



Hearth Participant Guide

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Welcome

A Hearth is a small fellowship for integration: a group of three to six people who meet weekly for the formation of character and the practice of a more deliberate life.

How it works: each member chooses a quality of character to cultivate, grounds it in the actual circumstances of their life, practices one substantive change during the week, and returns to tell the Hearth how it went. The Hearth witnesses and supports. Only you can judge your own work, by one metric:

Is this giving me a truer sense of what is possible?

Nameless Mountain welcomes religious believers, spiritual practitioners, agnostics, and atheists. You don't need to share anyone else's beliefs. Some members will understand this work as spiritual formation, others in secular terms. We have no creed.

What you are committing to

The fall term begins at the September 19 Gathering and runs through the winter Gathering in December. Joining means committing to attend every week, prepared and on time, for the whole term.

Membership is more than presence. It means preparing for the meeting, listening without seizing another person's time, speaking truthfully, returning honestly to your commitments, offering counsel with courage and care, protecting the privacy of other members, helping with the practical work as you're able, and staying willing to learn when reality doesn't match your intention.

The work depends on continuity, so members are asked to stay with their Hearth through difficulty, disagreement, and repair when that's reasonable. You still keep the right to leave at any time, without explanation or condition.

Choose a quality

Choose one quality of character to practice through the season: courage, patience, honesty, discipline, tenderness, humility, restraint, steadiness, hospitality, vulnerability, or another of your own. The word is only a starting point. The quality becomes real when you connect it to your actual life.

Before the first meeting, be ready to say:

- What quality have I chosen?
- What concrete habit, situation, memory, or relationship makes me think it needs my attention?
- Where is it already present in me?
- What might too little, too much, or a distorted form of it look like?
- What is one recurring moment when another response is still possible?

"I need courage" is too abstract by itself. A concrete account sounds like: "I avoid difficult conversations until I become resentful. I am already courageous when someone else needs protection, but I struggle when I might be disliked. My courage turns reckless and blunt when I am also angry. The moment I need to practice is when I first notice myself drafting a vague excuse instead of asking for a direct conversation."

Choose an aspiration, not a weapon against yourself. "I am weak" or "I am broken" is a verdict about a whole person. Ask instead what actually happens: what do you do, avoid, repeat, neglect, or make harder for yourself and others?

Plan to keep your quality through the season. You can refine the wording as you learn, but wanting to switch mid-cycle might be the discomfort talking, and persisting through discomfort is part of the work. If you become convinced you truly chose wrong, take responsibility for explaining the mistake to your Hearth and be open to their questions.

The HEARTH practice

The practice at the center of the program:

- **Heed:** notice what is actually happening.
- **Examine:** understand the concrete context and consequences.
- **Aim:** set an intention.
- **Respond:** take appropriate action.

- **Take stock:** afterward, reflect on what actually happened and the evidence reality gave you.
- **Hone:** revise your understanding, commitment, resources, or next response.

This is a way of understanding integration, not six boxes to fill out every week. Hone leads back to Heed. Revision is part of the work.

Prepare before every meeting

Set aside at least fifteen minutes on the day of the meeting or the night before. The drive over is not preparation, and neither is the moment your name is called. Review the commitment you made last week and ask:

- What did I intend, and what did I actually do?
- What is the difference between the two?
- What happened as a result?
- What did I learn about the pattern, the situation, or my capacity?
- Is there anything to acknowledge, repair, rescale, or try again?
- What may be the next real moment when the pattern can turn?

Bring one or two concrete examples. A rough account you understand and own beats impressive language written by someone else or generated by an LLM.

Also decide before you arrive: whether you want only witnessing or are open to responses, whether you'll ask for a longer turn, whether you have a Housekeeping item, and whether anything should be named at check-in. You don't have to keep a private journal or fill out a form each week; optional tools sit at the back of this guide.

The Hearth meeting

An ordinary meeting lasts no more than two hours. The facilitator is an ordinary member with a few extra duties: during the pilot they set up and tear down the room, keep the Hearth Journal, arrange the fire or light, keep time, and help the meeting stay focused. Other members can help with setup and hospitality. The rhythm below flexes with the number of members and the needs of the evening.

