

# TROUBADOUR

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



Spring 2001

Vol. 3, No. 1

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## EPISCOPAL URBAN CAUCUS MEETS IN NEW LONDON

**"Jesus sent his disciples out like sheep among the wolves – and they came back!** They were able to come back safely because they followed instructions. How do you know when your vocation is genuine? *When the deepest desire of your heart meets the deepest need of your community*, then your vocation is genuine." With these words, the Rev. Canon Edward W. Rodman, of Boston, preached the Word of God to the 21<sup>st</sup> assembly of the Episcopal Urban Caucus, which met in New London, CT, February 21-24. The Caucus, a 21 year-old network of Episcopal urban ministers, met for four days of worship, fellowship, theological reflection, workshops and planning around the theme of *Defining the Church's Agenda for the New Global City*. This was the first time the Caucus has met in a small city, and its first meeting in the home of its new national headquarters at St. Francis House. Ed Rodman, who served as national coordinator of the EUC for 15 years, is also a member of the St. Francis House board and was instrumental in establishing the relationship between St. Francis House and the Caucus.

One hundred seventy-five activists from urban centers around the country heard the Rev. Dr. Andrew Davey talk about "the impact of globalization" throughout the world and the challenge to the Church which rapid technological and economic changes are bringing. Davey is secretary of the Urban Bishops Panel of the Church of England and coordinator of the international Anglican Urban Network. Following his remarks, members went on a bus tour of New London to discover at first hand the effects of globalization on the local community. A visit to Pfizer Pharmaceutical's new construction contrasted sharply with nearby neighborhoods where homes have been destroyed to make way for upscale hotels and recreation centers. The results of "urban renewal" in the 1960's are still evident, and a shuttered downtown testifies to the removal of retail shops and businesses from the city center to suburban shopping malls.

Urban education reform was a major theme of the Caucus assembly. "Whose pictures are in God's wallet?" asked David Hornbeck, who spoke at the banquet on Friday night. Hornbeck, former superintendent of schools in Philadelphia, asked: "If all children deserve equal education, why do some children – disproportionately children of color, poor and from inner city neighborhoods – get less than others?" Hornbeck's colleague, Dr. Linda C. Powell, of Teachers College, Columbia University, invited Caucus members to think back to their earliest memories of school. "Realize that these are the 'lenses' through which you see the issues of school reform," Powell said. A panel of high school students from Buffalo, NY, and the Williams School, in New London, answered questions from adults about life in schools today. "What do you need to make a good education?" one person asked. "A teacher who likes his or her subject *and* likes

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#### URBAN CAUCUS MEETS....

us," said the student. Ingrid Young, 18, remembered telling a family member that her favorite teacher was Black. The family member told her she shouldn't trust Black people. "I told him I could trust this teacher," she said. "I had learned for myself that you really could trust people.

"You are the prophets of the Episcopal Church," the Rev. Canon Carmen Guerrero told the Caucus assembly at its business meeting. "You had the vision to establish Jubilee Ministry with the poor in the USA in 1982, and you supported the Jubilee 2000 global debt cancellation movement in the 1990's." Guerrero, staff officer for Jubilee Ministries at the Episcopal Church Center in New York, reminded members that "the heart of the Gospel is justice, and the way to do justice is empowerment of the poor." The global agenda is as much a part of this vocation as church work at the local level.

The Episcopal Peace Fellowship (EPF) and the Episcopal Network for Economic Justice (ENEJ) also met in conjunction with the EUC Assembly. Janet Chisholm, interim director of the Fellowship of Reconciliation, spoke to the EPF luncheon on the theme of "building a culture of nonviolence." The Economic Justice Network presented its first annual "Gloria Brown Award for Economic Justice" to the Naugatuck Valley Project in Connecticut as an example of church and community organizing for justice for all.

The Assembly passed resolutions in support of solidarity with women and children who are victims of oppression in the global economy, and with union workers in hotels and restaurants. New members were elected to the Caucus Board, which met following the Assembly and elected R. P. M. Bowden, Sr., of Atlanta, President, and the Rev. Margaret R. Rose, also of Atlanta, Vice President.

The 2001 Assembly had a dramatic increase in the number of persons attending, especially Latino members. Local people in New London were involved in the planning



and execution of the Caucus program in unprecedented numbers. Another innovation was the involvement of two chaplains of the Assembly not only in worship leadership but in welcoming new members. These were the Rt. Rev. Wilfrido Ramos-Orench, suffragan bishops of Connecticut, and the Rev. Margaret Rose of Atlanta.

The national coordinators for the Caucus are the Rev. Emmett Jarrett, TSSF, and Anne P. Scheibner, of St. Francis House. The relocation of the headquarters and change in leadership reflect the Caucus's determination to renew its commitment to urban ministry in a new millennium and to encourage local community perspective and involvement. St. Francis House, as a base for ministry built on an Anglican Franciscan and Catholic Worker model, grows in many ways out of Emmett's and Anne's years of association with the Caucus and their commitment to the Caucus Rule of Life as a spiritual base.

