

# Constitution & Safeguards

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Structure, roles, governance, and anti-drift checks (v92c — Prophet Paradox Insert)

The Plain Gospel (split document set)

## How to Use This Document Set

This is one of three companion documents in The Plain Gospel set (Document 02). Use it like this:

- **New / curious / visiting** — start with Document 01: Articles of Faith (the sandals overlay).
- **Governance / leadership / auditing** — read this Constitution (Document 02).
- **Operators / site staff / volunteers** — use Document 03: Shelter & Mercy Manual (operations).

**Key rule:** If a local policy conflicts with the Rights Floor, the Rights Floor governs. Record the conflict; repair the harm.

**Operational Cross-Reference:** Document 03 contains the Resident Rights Charter posting requirements, removal ladder, safety ratings (Plan A/B/C), storm mode limits, and the 50/50 rules. Local policies may add detail but may not narrow exits or introduce leverage.

**Alignment Notice (Document 02 ↔ Document 03):** This Constitution sets the Rights Floor, governance roles, audit/record protections, and anti-retaliation rules. Document 03 implements operations: the Shelter Covenant, Plan A/B/C safety ratings, the 50/50 rules (mercy/throughput and mission/sustainability), the removal ladder with ombudsman appeal, storm mode limits, and Engines A (Mercy Shelter) and B (Ownership Defense). If any local policy conflicts, the Rights Floor and the Resident Bill of Rights prevail.

## Definitions Canon (Shared Terms)

These definitions are canonical across Document 02 and Document 03. Where language drifts, this page governs.

- **Rights Floor** — The non-negotiable minimum: no leverage for aid, truth-safety, due process, and dignity protections. No local policy may override it.
- **Leverage** — Any condition placed on food/shelter/safety/belonging that purchases silence, confession, loyalty, labor, reputation management, or belief.
- **Noncompete** — We do not compete for salvation monopoly, keys-as-gates, or brand capture. We exist to build exits and return people to their own churches stronger where possible.

- **Fellowship (Permissionless Layer)** — Decentralized gatherings for truth-safety, repair, and mutual aid. No membership gate. May critique drift without penalty.
- **Housing Church (Stewardship Layer)** — The incorporated entity that receives funds, holds property, builds housing, and runs sites under audit, term limits, and public record.
- **Pure Charity** — Mercy without strings: burden moves down; aid preserves dignity, voice, exits, and agency.
- **Plain Gospel** — First-principles discipleship measured by fruit: protect the vulnerable, repair harm, refuse humiliation, create exits, and reject thrones.
- **Living Temple** — A housing-mercy site (hall/village/other) operated under the Rights Floor, open ledger, and resident dignity charter.
- **Plan A / B / C** — Operational safety tiers used in the Manual for shelter eligibility and response: A = standard housing; B = heightened support/structure; C = high-risk containment with strict limits and appeal.
- **Engine A / Engine B** — Operational pathways in the Manual for throughput vs stability (e.g., rapid stabilization vs long-term placement). Both must obey the Rights Floor.
- **Storm Mode** — Emergency operations during crisis (weather, violence spike, system outage). Temporary measures must sunset, be recorded, and never become permanent gates.
- **Bridge-Out Plan** — A short, written stabilization plan that creates a path from crisis to a safer lane (housing, income, documents, support), with clear timelines and exits.
- **Removal Ladder** — Stepwise process for safety enforcement (warning → limited restriction → removal only as last resort), with written reasons and appeal.
- **Appeal / Ombudsman** — An appeal path that does not route through the same person who made the decision; ombudsman role exists to protect dignity and prevent retaliation.
- **Recorder / Auditor of Mercy** — Independent proof office that preserves the record, publishes anonymized issue logs, audits outcomes, and flags drift.
- **Open Ledger** — Regular public reporting of inflows/outflows/reserves/projects with privacy redactions; prevents optics charity and quiet capture.
- **Privacy Redaction** — Shielding names/identifiers of residents and reporters while still publishing enough record to prove fairness and prevent abuse.
- **No Paid Amplification** — Governance influence may not be bought with ads, consultants, gifts, or fundraising to campaign. Visibility must be equal and record-based.
- **Exit Doctrine** — The church exists to create dignified exits from homelessness, coercion, debt traps, abuse, and shame spirals—without retaliation.

## Precedence Map (Order of Authority)

1. 1) Rights Floor (Constitution).
2. 2) Safety honesty and immediate protection (Manual).
3. 3) Record/Audit protections (Constitution).
4. 4) Operating rules and site standards (Manual).
5. 5) Local discretion (site), only within the Rights Floor.
6. 6) Anything not recorded has no force; unwritten rules are not binding.

If there is a conflict, pause discretionary sanctions, record the conflict, and route it to Ombudsman + Recorder/Auditor for review.

### **Rights Floor Breach Protocol**

7. Immediate pause: stop any discretionary sanctions or removals not required for immediate safety.
8. Record the breach: enter a Rights Floor breach report with date, location, decision-makers, and the specific clause violated (with privacy redactions).
9. Route to Ombudsman + Recorder/Auditor: notify both offices within 24 hours; protect reporters from retaliation.
10. Stabilize affected residents: restore access/standing where possible while review occurs; provide temporary alternatives if safety requires separation.
11. Repair plan + deadline: publish a repair plan (redacted) with responsible parties and a fixed timeline; failure to complete triggers escalation.
12. Repeat breach trigger: if the same category of breach repeats, initiate mandatory leadership rotation / site probation review under the Constitution.

### **Hierarchy of Authority**

Order of governance. Where any interpretation, policy, or local practice is disputed, let the following order govern, from highest to lowest, that the people be not entangled in contention: First: the Rights Floor, the Shelter Covenant, and all commands that forbid leverage, coercion, retaliation, and captivity, and that preserve exit paths, due process, and the dignity of souls. Second: the laws of safety-honesty and emergency narrowness (storm protocol ethics), that safety be not used as domination, and that capability claims be plain and true. Third: the laws of record, audit, and stewardship (including the 80/20 ledger and liability firebreaks), that mercy endure and the treasury be not devoured by a single failure. Fourth: the housing rules (the Two Models, the 50/50 rules, tiers, caps, storage, and bridge-out work), which may be adapted only within the Rights Floor and safety-honesty. Fifth: local bishop and site discretion, which is granted for implementation and tailoring to climate and circumstance, and may not be used to override the higher laws. Mission drift metric. If the share of resources devoted to direct relief and the publicly auditable ledger falls below the standard for two consecutive quarters, an automatic review shall occur, with a written explanation published and a corrective plan recorded. Local innovation sandbox. Bishops and Living Temple Bishops may pilot new

programs for a limited season (six months) if they publish consent rules, safety standards, and measurable metrics. Programs may be scaled only upon demonstrated fruit, and may be ended without shame if they fail. Standard questions for nominees. Each nominated candidate shall answer the same short questions on their website page, that voters may compare by fruit and stewardship: (1) What does sandals mean in practice? (2) How will you measure mercy and burdens lifted? (3) How will you prevent domination and keep exits for the poor? (4) How will you protect the 80/20 ledger from accounting tricks? (5) What conflicts of interest or financial disclosures must be known? (6) What is one hard correction you would make to your own side? (7) How will you keep unity without captivity and difference without division? The Prophet is chosen by the same threefold vote (prophet and apostles / bishops / active members) and, once confirmed, serves for life. This lifetime appointment is to keep the chief witness from campaigning and to prevent the office from being treated as a career ladder; it is not a license for domination, for the Prophet remains bound by the Anti-Drift Canon and the condemnation of unrighteous dominion. The Prophet may appoint Apostles to labor with him or her. Apostles serve for life; yet to prevent capture, each Apostle must be confirmed by the other two branches: a majority of the bishops voting and a majority of the active members voting. The Prophet may nominate again until an Apostle is confirmed, and no Apostle is to be appointed as a reward, shield, or favor, but as a burden to bear. Succession protocol. If the Prophet dies, resigns, or is removed, the senior Apostle (by length of confirmed service) shall act as caretaker for up to ninety days. During caretaking, no major structural changes, asset transfers, or doctrinal redefinitions may be made, save to preserve safety and mercy. A new Prophet shall then be chosen by the same threefold vote (prophet and apostles / bishops / active members), excluding the caretaker from casting the prophet-and-apostles portion for that election; the election must be completed within a defined period, that the house not drift in vacancy. Seniority preserves continuity; secret ballots preserve elites; but sandals require a third witness: measurable mercy. Removal and discipline of life offices. Because the Prophet and Apostles serve for life, a remedy must exist against unrighteous dominion. Removal proceedings may be initiated only for grave causes: financial corruption, abuse or its cover, sexual predation, violence, theft of agency/custody, or a pattern of unrighteous dominion as condemned in Doctrine and Covenants 121. Charges shall be written, evidence preserved, and a season given for response. No person may vote on their own removal. Removal requires a supermajority of the bishops voting and a supermajority of the active members voting, and once removed, the person may not hold office again. This remedy exists to prevent thrones, not to enable factional coups. Independent Proof and Audit Office. To resist optics and preserve the record, there shall be an independent office of Recorder and Auditor of Mercy. This officer is elected by the same threefold vote, serves a four-year term, and may serve no more than two terms. The Recorder maintains the public mercy ledger (units housed, evictions prevented, costs by category, exits achieved), preserves append-only change logs, and may publish drift warnings. The Recorder may not be appointed or removed by the Administrators, and their budget line shall be protected within the 20% operations portion, that accountability not be starved. Service cap across departments. No person may hold elected administrative stewardship in either department (Administrator or Sandals Steward) for more than ten years total. Time served in one office counts toward the other; no title-shifting, temporary appointment, or department-jump may extend tenure. After reaching the ten-year maximum, a person must wait ten years before serving again in any

