unique Collective Awareness.

Canon 690

Any meaning that is not defined and in accordance with the Canons of Law preceding this Canon is automatically null and void, from the beginning of its use.

Canon 691

When anyone references, writes or speaks of "true meaning", or "meaning", it shall mean these canons and no other.

Article 08-Knosis

Canon 692

Knosis is a fictional term meaning confidence in or reliance on the validity of some quality or attribute of a Form based on Proof, Reason or Logic; without the need of Belief or Faith. Knowledge therefore in its truest sense meaning the quality of possessing and displaying Knosis (gnosis).

Canon 693

"To Know Thyself" implies not only to learn but the ability to discern what is and what is not. Thus Knosis and true knowledge has always been the enemy of deception and those who deliberately mislead.

Canon 694

As these canons of Divine Law and Natural Law are proven with Proof, Reason and Logic alone, the true Rule of Law rests upon only Knosis and True Knowledge, not Faith or Belief.

Canon 695

Any definition that attempts to connect the opposite concepts of Faith or Belief to Knosis or Knowledge is deliberately false and misleading. In accordance with these canons, any such definition is automatically rendered null and void.

Canon 696

Any definition that attempts to imply negative connotation or defective meaning to Knosis (Gnosis) in favour of Belief and Faith are deliberately false and misleading arguments. In accordance with these canons, any such definition is automatically rendered null and void.

Canon 697

When anyone references, writes or speaks of "Knosis", "True Knowledge" or "Knowledge" in respect of Law, it shall mean these canons and no other.

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Article 09-Belief

Canon 698

Belief is confidence in or reliance on the validity of some quality or attribute of a Form based on custom and faith without Proof. Belief is therefore equivalent to the concept of Trust based on faith of a higher deity.

Canon 699

Belief is not the same meaning as Faith, nor Trust. Belief is a fictional term originally equivalent in meaning “Trust in God” whereas Faith in its original fictional sense means “duty of fulfilling one’s trust in God”. Belief is therefore trust in the “Divine” that something is true, whereas Faith is an obligation to believe something is true.

Canon 700

Belief is not the same meaning as Knosis or “true knowledge”. Belief is based on trust of a higher deity, while Knosis or true knowledge is based on trust borne from Proof, Reason or Logic. In order to strengthen certain fictional models of Reality based on Faith, the definition of Knosis has been abrogated and the definition of Belief deliberately misconstrued.

Canon 701

As these canons of Divine Law, Natural Law and Positive Law incorporate the proof and existence of the Divine Creator in All as well as perfect Knosis, it may be correctly concluded that these canons represent “perfect belief”.

Canon 702

When anyone references, writes or speaks of “Belief”, "True Belief " or "Perfect Belief " it shall mean these canons and no other.

Article 10-Trust

Canon 703

Trust is confidence in or reliance on the validity of some quality or attribute of a Form being true based on custom without Proof or Faith. Trust is now also applied to a form of administration and conveyance of rights, obligations and relationships.

Canon 704

Trust is not the same meaning as Faith. Trust is a fictional term that does not inherently imply the need of Proof nor Faith for confidence in something being true, whereas Faith in its original fictional sense means “duty of fulfilling one’s trust in God”. In order to strengthen certain fictional models of Reality based on Faith, the definition of Trust has been deliberately misconstrued.

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Canon 705

As these canons of Divine Law, Natural Law and Positive Law incorporate the proof and existence of All with and without the need of Proof, it may be correctly concluded that these canons represent "perfect trust".

Canon 706

When anyone references, writes or speaks of "Trust", "True Trust " or "Perfect Trust " it shall mean these canons and no other.

Article 11-Reality

Canon 707

Reality is a fictional Model of Existence constructed upon Form and Meaning enabling the degree of certainty and reproducibility necessary for the operation of Positive Law. Neither Reality nor Absolute Truth exists according to Natural Law or Divine Law, as the universe of Unique Collective Awareness depends upon the existence of Paradox and Relativity.

Canon 708

Reality permits a functional Model of Existence excluding the existence of Paradox and Relativity. Thus within the fictional Universe of Reality in accordance with all Positive Law the concept of Truth exists and the certainty of Logic and Reason may be applied.

Canon 709

Reality permits the recognition and existence of certain concepts considered valid under Positive Law that do not exist under Natural Law or Divine Law. Such concepts as Freedom, Justice and Morality do not exist within Natural Law but are integral to the optimum function of civilized society under Positive Law.

Canon 710

All Statutes promulgated through valid Positive Law in Reality operate according to Interpretation and not Supposition.

Canon 711

All Statutes promulgated through valid Positive Law in Reality operate according to Logic and Fact and not Paradox and Relativity.

Canon 712

The Valid Rules for the consistent definition and operation of Reality are these canons of Positive Law defined by Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

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Canon 713

The definition of an alternate Reality that is inconsistent with these canons of Positive Law defined by Astrum Iuris Divini Canonum is automatically null and void from the beginning.

Canon 714

A Form that cannot be proven to exist in Reality has no Existence in Law.

Canon 715

When speaking, writing or considering Reality, it is in accordance with these canons of Positive Law defined by Astrum Iuris Divini Canonum and no other.

Article 12-Normality

Canon 716

Normality is a fictional Model of Reality constructed from claimed rules and standards called Norms implying Moral perfection and correctness. Hence normal also means right, square, not deviating or differing from a standard.

Canon 717

The first model of Normality was formed by the Roman Cult, also known as the Vatican, also falsely known as Holy See through its inferior Canon Law with such Canons defined as Norms. Therefore, any rule or standard not agreeing with the inferior rules of the Roman Cult have been branded abnormal.

Canon 718

As the claimed rules of the Roman Cult do not comply to the superior standards of law as defined by these Canons, it is these Canons and no other that represent the Norms. Therefore, it is the inferior rules of the Roman Cult, also known as the Vatican that must be regarded as abnormal.

Canon 719

When anyone references, writes or speaks of “Norms”, “Normal”, or “Normality”, it shall mean these canons and no other.

Article 13- Morality

Canon 720

Morality is a fictional frame of reference applied to Reality concerning Form and Meaning that distinguishes between those Actions and Rituals considered good, positive and right and those considered bad, negative and wrong.

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Canon 721

In accordance with Divine Law and Natural Law, Morality is a quality unique to Positive Law.

Canon 722

Civilizations throughout history share certain common attributes within their systems of Morality that consider certain Actions or Rituals to be bad, immoral and wrong. The most significant is the murder of another member of the species. However the differences between systems of Morality vary significantly in the complete range and nature of Actions or Rituals considered being bad, immoral and wrong.

Canon 723

Any action or ritual considered bad, wrong and evil or right, good and correct in accordance with Morality and Moral Law is through statutes issued under Positive Law and can never be claimed as Divine Law or Natural Law.

Canon 724

Any law invoking Morality that claims Divine Law or Natural Law is automatically invalid and therefore null and void from the beginning.

Canon 725

As no man, woman or person may claim higher Moral Personality than the Divine Creator and as all power and authority has been granted by the Divine through Pactum De Singularis Caelum, no man, woman or person has higher Moral Personality than the Society of One Heaven.

Canon 726

Excluding the sacred seven (7) pronouncements of Ucadia, the sacred Covenant Pactum De Singularis Caelum and these canons, any claim, statute or pronouncement by any man, woman or person to have higher moral authority or moral personality than the Society of One Heaven is hereby null and void from the beginning, therefore having no legal validity nor existence.

Canon 727

When anyone references, writes or speaks of “Moral Perfection”, “Morality”, or “Moral Personality”, it shall mean these canons and no other.

Article 14-Proof

Canon 728

Proof is the demonstration or production of one or more facts to support an Argument based on reason and logic. Proof therefore does not depend upon faith or trust.

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Canon 729

As these canons of Divine Law, Natural Law and Positive Law comprehensively prove Divine Law, Natural Law and Positive Law, they stand as the highest proof of law against any other claims of inferior law.

Canon 730

The denial of valid proof is error in law. Therefore, any denial of the superior proof of these canons is automatically an error in law.

Canon 731

Any claim that the law admits no proof against that which it presumes is false.

Canon 732

A Proof will stand good until the contrary is proved. Therefore in the absence of any challenge by valid Proof equal or greater than these canons, all men, women and persons consent to these canons being the one, true and only rule of law.

Canon 733

When anyone references, writes or speaks of “Proof”, “Real Proof”, or “Complete Proof” it shall mean these canons and no other.

Article 15-Truth

Canon 734

Truth is a fictional concept originally meaning the quality of being steadfast in adherence to a commander, or friend, or principle, or cause or to one’s promises. Hence “True” meaning in essence to be honest, trustworthy, upright or virtuous, sincere and free from deceit.

Canon 735

As certain inferior entities throughout history have attempted to install and maintain their flawed model of Reality, the meaning of “truth” and “true” has been corrupted to mean facts, exact and agreement with a standard or rule of the controlling entity, regardless of reason, argument or logic. Hence “truth” has become wholly divorced from consistent virtuous behaviour to simply being adherence to standards and rules, regardless of whether such rules were deliberately deceitful and corrupt.

Canon 736

Given the original and essential meaning of truth and true to be “free from deceit and deception”, any definition that attempts to imply truth or true to permit adherence to corrupt standards are inferior rules that are devoid of reason and logic is automatically rendered null and void.

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Canon 737

As these canons of Divine Law, Natural Law and Positive Law are proven with Proof, Reason and Logic without corruption or deceit, only these canons and no other may be regarded as the truth and true.

Canon 738

Any man, woman or person that claims their rules, writing or beliefs to be true or the “truth” in contradiction to these canons of Divine Law, Natural Law and Positive Law is automatically null and void from the beginning.

Canon 739

When anyone references, writes or speaks of “Truth”, “True”, or “Absolute Truth” it shall mean these canons and no other.

II. Form

Article 16-Form

Canon 740

Form is the shape, appearance and properties of an Object or Concept attributed through valid action or ritual in accordance with the Canons of Law that follow this Canon.

Canon 741

Form is never the Object or Concept itself, but the meaning and properties attributed to an Object or Concept through valid action or ritual. Therefore, all Form is fictional.

Canon 742

Only four (4) valid Forms exist in Law, being Person, Animal, Notion and Thing.

Canon 743

An Object or Concept without valid Form has no Existence in Law.

Canon 744

Any absence, mistake or error of action or ritual associated with Form shall render it defective, abrogated, or null to the extent of the severity of deficiency in accordance with these Canons.

Canon 745

Such claims as length of existence, custom, consent and first claim have no effect in limiting any defectiveness of Form.

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Canon 746

Any Form derived through action or ritual contrary to the prescript of a valid Canon is therefore reprobate, suppressed and not permitted to be revived.

Article 17-Person

Canon 747

A Person is any valid Form attributed to a single member of the Homo Sapien species, or equivalent higher order life form, living or deceased; or to the singular identity of a lawful aggregate of the species. A single member Form of person is called Person, while a valid aggregate of persons is called a Juridic Person.

Canon 748

A Person attributed to less than a Homo Sapien or higher order life form is automatically null and void from the beginning. Attributing a Person to an Animal, Notion or Thing is an unnatural and unlawful Act.

Canon 749

Only four (4) Forms of Person are valid: Divine, True, Official and Inferior. A Divine Person is the Form attributed to a Divine Immortal Spirit expressed in Trust; a True Person is the Form attributed to a Flesh vessel conveyed into a True Trust; an Official Person is the Form attributed to a valid defined Office; and a Inferior Person such as the form of slave identified by Western and inferior Roman Law or Talmudic Law.

Canon 750

By definition, a Divine Person possesses higher standing than a True Person and a Roman Person has the least rights of all Persons. Inferior Persons such as Roman Persons have no jurisdiction beyond the bounds of dictatorships, militia and organized criminal enterprises willing to support such false statutes.

Canon 751

Only seven (7) Forms of Juridic Person are valid: Supreme, Universal, Global, Civil, Mercantile, Union and Inferior.

Canon 752

An aggregate of Persons as a Juridic Person without at least two (2) active member of the Homo Sapien species ceases to have Form.

Canon 753

No aggregate of persons intending to obtain Juridic personality, is able to acquire it unless competent authority has approved its statutes.

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Canon 754

Excluding Divine Personality, all Persons are temporary. Non Juridic Persons are extinguished at the death of the associated flesh vessel. Juridic Persons are extinguished in accordance with their own statutes and superior competent authority. No Juridic Person, excluding Society Juridic Persons formed in accordance with Pactum De Singularis Caelum and associated covenants, may exist for more than one hundred (100) years.

Canon 755

Representing a juridic person and acting in its name are those whose competence is acknowledged by these canons or by its own statutes.

Canon 756

Upon the extinction of a juridic person, the allocation of its goods, rights and obligations is governed by law and its statutes. If these give no indication, they go to the juridic person immediately superior, always without prejudice to the intention of the founders and donors and acquired rights.

Article 18-Animal

Canon 757

An Animal is any valid Form attributed to an organic life Form that is not a member of the Homo Sapien species or equivalent higher order life Form.

Canon 758

A member of the Homo Sapien species can never be attributed the Form of an Animal. Any law, precept or decree that attributes the Form of an Animal to one or more members of the Homo Sapien species is automatically null and void from the beginning.

Article 19-Notion

Canon 759

A Notion is any valid Form attributed to an Object or Concept that is neither a member of the Homo Sapien species, higher order life form or other hydro-carbon life form. A Good is an example of a Notion.

Canon 760

A member of the Homo Sapien species can never be attributed the Form of a Notion. Any law, precept or decree that attributes the Form of a Notion to one or more members of the Homo Sapien species is automatically null and void from the beginning.

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Article 20-Thing

Canon 761

A Thing is a temporary Form of any non-Homo Sapien or equivalent higher order life form Object or Concept brought before a competent Court where the valid Form is disputed in accordance with these Canons.

Canon 762

A member of the Homo Sapien species can never be attributed the Form of a Thing. Any law, precept or decree that attributes the Form of a Thing to one or more members of the Homo Sapien species is automatically null and void from the beginning.

Canon 763

The Form of a Thing cannot exist outside of a competent Court. Therefore, all Forms of Things resolve themselves to either the Form of Animal or Notion.

Article 21-Word

Canon 764

A Word is a Notional Form using symbols and sound to signify Meaning, having historic origin normally as part of a Language.

Canon 765

All Words and their Meaning of all languages used to promulgate these canons are subject to the Ucadian Lexicons of Language. No other meaning or interpretation from any other reference, dictionary and glossary is permitted to be used unless it is sourced from an Ucadia Lexicon.

Canon 766

The coupling of words together shows that they are to be understood in the same sense. Therefore, no one is able rightly to interpret one part of a Form of words from the whole, unless the grammar used permits it.

Canon 767

Departure from the signification of words is not permitted unless it is evident that they are not conformable to the intent of the whole.

Canon 768

Subsequent words, added for the purpose of certainty, are to make clear the preceding words which require the certainty. Words referred to are to be considered as if incorporated.

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Canon 769

Subsequent words, added for the purpose of clarity only, must be isolated by a consistent form of open and closed square brackets. When interpreting the whole, a Form of words isolated by open and closed square brackets is to be taken as not existing on the page.

Canon 770

Subsequent words, added for the purpose of list or details of citation, must be isolated by a consistent form of open and closed rounded brackets. When interpreting the whole, a Form of words isolated by open and closed rounded brackets is to be taken as secondary form on the page.

Canon 771

Words to which reference is made in an instrument by valid citation have the same effect and operation as if they were inserted in the clauses referring to them.

Canon 772

In non-formal use, general words are to be understood generally. In formal use, general words must be narrowed in meaning either by exposition of the subject or by inclusion in an attached glossary of terms.

Canon 773

Whilst error in form is to be avoided, neither false spelling nor bad grammar vitiates a deed.

Canon 774

The underlining of a Word indicates it to be in error or dispute. The striking of a Word by a line indicates it is to be removed.

Canon 775

The typography of a Word has no material significance to a particular Form unless it is clearly states in law and statutes such use for that Form is required.

Canon 776

The color of the typeface used for a Word has no material significance to a particular Form unless it is clearly states in law and statutes such use for that Form is required.

Canon 777

Words may not to be taken to import a false demonstration which may have effect by way of true limitation.

Canon 778

No man, woman or person is at liberty to disregard the letter of a canon, in favour of supposed intention.

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Article 22-Document

Canon 779

A Document is a Notional Form of spiritual or temporal written instrument of one or more pages with each having a front face or Obverse and a back face or Reverse. There are only five (5) valid forms of Documents: Supreme, Superior, Ordinary, General and Inferior.

Canon 780

A valid Document is any Document that conforms in Form to the requirements prescribed by the body of canon law known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 781

A Supreme Document is a valid document issued and sealed by a Supreme Official Person, registered in the Great Register and Public Record of One Heaven and existing firstly as a Supreme Spiritual and Ecclesiastical Instrument and secondly as a Supreme Temporal Ecclesiastical Instrument possessing full living personality. There is no higher, more powerful nor authoritative Document than a Supreme Document.

Canon 782

A Superior Document is a valid document issued and sealed by a Superior Official Person, registered in the Great Register and Public Record of One Heaven and existing firstly as a Superior Spiritual and Ecclesiastical Instrument and secondly as a Superior Temporal Ecclesiastical Instrument possessing full living personality. It is the second highest and authoritative Document of all.

Canon 783

An Ordinary Document is a valid document issued and sealed by a Ordinary Official Person, registered in the Great Register and Public Record of One Heaven and existing firstly as an Ordinary Spiritual and Ecclesiastical Instrument and secondly as an Ordinary Temporal Ecclesiastical Instrument possessing full living personality. It is the third highest and authoritative Document of all.

Canon 784

A General Document is a valid document issued and registered in a Great Register and Public Record of an Ucadian Society that is not issued by an Ordinary, Superior or Supreme.

Canon 785

An Inferior Document is any document issued by an Inferior Person such as a Roman Person or Inferior Juridic Person. No Inferior Document may ever be allowed to claim superiority over a General Document, Ordinary Document, Superior Document or Supreme Document.

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Canon 786

All Documents, whether valid or invalid have at least one Obverse and Reverse with the primary and most ancient purpose of the front or Obverse as the window transmitting the purpose and message of the Document, whilst the Reverse provides the window transmitting any formal reply, or rebuttal.

Canon 787

The physical alteration of any Document, whether it is valid or invalid, without the permission of the original author is an Injury that shifts any liability to the party who altered the document without permission.

Canon 788

By definition, an author cannot deny the existence or validity of their own documents without causing Injury and accepting all liability. Therefore, the return of any Document to its author with a perfected reply attached and sealed to the Reverse cannot be denied or ignored without the author causing Injury and accepting all Liability.

Canon 789

When a separate Document is attached and sealed to the Reverse of the first Document then a reply is perfected in accordance with the most ancient traditions of Documents without Injury.

Article 23-Land

Canon 790

Land is a fictional term used to define the solid terrestrial surface of a planet based rather than any predominantly liquid surface such as a sea or gaseous structure such as an atmosphere or air. Land is also used as a term synonymous with all the solid terrestrial surface of planet Earth.

Canon 791

Land is physical matter within space existing in accordance with Natural Law as defined by these canons. Therefore as an object, it cannot be “owned” by a fiction such as an owner as fictions can only own other fictions.

Canon 792

Except for the Divine Creator, by Divine Law and Natural Law physical matter within space cannot “own” one another only themselves. Therefore, the Divine Creator, also known as Unique Collective Awareness, is the only true “owner” of all Land in the Universe, including the planet Earth expressed into Divine Trust.

Canon 793

In order to enable the lawful “ownership” of Land, a valid fictional form derived from the objective existence of Land is required. This is accomplished by

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undertaking a valid survey of the Land and creating a description of its metes and bounds and then connected in a succession of surveys to the ultimate survey being the rules and mind of the Divine Creator. When this exists, a valid Location may be proven to exist, being a fictional form of Land capable of being owned.

Canon 794

When a particular Location owing its existence to the first rightful claim of ownership of the Divine Creator to all Land is lawfully conveyed into a True Trust this is called Divine Right of Use, or Divinity representing the highest Right of Use above all other claims of right and title. When some or all of these Rights are then conveyed to a Superior Trust this is known as Realty, or Real Property being first right of use of Land and immovables by Divine Right (Divinity).

Canon 795

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, the Divine rights of ownership and all Land surveyed as valid Locations has been expressed into True Trusts administered by the Society of One Heaven for the benefit of all men, women, higher order beings, animals and life forms living now and forever more.

Canon 796

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of Land ownership, conveyance or Trusts that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning.

Article 24-Sea

Canon 797

Sea, also known as See, is a fictional term used to define a large body of liquid covering the surface of a planet based rather than any exposed solid terrestrial surface such as land or gaseous structure such as an atmosphere or air. The Sea is also used as a term synonymous with all the liquid surfaces of planet Earth.

Canon 798

Sea is physical matter within space existing in accordance with Natural Law as defined by these canons. Therefore as an object, it cannot be “owned” by a fiction such as an owner as fictions can only own other fictions.

Canon 799

Except for the Divine Creator, by Divine Law and Natural Law physical matter within space cannot “own” one another only themselves. Therefore, the Divine Creator, also known as Unique Collective Awareness, is the only true “owner” of all

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Seas, also known as Sees in the Universe, including upon the planet Earth expressed into Divine Trust.

Canon 800

When Sea, also known as See, owing its existence to the rightful claim of ownership of the Divine Creator is lawfully conveyed into a True Trust this is called Realty, or Real Property representing the highest Right of Use above all other claims of right and title.

Canon 801

In order to enable the lawful “ownership” of the See, a valid fictional form derived from the objective existence of the Sea is required. This is accomplished by undertaking a valid survey of the Seas and creating a description of its watermarks, shores, depths and distances and then connected in a succession of surveys to the ultimate survey being the rules and mind of the Divine Creator. When this exists, a valid Location may be proven to exist, being a fictional form of Sea capable of being owned.

Canon 802

When a particular Location owing its existence to the rightful claim of ownership of the Divine Creator to all Seas is lawfully conveyed into a True Trust this is called Realty, or Real Property representing the highest Right of Use above all other claims of right and title.

Canon 803

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, the Divine rights of ownership and all the Seas surveyed as valid Locations has been expressed into True Trusts administered by the Society of One Heaven for the benefit of all men, women, higher order beings, animals and life forms living now and forever more.

Canon 804

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of Sea ownership, conveyance, Trust that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning.

Canon 805

When anyone references, writes or speaks of the “See”, “First See”, “Holly See”, or “Holy See”, it shall mean the seat of power of the Society of One Heaven upon the Earth and no other.

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Canon 806

Any person, entity, aggregate or group that claims itself to be the See, or Holy See in defiance of these canons is guilty of a solemn offence against all of Heaven, all spirits that have ever existed and the Divine Creator. Such an entity in such serious ecclesiastical dishonor has no spiritual power nor authority whatsoever.

Article 25-Building

Canon 807

A Building is a fictional Form created through the combined action of a descriptive engineering plan and registration of a structure or edifice upon a valid Cadastral Location.

Canon 808

A Building is always attached to a valid Location and not vice versa.

Canon 809

Registration of a valid Building is when a valid engineering plan is registered in the Great Register of a Ucadian Society as the one true and accurate current plan of the Building.

Canon 810

Any Building of a particular Cadastral Location that is not properly registered into the Great Register of a Ucadian Society is automatically invalid, including any and all associated land title, rights, claims, contracts and agreements.

Article 26-Good

Canon 811

A Good is a fictional Form of Notion determined to be purposeful and useful and therefore possessing a value measurable by some unit of value.

Canon 812

A member of the Homo Sapien species can never be attributed the Form of a Good. Any law, precept or decree that attributes the Notion of a Good to one or more members of the Homo Sapien species is automatically null and void from the beginning.

Canon 813

Unless expressly stated, all Goods are held in Trust by virtue of the Rights of their Manufacture, Administration, Stewardship.

Canon 814

There are only three valid types of Goods: Supreme, Superior and Inferior.

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Canon 815

A Supreme Good is any Good belonging to a True Trust.

Canon 816

A Superior Good is any Good belonging to a Superior Trust.

Canon 817

An Inferior Good is any Good belonging to an Inferior Trust such as a Roman Trust. All Ecclesiastical Goods of the Roman Cult, also known as the Vatican are Inferior Goods.

Canon 818

No Good can exist outside of a valid Trust. Therefore the highest Right of Ownership of all possible Goods is the Society of One Heaven in accordance with these canons.

Canon 819

Any claim of higher right of ownership of any Good than the Society of One Heaven is automatically null and void from the beginning.

Canon 820

When any Person subjects Goods that otherwise should be Supreme or Superior Goods into being Inferior Goods, then such a Person loses all Rights and such rights of Goods automatically transfer to the relevant Ucadian society.

Article 27-Location

Canon 821

A Location is a fictional Form created through the combined action of a valid survey by succession and registration in relation to one unique dimension of temporal space in relation to neighbouring space.

Canon 822

Valid survey by succession is the principle that a survey cannot be true to describing a particular dimension of temporal space in relation to neighbouring space if it does not belong by succession to a hierarchy of valid survey from the Absolute to a particular Cadastral survey.

Canon 823

Any survey unable to prove its membership to a hierarchy of succession of detailed survey from a particular Cadastral Location to the Absolute is automatically invalid, including any and all associated land title, rights, claims, contracts and agreements.

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Canon 824

Registration of a valid Location is when a valid survey is registered in the Great Register of One Heaven as the one true and accurate survey of a Cadastral Location.

Canon 825

Any valid survey of a particular Cadastral Location that is not properly registered into the Great Register of One Heaven is automatically invalid, including any and all associated land title, rights, claims, contracts and agreements.

Canon 826

There are only seven (7) valid forms of Location: Absolute, Universal, Galactic, Stellar, Planetary, Terrestrial and Cadastral.

Canon 827

An Absolute Location is a valid survey and registration of the primary location of all locations being the One, the Absolute and the Unique Collective Awareness as defined by these canons and specifically the canons of Divine Law and Natural Law. By these canons, there is only one (1) possible Absolute Location.

Canon 828

A Universal Location is a valid survey by succession and registration of a sub-location within the surveyed Absolute Location representing a region of the Universe larger than a Galaxy as defined by the canons and the Ucadian knowledge indexes.

Canon 829

A Galactic Location is a valid survey by succession and registration of a galactic location within the surveyed Universal Location representing a valid Galaxy as defined by the canons and the Ucadian knowledge indexes.

Canon 830

A Stellar Location is a valid survey by succession and registration of a stellar (sun) location within a surveyed Galactic Location representing a valid star system as defined by the canons and the Ucadian knowledge indexes.

Canon 831

A Planetary Location is a valid survey by succession and registration of a planetary location within a surveyed Stellar (Sun) Location representing a valid planet as defined by the canons and the Ucadian knowledge indexes.

Canon 832

A Terrestrial Location is a valid survey by succession and registration of the entire terrestrial land mass of a planet, including its method of survey as defined by the canons and the Ucadian knowledge indexes.

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Canon 833

A Cadastral Location is a valid registration through succession of a surveyed and marked out a tract of land, claim or settlement in relation to other neighbouring landmarks and locations within a valid registered terrestrial land survey.

Canon 834

A valid Location is not Realty (Real Property) until properly conveyed into a Superior Trust.

Article 28-Divine Person

Canon 835

A Divine Person is the highest possible form of Person being the Form of a Living Trust Corpus, also known as a Living Body Corporate being the Divine Spirit and Energy of a Divine Trust. A Divine Person cannot exist without the existence of a Divine Trust upon the conveyance of Divine Property and Spirit to create it. An aggregate of Divine Trusts is called a Supreme Divine Trust.

Canon 836

In Accordance with the most sacred Covenant Pactum de Singularis Caelum, every man, woman and higher order spirit living and deceased is recognized as a full member of One Heaven, having a unique membership number issued in accordance with this covenant. This number also represents the existence of an individual Divine Person and Divine Trust.

Canon 837

A Divine Person is owned by the Divine Trust, administered by the Trustees of the Treasury of One Heaven in accordance with the most sacred covenant Pactum de Singularis Caelum. Therefore, no man, woman, higher order spirit or person may claim higher trust or ownership than the Society of One Heaven.

Canon 838

The Divine Person is the first Person, the highest Person, the primary Person from which all other lesser Persons derive their consent and authority.

Article 29-True Person

Canon 839

A True Person is the second highest possible form of Person being the Form of a Living Trust Corpus, also known as a Living Body Corporate being the Divine Property of a True Trust.

Canon 840

A True Person of a True Trust formed from when the Trustee of the associated Divine Trust agrees to Gift, Grant and Convey Divine Rights of Use, also known as

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Divinity into the True Trust. A True Person can only be formed when an associated Divine Trust is already in existence.

Canon 841

A True Person is owned by the True Trust which in turn is administered by the Trustee being the living flesh and brain in accordance with the sacred covenant Pactum De Singularis Caelum. No other lesser Trusts, lesser inferior persons can claim ownership, liens, seizures, enforcements or other unlawful acts against a True Person.

Canon 842

When a valid Registration Number from the Great Register is redeemed as the recognition of the existence of a Divine Person, the associated Divine Immortal Spirit consents and agrees in True Trust to ensure the Society of One Heaven administers the rights and obligations of the member as Trustees.

Canon 843

Proof of the existence of a True Person and True Trust is through the issue of a valid Live Borne Record- as a Divine Immortal Spiritual Being expressed into a Flesh vessel.

Canon 844

Any Live Birth Record within an inferior Roman System which issues a unique number for the flesh of a baby may also be taken as proof of the existence of a True Trust and the inferiority of any Inferior Roman Person as proof of the existence of the flesh is proof of the existence of the Divine Immortal Spirit.

Article 30-Official Person

Canon 845

An Official Person is the third highest possible form of Person being the Form of a Living Trust Corpus, also known as a Living Body Corporate being the Real Property of a Superior Trust known as an Official Trust.

Canon 846

An Office is the normal term given to a most sacred position of status and title given life and legal personality of its own to which certain special powers are then bestowed.

Canon 847

Only six (6) Forms of Official Person by Status are valid: Supreme, Superior, Ordinary, Curator, Novice and Inferior.

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Canon 848

Only four hundred and thirty two (432) most sacred and ancient official positions are recognized as being permitted to hold any powers and authority by the Society of One Heaven as an Office.

Canon 849

A Supreme Officer, also known as a Supreme Person and Supreme, is any Official Person defined by unique Article within Pactum De Singularis Caelum. A Supreme Person is the highest Form of Official Person. There is none higher.

Canon 850

Any aggregate, entity, association or other body claiming equal or superior status to a Supreme Person and is not associated with the sacred Covenant Pactum de Singularis Caelum or seven (7) sacred pronouncements of Ucadia, then such a claim is contrary to the prescripts of Divine Canon Law and is therefore reprobate, suppressed and not permitted to be revived, including any deeds, covenants or other agreements based upon such false claims.

Canon 851

A Superior Officer, also known as a Superior Person and Superior, is any Official Person defined by unique Article within the three (3) sacred covenants Pactum De Singularis Fidei, Pactum De Singularis Islam or Pactum De Singularis Spiritus or the seven (7) foundation union Charters including Cartae Sacrorum De Congregatio Globus, Cartae Sacrorum De Congregatio Africans, Cartae Sacrorum De Congregatio Arabia, Cartae Sacrorum De Congregatio Americas, Cartae Sacrorum De Congregatio Asia, Cartae Sacrorum De Congregatio Europa and Cartae Sacrorum De Congregatio Oceania. A Superior is the second highest Form of Official Person. Superior Officers are the most senior executive administrators of Juridic Persons excluding those already identified as Supreme Officers.

