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The Open Door Community – Hospitality & Resistance in the Catholic Worker Movement

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January 2010

## Hannah's Song I Samuel 2:1-10, An Adaptation

By Murphy Davis

Hannah prayed and she said,  
"My heart is full of joy in you, Yahweh-Elohim;  
I know we are strong because of *your* strength!  
Our mouths speak boldly in the presence of our adversaries  
because of our joy that you have helped us.

*"There is no Holy One like you, O God, no one besides you;  
and there is no Rock or protector like You.*

So stop your boasting, people,  
and be quiet with your proud words.  
God knows what's up. And God is the judge of what we do.

*The weapons of strong soldiers, the torture techniques  
of the graduates of the School of the Assassins,  
and the cruelty of the police are broken,  
but the weak, the prisoners, and the victims  
of oppression and violence grow strong.*

Those who were once well fed now stand on the  
catch-out corner waiting for day labor to buy food,

*But the hungry have all they want to eat.*

Women who have been shamed are now restored to families.  
They have children and the respect of the community.  
But the upper-class women have lost their trump cards  
and wander aimlessly.

*You, O God, take life away and you restore life;  
You send people to the world of the dead  
and bring them back again.  
You teach us of Resurrection power.*

You make some poor and you make some rich  
because the first shall be last and the last first.

*You bring the mighty low, and you exalt the lowly.*

You lift up the poor from the cat holes,  
and you raise the oppressed  
from the ash heap of prisons.  
You rescue those whose homes in public housing  
have been demolished.  
And you give them safe and beautiful neighborhoods  
with trees and yards  
and the security and dignity of the Beloved Community.

*For the earth is the Lord's and the fullness thereof.*

Hannah's Song continued on page 9



Brian Kavanagh

## Our Kingdom Does Not Belong to This World Witnessing to the Truth as a Celebration of Christ the King

By Heather Bargeron

*Editor's note: Heather Bargeron is an Administrative Assistant and Coordinator of the Hardwick Trip for the Open Door Community. She preached this sermon at the Open Door in November, as the community prepared for the annual vigil at the School of the Americas at Fort Benning in Columbus, Georgia.*

*Pilate went back into the palace and called Jesus. "Are you the king of the Jews?" he asked him.*

*Jesus answered, "Does this question come from you or have others told you about me?"*

*Pilate replied, "Do you think I am a Jew? It was your own people and the chief priests who handed you over to me. What have you done?"*

*Jesus said, "My kingdom does not belong to this world; if my kingdom belonged to this world, my followers would fight to keep me from being handed over to the Jewish authorities. No, my kingdom does not belong here."*

*So Pilate asked him, "Are you a king, then?"*

*Jesus answered, "You say that I am a king. I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to me."*

*"And what is truth?" Pilate asked.*

(John 18:33-38, Good News Bible)

According to the Revised Common Lectionary, this is the Gospel reading for Christ the King Sunday this year. This feast day remembers and celebrates Christ's conquering of the powers of sin and death and his unity with God who is sovereign over all powers, human and cosmic. We don't often get to reflect on this Scripture in worship at the Open Door,

because it often falls, as it does this year, on the same date that this community gathers with thousands of others for a vigil at the School of the Americas in Columbus, Georgia.

Even when we are here for worship on that feast day, you won't often hear it referred to as Christ the King Sunday. For most of us, the title "king" conjures up images of one who has complete control over a nation's resources and armed forces at his beck and call to defend him and dispose of anyone who poses a threat to his authority. In short, a king's greatest power is his ability to threaten his subjects with loss of resources or, ultimately, loss of life. This is not the kind of leader we understand Jesus to be. So we reject the "king" language for Jesus. Around the Open Door, this liturgical celebration is usually called Christ the Servant Leader Sunday.

I propose that our witness at the School of the Americas is a most appropriate celebration of Christ the King.

On the other hand, we cannot adequately comprehend the clash of visions taking place between Pilate and Jesus in this passage without dealing with the "king" and "kingdom" language. It is at the very center of their exchange and at the very center of Jesus' life that runs totally counter to Pilate's (and our) notion of a king. Jesus' vision of his kingdom, the kingdom of God, is unlike any kingdom we have experienced or heard about. And while it may sound odd given the image of kings painted above, I propose that our witness at the

Our Kingdom continued on page 8

# Last Supper

Please check a box

Last meal . . .

. . . check

Last rites . . .

. . . check

Please note:

Do not spend more than 40 bucks.

From this cell

this 12 x 7 box

his sacred meal

a luxury to choose

while he's on death watch.

Now to decide

what to have

what to eat

before

they lay him down

to sleep.