1. Light the Hearth

The facilitator lights a candle, lamp, fireplace, or firepit. If an opening prayer, reading, or observance is available, it may be offered now. Then the Hearth holds two minutes of silence. Participation in observances is by conscience: you may listen, sit quietly without joining, or leave the room. You owe no explanation.

2. Arrive together

Everyone says how they're feeling and whether they're carrying anything the Hearth should know about: a heavy heart, a fight at home, a difficult anniversary, illness, exhaustion, unusually good news. Arrival is briefer than a full return, around thirty seconds, though that's not a hard limit. People may begin naturally; the facilitator makes sure everyone gets a first turn before anyone takes a second.

3. The return

The facilitator reads your prior week's commitment aloud from the Journal. You then have about five minutes to say what actually happened: the situation, what you did or didn't do, what effects followed, and what you learned.

Try not to turn results into identity, in either direction. Commitments honored or missed are facts, not verdicts. If you did something hard, celebrate with your Hearth, then let it go. If you missed, return with courage: face what happened without evasion or collapse, protect anyone affected, make needed repair, and take the next responsible step.

When you finish, say:

"I'll leave it there."

That's the default phrase, not an incantation; any unmistakable equivalent works.

4. Responses

The Hearth takes one unhurried deep breath together. The facilitator then asks:

"We hear you. Would you like to hear from us?"

Witnessing is the baseline. Beyond it, the Hearth can offer five kinds of response:

- **A question** asks for something the asker doesn't know. It shouldn't smuggle advice or accusation inside a question mark.
- **Experience** shares something lived, without claiming your situation is identical.
- **Common sense** says how the situation looks through ordinary social reality: what people are likely to perceive, expect, fear, or do, owned as human judgment rather than final truth.
- **Advice** recommends an action.

- **A challenge** directly questions an account, an interpretation, an avoidance, a contradiction, or a course of conduct.

You may decline all responses, give blanket permission, or name what you're open to: "I'm open to questions, experience, and challenge, but not advice tonight."

Permissions can change; just say so plainly. Nobody has to guess a preference you haven't stated, and nobody may punish you for changing your mind. Without blanket permission, a member first names what they wish to offer, and you accept or decline each offer. An accepted offer can become a brief exchange, which the responder closes with "I'll leave it there" or an equivalent.

Permission governs what others may offer during your protected turn. It doesn't stop anyone from describing how your conduct affected them, raising a concern, or using the Ladder of Concern.

5. The speech rule

"Everyone is a world. Be humble, be brave, and never degrade another member. Name concrete examples and own your interpretations. Speak as though the other person is mature enough to hear the truth as you see it."

Counsel may be strong. "That behavior sounds unsafe to me." "I think you are using spirituality to avoid something difficult." "I hear a pattern in which you seek closeness and then let people down." Strong interpretation is welcome when it's grounded in concrete conduct and owned as interpretation. Presenting a clinical diagnosis or speculation about someone's inner life as settled fact is not.

You always remain responsible for your own decisions. The Hearth may counsel, warn, or challenge, but it never votes on another adult's beliefs, intimate relationships, medical care, vocation, or personal life. If you ask the Hearth to decide for you, members will help you discern and then hand the decision back.

6. The longer turn

One extra block of about twenty minutes exists in every ordinary meeting. Ask for "a longer turn," "extra time," or any words the facilitator will understand, ideally before the meeting; after an ordinary return the facilitator may also ask, "Would you like more time with this?" The block happens after every member has completed their ordinary return and responses, and before the commitment round begins. Members can share the block by agreement. If more than one member wants all of it, the earlier request has priority unless freely yielded. If nobody claims it, the facilitator opens the time to the Hearth. Real danger or a serious concern goes through the emergency or concern process instead of competing for this block.

7. The commitment

After every member has completed their return and responses—and after the longer-turn block—the Hearth goes back around in the same order. On this second round, you make one commitment for the week ahead, at a scale you believe will make a substantive difference. It must name something you can actually do or practice. It may invite another person's response, but it can't require or control another person, and you may not ask the Hearth to authorize anything illegal or unethical. If it proves beyond your current ability, shrink it until it becomes genuinely possible before the next meeting. The final wording should be short enough to say, remember, and do:

"When [cue], I will [action]. If I miss it, I will [repair]."

The cue should be concrete and likely to occur; the action should be within your control under real conditions. Useful checks: Is this actually mine to do? Does it depend on controlling someone else? Is anyone else's consent needed? What would show me I did it? What support or rehearsal would make it more available?

