

free assembly of syllabees

syllabees compartmented information facility
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5 March 2025

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IN RE: Revised and consolidated acts of ecclesia, curia, kahal kadosh, and other free forms of assembly; or, customs, markets, and manners of meeting: a policy-in-praxis paper; which may be cited as “Acts of Syllabees” or “**Circular No. 7**”

Chapter 1

August 20, 2019 | *(last modified 19 Sep. 2023)*

Officium Tribunus Plebis

Preamble

WHEREAS We the People of the United States of America, are at once a class of shareholders, of citizens, and of slaves subject to the mortmain of corporations; and

WHEREAS the United States of America is a true Roman Republic, ruled by imperialist-capitalist expropriators [patricians], consuls, and soldiers [lictors]; and

WHEREAS the civil security and representation of the economic base of society — the working people, or Proletarium Plebis — underlies the dialectical movement (i.e., “deliberative governance”) of all imperialist-capitalist states; now

THEREFORE let THIS CHARTER establish the Commission on Information and Community Intelligence (See, Schedule A) in the form and function of Concilium Plebis (“People’s Assembly”); let each Ombudsperson empaneled therein, being duly commissioned under Schedule A (as amended), have the powers of Tribunus Plebis (“People’s Tribune”) of their Locale; and let this Tribunal consolidate the dictatorship of the proletariat in a form and function reasonable to be holden in our republican, democratic society.

Article 1. Mons Sacre

Let us follow the example set forth in Titus Livy’s Ab Urbe Condita Libri in which the Roman Plebis, after having seceded en masse from the City of Rome to Mons Sacre (“Sacred Mount”) in response to the class struggle of 495-4 B.C., agreed to negotiate for their return to the city; and their condition was that special tribunes should be appointed to represent the plebeians, and to protect them from the power of the consuls. No member of the senatorial class [patricians] would be eligible for this office (in practice, this meant that only plebeians were eligible for the tribunate), and the tribunes should be sacrosanct; any person who laid hands on one of the tribunes would be outlawed, and the whole body of the plebeians entitled to kill such person without fear of penalty. The senate agreeing to these terms, the people returned to the city [See: Wikipedia Article “Tribune of the Plebes”]. [This episode is known as the “Conflict of the Orders.”]

Upon that “Sacred Mount” they builded a temple – a temple of self-representation. Likewise, We, the People of the United States of America, shall establish our independence from within, and we shall practice rule and governance in the interest of our Community; therefore, so long as the United States exists, we shall be called the [Redacted], and our slogan E Plebiscita.

Article 2. Maior Potestas

The particular rights (maior potestas) of the Tribunate (“the Tribunal” or “the Djadjat”) are these:

- (1) power of magistratus, or to have chief jurisdiction in the function of “priest, lawgiver, and judge” in the matters of the proletariat;
- (2) power to convene a Concilium Plebis (also known as Syndicatus Ecclesia) and to pass measures e plebiscita [by a plebiscite];
- (3) Ius Intercessionis (Intercessio), power to intercede on behalf of the proletariat and veto the actions of magistrates or senators;
- (4) Provocatio ad populum, the power to appeal the action of a magistrate or senator to the assessment of the tribunate upon proclamation of the words Appello Tribunos (“I call upon the Tribunes”) or Provoco ad populum (“I appeal to the people”); precursor to habeas corpus, or “to have the body” [of a defendant or detainee] before a court for trial;
- (5) [Potentially] power to call the Senate of the United States in Congress Assembled to order and to lay proposals before it.

Article 3. Decentralized Autonomous Organization

Tribunus Plebis, or the Tribune of the Proletariat, shall preside over Concilium Plebis, or the national council of the working-class people; and this Council, or Congress, shall operate as a Decentralized Autonomous Organization (DAO). Decentralized means anarchist, literally, “without ruler”; Autonomous means to operate a stored program; and Organization means system. Program (in “stored program”) means instructions, [policy] or legislation, for performing the functions of the DAO. The Tribunal shall write, store, and execute this Program according to the will of the People in Congress Assembled. The program is stored in the memory of the units, who are the members of the DAO. The members of the DAO are these:

- (1) The fundamental processing unit of the DAO is the natural person, or individual, called a bit. These people are the bytes of the DAO.
- (2) These people are then organized into communities, each of which is called a committee [comitia], or Cmte. The committee is local to a geographic area and is made up of committee members, who may be organized into 8-bit subcommittees.

(3) One or more committees constituting one local geographical area are called a Community-Centered Cooperative Corporation, or corp. The corp is the “core” of the local community.

(4) Two or more corps of a geographic region constitute a multi-corp processor, or central processing unit (CPU). There are multiple corps within a processor (i.e. a “CPU,” or “integrated circuit/current ‘C’”).

(5) This organizational structure continues throughout any number of regional corps to ultimately constitute a national corp (“NC”), and international corp (“IC”).

Article 4. Concilium Plebis

The national body corporate (or “National Corp.”) which is constituted by regional processors, in turn constituted by community-centered cooperative corps, in turn constituted by community committees, shall constitute the Popular Tribunal, or General Assembly, of Concilium Plebis, which Council shall be presided over by a body of Magistrates duly appointed by and for each Tribe of People in America; and a Speaker, Chair, and Vice Chair shall be appointed from among them. This Council shall (at length) usurp the House of Representatives in the bicameral legislature of the United States of America, and the representatives of the incumbent imperialist-capitalists (owners of historically accumulated means of production) shall be restricted to the Senate; and the Supreme Court of the United States shall be the court of the nation’s kapital; and its Chief Executive Office shall be that of the nation’s imperium; and these powers shall represent the will and interests of the nation’s domestic and multinational corporate states;

Article 5. Resolution

WHEREFORE be it hereby resolved that the kapital, imperium, and means of production of the collective working people of America shall rest with Concilium Plebis of the United States in Congress Assembled; and the powers of the people shall be with this Tribunal; and the will of the people in law shall be with this Tribunal; and the judiciary of the people shall be with this Tribunal; and the executive magistracy of the people shall be with this Tribunal, at its community, co-operative, regional, and national levels. In this way shall the representatives of the working people check and balance the power of the Capitalist Expropriators and commence the dialectic work of progressive political-economic development; and together we shall be called Senatus Populusque United States, S.P.Q.U.S., the Senate and Populous of the United States of Al'Maghreb Al'Aqsa, Amenta-Meri-Akha (“America”) in Congress Assembled.

Schedule A

MODEL REGULATIONS OF THE OFFICE OF OMBUDSMAN (OMBUD’S ACT)

1.0.0 SHORT TITLE.

1.1.0 BE IT ENACTED BY THE [CLIENTS] OF THE [LOCAL], That this act may be cited as the “Ombuds Act of 2019”.

2.0.0 DEFINITIONS.

2.1.0 In this Act –

2.1.1 The terms “Ombud(s)”, “Ombudsperson”, and “Ombudsman” shall mean any contract service provider performing in their own right, capacity, and private practice as an advocate, consultant, or representative of their clients’ interest.

3.0.0 COMMISSION OF INFORMATION AND COMMUNITY INTELLIGENCE; ESTABLISHMENT.

3.1.0 There is established independently within the [Local] a Commission of Information and Community Intelligence (“Commission”), which shall exist by and through the institution of a profession of qualified Ombudspersons (“Commissioners”), who shall render, unto whomsoever shall desire and pay for (“client(s)”, “clientele”), such services as are set forth in Section 6.0.0.