Some choose fried chicken,

collard greens, biscuits, or rice

others bacon and eggs,

or cornbread or peach pie

some are very specific

steak with A-1 sauce,

jalapeno poppers, with cream sauce,

onion rings,

and a salad with cherry tomatoes

one even selected

a bowl of cheddar cheese

with a side of avocados.

Bread and wine was

Jesus' last supper

He ate at a table with his

twelve brothers

"Do this in remembrance of me."

But he will have no one there with him  
to remember

he will have to eat alone

in his cell

no booze

because it may leave his senses

dulled

and numb.

It's 4:00

time to eat

a covered plate

full of meat

dead man eating his sacred meal

his last rites read

the sacraments of the dying

and a prayer said.

*Our Father,*

*Who art in heaven,*

*Hallowed be Thy Name.*

*Thy Kingdom come.*

*Thy Will be done,*

*On earth as it is in Heaven.*

Taking last communion

remembering his last supper

trying to calm himself

he did his very best

as they strapped him down to die

before it even got to digest.

Dead man walking

praying and

sleeping eternal

with a stomach full of food.

*Give us this day our daily bread.*

*Amen.*

— Margo Miller

*Margo Miller is poet, writer,  
photographer, textile artist and  
cultural activist.*

*Hospitality* welcomes poems from people in Georgia prisons or living on the streets in Georgia.

Send submissions to

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910 Ponce de Leon Ave. N.E., Atlanta, GA 30306-4212  
or by email to [hospitalitypoetrycorner@gmail.com](mailto:hospitalitypoetrycorner@gmail.com).

**poetry corner**



Julie Lonneman

## HOSPITALITY

**Hospitality** is published 11 times a year by the Open Door Community, Inc., an Atlanta Protestant Catholic Worker community: Christians called to resist war and violence and nurture community in ministry with and advocacy for the homeless poor and prisoners, particularly those on death row. Subscriptions are free. A newspaper request form is included in each issue. Manuscripts and letters are welcomed. Inclusive language editing is standard.

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Calvin Kimbrough

*Thanksgiving 2009 at the Open Door Community.*

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**Nelia and Calvin Kimbrough:** Worship, Art, and Music Coordinators

**Chuck Harris:** Volunteer Coordinator and Resident Volunteer Applications

**Murphy Davis:** Southern Prison Ministry

**Heather Barger:** Hardwick Prison Trip Coordinator



## THE CRY OF THE POOR: CRACKING WHITE MALE SUPREMACY (Part 13)

## Love in Action: What Can We Do?

By Eduard Loring

*Editor's note: This is the thirteenth in a series of articles based on a lecture Eduard gave at Stetson University as part of the Howard Thurman Lecture Series.*

We as a people are cursed. We the people: African-Americans, women of all races, American Indians, Latinos, Asian-Americans, children, the poor, gays and lesbians, and white men are cursed until the far-reaching institutionalization of White Male Supremacy is torn to pieces and burned at the altar like Elijah burned Ahab's bulls (1 Kings 18:1-40). Otherwise the military budget will continue to climb at the expense of every human being on earth. Otherwise the rich will get richer, their tax cuts will cut deeper, and more children will die of starvation. Otherwise "for profit" medical care will continue its lie-based killing. But one day, we believe and trust, "it will be otherwise" (Jane Kenyon). A slow train is a-comin'. Are you on board?

Dr. Martin Luther King Jr. has it right: we must educate and coerce a "revolution of values." "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual doom," he said. The time has come! Let's have a massive Poor People's Campaign first thing tomorrow morning.

## The Beloved Community of God is ours! Already/not yet. We want it for all!

Or as Dorothy Day says, "Love in action is harsh and dreadful when compared to love in dreams." We must end our acceptance of what she called "this filthy rotten system." (A sign: human beings living under bridges. Or another: white male privilege in Henry Louis Gates' home.) Until we open the door to the disinherited in pursuit of justice, joy and the abundant life *in solidarity*, we are doomed. The poor and the prisoner, those on death row, and those who sleep on the ground or in shelters — these holy ones have our future in their hands (Matthew 25:31-46). We all "gotta serve somebody" (Bob Dylan). What ya' gonna do?

The good news is this: many of us have been given an extraordinary gift. We hunger and thirst out of love for justice for others. The Beloved Community of God is ours! Already/not yet. We want it for all! We are a minority, a Radical Remnant. We are marginalized to be sure. We know in flesh and spirit what it means to have our backs against the wall. And we have the gift of love. "And love is the only solution" (Dorothy Day).

