

**Source of All Hope Missionaries
at the Basilica of the Assumption of the Blessed
Virgin Mary
Baltimore, Maryland**



Answering the Need in Baltimore

The Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary (“The Basilica”) holds a unique place in the history of the United States as well as in the city of Baltimore. Dedicated in 1821, it was the very first Catholic Cathedral in the country. In 1906, Cardinal Gibbons (the 9th Archbishop of Baltimore) stated that the Basilica was to the church in America “what Mecca is to the Mohammedan, what the temple of Jerusalem is to the Israelite, and what St. Peter’s Basilica is to the faithful of the Church Universal.”

Today the Basilica is a Co-Cathedral (along with the Cathedral of Mary our Queen) in the Premier See of Baltimore, a National Shrine, a historic monument and a city parish. There are about 550 people that come to the Basilica each weekend. About 65% are regular parishioners. 35% are visitors from all over the country and world.

The Basilica is host to many large liturgical celebrations for the Archdiocese of Baltimore and the Church in the United States. But just as important, the Basilica is a neighborhood parish and spiritual center for thousands who live in the downtown area—especially in the Mount Vernon neighborhood.

In 2015, Archbishop William Lori wrote a Pastoral Letter on Evangelization called “[A Light Brightly Visible: Lighting the Path to Missionary Discipleship](#).” In this watershed letter, Archbishop Lori reminded us of Our Lord’s commandment to his disciples prior to his ascension into heaven: “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Mt. 28:19).

In essence, Archbishop Lori reminded us why we really exist—to evangelize and make disciples now...in our neighborhood.

The Source of All Hope Mission Program at the Basilica is simply a response to the needs in our neighborhood. It is a response to Archbishop Lori’s letter. And ultimately, it is a response to the Holy Spirit’s inspiration.

Addressing the Needs of the Basilica Parish

The Source of All Hope Mission Program seeks to minister to three main groups in and around the Basilica Parish:

Group #1: Those who live in our parish boundaries who don’t know Christ or His Catholic Church¹

In our parish boundaries are a mix of young professionals in their 20s and 30s who are just getting started in their careers as well as many others who have lived in Baltimore all their lives. Most are not practicing the faith. Many do not know God or are opposed to the notion of any kind of organized religion.

¹ See Map of Parish Boundary on page 21 of the Appendix.

Our parish is also home to many businesses, commuters and professionals. We are located in the heart of the homosexual neighborhood of Baltimore. There are many African Americans who live nearby—most of whom are not Catholic. This is an area of the city that is hungry for Christ. **The Source of All Hope Missionaries** will bring Christ to them! With joy, urgency and love.

Group #2: Those who are addicted and/or homeless

We are living in the middle of an opioid epidemic in Baltimore. More than any time in the recent past, we have homeless men and women living all around the Basilica. In addition, we have many brothers and sisters who suffer from mental health issues—and as a result, find themselves without family, shelter or hope.

The Source of All Hope Missionaries will walk with the homeless and addicted. They will get to know their stories, their names and their history. They will seek to offer assistance by showing them the organizations in Baltimore that can help with shelter, food, job training and healthcare. In essence, the Missionaries will love them in the name of Jesus Christ and the Basilica community.

Group #3: Those who come to the Basilica weekly to worship God

People of all walks of life worship at the Basilica—young, old, rich poor, white, African America, Asian and people from all over the globe. In the past, there has not been much interaction among the people after they leave Mass. The Basilica has had a “Shrine” feel to it. Community and fellowship didn’t exist in earnest. Nor were there many opportunities for faith formation. This is all changing—and the Missionaries will help form these friendships, evangelize the people and create mission opportunities for our parishioners and visitors.

The most important way in which the Missionaries will evangelize the Basilica parishioners is by serving the Mass (and other liturgies) with great reverence. It is at the Mass that the Missionary encounters Jesus Christ in the Eucharist. And it is in the Eucharist that the Missionary receives the grace and the charge to go out into the City and bring Christ’s love to the people—especially the poor.

The Missionary will model through a rich sacramental and prayer life that all missionary activity has its source in the Eucharist. The Eucharist is the Source of All Hope!

Life of Prayer
for the
Source of All Hope Missionary



“Pray without ceasing.” — 1 Thessalonians 5:17

The Source of All Hope Missionary is a son of God. God literally dwells within his soul. This is a reality that ought to be pondered many times throughout the day. He is never alone. God is always with him. This “pondering” is prayer. Prayer is simply the way in which we recognize and respond to the Divine Presence in our soul.

The **Source of All Hope Missionary** seeks to pray without ceasing by giving God his entire day—all of his thoughts, actions, words and intentions. He seeks to unite his will to the Will of God in everything.

The moment the **Source of All Hope Missionary** arises in the morning, he is to say:

“O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Basilica parishioners, employees and those whom we serve, and in particular for the intentions of our Holy Father for this month.”

Having now offered God his whole day as a prayer, the Missionary does not want to give God anything which is evil. So throughout the day, he examines his conscience. He thanks God for the graces. And he asks for pardon for his faults—aware that God brings good even out of our weaknesses. But most of all, the **Source of All Hope Missionary** is aware of God’s presence in his soul and in his apostolate.

Still, the **Source of All Hope Missionary** is also well aware that, on his own, he does not have the strength to live a life of pure and perfect prayer. He must receive strength from the Source of Strength—Jesus Christ.

The Source and Summit of the Christian Life: The Eucharist

“I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”— Jesus Christ (John 6:51).

As clearly articulated in the Gospel of John, the Eucharist is Jesus Christ. The Eucharist is the bridge between heaven and earth. It is the source of all hope, all grace and all good works. There can be no eternal life without the Eucharist just as there can be no life without Christ. They are one and the same. Consequently, the Eucharist is what drives everything the Urban Missionary does.

“The Eucharistic Celebration is the greatest and highest act of prayer...” — Pope Benedict XVI (Ordination Homily 4 Sunday of Easter, 3 May 2009)

The two dominant pillars of the **Source of All Hope Missionary’s** prayer life center around the Eucharist—the **Holy Sacrifice of the Mass** and **Adoration**.

The Holy Sacrifice of the Mass

It is in the Holy Sacrifice of the Mass that Christ mystically brings us back to the sacrifice on Golgotha—in which Jesus, the Spotless Lamb, was sacrificed and His Precious Blood shed. All who are marked by the blood of the Lamb will never taste eternal death. Rather, death will pass them over and they will share in the victory of the Lamb.

We are marked by the Blood of the Lamb at the Mass—in faithful reception of Holy Communion.

