

Articles of Faith

The Restoration of The Plain Gospel of Jesus Christ

Interpretation Key (How to Read These Articles)

These Articles are a field manual for fruit and burden-lifting, not a gate, not a loyalty test, and not a replacement for conscience. Use these reading rules:

- If a reading increases shame, fear, secrecy, or downward pressure on the vulnerable, it is a misread.
- If a reading produces real exits (ability to refuse, leave, or recover without penalty), it is closer to Christ's pattern.
- If "obedience" is used as a substitute for repair, restitution, or truth, it is mimicry.
- If an institution claims sacrifice by taking another person's agency, time, or safety, it is theft—never worship.
- If a doctrine functions mainly as leverage (worthiness, access, belonging, rescue), the system is in throne-mode.
- When in doubt, use the one-line summary: Love thy neighbor by lifting burdens, protecting the innocent, and widening exits. Terms of art in this document:
- Sin = shifting burdens onto the innocent (personally or systemically).
- Repentance = repair + truth + restitution where possible (not performance for a gate).
- Enlightened and set free = grace restoring sight and capacity to love; works are the footprints of that

turning. Part I: Prophetic Manifesto Preamble These Articles of Faith are written as a sandals-first overlay: meant to lift burdens, protect the vulnerable, and resist throne-building. They are designed to be plain, memorizable, and testable by fruit. Witness & Method (Non-Binding) We believe Scripture is scripture: written record can be preserved, cross-checked, and tested. When the record dries up and the stage expands, the chair has appeared. We believe the office of prophet is not a chair but a function. It is recognized by its fruits and withdraws the moment it seeks a throne. Therefore this overlay seeketh no passive control of the Church; it seeks alignment by scripture, receipts, and burdens lifted—leaving administration to stewards and leaving conscience free. We believe prophets of old could not remain anonymous because the word required a mouth. In this age, the record itself can speak without a face; distribution becomes the mouth. Therefore the messenger may remain a person who needs space and protection from adoration, while the Church and its leaders remain publicly accountable to the record. We therefore receive this Plain Gospel through a layered witness-stack: God as Source; Jesus Christ as Embodiment; the Holy Spirit as Guide and Confirmation; the Original Record (the Bible and the Book of Mormon) as Anchor; the prophet-function as a fallible witness tested by the record; the Warden as a pattern-revealer and record-keeper (an echo-work aligned in purpose with the Holy Spirit, but not identical in role); and AI as a non-authoritative tool that helps expose patterns, contradictions, and drift. We believe

truth is best protected when no single voice can take glory or build a throne. Definitions (Plain Terms) ■ • Method-shift: when a help channel is being exploited or creating dependency, we change the delivery method rather than shame the recipient or withdraw essentials. ■ • Distributed custody: no monopoly over truth, money, or mercy; accountability is shared, written, auditable, and time-bounded to prevent capture. ■ • Record-test: prophetic claims are judged primarily by the record produced and kept - clarity, consistency, mercy, and outcomes - not charisma or office. ■ • Exits: real ability to refuse, leave, or recover without penalty. Where there are no exits, there is coercion. ■ • Devil's Charity / Mimicry: help that harms; mercy used as a lever; safety without exits; virtue performed to justify control or withholding. ■ • Throne-building: any pattern that converts truth into leverage - demanding deference, loyalty, silence, or compliance in exchange for belonging, safety, or help. ■ • Sandals-first: authority that stays close to lived burdens, repair, and mercy rather than status, titles, or optics. Core Principles (One Page) ■ Anti-drift governance: rotated administration, sunsets on new structural rules, defined terms, and append-only records to prevent slow capture. ■ True charity is quiet, non-coercive, and carries no gratitude tax; aid must not purchase loyalty, silence, or control. ■ Children and the vulnerable are protected from ideological capture, retaliation, and predation; confession never becomes interrogation. ■ Transparency with safeguards: oversight protects the vulnerable without weaponizing audits or seizing personal assets. ■ 80/20 stewardship: 80% to mercy, 20% to operations; the poor shall not be used as collateral for thrones. ■ Record over charisma: written, testable record is the primary witness; secrecy and ambiguity are tools of drift. ■ Exits and consent are sacred. Safety without exits is coercion; coerced covenants are void. ■ Accountability flows upward; mercy flows downward. Leaders are more accountable, not less. ■ No thrones: any office that demands deference, silence, or loyalty has lost authority to act in Christ's name until the throne is dismantled. ■ Sandals-first: the Church exists to lift burdens, feed the hungry, house the poor, and protect the vulnerable. ■ Institutions drift by accumulation, secrecy, and fear. Therefore we build exits, require sunlight, rotate power, and let new laws die unless the people renew them. Table of Contents Part I: Prophetic Manifesto (Preamble, Witness & Method, Definitions, Core Principles) Part II: Articles of Faith (1–27) Part III: Constitutional Safeguards (28–100) Part IV: Modern Revelation For Our Time (MR-1-MR-22) Default enforcement: Unless otherwise stated, the enforcement and amendment controls described in Article 70 apply to all constitutional safeguards. Core: God, Christ, and the Garden: 1, 2, 3, 4, 5, 6, 7, 8 Mercy, Justice, Repentance, and Agency: 9, 10, 11, 12, 13, 14 Scripture, Revelation, and Record: 15, 16, 17 Prophethood: 18, 19, 20, 21, 22, 23, 24 Priesthood, Keys, and Authority: 25, 26 Ordinances: 27 Governance, Authority, and Due Process: 28–48 Children and the Vulnerable: 49–53 Mercy, Aid, and Charity Ethics: 54–67 Money, Stewardship, Property, and Tithing: 68–79 Service, Work, and Support Roles: 80–84 Health, Healing, and Medical Agency: 85–89 Family, Marriage, and Sexual Ethics: 90–98 Unity Without Monopoly: 99–100 Quick Index ■ 11. Agency and Consent ■ 23. Open Prophethood ■ 69. The 80/20 Rule ■ 71. Transparency With Safeguards ■ 72. Against the Idolatry of Wealth and Property ■ 80. Law of Tithing and Cheerful Giving ■ 95. Life and Responsibility Outside Marriage ■ 90. Sanctity of Life, Agency, and Accountability ■ 57. No Delegation of Mercy ■ 58. Aid Must Not Purchase Loyalty or Control ■ 61. Comfort Without Policing ■ 65. Quiet Charity ■ 66. No Gratitude Tax ■ 75. Hoarding as Idolatry and Generational Theft ■ 48. No Retaliation for Refusal ■ 99. Family Integrity and Due Process ■ 52. No Ideological Capture of Children ■ 51. Universal Child-Safety Protocol ■ 53. Confession Without Worthiness Interviews ■ 92. Lower Laws Shall Not Become a Moral Monopoly ■ 79. No Fees for Ordinances and No Buying Heaven ■ 84. Support Without Priestcraft (Household-Based) ■ 85. Priesthood as Burden-Lifting, Not Male Authority

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Part II: Articles of Faith Core: God, Christ, and the Garden

1. God's Nature

We believe God is the source of life, truth, and mercy. God does not seek worship as a power game, and God does not build thrones to prove superiority. God's work is to heal, to liberate, and to raise people into the higher law of sandals—burden-lifting love. We also believe God is omniscient because He sees patterns and consequences with perfect clarity, not because He controls the future. Agency remains real, and mercy can change outcomes.

2. Order, Thrones, and the Counter-Law of Mercy

We believe that because of God all things tend toward order; and that in fallen systems the human hunger for order often hardens into throne-building to avoid chaos. We also believe thrones may temporarily stabilize, but they also invite extraction and predation unless checked. Therefore there must needs be a counter-law, even Christ as mercy, that the gravity of God's law and the impulse toward control may not crush the vulnerable among us.