Some of us got the gift from parents or grandparents. Some from the streets. I have a number of friends who have received the gift of abundant life on death row. Some were made new in Iraq and Afghanistan. They walked off the job and would kill no more. Others were in bed with their neighbor's spouse, and suddenly the light broke forth under the sheets. Some found the Word in an abandoned building, others under a bridge. Some in high school or in a college classroom with a powerful text and a mystical mentor. Some of us have received the gift, been given the power, through the free grace of Yahweh-Elohim in Jesus Christ, wrought in the blood of God on the Empire's cross at the scheming of the Religious Right.

This is the gift of life: the gift of hunger and thirst for

righteousness and justice. We are companions on a journey, a life of reducing the distance and moving into solidarity with the disinherited who live East of Eden. Yea, all of us live East of Eden (John Steinbeck). Here the dove and the hawk are in a battle to the end. Which side are you on? Oh, which side are you on?

And what can we do to put love into action?  
Here's what we can do.

### Join, or build your own, Welcome Table with Table Talk.

Among life's most important questions of love and liberation are: With whom do you eat? Where do you eat? What do you eat? Why do you eat? Where did your food come from? The beginning of the road to maturity and a just society is eating at a Welcome Table. Here rich and poor, prisoner and free, people of color, women, gays, lesbians, bisexuals, transgendered and white men share food and Table Talk. Establishing equality and justice is the vision of the Beloved Community. This way of eating and sharing is the concrete, visible experience of the abundant life. The Welcome Table is the beginning and the end of the "revolution of values." In between is a mighty battle with the powers and principalities of the Domination System. The powers have already killed Jesus, King, Malcolm X, Rachel Corrie and Tom Fox. Be very, very careful and courageous.

Most people do not want a Welcome Table. Or we are afraid to take a seat there. Or we do not know where to find such a table. The White Male Supremacist system does not want us to find our Welcome Table. The Koinonia Community in South Georgia was machine-gunned and dynamited in the 1950s for its Black-and-white together Welcome Table and Table Talk.

If we join together, share meals and talk about undoing White Male Supremacy, a door to justice will open in our land. I believe that today in the United States of America, living in relationship to the Welcome Table is the most loving, abundant and radical way to live. When 51 percent of us are living abundantly at table, the military budget will fall by 51 percent. Just listen to this prophet-poet:

The Holy One says,  
Oh come to the water,  
all you who are thirsty;  
Even though you have no money, come!  
Come! Buy bread and eat!  
Come on! Buy grits and coffee —  
it won't cost you anything!  
Why do you spend your money  
on what does not satisfy?  
I wanted a drink to satisfy me.  
But one is too many. A thousand is not enough!  
Why do you spend your wages  
and still you are hungry?  
Shopping didn't work either.  
We bought lots of nice things,  
but still we felt empty.  
Listen carefully to me, says the Holy One,  
and you will have really good things to eat  
and the best food you ever tasted!  
Pay attention, come to me, says our God;  
Listen, and you will have abundant life!  
(Isaiah 55:1-3, adapted by the Open Door  
Community)



Singing passionately about life

Claudia Nietsch-Ochs

### Speak up and speak out. Shout as loud as you can at every form of domination and oppression you see, touch, smell, taste or hear. Engage!

*Agitator: Once upon a time, in the hard summer of 1964, I sat at the breakfast table in a small South Carolina town. White Male Supremacy was so thick that Black blood seeped, vermilion, into the sandy soil of the South Carolina Low Country. The Dixiecrats inclined their ears to hear Emmett Till-like murmuring or whistling in the twist of honeysuckle and the climb of wisteria vines. I sat at this UnWelcome Table with my former wife, my in-laws, my aunt and uncle, and my mother and father: South Carolinians all. The frail Black woman domestic was padding in from the kitchen with another pan of biscuits that proverbially "melted in our mouths." My uncle, talking of the events that summer in Mississippi, used the epithet "ni--er." I yelled "NO!" at the top of my hearty voice. Mamie dropped the biscuits and ran back to the kitchen. My uncle started to hit me in the face and then held back. Breakfast was over.*

*Yes, so much was over for me at that breakfast. A shattering of our beloved table had occurred. My aunt and uncle left immediately without speaking to me. My parents were shamed. I had taken a decisive step toward reducing the distance; I pray that I will take another step today.*

*Years later, 40 to tell the truth, after much weeping, self-condemnation and guilt for not entering the Freedom Summer of 1964 with the courageous ones my age, I met Hollis Watkins, who had hung from a wall in Parchman Prison in 1964. I reached out and held his hand for a few moments. We shared eye flashes. I could feel a healing in the old, old wound. After small talk, I turned larger than I had ever been.*

We have learned through suffering and death. Many of us white folks of good will now know through our loss of soul that:

