**Biblical Basis for the Agape Restoration Society**

(Click on the title above to read the Scripture references in a separate frame.)

**Mission Statement:** Agape Restoration Society is a Christian volunteer ministry that aims to restore orphans, widows, poor and disabled people to fullness of life; to restore this *diakonia*-ministry to the Body of Christ; and to provide a Christian community for independent living in moderation.

**God's holiness: the foundation of agape-love**

On what basis, for what reason, should Christians care about the poor, lame, deaf, or blind? The fundamental reason is God Himself. In *Lev. 19:1-18*, God gave to Moses the fundamental rules of human conduct toward each other, and He based them on "Be holy, for I am holy." After each group of rules, God said, "I am the LORD (Yahweh = I AM)." In other words, because God exists (He is the I AM), we must live accordingly. In this overview of the moral law, God included care for the blind and deaf (*Lev. 19:14*). At the end of this passage is the command, "Love your neighbor as yourself" (*v.18*), which is echoed several times in the New Testament. The Old Testament is full of teachings about the need to not only worship God correctly, but also to give special attention to the disabled, elderly, widows, orphans and the needy (*Is. 1:13-17; Is. 35:3-6; Mic. 6:6-8; Zech. 7:9-12*).

**Jesus' agape-love for the "poor, maimed, lame and blind"**

The Greek word "*agape*" means divine love or unselfish, unconditional love. It is sometimes translated as "charity." At the very start of His ministry Jesus, quoting from the 61st chapter of Isaiah, said that He had come to preach to the poor, heal the brokenhearted, give sight to the blind, and bring release to the lame (*Luke 4:16-21*). Twice in one chapter, perhaps for emphasis, He repeated that His followers are to invite the poor, lame, maimed and blind into our fellowship (*Luke 14:12-14 and 21*).

Jesus began His ministry “preaching the gospel of the kingdom, and healing every disease and every sickness among the people” (*Mat. 4:23 and 9:35*). In the Lord's Prayer (*Mat. 6:9-13*), He taught us to pray: “Father in heaven... let your Kingdom come, let your will be done, as in heaven, so on earth.” Then He sent out His disciples, commanding them to preach: “The Kingdom of Heaven is at hand! Heal the sick, cleanse the lepers and cast out demons” (*Mat. 10:7-8*). So we see that preaching the Kingdom of Heaven and practicing it on earth is closely linked to healing the sick and caring for people's felt needs.

When a certain expert in Jewish religious law came to Jesus and asked what he must do to inherit eternal life, Jesus repeated the teaching about loving God and one's neighbor in Lev. 19 (see above), and illustrated this with the parable of the good Samaritan (*Luke 10:25-37*). To sum it up, Jesus might say, "Do you really want to inherit eternal life? Then act like this Samaritan did!" Jesus gave His new commandment to His followers: "Love one another" (*John 13:34-35*). This is the one way the world will believe that we really are His followers.

Jesus repeatedly demonstrated His love for the sick and lame by healing them (*Mark 7:25-30; Luke 8:43-48; John 5:1-9*). Most of the miracles that Jesus performed, in fact, were healings and other care for people's physical condition. Also in His parables, such as the story of the rich man and Lazarus (*Luke 16:19-23*), Jesus often showed that the poor and lame have a special place in the Kingdom of God.

**The apostles taught faith working through love**

Western Evangelical Christianity often stresses the need for faith alone in order to receive eternal life. Certainly faith is important, but we must be sure it is a living, working faith (*James 2:17-20; Gal. 5:6*). Dead
faith, a faith that does not produce good works, will not save a person (James 2:14-16; 1 John 3:16-18). A living, working faith brings into reality the connection between physical rehabilitation, holiness and moral behavior (Heb. 12:12-16). True religion proves itself by caring for widows and orphans, and not preferring the rich over the poor (James 1:27 - 2:9). When we lose sight of this, our churches become little more than social clubs for respectable people who can all take care of themselves, or a museum piece, an ancient curiosity. If we think we are all right in ourselves, we are actually blind, Jesus said at the end of the passage about His healing the man born blind (John 9:39-41).

