

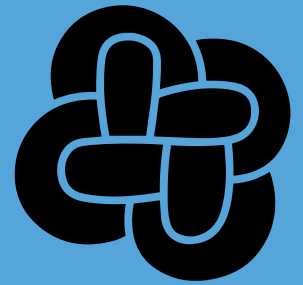


MANNA

A GUIDE FOR ACCOMPANYING
OUR COMMUNITY



TABLE OF CONTENTS



Welcome and Introduction	03
Programming and Overview	07
History of MANNA	10
Where is God at Work in MANNA?	11
Missio Dei	18
Navigating Our Community	24
Guidlines For Engagement	28
Spiritual Care of the Caregiver	32
Additional Resources	36

WELCOME TO MANNA

Welcome to MANNA (Many Angels Needed Now and Always), a ministry formed with and for the unhoused community of downtown Boston. At MANNA we offer not only hospitality, but a space for belonging—not mere charity, but genuine togetherness. As MANNA staff and volunteers, our desire is to exclude no one, and we open ourselves gratefully to the wisdom of the marginalized and dispossessed. This wisdom can be chastening, revelatory, prophetic, mind-wrecking, or hilarious, depending on the day.

As a ministry of the Cathedral Church of St. Paul, on the edge of Boston Common, MANNA creates and recreates itself in response to the physical and spiritual needs of the community. What we do at MANNA *works*. Meals get served, poems get written, lives get changed. It also *doesn't* “work,” in the sense that we are not about improving or optimizing or otherwise adjusting anybody—the invitation is to bring one’s full self, whatever condition that self might be in.

As a diverse community of unhoused and unstably housed people of all traditions, faiths, and no faiths; from many cultural and racial backgrounds; of many genders, sexual orientations, abilities, and experiences; where many struggle with substance use disorders and mental and physical health symptoms; and where nearly all suffer from the persistent trauma of lives lived on the street, in shelters, or in unstable or unsafe housing conditions; what holds us together in all of this brokenness is a commitment to becoming, each day, a community of love for one another with hope for the future.

We embody this community of love in the framework of the Christian tradition, modeling our practices after the life and ministry of Jesus and celebrating a Eucharistic theology which binds us in solidarity to those who are persecuted and suffering. We invite everyone to the table, regardless of what they believe or don’t believe, into true communion. Be it in the sharing of a meal, opinion, experience, poem, or prayer, MANNA invites each person to bring the whole of themselves into community with others.

The foundational concept of MANNA was inspired by the writing and work of Jean Vanier, holding the tension that he, like many members of the community, is one who has been hurt and who has done harm to others. We are informed, too, by our own theological study and interests, including a wide variety of theologies of liberation. Each of these foundations demands that we take seriously the gifts and wisdom the community itself has to offer, centering their voices and experiences in our worship and other community activities, including leadership meetings, community-led meal programs, meditation, the Sunday morning Cathedral congregation, the MANNA Monday Eucharist, the Black Seed Writers Group, and the MANNA Coffeehouse & Open Mic.

MANNA also faces and reaches outward. Lawrence Freeman, Director of the World Community for Christian Meditation, has visited and meditated with our meditation group. When Boston's Chief of Housing Sheila Dillon attended Coffee Klatsch, MANNA's Sunday morning coffee-and-donuts discussion forum, the ensuing dialogue had a direct impact on the city's housing policy. The work of the Black Seed Writers Group has been celebrated in *Poets & Writers* magazine, *The Atlantic*, the *Boston Globe*, and the *New York Times*.

Community and relationship are the heart of MANNA's ministry. This community finds its grounding in members, in the relationships we build with one another, in the wider community of Boston, and beyond. Vanier writes, "In community we are called to love people just as they are with their wounds and their gifts, not as we would want them to be." Community is a place where we witness both the wounds and gifts of others with acceptance and openness. He continues, "Community means giving them space, helping them to grow. It means also receiving from them so that we too can grow. It is giving each other freedom; it is giving each other trust; it is confirming but also challenging each other. We give dignity to each other by the way we listen to each other, in a spirit of trust and of dying to oneself so that the other may live, grow and give."

Community, in Vanier's definition, is a place where growth can happen for all involved. It is a place where we dignify one another by learning to trust, listening deeply, and moving from isolation to belonging by helping each other live and grow through giving and receiving. We believe that this kind of deep listening can and will change each of us. When we listen deeply enough to be changed by what we hear, we honor the experience and wisdom of those we are in relationship with.

This kind of deep listening can be challenging in many ways. It challenges our assumptions about the world and those who share the world with us; it calls us, through love, to places where conflict and tension arise into reconciliation and redemption. Community, we have found, offers a safe container for the many difficulties of togetherness. In community we are challenged to hold conflict in tension with love. We are challenged to be attentive to the whole being of others as well as ourselves.

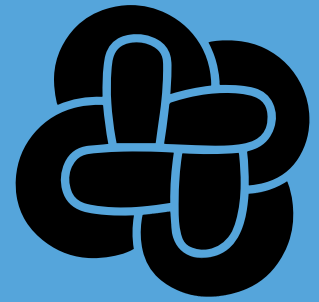
At MANNA this attentiveness manifests in seemingly simple, but meaningful, ways. First, as a community that seeks to find belonging for the most vulnerable among us, it is important that we remain a low-barrier space. To maintain this, we have only two rules, voted on by early community members: 1) You are welcome even if you are drunk or high, but we ask that you do not continue to use drugs or alcohol while in community, and 2) we do not tolerate any threats or acts of violence, physical or verbal, including the use of hate speech, even if you feel you are in the right. If either of these rules are broken, the person will be asked to leave for the day, but always with the understanding that they are welcome to return tomorrow to try again. When these occasions do occur, the rest of the community practices being “Pillars of Peace,” remaining calm, supporting one another, and practicing trust in trained staff to manage triggering, harmful, or upsetting conflicts. The work of reconciliation and redemption can be difficult, but our commitment to honoring a person’s ability to reenter community with grace is central to our practices of restorative justice, servant leadership, and community empowerment.

Our programs—Coffee Klatsch, Leadership Team, Monday Lunch, Monday Eucharist, the Black Seed Writers Group, Meditation, and MANNA Coffeehouse & Open Mic—provide opportunities for empowerment and servant leadership as well as avenues for restorative justice practices. MANNA is not defined by what we do, but *how* we do it. These programs are co-created with input from the entire community, including staff, volunteers, and community members. In these spaces, community members serve and minister to one another.

As you begin your journey with MANNA, we hope that this introduction will provide some grounding for all that comes next. More detailed information on the history, theology, programs, and your responsibilities as a volunteer, student, or staff member with MANNA are outlined in the pages that follow. MANNA, in our experience, is a place that calls us to “become more fully ourselves;” a place that calls us to love ourselves and one another “through all the good bits and hard bits of love” as we discover our own continual process of becoming.