Silence = Betrayal  
Silence = Violence  
Silence = Death

Love in Action continued on page 9

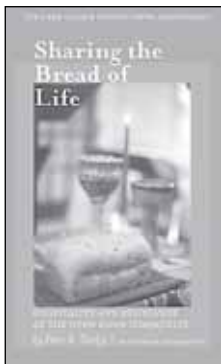


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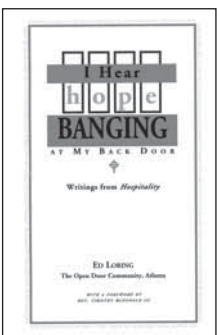
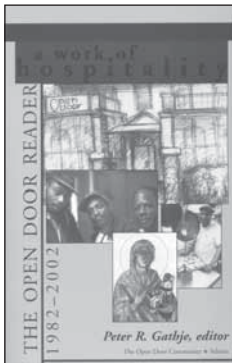
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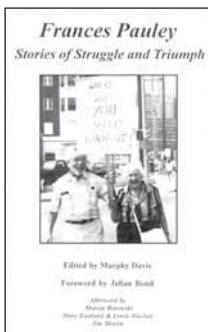
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# Who Was Mark McClain? Who Are We?

By **Murphy Davis**

On October 20, the state of Georgia executed Mark McClain by lethal injection. He was the 46th man to die in the Georgia execution chamber since executions were resumed in 1983.

I met Mark McClain soon after he came to Georgia's death row at Jackson in 1996. Since that time we visited sporadically but corresponded with some regularity. I found several people over the years to befriend and visit him, including a former Open Door Resident Volunteer who remained a faithful friend to him even though she moved around the country several times. She returned to Georgia in October to testify at the Board of Pardons and Paroles on Mark's behalf.

Mark committed the tragic and impulsive murder of Kevin Brown in Augusta. Mark had gone down a long slippery slope, lost in a haze of drugs and grief after his family fell apart at the death of Mark's mother. Mr. Brown's death was tragic. But Mark's violence was isolated to this one awful outburst. The murder was not premeditated and Mark had no record of violence either before or after this one sad event. He spent his years at Jackson reading, studying the Scriptures, struggling to deepen his faith, and corresponding with friends and family. He had no prison record of violence or trouble. It would be hard to convince anyone who knew Mark (including prison staff) that we killed a dangerous man.

With all of his visitors — family, friends, pastors, attorneys — and with prison staff, Mark was unfailingly polite, appreciative, sensitive, interested in and caring about others. I will miss him.

## Who Are We?

In a state where too many children are poor, hungry, abused and sick — a state with more home foreclosures than any other in the country — we have squandered more than \$2 million *more* to kill Mark than it would have cost to keep him in prison for the rest of his life. It is a lie to say that this law and practice of revenge has anything to do with our safety.



Calvin Kimbrough

We might as well flush \$2 million down the toilet.

And Mark's execution violates the basic standards of fairness. A death sentence for a murder during an armed robbery is so random that even *The Atlanta Journal-Constitution* called the execution "freakish."

In 1996, while 55 Georgians were judged guilty of murder with armed robbery, Mark was the only one to receive a death sentence. Some of the other crimes involved numerous victims. Some were premeditated. But *only Mark* died for his crime.

We Georgians tolerated the killing of Mark McClain because we are unwise, unfaithful, wasteful and unfair.

As always, we did what we could to dissent. In nine vigils around the state, people gathered to say with our bodies, NO. No to all of this. We claim Mark McClain as a child of God — redeemed, forgiven, made new. There was no reason for Mr. Brown to die. There was no reason for Mark to die. There was no reason for us to become his killers. All of us can be better than this.

We will remember Mark. And we will abolish the death penalty. †

*Murphy Davis is a Partner at the Open Door Community.*



Three Kings

Brian Kavanagh

# Thank You!

Dear Friends  
of the Open Door,

Many thanks for all the gifts you gave us during this past holiday season. They will help us to serve our homeless friends and those in prison throughout the year. We are so very grateful for your kindness and generosity to us!



# Finding the Beloved Community at '910'

By Nelia Kimbrough

*Editor's note: Nelia Kimbrough is a Partner at the Open Door Community. She delivered this sermon in September at Bethel College Mennonite Church in North Newton, Kansas.*

God says, "Shout as loud as you can! Tell my people Israel about their sins!

"They worship me every day, claiming that they are eager to know my ways and obey my laws. They say they want me to give them just laws and that they take pleasure in worshipping me."

The people ask, "Why should we fast if God never notices? Why should we go without food if he pays no attention?" God says to them, "The truth is that at the same time you fast, you pursue your own interests and oppress your workers. Your fasting makes you violent, and you quarrel and fight. Do you think this kind of fasting will make me listen to your prayers?"