If a commitment doesn't meet these conditions, the facilitator will ask you to revise it. During this second round, the facilitator records the factual outcome of your prior commitment and the new commitment in your words, then reads the entry back. Correct it if the wording is inaccurate or doesn't feel right.

8. Housekeeping

Any member may ask the facilitator to put an item in the Journal's Housekeeping register at any point: a change of meeting time or place, food or rides, a question about how the Hearth is functioning, a request to schedule a separate process conversation. The facilitator records it without letting it interrupt the meeting. Near the end, the facilitator reads the register one item at a time and the Hearth chooses: do it now, debate it in a scheduled conversation, defer it for later, or drop it. Serious concerns and substantial disagreements use their proper process instead of taking over the weekly meeting.

9. Close

If a closing prayer, reading, or observance is available, the facilitator asks for it now; participation stays by conscience. The Hearth holds two more minutes of silence. The facilitator thanks everyone, and members thank the facilitator and each other. If the Hearth is a fireplace or outdoor fire and people want to stay in fellowship, the fire may keep burning after the meeting ends; otherwise the facilitator puts out the light or flame.

The Hearth Journal

The Journal is physical and handwritten, kept by the facilitator during the pilot. It records attendance, each member's weekly commitment, the factual outcome of the prior one, group decisions, the Housekeeping register, any custom beginning to shape the meeting, and any approved experiment. Entries stay brief, matter-of-fact, nonjudgmental, and compassionate, and never include unnecessary personal detail.

Anything written about you is read aloud to you, and you may correct errors of fact: immediately during read-back, or later as a clearly added correction during Housekeeping. No one may quietly rewrite the Journal outside a meeting. Every current member may review it in person. It is never photographed, copied, or circulated electronically.

If a Hearth continues after the Gathering, its Journal continues with it. If a Hearth disbands, the Journal is destroyed by safe burning or shredding after a final review, or may be repurposed by another Hearth with express consent.

The Hearth Calendar

At the seasonal Gathering, each Hearth creates a shared calendar and chooses a Calendar Keeper. The calendar holds regular meetings, birthdays, and religious, spiritual, cultural, family, or other meaningful days members want the group to remember. Near one of these days, a member may offer a brief prayer, reading, or practice. Hearth does not require shared belief or participation.

Privacy

What another member says in the Hearth belongs to them. Speak freely about your own participation, but not about someone else's, and avoid identifiable stories about others when their identity isn't necessary to your own experience. You may always speak truthfully about what has happened to you.

A group chat is for logistics: absence notices, requests for extra time, practical support, voluntary fellowship. It is not a second meeting, a place to repeat another member's disclosures, or a venue for serious conflict.

Confidentiality protects; it does not conceal abuse, crime, serious harm, or retaliation. Don't promise a secrecy that law or conscience wouldn't let you keep.

Attendance and punctuality

Arrive a little early when you can. Attendance is weekly and in person; remote participation should be rare and incidental unless a Hearth was formed as remote or hybrid.

Don't participate while materially intoxicated. If you arrive intoxicated, the facilitator will ask you to leave. That alone doesn't end your membership or bar you from the next meeting, but it does mean a conversation with the facilitator afterward about what happened and why.

If you must miss a meeting, tell the facilitator as early as you reasonably can; after an ordinary absence you'll get a friendly check-in. A no-show is an absence without notice when you were capable of giving it. After a first no-show, the facilitator holds one direct conversation with you. A second qualifying no-show triggers a good-standing review under the Hearth Good-Standing Review Path. Two no-shows do not automatically suspend, remove, or bar you from any part of the Gathering. Program stewardship hears the circumstances, any freely offered context, any needed repair, and the credibility of recommitment before deciding good standing. Serious conduct or safety matters use the governing ethics or safety path instead of this routine attendance review.

If you arrive late, enter quietly and join at the next natural point; the facilitator will help you find the rhythm without calling attention to it. Repeated lateness earns a direct private conversation, and no automatic penalty during the pilot.

Fellowship, intimacy, and help

Hearth asks for goodwill, truthfulness, reliability, and participation. Friendship, affection, closeness, touch, private contact, and trust are invited, never owed, and nobody will ask you to perform vulnerability or pretend the Hearth is a family. Move at the speed of trust. Hospitality is how fellowship shows up in the world: a prepared room, light and warmth, food where fitting, practical care, help with setup and cleanup.