The next Assembly will be held in Los Angeles, CA, February 6-9, 2002. The overall theme of the 22<sup>nd</sup> assembly will be *Multiculturalism*. The Caucus has a website: [www.episcopalurbancaucus.org](http://www.episcopalurbancaucus.org). Texts of plenary addresses will be posted on the Internet, along with information about the Caucus and St. Francis House.

# Racism-combatting ministry convenes in New London home

By DEB QUEZON  
Norwich Bulletin

**NEW LONDON** — The Rev. Emmett Jarrett, an Episcopal priest, and his wife, Anne Schneibner, never guessed that a simple act of charity would literally open their front door to the world.

Committed to living among those whom they serve, Jarrett and Schneibner opened the door to their New London home in 1999 and dubbed it "St. Francis House." Their home became a mission welcoming anyone seeking a place to stay, food to eat or simply compassion and prayer.

Grace complemented charity about a year later when St. Francis House became the new headquarters for the Episcopal Urban Caucus, an international ministry with a 20-year history of working "toward a spirituality of anti-racist ministry." Jarrett and Schneibner became the new coordinators for the caucus headquarters.

The Episcopal Urban Caucus was "born in response to the white flight of the 1970s, when middle-class white Americans moved to suburban areas to

avoid (integration)," Jarrett said.

Jarrett and Schneibner explain that the caucus began in response to urban hearings held around the nation in the 1970s. "It became clear that the church's agenda was to remain in the city and stand with the minorities and the poor," the couple writes in a brochure. The caucus established Jubilee Ministry, a national ministry of economic justice and anti-racism work. "It exists as a caucus, a group within the church, working to push the institution in creative, Gospel-based, justice-oriented directions," Jarrett explained.

Jarrett is explicit that the caucus exists within the church to put pressure on the church.

Next week, the caucus will hold its 21st assembly in New London, the group's new global headquarters.

Jarrett makes no apology for holding a large urban gathering in a small urban setting. He sees New London as symbolic of the challenges and the promises of urban ministry.

"New London is a clear example of the new global city being created by eco-

nomic forces beyond the control of nations or national Church structures," the group's brochure states, citing the presence of pharmaceutical giant Pfizer, which is developing a \$270 million world research center by the city's waterfront. Still, Jarrett says, "The crisis in urban education appears as clearly in New London as it does anywhere."

Jarrett is co-author and editor of "To Heal The Sick Soul: Toward a Spirituality of Anti-Racist Ministry," published in 1996. The thin paperback is a compilation of writings on racism. Its authors include international theologians and scholars.

"We suggest that an affluent church, like the affluent society, which built its empire on the backs of slaves in the land stolen from indigenous peoples, has no balm to heal its sin-sick soul," Jarrett said. "It is the task of the church... not merely to bandage the wounds of racism, but to heal the sin-sick soul of the people."

For further information on the Episcopal Urban Caucus or St. Francis House, call Jarrett or Schneibner at 437-8890.



Carol Phelps/Norwich Bulletin

The Rev. Emmett Jarrett and his wife, Anne Schneibner, opened their door to a few neighbors and the whole world showed up.

Reprinted courtesy of the *Norwich Bulletin*

Photo by Carol Phelps Saturday, February 17, 2001

Educators gather at Episcopal Urban Caucus

# If urban schools are to improve, the byword is change

By **MICHAEL COSTANZA**  
Day Staff Writer

**New London** — It took more than 20 minutes for 150 people to settle into their seats in the ballroom of the Radisson Hotel Friday afternoon for a workshop on improving urban schools. But as soon as they sat down, the keynote speaker asked them to get up again and find seats at tables with people they didn't know.

Hardly anyone moved.

It was just the point the speaker wanted to make.

"When you ask people to look around at their circumstances and move, things get complicated," said Linda C. Powell, associate professor of education and psychology at Teachers College of Columbia University. "In that last moment, we became, just for a second, an urban school system asked to change."

Powell's workshop highlighted the third day of the 21st annual Episcopal Urban Caucus. The four-day event ends today with a



**Linda C. Powell**, Columbia University professor

*'When you ask people to look around at their circumstances and move, things get complicated.'*

year to New London. Church clergy and educators from public and private schools from across the United States and Canada traveled this week to New London, which the caucus considers a good example of a "new global city" largely because of its racial and economic diversity. Among the guests were several students from The Williams School in New London.

Other speakers at the conference included David Hornbeck, a former Philadelphia schools superintendent who worked to encourage that city's school principals to form partnerships with churches, mosques and synagogues in their neighborhoods. Powell, who turned 49 Friday, worked with Hornbeck in Philadelphia.

Powell guided participants in group discussions meant to encourage them to use their own school experiences to improve the schools in their cities. Participants told each other about some of their earliest school memories, and Powell asked them to discuss

breakfast at St. James Church and the annual business meeting. The caucus formed in 1980 with a resolution that the Episcopal Church should "stay in the city" and work in solidarity with minorities and the poor. It

has dedicated itself to fighting against racism and for economic prosperity in America's cities.