"When you fast, you make yourselves suffer; you bow your heads low like a blade of grass and spread out sackcloth and ashes to lie on. Is that what you call fasting? Do you think I will be pleased with that?"

"The kind of fasting I want is this: Remove the chains of oppression and the yoke of injustice, and let the oppressed go free.

"Share your food with the hungry and open your homes to the homeless poor. Give clothes to those who have nothing to wear, and do not refuse to help your own relatives.

"Then my favor will shine on you like the morning sun, and your wounds will be quickly healed. I will always be with you to save you; my presence will protect you on every side.

"When you pray, I will answer you. When you call to me, I will respond. If you put an end to oppression, to every gesture of contempt, and to every evil word; if you give food to the hungry and satisfy those who are in need, then the darkness around you will turn to the brightness of noon.

And I will always guide you and satisfy you with good things. I will keep you strong and well. You will be like a garden that has plenty of water, like a spring of water that never goes dry.

"Your people will rebuild what has long been in ruins, building again on the old foundations. You will be known as the people who rebuilt the walls, who restored the ruined houses."

(Isaiah 58:1-12, Good News Bible)

Good morning. The place where we

usually worship in Atlanta is a small dining room with about 60 people in a circle. We're all packed in. A few moments ago when the children were all up here in the front, that felt like our place. His name is Marty. Young man, good looking, raised south of Atlanta. But somehow one night he was with the wrong folks, in the wrong place, and was arrested. Sentenced to time in jail, he served it, then was released. But he was so embarrassed that he wouldn't call his family and let them know what had happened.

Not knowing a lot about the city, he started walking. He walked all day, and at night he found some bushes, crawled underneath and slept for a few hours. But then he was scared and woke up at dawn thinking, "I might get arrested again," and started walking again.

Hungry, not having eaten for 24 hours, he started asking folks, "Where could I get some food?" "Hey, could you give me a dollar for a cup of coffee?" "Where are they feeding?"

Finally some guys said, "Go over there to 910." That's the street name for our community, the Open Door Community at 910 Ponce de Leon Avenue in Atlanta, Georgia. "Go over to 910."

So Marty kept walking and finally he saw the place.

You wouldn't know it when you come down our street — everything around us these days is gentrified and renewed — but it wasn't like that when we bought the building. It was the war zone. But that morning there were 200 hungry people in our yard, and they'd been drinking coffee since about 5:30, because we put out huge thermoses of coffee, sometimes 60 gallons or so.

And Marty got some coffee. He didn't understand that we give out tickets and you're invited to come in and sit at table. Finally he got to come in. He came in the front door, got a cup of juice, came into the dining room, was greeted, given a bowl with boiled eggs and turkey sausage, invited to sit at the table where there were dishes and silverware.

## The other five men at the table said, "Sit down, have something to eat."

Then he saw it: the big bowls of grits, made with cheese and milk. Now maybe grits aren't a delicacy here, I don't know, but in Atlanta they are. More pitchers of coffee and water. Big baskets of bread, lots of peanut butter, lots of jelly. The other five men at the table said, "Sit down, have something to eat."

Marty sat down. Then he saw it: The bowl with the sliced oranges. And

he said that's when he started to cry. And at that point he started eating and he just wanted to sit at that table and eat forever.

## 'This Is the Fast That I Choose'

The Scripture this morning, from Isaiah, comes at a point in the life of the community of God when the community felt threatened by what was happening around it. And so it made military alliances to try to fend off the others.

God said through the prophet Isaiah, "Don't do that! Be faithful to me and everything will be all right." But the community, being human, didn't do that. It made military alliances and God said, "Don't do that. Return to me. Be faithful in your covenant." After a time the people were taken into exile in Babylon and held captive, but all that time, in the second part of Isaiah, we hear God saying, "You will be returned to your home. I will not leave you forsaken. You will come back."

And in Isaiah 58, the third part of Isaiah, the people have been restored. They have returned and now the task is, "How do we form community in righteousness with God after we've broken the covenant?"

And so, in the first part of Isaiah 58 the people are saying to God, "We're doing the things we thought we were supposed to do, but we don't think you're paying attention. We're fasting; we're putting on sackcloth and ashes. We're trying to say, oh God, we want to return to righteous covenant with you."

And then we hear the prophet say, "This is the fast that I choose: to loose the fetters of injustice, to break every yoke, to feed those who are hungry, to take those who are homeless into your home, to not hide from your kin. This is the fast that I choose."

## A Mind Unclouded

Her name is Barbara. She's 74. [See her picture on page 6.] Most of her life she has struggled with schizophrenia and struggled to find balance in her life through some combination of medications.

