

TROUBADOUR

The Newsletter of St. Francis House, New London, Connecticut



SAINT FRANCIS OF ASSISI
Prayers of Saint Francis

— My God and my all!

May the power of your love
Lord Christ, fiery and sweet
as honey, wean my heart
from all that is under heaven,
so that I may die
for the love of your love,
who were so good as to die
for love of my love.

— Who are you, sweetest
Lord and God, and who am I
a poor little worm, your servant?
Most holy Lord, I wish to love you,
most sweet Lord, I wish to love you!

— My God and my all!

4 October 1226

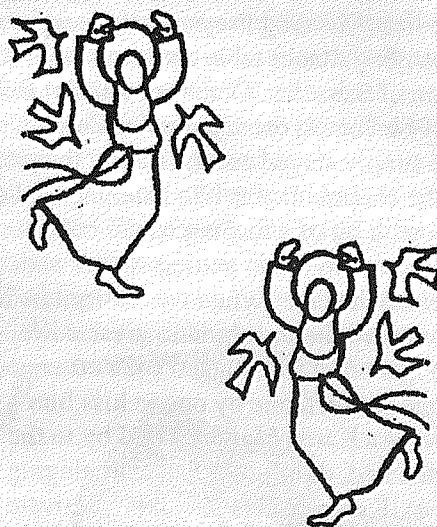
The Rev. Emmett Jarrett, TSSF

February 21, 1939 – October 9, 2010

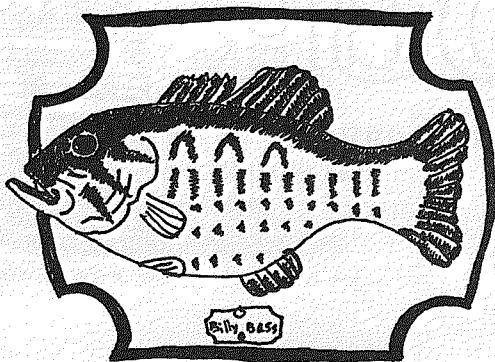
from the Dedication of
Broad Street Blues

"I have done what was mine to do;

may Christ teach you what
is yours to do."



This is the prayer card
distributed at the funeral
held on Thursday, October 14
at St. James Episcopal Church
New London, Connecticut



BILLY BASS, THE BLUES AND THE MODE OF THE MUSIC

by Anne Scheibner

In the weeks before he died, Emmett would occasionally pick up our favorite southern truck stop momento, Billy Bass, the singing fish, and solemnly walk around with that fish as if in procession. Finally he would push the button and the fish would start thumping his tail and singing, "I want to know: can you help me? Take me to the river.... drop me in the water...." and then a rousing chorus of "Don't worry... be happy."

A hospital bed was set up the last week in the parlor so he could be part of the life of the house without the stairs or having to move to hear Morning Prayer or the laughter accompanying dinner table conversation. The afternoon of Saturday, October 9 Michel Belt, rector of St. James, came to anoint Emmett and then we simply stayed around him in the parlor and in the chapel. It was like listening to the tide go out, a bit of a rasping sound but basically very rhythmic getting slower and slower until the last. When we realized he had indeed crossed the threshold to greater life, we cheered and cried and hugged each other and then came forward one by one to kiss him goodbye. As Karen Marks passed by to the side of the bed, didn't that fish start singing that song! Karen swears she didn't activate a thing; that it was Emmett's spirit sailing past! And didn't we laugh then and won't that memory stay with us as we continue the journey!?

That week marked the middle of the Clarification of Thought series on the theme of "When the Mode of the Music Changes, the Walls of the City Shake (Plato)." Former St.

Francis House residents and leaders of the Rivergods band, Nancy and Ben Parent had been scheduled for that Friday night. But with the funeral scheduled for Thursday, we thought, "Let's have music be an integral part of the all night wake and vigil at St. James." So in the church next to the casket music was made throughout the night: harp, organ, piano, guitar, saxophone, drum and vocal solos. And the Rivergods did Al Green's if not Billy Bass's version of "Take Me to the River." It was a magical time and it went on all night. The Peace Pilgrims arrived to form a circle around Emmett's casket and sing. At dawn a still unknown violinist showed up and played. The walls of the city did shake that night. This was not music for entertainment or for profit. These were offerings of soul to soul.

What had Emmett been thinking when he came up with the notion of a musical Clarification of Thought? Part of his thinking came from Ed Rodman's talk given here in New London as part of our commemoration of the 40th anniversary of Dr. King's assassination. Ed told us about Allan Lomax's conversation with the chain gang leader. Lomax was documenting American folk music in the 1930's and he asked the leader how the men learned the music - the call and the response. The answer: "By doing the work." And why are you the leader? "Because I did the work the best." And Ed's challenge to us at the end of that talk was: "...stay focused with your eyes on the prize by learning from history, practicing compassion, owning a vision, and being willing to sacrifice... anchored in non-violence. And so create the new music to lead us to the Beloved Community."

