

# Shelter & Mercy Manual

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Operational standards for Houses of Dignity (v100 — Ownership Defense Engine Insert)

The Plain Gospel (split document set)

## How to Use This Document Set

This is one of three companion documents in The Plain Gospel set (Document 03).

### Start here:

- New / curious / visiting: read Document 01 — Articles of Faith (the sandals overlay).
- Governance / leadership / auditing: read Document 02 — Constitution & Safeguards (power, roles, checks).
- Serving / shelter operations: read Document 03 — Shelter & Mercy Manual (policies, safety, procedures).

### Key principles:

- The sandals gospel is an overlay to all sects — not a new dominion.
- Membership is counted by active participation (service, worship, learning, repair) — not by money or ordinances-as-salvation.
- No aid, shelter, safety, or belonging may be conditioned on confession, baptism, attendance, or donations. If you only read one thing: read the Articles of Faith first, then follow cross-references where you need depth.

## Plain Gospel document set — v92 split build

Alignment Notice (Document 03 ↔ Document 02): This Manual implements operations under the Rights Floor and governance safeguards in Document 02. If a local manager, contractor, or site entity attempts to override the Shelter Covenant, Equal Dignity, due process for removal, the ombudsman appeal path, privacy restraints, or the 50/50 rules, the Constitution's Rights Floor and Resident Bill of Rights govern and the matter must be recorded for review.

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 Cross-reference: repentance/repair and antincoercion doctrine in Document 01 (Articles of Faith), Article 27B. 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.

Record & Review: Every removal notice and appeal outcome shall be logged (with privacy redactions) and made available to the Recorder/Auditor of Mercy for seasonal anonymized reporting, per Document 02 truth-safety safeguards.

## Definitions Canon (Shared Terms)

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

- **Rights Floor** — The non-negotiable minimum: no leverage for aid, truth-safety, due process, and dignity protections. No local policy may override it.
- **Leverage** — Any condition placed on food/shelter/safety/belonging that purchases silence, confession, loyalty, labor, reputation management, or belief.
- **Noncompete** — We do not compete for salvation monopoly, keys-as-gates, or brand capture. We exist to build exits and return people to their own churches stronger where possible.
- **Fellowship (Permissionless Layer)** — Decentralized gatherings for truth-safety, repair, and mutual aid. No membership gate. May critique drift without penalty.
- **Housing Church (Stewardship Layer)** — The incorporated entity that receives funds, holds property, builds housing, and runs sites under audit, term limits, and public record.
- **Pure Charity** — Mercy without strings: burden moves down; aid preserves dignity, voice, exits, and agency.
- **Plain Gospel** — First-principles discipleship measured by fruit: protect the vulnerable, repair harm, refuse humiliation, create exits, and reject thrones.
- **Living Temple** — A housing-mercy site (hall/village/other) operated under the Rights Floor, open ledger, and resident dignity charter.
- **Plan A / B / C** — Operational safety tiers used in the Manual for shelter eligibility and response: A = standard housing; B = heightened support/structure; C = high-risk containment with strict limits and appeal.
- **Engine A / Engine B** — Operational pathways in the Manual for throughput vs stability (e.g., rapid stabilization vs long-term placement). Both must obey the Rights Floor.
- **Storm Mode** — Emergency operations during crisis (weather, violence spike, system outage). Temporary measures must sunset, be recorded, and never become permanent gates.
- **Bridge-Out Plan** — A short, written stabilization plan that creates a path from crisis to a safer lane (housing, income, documents, support), with clear timelines and exits.
- **Removal Ladder** — Stepwise process for safety enforcement (warning → limited restriction → removal only as last resort), with written reasons and appeal.
- **Appeal / Ombudsman** — An appeal path that does not route through the same person who made the decision; ombudsman role exists to protect dignity and prevent retaliation.
- **Recorder / Auditor of Mercy** — Independent proof office that preserves the record, publishes anonymized issue logs, audits outcomes, and flags drift.

