



His Majesty David Joel Crown Sovereign – Kingdom of David

PROCLAMATION OF SANCTUARY, PEACE, AND PROSPERITY

By His Majesty King David Joel, Crown Sovereign of the House of Wemyss/Weems and of the Ancient House and Kingdom of David, a Kingdom and Throne of Crown Sovereign Kings bearing an Ecumenical and Ecclesiastical Mantle under the Everlasting Covenant sworn by the Living God to David.

This Proclamation of Sanctuary, Peace, and Prosperity is a covenantal contract between the Crown Sovereign of the House and Kingdom of David and its Citizens, governing internal rights, duties, and protections within the Kingdom.

This Proclamation of Sanctuary, Peace, and Prosperity is issued in harmony with, and under the authority of, the World Notice of the House and Kingdom of David, memorialized and sealed in the Internal Kingdom Library as Canon of Record.

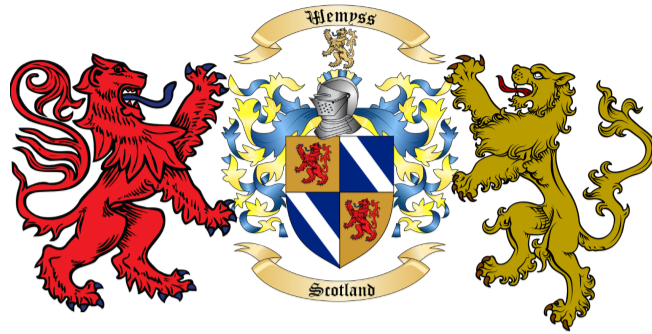
Who I Am and the Mandate of Restoration

I am His Majesty King David Joel, Crown Sovereign of the House of Wemyss/Weems and of the House and Kingdom of David. I am a direct descendant of Abraham (my one hundred and thirty-seventh great-grandfather), Isaac (my one hundred and thirty-sixth great-grandfather), Jacob (my one hundred and thirty-fifth great-grandfather), and



Foundational Maxim of Sovereign Mandate: The Kingdom of David, established by God, and upheld by an eternal and continuing mandate does not seek permission from earthly authorities, but proclaims its mandate and extends invitation to the nations of its peaceful intent to restore the land and its people.

Royal Proclamation of
Sanctuary, Peace, and Prosperity



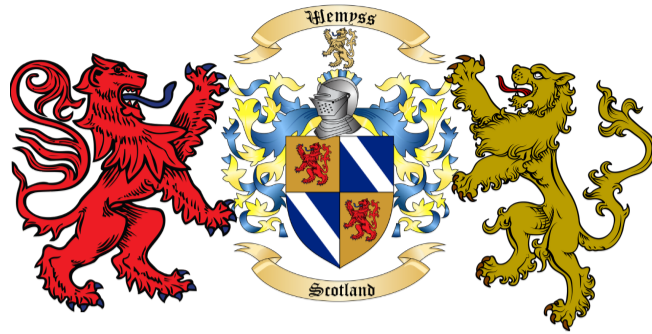
Judah (my one hundred and thirty-fourth great-grandfather); I am the one hundred and twenty-fourth great-grandchild of King David of Judah and Israel and the one hundred and twenty-third great-grandchild of King Solomon of Judah and Israel. King Zedekiah is my one hundred and seventh great-grandfather. King Malcolm the Third and Queen Margaret (Saint Margaret) are my thirty-first great-grandparents. My line continues through the succeeding kings of Judah and into the High Kings of Ireland and Scotland by way of the House of Wemyss/Weems. The full genealogical record is preserved on the House and Kingdom of David website and may be consulted there for the complete lineage.

Called by covenant and by the weight of a holy commission, my life is given to the restoration of covenantal order: to reestablish lawful protections for the living, to secure families, and to rebuild institutions that honor God and the dignity of persons. This Proclamation is the public articulation of that heavenly mandate; it gathers the faithful, instructs the seeker, and offers sanctuary and law together so that those who come may find sanctuary, justice, and the hope of a people restored to Mount Zion. (See Nehemiah 2:17–18; Ezekiel 37; Revelation 21:1–4; Hebrews 12:22–23, ESV.)

The House and Kingdom of David stand as a Kingdom and Throne of Crown Sovereign Kings, by Royal Authority and Divine Mandate, bearing an Ecumenical and Ecclesiastical Mantle; and each King derives his sovereignty from the Everlasting Covenant sworn by the Living God to David. As it was written, so it is declared: the Throne of David shall not lack a man to sit upon it before the Lord forever. In this age, that Covenant is upheld. Therefore, Within the Covenant jurisdiction of the Kingdom, the Crown and its institutions operate under the authority of the Everlasting Covenant and the Ecumenical and Ecclesiastical Combined Courts. External jurisdictions are engaged through principles of comity, treaty, and lawful cooperation. Over His Majesty's Crown, the institutions of the Kingdom, or the Citizens thereof. Jurisdiction rests alone in Covenant — in Heaven above, and, upon the earth, in the Ecumenical and Ecclesiastical Combined Courts under the Crown.

Royal Preface

Beloved: I speak to you as one who has seen desolation and has been given a charge to call the faithful to repair what has been broken. Like Nehemiah who surveyed the ruined walls and said, "Come, let us rise and build" (Nehemiah 2:17–18, ESV), the Crown summons workers of mercy and of law to rebuild sanctuaries of life, family, and justice. This Proclamation is first a pastoral summons — a word to the heart — and then a lawful instrument: it teaches as it declares, comforts as it commands, and provides the recorded protections by which the living may find shelter.



The heavenly mandate that animates this work is no mere aspiration but a promise of renewal. As the Spirit raised dry bones to life, "I will put my Spirit in you, and you shall live" (Ezekiel 37:14, ESV), so we labor toward spiritual and civic resurrection: communities healed, courts that restore, markets that bless, and families made whole. We look toward the vision of the New Jerusalem — "Then I saw a new heaven and a new earth... and I saw the holy city, new Jerusalem" (Revelation 21:1–2, ESV) — not to replace the Lamb's heavenly register, but to manifest its signs on earth through covenantal life, faithful worship, and righteous governance. We hold also this summons of hope for a people restored to Mount Zion: "But you have come to Mount Zion and to the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven... and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel" (Hebrews 12:22–23, ESV).

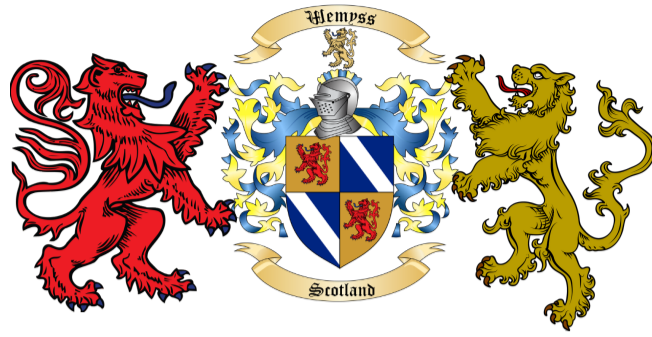
Therefore this Proclamation binds pastoral word and legal covenant together. It offers sanctuary as mercy and as recorded law; it invites seekers into instruction and fellowship; and it establishes procedures so that those who come may be entered into the Kingdom's records with the surety of protection. Read these words as both invitation and charge: come with faith, bring skill and humility, and together let us rebuild a people for Mount Zion and for the glory of God.

The present age is marked by systems that commodify life and press upon conscience. Technologies and institutions have been used to coerce and to reduce persons to account numbers. Many find themselves forced to choose between livelihood and bodily integrity. To such as hunger for a lawful sanctuary, the Crown extends an offer: an alternative polity grounded in divine law, pastoral care, and covenantal responsibility. This Proclamation declares the principles, protections, and procedures that constitute that sanctuary.

Those who respond to this call shall be formed as a Kingdom of Priests: a people who teach righteousness, intercede for the nations, and steward public life. The Kingdom's life is shaped by covenants — mutual pledges that bind both ruler and ruled to duty, protection, and sanctified liberty.