How did the early Church demonstrate its care for the handicapped and needy? In Acts 3:1-8 Peter and John healed the man lame from birth. In 1 Cor. 12:18-25 the Apostle Paul wrote that those members of the Body who are less "noble" in outward appearance deserve special attention. After the First Council in Jerusalem, which resolved the controversy about whether all Christians must observe the whole Old Testament law including circumcision, Paul adds a valuable insight that isn't mentioned in Acts 15. He wrote in Gal. 2:10 that they also determined to "remember the poor." Repeatedly St. Paul wrote about collecting funds for the needy saints (Acts 24:17; Rom. 15:26; 1 Cor. 16:1; 2 Cor. 9:1). So we see from all of these Scriptures abundant evidence of concern for "the poor, the lame, the maimed and the blind." In the second century, Justin Martyr described in chapter 67 of his First Apology how the early Church combined worship with service to the sick and needy.

We are to empower the powerless

Often when Jesus healed a person or fed a crowd, He required them to do what they could. In Mat. 15:30-34, He asked the disciples, "How much bread do you have?" And then He blessed their contribution, and fed the multitude. Each participant in an Agape Restoration Center (ARC) will be expected to do what he can (2 Cor. 8:13-15). The Acts of the Apostles is also filled with miracles of healing, but another important miracle in that book is the story of Ananias and Sapphira. Because they tried to deceive the Apostles about the amount of money they had and were giving, God struck them dead (Acts 5:1-11). It will be important in each ARC that residents or others seeking assistance make full financial disclosure, so that people don't pretend to be poor in order to gain some benefits.

In the same passage that teaches about God's holiness and our duty to care for the needy and handicapped, Lev. 19:11 warns against deceit, and Lev. 19:13 requires that workers be paid on time. Prov. 22:22-27 echoes this concern for the needy, but also warns against becoming a surety for their debts. During seven decades of socialism in Russia, the state instilled an attitude that people were entitled to all sorts of social services, but this has deprived them of the will to work. Now people ask for money, but they have forgotten that God exists and it is He who gives people the ability to create wealth (Deut. 8:17-20). We must not naively just give money, but rather restore a moral infrastructure for society, real pay and on time for real work performed, and no stealing by workers or misusing their time at work. Eph. 4:28 and 1 Thess. 4:11 tell us that the thief must no longer steal, but work with his own hands.

Restoration must reach into the moral and spiritual as well as the physical and educational areas of life. St. Paul wrote in Gal. 6:2-5 that we should bear each other's burdens, but in the final analysis each person must give account for himself. He also wrote in Eph. 4:13 and in Col. 1:28 that the goal of the Gospel is to make people mature and responsible Christians, not to be like children who are perpetually dependent on others. That is what restoration means. All Christians, Evangelicals, Roman Catholics and Orthodox, need to restore these practical aspects of the Gospel to their proper place in our lives. We need to recover the primary relationships of loving our neighbor in a small community, i.e, face-to-face where people begin again to feel responsible for and to each other. Faith-based non-governmental organizations are often much more effective and much less expensive than government bureaucracy. When we leave it to the state, to bureaucratic relationships, "agape"-love is eventually replaced by lack of concern and even scorn for those who most need Christian love. We will incorporate these principles into the Agape Restoration Society.
Tolerance: not judging another master's servant

The people of the world will only know we follow Christ when they see that Christians really love one another (John 13:34-35). Therefore, Evangelical, Roman Catholic and Orthodox who confess the Nicene Creed can be participants in Agape Restoration Society and will be required to accept each other in this society as sincere followers of Jesus Christ and live in harmony with them. They should read some of the writings of the founders of each Christian tradition so that they understand these traditions from the other's point of view, rather than reading only criticisms of the other traditions from one's own point of view. But most importantly they must love one another and do good works in society in the name of Jesus Christ, so that the world will believe in Him.

Rom. 14:1-6 and 15:1-7 teach us to be tolerant toward others who hold debatable positions. "In primary things unity, in secondary things liberty, and in all things love." Regarding baptism, each person should be convinced in his own mind. Some Protestants such as Lutherans, Methodists, Presbyterians and Reformed practice infant baptism, while others such as Baptists, Pentecostals and Adventists baptize only upon personal confession of faith. Roman Catholics and Orthodox baptize infants, but Roman Catholics to not give them the Lord's Supper. Therefore the ARS defines valid baptism to be that which was performed in the name of the Father, Son and Holy Spirit, in full agreement with the teachings of an ARS participant's church that confesses the Nicene Creed.