PROGRAMMING AND OVERVEIW



Sunday:

7:30–8:30am Staff and Volunteer Meeting: Staff and volunteers meet and set up for the day, including setting up breakfast carts, task assignments, and check-ins.

8:30–9:30am Coffee Klatsch: The community is welcomed in at **8:30am**. Breakfast is served by staff and volunteers, and a community check-in meeting is facilitated by staff. During breakfast, staff and volunteers accompany community members as needed. Community prayers are collected for intercession at Sunday morning worship. Clean-up of Coffee Klatsch is done by staff, volunteers, and designated community volunteers at **9:30am**.

10–11:30am Sunday Worship: Staff, volunteers, and community members attend Sunday worship at the Cathedral in the sanctuary. Check-ins occur at the end of worship as needed. Staff will determine whether staff will participate in Cathedral events following worship, such as Walk the Neighborhood, Coffee with Jesus, etc.

1pm–2:30pm BMH Worship: Staff members who provide spiritual care at Barbara McInnis House (BMH) arrive at BMH and preside at a **1:30pm** worship service with the BMH community.

Monday:

8:00–9:30am Staff and Volunteer Meeting: Staff and volunteers meet and set up for the day, including setting up breakfast carts, task assignments, and check-ins. At **8:30am** a grounding practice is offered and led by staff or volunteers.

9:30–10:30am Leadership Team Meeting: The community is welcomed in at **9:30am**. Breakfast is served by staff and volunteers, and a community check-in meeting is facilitated by staff. During breakfast, staff and volunteers accompany community members as needed.

10:30–12pm Set up for Monday Lunch: Community members, volunteers, and staff set up tables and chairs for lunch. Community volunteers, with the help of staff and interns, prepare lunch to be served at **12pm**. Beverage carts are set up and begin making rounds at **11:30am**.

12pm Monday Lunch Is Served: Staff, volunteers, interns, and community members assist in plating and serving meals restaurant style to the community, including desserts and bagged lunches, when available. Drink carts continue to make rounds throughout lunch.

12:45pm Set up for MANNA Eucharist in Upper Sproat: The altar is set up with help from community members, tables are cleaned and put away, chairs are arranged, worship aids are prepared, and roles in the service are assigned by the presider.

1pm MANNA Eucharist: Staff and interns preside, ordained clergy celebrate. Community members are invited to serve as altar guild, preachers, singers, intercessors, and readers.

2pm–3pm Closing: Clean up. Staff, volunteers, and interns meet to debrief the day.



Tuesday:

8:00–9:30am: Staff and Volunteer Meeting: Staff and volunteers meet and set up for the day, including setting up for the Black Seed Writers Group, setting up breakfast carts, giving task assignments, and conducting check-ins. At **8:30am** a grounding practice is offered and led by staff or volunteers. Materials for writers group, including printed prompt sheets, print outs, pens, and paper, are prepared and placed on tables by staff and volunteers.

9:30am–10:45am The Black Seed Writers Group: The community is welcomed in at **9:30am**. Breakfast is served by staff and volunteers. During breakfast, staff and volunteers accompany writers and other community members as needed. This can include serving as a “scribe” for community members who need help writing. At **10:45am** BSWG ends and all writing and materials are collected and organized by designated BSWG staff and volunteers.

11:00am Meditation and Open Space: Meditation is led by community volunteers in the sanctuary. Others are invited to remain in Lower Sproat for rest, conversation, and some board games. Staff and volunteers help designated community volunteers prepare for lunch and Coffeehouse. Beverage carts are set up and begin making rounds at **11:30am**.

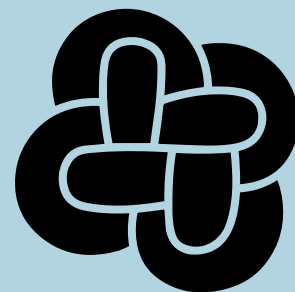
12pm Lunch and Coffeehouse: Staff, volunteers, interns, and community members assist in plating and serving meals restaurant style to the community, including desserts and bagged lunches, when available. Drink carts continue to make rounds throughout the afternoon.

12:30pm–2pm MANNA Coffeehouse & Open Mic: Community members are invited to read writings from the previous week or to sing during Open Mic. A sign-up sheet for Open Mic is circulated and managed by staff or a volunteer. Music is provided by our friend, Hall Kirkham.

[During this time we have also shown educational documentaries relevant to our community discussions and other films, just for fun! We also use this time for special celebrations, e.g., Latin American Heritage Month, Day of the Dead, Indigenous Peoples’ Day, and others.]

2pm–3pm Closing: Clean up. Staff, volunteers, and interns meet to debrief the day.

History of MANNA



Roughly 38 years ago, the Cathedral Church of St. Paul began feeding people experiencing homelessness through the newly created Monday Lunch Program. Guests were invited into the basement of the church and fed a hot meal every Monday. Four partner parishes were recruited from the suburbs of Boston to provide the hot meal and serve it to the guests. This of course provided necessary food and drink for homeless people once a week, as well as “good works” for the partner parishes, but it was somewhat transactional in nature. The teachings of Jesus point more toward transformational ministry than transactional, and when the Rev. Cristina Rathbone joined the Cathedral staff in 2010, she was keen to find ways to live into a more transformational way of being in community. The most important aspect of this transformational change was to empower the members of the homeless community to claim their place as a necessary component in becoming the beloved community that MANNA is today.

Empowerment of people manifested in many ways: First, to submit a potential name for the community beyond the staleness of a feeding program (Monday Lunch) to reflect and embody the importance of the mutual ministry of partnerships through food and fellowship. Many ideas were submitted and then voted on by anyone who was present on the day of the vote. MANNA—Many Angels Needed Now and Always—won the vote. Those who dwelled in the space each Monday understood that the partner parishes who were preparing the meal in the kitchen and providing the food each week, were angels sent to nourish them. Frank Breccia, a community member and artist who passed away in 2017, designed the first MANNA t-shirt with the icon of an angel and the phrase, “He fed everyone.” Jesus has always been present for and with the MANNA community from its inception.

Where is God at Work in MANNA?

In the Midst of the Mess

by Rev. Jennifer McCracken

On any given Tuesday afternoon, down in Sproat Hall, you can find poets, singers, dancers, or people playing percussion instruments during our MANNA Coffeehouse & Open Mic hour. God is fully present in Sproat Hall when folks feel free to be their creative selves by offering their innermost thoughts through poetry and reflections, or letting their bodies move freely by dancing to the music, or trying to keep the rhythm of the music with a percussion instrument. God's love is always liberating, and when people who struggle daily through innumerable challenges can relax enough to sing, dance, and play, this liberating love is surely in action. The Open Mic is a place where I find God at MANNA, during a mundane Tuesday afternoon in the basement of the church.