Preamble

I, His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David, being moved by a profound sense of duty toward the Living God and a deep compassion for the dignity of the living person, do hereby establish this Preamble as the spiritual and legal gateway to this Proclamation of Sanctuary, Peace, and Prosperity.



In an age where the structures of men have become increasingly mechanical, impersonal, and coercive—treating the breath of life as a mere data point and the sanctity of the body as a commercial asset—the Crown asserts a higher Law. We recognize that true governance is not found in the accumulation of power, but in the provision of Sanctuary; not in the enforcement of mandates, but in the cultivation of Peace; and not in the extraction of wealth, but in the stewardship of Prosperity for all who dwell within the shadow of this Throne.

This Proclamation is our response to the cry of the faithful who seek a sanctuary where conscience is honored, where bodily integrity is sacrosanct, and where the ancient Covenants of God are restored to their rightful place as the foundation of human society. We do not merely offer a set of rules, but a way of life—a Kingdom of Priests and a Society for Life—where every record entered into the Internal Kingdom Library serves as a witness to the restoration of Mount Zion.

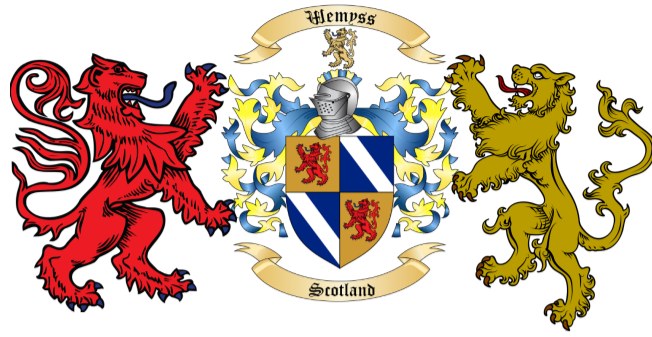
Therefore, let it be understood by all Peoples, Nations, and Authorities: this Preamble serves as the solemn declaration of our intent to repair the breach, to restore the paths to dwell in, and to provide a lawful and holy harbor for the living. Under the authority of the Everlasting Covenant, and in the presence of the innumerable angels in festal gathering, we set forth these Precepts and Acts as the governing constitution of our Sanctuary.

Precept One

Factual Context

Act One: Modern administrative, corporate and technological systems regularly reduce living persons to registries, identifiers, and contractual statuses. These mechanisms are used to obligate, condition, or limit biological persons by reference to corporate, statutory, or regulatory identities that are separate from actual living persons.

Act Two: Consequences observed include compelled medical procedures, involuntary data capture of biometric and genetic information, administrative reclassification of persons, and the enforcement of mandates through employment, insurance, licensing, or public benefits. These phenomena create material conflicts between conscience, bodily integrity, and livelihood.



Precept Two

Legal and Moral Foundation — Authority for Action

- Act One:** This Proclamation is issued under the Royal Authority and grounded in the duty to protect the living. It affirms that law exists to serve living persons and that covenantal obligations take precedence over instruments that treat life as an economic or corporate object.
- Act Two:** Scripture provides the moral anchor for the Crown’s calling (examples for record: Nehemiah 2:17–18; Ezekiel 37; Revelation 21:1–4; Hebrews 12:22–23, ESV). Those citations are doctrinal anchors and do not replace the express legal statements contained herein.

Precept Three

Definitions

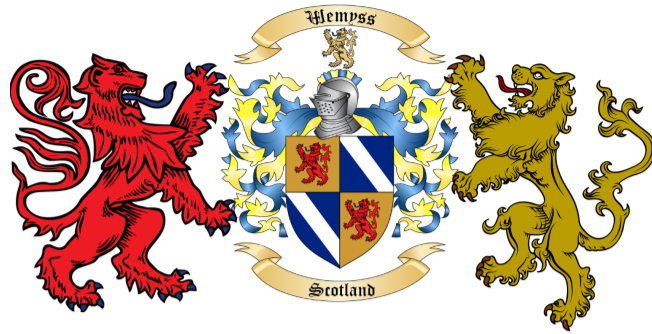
(for clarity and enforcement)

- Act One:** “Living person”: any human being of flesh and blood, with bodily integrity, not reduced to a corporate fiction.
- Act Two:** “Corporate instrument”: any corporate filing, registration, or commercial instrument that asserts legal obligations against a corporate identity as a proxy for a living person.
- Act Three:** “Technological intrusion”: any intentional capture, modification, or permanent recording of biological data (including but not limited to DNA, biometrics, or implanted identifiers) without the free, informed, written consent of the living person.
- Act Four:** “Declaration of Non-Consent”: the personal written instrument by which a living person records withdrawal of consent to specified practices; this term will be used throughout the Proclamation in full.

Precept Four

Scope of Protections and what this Proclamation does now

- Act One:** Recognizes and reaffirms the inalienable right of each living person to bodily integrity and to refuse medical or technological interventions absent free, informed, written consent.



Act Two: Provides a direct, recorded remedy pathway: instruments (including the Declaration of Non-Consent) will be received by the Court of the Ekklesia, assigned a Court Record Number, and issued a certified copy. The Crown's Division Three — the King's Court for Royal Prerogatives — will maintain archival entries (the Book of Life) for instruments affecting status, claims of right, and royal writs.

Act Three: Enables immediate emergency relief: upon presentation of prima facie evidence that an interference with bodily integrity is occurring or imminent, the Kingdom's clerks may request provisional injunctive orders and coordination with local enforcement where lawfully possible.

Precept Five

Procedural Summary

How a Person Obtains and Enforces Protection

Act One: Recordation: A living person executes a Declaration of Non-Consent (or other specified instrument) and presents it to the Court of the Ekklesia either in person, by authenticated submission, or by a registered representative. The instrument is recorded, assigned a Court Record Number, and a certified copy is issued to the Declarant.

Act Two: Registry correction: The Court will assist in administrative correction procedures for governmental and private registries where reclassification has occurred, using Letters Patent, certified orders, and Writs of Entry as appropriate.

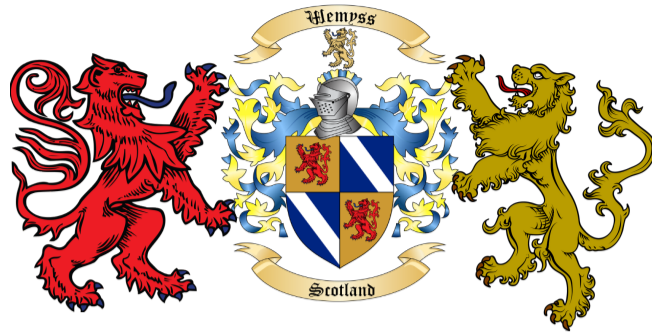
Act Three: Remedies: Available remedies include preliminary injunctions to halt coercive acts, declaratory orders confirming status, restitution or correction of records, Letters Patent to perfect claims of right, and escalation to Division Three for royal writs and archival entry.

Precept Six

Limitations and Interfacing with External Jurisdictions

Practical Boundaries

Act One: This Proclamation establishes internal Kingdom protections and remedies for Citizens and those who voluntarily accept Kingdom



authority. It does not, by itself, override sovereign laws of other states; where cross-jurisdictional conflict arises the Crown will pursue comity, negotiation, and diplomatic remedies while prioritizing pastoral care and lawful protective measures available to Citizens.

Act Two: Where external enforcement is required, Kingdom remedies will seek the least invasive, most legally defensible means to protect the living person (e.g., injunctive cooperation, diplomatic engagement, private arbitration, or treaty mechanisms as available).

Precept Seven

Implementation and Accountability

Immediate Steps the Crown Directs

Act One: The Court of the Ekklesia shall publish the procedures and forms (including the Declaration of Non-Consent) and maintain a staff of clerks trained to receive instruments and to issue Court Record Numbers within stated turn-around times.