So we started off in September with Dick Lourie sharing his blues saxophone music accompanying his poetry and stories of his yearly trips to the Delta for blues festivals. Dick came back on October 29 to read Emmett's own poem entitled "Design for the City of Man" which begins, "The city is in imminent danger of being destroyed: Certain sojourners rejoice at the news" and ends "For we have built [modelled upon God's body] the city without walls." English professor Jim Coleman joined us for that evening to help us reflect on the historical

context of the "troubadour." Jim noted that the troubadours of the 12th and 13th centuries had linked music and verse with the freeing of the human spirit and were put out of business in the 1350's by religious and political repression.

Mary Kate Glenn has kept some aspect of that troubadour tradition alive on the front porch of Victory House during her time in residence as part of FRESH and invited her friends and members of the House to join her. Her Cof T session was remarkable for its foot stomping singing as she played folk and movement songs on guitar and musical saw with Owusu Slater on drum.

Ellen Adams led the discussion on the film documentary on the Venezuelan Youth Orchestra *Tocar y Luchar - To Play and to Fight*. Participants discussed their experience of music education. Michael Talbot, former principal of Westside Middle School in Groton, sent further reflections by email raising three long-term questions: Does this country have the political will to dedicate large sums of money to youth music education? Can music education capture the American psyche as have basketball, baseball and football? And to what extent and how should the pursuit of music education excellence be driven by profit?

A very different context was presented by Carolyn Patierno and Kit Johnson from All Souls Unitarian Universalist Congregation. Through group singing they discussed how the new UU hymnal has helped revitalize their congregation by drawing on a variety of musical traditions from Shaker to Gospel. They also presented a video available on u-tube showing the joyful and involving impact on a Philadelphia mall filled with holiday shoppers of Handel's *Messiah* suddenly being sung by trained opera singers. Music doth have power to overcome the shopping beast!

Each of the Friday night sessions was exciting and insightful to all of us as individuals. But were we any closer to discerning whether we knew what the New Music for a renewed Movement would be? We had intentionally invited Ed Rodman to come and do the final "wrap up session" of the series in part because his 2008 talk inspired the theme but also because we knew that Emmett would

very likely have died by December 17. Ed preached Emmett's funeral service and so we as the SFH community were glad to know he would be with us again to help us figure out what we had learned this fall.

Ed's first question was to ask us on a scale of 1-10 how we would rate 2010 with 1 being the lowest and 10 the highest. A lot of us were on the 1 end although eventually one of the 25 people gathered proffered a 6. Ed suggested that perhaps we were singing the blues as we reflected on the year. We talked about our reaction and the reaction of the community to the young white man who had been stabbed to death within 2 blocks of St. Francis House at the end of October and the 6 young Black men who have been charged with his murder. Some of us talked about outreach efforts and community meetings or the need for anti-racist analysis and action. I noted that I had thought about whether we should as a group have planned to go tonight to that corner but I could not imagine what we would sing. Ed gently suggested that perhaps if we were clear about the work that the music would emerge. And that seems right. The poet Lawrence Ferlinghetti once said that when the people begin moving to a different rhythm, that affects the whole body and thinking processes and a new consciousness arises. At the conclusion of the evening, Ed started singing, "Woke up this morning with my mind stayed on freedom...." We all joined in.

A renewal of our baptismal vows may be in order: "Take me to the river; drop me in the water." And may we come out singing the Lord's song and a song of freedom, ready to move even in the strangest of times and places.



Drawings by Sarah Jarrett

Earth and Sea and Sky by Emmett Jarrett, TSSF

It is clearer in Gloucester
where the earth
drops off
sharply, the steep rocks
plunge
into the water.
The sea stretches out
to the horizon
where it meets the sky.

On Patmos
I imagine
Bob Lax's long face
as he lies
stretched out
on the beach
and watches
the water,
hears the lap-lapping
of the waves.
He doesn't need
to look up
to see the sky,
color of wine
reflected
from the Aegean.

From my window
in New London
I see streetlights
shimmering in fog,
the occasional auto
driving down Jay Street
or ambulance
flashing red lights on the way
to the hospital.

I know the water
is there,
Thames estuary
emptying
into Long Island Sound,
the same Atlantic
Ocean as at Gloucester.
I don't need
to see the sky
full of promise
after the sun's bath.
Like a runner
in the hills
I can feel the pleasure
of earth
and sea
and sky
awaiting my arrival.