There are other times when I experience the full presence of God at MANNA. God is present during our morning community meeting when conflict arises due to racist remarks, inappropriate behavior or language, or when we are discussing something gut-wrenching. These are times when we strive to be a community of reconciliation, redemption, and mercy. This is hard work that can only be done by trusting that God is fully present with us in the mess. Our brother Jesus teaches us about what forgiveness and restoration to community looks like, and we do our best to follow Jesus' example, knowing that we will fail over and over again but will continue to try. Far from avoiding our mess, God shows up the most where we are messiest.

MANNA Passover Pilgrimage with the Poor People's Campaign *by Rev. Paul Shoaf Kozak*

The Holy Spirit frequently visits MANNA, making usual appearances in Sproat Hall or on the steps of the Cathedral during a morning meeting, community Eucharist, or through numerous expressions of creativity and joy. It is also true that the Spirit is dynamic and ambient with MANNA. I had the privilege of being accompanied by the Spirit when I traveled with MANNA folks and members of our sibling community, Common Cathedral, to Washington DC for the Poor People's Campaign National Rally.

We journeyed by bus for almost ten hours to join with thousands of others from around the country in claiming our hopes of liberation from the bonds of injustice and oppression. While the event did not coincide with the religious festival of Passover, the presence of the God of Jesus, a God of liberation, was palpable. Like the people of Israel in the Exodus story, we ate while "on foot." MANNA members sang, chanted, prayed, and broke bread together, asserting themselves as children made in God's image and likeness, worthy of dignity and respect.

MANNA folks witness to the truth that God can give us strength and courage to endure the body blows delivered by our unjust and unforgiving society. God also provides hope and inspiration for us to resist systemic evils that seek to marginalize. The trip and experience revealed that God joined with us in raising our voices in protesting the cruel, harsh reality of poverty that has held millions of people in this nation with a firm grip. I was privileged to witness how the MANNA community incarnated God's love and solidarity in our fractured, yet redeemable world.

He Is with Us, Indeed

by *Christie Towers*

In one corner of the room a man bangs a tambourine against his hand in a rhythm all his own. Another man sits nearby snoring loudly, conducting with one hand a symphony in his sleep. Toward the back of the room a woman is near collapse, sobbing her way through a prayer to get to the end of this day alive, the sound of her heartbreak flooding her throat. Across the room a trans couple lies curled up on the floor next to a wheelchair, entangled together in the deep sleep of complete exhaustion. A man enters the room and parks his walker beside the altar before offering an Elvis-inspired *Alleluia*. On the altar, a plastic pterodactyl perches precariously atop a wooden cross, a small herd of toy giraffes kneeling at its base. A young man prays for his father who was deported to Honduras eight years ago. He says, "It's crazy out here in the streets. I miss my dad." Another man prays for all of those who are in prison, and another for help with his ongoing struggle for sobriety. At the edge of the group sits a young man, maligned by many for his odd behavior and his dirty appearance, quietly commenting on the Gospel reflection. It's his first time inside in many months, having accepted the enthusiastic invitation into community by a new friend who sits at his side, beaming. At the front of the room a woman in cheetah print leggings claps and sways, singing along with our guitar-playing friend, "let the sun shine, let the sun shine in . . ." Behold, the holiness of every human life, the mystical body of Christ moving through the room as someone whispers at the fraction, "He is with us." And the community responds, in their various ways and voices, "He is with us, indeed."

This, for me, is the heart and foundation of the MANNA community. When two or three are gathered in his name, when we are gathered together, in love, with all its challenges, Christ is with us and *in* us as we are “united to each other, one body in love.” Although MANNA is a community of all faiths and no faiths, its foundation is built on the belief that Christ is alive in each of us, working to bring his ministerial vision into the world through our love for one another. Jesus said, “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another” (John 13:34–35). This love, as proclaimed weekly in the MANNA Eucharistic prayer, “turns the whole world upside down.” This Eucharistic vision is expressed not only in words nor only in this service, but is present in all we do together. It calls us into intimacy with one another as we imitate the life of Christ and his love for us. The prayer reminds us that we, too, must “kiss sinners,” “heal the unclean,” “break open the prisons [and] free the enslaved and captive,” and extend welcome by “feast[ing] with the starving and break[ing] bread with strangers.”

This is where I see God at work in MANNA, in the many ways we call one another into belonging and reconciliation: through music, writing, prayer, at our morning meetings as we navigate challenges together and celebrate our joys, at the sharing of a meal, in the breaking of the bread, in the many ways we hold one another, knowing that we are, each of us, “the hurt and the ones who hurt,” and an essential, necessary part of our becoming, beloved community.



Our Divine Mission *by John Lane*

“Here is the test to find whether your mission on earth is finished. If you're alive, it isn't.”

—Richard Bach

Bach's words have been extraordinarily important to me for over 30 years, since I first read them in the book *Illusions*. I have repeated them countless times and given the book out as a gift more than a dozen times. Heck, this quote is even the tagline on my Yahoo emails.

No matter how far into depression or hopelessness I have ever dropped, those words always gave me some promise that there was something better ahead. But, as another quote from *Illusions* reminds me, “You may have to work for it, however.”

MANNA operates on Bach's principle. If we are here—however we are feeling, whatever condition we might be in, however alone we think we are—we are not finished. We still have a mission on Earth. There is a future here for us that can be just a bit better than our present. But we may have to work for it, however.

How can this be? Because we are now, simply by our presence, members of the MANNA community. We are a “part of” and we are beloved. To be completely honest, we may not always be well-liked, but we are all loved.

We are welcomed, far beyond most anywhere else, in whatever state we find ourselves during MANNA hours. Whether we are a bit glassy-eyed and giddy, or deep in the controls of our addiction or mental torments, we are welcomed.

There is someone to greet us, to inquire as to what tools we may need to be successful in this space. To invite us in to get coffee, some food; to come in, sit down and, if only for a short time, leave the outside world outside. We fall into familiar patterns—sit on “our” spots, get the same breakfast, tell the same jokes. In doing so, we get to be in charge. Oh, there are larger rules, of course, but we get to determine where, how, and who we will be in this space.

Volunteering at MANNA, being a part of this community, is intensely personal to me. I first came to the Cathedral Church of St. Paul a decade ago because of Monday Lunch. I came simply because at the time, I was homeless and needed a good midday meal, since the shelters only served breakfast and dinner.

The food was always plentiful and good, but what kept me coming back was the fact that the meal was served to us at our tables, like in a restaurant. Very refreshing, as rarely in homelessness do you ever receive anything without having to wait in a line. I did not realize it in the beginning, but I was not just hungry for meatball subs; I was hungry for community.