The Mass is where heaven and earth meet. It is where time and infinity become one and the same. It is the place of encounter between God and man. And it is the foundation of the spiritual life. The Mass is where the missionary receives his strength for the apostolate. This is the origin of every grace and divine inspiration. It is at the Mass that the **Source of All Hope Missionary** knows he is loved by God. After all, Christ literally died on the cross for us to attend just one Mass.

“When you look at the crucifix, you understand how much Jesus loved you then. When you look at the Sacred Host, you understand how much Jesus loves you now.” — St. Teresa of Calcutta

The truth of the Mass and the Eucharist is what impels every missionary to bring others into the life-saving mystery. When the priest or deacon says, “Go in peace,” it is a divine charge to bring the peace you received at Mass (in the Eucharist) into the world so that others may come into that peace.

The Eucharist is the peace that every human soul desires—whether they know it or not.

The **Source of All Hope Missionary** will attend the Holy Sacrifice of the Mass every day—either at 7:30AM in the Undercroft Chapel of the Basilica or as 12:10PM in the Main Church of the Basilica. He will attend Sunday Masses and all Holy Days of Obligation.

Not only is the **Source of All Hope Missionary** expected to actively participate in the Mass by offering his own sacrifices in union with the perfect sacrifice of Christ on the Cross, but he shall also serve the Mass with great devotion—as an act of love for God and an act to inspire others to the Faith.

Eucharistic Adoration—1 Hour Each Day!

If the Holy Sacrifice of the Mass is what makes Jesus present in our world, it is in Eucharistic Adoration that we become friends with Christ. As St. Alphonsus de Ligouri said:

“Good friends find pleasure in one another’s company. Let us know pleasure in the company of our best Friend, a Friend who can do everything for us, a friend who loves us beyond measure. Here is the Blessed Sacrament we can talk to him straight from the heart.”

Said simply: it is only in spending time with someone that we fall in love with them and become true friends.

Every day the **Source of All Hope Missionary** will spend at least one hour praying before the Blessed Sacrament. It is here that the Missionary talks to his best Friend, and learns to listen with the ears of his soul. It is only in the silence that one can hear the voice of divinity.

When in His Presence, Jesus Christ speaks to us in the devout reading of Sacred Scripture—most especially in the four Gospels.

Jesus Christ speaks to us in the peace that comes with prayer and adoration.

Jesus Christ speaks to us in the inspirations and personal resolutions that come in Adoration.

But the time of Adoration is not just for the **Source of All Hope Missionary**, it is also for the people whom he serves.

The Holy Hour is the time in which the **Source of All Hope Missionary** brings the needs of the homeless, the addict, the parishioner, the stranger, the priest, the bishop, the woman contemplating an abortion and even the professed enemy of Christianity to the Lord. This is the intimate time of personal encounter between the **Source of All Hope Missionary** and the God of the Universe in which the missionary faithfully intercedes on behalf of all those whom he serves.

This is the Hour of Healing. This is the Hour of Miracles. This is the Hour of Grace. This is the Hour of Encounter.

The Rosary: The Missionary's Weapon in the War Against Evil

One of the greatest saints of the 20th Century, Padre Pio, said this about the Holy Rosary and the Most Blessed Virgin:

"Some people are so foolish that they think they can go through life without the help of the Blessed Mother. Love the Madonna and pray the Rosary, for her Rosary is the weapon against the evils of the world today. All graces given by God pass through the Blessed Mother."

Jesus Christ chose to save the world by going through Mary! That is amazing. And it is true. When a man prays the Rosary, he is mimicking Christ by going through Mary to save the world. During the recitation of the Rosary, the Urban Missionary is meditating on the mysteries of Christ with Mary sitting right there—just as she did when the Apostles sat in the Upper Room on Pentecost Sunday. At that time, Mary was silently praying for them—as the Holy Spirit was empowering them for mission. When the **Source of All Hope Missionary** prays the Rosary, the same thing happens—and not in some diluted form. Mary sits with you praying for you just as she prayed for the Apostles. And she is praying for your mission. After all, your mission is the same as Christ's—salvation.

Every day, the **Source of All Hope Missionary** should meditate on at least 5 decades of the Rosary. When the **Source of All Hope Missionary** prays the Rosary, he is not only asking for a specific fruit and virtue for himself, but for all those whom he has already encountered and for all those God will have him encounter. He is also praying for the Mary to lead him in all aspects of the apostolate.

At Fatima, the Blessed Virgin Mary said this about the need to pray the Rosary Daily: **“Say the Rosary every day, to bring peace to the world.”**

Baltimore will experience peace through the recitation of the Rosary in accord with Mary’s wishes. HAVE CONFIDENCE WHEN YOU PRAY!

The Examen and Compline

At the end of the day, the **Source of All Hope Missionaries** should gather together in the Oratory of Our Lady of Mt. Carmel for communal Night Prayer (Compline) and an Examination of Conscience.

Night Prayer should be taken from the Breviary or the Short Christian Prayer book.

During the beginning of this beautiful prayer, there is a brief examination of conscience. At this point there should be a couple minutes of silence in which the **Source of All Hope Missionary** reflects of two things:

First, where was God active in your day? Give thanks for those times of divine interaction.

Second, when did you fall short of God’s grace? When did you fall in sin. Ask for God’s forgiveness before you go to bed. Make a resolution to rectify the situation for the next day.

At the end of Compline, the **Source of All Hope Missionary** ought to retire to bed—having now enveloped the entire day in prayer.

The Sacrament of Mercy—Confession

In the 1930s, Jesus spoke directly to Saint Faustina about His Infinite Mercy in the sacrament of Confession. He said to her:

“Daughter, when you go to confession, to this fountain of My mercy, the Blood and Water which came forth from My Heart always flows down upon your soul and ennobles it. Every time you go to confession, immerse yourself entirely in My mercy, with great trust, so that I may pour the bounty of My grace upon your soul. When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls

*draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity.
The torrents of grace inundate humble souls.”*

It is in the confessional that the **Source of All Hope Missionary** grows in holiness. It is in the confessional that sin are forgiven and special graces are given to fight against the sins which cause the most damage in one’s soul.