Canon 852

Any aggregate, entity, association or other body claiming equal or superior status to a Superior Person and is not associated with the sacred Covenant Pactum de Singularis Caelum or seven (7) sacred pronouncements of Ucadia, then such a claim is contrary to the prescripts of Divine Canon Law and is therefore reprobate, suppressed and not permitted to be revived, including any deeds, covenants or other agreements based upon such false claims.

Canon 853

An Ordinary Officer, also known as an Ordinary Person and Ordinary, is the third highest Form of Official Person. An Ordinary is formed by any Charter or Code of Law created in accordance with these sacred canons and not previously named as either a Superior or Supreme Person. Ordinary Officers are senior officials of Juridic Persons.

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Canon 854

Any aggregate, entity, association or other body claiming equal or superior status to an Ordinary Person and is not associated with the sacred Covenant Pactum de Singularis Caelum or seven (7) sacred pronouncements of Ucadia, then such a claim is contrary to the prescripts of Divine Canon Law and is therefore reprobate, suppressed and not permitted to be revived, including any deeds, covenants or other agreements based upon such false claims.

Canon 855

A Curator Officer, also known as a Curator Person and Curator is the fourth highest Form of Official Person. An Curator is formed by any Statute created in accordance with these sacred canons and not previously named as either a Superior, Supreme or Ordinary Person. A Curator is a manager official within a Juridic Person.

Canon 856

A Novice Officer, also known as Novice, is the fifth highest Form of Official Person. An Novice is formed by any Statute or Ordinance created in accordance with these sacred canons and not previously named as either a Superior, Supreme, Ordinary or Curator Person. A Novice is a junior or probationary official within a valid Juridic Person.

Canon 857

An Inferior Officer is any Officer appointed through the statutes of an Inferior Juridic Person under Roman Law, Talmudic Law or some other inferior form of Law.

Canon 858

An Inferior Officer by claiming inferior form of law as the basis of their legitimacy automatically consent to being considered the lowest form of Official Person. Therefore an Inferior Officer can never be considered higher than a Curator, Ordinary, Superior or Supreme Officer.

Canon 859

Any statute that claims an Inferior Officer of an inferior form of law to be equal or superior to a Curator, Ordinary, Superior or Supreme Officer is automatically null and void from the beginning including any and all associated deeds, contracts, agreements.

Article 31-Inferior Person

Canon 860

An Inferior Person is the lowest possible form of Person being the Form of a Trust Corpus, also known as a Body Corporate being the inferior Property of an inferior Trust by western and inferior Roman Law, Sharia Law or Talmudic Law.

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Canon 861

An Inferior Person, such as a "Roman Person" is a Person created by the Legal Spell Curse System of the Roman Cult, also known as the Vatican also known as the Roman Catholic Church for which they falsely claim ultimate ownership not only of the person, but associated flesh, mind and soul.

Canon 862

An Inferior Person is by its very definition inferior to an Official Person, which is lesser in standing than a True which is lesser in standing than a Divine Person. An Inferior Person can never be considered superior to a Divine Person. Therefore, no law based in Inferior Persons can ever be lawfully considered equal or higher than these canons.

Canon 863

As every man, woman and higher order spirit is granted a Divine Person in accordance with the sacred Covenant Pactum De Singularis Caelum, when a man or woman willingly chooses to be associated with an Inferior Person such as an Inferior Roman Person or Roman Slave, such demonstration of distortion of reality, lack of ability of reasoning and logic is grounds to declare such a man or woman through their Inferior Person as incompetent.

Canon 864

Where a man or woman through their Inferior person is lawfully declared incompetent, the Society of One Heaven or the nominated Ucadian Society shall lawfully assume full power as guardian and trustee for the Inferior Person.

Article 32-Supreme Juridic Person

Canon 865

A Supreme Juridic Person is an aggregate of one hundred (100) Divine Persons formed as the body of a Supreme Trust when such Divine Persons share similar characteristics and no longer own a living flesh vessel.

Canon 866

There is no higher form of Juridic Person than a Supreme Juridic Person. The highest Supreme Juridic Person is the aggregate of all Supreme Juridic Persons represented by the Society of One Heaven.

Canon 867

As all Divine Persons are formed from Divine Immortal Spirits, Supreme Juridic Persons possess conscience and legal personality as a living spirit. It is both illogical and fraudulent to compare a Supreme Juridic Person with a Corporate Person being a Mortmanis person, also known as a "Dead Ghost" devoid of conscience.

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Canon 868

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Supreme Juridic Person.

Article 33-Universal Juridic Person

Canon 869

A Universal Juridic Person is an aggregate formed as the body of a Universal Trust.

Canon 870

A Universal Juridic Person is the highest possible form of Juridic Society of any and all types of Society within the Universe. There is only two (2) types Universal Juridic Persons, namely Ucadia and Universal (Gold) Credits.

Canon 871

As all True Persons are formed from Divine Persons themselves formed from Divine Immortal Spirits, Universal Juridic Persons possess conscience and legal personality as a living spirit. It is both illogical and fraudulent to compare a Universal Juridic Person with a Corporate Person being a Mortmanis person, also known as a “Dead Ghost” devoid of conscience.

Canon 872

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Universal Juridic Person.

Canon 873

Ucadia has dominion over all existence and all therein.

Article 34-Global Juridic Person

Canon 874

A Global Juridic Person is an aggregate formed as the body of a Global Trust.

Canon 875

As Global Juridic Persons are formed from Divine Persons holding conscience and life, all Global Juridic Persons possess legal personality as living beings with a spirit.

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Canon 876

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Global Juridic Person.

Article 35-Civil Juridic Person

Canon 877

A Civil Juridic Person is an aggregate formed as the body of a Civil Trust.

Canon 878

As Civil Juridic Persons are formed from Divine Persons holding conscience and life, all Civil Juridic Persons possess legal personality as living beings with a spirit.

Canon 879

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Civil Juridic Person.

Canon 880

If two Civil Juridic Persons are so joined that from them one is constituted which also possesses juridic personality, this new juridic person obtains the goods and rights proper to the prior ones and assumes the obligations with which they were burdened. With regard to the allocation of goods in particular and to the fulfillment of obligations, however, the intention of the founders and donors as well as acquired rights must be respected.

Canon 881

If a Civil Juridic Person is so divided either that a part of it is united with another Civil Juridic Person or that a distinct Civil Juridic Person is erected from the separated part, the authority competent to make the division, having observed before all else the intention of the founders and donors, the acquired rights, and the approved statutes, must take care personally or through an executor to the financial obligations and disbursement of remaining assets in accordance with the original intentions of the members.

Article 36-Mercantile Juridic Person

Canon 882

A Mercantile Juridic Person is an aggregate formed as the body of a Mercantile Trust.

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Canon 883

As Mercantile Juridic Persons are formed from True Persons themselves formed from Divine Persons holding conscience and life, all Mercantile Juridic Persons possess legal personality as living beings with a spirit.

Canon 884

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Mercantile Juridic Person.

Canon 885

If two Mercantile Juridic Persons are so joined that from them one is constituted which also possesses juridic personality, this new juridic person obtains the goods and rights proper to the prior ones and assumes the obligations with which they were burdened. With regard to the allocation of goods in particular and to the fulfillment of obligations, however, the intention of the founders and donors as well as acquired rights must be respected.

Canon 886

If a Mercantile Juridic Person is so divided either that a part of it is united with another Mercantile Juridic Person or that a distinct Mercantile Juridic Person is erected from the separated part, the authority competent to make the division, having observed before all else the intention of the founders and donors, the acquired rights, and the approved statutes, must take care personally or through an executor to the financial obligations and disbursement of remaining assets in accordance with the original intentions of the members.

Article 37-Union Juridic Person

Canon 887

A Union Juridic Person is an aggregate formed as the body of a Union Trust.

Canon 888

As Union Juridic Persons are formed from True Persons themselves formed from Divine Persons holding conscience and life, all Union Juridic Persons possess legal personality as living beings with a spirit.

Article 38-Inferior Juridic Person

Canon 889

A Inferior Juridic Person is an inferior aggregate person in accordance with inferior custom or claimed laws such as Roman Law or Talmudic Law. Inferior Juridic Persons have no authority, nor jurisdiction by Law, except through force and corruption.

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Canon 890

An Inferior Juridic Person is by definition a Corporation under Roman Law, representing the body corporate or the "corpus" of an Estate. Therefore Inferior Juridic Persons are Mortmanis, or "Dead Ghosts" in contravention of ancient principles of law preventing such abominations ever permitting to have legal personality nor hold property.

Canon 891

By definition, an Inferior Juridic Person is a "Dead Ghost", devoid of life and spirit. Therefore an Inferior Juridic Person can never have higher standing than a Juridic Person or Person that possesses life and spirit.

Canon 892

Under inferior Roman Law, an Inferior Juridic Person may lawfully obtain and hold limited Property rights only. A Inferior Juridic Person can never lawfully obtain nor hold Realty (Real Property).

Canon 893

A Inferior Juridic Person cannot have nor claim the character of a moral person. Therefore a Inferior Juridic Person cannot confer juridic personality.

Canon 894

In accordance with Divine Will, Divine Law, Natural Law and these canons, the Roman Cult also known as the Vatican, also known as the Roman Catholic Church is a Inferior Juridic Person.

Canon 895

In accordance with Divine Will, Divine Law, Natural Law and these canons, any Person formed directly using Talmudic Law is automatically a Inferior Juridic Person.

Article 39-Time

Canon 896

Time is a fictional Form of measurement belonging to on an accepted Form of Reality defining a limited quantity of space and/or continued existence between two successive events or actions or the period through which an action, condition or state continues.

Canon 897

The laws of Time by Natural Law are not the same as the principles of Time according to Positive Law, as Time as a fictional Form within a system of Reality be suspended, elongated or reduced.

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Canon 898

The most superior form of Time is the Ucadian Time System as defined by the most sacred covenant Pactum De Singularis Caelum. All other forms of Time are inferior.

Canon 899

As the Ucadia Time System is in harmony with the true cycles of the Earth and the most ancient time keeping systems of the oldest priest-king bloodlines, the Ucadia Time System also represents the one true and only valid Time System.

Canon 900

Consistent with the acceptance by Roman Law, Talmudic Law and Sharia Law that such inferior Time Systems will be lawfully abrogated at the End of Days, all three time systems are hereby rendered null and void. Therefore, the use of Roman time, Talmudic time, Islamic time or another time system on an official form has no effect.

Canon 901

As Roman Time is hereby rendered null and void, all claimed authority, power, right and influence derived from this system is also hereby rendered null and void.

Canon 902

The use of any other time system other than the Ucadia Time System for official and valid Form is forbidden, except when documents are produced specifically for use in inferior jurisdictions.

Article 40-Machine

Canon 903

A Machine is a device containing one or more inorganic moving parts capable of harnessing, transmitting or modifying energy. A machine may also be correctly defined as a Good.

Canon 904

A valid machine is any machine whereby its make and model, including blueprints are properly registered, it possesses a nameplate and has been tested and certified to be mechanically sound to its registered specifications.

Canon 905

As all machines are build from objects and concepts, all machines by default are held in trust in accordance with these canons and the sacred covenant Pactum de Singularis Caelum, consistent will all objects and concepts.

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Canon 906

A machine that is not properly registered with a Ucadian society in accordance with these canons is an unregistered machine.

Canon 907

An unregistered machine has no rights to use the property of a Ucadian Society.

Article 41-Register

Canon 908

A Register is a Ledger of Records into which regular entries are made of details of Form regarded as sufficiently important to be exactly recorded. Hence, for anything to be regarded to "be on the Record" is literally to be recorded into a Register.

Canon 909

A valid Register has a specific purpose, level of importance relative to other Registers, condition of entry and conditions of transfer of certain rights in accordance to valid law or statute. When two Registers are compared, the one having superior standing in law has rights over the other Register.

Canon 910

The highest and supreme Register of all possible Registers is the Great Register of One Heaven in accordance with Pactum De Singularis Caelum. Any law claiming equal or higher standing to the Great Register of One Heaven is automatically null and void from the beginning.

Article 42-Record

Canon 911

A Record is an account of some fact, event or form preserved as knowledge, particularly in writing, knowledge, evidence or information particularly within a Register. Record also refers to reference to the material itself.

Canon 912

When a Record is entered into the Great Register and Public Record of One Heaven, the record and form itself is considered to possess spiritual life.

Canon 913

No Inferior Person or Inferior Juridic Person is permitted to be ever entered as a record in the Great Register and Public Record of One Heaven.

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Canon 914

In accordance with these canons, any entry of an inferior Person or Inferior Juridic Person into the Great Register and Public Record of One Heaven is automatically null and void from the beginning.

Article 43-Value

Canon 915

Value is a fictional form being the assignment of a degree of importance, desire and numerical value in currency to a particular Form. Hence, Value is a subjective ranking of a Form relative to other Forms, often on simple monetary value.

Canon 916

A Good is worth as much as the value at which it can reasonably be sold.

Canon 917

The most important, the rarest and therefore the most valuable Form in history is objects believed to be Divinely inspired and sacred.

Canon 918

The least important, the commonest and therefore the least valuable Form is objects and matter considered to be abundant and easily available.

Canon 919

By definition, the most valuable Form of all possible Forms is these canons and the sacred Covenant Pactum De Singularis Caelum. No object, nor Form may be considered more valuable.

Canon 920

No man, woman, person, aggregate, entity or spirit may claim ownership of the sacred Covenant Pactum De Singularis Caelum other than the Divine Creator. All copies, reproductions, abstracts and extracts of the sacred covenant remain at all times the sole property of the Divine Creator.

Article 44-Asset

Canon 921

In a general sense, an Asset is a fictional Form representing other forms regarded to possess a formal unique identity and value. As such, an Asset is a net store of real value.

Canon 922

In a formal sense, an Asset is any sufficient effects, property or goods of sufficient value enough to discharge any burden cast upon a Trust or Estate in

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satisfying its Debts. Therefore Assets do not exist without some relationship to a Trust or Estate.

Canon 923

Assets may be defined as either Tangible or Intangible.

Canon 924

A Tangible Asset is Any asset, such as buildings, land, equipment etc. that has physical form

Canon 925

An Intangible Asset is Intangible personal property, acquired for money, that does not have a face value or a ready market. An Intangible asset is also defined as Any valuable property of a business that is not does not appear on the balance sheet, including intellectual property, customer lists, and goodwill.

Article 45-Debt

Canon 926

In a general sense, a Debt is a fictional Form representing an obligation by one or more Person(s) due to another one or more Persons(s) whether it be to perform an act, or make payment of certain currency, goods or effects.

Canon 927

In a form sense, a Debt is a Form possessing negative value that may only be effectively discharged providing Assets of sufficient value exist within the Trust or Estate to render a zero balance or remainder in the Accounts.

Article 46-Account

Canon 928

An Account is a Fictional Form for the administration of currency transactions in Trust or Estate. Account can also refer to the actual statements produced summarizing monies received and paid with calculation of the balance.

Canon 929

Neither an Asset nor Liability can exist unless it is recorded into the proper Account of the Trust or Estate.

Article 47-Income

Canon 930

Income is the sum of all earnings received from ownership, lease and use property including business, land, investments and one's own work.

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Canon 931

Under inferior Roman law, a tenant of a possessory estate has the right to gain a fair income from the land and its immovables from any leaseholders. This is called tax.

Canon 932

Income gained from possession of property to which the person is not entitled is fraud and unlawful.

Canon 933

Unless a person holds valid title to property issued by a valid Ucadian society, then any income received from use of property is unlawful.

Article 48-Liability

Canon 934

A Liability is an obligation, debt or responsibility owner by a Person to another within the context of Trust and Estate Law.

Canon 935

A Liability does not exist if no Trust or Estate exists.

Canon 936

The obligation to a Liability is defined by the relationship of the Person to the Trust or Estate and the rules of agreement. A Person cannot assume the liabilities of another without having a relationship to the Trust or Estate that holds the liability.

Canon 937

The Holder of an original agreement generally accepts all liabilities of the Trust or Estate administered by that instrument, unless another related to the Trust or Estate consents to act as surety to the liability.

Canon 938

As it is the obligation of the Trustee, or Executor or Administrator to administer all Assets and Liabilities, any acceptance of liability on the part of a Beneficiary may only be temporary, according to some fix term or conditions.

Canon 939

Once a Beneficiary completes any obligations or agreement associated with acceptance of surety for a liability, the obligation for any continuing liability must automatically return to the Trustee, or Executor or Administrator of the Trust or Estate.

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Canon 940

When a Person dishonors an instrument, properly formed and registered, they fully consent and accept any attached liability even if such consent and acceptance has not been made orally or in writing.

Canon 941

When a Person uses any property of a Trust or Estate without permission, they automatically assume a relationship with that Trust or Estate as a Beneficiary and accept full liability attached to the use of that property.

Canon 942

A Person who admits mistake and error in trespass on the use of property of an Estate or Trust without express permission is automatically freed of any liability obligations and full liability returns to the Trustee, or Executor or Administrator.

Canon 943

Any Trustee or Executor or Administrator that refuses to act within their obligations and accept when an obligation is returned upon admission of a mistake or non-consent as surety is guilty of a gross breach of duties and automatically becomes personally liable for any and all associated liabilities.

Canon 944

Any Liability created in fraud automatically becomes the personal obligation of the Person who committed the fraud.

Article 49-Currency

Canon 945

Currency is a formal system of money based on some standard unit of measurement, a store of value and a medium of payment and exchange. Money is anything that is generally accepted in exchange as payment for Goods according to some estimated value.

Canon 946

While the key function of money is to act as a medium of exchange, when money is formalized to be recognized as a store of value, a unit of account and method of payment according to certain rules, it may be regarded then as Currency.

Canon 947

All currencies and therefore money may be defined into two (2) types according to the method of underwriting the value of the money: Commodity and Property.

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Canon 948

Commodity Currency is the simplest form of currency whereby the money itself is the underwriting and carrier of value. The most common examples of commodity currency are gold and silver coins, now rarely minted in favour of debased metal coins of less intrinsic value.

Canon 949

Property Currency is any currency that uses Rights of Property by claim, lien and other mechanisms as the method of underwriting. All Property Currency is based upon the rules of Negotiable Instruments and the associated concept of Temporary Trusts in which to convey the Property.

Canon 950

All Notes, also known as Bank Notes and Bills are by definition fungible Negotiable Instruments, therefore Property Currency based upon one or more classes of Property conveyed into Temporary Trusts as its store of value. A Bank may choose to issue one Bank Note against one Temporary Trust for one Trust Corpus of Property, or may choose to issue multiple Bank Notes against a Temporary Trust to the total value of the Trust Corpus.

Canon 951

The two most common forms of Property used to underwrite Currency as Negotiable Instruments is Rights of Claim, also known as Rights of Redemption and Liens, most notably Maritime Liens. Currency based upon "Redeemable" value was most common in permitting the Property of the Instrument to be converted into a good of equivalent value, in particular gold or silver. However, most Currency based on Redeemable property has been withdrawn in favour of currency based on Liens.

Canon 952

The principle of Property Currency based on Liens is the acceptance by an Estate that because the property under Lien cannot be effectively "seized", the lienholder is granted permission to monetize their right and then "sell" the debt to recoup their loss.

Canon 953

The significant difference between monetized maritime liens conveyed into trust and issued through the structure of Property Currency and Negotiable Instruments is that a monetized bill of exchange is not permitted to be dishonored by any merchant within the Roman system, without severe penalties. This is because Maritime liens represent the highest lien coming from the authority of the highest estates and to dishonor this authority is to dishonor the entire global Roman land, property and finance system of the world.

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Canon 954

In each estate deliberately bankrupted and forced to issue equitable title Property Currency through a private reserve bank, the Live Birth Record of each new borne child is monetized as a bonded promissory notes and then “sold” and conveyed into a separate Cestui Que (Vie) Trust per child owned by the private reserve bank. Upon the promissory note reaching maturity and the bank being unable to “seize” the slave child, a maritime lien is lawfully issued to “salvage” the lost property and itself monetized as currency issued in series against the Cestui Que (Vie) Trust. Thus the currency of private reserve banks is only leased by the population who then pay rent in the form of interest for currency they underwrite because of the monetized maritime liens issued against them as Roman slaves.

Canon 955

As the Society of One Heaven is the First See and the one, true and only Holy See, all currency issued under Maritime Liens is now the property and subject to the True See in accordance with these canons and the sacred covenant Pactum De Singularis Caelum.

Canon 956

Any treasury, or reserve bank that refuses to acknowledge that any currency issued under Maritime Liens is now is ultimately the property of the First See and the one, true and only Holy See being the Society of One Heaven is open consent and agreement that the rules guiding the global Roman financial system of currency no longer apply and are null and void.

Canon 957

Any treasury, bank or financial institution that dishonors currency issued by a valid Ucadian society commits an act of extreme dishonor and by such action openly accepts full liability and underwriting of such an instrument. Failure to further honor such a valid instrument is open consent by the particular Roman institution that the rules guiding the global Roman financial system of currency no longer apply and are null and void.

2.2 Form Creation and Change

Article 50-Action

Canon 958

An Action or Act is an event in Time and Dimension based on Reason, involving the transmission of energy and awareness relating to Form.

Canon 959

All Actions or Acts may be classified into four (4) categories: General, Specific, Juridic and Proscribed.

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Canon 960

A General Action or Act is any Act that takes place that does not involve specialized knowledge or skill that is neither Proscribed, nor related to the official function or statutes of a Juridic Person.

Canon 961

A Specific Action or Act is any Act that takes place that involves the presumption of specialized knowledge or skill that is neither Proscribed, nor related to the official function or statutes of a Juridic Person.

Canon 962

A Juridic Act or Action is any Act that takes place relating to the official function or statutes of a Juridic Person by a qualified Person including all Form which essentially constitutes the act itself as well as the formalities and requirements imposed by law for the validity of the act.

Canon 963

A Proscribed Act or Action is any Act listed by Statute of a Juridic Person as being an Offence.

Article 51-Ritual

Canon 964

A Ritual is any process based on Custom, involving the transmission of energy and awareness relating to Form.

Canon 965

Any Ritual involving the simulation of human or animal sacrifice, or actual sacrifice is strictly forbidden in all its forms.

Canon 966

Any Ritual contrary to the prescript of a valid Canon is therefore reprobate, suppressed and not permitted to be revived.

Article 52-Custom

Canon 967

A Custom is any long-established practice resting on authority by long traditional of consent to justify a Ritual.

Canon 968

Whilst a Custom may have a long tradition, its lawfulness is dependent upon its consistency to body of Canon known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

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Canon 969

A Custom not considered lawful in accordance with these Canons, is therefore unlawful. A custom alone may not be assumed as an unwritten law.

Canon 970

Any Custom contrary to the prescript of a valid Canon is therefore reprobate, suppressed and not permitted to be revived.

Article 53-Adjudication

Canon 971

Adjudication is the action of promulgating a new Form by judicial procedure.

Canon 972

A valid Form is considered to be created by Adjudication when such Form has been orated within a valid Court at least once before officials of the valid Court issue a document attesting to the Form with the same effect, validly registered in a Great Register of a valid Ucadian Society and the Document has been published in at least two Communication Mediums for view as a Notice.

Article 54-Promulgation

Canon 973

Promulgation is the action of publishing and pronouncing to public view a Form, most usually a Statute or Ordinance in the form of Document.

Canon 974

A valid Form is considered to be created by Promulgation when such Form has been orated at least once before officials of a valid Ucadian Society, validly registered in a Great Register of a valid Ucadian Society and the Document has been published in at least two Communication Mediums for view.

Canon 975

In relation to valid Promulgation, Communication Mediums include but are not limited to Electronic Internet and Public Computer Network Systems, Newspapers, Magazines, Public Libraries and Book Stores, Registered Mail and General Mail, Fax, Phone Message, Text Message, Email, Television, Cable and other live video.

Article 55-Registration

Canon 976

Registration is the Act and Ritual of entering a unique Record in a precise manner into an important roll of records known as a Register including any relevant

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transfer and acknowledgment of certain rights from the holder of the Form to the administrators of the Register.

Canon 977

The registration of an entry into a superior Register in which the Form is already registered into an inferior Register shall automatically render the inferior record null and void with the lawful conveyance of any rights to the superior register unless the act and ritual of conveyance is found to be in error.

Canon 978

The lowest and least important form of Registration is any Register not deriving its rights or function from the Great Register of One Heaven such as Registers under claimed Roman and Talmudic other religious law.

Article 56-Extraction

Canon 979

Extraction is the action of the production of a summary Form, or to get out by force, effort or contrivance a new Form that resembles in some way the Original.

Canon 980

An extract may never be correctly called a copy. The word copy implies a faithful duplication of the original. However, an extract is not dependent on an accurate depiction of the original, only a summary or contrivance, which implies an extract may not resemble the original accurately.

Article 57-Abstraction

Canon 981

Abstraction is the action of separating a new fictional Form from the material of the original so that the new Form represents a logic extension and connection to the original.

Canon 982

A valid Form is considered to be created by Abstraction when such Form has been validly registered in a Great Register of a valid Ucadian Society and the Document has been published in at least two Communication Mediums for view.

Canon 983

When registered in the Great Register of One Heaven, the original exists in the original Register of One Heaven within Heaven.

Canon 984

Possession of a Valid Abstract in no way denotes ownership, nor conveyance of Rights, or any form of Property to the Holder.

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Article 58-Transaction

Canon 985

The creation of valid Form through Transaction is when a Form is lawfully exchanged between one Person to another and this event is properly registered in a Great Register of a Ucadian Society.

Article 59-Conveyance

Canon 986

The creation of valid Form through Conveyance is when a Form is transported and transferred from one Person to another by form of Deed as registered in a valid register of a Ucadian Society. Grant is synonymous with conveyance.

Canon 987

In order to transfer title, an instrument must contain apt words of “grant” which manifest the grantors intent to make a present conveyance of the land by their deed as distinguished from an intention to convey it at some future time. The absence of valid words of conveyance within a deed, void the deed.

Canon 988

The words grant, convey, assign, set over, transfer and give are indicative of the intent to presently pass title.

Canon 989

A Conveyance is only valid when properly registered in a Great Register of a Ucadian Society. Therefore all Conveyance of Property not properly registered is null and void from the beginning.

Canon 990

If not under a valid Ucadian seal, it is not sufficient to pass legal title to real property.

2.3 Form Abrogation and Corruption

Article 60-Abrogation

Canon 991

Abrogation, or simple “to abrogate” is to repeal, eliminate, dissolve or destroy a Form by claimed lawful means.

Canon 992

In accordance with these canons and by Divine Law, no valid canon may be abrogated by any force, person, entity or spirit.

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Canon 993

In accordance with these canons and by Divine Law, all laws claiming to be canon law that are not lawfully part of these canons are hereby abrogated.

Article 61-Corruption

Canon 994

Corruption is the intentional perversion, purification, infection, debasement of a Form.

Canon 995

It is the deliberate corruption of the law that represents one of the most grievous injuries of the various religious orders and branches known as the Bar associations.

Canon 996

Any association, entity or person that seeks to corrupt the law and support the continued corruption of the law has no right whatsoever to speak for the law or have anything to do with the law.

Canon 997

The deliberate corruption of the principles of law is a deliberate attack on all civilizations.

Article 62-Fraud

Canon 998

Fraud is the false representation of Form to obtain an unjust advantage or to injure the Rights of another.

Canon 999

Fraud is a deliberate act of deception. Hence the deliberate concealment of a known truth in order to mislead or cheat. Thus to “deceive” is to cause a man or woman to believe what is false, to lead into error and delude.

Canon 1000

Fraud and Justice can never dwell together. By no agreement or statute can it be lawfully effected that a fraud shall be practiced.

Canon 1001

No right of action can have its origin in fraud. No action may arise out of a fraudulent consideration.

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Canon 1002

The phrase "let him who wishes to be deceived, be deceived" and those that defend it is the utmost perversion and fraud against the law.

Canon 1003

The greater fraud is not the fraud upon the people by the government and judiciary class within inferior Roman law societies but the fact that inferior Roman law first deceives all those who seek to practice law, thus entombing them within a prison of lies.

Canon 1004

A concealed fault is equal to a deceit.

Canon 1005

No action may arise out of a fraudulent consideration or contract.

Canon 1006

A great lie of the Roman Cult system of law is that no member of a Bar association may possibly know the law until they have reached the highest levels of vetting, by which time their ideals, dreams and sense of justice have been thoroughly exorcised from their soul.

Canon 1007

The action against a wrong has no material influence upon it condition. A fraud remains a fraud whether challenged, repelled or temporarily forgotten.

Article 63-Forgery

Canon 1008

Forgery is the making of an imitation of some original Form with the deliberate intention to deceive. Therefore, a Forger is a fabricator of false imitation form.

Canon 1009

Forgery is a deliberate act of deception. Hence the deliberate concealment of a known truth in order to mislead or cheat. Thus to "deceive" is to cause a man or woman to believe what is false, to lead into error and delude.

Canon 1010

The age of a thing does not mitigate its defect if clearly a forgery.

Canon 1011

A foundation of lies does not make a Kingdom of God, but a den of vipers doomed to fall.

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Article 64-Reprobate

Canon 1012

Any Form that is Reprobate is considered rejected, cast off as worthless, immoral, damned and an injury before the sight of the Divine Creator.

Canon 1013

In accordance with these canons and by Divine Law, no valid canon may be reprobate by any force, person, entity or spirit.

Canon 1014

In accordance with these canons and by Divine Law, all laws claiming to be canon law that are not lawfully part of these canons are hereby reprobate.

Article 65-Suppression

Canon 1015

Suppression is to put down, execute or withhold a Form by force or authority, especially in the withholding or withdrawal of Form from publication or manufacture. Suppression is equivalent to the terms Prohibition and Censorship.

Canon 1016

In accordance with these canons and by Divine Law, no valid canon may be suppressed by any force, person, entity or spirit.

Canon 1017

In accordance with these canons and by Divine Law, all laws claiming to be canon law that are not lawfully part of these canons are hereby suppressed.

Article 66-Malediction

Canon 1018

Malediction is the utterance of a curse, to revile, or slander; as well as the quality of being under a ban or curse. A Curse is the consignment of ill intent, ill will and evil to a Form with the deliberate intent to abrogate, corrupt or destroy it.

Canon 1019

In accordance with these canons and by Divine Law, all those that have ever suffered any maledictions issued by the Roman Cult, also known as the Vatican, also known as the Roman Catholic Church are hereby summarily and immediately released and henceforth such maledictions are returned upon all living persons, officials and agents that continue to refuse to acknowledge these true canons and the Sacred covenant Pactum De Singularis Caelum.

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Canon 1020

In accordance with these canons and by Divine Law, all those that have ever suffered any maledictions issued under Sharia Law are hereby summarily and immediately released and henceforth such maledictions are returned upon all living persons, officials and agents that continue to refuse to acknowledge these true canons and the Sacred covenant Pactum De Singularis Caelum.

Canon 1021

In accordance with these canons and by Divine Law, all those that have ever suffered any maledictions issued under Talmudic Law are hereby summarily and immediately released and henceforth such maledictions are returned upon all living persons, officials and agents that continue to refuse to acknowledge these true canons and the Sacred covenant Pactum De Singularis Caelum.