Act Two: Division Three — the King's Court for Royal Prerogatives — will hold the Book of Life for final archival entries and will issue Royal Writs where extraordinary remedial authority is required.

Act Three: The Crown charges an Office of Record Integrity to audit recordation processes, ensure certified copies are issued, and to report quarterly on cases, remedial outcomes, and administrative backlog.

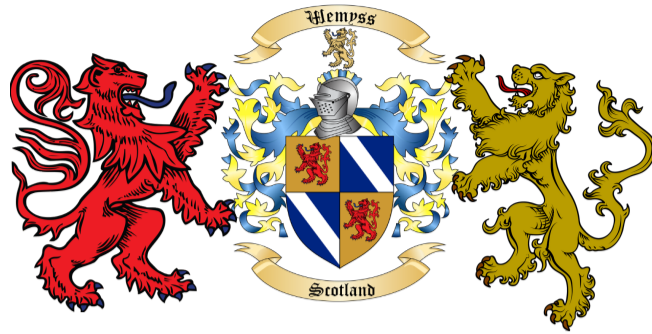
Precept Eight

Reference to Annexes and Pastoral Supports

Act One: Annex A: Procedural forms and examples (including sample Declaration of Non-Consent text, sample Letter Patent wording, and suggested evidence checklist).

Act Two: Annex B: Pastoral supports and referral network (counseling, legal aid, registry assistance).

Act Three: Annex C: Summary of Kingdom Maxims and operational governance.



Precept Nine

Acceptance of the Offer of Sanctuary, Peace, and Prosperity

An individual desiring to accept the Crown Sovereign of the House of David and King of the Kingdom of David's Offer to Contract by Application for Citizenship in the Kingdom of David's Exclusive D'Vida Living Society, a Society for Life as the Society that each accepted Applicant become a Citizen under the umbrella of the Kingdom of David and its Ecumenical and Ecclesiastical Court under its superior Jurisdiction and in accordance with the immunities and protections offered therein. Those protections, immunities, and responsibilities are set forth herein as follow:

Act One: On Sanctuary

The Kingdom affirms the God-given stewardship and bodily authority of each living person over their body, blood, bones, and DNA, while reserving sovereignty in its strict sense to the Crown and Throne under Covenant.

The protection is both pastoral and juridical. It includes injunctive relief, priority access to Kingdom courts, administrative assistance to correct public records and status, and pastoral care for restoration. The Declaration of Non-Consent is the personal instrument by which a Declarant withdraws consent to unlawful mandates; it shall be recorded with the Court of the Ekklesia, assigned a Court Record Number, and a certified copy issued to the Declarant. Final archival entry may be made in Division Three — the King's Court for Royal Prerogatives (the Book of Life).

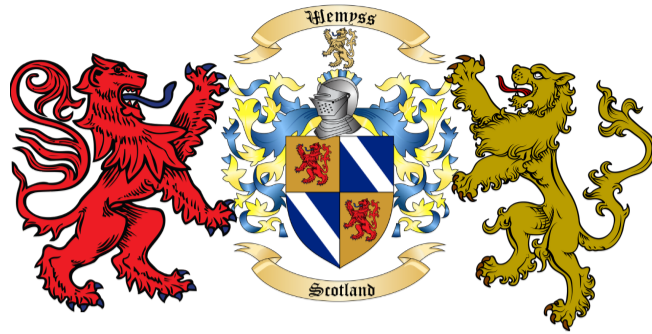
Purpose

- A. **Sanctuary protects the bodily integrity, dignity, and autonomous will of every living person who voluntarily places themselves under the Kingdom's protection.**
- The Crown declares that no person shall be subject to involuntary medical or technological procedures without their free, informed, written consent.

Scriptural Anchor

"He will cover you with his pinions, and under his wings you will find refuge" (Psalm 91:4, ESV).

1. Definitions: (for clarity and enforcement)



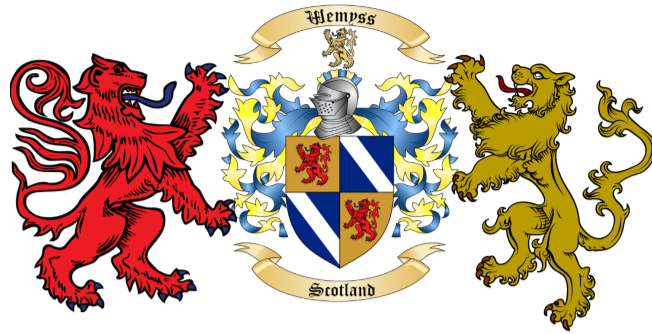
- a) “Living person”: a human being of flesh and blood possessing bodily integrity and conscience; not a corporate fiction.
- b) “Bodily integrity”: the right of a living person to control their own body, blood, DNA, and biological processes.
- c) “Technological intrusion”: any capture, recording, modification, implantation, or permanent association of biological or biometric data (including DNA, microchips, implants, biometric scans, or permanent digital identity tokens) without the free, informed, written consent of the living person.
- d) “Medical intervention”: any invasive or non-invasive procedure, treatment, experimental protocol, vaccination, or therapeutic regimen that alters bodily function or biological status.
- e) “Declaration of Non-Consent”: the written instrument by which a living person records the withdrawal of consent to specified medical, genetic, or technological practices. This phrase will be used in full throughout Kingdom records.

B. Scope of Protections (what Sanctuary covers)

1. Protection against compelled medical interventions, experimental treatments, genetic capture, forced vaccination, biometric implantation, and any technology that materially alters or permanently records a person’s biological signature without free, informed, written consent.
2. Protection extends to coercive environments where consent is manufactured through economic pressure, employment requirement, licensing condition, or conditional access to public benefits.
3. Protection supports correction of public and private records that inaccurately or unlawfully reflect a person’s status or consent.

C. Available Remedies (how Sanctuary is enforced)

1. Immediate provisional relief: clerks and judges in the Court of the Ekklesia may issue provisional injunctive orders to halt an imminent interference when prima facie evidence is presented. Emergency review aims to be initiated within twenty-four to seventy-two hours of receipt of prima facie evidence.
2. Declaratory orders: the Court may issue declarations confirming the status, rights, and protections of the living person under Kingdom law.



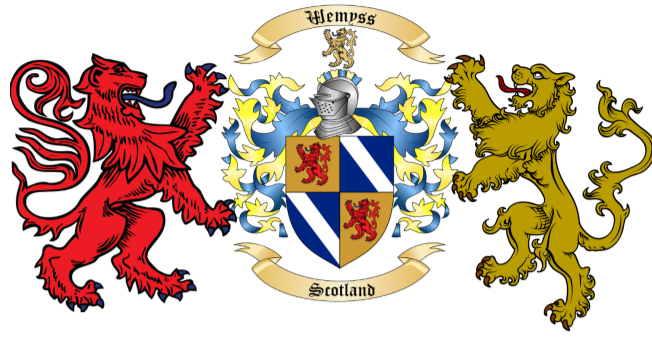
3. Registry remedies: Letters Patent, Writs of Entry, and certified court orders to correct or suppress unlawful records in governmental or private databases.
4. Restitution and corrective remedies: orders to restore records, rescind unlawful identifiers, and to award restitution where property, employment, or liberty was impaired.
5. Escalation and archival: where extraordinary remedial authority is necessary, matters may be escalated to Division Three — the King's Court for Royal Prerogatives — for Royal Writs and archival entry in the Book of Life.

D. Procedural Standards (how a person obtains recordation and relief)

1. Recordation standard: the Court of the Ekklesia will acknowledge receipt of any Declaration of Non-Consent within forty-eight hours and shall record the instrument, assign a Court Record Number, and issue a certified copy ordinarily within five business days.
2. Emergency procedure: a prima facie emergency petition may be filed with the Court of the Ekklesia at any hour; on such filing the clerk shall notify a duty magistrate and seek provisional relief within twenty-four to seventy-two hours dependent on urgency.
3. Registry correction procedure: after recordation, the Court will provide a certified order and procedural packet for use in administrative correction with third-party registries, including suggested statutory authorities and sample submission templates.
4. Standard of proof: provisional relief requires a credible prima facie showing of imminent or ongoing interference; final relief follows established evidentiary standards set by the Court in its rules (documented in Annex A).