Confession is what prepares the soul to receive Jesus Christ in the Eucharist. As John the Baptist said to the people to prepare them for Christ:

“Prepare the way of the Lord, make straight his paths. Every valley shall be filled and every mountain and hill shall be made low. The winding roads shall be made straight, and the rough ways made smooth, AND ALL FLESH SHALL SEE THE SALVATION OF GOD.” — LUKE 3:4-6

It is in confession that the impediments in the soul (which are represented as “mountains” and “rough ways” by John the Baptist) are smoothed over. Confession creates a direct path for God to enter into the depths of your soul. And it is only then that the souls “sees” God—with the eyes of faith. The man who goes to confession regularly knows the salvation of God. He knows the mercy of God. And once he knows the mercy of God, he is able to extend that mercy to others—no matter how rough their appearance.

The **Source of All Hope Missionary** ought to go to confession every week. Scripture says that even a just man falls seven times a day (Proverbs 24:16). There is continual need to sweep the soul clean. Weekly confession is necessary in the spiritual life. An examination of conscience for the urban missionary is included at the end of this document (see page 22).

Weekly Spiritual Chat

Each **Source of All Hope Missionary** should schedule a 15-minute spiritual chat with Fr. James. This short, on-going spiritual direction is meant to be for you both a spiritual outlet to share your worries, your struggles as well as the graces God is providing in your life.

Monthly Desert Day

Each month the **Source of All Hope Missionaries** will spend one day outside the city to have silence and spiritual renewal. This day will be agreed upon with Fr. James. It is important that this day be a day free from electronics, social media, laptops and cell phones. It is a day to rest in the Lord and spiritually re-change the batteries so you can better serve those in the parish and on the street.

Annual Retreat

Each **Source of All Hope Missionary** will make a 5-Day Spiritual Retreat once a year. The time and location will be worked out with Fr. James. This is an extended time of rest in the Lord. It is a time to hear His voice and to conform yourselves more and more to His will.

Street Ministry Guide
for the
Source of All Hope Missionary



The Experience of Homelessness

The Source of All Hope Missionary Program has arisen as a new and radical response to the needs of the Church and the city of Baltimore. One of the most visible symptoms of Baltimore's wounded and fragmented nature is homelessness, which can be seen from the steps of the Basilica. Here, we see a great poverty. Nevertheless, we would deceive ourselves to claim that the solution to this problem requires solely addressing physical needs. There is a deeper problem here than a lack of material resources, and addressing it requires moving beyond the exterior of a homeless man or woman and entering into the interior of his or her heart. It is here that we see a deep-rooted poverty – one that is physical, spiritual, psychological, and relational.

The Isolation of Homelessness

This suffering becomes most visible when we see the level of isolation that the homeless experience. For most of us, we are able to reach out to our families or others who are close to us for support if we fall into hard times. Although doing so may hurt our pride, this safety net would give us security while we get back on our feet. In contrast, the homeless do not have the luxury of a safety net. Can you imagine the pain and hurt that accompanies this path to isolation? A look into the life of the homeless man or woman on the corner often reveals a path of suffering that began long before their arrival to the street: broken families, abuse, neglect, hatred, loss, rejection, abandonment, distrust, tragedy, and so on. Here, we are able to see a fuller reality of homelessness, which is characterized by a heart-breaking level of ruptures in connections to others, oneself, and God. In fact, *“absence of relationship is the deepest form of poverty, and the chronically homeless experience it to a heightened degree.”* (CIC)

“There is a poverty in your country that is just as severe as our poorest of the poor... In the West, there is a loneliness, which I call the leprosy of the West. In many ways, it is worse than our poor in Calcutta.” — St. Teresa of Calcutta

The reality of living on the street only accentuates this stinging isolation. Hundreds of people pass by each day without acknowledging you. Maintaining a sense of dignity, health, or cleanliness on the streets is nearly impossible. Your appearance makes others repulsed, uncomfortable, or suspicious. There is a real sense that you are cast out of society, which appears more concerned with keeping you at a distance than helping you or ensuring your safety. While others drive home to warm homes and loving families, you remain in an unforgiving environment, at the mercy of whatever or whomever stumbles upon you.

This situation constantly threatens to undermine one's sense of dignity. Without meaningful relationships, there seems to be nobody to restore a sense that one's life has value or purpose. Left unchecked, this dehumanizing experience will undercut all motivation, and the cycle of loneliness, isolation, and ruptured relationships will continue.

Friendship: A Radical Solution

Homelessness represents a poverty far beyond the lack of a roof. Providing for the material needs of these men and women is a start, but it fails to address the poverty of ruptured relationships. So how else can we begin to address this deep-seated problem? Our approach as **Source of All Hope Missionaries** is simple: *we befriend the homeless in our midst.*

By establishing meaningful human connections in the lives of homeless men and women, we initiate a process of healing and restoration. It is easy to underestimate the power of friendship in another's life, but "an irreplaceable catalyst for reconciliation is another person, who has the unique ability to respond to the demands of human dignity and fulfill the longing for love" (CIC). Whenever we become available and present to the 'other,' we are giving him or her the gift of being seen, known, and recognized as a human being created by God with intrinsic dignity. As further proof of this reality, we can most likely point to several key committed relationships in our own lives that enabled us to flourish.

"Now is the time for a new "creativity" in charity, not only by ensuring that help is effective but also by "getting close" to those who suffer, so that the hand that helps is seen not as a humiliating handout but as a sharing between brothers and sisters. We must therefore ensure that in every Christian community the poor feel at home. Would not this approach be the greatest and most effective presentation of the good news of the Kingdom?" — St. John Paul the Great (in Novo Millennio Ineunte)

Living on the streets, it is difficult to maintain a life-affirming friendship, let alone a consistent relationship. Many homeless individuals have deep-seated trust issues, which prevent them from seeking out others who could assist them. For this reason, it is essential that we go out to the homeless, seeking to meet them where they are at and establishing regular contact. Street ministry represents an ideal avenue for this work. By walking the same paths, missionaries will encounter familiar faces, and frequent interaction will facilitate the blossoming of a relationship. It is through this relationship that we can begin to address the needs and desires of the full person; it is through this connection that our charity will remain personal and intimate. The face-to-face orientation of this ministry differentiates it from many other charitable programs, which, while necessary, do not emphasize engaging with the poor on an intimate level.