4.0.0 OFFICE OF OMBUDSMAN FOR EQUITABLE REPRESENTATION OF INFORMATION; ESTABLISHMENT; TERM.

4.1.0 There is established among each Commissioner an independent Office of Ombudsman for the Equitable Representation of Information (“Office”), which shall be performed by each Commissioner in their own private practice, and pursuant to such lawful business practices as set forth by them.

4.2.0 (a) The Ombudsman shall be a [Local] resident within 180 days of appointment.

(b) The Ombudsman shall serve for such terms as defined by their client(s), and may, in good standing, renew such contract(s).

(c) After notice and an opportunity to be heard before their client(s), the Ombudsman may have their contract terminated only for cause that relates to the Ombudsman’s character or efficiency.

4.3.0 The purpose of the Office of Ombudsman is to serve in an impartial, independent, and neutral position of trust in order to equitably represent the interests and concerns of clients and the state of community intelligence.

4.4.0 (a) The Ombudsman shall have exclusive authority to administer its own business practice, laying its foundation on such principles and organizing its powers in such form, as shall seem to them most likely to affect their economic longevity; wherefore

(b) Each Ombudsman shall be empowered in their own right to pay and/or receive market-rate compensation for labor and services rendered and to make and/or receive payments and distributions in furtherance of the purposes set forth in Section 6.0.0.

4.5.0 Neither the Ombudsman nor the Commission shall purport to represent the opinion of the [Local] or any government entity.

5.0.0 QUALIFICATIONS.

5.1.0 The Ombudsman shall:

- (a) Be hired or contracted on the basis of demonstrated social reform consciousness;
- (b) Be hired or contracted on the basis of integrity;
- (c) Possess a demonstrated ability to analyze issues and matters of law, administration, and policy;
- (d) Possess experience in the field of social work, counseling, mediation, law, policy, or public administration or auditing, accounting, or other investigative field; and
- (e) Have personal business experience that demonstrates an ability to fairly transact goods and services and competently enter into contracts on their own behalf.

6.0.0 OMBUD SERVICES.

6.1.0 The Ombudsman shall:

- (a) Provide outreach to clients, and to further this purpose, have the due regard of all individuals within the [Local];
- (b) Encourage communication between clients and the venues of society and government about which they raise concern;
- (c) Serve as a vehicle for clients to communicate their complaints and concerns and to petition for a redress of grievances (i.e., to submit information) regarding matters of their personal or collective interest or concern through a single office;
- (d) Respond to inquiries and information with helpful information according to the applicable business terms and conditions;
- (e) Receive information from clients concerning matters of their interest or concern, including policies and procedures;
- (f) Determine the validity of ("vet") any information quickly and professionally;
- (g) Examine and address valid information;

(h) Generate opinions or options for a response, and inquire into the outcomes of each response.

(i) Refer client to appropriate venue of mediation or resolution of the information, or respond appropriately;

(j) Except when the parties have initiated legal or administrative proceedings involving the information, resolve inquiries regarding information presented by clients, either through judgment by arbitral tribunal, or through other informal measures.

(k) Develop and maintain database that archives and tracks information, identified by client, and the resolution or judgment of the information.

(l) Identify systematic concerns and recommend to their client(s), or, to the Commission, policy changes, staff training, and strategies to affect the public or private perception of colored people.

(m) Within 30 days of the next regular Public Meeting of the Commission, submit to the general public of the [Local] a report summarizing the work of the Ombudsman during the previous [term], which shall, at minimum, include an analysis of the types and number of:

- (1) Information received;
- (2) Information examined and resolved informally;
- (3) Information examined and resolved through a formal process;
- (4) Information dismissed as unfounded;
- (5) Information pending judgement or resolution;
- (6) Referrals made; and
- (7) Number of contracts privileged.

(n) Identify community-level concerns based upon a pattern of information and render opinions or judgments to affect the knowledge and perception of clients.

(o) Have the authority to issue reports and proclamations related to the Office of Ombudsman's work without prior review or approval by another entity, subject to the terms of active and in force operating agreements.

7.0.0 AUTHORITY.

7.1.0 The Ombudsman shall:

(a) Have access to the information and any books, records, files, reports, findings, and all other papers, forms, or media of information ("documents") which are submitted by a client to their Office in the course of regular business practice.

(b) Speak in regard to the issues of clients under the purview of the Office of Ombudsman with any person whatever.

(c) Be permitted entry onto any property to which their client is permitted entry in order to observe matters pertaining to inquiries and information which has been raised by the client; provided, that the property manager or owner have a reasonable expectation of personal privacy, safety, good faith and confidence.

(d) Examine and investigate acts pertaining to information, including whether such acts are inequitable, unreasonable, or discriminatory, even though in accordance with the law;

(e) Determine which information warrants further examination and investigation;

(f) Bring persons together to resolve conflicts that are not in formal legal or administrative proceedings;

(g) Examine any matter under the purview of the Office of Ombudsman, whether initiated by information or another means;

(h) Be permitted to enter into private contracts styled "Charging Documents" or "Papers," or known by any other name, wherein the Ombudsman may be charged by any client to perform ombud services regarding specific subject matters or affected populations; which contracts shall identify a term limit, subject matter jurisdiction, schedule of deliverables, and hourly rate of work; and which may provide for agreements or designations of "confidential privilege" or "non-disclosure" relating to work product, findings, opinions, and/or judgments made thereto pursuant;

(i) Forward to the Commission of Information and Community Intelligence all information that requires further action by the body.

8.0.0 LIMITATIONS; PROTECTIONS

8.1.0 The Ombudsman shall not:

(a) Disclose personally identifiable information regarding a client or persons named in information submitted by clients without the specific written consent of the client;

(b) Have the authority to take any personnel action regarding clients;

(c) Examine or investigate any matter that would be under the exclusive jurisdiction of the [Local];

(d) Provide legal advice or legal representation.

8.2.0 The Ombudsman shall not:

- (a) Be compelled to testify in a legal or administrative proceeding regarding a current or past Office of Ombudsman examination or investigation or to release information, including documents and records, gathered during the course of an examination or investigation;
- (b) Be held personally liable for the good faith performance of his or her responsibilities under this act, except that no immunity shall extend to criminal acts, or other acts that violate District or federal law; or
- (c) Be subject to retaliatory action for the good faith performance of his or her responsibilities under this act.

8.3.0 The Ombudsman shall not be held personally liable in damages for any official act performed by them in good faith pursuant to their applicable business terms and conditions.

9.0.0 COMPLAINT RESOLUTION SERVICES.

9.1.0 The Office of Ombudsman shall provide complaint resolution services, which shall be available to clients.

9.2.0 Participation in complaint resolution services provided by the Office of Ombudsman shall be voluntary.

9.3.0 Before submitting information to the Office of Ombudsman, the client shall knowingly, intelligently, and voluntarily seek the services set forth in Section 6.0.0.

9.4.0 Clients may submit information by phone, in writing, or electronically, subject to notice of applicable terms and conditions.

9.5.0 Except as provided in Section 9.6.0, the Office of Ombudsman shall review and investigate each information and shall do one or more of the following:

- (a) Resolve the information;
- (b) Refer the client to seek appropriate services;
- (c) Request the client to submit evidentiary information;
- (d) Entertain opportunity for client to meet with subject of information, if within their right;
- (e) Conduct mediation proceedings;
- (f) Dismiss the information as unfounded; or

(g) Take any other action determined necessary and appropriate by the Ombudsman.