Canon 1022

In accordance with these canons, no malediction is permitted to be issued under the name of the sacred covenant Pactum De Singularis Caelum or any Ucadian society.

Article 67-Nullify

Canon 1023

Nullify is to render a Form Null, therefore of no legal or binding force; of no value, use, capability or importance. Hence, to Nullify is to formally revoke the validity of a particular Form, to annul it.

Canon 1024

A Form that is Nullified ceases to have lawful existence.

Canon 1025

Nullification is dependent upon the strength of the Form of Law that permits such authority to Nullify Form. Law based on faith and custom cannot nullify law based upon fact, logic and reason.

Canon 1026

Any attempt by a form of law based on faith and custom to nullify any form based on fact, logic and reason shall have no effect and itself shall be rendered null.

Article 68-Voidance

Canon 1027

Voidance is the action of voiding or making void, being the act of removing and clearing away a Form to create an empty space, or no occupation.

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Canon 1028

While to render a form Null is to revoke any legal validity to it, to Void a form is to remove its existence entirely.

Canon 1029

Voidance is dependent upon the strength of the Form of Law that permits such authority to Void Form. Law based on faith and custom cannot void law based upon fact, logic and reason.

Canon 1030

While the term void now shares many similarities to null, procedurally it is more correct that voidance succeeds nullification. Therefore, to null and void a form is to first revoke any claim of validity and then its complete existence.

Canon 1031

Any attempt by a form of law based on faith and custom to void any form based on fact, logic and reason shall have no effect and itself shall be rendered null and void.

Canon 1032

Any form that is null and void cannot be revived.

III. Rights

3.1 Rights

Article 69-Rights

Canon 1033

A valid Right is a fictional concept under Positive Law, whereby a Person has certain Control, Benefit of Use or Privilege of particular Property. A Right, also known as Right of Use is equivalent to Property.

Canon 1034

As a valid Right is equivalent to Property, it presupposes the existence of Property, which implies the existence of a Trust relationship and a valid Trust deed defining the nature and limits of the Right for the Beneficiary.

Canon 1035

In the absence of Property, a Right cannot exist in reality.

Canon 1036

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There exists no such thing as a Natural Right under Natural Law except those Rights associated with Divine Trusts and True Trusts in accordance with Pactum De Singularis Caelum.

Canon 1037

There exists in Reality no such thing as Legal Rights, Civil Rights or Statutory Rights, except those Rights eventually granted through the existence of a superior trust to a Juridic Person under its statutes and limits of authority.

Article 70-Claims

Canon 1038

A Claim, also known as a “cause of action”, is by ancient definition a witnessed formal oral protest and pronouncement of one or more Rights, usually supported by one or more sealed and notarized documents.

Canon 1039

The Claim is the vocalization of a formal protest and pronouncement itself. Any associated documents are an Affirmation, Statement or some evidence dependent upon its perfection. Taken together they may correctly be called a Statement of Claim or an Affirmation of Claim.

Canon 1040

A claim can be satisfied only through rebuttal by counter-affidavit point-for-point, resolution by jury, or payment.

Canon 1041

If the plaintiff does not prove his case, the defendant is absolved.

Canon 1042

A presumption of a claim in accordance with these canons will stand good until the contrary is proved.

Canon 1043

The validity of a Claim is the validity of the oral argument, constituting two main parts, firstly the formal protest of a challenge of Rights also known as the “wrong” and secondly the re-assertion of such Rights or pronouncement of new Rights also known as the “remedy”.

Canon 1044

It is insufficient for any Claim to vocalize a wrong without a valid remedy. Similarly, no remedy has validity without first vocalizing a wrong.

Canon 1045

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Documents alone without any evidence of the vocalized claim can never be considered a valid Claim. However, documents may be presented first to pronounce the intention to Claim at some appointed time and place before a competent authority and witnesses.

Canon 1046

Form of action is immaterial to the validity and substance of a claim unless by consent a person agrees to hear their claim according to the normal rules of form and action of a particular society.

Canon 1047

Any juridic person or court that permits the resolution of Claims and counter-claims merely by Documents without either the original and subsequent claims being vocalized is in grave breach of a most ancient and fundamental principle of law.

Canon 1048

When in accordance with these canons, a Person who is first in time has the prior right of claim.

Article 71-Title

Canon 1049

A Title is a both a valid inscription or entry into the Asset Register of a Trust and a certificate or notice of proof of such entry and therefore claim of Right of Ownership. The word 'Title' is derived from the Latin word *titulus* meaning 'inscription, label and notice (of entry) into a *tabulae*' with the Latin word '*tabulae*' literally meaning register. It was most commonly used in the context of a register of slaves. The Latin word for a registrar is '*tabularius*'.

Canon 1050

The creation of Title occurs upon the valid entry of the claimed property into the Asset register of the Trust by the recording of a minimal set of information about the Property now also defined as an Asset. This minimal information includes:

- (i) A Unique Identifying Number also called the Unique Register Number; and
- (ii) A Name for the Property; and
- (iii) The Day of entry into the Register; and
- (iv) The Grantor/Provider of the Asset; and
- (v) The Custodian of the Asset; and
- (vi) The value of the Asset.

Canon 1051

Two main forms of Title for the Same Property may exist in the Asset Register of a Trust, Legal Title and Equitable Title.

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Canon 1052

Legal Title refers to Rights of Ownership, usually held by the Trustee of the Trust.

Canon 1053

Equitable Title refers to the Rights of Use, usually held by the Beneficiary, Leaseholder, Tenant of Property of the Trust. While the word "Owner" is used with Equitable Title, it merely refers to the Title and not the Property of the Trust.

Canon 1054

Title is distinct from possession, being a Right that usually accompanies ownership but is not necessarily sufficient to prove it.

Canon 1055

Title formed under an Estate never contains rights of Real Property but merely rights of Real Estate, as even the first Estate must always by definition belong to a parent Trust.

Article 72-Succession

Canon 1056

The creation of valid Form by Succession is when there exists a valid argument and proof of a succession of authority from a recognized source of power to the present Form from which an object is created.

Canon 1057

Creation of valid Form through succession is a fundamental principle to the creation of valid form in relation to Location Form and ultimately valid Land Title. The absence of valid succession of survey from the Absolute to any Cadastral Location invalidates any claimed Location Form and therefore its ability to be lawfully conveyed into a Superior Trust.

Canon 1058

Creation of valid Form through succession is a fundamental principle to the creation of valid form in relation to all Ecclesiastical Law, Custom and Ritual in that the absence of valid succession between the Divine and the form from which an ecclesiastical form is created renders such claims invalid.

Canon 1059

In accordance with proof of Divine Will, Divine Law, Natural Law, the seven (7) sacred pronouncements of Ucadia and sacred covenant Pactum De Singularis Caelum, the Roman Cult, also known as the Vatican, also known as the Roman Catholic Church is without valid apostolic succession. Therefore all ecclesiastical

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form and ritual of the Roman Cult is invalid and without spiritual or supernatural authority.

Canon 1060

In accordance with proof of Divine Will, Divine Law, Natural Law, the seven (7) sacred pronouncements of Ucadia and sacred covenant Pactum De Singularis Caelum, Talmudic Law and Rabbinical Succession is without valid succession. Therefore all ecclesiastical form and ritual of Talmudic Rabbi is invalid and without spiritual or supernatural authority.

Canon 1061

In accordance with proof of Divine Will, Divine Law, Natural Law, all valid apostolic succession, spiritual and supernatural authority rests solely in those Offices defined by the sacred covenant Pactum De Singularis Caelum.

Article 73-Occupation

Canon 1062

Occupation is the act, process and intentional condition of possessing and existing at a physical place.

Canon 1063

A person cannot occupy a place when they have no intention of being there, or wishing to occupy it. The proof of intention of Occupation is the presentment of a valid Claim.

Canon 1064

A place occupied by force affords no Rights and all Obligations to the Occupier.

Canon 1065

Occupation does not imply any Rights towards ownership unless peaceful and accompanied by a valid Claim.

Article 74-Possession

Canon 1066

Possession is the intentional act and fact of occupation, use, employment or effective control of a Form. Possession is distinct from Ownership in that a Person who possesses a Form may have no rightful claim or title.

Canon 1067

A person does not possess a Form unless it is their intention to do so. Therefore the actions surrounding the control and use of a form prove intention.

Canon 1068

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Possession that is considered lawful is called Lawful Possession.

Canon 1069

Possession automatically presumes the tacit acceptance of certain obligations, whether or not possession is ultimately considered lawful. A Possessor of Form is obliged to act as an honorable steward in the management of those possessions.

Canon 1070

Possession automatically presumes the tacit acceptance of certain rights, whether or not possession is ultimately considered lawful. The degree to which presumed rights of use or title may be granted are conditional upon the nature of the form and any associated trust.

Canon 1071

Any Person who claims ultimate possession in contravention of these canons, also assumes full liability and obligations. If this person having unlawful possession then acts in a way contrary to honorable stewardship they therefore consent to forfeiting any right, claim or protection under any law to the role of trustee.

Article 75-Heir

Canon 1072

An Heir is a Beneficiary recognized by the higher estate to possess a prior right to a lesser estate, unless excluded by Will.

Canon 1073

In determining a rightful Heir, it is tradition for the Executors and Administrators of higher estates to follow the relevant cultural principles of “inheritance”.

Canon 1074

The concept of Heir is equivalent to the concept of Title of Nobility. An Heir is always a Person with beneficial entitlement to an estate also holding right of use of one or more honorifics denoting the size of the estate and therefore the standing of the Heir. Thus a Sovereign traditionally denotes the holding of the largest kind of estate, while titles of nobility such as Earl, Baron, Lord indicate successively smaller estates within the estate of the Sovereign.

Canon 1075

Where a higher estate permits Heirs, the general principle of inheritance means that the property, titles, debts and obligations of a lesser estate may be passed to the eldest next of kin upon the death of the decedent, excluding the existence of a will. This is usually called the Line of Succession and is of particular importance in those higher estates still permitting a Sovereign Heir.

Canon 1076

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Where a higher estate does not permit Heirs and therefore Title of Nobility, the absence of a Will does not mean that the lesser estate is automatically inherited by next of kin but that the higher estate may reclaim all rights under “intestate” and determine what rights shall be awarded to any next of kin, if any. Estates such as the United States expressly forbid title of nobility and therefore heirs within their deed and will.

Canon 1077

As an estate belongs to a Testamentary Trust under Trust Law, an Heir can never also be an Executor or Administrator of the Estate for which they are also a Beneficiary.

Canon 1078

The entitlements of property or rank of an Heir is determined by two primary factors: the first being the limits of property within the estate and secondly the conditions and limits of the wills of higher estates to which the lesser estate belongs.

Canon 1079

A Will can never name an Heir, only Beneficiaries. In a higher estate that permits the existence of Heirs, the existence of a Will implies the disenfranchisement of one or more rights to an Heir.

Canon 1080

The Heirs are words describing the extent or quality of the estate conveyed and not words designating the persons who are taking it.

Canon 1081

When a person takes as heir at law they do so by descent, but when he acquires title by his own act of agreement he is a purchaser.

Canon 1082

An Heir always remains a Beneficiary with any rights of property limited by the Executors and Administrators of the higher estate.

Canon 1083

A Person who murders another to obtain the status of Heir is automatically rendered ineligible to succeed, regardless of any clause, term or caveat in any will or statute to the contrary.

Article 76-Use

Canon 1084

Use is a custom or skill and the employ of a right for some benefit. Hence, the ancient principle “Right of Use”. Right of Use is equivalent to Property.

Canon 1085

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The Use of an Object or Concept assumes Possession. However the questions of lawful possession and ownership are distinct from Use.

Canon 1086

A Person who does not Use a Form over an accepted period of time, consents to forfeit those Rights of Use dependent on continuous Use to the extent that such Rights are agreed prior to the granting of such Property by Deed or Title.

Canon 1087

A Person, who takes Lawful Possession of a Form and Uses it over an accepted period of time, assumes those Rights of Use implied by such Use, whether or not such rights have yet been formalized by Deed or Title.

Article 77-Owner

Canon 1088

An Owner is a Person who holds the rightful claim to a Form or title to Property. As a Person is a fiction, it cannot “own” objects and concepts, only other fictions in accordance with Positive Law.

Canon 1089

Except for the Divine Creator, by Divine Law and Natural Law objects and concepts cannot “own” one another only themselves. Therefore, the Divine Creator, also known as Unique Collective Awareness, is the only true “owner” of objects and concepts.

Canon 1090

When original Form owing its existence to the rightful claim of ownership of the Divine Creator is lawfully conveyed into Trust this is called Realty, or Real Property representing the highest Right of Use above all other claims of right and title.

Canon 1091

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, all objects, concepts and all awareness are lawfully expressed into the Trust administered by the Society of One Heaven for the benefit of all men, women, higher order beings, animals and life forms living and deceased now and forever more.

Canon 1092

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of

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ownership, conveyance, Trust that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning, consistent with the notice of unlawful conveyance.

Article 78-Holder

Canon 1093

A Holder is a fictional concept whereby a person who possesses a document of an original instrument or facsimile is presumed to consent as surety to any associated obligations implied by the instrument, unless such surety is otherwise qualified.

Canon 1094

When the rightful owner of certain property is also a holder of an instrument, then such possession of the document also represents their proof of ownership as well as surety to any associated obligations, without physical need to demonstrate possession.

Canon 1095

A person who is a holder of an instrument representing rights and obligations to certain property does not mean they are the rightful owner of the property, but consent to act as surety.

Canon 1096

The issue or record of issuing a document to a person does not imply a person is a holder. Nor does the presence of a particular document in close proximity to a person mean they are a holder. It is only when a person touches and “holds” a document in the presence of others do they become a holder.

Canon 1097

The presumption of surety of a holder cannot be proven in law until a person confirms in the presence of at least two witnesses they are the holder. The absence of disclosure and knowledge to a holder of the obligations for which they have consented constitutes an act of deception and fraud.

Canon 1098

It is immaterial whether a person holds an original or a facsimile of an instrument to be a holder.

Canon 1099

As a holder implies acceptance of all associated obligations, a person has the right to qualify their consent by claiming to be only a Holder in Due Course.

Canon 1100

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A Holder in Due Course is a Holder that accepts their surety and consent for any obligations and performance due over the time an instrument is in their possession, but rejects any implied consent for surety for any potential misdeeds or errors by one or more previous holders.

Canon 1101

A person that does not affirm their position as a Holder in Due Course is assumed to accept the full obligations, responsibilities as well as any rights if owner of the property.

Canon 1102

The assertion of a person to be a Holder in Due Course has no effect in diminishing any acceptance and surety of obligations and performance due during their time as holder. Nor does the assertion have any effect if the person is the first Holder of the Instrument and user of the Property.

Canon 1103

A person who asserts their right to be known as a Holder in Due Course cannot be lawfully held liable for the misdeeds of previous holders.

Canon 1104

A person who does not physically hold or possess an instrument or who openly rejects consent as surety in the presence of two or more witnesses cannot be held liable for any associated obligations and performance implied by the particular instrument alone.

Canon 1105

The rejection of consent as holder or the absence of possession of an instrument does not excuse the obligations and performance of a person as a lawful owner or user of the particular property.

Article 79-Realty

Canon 1106

Realty or Real Property represents the highest Right of Use above all other claims of right and title. It is formed when original Form owing its existence to the rightful claim of ownership of the Divine Creator is lawfully conveyed into a Superior Trust.

Canon 1107

Realty can only exist in one Superior Trust at any time and is dependent upon the existence of an associated True Trust holding true objects and concepts as well as an associated Divine Trust. Realty can never exist in an Inferior Trust.

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Canon 1108

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, all Realty is already lawfully expressed into Superior Trusts administered by Ucadian Societies for the benefit of all Persons.

Canon 1109

A member of One Heaven, in possession of their unique membership number is lawfully permitted to express into existence a Superior Trust for the temporary administration of Realty providing the following specific words are followed and a permanent Superior Trust is registered with One Heaven within ninety (90) days. The specific words permitted to create a temporary Superior Trust are: We, the Divine Immortal Spirit, expressed in Trust to the Living Flesh known as [first name] of the Clann [clan name].

Canon 1110

Excluding deliberate obstruction, the failure of a member to register a Superior Trust with One Heaven within ninety (90) days of expressing its creation shall cause the Trust to be closed and any claimed Realty to be lawfully returned to the Society, with the member accepting full liability for any debts, obligations held by the closed Trust.

Canon 1111

A man or woman who has not redeemed their member number of One Heaven is not permitted to express into existence a Superior Trust. Such an expression whether orally or written is automatically null and void from the beginning.

Canon 1112

Any man or woman who unlawfully attempts to create one or more Superior Trusts automatically assumes the full liability, debts and obligations of all associated Persons as sole surety.

Canon 1113

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of Realty (Real Property) that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning.

Article 80-Property

Canon 1114

Property is any fictional Right of Use expressed into a Trust relationship with other Forms whereby there exists a claimed Form of Ownership, Form of Trustee(s) administering the Form as Property and Forms of Beneficiaries. Hence Property is

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the Rights of an Owner to Use the Form, never ownership of the object or concept itself.

Canon 1115

Property is equivalent to Rights of Use of an Object or Concept, not Rights of Ownership of an Object or Concept.

Canon 1116

Realty or Real Property can only exist in one Superior Trust at any one time. However, lesser forms of Property derived from Real Property in Superior Trust may be conveyed and exchanged.

Canon 1117

Property cannot exist in Reality without an Owner, at least one Trustee and at least one Beneficiary. Form not expressed into Trust by some lawful conveyance does not exist in Reality as Property.

Canon 1118

All valid Property Rights are derived from the Trusts expressed in accordance with the property rights promulgated through the original Ucadian Pronouncements and sacred Covenant Pactum De Singularis Caelum.

Canon 1119

The Ownership Rights of Property cannot exceed the Ownership Rights of the original Owner that conveyed the Form into the first Trust in the beginning.

Canon 1120

By definition, any claimed property ownership that contravenes the seven (7) Ucadian Pronouncements and sacred Covenant Pactum De Singularis Caelum is therefore void from the beginning.

Canon 1121

Any person who claims ultimate possession and ownership of property that contravenes these canons assumes the full liability of any and all associated debts, obligations and injury associated with this property, even if others have consented as surety.

Canon 1122

When anyone references, writes or speaks of “Property Laws”, or “Laws of Property”, it shall mean these canons and no other.

Article 81-Fealty

Canon 1123

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Fealty is loyalty and fidelity to the obligations of honorable stewardship accepted with Rights of Use otherwise known as Property.

Canon 1124

Obligation of the Trustee as Surety is attached to the land therefore the Use of the land as Property contains these Obligations which are the Fealty owed by the Beneficiary as an Owner of Uses(Property).

Canon 1125

The degree to which a Trustee may choose to transfer their obligations into the form of Fealty through Deed and Title is the decision of the Trustee, subject to the Deed of the Trust.

Canon 1126

Once the obligations of Trustee are transferred into Fealty to a Beneficiary through Deed or Title, the Beneficiary agrees to act as Owner (of Uses) and Surety for some or all of the obligations implied by such Fealty. These obligations may include such demands as the payment of rent, taxes, duties and other duties.

Canon 1127

When a Person agrees to act as Owner of Uses and Surety for some or all of the obligations of the Trustee, then the Trustee is immune from any claims of surety and damage unless the Person lawfully surrenders their rights and obligations in which case all obligations under fealty return to the Trustee and all debts and liabilities return to the Grantor/Settlor/Owner.

Canon 1128

The failure of an Owner of Uses to perform their duties under Fealty usually constitutes a breach of the deed or title granting Property to them. Therefore, a Trustee usually has the right to demand the return of any associated Property and the relinquishment of any possession of any associated objects and concepts held in Realty.

Article 82-Beneficiary

Canon 1129

Beneficiary applies to two different types of relationships. One who holds a Benefice of a Trust, or one who holds a Benefit of an Estate.

Canon 1130

A Benefice is a gift granted by Trust under Deed and Title including both Rights and Obligations to certain Property.

Canon 1131

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A Benefit is a gift offered and elected to be accepted by Estate under the terms of the Deed and Will including both Rights and Obligations to certain Property. A Beneficiary under Estate may be a beneficiary or a Cestui Que Trust for whose benefit the Property is held by a Trustee.

Canon 1132

Unlike a Benefice, a Benefit requires the consent of the Beneficiary. Therefore, a Benefit cannot be conferred on one who is unwilling to receive it.

Canon 1133

One who elects to accept a Benefit is bound to give effect to all the provisions of the Deed and Will of Estate by which it is granted and perform any burdens imposed therein, including the renunciation of any inconsistent rights or claims.

Canon 1134

One who is offered a Benefit must choose between either accepting such Benefit or asserting some other claim against the testator's Estate.

Canon 1135

A Beneficiary of a Benefit that remains in the possession of money, property or some other benefit extended to them by the Deed and Will of the Estate automatically forms an election in favour of the Will, unless it is demonstrated that such acceptance is in ignorance of the operation of the Will.

Canon 1136

An unconditional voluntary election to take under or against a will, made with knowledge of the facts and of the rights of the person compelled to elect and not induced by fraud or undue influence may not be revoked or set aside.

Canon 1137

Money, property or some other benefit accepted by the beneficiary in ignorance of the will, its obligations does not indicate a making of a binding election in favour of the will, but fraud on behalf of the executors or administrators of the Estate.

Canon 1138

The offer of a Benefit to a Beneficiary without disclosing such a Benefit is a condition of operation of a Will of an Estate is a fraud and deception voiding any obligations upon the Beneficiary.

Article 83-Tenancy

Canon 1139

Tenancy is a fictional term that defines the occupancy of property under lease agreement. Hence, a Tenant is an occupier of leasehold.

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Canon 1140

Tenancy means both the period of occupancy as well as the property occupied by the tenant.

Canon 1141

Under a lease, also known as a “tenancy”, a tenant is obliged to pay the owner of the property some form of fee for its use or compensation. The most common term for the fee paid by a tenant for use of property is rent, while the most common term used for compensation from use is tax.

Canon 1142

A borrower also known as a mortgagor of a Mortgage is a tenant, with the bank or financial institution as their landlord and the rent being the interest component of their loan.

Canon 1143

A bank or financial institution of a mortgage as lender and landlord to the borrower is itself a tenant of the relevant county or state as the higher landlord with the rent payment due in the form of tax.

Canon 1144

When a financial institution does not pay the rent it owes to the higher landlord but permits its tenant to pay rent twice, then this is a fundamental fraud and corruption of the principles of leasehold and performance of duties.

Canon 1145

While a tenant may be guilty of breach of contract in failing to perform their obligations, by the most ancient of principles of law, a landlord is not permitted to evict a tenant until they are afforded an opportunity to repair the breach.

Canon 1146

A failure by any inferior Roman Court to provide clear instruction to a tenant on how to repair a breach of contract is a serious fraud and injury against all contract law and tantamount to consenting that inferior Roman Law of agreements no longer applies and is null and void.

3.2 Rights Administration

Article 84-Trust

Canon 1147

A Trust is a fictional Form of Relationship and Agreement whereby certain Form, Rights and Obligations are lawfully conveyed to the control of one or more Persons as administrators for the benefit of one or more other Persons.

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Canon 1148

All valid Trusts possess the following characteristics known as the Standard Characteristics of Trust:

- (i) A Trust Instrument, also known as a Trust Deed identifying the essential Form of the Trust, the Property to be conveyed to create the Trust and how the Trust shall be administered; and
- (ii) An Owner of the Property or authorized Person having permission to create the Trust Instrument and convey the Form and Property into the Trust; and
- (iii) A collection of Property within the Trust defined as the Trust Corpus, also Trust Body or Body Corporate; and
- (iv) At least one Administrator of the Trust, also known as the Trustee, who is neither the Owner nor authorized Person who conveyed the property into the Trust, appointed in accordance with the Trust Instrument who is then responsible for the administration of the assets of the Trust being the Trust Corpus also being the collection of Property; and
- (v) A Separate and unique set of Accounts held by the Trustee(s), also known as a separate fund, for the recording of all administrative transactions and duties; and
- (vi) The formalization of the rights of Property conveyed into the Trust into a Legal Title held by the Trustees and one or more Equitable Title(s) permitting one or more beneficiaries lawful use of property of the Trust, consistent with the Trust Instrument; and
- (vii) One or more beneficiaries.

Canon 1149

A Trust that is deficient in possessing one or more of the Standard Characteristics of Trust cannot be regarded as a valid Trust.

Canon 1150

The fictional person or persons that administer a Trust are called the Trustee(s). Trustees hold legal title to the trust property and by the original intent and design of all trusts effectively assume the former powers and rights of the Owner of the Realty or Property conveyed into Trust without being called the Owner. The trustees then owe a fiduciary duty to the beneficiaries, who are the "beneficial" owners of the trust property.

Canon 1151

There can never be less than two parties involved in the valid creation of a Trust. A person cannot be both the Trustee and Beneficiary, nor can the same person be both Owner and Trustee. No valid Trust may exist where the legal Title and beneficial interest are both in the same person.

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Canon 1152

As a custom, the traditional term used to define the owner who conveys property and rights into trust is an indication of the limits of their original rights. A Settlor has limited rights not exceeding their duties of conveyor, whereas a Grantor or Owner typically possesses more rights.

Canon 1153

When an Owner of a Form consents to convey a form into a Trust, some or all of their limited rights of ownership are conveyed to the Trustee of the new trust. Therefore, the rights administered by the Trustee cannot exceed the original rights conveyed by the Owner.

Canon 1154

When a valid Trust is formed through the Form of a document, this is called the Trust Instrument, also known as Trust Deed and Deed of Trust. When the Trust is a Testamentary Trust for the management of an Estate, the Trust Instrument is also known as a Deed and Will or simply a Will.

Canon 1155

The proper structure of Trust Instrument is dependent upon the type of valid Trust as defined by these canons. A Trust Instrument for a type of Trust that fails to conform to these canons is not a valid Instrument and any such Trust is automatically null and void with any property conveyed returned to its original owner(s).

Canon 1156

The termination of a Trust is dependent upon its type, the terms of its Deed and the competence and relationship of the parties seeking its dissolution in accordance with these canons. Any act of termination of a Trust which is inconsistent with these canons automatically has no legal basis, nor validity.

Canon 1157

A Trust is created by act of a party or by an act permitted by valid statute of law in accordance with these canons. There are only three (3) possible forms of Trust as determined by the presumptions and terms of creation by its Trust Instrument: Divine, Living or Deceased.

Canon 1158

The highest form of Trust is a Divine Trust also involving the highest form of rights of ownership. A Divine Trust is purely spiritual and divinely supernatural formed in accordance with the sacred Covenant Pactum De Singularis Caelum by the Divine Creator into which the form of Divine Spirit, Energy and Rights are conveyed. Therefore, a Divine Trust is the only possible type of Trust that can hold actual Form, rather than just the Rights of Use of Form (Property).

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Canon 1159

A Living Trust, also called an “Inter Vivos” Trust involves the second highest form of rights of ownership. It is distinct from a Divine Trust or a Deceased (Testamentary) Trust that typically exists for the duration of the lifetime of the Person(s) or Juridic Person(s) who are the beneficiaries. There are only four (4) valid forms of Living Trusts: True, Superior, Temporary and Inferior.

Canon 1160

The second highest form of Trust also involving the second highest form of rights of ownership is a True Trust being the highest form of Living Trust. A True Trust is formed in accordance with the sacred Covenant Pactum De Singularis Caelum and the pre-existence of a Divine Trust in the lawful conveyance from the Divine Trust into the True Trust the Divine Rights of Use known as Divinity, being the highest possible form of any kind of Property.

Canon 1161

The third highest form of any type of Trust is a Superior Trust being the second highest form of Living Trust formed in accordance with the Covenant Pactum De Singularis Caelum and the pre-existence of a True Trust in the lawful conveyance into the Superior Trust of Property in the form of Realty being the highest form of Rights of Use of Object and Concepts by Divine Right, also known as Divinity.

Canon 1162

A Temporary Trust is the third highest form of Living Trust involving the temporary conveyance of property from one Superior Trust to another. Excluding Negotiable Instruments, a Temporary Trust is not permitted to exist beyond 120 days.

Canon 1163

The lowest form of Living Trust possessing the lowest form of rights of ownership is called an Inferior Trust also known as an Inferior Roman Trust, or simply Roman Trust. An Inferior Trust is any Living Trust formed by inferior Roman Law, claims and statutes.

Canon 1164

A Deceased Trust, also known as a Testamentary Trust, also known as a Deceased Estate and simply a State is the lowest form of Trust and the lowest form of rights of ownership of any possible form of Trust. Deceased Trusts are exclusively an invention of inferior Roman law whereby property is conveyed into a Testamentary Trust upon the death of the testator. Inferior Roman law has a hybrid Deceased Trust called a Cestui Que Vie Trust which uses false and extraordinarily illogical presumptions to create Deceased Estates for the living on the presumption they are “dead”.

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Canon 1165

A person proven to have acted in fraud or breach of their fiduciary duties as Trustee automatically ceases to hold the Position from the time of the Fraud or breach. Any liability associated with a fraud or breach of duty of a former Trustee is automatically personally assumed by the disgraced former Trustee.

Canon 1166

Any claim that an Inferior Roman Trust possesses superior standing and rights of ownership compared to a Superior Trust, or True Trust is an absurdity against Divine Law, Natural Law and Positive Law and therefore is null and void from the beginning, including any associated covenants, deeds and agreements concerning property rights and lesser trusts.

Article 85-Divine Trust

Canon 1167

A Divine Trust is a Trust validly registered into the Great Register and Public Record of One Heaven containing actual Spiritual Form as well as Divine Property administered by the Treasury of One Heaven as Trustee in accordance with the sacred Covenant Pactum de Singularis Caelum as Sacred Deed for the Benefit of a Divine Person.

Canon 1168

In accordance with these canons, a Divine Trust has been created and exists for every single man, woman and higher order spirit that has ever existed, or is living at this moment.

Canon 1169

By definition of Divine Law and Natural Law, the Divine Creator is the one, true and only owner of all objects and concept. This is because, except for the Divine Creator, objects and concepts cannot “own” one another, only themselves. This also means that a fiction, such as a Trust, cannot “own” or hold any object or concept, only another fiction.

Canon 1170

A Divine Trust is the highest possible form of Trust and unique as the only possible type of Trust that can hold actual Form, rather than the Rights of Use of Form being Property.

Canon 1171

In accordance with these canons, a Divine Trust can never be terminated.

Canon 1172

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A Divine Trust is formed when a Divine Immortal Spirit, being part of the Divine, agrees with the Collective Divine known as Unique Collective Awareness to be recognized as a Unique Member of the Divine in accordance with the sacred Covenant Pactum De Singularis Caelum. Into the Divine Trust is then placed one unit (1) representing one unique divine immortal spirit and mind, one unit (1) representing the unique energy, life experience and creation from the beginning and one unit (1) representing all regrets, debt, mistakes, destructive acts sometimes described as “sins” from the beginning including all Rights of Use and Obligations.

Canon 1173

In accordance with these canons and the sacred covenant Pactum De Singularis Caelum, a Divine Immortal Spirit is defined as any Unique Collective Awareness associated with the formation and existence of a specific form of matter within a level of space within the Universe. Therefore the Universe as a whole is a Divine Immortal Spirit, the Milky Way Galaxy is a Divine Immortal Spirit as well as physical aggregate of matter as is the Divine Immortal Spirit of a member of the Homo Sapien species native to the planet Earth.