Hearth concerns itself with conduct, agreements, effects, and what you choose to do next. Involuntary thoughts, feelings, images, bodily reactions, dreams, and impulses belong to you. Share them if you wish, or keep them private; an unexpressed thought is not an action, a confession, or proof of intent.

A Hearth is a fellowship, not a clinic. It doesn't provide medical, psychological, legal, or emergency care, and members can seek professional help without leaving fellowship behind.

Yearly Review and Charge

Near your birthday, your Hearth holds a special meeting to offer you clear, direct witness: your strengths, recurring patterns, possibilities, and next edge of growth. Your Hearth fellows give direct written feedback, and in the meeting, offer you a Charge. A Charge is a real but achievable challenge they believe you can meet, with practical support when needed. You may help reformulate it if the first proposal will not work, but every member must accept a workable Charge as part of Hearth participation. Refusing a reasonable Charge will lead to a review of your Good Standing with the Hearth program.

Leaving, concerns, and repair

You may leave a Hearth at any time, without explanation or condition. Nameless Mountain may offer one voluntary conversation to learn about the departure; you may decline it.

When something has gone wrong, use the participant summary of the Nameless Mountain Ladder of Concern in Appendix A, starting at the step that fits; the active Nameless Mountain Ladder of Concern controls. When repair is appropriate, use the participant summary in Appendix B; the active Nameless Mountain Repair Process controls. Repair seeks truthful acknowledgment, responsibility, changed conduct, and review; it never compels apology, forgiveness, reconciliation, renewed contact, or restored trust. Both appendices cover what to do when a concern involves your facilitator or the program itself, and no one may retaliate against you for raising a concern in good faith.

Beginning a Season

Read this guide before arriving; current details are posted at namelessmountain.org/hearth-pilot.

Optional tool: follow the sequence

When a pattern feels vague, walk one concrete episode through six moments:

- **Cue:** what happened, outside or inside you?

- **Signal:** what did you first notice in your body, attention, or emotion?
- **Interpretation:** what meaning did you give it?
- **Urge:** what did you want to do?
- **Action:** what did you actually do?
- **Consequence:** what followed, for you and for anyone else?

For example. Cue: a friend texts, "Can we talk?" Signal: your chest tightens and your attention narrows. Interpretation: "I am in trouble, and this will become a fight." Urge: avoid the message until you feel safer. Action: you don't answer for two days. Consequence: your anxiety grows, your friend feels dismissed, and the eventual conversation gets harder.

The moment of truth is the instant you first read the message and still have several possible responses. Rehearse one small interruption to the familiar sequence: "I can talk tomorrow after six. Is that soon enough?" That can become the commitment: "When I receive a message asking for a difficult conversation, I will acknowledge it and offer one time when I can respond. If I avoid it, I will answer as soon as I notice and acknowledge the delay."

Use this map privately when it helps. It is never required, and it never goes in the Journal.

A simple fruit check

Integration work aims to expand your capability to respond to the present moment: action that is truthful, proportionate, skillful, and fitted to the person, the relationship, and the likely consequences. That is never the same twice, and it asks for constant orientation to the present along with flexibility, imagination, and creativity. "The Way that can be taken is not the eternal Way." So ask, again and always:

Is this giving me a truer sense of what is possible for me?

Good practice may widen your realistic choices, and it may narrow them by exposing fantasy, denial, impossible control, or real limits. Good fruit looks like greater truthfulness, follow-through, repair, courage, steadiness, healthier relationships, reduced harm, and willingness to seek help. Warning fruit looks like superiority, rigidity, contempt, compulsive self-monitoring, isolation, declining sleep or health, neglected obligations, avoidance of help, or emotional intensity without changed conduct. If a practice bears warning fruit, don't intensify it. Revise it, rescale it, pause it, or take it to someone with the right professional competence.

Appendix A: participant summary of the Nameless Mountain Ladder of Concern

A concern should go to the nearest person who can actually respond to it. Start at the step that fits. You don't have to climb in order, and safety, seriousness, or a conflict of interest can send you straight outside the Hearth.