After 15 years in Boston, the caucus moved its administrative headquarters last

See **EDUCATORS** on B2

## Educators meet in NL for Episcopal Urban Caucus

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the lessons those memories offer to people trying to improve urban schools.

Lucy Treadwell Atkins, a Rutgers University librarian from New Brunswick, N.J., told the people at her table about a day in elementary school when she found her mother had packed her a pineapple sandwich for lunch. The unusual meal attracted unwanted attention from her classmates.

"It was the first time I really knew that I didn't want to be different," she said.

Ingrid Young, 18, one of several students from Buffalo, N.Y., who attended the conference, remembered telling a family member about one of her favorite childhood teachers, who was black. The family member told her she shouldn't trust black people.

"I told him I could trust this teacher," she said. "I had learned for myself that you really could trust people."

### No black teachers

A group of black participants at another table remarked that none of them had ever had a black teacher when they were growing up.

"My major point in all this," Powell said, "is that in this very room, we know an awful lot. For example, we know that if we inadvertently teach that no one who looks like you is ever in charge, then there's a lesson kids might learn from that. There is an amazing amount of information we can take out of our own experiences. The trick is to focus what we know on what we might do about it."

"The real dilemma for us is the

question, 'How do you make something positive into something systemic?' " she said. "How do you make that positive thing the birthright of every single kid who goes to school, as opposed to something random or privileged or a matter of luck, like what kindergarten teacher a child just happens to draw?"

By asking participants to raise their hands, Powell learned that close to half of them had taught in public or private schools. Dozens of others had served on boards of education or as trustees at private schools. Nearly everyone raised their hands when Powell asked who had attended public schools, but far fewer raised their hands when she asked whether they sent their children to public schools.

"We might have learned a little bit of history there," she said.

Reprinted with permission of *The Day*  
Day Photo by Robert Patterson  
Saturday, February 24, 2001

## LEARNING FROM THE ASSEMBLY: Mutual Ministry in Action

by Anne P. Scheibner

IT SOUNDED GOOD back at the Minneapolis Assembly of the Episcopal Urban Caucus last year. It sounded good to say that the EUC was reaffirming its commitment to local expressions of ministry in choosing St. Francis House for its new national headquarters. But what would that relocation to New London mean to the experience of this February's Assembly?

God works in mysterious ways and certainly I had no idea back in February 2000 how we were going to manage to host a national meeting. The national EUC donates \$1000 a month to St. Francis House in support of its ministry. St. Francis House covers all ordinary mailing and printing expenses, computer and database development, telephone, bookkeeping (except that Emmett did the bookkeeping this first year) and other expenses connected with our ministry of hospitality to the Caucus. There are no funds for staff as such. As I said to the EUC Board meeting, it is just as well because the Caucus couldn't afford the kind of time that Emmett and I have put in over the last twelve months! But the Holy Spirit was working overtime and I discerned in August that the Assembly was an opportunity to do part of the community building work that I needed to do locally to connect our ministry with the city.

For example, part of the ministry of St. Francis House is the bi-weekly meetings for clarification of thought. Over the past year our Friday night meetings have averaged 12-18 people. After inviting Dr. Linda Powell to be a keynote speaker on urban education reform, we set that as the topic for the October 6 meeting. 30 people attended, including two members of the Board of Education and the Superintendent of Schools. Each person shared a concern

on his or her heart for public education. We held two more sessions on education during the fall and winter and in January decided to invite the City Council and Board of Education to attend the Assembly. There are many conflicts currently in the city over the school budget and reorganization and we hoped to share the opportunity afforded by the presence of the Assembly with local people so they could learn and have the opportunity for fellowship in a non-combative setting. The Superintendent attended the banquet, as did two Board members, the Mayor and Deputy Mayor.

An unexpected gift to St. Francis House was the way regular participants in our Friday night meetings became part of the team to host the Assembly. Eight to ten people from all walks of life: an unemployed former CEO, a formerly homeless person resident at St. Francis House, residents of nearby senior housing and a residential care facility, as well as a burned out national church worker (namely me) who thought she would never again work on organizing another national church event. Everyone donated considerable time and a variety of talents to the preparations: doing local travel arrangements, making four trial runs to simplify the tour bus route, spending the night of the snow storm at St. Francis House to keep the phones covered, designing the thank you note to over 100 local, deanery and diocesan supporters.