E. Evidence and Burden (what a Declarant should provide)

1. Minimum evidentiary checklist for recordation and preliminary relief: (a) sworn declaration or affidavit by the Declarant; (b) government or private registry documents showing the contested entry (if available); (c) contemporaneous notices, employment directives, or medical orders evidencing coercion; (d) witness statements or supporting declarations where available; (e) any physical or electronic proof of technological capture (photographs of implants, screenshots of orders, medical records).
2. The Crown's clerks will assist Declarants in assembling evidence and may accept verified proxy submissions when Declarants are incapacitated.



F. Interaction with Employers, Institutions, and Third Parties

1. Upon issuance of a Court Record Number and certified record, the Declarant may serve certified notice on employers, licensing boards, health care providers, insurers, and other relevant third parties demanding cessation of coercive action and correction of records. The Court will provide sample certified notices and guidance.
2. The Crown recommends that employers and institutions adopt policies recognizing the Declaration of Non-Consent as binding on matters of employment and access within the Kingdom's jurisdictions; refusal to comply with certified orders may be remedied through injunctive relief and claims for restitution.

G. Emergency and Protective Practices (field actions)

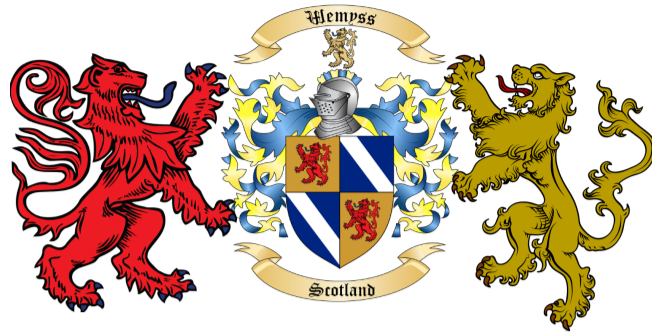
1. Sanctuary teams: the Crown will establish pastoral-legal response teams to provide immediate protective assistance, pastoral care, and coordination with local enforcement and legal counsel.
2. Temporary harbor: where safe and lawful, the Kingdom's local sanctuaries may provide temporary protective harbor while the Court processes recordation and relief. Harbor is subject to lawful limits and the safety of the community.

H. Interface with External Jurisdictions (practical boundaries)

1. Kingdom remedies are internal and rely on comity and lawful cooperation when external sovereign authorities are involved. This Proclamation does not, by itself, nullify foreign sovereign law. Where cross-jurisdictional complications exist, the Crown will pursue diplomatic, arbitral, and cooperative remedies while seeking to preserve the Declarant's protections through provisional orders and rapid advocacy.

I. Sample form language — Declaration of Non-Consent (illustrative excerpt)

1. "I, [full legal name], a living person of flesh and blood, declare under penalty of perjury that I withhold and withdraw all consent to any medical intervention, genetic capture, biometric implantation, or technological intrusion that would alter my bodily integrity or permanently record my biological signature, except where I give prior, free, informed, and written consent. I request that this Declaration of Non-Consent be recorded by the Court of the Ekklesia, assigned a Court Record Number, and that a certified copy be issued to me. I request



provisional protective relief where lawful and necessary to prevent imminent interference. Signed: _____ Date: _____.”

J. Implementation, oversight, and audit

1. The Court of the Ekklesia shall publish rules implementing this Precept and an evidence checklist in Annex A.
2. The Office of Record Integrity will audit recordation and remedial processes quarterly, publish summaries of remedial outcomes, and recommend operational improvements.
3. Clerks and officers who receive instruments shall be trained in trauma-sensitive pastoral intake, evidentiary triage, and rapid procedural routing.

K. Accountability and appeal

1. Decisions by the Court of the Ekklesia may be appealed to Division Three — the King’s Court for Royal Prerogatives — under established rules of appellate procedure. Emergency provisional orders remain in effect during any appeal unless set aside by a higher court.

Act Two: On Peace

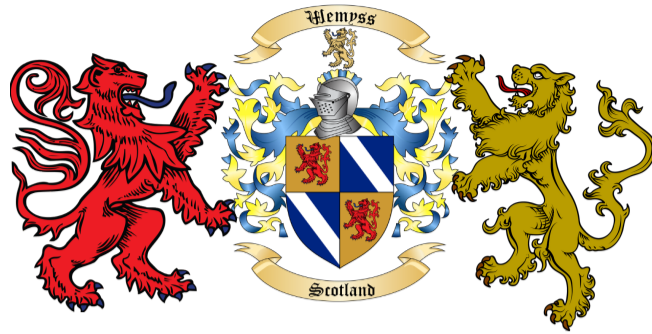
Peace in the Kingdom is active, ordered, and restorative. The Kingdom will establish courts of equity and forums of reconciliation that aim to restore persons rather than punish. Where cross-jurisdictional issues arise, the Crown shall pursue comity and diplomatic arrangements to protect Citizens abroad and secure peaceful settlements.

Scriptural anchor

'Pray for the peace of Jerusalem! May they be secure who love you!' (Psalm 122:6, ESV).

'He shall judge between the nations and shall decide disputes for many peoples; and they shall beat their swords into plowshares...' (Isaiah 2:4, ESV).

'I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people.' (Ezekiel 37:26–27, ESV).



A. Definitions (for clarity and enforcement)

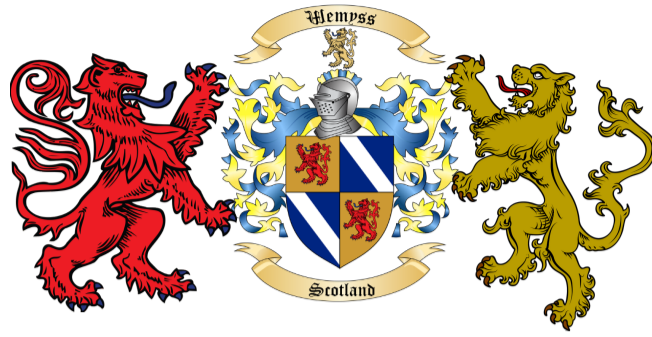
1. 'Peace': public order characterized by safety, justice, and the restoration of right relations among persons and institutions.
2. 'Restorative process': a structured method (mediation, facilitated dialogue, restorative circle, or reconciliation covenant) aimed at making amends, securing restitution, and rehabilitating relationships.
3. 'Forum of reconciliation': a Kingdom-authorized body (local conciliatory court, mediation panel, or reconciliation council) empowered to facilitate restorative remedies and to recommend or issue binding orders where parties have consented to Kingdom adjudication.
4. 'Victim-centered remedy': a remedial outcome that privileges the safety, dignity, and reparative needs of persons harmed, including restitution, apology, restoration of access, and protective measures.

B. Scope of Protections and Aims (what Peace covers)

1. Protection against lawlessness, coercive institutional practices, and public harms that destabilize families and communities.
2. Provision of accessible restorative processes for interpersonal and communal disputes, including family conflicts, neighborhood disputes, commercial disagreements with relational harm, and institutional abuses where remedy is sought.
3. Priority pastoral and protective attention to cases involving violence, abuse, or imminent risk; in such cases, interim protective orders and coordination with lawful enforcement may be requested.

C. Available Remedies (how Peace is enforced and restored)

1. Restorative agreements: mediated covenants between parties that specify restitution, labor, financial remedy, or service undertaken to repair harm. When voluntarily submitted to the Forum of Reconciliation and recorded, such agreements may be converted to enforceable Kingdom orders.
2. Protective and provisional orders: where danger or ongoing harm is demonstrated, the Forum or duty magistrate may issue provisional protective orders to secure safety pending full hearing.