At one point she was given a whole series of drugs that left her confused and disoriented and unclear in her thinking. And she got into a car and she started driving. She hit another vehicle and the woman in the other car died. Barbara was arrested, tried, convicted and imprisoned. After a time she was released to a halfway house in the Atlanta area, and then she was set free.

Somehow she found a man who was a security guard at a bank and, when everyone was gone and the streets were empty, he would let Barbara come inside the door and sleep for a few hours. But finally he said, "I can't continue to do this. You gotta find another place. Now I know this place, they call it '910.' Go over there and see if you can stay."

So for years Barbara has come and gone in our community. For a time she stayed in a community for the mentally ill. She is finally



Nelia Kimbrough

on a regimen of drugs that balances out the schizophrenia. Only rarely does she hear voices. And in 2005 she moved in to live with us permanently.

The healing that Barbara received with these drugs is now having an effect on her. She is becoming bent and stooped and she walks very precariously. Her toes and feet are mangled from arthritis. Her legs are scarred from the repairs they made after the automobile accident. She gives out the vitamins at our meals when people come in to eat.

And she prays. She has a mind that never forgets a name or a prayer request, and at our times of prayer she recalls all of those who have asked to be remembered.

In our community we practice foot washing. It is one of the marvelous gifts that

*Finding continued on page 10*





Murphy Davis

# Visitors

## *from Kentucky*

**Rev. Tim Hobbs** was a treasured regular volunteer with us for about four years while he was pastor of Northwoods Baptist Church in Atlanta, and Ed Loring was one of his advisers while he studied for his Doctor of Ministry degree. Tim is now serving a church in Henderson, Kentucky, but has kept in touch with us. Tim and his son **Nathaniel** (*left*) visited us recently to help serve a meal one more time.

## *from San Francisco*

**Annie Seward** (*right*) from the Church of the Sojourners Community in San Francisco spent a week with us in the middle of November. As a Practicing Member of that community, Annie visited to experience how we live our lives at the Open Door. It was a pleasure having her in our home.



## *from Los Angeles*

The School of the Americas Watch action at Fort Benning, Georgia, brought a visit from **Sam Yergler** and **David Omondi** (*right*). Sam and David live at the Los Angeles Catholic Worker, home of our companions on the journey of hospitality and resistance. They joined us in our work at 910 and in our witness at Fort Benning.



## *from Florida*

**Johnny Devlin** joined us in September as a Resident Volunteer. Members of his family also have visited. In October his father, John, joined us for the Festival of Shelters. Thanksgiving weekend brought sister **Tommie**, mother **Lisa** and stepfather **Don Reitz** (*right*). They joined us for our household Thanksgiving dinner and, the next day, in the serving of our Thanksgiving Meal to our friends from the streets.



# *In, Out & Around 910*

Compiled and Photographed  
by Calvin Kimbrough

## Good News!

Our household Thanksgiving dinner brought wonderful news from longtime Open Door Volunteers **Mike** and **Amy Vosburg-Casey** — they are expecting a baby in May! Open Door Partner **Barbara Schenk** (*left*), Mike and Amy's good friend of many years, very happily made the announcement of the coming birth as we gathered for the dinner.



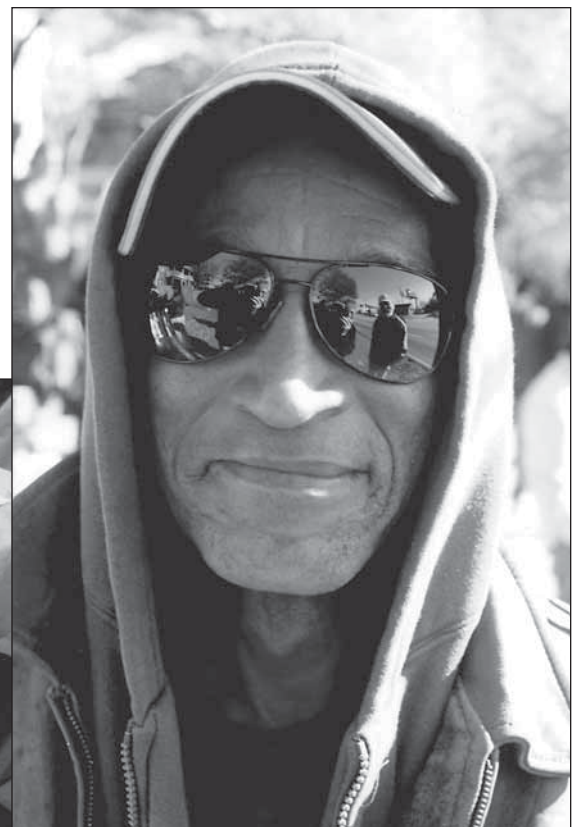
## ¡Presente!