Dear Anne,

I don't know if you are familiar with Frank McCourt's "Teacher Man", the story of his teaching career in the public schools of NYC. Frank started out in the least desirable vocational high schools - the only job he could get with his less than stellar credentials. He was an English teacher who tried hard to instruct his charges in basic English and writing. He knew that these kids were just marking time until they joined the real world as beauticians and plumbers.

One day Frank had what he called an "epiphany". He realized that the best creative writing his students did was when they wrote their own excuse notes. So he shared this with the class and told them the assignment was to write an excuse note from Adam to God! This produced some amazing flights of fancy. It was so successful that the class went on to other figures. At that time (early 60's), no one could be persuaded to write an excuse note for Hitler and no one had the nerve to ask God to write an excuse note.

All this is by way of saying that I, personally, am happy to ask God to write an excuse note for taking Emmett from us. While I am grieving I am angry at the same time. I've known you and Emmett for ten short years. While I don't know you well, I deeply appreciate what you have done for St. James and the community.

My heart aches for you, Nate, Sarah and all of Emmett's many friends and colleagues. I pray that this witness will continue and I know it will, even if in a different way.

I'm sure you know that you are surrounded by the love and support of many, many friends.

With love, *Evelyn* (Peyton)
Mystic, Connecticut

..... I only had the honor of meeting (Emmett) on a few occasions, however, it was immediately clear to me that he was a truly unique and special person. I believe we were visiting (Anne's father, Henry) one day in New London when I admired a pin he was wearing. He took it off and handed it to me and just said, "Here, you keep it." I pinned it to a wooden rosary I keep in my car - "Our problems stem from our acceptance of this filthy, rotten, system." Dorothy Day. His work and his advocacy were - and will be - an inspiration to me. I cannot imagine how much you must miss him.

With love and sympathy, *Jennifer Keyes-Smith*
Durham, CT

OBITUARIES

The Day
October 12, 2010



Emmett Jarrett

New London — The Rev. Emmett Jarrett, TSSF, 71, of St. Francis House, 30 Broad St., New London, died there at 5 p.m. on Saturday, Oct. 9, 2010, surrounded by his family and the St. Francis House residential community. He had been diagnosed with bile duct cancer in December 2008, and undergone two rounds of treatment before the cancer took increasing control of his liver. He continued to live a life of love and service to the community exemplified by his work with the Homeless Hospitality Center, the Voluntown Peace Trust, and his participation in the ongoing life of St. Francis House.

Fr. Emmett was born in Alexandria, La., on Feb. 21, 1939. He attended local public schools and after flunking out of Florida State University served in the U.S. Army from 1959 to 1962. He worked his way through Columbia University, discovering his vocation as a poet and wrote his honors thesis on "William Carlos Williams American Meter." He taught English in Crete from 1966 to 1967, wrote a study guide to Shakespeare's "Hamlet," and continued writing poetry. On his return to the United States in 1967, he helped found Hanging Loose Press, published several books of poetry including "Greek Feet," "God's Body," and "4-Telling" with Marge Piercy, Dick Lourie, and Bob Hershon, and in 1969 was included in the anthologies, "31 New American Poets and New Directions 21." During this time he taught in the Humanities Department of St. Ann's School in Brooklyn, N.Y. After "meeting Jesus on the Taconic State Parkway," he attended the General Theological Seminary in New York City and was ordained deacon and priest by Bishop Sherman of Long Island in 1976. He served his curacy at



St. Stephen's, Westminster, London, while working on a doctorate at Kings College on "The Theology of William Blake." Later he served Episcopal churches as rector of St. John's, Bowdoin Street, Boston; Church of the Ascension, Silver Spring, Md., and St. Michael and All Angels, Stone Mountain, Ga.

He and his wife of 27 years, Anne Scheibner, met as staff to the Brooklyn Urban Hearings on "The Role of the Church in the City" in 1980. Fr. Emmett served as national president of the Episcopal Urban Caucus from 1992 to 1995. He edited two EUC publications: "For The Living of These Days: Reflections on the Rule of Life of the EUC" and "To Heal the Sin-Sick Soul: Toward a Spirituality of Anti-Racist Ministry."

After he became a member of the Third Order of the Society of Saint Francis (TSSF), he and Anne returned with their children, then ages 14 and 10, to Anne's home region of southeastern Connecticut in 1999. Their intention was to try an experiment in "intentional Christian community" which became St. Francis House at 30 Broad St. in New London: "a place of prayer, a house of hospitality and a center for peace and justice ministry."

In 2005 a new collection of Fr. Emmett's poetry, "Wild Geese Flying South" was published by St. Francis House's Jubilee Publications. Last week "Broad Street Blues: A Reader in Radical Discipleship," which he co-edited

with Sarah Jarrett, arrived from the printers. "Broad Street Blues" chronicles the development of the ministry at St. Francis House. Modeled in part on Dorothy Day, Peter Maurin, and the Catholic Worker movement and starting with the idea of listening to and engaging with neighbors, the work of St. Francis House takes shape with different members of the House engaging in various endeavors.