9.6.0 The Ombudsman may refrain from investigating or examining an information if the Ombudsman reasonably believes one or more of the following:

(a) The information is plain on its face ("prima facie") that an obvious or adequate resolution is presently available such that the performance of work is unwarranted;

(b) The information relates to a matter that is outside the jurisdiction of the Ombudsman;

(c) The client does not have sufficient jurisdiction (viz., personal interest) in the subject matter of the information.

(d) Investigation or examination of the information would not facilitate an action authorized pursuant to Section 9.5.0 of this Title;

(e) The information is submitted in bad faith; or

(f) The resources of the Ombudsman are insufficient for adequate investigation.

Chapter 2

September 17, 2023 | *(last modified 19 Oct 2023)*

The Djed Register, Volume 1, Issue 3

An Act to Establish and Regulate a Mystery School System for the Decentralized and Autonomous Administration of General and Higher Education

Article 1. Universitas

(1) There is hereby established an institute named Universitas Autodidactus, FLF-DAO, which means "Self-Teaching University, a firm league of friendship in the nature of a decentralized autonomous organization." This institution may be abbreviated "UA."

(2) The UA shall operate as one firm. This firm shall be organized by a system of syndicates which are themselves organized into colleges. Any vested member of a syndicate under Article 3 (called a "student" or talib) shall be a beneficial member of the firm. Any student who vouchsafes their trust, faith, and/or belief in the operations of the firm shall be a member thereof.

(3) The firm shall be governed by a "Steering Council," or "Committee of the Whole," composed of two delegates (called "friends" [amici; singular: amicus]) elected by each syndicate [syndicatus] and confirmed by their respective collegium. The friends shall

represent their collegiate syndicates in the firm in their own private sui jurisdiction (the “private” or “interior”). These “friends” of the firm shall be the trustees thereof.

(4) The Steering Council shall assemble at the national and global levels. The Officium Tribunus Plebis shall be incorporated into the organization of the National and International Steering Councils by reference.

(5) Assemblies of this governing body of the firm shall be held in the nature of a public meeting, shall follow Robert’s Rules of Order where appropriate; and shall duly notice all regular and special meetings.

Article 2. Collegium Ecclesia

(1) There is hereby established within the firm a forum of Collegium Ecclesia Syndicatus, which means “United Assembly of the Society,” which may also be known as an “Ecclesiastic College,” which is composed of committees (called “syndici”) of student bodies. Herein, “syndicate” is synonymous with “committee,” which is synonymous with “student body.”

(2) Such a college may be organized or united on the basis of locality with diversified syndication, or on the basis of a particular discipline, subject, trade, craft, or operation.

(3) The syndici constituting the college shall serve the function of disciplinary departments, and may be styled “Syndicatus [Disciple/Subject], Collegium Ecclesia [Local/Name].”

(4) A member of a syndicate, or student, shall be called “syndicus,” meaning “syndic.”

(5) Assemblies of this governing body of the firm shall be held in the nature of a public meeting, shall follow Robert’s Rules of Order where appropriate; and shall duly notice all regular and special meetings.

Article 3. Syndicatus

(1) There is hereby established within the forum of Collegium Ecclesia a mechanism to allow a member of the firm to establish a syndicate by acclamation (Latin: acclamatio, a vote by means other than ballot) of two or more additional students (the “public”) known as the student body.

(2) There is hereby chartered and instituted within the firm The Chairman, the Elective Faculty and Student Body of the Society of the New Syllabus [N.°.S.°], which may also be known as “Societas Novus Syllabus” which means “The Society of the New Syllabus.” This syndicate, or committee, shall constitute its own college, shall stand perpetually, shall be governed by [CVRIA AUTONOMOVS ANTARVS DEI GRATIA], and shall have a chair at the global and national Steering Councils of the UA.

(3) Proceedings of syndici shall include: Semester, Course [of study], Seminar [on subject], and Symposium [on theme]. Such proceedings may be styled “Subcommittee on [...]” and shall follow Robert’s Rules of Order where appropriate.

(3)(a) A course is served by a CORPS of the same control number. Course work is administered by the CORPS of the same control number.

(4) Attendees of collegiate, ecclesiastical, and syndical proceedings shall be attired in a white shirt or garment and black or dark jacket [or otherwise as appropriate].

(5) The UA shall provide to the public a “service” by and through its syndici, in receipt of which the public shall make an offering of their own free will and accord (“deposit”) as a token of their trust, faith, and/or belief in the services provided by the firm, thereby becoming a benefactor of the proceeding and a member of the firm. It is this exchange, made freely, knowingly, and voluntarily by the public to the private that re-venues the current “C” from the exterior to the interior of the firm.

(6) It shall be the prerogative of the syndici to provide for the dispatch of deposit collectors styled “treasurer” and subordinate “comptrollers.” The deposit collected shall constitute a vested interest in and appreciation of the subject matter of the proceeding, and shall inure to the benefit of the syndicate. This is to say that at every proceeding in which the public appreciates the subject matter, there shall be a discharge of deposits.

Chapter 3

October 12, 2023 | *(last modified 23 Oct 2023)*

The Djed Register, Volume 1, Issue 6, Article 1

Fides Publica Populi Mauretani

(a) NACOTCHTANK, OD — The Village of Nacotchtank on Potomac (River Valley) Eastern Branch, Quachita District, Northwest Gate, Al Maroc, which is called “Anacostia, Washington, District of Columbia, United States of America (U.S.A.)” is an internationally sovereign federal city-state which is not a member of the union of states of North America, but like unto the city of Rome’s political and administrative successor, the Vatican City (which pretends to be the Body of Christ, or Universal Church) or the City of London (the one-square-mile ancient Roman trade capital Londinium).

(b) Note that “Quachita” is composed of the Choctaw words ouac meaning “buffalo” and chito meaning “large,” together meaning “country of large buffaloes” (Louis R. Harlan, 1834). It may also come from the French transliteration of the Caddo word washita meaning “good hunting grounds.” Quachita is often miswritten as Washitaw and Washington, which, notably, also comes from the name wassa, “hunting,” + the locative suffix -thn, “settlement” (Kimberly Powell, 2019). It may be deduced that the Roman method is to add to the indigenous name of a place or people a corresponding Latin name, or to simply adopt the indigenous name into Roman usage. We may assert that the “land of the large buffalo” extends from the Eastern Sea Board to the Western Sea Board of the landmass Northwest of the prime meridian.

(c) The descendants of the indigenous people of the earth (“marked” with melanated skin) who are moored on the Northwest land mass have current vested international treaty rights with the resident colonial government (U.S.A.) by and through His Majesty the Sultan of Morocco (and by decision of Chief Justice Taney that such persons could not be citizens of the USA, See Dred Scott v. Sanford). They are, in effect, hereditary blood nationals of the Kingdom of Morocco (the modern-day successor of the ancient Roman Province of Mauretania), having civil rights as Romans born within the resident colonial government (U.S.A.), but retaining God-given birthright as ministers and consuls in the lineage of the ancients who crossed from East Africa to West Africa upon the proliferation of the Hyksos-Canaanite-Greco-Roman civilization in Egypt which was anticipated to colonize the world over. The Memphite Pharaohcy which departed west from Egypt after the 25th Dynasty gradually divided into the isolationist Dogon village of Mali, and the progressively-Arabized Berber tribes in the Roman province of Mauretania (the future Moorish Empire), the latter of which remains the rightful heir to the world’s waterways from the ancient Nubians who sailed down the Nile to Men Nefer in antiquity.