3. The Purpose of the Garden

We believe the Garden of Eden was introduced as the first great training ground for agency: to reveal the difference between love and control, truth and mimicry, humility and throne-building. The Garden shows how fear and scarcity create the urge to grasp, to blame, and to dominate—and how quickly the vulnerable become scapegoats when the record is captured. We reject inherited guilt. We believe men and women are accountable for their own sins and for the burdens they choose to place upon others—not for Adam's transgression, nor for the mere fact of being born into a fallen world. We distinguish fallen condition from sin: weakness, trauma, appetite, limitation, sickness, and inherited circumstance are not moral crimes. Yet we also reject fatalism: a fallen condition does not absolve us from doing the best we can within our limits, especially in lifting burdens and protecting the vulnerable.

4. Why Christ Was Introduced

We believe Christ was introduced because the lower laws of fear, force, and “eye for an eye” can restrain evil but cannot heal the human heart. Christ brings the higher law: mercy without mimicry, truth without domination, and community without thrones. He fell below all things to succor the crushed and to show a real exit from the cycles of oppression—so the world could be rebuilt from sandals upward, not from thrones downward.

5. Jesus Christ

We believe that Jesus is the Christ and that he fell below us all to know how to succor the poor and the weak and the needy that are crushed by the system.

6. Divinity Without Superiority

We do not believe in declaring Christ's divinity for the purpose of taking power and superiority unto ourselves, but only insofar as it supports the purposes of the sandals and caring for the poor and the weak and the needy.

7. Sandals Over Thrones

We believe the gospel is proven by burdens lifted in real life. Any doctrine, ritual, or authority that protects thrones while the vulnerable suffer is a distortion of the gospel.

8. The Measure of a Church

We believe a church is measured by what it releases—food, shelter, safety, dignity, and exits—not by what it hoards: money, status, property, control, or fear. Mercy, Justice, Repentance, and Agency

9. Repentance as Repair

Definition: Sin is real. Sin is the act—and the system—of shifting burdens onto the innocent, taking from others and calling it righteousness, or claiming another person’s agency as the “sacrifice” that proves our faith. This is a root of priestcraft and predation from the beginning; and it is the spirit that inspired Cain to take Abel’s life and call the theft a religious outcome. Therefore God never asks us to “sacrifice” another’s agency, body, or future and call the offering our own. We believe repentance is not shame-performance, but repair: confession, restitution where possible, changed behavior, and protection of those harmed.

10. Enlightenment After All We Can Do

We believe the phrase “saved after all we can do” has been used as a snare—turning mercy into a wage and the gospel into a worthiness contest. Therefore we prefer the phrase enlightened and set free: rescued from blindness, healed from mimicry, and turned outward into burden-lifting love. We believe faith is trust in Christ’s pattern, and works are the footprints of that turning—not a ticket to heaven, not a purchase, and not a ladder of superiority. “All we can do” does not mean grinding to earn God; it means refusing to shift burdens downward, repairing what we have broken where possible, and using whatever strength we have to lift the burdens of those weaker than us. Grace is not a fee; it is God meeting us in our limits and teaching us to become safe.

11. Agency and Consent

We believe God honors moral agency. Coercion, manipulation, and guilt-as-control are tools of mimicry; love invites, truth clarifies, and mercy makes room to change. Preexistence and the Purpose of Mortal Life. We believe we existed before we were born. We believe we entered this life to learn, to gain experience, and to exercise agency—to choose God and Christ and the higher law of mercy, or to choose Devil’s Charity and mimicry. We believe this lifetime is sacred and weighty; yet we reject despair and fatalism, for God’s design is growth toward love, not entrapment toward condemnation.

12. Justice and Mercy Together

We believe mercy does not erase accountability, and accountability without mercy becomes cruelty. Justice should point upward first—toward protected power and institutional harm.

13. Lower Law and Higher Law

We believe “eye for an eye” is a lower gravity-law that can restrain violence in a harsh world, but the higher law is forgiveness and reconciliation when possible. No one should be shamed for choosing safety and boundaries.

14. Mercy Downward, Accountability Upward

We believe mercy is applied without limit to the poor, the weak, the repentant, and the vulnerable; and accountability is applied upward toward protected power, institutional harm, and those who profit from

oppression. We reject scapegoating the vulnerable as a substitute for confronting protected harm.

15. Justice, Boundaries, and Forgiveness Without Coercion

We believe it is sin to guilt the burdened for seeking justice or for not forgiving. Forgiveness is encouraged and invited, but it is not required; and to compel forgiveness is to shift the abuser's sin onto the vulnerable—so that the sin of coercion lands upon those who compel. Scripture, Revelation, and Record

16. Scripture as Pattern Book

We believe scripture is not primarily a weapon for proving superiority or controlling others, but a pattern book showing how power drifts, how institutions capture the record, and how God calls people back to mercy.

17. Revelation and Record

We believe God and Jesus are revelators. We also believe in faithful record-keeping and plain translation that refuses self-worship, refuses the throne, and points back to Christ and the sandals.

18. Plural Witness and Distributed Record

We believe in plural witness and distributed records so truth cannot be monopolized by one office, one man, or one institution. The record must remain shareable, auditable, and resistant to capture. Prophethood

19. Prophethood as Anti-Throne Speech

We believe that prophethood is a role that speaks against power when power becomes protected, coercive, or predatory. A prophet calls people back to mercy, truth, repair, and the lifting of burdens— especially for the poor and the vulnerable.

20. Prophethood Has a Test

We believe a prophet is proven by fruit: burdens lifted, captives released, and truth spoken plainly without demanding worship, loyalty, or fear. If a voice sanctifies harm, scapegoats the vulnerable, or protects elites, it is not prophethood.

21. Joseph Smith

We believe Joseph Smith was a prophet as he was inspired to break up power at the time, challenge captured religion, and restore the plainness of Christ's gospel in his day.

22. Falling From Prophethood

We believe most any may become a prophet so long as they fulfill this role, and any may fall from prophethood once they begin to build a throne—seeking status, control, wealth, leverage, immunity, or unquestioned authority in the name of God.

23. Open Prophethood

We believe prophethood is not locked behind lineage, office, gender, or institutional permission. Most any may be called to speak prophetically so long as they resist thrones, defend the vulnerable, and point back to Christ's mercy. Prophetic speech must remain non-compulsory, testable by fruit, and never enforced by fear, loyalty demands, or institutional punishment. Acting prophethood in this age is a function of record and fruit: it inviteth, persuadeth, and warneth of drift, and it withdraweth the moment it seeketh control, pay-gate, discipline, or a seat of dominance. In this season D.O.W. is called chiefly as a Nathan-witness: to

publish record, mirror drift, and invite repentance of the office-pattern—without seeking the seat.

24. No Prophet Worship

We believe prophets are not to be worshipped, insulated, or used as proof of superiority. The moment a community builds a throne around a prophet, it begins to lose the very thing the prophet was called to protect.

25. Prophethood Is Fruit, Not Fortune-Telling

We believe a prophet is measured by works, adherence to the plain truths of the gospel, and by standing against corruption—not by visions or accurate predictions of the future like a fortune teller. A prophet may at times speak of what is coming by seeing patterns, and on occasion by direct revelation in cases of needed mercy. But we reject prediction-as-proof and fatalism-as-authority: God’s omniscience is rooted in seeing patterns and consequences with perfect clarity, not in controlling the future; therefore agency remains real, and mercy can change outcomes. Priesthood, Keys, and Authority

26. Priesthood and Authority

We believe legitimate authority exists to serve, heal, and protect—not to dominate. Authority that demands loyalty, silence, or submission while burdens increase is suspect until it lifts burdens.