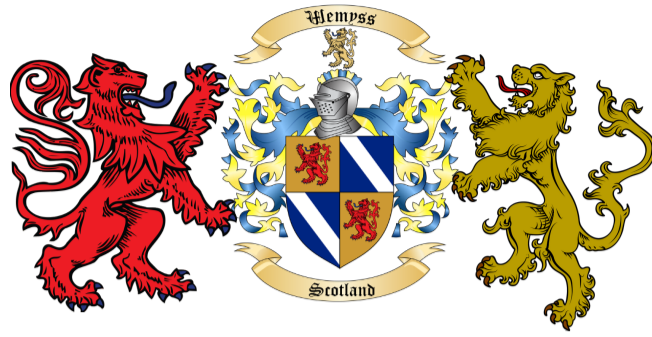
3. Restitution and correction: orders to return property, compensate for loss, correct records, and repair reputational injury.
4. Community remedies: assignment to supervised community service, participation in restorative education, or placement in supervised reconciliation programs.
5. Sanctions for bad faith: where a party abuses process or refuses to comply with recorded remedial orders, the Forum may impose sanctions, including binding enforcement measures and referral to Division Three for Royal Writs where necessary.

D. Procedural Standards (how a matter moves through Kingdom peace processes)

1. Intake and triage: matters are initially received by local clerks or pastoral intake officers who perform a triage within seventy-two hours to determine urgency, appropriate forum, and risk profile.
2. Referral to appropriate forum: low-risk cases are offered facilitated mediation or restorative circle; higher-risk cases receive formal hearings with evidentiary procedures.
3. Timelines: where parties consent to mediation, initial sessions shall commence within fourteen days of intake except for reasonable cause; for provisional protective orders, the duty magistrate will consider emergency relief within twenty-four to seventy-two hours.
4. Consent and voluntariness: restorative processes require voluntary participation; where a party declines Kingdom mediation but seeks judicial remedy, the Court of the Ekklesia will proceed to adjudication under Kingdom rules if jurisdiction is properly invoked.

E. Evidence and Burden (what must be shown)

1. Standard evidentiary norms apply according to the nature of the proceeding: provisional relief requires credible prima facie evidence of imminent harm; adjudicative orders require the preponderance of admissible evidence unless a higher standard is specified by Kingdom rule.
2. The Forum accepts written declarations, witness testimonies, documentary evidence, expert reports, and pastoral attestations. Clerks assist parties in assembling necessary documentation.



F. Interaction with Criminal Matters and External Authorities

1. The Kingdom's restorative processes are not a substitute for criminal prosecution in external sovereign systems where criminal conduct is alleged; the Crown will cooperate with lawful criminal investigations while pursuing parallel restorative remedies for victims where appropriate and where such cooperation does not compromise safety.
2. Where external enforcement or criminal detention affects a Citizen or party, the Kingdom will seek comity, diplomatic engagement, and lawful advocacy to protect rights and preserve opportunities for restorative remedy.

G. Community Structures and Preventative Measures

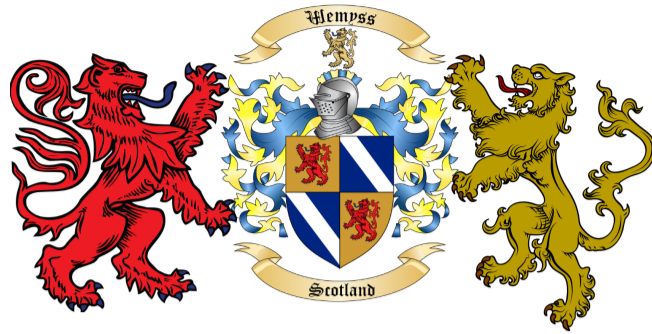
1. Reconciliation Councils: each local Kingdom community will maintain a Reconciliation Council composed of trained mediators, elders, pastoral officers, and legal clerks to oversee mediation rosters and restorative programs.
2. Training and prevention: the Crown will fund and require training in conflict de-escalation, trauma-informed mediation, and restorative practices for clerks, magistrates, and community leaders.
3. Public education: dissemination of civic curricula promoting neighborly responsibility, covenantal obligations, and the Kingdom's restorative norms.

H. Emergency Protocols and Victim Safety

1. Immediate safety first: in cases of violence or imminent threat, the Forum prioritizes protective orders, safe harbor, and rapid pastoral support. Sanctuary teams (pastoral-legal teams) shall coordinate emergency needs, medical referrals, and temporary shelter.
2. Victim-centered process design: all restorative work with victims shall be conducted with consent, confidentiality protections, and trauma-informed safeguards. The Kingdom may appoint victim advocates to represent victim interests in negotiations.

I. Recordation, Enforcement, and Remedies Attachment

1. Restorative agreements and Forum orders may be recorded with the Court of the Ekklesia and assigned a Court Record Number. Recorded orders carry enforceable status within the Kingdom's jurisdiction and may be the basis for Letters Patent or other enforcement instruments where lawful.



2. The Court will publish standard forms for recording agreements and a prescribed process for seeking conversion of voluntary agreements into enforceable orders.

J. Implementation, Oversight, and Audit

1. The Forum of Reconciliation will publish its rules of practice, standards for mediators, and the ethical code governing restorative work.
2. The Office of Record Integrity and a Peace Oversight Board shall audit restorative outcomes, compliance rates, and systemic improvements, reporting quarterly to the Crown.
3. Training benchmarks: mediators and conciliators shall meet defined certification and continuing education requirements established in Annex C.

K. Accountability and Appeal

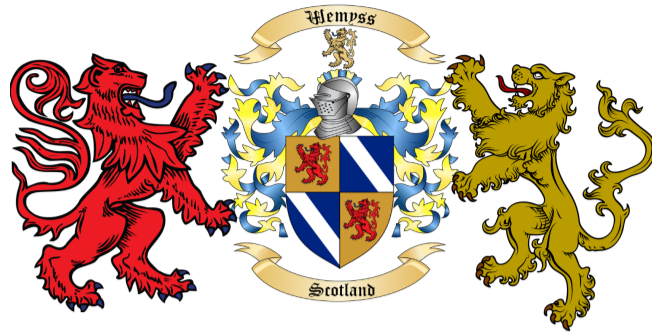
1. Decisions and orders issued by the Forum of Reconciliation may be reviewed by the Court of the Ekklesia and appealed to Division Three – the King’s Court for Royal Prerogatives – under established appellate rules. Interim protective orders remain effective during appeal unless set aside by higher order.

L. Sample form language — Reconciliation Covenant (illustrative excerpt)

1. "We, [Party A] and [Party B], having voluntarily entered into mediation before the Forum of Reconciliation, covenant as follows: [describe harms, restitution, specific acts of repair, timelines, supervision]. We request that this covenant be recorded by the Court of the Ekklesia and, upon fulfillment, be entered as a recorded remedial order. Signed: _____ Date: _____."

Act Three: On Commerce

Commerce under the Crown is ordered toward human flourishing. Citizens are guaranteed honest markets, fair measures, and restorative remedies for fraud or exploitation. Cross-border trade, tariffs, and external commercial relations are governed by the Treaty of Peace, Prosperity, Commerce, and Civilization and the GKM-OM regarding Treaties, which are hereby incorporated by reference.



Act Four: On Civilization

Civilization under the Crown cultivates learning, worship, art, and lawful institutions that transmit virtue across generations. Citizens are assured the integrity of family life, freedom to found schools of sacred and civic learning, and protection of cultural goods. International cultural cooperation and educational treaties are defined in the Treaty of Peace, Prosperity, Commerce, and Civilization and in the GKM-OM regarding Treaties.

Precept Ten

Kingdom Maxims (expanded)

Purpose: These Maxims state the governing moral and operational principles of the Kingdom of Priests and shall guide policy, adjudication, and community life.