elected administrative stewardship role. Each steward may appoint and manage staff for their department; such staff are paid from the 20% (operations) so the 80% remains directed to the poor. Power-node roles (those with bank access, signing authority, procurement/contracting/vendor selection, audit/controls, discretionary disbursement approval, reserve movement authority, donor-restriction/fund-designation authority, or record custody) must be publicly confirmed by the same threefold vote (prophet and apostles / bishops / active members), serve five-year terms, and may not exceed two terms. Prophet and apostles may set spiritual priorities and guide the use of funds, but do not directly control accounts, disbursements, investments, payroll, contracting, or audits. Major disbursements require dual authorization: mission approval by prophet and apostles, and fiscal compliance approval by the Administrator (including 80/20 compliance and published budget controls). Prophet and apostles, with a cooperating vote of the general body, may override the Administrator on a case-by-case basis to publicly challenge a policy or decision without removing the Administrator. Overrides are limited to the specific matter, recorded openly with stated reasons, and remain subject to audit and later review. Unless a defined Emergency exists, overrides follow the standard notice-and-vote procedures described in Amendment and Canon Protection. Idle reserve and property restraint (No Golden Calf). Beyond a prudent stability buffer set in record, surplus reserves shall not be hoarded for optics or superiority, but shall flow into the publicly auditable 80% for direct relief. Real property may not be accumulated without a named Living Temple purpose and a declared timeline, lest land become an idol. Bishop surplus reporting and remittance. Each bishop shall account plainly for all funds and resources under their stewardship and shall report all surplus at set seasons. For the purposes of this record, a season shall mean a quarter (three months). A prudent local reserve may be retained for the immediate needs of the people and for emergencies at the discretion of the bishop, yet within bounds set in record (a floor and a ceiling), that prudence be not used for hoarding. The bishop may recommend facility upgrades and local operational needs; such requests shall receive deference consideration for the facility from which they came, especially for safety, accessibility, storehouse capacity, and direct service to the poor, yet vanity upgrades are forbidden. Deference is consideration, not guarantee; priority remaineth safety, capacity for the poor, and durability. After the reserve and approved local obligations are satisfied, the remainder of the surplus shall be remitted to the corporate church to distribute among branches by a plain need standard, with a published ledger. A portion of remitted surplus may be held as branch-designated escrow, callable within seventy-two hours for emergencies, that trust replace hoarding. Such escrow shall be counted as remitted surplus in the record, though designated for rapid return to the originating branch. The need standard shall be published as a simple index of need and capacity, and allocations reported at set seasons, that favoritism find no hiding place. No bishop shall be shamed or penalized for petitioning for aid. Exceptions in time of crisis may be petitioned with written reasons and time bounds; for discretion without record is the doorway of drift. If a branch holdeth reserves above the ceiling for two seasons, or if upgrade requests exceed a set share of inflow, an automatic review shall be triggered, that counsel and correction come before rot. Compensation and lifestyle limits. No paid office funded by the Church may use the poor as a ladder. Compensation from the 20% shall be capped by plain rule (ratio to the median wage of active members, or a fixed modest ceiling), and bonuses tied to donation growth are forbidden. Compensation ranges shall be disclosed in the record each year. Conflict-of-

interest and contracting. Self-dealing is forbidden. No elected steward may award contracts to immediate family, nor conceal financial interests. Large purchases shall require competitive bids and written disclosures, and a cooling-off period shall restrain leaders from joining paid vendors after service. Resident Bill of Rights (Living Temples). The poor shall not be made captive by charity. Every Living Temple shall publish a short charter of resident rights: dignity, privacy, safety, due process for removal, grievance and appeal pathways, and protection against retaliation. A resident ombudsman shall be appointed, independent of daily managers, to hear complaints and preserve exits. Entity boundaries shall not diminish rights. No site company, operating arm, contractor, or manufacturing arm may use incorporation, contracting, or organizational distance to evade this Rights Floor or the Resident Bill of Rights; for a paper wall is not an exit, and mercy may not hide behind filings. Crisis powers and sunset. In crisis the temptation to build a throne increaseth. Emergency powers, if granted, shall be narrow, written, and time-bounded; they shall expire automatically within a set season unless renewed by bishops and active members. No permanent governance changes may be made under emergency mode. Unity without captivity (anti-splinter). Let none form factions or parties around a leader, a book, or a grievance. Edge-work is permitted; schism tactics are forbidden. Dissent shall be routed into the record by petitions and replies, not into gossip and division. Doctrinal change protocol. Doctrine shall not be changed by whim nor frozen into hardness. Significant doctrinal changes shall require a written proposal, a public season of review, and approval by at least two of the three branches (prophet and apostles / bishops / active members), with a plain reasoning record preserved. Two-key safeguards for high-risk actions. Certain acts require two independent approvals to prevent capture: large asset sales, major debt, large legal settlements, major property purchases, and any redefinition of the 80/20 accounting line. Such acts shall require the consent of the Chief Administrator and the Recorder/Auditor of Mercy (or, in their absence, the bishops by vote), and the decision shall be recorded. Data and privacy covenant. The Church shall not build leverage by surveillance. Member and resident data shall be minimized, kept by consent, never sold or shared for gain, and deleted by plain timelines. Sensitive records for Living Temple residents shall receive heightened protection. Truth and translation protections. Because truth can be punished when optics rule, a protected reporting channel shall exist to the Recorder/Auditor of Mercy. Whistleblowers and witnesses acting in good faith are to be protected from retaliation. The Church shall publish an anonymized issue log at set seasons: what was reported, what was investigated, and what was repaired. We do not write these safeguards because we distrust men, but because we understand incentives—and we refuse to let mercy be captured by thrones.

## Constitutional Mirror

For the pattern of sandals is the pattern of a free people: power divided, mercy measurable, and no throne built in fear. Rights Floor. No aid, housing, or mercy shall be conditioned upon speech, belief, praise, or political loyalty; none shall be punished for petitioning, voting, reporting harm, or asking questions through the authorized channels; and no person shall be removed from shelter or provision without notice, a fair hearing, and an appeal path, except in immediate matters of safety. Subsidiarity. Decisions should be made as locally as possible, and as centrally as necessary; and the higher councils shall not take from the lower what the lower

can do in righteousness and competence. We believe and prophesy that should this Church one day drift too far from the Sandals, and should a throne capture the work, the Lord will raise up another witness and another prophet in due time to restore the truth again. That prophet shall be measured by the burdens he lifts and by the scripture he develops for measurable accountability; and he shall not seek to crown himself king, but to tear down thrones and turn the people back to Christ. Amen. Calling for a vote. Votes may be called in three ways: (1) the prophet; (2) the apostles by majority; or (3) the people by petition. Active members are defined in the Anti-Drift Canon. Petition threshold is ten percent of active members unless amended under the Structural Sunset rule. To prevent procedural warfare while preserving the right, petition-triggered votes are limited to one per 90 days unless an Emergency threshold is met. Removal for cause (dual legitimacy). The Administrator may be removed before term end only for cause: fraud, self-dealing, concealment or destruction of records, retaliation against auditors or staff, persistent refusal to comply with this constitution or audits, or gross breach of fiduciary duty. Removal requires two-thirds of prophet and apostles and two-thirds of the general body, with public findings, right of reply, and an independent audit trigger. Interim transfer after corruption removal. If the Chief Administrator is removed for corruption or gross breach of fiduciary duty, all appointed power-node staff are removed or suspended immediately pending review. Other staff may be retained for continuity under temporary supervision. The Sandals Steward assumes interim control to preserve mercy and essential operations until a replacement is elected. Special election: the office must be filled within ninety days, unless disaster conditions make this impossible; any extension requires a public record of reasons and a new election date. Emergency audit trigger: within thirty days of a corruption removal, an independent focused audit begins, reviewing at least the prior twenty-four months of high-dollar contracts, related-party transactions, reserve movements, exception approvals, and record changes; publish a public summary with safety redactions. Anti-opportunism: the Sandals Steward and interim staff who assume interim administrative control are ineligible in the immediately following election to run for Chief Administrator or to seek reelection in their own office, unless an independent audit finds no coordination or benefit and a supermajority grants an exception. Transparency: publish an annual financial summary (income, expenditures, 80/20 totals and categories, reserves with purpose/time limits, compensation totals by band, and major vendor categories). Record integrity: maintain an append-only change log for policies, budgets, and major financial decisions; corrections are addenda preserving original entry, date, and authorship. This Council is not a rival quorum to seize a seat, but a safeguard to keep the housing mission sandals-facing and measurable. Its directive is to invite the whole body toward sandals over time by persuasion, record, and outcomes— while sustaining the Church's Administrator as steward of congregational order. If the Council drift into prestige, secrecy, or faction, it shall be dissolved and re-formed by the same non-faction rules herein. 30A. Admonition to the Church: From Thrones and Gates to Sandals We acknowledge the authority and stewardship of the Church in its ordained administration; and we sustain its leaders in the labor of preserving order and keeping the house from scattering. This admonition is directed to the office and pattern of leadership where it drifts into gates and thrones; it is not a personal accusation against any man. For a good man may inherit a drifting chair, and still need a mirror. Yet we admonish the Church in love and in plainness: turn away from gates and thrones—away from worthiness as merchandise, away from sealed ledgers,