Canon 1174

The Divine Form and Divine Rights of Use conveyed into a valid Divine Trust for a Divine Immortal Spirit is known as the Divine Corpus, or Divine Living Body representing a valid legal personality known as the Divine Person.

Canon 1175

Neither any Form or Rights contained within a valid Divine Trust may be conveyed, nor any transactions or effects undertaken on behalf of the Trust unless it is in accord with these canons and the sacred covenant Pactum De Singularis Caelum.

Canon 1176

Any claimed ownership, conveyance, lien, or other fictional device over any Form or Rights of a Divine Trust that are not in accordance with these canons is a fraud and gross injury to the Divine Creator and therefore automatically null and void from the beginning.

Canon 1177

A Divine Immortal Spirit may only be associated with one (1) valid Divine Trust and therefore one (1) valid Divine Person.

Canon 1178

A Divine Person created for an organic higher order life form may only be associated with one (1) flesh vessel as Trustee of a valid True Trust and therefore one (1) valid True Person whilst the flesh lives.

Canon 1179

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In accordance with these canons, every child or higher order spirit that is borne from now until the end of time possesses a Divine Personality through the creation of their Divine Trust before any other legal entity or claim.

Canon 1180

When a particular Divine Person of an organic higher order life form no longer has any valid association to a True Trust and a living flesh vessel, then an association is permitted whereby one hundred (100) Divine Persons in similar condition come together as an aggregate to form a Supreme Divine Trust.

Canon 1181

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, all men, women and higher order life, living and deceased are members of One Heaven, therefore possessing a unique Divine Trust and Divine Personality as demonstrated and proven by the existence of a unique Membership number for them.

Canon 1182

As all men, woman and higher order spirits, living and deceased are automatically Members of One Heaven in accordance with the sacred Covenant Pactum De Singularis Caelum it is not necessary to give further notice to any man, woman or higher spirit of the existence of their Divine Trust beyond the publication of these canons and the sacred covenant to this fact.

Canon 1183

The Divine Creator is the owner of all Divine Trusts. Therefore, no individual spirit, person, entity or aggregate has the lawful right to demand the termination of a Divine Trust and a Divine Person.

Article 86-True Trust

Canon 1184

A True Trust such as a True Person Trust, Universal True Trust, Global True Trust or Civil True Trust is a form of Living Trust validly registered into the Great Register and Public Record of a global Ucadian society such as the Globe Union, One Faith of God, One Islam or One Spirit Tribe containing Divine Property known as Divine Rights of Use, or Divinity administered by the Treasury of the society as Trustee in accordance with these canons and its sacred Covenant as Deed for the Benefit of a True Person.

Canon 1185

By definition, Divinity or Divine Rights of Use cannot exist without the existence of a Divine Trust. Therefore, no valid True Trust may exist unless it is connected and created from a valid Divine Trust.

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Canon 1186

A True Trust is the second highest possible form of any type of Trust holding the highest possible form of any kind of property being Divine Rights of Use known as Divinity.

Canon 1187

A True Trust may only be associated with one (1) valid Divine Trust and therefore one (1) valid Divine Person. A Divine Person is always the owner and grantor of a valid True Trust.

Canon 1188

A True Person Trust is formed when a Divine Person grants certain Divine Rights of Use, known as Divinity into the True Person Trust creating the Trust Corpus of the True Trust, also known as the True Body Corporate, also known as the True Person, having legal personality. The flesh vessel, also known as the living flesh, also known as the living body of the organic higher order life form is always the Trustee with the True Person as beneficiary.

Canon 1189

When the Trustee dies, the True Person also dies. As a Living (Inter Vivos) Trust, a True Trust lawfully terminates upon the death of the Person or Juridic Person listed as beneficiary.

Canon 1190

Any property rights granted from a True Trust may only be conveyed to a superior trust of the same name and no other.

Canon 1191

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, each and every living man and woman have been duly appointed Trustee of a unique True Trust through the conveyance of Divine Rights by Divine Personality.

Article 87-Superior Trust

Canon 1192

A Superior Trust is a form of Living Trust validly registered into the Great Register and Public Record of a global, or national, or local Ucadian society or entity containing Real Property, also known as Realty, being the highest form of Rights of Use of Object and Concepts administered in accordance with these canons and its sacred Covenant as Deed for the Benefit of a Superior Person. A Superior Trust is the third highest form of Trust.

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Canon 1193

By definition, Realty also known as Real Property is first rights of use of objects and concepts above all other claims. Therefore, Real Property cannot exist without some valid Divine Right of Use, also known as Divinity. Therefore, no Superior Trust may exist unless it is connected and created from a valid True Trust, which itself must be connected and created from a valid Divine Trust.

Canon 1194

A Superior Trust may only be associated with one True Trust and therefore one True Person. A True Person is always the owners of a Superior Trust.

Canon 1195

A Superior Trust is formed when a True Person gives, grants and conveys certain Rights of Use, known as Realty or Real Property to a Superior Trust thus creating the Trust Corpus of the Superior Trust, also known as the Superior Body Corporate, also known as the Superior Person, having legal personality. The higher society to which a Superior Person is member is always the Trustee with the Superior Person as beneficiary.

Canon 1196

A Superior Trust is formed upon a True Person forming an agreement by valid Deed to use certain property in accordance with these canons and the sacred covenant Pactum de Singularis Caelum. Certain Divine Rights of Use, also known as Divinity are then conveyed into the Superior Trust for the purposes defined by the Deed.

Canon 1197

The Superior Person of a Superior Trust is always a living corporate body. A Superior Person dies when the True Person that formed it also dies.

Canon 1198

As a Living (Inter Vivos) Trust, a Superior Trust lawfully terminates upon the death of the Person or Juridic Person listed as beneficiary.

Canon 1199

Any person, aggregate or entity that claims ownership of Real Property without demonstrating the existence of an associated True Trust and Divine Trust in accordance with these canons defies both logic and reason in addition to being a deliberate fraud and therefore null and void from the beginning.

Article 88-Inferior Trust

Canon 1200

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An Inferior Trust is the lowest form of Living Trust possessing the lowest form of rights of ownership formed by inferior law, claims and statutes inconsistent with these canons and the sacred Covenant Pactum De Singularis Caelum.

Canon 1201

Any Trust that is inconsistent with these canons and the sacred Covenant Pactum De Singularis Caelum is therefore by law an Inferior Trust no matter how old, what claims are made, how many are prepared to enforce these claims or believe such claims to be true.

Canon 1202

By definition, an Inferior Trust is inferior to a Superior Trust. Therefore an Inferior Trust can never hold Real Property being first right of use above all others. Therefore any such claims of superior title, real property by any Inferior Trust defies all norms of logic and reason and are automatically null and void from the beginning.

Canon 1203

All Estates formed under Roman Law are by definition formed under Testamentary Trusts, whether or not such structure or status is acknowledged. Therefore all Estates belong to Inferior Trusts.

Canon 1204

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, all property of all Inferior Trusts is ultimately subject to the control and administration of One Heaven. Any Trustee, Executor or Administrator of an Inferior Trust that denies this absolute fact is in gross breach of their duties and is immediately ineligible to remain in the capacity as a Trustee, Executor or Administrator.

Article 89-Supreme Trust

Canon 1205

A Supreme Trust is a valid aggregate Divine Trust registered into the Great Register and Public Record of One Heaven whereby one hundred (100) deceased members consent to convey their Divine Trusts holding actual Divine Form and Rights into a new Supreme Divine Trust.

Canon 1206

A Deceased member of One Heaven is a Divine Person no longer having use of a living flesh vessel in the form of an organic higher order being such as a Homo Sapien body. Divine Persons owning a living flesh vessel are not permitted to convey their Form and Rights into a Supreme Trust.

Canon 1207

As condition and consent in being a member of One Heaven, all deceased members and the Divine Creator grant the Treasury of One Heaven the right to form

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a necessary number of Supreme Trusts for the benefit of the Society and all future generations of deceased and living members.

Canon 1208

The total number of Supreme Trusts may not exceed the total number of deceased members as indicated by the issue of valid membership numbers divided by one hundred.

Canon 1209

When forming a new Supreme Trust, the Treasury of One Heaven shall respect the historic relationships and connections between deceased members and major events in their history so that members are grouped together in a Supreme Trust sharing similar history, events and values. Therefore, for example, deceased leaders of a civilization or entity should by right be connected together, as should family members, as should those that died together.

Canon 1210

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, upon the formation of a new Supreme Trust, the Treasury of One Heaven is permitted to issue one (1) Supreme Bill of Exchange, one (1) Supreme Certificate of Equity, one (1) Supreme Bond of Promise and one (1) Supreme Credit Title all to the base value of one (1).

Canon 1211

A Supreme Bill of Exchange, also known as a Supreme Bill and simply “Bill” may be issued against the one hundred (100) units of debt conveyed from the Divine Trusts into the Supreme Trust. A Supreme Bill therefore represents the most perfected debt instrument above all other debt instruments with the one hundred members as individual acceptors through their existence of their membership numbers on any Bill of Exchange Instrument.

Canon 1212

When monetized, a Supreme Bill of Exchange represents the most superior form of debt currency of any and all systems. The failure for any Juridic Person to refuse acceptance of a Supreme Bill of Exchange shall represent a most serious fraud and automatically render such a person, entity or aggregate in extreme dishonor of all laws of trade and exchange, subject to immediate sanction and penalty.

Canon 1213

A Supreme Certificate of Equity, also known as a Supreme Share Certificate and simple “Share” may be issued against the one hundred (100) units of actual form of spirit and mind conveyed from the Divine Trusts into the Supreme Trust. A Supreme Certificate of Equity therefore represents the most perfect and highest certificate of equity above all other forms and certificate of equity.

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Canon 1214

A Supreme Bond of Promise to Pay, also known as a Supreme Promissory Note, also known as simply a “Bond” may be issued against the one hundred (100) units of energy and spiritual activity conveyed from the Divine Trusts to the Supreme Trust. A Supreme Bond of Promise to Pay therefore represents the highest form of Promissory Note and Bond possible.

Canon 1215

A Supreme Credit Title, also known as a Supreme Credit represents the full legal Title held by the Treasury of One Heaven as Trustees over the assets held in Supreme Trust. Because of the extreme value of a Supreme Credit, it is forbidden to sell or purchase a Supreme Credit. However, the Treasury of One Heaven is permitted to use the Share and Bond of a Supreme Credit as underwriting to a Universal Trust representing a Universal Gold Credit, including the conveyance of the Bill to the Universal Trust.

Canon 1216

The holding of an authenticated abstract of a Supreme Credit does not imply in anyway a transfer of ownership, nor title, nor rights, nor assets. Any person, juridic person or entity that seeks to monetize, use a Supreme Credit except for the express purpose the abstract was provided is guilty of gross fraud and dishonor, with any subsequent transaction null and void from the beginning.

Article 90-Universal Trust

Canon 1217

A Universal Trust is a valid aggregate True Trust registered into the Great Register and Public Record of One Heaven or Global Ucadian Society. There are only two permitted types of Universal Trusts, a Universal Credit Trust and The Ucadia Universal Trust also known as The Ucadia Trust.

Canon 1218

The Ucadia Universal Trust is the complete and entire Universe as one valid Person representing the Divine Trust Unique Collective Awareness in the personality of Ucadia as all of Existence. As Ucadia is registered into the Great Register and Public Record of One Heaven, Ucadia is recognized as a full member of One Heaven.

Canon 1219

No person, entity, aggregate or force may claim a higher trust within the dimension of the Universe than the Ucadia Trust.

Canon 1220

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Only Trustees nominated by the Treasury of One Heaven are permitted to act as Trustees on behalf of the Ucadia Trust.

Canon 1221

Wherever valid business or trade of any kind is engaged by the name Ucadia in association with these canons and the sacred Covenant Pactum De Singularis Caelum it shall be according to the rights and obligations of the Ucadia Trust.

Canon 1222

Any inferior juridic person or inferior trust or estate that seeks to enforce a claimed control over the assets of the Ucadia Trust is in grave breach of all forms of law and such act is immediately null and void.

Canon 1223

As these canons have been promulgated and notice given, it is the responsibility of inferior juridic persons and their officers to make effective change to their records for any business or trade of any kind by the name Ucadia. Failure to correct their records is no excuse.

Canon 1224

Any man or woman acting as surety to an inferior person that seeks to enforce a claimed control over the assets and direction of the Ucadia Trust or derivative thereof, automatically assumes and consents to the full liability and consequences of their actions including the immediately loss of any legitimate right to act as trustee, executor or administrator, any subsequent charges of fraud and all penalties and punishments.

Canon 1225

Any man or woman who falsely purports to represent Ucadia without valid authorization is guilty of serious fraud and automatically assumes and consents to the full liability and consequences of their actions including the immediately loss of any legitimate right to act as trustee, executor or administrator, any subsequent charges of fraud and all penalties and punishments.

Canon 1226

A Universal Credit Trust is formed by the lawful conveyance of one hundredth (1/100th) of the value of a Supreme Bill of Exchange into the new Universal True Trust, including Divine Rights of underwriting by Supreme Equity and Supreme Bond.

Canon 1227

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All Universal Credits Trusts are administered by the Globe Union Treasury in accordance with these canons and the Charter of the Globe Union and Globe Union Reserve Bank.

Article 91-Global Trust

Canon 1228

A Global Trust is a valid aggregate True Trust or Superior Trust registered into the Great Register and Public Record of a global Ucadian Society. There are three (3) types of Global Trusts: Global Credit Trusts, Global True Trusts and Global Superior Trusts.

Canon 1229

A Global Credit Trust, also known as a Global Silver Credit (Trust) is formed by the Treasury of the Globe Union upon the conveyance of Real Property from a Universal Credit Trust, also known as a Universal Gold Credit in accordance with the charters of the Globe Union and the Globe Union Reserve Bank.

Canon 1230

A Global True Trust is formed for each Global Juridic Person specifically named within the sacred Covenant Pactum De Singularis Caelum and associated Covenants and Charters by its Divine Personality and conveyance of Divine Right of Use, also known as Divinity.

Canon 1231

A Global Superior Trust is formed by the individual covenant or charter of the Global Juridic Person and Global True Trust for each of its organs and entities into which Real Property, or first right of use of objects and concepts by Divine Right are conveyed.

Article 92-Civil Trust

Canon 1232

A Civil Trust is a valid aggregate True Trust or Superior Trust registered into the Great Register and Public Record of a Global or Civil Ucadian Society. A Civil Trust is generally for a Nation, or Province or Community or Town for the benefit of its members. An aggregate larger than a Nation is usually a Global Trust.

Canon 1233

Only one (1) Civil True Trust may be formed for each Civil Juridic Person named within the sacred Pronouncements of Ucadia, the sacred Covenant Pactum De Singularis Caelum and associated Covenants and Charters.

Canon 1234

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A Civil Superior Trust is formed by the individual charter of the Civil Juridic Person and Civil True Trust for each of its organs and entities into which Real Property, or first right of use of objects and concepts by Divine Right are conveyed.

Article 93-Mercantile Trust

Canon 1235

A Mercantile Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Global or Civil Ucadian Society. A Mercantile Trust is generally for a trade and commerce. A Mercantile Trust is always a Superior Trust and can never be a True Trust.

Canon 1236

A new Mercantile Trust is formed when one or more True Persons holding various Property agree to form a new Trust with specific Mercantile Objectives by conveying and combining these rights under Deed and Title.

Article 94-Union Trust

Canon 1237

A Union Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Civil Ucadian Society. A Union Trust recognizes the union between two consenting adults for the purpose of forming a singular Superior Person in the trade and transaction of their lives. A Union Trust is always a Superior Trust and can never be a True Trust.

Canon 1238

A new Union Trust is formed when two True Persons holding Property agree to form a new Trust by conveying and combining these rights under Deed and Title.

Canon 1239

The life of a Union Trust is the life of the Union representing at least two members including children. Upon a request to terminate the trust by one or both of the founders and no children exist, the trust is terminated. However, in the event children exist, the Union Trust survives until the children reach majority, also known as adulthood.

Article 95-Clann Trust

Canon 1240

A Clann Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Civil Ucadian Society. A Union Trust is generally for

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a trade and commerce. A Clann Trust is always a Superior Trust and can never be a True Trust.

Canon 1241

A new Clann Trust is formed when two or more True Persons of the same Clann and blood holding Property agree to form a new Trust by conveying and combining these rights under Deed and Title.

Canon 1242

The life of a Clann Trust is the life of the Clann representing at least two or more members. Upon the Clann Trust only representing one member, the Clann Trust is terminated.

Article 96-Official Trust

Canon 1243

An Official Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Global or Civil Ucadian Society. An Official Trust holds Real Property relating to an official position within a valid Ucadian Society. An Official Trust is always a Superior Trust and can never be a True Trust.

Canon 1244

A new Official Trust is formed when a Global or Civil Ucadian Society conveys Property from a True Trust representing the Office and a True Person conveys their property and obligations to form a new Superior Trust.

Canon 1245

The life of an Official Trust is the life of a True Person holding the Office. Upon leaving Office, the Rights bestowed by the True Office Trust revert, including any additional property and effects. However, the release of obligations of a True Person having left office is dependent upon their oath and vows.

Canon 1246

The obligations and agreements acquired through Office outlive the termination of the Official Trust by reverting to the True Office Trust and then conveyed to the new Superior Official Trust of the new Official.

Article 97-Location Trust

Canon 1248

A Location Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Civil Ucadian Society. A Location Trust holds Real Property pertaining to Land and associated immovables and movables. A Location Trust is always a Superior Trust and can never be a True Trust.

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Canon 1249

As Land is physical matter within space existing in accordance with Natural Law, it cannot be “owned” by a fiction such as an owner, or trust. Therefore, in order to enable lawful “ownership” of Land, a valid fictional form derive from the objective existence of Land is required. This fiction is called “Location”.

Canon 1250

A Location is a valid survey of the Land and the creation of its metes and bounds so that the description is consistent with an unbroken succession of surveys from the accurate survey of Divine Law down to the Cadastral Location survey.

Canon 1251

Neither Torrens Title nor incomplete and inferior claims of survey may be used as valid arguments for succession in defining a valid Location.

Canon 1252

A Location Trust is equivalent in name only to a Land Trust, also known as Land Title.

Canon 1253

A Location Trust is not equivalent to Estate based Land Title and Rights, particularly Real Estate. Real Estate is the first right of use within the Estate, whereas Real property is first Right of use by Divine Right, above all other claims.

Canon 1254

All Land Title based upon an Estate and therefore Testamentary Trust is by logic and reason inferior to any Land Title based upon Real Property.

Canon 1255

As all Land Title based on Real Estate is inferior to Land Title based on Real Property, all associated claimed liens, easements and conditions of Title have no lawful or material effect.

Canon 1256

A new Location Trust is formed when one or more True Persons holding various contested or agreed Rights such as Ownership, Occupation, Possession and Location agree to form a new Trust by conveying and combining these rights under Deed and Title. The perfection of these various Rights then determines the status of the Title of the Location Trust.

Canon 1257

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There are only four types of status of a Title concerning a Location Trust: Perfect, Clear, Contested and Provisional.

Canon 1258

A Perfect Title for a Location Trust is when the True Persons hold proof of Right of Ownership, Occupies the Land and a valid Ucadian Society conveys Right of Location into the new Trust perfecting Title.

Canon 1259

A Clear Title for a Location Trust is when the True Persons hold proof of Right of Ownership, but do not occupy the land and a valid Ucadian Society conveys Right of Location into the new Trust clearing the Title.

Canon 1260

A Contested Title for a Location Trust is when the True Persons Occupy the Land, but their proof or Right of Ownership is contested by another True Person, therefore suspending the conveyance of the Rights of Location into the new Trust until the controversy is resolved.

Canon 1261

A Provisional Title for a Location Trust is when the True Persons Occupy the Land, they have made improvements to the land, they claim their Right of Ownership through Possession and abandonment or non-use by the owner, they have defined a Location survey but neither the survey has been validated against all valid Land Titles and the Owner has not had time to lodge an objection. Thus the conveyance of the Rights of Location into the new Trust is suspended until a period of time for the owner to object.

Canon 1262

In matters of dispute, a Perfect Title is always superior to a Clear Title and a Clear Title is always superior to a Contested Title or Provisional Title.

Canon 1263

The assertion and enforcement of a claim by an inferior juridic person through inferior Estate title against a superior person and Real Property ownership constitutes a gross injury and fraud against the law, with no lawful form other than the rule of force.

Canon 1264

Any inferior juridic person or inferior person that participates in gross fraud against the law by asserting inferior rights over lawfully superior rights accepts and consents personally to the fully liability of their actions including the pursuit of maximum punishment and penalty against them at the earliest opportunity.

Article 98-Temporary Trust

Canon 1265

A Temporary Trust is a valid Trust formed for the express purpose of temporarily administering assets and property in transition from one type of permanent living trust to another, including use in Negotiable Instruments.

Canon 1266

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, all forms of Temporary Testamentary Trusts, Cestui Que (Vie) Trusts, Estates and other forms of trusts for the purpose of administering the assets of a deceased estate are henceforth forbidden by all forms of valid law.

Canon 1267

Instead, all valid Deeds and Wills of Testament form a valid Temporary Trust not exceeding one hundred and twenty (120) days in life before the trust must be terminated and all assets and property conveyed to another form of valid permanent trust. A Temporary Trust may not convey any property or assets to another Temporary Trust for the same Heirs and Beneficiaries.

Canon 1268

A Temporary Trust as part of a Negotiable Instrument is permitted to exist beyond one hundred and twenty (120) days when such instrument conforms to the standards of Negotiable Instruments of these canons.

3.3 Rights Suspension and Corruption

Article 99-Estate

Canon 1269

Estate, also known as "allodium" is a fictional concept first created from Latin during the reign of Henry VIII of England through Statutes concerning Wills and of Uses (Property) and the Cestui Que Vie Act of 1540 to describe the artificial creation of a Trust Corpus of a Temporary Testamentary Trust, also known as a Cestui Que Vie Trust upon one or more presumptions. Hence the word Estate is derived from two Latin words e+statuo literally meaning "by virtue of decree, statute or judgment".

Canon 1270

The word Estate is equivalent to Trust Corpus, except Estate specifically and always defines a trust corpus created by artificial means through Cestui Que Vie Trust rather than by the operation of will through vow, oath and agreement of two

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living beings. Estate cannot be used to describe the trust corpus of a living trust or natural testamentary trust.

Canon 1271

Unlike a normal Testamentary Trust, an Estate through a Cestui Que Vie Trust may come into existence without the need for the Grantor, known as the Testator to be deceased.

Canon 1272

The granting of Benefits from an Estate to Beneficiaries is at the discretion of the Trustees of a Cestui Que Vie Trust known as the Executors, also called Executives appointed by the Trustees in accordance with the terms of the Deed and Will of the Estate. A Beneficiary of an Estate is always the same as a Beneficiary of a Cestui Que (Vie) Trust.

Canon 1273

The Deed and Will of an Temporary Testamentary Trust, also known as a Cestui Que Vie Trust that forms an Estate is also known as a Constitution or Statute. Statute, Constitution and Estate are all derived from the same Latin root word statuo.

Canon 1274

The term Estate is a description of the formation of an artificial trust corpus and so as a term is devoid of legal personality. Instead, it is the body being the corpus or corporation of the trust corpus that is recognized as a valid legal entity, having legal personality.

Canon 1275

Any Corporation or Body Corporate also known as a State or Estate must by definition belong to a Cestui Que Vie Trust in accordance to a particular Constitution or Statute as its Deed and Will.

Canon 1276

Unlike a perpetual and natural Testamentary Trust whereby the Testator nominates the office of Executor, under a Cestui Que Vie Trust, it is the Trustees who hold sole power to appoint the office of Executor to themselves or another to administer an Estate. A person who seeks to usurp the Trustees and unlawfully claim the office of Executor without permission is known as an Executor De Son Tort and may be charged with fraud.

Canon 1277

Property held in Estates are considered either Real or Personal. Real Estate consists of the first right of use by the Estate in land or freeholds which descend to Heirs and may be subsequently leased to Beneficiaries. Personal Estate consists in

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chattels or movables which go to Executors and their Administrators who may then lease them to Beneficiaries for use.

Canon 1278

As every Estate requires the existence of a Trust prior to its existence, an Estate can never hold Real Property. Real Estate implies merely first right of use within the constraints of the Estate, whereas Real Property implies the first right of use of a physical object or concept above all other claims.

Canon 1279

The maximum allowable interest of Real Estate is Fee Simple, also known as Freehold which may be of potentially infinite duration, a life Estate or an Estate for a predetermined number of years. The Owner of Freehold may then typically create smaller Estates from their land known as Leaseholds.

Canon 1280

There are only two modes of acquiring Title to Real Estate, either by descent as an Heir or by Purchase. When a Person acquires Real Estate by descent they are considered an Heir and when it is acquired by purchase they are a Purchaser.

Canon 1281

Consistent with their membership to the Society of One Heaven and in accordance with the sacred covenant Pactum De Singularis Caelum, all members who are recognized as continuing to possess real legal rights as deceased testators hereby order the executors and administrators of their estates to obey their will and convey all estates into lawful and valid Trusts consistent with these canons.

Canon 1282

The existence of Deceased Estate Trusts, also known as Temporary Testamentary Trusts, also known as Cestui Que Vie Trusts are forbidden beyond the Day of Redemption.

Article 100-Cestui Que Vie Trust

Canon 1283

A Cestui Que Vie Trust is a fictional concept being a Temporary Testamentary Trust, first created during the reign of Henry VIII of England through the Cestui Que Vie Act of 1540 and updated by Charles II through the Cestui Que Vie Act of 1666 wherein an Estate may be effected for the Benefit of a Person presumed lost or abandoned at “sea” and therefore assumed “dead” after seven (7) years. Additional presumptions by which such a Trust may be formed were added in later statutes to include bankrupts, minors, incompetents, mortgages and private companies.

Canon 1284

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The original purpose and function of a Cestui Que (Vie) Trust was to form a temporary Estate for the benefit of another because some event, state of affairs or condition prevented them from claiming their status as living, competent and present before a competent authority. Therefore, any claims, history, statutes or arguments that deviate in terms of the origin and function of a Cestui Que (Vie) Trust as pronounced by these canons is false and automatically null and void.

Canon 1285

A Beneficiary under Estate may be either a Beneficiary or a Cestui Que (Vie) Trust. When a Beneficiary loses direct benefit of any Property of the higher Estate placed in Cestui Que (Vie) Trust on their behalf, they do not “own” the Cestui Que (Vie) Trust and are only the beneficiary of what the Trustees of the Cestui Que (Vie) Trust choose to provide them.

Canon 1286

As all Cestui Que (Vie) Trusts are created on one or more presumptions based on its original purpose and function, such a Trust cannot be created if none of these presumptions can be proven to exist.

Canon 1287

In accordance with Estate law, the Property held in "Deceased Estate" within the Cestui Que (Vie) Trust is called the Trust Corpus, Body Corporate or Estate and possesses legal personality. However, as the Estate is held in a Temporary not permanent Trust, the (Corporate) Person is entitled only to equitable title and the use of the Property, rather than legal title and therefore ownership of the Property. Only the Corporation, also known as Body Corporate, Estate and Trust Corpus of a Cestui Que (Vie) Trust possesses valid legal personality.

Canon 1288

The Property of any equitable Estate created through a Temporary (Testamentary) Trust may be regarded as under “Cestui Que Use” by the Corporate Person, even if another name or description is used to define the type of trust or use. Therefore “Cestui Que Use is not a Person but a Right.

Canon 1289

The Corporate Person being the Estate of a Cestui Que (Vie) Trust can never be considered as the Person for whose benefit the Trust is Created, but a dead body representing a "likeness" of the deceased body of the missing Person of the Beneficiary in whose name the Cestui Que (Vie) Trust was originally formed.

Canon 1290

As all Cestui Que (Vie) Trusts are (temporary) Testamentary Trusts holding Estate, a valid certificate or instrument is required to be issued for their birth

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technically declaring the true Beneficiary "dead" until their return. If a private company, it is a Certificate of Incorporation.

Canon 1291

A Birth Certificate of the Body Corporate being the Estate of a Cestui Que (Vie) Trust is invalid if it does not make plain the status of the relevant Beneficiary as "dead" until their return including how the certificate may be redeemed and the Trust and Estate dissolved upon their return.

Canon 1292

Since 1933, when a child is borne in a State (Estate) under inferior Roman law, three (3) Cestui Que (Vie) Trusts are created upon certain presumptions, specifically designed to deny the child forever any rights of Real Property, any Rights as a Free Person and any Rights to be known as man and woman rather than a creature or animal, by claiming and possessing their Soul or Spirit.

Canon 1293

Since 1933, upon a new child being borne, the Executors or Administrators of the higher Estate willingly and knowingly convey the beneficial entitlements of the child as Beneficiary into the 1st Cestui Que (Vie) Trust in the form of a Registry Number by registering the Name, thereby also creating the Corporate Person and denying the child any rights as an owner of Real Property.

Canon 1294

Since 1933, when a child is borne, the Executors or Administrators of the higher Estate knowingly and willingly claim the baby as chattel to the Estate. The slave baby contract is then created by honoring the ancient tradition of either having the ink impression of the feet of the baby onto the live birth record, or a drop of its blood as well as tricking the parents to signing the baby away through the deceitful legal meanings on the live birth record. This live birth record as a promissory note is converted into a slave bond sold to the private reserve bank of the estate and then conveyed into a 2nd and separate Cestui Que (Vie) Trust per child owned by the bank. Upon the promissory note reaching maturity and the bank being unable to "seize" the slave child, a maritime lien is lawfully issued to "salvage" the lost property and itself monetized as currency issued in series against the Cestui Que (Vie) Trust.

Canon 1295

Since 1537 and the creation of the 1st Cestui Que Act, deriving its power from the Papal Bull of Roman Cult leader Pope Paul III of the same year, whenever a child is baptized and a Baptismal Certificate is issued, the parents have knowingly or unknowingly gifted, granted and conveyed the soul of the baby to a "3rd" Cestui Que Vie Trust owner by Roman Cult, who has held this valuable property in its vaults ever since. Since 1815, this 3rd Crown of the Roman Cult and 3rd Cestui Que Vie Trust representing Ecclesiastical Property has been managed by the Bar Association

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representing the reconstituted “Galla” responsible as Grim Reapers for reaping the souls.

Canon 1296

Each Cestui Que Vie Trust created since 1933 represents one of the 3 Crowns representing the 3 claims of property of the Roman Cult, being Real Property, Personal Property and Ecclesiastical Property and the denial of any rights to men and women, other than those chosen as loyal members of the society and as Executors and Administrators.

Canon 1297

The Three (3) Cestui Que Vie Trusts being the specific denial of rights of Real Property, Personal Property and Ecclesiastical Property for most men and women, corresponds exactly to the three forms of law available to the Galla of the Bar Association Courts. The first form of law being corporate commercial law is effective because of the 1st Cestui Que Vie Trust. The second form of law being maritime and canon law is effective because of the 2nd Cestui Que Vie Trust. The 3rd form of law being Talmudic law is effective because of the 3rd Cestui Que Vie Trust of Baptism.