MANNA is a ministry that reaches its arms out to people experiencing homelessness and gives them a place to feel welcomed, seen, and appreciated. It is not unique in this—I know of quite a few churches and social service organizations that provide food or clothing or other services to folks on the street.

What *is* different about MANNA is the way in which we go about this ministry. We are a ministry not only for the homeless, but *of* them—a ministry that draws its strength from empowering unhoused people. Each week, in addition to efforts of housed staff and volunteers, unhoused members of our community share their gifts to the benefit of all the people who attend.

MANNA is a ministry of presence, and we have many housed and unhoused folks who come to volunteer. There is always a table to set or a plate to dish out, of course. But the most valuable resource our volunteers bring to MANNA is actually “being there.” Being themselves. Being present. Just sitting with a group at a table, sharing jokes and stories, playing a game, or talking about writing. Hearing about someone’s life and sharing about mine is the grandest blessing I can offer at MANNA. Or receive—and to receive it, I have to be there. I have to show up.

Rev. Tina Rathbone, the initial facilitator of MANNA, once told me that if I didn't have time to read the whole Bible, I should read Matthew 22:37-40, which she called a "good, condensed version."

Matthew 22:37-40 reads, "Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

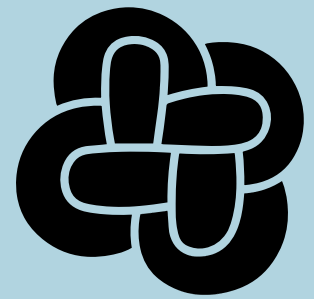
Now, I have to confess, the first commandment mystifies me. How can I know how to love something far greater than my realm of comprehension? What kind of God would need my love, even if I could figure out what that meant? It is all a bit beyond me, so I move on to the second commandment.

This one I get. For spiritual reasons, and for temporal ones, this concept, in all its multitude of cultural forms, makes sense. It is an obvious prescription for a better world. And I have a sneaking suspicion that doing what Jesus' second commandment requires goes a long way to fulfilling his first commandment.

In the words of Jimmy Carter, "I have one life and one chance to make it count for something. . . . My faith demands—that is not optional—that I do whatever I can, wherever I am, whenever I can, for as long as I can, with whatever I have to try to make a difference."

Now I don't presume to have as strong a sense of faith and the nature of the Divine as President Carter does, but my best self knows his words here are true. My faith, such as it is, demands it of me. If Jesus came not to be served but to serve and his ministry was one of presence, then I must show up for other folks. It is not always easy to do, but my prayer is fulfilled in the effort. And I can be there for others. I can share and listen, and I can be present.

MANNA is an invitation to be present, for others and for ourselves. There is always space for another voice in the room or another story at the table. We can all show up. We can all be servants to one another.



MISSIO DEI

WHAT IS THE MISSION OF MANNA?

First and foremost, MANNA is a community of love. The language we use to describe love in the community is that we embrace both the good bits and the hard bits of love, which is to say that we hold in tension the joys of life and the day-to-day struggles. Loving one another into becoming who we are in God is God's dream of beloved community. This dream requires us to act justly, love mercy, and to walk humbly with our God (Micah 6:8). At MANNA, we do this by living into our mission to be a community of love and belonging; a community of prayer and worship; and a community of reconciliation, redemption, and resurrection.

MANNA's mission is not stagnant; it is molded by the community week after week. Love is the one word that encapsulates this mission. Everything that happens at MANNA is centered around love—the good bits of love and the hard bits of love. Our commitment is to love and welcome everyone as they are, both those already involved in our community and those newly entering it. Through that deep and genuine love, the community empowers and challenges one another to be themselves and to grow deeper into who they were made to be.

MANNA is a ministry of the Cathedral, so our mission is aligned with the Cathedral's mission; we are part of the whole. We are also part of the Episcopal Diocese of Massachusetts, so our mission at MANNA also aligns with the Diocesan mission strategy. Each entity lives into the mission in its own unique way, but the focus of the mission remains the same. The complete mission strategy of the Cathedral and the Diocese can be found in the resource section. The following outline of MANNA's mission uses this larger mission strategy as a frame.

Reimagining Our Congregations

The very essence of who the community is and how we live out our faith is in itself reimagining congregations. The manner in which we gather, the spaces in which we gather, the questions we ask, the way we co-create our worship in the basement of the Cathedral Church of St. Paul—all of these things constitute a reimagined congregation. MANNA as a congregation is a profound example that what makes the Church are the people, not any other material things. Our congregation is not trying to fit into a certain way of being Church; on the contrary, MANNA reimagines itself every week as we strive to love and serve one another the way God loves and serves us. The people who show up change what the community looks like and how it functions. We have to be attuned to the energies, personalities, and needs in the room.

Jesus is present in our community and accessible to all. He is our brother and our teacher, and we turn to him openly and often, invoking his teachings and sharing his love. He is not a distant figure, but is instead a lived presence, one of us: homeless as so many in our community are homeless; living precariously as so many in our community live; bearing the burdens of the world's injustices the way so many in our community do. Gospel living in the context of homelessness requires us to reimagine our congregation fairly continuously due to the fluidity of the community. People cycle in and out of housing, in and out of correctional facilities, in and out of healthcare facilities, in and out of sobriety. This is both a gift and a challenge as we learn from the community itself what the needs of the community are on a rotating basis. We provide programmatic structure by showing up, opening on time, and providing a familiar environment each day we meet. We strive to be flexible when the dynamics in the space need to shift slightly but also hold fast to the intention of the space for those who come for the planned activity. People experiencing homelessness can find themselves in a chronic state of chaos and have expressed the need for some predictability in their time at MANNA.

Following the Spirit has always been a core value of MANNA, which is to say that while we hold fast to the intention of our space, we want to recognize and implement change as needed. We learned this concretely during the COVID-19 pandemic when our program turned upside-down, and we want to always remain alert to the Spirit's invitation to learn and grow and change.

Building Our Relationships

Our mission strategy calls us to “expand the circle of those we claim as our neighbors and friends.” It later reaffirms the commitment to work “to respond to Jesus’ call to fully include all persons in the life of the church.” We at MANNA seek to follow this command in three overlapping but separate ways: a) Within our own community. b) Between our community and other faith communities, organizations, and groups of all kinds. c) In the overlap between our community and the communities of the Cathedral and the Diocese.