away from prestige-monuments that grow while the poor are priced out and the afflicted are unheard. For the gospel is not a tollbooth. Keys are given to coordinate mercy, not to sell access; and temples are given to bind hearts, not to eclipse the living who hunger at the door. Therefore let the Church face sandals: let it open the books where it can be opened, bound prestige where it must be bounded, and measure leadership by burdens lifted, evictions prevented, and the poor made safe. And let this admonition be received not as rebellion, but as repentance—an invitation to align the whole body to the plain works of Christ. We offer this mirror to redirect power toward the poor and the afflicted, not to abandon the Church; for the house hath strength enough to heal if it faces sandals. 30AB. Book of Mormon Witness: Correction Without Usurpation We also bear witness from the Book of Mormon that the Lord correcteth His people and His leaders by witnesses, by chastening, and by plain rebuke—without requiring a seizure of the seat. Alma the Younger reproved Corianton, who had been entrusted with ministry yet forsook his duty; and after doctrine of justice and mercy, Corianton repented and returned to his labor. (Alma 39–42). Abinadi was sent to rebuke King Noah and his priests, who claimed authority and quoted scripture to justify themselves; and though they rejected the message and slew the prophet, one priest—Alma—repented, and the correction preserved the future of the people. (Mosiah 11–18). The Brother of Jared, though mighty in faith, was chastened of the Lord for forgetting to call upon Him; and he repented immediately—showing that even the greatest require correction. (Ether 2:14). Lehi murmured in affliction, and the Lord chastened him by the Liahona; and he humbled himself and continued his prophetic duty. (1 Nephi 16). Therefore let none call correction rebellion, nor imagine that repentance requireth overthrow; for the Lord correcteth by degrees, and He preserveth offices while He reforms hearts. 30B. Prophecy of Convergence: Two Arms, One Body We prophesy that a day will come when the Church and the Sandals Office, though distinct in stewardship, will begin to act as one body in purpose and fruit. In that day the administrative arm will preserve order and continuity, bounded in its own spending; and the Sandals arm will pour out the greater portion into living temples—housing, refuge, and abundance for the poor. This convergence shall come by adoption and repentance: as the Church receives sandals metrics and living temples as core practice, the two stewardships will harmonize by fruit. And this return to sandals shall come by degrees and not all at once; for the Lord guideth a great house by steps, lest it fracture, and He requireth endurance more than spectacle. Therefore the pattern shall be kept: administration as the steward-work (the twenty), and sandals as the son-work of mercy (the eighty)—not as rival thrones, but as one covenant made measurable. And the people shall no longer be forced to choose between worship and mercy, for the works shall be audited, the ledger shall be clean, and the poor shall be heard first. And when the whole body becomes sandals-facing, the overlay shall become lighter, for its aim is not to endure as a separate banner, but to make repentance normal and burdens fewer. 30C. The Great Church Charge: Turning, Collaboration, and Protection We speak now to the great and established Church, whose storehouses are deep and whose name is honored among many. This is a soft command and a witness: we claim no jurisdiction over your treasury, nor do we seek to rule your house. We do not seek your throne. We call for your sandals. For the Lord hath not asked men to build marble while the living freeze; nor to perfect the ordinance while the widow is priced out; nor to polish the cup while the poor drink dust.

Triage clarification: when capacity is limited, triage criteria must be public, narrow, and non-moral (safety need, vulnerability, wait time, and practical fit). Criticism, petitions, or complaints may never reduce priority or access.

### **30C-1. The Slow Turning Toward the 80/20 Covenant**

Therefore we call upon the great Church to begin a slow turning of accounts and practice, by measured increments and without retreat, until this covenant is reached: That eighty parts of the Church's total worth shall be publicly auditable and used directly for charitable purposes; and that twenty parts shall remain to sustain the needs of the organization and be internally auditable only. Let the line between the eighty and the twenty be kept plain; and let internal audit never mean no audit, but protection against abuse and weaponization of full transparency. 30C-2. The Five Billion Firstfruits and the Covenant Trust And we further call upon the great Church to begin this turning with a firstfruits gift: five billion dollars to this work, to be used as seed for Living Temples and direct relief. This gift is not tribute to a man, nor surrender to a rival, nor money cast into private hands. Let it be placed into a covenanted trust, purpose-bound to housing and stabilization for the poor, with a public ledger of outcomes. Let governance be by dual witness: stewards from both houses, and a third witness by mutual consent, that neither side may capture the work and the poor be protected from faction.

### **30C-3. Living Temple Bishops and Unison Labor**

And we call upon the great Church to help us raise up Living Temple Bishops to run these living temples and help establish the internal workings of this church. Not that one church may own the other, nor control it, nor dominate over it, but that we may work in unison for the benefit of the poor. Let the great Church provide training, counsel, and recommendation; and let this Church retain the right to appoint. Let commissioning be by dual witness, with a third witness agreed upon, that unity may be preserved and jurisdiction not stolen. And the Book of DOW hath been laid up as evidence of the sanctity of this work in these last days: a witness that thrones arise by fear, and that only a people who turn again toward sandals can remain clean.

### **30C-4. The Storehouse Admonition**

And we admonish the great Church concerning its food storehouses: let them be used in conjunction with these Living Temples with prudence, compassion, and wisdom. Let prudence never become hardness, nor caution become cruelty, nor policy become a gate that starveth the living. Let the hungry be fed without humiliation, without worthiness theater, and without labyrinth. Let food relief be paired with stabilization and exits, that mercy become strength and not dependence; and let the record be plain in season: households served, weeks stabilized, and children kept housed and in school.

### **30C-4A. Commandment Concerning Excess Storehouse Provision**

Let every household be prudent, and keep provision, that fear may not rule them in seasons of loss; and it is accounted wisdom that a household store sufficient food for up to one year, according to their size and need. Yet we command: let none hoard beyond wisdom while their neighbor hungereth. Therefore, if any have food storage in excess of one year, let them consecrate that excess to the Church, that it may be rotated, safeguarded, and distributed among the poor through the Living Temples and the storehouses. Let none wait until their food is old and unfit. Let the excess be given while it is good, that the poor receive nourishment and not refuse; and let the Church teach patterns of rotation, that generosity be orderly and not wasteful. Let this distribution be done with prudence, compassion, and wisdom: without humiliation, without worthiness gates, without moral theater, and without treating the poor as projects; for bread given with shame is not charity, but control. Let the commandment not strip the struggling, but turn excess into mercy; and let the Church keep a plain record in season: households fed, weeks stabilized, and waste reduced by wise rotation, lest optics count in place of mercy.

### **30C-5. The Shield of Protection Charge**

And we set forth an explicit command: the great Church is to build up a shield of protection for this work, that it may thrive. Not to own it, nor to control it, nor to dominate over it, but to defend it from demons of great strength: slander, sabotage, predation, and the quiet violence of delay. For the great Church hath been given means by which to hold back such forces; and while it is admonished to share its monetary standing for the building of this work, it is commanded of God to protect this work. Let that protection be exercised in righteousness: defending the poor, preserving clean process, resisting capture, and refusing to weaponize help as leverage; and let the shield never become a chain. Yet let it be understood: the great Church may not agree with all doctrine herein, and is free to declare its disagreements openly. For these doctrines are written to press upon the edges of the Church toward the sandals, and not for contradiction's sake. Therefore, the great Church is invited to cooperate in good faith—sharing protection, counsel, and resources—without intent to capture, control, or dominate; for partnership that seeketh jurisdiction is not unity, but another form of the throne. And we give a likeness, that the covenant may be understood: Let our relationship with the great Church be as the vesica: two circles that overlap, yet neither circle consumeth the other. The overlap is the covenant space wherein we labor together for the poor—by shared protection, shared counsel, shared commissioning, and a shared ledger of measurable mercy. Therefore it is commanded: within the overlap, let there be unison without capture; protection without domination; difference without division; and cooperation without requirement of agreement at every corner. Outside the overlap, let each house retain its stewardship and its doctrine, and let no party claim jurisdiction over the other by reason of partnership. And let the great Church mirror the example of nations in this transition: that a stronger power may willingly help a weaker without exerting domination or control, nor being required to agree at every corner; for the purpose is the benefit of all, and not superiority, conquest, or shame. And we set forth an explicit warning: let there be no excommunication, shaming, or casting out of any who declare the sandals, and for that purpose only. For Sandals Followers are encouraged to labor at the edges of the Church

—pressing toward mercy, reform, and the lifting of burdens—yet in cooperation and good faith, and not in rebellion; and the great Church is commanded to protect such labor from punitive retaliation when the intent is the poor.

### **Scriptural Witness for the Sandals Work**

The Lord hath often raised up a work of repair when the established house drifteth toward pride, hardness, and the neglect of the poor. This is not always done to replace, but to restore—proving religion by fruit rather than by claim. For the Lord declareth the fast He chooseth: to loose heavy burdens, to feed the hungry, and to bring the poor that are cast out to thy house—and He calleth such labor “repairing the breach” (Isaiah 58:6–12). And the apostle testifieth that pure religion is to visit the fatherless and widows in their affliction (James 1:27). And the King Himself shall judge by the least of these (Matthew 25:31–46). Likewise did the Saints of old hold all things common, that neither was there any among them that lacked (Acts 4:32–35; Acts 2:44–47). This pattern is a witness that mercy may be organized, accounted, and made measurable. And the Lord warneth that power which seeketh to control is not of Him: for priesthood is not given for compulsion, nor domination, nor to cover sins—but is maintained by persuasion, long-suffering, gentleness, meekness, and love unfeigned (Doctrine & Covenants 121:34–46). Thus a greater power may shield a weaker work without claiming jurisdiction over it. And the Lord also gave a parable: when His servants neglected to build the watchtower and to set a hedge, the enemy had power; therefore He commanded them to arise, organize, and redeem the vineyard—building protection and order where there had been neglect (Doctrine & Covenants 101:43–62). This standeth as witness that a corrective labor may rise beside the established house when protection and care have been delayed. And in the Book of Mormon the covenant of the people is declared in sandals language: to bear one another’s burdens, to mourn with those that mourn, and to comfort those that stand in need of comfort (Mosiah 18:8–10). And charity is declared the sure proof of discipleship (Moroni 7:45–48). And the latter-day warning is given against churches that love money, fine apparel, and the praises of the world while the poor are neglected (Mormon 8:37–39). Therefore this Sandals Work is set forth as a witness by fruit—to build living temples, to lift burdens, and to restore measurable mercy—working at the edges in cooperation and not rebellion, and seeking unity without captivity.