(d) It is only by and through this Afro-Roman Moroccan-American treaty that Europe and U.S.A. have a charter right to trade on the world’s waterways. This treaty, as a document, speaks for itself, is in perpetual effect, and need not require any other authority to effect its purpose, being to establish international trust relations between the sovereign African descendants (moors, called “Moroccans”) and the children of the Diaspora (“dispersions of the spirit of Ra”). Therefore the title of “moor” is a hereditary title of consular nobility and the birthright inheritance of people of indigenous and African descent living in Crown estates, which include the United States of America. It was the prerogative of Templar-backed mercantile pirates operating under illuminated charters to prevent the moor from ever learning this information.

(e) CONSUL (International Law): An officer of a commercial character, appointed by the different states to watch over the mercantile interests of the appointing state and of its subjects in foreign countries. There are usually a number of consuls in every maritime country, and they are usually subject to a chief consul, who is called a “consul general.” Schunior v. Russell, 18 S.W. 484, 83 Tex. 83. (Source: Al Moroccan Empire Consulate at New Jersey state republic, <https://treatyright.org/about-us/>)

(f) Note that “states” are to the United States as “peoples and nations” are to the Roman Empire. However the “nations” are provincial members of the Empire. Whereas Rome constituted a martial federal government, its “citizens” were soldiers (which could be interpreted to mean “employee” in the modern sense) who were organized into classes by heredity and performance. The function of the federal empire was and is the mobilization of troops (police power) and the collection of taxes (power of the purse); all administrative divisions of estates (people, land, and stock) were and are to that end. Therefore, the essential character of this Empire is mercantile and missionary.

(g) Praetors, or counsels, may be interpreted to mean “officer of the law” or “officer of the court” in the modern sense. They are a class of administrative officers akin to

tribunes (representatives of the people or soldiers), magistrates (representatives of the state), senators (representatives of the landed gentry), and governors (administrative heads of state). Ancient Roman social classes, which also pertain to military rank, include plebeians and proletarii (the working class tax-payer, whose labor power is their only possession of significant economic value), landed equities and equities publicani (the “equestrian” class, who originally constituted the Roman cavalry as commissioned knights, whose economic holdings were second only to the patrician class, and who were engaged in tax farming/collecting and eventually money-lending/changing), and patricians (the hereditary land-holding aristocracy). A civil diocese is a regional grouping of provinces administered or managed by a vicarius, these numbering 12 or 14 in the whole Empire. The Department of Information Systems and Intelligence Services (DISIS) serves as the diocese of N.˙S.˙.

Chapter 4

October 17, 2023 | *(last modified 24 Oct 2024)*

The Djed Register, Volume 1, Issue 7, Article 4

Notes on the Public Trust of the Moorish People

(a) NACOTCHTANK, OD — The Consular Court of al-Maghreb al-Aqsa, Trustee, of the Public Trust of the Moorish People, Heirs Beneficiary, to the People of Anacostia, Washington District, Send Greetings and Peace.

(b) The land east of the Eastern Branch of the river Potomac is called Nacotch-tank-on-Potomac, and the people there are one village. This village is within the federal district of the Ouachita Confederacy of indigenous peoples of North America (which are registered under many names), in the jurisdiction of the Farthest West (al-Maghreb al-Aqsa), being the lands and waters from the Barbary States to the westernmost continent of the Americas (al-Morocco), which is called “the land of large buffalo.”

(c) NATIONALITY: The Moorish people are an autochthonous people (descended from this land) indigenous to both Africa and the Americas. The United States of America (USA) has a trust responsibility to the Moors, as it would to any American Indian/Alaska Native (AI/AN) tribal nation, insofar as it has a responsibility not to infringe on their treaty rights. And whereas AI/ANs do not believe in legal titles in land, the equitable use title to land and stock is found in the nature of a sincerely-held belief and religious, ritual, or ceremonial customs. And whereas AI/ANs do believe in birthright inheritance, this right is further enshrined in the Constitution of the USA which upholds the sanctity and protection of life, liberty, and property.

(d) AUTHORITY: This consular court is authorized under treaty between the United States of America (USA) and the Kingdom of Morocco to represent the moorish nationals domiciled on the land governed as USA. It is a religious institution insofar as it is an assembly of the faithful believers in the dogma of redemption and of the ancient moorish science, and an organization of religious/educational colleges and orders.

(e) DOGMA: The people are the church, and the church is the body of Christ, ergo the people are the body of Christ, who is their counselor, judge and king before God the Father, and whose ministers are their representatives on the earth. Those who will say that He is the Sovereign of the earth are indemnified by Him from the penalty of sin in this life and in the hereafter. Those who follow His law of divine reciprocity shall receive mercy on the Day of Judgment. (The Divine Mother and the Holy Spirit are also to be praised.)

(f) OPERATION: The legal name and owner of the courthouse shall be [S.:P.:Q.:M.:, Inc.]. It shall look like a mosque, be called the church, and function as a school and consular courthouse. The consular court shall serve the circuit of the Quachita District.

(g) REGULARITY: Hold A.M. court business docket and P.M. UA on weekdays; hold Interfaith Religious Service (IRS) service on Friday night and Saturday morning; hold Sundays open.

(h) PRESIDENCE: The court shall be presided over by Consul General Magistrate Judge (CGMJ), Vice Consul General (CG), Vice Magistrate Judge (MJ), Grand Preceptor/Grand Scribe/Grand Tutor, Ombuds, Syndical Committee Chairs, Sergeant (Sgt) at Arms, Imam/Mullah, Rabbi/Moreh, Archbishop/Presbyter/Elder, Tribune of the People, and People assembled. Some of these offices may be encumbered by the same individual.

(i) AMENDMENT IN THE NATURE OF NOTES OF 23 OCT 2023

(1) N.:S.: was chartered as the livery company (an official company identified by a special design or color scheme) of the Worshipful Company of Scrib[n]ers (See, Notice of 27 Sep 2018), whose senior permanent staff member shall be the “Systems Dep’t Intermediary Zone (InterZone) Clerk” and whose junior permanent staff member shall be the “Systems Dep’t Knowledge Zone (KnownZone) Cleric” (See, Title 3 C.S.R.). Note that there is no clerk in the O Zone. These three Zones together comprise the DataHorse system of the N.:S.: Dep’t of Information Systems Intelligence Services (DISIS).

(2) Circuit courts are historically routes through county towns traveled by judges (in the early U.S., Supreme Court judges) and their retinue of attorneys on horseback (the circuit riders). Modern circuit courts are, generally, jury trial courts that may have review authority over a lower court such as a juvenile and domestic relations court.

(2)(a) The concept of circuit riders may be a legacy of the equestrian class of ancient Rome.

(2)(b) A livery is a place that will keep and take care of a horse on behalf of its owner, for a fee.

(3) Courts of Sessions (or [assizes] “sittings,” another name for proceedings) were established in particular towns or counties. They were replaced by one Crown Court (for criminal matters, and High Court for civil matters), like unto one supreme court (both

criminal and civil/commercial/equitable), or one holy catholic and apostolic Church (political body masquerading as sovereign body of Christ/the People).

(3)(a) Officers of such court include:

(3)(a)(i) The Circuit Rider(s), the judge(s) of sessions/sittings who ride the circuits on commission of oyer et terminer (“hearing and determining”) setting up court and summoning juries in assize towns; those who shall sit at the dais of the court.