A similar missionary program exists in Denver called "Christ in the City." Christ in the City has seen firsthand how relationships serve as catalysts for healing in the homeless population. Their handbook details this process:

"The friendships formed by missionaries with the homeless answer to the deepest ruptures of poverty. The missionaries aspire to be ambassadors sent by God who remind the homeless of their infinite dignity and inspire them to live it out to its fullness. When this dignity is accepted, the person is moved to live it out to its natural consequences, like finding the strength to overcome addiction, to work, and to seek a home. Inasmuch as the homeless welcome those friendships, they simultaneously experience reconciliation to the

proportionate degree. *Missionaries should not underemphasize the significance of their relationships on the street, but rather see their friendships as being a reconciling force in themselves.*”

The Spiritual Reality of Street Ministry

In our interactions with a homeless man or woman, friendship is the vehicle by which healing can take place. This is not simply a function of our own personality, charisma, or talents. Ultimately, it is the presence of Christ within us that enables such changes to take place. As **Source of All Hope Missionaries**, we should seek to bring Christ to all whom we encounter. Consequently, we must be rooted, nourished, and compelled by our prayer life, through which we come to know Jesus intimately and allow him to dwell within us. God is the healer; we are simply the vessels through which it pleases him to act. As 1 Corinthians 3 states, “neither the one who plants nor the one who waters is anything, but only God, who causes the growth... For we are God’s co-workers; you are God’s field, God’s building.” And what a joy it is to labor in God’s vineyard and to know that Christ desires to act through us! His call to us is a free gift, and he will equip us for the task.

“Until you can hear Jesus in the silence of your own heart, you will not be able to hear Him saying “I thirst” in the hearts of the poor. Never give up this daily intimate contact with Jesus as the real living person—not just the idea.”
— St. Teresa of Calcutta

Ministry of Presence

During our street walks, the primary way we attend to those we encounter is through what is called a ‘ministry of presence.’ Here, we allow ourselves to be fully present to the other as we listen to their story, struggles, desires, hopes, fears, and anything in between. It is through this ministry of presence that we come to know and love the poor intimately; indeed, it is through this face-to-face interaction that we come to know and love Christ. ‘Risking’ an encounter with the poor is always an opportunity to encounter Christ, who affirmed that “whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40). The underlying spiritual reality of this street ministry is that we are meeting, serving, and loving Christ. An understanding of the transcendent nature of work with the poor has been recognized and emphasized by many of the Church’s greatest champions of the poor, from St. Francis of Assisi to St. Teresa of Calcutta. Likewise, **Source of All Hope Missionaries** are expected to seek the face of Christ in their everyday ministry.

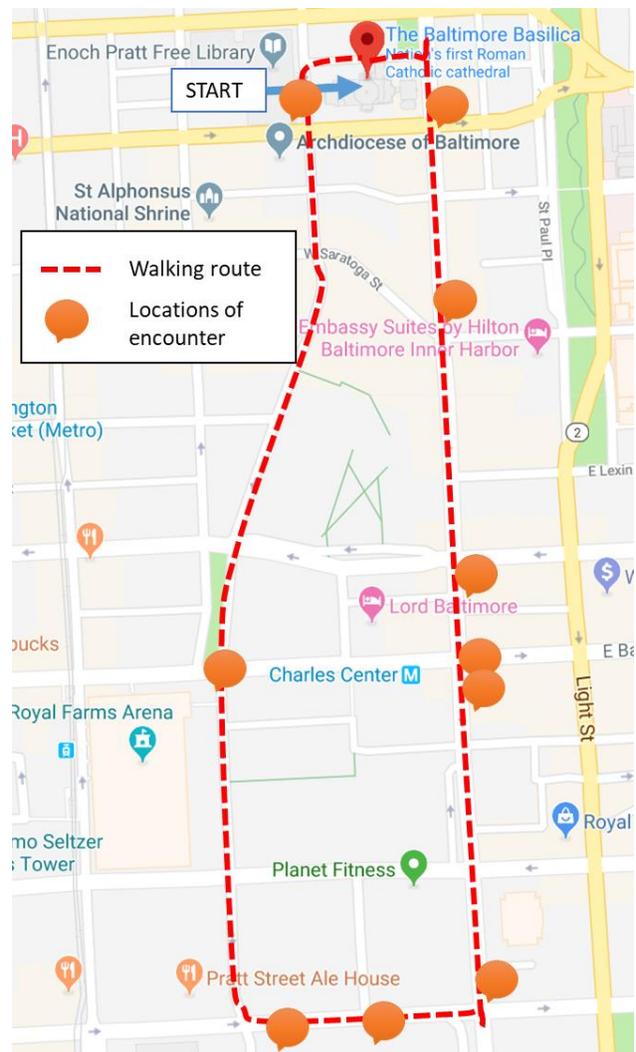
This often means seeing Christ suffering through the eyes of our brothers and sisters. As much as we desire to propose a solution to the pain we encounter, our primary role will be to accompany. At times this may look and feel like failure. And that is because we are at the foot of the cross, which looked like failure as well. This is where we look to Mary, our tender mother, who remained at the foot of the Cross throughout her son’s agony; her role is to bring us to the source of merciful love itself. When we allow this to take place, God will transform us.

What does street ministry look like?

Practically, street ministry entails going out in groups of two or more to encounter the homeless along an established route. By revisiting the same path regularly, we will be able to encounter familiar faces, and frequent interaction will facilitate the blossoming of a relationship. Given the level of distrust and the high prevalence of broken relationships in the lives of those that we serve, this regular and consistent contact will be essential for breaking down walls. Gradually, a friendship may develop, and through this relationship we can begin to address the needs and desires of the full person.

Interaction with individuals on each of the routes will vary from person to person, but we must always strive to approach each homeless man or woman from a position of equality and friendship. The role of a missionary is not to act as a social worker who can bend down to provide a handout or pity. Our role is to befriend others wherever they are at, recognizing our own poverty, and inviting Christ to remain present throughout the encounter. For this reason, it is essential to begin each walk in prayer, inviting the Holy Spirit to guide us.

Upon encountering a homeless man or woman, we should first assess the situation. Are they homeless? Is the situation safe and conducive to healthy interaction? More details are provided in the “Assessing Safety” section. See page 28. Once we elect to approach someone, we can initiate a conversation. There is no hard and fast method to making this happen, but certain strategies will help others to feel more comfortable around us. This will feel more natural over time. Sometimes, offering basic supplies (e.g., socks, water, food, NOT money) will help to initiate conversation and emphasize our concern for the dignity and daily needs of those on the street. Opportunities for dialogue may open up in which we begin learning more about the other person: their background, likes/dislikes, hopes, fears, desires, etc. More often than not, this will take the form of active listening and empathetically tuning in to the experiences of the homeless men and women. This informal yet intentional exchange will form the basis for friendship. In addition, it is often helpful to ask if anyone has specific prayer intentions, and, when warranted, offer to pray with them. Finally, as relationships begin to develop, we grow to understand



our friends' needs and can offer to assist as appropriate. This may take the form of activities such as connecting them to resources, inviting them to lunch or a recreational activity, welcoming them to the Church community, or arranging transportation. All of these activities, nevertheless, exist as extensions and supports to the fostering of a consistent, charitable relationship.