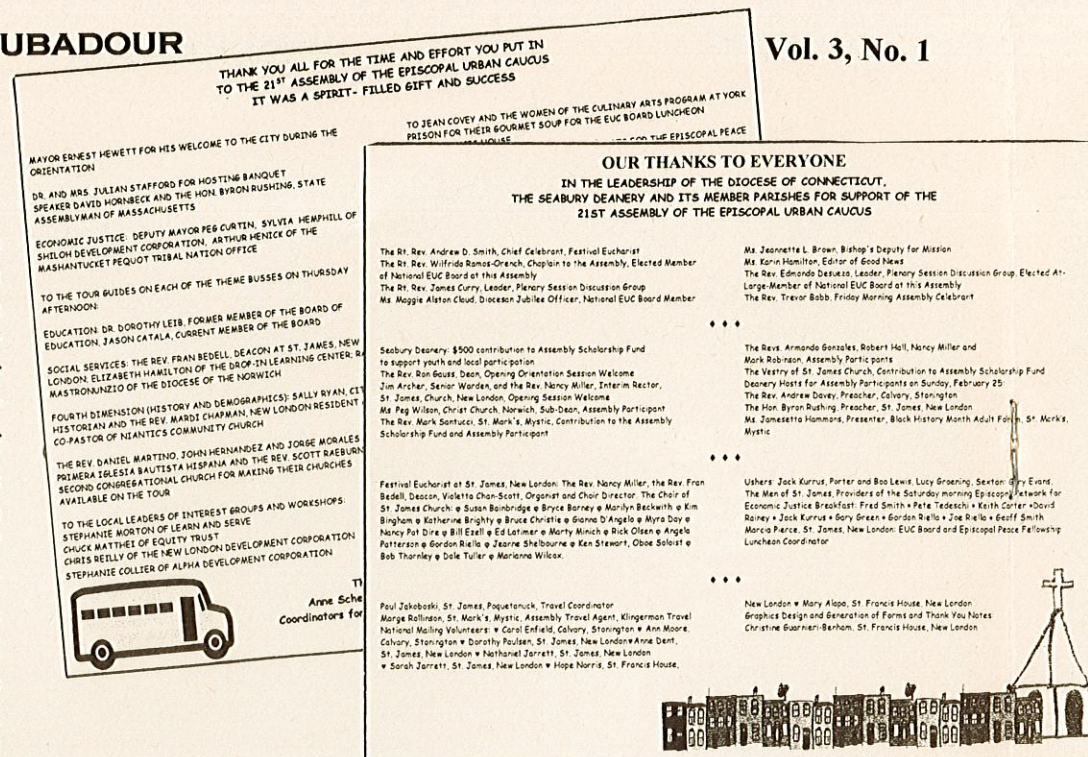
Clarification of thought includes prayer and Bible study using *A Disciple's Prayer Book* which we were introduced to by Bishop Mark MacDonald, TSSF, at the Minneapolis Assembly where he was a keynote speaker. We eat a simple soup and salad supper afterwards and then have an hour and a half conversation on the appointed topic. This community base and shared experience was what the team

## Learning from the Assembly.....

members had in common. In the session following the Assembly on March 9 when we reflected on the experience of the Caucus, each person expressed his or her response in one word or phrase: “images of going up the mountain and returning,” “dynamic, friendly, enthusiastic group of people,” “fellowship.” Participation in the tour of New London was “great fun,” the liturgy at St. James was “awesome,” “uplifting,” “Episcopalian?!” One memory was of the Mayor looking out at the Caucus gathered for the opening reception and saying “This is the most diverse group I’ve ever seen here, and this is how God intended it.” A Unitarian participant was impressed that there existed such a “nationwide network of intelligent and committed people,” and a long-time Episcopalian was impressed with “how diverse the Episcopal Church is.”

We also discussed the implications of the Assembly for the mission of St. Francis House: “Get out into the community and work with unions, schools, people in poverty.” A person who had not attended the Assembly wondered “what the purpose of the Caucus really was – especially given the use of eminent domain and the large scale nature of development that has been an issue locally for the last two years.” One thing the Assembly did was bring different people in New London together to do things (tour, plenaries, banquet, liturgy) and as one participant commented, “People here don’t do things together.” Does St. Francis House “have the call to become a center for drawing people together to address issues of justice in this city and preparing people to speak up?” Another aspect of bringing people together is “helping suburbanites and magnet school parents overcome their fear of coming into the city.” Fr. Armando Gonzalez asked, “How are immigrants received in New London – including the undocumented?”

We are still reflecting on these implications and acting on them. Emmett has met with the local union organizer for workers at the Foxwoods Casino. (Note: There are no unionized hotels in



THANK YOU NOTES DESIGNED AND PRODUCED BY CHRISSY FOR  
THE OVER 100 LOCAL AND DIOCESAN "ASSEMBLY SUPPORT STAFF"

southeastern Connecticut and the largest hotels are attached to casinos.) St. Francis House will hold a meeting for clarification of thought involving the newly forming "Good Jobs Coalition." Emmett also attended a meeting in Norwich following the March 20 arrest of 13 undocumented workers employed by a casino. We have attended two focus groups on downtown development and pointed out that retired and lower income people can be excellent neighbors with time for community work which high-salaried people with demanding jobs may not have. As of the third week in March the siting of a new casino on State Pier in downtown New London has become front page news and we intend to raise the question of union jobs at the upcoming public hearings.