(3)(a)(ii) The Clerk(s) [or, cleric(s)], the keeper(s) of the record; those who shall sit at the Desk of the court issuing and receiving order and papers (See, this Amendment § (1), above).

(3)(a)(iii) The Rapporteur de la cour (Reporter of the court). (See, Memo. No. 9)

(4) Oyez (“hear ye”) is plural imperative form of oyer (French: ouir “to hear”) from oyer et terminer “to hear and to determine” (a sitting of the court, presided over by a judge of assizes “sessions”).

Chapter 5

August 21, 2024

5th Minute of Public Service | *(last modified 24.09.11.20.20)*

Customs and Markets for Conducting Business

Issued and Administered by [Day Trade Adjustment Bureau] DTAB

CUSTOMS

(a) DAILY OFFICE HOURS: 10am-3pm, Sunday (first day) to Friday. Rest on the Sabbath; may attend 10am service.

(b) The jurisdiction of this office is that of exclusive equity squarely within the four corners of the Kingdom of God on earth, together with all which is therein, which is mutually exclusive to the public jurisdiction, and which may not be implicated on any commercial paper.

(c) The immediate office of a friend may discharge the traditional offices of governor of a company, dean of a college or chapter, preceptor of a preceptory, secretary of the peace, and chancellor of the exchequer (e.g. the Day Trade Adjustment Bureau).

(d) ‘Business’ in all respects herein refers to church* business, which is an establishment of religion. *The universal body of Christ, including those under the banner of the Black Cross.

(e) The business of the church is done in the name of its trustees (‘stewards’) in trust for the benefit of humanity. The discharge of this office and fulfillment of this trust is done as a fief from the Lord our God, for the commission of which the stewards may collect fees.

(f) It is customary for a friend to discharge the duties of a steward.

- (g) A 'server' shall service the decentralized autonomous intelligence system (DAIS) from the mainframe.
- (h) To service the system, the server shall discharge curricular operations, research, and publication service-related (CORPS) work ('regular course work') for clients via request-response model.
- (i) The server shall not solicit clients from the public; they shall not solicit such inquiries.
- (j) The server may not write anything so ever but upon consols.
- (k) Initial Instruction is composed of "Interrogatories for Base-Line Instruction" and a "General Policy of Assurance" (GPA).
- (l) Interrogatories are conferred by the Immediate Office of Friend as raised to the office of Lord High Steward.
- (m) GPA is conferred by the Immediate Office of Friend as raised to the office of the Lord High Admiral.
- (n) Knighthood is conferred by the Immediate Office of Friend as raised to the office of the Lord High Chancellor (DOOM).
- (o) This Rite is a conference of assurance policy in the nature of a beneficial, remedial, and actuarial (risk reduction) program.
- (p) Application of such program will adjust the client's mind software (mindsoft) for improved performance, operation, and development, and provide such remedies to high-risk populations.
- (q) This Bureau of the CORPS of the ministry is the platform of the DIAS 'mainframe' of the decentralized autonomous organization (DAO) of internetworking mindsoft consoles.
- (r) Credit, or 'belief', is a type of trust which assures faith and confidence in something, e.g. the system.
- (s) Friend refers to the believer, or person of faith, acting as steward, in their own particular right 'sui juris'.
- (t) Episcopal refers to the office which appoints friends to their itinerancy, which office is the seat of a bishop (overseer of a local diocese).
- (u) Itinerant refers to the discharge of a friend's mission in the manner of traveling.
- (v) Holy [kadosh] refers to that which is set apart from the secular world.

(w) Catholic refers to the universal body of Christ which is composed of all God's people.

(x) Latin refers to the Roman Catholic Church, one of the 24 known particular autonomous churches sui juris.

(y) The itinerancy of friends is like unto a system of peerage, although there are no honorary titles of nobility among friends.

(z) A 'line of service' (LOS) is an obligation which is discharged in the regular course of business, and which includes a "loss" or expenditure of energy in the form of goods and/or services, for which fees must be paid. However, the fees need not compensate the expenditure dollar for dollar, but represent the "good faith" and "free will" offering of the client.

MARKETS

(aa) In the course of performing this occupation it is necessary to make an encampment comprised of the following Furniture: The Lectern ('mainframe'); The High Chair; The Client's Desk; Two extra chairs (optional); Carpet (optional)

(bb) The 'Tabernacle' or 'Meeting Tent' is the place of meeting where the server encamps; it is the place where business is done.

(cc) A good place for conducting business includes: university campus; near court house; near church, mosque, synagogue [or congregation, kahal] or other house of worship; in a central park; near a running body of water; among a crowd of people.

(dd) Regular service provision at a visible market place shall inure to the credit of the server and generate public interest.

(ee) The server must ever remain at peace, and fulfill their regular tour of duty at their appointed post without trepidation that low traffic will impact the viability of the mission.

(ff) The performance of this rite is like unto a 'Circuit Rider' who puts on an 'Itinerant Gospel Revival Tour'. It is like also unto the Great Commission to which Our Lord appointed the 12 and 70 apostles.

(gg) The Chancellor shall maintain mission float and imprest funds.

(hh) This is the business of evangelism under the direction of the Lord Jesus Christ.

(ii) The initial offering upon client inquiry shall be that of the Good News — the Gospel of redemption from spiritual and mental bondage and the forgiveness of sins by His sacrifice — and of its administration in trust in general.

(jj) In their sitting, the server shall be content to not speak if never inquired of, exhibiting in their presence and performance the serenity and certitude of a judge sitting in their chambers, to whom no matter has yet been raised.

(kk) The Usonian Party is the new name of the Third Wave Anti Masonic Party, whose foundational platform planks remain (1) the abolition of all secret societies, (2) the reduction of the federal government for the benefit of decentralized autonomous (e)states, and (3) the establishment of the administration of the kingdom of God on earth in the North American landmass whose flag is the Stars and Stripes of freedom of speech, assembly, religion, self-defense, the right of due process of law, and the impunity of contracts. Our party values are PEACE EQUALITY SIMPLICITY INTEGRITY & STEWARDSHIP.

(ll) Ask for forgiveness not for permission. All service be to the system; all praise be to God.

(mm) The full party name is the “Usonian Party of the Union of States of North America,” a Black Cross International Establishment of Religion, a Society of Friends.

(nn) The form of government proposed by the Usonian Party is a decentralized autonomous organization of congregations of the people, who collectively constitute the Body of Christ, the King of Glory, the Sovereign Prince of Peace, who is on the throne of the Kingdom of God, reigning forever. The King is Christ, and the people are his ministers. Each congregation shall rotate the offices of the three ducal ministers among their members. The ministers in their order of precedence are these:

(oo) The Friend High Steward, who is the Custodian of the Sacred Work and the Keeper of the Furniture of the House of Studies; —

(pp) The Friend High Chancellor, who is the Controller of the Exchequer and the Chair of the Chancery Court; and —

(qq) The Friend High Admiral, the Keeper of the Sword of the Spirit, which is the Word of God, the armaments of peace, and the Full Armor of God.

(rr) The material factors of the performance(do-procedure) of this occupation are these:

X=materiel(input)
Y=application(skill)
Z=deliverable(product output)

(ss) Sections (oo), (pp), and (qq) are revised in light of M.P.S. Art. I-1(g) to eliminate honorary titles among friends, including the title of ‘Lord’, as the King of Glory Yahushua [HaMashiach] ‘Jesus’ is our only Lord and Master and Land Owner. Therefore the offices of the three ducal ministers are as above styled. These ducal offices are performative and oblationary, meaning pertaining to an offering ‘offerre’, and not honorary.