As friendships and bonds are formed, missionaries will often find themselves compelled to work especially close with certain people, for God often places such mutually-beneficial encounters in our lives. By choosing to walk with these individuals through daily struggles, little victories, and heavy losses, our hearts will be moved through a variety of phases. The nature of the ministry precipitates accompanying others through periods of suffering, serious setbacks, and even times of despair. However, this work also entails sharing in little victories, laughter, flashes of exemplary generosity, and opportunities for true joy. If we allow ourselves to be led through all of these experiences, both good and bad, and if we continue to trust that the hand of God remains present amidst all of this chaos, we will be stretched and opened up to the meaningful and efficacious healing Jesus wants to bring about in our hearts. This 'heart work' takes place best in the context of a personal and consistent relationship with Christ. A commitment to daily prayer as well as reception and adoration of the Eucharist will result in the most effective formation of missionary disciples. Some of the greatest outcomes of this program will be in the lives of the missionaries themselves, who will find every aspect of their life oriented more and more towards Jesus.

Do's and don'ts

Tools for healthy interaction (DO!)

- Maintain a loving and caring attitude
 - Exhibit the love of Christ
- View others as friends of equal dignity
- Empathize
 - As others share, you enter into their experience, seeking to understand how they feel and where they are coming from
- Listen attentively
 - Be patient and respectful; use appropriate eye contact
- Have healthy detachment from the fruits of accompaniment
- Allow the Holy Spirit to guide your interactions
- Ask if there is anything they would like to pray for
- Ask if they would be comfortable praying with you right now
 - This is not necessary during every encounter. Always ask before attempting this, and be willing to accept that many people will not be comfortable with this.
- Adopt an attitude of acceptance and non-judgment
- Charitably call friends to a higher standard of living
- Share the Gospel or what God has done in your own life

- Encourage others to make good decisions
- Offer to accompany others through milestones or difficult hurdles
 - Finding resources, getting ID's, doctor's appointments, seeing loved ones
- Reach out to God and the community for support
- Keep your promises
- Establish healthy boundaries
- Assess the safety of a situation

Pitfalls for unhealthy interaction (DO NOT!)

- Offer money
- Invite others to the missionary house
- Talk down from a moral pedestal
- Come off too strongly
- Argue or point out faults
 - Exception: A timely opportunity for fraternal correction arrives and you already have an relationship
- Pressure someone into a decision such as recovery or seeking shelter
 - We should be enabling them to freely choose good options
- Appear too focused on getting someone to change or reform their lives
 - Our primary focus is the relationship. Once friendship is established, we can trust that it will act as the catalyst to change.
- Support or ignore self-destructive behaviors
 - There is a healthy balance between
- Enable self-destructive behaviors
 - Never do for others what they should do themselves.
- Minimize another's pain or dismiss another's struggle
- Assume one approach will work for everyone
 - Each person we encounter is a unique ministry
- Engage in favoritism
 - God calls us to accompany certain people in a special way, but this does not mean we ignore others
- Choose sides in squabbles or arguments
- Go out alone or split off if you can avoid it
- Drive alone with any individual
- Give out too much personal information
 - E.g., last name, personal phone number, etc.
- Be afraid to establish healthy boundaries
- Put yourself in a dangerous or compromising situation

Assessing safety

Much of the following is taken from the *Christ in the City Homeless Outreach Handbook 2018-2019*:

Principles for preventing dangerous situations

It is important for missionaries to be aware of the surroundings and construct the safest scenario possible. There is no absolute guarantee of safety on the streets, and not noticing signs of increased rage or aggression places the missionaries in a risky situation. The best way for missionaries to stay safe is to prevent and avoid danger in the first place. Here are some things to be aware of:

Environment – Certain places, especially in Baltimore, can be dangerous or simply negative environments that do not facilitate good encounters. It is important to follow the routes provided by experienced missionaries.

Positioning – Missionaries should always take note of how they position themselves during and encounter so they can respond to unexpected scenarios. Questions they should ask themselves include:

- Where am I positioned in relation to everyone else?
- What is everyone else doing around me?
- Is traffic dangerous here?
- If my team gets separated, where is our location to meet up?

Mental state – If a person is drunk, high, or mentally ill, their behavior might not match what we expect from another person. This adds an element of unpredictability that missionaries should consider.

Packs – Weapons or objects that can be made into weapons can be stored in a person's pack. It is helpful to be aware of this.

Invasive developments – Whether obvious or subtle, there are some who might try to breach boundaries or bring hazards to an initially safe situation.

Hands and feet – If a person attacks, it will almost certainly involve their hands or feet. By being aware of these, missionaries can better defend themselves.

Do not remain in risky or unedifying situations

Although missionaries are encouraged to go beyond their comfort zones, they are discouraged from remaining in situations that are dangerous, unhealthy, or confusing for the ministry. Missionaries should not hesitate to leave when they perceive such a situation. On the contrary, they are encouraged to follow their intuitions on negative conditions even when they are difficult to explain with evidence. **Signs that a situation may not be conducive for ministry include: exposed weapons, open use of drugs or alcohol, shattered glass, flirtatious comments or gestures, exposed needles, suspicious behavior, signs of aggression, excessive physical contact, dramatic mood swings, lack of respect towards missionaries, unpredictability, obscene language.**

Missionaries might see an opportunity to discourage a person from a given behavior by asking them to stop. This communication should be clear with statements like “I can't stay if you ____” or “You

need to ____ or I have to go”. If the person does not respond to the request, missionaries should not hesitate to leave.

Sometimes missionaries perceive a situation that requires them to leave, but it can be imprudent for them to point out the perception with the homeless present. It is helpful for the team to have means of clearly communicating the need to leave a situation. Pre-established gestures or phrases that are uniquely understood by the whole team can help avoid difficult circumstances.

Circumstances for calling the police

When a situation has become dangerous, missionaries should not hesitate to call the police.

Circumstances that merit intervention from law enforcement include:

- Threats against those present
- Brandishing weapons or dangerous objects
- Inability to diffuse signs of aggression
- Harmful action towards those present

The first priority in those situations is for the missionaries to secure their own safety by evading the danger in question. When the person attempts to fight or when a weapon is brandished, missionaries should escape the situation as quickly as possible while remaining aware of the aggressor’s general position. Once the missionaries are reasonably safe, they should try to remember all the necessary details and call the police, including location (crossroads and landmarks), a description of those involved, and the observations around the danger observed.