In the winter of 2003 Fr. Emmett helped organize support for opening the winter emergency shelter in December instead of waiting until Jan. 1. In response to the City of New London's shutting down the Social Services Department in 2005 and Bill Walsh dying in the woods on the New London-Waterford boundary in 2006, Fr. Emmett convened the Task Force which led to the formation of the Homeless Hospitality Center and the provision of year-round shelter and support for those seeking a way out of homelessness. He was a founding member of the HHC board.

With the Rev. Eric Swannfeldt of Uncasville and other walkers, Fr. Emmett participated in three of the now annual Peace Pilgrimages starting in 2006 and walking between 270 and 800 miles each year. In 2008 he gave the closing statement at his trial as one of 34 defendants arrested for their Guantanamo witness at the Supreme Court in Washington, D.C. He was a regular participant in the Saturday Peace Vigil of the Southeastern Connecticut Peace and Justice Network and an active participant in the Mock Terror Attack resistance in New London in 2005 when \$16 million was spent by the Department of Homeland Security to simulate a chemical warfare attack on New London.

He is survived by his wife, Anne Scheibner; their son, Nathaniel and daughter-in-law, Zuleika Fareaux Jarrett, of Charlotte, N.C.; and their daughter, Sarah Jarrett of New London; his mother, Virginia Jarrett of Alexandria, La.; a sister, Beverly Jarrett Mills of Addis, La.; and nieces Sarah Gibson and her husband, Joe, and Aimee Blount and their families.

A vigil service for the reception of the body will take place at 7 p.m. Wednesday, Oct. 13, at St. James Episcopal Church, Huntington Street, New London. The funeral will be in the church at 10 a.m. Thursday, Oct. 14. Burial in Cedar Grove Cemetery, New London, will immediately follow.

In lieu of flowers, donations may be made to the Homeless Hospitality Center/St. James Shelter, the Voluntown Peace Trust, or St. Francis House and sent c/o St. Francis House, PO Box 2171, New London CT 06320.

Bytes Memorial Home, 99 Huntington St., New London, is assisting with the arrangements.

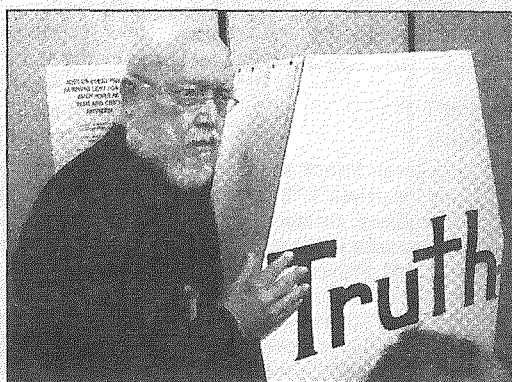
Please visit www.Bytes.com for directions or to sign the online guestbook.



"He could have been a high-paid rector in a big Episcopal church, but wanted to live according to the Gospel — among p
CATHY ZALL, EXECUTIVE DIRECTOR OF THE HOMELESS HOSPITALITY CENTER IN NEW LONDON

The late Rev. Emmett Jarrett, of New London's St. Francis House, during a 2003 protest at the Norwich offices of former 2nd District Congressman Rob Simmons.

TIM MARTIN
DAY FILE PHOTO



Homeless advocate, peace activist Emmett Jarrett

Episcopal priest, founder of NL shelter called man who 'emulated goodness'

By KATHLEEN EDGECOMB
Day Staff Writer

New London — Emmett Jarrett, an Episcopal priest known for his love and kindness to all, died Saturday the way he lived — at peace, in a home filled with books, religious

icons and a community of family and friends.

"We were all there with him. He shared his life and his love of life, and he shared his death with us all. It was a privilege and an honor," said his friend, Paul Jakoboski, vice president of Gemma E. Moran United Way/Labor Food Center.

Jakoboski has lived for the past 18 months at St. Francis House, the home at 30 Broad St. that Jarrett

Now My Friend Emmett by Robert Hershon

Now my friend Emmett
comes bounding into my room
in his jovial way - for
he is quite jovial when given
a chance - and he sees
a postcard on a bookshelf
a picture of Thomas More
and he is pleased and surprised
to find it there and imagines many
fine talks we will have about Thomas
More so he is more surprised still
to find I care nothing about Thomas More
and what I have on my bookshelf
is a portrait by Hans Holbein
So we sit and have a beer or two
and if he sees More and
I see Holbein
the evening is no less
a pleasure

Bob Hershon served as managing coordinator for the publishing of *Broad Street Blues*. He wrote this poem in the early 1980's and read it at Emmett's funeral.