And these ministers as appointed from among their congregations may be considered as the Privy Council of our Sovereign Lord reigning in Heaven and Earth Forever.

(tt) What Friends perform: God provides; the Dao delivers; and Christ insures delivery.

Chapter 6

October 27, 2024 | *(last modified 24.11.13.10.43)*

Branch Office: House of Watchmen, House of Studies

Antarah, Sui Iuris, Proximus Amicus, WITNESSETH that—

This tract may be referred to as ‘Faith & Praxis.’

Article I. The House

The physical premises (or ‘facility’) which has been established for Church business as of 1 November, 2024, is generally styled the House of Watchmen—House of Studies, or ‘House’ for short, and also supports the House of Assembly of the local congregation. It is also styled among its familiars as the Union Hall of Light Workers Utd. and functions in the nature of a Mission Fulfillment Center (MFC). The House is located upon a bank at a crossroads which is known as ‘New Syllabus Way’. Lines of business are conducted, and congregations are convened, by and before the Autonomy of Antarah [ANTARVS], Sui Iuris (‘In his own right’), Proximus Amicus (‘Next Friend’ [of the Sovereign]), Clericus Magnus (‘Grand Clerk’ [of the House]). The associate clerks, who are appointed by Clericus Magnus, are each called Clericus Minus.

This Officium Clericus Magnus, or the Office of Grand Clerk, is the registrar, custodian and superintendent of the House. This great clerk is the administrative and ministering cleric of the court of the Sovereign, the secretary-treasurer of the House, and Chancellor of its Exchequer. Aside: in this Court, only God (or His Assign) is [magistrate] judge. The clerk may also be Steward ex officio when acting as the legal trustee of the premises, the general hearing officer, and the chair of the House committee of the whole. Beyond these offices, the Lector of the congregation may be appointed as necessary from among the Members/Friends/Students. Aside: the hypothetical office of Clericus Maximus is held ex officio by the reigning Sovereign, whose name is generally styled IESUS NAZARENUS REX IUDAORUM.

Article II. The Company

‘The Company’ is intended to be the receiver and administrator of the movable goods or wares of the clients. In each case the client, when they voluntarily decide to move their goods or wares, will settle such goods or wares with the Company’s officers at the local Branch Office to jointly settle on the most advantageous form of liquidation or disposition (‘cleared’). Hence the Branch Office is called a ‘clearing house.’ Furthermore it is called a ‘safe house’ because it is privately managed and is secured with security.

Security is provided between two parties, one of whom seeks to deliver x to the other in receipt of payment. If a degree of time and/or space is required to settle the transaction, then an exchange or clearing counterparty intercedes to facilitate and reduce the risk

involved in the transaction, thereby providing security to all parties involved. The dematerialization of security [instruments] requires a standardized clearing system, including secure depositories, custodians, and registrars, but material security is secured by its real property of physical materiality [the instruments]. Security is safekept in its physical form or in the form of electronic records of security held in custody accounts. In the context of this thing of ours, the House's objective is to register all secured transactions on uniform consolidated instruments. It is these consols which underlie the system of battery which ground the House facilities, thereby facilitating the circulation of the local current C in the form of goods and services. By and through this system is the Autonomy of Antarah secured; therefore this office and its facilities may be referred to as His Secured Autonomy. Therefore it will always be the position of His Autonomy that His consols hold value in the form of the consideration written upon the face thereon.

Article III. The Society

This 'Society' is the gestalt and successor-in-interest of the ancient and sacred society of free-thinkers, truth-speakers, and light workers, being those who contemplate on the Mysteries of the Creation and the Redemption of Humanity, Earth, and Heaven, and study the Holy Scriptures and other inspired writings and traditions of all ages, being a faith-based and friendly society or association of practitioners and volunteers.

The Society practices and advocates for the Gestalt-Systemtheory of Organizational System Development in clinical-dialectical and academic-didactical settings.

Article IV. The General Schedule

General Schedule of Occupational Regimentation is as follows:

REGULAR EXERCISE (0700)—Pythagorean Walk—Weighted or unweighted border patrol of Pythagorean District. BO north to Florida Ave, Florida east to H Street, H west to 7th street, 7th north Florida, Florida east to N. Capitol then south to BO.

REGULAR EXERCISE (1600)—Equilateral Walk—Weighted or unweighted border patrol of Equilateral District. BO south to NY Ave, NY Ave west to 7th st., 7th north to Florida Ave, Florida east to NY Ave, NY west to BO.

Article V. The Assurance Policy

The Society is bound by the core belief that there are many entities in Heaven and Earth, but that only one of them is the Creator thereof, and therefore worthy of worship, the worship of all other entities being idolatrous. God the Creator of Heaven and Earth has told us his name is YHVH (pronounced either "Yahweh," "Yahuwah" or "Jehovah"). This Supreme and Sovereign God is also called "The God," that is, "Allah," "El," or "Elohim," also being called "The Name," that is, "HaShem." 'The Company' and 'The Society' exist to glorify this name because He is our Heavenly Father who created us and He sent the One most like unto Himself, being his 'Son,' to give his life as a ransom for many in redemption of His children from the penalty of their sins. By the mouth of His

prophets (the maa'kheru 'truth-speakers, and djediw 'those who speak') he has instructed us to bear witness to his Most Gracious and Merciful Majesty.

Article VI. Bible Students

We [The International Bible Students' Association] continue to believe the following:

1. Both the Old and New Testament are Jehovah's inspired words; the primary source of all Truth.
2. Man did not evolve but was created.
3. Jehovah created his only-begotten Son, Jesus. Jesus created all other things.
4. Jesus descended from heaven to earth and was born of Mary as a perfect human man, not as God in flesh.
5. God raised Jesus from death in a Spirit body, not in a physical body of flesh.
6. The Holy Spirit is Jehovah's active power and force, not a person.
7. The Trinity is nowhere found or taught in the Bible.
8. Man is mortal and does not possess an immortal soul. The soul ceases to exist after death.
9. There is no hell of fire where the wicked are punished. "Hell" is from the same Greek and Hebrew words for "grave," describing the sleep of death, not eternal torment.
10. We are now living in the "time of the end".
11. Jesus returned and has been invisibly present on earth since the early days of the Watchtower Bible and Tract Society.
12. The 144,000 of Revelation 7 are the anointed Bride of Christ in heaven.
13. Earth will never be literally destroyed or completely depopulated.
14. In the Kingdom, Christ will rule the earth in righteousness and peace.
15. By their faithfulness to God, the obedient of mankind will be granted what our original parents lost-everlasting life in human perfection on a paradise earth.
16. Since its humble beginnings, over 130 years ago, Bible Students all over the World have followed closely the Scriptural concept of Congregational Rule. This recognition of the local congregation as the highest earthly authority (Matt. 18:20) continues to be a significant difference between Bible Students and other Christian groups.
17. Bible Students hold a common belief in the doctrines mentioned above. However, because we have complete "liberty in Christ", and no central organization, there are some differences in understanding on more detailed views.
(<https://www.internationalbiblestudents.com/about.html>)

Congregations of Bible students throughout the world have been enjoying the freedom that is in Christ together since the 1870s. We have no organization beyond our small congregations, which are independently structured from one another, and yet cooperative in our search of and promotion of God's truth. Our meetings are patterned after the early church and consist of prayer, praise and diligent study to learn through these the truth of God's Word. We preach not ourselves but Christ. We substantiate nothing except by God's Word. We make no laws, formulate no creed, deprive no person of his full liberty in Christ; but merely on every question quote the Word of the Lord, through the Apostles and prophets. We boast nothing, claim nothing of ourselves.