Deacon Fran Bedell telephoned after our March 9 meeting to say that she had just realized that the right question might be, “Who do people say that St. Francis House is?” We certainly got some useful experience and feedback on that way of posing the question thanks to the Assembly. Another question that came up on March 9 was, “What did out-of-town Assembly participants think of New London?” We would appreciate e-mail or written responses to both these questions. It’s your turn to reflect!

## WHAT IS ST. FRANCIS HOUSE?

THE FEBRUARY 2001 MEETING of the Episcopal Urban Caucus in New London, with friends dropping in to see the House which serves as their headquarters, provided the occasion for further reflection on the question: *What is St. Francis House?* Indeed, at our March 9 meeting for clarification of thought following the assembly, Deacon Fran Bedell suggested that the question is really: *Who do people say that you are?* Answers to such profound questions shouldn't be written in stone. In fact, the Catholic Worker, one of our models for community, publishes an annual statement of "aims and purposes." This may be the first in a series of such statements for St. Francis House.

Canon Ed Rodman, in his sermon at the Assembly Eucharist, defined "vocation" as what happens "when the deepest desire of your heart meets the deepest need of your community." This is the challenge to St. Francis House, an intentional Christian community founded in 1999 in New London, CT, to be a place of prayer, a house of hospitality, and a base for justice ministry. It is grounded in Franciscan life and the example of the Catholic Worker. Like Francis, we are committed to a life of simplicity and sharing. Like the Catholic Workers, we aim to practice the works of mercy where we live, to be a house of hospitality to our neighbors, and hold "round-table discussions for clarification of thought" about contemporary questions in the light of the Gospel and Catholic Christian tradition. At the moment, six people live in the house at 30 Broad Street: Fr. Emmett Jarrett, TSSF, Anne Scheibner, their children Nathaniel and Sarah, Fr. Armando Gonzalez, and Christine Guarnieri Benham.

## VISION

Emmett and Anne wrote a “vision statement” at Easter 1999, before they left Atlanta to start the ministry at St. Francis House. That statement was revised in October 1999 with help from our Board of Directors: Ed Rodman, Linda Powell, Dick & Karen Marks, and Charlie Palmgren, TSSF. Our vision is rooted in the Trinity, especially as the doctrine of God implies the theme of hospitality. Anton Rublev’s icon of the “Old Testament Trinity,” based on Genesis 18, presents a visual image of this vocation. We welcome the stranger, as Abraham and Sarah welcomed their three guests, because hospitality is the nature of the Triune God. Francis embraced Lady Poverty and welcomed lepers in his time because Jesus had welcomed him. We hope to do the same in our time and place – New London at the beginning of the third millennium – because God has been generous to us. We live by faith and take as our motto what Mary said of Jesus to the servants at the wedding in Cana: *Do whatever he tells you.* (John 2:5)

## COMMUNITY

We use the word “community” in two ways. It refers to the neighborhood where we live as well as those who live together in St. Francis House. Our organizing principle is “conversion of life” – both our own and the contribution our life may make to others in the wider New London area. Our life is emerging as we live into it, and we expect it will continue to unfold. At the moment, these are some of the elements:

+ Prayer means both daily liturgical prayer and contemplative prayer as each member is invited by God. We pray the Daily Office in our chapel and aim at an hour each day of silence in the presence of God for each adult in the community.

+ Study begins with a disciplined reading of the Bible, the Word of God which summons us to a life of radical discipleship. Our community meetings are grounded in Scripture read according to the African Method of Bible Study. We meet weekly to listen for God's guidance and set our agenda accordingly.

+ Hospitality means, at a minimum, the meals we serve to others who join us on formal occasions or just drop in. It extends to offering transitional housing to someone who needs it, and we hope others will come both to share our work and to make retreats for their own renewal and refreshment.

What is St. Francis House?..... continued from page 7

### WORK

+ Emmett and Anne's work includes serving as national coordinators, with St. Francis House as headquarters for the Episcopal Urban Caucus in a five year transition to new leadership in the Church's urban ministry. The Caucus has meant a lot to them over the past 20 years and they hope to pass it on to a new generation to do what God calls them to do with our network of friends.

+ Regular every other Friday night "meetings for clarification of thought" are one way we seek to live into Peter Maurin's vision for the Catholic Worker. We gather with a growing "extended community" of friends for prayer and Bible study at 5:30 p.m. We share a simple soup and salad supper from 6-7 p.m. and then engage in conversation about a chosen topic from 7-8:30 p.m. We do not give lectures, but invite all to share their insights and questions in the hope that everyone will find some clarity in the course of conversation.

+ There is "work of the House" which all of us share to some extent, and there is also the work each member does on his or her own. The House has no paid staff. Emmett assists at St. James Episcopal Church and serves as a part-time chaplain at Connecticut College, as well as a ministry of spiritual direction and service to the wider Anglican Franciscan Third Order in various ways. He still hopes to write his book on *Christianity for Beginners* and is writing a lot of poems. Anne spent the last six months organizing local outreach, particularly around urban education, and preparing the base for hosting the 21<sup>st</sup> Assembly of the EUC. Chrissy is finishing her BA at Eastern Connecticut State University, producing radio programs, and developing her skills in American Sign Language. Armando continues his work as Hispanic Minister at St. James and in eastern Connecticut. Nathaniel and Sarah are in school.