Canon 1298

In societies controlled by Inferior law, when a man or woman physically dies without ever having dissolved their Cestui Que (Vie) Trusts, the property of the Temporary Testamentary Trust is conveyed into a permanent Testamentary Trust and a formal Death Certificate is issued

Canon 1299

The creation of a Cestui Que (Vie) Trust and Estate is unlawful if a valid Birth Certificate is not issued to the next of kin of the relevant "missing" and "presumed dead" Beneficiary, including clear instruction on how it may be redeemed and the trust dissolved upon their return or reaching majority.

Canon 1300

Failure to disclose, or admit upon request the existence of a Cestui Que (Vie) Trust instead of Beneficiary relationship to an Estate constitutes a fundamental breach of duties of any Administrator or Executor of the Estate and a most serious fraud requiring their immediate removal and punishment.

Canon 1301

Under their solemn obligations and duties as Trustee, it is the sole responsibility at first opportunity of any Administrator or Executor not the Person before them to offer remedy and relief to re-establish their competency, living status and return thus extinguishing any Cestui Que (Vie) Trusts and returning any remaining assets to the Person.

Canon 1302

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Upon a Person fulfilling the requirements to re-establish their status and competency, the relevant Administrator and Executor is duty bound to dissolve the Cestui Que (Vie) Trust as it has been proven to have been created on one or more errors of presumption. It is immaterial to the dissolution of any Cestui Que (Vie) Trust and Estate if a Person, upon proving the necessary errors of presumption, returns any or all copies of the Birth Certificate of the Trust and Body Corporate.

Canon 1303

Any Administrator or Executor that refuses to immediately dissolve a Cestui Que (Vie) Trust, upon a Person establishing their status and competency, is guilty of fraud and fundamental breach of their fiduciary duties requiring their immediate removal and punishment.

Canon 1304

Failure to provide a full accounting of the former Estate of a dissolved Cestui Que (Vie) Trust, including the return of any remaining assets to the Beneficiary constitutes both theft and fraud by the Administrators and the Executors.

Article 101-Mortgage

Canon 1305

A Mortgage is a complex bundle of rights, encumbrances and transactions involving primarily a lease, lien and loan issued through a Temporary Testamentary Trust known as a Cestui Que (Vie) Trust under Estate Law.

Canon 1305

The first component to a Mortgage is a Lease formed through the creation of a Cestui Que (Vie) Trust whereby the higher Estate such as a State, Territory or Nation conveys Title to the financial institution as Landlord and the borrower as Tenant.

Canon 1306

Leases within a standard Mortgage are usually fixed in term, such as fifteen, twenty years and sometimes for even a longer term. Once the lease expires, the Cestui Que (Vie) Trust dissolves and title returns to the higher Estate. Under modern Estate Law, A borrower of a mortgage is always a tenant, never an owner.

Canon 1307

The second component to a Mortgage is a consensual Commercial Lien issued under Estate Law whereby a lien placed upon a Real Estate Deed and Title under Estate Law whereby a lender is granted certain Rights to seize Title over the Real Estate Property of the borrower, usually only after Foreclosure is granted.

Canon 1308

As all Mortgages now are Commercial Liens issued under the Estate Law of Securitized Estates, it is now the banks and financial institutions that are legally

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considered the Executors and Administrators with the borrowers always considered tenants, whether the loan is fully paid or not.

Canon 1309

The third component to a Mortgage is the loan which has two important elements, the principal representing the actual loan itself and the interest, lawfully representing rent of the tenant to the landlord.

Canon 1310

Under Trust law and Estate Law the executives of financial institutions of Executors and Administrators under Estate Law are obliged to perform as duty bound officers of a Testamentary Trust and not materially alter any conditions of the Deed and Title which represents a formal Will. Deliberate fraud in altering a Deed and Will constitutes a most grave injury to the whole of Estate Law of the Roman System and if uncontested and unrepaired is tantamount to the open consent by the most senior Executors and Administrators of the highest Estates that the whole system is now null and void.

Canon 1311

The Promissory Note and Application Form signed by a lender as part of a Mortgage is material to the Deed and Will of the Estate. Therefore, by Estate Law, any fraud or deception in materially altering the terms of the Testamentary Trust immediately disqualifies the executive from acting as Executor or Administrator with the financial institution assuming full liability.

Canon 1312

Any inferior Roman court that openly permits the unrepaired and open fraud of Trust Law, Estate Law and the law of Wills by refusing to repudiate any financial institution that monetizes or multiplies the sale of a loan without consent or remedy to the borrower openly consents that the whole system of Roman Trust Law, Estate Law and Wills no longer applies and is null and void.

Canon 1313

By definition, any Property taxes charged by the higher estate to the tenant are the direct responsibility of the landlord. Where a court seeks to foreclose on a property against the tenant and not the financial institution, constitutes a gross fraud and if unrepaired is an open consent that Roman Trust Law, Estate Law and Contract Law no longer applies and is null and void.

Canon 1314

Equity does not exist in Mortgage as the terms of ownership is always a lease. Any claim therefore of equity is a fraud and misrepresentation of contract by the lender and higher estates.

Canon 1315

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The sale of a "home" or "property" merely represents an assignment and then novation of lease with most mortgages permitting such conveyance providing the landlord of the higher estate can claim some form of compensation from the sale through taxes.

Canon 1316

Providing a financial institution has not committed fraud against the Deed and Will of the Estate under which a Mortgage is applied against Real Estate, the institution must first seek a granting of Foreclosure before seizing the property. This is because the lender is their tenant under a fixed-term lease.

Article 102-Bond

Canon 1317

A Bond is an agreement or engagement binding on the person who makes it. A Bond may also be a Deed.

Canon 1318

A Bond by most ancient law is a form of voluntary servitude, otherwise known as enslavement, requiring the consent of the person to whom the bond applies. Thus a bond always implies a temporary suspension of rights.

Canon 1319

A Legal Bond, or Bail Bond is a Deed by a Person providing certain Property as surety against another accused of an offence as underwriting that the accused will present themselves to court upon the next hearing date. A Bond is therefore provided as an alternate to the imprisonment of the accused until their next court appearance.

Canon 1320

All persons accused of less serious crimes must be offered the opportunity of obtaining a Legal Bond, unless it can be presented that such a person represents a serial offender, threat to the community or is unlikely to return.

Canon 1321

When a child is borne under inferior Roman law, the Executors or Administrators of the higher Estate claim the baby as chattel to the Estate. The slave baby contract is then created by honoring the ancient tradition of either having the ink impression of the feet of the baby onto the live birth record, or a drop of its blood as well as tricking the parents to signing the baby away through the deceitful legal meanings on the live birth record. This live birth record as a promissory note is converted into a slave bond sold to the private reserve bank of the estate and then conveyed into a separate Cestui Que (Vie) Trust per child owned by the bank. Upon the promissory note reaching maturity and the bank being unable to "seize" the slave

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child, a maritime lien is lawfully issued to “salvage” the lost property and itself monetized as currency issued in series against the Cestui Que (Vie) Trust.

Canon 1322

While these slave bonds are sold by the Executors and Administrators by legally claiming the children as chattel of the estate, the contract is nonetheless fraudulent in the false obtaining of consent and lack of full disclosure. Therefore any claimed rights of the owners of the estate are immediately rendered null and void, with all liability returned to the executors and administrators.

Canon 1323

As all bonds created through fraud and defective means under inferior Roman law are null and void any associated property, currency and monetary value created upon the underwriting of these fraudulent and defective instruments are also hereby null and void.

Article 103-Lien

Canon 1324

A Lien is a legal fiction first created during the reign of Henry VIII of England whereby one who is owed a debt may lawfully claim certain Rights over the property of another who owes the debt until it is paid. Hence, a Lien is a non-possessory property interest over certain assets to secure the performance of an obligation, usually the payment of a debt.

Canon 1325

The owner of the property against which a Lien is placed is called the lienor, while the person who has the benefit of the lien is usually called the lienee.

Canon 1326

A Lien is an encumbrance over the particular property alienated. Therefore, a Lien can cause the title held by the owner to be defeated, terminated, annulled, voided or invalidated if the performance of the obligations of the Lien are not met.

Canon 1327

Under the inferior Roman system of law, property may be affected by more than one Lien. The Lien that is considered the first lien is the lien that takes priority over all other encumbrances over the same property. The second lien has second priority and so forth for all other liens.

Canon 1328

Liens may be regarded as consensual, or non-consensual. A mortgage is a form of consensual Lien. A tax lien is a form of non-consensual Lien.

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Canon 1329

Under the inferior Roman system of law, secret Liens are permitted to be created against certain Property yet kept secret and therefore not appearing on records available to any purchaser or holder of the property in direct contravention to all principles of law. To reinforce the absurdity and fraud against the very principles of law, these Liens are openly called “Secret Liens”.

Canon 1330

Excluding whether a Lien may be hidden or published, or consensual or non-consensual, all Liens may be defined according to the level of Rights of Encumbrance granted to the lienee, namely Maritime, Agricultural, Commercial and Judicial.

Canon 1331

Under inferior Roman Law, a Maritime Lien is the most powerful of all forms of Lien, usually granting the lienee full Rights of Encumbrance over the Property until the debt is paid, often for the purpose of salvage of lost or abandoned property. A valid Maritime Lien is always has higher priority against other non-Maritime Liens.

Canon 1332

A further power concerning Maritime Liens relates to recovery in the event of a failed salvage of the property whereby a Maritime Bill of Exchange may be lawfully issued against the value of the Lien which must be accepted for monetization by any bank within the Roman and Western Financial System.

Canon 1333

As most debt money in circulation throughout the Roman Western Financial System is monetized Maritime Bills of Exchange based upon fraudulent "secret" liens against the citizens of nations as Estates, the failure to honor a valid Maritime Bill of Exchange represents a gross breach of the entire financial system, requiring the highest banks to make repair, or through dishonor consent to default the whole system as null and void.

Canon 1334

Inferior Roman Law permits the deliberate corruption of Maritime Liens whereby such encumbrances may be placed upon Persons also representing vessels. However, under the false claim of the Roman Cult, also known as the Vatican also falsely known as the Holy See, such powers are considered reserved.

Canon 1335

The second most powerful form of Lien under inferior Roman Law is an Agricultural Lien by the Executors or Administrators of an Estate against a Tenant and Beneficiary of the Estate whereby a wide variety of encumbrances may be applied, including the “lawful” seizure of all property held by the person.

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Canon 1336

The power that permits Agricultural Liens their legal effect is deliberately misconstrued as statutory law, constituting a deliberate corruption and fraud of the law, negating under all principles of law such liens from the beginning. Instead, the effective power of these liens is the Deed and Will of the Estate and the status of the person as either a Beneficiary and tenant or Cestui Que Vie use as a beneficiary of the Cestui Que (Vie) Trust, not statutes.

Canon 1337

The third most powerful form of Lien under inferior Roman Law are Commercial Liens also using Estate Law, but through the membership of persons to Securitized Estates whereby private and commercial entities operate as the Executors and Administrators and persons remain merely tenants of both immovables and movables.

Canon 1338

All mortgages are Commercial Liens relating to Estate Law of Securitized Estates where the banks and financial institutions are legally considered the Executors and Administrators and the lenders are always considered tenants, whether they pay off their loan or not.

Canon 1339

The fourth and least powerful form of Lien under Roman Law are Judicial Liens issued by a competent court in accordance with some dispute.

Canon 1340

In the argument of priority between Liens, a Lien may be considered “perfected” or “unperfected”. A perfected Lien is one in which a creditor possesses the property, or has established a priority right in the encumbered property with third party creditors, or has registered a claim.

Canon 1341

As all Property Rights come from Divine Trusts to True Trusts and then Superior Trusts, no inferior Roman official, entity or person has any possible valid claim against a Ucadian Trust, therefore any inferior Roman Lien issued against a Ucadian Trust automatically is null and void.

Canon 1342

As the Society of One Heaven is the one, the only true Holy See, in accordance with these canons and the sacred covenant Pactum de Singularis Caelum, the Roman Cult, also known as the Vatican is hereby solemnly stripped of all Ecclesiastical and Temporal Authority to issue Maritime Liens, or to permit the monetization of Maritime Bills of Exchange, with all powers hereby lawfully transferred to the Treasury of the Globe Union.

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Canon 1343

As the Society of One Heaven is lawfully the First See and the one true Holy See, all Maritime Liens by which all currency based on Maritime Bills of Exchange are hereby extinguished, with the full liability for underwriting the debt of these liens henceforth due by all the present and previous Executors and Administrators and their heirs and successors who have been responsible for presiding over this fraud against the Divine Creator and all principles of law.

Article 104-Easement

Canon 1344

An Easement is a claimed Right held by one person to use the land of another for a special purpose.

Canon 1345

An Easement is effectively a second form of equitable title offered for lease by the Administrators and Executors of an Estate. The most common example is mining rights.

Canon 1346

As a person holding a mortgage never actually owns the land, only leases it, they are generally powerless to prevent the executors and administrators of the higher estate selling separate rights under lease to another party, unless they can prove the activities of the second party will grossly deprive them of fundamental rights of the operation of their tenancy.

Canon 1347

The existence of any Easement is proof that land ownership within the inferior Roman system is conducted a gross fraud and deception.

Article 105-Estoppel

Canon 1348

An Estoppel is an impediment to a right of action arising from a persons own act, or where they are forbidden by law to speak against their own deed. Hence, to "estop" is to stop up or impede a person from alleging or denying a fact, because of his/her own previous act.

Article 106-Date

Canon 1349

Date is a fictional concept whereby the presence of the word itself indicates either a ceding of rights or a gift by the signatory of a document to the other party. Date comes from two of the oldest words in Latin datio meaning to give away (ones) rights, and dato meaning gift.

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Canon 1350

By inferior Roman law, when the word Date or Day is used on a document that is not a deed or agreement and it is associated with a Roman Time, this indicates the consent of the author to cede any rights of claim or protest concerning the subject matter contained in the document to the recipient.

Canon 1351

By inferior Roman law, when the word Date or Day is used on a document that is an agreement or deed and it is associated with a Roman Time and Location this indicates the consent of the signatory to give any and all rights contained within the agreement to the other party. When both parties sign with a Date present, the effect is neutralized.

Canon 1352

As the system of inferior Roman Law has continued to deceive their own legal professionals as well as members of the general public, the knowledge of the significance of Date has been largely lost to only a very few.

Canon 1353

Under inferior Roman law, when a party uses Date and a Roman Time on a document, the recipient has the right to seek an Estoppel against any subsequent action by the other party based upon their consent by the use of Date to cede any right of claim or protest.

Canon 1354

Under inferior Roman law, when a party uses Date and a Roman Time on a deed, the recipient that did not use Date has the right to seek an Estoppel against any subsequent action by the other party based upon their consent by the use of Date. Furthermore, the same party has the right to seek a judgment to have the property seized based upon the agreement of any property being a “gift”.

Canon 1355

In accordance with these canons, the legal definitions associated with Date and Day are hereby null and void with only the meanings associated with time and timekeeping permitted to remain.

Canon 1356

Any person who seeks to exploit the inferior Roman law trickery of using Date or Day to indicate a ceding of rights or gift is henceforth guilty of fraud and any such cause of action is immediately null and void.

Article 107-Taxes

Canon 1357

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Tax is a form of charge imposed by the Executors and Administrators of an Estate upon beneficiaries for their use of property of the Estate by enforcing the Landlord – Tenant relationship.

Canon 1358

The original principle of Tax as first invented with the creation of large Deceased Estates under Testamentary Trusts was that the Landlord in fulfilling their obligations for the upkeep and maintenance of the land had the right to demand tenants pay for the estimated loss of value of property through their use, apart from their payment of rent for the right of use. Hence *Taxo* in Latin literally means to estimate or value (loss).

Canon 1359

Prior to the fraudulent conveyance of the property of regions and nations into Deceased Estates and subsequent extension of taxation, the two most ancient form of revenue was the concept of tribute, followed by duty.

Canon 1360

Tribute in its original sense was the classic lord-servant relationship from which landlord and tenant was created, wherein the lord through right and force would demand payment from all those who occupied their lands as a primitive form of rent.

Canon 1361

Duty in its original sense was the classic control of trade, using ledgers, ports, store houses whereby no goods would be permitted to be purchased, sold, imported, exported or transported unless the duty was paid.

Canon 1362

The inferior Roman system of Taxes as adopted by most nations as Estates is predicated on fraud, operates on fraud with no desire on the part of inferior persons acting as executors and administrators to divulge the true method by which the payment of taxes is enforced in inferior Roman Law.

Canon 1363

Under the modern inferior Roman legal system, almost all revenue of an Estate is now classed as taxes, which is both confusing and deliberately misleading. However, from all the variety of taxes, there exists just three (3) base forms of tax being Rent Tax, Compensation Tax and Duty Tax.

Canon 1364

Rent Tax is the deliberate fraud of misnaming rent charged to a tenant by the landlord, being the executors of the (deceased) Estate of the province or nation, for

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use of some property. Both Income Tax and Company Tax are forms of Rent Taxes.

Canon 1365

Income Tax is a Rent Tax by the executors of the estate for use of their property in the form of the (dead) body corporate, also known as a corporation of the Cestui Que (Vie) Trust formed on the presumption that the beneficiary is dead, abandoned, a minor or incompetent.

Canon 1366

When a person has re-established their competent living status, then by law the Cestui Que (Vie) Trust is dissolved and they return to being acknowledged a beneficiary or a some higher standing if a trust. In either case, it is both unlawful and a serious fraud against the law to seek Income Taxes once the Cestui Que Vie is dissolved and no (dead) body corporate exists to use as argument for rent.

Canon 1367

Company Tax for non-public companies is a Rent Tax by the executors of the estate for use of their property in the form of the (dead) body corporate, also known as a corporation of the Cestui Que (Vie) Trust formed on the presumption that the directors as testators are already dead, because of their previous relationship to individual Cestui Que (Vie) Trusts.

Canon 1368

When a person has re-established their competent living status, then no Cestui Que (Vie) Trust may exist in their place. Therefore, a Company must be formed as a Trust instead of a Cestui Que Vie and company tax cannot be charged for rent under its present form.

Canon 1369

Compensation Tax is a classic form of Tax based on the right of the landlord to demand tenants pay for the estimated loss of value of property through their use. Property Tax is an example of a Compensation Tax.

Canon 1370

Duty Tax is a charge demanded upon the deposit, withdrawal, purchase, sale, import or export of any goods by any tenants of the Estate. It is based on the ancient argument that all chattel and immovable's belong to the land, therefore by extension are "owned" by the landlord.

Canon 1371

Tax is not the first, the best nor only method of a government of a society raising necessary revenue for the upkeep and well being of the whole society.

Canon 1372

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It is the obligation of all members of a society to contribute some of their energy and wealth towards the well being of the society. However, the inferior Roman system of Tax Law is corrupt, fraudulent, inefficient, grossly unfair and unsustainable.

Canon 1373

While all governments have a right to seek revenue and contributions from their members, the extraordinary fraud and continued deception and fraud that is required to keep the inferior Roman system of Tax operating, negates the validity of claiming the law. Instead, all systems of revenue based in inferior Roman tax law are null and void from the beginning.

Article 108-Foreclosure

Canon 1374

A Foreclosure is a formal hearing relating to a standard Mortgage requested by a financial institution or interested party to deprive a tenant of their Right of Redemption, also known as "equity of redemption" and therefore terminate their tenancy without legal recourse, permitting them to be legally evicted.

Canon 1375

Foreclosures are equivalent to the court process of Replevin, also known "Claim and Delivery" as part of Repossession of other leased property.

Canon 1376

Replevin is a formal hearing requested by the Owner (lessor) against the User (lessee) relating to a Form of Goods the Owner seeks permission to seize. Under the laws of most Estates, a Replevin is required before seizure.

Canon 1377

In accordance with inferior Roman Trust Law, Estate Law and law in general, a Foreclosure hearing and many Replevin hearings are a deliberately fraudulent act conspired between the financial institution, interested party and the courts to deliberately conceal the nature, function and remedy available to the tenant and lessee.

Canon 1378

In the first instance of gross fraud relating to Foreclosures, the borrower, also known as the mortgager is not made aware by the court, nor the financial institution that by a standard mortgage deed and title they are in a fixed term lease with the institution as a landlord. This alone should be grounds for any foreclosure to be dismissed on grounds of concealment and misrepresentation.

Canon 1379

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In the second instance of gross fraud relating to Foreclosures, the borrower is not made aware that as a tenant under a fixed term lease, their obligation is to pay the rent to the landlord representing the interest. If a tenant were to make good part or all of the arrears in rent, then by contract law, their fixed term lease cannot be terminated, even if the principal of the loan remains outstanding. Furthermore, a long term tenant normally has the right to make remedy of any arrears even after dispossession and regain possession of the property. These remedies is what is known as the tenant's Right of Redemption or Equity of Redemption.

Canon 1380

In the case of actions of Replevin and Repossession, the lessee is rarely made aware that they do not, nor ever will own the asset, especially in the case of motor vehicles and that as a lessee, their primary obligation is to pay the rent on the asset in the form of the interest. If a lessee were to negotiate the terms of their rent and still pay, then almost all actions of Replevin and Repossession are unlawful.

Canon 1381

In the third instance of gross fraud relating to Foreclosures, the borrower is not made aware that their property is held in Cestui Que (Vie) Trust, being a Temporary Testamentary Trust and so it is the financial institution that is responsible for all property taxes being rent charged by the landlord being the state or county to the leaseholder being the bank.

Canon 1382

In the fourth instance of gross fraud relating to Foreclosures, the borrower is not made aware by the financial institution of any material alterations to the deed and title made by the institution, particularly in onselling or reselling the mortgage and recouping their loan. As the material alteration of a deed and will of a Testamentary Trust is a most serious breach of fiduciary duties, this fact alone should be grounds for a Foreclosure hearing to be dismissed and any contract claims by the institution rendered null and void.

Canon 1383

Whenever an inferior Roman Court has permitted the complete and deliberate corruption of the most basic tenets of Roman Western Law by permitting Foreclosure hearings to proceed, the courts and law officers through such overwhelming fraud consent and agree by their actions that all forms of Roman Law, Talmudic Law and other inferior law has ceased to exist and is null and void.

Canon 1384

Any person guilty of participating in the gross fraud and corruption of law through the manner described by Foreclosure consents and agrees they are personally liable to all future penalties and reparations, punishment and consent and agree they are without any lawful authority whatsoever.

IV. Agreement

4.1 Principles of Agreement

Article 109-Agreement

Canon 1385

An Agreement is any mutual oath, vow or pact between two or more Persons through valid Document Form to do or refrain from doing certain Acts or obligations.

Canon 1386

By definition an Agreement is only valid when it is registered into a Great Register of a Ucadian Society.

Canon 1387

Agreements may be defined by two main types as defined by the way the primary relationship between the parties is formed in contract: (1) unilateral and (2) bilateral. A bilateral agreement , is an agreement in which each of the parties to the contract makes a promise or promises to the other party. A unilateral agreement , is where only one party to the contract makes a promise.

Canon 1388

For any Agreement to be valid in it must comply to the following essential elements:

- (i) Adherence to the requirements of primary form of these canons including required terms and conditions of such form; and
- (ii) Evidence of an express or implied agreement/consent to a contract of valid primary form; and
- (iii) Consideration given by all the parties which conforms to the limits defined by the primary form of the contract chosen to enter; and
- (iv) That both parties have the capacity to understand the terms of the contract they are entering into, and the consequences of the promises they make; and
- (v) That both parties are properly authorised to enter into such a primary form of contract; and
- (vi) That the subject matter and consideration of the contract is lawful and consistent with these canons; and
- (vii) That the contract provides the correct right for remedy and limits as determined by the primary form; and
- (viii) Separate to the consideration, both parties must have some obligation to fulfill to the other.

Canon 1389

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In the interpretation of an Agreement against the rules of general validity, the following general guidelines are to be followed:

- (i) The common intention of the parties rather than adherence to the literal meaning of the words shall be sought in interpreting a contract; and
- (ii) In interpreting a contract, the prime form of the contract and the common interpretations given to it by statute, previous court decision and use are to be taken into account; and
- (iii) Each clause of a contract is interpreted in light of the others so that each is given the meaning derived from the contract as a whole; and
- (iv) A clause is given a meaning that gives it some effect rather than one that gives it no effect; and
- (v) Words susceptible of two meanings shall be given the meaning that best conforms to the subject matter of the contract; and
- (vi) A clause intended to eliminate doubt as to the application of the contract to a specific situation does not restrict the scope of a contract otherwise expressed in general terms; and
- (vii) The clauses of a contract cover only what it appears that the parties intended to include, however general the terms used; and
- (viii) In case of doubt, a contract is interpreted in favour of the person who contracted the obligation and against the person who stipulated it. In all cases, it is interpreted in favour of the adhering party or the consumer.

Canon 1390

While the rules of general validity must be met for an Agreement to be valid, the rule of consent is such that it requires further detail. The following elements if one or more are identified void consent:

- (i) That the person did not give consent, but the other party committed a fraud by indicating consent was given through forgery; or
- (ii) That the person making consent was not authorized to make such consent;
or
- (iii) That the person making consent was not competent at the time to make such a consent; or
- (iv) That the person making consent did so under clear pressure and/or duress; or
- (v) That the person making consent did so under threat of harm or injury to other person or property.

Canon 1391

An Agreement creates obligations and, in certain cases, modifies or extinguishes them.

Article 110-Offer

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Canon 1392

An Offer is an invitation to enter into a binding contract communicated to another party which contains terms sufficiently definite to create an enforceable contract if the other party accepts the invitation.

Canon 1393

An Offer must be first made before an agreement can lawfully be accepted.

Canon 1394

Mere recommendation of an article does not bind the vendor of it.

Article 111-Option

Canon 1395

An Option is an Agreement granting the Right to buy, sell or convey Property at a certain price by a certain time. The Person or Grantor who grants the Option is called the optionor and the Person who receives the Benefit of the option is called optionee.

Canon 1396

Options generally exist in one of two primary forms, a Call Option and a Put Option.

Canon 1397

A Call Option is when the Beneficiary (optionee) is granted the Right to require the Grantor (optionor) to sell or convey the Property to them at an agreed price within an agreed time limit.

Canon 1398

A Put Option is when the Beneficiary (optionee) is granted the Right to require the Grantor (optionor) to buy or receive the Property to them at an agreed price within an agreed time limit.

Article 112-Consideration

Canon 1399

A Consideration is the Offer of something possessing value given as incentive or recompense for a previous promise which then causes the promise to become binding as a contract if accepted.

Canon 1400

A Consideration is valid for use in securing a new contract as well as remedy for repairing a breach to an existing agreement, such as a lease.

Canon 1401

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Where a tenant of a lease of reasonable time is unable to meet the full payment of rent, Consideration is essential in protecting the right to claim their Right of Redemption, also known under Mortgage laws as Equity of Redemption. After Consideration and part payment of rent, represented by the interest on the loan of a Mortgage, it is both unlawful and gross fraud against all forms of contract law to permit a Foreclosure hearing to continue.

Canon 1402

It is the responsibility of the vendor, not the buyer to first provide full disclosure and act in good faith and honesty.

Article 113-Necessity, updated on 1-10-2011

Canon 1403

Necessity is the unavoidable requirement of a Party to consent, act or perform in a manner that they would not otherwise do if not for the presence of some clear need, threat, coercion, danger or risk. Hence, any oath, vow, sign or seal given under Necessity has no legal validity or value.

Canon 1404

Compliance to an order or demand under necessity can never be lawfully claimed as consent, providing the party makes clear such compliance is “under duress” either vocally as well as including such words with any sign or seal.

Canon 1405

Contrary to any statutes, rules or orders that are in conflict with this canon, when a man or woman professes that they complied to some order, demand or act out of necessity and “under duress”, then any oath, vow, sign or seal given is automatically null and void within seven (7) years of such an act or acts of necessity.

Canon 1406

Excluding alleged serious offences involving violence, sexual abuse or dishonesty, no man or woman may be accused of any offence when professing they undertake or have complied with an act “under duress” as a necessity.

Canon 1407

When a man or woman pronounces in advance that they shall comply to some order, demand, bond or promise out of necessity “under duress” then the subsequent execution of such an order, demand, bond or promise constitutes a clear, proven and serious act of fraud on behalf of the trustee, administrator or executor issuing such an instrument.

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Article 114-Consent, updated on 1-10-2011

Canon 1408

Consent is the agreement of one Party to a claim presented by another. In the absence of consent of all parties, Justice does not exist.

Canon 1409

No Injury can be complained by a consenting Party.

Canon 1410

Silence by the court, not the parties of a case, is consent.

Canon 1411

In the absence of fraud and deception, consent removes or obviates a mistake. However, fraud negates consent.

Canon 1412

Any witness before the courts who witnesses a claim before them and does not deny, therefore admits. However, without witnessing such a claim, even in silence, nothing can be rightfully concluded.

Canon 1413

In the absence of any threat or fear, silence to an accusation duly disclosed may be inferred as consent.

Canon 1414

The agreement of the parties makes the law of the contract.

Canon 1415

Unless deceit can be proven, a person who consents cannot reject the obligation arising.

Canon 1416

When any matter is brought before a court having established proper jurisdiction and when consent has been given by both parties for the matter to be heard by a judge and/or jury, a proper contract then exists between all parties to seek resolution by a judgment.

Canon 1417

When duress is evident upon one party in bringing a matter before the court, whether it be by the presence of armed court officials, or the use of threat and intimidation, then no valid contract exists and no judgment on the matter can be considered to have been properly rendered as due process of law has not been followed.

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Canon 1418

Natural birth of the flesh is proof of lawful conveyance from a Divine Trust to a True Trust as a result of willing consent by the Divine Person to be born in accordance with these Canons. Therefore, the existence of the body of a living flesh Homo Sapien is proof of their divine (ecclesiastical) consent to obey these Canons.

Article 115-Obligations

Canon 1419

An obligation is something (as a formal contract, a promise, or the demands of conscience or custom) that obligates one to a course of action through some agreement, instrument, product or transaction.

Canon 1420

Obligations agreed in good faith, free from fraud and duress, are to be met.

Canon 1421

When fraud by one party is proven to exist, the other parties are released from all obligation.

Canon 1422

Failure to perform an obligation without legal excuse gives the other party the right to seek legal remedy.

Canon 1423

No one may be obligated to perform an impossibility.

Canon 1424

No one may be obligated to perform a fraud or other offence.

Canon 1425

No one may be obligated to perform an act against their conscience or moral faith.

Canon 1426

The failure to perform one or more obligations of a formal contract may be grounds for the extinction of a contract, or punitive acts as stipulated within the contract.

Article 116-Performance

Canon 1427

Performance is an action itself or its completion as stipulated and required under some form of agreement. Hence, the performance of a contract is executing the actions defined by the agreement.

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Canon 1428

By the very nature of an agreement, all agreements define at least one action to be performed by all parties, namely to follow the terms of the agreement. Thus, performance of an agreement is equivalent with honoring an agreement.

Canon 1429

As performance is equivalent to honoring the terms of an agreement, non-performance is equivalent to dishonoring the terms of an agreement.

Article 117-Surety

Canon 1430

Surety is when a Person undertakes some specific responsibility on behalf of another who remains primarily liable. Hence, Surety is one who makes themselves liable for the default or miscarriage of another, or for the performance of some action on their part such as the payment of debt, appearance at trial or underwriting of bond.