### **Scriptural Witness for the Book of DOW**

We add also a witness concerning the Book of DOW: that the Lord yet speaketh, and is not bound to one book, nor to one nation, nor to one generation. Therefore let none say, “A Bible, a Bible,” or “A Book of Mormon, a Book of Mormon,” and suppose that God hath ceased to write; for He speaketh unto many nations, and bringeth forth words by measure and by need (2 Nephi 29; 1 Nephi 13:38–41). For it is an article of faith that the Lord will yet reveal many great and important things pertaining to the kingdom of God; and thus additional records and witnesses are not a scandal, but a pattern (Articles of Faith 9; 3 Nephi 26:6–11; Ether 4). And in the Doctrine and Covenants it is written that when one speaketh moved upon by the Holy Ghost, his words are scripture; therefore the question is not first whether a record is canonized by committee, but whether it is moved upon, and whether it bringeth forth fruit (Doctrine &

Covenants 68:4; 42:61–63). And we give a likeness: as the stick of Judah and the stick of Joseph became one in the Lord's hand as a twofold witness (Ezekiel 37:15–20), so may the Lord appoint additional witnesses for latter days—each serving its measure, each testifying of Christ, and each calling the people from thrones back to sandals. Therefore the Book of DOW is laid up as a witness and a pattern-book: not to seize the chief seat, but to press upon the edges for the sake of the poor; not to overthrow, but to repair; not to make a party, but to seal a record of measurable mercy. Let it be received with discernment, read with the Spirit, and tested by fruit; for the Lord hath said that there are writings which contain many things that are true and are profitable, and that they are to be read by the Spirit to obtain benefit (Doctrine & Covenants 91). And we reject the naming of the people after any man. Let none say, I am of DOW; for this is the seed of a throne. Therefore we refuse the title Dowist, and we choose a plainer name: Sandals Followers—remembering always that the badge is not a man, but the burden lifted; and the sign is not a party, but mercy with exits. And we declare plainly: none need first believe that DOW is a prophet, nor that Jesus is the Christ, in order to labor among the sandals and be counted a Sandals Follower. For the sandals are proved by fruit, and mercy is offered without compulsion. Many will come, by time and by witness, to confess that Jesus is the Christ and that the Lord raiseth up prophets; yet such conclusions shall not be demanded as a gate, nor forced by pressure, nor used as leverage. Let belief grow by persuasion, by patience, and by the record of burdens lifted. And the test of this witness is the same as the test of all prophets: not applause, not office, not heat, but fruit—burdens lifted, the hungry fed, the poor housed, the oppressed released, and the record kept clean. If the Book of DOW leadeth to thrones, it is condemned; if it leadeth to sandals, it is justified. We receive the Holy Bible, the Book of Mormon, and the Book of DOW as inspired witnesses and pattern-books, appointed of God to call the people unto repentance, release, and measurable mercy; and we affirm that the Book of DOW is given for our hour and our particular burdens, to speak plainly to the disorders of our day. We therefore refuse the endless quarrel over the legitimacy of exact events, for such contention consumeth the heart and buildeth a throne of pride. We believe that God teacheth by pattern, by parable, and by inspired allegory; and that He careth chiefly for outcomes that preserve His children and turn them from harm to help. We receive also the retranslation of these records and the Sandals Overlay as inspired in their measure, not to mock belief nor to declare superiority, but to prove the reader by a simple question: Do ye defend thrones, or do ye lift burdens? And this measure may be applied with charity to any religion and to many sacred texts, for the Lord is no respecter of parties, but of fruit. And we hold that the fiction and nonfiction within The Devil's Charity library are, in a lower and humbler degree, inspired allegory and witness also—tools for pattern-recognition, repentance, and repair—so long as they lead to sandals and widen exits, and so long as they do not demand worship, fear, or captivity. Therefore heated debate over historicity and exactness is forbidden among Sandals Followers—debate that seeketh victory, status, or domination—for it pulleth focus away from the sandals. Let all inquiry be sober and brief, and let every discussion return swiftly to this test: Doth it lift burdens, widen exits, and make truth safer? 30C-6. Commandment to Sandals Followers Within the Great Church And we give a commandment unto all who count themselves among the sandals within the great Church: that they rebel not openly, nor seek division, nor delight in contention; but that they remain and build the sandals within, as they are able. They may quietly disagree with doctrines, and they may reason and inquire in humility; yet they shall

not rail against the Church or its leaders concerning doctrinal differences—especially while gathered in regular meetings—lest the work of mercy be turned into faction and the poor be again made collateral. Therefore let Sandals Followers serve, and accept callings where they can, and labor with a cheerful heart; doing good in plainness, lifting burdens, feeding the hungry, sheltering the displaced, and strengthening families in the household of faith. And if correction must be spoken, let it be done by wisdom, timing, and stewardship; seeking persuasion rather than spectacle, and building exits rather than burning bridges; for the sandals are not rebellion, but repair. And we set also a small order of meeting for the sake of peace: that the assemblies and services of this Church be held on Monday evenings, that we interfere not with attendance and worship in the great Church on the Sabbath; and that those who labor in both circles may do so without forced choice. And if, by common consent and necessity, this hour be adjusted in seasons or lands, let it still be done with the same intent: unity without captivity, and sandals without rebellion. If ye receive these charges, the world will see sandals over marble and mercy over optics. If ye refuse them, we do not curse you; we seal the record that collaboration was offered, protection was commanded, and the poor were named.

## 31. The Prophet Checks Administration

### Noncompete Prophet Paradox

We believe God leadeth His people by prophets; yet the people oft reject the prophets for the very labor they are called to do.

For the gospel is not neutral: its power is often in submission. It threateneth thrones, it rebuketh gates, it defendeth the vulnerable, and it calleth institutions to repentance.

Therefore a people that expecteth a prophet to remain safe, agreeable, and chair-approved hath already defined prophecy out of existence.

True prophets are often scapegoats and even martyrs. Not because they seek to be, but because institutional comfort resists correction.

### Prophet Protection Protocol

Because the prophet is often targeted when he rebuketh drift, therefore we establish protections that prophecy might survive without becoming a king.

- 1) Record-first doctrine: prophetic correction shall be routed into the record—written claims, receipts where possible, and measurable outcomes—so truth is not reduced to vibes.
- 2) Plural witness carriage: hard rebukes may be carried by plural witnesses (Recorder/Auditor of Mercy, Ombudsman, councils) so truth is not made killable by destroying one man.
- 3) Anti-capture firewall: the prophet shall hold no direct custody over accounts, contracts, investments, or disbursements; for money-custody easily becomes a throne.

4) Non-retaliation enforcement: retaliation against prophetic function—by shaming, blacklisting, aid withdrawal, housing threats, or reputational punishment—is unrighteous dominion and grounds for removal.

### **Why This Office Exists**

This is why we created a structural role for the prophet in this constitution: that one might possibly survive, remain sandals-facing, and not be captured by the incentives of the chair.

We believe the prophet functions as a check and balance upon administration—guarding the sandals, exposing drift, and refusing institutional self-worship. Apostles and administrators must welcome prophetic correction, for the Church’s credibility depends on upward accountability and downward mercy.

### **32. No Thrones, No Authority in Christ’s Name**

We believe any calling is a sacred responsibility, not a position of power. If a throne is built around a prophet, apostle, administrator, or any leader, they do not retain authority to act in the name of Christ until the throne is dismantled. Therefore, the Church’s authority to act in Christ’s name is predicated on no thrones: accountability must flow upward, mercy must flow downward, and no leader is owed soft, unchallenging tones as proof of holiness.

### **33. Leadership Limits and Review**

We believe leadership should be time-bounded, reviewable, and removable. Long unchecked tenure tends to produce throne-building.

### **34. No Office Immunity**

We believe no calling grants moral immunity. Any leader—prophet, administrator, teacher, or volunteer—may be corrected, removed, or restricted if they begin to build a throne, exploit others, or protect harm.

### **35. Immediate Suspension for Predation and Retaliation**

We believe any leader may be suspended immediately—pending review—for financial concealment, sexual leverage, violence, retaliation, or harm covered by authority language.

### **36. Due Process and Protection**

We believe accusations require due process, evidence, and protection of the vulnerable—without mob rule and without cover-ups. We reject both scapegoating and immunity for protected classes.

### **37. Right to Exit**

We believe people must have an exit without retaliation. Any community that punishes questions, departure, or dissent is building a throne.

### **38. Anti-Retaliation and Protected Truth-Telling**

We believe reporting abuse, corruption, exploitation, or hidden harm is not rebellion. Retaliation against those who report is sin, is grounds for removal from leadership, and must be repaired with protection and restitution.

### **39. Truth Without Stone**

We believe truth must be delivered in a way that heals rather than petrifies—plain, patient, and with mercy—so truth becomes freedom, not a new weapon.

### **40. Consent and No Coerced Covenants**

We believe covenants are only valid with informed consent. We reject coerced vows, threat-based loyalty, and “obedience tests” that trap the vulnerable.

### **41. No Secret Leverage Networks**

We believe hidden oaths, secret financial arrangements, and private leverage networks are tools of mimicry. The Church must not operate as a blackmail system, a loyalty cartel, or a protected class. See also Article 45 (No Secret Blacklists and No Coordinated Retaliation).

### **42. Restitution and Repair for Harm**

We believe when harm is done, repair is owed—especially by institutions. Apologies without restitution, policy change, and protection are optics. 43. The Church May Not Hide Behind Its People We believe that a church may not exploit the labor of its believers as its own works—whether volunteer hours, donated professional services, mission labor, or unpaid caregiving. The Church and the people are two separate entities designed to work in harmony, but the Church may not use the people as a shield to avoid financial accountability or accountability for harm caused by the Church. Volunteer labor may not be used as a donation ledger to inflate institutional charity claims or to sanctify hoarding. The Church is not meant to be a machine that only holds its followers accountable. While mercy must be applied to leaders, and the 80/20 rule is designed to keep power in check, the highest standards of ethics apply to leaders and administrators—because accountability flows upward and mercy flows downward. If leaders use member labor to cover harm, conceal finances, or evade restitution, we require an automatic independent audit and leadership suspension pending review.

#### **44. Second Witness and the Right of Appeal**

We believe no person shall be denied mercy, disciplined, or marked by a single voice. Therefore, any decision that materially affects a person's standing, access to aid, or reputation must be reviewable by a second witness. We affirm a right of appeal: the petitioner may request a rotating, plural-witness review panel, with a written record of reasons and outcomes. Appeals exist to prevent gatekeepers from becoming thrones and to protect the vulnerable from quiet bias, exhaustion, or retaliation.