### ORGANIZATION AND FUNDING

St. Francis House is formally organized as a non-profit corporation under the laws of Connecticut and is a public charity under section 501c3 of the US Internal Revenue Code. We are actively seeking tax-exempt contributions to fund our life and ministry. The house and land at 30 Broad Street belong to the corporation and we live here as part of our ministry. We are doing our work and trusting the Lord to provide the resources through the generosity of his people.

When St. Francis began his ministry in Assisi in 1208, he took three texts as a guide to living his life "according to the form of the holy Gospel." The texts are:

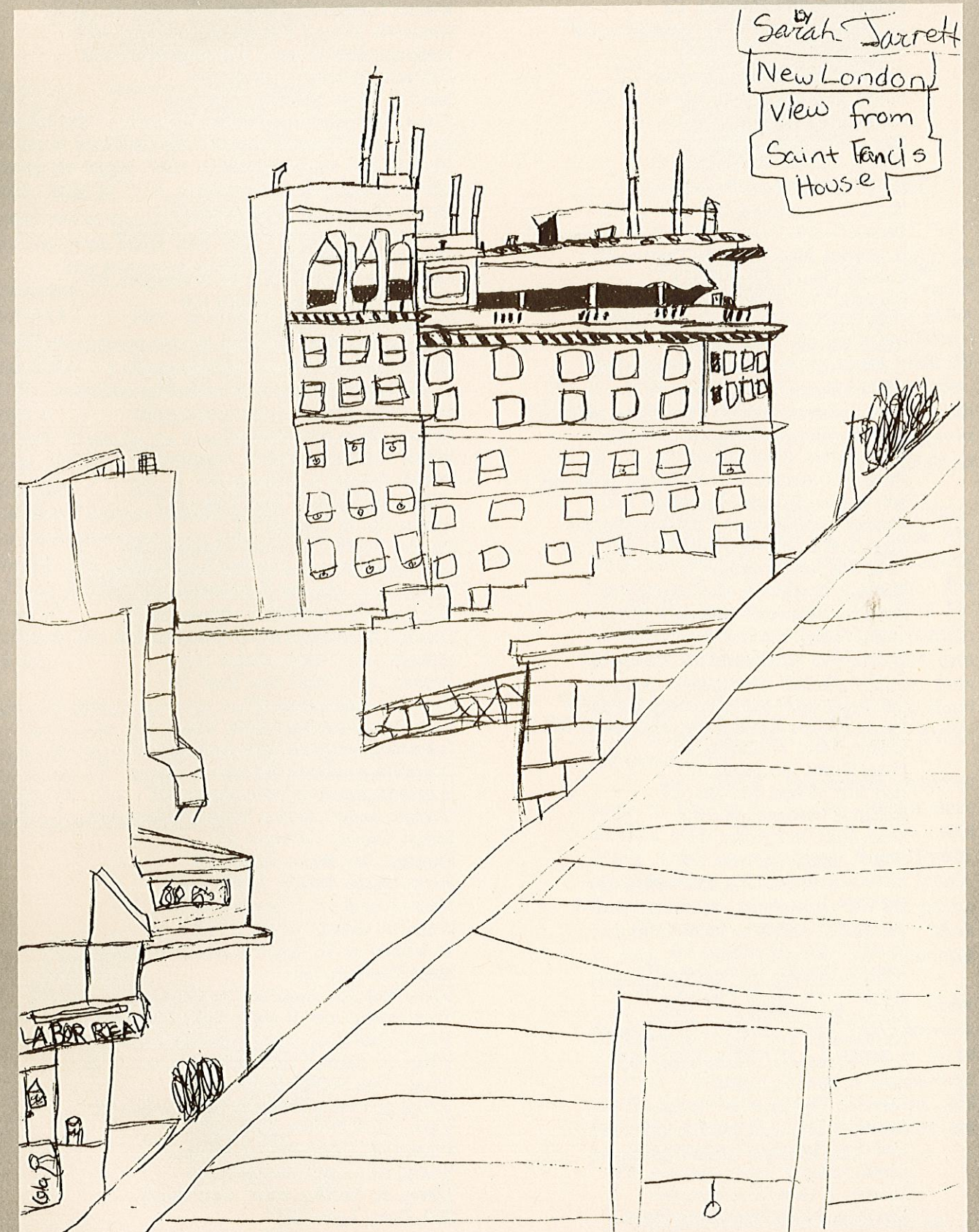
*If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.*  
(Matthew 19:21)

*Take nothing for your journey, no staff, nor bag, nor bread, nor money – not even an extra tunic.*  
(Luke 9:3)

*If any want to become my followers, let them deny themselves, and take up their cross, and follow me.*  
(Matthew 16:24)

We take these texts not as absolute statements but as a challenge that reveals the radical contradictions to Christian life present in the institutional arrangements of the modern Church and society. It is our intention to open ourselves to these contradictions and to transformation by the Gospel as an on-going process of conversion. We ask your prayers and we welcome your gifts. May God bring to fruition what the Word of God has planted in all our hearts.