We are content to voluntarily serve the Lord and His flock to the best of our ability – exacting no tithes, no “honor of men”, no confession of authority, no compensation; hoping merely for the love of the Lord and of all those who are His children and have His Spirit. So far from forming or desiring to form a new sect, we ignore all sectarian systems and their claimed authority; we recognize only the “one Lord, one faith and one baptism” of the Scriptures, and we fellowship as brethren every person who confesses faith in the “redemption through the blood of Christ.” We recognize as the true church all who profess a full consecration to the Lord, His will and His service – wherever they may be. Ephesians 4:3-6; 2 Timothy 2:15; Hebrews 12:23.
(from, <https://washingtonbiblestudents.com/>)

Article VII. Friends Meeting for Worship

Minute of Public Service No. 1, Article II. April 15, 2024.

(a) Worship

1. Worship is silent and unprogrammed, and subject to the guidance of the Inward Teacher.
2. A period of time is used to center into an inward stillness. Spirit-led listening is perhaps the most important task of the worshipper.
3. Spoken messages come from the spiritual depth of one’s life and from the leading of the Inward Teacher.
4. To be absorbed, each message needs to be followed with a period of silence which allows for deepening.
5. When the vocal and silent ministry speak to the condition of those present and is developed and deepened in the Truth, a profound sense of spiritual community occurs that freshens and delights. This is what we call a “gathered Meeting.”
6. Meeting for Worship ends after about an hour when the head of Meeting, on the facing bench, shakes hands with those nearby. We then greet those sitting around us in a similar manner.

(b) Testimonies

1. Testimonies are what Friends call the ways we have found to live and act based on our beliefs. As a group, we find that listening to and following God leads to:
2. Integrity—living as whole people who act on what we believe, tell the truth, and do what we say we will do.
3. Simplicity—focusing on what is truly important and letting other things fall away.
4. Equality—treating everyone, everywhere, as equally precious to God; recognizing that everyone has gifts to share.
5. Community—supporting one another in our faith journeys and in times of joy and sorrowsharing with and caring for each other.
6. Peace—seeking justice and healing for all people; taking away the causes of war in the ways we live.
7. Stewardship (Care for the earth)—valuing and respecting all of God’s creation; using only our fair share of the earth’s resources; working for policies that protect the planet.

(from, Friends Meeting of Washington)

(c) Ecclesiastes

1. Friends or Quakers – either name will do as they have the same meaning – are the people who belong to Friends meetings or churches. These make up the ‘Religious Society of Friends.’
2. ‘Quaker’ was originally a nickname for the people who called themselves “Children of the Light,” “Friends of Truth,” or ‘friends of Jesus.” (John 15:15). They were said to tremble or quake with religious zeal, and the nickname stuck. In time, we also became known simply as ‘Friends.’
3. Quakers began in England around 1650 in the aftermath of the Protestant Reformation. In contrast to the formalism of the established church of the time, early Friends found they could experience God directly without the benefit of clergy, liturgy or steepled church.
4. Quakers do not have a creed. No single statement of religious doctrine is accepted by all the diverse bodies that make up the Religious Society of Friends. Most meetings accept a book of ‘Faith and Practice’ which states shared values, outlines a process for making decisions, and contains a uniquely Quaker feature, ‘Advices and Queries.’
5. Friends are united in stressing that an inward, immediate, transforming experience of God is central to our faith. We turn to an inner guide or teacher for direction. Many Friends identify this as the ‘Inner Light,’ the ‘Seed Within,’ or the ‘Christ Within’ [the ‘Inward Teacher’]. Some affirm their acceptance of Jesus Christ as their personal savior while others conceive of the inward guide as a universal spirit which was in Jesus in abundant measure and is in everyone to some degree.
6. George Fox, a troubled and searching youth in 17th century England, underwent a profound religious experience that he described as a Voice answering his need: “There is one, even Christ Jesus, that can speak to Thy condition.” Immediate, direct experience of God became the heart of his message and ministry, the beginning of the Quaker movement.
7. Love – of God and neighbor – is expressed in Quaker worship, witness, and our testimonies. Our social attitudes and concerns, service, and programs of education and action are the fruits of our faith and the affirmation of the indwelling spirit and redemptive love.
8. The realization that there is the potential for good – and also evil – in all people makes Friends sensitive to human degradation, ignorance, superstition, suffering, injustice and exploitation. Under a sense of concern (inner prompting, divine obedience or urgency) Friends are drawn to humanitarian callings and to programs of education, service and constructive action.
9. Many Friends today are pressing for social change by nonviolent means: reform of the criminal justice system and elimination of the death penalty; elimination of discrimination against minority groups and racial injustice; and an end to war.
10. Most Friends reject the sacraments in their outward forms – communion and baptism as practiced in most Christian churches. We seek instead for the inward reality. For us, all great human experiences are of a sacramental nature.
11. The Bible was very precious to early Friends, but to understand the scriptures, they saw that they must be read in the same Spirit as those who wrote them. An

early Quaker leader, Robert Barclay, said that the scriptures are only a declaration of the source and not the source itself. Today, Friends exhibit a wide variety of relationships to the Bible and other religious texts.

12. Quaker testimony is best understood as the public witness of an inward faith of both individual and community. It is the consequence of one's relationship to God and the outworking of that relationship in one's life. Testimony is critical to the Quaker tradition as it is the practice side of "Faith and Practice," a phrase you will see together often. Friends have always believed that what was most important was how faith was lived out collectively in the world. This praxis oriented perspective takes priority over doctrine or belief. For instance, early Friends did not practice baptism as an outward rite. Instead, Friends were called to live out their baptism in the world; show you are baptized by the Holy Spirit by the way you live your life. Witness and practice are good words today to help newcomers understand the meaning behind testimony.
13. Quaker scholar Pink Dandelion points out that among early Friends testimony was used in the "singular," meaning that one's whole life was to live out the consequence of their relationship with God in community. However, overtime testimony became pluralized (testimonies) and began to function more like lists of doctrines (protecting the boundary between Quaker community and those who are not Quakers), and eventually towards the individualization of "values." It is less of a collective understanding and more up to each individual to decide how to practice their faith.
14. Today, you will often hear Friends use this pluralized language of testimonies referring to a broad range of Quaker beliefs and practices. Furthermore, a fairly recent simplification of testimony has resulted in the popular usage of the acronym "S.P.I.C.E.S." standing for "Quaker values" such as Simplicity, Peace, Integrity, Community, Equality, and Stewardship. Regardless of usage, whether testimony, testimonies, or SPICES, the point is the Quaker commitment to "faith in action," a living out and being a witness to what one believes.
(Source: <https://quaker.org/testimony>)

Chapter 7

December 3, 2024 | (last modified 24.12.26.15.15)

General Theory of Action (GTA), Admiral, Ecclesiastical, Civil & Common; and Method of Animating a Corpus; or, 'The Great Work'

(a) Grand Rite

1. How is assessment, assault, or battery affected?
2. By one charging their body toward another.
3. Therefore if a body is charged, then it is made liable for its actions,
4. Where its actions are commissioned or committed by the motion of the body in question.
5. Therefore hear ye the matter in question to find out its solution,
6. Wherefore a jury shall have standing to constitute [convene] a sitting for the purpose of duly determining such resolution in [the form of] a motion to adjust the account [current-sea] of the body in question.