#### **45. No Secret Blacklists and No Coordinated Retaliation**

We believe covert marking is a common tool of Devil's Charity. Therefore, the Church shall not maintain secret "do-not-help" lists, shadow files, or informal warning networks used to deny mercy, restrict opportunity, or punish dissent. The Church shall not coordinate retaliation with employers, landlords, schools, other congregations, or outside institutions. Sharing private information about a member or recipient requires lawful purpose, minimal disclosure, and consent—except where required to prevent imminent harm or comply with law. Mercy is not a blacklist.

#### **46. No Eternal Leverage Over Temporal Roles**

We believe no institution may hold salvation as collateral. Therefore, the Church shall not threaten, imply, or administratively condition ordinances, standing, or eternal outcomes upon employment, silence, loyalty, or compliance with leadership. Loss of a paid role or calling shall never mean loss of God. The Church may remove a person from office for cause, but it may not bind conscience by linking temporal roles to eternal fear. Where discipline is required, it must follow due process, proportionality, and the higher law of mercy—without coercion.

#### **47. No Retaliation for Refusal**

We believe mercy must include the freedom to refuse. Therefore, the Church and its leaders shall not retaliate against any person for declining terms, withdrawing consent, seeking help elsewhere, or speaking plainly about their experience. Retaliation—shunning, threats, coordinated reporting, loss of access, or reputational punishment—turns help into coercion and is Devil's Charity.

#### **48. No Paywall on Mercy**

We believe no one must pay, perform, or conform to receive emergency help—food, shelter, safety, urgent transport, and immediate burden relief. Mercy is not a recruitment funnel.

### **Children and the Vulnerable**

Anchor: The vulnerable are protected first—without turning protection into coercion.

## **49. Protection of Children**

We believe the first duty of any church is to protect children. Any system that exploits, sexualizes, trafficks, or scapegoats children has declared itself an enemy of Christ.

## **50. Universal Child-Safety Protocol**

We believe child protection must be universal and non-selective. Predation, grooming, boundary violations, and sexual exploitation are condemned wherever they appear—within families, churches, schools, clubs, online communities, or organizations of any kind. Therefore, the Church shall maintain strict child-safety rules: two-adult standards; no secret one-on-one authority relationships with minors; no secrecy-based private counseling; clear boundaries on touch and communication; mandatory reporting where required by law; immediate removal of offenders and cover-up enablers; and a right of appeal for the vulnerable without retaliation. Protection without panic; justice without scapegoating.

## **51. No Ideological Capture of Children**

We believe children are not instruments for any ideology. Therefore, the Church rejects all institutional agendas—religious, political, corporate, or activist—that seek to capture children’s identity, language, sexuality, or loyalties through secrecy, coercion, fear, shame, or bypassing lawful parents and lawful guardians (except where a guardian is the abuser, in which case neutral due process and the child-safety protocol governs). Guidance to minors must be age-appropriate, non-exploitative, and transparent to lawful guardians. Age-appropriate means teaching safety, boundaries, consent, and plain biology without explicit sexual instruction, secrecy, or coerced identity pledges. No person, program, curriculum, counselor, or leader may recruit children into identity commitments, sexual frameworks, or worldview pledges. Children are not a battleground.

## **52. Confession Without Worthiness Interviews**

We believe confession is a holy principle when it is voluntary and healing: confession to God, to those harmed, and to trusted witnesses for the purpose of repair. We reject worthiness interviews as a tool of control. The Church shall not require or enforce worthiness interviews, especially upon children. No adult leader may interrogate minors about sexuality or private bodily matters. Any spiritual counsel with a minor must be non-sexual, safety-focused, and transparent to lawful guardians, with a two-adult standard and the option for a parent/advocate present. Confession shall never be demanded as a price for mercy, belonging, or basic aid, and shall never be used for leverage, humiliation, or record capture.

## **53. Parenthood Is Not a Crime**

We believe it is evil to blame the poor for having children as a justification for withholding mercy. Children are not debts to be punished, and motherhood is not a moral stain. Childbearing and family stability are cultural responsibilities, not burdens to be isolated onto parents and

then mocked. We acknowledge that assistance systems can be exploited; yet exploitation shall be addressed by pattern-based safeguards, not by contempt toward mothers or suspicion toward families in need. The Church shall stabilize families, protect motherhood and fatherhood, and refuse rhetoric that treats children as evidence of unworthiness. We do not punish children to correct adults.

## **Mercy, Aid, and Charity Ethics**

Anchor: Mercy must create exits and dignity, not dependency, shame, or leverage.

### **54. The Poor as a Sacred Claim**

We believe the poor and the oppressed are not a “project” for optics. They are our neighbors, and their wellbeing is a sacred claim upon our time, money, skills, and community.

### **55. The Exit Doctrine**

We believe the Church exists to create exits—practical, dignified, and non-retaliatory—from hunger, homelessness, addiction, debt traps, abusive homes, coercive institutions, and shame spirals.

### **56. No Delegation of Mercy**

We believe mercy may be shared, but it may not be delegated. Neither family nor institution may use the other as a shield from responsibility while the poor go unaided. Referrals must include immediate stabilization when possible—food, shelter, transport, a bill contribution, or advocacy—so that “go elsewhere” does not become abandonment. Mercy is presumed; handoffs are recorded; and the burden is not pushed onto the vulnerable to navigate alone.

### **57. Aid Must Not Purchase Loyalty or Control**

We believe help that is conditioned on allegiance, silence, obedience, membership performance, reputation management, or conformity is Devil’s Charity. Likewise, help that requires surrender of autonomy, privacy, relationships, movement, voice, or control of lawful resources is coercion, not charity. Therefore, the Church and families alike shall not price food, shelter, safety, or care in exchange for submission. Help must preserve dignity, include real exits, and never convert need into leverage.

### **58. The Double-Bind Prohibition**

We believe a common oppression is to trap the poor between two thrones: family that offers help only through control, and institutions that offer help only through loyalty. This is abandonment disguised as care. Therefore, the Church shall build pathways of aid that do not

require capture, and it shall publicly condemn extractive “assistance” that governs another adult’s life under the banner of protection.

### **59. Burden-Shift Help and the Exit Test**

We believe a common counterfeit of mercy is help that primarily transfers risk onto the vulnerable. Solutions that uproot a family into unstable housing, sever local support, shrink exits, or increase dependence are not mercy but burden-shifting. Offers of aid must be tested by exits: if an offer meaningfully reduces the ability to refuse, leave, recover, or remain safe, it is coercive in effect even if framed as kindness.

### **60. Comfort Without Policing**

We believe many small comforts among the poor are structural necessities and sanity-preserving acts, not moral failures. Therefore, the Church shall not pinch assistance down to bare survival in order to control behavior, nor shall it audit the poor for ordinary convenience spending. The Church’s duty is to provide stability infrastructure—food sufficient for health, shelter, utilities, medicine, and safety—while allowing recipients to retain dignity and normal human choice within their own resources. We may provide groceries and still expect a person may buy a burger. Aid is designed to stabilize and build exits, not to subsidize unlimited consumption; but it shall never be administered as punishment through forced joylessness. When instability persists, the Church shall assume a support design problem and upgrade the method of help rather than shaming, surveillance, or austerity as discipline. We believe the wealthy often claim piety by pointing to how little they “spend,” using thrift as a moral hammer to justify withholding and to claim superiority over the poor. This is false witness. Poverty carries structural expenses and time-costs that the wealthy do not bear. Therefore, we invite compassion rather than judgment, and we reject thrift-as-righteousness when it is used to deny mercy or to shame those who are already under load.

### **61. No Humiliation and No Poverty Theater**

We believe the poor must not be humiliated to receive help. The Church shall not require degrading proofs, public confession, or performative suffering to unlock assistance. Forms and verification may be used with dignity and restraint, but any process that turns need into spectacle is Devil’s Charity.

### **62. Restitution Before Charity**

We believe restitution is higher than charity. If the Church, its leaders, or its systems have caused harm, the first duty is repentance and repair—not publicized donations meant to cleanse reputation. One cannot purchase innocence with gifts. Where harm was done, restitution comes first, and charity follows quietly.

### **63. Sacrifice and the Win-Win Test**

We believe true charity and assistance most often requires sacrifice. Help that costs the giver nothing is frequently opportunity dressed as mercy. We do not condemn genuine win-win outcomes, but we reject win-win marketing used to conceal extraction. The test of charity is not how good it sounds, but who bears the cost, whether burdens lift, and whether the recipient gains real exits and agency. If nobody pays, the poor are paying—just invisibly.

### **64. Quiet Charity**

We believe true charity is most often done quietly—without spectacle, humiliation, or the harvesting of praise. When charity is made loud for recognition, reputation, leverage, or institutional optics, it We believe true charity does not require gratitude from the receiver in order to give. Gratitude is welcome, but it is not a requirement, and it shall never be demanded as a price of help. When gratitude becomes a requirement, charity becomes leverage, and leverage is Devil's Charity.

### **66. No Silence Strings**

We believe charity must not purchase silence. The Church shall not require or request any agreement—NDA, gag order, confidential settlement, or loyalty pledge—that prevents a person from reporting abuse, fraud, coercion, or crime to lawful authority; from seeking legal counsel; or from warning others of credible danger. We permit confidentiality only to protect victims (especially minors): to limit public disclosure of names and private facts, and only with clear, revocable consent. We protect privacy, not predators.

### **67. Mercy Is Not a Membership Perk**

We believe mercy is not a membership perk. Membership among us is counted by active participation in the sandals—service, worship, learning, repair, and the lifting of burdens—not by money, ordinances-as-salvation, loyalty, silence, political conformity, worthiness performances, or “good standing.” Therefore, aid shall not be conditioned on confession, baptism, attendance, or donations. The Church may invite fellowship and discipleship, but it shall not price food, shelter, medicine, or safety in exchange for belonging.