0. If there's immediate danger, get immediate help. Start with safety: emergency services, law enforcement, a clinician, a safeguarding authority, whatever the situation requires. Tell Nameless Mountain or your facilitator when it's safe to do so, but you never need the organization's permission to seek outside help.

1. Get clear with yourself. Name the concern to yourself in plain English. What happened? What did I directly see or hear? What am I interpreting or unsure of? Who was affected? What would I like to happen next? You don't need certainty before speaking up, but know the difference between what you know, what you suspect, and what you don't.

2. Talk with one trusted person. Optional, and often valuable. Ask one person you trust for a confidential conversation, and tell them whether you want support, perspective, or help deciding what to do. Seek their counsel; don't recruit them to a verdict you've already reached.

3. Speak with the person involved. For an ordinary problem between members, a private conversation usually resolves it best. Speak to what happened and how you experienced it, not to what kind of person they are. A simple opening:

"When this happened, I experienced it this way. I am concerned about this. I would like us to do this differently."

Then listen to their account. They may know things you don't. You might find a misunderstanding, a difference you can both live with, or something that needs to change. If it's resolved, agree clearly on what each of you will do. If more is needed, use the Repair Process.

4. Ask the facilitator for help. Come to the facilitator when direct conversation hasn't worked, when you want help preparing for or holding it, when the concern touches the whole Hearth or its agreements, or when it needs more attention than a meeting can give. The facilitator can help clarify the concern, support a conversation, or schedule a separate process conversation. They'll treat it as private rather than

automatically making it Hearth business, and if they need to take it further, they'll tell you what happens next and why. If the concern involves your facilitator, skip this step.

5. Contact the program concern coordinator. Go to the program directly when the matter is serious or repeated, when ordinary repair has failed, when the Common Rule may have been seriously violated, or when a facilitator or program leader is involved. The coordinator is Gabe Broussard, Executive Director: gabe@namelessmountain.org. Tell him what happened, what you directly know, how it has affected you or the Hearth, what's been tried, and what help or decision you're seeking. He'll acknowledge it, act immediately if needed, hear the people involved, and decide the next step, stated clearly along with any time for review.

If the concern is about Gabe himself, contact the Nameless Mountain Ethics Director, Caroline Morrison. Her email address is caroline@namelessmountain.org; she receives all messages independently.

Keep the concern clean. Use concrete language, and keep what you observed separate from what you inferred. Take the concern to people who can help rather than circulating it through the community. Seeking support, reporting misconduct, documenting a pattern, and warning someone of concrete danger are all legitimate. Retaliating against a member for raising a concern in good faith is not.

When someone brings a concern to you. Listen before deciding what you think. Ask what they observed, what they're unsure of, and what they want from you. Don't promise an outcome you can't control. If you're personally involved, help them reach someone who isn't.

This process draws on Quaker practices of testing concerns and recusal, restorative approaches to harm and repair, recovery fellowships' habit of local responsibility with outside recourse, and safeguarding principles from religious and civic organizations.

Appendix B: the Nameless Mountain Repair Process

This appendix is the Hearth participant summary of Nameless Mountain Repair Process — ACTIVE v1.0. The active organization-wide procedure controls if this summary differs from it; participants do not need its internal readiness, authority, records, or system-use appendices in order to request or use Repair. In Hearth, repair supports the practice of getting as real as we can, together. Sometimes that means admitting that something has gone wrong between people, and doing our best to make it right.

Repair is more than feeling sorry or settling an argument. It means telling the truth about what happened, taking responsibility for what belongs to us, mending what can be mended, changing the conduct, and coming back later to see what actually happened. The process begins when the people involved, a facilitator, or the program concern coordinator decide repair is the right next step.

Two distinctions run through everything below. Nameless Mountain decides questions of participation, roles, and program boundaries. The person who was harmed is the sole decider of whether they forgive, resume contact, extend trust, or reconcile. Repair may lead to any of these, but none of them automatically. Trust, where it returns, returns through truth and conduct over time.

1. Find the right way to handle it. Most ordinary problems are handled directly, with the Ladder of Concern as the guide. Danger, abuse, coercion, criminal conduct, or anything needing professional expertise may require boundaries or outside help before repair is attempted; a face-to-face conversation is never the first duty in a dangerous situation. And nobody is required to enter one at all. Repair can happen through separate conversations, writing, a representative, restitution without contact, changed conduct, or action by the program. Declining a conversation doesn't prevent Nameless Mountain from setting boundaries or deciding who participates.