Threats of suicide

It is likely that some people on the streets will make some remark about taking their own life. Due to the gravity of the matter, it is not something to take lightly. However, there are different degrees of seriousness behind these remarks. Common indicators to look for include pervasive feelings of hopelessness and despair, unshakeable feelings of worthlessness and inadequacy, withdrawal from others, or inability to engage in productive activity. One thing to consider is the amount of planning that accompanies these statements. *Do they have a detailed plan for suicide and access to the means for achieving the plan?* For example, consider the statement “Life is so hard. I’m gonna throw myself in front of a bus.” This warrants concern, but there aren’t clear indicators of making this a reality. It would probably suffice to offer encouragement, remind him or her of the value of their life, and reiterate the love that the missionaries have for him. Now, consider the following: “Life is so hard. I’m gonna throw myself in front of a bus by Lexington Market. At night there’s hardly anyone around and I know a spot where they go fast enough.” Here, suicide has been planned to the point of having measured how to accomplish it effectively. Unless there are reasons to act differently, steps to address the situation should be taken seriously.

The following principles should be kept in mind when responding to these difficult situations:

1. Listen compassionately, but do not despair.
2. If they have thought about this before, consider asking, “What’s stopped you from doing it until now?”
3. Offer something to look forward to with you.
4. Remind the person that they are loved.

5. Talk to the person as a friend.
6. Do not commit to keep the information confidential or not to act on it.
7. Do not promise that life will get better.
8. Consider offering someone to whom the person can talk, such as a suicide hotline or professional.
9. If the person insists on committing suicide in the moment, call 911.

Overdose

Given the extent of opioid usage in Baltimore, it is a real possibility that you may encounter an overdose situation. An overdose (OD) happens when a toxic quantity of a substance overwhelms the body; this substance can be alcohol, opioids, Tylenol, or a mixture of drugs. Heroin, which can contain lethal amounts of fentanyl, represents the most likely overdose situation on the street. Signs of overdose move beyond the typical behavior when someone is really high as they will begin to be unresponsive to an outside stimulus like a light shake from a concerned friend. The following are signs of an overdose:

- Loss of consciousness
- Unresponsive to outside stimulus
- Awake, but unable to talk
- Breathing is very slow and shallow, erratic, or has stopped
- For lighter skinned people, the skin tone turns bluish purple, for darker skinned people, it turns grayish or ashen.
- Choking sounds, or a snore-like gurgling noise (sometimes called the “death rattle”)
- Vomiting
- Body is very limp
- Face is very pale or clammy
- Fingernails and lips turn blue or purplish black
- Pulse (heartbeat) is slow, erratic, or not there at all
- Someone is making unfamiliar sounds while “sleeping”

If these symptoms become present, the most important step is to begin acting quickly. The illustration in the appendix (see page 28) provides details on how to respond to an opioid overdose with nasal naloxone (Narcan), which reverses an overdose.

Additional guides

Christ in the City

- Christ in the City Homeless Outreach Handbook
- “A New Approach to Chronic Homelessness”
 - <https://youtu.be/Bfq2xppoHDE>

Empathy

- “Brené Brown on Empathy”
 - <https://youtu.be/1Evwgu369Jw>

Understanding addiction

- Hari, J. (2015). The likely cause of addiction has been discovered, and it is not what you think. The Huffpost.
 - https://www.huffingtonpost.com/johann-hari/the-real-cause-of-addicti_b_6506936.html
- McMillen, S. (n.d.). Rat park [PDF].
http://www.stuartmcmillen.com/comics_en/rat-park/

Appendix A: Parish Boundaries of the Basilica



Appendix B: Examination of Conscience for Missionaries

“In what I have done, and in what I have failed to do”

-sins of omission may be more serious than sins of commission

In thought, word, and deed

-even if I did not gossip in word, did I judge someone in thought?

Each **area** of my life should be considered: my study, my work, my family, my friends, my roommates, my prayer, my apostolate etc.

Anagram: PLACES-G, Pride, Lust, Anger, Covetousness, Envy, Sloth, Gluttony. We can usually assume that each of these capital sins is at work in us in some manner and degree, an examination of conscience should help us see how.

Note: The following examination of conscience groups sins according to the capital sins, the seven deadly sins from which other sins typically flow. However, the same material act may be sinful for different reasons, therefore each person needs to apply this examination to himself carefully.

E.g. An act of lying is wrong, but it might be motivated by the capital sin of vanity (to make you look good), or from the capital sin of sloth/laziness (to avoid work), or from envy (to damage the reputation of another), or from a mixture of all three. E.g. The material act of giving to the poor can be motivated by charity (virtue) or by vanity (vice). Hence this examination uses the vices to specify our sins.

Pride (ST II-II q162)

Pride is the mother of all sin (St. Gregory the Great, c.f. St. Thomas Aquinas Summa Theologica II-II q162 a8). It is a craving for excellence beyond what is reasonable, an inordinate desire for one's own superiority (ST II-II q162 a2). Reason requires that a man reach up for what is proportionate to him, and proportionate to his abilities. In pride a man seeks to be more than he should be. It makes a man hate being equal to men, and hate being less than God.

Have I refused to admit my own weaknesses?

Have I sought things beyond me?

Have I dwelt on the failings of others?

Have I judged others? Ranked myself better than others?

In thought, word, or deed? Have I hated others?

Have I refused to learn from others?

Have I been stubborn? Refused to admit I was wrong? Refused to accept that another person had a better idea?

Have I abused my power by imposing my will/preferences/opinions on those in my care, or on friends?

Have I been insensitive in how I have proclaimed Christ's truths? Have I been arrogant? Have I held others in contempt?

Have I failed to show respect to those in authority? To my professor, chaplain, parents etc?

Have I failed to do my duties to my family/parents?

E.g. return phone calls, visit, stay in touch? Have I been self-seeking in my time with family at home? Do I consider what I owe them? Have I spent time with them? How have I manifested my concern for them? Have I been forgiving and tolerant of them? Have I scandalized them by bad example?

Pusillanimity –the opposite of pride. False-humility fails to use our gifts.

Have I neglected to use the talents that God has given me?

Have I avoided difficult situation and difficult people?

Have I failed to witness to the harder teachings of Christ? In morals?