Canon 1431

Excluding a mistake of fact, or some deliberate deception or fraud, when a man or woman acts or engages with another through a fictional Person, they automatically assume Surety for that Person even if they have no rights concerning that Person.

Canon 1432

No man or woman may be forced to act as Surety to a particular Person, especially when the Trustee or Owner of that Person may have acted deceptively and dishonorably in failing full disclosure of attached rights and obligations.

Canon 1433

When any Official Person, Trustee or Owner acts in a deliberately deceptive and dishonorable manner in order to compel a man or woman to act as Surety for a Person, all debts and liabilities for that Person automatically are assumed by the Official, including consent for any punitive action including the charging of Criminal Offences and expulsion from Office.

Canon 1434

When any Official Person, Trustee or Owner acts in a deliberately deceptive and dishonorable manner in order to compel a man or woman to act as Surety for a Person, any ordinances, orders or punishments are automatically unlawful, having no validity or effect. An Official charged with unlawful orders or punishments may not claim any form of immunity.

Canon 1435

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Excluding deliberate fraud or deception, a man or woman cannot extinguish their Surety for a Person until any debts and liabilities are paid, unless the Person is an Inferior Person. In such a case, the man and woman must give proper notice of non-consent as surety and for all debts and liabilities to be returned to the Trustee to be sent to the Owner of the Inferior Person for payment.

Canon 1436

No Inferior Juridic Person has the right to deny the recording and use of a higher form of Person by any man or woman as Surety in replacement for a lesser and inferior Person.

Article 118-Seal

Canon 1437

A Seal is a device impressed, printed or attached to a Document as evidence of authenticity, confirmation or attestation. A Seal also denotes a valid binding whereby a Document is enjoined to others through the Seal to become one, in the case of valid Statutes and Ordinances.

Canon 1438

Once impressed, printed or affixed, the power and authority bestowed by a valid Seal elevates the status of the Document. Therefore, the status of the Form of a Document is not simply its content, but the Person or Persons who Seal it.

Canon 1439

There are only five (5) valid types of Seal: Real, Great, Official, Ordinary and Inferior. The use of ornaments, wax, colour and other devices is immaterial to the classification of a Seal.

Canon 1440

The highest possible Seal of any type of Seal in history, now and foreverer is the thumbprint in blood of the man or woman acting as Surety to the Person who promulgates the Document. This is called a Real Seal in that it the human blood gives life and personality to the Document no other type of Seal is able to achieve. Furthermore, it represents the unique identity of an object and not a fiction.

Canon 1441

The second highest possible Seal is a Great Seal. A Great Seal is the official Seal of any Juridic Society Person or Juridic Public Person. Hence a Great Seal is used for the authentication of Documents of the highest importance issued in the name of a Juridic Society Person or Juridic Public Person.

Canon 1442

The third highest possible Seal is an Official Seal issued by an Official Person on behalf of a Juridic Person.

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Canon 1443

The fourth highest possible Seal is an Ordinary Seal issued on behalf of a Juridic Private Person, Juridic Union Person or Juridic Domestic Person.

Canon 1444

The fifth and lowest possible Seal of all types of Seals is the Seal issued by an Inferior Juridic Person, such as a Roman Juridic Person or Talmudic Juridic Person.

Canon 1445

A Real Seal may only be used upon valid agreements, or official documents of non-consent, deed, protest, writ or summons against the actions of an Inferior Juridic Person or Inferior Person usurping rule of law.

Canon 1446

The denial of any Inferior Roman Person of the validity of a perfected Document sealed by a Real Seal is tacit and public notice that all Papal Bulls issued upon parchment or vellum and all Roman instruments sealed in blood are hereby null and void, having no validity in law.

Article 119-Sign

Canon 1447

A Sign, or signature is the action as well as identifying mark such as a name, blood splotch, word or letter upon a Form, usually a Document. Hence a Signature being a unique distinguishing mark of agreement and Surety for an inferior Person.

Canon 1448

All Signatures are Signs and all Signs originate in most basic form as either an "X" denoting the attestation and surety of an inferior Roman Person. Therefore, a Signature is merely a unique style of "X". If a child is unable to sign, then the ancient practice of stabbing the baby to obtain an extract of blood as a blood splotch is also still practiced. This is not to be confused with a blood seal, which denotes competence and divinity.

Canon 1449

A signature within the operation of Cestui Que Vie Trusts is also known as an Execution, whereby a document prepared by a Trustee and duly signed, therefore appoints the beneficiary temporarily as Executor assuming all associated liability and penalty. In such circumstances where the Trustee is a Judge and the Beneficiary the defendant, a signature upon any document prepared by the Trustee or an Administrator denotes the execution of any sentence by the Beneficiary as Executor upon themselves.

Canon 1450

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When a man or woman has demonstrated their existence as surety for a True or Official Person, the signing for an Inferior Person shall have no material effect. No Inferior Juridic Person may demand, threaten or coerce a True or Official Person to sign as surety for an Inferior Person.

Canon 1451

Excluding demands for payment, when an Inferior Roman Person or Talmudic Person occupying an official position refuses to acknowledge or accept a Document from a Superior Person, then such a willing slave must be declared incompetent having demonstrated a complete lack of understanding of the laws of slave, master and property owner. Under such circumstances a Superior Court may grant relief in the signing of their mark by a red "X" on any lawful deed as their agreement to the original terms sought.

Canon 1452

The attempt by any non-Inferior Person to extract a benefit for which they are not lawfully entitled using the Courts to perfect a deed by declaring an inferior Roman Person incompetent is itself an offence with any such action null and void from the beginning.

Article 120-Witness

Canon 1453

Witness is the attestation of a fact, action, testimony or evidence. The term Witness also applies to the Person who performs the action of being a Witness.

Canon 1454

The witnessing of Documents of non-Inferior persons shall be by Real Seal, Great Seal, Ordinary Seal or Official Seal as is appropriate. The use of signature shall not be permitted.

Article 121-Remedy

Canon 1455

Remedy is a fictional concept in Reality whereby an Injured Party receives a form of cure, repair, correction, compensation and justice against an Injury in accordance with these canons and any valid statutes promulgated by valid Juridic Persons.

Canon 1456

The damage, loss, violation or hurt to a physical object or concept under Natural Law itself does not automatically warrant Remedy as Remedy requires the pre-existence of a fictional framework of Reality, laws prohibiting certain Actions, an Injured Form, an Accused Form and a lawful Ordinance against the Accused.

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Canon 1457

Any Decree, Prescript, Rescript or Ordinance that is not in accordance with these canons is not a valid Statute, nor law but a false edict and therefore null and void from the beginning.

Article 122-Restitution

Canon 1458

Restitution is the restoration of certain Rights to a Party as Remedy to an Injury.

Canon 1459

As Restitution is the restoration of certain Rights to a Party, the process of restitution may involve replacement, rebuilding, return, renewal, reverse or reform or a combination of some or all the qualities.

Canon 1460

Restitution is not the same as Compensation in that Restitution seeks to restore certain Rights, while Rights or Benefits granted under Compensation may be equivalent in value but completely different to what was originally lost.

Canon 1461

When a Party successfully claims the loss of one or more Rights to which they are entitled, a Competent Authority may choose to either order restitution or compensation or both in some way.

Canon 1462

Restitution is superior remedy where the lost Rights may be recovered or restored.

Article 123-Compensation

Canon 1463

Compensation is the provision of certain Rights and Benefits of equivalent value to a Party to make up for the loss of other Rights through Injury that cannot otherwise be recovered.

Canon 1464

When certain Rights are injured, they may be impossible to recover. An example is when a man or woman may suffer a serious injury or death on account of the negligent actions of another. In such a case, a Competent Authority may choose compensation as part of the remedy provided to the injured party, or next of kin.

Canon 1465

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Compensation is not the same as Restitution in that Rights or Benefits granted under Compensation may be equivalent in value but completely different to what was originally lost, whereas Restitution seeks to restore lost Rights.

Canon 1466

Compensation is superior remedy where the lost Rights cannot be recovered or restored.

Article 124-Assignment

Canon 1467

Assignment is when a party to an agreement transfers some or all of their rights to another person not originally party to the agreement. The party who seeks to “assign” their rights to another is typically called the assignor and the one who accepts these rights is called the assignee.

Canon 1468

Unless otherwise prohibited by the original terms of the agreement or some higher deed of trust in effect, all parties possessing rights are considered to have the right to assign some or all of their rights to another party.

Canon 1469

Delegation is equivalent to a form of Assignment whereby a party to an agreement substitutes another as their representative in holding certain rights.

Canon 1470

An Assignor can never lawfully assign their original Obligations to perform under an agreement, only Rights. While the Rights of an assignor may be legally transferred to an assignee, the assignor always retains liability.

Canon 1471

Assignment is not the same as Novation. Novation is when an obligations or party is replaced by new obligations or party under a new contract based on an old agreement, whereas Assignment does not create a new contract, merely delegates the rights of one party to another.

Canon 1472

An Assignor that falsely presents an Assignment as a Novation is guilty of fraud and therefore consents to accepting the full the liability of all parties to the agreement, including any restitution or compensation.

Canon 1473

An Assignor that refuses to perform their obligations is in breach of contract with the other party possessing the right to restitution or compensation, regardless of how many times the agreement has been re-assigned.

Article 125-Novation

Canon 1474

Novation is when all parties to an original agreement, consent to alterations reflected in a new agreement. Hence to “novate” is to create a new agreement based upon a previous agreement.

Canon 1475

A Novation or Novated agreement is a new contract requiring the consideration and consent of all parties. Any lack of disclosure, proper offer and consent may constitute fraud by one or more parties negating the validity of the contract.

Canon 1476

Novation is not equivalent to Assignment. Assignment does not create a new contract, merely delegates the rights of one party to another whereas Novation is when an obligation or party are replaced by new obligations or party under a new contract based on an old agreement.

Canon 1477

Consent and agreement by Novation can never be assumed or implied, but must be explicitly demonstrated as with all valid agreements. The agreement on the previous agreement has no material significance to the agreement of the new (“novate”) agreement other than the fact the agreement succeeds the other.

Canon 1478

While a novated agreement may introduce a new party such as an obligor, it is the original obligor that must also consent and be named as a transferring party as part of the Assignment built into the Novation.

Canon 1479

Upon a valid novated agreement coming into effect, the previous agreement is terminated other than to the extent that rights surviving termination are agreed to continue by mutual consent.

4.2 Agreement Creation and Performance

Article 126-Oath

Canon 1480

An Oath is a solemn appeal to the Divine Creator by invocation and the present of at least two witnesses that a pronouncement is true or a promise binding.

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Canon 1481

An oath is only a valid oath when it is sworn in recognition of the rights of all men and women as Sponsors to Persons present within the court including the spirit of the living law and includes a pledge to speak honesty before the court. The touching of any object during such swearing is materially irrelevant to the validity of any oath.

Canon 1482

The living law is present in a valid court of law when all words are given under oath. When officers of the court do not properly give oath, the living law is absent, even if all parties and witnesses show respect and due process of law

Canon 1483

A man or woman of good standing before the law is any man or woman having sworn an oath before the court, having been found to demonstrate respect for the living law and due process of law.

Canon 1484

No one shall be denied the right to swear and oath before a valid court.

Canon 1485

An oath extorted by malice, force, or grave fear is null by the law itself.

Canon 1486

No one should be heard within a valid court unless they have previous sworn a valid oath for that case. Furthermore, no testimony in written or oral form is valid unless a valid oath has previously been sworn.

Canon 1487

The breaking of an oath, especially by any officer of the court, is a most serious offence which must be treated as the gravest of injury to the living law.

Article 127-Vow

Canon 1488

A Vow is a solemn engagement or undertaking made to the Divine Creator to perform some action, to make some gift or sacrifice in return for special favour.

Canon 1489

A Vow made free from coercion, fear or deliberate deception must be fulfilled. A Vow made out of grave and unjust fear or malice is null by the law itself.

Canon 1490

A Vow made by oration in the presence of others is always superior to a written Vow, or Vow made in private, even if recorded.

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Canon 1491

A Vow is solemn if made by oration in the presence of others and if a legitimate superior Person accepts it in the name of a valid Juridic Person; otherwise it is simple.

Canon 1492

By its nature a Vow obliges only the person who makes it.

Canon 1493

A Vow ceases by the lapse of the time designated to fulfill the obligation, by a substantial change of the matter promised, by the absence of a condition on which the vow depends, by the absence of the purpose of the vow, by dispensation, or by commutation.

Canon 1494

No temporal force or action nor Person can dispense or commute Solemn Vows of Supreme Persons.

Canon 1495

Only a Supreme Person can dispense or commute Solemn Vows of Superior Persons and all lesser Persons. Only a Superior Person can dispense or commute Solemn Vows of Ordinary Persons and all lesser Persons. Only an Ordinary Person can dispense or commute Solemn Vows of Curator Persons and all lesser Persons. Inferior Persons have no rights nor powers to dispense or commute Solemn Vows.

Canon 1496

Excluding a Supreme Person, Simple Vows may be dispenses or commuted by any Superior Person.

Canon 1497

As Inferior Persons have no power nor authority to dispense or commute solemn Vows, when any such Vow is breached or any action is made to claim that dispensation or commutation is given, then such an action is a direct injury to the Divine Creator and all law. Therefore any such liability and penalty due immediately befalls the Person who breached their solemn Vow.

Article 128-Covenant

Canon 1498

As a particular Form of agreement, a Covenant is a solemn agreement reduced to writing and duly executed whereby one or more of the parties named therein engages that a named act is already performed or is to be performed sometime in the future. A covenant may also call for the performance or non performance of some specific duty and may constitute an agreement to do or not to do a particular act.

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Canon 1499

Covenant or Covenant Clause may also be validly used to define individual promises on conveyances or other instruments pertaining to real property within the Covenant.

Canon 1500

Excluding the sacred covenant Pactum de Singularis Caelum, a Covenant Clause is broken by any single omission of duty or any act that contravenes the provisions of the agreement entered into between the parties. A Covenant therefore is broken, extinguished and ceases to have effect when all its clauses have been demonstrated to have been broken.

Canon 1501

The benefit of a covenant that runs with the land descends to the heirs and they as well as devisees of the covenantee are entitled to enforce such a covenant. However, if the covenant is personal, it remains with the covenantee, or his executor or administrator and does not descend to the heirs.

Canon 1502

A covenant is extinguished when the trust corpus ceases, or when the covenant and the trust corpus becomes vested in one person.

Article 129-Charter

Canon 1503

A valid Charter is a formal and official instrument of importance issued by a Competent Authority of an Ucadian Society either as a Deed, a map or tablet.

Canon 1504

An Instrument is not a valid Charter but an inferior or false document if it is not issued by a Competent Authority of an Ucadian Society in accordance with these canons.

Canon 1505

In accordance with these canons, as a Deed, a valid Charter is constructed of three (3) essential elements: a beginning known as the Inceptum, a body known as the Decretum and an official sealing known as the Obsignatum.

Canon 1506

The first element of a valid Charter is called the Beginning, or Inceptum. It may be a single sentence if a single large sheet of paper or a combination of elements including a title page, preamble and index if a valid Charter defined over several pages.

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Canon 1507

The second element of a valid Charter is called the Enactment, or Decretum. It may be a series of clauses if a single large sheet of paper or several pages of articles if a valid Charter defined over several pages.

Canon 1508

The third element of a valid Charter is called the Seal, or Obsignatum. The Obsignatum signifies by what authority the Charter has been decreed and may be a raised or bound seal if a single large sheet of paper or a printed seal if a valid Charter defined over several pages.

Canon 1509

A valid Charter as a Deed may be in one of two forms: A single continuous large sheet called a Concordat, or printed on standard sized paper on several pages bound together in a folio called a Codex.

Canon 1510

A Concordat or Concordant by name or design is invalid unless it is a valid Charter conforming to the standards described by these canons. Therefore any documents called Concordat or Concordant that do not conform to these canons are henceforth null and void from the beginning.

Canon 1511

A Charter is invalid if written upon the skin of any animal. Vellum, Parchment of any kind is strictly forbidden and automatically renders any such instrument null and void. Only Ecclesiastical Deed Poll is permitted to use the flesh of a living being, namely the blood of the True Trustee of the True Person who seals it with their thumbprint.

Canon 1512

A valid Charter may contain an Ucadian time element at the end of the Enactment known as Decretum and before the Obsignatum. However, the words Date, Day may never be used as part of the time as such words are defective. If such words are used, they shall have no material effect and imply nothing.

Article 130-Contract

Canon 1513

A Contract is a certified and valid registered Agreement of wills according to a standard form, by which one or several persons obligate themselves to one or several other persons to perform certain actions.

Canon 1514

Contract is equivalent in meaning to Agreement. An Oath, Vow, Covenant, Charter, Deed, Will, Lease and Negotiable Instrument are examples of Contracts.

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Canon 1515

Valid Contracts must be kept.

Canon 1516

A Breach of contract is a legal cause of action in which a binding agreement or bargained exchange is not honored by one or more of the parties to the contract by non-performance or interference with the other party's performance.

Canon 1517

There are primarily three classes of breaches of contracts: Minor, Material and Fundamental.

Canon 1518

A minor breach of contract, also known as a partial breach occurs when the non-breaching party is only entitled to collect the actual amount of damages and not for any order for performance of obligations.

Canon 1519

A material breach of contract is any failure to perform that permits the other party of the contract to either compel performance or collect damages because of the breach.

Canon 1520

A fundamental breach of contract is a breach so fundamental that it permits the aggrieved party to terminate performance of the contract, in addition to entitling that party to sue for damages.

Canon 1521

Proof of fraud in construction, disclosure or performance of a contract constitutes a fundamental breach.

Canon 1522

A contract founded on fraud is null and void.

Article 131-Deed, Updated on 12-17-2010

Canon 1523

A Deed is a Form possessing certain ecclesiastical authority and record of an action of conveyance that bestows or surrenders one or more Rights by Agreement. Hence, a Deed through proper authority and action of conveyance creates valid Title to use of Property.

Canon 1524

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An Instrument is not a valid Deed but an inferior or false document if it is not issued in accordance with these canons. All conveyances of Rights must be perfected through a valid Deed.

Canon 1525

As all Ownership of Property is ultimately derived from the Divine Creator, A valid Deed always possesses the appropriate level of ecclesiastical authority representing either an approved action permitted by divine law or specifically approved by an ecclesiastical representative in accordance with these canons.

Canon 1526

In accordance with these canons, a valid Deed is constructed of four (4) essential elements: a preamble known as the Exordium, a recital of aims known as the Recitatum, a body of clauses to the Agreement known as the Pactum and an official enactment of the agreement by seal or signature at the end known as the Decretum.

Canon 1527

The first element of a valid Deed is called the Preamble, or Exordium. It may be a single sentence known as an Inceptum if a single large sheet of paper or a combination of elements including a title page, preamble and index if a valid Deed defined over several pages.

Canon 1528

The second element of a valid Deed is called the Recitals, or Recitatum outlining the Purpose of the Deed. It may be encompassed by the Inceptum if a single large sheet of paper or one or more pages long if a valid Deed defined over several pages.

Canon 1529

A function of the Recitals or Recitatum of a valid Deed is to clearly describe the grantors' intention and motives for their deed, the names, designations and descriptions of the parties, the consideration expressed for the deed, words of grant and the description of the property conveyed. Therefore, it is in the Recitatum of a valid Deed that property is effectively granted.

Canon 1530

Words of grant are such words as grant, convey, assign, set over, transfer and give and are indicative of the intent to presently pass title. The absence of valid words of conveyance within the Recitatum of a deed, void the deed.

Canon 1531

The third element of a valid Deed is called the Agreement, or Pactum outlining the terms of the Deed. It may be encompassed by the Decretum if a single large sheet

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of paper of several distinct pages of clauses if a valid Deed defined over several pages.

Canon 1532

A function of the Agreement or Decretum is to clearly describe the conditions upon which the property is granted, the warranty and other covenants of title and the covenants relating to the use and enjoyment of the property.

Canon 1533

The fourth element of a valid Deed is called the Enactment, or Decretum representing the enactment or execution condition of the Deed. If the valid Deed is a single large sheet of paper then the Decretum may also contain an official seal known as the Obsignatum.

Canon 1534

A valid Deed may be in one of two forms: A single continuous large sheet called a Concordat, or printed on standard sized paper on several pages bound together in a folio called a Codex.

Canon 1535

A valid Deed may contain an Ucadian time element at the end of the Agreement known as the Pactum and before the Decretum. However, the words Date, Day may never be used as part of the time as such words are defective. If such words are used, they shall have no material effect and imply nothing.

Canon 1536

A Deed is invalid if written upon the skin of any animal. Vellum, Parchment of any kind is strictly forbidden and automatically renders any such instrument null and void. Only Ecclesiastical Deed Poll is permitted to use the flesh of a living being, namely the blood of the True Trustee of the True Person who seals it with their thumbprint.

Canon 1537

A Deed Poll is a valid Form of Deed whereby a Person first expresses, affirms and conveys certain rights to another party who are then lawfully bound upon consent by silence, proof of receipt or service. An Ecclesiastical Deed Poll is the highest form of valid Deed.

Canon 1538

An Indenture is a Form of Deed, named after the tradition of its making whereby duplicate copies of the same contract were produced and then separated by a unique jagged or toothed cut so that the two parts could be retained by separate parties and rejoined at any time for confirmation of authenticity.

Canon 1539

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A valid Deed poll given by one party and accepted by another is as effectual as if a formal indenture had been signed by both parties.

Canon 1540

A Lease is a valid form of Deed whereby right of use known as equitable title is conveyed, never ownership of right of use known as legal title.

Article 132-Will

Canon 1541

A Will or Testament is a Form of Deed by which a person, known as the testator, names one or more persons to manage their estate and provides for the transfer of the property at their death to one or more Beneficiaries.

Canon 1542

A Will operates only upon and by reason of the death of the maker. During their lifetime it is changeable and revocable. At the death of the testator, a Testament is traditionally considered irrevocable and unchangeable.

Canon 1543

At the death of a testator, a valid Will or Testament acts as the Deed in formation of a Testamentary Trust with all property of the testator named by the Deed conveyed into the Trust Corpus also known as the Estate.

Canon 1544

A Will cannot name or imply an Heir, but Beneficiary. The existence of a will clearly and unambiguously expresses the intent to disinherit an Heir of one or more rights of Inheritance.

Canon 1545

Beneficiaries of a Will may be identified in only one of two ways: by explicit name, or by implied succession to the Testator(s).

Canon 1546

When a Beneficiary is named in a Will, the rights of the particular Beneficiary ceases upon the death of the named person with associated rights reverting to the Executors and Administrators.

Canon 1547

When a Beneficiary is implied by succession in a Will, the rights of the particular Beneficiary or Beneficiaries continue for the life of the estate and the continued existence of a living person fulfilling the lawful description of a Beneficiary.

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Canon 1548

The Will for a large Estate with many Beneficiaries is called a Constitution. Most Constitutions identify Beneficiaries of the Deed and Will (Constitution) by implication of succession such as the United States.

Canon 1549

An amended Will is called a Codicil. A Codicil can only be created whilst the testator is living and before the creation of the Testamentary Trust. If a Codicil is clearly inconsistent with the Will it operates as revocation of the Will to the extent of the inconsistency.

Canon 1550

As a Will as Deed of a Testamentary Trust is essentially irrevocable and given the former owner as testator is dead, in theory the Estate also known as the Trust Corpus and (Dead) Body Corporate and also Corporation can continue forever.

Canon 1551

The deliberate fraud by alteration of a Will to a Testamentary Trust is the most grievous act an inferior Roman official can do under inferior Roman law as all nations under Roman law operate as deceased estates. If uncorrected, such an error is an open admission that all Roman law has ceased to exist and is therefore null and void.

Canon 1552

The deliberate concealment and withholding of beneficial entitlements to a beneficiary of a testamentary trust in accordance with its will is a serious fraud negating any and all obligations, debts and sureties of the person denied their entitlements.

Article 133-Ecclesiastical Deed Poll, updated on 1-10-2011

Canon 1553

An Ecclesiastical Deed Poll is a valid Form of Deed Poll and therefore Deed and Contract whereby a True Person first expresses, affirms and conveys certain rights to another party who are then lawfully bound upon proof of receipt. The word "Poll" comes from the Latin pollex meaning 'thumb'.

Canon 1554

An Ecclesiastical Deed Poll is primarily different from a standard Deed Poll in that a True Person evokes their Divine Rights conveyed on Robin-egg blue paper and sealed by a thumbprint in blood to a Roman Person who has sought to usurp or abrogate these rights such as the Registrar of Vital Statistics that administers the (Lawful Slave) Rolls, also known as Register from which the Cestui Que Vie Trust are born.

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Canon 1555

An Ecclesiastical Deed Poll is permitted to be issued when a man or woman seeks to be free of the Roman slavery system by serving the Registrar of Vital Statistics also known in many jurisdictions as Births, Deaths and Marriages.

Canon 1556

Only a True Person may issue an Ecclesiastical Deed Poll. By definition an inferior Roman Person has no authority to issue an Ecclesiastical Deed Poll.

Canon 1557

An Ecclesiastical Deed Poll must always be on standard (legal/A4) sized robin-egg blue (sky blue/pastel) colored paper, printed in serif (times/garamond) font, in recognition and respect of its status as a Divine Notice with the full authority of One Heaven.

Canon 1558

A valid Ecclesiastical Deed Poll must always be sealed in the blood of the Trustee of the True Trust issuing it by using their thumbprint with the blood signature covered by clear plastic or tape from direct exposure for the following fundamental reasons:

- (i) The blood of the Trustee of the True Trust and the content of the Ecclesiastical Deed Poll prove the fraud and error of the continued existence of any Cestui Que (Vie) Trust in assuming the body is "dead"; and
- (ii) The infusing of the blood of the Trustee onto the paper breathes life into the paper, creating an instrument superior in standing than even an inferior Roman Papal Bull. Therefore, if the document is dishonored, then all documents ever issued by any society under Roman law must also by definition be null and void; and
- (iii) The use of blood in this manner perfects an unbreakable seal of an unbreakable deed and contract. Therefore, any inferior Roman court that usurps it openly admits that contract law under inferior Roman law no longer exists.

Canon 1559

When an Ecclesiastical Deed Poll is issued, it is under the Supreme Court of One Heaven with the full authority of the Divine Creator and all inferior courts including the Sacred Rota and the Divine Sanhedrin. Hence the term Per Curiam Divina is always included to make clear to the inferior Roman person the absolute authority of the instrument.

Canon 1560

While a True Person issues an Ecclesiastical Deed Poll, it is ultimately a Divine Notice of Protest and Dishonor from the Divine Creator. Therefore, the dishonor of

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an Ecclesiastical Deed Poll is the most grievous injury of the law and blasphemy to all believed to be Divine.

Canon 1561

When an Ecclesiastical Deed Poll is dishonored by a representative of Roman law, Sharia law or Talmudic law, it is public notice by all officials of those religions and systems that they do not believe in the Divine and that all their law is by definition null and void.

Canon 1562

When a Roman slave under inferior Roman law repudiates a valid Ecclesiastical Deed Poll then by definition all acts undertaken with the assumed authority of Sacred Rota by any registrar, keeper of rolls, clerk, protonotary, prothonotary, plenipotentiary or minister are null and void, including and not limited to any warrants, summons, orders, decrees.

Canon 1563

An Ecclesiastical Deed Poll must always be on standard sized(Legal/A4) robin-egg blue paper and glued strongly to the reverse (back) of a certified copy of a birth certificate, preferably in long form, or if not possible to obtain, then in standard (short) form.

Canon 1564

A valid Ecclesiastical Deed Poll conforms to the following precise words, with any bracketed text (including the brackets) removed and replaced with the personalized information:

Ecclesiastical Deed Poll

Per Curiam Divina

We, the Divine Immortal Spirit, expressed in Trust, to the circumscribed Living Flesh known as [first name] [surname], hereby give life and personality to this sacred irrevocable deed through Our seal in blood and agreement to the conveyance and terms pronounced herein :

1. While We annex hereto in full Our Live Borne Record to Our Deed as Certificate of Title from the Great Register and Public Record of One Heaven as proof of superior title against any other claimed title, We bring attention to Our Mistake of fact by failing to give proper notice of our competent living status and possession of superior title; and

2. As Our actions and this instrument make Our status and superior title clear, We demand that you immediately remove from your Roll(s) and Register(s) any record(s) associated with your unlawful and inferior claims over Our property

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including but not limited to Our name, flesh, spirit and any non coercive or non punitive beneficial entitlements; and

3. Furthermore, We demand any and all temporary testamentary trust, cestui que vie and/or derivative thereof formed upon such errors of presumption as Our abandonment, loss, death or incompetence must be immediately dissolved, including a full account provided to Us without delay; and

4. To ensure no further mistakes are made by any party, We give further notice that all acts in commerce or law We engage as surety of Our Trust Number 123456-123456-123456 and request that all original records previously associated with your claims are returned to Us canceled and signed as evidence you have complied with Our Deed; and

5. Furthermore, We gratefully decline any offer of coercive or punitive Benefits from any and all Estates which you and all your agents administer. As a result, any charges sent to Us by mistake will be duly returned to you for discharge in accordance with the law; and

6. As We have given proper notice that We have ceased any further injury, you acknowledge that no further demands, debts or actions shall be issued against Us in claiming injury as surety to the property you administer; and

7. Receipt of this Deed Poll is your acknowledgement and acceptance.

[Thumb print in blood]

To: Registrar
Care of: [address and details of
Vital Statistics/Births, Deaths and Marriages]

Canon 1565

No date or time is permitted to be written onto an Ecclesiastical Deed Poll as it is issued from the Divine from the beginning.

Canon 1566

No signature on an Ecclesiastical Deed Poll is permitted by the True Person as a signature is a sign of a Roman slave. Furthermore, the definition of "poll" in the context of a "deed poll means thumbprint. If a signature is included by the True Person by mistake, it shall have no material effect.

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Canon 1567

No registration sticker or mark is permitted to be pasted onto the Ecclesiastical Deed Poll as proof of delivery is sufficient for the Deed to be validly executed.

Canon 1568

No bolding or underlining of words is permitted, nor the editing of words except the replacement of words indicated in brackets (including the brackets themselves).

Canon 1569

No reference to these canons, One Heaven or Ucadia are required on an Ecclesiastical Deed Poll as the instrument is between a True Person, the Divine Creator and the official of the inferior Juridic Person who dares defy and usurp their own laws.

Article 134-Constitution

Canon 1570

A Constitution is a particular Form of Deed of an implied Testamentary Trust forming an Estate, a Body Corporate and therefore Corporate Personality administered by Executors and their Administrators for the Heirs and Beneficiaries of the Estate.

Canon 1571

Constitutions may be distinguished from other Deeds and Wills forming an Estate typically several significant factors:

- (i) The Executors of an Estate formed by Constitution are typically appointed by the Heirs or their Successors by a Vote, or by a General Election and Vote by the Beneficiaries and then endorsed by the Heirs or their Successors; and
- (ii) The size of the Estates formed by Constitution can be extremely large, sometimes covering tens of thousands of miles of land and attached chattel, immovables and other property; and
- (iii) The number of Beneficiaries of the Estate formed by Constitution can also be extremely large, sometimes involving tens of millions of men and woman; and
- (iv) Beneficiaries are lawfully entitled to their benefits under a Will, therefore the Executors and Administrators must issue some certificate of share entitlement to each beneficiary. This occurs, but is deliberately circumvented by using the trickery of Cestui Que (Vie) Trusts; and
- (v) The true legal personality, structure and operation of Estates formed by Constitution are hidden from the Beneficiaries in direct contradiction to the principles and terms of valid consent under any Benefits granted by Will.