Editorial, *The Day*, October 13, 2010

Father Emmett was true to his beliefs

In his second letter to Timothy, the Apostle Paul, facing death and imprisoned in Rome for preaching the Gospel, writes, "I have fought the good fight, I have finished the race, I have kept the faith."

So too did Rev. Emmett Jarrett.

Father Emmett, who died Saturday at age 71, was a principled, spiritual and gentle man. He projected an aura of peace and serenity while at the same time burning with a passion about injustice.

He saw injustice in a society that too easily cast aside into homelessness people who, for whatever reason — mental illness, addiction, sickness — could not keep up with life's demands. He saw injustice in a world that devoted so much of its resources to developing weapons of war and destroyed young lives in those wars. He saw injustice in the imprisonment of "enemy combatants" at Guantanamo without the opportunity to challenge the legality of their custody.

And so this Episcopal priest, the founder of St. Francis House in New London, fought the good fight. Rev. Jarrett was instrumental in 2006 in the opening of the Homeless Hospitality Center in the city, providing year-round shelter to adults with no other resource. An Army veteran, he marched for peace and advocated for nuclear disarmament. And in 2008 he was among a group of protesters arrested for civil disobedience outside the U.S. Supreme Court in defense of the rights of the Guantanamo prisoners.

These were not popular activities, to be sure. But for Rev. Jarrett it was never about popularity; it was about finishing the race and keeping the faith.

Emmett's funeral was truly remarkable: the palpable Spirit in the place and the amazing diversity of people who spoke to honor him. The only comparable experience I have ever had was at the Cathedral of St. John the Divine in New York City at Bill Stringfellow's funeral. *Conrad Seifert, East Lyme, CT*

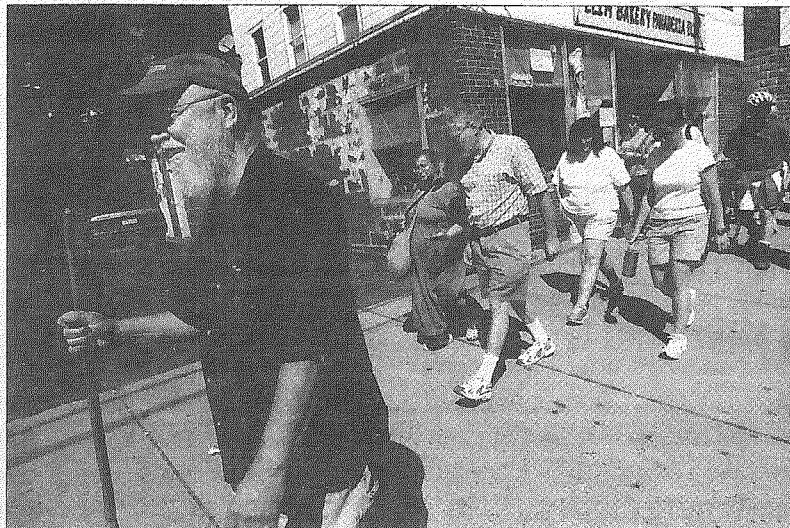
ble who needed him."

Emmett Jarrett dies

his family opened to any and

Jarrett, 71, helped organize the New London Homeless Hospitality Center Inc. and was a popular figure in the antiwar movement. For years he was a regular at peace vigils at the base of the Soldiers and Sailors Monument, participated in three Pilgrimages across Connecticut and was arrested several times

SEE NEW LONDON'S PAGE A5



TIM MARTIN/DAY FILE PHOTO

The Rev. Emmett Jarrett, left, leads a group of participants along Bank Street in New London during the Pilgrimage for Peace en route to Niantic on Sept. 10, 2006. Jarrett died Saturday at age 71.

New London's 'Father Emmett' dies at 71

FROM A1

while protesting the war in Iraq.

But he is most remembered as the man who opened St. Francis House on Broad Street 10 years ago. It was an experiment by Jarrett and his wife, Anne Scheibner, to create an intentional Christian community. "It was a place to pray, a center for peace and justice ministry, and a home that welcomed the homeless, those in transition and those looking for a more spiritual life.

"To me, he was the closest thing to Jesus Christ," said Judy Mann, a member of Temple Emanuel in Waterford who met Jarrett 10 years ago and helped him start the homeless shelter.

"He emulated goodness in everything he did. He had an angelic aura all around him. He was the most peaceful man I ever met," said Mann, director of volunteer services for the New London Community Meal Center Inc.

Jarrett, who was known as "Father Emmett" to most of those who knew him, had a background in English, wrote poetry, served in the Army from 1959 to 1962 and became an ordained Episcopal priest after "meeting Jesus on the Taconic State Parkway."