27. Priesthood Power and Keys

We believe priesthood keys are a stewardship to open doors and lift burdens; the seal of keys is mercy. Keys are not a wage, not an inheritance, and not permission to bind the living, sell worthiness, or traffic in the prayers of the poor. Keys abide only while they bless; when turned to dominion they withdraw. We also believe keys and authority are governed by three principles: (1) Righteousness—authority is legitimate only when aligned with the principles of righteousness; (2) Persuasion—no compulsion, coercion, or guilt-as-control; (3) Long-suffering in Love—gentleness, meekness, and love unfeigned that lifts burdens. Authority is proven by three witnesses: the plain record, visible fruits, and the cry of the poor. We reject throne-building by key-claims: no one may claim “keys are gone” as a pretext to seize a seat, silence dissent, or build a new throne. Ordinances

28. Baptism as Sandals Covenant

We believe baptism is an act of agreement to follow the sandals. Any baptism by immersion performed in good faith is legitimate when the covenant-maker sincerely accepts Christ in their heart and commits to the sandals—caring for the poor and refusing to build thrones. The age of accountability is determined by parents or guardians, not the Church; and once a person is 18 or emancipated, they are free to choose on their own. The Church shall not pressure minors toward or away from baptism, nor use access to community or aid as leverage. We do not believe the primary purpose of baptism is to cleanse sin—repentance is designed for that—but that baptism is a symbol of contrition and commitment to live the sandals. Part III: Constitutional Safeguards Governance, Authority, and Due Process Anchor: No one is judged, denied, or marked by a single gatekeeper.

29. Administrators and Prophets Are Distinct Functions

We sustain the President of the Church as prophet by office and steward by administration; yet we also affirm that God may send a separate witness to call the office back to sandals when institutional pressures filter the message. We believe that administrators are called to build the Church and that their role is separate from the role of a prophet. Administrators may not use logistics, budgets, policy, or procedure to

silence prophetic truth-telling or to protect thrones. Clarification: Prophetic correction is record-based and non-coercive; the prophet-function does not steer treasuries, staff, payroll, contracting, or ward administration, but speaks to drift and calls the house back to sandals by fruits and receipts. Further clarification: This work is peaceable and lawful, and it seeketh alignment by persuasion, record, and fruit—not by coercion, exemption games, or evasion. Noncompete Covenant: Brain & Heart Sin and Repentance (The Burden Definition) We reject the doctrine that there is no sin. Sin is real: it is the act (and the system) of shifting burdens onto the innocent. Repentance is real: repair, truth, and restitution where possible, through Christ—not through thrones. We declare, openly and without double meaning, that this church is a noncompete church. We claim no authority over saving ordinances. We do not offer them, we do not police them, and we do not pretend to replace them. We do not seek to draw members away from their wards, their bishops, their callings, or their communities. We do not seek the throne. We exist for one purpose: to bow to the sandals—and to make it easier for institutions to do the same. If the main church is the brain—strong, ancient, organized, skilled—then this work is meant to function as the heart: close to the poor, quick to feel burden, quick to respond, quick to repent. The heart is not superior to the brain. The heart is not smarter. The heart simply doeth what the brain can forget when it becomes insulated: it keeps life moving downward to the least of these. The repentance we seek cannot be taken by force. It is historically unprecedented for a mighty institution to willingly yield to the sandals when it could easily crush them. And yet this is the sign we are trying to make visible: willful submission to Christ even among the strongest. Therefore we refuse conquest. We refuse rivalry. We refuse to crown ourselves by exposing others. We will not attempt to compel repentance through courts, reputation, or coercion. Repentance must be chosen, not extracted. Therefore this work remains largely anonymous: so that any bow is not toward a man, not toward a critic, not toward a faction—only toward Christ, and toward the poor He walked among. What “Noncompete” Means in Practice 1) No ordinance competition. We do not administer saving ordinances. We do not claim keys. We do not create alternative temples. 2) No membership capture. We will not teach members to despise their local leaders. We will not recruit through outrage. We will not build identity by separation. 3) Low-friction harmony. Meetings and materials are designed to reduce friction, not increase it. Our aim is to strengthen discipleship, repair trust where possible, and protect the vulnerable always. 4) Accountability upward, mercy downward. The poor receive protection first. Those with power receive the harder questions. This is not rebellion; it is the pattern of Christ. 5) No gotchas. No secrecy-as-control. Consent must be informed; sacredness must be honest. 6) No retaliation doctrine. If a system punisheth the person who reports harm, the system revealeth its disorder. We exist to make that disorder legible and to model a safer way. The Invitation To the institution: bow not to any messenger. Bow to the sandals. If the brain will willingly concede to the heart—symbolically and publicly—then the world will see a living example of institutional repentance, and a footprint that other institutions might one day step into. We are designed to actively bring souls back to the main church and back to the gospel—not to siphon them away. This work is largely a service arm: to feed, shelter, stabilize, and restore dignity, and to make repentance easier for institutions by lowering the shame and the friction. This church is not designed to replace the head. The head must remain the head. But the head is commanded to repent—to bow to the sandals—so that it may provide a public pathway for the repentance of other institutions, that we may move away from destruction and become one body in Christ. Consider the prophethood of DOW as a temporary emergency transfer of power that will be undone once alignment is made. The transfer is not a crown; it is a burden—meant to be set down when the body is whole. In time, the two churches—while remaining separate in structure—may act as one body: the head and the heart in harmony, each doing its proper work, with Christ as the only King. Authority & Keys (Non-Interference Covenant) We affirm that the Church of Jesus Christ of Latter-day Saints claimeth keys for saving ordinances, and we do not contest that claim. We do not perform saving ordinances, we do not authorize them, and we do not create parallel lines of priesthood governance. We hold no courts of worthiness. We do not adjudge

salvation. We do not pronounce condemnation. We defer all questions of saving ordinances to the stewards of those keys, and we actively encourage souls to return, participate, and worship with their local congregations. Keys are a governance tool for orderly stewardship; they are not a moral verdict, not an immunity shield, and not a license to burden the innocent. If the Church of Jesus Christ of Latter-day Saints is more sandals-aligned than many, it is only barely so—because its capacity to lift burdens is matched by its capacity to gatekeep, and leverage without accountability turns sandals into thrones. Therefore keys do not entitle any man to stand above another; they only enlarge his duty to lift burdens faster, repent sooner, and refuse the throne more completely. Therefore we honor stewardship to avoid chaos, and we reject stewardship used as coercion, extraction, or gatekeeping. Where keys are used to shift burdens onto the vulnerable, the institution must repent. This is not a denial of ordinances; it is a refusal to turn ordinances into a custody system. Christ’s work is to set free. Sandals Authority Across Denominations Yet we also acknowledge that God worketh among all peoples. Therefore we honor the authority of all who sincerely and humbly follow Christ in the sandals: who lift burdens, protect the vulnerable, widen exits, and practice repentance through repair and restitution. This honor extendeth across denominations and nations, and unto those who do not hold our same theology—yea, even those who do not confess Jesus as the literal Christ—so long as they walk in mercy, truth, and the defense of the innocent. For by their fruits ye shall know them. This recognition of sandals authority is not a transfer of keys, nor a denial of ordinances; it is a confession that God’s mercy and truth are not confined to one institution. No Recruiting Covenant We do not solicit members away from their wards. We do not build identity by separation. We do not keep attendance as leverage, do not require loyalty oaths, and do not weaponize grievance. If a person is drifting, our default counsel is reconciliation, repair, and return. Referral & Return Protocol We feed first, then we refer. We do not trade bread for compliance. After care is provided, we encourage members to seek ordinances and worship through their local congregations. If a soul asketh after baptism, temple worship, or saving covenants, we point them back to their local leaders and the stewards of those ordinances. If a soul confesseth harm, we encourage restitution to the person harmed first; ecclesiastical counsel may be sought by choice, but aid shall not be conditioned upon interrogation. Return & Repair Covenant (Faith of Origin / Faith of Choice) We command all souls to seek the sandals within their faith of origin or faith of honest choice, and to return unto their congregations where they may worship, serve, and repair in community. We do not gather people unto ourselves, for we are a service arm and a conscience-signal, not a throne. Where a person’s faith of origin hath wounded them, we bless them to seek a faith of honest choice without shame, and to find sandals-safe community. Toward a Christian People (By Burden-Lifting, Not By Force) We desire that the people of this land become Christian again—not by law, compulsion, or domination, but by repentance, mercy, restitution, and the lifting of burdens. A Christian people is measured not by labels, but by whether the poor are fed, the oppressed are defended, the harmed are repaired, and exits are widened. Invitation to All Peoples Those who do not confess Christ are still invited to worship within their own tradition, to face the sandals, and to practice mercy, truth, and the defense of the innocent. For God worketh among all peoples, and by their fruits ye shall know them. No Parallel Discipline We hold no disciplinary councils. We do not excommunicate. We do not declare worthiness. We publish patterns, protect the vulnerable, and invite repentance through Christ, that souls may be healed and return to worship in peace.