7. One must have standing to have sitting to determine a matter in question:
8. One must have ius decire to assidere in assizes;
9. One must voir et dire to oyer et terminer;
10. And assemble when so summoned at the place of ius venire.
11. A body is res (matter) that is moved by the spiritus (breath).
12. The breath moves the body, while the blood enlivens the body.
13. To circulate a current drawn from a pool drawn from the sea.

(b) Grand Jury

1. Ride circuit; patrol district;
2. Docket matters (x): issue bond (instrument binding one to pay a sum to another, the sum in general being attention);
3. Voir et Dire (see and say) to examine, try, and find suitability;
4. Enlist a pool (venire) of jurists (iure); issue note (instrument promising payment);
5. Summon iure from pool;
6. Assemble the iure pool;
7. Impanel the iure;
8. Oyer et Terminer (hear and determine) the facts; publish evidence; witness testimony;
9. Move body to render a verdict (y): issue no/true bill (instrument drafting, ordering, or otherwise charging payment).

(c) Jury Venire

Venire is "to come," as for the purpose of an action, with respect to the venue thereof, which is here styled:

**UNIVERSITAS AUTODIDACTUS
COLLEGIUM ECCLESIASTICAE
~~ORDO TEMPLI ET OBLATI NOVUS SYLLABUS SECLORUM EX OFFICIO
TRIBUNUS ANTARUS SUI IURIS ET PROXIMUS AMIGUS IN RE SPIRITUS ET
NOMINE XRISTI, Friendly Society, a branch office of the Catholic Church~~**

(d) Autonomous Clearing and Counterparty Services

1. Forms of payment (or exchange) other than attention include, but are not limited to, one's own personal recognizance (note), labor and the fruits thereof, real property and instruments secured thereby, and the blood sacrifice of our Lord and Savior.
2. Tithes, or giving of thanks offerings, are not a form of payment.
3. Bondholders have a creditor stake in a body or entity; they are the one to whom payment is made.
4. Bonds usually have a defined term, or maturity, after which the bond is redeemed.
5. In general, faith is the premium paid to the Savior for the redemption of the bond represented in God's grant, or credit, of life (blood, breath) to their body, a debtor. By and through this payment, a trust is established wherein the Savior has laid down His own life for ours. Without this policy of utmost assurance and

indemnification (which is offered to us by the Grace and Mercy of the Lord our God), the bond on our life reverts to the worldly Babylonian government of Satan, to whom we would otherwise be bound to pay. Ergo, there must be a surety to redeem the “baby loan.”

(e) Production

1. Action takes place on a stage. A stage for sport is a court. All players are due their wages, unless they freely volunteer.
2. This office shall docket auditions for the performance. The (members of the) Church itself shall be the director of photography, using their own personal devices; the members shall broadcast in real time the production to the network.
3. This drama is written by Yahushuah; the plot is to gather the lost sheep before the last day and to sail/float/settle the policy of assurance. The drama is not written on paper; it is written in the heart by the Living Word and lived out in the world, which is a stage. Those who are not of our studio, or of the Company thereof, are of the world.
4. All properties within the trust of the church ['company'] are legally owned by the trustees thereof for the benefit of the beneficiaries thereof, by grant of the Most High God YHVH. The trustees of the church benefit from the “corporate shield” of the whole Church, that is, the Society of our Lord and Savior, in contradistinction to any denomination or manmade body-corporate thereof.

(f) Pro forma script for self-defense

COMES NOW I, [Christian Name], Sui iuris, in propria persona, by special appearance, and as proximus amicus on behalf of the Church of the Christ of the Most High God YHVH, and to MOVE THE COURT [TO DISMISS, etc.] the above styled matter for [lack of personal/subject matter jurisdiction], under [the First Amendment to the Constitution of the United States of America] and the law of the Land as represented in the holy scriptures. I am a child of the Most High God YHVH, and heir to His estate; I invoke the assurance of redemption and the wise counsel of our Lord and Savior YHUSHA to assist me in this endeavor, and I reserve all my rights without prejudice. The [matter/charges/etc.] herein alleged are hereby accepted for value and returned from whence they came; there is on my part no liability in this [matter/charge/etc.]; wherefore I pray, move and order this court to [dismiss/abate/abrogate/adjust/etc.] the above-styled matter, In Nomine Xristi, Amen.

(g) SUPREME HIERARCHY OF AUTHORITY

1. THE [PRODUCTION/STAGING] COMPANY = [OF] YAHUSHUAH HAMASHIACH YHVH ELOHIM, Creator, Grantor of Right;
2. THE STUDIO [THEATER] = the [order/college/syndicate/assembly/etc.];
3. THE SCREENWRITER = The Sovereign Lawgiver (Christ Pantocrator);
4. THE PRODUCERS = The Privy Council [curia] (the Board of the Church at Washington/Ouachita/Washitaw/Al'Maghreb/Al'Maroc/Al'Meri'ka/America, band of Nacotchank, Croatian, etc. of the Algonkian line);
5. THE PERFORMANCE VENUE = The Court [tribunal] (in the care of the next friend as lord of the realm);

6. THE PERFORMANCE = The [Great] Commission of the Court [of the Church] (ministries, missions, members, committees, clerics);
7. DRAMATIS PERSONAE = The Body Politic (The Church);
 - a. Clericus (Minus/Magnus/Maximus): the ministering cleric, clerk of the court, secretary-treasurer, and Chancellor of the Exchequer; functionally, the office of scribe, administration and/or general operations;
 - b. Steward/Warden: the legal trustee of the premises, general hearing officer, and chair of the House committee of the whole; the “ward” i.e., keeper, guard, protector, possessor, lord, watchman, [facility security officer];
 - c. Custodian: the key holder, superintendent and caretaker of the furniture and premises;
 - d. Admiral: the tyler, outer guard, or sergeant-at-arms;
 - e. Preceptor: Chief Clinical Dialectical Practitioner; Head of ‘Grand Rounds’;
 - f. Members: Clinical Dialectical Client;
 - g. Fellows: Fellowcraft/Master Clinical Dialectical Practitioner;
 - h. Residents: Journeyman Clinical Dialectical Practitioner;
 - i. Interns: Apprentice Clinical Dialectical Practitioner;
 - j. Attending/Visiting Ministers: Circuit Riders.

(h) SOLICITATION OF ONE’S HAND IN MATRIMONY

“After the example set forth by our Lord and Savior who has received the Church unto himself in heavenly matrimony, will you [Christian Name] enter into holy matrimony with me?” –Solicitor-Bridegroom

A proposal to enter into a matrimonial contract is a “solicitation”. Copulation outside of such a contract is not per se unethical, but the solicitation of sex is a transgression.

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In testimony whereof, We,

**CVRIA AUTONOMOVS
ANTARVS DEI GRATIA
AD SACELLVM SANCTISSIMI SALVATORIS YAHWSHWAH HAMASHIACH
AC SANCTI NAT TURNER—KAHAL KADOSH BETH SYLLABYIM,**

have caused these Letters to be made PATENT, the Church established hereby, together with all of its members, being vested with all Powers heretofore mentioned, for which this shall be sufficient WARRANT. Given under my hand, at the Federal City of Washita [Washington, D.C.], the 5th day of March in the year of Yahusha two thousand twenty-five.

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