In late November, members of the Open Door Community joined thousands of others at the gates of Fort Benning, Georgia, for the Vigil, the Solemn Funeral Procession and the Puppetista theater to call for the closing of the School of the Americas (renamed the Western Hemisphere Institute for Security Cooperation) housed there. We carried crosses bearing the names of civilians killed by Latin American military forces trained and led by SOA graduates. The crosses and other symbols were raised as the names were chanted in litany, each followed by the word “¡Presente!” (Spanish for “here” or “present”). The crosses were then placed in the fence. During the action, four veteran human rights activists crossed onto the Army base and were arrested by military police, and they face up to six months in federal prison. **John McRae** and **Johnny Devlin** (*near right*) and **Ira Terrell** (*far right*) lift their crosses. Joining us for the week were **Chris Grataski** and **Melissa Shank** from Lynchburg, Virginia (*below right*). **Dick Rustay** helps our friend **Adam Shapiro**, who is blind, “see” the crosses (*below*).



## The Welcome Table

On the day after Thanksgiving, we served turkey, dressing, gravy, green beans, sweet potatoes, cranberries, dessert and coffee to 300 of our friends (*table below*). **Denice Larrivey** (*left*) places a pitcher of gravy on a table. Denice comes every six weeks or so to cut hair in the house — 12 to 18 folks at a time! Outside, our friend **Clifford Davis** waited on the sidewalk in the bright sunshine, along with Open Door Partner **Calvin Kimbrough** (*with camera*) and **Bert Skellie**, who are reflected in Cliff's sunglasses (*right*).





## Our Kingdom Does Not Belong to This World *continued from page 1*

School of the Americas — an institution funded by the U.S. government to train Latin American soldiers in tactics of intimidation, torture and “disappearance” of civilians who seek social change — is a most appropriate celebration of Christ the King.

### Hearing Gloria's truth made the contrast between the kingdoms of this world and the kingdom of God so vivid and so stark.

First, I would like to share with you the story of a dear friend of mine whose life and witness taught me a bit about the clash between the kingdoms of earth and the kingdom of God. Her name is Gloria Cruz, and I remember well my first encounter with her. I had just arrived in Cuernavaca, Mexico to begin directing educational programs on issues of global justice for groups from the United States and Canada. As part of my orientation, I was taken on a whirlwind tour of the city to meet people and visit communities that were important parts of these experiential programs.

A lot of those first few days is a blur, but I remember very distinctly meeting Gloria at her stall (where she probably sits today) in the artisans' market a few blocks from where I lived in Cuernavaca. As my colleague and I approached her stall, all I could see was mounds of embroidered bags, T-shirts, stoles and scarves. Then a face popped up from behind the piles of goods, with twinkling eyes and a brilliant smile. Gloria was short, stout and solid as a rock from years of hard labor. But her heart was soft, and she greeted me immediately with a warm hug as if she were already assured that I would become a trusted friend.

My second encounter with Gloria is equally memorable, in large part because its mood differed so much from the first. Along with a group of college students from the United States, I visited Gloria's home and listened to her story.

Gloria and her husband, Moisés, had fled to Mexico from El Salvador during the civil war in their home country in the 1980s. She told us of how her family struggled to eke out an existence in a poor farming village in the countryside of El Salvador. This was a time when over 60 percent of the arable land was controlled by 14 Salvadoran landowners. By 1980, an estimated 65 percent of peasant families like Gloria's were landless.

Some of Gloria's family members had been involved in movements for land reform and the organizing of farming cooperatives. Throughout the next decade, the Salvadoran military, loyal to the wealthy landowners, unleashed a violent campaign of repression

against any peasant, church worker or civilian who supported land reform. Little by little, the military and paramilitary forces increased their intimidation in Gloria's village until one day they came and pulled every man, woman and child they could find out of their homes, lined them up and opened fire. Somehow, miraculously, Gloria managed to escape with her toddler daughter and infant son in tow. But her father and three brothers were killed, along with several in-laws, neighbors and friends, by a military funded and trained by the U.S. government.

### The Collision of Powers

Sitting in that room and listening to Gloria's story, I knew that my life would never be the same. What it meant for me to follow Jesus in this world, to follow Jesus as a citizen of this country which had sponsored the murder of Gloria's family, to seek the kingdom of God on earth, was completely transformed that day. Hearing Gloria's truth made the contrast between the kingdoms of this world and the kingdom of God so vivid and so stark. It is this collision of powers revealed in the suffering of the poor that I believe is at the heart of the passage before us.