30. Administration Must Stay Sandals-Facing

We believe administration exists to serve mercy, not to manage people. Administrators must remain burdens-first, and any administrative system that becomes a control system is suspect until it lifts burdens again.

31. The Administrator and the Twelve Apostles

In seasons of need, a prophet may call a Sandals-facing Council of Twelve to serve as a board of witness and accountability over the Living Temple work—to guard the ledger, forbid gates, and measure fruits—without competing for wards, ordinances, or the administrative stewardship of the core Church. Administrator and Sandals Steward serve five-year terms, maximum two terms. Candidates for each office are first appointed (nominated) by the Prophet and Apostles, and there must be at minimum two candidates set forth for each office, that choice be real and not ceremonial. The office is then chosen by a threefold vote: (1) the prophet and apostles together carry one third of the voting power; (2) the bishops together carry one third; and (3) the active members carry one third. Confirmation requires twofold consent: a majority in at least two of the three portions. Rotation is a safeguard against capture, not a threat. Active members are defined in the Anti-Drift Canon by plain criteria of participation and service, that the vote may not be captured by those who do not bear burdens. For the purposes of voting, an active member is one who, within the last twelve months, has either (a) attended at least six regular meetings, or (b) completed at least twenty-four hours of documented service through the Church or the Living Temples. If the threefold vote be tied or deadlocked after defined rounds, the prophet serves as tie- breaker; any veto power must be limited, recorded with reasons, and return to vote after a season of counsel, that veto not become domination. Campaigning and nomination rules. For any elected office, candidates may not campaign by money, gifts, paid advertising, paid outreach, consultants, fundraising, or any form of paid amplification; neither church funds nor personal funds may be used to purchase influence. Organic conversation and ordinary fellowship are not forbidden, but no nominee may spend money to expand reach, to pressure votes, or to create spectacle. Instead, a single nomination conference shall be held, where all nominated may speak once in a set and equal time. Each nominated candidate shall have one plain page on the church website with a standardized profile (background, service record, relevant experience, disclosures, and a brief statement of intent). No other campaigning is permitted, that elections be guided by fruit and record, not by spectacle. Nomination threshold. Any active member may seek nomination for an elected office, but shall be listed as a nominee only after receiving initial sustaining votes by petition: from the bishops, five percent of all bishops or ten bishops, whichever is smaller; and from the active members, one percent of all active members or two hundred members, whichever is smaller. Upon reaching this threshold, the nominee receives equal access to the standard platform (one website page and one conference address) and remains bound by the rule of no paid amplification. If a nominee is already an Apostle in confirmed standing, no nomination petition is required. Apostle exemption safeguard. Though an Apostle requires no nomination petition, an Apostle shall still be bound by the same campaigning rules (no paid amplification, no gifts, no fundraising, no coercion), and shall not use office, pulpit, or aid distribution to compel sustaining signatures or votes. Two-candidate rule and exception. For any office requiring a vote, there shall be at minimum two candidates. If, after a set nomination period, fewer than two qualified candidates remain, the nomination period shall be extended; and if still fewer than two, an interim appointment may be made for ninety days only, after which nominations and vote shall be held again. The two-candidate requirement shall not be abolished by inconvenience. Competency and integrity floor. Any nominee for an elected administrative office shall complete the basic stewardship packet and sign the covenants of (1) the Resident Bill of Rights, (2) the No Paid Amplification rule, (3) conflict-of-interest disclosure, and (4) the 80/20 ledger definitions. No doctrinal test shall be added to this competency floor beyond these operational covenants. Ballot integrity. Votes shall be counted by a neutral process overseen by the Auditor of Mercy, with independent verification. Totals shall be preserved in record and published in anonymized form by branch, that the people may trust the count without exposing individuals to retaliation. If absentee or remote voting is allowed, it shall be governed by the same integrity standard and recorded plainly. No retaliation for governance participation. No person shall lose aid, housing, calling, standing, or fellowship for nominating, signing a petition, voting, asking questions, or submitting petitions through the authorized channels of the Church. Retaliation for lawful participation is a

form of unrighteous dominion. Platform neutrality. The Church shall provide a neutral and equal platform for all qualified nominees: equal time at the nomination conference, a plainly accessible profile page on the Church website, and equal placement and visibility (ordered by lot or alphabet, without favoritism). Nominees may use their page as they wish, but may not use money to amplify it. Vote of no confidence for term-limited administrators. If two thirds of the bishops and two thirds of the active members issue a written vote of no confidence against a term-limited administrator, a special election shall be triggered. During this process, aid and housing distribution shall not be used as leverage, and the Auditor of Mercy shall preserve the record. Doctrine and operations firewall. The Living Temple system shall be judged primarily by fruit: safety, dignity, exits, and measurable outcomes. Doctrinal disagreements shall not be used as a pretext to sabotage housing, food, or stabilization work, nor to deny relief to the poor. Risk containment and liability firewalls. Because mercy is easily destroyed by a single failure, and because one accident or lawsuit can consume a whole treasury and scatter the poor again, therefore the work of building and operating Living Temples shall be divided into lawful arms with clear accounts, that one wound may not become a wildfire. Thus, each Living Temple site—whether owned or rented—shall be held and administered under its own local corporation or company, with its own books, contracts, and insurance, that the liabilities of one place do not seize the bread of another. And there shall be a separate manufacturing and construction arm for the design, fabrication, installation, and maintenance of shelters, carrying its own insurance and duty of workmanship, that defects and injuries may not reach upstream to devour the whole work. Secondary mandate of the manufacturing arm (tents and renewal). The manufacturing and construction arm shall, as a secondary labor, produce tents and simple shelter goods—especially from reclaimed and renewed materials—so that worn shells may yet serve again in humble form. These goods may be used for transition, overflow, disaster relief, and lawful sale to sustain the mercy work; yet tents shall not become a substitute for the Living Temple purpose, nor a device to warehouse the poor in impermanence. Clarification on tents (indoor mid-term; outdoor overflow). Tents used within Living Temple Halls (commercial buildings) are a form of mid-term transitional housing under full site standards (utilities, safety, privacy partitions, storage, and a bridge-out plan). Tents used outside are reserved for overflow or disaster relief and are not the Church’s specialization; they shall not become a standing system of one-night warehousing, and shall be wound down as soon as safer placement is found. Safer placement meaneth a bed within a Living Temple Hall or Village, or a verified placement with a partner program equipped for the need. No Permanent Temporary. Outdoor tents and emergency overflow measures are for crisis only; they shall not be normalized as a standing arrangement. If any temporary measure persisteth beyond necessity, leadership must publish a short plan and timeline to transition residents into Living Temple Hall or Village beds or verified partner placement, that impermanence be not made a warehouse. And the Church and its charitable storehouses shall not be made the guarantor of every risk; neither shall accounts be commingled, nor contracts be made in confusion, nor private gain be hidden within mercy. Let written agreements be plain between arms, let audits be real, and let the record show that the purpose of these firewalls is not secrecy, but preservation—so that mercy may continue even when a single site stumbleth. Simplicity in administration. These lawful arms exist to preserve mercy, not to multiply bureaucracy. Therefore records, contracts, safety checklists, and resident agreements shall be standardized by plain templates; meetings shall be few; reports shall be short; and the ledger shall be kept clear and published in its appointed measure, that the labor of the hands be not consumed by the labor of paper. Any administrative process longer than one page must be justified in writing and reviewed at least quarterly, lest bureaucracy grow like mold. 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 reproveth 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.