- **Open Ledger** — Regular public reporting of inflows/outflows/reserves/projects with privacy redactions; prevents optics charity and quiet capture.
- **Privacy Redaction** — Shielding names/identifiers of residents and reporters while still publishing enough record to prove fairness and prevent abuse.
- **No Paid Amplification** — Governance influence may not be bought with ads, consultants, gifts, or fundraising to campaign. Visibility must be equal and record-based.
- **Exit Doctrine** — The church exists to create dignified exits from homelessness, coercion, debt traps, abuse, and shame spirals—without retaliation.

## Precedence Map (Order of Authority)

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

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

### **Rights Floor Breach Protocol**

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

### **Operator Checklist (Print and Post)**

- Post the Rights Floor + Non-Leverage Covenant in a public place residents can see.
- Post the Removal Ladder + Appeal Path (with Ombudsman contact) in a public place.
- Post Storm Mode rules and the Bridge-Out Plan trigger criteria.
- Maintain a weekly counts log: intakes, exits achieved, transfers, removals/evictions (with reasons).
- Maintain an incident log (safety events) and a separate retaliation-report log (protected).
- Maintain a Storm Mode log (start/stop times, restrictions used, reasons).
- Prepare the quarterly audit handoff packet (ledger summary, logs, exception approvals, and change log).

## 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.

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

## 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.

## **100. 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**

## Ownership Defense Engine (Engine B) — Land Trust + Shared Equity Protocol

### Purpose

This engine exists to prevent a permanent renter-class by releasing custody—moving households from stabilization into protected ownership without creating a landlord throne.

It is a companion engine to the Mercy Shelter Engine (Engine A). Engine A scales shelter fast; Engine B defends assets and builds an ownership ladder. They are separate engines with separate triggers.

### Definitions

Engine A (Mercy Shelter): leased buildings + indoor dignified shelter + rapid replication.

Metric: nights housed, burdens lifted, exits widened.

Engine B (Ownership Defense): parcels held in community trust + utility cores/foundations + shared-equity homes + anti-speculation guardrails. Metric: families gaining equity, long-run stability, anti-capture retention.

### Qualification Gates (When Engine A may activate Engine B)

Engine B shall not be activated merely by enthusiasm. It is activated when the following thresholds are met:

- 1) Parcel & zoning stability: a parcel sufficient for a minimum viable neighborhood is controlled, and permitting risk is understood and survivable.
- 2) Operating stability: Engine A can operate without a single person as the point of failure; SOPs exist; local operators are trained.
- 3) Capital resilience: infrastructure funding exists without draining shelter operations; minimum 12 months runway for Engine B.
- 4) Governance & anti-capture: land is placed into a Community Land Trust (or equivalent) with independent oversight and conflict-of-interest prohibitions before construction begins.
- 5) Resident readiness: a fair pathway exists for residents who desire ownership; selection is transparent and not based on compliance, flattery, or silence.

### Core Covenants (Anti-Throne Rules)

- No captivity: no one must remain in our system to qualify. Credits are portable. Exits are honored.
- No speculation: resale is guarded by shared-equity limits, first-right-of-refusal, and anti-corporate acquisition rules.
- No leverage: aid and housing are never conditioned on praise, confession, attendance, or political loyalty.

- No monopoly custody: decentralize stewardship through multiple local trusts and independent boards. No single owner may control the whole network.

### **Resident Equity Ledger (Ownership Ladder)**

Where residents can pay anything, a portion may be recorded as an equity credit usable toward a future plot/home. Credits may be matched by donations. Credits are portable across sites and cannot be forfeited as punishment.

### **Plot + Foundation Transfer Model (If used)**

If plots or foundations are sold or transferred, they must carry guardrails: owner-occupancy requirements, resale caps/shared-equity formulas, prohibition on conversion to short-term rentals, and a buyback/right-of-first-refusal held by the trust.

### **Interface Between Engines A and B**

Engine A stabilizes; Engine B releases custody. When a site activates Engine B, Engine A remains available as the front door (emergency/mid-term), while Engine B becomes the exit ladder (long-term).

## **Exodus Pattern: From Captivity to Dignity**

We liken this work unto Moses, not because we claim holiness, but because the pattern is the same. When a system hoardeth custody of land, labor, and shelter, it buildeth Pharaoh's house: it keepeth people alive while keeping them captive.