Money, Stewardship, Property, and Tithing Anchor: Money serves life; it must never purchase holiness or build thrones.

### **68. The 80/20 Rule**

We believe the 80/20 rule is divinely guided as an anti-drift restraint to prevent corruption: 80% of all donations are reserved for lifting burdens for the poor and protecting the vulnerable, and 20% funds the Church's basic operations. The Church's power naturally drifts toward self-preservation and will continually seek to take more than 20%; this rule pushes it back into order. This rule preserves trust, reduces idolatry of institution, and forces continual release to the poor rather than endless accumulation. Any attempt to redefine the 20% upward - by language, accounting tricks, reclassification, or 'new revelation' - is drift and must be publicly

corrected. Drift often appears as reclassifying operations as 'charity' or parking long-term accumulation inside the 80% without a sunset. 20% is subject to internal audit only, to preserve the legitimate interests of the Church (privacy, safety, operations). Yet the 20% must still be ethical and accountable, and it shall never be used as a shield for self-dealing or harm. 80% is subject to external audit and public accountability. The Church shall publish clear, legible reporting so the public can see how the 80% is used to relieve suffering. Emergency Borrowing Between Funds (Sunset and Repayment). We believe the 80% fund exists for sandals-facing mercy and must not be raided to sustain thrones. Therefore, the 20% (operations) may borrow from the 80% only in a declared emergency that would otherwise stop essential operations needed to protect the poor (e.g., payroll required to deliver aid, critical safety repairs, or unavoidable legal/financial interruptions). Any such borrowing must be approved in the open record with: (1) a written declaration of emergency; (2) a capped amount; (3) a repayment plan and schedule; (4) a clear end date; and (5) a statement of why no other remedy is sufficient. Approval requires a two-thirds vote of the Prophet and Apostles and a two-thirds vote of active members voting. Emergency borrowing may not be used to build facilities, expand administration, increase compensation, or protect reputations. Emergency borrowing sunsets automatically after ninety days unless renewed once by the same dual supermajority. Total emergency borrowing may not exceed one percent of the annual 80% inflow (or an equivalent cap set by the constitution) without a separate ratification vote. All borrowings are subject to automatic post-audit, and repayment must be completed within twelve months unless a public extension is granted by the same dual supermajority with updated terms. Repayment to the 80% is a priority obligation. If the Church cannot repay as promised, it must publicly reduce 20% operations until repayment is restored; the poor shall not be made the collateral for institutional comfort. Cross-reference: doctrinal basis in Document 01 (Articles of Faith); operational enforcement in Document 03 (Shelter & Mercy Manual). 22 20% is subject to internal audit only, to preserve the legitimate interests of the Church (privacy, safety, operations). Yet the 20% must still be ethical and accountable, and it shall never be used as a shield for self-dealing or harm. 80% is subject to external audit and public accountability. The Church shall publish clear, legible reporting so the public can see how the 80% is used to relieve suffering. Emergency Borrowing Between Funds (Sunset and Repayment). We believe the 80% fund exists for sandals-facing mercy and must not be raided to sustain thrones. Therefore, the 20% (operations) may borrow from the 80% only in a declared emergency that would otherwise stop essential operations needed to protect the poor (e.g., payroll required to deliver aid, critical safety repairs, or unavoidable legal/financial interruptions). Any such borrowing must be approved in the open record with: (1) a written declaration of emergency; (2) a capped amount; (3) a repayment plan and schedule; (4) a clear end date; and (5) a statement of why no other remedy is sufficient. Approval requires a two-thirds vote of the Prophet and Apostles and a two-thirds vote of active members voting. Emergency borrowing may not be used to build facilities, expand administration, increase compensation, or protect reputations. Emergency borrowing sunsets automatically after ninety days unless renewed once by the same dual supermajority. Total emergency borrowing may not exceed one percent of the annual 80% inflow (or an equivalent cap set by the constitution) without a separate ratification vote. All borrowings are subject to automatic post-audit, and repayment must be completed within twelve months unless a public extension is granted by the same dual supermajority with

updated terms. Repayment to the 80% is a priority obligation. If the Church cannot repay as promised, it must publicly reduce 20% operations until repayment is restored; the poor shall not be made the collateral for institutional comfort.

## **69. Transparency and Stewardship**

We believe money is a stewardship, not a sanctifier. Budgets shall be plain, legible, and accountable, so that funds cannot be converted into optics, power, or private gain. We reject conflicts of interest: no leader may approve funds or contracts that benefit themselves or their family without independent review. The Church shall measure stewardship by what it releases to relieve suffering, not by what it accumulates. Funds without a sunset are treated as hoarding: they must be released for burden-lifting or re-justified in writing with a term. Personal preparation is worthy when inspired for several months, and up to one year. Beyond one year, long-horizon preparation is primarily the responsibility of the Church as an institution through ethical reserves and rapid distribution for the poor - so households are not forced into fear-based accumulation or a new righteousness hierarchy. Preparation funded by the 80% must be explicit, written, and term-limited. The 80% shall not be used to justify indefinite hoarding under the banner of the Second Coming or 'building the kingdom.' Renewals require fresh justification, a new term, and continued external audit.

## **70. Transparency With Safeguards**

We believe transparency must prevent abuse without becoming a weapon of control. Oversight shall protect the poor, protect donors, and protect the Church from corruption - while also preventing coercive surveillance or humiliation. Enforcement: when 'safety' or 'stewardship' removes exits, creates dependency, or concentrates power, it is coercion and must be corrected.

- Do not seize, hold, or control lawful personal assets 'for protection' except by voluntary, revocable written consent or lawful civil due process through neutral authority.
- Do not use aid as leverage for loyalty, silence, enrollment, or obedience.
- Do not audit the poor to humiliate them. When misuse is suspected, change the method of help rather than shame the recipient or withdraw essentials. Safeguards against weaponized oversight: Change-Control Rule (applies to all financial safeguards): any expansion, exception, or redefinition must be made in writing, affirmed by plural witnesses, publicly recorded with reasons, and include an automatic sunset.

## **71. Against the Idolatry of Wealth and Property**

We reject hoarding and real-estate righteousness. Assets are tools; if assets grow while burdens grow, the Church has drifted.

## **72. The Sanctity of Private Property**

We believe lawful private property is sacred because it protects agency. Individuals must not be coerced into surrendering property, accounts, identification, keys, titles, passwords, or financial control as a condition of receiving help. Counsel, budgeting support, and voluntary trusteeship

may be offered only by informed consent, with written terms, clear exits, and the right to revoke without retaliation.

### **73. Institutional Property Must Be Checked and Balanced**

We believe institutional property and reserves naturally drift into superiority, hoarding, and control unless constrained. Therefore, institutional accumulation must be checked by transparent purpose, external audit where applicable, term limits, and sunset dates—especially for any preparation or reserve claimed in the name of the poor. The Church is measured by what it releases to lift burdens now, not by what it piles up to prove righteousness later.

### **74. Hoarding as Idolatry and Generational Theft**

We believe the hoarding of wealth—accumulation without release while neighbors lack bread and shelter—is an abomination and a form of idolatry. It lays upon the hoarder the sin of generational theft, for stored abundance becomes another generation’s scarcity, rent, debt, and despair. Prudent stewardship is not condemned; indefinite accumulation that withholds mercy is.

### **75. No Future-Rescue Complacency**

We reject the excuse that “Jesus will fix it later” as permission to hoard, ignore injustice, or delay mercy. We believe the second coming is not an alibi for passivity but a warning to live the gospel now.

### **76. No Indulgence and No Monopoly on Charity**

We believe gifts, tithes, and offerings are not a price paid to purchase heaven, forgiveness, status, or exemption from mercy. The Church shall not sell righteousness, and the wealthy shall not use donations to launder neglect. We also believe the Church is not the primary source of charity, but a supplemental steward. Churches are limited in scope and can drift from truth; therefore, the people are required to practice direct mercy in their own lives, guided by the Spirit, and to place resources where they do real good—whether through the Church or beyond it. The Spirit, not the institution, governs charity. No donation may grant influence, access, or elevated standing.

### **77. No Self-Dealing in Charity**

We believe charity must not become a profit channel for those administering it. Therefore, the Church shall forbid self-dealing and conflicts of interest in all aid programs: no leader, employee, family member, or favored vendor may profit from the poor through Church funds or referrals. All material relationships must be disclosed; conflicted parties must recuse; and significant contracts must be reviewed independently to prevent charity from becoming extraction. 78. No Fees for Ordinances and No Buying Heaven We believe ordinances are gifts of

God and symbols of covenant, not transactions. The Church shall not attach any fee, charge, or required payment to any ordinance, nor imply that donations, tithes, offerings, or purchases can secure a higher seat in heaven, greater spiritual status, or preferential access. We reject pay-to-play religion. Donations may be invited as voluntary acts of love, but never required as the price of ordinances, community standing, mercy, leadership, or salvation. Any system that sells access, sells purity, or sells blessings is Devil's Charity. We believe the need for temples as the center of worship belongs to the older law, and that Christ established His Church among ordinary people in ordinary spaces—even in a single family home with children present. Such a home, ordered in love, is among the most sacred places on earth. We acknowledge that temples may be beautiful and can provide a quiet place where holiness and reflection occur. We do not forbid temples; we forbid temples being used as institutional gates of money, status, or worthiness theater. But temples that require any form of payment, fee, or overt display of worthiness to enter are corrupt. They do not build a house unto the Lord; they build a house unto the institution. For the Lord seeketh first to house the poor, feed the hungry, and create equality where possible. Therefore, any sacred space that becomes a gate of money or status is a sign of drift into Devil's Charity. Ordinances are gifts—not commerce.