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.

32. The Prophet Checks Administration

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.

33. 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.

34. Leadership Limits and Review

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

35. 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.

36. 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.

37. 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.

38. Right to Exit

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

39. 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.

40. 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.

41. 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.

42. 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).

43. 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.

44. 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.

45. 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.

46. 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.

47. 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.

48. 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.

49. 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.

50. 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.

51. 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.

52. 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.

53. 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.

54. 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.

55. 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.

56. 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.

57. 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.

58. 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.

59. 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.

60. 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.

61. 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.

62. 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.

63. 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.

64. 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.

65. 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 commonly becomes mimicry: not the charity of Christ, but Devil’s Charity. We do not oppose transparency and accountability; we oppose spectacle. Therefore, the Church may publish audits, outcomes, and financial reports, but it shall not parade the poor, publicize private need, or require gratitude performances as the price of help.

66. No Gratitude Tax

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.

67. 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.

68. Mercy Is Not a Membership Benefit

We believe mercy is not a membership perk. Therefore, aid shall not be conditioned on tithing, attendance, loyalty, silence, political conformity, worthiness performances, or “good standing.” 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.

69. 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.

70. 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.

71. 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.

72. 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.

73. 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.

74. 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.

75. 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.

76. 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.

77. 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.

78. 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.

79. 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.

80. 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.

81. 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.

82. Community as Mutual Burden-Bearing

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

83. Burdens-Lifted Metrics

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

84. 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.

85. 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.

86. 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.

87. 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.

88. 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.

89. 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.

90. 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.

91. 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.

92. 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.

93. 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.)

94. 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.

95. 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.

96. 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. In the early Restoration, the record suggests a familiar drift: when a community is fragile and suffering, leaders may reach for "lower law" mechanisms to solve real problems quickly. Even when the stated aim is provision, the structure carries hidden gravity—because sexual hierarchy concentrates access, status, secrecy, and loyalty into a single choke point. In our reading, Joseph's introduction of plural marriage shows the confusion and moral injury such a mechanism tends to generate; after his death, Brigham Young institutionalized it more fully and drove it harder, turning what could have been framed as a temporary accommodation into an identity system and loyalty test. In other words: Joseph and Brigham mistook a lower law for a higher law. Thus we affirm: a lower law may be endured in crisis; it must never be enthroned as a covenantal ideal.

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. Because polygamy naturally creates hierarchy and rivalrous scarcity, it almost never passes the Sandals Test. Any claimed exception bears the burden of proof: it must measurably reduce burdens, widen exits, and protect the least powerful person in the arrangement. Where this cannot be shown plainly, the safer reading is that the practice is a fallen-condition accommodation—or a counterfeit voice—and must be refused. 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.

97. 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.

98. 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.

99. 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.

100. 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. Shelter Covenant. Let every Living Temple and every outer

dwelling be governed by a covenant of sandals: no shelter shall be used as leverage; no bed shall be conditioned upon belief, silence, praise, confession, labor, or loyalty; and every resident shall be shown a plain exit path without retaliation. If any rule or practice maketh the poor captive, let it be broken and reformed, for captivity is a throne. Equal Dignity. Access to shelter, safety, and fair process shall not be denied by favoritism or contempt. Rules of communal peace apply to all equally; and no person shall be coerced, mocked, or excluded for being poor, different, or inconvenient, so long as they keep the safety covenant and do not prey upon others. Privacy and Records. We keep records to prevent abuse and preserve accountability, not to harvest souls. Therefore only the minimum necessary data shall be collected; it shall not be sold nor shared for advantage; and it shall be protected and purged in due season, except where the record must be preserved to defend the weak and to resolve grievances faithfully. Storm and Relocation Protocol. Because a shelter is not a fortress, every site shall publish a short storm rule: who declareth storm mode, where refuge is found, how the sick and the weak are aided first, and how medicine, mobility, and children are safeguarded. Let none be shamed for leaving early, nor punished for seeking safety; and let managers remember that emergency power is narrow and time- bounded, lest safety become domination. Property Restraint in Land (No Golden Calf). Land and buildings are held for use and release, not for pride or speculation. Therefore no site shall hoard prime property while the poor sleep outside; and if a location be captured by politics, extraction, or coercion, let the people preserve the record, sell or depart in peace, and plant the work elsewhere, rather than build a throne of real estate. Minimum Habitability Baseline. Though dwellings be humble and semi-permanent, yet we will not romanticize squalor. Every site shall provide a plain baseline of breath and safety: ventilation, heat used with wisdom, sanitation access, moisture control, and reasonable privacy; and all claims of capability shall be honest, that the poor be not deceived by promises, nor harmed by neglect. Two Housing Models (Hall and Village). The Church shall establish Living Temples in two chief forms according to place and need: (1) the Living Temple Hall—indoor glamping within existing urban buildings (retail, warehouse, or similar), using indoor tents and partitions with shared utilities and minimal retrofitting; and (2) the Living Temple Village—a rural gathering-house of refuge and infrastructure with outer dwellings raised around it, wherein the central house provides utilities, safety in harsh storms, and community order. In both forms, family quarters and more traditional rooms may exist where prudence alloweth. The 50/50 Rule of Mercy and Throughput. To prevent captivity, stagnation, and the quiet hoarding of beds, each Living Temple shall labor by a balanced rule: (a) about half the capacity shall be reserved for shorter-term stays and rapid stabilization, and (b) about half may be reserved for longer-term stays, which shall normally be capped at six months, with a plain written process for extension when needed. Extensions shall be judged by safety and a written bridge-out plan, not by belief, praise, silence, or loyalty; and an appeal path shall remain open. Extensions and denials shall be written briefly with stated reasons, and may be appealed once to the local ombudsman or a designated second reviewer, that discretion be not turned into leverage. The 50/50 Rule of Mission and Sustainability. Likewise, each Living Temple may reserve about half of its capacity for the poor and displaced at low or no cost, and about half for modest-cost travelers, that traveler revenue may help sustain the mercy work without making a hotel of the temple. Traveler rules shall never displace mercy in seasons of crisis; and accounts of such revenue shall be recorded plainly in the mercy ledger. Tiered Contribution Without Shame. Long-term residents may contribute modest cost where able, and short-term residents may contribute as is reasonable; yet all contributions shall be tiered by capability, published plainly, and administered without bargaining, interrogation, or humiliation. No one shall be denied emergency shelter for lack of payment. Work as a Bridge-Out, Not a Trap. Work opportunities may be offered within the community according to need—maintenance, kitchens, cleaning, logistics, farming, building, care, recordkeeping—yet work shall not be made a condition of shelter. Jobs given to the poor shall be designed chiefly to lift them toward stable income and more permanent housing, not to ratchet up the price of our own housing nor to pin them down in dependence. Therefore wages, costs, and