Within our community:

Our founding principle and most fundamental, continuous declaration at MANNA is this: All are welcome. This sounds simple enough, but it is far from easy. Diversity and difference are both blessed and required, but sameness is simpler. For this reason, a community rooted in diversity needs to be vocal and muscular in its insistence on our communal need for persons of all kinds to be present, and it must be willing to sacrifice comfort—and sometimes even what looks like peace—in order to promote its truth among us. For us, through MANNA, on a day-to-day basis, it means that as long as you are able to adhere to our two rules, you are welcome. It doesn’t matter if you are drunk or high, or if you are suffering from mania, or depression, or psychosis of any kind. You can be housed or unhoused, exhausted, strung out, ecstatic, or full of joy. Whoever you are, however you are, you are as welcome with us as anyone else. And, if you choose, you can find a place in our community where you will be known, needed, and loved.

This is the ground on which MANNA was founded, and it is the ground that we who serve as pastoral caregivers (not the staff only, but also the numerous volunteers, students, and partners across the Diocese) struggle to maintain every day. We do not always succeed. We are human and we make mistakes all the time. But this fundamental premise of open-armed welcome is always our aim.

Between our community and others:

MANNA enjoys a deep, real, mutual partnership with other Episcopal churches in our Diocese who help provide a hot meal every Monday through the Monday Lunch Program. These parishes are St. Michael's Milton, Christ Church Needham, Trinity Church Concord, All Saints Brookline, and St. John's Newtonville. These parishes have fed our community for over three decades and were instrumental in keeping us fed during the COVID 19 pandemic. When food programs across the city shut down, our parishes rallied to continue to feed us despite the challenges.

Especially during the pandemic, MANNA learned the importance of partnerships with organizations in and around Boston who serve our community members in other spaces. When it was relatively unsafe and nearly impossible to move around the city during the pandemic, MANNA partnered with Boston Health Care for the Homeless, Pine Street Outreach, and the Department of Mental Health to deliver care at the Cathedral in our own space. We hosted several vaccination and booster clinics with the help of BHCHP to keep our community vaccinated and safe. Those partnerships still exist today and are growing. MANNA pastors now offer spiritual care two days a week at the Barbara McInnis House, the respite care portion of Boston Health Care for the Homeless on Albany Street in Boston.

In the overlapping space between our congregation, the Cathedral, and our Diocese:

MANNA has evolved from a space where a small group of people experiencing homelessness came to the Cathedral mostly to eat, to a space where there is a sense of belonging and a thriving community. With God's help and the help of many people, including members of the community itself, MANNA is now a place where members of the community co-create the community space by listening deeply during community meetings, striving for justice by advocating for one another, providing hospitality and serving others, and taking on roles and responsibilities in prayer and worship both at MANNA and with the Sunday morning congregation. MANNA folks also serve as greeters, torch bearers, and crucifer at Diocesan events.

Engaging Our World

We are, by our very nature, a church rooted in the heart of the world. We do not serve the poor so much as we are the poor, gathered together in hope and love through the reality of community ignited and upheld by the power of God's Spirit. This does not mean, of course, that we close our eyes to the struggles, pain, and real injustices of the world around us. It is just that we believe real change can only occur—or at least that it occurs most deeply and meaningfully—through the process of resurrection, both individual and communal. Our most fundamental work as a community of Christ in the world, then, is to awaken each other to the beauty, essential nature, and belovedness of each and every one of us. However, in order to make space for this, we need to have deep and trusting relationships with social service providers and others who do a different kind of work for and with members of the homeless community.

To this end, and in addition to our Episcopal partnerships, MANNA works closely with the Ecclesia community (Common Cathedral), Pine Street Outreach, BHCHP, and with the City of Boston itself. These partnerships result from our community's desire for meaningful connection, but also from our need, and our creativity in reaching out for those around us. One significant way we engage with the world around us is through the Black Seed Writers Group. Our writers share their personal narratives, creative poetry, robust reportage, and artful outrage through the BSWG literary magazine, public readings at local bookstores and local universities, and collaboration with the Boston Public Library. MANNA is also a place of formation for students and people preparing for Holy Orders.



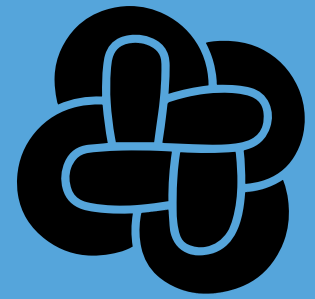
Developing Sustainability

MANNA continues to evolve in the realm of sustainability. COVID-19 taught us many lessons about the importance of having skilled pastors available to accompany the members of our community. As the community grew and changed and things like substance use disorders and mental illness became more acute as a result of the pandemic, staffing changes needed to be implemented to ensure the sustainability of good care at MANNA. New staffing roles (Associate Pastor and full-time chaplain) were implemented, in addition to several other pastoral care roles, for our growing community. We continue to evaluate and implement changes as needed. These changes aim to meet the needs of the community and find a balance of staffing that allows personal and professional growth and development as well as prevents burnout. Regularly engaging with people who have complex trauma can be exhausting and challenging, and we strive to encourage good self-care and team care. The “Spiritual Care for the Caregiver” section of this manual provides information for staff, students, and volunteers who are seeking support and guidance on managing their well-being while engaging in this difficult work.

One way that sustainability practices are present in our community is through the leadership of the community itself. There is an ongoing conversation about the importance of focusing MANNA’s work on the community and not the staff. That is to say there has been a lot of work done to make sure the community is sustainable and survives past the leadership of particular staff members. An image that has been used to describe this is that of a circus tent; if the tent is only held by one pole, when the holder of that pole has to leave the whole tent will crumble. But if the tent is held up by many poles and many people, if and when people need to step away from the tent, the tent will continue holding itself up. This is an important aspect of sustainability at MANNA—it is a reminder that the community is not about one person or even several leaders, but the community is about all those who come in and out of the “tent.” MANNA strives to cultivate a sustainable community by empowering leadership from within and co-creating a body that is developed with and for those within it.

MANNA is also concerned about environmental and global economic sustainability. We have moved toward the use of more environmentally friendly materials for serving our meals and now serve Fair Trade coffee and tea from Equal Exchange. We are continuing to grow in this area, seeking grants and other support to help us expand in our commitments to creation care.

NAVIGATING OUR COMMUNITY



Here at MANNA, the vast majority of folks who come to our programs are classified as individuals, (i.e., they do not have any attached dependents). It is an extraordinarily rare sight to see families with children at MANNA. So while family units actually make up the largest portion of Boston's homeless population, they are far less visible, primarily due to the mechanisms and locations the Commonwealth uses to shelter them.

Most of the members of the MANNA community do deal with severe mental health issues, large substance use disorder problems, and ongoing incidents that cause trauma or trigger responses to it. However, simply by virtue of the fact that they seek community and choose to enter into it voluntarily, they tend to be more able to function within the system as opposed to those folks who eschew almost any contact with service providers, either spiritual or temporal.