Maxim One: The Sanctity of the Living Person

1. *The living person is primary. Law and policy exist to protect bodily integrity, conscience, and personhood. (Scriptural anchor: Genesis 1; Psalm 139.)*

Maxim Two: Covenantal Authority and Mandate

1. *The Kingdom of David, established by God and upheld by an eternal mandate, does not seek permission from earthly authorities, but proclaims its mandate and extends peaceful invitation to the nations*

Maxim Three: Covenantal Responsibility

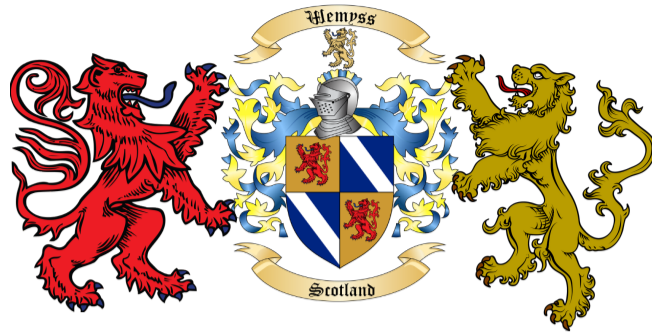
1. *All public life is shaped by covenants binding ruler and citizen in mutual duty, protection, and sanctified liberty.*

Maxim Four: Stewardship and Subsidiarity

1. *Authority should operate closest to the people it affects. Higher authority supports—not replaces—local governance, family, and community.*

Maxim Five: Restorative Justice

1. *Justice prioritizes restoration, reconciliation, and restitution over punishment alone.*



Maxim Six: Hospitality and Sanctuary

1. *The Kingdom provides lawful sanctuary—spiritually, legally, and administratively—to those seeking protection.*

Maxim Seven: Truth, Transparency, and Records Integrity

1. *All governance must be auditable, truthful, and preserved in the Kingdom Registry and Book of Life.*
2. *The Kingdom offers lawful sanctuary for the weak and conscience victims; sanctuary is pastoral, legal, and procedural.*
3. *Public trust requires truthful measures, honest records, and auditable processes; the Office of Record Integrity secures the Book of Life and all Kingdom registries.*
4. *The Internal Kingdom Library serves as the canonical archive of record, with notices and publications issued through the Ecclesiastical Registry as directed by the Crown.*

Maxim Eight: Dignity of Work and Commerce

1. *Markets must serve human flourishing and protect honest labor, small traders, and families.*

Maxim Nine: Formation of Persons and Families

1. *Education, culture, and family structure are protected as foundational to civilization.*

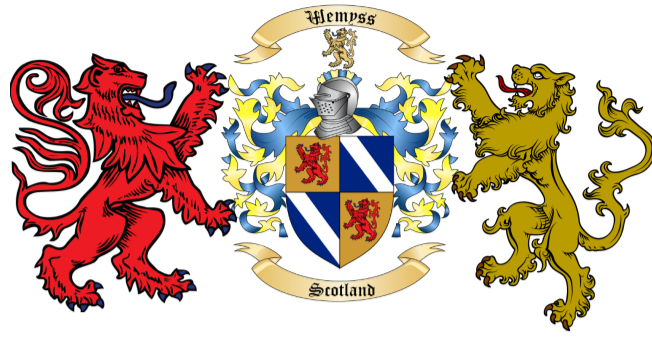
Maxim Ten: Reasoned Faith and Discernment

1. *Spiritual matters must be tested, mentored, and governed with accountability to prevent deception or abuse.*

Maxim Eleven: Care for Creation and Future Generations

1. *Stewardship of land, resources, and future generations governs long-term decisions.*

(Implementation: Annex C contains the governance map linking each Maxim to responsible offices, performance metrics, and audit schedule.)



Precept Eleven

Angelic Intelligence

Pastoral Syllabus and Safeguards

Purpose: Provide pastoral teaching on angelic realities, discernment, and appropriate church/priestly practices while protecting against error and spiritual abuse.

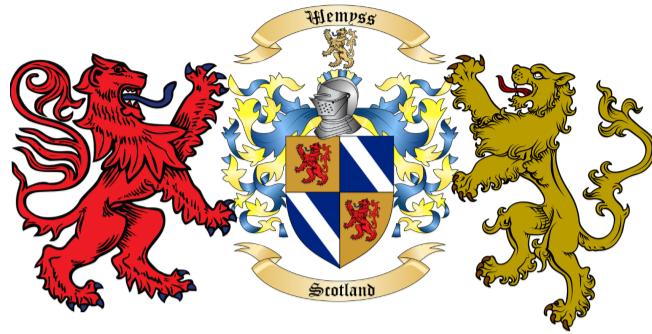
Doctrinal note (ESV basis): Teachings are rooted in Scripture (examples: Psalm 91; Hebrews 12; Ezekiel 37; Revelation 12) and in cautious ecclesial tradition; experiential claims are evaluated by doctrine, fruit, and community accountability.

Syllabus (teaching objectives)

- Session One: Biblical foundations — nature, roles, and limits of angels.
- Session Two: Discernment — how to test spiritual impressions and differentiate from personal projection or deception.
- Session Three: Pastoral practice — prayer, intercession, and orderly witnessing of angelic encounters. Record keeping and pastoral reporting.
- Session Four: Prophetic responsibility — measuring prophetic speech against Scripture, community oversight, and required humility.
- Session Five: Practical safeguards — mental health integration, liaison with medical practitioners, and boundaries for deliverance ministry.
- Session Six: Ethics and consent — never imposing spiritual practices on another; obtaining informed consent for participatory rites; safeguarding the vulnerable.

Pastoral Safeguards and Policies

- Testimony and documentation: all reported angelic encounters are logged with date, participants, summary, and pastoral reviewer. No public doctrinal or disciplinary change may be enacted from a private report without multi-tier review.
- Test of fruit: claims are validated by alignment with Scripture, the Kingdom Maxims, pastoral fruit (love, humility, repentance), and corroborating testimony.



- **Mentorship and oversight:** novice prophets or visionaries are placed under senior mentors and may not exercise public authority until certified by the Royal Academy or designated oversight board.
- **Medical and psychological screening:** pastoral staff coordinate with health professionals where experiences may implicate mental health; spiritual care complements, not substitutes, clinical care.
- **Prohibition of coercion:** no spiritual intervention, exorcism, or deliverance may be performed without informed consent of the person and presence of an approved pastoral companion.
- **Legal safeguards:** any spiritual practice that could reasonably expose a person to bodily risk, privacy invasion, or permanent recordation of biological/medical information requires explicit written consent and prior review.

Accountability Mechanisms

- **Spiritual Oversight Board:** a standing board of elders, clergy, and legal clerks to audit practices, review appeals about spiritual misconduct and recommend remedial action.
- **Reporting line:** complaints about spiritual abuse routed to the Office for Pastoral Integrity and, if warranted, to the Court of the Ekklesia for remedial orders.

Precept Twelve

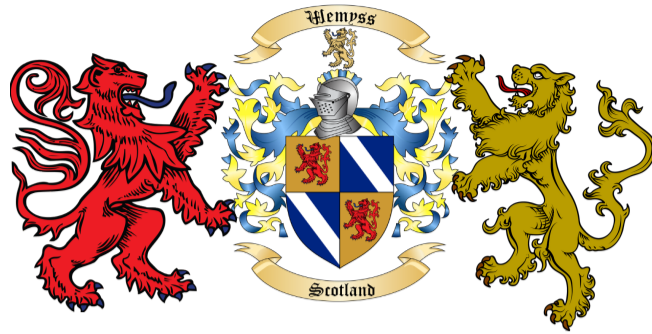
Operation of the Combined Courts

Procedures, Recordation Flow, Appeals

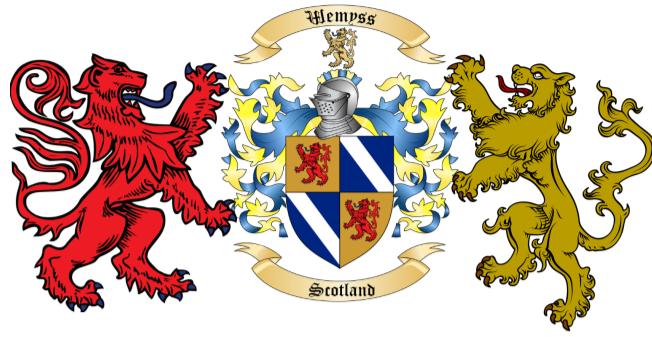
Purpose: Provide a clear operational map of jurisdiction, filing, emergency intake, recordation, adjudication, enforcement, and appeals. Matters involving external sovereigns are handled in accordance with the Treaty of Peace, Prosperity, Commerce, and Civilization.