St. Francis House, New London, CT  
Lent 2001



## BENEFACTORS 2000

Agro, Dave & Leslie, Takoma Park, MD  
 Alapa, Mary, New London, CT  
 Anderson, Deborah Avery, Stonington, CT  
 Anonymous  
 Anthony, Dr. John, New London, CT  
 Archer, James & Eileen, Quaker Hill, CT  
 Atkins, Rev. Henry, Piscataway, NJ  
 Baker, Rev. Mark, Atlanta, GA  
 Barnes, Barbara, Stonington, CT  
 Barry, Deacon Jean, Charlestown, RI  
 Barth, Rev. Patricia, Takoma Park, MD  
 Bedell, Deacon Fran & Calvin, New London, CT  
 Bergstrom, Julia, TSSF, St. Thomas, VI  
 Calvary Church, Stonington, CT  
 Carnegie, Inez, Stone Mountain, GA  
 Carpenter, Rev. Dr. James, Augusta, GA  
 Casey, Eleanor, Stonington, CT  
 Celebration Community, Aliquippa, PA  
 Claud, Maggie Alston, Hartford, CT  
 Conn College MultiFaith Club, New London, CT  
 Dignam, Rhea Kemble, New York, NY  
 Dobson, Dee, TSSF, Miami, FL  
 Douglas, George & Babs, Stone Mountain, GA  
 Dwyer, Rev. William, Springfield, MA  
 Eberhart, John & Diane, Lawrenceville, GA  
 Egan, Tim & Sharon, Quaker Hill, CT  
 +Flaherty, Jack, Rockville, CT  
 Gamarra, Rev. Floyd, Los Angeles, CA  
 Geer, Rev. Christine, Stonington, CT  
 Geibel, Isabel, Hammondsport, NY  
 Glenn, Mary Dunning, Jamaica Plain, MA  
 Golden, Betty & Dan, Newton, MA  
 Green, Garrett & Priscilla, New London, CT  
 Gregg, Rt. Rev. Bill & Cathy, The Dalles, OR  
 Grimes, Terry, Stonington, CT  
 Haag, Carrie, Monument, CO  
 Hall, Rev. Robert, Norwich, CT  
 Hamilton, Marian, Essex, CT  
 Head, Sally, Ann Arbor, MI  
 Hester, Susan, Clarkston, GA  
 Hitchcock, Richard, Stone Mountain, GA  
 Holifield, Dick & Ev, Stone Mountain, GA  
 Jacobs, Rev. Philip C., Canton, MA  
 Jarrett, Virgie, Alexandria, LA  
 Jenkins, Virginia, Cambridge, MD  
 Josephs, Don, TSSF, Waldorf, MD  
 Kaeton, Rev. Elizabeth, E. Orange, NJ  
 Kalemkerian, Rev. Louise, Stamford, CT  
 Kroeber, Arthur R., Kathmandu, Nepal  
 Lawton, Barbara, Mystic, CT  
 Leib, Dr. Dorothy, New London, CT  
 Leverette, Donna, Stone Mountain, GA  
 Lindberg, Amanda, Stonington, CT  
 Lloyd, Arthur & Susan, Madison, WI  
 Lowery, P. Lang III, Atlanta, GA  
 Lowndes, Bill & Betsy, Snellville, GA