His wife said he had some kind of spiritual experience on the highway in upstate

Jarrett's wife said he had some kind of spiritual experience on the Taconic State Parkway in upstate New York and decided to devote his life to living in what he called a "beloved community," where people are committed to paying attention to what's happening to the poor and the marginalized around them.

New York and decided to devote his life to living in what he called a "beloved community," where people are committed to paying attention to what's happening to the poor and the marginalized around them.

"He wanted to bring peace to a world that has lost its way," his wife said.

Jarrett served Episcopal churches in Boston, Silver Spring, Md., and Stone Mountain, Ga., before coming to Connecticut to be closer to his wife's family in Stonington.

Dick Marks of Silver Springs, who arrived last week to be with his friend during his final days, said Jarrett had an uncompromising view of Christianity that was not just "something you do turning out every Sunday morning."

"He changed my spiritual outlook," said Marks, who has known Jarrett since 1987. "He made me much more concerned about our neighbors and all people around us."

Nora Curioso's first encounter with Jarrett was in 2006 when Jarrett and others were carrying coffin-shaped boxes through Norwich to protest the Iraq war.

"He felt people should see the coffins of soldiers that the government was not letting us see," said Curioso, who works at St. Francis House. "I think his legacy will live on not only in New London. ... Homeless people around the county were touched by him, even if they never met him."

Cathy Zall, executive director of the Homeless Hospitality Center, said she met Jarrett in 1999 when she read a letter he wrote in an Atlanta, Ga., magazine about "intentional Christian communities."

Zall, who lived in Old Lyme at the time, called him. "I was instantly sucked into the vortex of him," she said.

Jarrett challenged people to live with more concern for others than for themselves, Zall said. "He could have been a high-paid rector in a big Episcopal church, but wanted to live according to the Gospel — among people who needed him," she said.

Jarrett, who allowed homeless people to live on his porch and offered his home to anyone in need, was diag-

nosed with bile-duct cancer in December 2008. Up until a few days before his death he was active and attending community events, including the Homeless Dance fundraiser last month at Ocean Beach Park.

In addition to his wife, Jarrett is survived by a son, Nathaniel, and a daughter, Sarah.

An all-night vigil will start at 7 p.m. Wednesday at St. James Episcopal Church. The funeral will be held at 10 a.m. Thursday at the church, followed by burial at Cedar Grove Cemetery.

k.edgecomb@theday.com



Dear Anne,

Thinking of you and your family now that some time has gone by since that glorious, poetic, humorous, musical celebration at St. James of Emmett's glorious, poetic, humorous, musical life.

Please know that you can always call on me.

Love, Barbara (Petty Heuer)
Mystic, CT

From the Rev. Cathy Zall, Pastor in *The Spire*, November 2010
Newsletter of First Congregational Church, New London:

As I write this letter my heart is heavy from the recent death of Fr. Emmett Jarrett, TSSF (which stands for Third Order of the Society of St. Francis). It was Fr. Emmett who introduced me to New London when I saw a brief letter to the editor from him in the newspaper published by a Christian community [in Atlanta, GA] called The Open Door. I was living in Old Lyme at the time and had no idea that anyone was trying to do the work of building a residential Christian community just a few miles from my doorstep.

One call to Fr. Emmett and I was immediately welcomed into the circle of St. Francis House. From there I was soon drawn into Emmett's work with the homeless and before I knew it, I was accepting new jobs as Executive Director of Homeless Hospitality Center and pastor of the First Congregational Church in New London. Both these jobs have been wonderful blessings. Neither would have happened outside my relationship with Fr. Emmett and St. Francis House.

But even more important than these outside changes, were the inside life changes I experienced from learning about faith from Fr. Emmett. As I have often said, the ancient meaning of the word "believe" is "to give one's heart to". Fr. Emmett believed in Jesus – gave his heart and his whole life to Jesus – in ways I have rarely seen. When you experienced the intensity of Emmett's love of Christ and saw for yourself how that love touched everything he did... then a lukewarm, half-hearted, take it out only on Sunday religion was not enough.

Knowing Fr. Emmett gave me the vision of a faith on fire.... a faith that informs every moment of life.... a faith that brings joy even in the face of hardship. I'm not there yet, but with Fr. Emmett's help I have seen the mountain top. I pray that in the company of this wonderful church and the many faithful individuals who continue Fr. Emmett's work that I can continue to grow into a deeper knowledge of the love of Christ. For, as you have all heard too many times, I believe that anyone who deeply experiences the unconditional love of Christ cannot help but be transformed by this grace... cannot help but savor the gift of life more deeply... cannot help but long to do all that is possible to help build God's kingdom of love and justice.... cannot help but face even death with a peace that passes all understanding.