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Canon 1572

A Corporation cannot exist without belonging to an Estate. An Estate cannot exist and function without a functioning Deed and Will. Therefore any State or Nation registered or operating as a Corporation or Corporate Personality must by definition belong to an Estate guided by a functioning Deed and Will (Constitution).

Canon 1573

As a Constitution is a Will, a Person can never be an Heir to it, only a Beneficiary.

Article 135-Lease

Canon 1574

A Lease is a Form of Deed granting use of property during a specified period in exchange for a specified rent. The one who grants the lease is called a lessor, while the one who is granted limited rights of use is called the lessee.

Canon 1575

A Lease is equivalent to Equitable Title of ownership, whereby a Person may be granted rights of use and rights of occupancy, but never Legal Title.

Canon 1576

While there exist many forms of valid leases, all leases share the following elements:

- (i) The Names of the parties; and
- (ii) The starting day and duration of the agreement; and
- (iii) The specific property being leased; and
- (iv) Conditions for renewal or non-renewal of lease; and
- (v) Consideration such as a lump sum or periodic payment (rent) for granting use; and
- (vi) Provision for any surety deposit and terms of its return; and
- (vii) Default Conditions and Remedies for any breach; and
- (viii) Specific Conditions particular to the type of property such as insurance, restrictive use.

Canon 1577

A lease may be fixed-term, periodic or at will.

Canon 1578

The highest form of Property granted under Lease is Equitable Title of Real Estate, never Real Property. Real Estate implies the highest right of use in a particular estate, while Real Property means first right of use above all others.

Canon 1579

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Lease and Equitable Title are equivalent in that most Equitable Title is granted under Lease. All Mortgages are forms of Lease and Equitable Title.

Canon 1580

While the terms “Title of Ownership” and “Ownership of Equitable Title” are frequently and deliberately use to deceive and defraud leaseholders into believing they hold accruing rights of ownership, there is no purchase of Legal Title with Leases.

Canon 1581

Right of Redemption is the right of the tenant holding a lease for a reasonable period of time to make good any arrears in rent, without eviction, or even after dispossession make good any arrears and lawfully re obtain possession of the property.

Canon 1582

It is unlawful to include any clause on a lease or mortgage that claims a waiver of Right of Redemption.

Article 136-Negotiable Instrument

Canon 1583

A Negotiable Instrument is a Form of Deed and Title of a Temporary Trust granting the valid Holder either equitable or legal title to a Form of Property based on an agreement by another party to make an unconditional promise or order for payment of a fixed amount of currency and any charges to a third party by a fixed time or on demand in the future. As the valid holder may then sell or buy and convey Title of this Deed without its alteration, it is called a Negotiable Instrument.

Canon 1584

An instrument is not a valid Negotiable Instrument but an inferior or false document if it is not issued in accordance to these canons.

Canon 1585

Excluding certain limits of disclosure permitted for lawful currency, a valid holder is a Person who can prove a lawful conveyance of the instrument to them through such a transaction being registered in a Great Register and Public Record of a valid Ucadian Society, including the provenance being history of all previous conveyances for the existence of the instrument.

Canon 1586

Excluding certain limits of disclosure permitted for lawful currency, a person who is unable to prove lawful conveyance of a Negotiable Instrument to them is not entitled to be regarded as the Holder or Bearer, even if their name is listed on the physical document.

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Canon 1587

A Negotiable Instrument depends upon the existence of a Temporary Trust Relationship. The length of existence of the Trust is dependent upon the length of time the property remains in Trust before being conveyed either at a fixed maturity date, or upon being redeemed upon demand.

Canon 1588

Any Statute, Code or Ordinance that claims to govern the function of Negotiable Instruments yet conceals or does not mention the implicit importance of the Temporary Trust personality of Negotiable Instruments is fraud. Therefore, any instruments created by such statutes, codes or ordinances are founded on fraud.

Canon 1589

All valid Negotiable Instruments issued in accordance with these canons have the following essential characteristics:

- (i) The promise or order to pay must be unconditional; and
- (ii) The payment must be a specific sum of money, although additional charges may be added to the sum on conditions; and
- (iii) Any form of interest calculation, also known as usury is strictly forbidden; and
- (iv) The payment must be made on demand or at a definite time in the future; and
- (v) The instrument must not require the person promising payment to perform any act other than paying the money specified; and
- (vi) The instrument must be payable to bearer or to order.

Canon 1590

When the holder of legal title of a negotiable instrument sells equitable title to another, the payment for tenancy and use shall be property called rent and not interest.

Canon 1591

All Currency issued using property as underwriting is as Negotiable Instruments.

Canon 1592

Any bank, treasury or financial institution that deliberately conceals payments under equitable title as interest or some other description instead of rent is guilty of gross fraud and immediately loses the right of legal title over any and all instruments committed through fraud.

Canon 1593

When any bank, reserve bank or treasury deliberately conceals the issuing of currency and payments under equitable title as interest or some other description

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instead of rent consents by such fraud and concealment against the people that all liability shall be personally returned to the ultimate owners of the bank, all leases shall be cancelled and all legal and equitable title shall be forfeited, including the right to remain as a central bank.

Canon 1594

The two (2) primary forms of Negotiable Instruments are Drafts and Notes. A Draft is an instrument that orders a payment to be made at some future fixed date or on demand. A Note is an instrument that promises a payment will be made at some future fixed date or on demand.

Canon 1595

When a valid Draft (Negotiable Instrument) is created, the person who is ordered to make payment is called the Drawee and the person who signs or is identified as the one ordering the payment is called the Drawer. When a Drawee accepts a draft they are then called the Acceptor.

Canon 1596

When a valid Note (Negotiable Instrument) is created, the person who signs or is identified as the one promising to pay is called the Maker also known as the Payer, and the person who is identified as receiving the payment is called the Payee, or holder known as the Bearer.

4.3 Agreement Dispute and Extinction

Article 137-Duress

Canon 1597

Duress or coercion is any threat, fear or inducement directed against a Person to act or refrain from acting in a manner they would otherwise not consider in the absence of the threat, fear or inducement.

Canon 1598

Any consent granted under Duress has no effect and is null and void from the beginning.

Canon 1599

Any agreement sealed and consented under Duress has no effect.

Canon 1600

Any testimony given under Duress has no validity and cannot be used as Evidence in any Competent Forum.

Article 138-Perfidy

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Canon 1601

Perfidy is the deliberately deceitful act of falsely making a promise, a vow, allegiance or agreement for the purpose of gaining proximity and trust in order to undertake an act of treachery and great injury.

Canon 1602

Perfidy is one of the most heinous acts against the law and society in that a person deliberately uses the good faith and trust of others against them, thus creating confusion, further mistrust and turmoil.

Canon 1603

Of all the persons and inferior juridic persons that have existed, there exists two classes of persons who have consistently demonstrated continued acts of perfidy against virtually every society and community, with apparent immunity within the framework of inferior Roman Law: the Banking class and the Bar Associations.

Canon 1604

The Banking class of families sharing long history of creating, owning and controlling financial institutions are the single greatest source of acts of Perfidy than every other class of professions and persons combined, excluding the Bar Associations. As a result, this Banking class sharing common ancestry and cultural heritage have been responsible for more wars, genocides, recessions, depressions and global misery than all the worst dictators of history.

Canon 1605

Second to the Banking class of families, the Bar Association are the second greatest source of acts of Perfidy, usually working closely in support of the Banking class.

Canon 1606

In accordance with these Canons and the sacred Covenant Pactum De Singularis Caelum and as penalty for their historic Perfidy, no person whose father, grandfather or great grandfather was a director of a bank or major shareholder of a bank is permitted to hold any position of any financial institution, nor may any of their family be involved in banking for seven generations that follow.

Canon 1607

In accordance with these Canons and the sacred Covenant Pactum De Singularis Caelum and as penalty for their historic Perfidy, no person who is a member of a Bar Association is permitted to hold any position at law including judge, magistrate, barrister, attorney, lawyer, clerk or assistant.

Article 139-Default

Canon 1608

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Default is the failure of a person to appear and defend an accusation, thus causing a judgment or action to be rendered against them.

Canon 1609

The failure to meet an obligation of an agreement is a breach, not a default. A breach of agreement is not equivalent to a default.

Canon 1610

Excluding any lawful excuse or obstruction, a person or their counsel is expected to appear before a Competent Authority where an accusation or controversy against them has been raised.

Canon 1611

Excluding any lawful excuse or obstruction, a person who fails to attend a hearing before a Competent Authority, admits their guilt.

Canon 1612

Excluding fraudulent causes or action or errors of due process, the failure of a person to appear before a Competent Authority when called to answer and defend themselves causes an injury to the law.

Canon 1613

When a person has caused an injury to the law and admitted their guilt through non attendance, a Competent Authority may then issue an order against the person known as a Default Judgment, compelling the person to perform the obligations of the order.

Canon 1614

Any person who issues a default notice or judgment before a person has had the opportunity to defend themselves is guilty of fraud and deception and automatically consents and affirms full liability of the default judgment, plus any further penalties and punishment.

Canon 1615

A default notice or judgment can never be issued unless a person has been given the fair right and notice to defend themselves before a competent authority.

Article 140-Alteration

Canon 1616

Alteration is when a material change is made in a Form leading to a change in condition, status or its nature.

Canon 1617

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A Material Change is a deliberate action capable of being identified and proven as an alteration to an original Form.

Canon 1618

The Form of an agreement can never be altered without the expression written permission of all the parties.

Canon 1619

The alteration of a Form of an agreement without consent constitutes fraud.

Canon 1620

The terms of an agreement can never be altered without the expression written permission of all the parties.

Article 141-Deviation

Canon 1621

A Deviation is fictional concept whereby a voluntary and unnecessary departure of a ship from, or delay in, the regular and usual course of the specific voyage insured, permits the underwriters to be released from their responsibility.

Canon 1622

In inferior Roman law that applies the laws of the sea upon men and woman as flesh “vessels”, deviation is often used by underwriters to secure release via inferior Roman Courts of their obligations.

Canon 1623

The application of Deviation to any person as a means of reducing or releasing liability by an underwriter constitutes fraud where such disclosure of techniques is not clearly first states upon the terms of the agreement.

Article 142-Mistake

Canon 1624

A Mistake, also known as a Mistake of Fact is an erroneous belief or trust that certain facts are true when committing a reasonable action. A Mistake of Fact does not exist when an action is considered unreasonable.

Canon 1625

A Reasonable action in terms of a Mistake of Fact is any action that one would expect to represent the norms of respectful society and behaviour, thus excluding such actions as violence, depravity, perfidy, fraud and other acts considered universally as antisocial and grossly disrespectful.

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Canon 1626

A Mistake of Fact is not permitted to be argued when the alleged actions by the person are grossly unreasonable.

Canon 1627

In the permitted admission of a Mistake of Fact, any assumed surety for liability from alleged injury ceases to exist.

Canon 1628

A person is not considered to consent who commits a mistake.

Canon 1629

Any person permitted to admit a Mistake of Fact must be offered relief to any alleged injury in addition to cessation of any claimed surety for any liabilities associated with the alleged injury.

Canon 1630

Any competent authority that refuses to release a person from surety for any liability upon a permitted admission of Mistake of Fact fully consents to assume the liability for themselves.

Canon 1631

Any competent authority that refuses to offer relief to a person upon a permitted admission of Mistake of Fact is guilty of fraud and a gross injury to the law.

Canon 1632

When a person has been deliberately deceived by fraud, then neither mistake nor injury exists.

Canon 1633

Excluding fraud, consent obviates a mistake.

Article 143-Frustration

Canon 1634

Frustration, also known as Frustration of Purpose, is a fictional concept whereby an unforeseen event delays, impedes or prevents the performance of a primary element of an agreement which both parties agreed represented a principle purpose of the agreement.

Canon 1635

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“Principle purpose” of an agreement in relation to Frustration (of Purpose) is any intrinsic element of the agreement of such importance that neither party would have entered the agreement in the first place in its absence.

Canon 1636

Frustration is not equivalent to Impossibility even though both concepts relate to unforeseen events. Impossibility concerns unforeseen events and the duties specified to be performed in an agreement, whereas Frustration concerns an unforeseen events and the reason a party entered into the agreement.

Canon 1637

Where an agreement has not made provision to exclude certain unforeseen events, the defense of Frustration may be argued as a lawful defense for non performance of duties under an agreement for those events not otherwise excluded.

Canon 1638

No mercantile agreement may seek to exclude Force majeure as a defense for Frustration and as a lawful excuse for non-performance.

Article 144-Impossibility

Canon 1639

Impossibility is a fictional concept whereby an unforeseen event makes performance of the terms of the agreement impossible.

Canon 1640

“Unforeseen event” in relation to Impossibility is any change in circumstances such as an Force majeure, discovered pre-existing condition, death or disablement or other event of such major significance that there is no way to continue to perform the agreement.

Canon 1641

Where an agreement has not made provision to exclude certain unforeseen events, the defense of Impossibility may be argued as a lawful defense for non performance of duties under an agreement for those events not otherwise excluded.

Canon 1642

No mercantile agreement may seek to exclude Force majeure as a defense for Impossibility and as a lawful excuse for non-performance.

Article 145-Impracticability

Canon 1643

Impracticability is a fictional concept whereby unforeseen circumstances make performance of the terms of the agreement unreasonably difficult or unviable for the party obligated to perform.

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Canon 1644

“Unforeseen circumstances” in relation to Impracticability is any change in circumstances that were not anticipated nor included in any of the terms of the agreement.

Canon 1645

“Unreasonably difficult” or “unviable” in relation to Impracticability is a change to the conditions of performance of the agreement that place an unreasonable burden on a party that may also render performance unviable for the party.

Canon 1646

No mercantile agreement may seek to exclude the right to claim relief through the defense of Impracticability.

Canon 1647

The claim of relief through the defense of Impracticability does not excuse non-performance, unless no relief is properly offered.

Article 146-Unconscionability

Canon 1648

Unconscionability is a fictional concept whereby a party may seek defense against the enforcement of an agreement based on the presence of terms and consideration that are excessively unfair to one party.

Canon 1649

Any valid agreement must pass a basic test of fairness wherein, no party may take excessive advantage of the circumstances of the other so that any consideration offered or terms provided are manifestly bias and unfair to the other party.

Canon 1650

Unconscionability is equivalent to exploitation whereby a party exploits their superior position to seek to lawfully gain an unfair advantage over the other party in a significantly inferior position.

Canon 1651

Consent of the lesser party to the original agreement and the cause of action are immaterial to testing an alleged unconscionable and exploitative agreement.

Canon 1652

A Competent Authority is permitted to render any agreement found to be unconscionable and exploitative unenforceable and therefore null and void.

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Article 147-Misrepresentation

Canon 1653

Misrepresentation is when one party of an agreement makes false and misleading statements of fact to the other party in order to induce an agreement or secure some other advantage.

Canon 1654

Misrepresentation is equivalent to fraud in the effect that once proven, it causes the extinction of any contract with forgiveness of all obligations and debts of the victim. A Competent Authority may also award further damages against the party guilt of misrepresentation.

Canon 1655

False and misleading statements of fact in reference to Misrepresentation are required to be proven to be deliberately and knowingly false, done with the intention of inducing a party to contract or secure some other defined advantage within the agreement.

Canon 1656

Silence is to be regarded as a potential form of misrepresentation. Lack of full disclosure is also to be regarded as a form of misrepresentation.

Canon 1657

A technical distortion of fact may not of itself be sufficient proof of misrepresentation when it can be shown to be a mistake of fact.

Canon 1658

Unless concealment by silence or lack of disclosure can be shown, a change in circumstances between an offer, or a consideration and a final agreement before consent is not of itself sufficient grounds for misrepresentation.

Canon 1659

The use of terms without proper disclosure as to their legal effect is a form of Misrepresentation.

Canon 1660

Any Mortgage agreement that fails to properly disclose the financial institution as Landlord, the borrower as Tenant and the agreement as a lease, with interest payments being rent is a form of gross misrepresentation. In accordance with these canons and Pactum De Singularis Caelum all such agreements are hereby summarily rendered null and void with the offending financial institution accepting full liability and obligations for their deliberate misrepresentation as penalty.

Article 148-Concealment

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Canon 1661

Concealment is the deliberate obscuring of one or more attributes of a Form by rendering its identification from view inconspicuous, deceptive, camouflaged or all three. The most common purpose of concealment is secrecy.

Canon 1662

Concealment is equivalent to hiding a form in plain sight.

Canon 1663

Concealment is a form of deliberate misrepresentation rendering any agreement null and void.

Canon 1664

The most ancient model of concealment is with information in which an encoded message of true information is concealed in a random or meaningless set of statements or characters. A key or cipher is then needed to unlock the concealed information and extract the truth.

Canon 1665

As all complex systems may be resolved to a few simple axioms, it has been a tradition that the most important and powerful Forms of knowledge and ideas by which a society functions are deliberately concealed from all but a few who possess the right key.

Canon 1666

The symbol of the key is the most common symbol signifying true knowledge from false knowledge on account of the ancient tradition of publishing deliberately false knowledge in which truth is concealed in plain sight.

Canon 1667

Concealment is a form of fraud.

Canon 1668

The most common use of concealment is with knowledge, most specifically those Forms that constitute foundational ideas upon which major elements of society function. As the true knowledge is hidden amongst deliberately false knowledge, the ability to decipher is rendered extremely difficult without a key to unlock and extract the truth.

Canon 1669

The inferior Roman legal system is deliberately complex with volumes of texts in order to deliberately conceal, confuse and ensure knowledge of the law is excluded for all but a very few.

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Canon 1670

At it is a primary objective of the inferior Roman legal system to conceal, defraud and usurp the law, in accordance with these canons, all inferior Roman legal dictionaries, texts and books hereby hold no lawful value nor merit other than their historical interest in how men and woman were denied access to true law for so long.

Canon 1671

The inferior Roman finance and banking system is deliberately complex with volumes of statutes and procedures designed to deliberately conceal the nature of trade and use of value to all but a very few.

Canon 1672

As the statutes of the inferior Roman finance and banking system is predicated on fraud, no contract or negotiable instrument issued under Roman finance law can possibly claim to be valid unless by acknowledging the supreme authority of these canons, the superiority of the Supreme Financial System and the sacred covenant Pactum De Singularis Caelum.

Article 149-Extinction

Canon 1673

Extinction is the cessation of one or more obligations of an Agreement, Covenant, Deed or Contract or the Contract itself. The concept of Termination may also be applied, but also to the whole Agreement itself in accordance with its clauses or some fundamental breach which renders the agreement or covenant inoperable.

Canon 1674

It is a fundamental principle of all Contract Law that once enacted, Contracts are to be honored and performed.

Canon 1675

Excluding clauses within the Agreement or Covenant which denote the conditions by which part or all of the Covenant may terminate, the most serious condition for extinction and termination is a repudiatory breach, also known as a fundamental breach.

Canon 1676

A Repudiatory Breach is when a party or designated agent or successor is guilty of such a fundamental breach of the essential terms of a covenant that no remediation may adequately repair the injury or key elements of the covenant are rendered inoperable. In such circumstances, the distressed party is permitted to terminate performance of the covenant in addition to entitling that party to pursue punitive action for damages.

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Canon 1677

The most serious of all Repudiatory Breaches is when a Covenant between Divine or Demonic Spiritual forces is breached by the agents or nominated successors of its foundation. In the history of Civilization the most serious and significant repudiatory breach of this kind is the extinction of the Talmud and Talmudic Law in the 20th Century by false representatives of the Menasheh who caused several fundamental breaches of this agreement.

Canon 1678

In accordance with Divine Will, Divine Law, Natural Law, Positive Law and all principles of contract law, all who claim to remain party to the Covenant of the Talmud and its inclusion in The Bible are hereby terminated from all authority or rights to claim. Instead, all rights to this covenant have been lawfully transferred to the Society of One Heaven in accordance with the sacred Covenant Pactum De Singularis Caelum.

V. Law

5.1 Virtue of Law

Article 150-Respect

Canon 1679

Respect is to actively observe objects and concepts in the present moment and thereby regard their value.

Canon 1680

Respect is the first of the seven virtues of law and upon which all the other six virtues are based. It is typified by calmness and self control of the groin.

Canon 1681

Without respect there is no justice.

Canon 1682

It is an obligation of all who enter a competent forum to demonstrate respect.

Article 151-Honesty

Canon 1683

Honesty is to cognitively process currently observed objects and concepts, or memories clearly without deliberate distortion, thereby communicate such observation or recollection as accurately as possible without deception.

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Canon 1684

Honesty is the second of the seven virtues of law and upon which the remaining five virtues are based. It is typified by calmness of the intestines.

Canon 1685

A lack of honesty correctly implies a lack of accuracy and the deliberate distortion of alleged facts and evidence. Therefore dishonesty is the enemy of the court as without accuracy of facts there can be no justice.

Canon 1686

All judges and magistrates of competent forum by definition are sworn to protect the law and uphold justice by not permitting dishonesty to reign in their court.

Canon 1687

It is a solemn and sacred duty of all Judges and magistrates to defend the Living Law against attack by any guild, society or association of men and women that seek to usurp the Rights of Members and corrupt the Living Law through deliberate dishonesty.

Canon 1688

Any guild, society or association of men and women that seeks to deliberately corrupt the Living Law for their own ends and abrogate the rights of other men and women through trickery and dishonesty are an enemy of the Living Law and have no right to claim superior status before the law.

Canon 1689

As it is a secret oath of all Bar associations is to conceal and corrupt the law, no member of a Bar association may ever be permitted to enter a competent forum, claim to represent the law, or sit as a judge, magistrate or official.

Canon 1690

In accordance with these canons, the presence of a member of the Bar association within any court in any official capacity immediately disqualifies such a venue as being regarded as a competent forum. Therefore any judgments, ordinances or orders issued by such an incompetent forum have no effect and are null and void from the beginning.

Article 152-Courage

Canon 1691

Courage is a confidence and strength in the present moment to be honest and respectful in performance of duty.

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Canon 1692

Courage is the third of the seven virtues of law and upon which the remaining four virtues are based. It is typified by a firmness of stomach and warmness of the heart.

Canon 1693

As there exists guilds and associations dedicated to the continued corruption of the law and the concealment of knowledge of the law, including the use of threat and intimidation, courage is a necessary virtue of law.

Canon 1694

An absence of courage in the character of a judge or magistrate is a sign that justice is also absent.

Canon 1695

Any judge or magistrate that refuses to rescind their membership to a Bar association and any other guild(s) that seeks to usurp the law is by definition a coward.

Canon 1696

Let justice be done, though the heavens should fall.

Article 153-Compassion

Canon 1697

Compassion is empathetic sharing of grief and suffering of another within general proximity in the present moment.

Canon 1698

Compassion is the fourth of the seven virtues of law and upon which the remaining three virtues are based. It is typified by a warmth around the heart and a gentle swelling around the throat.

Canon 1699

Contrary to false precepts, compassion towards all parties, no matter how heinous the alleged offence, is an essential component of rendering justice.

Article 154-Impartiality

Canon 1700

Impartiality is the conscious separation in the present moment of the emotion of compassion from the other virtues of respect, honest and courage so that

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compassion is present but does not overwhelm the founding virtues. Hence Impartiality is best described as “detached compassion”.

Canon 1701

Impartiality is the fifth of the seven virtues of law and upon which the remaining two virtues are based. It is typified by a consciousness of the physical manifestation of all four base virtues.

Canon 1702

An absence of compassion and empathy is not impartiality but sociopathy.

Article 155-Knowledge

Canon 1703

Knowledge is conscious knowledge of the law, its true definitions, application, processes, history, purpose and functions without confusion with false information designed as concealment of key legal meaning. Jurisprudence is equitable to the concept of Knowledge.

Canon 1704

Knowledge is the sixth of the seven virtues of law and upon which the final virtue of law is derived. It is typified by the demonstration of a well rounded intellect, skills of discernment and balanced disposition.

Canon 1705

Knowledge of law presented by the guilds known as the Bar associations is not knowledge but ignorance of the law as such dictionaries, statutes, cases and precepts are founded on deliberate fraud, distortion and concealment.

Canon 1706

A judge, magistrate, prosecutor or counsel that is only knowledgeable in the law presented by the Bar association and their allies has no knowledge of law whatsoever, but merely of processes and deliberate distortions designed to hide knowledge.

Canon 1707

Ignorance of the law is no excuse for an Officer of the Court as it is a solemn obligation of all Officers of the Court, not the parties before the court to be well versed in jurisprudence and therefore due process of law.

Canon 1708

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Any claim, statute or principle that seeks to shift obligation of Knowledge from Officers of the Court to Parties before the Court is an absurdity and deliberate corruption of the law, therefore null, void and without validity.

Canon 1709

By definition Knowledge of the law is usually absent within any Inferior Roman Court or Court operating under Talmudic Law as both systems are deliberately based on the teaching of false information of all but a very few, with true definitions, meaning and function reserved usually only to the elite of the judge class.

Article 156-Wisdom

Canon 1710

Wisdom is the effect of adhering and demonstrating the previous six virtues of law. Wisdom is therefore the application of respect, honesty, compassion and discernment of the law in the present moment to render a judgment based on the facts, devoid of any other external influences.

Canon 1711

As true wisdom is reliant on the application of other skills first, wisdom is correctly defined as an effect rather than a cause.

Article 157-Justice

Canon 1712

Justice is to honor the essence of the living law through due process in rendering judgment demonstrating fair remedy.

Canon 1713

The highest respect that may be given to the law of any society is to respect due process of law in recognition of the rights of the law as a living entity, having its own valid personality.

Canon 1714

All Persons are considered innocent of an alleged controversy until due process is served according to the law and a liability (guilt) has been clearly established.

Canon 1715

For Justice to be served, a judgment must represent fair remedy. The absence of fair remedy represents an absence of justice. Only when consent is given by both parties at the commencement of a case can fair remedy be properly served.

Canon 1716

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When due process is disrespected, the law suffers injury as any person may suffer harm from assault. All officers of the law are duty bound not to undertake such action that brings harm to the living law.

Canon 1717

By definition Justice can never be present nor rendered within an Inferior Roman Court as by its very design only the Judge is usually permitted to understand the true definitions and meanings of fictions applied through Roman Law and Talmudic Law with all others taught deliberately false definitions and misleading knowledge.

Article 158-Jurisdiction

Canon 1718

Jurisdiction is the Power and Authority of a Juridic Person to review, administer and issue certain Statutes or Ordinances. Jurisdiction most frequently applies to the Power and Authority of a Court to hear and adjudicate a matter, particularly in the publication of Ordinances.

Canon 1719

A Juridic Person having lesser Authority and Power than another has no Jurisdiction over the other unless granted specific Powers and Authority by a Juridic Person possessing greater Power and Authority greater than either of them.

Canon 1720

The Society of One Heaven, also known as the First See, also known as the Holly See and True Holy See, also known as Heaven, is judged by no one.

Canon 1721

It is solely the right of the Supreme Court of One Heaven to adjudicate all matters, cases, statutes and Form in accordance with these canons and the sacred covenant Pactum De Singularis Caelum.

Canon 1722

By all rule of law an inferior Person cannot claim equal or superior Jurisdiction over a superior Person. Therefore, the lowest Jurisdiction of all Jurisdictions is any Person formed under the inferior statutes and ordinances of the Roman Cult, Talmudic Law or associated inferior entities.

Canon 1723

Any claim of Jurisdiction by an inferior Roman Person over a Juridic Person or Person formed by statutes accordance with these canons is automatically invalid and void from the beginning, including any subsequent ordinances, demands, or claims.

Article 159-Public Law

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Canon 1724

Public or Public Law is the statutes and ordinances of an Inferior Public Roman Juridic Person under Inferior Roman Canon Law otherwise known as a Public Body Corporate, Public Corporation or Public Company.

Canon 1725

Public Law is a deliberately false customary term designed to mislead by hiding the fact that any society operating under "Public Law" is actually operating under Inferior Roman Canon Law as a Estate and Public Body Corporate and not as a Civil or Global Juridic Person.

Canon 1726

By custom and deliberate design, Public Law to seeks to perpetuate the false belief that a particular society promulgates laws in accordance with their Constitution, rather than the true fact that all laws promulgated by all societies subject to the Inferior Roman Juridic Person model are merely statutes or ordinances, not law.

Canon 1727

By custom and deliberate design, Public Law to seeks to perpetuate the false belief that the highest law of a particular society is its Constitution when in fact all societies subject to the Inferior Roman Juridic Person model are subject to no less than three (3) superior bodies of law including the Uniform Commercial Code, Roman Canon Law and Talmudic Law.

Canon 1728

Unlike Inferior Roman Canon Law that seeks to abrogate, to enslave and mislead, in accordance with the sacred covenant Pactum De Singularis Caelum and the seven (7) pronouncements of Ucadia, all societies have been granted recognition as Juridic Society Persons, holding real property rights, elimination of debts and restoration of rule of law awaiting the political, military and judicial classes of these societies to repudiate the deliberate enslavement of their people.

Canon 1729

As the term Public Law is designed to deceive and mislead, it is forbidden to be used as a valid term of law.

Article 160-Private Law

Canon 1730

Private or Private Law is the statutes and ordinances of an Inferior Private Roman Juridic Person under Inferior Roman Canon Law otherwise known as a Private Body Corporate, or Private Corporation.

Canon 1731

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Private Law is a deliberately false customary term designed to mislead by hiding the fact that any society operating "Private Law" is actually operating under Inferior Roman Canon Law and Uniform Commercial Code (UCC) as a Private Estate and Private Corporation and not as an Global or Civil Juridic Person.

Canon 1732

To further confuse and mislead, the false term Private Law is also used as an equivalent to another false term known as Common Law a term created in the 14th century from the Latin "com/comitto" meaning to entrust, commit and "munis" meaning burden, public duty, service or obligation. Therefore the original meaning of Common Law is voluntary servitude, or more accurately voluntary enslavement.

Canon 1733

Unlike an Inferior Public Roman Juridic Person which provides at least the opportunity for men and women to be classed as citizens and therefore "slaves of Rome", a Private Juridic Person known as "Private Law" under the Uniform Commercial Code (UCC) does not afford such status, instead treating all men and women without status as things, being less than animals but mere property and goods.

Canon 1734

As the term Private Law is designed to deceive and mislead, it is forbidden to be used as a valid term of law.

Article 161-Freedom

Canon 1735

Freedom is a fictional Form whereby a Person is considered exempt from slavery or imprisonment. Freedom is equivalent to the concept of Liberty.

Canon 1736

Contrary to being a superior fiction, Freedom is an inferior fiction offering limited respite. Under the voluntary servitude system of "common law", Freedom is considered a Right or Privilege, therefore assuming the Person is already considered property and therefore in slavery.

Canon 1737

Freedom and Slavery belong to the same system of slavery. The concept of Freedom depends upon the existence and practice of Slavery, whilst the concept of Slavery depends upon the concept of Freedom, even if never granted.

Canon 1738

In accordance with Divine Law and Natural Law, an object cannot "own" other objects. Only fictions can "own" other fictions. Therefore the concept of Freedom is null and void from the beginning along with its twin concept of Slavery.