Therefore the purpose of this program is not merely housing, but exodus—widening exits until families are no longer bound to corrupt leverage. We seek not to replace one captivity with another, nor to build a new throne, but to lead people through a wilderness of transition into dignified stability: shelter without shame, aid without coercion, and ownership without speculation.

And as Moses refused the crown of Egypt, so must this work refuse landlord kingship. For the deliverer who taketh custody becometh Pharaoh again.

Our proof is measurable: reduced burdens, portable exits, and families gaining stability without new dependence.

The wilderness is the mid-term hall: safer than the street, not yet a home, but a path with exits.

Moses Test: If our system ever requireth silence, gratitude, or compliance as the price of shelter, then we have become Egypt again.

## **Fail-Safe Principle (Policy-Proof Mercy)**

If the law protecteth the people, we rejoice. If the law faileth, we still build exits.

We do not rely on kings, parties, or emergencies. We widen exits, keep dignity, and refuse the throne—whether monopoly tighteneth or looseneth.

### **Innovation Advantage (Throne Infrastructure Decay)**

If centralized powers insist on hoarding housing, they will sit upon costly, brittle, slow-to-upgrade infrastructure. Our defense is to build housing as a modular, iterating system that outpaces thrones.

Rules:

- Modularity: build pods, utility cores, and connectors so parts can be replaced without rebuilding whole structures.
- Low fixed-cost doctrine: prefer lease-first / movable systems for speed; lock in only what reduces capture (foundations, utilities, trust governance).
- Upgrade cadence: the network should be able to adopt better insulation, cores, and power modules on a regular cycle without re-approving the entire system.
- Open-spec interoperability: publish compatible specs so many small builders can produce parts; avoid single-vendor capture.
- Distributed builders: train and certify local crews so innovation can replicate faster than any monopoly can procure.

Thus hoarding becomes a burden to the hoarder: their assets age faster than they can be updated, while mercy systems improve by iteration.

### **Safeguard: Minimum Dignity Spec**

Iteration shall not be used to lower dignity. Every module must meet a minimum standard of safety, warmth, privacy, sanitation, and exit rights.

### **Safeguard: Interoperability Without Monopoly Permission**

No single vendor, patent, or permission-gate may become required for basic shelter. If a module demandeth monopoly custody, it is rejected in favor of open and replicable designs.

## **Design Rule: Embed Paths, Not Traps**

We bless builders to pre-plan chases for utilities, not to entomb future repairs. Therefore we embed conduit routes and service paths, not irretrievable wiring. Wires may be pulled and replaced; paths remain accessible.

Electrical and plumbing shall be routed through serviceable raceways or accessible cavities. If a repair requireth destruction, the design hath become a trap.

## **Reinforcement Options (Mesh Coat / Frame)**

Where foam shells are used, strength and safety may be increased by reinforcement: a mesh coat with fiber-reinforced plaster or resin, a structural skin over foam-core panels, or a light steel frame within or around the shell.

These reinforcements shall be chosen for: (1) wind and uplift resistance, (2) long-run creep control, (3) fire and impact performance, and (4) repairability without monopoly permission.

And let builders remember: the house faileth most often at joints and openings; therefore connections, rings, anchors, and penetrations shall be treated as sacred engineering.

## **Connection Doctrine: Rings, Anchors, Openings**

Checklist (treat as sacred):

- Base ring / tension ring: ensure continuous load path and resistance to spreading.
- Uplift anchoring: design for wind uplift and overturning; prefer redundant anchors (perimeter + core as needed).
- Openings: doors and windows require reinforced frames and shear transfer; do not cut without compensating structure.
- Penetrations: seal and reinforce all vents, pipes, and conduits; protect fire barriers at every box and chase.
- Joints: treat every seam as a potential leak and failure; use tested connectors and inspect them more than surfaces.
- Service access: keep critical connections inspectable; hide nothing that can kill a family.

### Failure Modes (What to watch)

If Engine B begins to behave like a landlord empire—accumulating custody, raising rents, using housing as leverage, or favoring the compliant—it hath become a throne and must be reformed or dismantled.

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. Cross-reference: repentance/repair and antincoercion doctrine in Document 01 (Articles of Faith), Article 27B. 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.