2. Prepare. The process holder usually speaks with people separately before bringing anyone together. Everyone gets time to think, gather anything relevant, and say what contact they're willing to have. The person raising the concern should be ready to say what happened, what they directly experienced, what effect it had, what needs to stop, and what repair or boundary would matter now. The person being asked to repair should be ready to say what they intended, what they actually did, the difference between the two, what effects they can recognize, and what they're

prepared to do. Preparation is not a trial rehearsal; it exists so the conversation can address reality instead of trading accusations and vague apologies.

3. Establish what happened. Start from the most concrete account available. Sort what people agree happened from what's disputed, and what someone observed from what they concluded. Name the agreement or part of the Common Rule involved and the effects that followed. People don't have to agree on every motive, but they need enough common ground to say what conduct is being addressed; if the important facts stay seriously disputed, the process holder may need more information or may send the matter back through the Ladder. Each person answers only for what they actually did, chose, or controlled. One person's contribution to a conflict doesn't shrink another's responsibility, and the process never invents a "part" for someone who had no responsibility for what was done to them.

4. Name responsibility. The person repairing says plainly what they did or failed to do, what effect they now understand, what they should have done instead, and what responsibility they're taking. An explanation may help everyone understand; it doesn't erase the result. Intentions matter and effects matter, and the work is to tell the truth about both. An apology can be part of this step, but a moving statement without changed conduct is not repair. Nor should anyone agree to an account they believe is false just to end the process. Name any remaining disagreement out loud.

5. Decide what repair requires. Repair should fit what happened: stopping the conduct, correcting something false, returning or replacing what was lost, finishing a neglected responsibility, an apology in a form the affected person is willing to receive, a boundary on contact or role, getting help or supervision, practicing a different response where the problem usually appears, or simply showing changed conduct over time. The affected person has a real voice in what would matter, but they aren't responsible for managing anyone's transformation, and wanting to apologize never creates a right to contact them. Whatever is chosen should be concrete, proportionate, within someone's control, and clear enough that everyone can later tell whether it happened.

6. Make a brief agreement. When the program is formally holding the matter, write down: the conduct being addressed, what will stop, what each person has agreed to do, any boundaries or program decisions in effect, what support is needed, what will count as follow-through, who is responsible for each action, when it will be reviewed, and who holds the record. Program boundaries are the program's decisions; they aren't negotiated with the person they affect. The Hearth Journal gets only what the Hearth needs to function: a boundary, a responsibility, a review date, the present status. Sensitive accounts stay with the people responsible for holding them.

7. Return and review. On the set date, ask what was completed, what wasn't, and what effects followed. Most telling of all: when a similar moment arose, did the person respond differently? Ask what the people affected now observe, and whether any boundary should remain, change, or end. A review may find the repair complete, in progress, in need of revision, or not carried out. A failed or evasive repair goes back to the coordinator and may lead to firmer boundaries or a participation decision. Completion means the agreed work was done. It does not mean every relationship returns to the way it was.

Sources

This is a Nameless Mountain process, not a reproduction of any one tradition. It draws on Howard Zehr's *The Little Book of Restorative Justice*, the Restorative Justice Council's principles and best practice guidance, the Creative Interventions Toolkit, Maimonides on teshuvah (Mishneh Torah, Laws of Repentance 2:1 and 2:9), Alcoholics Anonymous on the difference between remorse and amends, and the Nameless Mountain Research Library syntheses on monastic and recovery practice. The full annotated list, with links and what Hearth borrows from each, lives at namelessmountain.org/hearth-provenance.

v0.3 | Reconciled no-show and Gathering language with the approved Good-Standing Review Path; identified Repair as the Nameless Mountain-wide process used across programs and retreats. | Gabe / Code

v0.4 | Identified Appendix B as the participant-facing summary subordinate to Nameless Mountain Repair Process — ACTIVE v1.0; preserved the seven-step participant architecture and Published status. | Gabe / Codexx

v0.5 | Identified Appendix A as the participant-facing summary subordinate to Nameless Mountain Ladder of Concern — ACTIVE v1.0; preserved the participant guide's concise concern path and Published status. | Gabe / Codex