Also, nearly all Christian groupings use various forms of religious art to communicate their faith, and respect and strive to imitate the saints who have gone before them. In accordance with the Seventh Ecumenical Council (Nicea, 787 A.D.), Evangelical participants of the ARS will not call the use of icons or statues "idolatry," and Orthodox or Roman Catholic participants of the ARS will abide by that Council's decision to only give respect ("proskunesis") and not worship ("latreia") to icons or statues. In the open end of the U-shaped common area a chapel will be built, and the residents of each center will decide what kind of chapel it will be, Orthodox, Roman Catholic or Evangelical. Thus, the majority of residents in some centers may be Orthodox, and in other centers Catholic or Evangelical Christians.

Creation of Agape Restoration Society and Centers

Enroll physically healthy Christians of good will

The first step is for local Christians to prepare themselves by studying our 1-year "Social Ministry of the Church" six-course program, then begin caring for disabled people. When a team of two or three local Christians is trained, begins helping four or six disabled people and may have found local sponsors for some of them, ARS will accept an application to form a new local branch of ARS. These coworkers will be led by the deacons and/or deaconesses in their local church. Only when they have gathered enough people desiring to live in their own center should they register a separate non-profit organization. Registering too early will take much time and resources that could be better invested in ministry.

Participation in a local branch of the ARS is open to all who agree to the following conditions, it is not limited only to people with disabilities, their families or workers in a center. We welcome participation of all Christians of good will who confess the Nicene Creed. It is very important that physically healthy people live alongside disabled and elderly people so they are not isolated from society, put in a home for elderly or disabled people. Also, in order to avoid a ghetto mentality, sufficiently rehabilitated residents may be encouraged to move out of the ARC into accessible housing if they wish, to make room for others who need the loving attention of a Christian community.
Emphasis on faith practiced in daily life

The next step in creating a local branch of ARS is to begin to care for the disabled in practical ways. First, local ARS workers visit disabled persons to find out what their specific problems are, and then develop a plan to help solve their problems. This will usually include spiritual counseling, physical rehabilitation and/or vocational retraining. Then we will share with them the goals, principles and practices of the ARS. In other words, we must first organize people who share common problems and interests. We will also cooperate with public agencies for the handicapped that permit us to hold our goals, principles and practices. Militant secularism often attempts to silence or co-opt a Christian worldview, but we must not allow this to occur. We do what we do in the name of Jesus Christ.

To be a participant in the ARS or to live in a center requires that one personally confess the Nicene Creed, be baptized and an active member in a church that confesses the Nicene Creed (attend worship service at least two times per month, or for disabled people when possible), sincerely and consistently strive to live according to the Gospel, and not take part in drunkenness, gluttony, sexual immorality, stealing, extortion, slander, idolatry, astrology, magic or other non-Christian religious activities. We also observe the "three person" rule: if an adult man and woman (not married to each other) are behind closed doors, there must be at least one other adult present. This is to avoid the temptation to or even the impression of adultery or fornication.

This requirement of belief and conduct is both Scriptural (1 Cor. 5:11; 6:9-11) and Gal. 5:19-21, and needed to ensure some degree of cohesion and harmony in each center and in the ARS. And this is because with the fall of communism many were baptized not knowing what they believed in, but because it had become popular to be baptized; and also because paganism is rampant in many parts of Russia, with many being dual-believers – in Christ and in their pagan gods. But for a disabled person to visit the center and/or to receive assistance from ARS would not require any particular religious affiliation (Gal. 6:10). The leaders of each local branch, i.e. an Agape Restoration Center (ARC), must be Christians and active members of their church for at least three years, have good organizational skills and a good reputation in their city for their integrity in morals and in business, and for their sincere concern for the poor and disabled (Lev. 19:9-18).

Members of the governing board of ARS will receive no financial or other compensation from their position. A local church can recruit its members to serve disabled persons through ARS in its city or town, to demonstrate the love of Christ in practical ways. Circles of disabled people, their families and friends become natural places for churches to start home Bible study groups. ARS workers will not pressure people in these groups to move from one Christian confession to another. A new branch of ARS can be opened for people of another Christian confession.