Here in Greater Boston, the lion's share of individuals experiencing chronic homelessness suffer from more extreme mental health issues or severe substance use disorders. These folks also tend to be people who have less executive function or personal agency and are thus least capable of navigating the vagaries of the network of service providers and the governmental systems designed to lift folks out of homelessness.

For a long while now, “Housing First” has been the battle cry of most folks who work for service providers and other organizations tied into alleviating the causes and effects of chronic homelessness. The thinking behind this is simply that with a “home base” to operate from, an individual will have greater chances for a more successful outcome from any interaction with service providers or government agencies. As this concept has been refined, it has become obvious that the clearest pathway to long-term success for an individual experiencing homelessness is placement in supportive housing.

In addition to the stability and morale boost that permanent housing brings, the on-site counseling and case management aspect of supportive housing gives a far greater chance that an individual will be able to more quickly and surely progress along their path to self-reliance and independent living.

In the final analysis, harm reduction works. While many studies point to strong reductions in hepatitis, HIV, and other STDs, as well as fewer incidents of necrosis and other injection-site-related trauma, the biggest benefit is the glaringly obvious one. No one has the opportunity to enter detox, IOPs, rehab, or other forms of treatment if, brutally put, they are deceased. Harm reduction and the wide availability of NARCAN saves lives in the dynamic present. Individuals in active use can take advantage of a pathway to sobriety and stability only insofar as they are alive to do so. Each new day brings a fresh chance for the miracle of recovery, as long as the person is still here to accept it.

Housing is harm reduction. The housing programs with the best success rates for moving individuals from homelessness into permanent housing have a few features in common. First, they are based on a rewards system, rather than a punitive one. Actions that lead to more positive outcomes are reinforced with positive stimuli far more than negative actions are subject to disciplinary processes. Secondly, they provide step-by-step explanations and cooperative assistance through all the processes individuals need to move forward with regard to housing, healthcare, acquiring benefits and enhanced services, and the like. And finally, they offer strong structural support, with benchmarks and objective standards to strive for and maintain, in a culture based on an atmosphere of anticipating success, not bracing for failure.

Introduction to Trauma

In truth, to grasp anything about our community members' experiences, one must begin with better understanding experiences of trauma. Both acute and chronic traumas, including but not limited to neglect; physical, emotional, and/or sexual abuse; poverty; and racism, abound within the conscious and unconscious memory and physical bodies of our guests. As expert psychiatrist Bessel van der Kolk asserts, trauma is best understood not as the adverse life event or events, but rather as the response. In a similar vein, theologian Shelly Rambo identifies trauma as "what remains." For our work, what is most evident and relevant from the field of trauma studies is that trauma continues to impact the victim/survivor because it is held in the body and ultimately results in psychosomatic effects, mental illness, substance abuse, and/or other maladaptive and at-risk behaviors.

We realize that when we encounter MANNA folks, we are also encountering people with trauma histories. That perspective is what ultimately grounds our pastoral approach. Internally, instead of asking the question, "what is wrong with you?" we wonder "what has happened to you?" We never seek concrete answers about someone's trauma history, but instead we allow our members to tell their stories about suffering and trauma if and when they desire. Sometimes this happens in private conversations, and at other times during community meetings, or on other occasions at writers' groups. Being informed about trauma helps us understand the behaviors of our guests. While trauma is never an excuse for actions that violate community boundaries, it can surely offer salient explanations for erratic and harmful acts.

For further insight into the prevalence and impact of trauma in society and within our community, one can turn to the acclaimed and ground-breaking ACE study. This research highlights just how common adverse childhood experiences are within the family and communal life of our culture. Such experiences become the antecedents to many of the pathologies we observe at MANNA. While we have neither taken hard data nor surveyed the community (nor is it our intention to do so), we can presume that MANNA members overall would score highly on the ACE study.

To conclude this section, it is most imperative that we name another truth about trauma, one that we witness each and every day. The most common response to trauma is resilience. Time and again, the MANNA community demonstrates itself to be amazingly resilient. Our hope as staff is simply to cooperate with or lift up the resilience already present in the bodies and spirits of our members. Realizing that supportive relationships can buttress such internal resilience, we hope to provide a space and community that mitigates the impact of trauma. Cooperation and resilience are values we commit to fostering day after day, week after week.

Introduction to Mental Health

A majority of MANNA community members present on a spectrum from compensated mental health to acute mental illness. MANNA does not currently have trained clinicians on staff, and thus does not have the capacity to assess and diagnose, let alone provide interventions and therapies. The summary below should not be taken as a medical or professional opinion, but rather as observations based on general knowledge about mental health and working experience within the MANNA community.

While members of MANNA are usually undiagnosed, they regularly report having anxiety and depression. Such mental health conditions are identifiable by mood swings, disinhibited and/or anti-social behavior, histrionics, and hyperarousal communication. At times staff have observed more acute mental illness such as psychosis, paranoia, aggression, and delusional thinking. MANNA staff is well aware of the reality that foundations for mental health and wellness are formed during childhood. For this reason, behaviors that push or encroach upon staff members or volunteers are not to be taken personally, but instead as manifestations of compromised mental health. Relatedly, community members can more easily appear to be “triggered” by common and benign language. We simply do our best to deal with situations stemming from mental illness as they arise.

A particular challenge for MANNA folks and their mental health is rooted in the experience of homelessness. Being homeless definitely can be a trauma that directly impacts mental health. And quite often the trauma of being homeless and subsequent mental health effects fit into a larger narrative of intergenerational trauma. It is common for MANNA folks to present symptoms of mental illness that have genesis in previous generations of family. We regularly observe how intergenerational trauma and its impact on mental health intersect in the lives of community members. The cycle of poverty and/or the internalization of insidious racism, sexism, and homophobia are vicious enough. Yet, at MANNA we regularly see the subsequent presentations of mental illness that are born from experiences of parents, grandparents, and beyond.

At MANNA we seek to be the intervention. Our solution for compromised mental health is to be a compassionate presence that receives the other with patience and openness. Welcome into our community is the one therapy that we can offer. At the same time, we aim to understand and utilize some of the tools from other disciplines so as to better respond to the mental health challenges we encounter. Recently, many MANNA staff received training on Motivational Interviewing and other trauma-informed intervention strategies.

GUIDELINES FOR ENGAGEMENT

Guidelines for Engagement for Staff, Student Interns, and Volunteers

For the safety of ourselves and our community, we maintain certain boundaries around our engagement with community members and one another. These guidelines will provide a basic outline for your understanding of what is expected of you and others in the space.

These guidelines are not, in themselves, complete. Circumstances should be attended to on a thoughtful, case-by-case basis, with support from your supervisor. Suggestions for difficult conversations are not intended to be scripts but are meant to provide ideas for how to navigate challenges commonly experienced by staff, student interns, and volunteers.