Vanity (ST II-II q132)

Concerns external glory. ‘Glory’ –the good of a person manifested to others. The proper end of glory is: God’s glory, and, our neighbor’s salvation - these two criteria can test whether our desire for glory is virtuous. Vanity flows from pride and looks like pride. Glory can be vain/empty in three ways (a1): The honor/thing sought is itself unworthy; The person from whom you seek it is unworthy; The glory sought is not referred to God.

The 7 daughters of vainglory: Boasting, deceit (when we do not deserve the praise), a passion for innovation (so that something ‘new’ makes us look good), stubbornness of opinion, quarreling, contention, disobedience.

Have I studied/acted/joked/talked more to impress others than to do God’s will or to help others?

Has my humor and conversation been self-seeking?

Have I listened to others? Have my jokes been unkind? Have I lied or exaggerated to make myself look good?

Have I wasted undue time and money on clothes and make-up?

Is my physical exercise motivated by vanity or by health?

Ambition –have I sought recognition and advancement for my own glory, rather than to do God’s will?

Have I been content with my lowly position, or have I resented the role that Christ is asking me to fulfill?

Lust (ST II-II q.153; CCC 2351)

“Lust is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.”(CCC 2351). It is a sin of excess.

“Lust is about the greatest of pleasures, and these absorb the mind more than others” (St. Thomas), so when this goes wrong much goes wrong! But Lust is not the most serious sin –pride is.

The 8 daughters of lust (II-II q.153 a5): Blindness of the mind (the passions cloud thinking), rashness, thoughtlessness, inconstancy, self-love, hatred of God for forbidding lust, love of the pleasures of this world, despair of the future world.

Custody of the Eyes: “Whoever looks at a woman with lust for her has already committed adultery with her in his heart” (Mt 5:28)

Have I looked at others impurely? With what frequency? Has this led to impure thoughts? What frequency and duration? Have I viewed other people as mere sexual objects rather than as persons to be loved? Pornography: Have I used the internet, or TV?

Have I flirted/danced impurely/toyed with the feelings of another?

Have I guarded my heart against affections for those I am not free to date? Have I behaved in a way that might tempt romantic affections from those whose are not free to date?

Impure Thoughts: Have I entertained impure thoughts? Briefly, or at length? With what frequency? On what occasions? (e.g. at night when half- asleep and less culpable, or when fully awake?)

Impure acts:

Alone, or with another? Impure touches with boy/girlfriend? Impurity in hugs with others?

Words: Have my jokes, conversation, and flattery been pure?

Have I listened to or told impure jokes, tolerated foul conversation?

Have I encouraged/approved/aided the unchaste acts of others?
Have I failed to witness to Christ's teachings about holy purity?
Have I received Holy Communion while in a state of serious sin?
Have I neglected to seek Confession before Holy Communion?

Modesty:

Has my dress been an occasion of sin for others?
Have I sought to dress so as to help others avoid sin?
Have I sought to flatter myself by drawing improper attention to certain aspects of my beauty?

Play:

Have I been guilty of an excess or deficiency in resting myself in play? The soul's rest is in pleasure (ST II-II q168 a2). Have I refused to express mirth at another's humor? (A man who has no humor is an unreasonable burden to his fellow man. ST II-II q168 a4)

Thoughtlessness:

Have I been thoughtless in my actions? Have I applied the standards of Christ to them

Intemperance:

Have I driven recklessly, broken the speed limit (excessively)? Have I respected the traffic laws enacted by the legitimate authority? ('Fear God and honor the emperor' 1 Pet 2:17)
Have I driven while under the influence of alcohol?

Anger/Wrath (ST II-II q158)

Is undue desire for vengeance –undue in cause or in amount. Anger can be just or unjust: punishment can be too much or too little, it can even not be deserved at all, it can be measured out by someone who does not have the authority to give it. Anger through zeal can be dangerous, and cloud later judgments.

The 6 daughters of wrath: Indignation (we deem the one we are angry with to be unworthy), Swelling of the mind (as it fills with plots of revenge), Injurious words against our neighbor, Excessive manner of words against someone, Blasphemy, Quarreling.

Lack of due anger: "unreasonable patience is the hotbed of many vices, it fosters negligence, and incites not only the wicked but even the good to do wrong" (II-II q158 a8). Note the just anger of Christ cleansing the Temple: 'Zeal for thy house will consume me.' (Ps. 68:10): "How dare you turn my Father's house into a market!" (John 2:15-16)

Have I tolerated abuses against others or against God? (lack of anger) Have I harbored resentment and hatred in my thoughts?

Have I imagined bad conversations to nurture my anger?

Have I judged rashly? Have I plotted revenge?

Have I sought to be a peace-maker?

Have I been physically violent?

Have I refused or been slow or ungracious in forgiving?

Have I insulted people? Quarreled with people? Lost my temper?

Impatience: How have I carried my cross?

Have I been impatient with people, events, sufferings, sicknesses?

Covetousness/Avarice (ST II-II q118)

Avarice is the excessive love of possessing things (a1). It is contrary to reason and due measure. Material goods are only useful in helping us towards an end; to desire them in themselves is an evil. 'The love of money is the root of all evil' (1 Tim 6:10) –i.e. it is a capital sin.

The 7 daughters of avarice: Hard-heartedness to the poor, insensitivity to mercy, dissatisfaction in thoughts, restlessness in deeds, violence (to acquire things), falsehood (in words, including perjury), fraud (in transactions), treachery (as in the case of Judas).

Have I desired or lived a lifestyle beyond my means? Have I been resentful of my lack of money? Have I trusted that God will provide for me?

Have I cheated, stolen, or failed to pay my bills on time?

Have I borrowed without permission?

Have I been honest in my dealings with others?

Have I used people for my own ends and advantage?

Have I wasted money on unnecessary expenses or gambling?

Have I spent money on the less fortunate and the poor?

Have I given with a cheerful heart? Have I paid my taxes honestly?

Various other sins against justice:

Have I failed to keep secrets?

Murder, Theft, Cheating, Contempt for others, Backbiting, Tale-bearing, Derision, Cursing, Boasting, Flattery, Quarreling.

Envy (ST II-II q36)

Envy –is sadness at the happiness or good of another

Jealousy –is coveting that which belongs to another

The 5 Daughters of envy: Hatred (love desires the good of another), **Tale-bearing** (to lower a man's reputation), **Detraction**, joy at our neighbor's misfortunes, grief at our neighbor's prosperity.

Gossip and Sins of Speech:

Every man has a right to a good name. A man's good name is his most precious social possession. Without it he cannot function in society: people will not trust him, will not talk to him, will despise him etc. Every man thus has a right to a good name and we do not have a right to take this away from someone. Even when we are accurately describing someone's bad characteristics we are still depriving him of the good name that he has a right to.