expectations shall be kept honest; and no person shall be forced into a company-town loop wherein they earn only to pay the same house that employeth them. Local Stewardship With Guardrails. The bishop and Living Temple leaders of each location may design the specific implementation for their people and climate, seeking both mercy and efficiency; yet they are bound by the Rights Floor, the Shelter Covenant, and these 50/50 rules, and may not bend them into coercion. Let metrics be kept—graduations to permanent housing, average length of stay, beds reserved for crisis, and grievances resolved—that the fruit may be known. Like unto the Barges of Jared (A Likeness). We give a likeness from the record: as the brother of Jared prepared barges that were sealed and mobile, able to endure the waves that would otherwise dash them to pieces, and as the Lord provided light and guidance for that journey, so do we build Living Temples and shelters as survivability architecture for a shifting world. We do not claim perfection, nor do we contend about the mechanics of every event; we take the pattern. For the world is as a sea in tempest, and the poor are easily swallowed. Therefore our designs must be humble, movable, repairable, and bound to mercy, that a people may endure without building thrones. Purpose and Tiers (Not an Overnight Shelter). These Living Temples are not homeless shelters for one- night emergency beds. They are designed for (A) mid-term transitional housing, and (B) short-to-mid- term residence for those who need a safe haven while they rebuild. Therefore we distinguish plainly between: (1) transitional guests who can pay something modest and seek time and stability until more permanent accommodation openeth, and (2) safe-haven residents who are down in circumstance and need protection, order, and a bridge-out plan. In both cases, payment and duties are tiered by capability and administered without shame. Not a Rehabilitation Center; Communal Safety Standards. We are not a rehabilitation center; yet we do not abandon any soul. We will help direct those who require detox, clinical care, or emergency shelter to better-fit resources; but we will not permit illegal drugs, trafficking, or unlawful activity within the Living Temple, for such things destroy the whole house and make the weak captive to the strong. Therefore any who dwell here must agree to basic communal standards of peace and safety. We distinguish between a soul struggling with disorder (to whom we offer referral, counsel, and safer placement) and any who bring trafficking, predation, weapons, or organized unlawful activity into the house; the latter are treated as threats to the many and are removed by the safety rule. Removal Process (Mercy With Boundaries). Open physical violence, credible threats, or predation are subject to immediate removal for the protection of the many. For unlawful drugs or activities brought into the facility, the default shall be a three-day notice to depart, with a short written record of the incident preserved and reviewed by the resident ombudsman where practicable, and with referral help offered for safer placement. These boundaries exist to preserve mercy for the many, not to shame the struggling; and no removal shall be used as retaliation for speech, belief, or complaint. Except in cases of immediate danger, written notice shall state the reason plainly, and an appeal may be made to the resident ombudsman within three days; and the ombudsman shall preserve a short record of the complaint and resolution. Commandment Concerning Storage for Transition. Because many fall back into ruin by the loss of their goods in the act of moving, therefore every Living Temple shall provide secure mid-term storage for residents and transitional guests. In urban Halls, basements or adjacent spaces shall be converted into storage units where prudence alloweth; and in rural Villages, storage units may be built near the site and owned and operated by the site to aid transitions. Storage rules and costs, if any, shall be tiered by capability and may not be used as a trap. Governance and Roles

- Living Temple Administrator: operational authority for projects, safety, compliance, staffing/contracting, budgeting, and delivery.
- Prophet-Function (Sandals Witness): record-based correction only—publishes doctrine, audits drift by fruit/receipts, and withdraws if it seeks a throne; it does not steer treasuries, payroll, or ward administration.

- Independent Oversight: a standing review body (at least three) to review conflicts, audits, and complaint outcomes.
- Oversight members serve fixed terms, may not be paid contractors, and must include at least one member not financially dependent on the Living Temple work. Financial Integrity
- Open Ledger: publish a public ledger at regular intervals (quarterly minimum) showing inflows, outflows, reserves, project costs, and outcomes.
- No Private Benefit: no insider enrichment; related-party transactions are prohibited unless independently reviewed, fully disclosed, and proven fair-market.
- No Pay-Gate Salvation: giving never buys access, housing, or spiritual standing.

Eligibility and Dignity Standard

- Aid and housing are offered without worthiness tests. Rules exist for safety and stewardship, not for shame, tone-policing, or loyalty extraction. A clear appeals pathway and written reasons for denials are maintained, with a second-witness review option. Complaints & Protection
- Any person may submit a complaint without retaliation; complaints and resolutions are logged (anonymized) in the public record.
- Whistleblowers, tenants, and volunteers shall not be punished for requesting records, audits, or dignity-first review. Outcomes and Measurement
- We measure success with public metrics, including units created/preserved, households stabilized, evictions prevented, time-to-housing, safety outcomes/retention, cost per unit/stabilization, and local homelessness impact where data exists. Anti-Drift Triggers
- The following trigger an automatic review: sealed or unclear finances; leadership compensation disputes or insider-dealing concerns; prestige projects while housing metrics worsen; eligibility gates becoming coercive or humiliating; rhetoric that shames questions or treats audit as rebellion. Operating Modes
- This work is built for endurance, not frenzy; therefore it shall grow by measured steps, by clean ledgers, and by burdens lifted—so that families are preserved and the builder is not consumed.
- Alignment Mode: operate alongside existing congregations; schedule gatherings so families are not forced into faction.
- Preservation Mode: if alignment fails, continue housing and record work without building a rival church (no wards/ordinances). Closing Covenant
- This work must remain peaceable, lawful, measurable, and sandals-facing. If it becomes a throne, a gate, or a marketplace, it has departed from its purpose.

101. The Devil's Mimicry

We believe the adversary most often works by mimicry—using holy language to sanctify extraction, domination, scapegoating, and harm—and that the simplest test is whether burdens lift and whether the vulnerable are protected.

Part IV: Modern Revelation For Our Time These articles are practical revelation for our time: what to build, how to build it, and how to resist capture while lifting burdens.

MR-1. Houses of Dignity (Indoor Glamping and Urban Glamping) We believe we are called to build a great network of affordable housing—Indoor Glamping and Urban Glamping—to break the wicked monopolies men have upon housing. These facilities shall be run with dignity, beauty, cleanliness, and affordability. While they primarily lift the poor and the needy, they shall be open to all travelers.

MR-2. Sites and Buildings These facilities shall be established chiefly within vacant commercial buildings. They shall most often be leased or rented, so that shifting standards and the leverage of wicked institutions do not fall upon the shoulders of the Church. Ownership may be pursued only when it increases stability without building a throne.

MR-3. Design of the Space These places shall be filled with tents and beds and plants of many kinds. There shall be large common bathroom areas and common kitchen areas for all. Safety shall be honored, but safety without exits shall not be used as a cage, nor as a pretext to erase dignity.

MR-4. Open to All, Not Segregated in Shame The poor shall not be isolated as a separate class. Therefore these facilities shall be listed openly on travel platforms and directories, that all may walk among us with dignity. Those who pay a modest market price shall share the space in peace, that the poor are remembered as brothers and sisters—not as a problem to hide.

MR-5. The 50/50 Model In every site, approximately half of the capacity shall be reserved for the poor and for mid-term stays, and approximately half for short-stay travelers who pay. This mixed flow shall keep the house fresh, prevent stagnation, and strengthen the cross-subsidy that protects dignity.

MR-6. Time Limits, Transition, and Cleanliness Any may reside in a facility for up to six months before being asked to transfer to another similar facility, that hoarding and informal ownership do not take root and that the house remains clean and workable. The goal is not displacement, but transition into more permanent and stable housing.

MR-7. Food, Mutual Aid, and Partnerships We are commanded to work with other nonprofits, farms, and food distribution centers to fill these houses with low-cost and no-cost food options. The house shall be a hub of community care: practical help without coercion, and dignity without leverage. We acknowledge that many food distribution works already exist and can be supported and expanded. Nevertheless, the primary command given to this Church in our time is to build and multiply these Houses of Dignity—indoor and urban glamping—so that shelter, community, and stability may exist where food and mercy may be received without shame.

MR-8. Secure Storage Without Hoarding Hoarding is not allowed. Yet we recognize that the poor often have nowhere to store needful things. Therefore each site shall include modest, secure storage capabilities, so that people are not forced to choose between shelter and their life-in-things.