Shares in the local ARS branch entitling the share owner to perpetual use of one living unit will be sold to people who have been active members of their local church for a two-year period and who have the proven ability to pay for their living unit on no more than a six-year loan (Deut. 15:1-2): either elderly people, or families with disabled people, families with adopted or foster children, or volunteer workers in the center. When residents die, if the heirs of those residents don't meet these conditions, they must later sell their deceased parents' shares to people who agree to the conditions. Shares of the living units thus will always belong to members of the local ARS branch, they will not be automatically inheritable property. This preserves the Christian character of each ARC over the long term. Otherwise within a generation or two, an ARC could be inhabited by non-Christian descendants of the original residents, and the center would no longer fulfill its purpose of being a Christian community.

All adult participants of sound mind will agree in a written covenant to confess the Nicene Creed, strive to live according to the Gospel, refrain from non-Christian activities listed above, and be active church members. Problems with non-Christian belief or behavior will be handled always in the presence of the accused, first face-to-face (Lev. 19:16-17), then if not resolved, with two or three leaders, then before a
meeting of the local church *(Mat. 18:11-20)*, with the goal of restoring, not merely disciplining. If these problems should continue after these three steps, participants will be suspended, and those who reside in an ARC must vacate their living unit. Also, if a disabled or elderly person dies, a family member must either become a volunteer worker (at least 3-4 hours/week) in the center, or the heirs must sell the shares for their living unit at market value through the ARC to other qualified prospective residents.

**BUILDING THE ARC: Personal empowerment through accountability and work**

From the outset it is important to stress the need for local self-sufficiency. Although it is not necessarily harmful for Western Christians to help support disabled people *(2 Cor. 8:13-15)*, it must be done in a way that does not create dependency. Therefore we emphasize that local churches should be primarily responsible for their local branch of ARS. One of Agape Restoration Society's goals is to help local churches find a way to have their own meeting place, in a co-operative living center. In each Agape Restoration Community the church will own shares for the sanctuary, sacristy, and clergy office, and the residents will own shares for their **28 to 42 living-units**, and together own a large multipurpose hall, 54 ft. x 54 ft. (16.5 m. x 16.5 m.) in the middle, a kitchen, cafe, lounge and restrooms; OR in our second plan, **6 wheelchair-accessible living units**, a 60 ft. x 53 ft. (18.3 m. x 16.2 m.) chapel with a balcony, a kitchen and 3 classrooms, and on the third floor two large offices. Five side buildings provide 30 more living units.

Each center will be organized as an autonomous branch of the ARS, associated with a local church, and will be responsible for its own local fund-raising and repaying loans from various sources. Local funds will be kept in local bank accounts until expended. Close supervision of and accounting for disbursing funds will insure that they are used strictly as designated and disbursed only when services have been performed. Each local branch of the ARS will be encouraged to train and send workers to help start new branches, and as its loans are paid off, to loan money interest-free to these new branches.

Russia needs about 250,000 new church buildings to replace those that were destroyed or confiscated under communism. Russia is the richest country in the world in terms of natural resources, so Russian Christians must free themselves from the idea that Western Christians ought to pay for new churches. The new Russian government does not have the money to pay for 250,000 restoration centers, and there is not enough money in all mission agencies in the whole world to build the needed number of ordinary church buildings so that Russia can again be called a "Christian nation."

But almost all Russian Christians, including handicapped people, have a place to live. By exchanging their current home for a living unit in an ARC, they are providing a building where a church can gather to worship and fulfill its God-ordained ministry to "the poor, the maimed, the lame and the blind." Russian Christians already have the wealth needed to carry out the task of re-Christianizing Russia, in the form of their current homes. They simply need to prepare and organize themselves to do it.

A pastor or deacon of the associated church will serve as director of the local ARC branch. The director of ARS or director of a local branch (or a relative) must not control the finances: a completely separate person must manage the finances of each local ARC, separate from the church's finances. When a sufficient number of people have subscribed for shares, the local branch can take out a construction loan to build a new Agape Restoration Center. When a family sells its old house or apartment, the money from the sale of the old residence will be used to pay for its shares in the new ARC. Thus it is self-financing.