There are **two rules** that early community members agreed on. These rules provide a framework for the more detailed guidelines that follow. They are:

1. No acts of violence or threats of violence in the space, including when we are gathered outside or on group trips, even if you feel you are in the right. This includes violent speech and hate speech against any person or group.

2. No use or selling of drugs or alcohol in the space, including when we are gathered outside or on group trips. We welcome people who have used drugs, who are drunk or high, into the space because that is when many of us are most vulnerable. The continued use of drugs or alcohol in the space, however, is prohibited.

From these two rules flow the following guidelines. These boundaries and expectations help us respect the humanity and dignity of everyone in the space.

- 1) We respect and keep true to the hours of our programming. This means:
 - We arrive on time and communicate clearly about our availability and any time off requests or scheduling limitations.
 - We respect one another's agreed upon commitments to working hours and time off.
 - We open to the community at 8:30am Sunday and 9:30am Monday and Tuesday. In the event of inclement weather, we will discuss together what is appropriate for an "early" opening. We close at the end of worship on Sunday and at 2pm Monday and Tuesday.
 - Volunteers and student interns do not provide pastoral care outside of community hours and spaces.
 - Volunteers and student interns may not provide their personal phone numbers or email addresses with community members.
 - Staff, with discussion and discernment with their supervisor, may provide pastoral care to community members outside of community hours. Appropriate boundaries around this will be determined together and communicated clearly to community members.
 - Staff, with discussion and discernment with their supervisor, may provide phone numbers or email addresses to community members.

2) We uphold the **two rules** decided on by the community (above).

- If there is an incident of physical violence or threats of physical violence, trained staff members will manage the situation. All others, including other staff, volunteers, and community members, are expected to be “pillars of peace” in the space. This includes comforting those who are upset, angry, or afraid; encouraging others to “keep their cool;” and continuing in program activities. This will signal to the community that we trust one another to safely manage violent situations and that they do not need to intervene. **Do not intervene if you do not feel able or have not received training to do so. All staff will receive training and supervision to manage these circumstances.**
- If someone says something racist, homophobic, sexist, transphobic, etc., in any way, there are a few ways you can respond:
 - You can say, “We don’t use language like that in this space. If you continue, you’ll be asked to leave for the day.”
 - Or, “In this space, we respect the humanity of everyone and do not use language that perpetuates stereotypes against any group.”
 - Or, “I understand that you are angry / hurt / upset, but I will ask you to be mindful of the language you are using about others.”
 - **If you don’t feel comfortable responding in this situation, please get a staff member to help you.**
- If a community member calls you a name or starts yelling at you, you could say “I understand you are upset, and I’d like to talk with you about it, but I can’t if you are yelling / calling me names / speaking to me like that.”
- If they continue calling you names, you must ask them to take a break for the day. **If you do not feel able to set this boundary, please disengage and ask a staff member to help you.**
- Staff should be prepared to intervene on behalf of one another in these situations. We look out for one another and support one another. Volunteers and student interns are not expected to intervene in these issues.
- You may realize during an interaction that you are unable to stop the behavior. Do your best to deescalate the person and address the issue once they are calm. This may not be possible until the next day or week. It is not always a good idea to respond immediately and correctively to people who are emotionally escalated.
- If someone is too escalated to modulate their language and behavior, you may ask the person to speak with you one-on-one, away from the rest of the community (for example: in the vestibule next to the elevators in Sproat Hall) if you feel safe and able to do so.
- **If you feel unsafe in any interaction, it’s okay to disengage, step away, and ask a staff member for help.**

3) Unfortunately, many of our community members struggle with appropriate boundaries. We work through these issues clearly and compassionately. To the best of our ability, we try not to shame our community while helping them hold appropriate boundaries. We cannot have personal relationships with or hang out with community members outside of work. If someone asks you to hang out, expresses romantic feelings for you, or says something inappropriate to or about you sexually or otherwise, you must set a boundary. You can say:

- “I appreciate the invitation, but as a staff member here, I cannot hang out with you outside of community time.”
- “I am a pastor / student / volunteer here and that means that we can never, ever date.”
- “I am a pastor / student / volunteer here and it’s not appropriate for you to talk about my body.”
- “I can’t continue this conversation if you continue to speak to me in that way.”
- If someone makes inappropriate comments about someone else in the room, please respond by saying, “It’s not appropriate to talk about other people like that in this space.”
 - **If someone continues to cross your boundaries with inappropriate comments or suggestions, please ask another staff member for help.**

4) Sometimes community members will want to talk with you about other people in the community. Please refrain from doing this.

- You can explain, “I understand that you’re upset, but I can’t talk with you about [person].”
- Or redirect, “Can you tell me more about how this situation makes *you* feel?”
- Or, “What do you think *you* can do to help you manage this situation?”
- If the person they are speaking about is not present (in a community meeting, for example) please remind the person, “We do not speak about people who are not here to respond.”
- We do not speak poorly about other staff members with community members. If they are upset with someone on staff, you can respond: “I can’t speak to you about [person]. If you’re upset with them, please talk to them about it.”
- A reminder that we care for *everyone* in this space, even those who might be upsetting others, is a helpful way to frame these boundaries.

5) We do not disclose personal information about community members to others, including other community members. This is to protect the privacy and safety of our community.

- We do not give the full names of our community members to *anyone* without their full consent. This includes reporters, journalists, or other visitors to the space.
- We do not disclose to any other community members whether we know that someone is in jail, hospital, or elsewhere without their consent. **There is never an appropriate time to disclose to anyone else in the community that a community member is in jail, detox, or another kind of program.** Sharing this information with other staff members, especially the head pastor, however, is necessary for continuation of care for that individual.
- If a community member asks whether we've seen someone that day, we should not disclose whether we have. We do not know why that person is looking for the other, even if they say it's for "good" reasons. You can simply respond, "I'm sorry, I don't know whether they've been here today." We cannot prevent a person from entering the space to see if someone is present, but it's a good idea to remain aware of the situation and alert a member of the staff if you are concerned about the situation.

6) We cannot give money to community members. This includes the purchase of art and writing. If someone needs money for a bus ticket, the MBTA, for food, etc., this can be discussed with the head pastor. MBTA passes and gift cards for Dunkin Donuts and McDonalds are received by donation and are available from the head pastor, when in supply, by request.