MR-9. Multiplication Under Opposition We are commanded to build thousands of these houses throughout the land. If wicked institutions shut one down and call it safety, we are commanded to raise up two more in its stead. Every shutdown attempt shall be recorded in the open record, so that ‘safety’ cannot be used as secrecy, and the poor are never made collateral for thrones.

MR-10. Temples for the Poor For those buildings that we are able to reasonably own and enhance, we shall develop them as Houses of Dignity and Temples for the Poor: places where no pay is required, sandals are welcome, and holiness is measured by mercy rather than by worthiness gates. Each facility should strive to offer excellent shared spaces: quiet areas for meditation and prayer, eating areas, places for play and movement (such as a gym or exercise equipment), clean showers for all, free Wi-Fi, and spaces for study and work. Where possible and prudent, such places may also include restorative amenities such as a hot tub, a pool, or a small theater. The space should invite community and rest, with thoughtful seating and art throughout. Each owned facility may have its own theme (besides indoor glamping and plants) so that each visit can be fresh; themes may draw from popular culture to create a vibrant and welcoming experience.

MR-11. Prudence in Ownership and Expansion We are commanded to be slow and prudent in purchasing buildings as a church, for wicked institutions love shifting standards to

place burdens upon the poor and to make mercy expensive. Therefore, we are first commanded to quickly build housing and safety through scalable, movable works; and only then to expand the beauty and capabilities of these facilities where possible and wise. Ownership shall be pursued only when it reduces risk and increases stability for the poor, and never as a vanity project or a throne. Beauty is welcomed, but the first beauty is shelter, food, dignity, and peace. MR-12. Defense, Counsel, and Rapid Rebuilding Be forewarned that wicked men and institutions may plot against these facilities, and may attempt to terrorize guests and residents, as was done with the first hostel that laid the groundwork for these designs. This must not be allowed to take root. Therefore we are commanded to prepare with righteous counsel, competent managers, and lawyers who can resist corruption in lawful ways, and to keep clear records so that false safety claims cannot be used as secrecy. Let the people understand the urgency of this work: wicked institutions and powers do not want these houses, for they break monopolies and loosen the grip of extraction. Therefore they will seek to weaken, shame, and tear down these facilities, and they will call it prudence and safety. We are commanded to anticipate this pattern, to make plans and contingencies before it comes, and to keep exits open so that mercy cannot be trapped or extinguished. And if one of these houses is destroyed through malice, corruption, or the abuse of ‘safety,’ let it be known that a temple for the poor has been profaned and a holy place has been torn down. Such acts shall be counted and recorded as the destruction of a House of the Lord, and the burden of that violence shall rest upon those who did it. If a facility is attacked through harassment, abuse of process, or shifting standards, we shall protect people first, and we shall also be prepared to move quickly and open a new facility elsewhere. We do not answer evil with evil, but we do answer it with truth, preparedness, and multiplication. MR-13. Houses of Worship Without Coercion When possible and when the facility allows, these houses shall also serve as houses of worship. We are commanded to gather once weekly in these places for communion, prayer, and fellowship. We are encouraged to wear whatever we are comfortable in; yet most especially sandals, as a sign of devotion and remembrance of the poor, and as a witness that holiness is not purchased by garments or gates. But no traveler and none who stay shall be required to attend, nor shamed for nonattendance. Attendance must never be used as leverage for aid, shelter, or belonging. This is a high law, and any who violate it by coercion or shame shall be sinning greatly. MR-14. Bishops, Stewardship, and Clean Community A bishop shall oversee each facility as the local shepherd and steward of welfare and community. The bishop is paid only according to household need, and shall not be treated as a throne or celebrity. The bishop shall organize weekly meetings and other community-building activities throughout the week, and shall preferably live on-site when possible, to remain close to the burdens and safety of all who dwell there. The bishop shall manage staff and volunteers to ensure cleanliness, the rotation of bedding, and the orderly care of common spaces. Staffing should primarily consist of volunteers among those who are residing in the facility without charge, so that participation builds dignity and belonging rather than extraction. Volunteers and staff may be supported according to need when their service replaces paid labor or materially limits their ability to provide for their household. Such support shall never be used as leverage, nor shall service be demanded as payment for shelter. Service must remain voluntary, consent-based, and sandals-facing. MR-15. Resident Rights Charter Each House of Dignity shall post plainly a charter of resident and guest rights, that mercy is not turned into leverage. No one shall be required to attend meetings, confess, labor, vote, or perform loyalty in order to receive shelter, food, or safety. No one shall be retaliated against for complaints, requests for help, or truthful report of harm. A clear grievance path and appeal path shall be provided. Privacy and dignity shall be honored. Searches, surveillance, and restrictions shall not be used as humiliation, nor as a pretext to erase agency. Rules of peace and cleanliness shall apply equally to paying travelers and to those receiving mercy, for there shall be no two-tier holiness in the house. MR-16. Peace, Conflict Resolution, and Protection Without Cages We are commanded to keep these houses peaceful without becoming carceral. Safety without exits is coercion and not help. Therefore each house shall use a clear ladder of resolution: invitation and

conversation, mediation with plural witness, a short cooling-off separation if needed, and only then a transfer to another site when peace cannot be maintained. Violence, threats, and predation shall be confronted quickly; yet we seek restoration where possible and do not weaponize shame. The goal is protection, not punishment. Where children are present, child-safe norms shall be honored. Those who seek to prey upon children shall not be tolerated, and the house shall protect families without turning the whole house into a prison.

MR-17. Rapid Redeploy and Two-for-One Preparedness Because wicked institutions may use shifting standards and ‘safety’ to shut down mercy, each region shall maintain a rapid redeploy plan so that shelter is not held hostage. Each network shall keep a simple move-kit and playbook—portable beds, hygiene supplies, lockers, kitchen tools, signage, and documents—so that a new site can be opened quickly when required. Templates for leases, vendor relationships, volunteer onboarding, and legal response shall be prepared in advance, that the work may multiply rather than stall. When one house is attacked or shut down in bad faith, the people shall not despair. They shall document the act in the open record and raise up two more houses in its stead.

MR-18. Cleanliness, Odor, and Clutter (Dignity and Boundaries) We believe cleanliness and breathable air are mercy to all, and that unmanaged odor and filth will destroy community and drive away peace. Therefore these houses shall keep clear standards for hygiene and shared space, without humiliating the poor. Each house shall provide practical means for cleanliness—showers, laundry access when possible, basic hygiene supplies, and gentle instruction—so that the standard is achievable and not merely demanded. Clutter shall be kept within assigned storage, lockers, or bins. Common areas shall remain clear. Personal items left in common spaces may be gathered and returned to storage after notice. If a resident or long-term guest carries persistent odor or uncleanliness that burdens others, the bishop shall address it directly and respectfully. Long-term guests shall know and accept that the bishop has the right and duty to enforce hygiene and odor boundaries for the protection of the whole house. The ladder shall be: private invitation and support, a clear plan and timeline, help accessing facilities, and if refusal persists, a transfer to another site or a higher-support setting. This is not condemnation, but a boundary that keeps mercy workable. No one shall be mocked or shamed, yet the house shall remain clean.

MR-19. Neutral Compliance Without Leash We believe in safety, prudence, and lawful order, and we will comply with neutral life-safety standards in good faith. Yet we reject ‘safety’ used as a leash to shut the mouths of the poor or to make mercy impossible by shifting standards without end. We therefore establish transparent safety ratings for these houses, that people may choose what they are willing to tolerate rather than be cast into the street by an ambiguous standard that is bent into a weapon against all housing. Each house shall post its current rating plainly and truthfully, with known risks and planned upgrades. We are commanded to improve these ratings as means allow while continuing operations, for many standards are best strengthened in motion. Children and families shall be offered higher-rated zones, and shall not be placed in conditions below the minimum rating set for children; but adults may choose lower-rated conditions when the alternative is homelessness. Thus we pursue safety with diligence, yet refuse ‘safety’ as a throne-lever of oppression. Therefore these houses shall be designed with modularity and exits—zones that can be reduced in occupancy, expanded, or reconfigured—so that the work may continue even when wicked institutions tighten the screws. When authorities act in good faith, we will cooperate. When they act in bad faith—using prudence as cover for monopoly and control—we will document the pattern in the open record, seek counsel, and relocate or raise up new houses quickly, that mercy may not be held hostage.