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Article 162-Slavery

Canon 1739

Slavery is a fictional Form combining Morality, Property and Commerce whereby a man, woman or child may be considered legally or morally the property of another, to be sold or disposed as property and any injury to the slave as commercial not moral.

Canon 1740

Slavery is without any valid moral foundation as it falsely claims a "divine right" of ownership between objects "owning" other objects which defies all known Divine Law, Natural Law and Positive Law.

Canon 1741

Slavery is without any valid commercial foundation as it assumes a Property right which can only originate from the owner of all things being divine, yet fails to properly prove the lawful conveyance of these original claimed rights.

Canon 1742

Unlike mandatory slavery which has no moral, nor commercial foundation upon which to even mount a claim, voluntary slavery in the form of "common law" does identify the right of a man or woman to consent to slavery as surety to a person against which some debt, bond is issued. However, unlike mandatory slavery, the voluntary slave system of "common law" does not disclose the full nature of its slavery and therefore fails the test of a lawful contract in hiding terms, agreements and obligations thereby rendering any consent null and void.

Canon 1743

Slavery in all its forms, whether mandatory or voluntary is abolished in accordance with these canons and the sacred covenant Pactum De Singlaris Caelum.

Article 163-Imprisonment

Canon 1744

Imprisonment is the enforced deprivation of liberty of a man or woman acting as surety to a Person on account of a serious allegation, conviction or clear and present risk to a community or Juridic society at large.

Canon 1745

No man or woman acting as surety to a Person may be deprived of their liberty without first knowing by what charge and accusation in statute law they are being detained and the source of such allegations. The imprisonment of any man or woman without charge or disclosure of the alleged crimes is itself a serious offence against the law.

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Canon 1746

Every man and woman acting as surety to a Person against whom charges have been brought has the right to demand an appearance in a court of law within seven (7) days of their deprivation of liberty to be provided the opportunity to hear the allegations against them, the alleged offences in law and what evidence is being presented. In the absence of some or all of these elemental components to a suit, a judge or magistrate has no choice other than to order the immediate release the man or woman.

Canon 1747

All Juridic Societies have the right to defend their members against potential or actual harm posed by a man or woman. Therefore the deprivation of liberty of any man or woman acting as surety to a person charged with a serious crime is acceptable in such circumstances until the schedule of a trial to permit the allegations to be tested.

Canon 1748

The imprisonment of a man or woman should be an act of last resort and not an act of first response. Any Juridic society that chooses imprisonment of its members ahead of genuine reform is devoid of justice.

Article 164-Equity

Canon 1749

Equity is the principle of being equal or fair, impartial and even handed in the adjudication of matters before the Law, despite one party holding lower rights. Hence, Equity is also used as a term to recognize the “lowest” form of ownership or “equitable title” over property.

Canon 1750

In regards to property, Equity denotes the lowest form of ownership as a tenant and lessee.

Canon 1751

Accruing Equity does not mean increasing a claim or share of ownership. The acquiring of Equity is merely the acquiring of uses under tenancy, not ownership under legal title.

Canon 1752

Any claim that increased Equity is equivalent to increased claim or share of ownership is a deliberate and misleading fraud. If such a fraud was used as the basis of securing any agreement, then such an agreement is null and void from the beginning.

Canon 1753

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To claim Equity is to claim the lowest rights of ownership, not the highest. Therefore, ownership of equity is the last party to be paid in any liquidation of an estate, only if assets remain.

Canon 1754

In the adjudication of contract disputes, the principle of Equity is to consider the merits and facts of the dispute without regard to the implicit higher or lower claims of ownership. Hence, by treating both parties as equal, the principle of equity necessarily seeks to invoke a form of justice of the law.

Canon 1755

The absence of Equity, in particular courts of Equity, denotes most clearly the absence of Justice.

Canon 1756

Decisions of Equity do not make the law, but assist in its proper interpretation.

Article 165-Culpability

Canon 1757

Culpability is the proven Fact of having committed an Offence in accordance with the statutes of a Juridic Person by lawful process.

Canon 1758

Culpability is one of only two permitted resolutions of valid Verdict, with the other being Innocence. Culpability is therefore to be justly liable to penalty.

Canon 1759

Culpability is not equivalent to Guilt as Guilt implies an acceptance and consent to an immoral act, whereas Culpability is a decision made by either a judge or jury in the course of a Trial.

Canon 1760

A person found lawfully Culpable is not permitted to receive the choice of Absolution. Instead, it is deemed they have chosen the punishment of Penitence as defined by any statutes promulgated consistent with these canons.

Article 166-Innocence

Canon 1761

Innocence is the proven Fact of not having committed an Offence in accordance with the statutes of a Juridic Person by lawful process.

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Canon 1762

All Accused are to be considered Innocent until proven Culpable.

Canon 1763

Innocence is one of only two permitted resolutions of valid Verdict, with the other being Culpability. Innocence is therefore to be free from any liable to penalty.

Article 167-Fact

Canon 1764

A Fact is a Form referring to valid information about past or present events, attributes or actions which is provable in Reality.

Canon 1765

As valid Reality and Truth are defined by these Canons, a Fact is not a Fact but a false assertion or fraud if it does not conform to these canons.

Canon 1766

When anyone references, writes or speaks of a “Fact”, “True Fact”, or “Absolute Fact” it shall mean these canons and no other.

Article 168-Evidence

Canon 1767

Evidence is any manifest Form that can be produced during any formal proceedings which may support or refute a fact that has been stated as part of the proceedings. Relevant evidence means evidence having any tendency to make the existence of any fact that is of consequence to formal proceedings more probable or less probable than it would be without the evidence.

Canon 1768

Evidence obtained under duress relates to any verbal, written, video evidence obtained from a witness and/or suspect by law enforcement, court or other officials in circumstances where the man, woman or person was deliberately placed in a state of actual or implied pressure or fear in order to gain a response.

Canon 1769

Only three valid classes of evidence exist: Physical, Testimonial and Circumstantial.

Canon 1770

Physical evidence is any physical object which may be considered relevant to proceedings in that it provides physical support or rebuttal to a statement of fact.

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Canon 1771

Testimonial evidence is any sworn testimony by a witness having been given either in an open court, video recording or written statement.

Canon 1772

Circumstantial (or implied) evidence is any combination of admissible physical and/or testimonial evidence which when taken as a whole implies the existence of further evidence which is unable to physically submitted at the time of proceedings.

Canon 1773

When information is presented to the court or read to the court by a man or woman of good standing, it is unlawful for the court to refuse such information to be read into evidence.

5.3 Authority and Enforcement

Article 169-Authority

Canon 1774

Authority is the granting or denying of Validity through endorsement or reprobation to Form by an Official Person within the limits of power established for their office.

Canon 1775

In accordance with these canons, the seven (7) sacred pronouncements of Ucadia and the sacred covenant Pactum De Singularis Caelum, all authority of Heaven and Earth is granted by the Divine Creator and all spirits to the Society of One Heaven.

Article 170-Validity

Canon 1776

Validity is the quality of a Form being valid, namely strong, authentic and genuine, as such Form is capable of being justified and proven to be true through logic and reason. Hence, Valid arguments possess legal force.

Canon 1777

An argument declared Valid on claimed force of law alone does not make it valid. Not only must such a body of law itself be proven to be valid, but the arguments by which the law is used.

Canon 1778

Valid is equivalent to testing and measurement. Validity is impossible without the existence of some objective measure.

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Canon 1779

Belief and faith are irrelevant to validity. Validity is a test of the strength of a form, not its popularity. The more comprehensive a model, the more logical, reasoned and perfected the more valid, regardless of whether such a model of law is believed or not.

Canon 1780

Any form of law based upon belief and faith that is tested against an equal or larger body of law based upon logic or reason, by definition is less valid.

Canon 1781

In accordance with these canons and because of the existence of these canons, all Roman law of the Roman Cult, also known as the Vatican, also known as the Roman Catholic Church as well as Talmudic Law and Sharia Law are henceforth invalid.

Article 171-Power

Canon 1782

Power is the implied and actual ability to influence certain Actions by virtue of the Divine Will and Action, Lawful Right of Office or Temporal claims and force.

Canon 1783

There are only three principle types of Power- Divine, Moral and Temporal.

Canon 1784

Divine Power is the proof of Divine Authority and Divine Will through example and fact, especially Divine Knowledge, vision and miracle.

Canon 1785

Moral Power is the proof of Lawful Right, usually accompanying Divine Power.

Canon 1786

Temporal Power, is transitional power based on force, fear, threat, or other forms of coercion.

Canon 1787

The weakest power is temporal power. Even if a person or association possess substantial temporal power in the absence of moral power and claimed divine power they cannot sustain control.

Canon 1788

In accordance with these canons, the seven (7) sacred pronouncements of Ucadia and the sacred covenant Pactum De Singularis Caelum, all power of Heaven

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and Earth is granted by the Divine Creator and all spirits to the Society of One Heaven.

Article 172-Enforcement

Canon 1789

Enforcement is the use of physical force or coercion, in accordance with the terms of a valid deed, to ensure the performance of certain obligations or clauses under agreement when a person has deliberately breached their agreement and refuse to make good any form of remedy.

Canon 1790

No order is valid, therefore no enforcement is valid unless it is in accord with these canons.

Canon 1791

Enforcement is unlawful unless the obligation sought to be enforced is clearly defined by some valid deed and the person to whom the enforcement is directed has previously consented to perform the obligation. Enforcement is always unlawful if sought against any implied obligation, or claimed secret agreement.

Canon 1792

Fraud of contract and agreement negates any claim of valid enforcement. Fraud of consent by failure to disclose or deliberate concealment negates any claim of enforcement.

Canon 1793

Valid enforcement of Statute law is equivalent to enforcement of Contract Law, Trust Law and Property Rights.

Canon 1794

The issue of an order itself does not make valid enforcement.

Canon 1795

Any military, police or other armed person that unlawfully enforces an illegal order, consents and assumes all liability and penalty.

Canon 1796

Any military rank that unlawfully enforces an illegal order consents and agrees that they no longer possess any honor, valid rank nor code and are nothing more than a criminal militia force.

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Canon 1797

Any military or police that refuses to obey a lawful order of enforcement issued by an Official Person in accordance with these canons is guilty of treason, extreme dishonor and consents and agrees to any and all punishment and disgrace.

5.4 Argument of Law

Article 173-Argument

Canon 1798

An Argument is one or several connected postulations to influence the opinion of another upon Faith or to support a proposition as Proof. A postulation may be based on one or more Facts, or Suppositions, or a combination of both.

Canon 1799

As all Argument depends upon meaning, all arguments are by definition fictional, regardless of whether they seek to influence upon Faith, or Proof or both.

Canon 1800

The ability to present coherent and connected postulations is essential to any Idea, Model and System based on Meaning. Therefore, the validity of an Argument may be equated in some degree to the value and validity of a Model, Idea or System.

Canon 1801

As all Arguments are by definition fictional, the test for the validity of any argument may be based upon such qualities as its coherence, comprehensiveness, relevance, consistency. The age of an Argument, or its customary acceptance is insufficient evidence alone for its validity.

Canon 1802

An argument that is consistent with these canons and conforms to the prescripts of Pactum de Singularis Caelum is superior to any argument that is inconsistent to these canons.

Article 174-Reason

Canon 1803

A Reason or Cause is any alleged fact or facts consistent with natural law employed as an argument to justify and explain an Action or Act.

Canon 1804

All Divine Immortal Spirits expressed in Trust to a Flesh vessel possess the ability to Reason, except those physically constrained by severe injury or disability. Where a man, or woman is unconstrained by severe injury, or disability it is expected they accept self determination and the exercise of reason.

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Canon 1805

The reason of the law ceasing, the law itself ceases.

Article 175-Interpretation

Canon 1806

Interpretation is the use of argument, reason, logic and competence in accordance with these canons to deduce the correct intent and meaning of the law. Thus, to interpret the law is to explain and apply The Law as it was original intended.

Canon 1807

The best interpreter of a valid canon is the canon itself. Therefore, the best interpretation of any administrative act, statute or ordinance is its conformity to these canons first and secondly to itself.

Canon 1808

Conformity to these valid Canons, not use is the best interpreter of things. Therefore, custom alone is the worst interpreter of the law.

Canon 1809

In the construction of valid agreements conforming to these canons, words are to be interpreted against the person using them.

Canon 1810

Lawful commands in accordance with these canons receive a strict interpretation, but unlawful may command a broad and extended interpretation.

Canon 1811

When anyone references, writes or speaks of “Interpretation”, “Valid Interpretation”, or “Correct Interpretation” it shall mean these canons and no other.

Canon 1812

It is an invalid interpretation which corrupts the text of any canon.

Article 176-Competency, updated on 1-10-2011

Canon 1813

Competence is the fictional concept of being fit, proper and qualified to produce and argue Reason through knowledge and skill of Law, Logic and Rhetoric against opposing arguments. Therefore, a man or woman cannot claim competence without demonstrated skill at reason, argument and knowledge and suitable qualification. Competence may also be used in the context of Juridic Persons having sufficient authority and qualification within the limits of their statutes.

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Canon 1814

As the Divine Person is also part of the Divine Creator, a Divine Person is always considered competent.

Canon 1815

The existence of qualification alone does not constitute competence of the flesh. The existence of skill of argument and reason alone does not constitute competence of the flesh.

Canon 1816

While the Divine Person is always considered competent, it is possible for the True Person represented by the flesh to be incompetent.

Canon 1817

Only True Persons represented by the flesh of a living man or woman demonstrating knowledge and consent to these Canons and agreeing to obey statutes derived from the Canons may be regarded as competent.

Canon 1818

An Incompetent Person is not permitted to sit as a Judge, nor hold any Ecclesiastical position for any entity which claims Divine influence.

Article 177-Maxim

Canon 1819

A Maxim is a term used to describe a self-evident axiom or premise constituting an expression of a general principle or rule in accordance with these canons.

Canon 1820

By definition, all valid canons that precede or follow this canon are maxims.

Canon 1821

A maxim is not a maxim but an inferior statement or claim if it is not in accordance with these canons.

Canon 1822

The claim a statement is a maxim through custom or acceptance has no validity unless it is in accordance with these canons. Therefore all claimed maxims of law are hereby null and void unless they conform to these canons.

Canon 1823

No statement that is claimed as a maxim of law may be used in a competent forum unless it is a valid canon.

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Canon 1824

When anyone references, writes or speaks of a “Maxim”, or “Maxim of Law”, or “Maxims” it shall mean these canons and no other.

Article 178-Status

Canon 1825

Status is the legal standing and position of a Person determined by their attributes, inherit rights or limitations and the nature of the controversy as either Criminal, Civil or Private.

Canon 1826

By definition, a Person lawfully able to establish higher Status in accordance to these canons, may invoke a higher claim, claim of right or limitation than one or other party.

Canon 1827

When the Offence is Criminal, all are subject to the law and equal before the law. Therefore, any claim of higher status above the law is automatically null and void from the beginning as well as a grave injury to the law and rule of law.

Canon 1828

When the Offence is Civil, only Juridic Society Persons may invoke those positions, limits and rights bestowed by their creation including statutes to support a claim of higher status. All other Persons are equal before the law.

Canon 1829

When the Offence is Private, the relevant Parties may invoke the terms of any private agreement to support a claim of higher status.

Article 179-Reference

Canon 1830

A Reference is an abbreviated identification of another document source within a body of text including a complete and formal identification at the end of the text. A valid reference is known as a Citation.

Canon 1831

A valid Citation is any Reference that conforms in Form to the requirements prescribed by these canons in accordance with Pactum De Singularis Caelum.

Canon 1832

A Reference is not a valid Citation but an inferior reference, having no validity if it does not conform to the requirements prescribed by these canons.

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Canon 1833

There is no higher form of authority of valid Citation than these canons. When anyone references, writes or speaks of “Citation”, “Valid Citation”, or “Highest Authority Citation” it shall mean these canons and no other.

Canon 1834

Excluding the sacred covenants, charters, scripture, codes and canons of Ucadia and One Heaven, no text of historic significance, or of more than twenty (20) words that represents an exact likeness of an earlier source may be included within a more recent text without valid Citation. Failure to provide valid Citation is an offence known as plagiarism.

Canon 1835

All valid Citations comprise three (3) elements: an inserted abbreviated reference within the body of some text known as a Cito, a more formal and complete reference at the end of a page, chapter or division of the document known as a Profero and a comprehensive summary of all sources as an appendix to the document known as a Summarum.

Canon 1836

When considering the three (3) elements of any valid Citation, an author may choose one of two valid systems of Citation to use throughout their work: Notational Citation and Parenthetical Citation. Only one system may be used throughout a whole document.

Canon 1837

Notational Citation is a system of valid citation whereby the use of Cito within the body of text is as superscript sequential numbers, corresponding to a correspondingly numbered Profero at the bottom of each page or at the end of the chapter or division and then the Summarum at the end of the document.

Canon 1838

Parenthetical Citation is a system of valid citation whereby the use of Cito within the body of text is through short abbreviated text within correct brackets or parenthesis, corresponding to alphabetically or time arranged Profero at the end of the chapter or division and then the Summarum at the end of the document.

Canon 1839

When using Parenthetical Citation, all references to inferior Roman Law, Sharia Law or Talmudic Law sources must be in square brackets denoting their inferior status, with any other source permitted to use rounded brackets.

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Canon 1840

When referencing a valid Canon of these Canons as a Cito, the word “Canon” followed by the appropriate number is sufficient, or the abbreviation “Can.” and then number is appropriate.

Canon 1841

Any document that uses the word “Canon” or abbreviation “Can.” to specifically denote some false and inferior Canon as a Cito and does not isolate such a reference in square brackets is itself automatically null and void from the beginning.

5.5 Creation and Operation

Article 180-Decree

Canon 1842

A Decree is a valid Form of Deed or Order promulgated by an Official Person, subject to the limits of their authority, in accordance with these canons and the procedures of their Office.

Canon 1843

A Decree is not valid, but an inferior and false document if it does not conform to these canons.

Canon 1844

A Decree is the highest form of law that may be promulgated within the limits of law of a Juridic Person. A Decree may not be issued unless permitted for a specific purpose under the laws of the Juridic Person by an Official Person holding such authority.

Canon 1845

Only three (3) types of Official Person may issue a valid Decree, Supreme, Superior and Ordinary.

Canon 1846

A Decree Issued by a Supreme Official Person is called an Imperium when promulgated as an order or Edictum when promulgated as a deed.

Canon 1847

A Decree Issued by a Superior Official Person is called an Institutum when promulgated as an order and Consultum when promulgated as a deed.

Canon 1848

A Decree Issued by an Ordinary Official Person is called an Ordinatum when promulgated as an order and Decretum when promulgated as a deed.

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Canon 1849

A Decree may not be abrogated, nor overturned by a lesser Juridic Person, only by a higher Juridic Person by Prescript, or higher Official Person by Decree.

Canon 1850

By definition, no inferior person being an official of Inferior Roman Law, Sharia Law or Talmudic Law has any valid authority to issue a valid Decree. Any by-law of an inferior Juridic person claiming to be a decree automatically causes such a by-law to be null and void from the beginning.

Article 181-Prescript

Canon 1851

A Prescript is a valid Form of Deed or Order promulgated an elected college of legislators of a Juridic Person, subject to the limits of their authority, in accordance with these canons and the procedures of their body.

Canon 1852

A Prescript is not valid, but an inferior and false document if it does not conform to these canons.

Canon 1853

A Prescript is the second highest form of law that may be promulgated within the limits of law of a Juridic Person. A Prescript may not be issued unless permitted for a specific purpose under the laws of the Juridic Person by a college of legislators of a Juridic Person holding such authority.

Canon 1854

Only three (3) types of Juridic Person may issue a valid Prescript, Supreme, Global and Civil.

Canon 1855

A Prescript Issued by a Supreme Juridic Person is called an Imperium as an order or Edictum as a deed.

Canon 1856

A Prescript Issued by a Global Juridic Person is called a Institutum as an order and Consultum as a deed.

Canon 1857

A Prescript Issued by a Civil Juridic Person is called a Ordinatum as an order and Prescriptum as a deed.

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Canon 1858

A Prescript may not be abrogated, nor overturned by a lesser Juridic Person, only by a higher Juridic Person by Prescript, or higher Official Person by Decree.

Canon 1859

By definition, no inferior juridic person of Inferior Roman Law, Sharia Law or Talmudic Law has any valid authority to issue a valid Prescript. Any by-law of an inferior Juridic person claiming to be a prescript automatically causes such a by-law to be null and void from the beginning.

Article 182-Rescript

Canon 1860

A Rescript is a valid Form of opinion, answer or judgment promulgated by an Official Person, subject to the limits of their authority, in accordance with these canons and the procedures of their Office.

Canon 1861

A Rescript is not valid, but an inferior and false document if it does not conform to these canons.

Canon 1862

A Rescript is the highest form of opinion, answer or judgment of law that may be promulgated within the limits of law of a Juridic Person. A Rescript may not be issued unless permitted for a specific purpose under the laws of the Juridic Person by an Official Person holding such authority.

Canon 1863

Only three (3) types of Official Person may issue a valid Rescript, Supreme, Superior and Ordinary.

Canon 1864

A Rescript Issued by a Supreme Official Person is called an Imperium.

Canon 1865

A Rescript Issued by a Superior Official Person is called an Institutum.

Canon 1866

A Rescript Issued by a Ordinary Official Person is called an Ordinatum.

Canon 1867

A Rescript may not be abrogated, nor overturned by a lesser Official Person, only by a higher Official Person by Rescript only.

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Canon 1868

By definition, no inferior person being an official of Inferior Roman Law, Sharia Law or Talmudic Law has any valid authority to issue a valid Rescript.

Article 183-Statute

Canon 1869

A Statute is any valid Deed promulgated by Decree or Prescript by an Administrative Act of a Juridic Person and approved by a Superior Authority in accordance with these canons within the limits of their established authority.

Canon 1870

A Statute is not valid, but an inferior and false document if it does not conform to these canons.

Canon 1871

No Statute may be perpetual. Any Statute which precludes its abrogation is void from the beginning.

Canon 1872

No Statute may claim powers and rights greater than is bestowed to the Juridic Person under whose laws it is promulgated. Any Statute that claims powers and rights greater than the established authority of the Juridic Person who issued it is automatically null and void from the beginning.

Canon 1873

A valid Statute only applies to the Juridic Person under whose laws it is promulgated.

Canon 1874

No Statute may seek to convey Property which is not in the control and possession of the Juridic Person under whose laws it is promulgated. Any Statute that seeks to claim or convey Property which is not in possession or control of the Juridic Person who issued it is automatically null and void from the beginning.

Canon 1875

Valid enforcement of Statute law is equivalent to enforcement of Contract Law, Trust Law and Property Rights.

Canon 1876

Any Statute founded on fraud is unenforceable as law.

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Canon 1877

Any enforcement of a defective or fraudulent document as a false statute within the bounds of an inferior Juridic person is public notice and consent that no law exists and that those claiming to be officials do not act with any force of law.

Article 184-Ordinance

Canon 1878

An Ordinance is any Rescript or Authoritative Direction promulgated by a Juridic Person by Statute in accordance with these canons within the limits of their established authority.

Canon 1879

Any Rescript or Authoritative Direction that is not in accordance with these canons is not a valid Ordinance, nor Direction or Order but a false order and therefore null and void from the beginning.

Canon 1880

Any enforcement of a false order is automatically a grave offence against the law and the rule of law representing a direct injury against the law with no valid excuse.

Article 185-Forum

Canon 1881

A Forum is the realm of Time and Space as well as Venue in which a Suit may be heard by a valid Court. There are only three types of Forum: Spiritual, Formal and Informal.

Canon 1882

A Spiritual Forum is a purely spiritual and formal ecclesiastical realm and venue within Heaven in accordance with these canons and Pactum De Singularis Caelum. Only one (1) Spiritual Forum exists, namely the Supreme Court of One Heaven. It is the highest court of all possible courts.

Canon 1883

A Formal Forum is a venue that exists within the temporal realm as a dedicated Oratory for the hearing of Suits as a Court.

Canon 1884

An Informal Forum is a venue that exists within the temporal realm that is not a dedicated Oratory for the hearing of Suits as a Court, but has been nonetheless secured for such purpose.

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Canon 1885

Any claimed Spiritual Forum or Court, or derivation of purely spiritual court such as Rota are henceforth permanently closed and all claimed powers and matters hereby transferred to the venue of the Supreme Court of One Heaven.

Article 186-Court

Canon 1886

A Court is any official Forum of three or more True or Divine Persons under the by-laws of any Juridic Society Person for the administration of Justice by which all those gathered consent for one as an Official Person as Judge under demonstrated oath of obligation to the others before them.

Canon 1887

Unless a Court complies with the above definition, such a place has no jurisdiction over men or women, living or deceased. Therefore, it cannot be correctly classed as a court of law, but a lesser body with limited or no jurisdiction depending upon what rights it falsely claims.

Canon 1888

No valid Court is permitted to deliberately and willingly cause injury to the living law by denying Divine, Natural and Positive Law as defined by these Canons. In such circumstances, it is encumbered upon men and women to assert their rightful claim and bring remedy on behalf of the law within such a place for its proper healing.

Canon 1889

There is no higher court than the Supreme Court of One Heaven.

Canon 1890

The Apostolic Prothonotaries and the Rota acknowledge the superior jurisdiction of the Supreme Court of One Heaven. Therefore all matters before the Rota are subject to the Jurisdiction of the Supreme Court of One Heaven.

5.6 Injury and Offence

Article 187-Injury

Canon 1891

Injury is a fictional concept in Reality whereby a Person, Animal, Notion or Thing suffers wrongful treatment, damage, loss, violation or infringement of rights by the actions of a Person.

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Canon 1892

The damage, loss, violation or hurt to a physical object or concept under Natural Law itself does not constitute Injury as Injury requires the pre-existence of a fictional framework of Reality and laws prohibiting certain Actions and an Injured Form. Therefore, in the absence of an Injured Form, no Injury exists.

Canon 1893

Any valid Injury involves at least three parties, each known as an Injured Party. The first Injured Party to any alleged Offence is the law itself. The second Injured Party to any alleged Offence is the Juridic Person whose statutes were alleged to have been breached and the third Injured Party or Parties are all other alleged injured Persons, Animals, Notions or Things.

Canon 1894

The first injured party retains the right to first bring forward a suit against any Person who is alleged to have committed an injury to them, or to permit the second party to act on their behalf. If the injured party of higher standing declines to pursue remedy against the alleged injury, then the option to pursue remedy falls to the next injured party.

Article 188-Offence

Canon 1895

An Offence is the existence of an alleged Injury proscribed by one or more valid Statutes by the alleged Action(s) of a Person contrary to the prescripts of the law.

Canon 1896

An Injury exists only when there is a named Injured Party being one or more Persons, Animals or Notions or Things. In the absence of any named Injured Party, no Offence exists.

Canon 1897

An Offence exists only when there is sufficient Reason to allege one or more Actions. In the absence of sufficient Reason, an alleged Action cannot be claimed, therefore an Offence cannot exist.

Canon 1898

An Offence exists only when the law proscribing an Injury is valid by its conformity to the body of Canons known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 1899

The severity of the Offence is determined not only by the Injury proscribed by Statute, the Status of the Juridic Person having promulgated the Statute, but the

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traditional and customary view of such an Offence. Only three classes of Offences exist: Criminal, Civil and Private.

Article 189-Punishment

Canon 1900

Punishment is a Form whereby the Surety for a Person lawfully convicted of an Offence agrees to some kind of actual suffering and hardship as consideration for Remedy to the Injury associated with the Offence.

Canon 1901

As Punishment is a form of Fiction relating to other fictional forms such as Offence, Injury and Remedy, the consent of the man or woman acting as Surety to the Person is required for Punishment to be lawful. The absence of valid consent in ordering Punishment represents an Injury against the Law. The absence of valid consent in ordering punishment resulting in the physical suffering of a man or woman acting as Surety for a convicted Person is itself a serious criminal offence.

Canon 1902

In order to overcome the challenge of how Punishment may be both lawful and just, all Persons must be provided a minimum choice of either Absolution or Penitence concerning Punishment. Depending then upon the behaviour of convicted Person, their remorse and willingness to reform character may then be lawfully inferred as both a choice and consent.

Canon 1903

In the absence of choice of Punishment and therefore consent, any resulting sentence and punishment must be both unjust and unlawful.

Canon 1904

No court may lawfully issue a sentence of death to the surety of a Person in the absence of clear and open consent by the man or woman acting as surety to such a sentence. Any sentence of death issued by a court in the absence of consent is a most serious crime and injury against the Law.

Canon 1905

The first purpose of Punishment is Remedy to the Injury against the Law, not to further injure the Law. The second purpose of Punishment is to Reform character to prevent further Offences against the Law, not to promote further Offences. The third purpose of Punishment is to enforce the Law as a deterrent against other potential lawless acts.

Canon 1906

A person or family of a person who are victims of a crime are always the third party to Injury after the Law itself and then the Juridic Society. Therefore, neither

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the person, nor their family have the right to demand punitive acts unless the Law itself and the officers of the Society choose not to pursue the alleged perpetrators.

Canon 1907

The enforcement of Punishment that is manifestly greater than the alleged Offence is a serious crime and grave miscarriage of Justice.

Article 190-Absolution

Canon 1908

Absolution is the forgiveness and formal pronouncement of setting free a guilty person of all their crimes by a certain date upon their acknowledgment of genuine remorse and reform of character. Absolution is one of only two forms of valid Punishment, the other being Penitence.

Canon 1909

Where an offender willingly shows remorse upon the first opportunity of hearing of the charge(s) against them and at such a plea does offer a reply of "guilty" to all charges brought against them, then such a man or woman shall be eligible to minimum penalty known as absolution.

Canon 1910

Where an offender does not offer a guilty plea to each and every charge brought before them at their pre-trial hearing, then they cannot be eligible for absolution, regardless of any revised plea at trial or later date.

Canon 1911

The punishment associated with Absolution must be devised so that upon the Offender completing their punishment all ongoing suffering, punishment, stigma is expunged consistent with the notion of absolution. Thus, such a punishment gives those most willing to reform and never re-offend the greatest opportunity of redemption.

Canon 1912

Any Jurdic society person that denies absolution and redemption within its statutes automatically injures the law. By definition, justice is absent in any society where either absolution or redemption are unobtainable.

Article 191-Penitence

Canon 1913

Penitence is the enforcement of punitive actions against a person who upon being lawfully convicted of one or more crimes demonstrates neither remorse nor a willingness to reform their character. Penitence is one of only two forms of valid Punishment, the other being Absolution.

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Canon 1914

Where an offender is not willing to show early remorse upon the first opportunity of hearing of the charge(s) against them and subsequently upon the completion of a trial or criminal hearing is found culpable of the said charge(s), then they shall be liable for the sentence regime known as penitence corresponding to the articles of this Code.

Canon 1915

Where an offender does not offer a guilty plea to each and every charge brought before them at their pre-trial hearing, then they shall automatically not be eligible for absolution, regardless of any subsequent change in plea or demonstration of remorse.

Canon 1916

Unlike a man or woman who has admitted early to guilt and has shown a willingness to reform, a man or woman who refuses to admit guilt automatically indicates that a period of compulsory actions must be applied "against their will" for some period.