With gratitude for the company of all who seek to know the love of God, *Cathy (Zall), Pastor*

In Loving Memory

Father Emmett Jarrett, TSSF

(February 1939-October 2010)

If the New London Homeless Hospitality Center has a founding father, it would be Fr. Emmett. His passion for hospitality...his care for those most in need....his determination to find solutions when others saw only problems... his gentle spirit...his confidence in the power of community all shaped who we are today.

He will be missed but his spirit will continue to guide and encourage us.

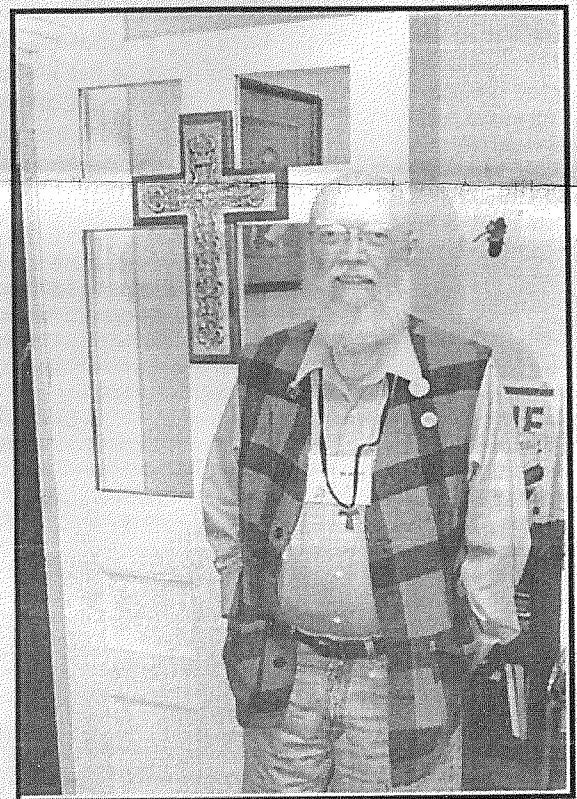


Photo by Chester Fairlie

From the 2010 Annual Report of the
New London Homeless Hospitality Center

From the Voluntown Peace Trust (VPT) Newsletter
by Chris Allen-Doucot of the Hartford Catholic Worker:

As a young man, I was challenged by a priest to decide whether I was simply an admirer of Jesus or one of his disciples in the way that I lived. For twenty years I've been pondering this challenge in my prayers and with my life while looking for disciples in my midst for inspiration. Emmett Jarrett was one such soul during his time on earth; I'm sure he remains one in his new life.

To be a disciple is to be both prophetic and pastoral. Emmett was a prophet who didn't merely "believe in" Jesus, he believed Jesus when he said that in order to love God we must love our enemies and neighbors as ourselves. He believed it when Jesus proclaimed that the Kin'dom of God was in our midst....

In his working, praying, singing, preaching, fasting, marching, mediating, walking and witnessing for the world God intended, the prophet Emmett remained pastoral. While condemning the structures that assault the dignity of the human person, Emmett was careful to maintain respect for those entangled by, drawn to, and even cooperating with the Principalities and Powers that seek to keep hidden, or deny, the Kin'dom in our midst. To be pastoral is not to be confused with being "nice" or polite. A good pastor calls out the sins of a sinner not simply because the sin might hurt others but because the sin also imperils the sinner. Like a good shepherd, Emmett's love was not confined to those on the "right" path but shared also with those on different, or even decidedly wrong, paths. His keen pastoral sensibilities were always evident in his interactions with the police and judges he would encounter as a result of his prophetic activities. Unlike some self-styled hardcore revolutionaries who might treat the police and judges with caustic contempt, Emmett had a gentle loving sense about him that disarmed these supposed adversaries.....

Emmett's pastoral proficiency was especially evident during his time as VPT (board) chair. Whereas prophets see the world as God intends it and are thus often full of hope, too many of us in the peace movement can only see the world as it is and we thus run the risk of being embittered social critics. The dynamic tension of Emmett's prophetic impatience and his patient pastoralism worked like the grinding stone of an eyeglass-maker, by simultaneously focusing our attention on those who suffer in this world and our gaze on the world as it should be. With this sort of inspired vision we begin to recognize stranger, enemy and neighbor alike as all members of one Beloved Community. At VPT this is both our hope and our work. Please join us in honoring Emmett.

Food Blues by Paul Jakoboski

I was hungry while traveling in Mexico many years ago and I asked the driver for assistance. He responded with "did I want food (American) made for profit or food (Mexican) made from love?" That one comment stayed with me, framing the need for food into a different perspective.

We are in a community utilizing a food system that is broken in many aspects. It is broken from the standpoint of being unsustainable and wasteful. The foods we have the most access to are highly processed, unhealthy, and at epidemic levels of contamination. Obesity is becoming a top health concern of the community especially among young people.