Our **ARC #1** two-storey design as shown includes 32 wheelchair-accessible apartments, on the second floor 16 apartments with a "loft", on the first floor a 54 ft. by 54 ft. (2916 ft.²) common area, three rooms for the altar, the deacon and the priest, and a sacristy (1296 ft.²); on the second floor a 1548 ft.² balcony and two large rooms (1080 ft.²); and a 24 ft. by 30 ft. (720 ft.²) hall in the “loft.” Because the building is wheelchair-accessible there are no steps leading into it, therefore the plot must be landscaped so that water flows away...
from the building. But most importantly, the design expresses the purpose of the ministry driven church where every member is a minister. It lets the church focus on ministering to people, not on struggling to maintain a budget-breaking building.

The ARC and its associated church will be two separate legal entities. Other people can be members of this church and not of the ARC "housing cooperative." The church associated with each ARC, represented by its clergy, is also a member of the ARC. Residents will be members of this cooperative that requires all adult residents of sound mind to be members of the church and affirm its doctrines and practices. This guarantees the building's perpetual Christian character by avoiding the problem of unbelievers in the second generation inheriting the units. A company that has built over twenty housing cooperatives in the Midwest U.S. for disabled persons and seniors, Realife, Inc., takes a similar approach. Here is what their old website stated -

**What is a Housing Cooperative?**
Housing cooperatives are a form of multifamily homeownership. Shareholders or tenants join together to form a not-for-profit cooperative corporation which owns the building in which they live. Residents buy a share (membership) in the co-op, but the cooperative owns the building, land, and any common areas. Residents are entitled to live in a housing unit as part of their membership benefits. Members pay a fixed amount each month that covers basic expenses, including mortgage, property taxes, and more. As owners, members exercise control over their housing situation by electing a board of directors made up of other residents. This varies from a condominium or town home, where residents each own their individual housing units and are responsible for their own mortgage.

**What are the Advantages?**
*Ownership:* Members actually own the cooperative through their share ownership of the not-for-profit cooperative corporation; there is no equity investor or landlord.
*Control:* Residents govern the cooperative with assistance from the managing agent.
*Cost of Operation:* Occupancy charges are equal to only the actual cost of owning and operating the property. In a rental, rent generally goes up faster than actual costs because most landlords are in business to make a profit.
*Individuality:* Initial members are able to customize their dwelling units, including a choice of floor coverings, cabinet colors, and various structural changes.
*Homeowner Tax Advantages:* Mortgage interest and real estate taxes are tax deductible in a housing cooperative.
*Equity Growth Potential:* In a Realife Cooperative, members earn limited equity on their unit based on the amount of time they live in their home. The earning of limited equity keeps it affordable for the first members and future members.
*Overall Value:* Expenses in a cooperative are spread across the entire membership proportionately, making the cost of living generally lower than a comparable single-family home.

**Three Steps to Your Cooperative Home**
1. **Reservation:** By making a $500 refundable deposit, you are assigned a reservation number. This determines the order we follow with home selection.
2. **Subscription:** This is the home selection process. It involves unit selection (including type and location in the building) as well as a review of the costs associated with membership in the cooperative (share price and monthly fee). A $4500 payment is required at this time to select the size of the home you want.
3. **Share Collection:** We collect the shares prior to construction. This is similar to a down payment on a single family home. We are required to collect the shares before we begin
Thus we have the four stages needed to start such a housing cooperative:

**First**, train a *diakonia*-ministry team to visit and care for local disabled people in their homes.

**Second**, invite their relatives and friends to come to the home of these disabled people to listen to what the Bible says about caring for the poor, lame, maimed and blind: they already know what you're doing, you just need to identify why you're doing it and many will believe!

**Third**, when you have three or four of these home groups going (it may take a few months to get to know and trust each other, so be patient!), only then introduce to them the idea of a housing cooperative. If you dump this idea on them before you've won their trust you could alienate them, and you need to be able to trust their sincerity as well.

**Fourth**, when enough people are interested you will incorporate a non-profit housing cooperative, locate a piece of land and follow the three steps above: reservation, subscription and share collection. As you can see, this differs little from conventional church-planting, but it has the added plus of real, hands-on ministry integrated into it right from the start.