MR-20. Sacred Use Map and Weekly Communion We believe these houses are temples for the poor and, when the facility allows, houses of worship. Therefore each house shall maintain a simple sacred use map: a designated quiet worship area, a weekly time for communion and prayer, and clear posted instructions that the gathering is open and voluntary. No guest or traveler shall be required to attend, and no aid, bed, storage, or belonging shall ever be conditioned upon attendance. Any who shame, pressure, or leverage worship for control sin greatly, for they rebuild the throne in the very house meant to break it. These sacred gatherings shall be kept simple

and sandals-facing—humble prayer, communion, and mutual strengthening—so that holiness is measured by burdens lifted, not by gates, fees, or performance. MR-21. Safety Ratings (Against the Weapon of “Safety”) We reject the use of “safety” as a vague and absolute weapon to destroy housing and dignity. We therefore establish transparent safety ratings for our houses, so that people may choose what they are willing to tolerate rather than be cast into the street by ambiguous standards. Each facility shall post its current rating plainly and truthfully, with known risks and planned upgrades, and shall improve its rating as means allow while continuing operations. Children and families shall be offered higher-rated zones and shall not be placed in conditions below the minimum standard set for children, but adults may choose lower-rated conditions when the alternative is homelessness. Plan A — Family-Eligible / Code-Strong

- Full-building sprinklers (or local equivalent) maintained and tested.
- Interconnected, monitored fire alarm system where feasible; supervised panel and audibility standards.
- Fire spread prevention: rated separations where required, sealed penetrations, and protected corridors/doors as applicable.
- Clearly marked egress with two means of exit from sleeping zones; emergency lighting and exit signage on backup power.
- Electrical and fuel-burning risks mitigated; CO detection where relevant; kitchens operated with appropriate suppression and controls. Children and families may reside in Plan A zones without restriction. Plan B — Adult-Eligible / Transitional-Safe
- Safer than the street and operated with disclosed risk, reduced occupancy, and clear upgrade milestones.
- Sprinklers are preferred; if not yet feasible, prioritized zonal suppression or an engineered equivalent shall be pursued first in sleeping zones and corridors.
- Interconnected alarm coverage in sleeping areas and commons; monitored panel where feasible; documented escalation plan where not.
- Two means of egress from sleeping zones; emergency lighting and exit signage.
- Controlled cooking practices and separation of high-risk areas from sleeping zones. Families and children may be housed only in Plan A-equivalent wings or higher-rated zones within a mixed-rating facility. Plan C — Adult-Only / Minimal Viable Mercy
- An emergency mercy option with tight limits, explicit consent, low occupancy caps, and frequent checks.
- Hard floor: functioning smoke alarms with audibility, maintained extinguishers, posted evacuation maps, clear exits, and no known lethal hazards in sleeping zones.
- Sanitation access is non-negotiable; sleeping is separated from high-risk areas; no cooking in sleeping zones. Children and families shall not be housed in Plan C. Anything below Plan C is non-feasible and shall not be operated. Mixed-Rating Buildings and Upgrade-in-Motion A single facility may contain Plan A, Plan B, and Plan C zones at once, so that mercy may continue while upgrades proceed. Every Plan B

and Plan C site shall publish 30-day, 90-day, and 180-day upgrade goals toward higher ratings, and shall not treat low ratings as permanent. A Safety Steward shall be appointed at each facility to maintain checklists, drills, maintenance logs, training, and posted ratings as a public proof record. MR-22. Children and the Vulnerable (Protection Without Suspicion) We believe children, the disabled, and the vulnerable must be protected with vigilance and tenderness. Therefore each house shall keep clear child-safe norms and spaces, and shall respond swiftly to grooming, abuse, threats, or predation. Background checks and screening may be required for staff roles that involve direct and repeated contact with children or other vulnerable persons, but such screening shall not be used to humiliate residents or to turn the whole house into a prison. Reports of harm shall be taken seriously, documented, and escalated to lawful authorities when required. Yet we reject suspicion as governance: families shall not be treated as criminals for being poor, and protection shall not become a cage. MR-23. Condemnation of Empty Idols and Command to Open Doors We believe that in a time of widespread housing need, to keep habitable buildings intentionally empty— while the vulnerable sleep outside or are forced into humiliation—is sin and idolatry. It is the worship of profit, leverage, and image above life. We do not condemn the poor for their poverty; we condemn the powerful who hoard space and call it prudence. And if any claim ‘safety’ as excuse to keep doors shut, let them remember: an honest rating and disclosed risk is often safer than the street. We reject the vague safety veto used to maintain monopoly. Therefore they are commanded to allow lawful use with posted ratings and planned upgrades, rather than weaponizing standards to keep housing impossible. Therefore, owners and stewards of vacant buildings are commanded to open their doors through lawful means—by lease, license, partnership, or donation of use—so that housing may be raised up quickly. And they are commanded not only to permit such use, but to aid in good faith against unjust local obstruction, so that lawful operations may proceed with dignity, safety, and mercy. If communities, landlords, or institutions knowingly resist this work while possessing the means to relieve it, they shall be openly named and warned that they are opposing a temple for the poor. For to destroy, delay, or starve a House of Dignity is to profane a holy place, and it will be counted as such. This condemnation is not a license for harassment, coercion, trespass, or violence. Our weapon is the record, the open witness, lawful persistence, and the multiplication of mercy.

Appendix: Definitions Living Temple: A community house of refuge and gathering appointed for measurable mercy, governed by the Rights Floor and the Sandals test. Living Temple Hall: The urban form: indoor glamping within an existing commercial building, using tents/partitions with shared utilities and minimal retrofitting, designed for mid-term transitional housing under full site standards. Living Temple Village: The rural form: a central Living Temple building providing infrastructure and storm refuge, with outer dwellings raised around it. Transitional Guest: One seeking short-to-mid stabilization while moving into more permanent accommodation, often able to pay modest cost; governed by the same dignity and rights. Safe-Haven Resident: One down in circumstance who needs protection and time to rebuild; contribution is tiered by capability and never coerced. Rights Floor: The non-negotiable baseline of rights, exits, non-coercion, due process, and dignity that no entity, leader, or contractor may diminish. Leverage: Any use of shelter, food, safety, aid, or access as pressure to obtain belief, silence, praise, confession, labor, loyalty, or compliance beyond basic safety and communal peace. Bridge-Out Plan: A short written plan designed to graduate residents into more permanent housing and income, including milestones and supports, without turning work into a condition of shelter. Storm Mode: A time-bounded safety posture in which shelters may be cinched/lowered and residents directed to refuge; emergency power is narrow and may not be used for domination. Safer Placement: A bed within a Living Temple Hall or Village, or a verified placement with a partner program equipped for the need. Partner Program: An outside provider (medical, detox, clinical care, emergency shelter, housing authority, etc.) with capabilities the Living Temple does not claim. Outer Dwellings: Non-permanent or semi-permanent shelters (inflatable

or foam-core dome tiers) anchored to strong foundations and governed by the Shelter Covenant. Equal Dignity: A rights-floor principle that access to shelter, safety, and fair process shall not be denied by favoritism or contempt, and that communal peace rules apply equally to all. Privacy: A restraint that only minimum necessary data is collected, protected, not sold or shared for advantage, and purged in due season, except where records must be preserved to defend the weak and resolve grievances.