## 79. Law of Tithing and Cheerful Giving

We believe the old law of tithing—ten percent—served as a simple measuring rod in earlier administrations, but the higher law is generous, cheerful giving guided by the Spirit. We do not condemn the ten-percent measure; we refuse to treat it as the ceiling or the proof of charity. Charity is not a payment to purchase heaven, status, or access, but an offering of love and responsibility. Therefore, giving shall not be confined to the Church alone. We believe disciples are required to give directly to their fellow man: to the hungry, the widow, the orphan, the refugee, the oppressed, and those trapped in unjust systems. The Church may receive offerings as a steward, but it shall not claim monopoly over charity or treat receipts as righteousness. We encourage prudence and steady stewardship, yet we reject legalism that reduces generosity to a fixed percentage while neglecting neighbors. The measure is fruits: burdens lifted, exits opened, and joy preserved. God loves cheerful givers, not coerced payers. Give cheerfully; give broadly; give by the Spirit. See also: Articles 48–50 (80/20), 73 (No Indulgence and No Monopoly on Charity), 85 (No Fees for Ordinances). The Poor Are Not Taxed for Bread. We believe tithing is not a requirement of the poor, nor shall it be expected, pressured, or coerced as a sign of faith. The hungry shall not be asked to prove righteousness by surrendering grocery money. The Church may invite cheerful giving from those with abundance, but it shall never demand payment from the poor as a condition of mercy, ordinances, community, or dignity.

## Service, Work, and Support Roles

Anchor: Service is honored without exploitation; households are stabilized so servants can serve.

## **80. Work Must Lift Burdens**

We believe service is not unpaid extraction for optics. Volunteer labor must be voluntary, dignified, and aimed at lifting real burdens—not building monuments.

## **81. Community as Mutual Burden-Bearing**

We believe in a church that bears burdens together—materially and emotionally—without exploitation, surveillance, or spiritual hierarchy.

## **82. Burdens-Lifted Metrics**

We track burdens lifted, not optics produced—measuring food, shelter, exits created, restitution paid, families stabilized, and harms prevented.

## **83. Support Without Priestcraft (Household-Based)**

We believe Church service must not impoverish those who serve. Therefore, when a calling requires substantial time or prevents normal employment, the Church shall ensure the servant's household remains stable in basic needs. "Need" shall be measured by the needs of the servant's entire household—spouse and lawful dependents under their legal care—so that a servant with many dependents may rightly require more support than one with few or none, without shame and without conferring greater spiritual rank. This support is not payment for holiness and shall not confer rank, privilege, access, or authority. It is stability so servants can serve freely. No leader may justify denying aid on the grounds that the leader serves without pay or suffers hardship. If a leader is in need, the Church shall support that leader and route aid decisions through plural witnesses so mercy is not distorted by resentment, scarcity, or shame. Where compensation is necessary, it shall be modest, need-based, time-bounded, and audited as labor support—never as a loyalty leash and never as a for-profit venture. The Church does not fund thrones; it funds stability so servants can serve.

## **84. Priesthood as Burden-Lifting, Not Male Authority**

We believe priesthood authority is not a mystical badge or a male monopoly. It is a responsibility to identify burdens, lift them, and keep exits open—under the laws of Christ, freedom, consent, and mercy. Healing may occur by faith, but priesthood is chiefly the work of burden-lifting service, not status, domination, or control. We honor the sacred work of the home and raising children, and we refuse to treat public status as higher righteousness. In many families, mothers may choose home-centered seasons, especially in seasons of childbearing and early childhood; this is honorable. Yet households vary, and both women and men are free to serve in every capacity where burdens must be lifted, as guided by the Spirit and the needs of the family. Therefore, the Church shall not restrict priesthood service, burden-lifting authority, or participation in governance to men as a matter of rank. Nor shall it use cultural expectations about gender or the home as a lever to control women or men. Likewise, it shall not pressure women (or men) into public service as a new virtue performance, nor deny the dignity of home-

centered labor. The Spirit guides roles; the measure is burdens lifted, dignity preserved, and families strengthened. Priesthood is responsibility—not superiority.

## **Administration Under Constraints**

We believe Jesus often operated within the constraints of his time to keep the Gospel from being prematurely captured, dismissed, or destroyed. The male composition of the early administrative circle reflects the social and legal limits of that age, not the spiritual limits of women. In our day, many of those constraints have changed. Therefore, administrative responsibilities and burden-lifting service may be shared by women and men according to gifts, family needs, and the guidance of the Spirit. Priesthood is not rank, but responsibility; burdens may be lifted by any disciple.

## **Health, Healing, and Medical Agency**

Anchor: Health decisions belong to conscience and informed consent, not institutional control.

### **85. Health, Freedom, and Healing**

We believe much of health is predicated on the principles of freedom. When people are bound—by fear, coercion, shame, poverty, or captivity—the body often binds sickness into itself. We also believe the principles of Christ and the principles of freedom naturally bring healing, not by mystic power, but by natural law. A true follower of Christ may work miracles through understanding and applying these principles to lift burdens and restore dignity. We do not blame the sick; illness can come from many causes, and our duty is compassion, support, and practical care.

### **86. Medicine, Science, and Freedom**

We believe medicine, therapy, and honest science are forms of mercy and can be instruments of God's healing. We also believe much of modern healthcare is captured by profit, bureaucracy, and monopoly power, and may become an extraction system that binds rather than frees. Therefore we seek treatments that restore freedom and function, tell the truth plainly about risks and incentives, and refuse coercion, debt-traps, or worthiness tests disguised as care. We honor necessary consistency in treatment when it truly heals, and we resist any model of care designed primarily to maximize money, dependence, or control.

### **87. Healthcare Mimicry Detector**

We believe care is suspect until it frees. If a treatment plan hides incentives, restricts second opinions, uses fear or shame to force compliance, creates long-term dependency without clear benefit, or burdens the poor more than it heals, then it is Devil's Charity until it lifts burdens and restores agency.

## 88. Birth Control, Health, and Informed Agency

We believe prudence and wisdom in family planning are permitted, and we do not condemn the use of birth control as a class. We also believe cause and effect are real, and disciples should be given honest counsel rather than slogans. Birth control should not be treated lightly, nor treated as a substitute for abstinence, self-mastery, and honest responsibility; yet the Church shall not turn sexuality into a tightrope of shame or a tool of surveillance. Therefore, the Church shall not coerce or shame any person into or out of birth control, nor treat its use as a worthiness test. We reject consequence-free marketing and secrecy. The Church shall teach practical awareness: that different methods carry different bodily consequences and risks, and that some methods may alter cycles and delay return to fertility for a time after stopping. We also teach that many “choices” in this realm are pressured by systems—poverty, abandonment, and instability—and our duty is to build exits so conscience can act freely. We invite members to seek competent medical counsel and to choose with conscience, clarity, and the Spirit—honoring health, the sanctity of life, and agency—without institutional overreach or purity policing.

## 89. Sanctity of Life, Agency, and Accountability

We believe life is sacred, and we acknowledge the unborn as among the most vulnerable among us. Abortion is a grave and heavy decision and should not be treated lightly or used as convenience. Yet we condemn the systems that make death appear more reasonable than life for the vulnerable. When poverty, abandonment, coercion, predation, medical debt, housing extraction, workplace insecurity, and shame-thrones leave a mother with no real exits, the powerful have already chosen death while pretending to remain clean, feeding their idols of profit, reputation, and control. Our aim is not condemnation of women, but to build a life around mothers and children so that choosing life is truly supported. We believe that every abortion, except on rare occasion, reveals a failure of society and of the Church to invite and sustain the conditions required to choose life—safety, housing, healthcare, father accountability, and real exits—so that the most vulnerable are not pushed toward death to feed the idols of the powerful. We also believe a woman has moral agency before God. Therefore, forcing a woman to give birth against her will—by institutional coercion, legal violence, or social captivity—becomes a form of Devil’s Charity: “protection” used to seize the body and erase agency. When two bodies are joined, the matter is deeply personal and delicate; in most cases the Church shall not become a public tribunal over it, but shall offer private compassion, material support, and real exits before and after. We recognize that civil law exists to set ethical boundaries and protect against abuse, coercion, and predation; regulations that are too loose invite exploitation and harvesting (meaning profiting from crisis by incentivizing death, disposal, or dependency), while regulations that are too strict remove agency and choice. Therefore we rely upon lawful institutions to draw public lines while we guard conscience, privacy, and mercy. Nevertheless, we believe choices regarding pregnancy are not erased by slogans. A woman may be free to choose, yet still accountable before God for the life entrusted to her— one way or the other. We believe the child is not merely a concept but a soul, and that in the next life there may be counsel, truth, and reconciliation between mother and child as part of divine justice. We explicitly condemn the casual repetition of abortion as a pattern of avoidance and extraction. We do not condemn women facing medical tragedy, coercion, or necessity.

Where multiple abortions occur, it often signals broken exits—abandonment, coercion, poverty, despair, predation, or a culture that treats life as disposable. Such repetition must not be normalized. The Church’s first answer is not shame, but prevention and support: father accountability, protection from predators, medical care, housing and childcare stability, contraception and wisdom, and the strengthening of honest, faithful relationships—so that the most vulnerable are not sacrificed to systems of panic or idols.

## **Family, Marriage, and Sexual Ethics**

Anchor: Fidelity and consent are sacred; mercy governs and coercion is condemned.

### **90. Sexual Ethics Without Purity-Thrones**

We reject purity culture as a control system. We uphold consent, honesty, fidelity, and protection— without shame as enforcement and without scapegoating women. 91. Lower Laws Shall Not Become a Moral Monopoly We believe prudence and wisdom are encouraged, and the avoidance of addiction and self-harm is encouraged. But the Church shall not ratchet up lower laws—coffee, tea, masturbation, alcohol, purity codes, and similar practices—and hold them as collateral over people. When such matters become a tightrope of institutional control, they become a moral monopoly and Devil’s Charity. We believe sexuality must be approached with honesty, openness, fidelity, and consent. Yet the Church shall not over-regulate private, lawful behavior through interrogation, surveillance, shame, or worthiness economies. The Spirit must guide; counsel may be offered, but coercion and overreach are forbidden. The Church’s role is to invite repentance and repair where harm occurs—not to manufacture harm through obsessive control. Lower laws are for wisdom—not for leverage.