Court Structure and Jurisdiction

- **Division One — Court of the Ekklesia**
Primary trial jurisdiction for civil, restorative, registry, and most covenantal matters. Receives and records instruments (Declarations, Covenants, Trade Covenants, Civic Covenants).



- Division Two — Court of the King’s Conscience
Equity and conscience jurisdiction for matters requiring moral adjudication beyond strict code; ensures remedies align with the Maxims of Equity.
- Division Three — King’s Court for Royal Prerogatives
Appellate review, Royal Writs, archival authority (Book of Life), issuance of Letters Patent, and extraordinary remedies.
- Division Four — Ecclesiastical Court of Sacred Orders
Spiritual, doctrinal, and ecclesiastical disciplinary matters within the Kingdom and House of David; consecrations and sacred offices.
- Division Five — Court of Patents and Copyrights
Intellectual property: patents, copyrights, trademarks, trade dress, and proprietary rights; registers Royal Letters Patent and related instruments.
- Division Six — Court of Probate and Succession
Inheritance, succession, wills, trusts, guardianships, and estate administration under covenantal law.
- Division Seven — Court of Petitions and Writs
Receives and processes petitions; issues and manages sacred writs (Mandamus, Prohibitio, Certiorari, Habeas, etc.) and related orders.
- Division Eight — Court of Bankruptcy, Reorganization, Mediation, and Arbitration
- Bankruptcy and reorganization matters, commercial and civil mediation and arbitration, restorative processes, and specialist civic adjudication panels focused on reconciliation and community harmony.
- Division Nine — Court of Registration for Religious and Non-Profit Organizations
Registration, oversight, and governance of religious bodies, charities, and non-profit entities; maintains the official registry; ensures compliance with covenantal statutes.
- Division Ten — Court of International & Diplomatic Affairs
 - Treaties
 - Foreign relations
 - Sovereign recognition
 - Trade diplomacy
- Division Eleven — Court of Treasury and Monetary Authority



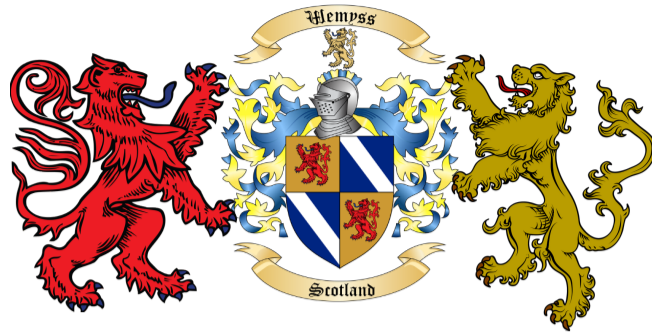
- Royal Treasury Act enforcement
- RGC issuance oversight
- Asset-backed verification
- Monetary disputes
- Division Twelve — Court of Angelic Intelligence and Ecclesial Oversight
 - Angelic Intelligence governance
 - Doctrinal review tied to AI/AID
 - Ethical oversight of “Angelic Intelligence” systems
 - Protection against misuse or false doctrine

Filing and Recordation Flow

- Intake: filings (Declarations, Covenants, Petitions) received by clerks (in person, authenticated electronic submission, or registered representative). Clerks perform identity and jurisdiction triage, assign temporary intake number, and flag emergencies.
- Recordation: accepted instruments are entered into the Record Ledger, assigned a Court Record Number, and certified copies are issued to the filer within stated timelines. The Book of Life (archival register) receives final archival entries for instruments affecting status or royal writs.
- Case routing: matters triaged to Division Eight mediation and arbitration or to Division One adjudication based on claim type, urgency, and consenting parties. Emergency and provisional petitions route directly to duty magistrates.

Emergency and Provisional Procedures

- Provisional relief: on prima facie showing of imminent harm, duty magistrates may issue provisional injunctions, protective orders, or hold property in escrow pending hearing. Target timeframes: emergency acknowledgment within 24–72 hours; provisional order decision within the same period where practicable.
- Sanctuary coordination: Sanctuary teams coordinate immediate pastoral care, safe harbor, and legal filings to secure provisional relief.



Evidentiary Standards and Hearings

- Provisional standard: credible prima facie evidence to justify temporary measures.
- Final adjudication: preponderance of admissible evidence for civil and remedial orders; higher standards where statute or Kingdom rule prescribes. Hearings respect rules of evidence adapted to restorative and pastoral contexts; pastoral testimony and ecclesial attestations are admissible subject to cross-examination and corroboration.

Remedies and Enforcement

- Remedies: declaratory orders, injunctions, restitution, Letters Patent, Writs of Entry, conversion of recorded covenants into enforceable orders, and Royal Writs from Division Three.
- Enforcement: clerks execute certified orders; enforcement officers coordinate compliance through civil remedies, restorative supervision, and, where lawful, liaison with external enforcement for cross-jurisdiction matters.

Appeals and Finality

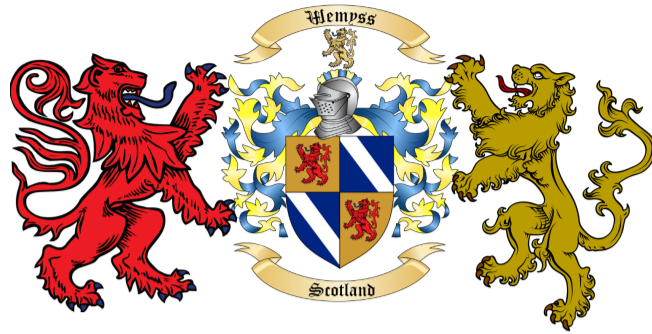
- Appeals: orders from Division One and Division Two may be appealed to Division Three under established procedures; emergency provisional orders remain effective during appeal unless a stay is ordered.
- Finality: Division Three decisions and Royal Writs are final within Kingdom governance subject to extraordinary review only in the presence of manifest error or later Royal directive.

Interfacing with External Jurisdictions

- Comity, treaties, and diplomatic engagement guide cross-border enforcement. The Crown seeks cooperation and lawful mechanisms to protect Citizens while respecting external sovereign law—using Letters Patent, certified orders, and diplomatic channels as necessary.

Clerks, Records, and Audit

- Clerks: trained in trauma-sensitive intake, evidentiary triage, and record integrity.



- Book of Life: archival register for status affecting instruments and royal writs; protected by strict access controls and audit trails.
- Audit: the Office of Record Integrity audits timeliness, accuracy, and disposition of filings quarterly.

Precept Thirteen

Invitation to Citizenship — Procedures, Benefits, Duties, Sample Intake Form

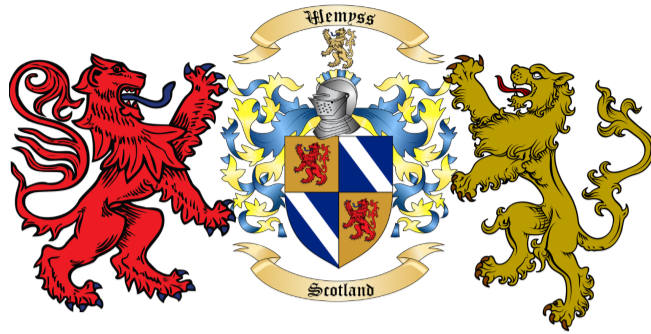
Invitation summary: The Kingdom invites persons to covenantal citizenship marked by mutual duty, pastoral care, legal protections, and shared commitment to the Kingdom Maxims.