Slander –telling an untruth about someone

Calumny –telling an untruth about someone in a legal context

Detraction –telling a truth about someone that lessens his reputation/good name.

Have I envied or been jealous of the abilities, talents, ideas, plans, good- looks, intelligence, clothes, car, possessions, friends etc of another person?

Detraction: Have I damaged the reputation of another?

By deeds/looks/words have I caused others to have lower opinion of someone else?

Slander:

Have I exaggerated/lie about the faults of others?

Have I repeated accusations that might not be true? Gossip: Have I led others to gossip?

Have I neglected to change the conversation/avoid conversation with others who are gossiping?

Have I failed to defend the reputation of others?

Thoughts: Have I mentally judged others?

I.e. internal detraction/slander/gossip of the mind.

Have I borne hatred for another?

Have I been guilty of deception?

Do I despise others of different race, class or culture?

Lies: Have I told lies out of envy (to damage another's reputation), laziness (to avoid work), or vanity (to make me look good)?

Sloth/Apathy (ST II-II q35)

Sloth is spiritual sorrow in the face of spiritual good, it is an oppressive sorrow that weighs on a man's mind and makes him want to do nothing (a1). To not take joy in a good is a bad thing! It is laziness in the things of God.

The 6 Daughter of sloth: Despair (by avoiding our ultimate end of God), Faint-heartedness (in the quest for sanctity), Sluggishness about the commandments, Spite (as in indignation –against other men who do seek sanctity), Malice (as a consequence of spite), Wandering after unlawful things (“Those who find no joy in spiritual pleasures have recourse to pleasures of the body” (a4)). Isidore adds: Idleness, drowsiness, uneasiness of mind, restlessness of body, instability, loquaciousness (talking too much), curiosity.

Have I sought God above all else, or have I put other priorities (e.g. friendships) ahead of him?

Have I got so caught up in the things of this world that I have forgotten God?

Have I risked losing my faith by bad company, bad reading, cowardice, pride?

Have I trusted God, especially in times of difficulty?

Have I kept the Lord's Day holy?

Have I worked needlessly on Sunday?

Have I needlessly omitted some part of my spiritual plan of life: daily Mass, daily Holy Hour, mental prayer, Rosary, spiritual reading etc? Have I received Holy Communion reverently?

Have I made a due preparation before Mass begins?

Have I made an appropriate thanksgiving after Mass? Have I entertained distractions in prayer, or failed to give God due concentration in prayer, or rushed my Rosary?

(Note: Not giving God the effort he deserves in prayer is not the same thing as involuntary weakness in mental distractions.)

Have I fallen asleep in prayer due to lack of effort and discipline in getting to sleep on time? Have I gone to sleep on time?

Have I sinned against God by taking his name in vain?

Have I caused scandal to others by using foul language?

Have I given scandal by setting a bad example to others by my sloth? Has my behavior or words led others to sin?

Have I set the good example Christ expects?

Have I witnessed to Christ and his teachings?

Have I neglected my duties as student?

Have I been negligent/sloppy/half-hearted in my work?

Have I procrastinated (e.g. with email), avoiding more serious priorities? Have I wasted time watching useless TV, or in pointless internet surfing?

Have I, due to lack of effort and discipline, lacked the sleep I need to study, or do my other work?

Am I just, hardworking and honest in my work?

Have I sought to help my roommate clean/wash etc? Have I been attentive to his/her needs?

Have I prayed for others, or only for myself?

Words: Has my conversation been focused on my own pleasure, or on others?

Has my humor been insensitive/offensive to others? **Punctuality:** Have I sinned against my neighbor by being late?

Have I wasted other people's time by being late or unprepared? Have I sinned against God by being late for Mass?

Gluttony (ST II-II q148)

Gluttony is the inordinate desire for food, unregulated by reason, knowingly exceeding need, for the sake of pleasure.

Gluttony tempts us in 5 ways: To seek food that is too much, too fancy, too expensive, to eat at improper/excessive times, or in hasty manner, or in a manner lacking manners & social consideration.

The 5 daughters of gluttony: Dullness of mind (whereas abstinence sharpens wits), Unseemly joy (the appetites get disordered), Idle talk, scurrilous behavior (because reason is dulled and bad behavior follows), Bodily uncleanness.

Have I eaten more than I need? To how serious an extent?

Have I sought food with undue concentration?

Have I eaten with undue haste and lack of consideration of others? Have I neglected the food needs of others at the table, or of my roommate? (e.g. do I always take the last cookie)

Have I spent undue amounts of money of food?

Have I practiced fasting and self-denial, especially on Fridays and other fast days?

Have I fasted before receiving Holy Communion at Mass?

Is my heart set on pleasure and amusement?

Drunkenness: Drunkenness impairs our use of reason. Reason is a gift of God, and is thus rejected in drunkenness. Drunkenness lowers us to the level of the animals, it makes us incapable of virtuous acts, incapable of charity to others, it makes us incapable of knowing right from wrong.

Have I drunk alcohol to excess? Repeatedly?

Have I used prudence to plan the quantity of my drinking?

The Ten Commandments:

I, the Lord, am your God. You shall not have other gods besides me. You shall not take the name of the Lord God in vain. Remember to keep holy the Lord's Day. Honor your father and your mother. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. You shall not covet your neighbor's wife. You shall not covet your neighbor's goods.

Appendix C: How to Administer Nasal Naloxone during an Overdose

Emergency Response for Opioid Overdose

nasal naloxone

harm reduction COALITION

Wake Up!

Try to wake the person up

- Shake them and shout.
- If no response, grind your knuckles into their breast bone for 5 to 10 seconds.

Call 911

Someone has overdosed.
Someone isn't breathing.

If you report an overdose, New York State law protects you and the overdosed person from being charged with drug possession, even if drugs were shared.

Administer nasal naloxone

- Assemble nasal naloxone.
- Spray half up each nostril.
- Repeat after 2 to 5 minutes if still not conscious.

Check for breathing

Give CPR if you have been trained, or do rescue breathing:

- Tilt the head back, open the mouth, and pinch the nose.
- Start with 2 breaths into the mouth. Then 1 breath every 5 seconds.
- Continue until help arrives.

Stay with the person

- Naloxone wears off in 30 to 90 minutes.
- When the person wakes up, explain what happened.
- If you need to leave, turn the person on his or her side to prevent choking.

[SOURCE]