We have the resources in this community to provide food and shelter for everyone. Our values of love, hospitality and justice need to be reflected in our food system.. Our Clarification of Thought series will explore many aspects of our current food system and ways we can actively participate in the solutions rather than supporting the problem.

CLARIFICATION OF THOUGHT: FOOD

WINTER - SPRING 2011

**5:30 EVENING PRAYER; 6:00 SUPPER
7-8:30 DISCUSSION**

Feb. 4 - Overview

Feb. 18 - FRESH

March 4 - Food Policy Council

March 18 - Food Center

April 1 - Local Agriculture

April 15 - Nutrition

April 29 - New Models

May 13 - Food futures?

**MAY 22 - FIESTA IN THE PARK
Food and Social Justice Resource Fair**

**For flier to post in your workplace,
faith community..... visit our website:**

www.stfranchishousenl@att.net



RADICAL DISCIPLESHIP
A Short Course in 21st Century Christian Life and Work
St. Francis House, New London, Connecticut
July 24-30, 2011



You are invited to join the St. Francis House community for a week-long course in **Radical Discipleship** in the heart of New London, one of the "abandoned places of Empire." The course may be useful for individuals who aim to deepen their own discipleship and explore how to analyze and engage their home community settings and for pastors who must assist their congregations on the discipleship journey.

- + **Live with us in intentional Christian community**
- + **Pray with us in and for the city and the world**
- + **Read about, reflect on and discuss the learnings of the St. Francis House community presented in *Broad Street Blues***
- + **Daily Bible Study using the African Method developed in South Africa's freedom struggle**
- + **Reflect on your own life and work**
- + **Engage in hands-on work in community gardens, peace witness, homeless ministry**

This year our text for the week will be the newly published *Broad Street Blues: A Reader in Radical Discipleship*. St. Francis House began in August, 1999. The book draws on articles and reflections over the first ten years of our life as an intentional Christian community. *Broad Street Blues* is arranged thematically and we plan to use those themes as the outline of the week's study: Vision and Franciscan Spirit, Homelessness and Hospitality, Urban Agriculture and Food Security, Resistance and Peace, Developing a Sustainable Local/Regional Economy. Every morning Study Session will include African Method of Bible Study using a text from the topic of the day and providing participants with the opportunity to engage with the texts both personally and with the implications for their own home contexts and issues.

The week begins with orientation at 5 p.m. on Sunday, July 24 and concludes with a final morning session on Saturday, July 30. We provide you with room and board. Participants have the opportunity for recreation and play, rest and spiritual retreat, work in the community, and small group reflection to relate the week's learning to your situation in your own city or community.

There is no fixed charge for the course. We finance the week as we finance St. Francis House, as our hospitality meets your generosity. Any donation you choose to make will be gratefully accepted.

A typical day involves:

7 a.m.	Breakfast available		
8 a.m.	Morning Prayer	5:30 p.m.	Evening Prayer
9-12 a.m.	<i>Broad Street Blues</i> focus; Bible Study	6 p.m.	Dinner and Conversation
12 noon	Lunch	7 p.m.	Guest speakers/movies/group & personal reflection
1-3 p.m.	Free time for rest and recreation		
3-5 p.m.	Outdoor or community work	8:30 p.m.	Night Prayer

Please register for the course no later than May 1, 2011.



APPLICATION to participate in the 2011 RADICAL DISCIPLESHIP COURSE

Name _____

E-Mail _____

Address _____

Telephone _____

City _____ State _____ ZIP _____

Church Affiliation _____

Age _____ Sex _____ Marital Status _____

Education _____

Current Work _____

Dietary Restrictions _____ Health/Medical Issues _____

References: 1.

2.

3.

Please attach a spiritual autobiography (not to exceed one or two pages, single-spaced typewritten) and a statement about why you wish to participate and what you hope to gain from the experience of radical discipleship at St. Francis House. Thank you.



**ORDER FORM FOR *BROAD STREET BLUES:*
*A READER IN RADICAL DISCIPLESHIP***



Number of copies @ \$15 per copy _____ plus \$5 postage and handling.

Check or money order enclosed for \$ _____

If \$15 is a hardship, please send us whatever you can and we will send your copy.
If you can contribute something over and above \$15 to help distribute the book more widely, we thank you in advance!

Name _____

Address _____

City _____ State _____ Zip Code _____

Thank you very much for your interest and support. Let us hear your response!

+++++

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Clarification of Thought Schedule
Winter-Spring 2011

Application for Radical Discipleship
Course - July 24-30, 2011

Order form for *Broad Street Blues*

Double Center Section:

News coverage and community
responses to Emmett's
death - RIP