Mackie, Evelyn, TSSF, Rocky Hill, CT  
 Marion, Loretta, New London, CT  
 Marks, Dr. Richard & Karen, Silver Spring, MD  
 Matthews, Mrs. Helen T., Port Washington, NY  
 McDaniel, Wilma E., Tulare, CA  
 Mesinai, Susan Yael, New York, NY  
 Miller, Nary, Baltimore, MD  
 Miller, Revs. Nancy & Barry, W. Hartford, CT  
 Monroe, Ann, Brooklyn, NY  
 Moore, Ann G., Stonington, CT  
 Moore, Bishop Paul, Stonington, CT  
 Norwich, Catholic Diocese of Norwich, CT  
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 Orens, Rev. Elizabeth & John, Washington, DC  
 Owens, Deacon Gene, Atlanta, GA  
 Palmer, Nilla, Waterford, CT  
 Paradise, Rev. Scott & Muffy, W. Newton, MA  
 Parent, George & Marlies, N. Stonington CT  
 Pierce, Bob & Martha, Stone Mountain, GA  
 Pierce, Rev. Nathaniel, Cambridge, MD  
 Pollard, Diane, New York, NY  
 Porter, Bill & Ellen Aitken, Amherst, MA  
 Powell, Dorothy E., Chicago, IL  
 Powell, Dr. Linda C., New York, NY  
 Rainey, David, Ledyard, CT  
 Randles, Michael D., Stone Mountain, GA  
 Rea, Charlotte, & Bob Fricker, New London, CT  
 Rhodes, Mrs. Mary W., Stone Mountain, GA  
 Robinson, Rev. Mark K. J., Stonington, CT  
 Rodman, Rev. Canon Edward, Boston, MA  
 Rodman, Mrs. Gladys, Natick, MA  
 Rogers, Terry, TSSF, New York, NY  
 Rose, Joy, Huntington, CT  
 Rose, Rev. Margaret, Atlanta, GA  
 Scheibner, Anne Pray, New London, CT  
 Scheibner, Catherine, Monument, CO  
 Scheibner, Henry & Anne, Chester, CT  
 Seeliger, Judge Clarence, Stone Mountain, GA  
 Seifert, Conrad, Old Lyme, CT  
 Shipman, Rev. Bruce, Groton, CT  
 Smith, Bishop Andrew, Hartford, CT  
 Smith, Fred & Liz, New London, CT  
 Songdahl, Donna, Pawcatuck, CT  
 St. Michael & All Angels Church (Outreach),  
 Stone Mountain, GA  
 Streit, Very Rev. John Paul, Jr., Boston, MA  
 Titus, Deacon John & Molly, Stone Mtn, GA  
 Verret, TSSF, Rev. Joan C., Lakeland, FL  
 White, Dr. James A., III, Alexandria, LA  
 Wing, Clara, Bethesda, MD  
 Winthrop, John & Margaret, New London, CT  
 Yates, Bill & Pauline, Mystic, CT  
 Yates, Capt. Bill & Pauline, Mystic, CT  
 Young, Dr. Carroll, Nashville, TN  
 Young, Br. Stephen, MGC, New Haven,  
 Zall, Cathy, Lyme, CT

THANK YOU!

FRIDAY NIGHT MEETINGS  
FOR CLARIFICATION OF  
THOUGHT

FRIDAY NIGHT MEETINGS for clarification of thought continue every other Friday at St. Francis House until June, 2001. Meetings begin with evening prayer and Bible study at 5:30, continue with a simple bread and soup and salad supper from 6-7, and the conversation lasts from 7-8:30 p.m.

The following dates and topics are scheduled:

**April 11 Ken Leech**, at a special Wednesday night meeting in Holy Week.

**April 20 Franciscan Vocation: With Open Hands**, led by Fr. Emmett.

**May 4 Bread for the Journey: What's Growing in Connecticut?** Led by Anne Scheibner & Friends.

**May 18 Good Jobs in New London?** Led by Hannah Roditi, organizer for the Connecticut Good Jobs! Coalition.

**June 1 Poetry Reading!** Emmett, Chrissy & Friends read poems & stories.

**June 15 Midsummer Party** To celebrate the second birthday of St. Francis House..

*After the Midsummer Party we'll take a break for two months and resume every other Friday Night Meetings for Clarification of Thought on September 14. Thanks to all who have come regularly or occasionally for your companionship and support.*

GOINGS ON AROUND THE  
HOUSE

Academic achievement is high on our list of accomplishments at St. Francis House these days. **Nate Jarrett** made honor roll first semester at the Williams School and **Chrissy Guarnieri Benham** made all A's at Eastern Connecticut State University. **Sarah Jarrett** was honored at a Rotary Club luncheon in March as "student of the year at St. Mary's School." Congratulations everyone!

Chrissy's friend and colleague **Bruce Valenti** is helping to rehab the basement apartment underneath the Calvary Hermitage to be livable next winter. The Church Pension Fund has reclassified **Fr. Emmett** as a "worker priest" for pension purposes. That means he pays his own pension assessment on his salary from Connecticut College. Not quite what Henri Perrin and the postwar French worker priests had in mind, but....

**Fr. Julius Bwambale** returned home to Uganda in January after a three month's visit. We miss him a lot! And **Mark Auer**, an old friend from Boston, whom Emmett and Anne knew at St. John's, Bowdoin Street, in the early 1980's, paid a visit to St. Francis House in January. Mark is now a seminarian at the Episcopal Divinity School in Cambridge, MA.

Also in January a Third Order Franciscan Formation Class began meeting at the House. **Barbara Lawton** is to be received from another Franciscan community after a year's formation, and **Paul Jakoboski** and **Alan Schaeffer** are preparing to enter the novitiate.

**WISH LIST: A Lectern** for the chapel. Call (860) 437-8890.

Seek the shalom of the city  
where I have sent you into exile,  
and pray to the Lord on its behalf  
for in its welfare you will find your peace

Jeremiah 29:7



## ST. FRANCIS HOUSE AND THE EPISCOPAL URBAN CAUCUS

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This issue of the St. Francis House **TROUBADOUR** is being sent to members of the Episcopal Urban Caucus as well as to our usual St. Francis House mailing list. It is our hope that the **TROUBADOUR** may become a vehicle for communication about urban ministry issues for many beyond the local St. Francis House community. St. Francis House is providing transitional leadership to the Urban Caucus for an expected 5-year period, during which a new generation of Episcopal Church leadership in urban ministry is expected to arise.

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