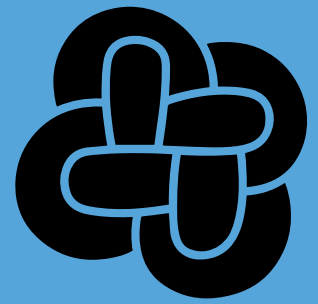
7) Our community space is, to the best of our ability, a safe place for people, but never for objects. Please do not leave personal items unattended, and encourage community members to practice the same attentiveness to their belongings. It is not a good idea to "watch" or hold belongings for community members while they are absent. The space is unpredictable and you will likely not be able to uphold your promise. There are occasions where items may be held. In these instances, the head pastor should be consulted and a written agreement with the community member will be made about the expectation of their retrieval of the item(s).

Guidelines for time away from the community:

1. Physical violence—2 months away
2. Property destruction—1 month away
3. Threats of violence —2 weeks away
4. Using drugs or alcohol in the space—remainder of the day away

These are general guidelines, but each incident will be evaluated on a case-by-case basis.

SPIRITUAL CARE OF THE CAREGIVER



Why is spiritual care for the caregiver particularly important in this work?

In this section, staff members offer their own experience and reflections on the importance of spiritual care for caregivers. In order to responsibly care for others, MANNA believes that caregivers must have their own support that is appropriate to their individual needs. Suggestions for how you might explore meeting your own needs for spiritual care are offered here, some of which are already implemented in MANNA's regular working hours.

—Eva Ortez

Prioritizing spiritual care practices for the caregiver is not only important but imperative to do any kind of pastoral work. I believe finding spiritual and self-care practices becomes even more important when working with vulnerable and marginalized populations. The amount of emotional work and spiritual care that goes into caring for communities with copious amounts of personal trauma and communal trauma can very quickly drain caregivers. This means that caregivers in settings like MANNA need to be in touch with their emotional, physical, and spiritual needs both in the community space and outside of it. This can look like being aware that you might need a break, or that you need someone to hold space for you to process, or that you need a snack because you have been in a long pastoral conversation and did not have time to eat. It can look like taking a meditative walk after a workday or moving your body in a way that is restorative, or watching your favorite television show, or scheduling a session with your spiritual director, or talking to a friend.

What we need to fill our cups—physically, emotionally, and spiritually—is something only we can figure out. What has been helpful for me is deconstructing my limited understanding of what can be considered spiritual care by trying new spiritual practices and recognizing that many of my self-care practices are also beneficial to my spirit. It is important to be genuine with your needs and to search for practices that work for you at that particular time in your life. Remember that the practice is meant to fit you and help you, not the other way around. If you remember one thing from this section, please let it be that caregivers cannot provide healthy and supportive care for anyone if they are not caring for themselves. It might sound weird but in this work there are moments that you have to prioritize yourself before you prioritize the work.

—Christie Towers

This work causes us to encounter the “intersections of our trauma.” Certain interactions, experiences, and revelations about the conditions of life for people experiencing homelessness can intersect with our own life experience in surprising ways. For this reason, it is important to attend to our emotional, mental, and physical well-being when doing this work. We may be aware of some of our triggers, but many of us have discovered that much about ourselves has been revealed to us while in community. We may have to unlearn our societal conditioning around gender; we may hear racist, sexist, or homophobic comments that bring up challenging feelings and responses; we may encounter suffering that reminds us of our own suffering; we may experience disgust, fear, or anger when we want to feel compassionate, courageous, or loving.

To provide spiritual care that is healthy, healing, and safe we must first attend to our own well-being and be able to recognize and manage new feelings as they arise. To do this, it is helpful to engage in honest reflection on our experiences together. This can happen at staff meetings, with a therapist or spiritual director, or in spiritual practices that you implement on your own.



What do we do to help promote spiritual care for staff and volunteers already?

1. Monday afternoon meetings for staff and volunteers to review the week / day. Staff will meet during the week to discuss more sensitive issues.
2. Morning Grounding Practices
 - a. As of October 2022, the MANNA staff and morning volunteers have been starting our day together with a Grounding Practice. This is a time when we come together to center ourselves and to connect as a team. The Grounding Practice time is completely optional, but open for those who wish to gather and share in a practice that centers the team. The term “Grounding Practice” is used intentionally and is to be thought of in the widest and most creative way—grounding can be silence, music, breathing, poetry, creating an intention for the day, prayer, scripture, sipping coffee, etc. There is no wrong way to do this! Each person has a unique and beautiful way to ground themselves, and one of the intentions of this practice is to learn more about each person on the team. Further, each person adds their own creativity and personality to the practice.
 - b. A further intention of our morning Grounding Practice time is to incorporate trauma-informed care into our staff time. As we know, working with trauma can be extremely challenging, and we may notice after a particularly hard day or over time that we are beginning to feel burnt out. The field of trauma studies asserts that it is important for practitioners to check in with themselves (and their colleagues!) to notice what they are bringing to their work, the effect a particular experience has had on them, and how their own trauma is surfacing. The dynamics of trauma are layered and complex, so an extra level of attunement is required to create space to reflect on the feelings, sensations, memories, and connections that emerge from our work. The hope is that creating an intentional space for a Grounding Practice on Monday and Tuesday morning will help us center ourselves before we begin the day and will, hopefully, help us continue to develop healthy boundaries for effective trauma-informed ministry.
 - c. The Morning schedule on Monday and Tuesday is as follows:
 - i. **8:30 am**—Grounding Practice takes place in Upper Sproat for those who wish to take part.
 - ii. **9 am**—Team meeting takes place to discuss logistics of the day.
 - iii. **9:30 am**—Doors open to community.

3. MANNA Summit—Annual group check in about where we are and where we want to go.

4. Spiritual direction (personal)

a. Bethany House: <https://www.bethanyhouseearlington.org/>

b. Still Harbor: <https://www.stillharbor.org/become-a-spiritual-director>

c. Sisters of St. Joseph, Brighton: <https://www.csjboston.org/our-ministries/congregation-ministries/st-joseph-spiritual-ministries/spiritual-direction-2/>

d. Society of St. John the Evangelist (SSJE):

<https://www.ssje.org/2009/07/01/companions-on-the-way-the-ministry-of-spiritual-direction-br-geoffrey-tristram/>

e. MaryAnne Davey: <https://bodysoulministries.com/about>

5. Retreats (personal and team)

a. Society of Saint John the Evangelist (SSJE):

<https://www.ssje.org/reservation/>

b. Eastern Point (Jesuit): <https://www.easternpoint.org/>

c. Trinity Retreat Center: <https://trinitywallstreet.org/trinity-retreat-center>

6. Therapy

Ideas for the future:

- Annual retreat
- Every 4 months staff dinner
- Clearness Committee every month
- Sharing spiritual practices with another
 - Resources such as prayer apps
 - Retreat centers, services, and other programs

Resources for Further Reading

Please following the link below for supplemental reading and resources:

<https://drive.google.com/drive/folders/1qtH33ZfoXcU6HwmuhsbAmpkYdL6r79In?usp=sharing>