The cooperative will consist of about 1/3 of living units for physically healthy families with an adopted or foster child to live in the center, along with 1/3 of living units for elderly and disabled people and 1/3 of living units for missionaries and volunteer workers, including college students. The larger church body should include mainly people who are capable of ministering, not just those who need to be ministered to. Having physically healthy younger families in the center also greatly helps the rehabilitation of disabled and elderly people and their socialization, because they want and need to be part of larger society.

Participants, both residents and non-residents, will be encouraged to help finish their own living unit and others', and to contribute for common areas. Donors will be able to designate their gifts to go for a specific family or center, and will be kept informed about that family or center. Separately-designated donations will also be raised to provide equipment and medicines for the disabled, as well as to train volunteer workers in a center. Feedback to these donors from each family and center increases their accountability.

Major financial supporters are encouraged to loan money to the building fund so that construction may begin. Shareholders will be responsible for repaying any loans for their living unit, their proportional amount of the center's common facilities, and maintenance fees. Each ARC is locally-owned from the outset. The donors are just donating monthly support which is distributed among local ARS branches, and if a local or the national situation goes bad, they simply stop supporting. This approach reduces the "what if" concerns of donors: "What if some dishonorable person takes over a center?" or "What if a socialist government emerges and nationalizes all property?"

### Description of buildings

In the plans shown below, you can see how the first and second floors of the center are connected by wheelchair-accessible ramps. The slope of the ramps is very important: the size and shape of the whole building is determined by the slope of the ramps. The slope must be 1:12, gentle enough to allow a disabled person with the use of his arms to ascend or descend the ramps by himself, and there will be special sidewalks outside as well. The shared space in the middle and the fitness and massage rooms in the basement are where rehabilitation work such as physical therapy, vocational training, small business development and other activity will take place. On the second floor, the private dining room can be used for a cafe that residents can reserve for special occasions.

An **ARC #1** will contain from 28 to 42 living units depending on the size of units chosen by the original residents, to maintain a feeling of "family," a sense of community. The huge apartment complexes in both East and West deprive people of the rootedness and belonging to an "extended family" of like-minded
people, and have a harmful effect on family cohesion and the raising of children. Each living unit will have a high-speed connection to the Internet. A larger living unit can be used for a family with many children, or a family that accepts and cares for other handicapped people, or a dormitory for volunteers and students. Our centers are deliberately kept small, to re-establish this sense of community. They will be built in various places in a city, to integrate disabled people into the larger society, rather than isolate them in one part of the city or outside of it. Two and one-half acres / one hectare of land (100m x 100m) is the recommended minimum size of lot for construction of an ARC, but a larger area will also allow space for a garden for each family. An ARC #2 is about 1/4 the size built on 1/2 acre with 6 living units including a chapel with a balcony totaling about 6,000 sq. ft. for worship and community outreach, a kitchen and classrooms.

Just Ioshkar-Ola alone, the capital of the Mari Republic in Russia, the city in which we lived, or Pittsburgh, Pennsylvania, where we now live, could use ten or more of such centers in various places around town. There are thousands of physically disabled people in these cities, nearly all living in housing inaccessible to disabled people. In Russia and the U.S., both with growing numbers of elderly people, there is a need for hundreds or even thousands of these centers. The disabled from Russia's wars in Afghanistan and Chechnia number in the tens of thousands, just like the disabled from America's wars in Afghanistan and Iraq. This doesn't include people who are disabled from birth, illness or accident. In Russia there are also about one million orphans who need adoption or foster care. These people are among the neediest, because it is extremely difficult for them to find well-paying jobs in the emerging market economy there.

Even a rough cost estimate of each center is not possible, due to changing costs for construction. But keep in mind that if construction costs increase, so does the value of the apartments that future residents will sell to take a living unit in an Agape Restoration Center. The majority of the cost for the entire building will be paid for by the living unit residents and participants in each local branch of ARS. We will need to have these plans re-drawn by a local architect to meet local building codes. You can see this article online, including these plans, at our Website: http://www.Agape-Restoration-Society.org/build.htm.

Here's some info about Robert and Cheryl Hosken, the man who keeps Agape Restoration Society going and the woman who keeps this man going.

**Conclusion**

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'" – Matthew 25: 31-40
The ARC #1:

AGAPE RESTORATION CENTER
The ARC #2 - Isometric view: Floorplan for church:
Floorplan for living units:
Floorplans for side buildings: