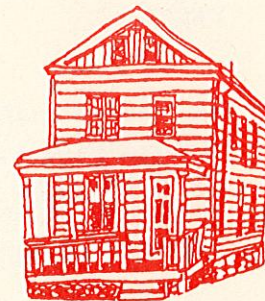


TROUBADOUR

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



Francistide 2004

Vol. 6, No. 2

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“Gracious Goodness!”

by Emmett Jarrett, TSSF

MANY YEARS AGO A FRIEND of mine wrote a poem with the title “Gracious Goodness!” about a royal tern she and her husband found on the beach with a barbed hook through his cheek and fixed to his wing. When they had drawn out the hook they freed the bird to fly again and dive into the ocean to fish. The “gracious goodness” of the poem’s title is the poet’s definition of virtue. “Why is there nothing,” she wrote, “I have ever done with anybody / that seems to me so obviously right?” That’s something of the feeling I have this fall about the life of the St. Francis House community.

Mark Auer, a recent graduate of the Episcopal Divinity School, whom Anne and I knew in Boston in the early 1980’s, joined us for a year’s residency in July, and in September John George Robertson from St. Elizabeth’s Friary in the Bushwick section of Brooklyn, NY, came to work with us for three months. In one season we have doubled the number of resident adults living at St. Francis House, and filled two of the three available apartments in the newly renovated building next door at 32 Broad Street.

I’ve know for a long time that when new members join a community, the community itself changes, not just the new members. And the changes we are experiencing have only begun. But they are wonderful changes, enlivening to Anne and me, and life-giving for St. Francis House. We now share the cooking and cleaning, have partners in the peace witness and at work with homeless folks, the education work, and on our finances. But new people don’t just help with work already undertaken, they bring new perspectives and commitments, new needs and opportunities. It’s also great to have four adults at Morning Prayer each day, and share the leadership in liturgy.

In addition to being a recent seminary graduate, Mark is a Vietnam veteran. He spent nine years as a banker and has business experience as well. John brings many years of community life as a First Order Franciscan friar, not to mention his ongoing experience as a professor of social work at Columbia University, New York City, and Washington University, St. Louis, MO. John is already doing research for C.U.R.E., the bi-lingual education reform group Anne helped start.

The weekend of October 1-3 was the annual meeting of the St. Francis House Board. Four new members from the local community were elected, bringing our Board to a total of 12 members, five of whom are local. The new members are: Doug and Barbara Barrett, of Mystic, who have been supporters almost from the beginning, Ted Olynciw, of Waterford, who helped enormously with the renovation of 32 Broad Street, and Eunice Waller, a former mayor of New London and retired school teacher. Mrs. Waller is active in the Shiloh Baptist Church and the Martin Luther King, Jr., Scholarship Fund of New London.

The Christian, the Jew and the Muslim: A Modern Story

by Barbara Barrett

In early July I was one of a small group of people sitting around the dining room table at St. Francis House reflecting on the Fifth Anniversary celebration we had participated in on June 19, 2004. It had been a great day. We had been surrounded by St. Francis House family, friends, neighbors, and colleagues enjoying a beautiful spring day together in Williams Park.

Folks from Community Gardens of New London gave away flowers and we had a chance to visit the raised beds tended by residents of 127 Hempstead Street, the senior high rise next door to St. Francis House and the park. There were displays and spokespeople on hand from C.U.R.E. – Community United for Renaissance in Education, which also means Comunidad Unida por el Renacimiento de la Educacion – the bi-lingual community group concerned with public education in New London. United Action of Eastern Connecticut, which St. Francis House helped get started, was there, as well as the Southeast Connecticut Peace & Justice Network, which meets at St. Francis House. The New London Homeless Coalition was there, as well as Cato Corner Farm in Colchester, CT, who provided free samples of cheese made on their family farm. Anne provided tours of the newly rehabbed house at 32 Broad Street, where we also enjoyed a power point presentation highlighting the past and ongoing work of St. Francis House. We consumed 250 hotdogs and drank cases of soda. We basked in the sunshine and listened to live music provided by John Scott and his Latin pop band.

Oh yes, the story about the Christian, the Jew and the Muslim. At 4 p.m. Fr. Emmett invited people of all faiths or no faith to gather together around the rocks at the highest point in Williams Park for "Mass on the Grass," an interfaith Eucharistic celebration of the Divine



Compassion for all people. His words and actions were like what Jesus would have done 2,000 years ago. Arthur Lerner, a Jewish friend of St. Francis House who was project manager for the renovation of 32 Broad Street, read a passage from the Book of the Prophet Ezekiel. Imran Ahmed, the president of the Islamic Center of New London, and a colleague in ministry with St. Francis House, read from the Koran and also presented the St. Francis House family with a prayer rug from Mecca depicting the Ka'aba and the pilgrimage known as the *haji*. Imran explained that non-Muslims can't go to Mecca, but he could bring a bit of Mecca to us! An Episcopal Franciscan deacon, Gary Mongillo, read the Gospel and Bienvenida Mendoza of C.U.R.E. read the same passage from Luke in Spanish.

I wish I could remember more of what was said. I know that I was overwhelmed by the Spirit of God embodied in the love and acceptance among the members of this small group gathered together in a park in downtown New London. I know that we shared bread and non-alcoholic wine, described by Emmett as "the new wine of the kingdom," and that we ended with prayer for courage "to stand for truth, work for justice, and trust in God's mercy."

And that's the story of the Christian, the Jew and the Muslim. It happened on Saturday, June 19, 2004, in New London, Connecticut. I'm glad I was there.

Barbara Barrett, a long-time friend of St. Francis House, is one of our newest board members.



Asking the Right Questions

by Hope Norris

Organized by Anne Scheibner, a dozen people, most from a study group that meets every Tuesday at St. Francis House, along with community gardens and book group people, visited Monsanto's research lab in Mystic, CT, on June 15, 2004. Prior to the trip we read an article from the October 28, 2002 issue of *The Nation*, "Sowing Disaster? How Genetically Engineered American Corn Has Altered the Global Landscape," by Mark Schapiro. As a chance for Monsanto's largely young employees to hear concerns about their products, our visit seemed important. Monsanto is only somewhat regulated by EPA, the FDA and USDA.

Included in our visit were a slide show, a tour of the labs and greenhouse, and a question and answer discussion which was attended by over half a dozen Monsanto staff members including a patent attorney and an executive from corporate headquarters (St. Louis) by speakerphone. Questioning, led by Anne, focused on the appropriateness of genetically engineering plants (inserting animal genes in plant genes).

Monsanto's employees avowed that such genetic engineering is one small step in a chain of development going back to Gregor Mendel and earlier. Although they do not sell terminator seeds (seed which when grown produce sterile seeds), they require seed buyers to sign contracts to the same effect as long as the seed technology is under patent protection (20 years). This means that buyers have to buy new seed each year from Monsanto.

They sell corn seeds (Bt corn) that contain toxins against a certain worm. Also they sell seeds that resist herbicides that kill weeds ("Round-up ready," Round-up being a Monsanto-produced herbicide). They are working on the development of corn that has the effect of a vaccine against certain diseases of animals that eat it.

They were questioned about the safety of such potent biology, which they pronounced safe and said was desired by farmers. (However, planting genetically engineered seeds is outlawed in Mexico and in most of Europe.)

Anne also asked about disposal of waste genetically engineered materials, which Monsanto's staff said are autoclaved (steamed) to make them inert. The Monsanto representatives paid us the compliment of calling our questions the right ones.

We will be back.

Hope Norris is a regular volunteer at St. Francis House and contributor to the Troubadour.



Resistance Update: Encounter with General Myers

by Art Laffin

I had a surprise encounter on March 5 with General Richard Myers, chairman of the Joint Chiefs of Staff. After the Friday White House vigil, I walked by the Old Ebbitt Grill. Outside the restaurant, I saw General Myers and his family. I approached Myers, told him about the DDCW and gave him a copy of *The Little Way*. Myers commended me and said "Keep up the good work."

I said, "General Myers, God commands us not to kill. Please end all US war making around the world. Disarm all US weapons of mass destruction. Stop misusing the earth's resources for war, weapons and killing."

Myers said, "You don't really mean that." His bodyguard moved in between us.

I continued, "Jesus calls us to love our enemies. You can become a conscientious objector to war. Please pray about what I've said." Myers declined further comment and went with his family to lunch.

Art Laffin lives and works at the Dorothy Day Catholic Worker in Washington, DC. This piece was reprinted with permission from The Little Way summer 2004 issue.

There, and Back Again

by Mark Auer

Writing about his friend Dorothy Day, Daniel Berrigan, in his autobiography *To Dwell in Peace*, notes: "She would live and work among the urban poor; she would commend the Gospel by living it; the first change would be exacted of herself: she would declare peace, as others declared war".¹

I remember quite early in my career as a student at the Episcopal Divinity School in Cambridge, MA, one of my professors lamenting the fact that he had to preach the Beatitudes at least once a year, and had been doing so for two decades. Having had a few years to reflect upon what he said, I have come to the conclusion that it is far easier to preach the Beatitudes than to live them. "Blessed are the peacemakers, for they shall be called the children of God." As I began to search for a concrete way that I could be of assistance to Saint Francis House, I kept returning to this sentence of scripture.

On September 2, 1968, I returned from a 13-month tour with the Army's Fourth Infantry Division in Vietnam. I returned to our family home in Princeton, New Jersey on my Dad's birthday. I was twenty years old.

In May of 2004, as the final part of my seminary education, I completed a 10-month internship at the U.S. Department of Veterans Affairs Hospital in Bedford, MA. I worked in the outpatient Psychiatry clinic as a co-leader of three psychodynamic psychotherapy groups. The members of all of these groups were men severely disabled with Post-Traumatic Stress Disorder. The twenty-seven men in our groups showed me again, after 35 years, the result of the tragedy that has defined my generation of Americans.

Four months before I left for the Far East, the Rev. Dr. Martin Luther King, in an



address at New York's Riverside Church said in part: "A true revolution of values will lay hands on the world order and say of war: 'This way of settling differences is not just.' This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of people normally humane, of sending men home from dark and bloody battlefields physically handicapped and mentally deranged, cannot be reconciled with wisdom, justice, and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death."² By the time I returned home in September of the next year, King was dead.

Today war news is all around us. The hospitals and clinics of the DVA are again filling with injured young men and women. I have a 24-year-old son and a 20-year-old daughter, both in college in Massachusetts. I know now just how worried my own parents were in 1967 and 1968.

I arrived at 30 Broad Street on July 31, 2004 through a rather painful portal: in February I had suffered a collapsed lung, requiring major chest surgery. I was able to complete my studies and receive my Master of Divinity degree along with my classmates, but my plan to spend a year in residency as a hospital chaplain has had to be put on hold, perhaps indefinitely, until I recover fully from the surgery.

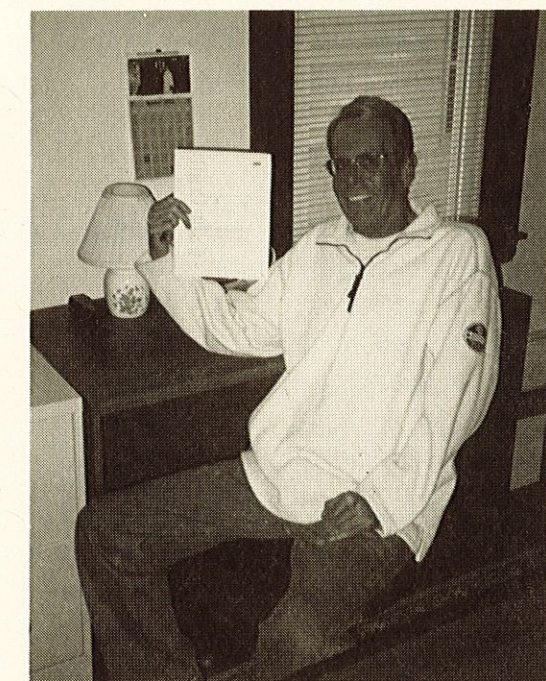
At lunch in the EDS refectory in late April old friend and mentor Ed Rodman recalled my experience in the banking industry and mentioned that St. Francis House was in desperate need of someone to develop budgets and generally run the 'front office'. I needed a roof over my head. Shortly after having lunch with Ed, I made formal application through Emmett and Anne to the Board of Directors of SFH. I

² Martin Luther King, "Declaration of Independence from the War in Vietnam", *A.J. Muste Memorial Institute Essay Series 1* (undated): 48.

¹ Daniel Berrigan, *To Dwell in Peace: An Autobiography* (New York: Harper & Row, 1987), 70.

spent a week in June living and working at 30 Broad Street, to see if my needs and the needs of the community intersected. Our conversations over that week uncovered several mutual needs- although if someone had told me two years ago that I would again be doing a financial analysis of a construction project, I would have looked at them as if they had three heads.

I moved into 32 Broad on July 31 with the help of friends from EDS and Otis the wonder-hound, my seatmate at the Morning Office. We have had a few minor medical emergencies this summer, but the house is humming along as we begin our fall season. I look forward to the coming year, as I begin to recover my strength, and continue to grow spiritually alongside, and assisted by, good friends.



Above: Mark Auer at his 32 Broad front office desk gets our financial picture into order.

Left: John Robertson makes banana cake for a Friday night Clarification of Thought. (It was delicious!) Below: Members of the SFH board in the 32 Broad St. community meeting room: Left to right - (seated) Eunice Waller, Karen Marks, Barbara Barrett, Annie Brown; (standing) Dick Marks, Paul Jakoboski, Doug Barrett, Anne Scheibner, Emmett Jarrett, SFH resident John Robertson.



Come and See!

New Space Opens Up New Phase in the Life of St. Francis House

Anne Scheibner

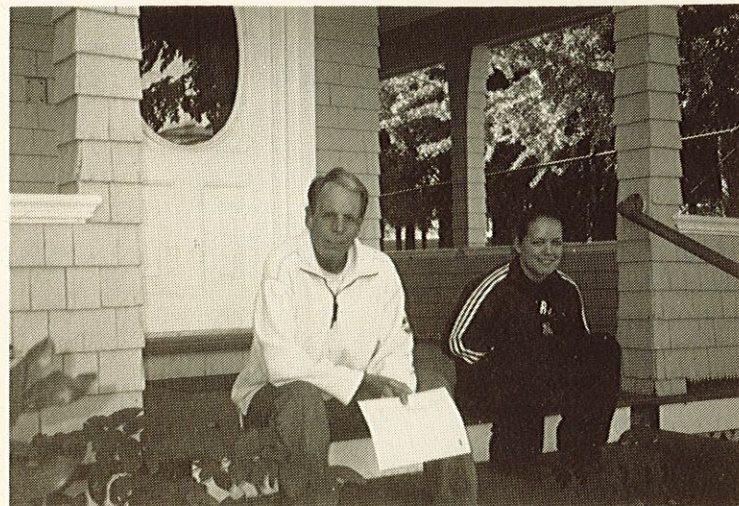
With the opening of the 32 Broad St. building we are entering a new phase in the life of the community at St. Francis House. If you are interested in exploring being part of an intentional Christian community, let us know. The initial outline for residency is reprinted on page 7. It was written when we first started and is still a good summary of our self-understanding.

The Principles and Practices for Residents are reprinted on pages 8 and 9. Usually a visit of some sort would precede filling out the application. A longer visit would take place after you had completed the application and received initial acceptance. Both current House residents and the Residence Committee of the SFH Board review applications.

When we first started we thought in terms of life long commitments. Our experience over the last several years has shown us that that is not how modern life works! Initial commitments of 4 months to a year is much more in keeping with how people's lives unfold. Such commitments can then be renewed. A focus on the life and work of St. Francis House is the primary commitment shared by all residents.

We are also delighted to welcome people who participate to some extent in the life of the House but who are looking for retreat and sabbatical time to pursue their own work and vocational development. Gail Keeney-Mulligan, rector of St. John's, New Milford, CT comes for a week long retreat once a

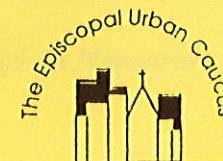
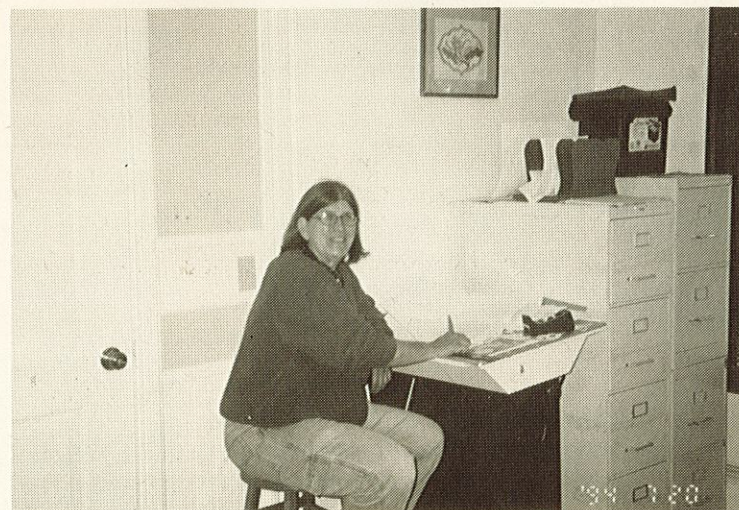
Continued on page 10



Above: Mark Auer and Sarah Jarrett sitting on the steps of 32 Broad office/residence.

Right: Aunt Dorrie (Dorothy Paulsen) finishes blanket for Arthur and Emily Lerner's new baby. Congratulations to them on the birth of a new daughter/ sister to Ellanora!

Below: Anne Scheibner works on this Troubadour in our new office at the light table donated by our friends at Sound Printing.



THE URBAN NETWORKER

Fall 2004

Renewed Commitment in Chicago

by Emmett Jarrett

The Board of the Episcopal Urban Caucus, led by its new president, the Rt. Rev. Wilfrido Ramos-Orench, met at the Cenacle Retreat Center in Chicago in August to reorganize itself for the future and consider ways of accomplishing its mission: to be **an instrument of the Gospel for radical discipleship and to hold the feet of the Episcopal Church to the fire of social justice**. Grounded in Bible study and commitment to the cities where our people live and work and worship, the Board "stepped up to the plate" and reorganized itself to do its work, created committees to work with the President and the Coordinators, and appointed a search committee to find a new coordinator when the Rev. Emmett Jarrett, TSSF, and Anne Scheibner, complete their five year term of service in February 2005, and the headquarters moves from St. Francis House, New London, CT, to a new location.

After initial faith-sharing and Bible study, the members of the Board made it clear that they believe there is a future for the Caucus and committed themselves to work toward that future by God's grace. They commended the Task Force on the Future for its work. Members of the task force, chaired by the Revs. Jane Gould and Terrence Taylor, included RPM Bowden, Nell Gibson, Bishop Ramos and the Rev. Emmett Jarrett. The Task Force, and the Board as a whole, agreed that our Mission Statement gives us a vision of the work of urban ministry and radical discipleship. The Caucus, they said, is focused on the annual Assembly, and all its activities lead up to or away from that center. We can do a better job on both ends of the process, and communication, among ourselves and to the church at large, can be improved. Our work of advocacy will also be improved by better communication.

The Board organized itself into the following committees to carry out the functions we see for ourselves as Caucus leaders:

- Communications
- Finance
- Membership Development & Relationships
- Assembly Planning and Follow-up
- The Consultation/General Convention

Members present chose to work on the various committees, and those who were unable to make the retreat are expected to choose a committee and contribute. The Communications Committee has already produced a new brochure for the Caucus, which will be sent out in the fall mailing for the Newark Assembly. The finance committee will

Episcopal Urban Caucus National Coordinator Job Description

The Episcopal Urban Caucus seeks a person to coordinate its national office and support the work of the Board. This is a part time position for which the work flow is unevenly spread through the year; compensation is \$12,000 annually.

General Description of Ministry

- + Work with the Board to promote the urban mission of the Church and support the efforts of members to incarnate the Caucus Rule of Life in their local and national ministries.
- + Relate to Episcopal Church national and local offices and agencies and encourage the promotion of radical discipleship and social justice ministry throughout ECUSA and the ecumenical/interfaith community.

Responsibilities:

- ❖ Plan and execute annual, national assembly in consultation with local planning team and the Board
- ❖ Work with the Board to follow up on resolutions passed at the annual assembly
- ❖ Maintain EUC databases
- ❖ Manage EUC finances in consultation with treasurer
- ❖ Facilitate publication of an email format, issue focused newsletter
- ❖ Provide periodic, email "Issue Alerts" to membership
- ❖ Facilitate website development with expanded opportunities for on-line networking and strategizing
- ❖ Respond to inquiries about the EUC giving voice, face, and presence to the Caucus between assemblies
- ❖ Support the work of the Board coordinating retreats, meetings, and conference calls

Qualifications:

- ❖ Knowledge of and commitment to the mission of the EUC
- ❖ Excellent communication skills to facilitate the work of the Board and strengthen the Caucus network between assemblies; spoken, written, and on-line/web forms of communication all are essential
- ❖ Positive relationship between the candidate and their own diocese in which a bishop knows about and supports the work of the Caucus
- ❖ Ability to work creatively in a self-structured and self-motivated work environment

Deadline for application, December 1, 2004. A decision will be made in January, 2005. Send application with CV to the Rev. Jane Gould, Philips Academy, Andover, MA 01810, or telephone her at 781-599-4220. Or you can email your material to EUC at stfrancishouse@mindspring.com.

RULES AND OBSERVANCES OF ST. FRANCIS HOUSE

Many people in different places around the world are now beginning to experiment with new ways of living, looking to what Alisdair MacIntyre called "a new and doubtless very different St. Benedict" as a model. When Gandhi returned to India from South Africa, he first toured the country to get acquainted again with the people. Then he established an *ashram* at Ahmedabad as a place to live and work, pray and study. The place was an expression of the work itself. St. Francis House is not an *ashram* but there are some similarities. It is in the spirit of Benedict and Gandhi, as well as Francis, that we have moved to New London and established a house of prayer where our family will live and from which we will do the work we believe God is calling us to do.

If it would be pretentious to call St. Francis House and *ashram*, still it is only practical to follow Gandhi's example and establish "a code of rules and observances" for our life together, especially if we hope for people beyond our immediate family to join us. It seems helpful to think in terms of the Third Order Franciscan Rule of "prayer, study, and work" for our observances, and the Christian baptismal covenant for the rules or disciplines of our life. The baptismal promises become, in the monastic life, the vows of poverty, celibacy, and obedience. But all Christians commit themselves to simplicity of life, chastity in relationships, and obedience to the Gospel.

If contemplation is the most radical action one can take in our current situation, living the baptismal promises is perhaps the most countercultural life imaginable. In a society that distorts sex, money, and power into idolatry, a life of simplicity, chastity, and obedience to something or some One beyond oneself and one's immediate group is resistance to the principalities and powers. Here then are three practices or observances, and three disciplines of Christian community life that we seek to practice at St. Francis House.

Prayer. A form of common prayer for all adults in the community on a daily basis, morning or evening. A time of meditation, as each one finds it helpful, every day.

Study. Regular Bible study to ground us in the Christian story, and as a means of reaching consensus on the work to be done. Other study as appropriate.

Work. The work of the House, first of all, is living together in harmony, then the "work" of hospitality, spiritual formation, and social justice.

Simplicity. We seek to live simply in the midst of a consumer society. We will try to manage our expenses at a median level of income for U. S. households and learn to depend upon God. When others join us we will pool our earnings and decide on expenses by consensus.

Chastity. Young children live among us, not as full adult members of the community, but as our responsibility. Since sex is one of the great idolatries of our culture, we hope to model chastity – faithfulness in marriage, abstinence for singles, celibacy as a gift to be celebrated for those who have it – in our lives, not only for ourselves but for the children.

Obedience. Self-rule (*swaraj*) is the aim of nonviolent life. Like Francis, we promise "obedience to the Gospel" rather than to a religious superior. We aim at consensus in decision making, in the light of the Gospel.

We desire our life together and individually to be an "experiment with truth." This means we don't know in advance what action we will take, and we desire to be truthful enough to learn from our mistakes. We offer ourselves as the "raw materials" of this experiment and trust that God will use us to his purposes as we learn to "do whatever he tells us" (John 2:5).

Covenant for Residents of Saint Francis House

I freely commit myself to the Rules and Observances of St. Francis House as enumerated below and in each section (or on a separate sheet) I note or describe any specific needs or requirements I might have, or skills and gifts I hope to bring to the community:

PRAYER:

Sunday morning worship at a local worshiping community.
Daily Morning Prayer (Monday-Friday) at 8 a.m. at St. Francis House.
An hour of contemplative prayer or meditation on an individual basis daily.

STUDY

Weekly Bible study in community meeting (currently Thursday 8:30 – 10 a.m.).
A reading course in community.

WORK

Assist in preparations for Friday night meetings.
Take an active part in regular housekeeping.
Manual labor (gardening, cooking, construction projects, yard work).

MEALS

Members of the community and residents will eat together at least three times a week including Friday night supper.

INDIVIDUAL REQUIREMENTS

Each resident will have special needs and foci for his/her time at St. Francis House. Some of these will be known in advance and others will develop during residency. Please discuss here what you would like to be able to accomplish during your time. What talents do you bring to share with the community, e.g., cooking, computer skills, carpentry, plumbing, grant-writing, fund-raising?
What are your present health insurance arrangements, and how would they change?

COSTS

All residents must contribute to the expenses of the House. It would be helpful if persons in residence for periods under 3 months think in terms of a weekly contribution of \$125. Longer term residents will be part of the discernment as to how best to share in the support of the community either through tithing or some other principle of support.

Specific weekly contribution: _____

Housing requirement: Hermitage (for retreat/sabbatical time) ____
Guest room (main house, 30 Broad Street) ____
Studio apartment (32 Broad Street) ____
One bedroom apartment (32 Broad Street) ____

If an organization, church, or institution is financially supporting your time here, please name the group and specify the nature and amount of their support.

Name _____ Telephone _____

Mailing address _____

City _____ State _____ ZIP _____

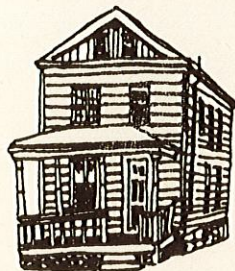
Email _____

Desired term of residency: From _____ to _____

Continued from page 6

year. Dick Marks came for two months at the time of his retirement and did Ignatian exercises under Emmett's guidance. We look forward to welcoming Annie Brown, professor at the Howard School of Social Work, for part of her sabbatical time next year. Others may come after finishing college or seminary or as an internship which is part of an academic program.

We look forward to hearing from you!



Structure of the Week at St. Francis House

One of the benefits of a larger community is that we have begun to "structure" our week around corporate prayer, community meals, Bible study, and meetings for reflection on our life and work. The following is the initial pattern we've come up with, which we share with our readers for your information and comment.

Sunday Worship with neighbors in local houses of prayer

Monday QUIET Day (MP optional)
6 p.m. Community Dinner

Tuesday Study Group (ecumenical)
12 noon Lunch with extended community

Thursday 8:30 a.m. Bible Study and Community Time
12 noon Lunch.

Friday (Some are fasting until suppertime)
5:30 p.m. EP & Bible Study, 6 p.m. Supper,
7-8:30 p.m. Clarification of Thought
(alternate Fridays)

Daily Morning Prayer, Monday-Saturday, 8 a.m.

The Financial Picture

Starting with this issue of the TROUBADOUR, we will be giving a general summary of finances of St. Francis House. Since we ask people for money, we are accountable for how we spend it. A more formal accounting is available to any who ask for it. We will be formally audited for FY 2003-2004 this year.

Operating Budget

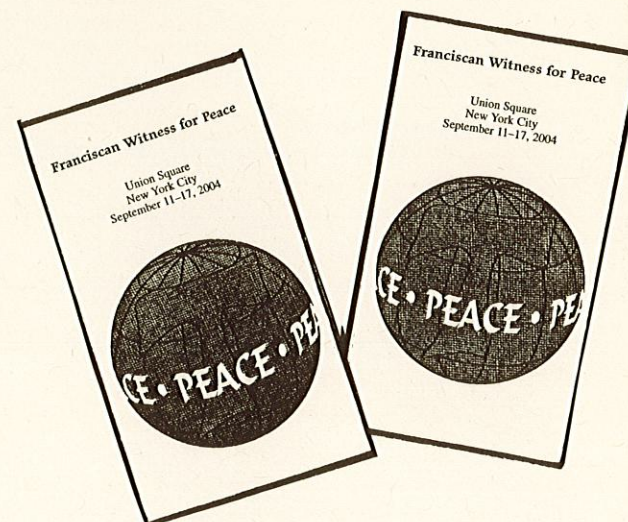
We received \$37,741 in income in 2003-04, from general contributions, Episcopal Urban Caucus payments, residents, and program activities. We spent \$40,107 and have budgeted \$41,200 for 2004-05.

Capital Fund Project

We received a total of \$124,123 in capital fund contributions over two years, 2002-2004. Payments included part of the principal of the loan to buy 32 Broad Street, interest on the loan, and renovation of the building, a total of \$104,289. Our present total indebtedness is \$113,000.

We initially borrowed \$140,000 from Equity Trust to buy the next door property. We have made one \$35,000 payment. Over the next two years we are committed to repaying our debt to Equity Trust in 6 payments of \$17,500. Interest payments can be eliminated by paying down the principal.

Contributions to retire the debt and for ongoing expenses are needed and welcome.



St. Francis House Wish List

We need and would be most grateful for the gifts of :

A small apartment-size refrigerator
A small apartment-size gas stove

Window boxes for herbs and flowers

An iron
A floor lamp
A microwave
Muffin tins
Mixing bowls
Cooking pots
Cookie sheets



For Sale!

We have had donated to us the following totally new items of furniture.

1 full-size Clayton Marcus couch
and matching **love seat**, light green quilted style upholstery

2 Clayton Marcus stuffed arm chairs well upholstered in floral pattern- colors complement sofas

Priced originally at about \$3,300.
For sale at **\$ 1,800** or best offer above or below!

Now that John is in the front apartment, this beautiful furniture is stored in the rear apartment. If these items sound like something you could use, please come and see!

Friday Night Meetings for Clarification of Thought (Fall-Winter 2004)

"Making Saints in Our Time"

September 10—How the Church Has Responded in Past Times of Crisis
Mark Auer & Anne Scheibner
September 24—Making Saints in Our Time Emmett Jarrett

Sunday, October 3—The Transitus
6:30 p.m. **Prayer and Party**

October 8—What's Happening in Voluntown through the CNVA
Members of the Cooperative

October 22—Francis and Clare
Anne Scheibner & Emmett Jarrett

November 5—Poverty & Human Rights
John Robertson

November 19—Gandhi and King
Ed Rodman & Emmett Jarrett

December 3—Dorothy Day and Peter Maurin Chris & Jackie Allen-Doucot

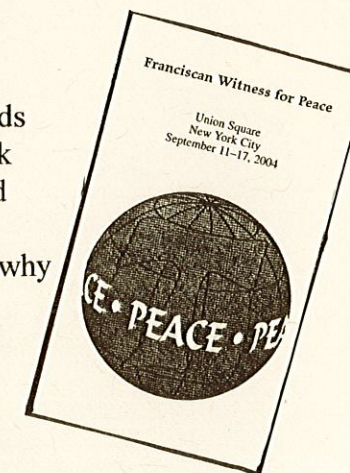
December 17—Contemplatives in Action: US Disciples Today TBA

December 31—New Year's Eve Celebration & Christmas Party

6:30-9 p.m. **Bring a song, story, painting to share!**

Meetings are held at 30 Broad Street, New London, beginning with Evening Prayer & Bible Study at 5:30 p.m., Supper provided at 6 p.m., conversation from 7-8:30 p.m. Child care is available.

Franciscan Peace Witness: Hundreds of people were leafleted in New York from September 11-17. If you would like copies of the leaflet authored by Emmett on the case against war and why non-violence works, let us know!



25th National Assembly
EPISCOPAL URBAN CAUCUS
Newark, NJ ---- February 23-26, 2005

Returning to Our Roots:
American Cities in an Age of Globalization

The 25th national Assembly of the Episcopal Urban Caucus will be held in Newark, NJ, February 23-26, 2005. The double theme of the Assembly, **Returning to Our Roots** and **American Cities in an Age of Globalization**, is well suited to the location in Newark. One of the Urban Hearings which led to the formation of the Caucus in 1980 was held in Newark, and the city is a striking example of the effects of globalization on life today.

Historian **Clement Price** will deliver the keynote address, *Newark since the Riots*, and lead a dialogue on urban ministry in the age of globalization. Site visits will introduce members to some of the solutions to the problems Newark is coping with. Workshops in the form of "hearings" will address issues of immigration, jobs, health care, education, housing, economic justice, labor and environment from a perspective both global and local. U. S. Senator **Jon Corzine** is invited to address these issues at a special plenary from the perspectives of government and the economy.

This year a special **Youth Track** is available for high school age Caucus members. While participating in essential Assembly events, youth will have accommodations at the Seafarer's Institute for \$15 a night and go on youth-oriented site visits to the Statue of Liberty and Ellis Island, as well as meet young people in contemporary immigrant neighborhoods. Scholarship money is available for youth participants.

This is also the fifth and final year for Emmett Jarrett and Anne Scheibner to serve as coordinators and for EUC headquarters to be at St. Francis House in New London, CT. The Caucus Board expects to have a new coordinator in place in time for the Newark Assembly. Members will have an opportunity not only to say good-bye to Emmett and Anne but to welcome the new coordinator and have input into the future shape of the Caucus and its ministry.

Schedule of Assembly Events

Wednesday, February 23

Board meeting at noon. REGISTRATION 2-5 p.m. Orientation for new members and youth, 5-6, General Orientation and Reception, welcome to Newark, 6-9 p.m.

Thursday, February 24

Keynote address and dialogue on urban ministry in an age of globalization, 9-11:30 a.m. Site visits (bag lunch provided), noon-5 p.m. Assembly Eucharist 5:30 p.m. at Cathedral.

Friday, February 25

Business meeting, Board elections & youth plenary in the morning, EPF luncheon 12-1:30 p.m., followed by hearings/workshops, reception 6-7 p.m., Banquet 7-9 p.m.

Saturday, February 26

ENEJ Breakfast & awards at Grace Church, Plenary with Senator Corzine, 10-12. Adjourn. Board meeting at noon.

REGISTRATION FORM

Name _____

Address _____

City _____ State _____ ZIP _____

Telephone (Work) _____ (Home) _____

Email _____

Diocese/Denomination _____

Parish/Organization _____

Early Registration saves you money!

Registration with your check received *not later than January 22, 2005* entitles you to a 20% discount on Package A, or 15% on Package B. The Day rate entitles you to attend plenary sessions, workshops, site visits, etc., but not to meals.

Package A	Package B	Package C	Dues	Day Rate
Assembly Fee	Assembly Fee	Banquet Only	Dues only	Plenary,
Membership Dues	Membership Dues			Work-
Banquet	Banquet			shops
EPF Luncheon				(No meals)
Early \$250	Early \$240			
Regular \$300	Regular \$270	\$50	\$40	\$100

Please select a package, circle the applicable price, and mail Registration Form with Your check to be received not later than January 22, 2005 to:

EPISCOPAL URBAN CAUCUS, P.O. Box 2247, New London, CT 06320-2247

_____ I want vegetarian or other special meals at banquet and the EPF luncheon.

_____ I require child care for children 10 years old or younger. Specify names and ages of children.

_____ I am a youth participant (18 years of age or under). Please send me special youth registration materials for the EUC Youth Track, and permission forms for parental signature. I understand that youth accommodation costs \$15 per night at the Seafarers Institute.

Hotel accommodations are at the Robert Treat Hotel, 50 Park Place, Newark, NJ 07102, at the Episcopal Urban Caucus rate of \$89 per night plus tax. Make reservations directly **prior to February 1, 2005**, to obtain our special rate by telephoning **973-622-1000**.

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Hope Norris, "Asking the Right Questions"

Art Laffin, Reprint, "Resistance Update: Encounter with General Myers"

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Reprint of *Rules and Observances for St. Francis House and Covenant for Residents of St. Francis House*

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The Urban Networker insert:

Articles by Emmett Jarrett and

Gail Keeney-Mulligan

National Coordinator Job Description

Newark Assembly-Feb. 23-26, 2005

Three Ways to Make a Living

by Peter Maurin (1877-1949)

Mirabeau says "There are three ways to make a living:

Stealing, begging and working."

Stealing is against the law of God and against the law of men.

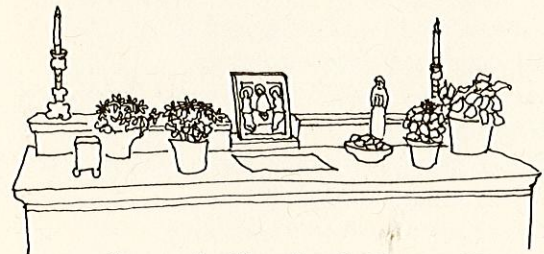
Begging is against the law of men but not against the law of God.

Working is neither against the law of God nor against the law of men.

But they say that there is no work to do.

There is plenty of work to do, but no wages.

But people do not need to work for wages, they can offer their services as a gift.



Altar in the Chapel at St. Francis House

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