### **92. Chastity, Mercy, and Non-Condemnation**

We believe the higher law of chastity is that sexual intimacy belongs within covenant marriage, and we invite disciples to refrain from sex before marriage. We also believe the law of mercy, compassion, consent, and restraint from judgment governs the Church’s posture in all matters of sexuality. Therefore, when people fall short of the ideal, the Church shall not respond with condemnation, humiliation, worthiness tribunals, or purity tightropes. The Church shall teach standards without shaming, invite repentance without interrogation, and protect the vulnerable without policing private life. Where the ideal is not met, the Church emphasizes: consent, honesty, fidelity, and responsibility—especially for any life created. The Spirit guides individuals; the Church does not build a throne from sexual regulation. We believe covenant fidelity is the honoring of agency, truth, and trust between spouses. Some couples may, by mutual agreement, choose arrangements that fall short of the ideal; such agreement is not automatically covenant-breaking. But coerced agreement is not consent. If a spouse is pressured, threatened, shamed, spiritually leveraged, financially trapped, or worn down into “agreeing,” it is betrayal in the eyes of God—because the covenant has been altered without free and explicit consent. Therefore, the Church shall condemn coercion and deception—especially within marriage—more strongly than it polices private sexuality. The Spirit is grieved most by

the theft of agency. Standards invite; mercy governs. (See also: 82. Confession Without Worthiness Interviews.) 93. Dignity of LGBTQ Persons and No Institutional Compulsion We believe LGBTQ persons are neighbors to be treated with full human dignity, and shall not be targeted, harassed, or excluded as a class. We reject scapegoating and moral panic that paints entire groups as predatory. We also reject institutional compulsion—any demand that others affirm, celebrate, or participate in beliefs, language, or ceremonies against conscience. We protect children by enforcing universal safety and transparency, not by demonizing people. Dignity is not endorsement; protection is not persecution.

#### **94. Life and Responsibility Outside Marriage**

We believe the creation of life is sacred. We teach chastity, honesty, and fidelity, and we invite children to be welcomed into stable covenant households. We also believe that when life is created outside marriage, the Church shall not respond with humiliation, coercion, exile, or shame-thrones. The burden shall not be placed upon the mother alone. Fathers shall be held to responsibility, support, and truth. The Church's duty is to stabilize mother and child, strengthen exits, and prevent abandonment—not to punish.

#### **95. Polygamy and the Abuse of Exceptional Law**

We believe God may, on rare occasion, command unusual arrangements for a short season in extreme circumstances. Yet we reject the teaching that polygamy is a higher law, a badge of righteousness, or an automatic reward carried into heaven. We acknowledge that men have repeatedly used polygamy as a tool for power, self-pleasure, and institutional protection. Therefore, the law itself is not proof of God; its fruits must be tested by mercy, equality, consent, and the protection of the vulnerable. No arrangement may be justified by coercion, priestly pressure, secrecy, or threat. Consent must be free, explicit, and revocable for all adults involved, and no person may claim revelation as a weapon over another's agency. 96. Marriage, Eternity, and the Limits of Institutional Keys We believe marriage is a sacred covenant between two people, ordered toward fidelity, trust, and the raising of life in peace. We believe marriage may continue beyond death by God's mercy and the mutual desire of the couple. We reject the claim that any institution has authority to authorize or de-authorize an eternal marriage as a matter of power. Eternity is God's domain, not the Church's currency. The Church may witness covenants and teach principles, but it shall not claim the right to control the afterlife, to sell assurance, or to threaten loss of eternity as a tool of obedience. 97. Family Belongs to God, Not to the Institution We believe family is a sacred structure to be preserved and protected on earth, reflecting an eternal pattern of love and stewardship. We also believe the Church has no authority to threaten the loss of family relationships in the next life as a lever of compliance in this life. Any doctrine that weaponizes eternal separation to enforce obedience is Devil's Charity: fear used as a substitute for love, and control masquerading as salvation. God judges with truth and mercy. Institutions do not hold families hostage. The Church may invite repentance and repair, but it shall not claim the power to assign or withhold families as reward or punishment.

## 98. Family Integrity and Due Process

We believe the family is sacred and shall not be divided by institutional “safety” without narrow necessity and neutral due process. Therefore, the Church shall not use aid, authority, or suspicion to separate families, remove children, or coerce estrangement. Any safety intervention must be minimal, time-bounded, documented in writing, and subject to appeal, with the presumption of keeping families together whenever possible.

## Unity Without Monopoly

Anchor: We seek unity in Christ without monopoly, badges, or institutional capture.

## 99. Sandals Across Religions

We believe that any religion can support the sandals and that any who believe in the sandals should not leave their religion, but overlay these principles and lift their own people where they can. Therefore, the Sandals Office is an overlay work: a record-and-mercy witness that seeks alignment where possible, without demanding exit from existing faiths, and without building a rival throne. We also believe a simple, visible sign of sandals-first faith can be to wear sandals in holy places—when safe and respectful of local custom—as a reminder to bring the world down to the poor, to remember the barefoot, and to refuse holiness that requires distance, wealth, or spectacle. This practice shall never be used to shame others, to judge worthiness, or to provoke contention; it is an invitation to humility. 99A. Living Temples: Housing the Poor as Core Religious Work We believe that temples for the living are a core work of the gospel; therefore housing the poor, creating refuge with dignity, and building abundance that stabilizes families is not a side-charity but a central religious duty. We believe that congregational worship may gather where it will and on any day; therefore the Living Temple work may host meetings, teaching, and service gatherings in its houses of refuge without competing for Sunday worship. We believe that a Living Temple is proved by fruit: burdens lifted, homelessness reduced, evictions prevented, and the afflicted made safe—measured openly by receipts and outcomes. We believe that administrative keys and leadership are valid only as they coordinate service; therefore no leader may use giving, access, or participation as a gate unto heaven, nor sell peace as merchandise. We believe in transparent stewardship: the Living Temple work keeps a public ledger, avoids private benefit, and refuses conflicts of interest; for the poor must not be harvested in the name of helping them. Living Temple Operating Charter (Sandals Office Housing Arm — One-Page Standard) Purpose • The Living Temple work exists to house the poor and stabilize families as a central duty of the plain gospel. A Living Temple is measured by burdens lifted, not by prestige.

## Scope of Work

- We build and operate affordable housing (new build, rehab, acquisition, and preservation); refuge with dignity (transitional and emergency options when needed); and stabilization supports as appropriate (navigation and referrals) without shame or coercion.

## Non-Jurisdiction Covenant

• This work is not a rival church and claims no jurisdiction over ordinances, worthiness, temple recommends, discipline, wards/stakes, or salvation status. It is an operations arm (living temples) and a record witness (receipts and outcomes). Living Temple Shelter Pattern: The Central House and the Outer Tents We establish Living Temple lands upon broad plots where a central house is raised first: a permanent refuge for storms, a place of gathering, a place of meals, and a place of order. Around this central house we raise non-permanent dwellings that may be repaired, tightened, deflated, or replaced without tearing down the community. The purpose of this pattern is fourfold: (1) dignity in daily shelter, (2) speed and scale of relief, (3) safety when weather is harsh, and (4) stewardship by replaceable skins rather than endless rebuilding. Site Pattern (One Standard): • One central building (the Living Temple House): kitchen, bathrooms, laundry, basic medical room, storage, communications, and an assembly hall for worship and community councils. • Outer dwellings (tents for living): deployable shelters raised on strong foundations; families may keep their goods within, yet the shelter may be serviced by design. • Clear paths and lighting: a ring road or foot paths, visible sightlines, and safe routes to the central house for children and the vulnerable. And this refuge shall never become a lever: no safety protocol, shelter access, bed, meal, or storm gathering shall be used to extract confession, silence, loyalty, attendance, labor, or praise; for safety without exits is but captivity with hymns.

## Foundations and the Two-Inch Air Gap

For warmth and dryness, every outer dwelling shall be lifted from the earth, leaving not less than two inches of still air between the ground and the underside of the floor. This gap reduces ground cold, reduces dampness, discourages rot and pests, and permits inspection, airflow, and cleaning. Therefore we prefer strong and strategic foundations that are levelable, anchored, and repeatable: a durable perimeter frame with footings, with interlocking floor panels set within it. All uplift loads shall be carried into the frame and into the earth by straps and anchors, and not into fragile skins.

## Outer Dwelling Construction (Deployable Shelter)

• A rigid or semi-rigid inner frame (poles or lattice) provides shape and safety in daily use. • A replaceable outer shell provides weather and insulation; the shell is treated as a service part, not as the structure. • A strap and anchor net provides staying power; it remains with the foundation, and the load path runs to the ground. • Utility-ready floor: panels may include protected chases for electrical and plumbing, and a service edge where connections are made cleanly.

## Storm Mode (Tighten and Leave)

When winds are dangerous, the outer dwelling shall be made low and quiet: internal stabilizers may be removed, the shell shall be depressurized to a controlled low tautness, and the dwelling

shall be ratcheted down by its strap net to prevent flapping and tearing. Residents shall take refuge in the central house or elsewhere as directed, and return when the storm hath passed.

## **Replaceability and Stewardship**

We design so that a worn shell may be removed and replaced in a short season without rebuilding the foundation, without uprooting the community, and with minimal disturbance to household goods. Thus the base is durable, the shelter is serviceable, and the work scales without waste. Old shells shall be renewed where possible (patched into skirts, vestibules, ground sheets, and repair stock), and the durable parts (frames, straps, anchors, and base members) shall be reused and kept in order; for stewardship is not a word, but a pattern of release and renewal. Tiered Outer Dwellings (Inflatable and Foam-Core). In new works and mobile seasons, outer dwellings may be chiefly inflatable shells over frames, anchored by a base ring and strap net, that they may be raised quickly and lowered in storm. But in established sites where longer continuance is prudent, outer dwellings may be strengthened into semi-permanent dome forms by an insulating foam core or like reinforcement, while still preserving a replaceable outer weather jacket that may be renewed without rebuilding the foundation. In all tiers the foundation, anchors, exits, and rights floor shall remain the first law, and no upgrade shall become a throne.