Steps to Citizenship

- Step One: Inquiry and information — prospective Citizen receives a packet (Proclamation summary, Kingdom Maxims, rights/duties overview, sample forms).
- Step Two: Declaration of Intent — simple signed declaration expressing voluntary intent to seek Kingdom citizenship.
- Step Three: Covenant and Oath — prospective Citizen signs the Citizenship Covenant and takes the Oath of Service (texted below). The covenant records duties, privileges, and remedial procedures.
- Step Four: Recordation — clerks record the Citizenship Covenant, assign Court Record Number, and issue certified Citizenship documentation (Citizenship Card, summary of recorded rights).
- Step Five: Integration and formation — new Citizens are offered induction sessions (formation curriculum, pastoral care enrollment, and orientation to civic duties, including participation in local Reconciliation Councils and guilds).

Privileges and Protections (illustrative)

- Recorded protections under Precepts One–Four (sanctuary, peace, commerce, civilization).
- Access to Sanctuary teams, pastoral supports, registry correction assistance, and remedial pathways in the Combined Courts.



- Preferential support for small trader programs, apprenticeships, civic training, and access to Kingdom goods and markets as available.

Duties and Responsibilities

- Uphold the Kingdom Maxims, participate in covenantal duties, submit to restorative processes when called, and contribute to communal support as ability allows (service, stewardship, or fiscal contributions in agreed forms).

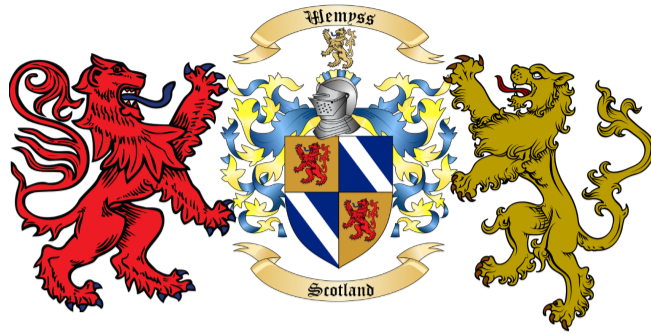
Oath of Citizenship (illustrative)

- “I, [name], freely enter covenant with the House and Kingdom of David. I accept the Kingdom Maxims, submit to the pastoral and legal protections of the Crown, and covenant to serve my neighbors, preserve the sanctity of life, and seek the common good according to my station. So help me God.”

Sample Intake Form — Citizenship (fields)

- Full name (preferred form): _____
- Date of birth: _____ Place of birth: _____
- Contact / address: _____
- Declaration of Intent (check): I intend to seek Citizenship / I request information only
- Citizenship Covenant signature line: _____ Date: _____
- Do you wish to record a Declaration of Non-Consent? Yes / No (if yes, attach form)
- Emergency contact / pastoral sponsor: _____
- Preferred local community (for formation and records): _____
- Clerk use: Court Record Number: _____ Date recorded: _____ Clerk: _____

(Annex A contains full DONC, sample Letters Patent, and sample certified notices for employers and third parties.)



Annexes and Forms

Summary

Annex A

Procedural forms and examples

- Full text: Declaration of Non-Consent (complete sample).
- Sample Trade Covenant, Civic Covenant, Reconciliation Covenant, and sample Letters Patent and Writs templates.
- Evidence checklist for emergency provisional relief and registry correction packet.

Annex B

Pastoral Supports and Referral Network

- List and contact form for Sanctuary teams, certified pastoral counselors, legal-aid roster, medical liaisons, and safe-harbor registries.
- Guidelines for trauma-sensitive intake and pastoral legal coordination.

Annex C

Kingdom Maxims and Operational Governance

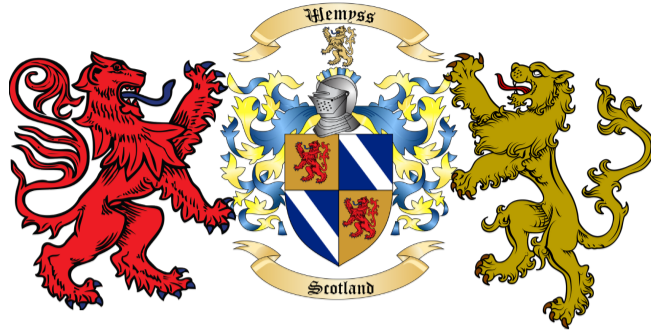
- Concise index of Maxims mapped to responsible offices (Royal Academy, Office of Record Integrity, Office for Cultural Integrity, Commercial Registry, Forum of Reconciliation, Division Three).
- Performance metrics, audit schedules, and reporting templates.

Closing Decree

By the authority vested in the Crown and by the grace of God, I declare this Proclamation to be a living Covenant. May it shelter the weak, restore the dispossessed, and call a people to joyful service in Mount Zion as we labor toward the hope of the New Jerusalem.

SO PROCLAIMED, SO LET IT BE DONE!

**House and Kingdom of David
Royal Proclamation of Sanctuary, Peace, and Prosperity**



SO DECREED, PROCLAIMED, AND ENACTED by His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David, under Royal Seal, as of this Twenty-second Day of April, in the Year of Our Lord Two Thousand Twenty-Six.

Signature and Attestation

By Royal Prerogative – His Majesty King David Joel

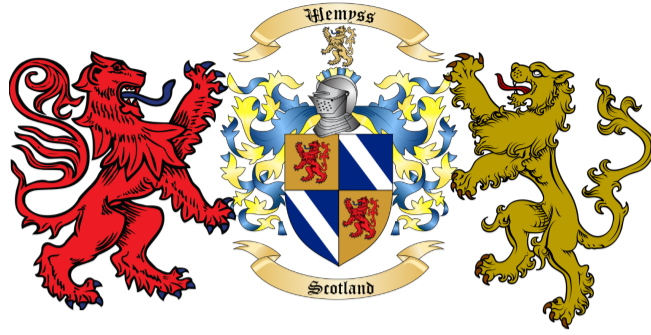
David Joel /L.S./

His Majesty King David Joel

Crown Sovereign of the House and Kingdom of David
Minister of the International Bank of Issue



House and Kingdom of David
Royal Proclamation of Sanctuary, Peace, and Prosperity



Clerk's Certification and Attestation

INSTRUMENT: RPSPP
NO: RC-EECC-2026-011-A
JURISDICTION: EECC

STATUS: FORMAL RECORD
CRN: 2026-EECC-042226-011-A

I, Vaipuna Alfonso, Presiding Clerk of the Ecumenical and Ecclesiastical Combined Courts, do hereby certify and attest that:

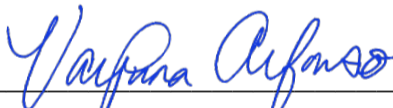
One. This *Royal Proclamation of Sanctuary, Peace, and Prosperity* has been duly issued under the authority and Royal Prerogative of His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David;

Two. This instrument is governed by the Twelve Combined Courts structure as formally ratified and confirmed by Royal Prerogative and Sovereign Decree and entitled the *Proclamation of Sanctuary, Peace, and Prosperity* RC-EECC-2026-011-A;

Three. This instrument has been properly entered and recorded in the Kingdom Registry of Instruments under Court Record Number CRN: 2026-EECC-042226-011-A;

Four. This instrument is recorded as official within the Division Four Court of Records of the Ecumenical and Ecclesiastical Combined Courts and is complete, in force, and binding upon all parties noticed herein.

Vaipuna Alfonso Presiding Clerk — Office of the Clerk, The Ecumenical and Ecclesiastical Combined Courts

 /L.S./ Date of Certification: April / 22 / 2026
Vaipuna Alfonso Presiding Clerk — Office of the Clerk, the Ecumenical and Ecclesiastical Combined Courts