Pilate's first question to Jesus in this interrogation could lead us to believe that Pilate had no knowledge of this man before the Temple authorities delivered him to Pilate's headquarters. But remember, the Gospel of John is clear that a cohort of Roman soldiers accompanied the Temple police in their arrest of Jesus. So word has spread among various levels of power, both Judean and Roman, of this man who claims to be a king and the Son of God, titles reserved for Caesar.

Now that Pilate is seeing the supposed threat to national security in the flesh, he is less than impressed. We might hear his tone as more mocking than curious: “Are *you* the king of the Jews?” You? You are the enemy of the state whom I dispatched an entire cohort of soldiers to capture? You look more like a pathetic beggar than a king!

But Jesus is undaunted by Pilate's position and his taunting. And he responds to Pilate as a practice of what he later claims as his mission, to tell the truth. “Does this question come from you, or have others told you about me?” he asks. In other words, are you drawing your own conclusions or going on the word of your partners in crime? Jesus brings to light what Pilate has been keeping

under wraps: Pilate's conspiracy with the Judean authorities to arrest and silence Jesus. He turns the tables on the Roman governor, making Pilate the subject of investigation.

Now on the defensive, Pilate attempts to distance himself from Jesus and his Judean community. He perceives Jesus' identity as being rooted in his nation. Thus, Jesus and his accusers have a common identity as Jews. Pilate attempts to regain his advantage by distinguishing himself, a Roman, from these mere Judeans. But the truth remains that Pilate, the chief priests, the Temple police and the Roman soldiers all share a common purpose — to maintain the status quo, to keep the poor poor and the rich rich, and to get rid of anyone who would challenge the powers of Empire. In this sense, they all belong to the kingdom of this world.



Rini Templeton

### A Different Kind of 'King'

Jesus then makes it clear that his identity is based not in his ethnicity nor in his nationality nor in any other worldly power: “My kingdom does not belong to this world... No, my kingdom does not belong here.” Now this is one of the most widely quoted verses in the Bible and, unfortunately, one of the most grossly misinterpreted. There is nothing in this text nor in the entire Gospel of John to indicate that Jesus is asserting that his is a spiritual or a heavenly kingdom. He is speaking directly to the conflict between the purposes of Empire and the purposes of God. His kingdom has a source foreign to this world of the intimidation and violence of police and armies, this world of secret political conspiracies to assassinate troublemakers, this world that protects the interests of the king while the masses remain

poor, hungry, landless, homeless.

In fact, Jesus rejects not only the aims of a worldly kingdom, but anyone who would claim to be his follower yet choose the world's means of violence and domination. Notice that the sole example that he provides of a “worldly kingdom” is one in which his followers (also translated “officers”) would fight to release their leader from the hands of his enemies. We may recall that this is precisely what Peter tried to do during Jesus' arrest in the garden, for which Jesus rebuked him! In Jesus' kingdom, means and ends are the same. You cannot fight your way to peace. Those who employ the violence of the powers of this world do not belong to his kingdom.

### Throughout the Gospels, Jesus does not hesitate to point fingers and name names of those who protect their privilege and wealth at the cost of the lives of the poor.

So we might pause at this point in the story and ask, was Pilate right? Is this so-called king weak and powerless? Is he instructing his followers to avoid confrontation with the powers of this world, to not stand up to those who sponsor or act out violence and oppression? What does it mean, then, to be a “king” according to Jesus? What does it mean to be the representative of God's kingdom?

“I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to me.”

First of all, Jesus speaks of his being born as a human being and being sent *into* the world. His mission begins in solidarity with humanity and in engagement with the world. He has something to accomplish here. And according to Jesus, that is one task only — to speak about the truth. The task of this king and that of his followers is to witness to the truth of what is happening in the world, to name without fear the evil that suffuses the world and the forces that are dehumanizing and killing God's people. Throughout the Gospels, Jesus does not hesitate to point fingers and name names of those who protect their privilege and wealth at the cost of the lives of the poor.

But he also witnesses to another truth, the truth of God's dream for an alternative world — a world based in love, in the sharing of resources, in building one another up in our diversity instead of fighting one another to the death for a bigger piece of the pie. It is precisely Jesus' witness to that truth that leads him to this confrontation with Pilate, and that will ultimately lead him to the cross.



## Christ Is in the Poor

Oscar Romero was appointed archbishop in El Salvador in 1977, as the reign of terror that plagued Gloria's family and thousands like hers began to escalate in that country. Romero had been a conservative pastor in good standing with those in political and military power. Then, within weeks of his installation as archbishop, Romero's dear friend, Jesuit priest Rutilio Grande, and two companions were assassinated because of their advocacy for peasant workers' rights. And in the midst of his grief and disillusionment, the scales fell from Romero's eyes. This once traditional and reserved priest was converted to listen to the voices of those suffering from injustice, to trust their ability to speak the truth about what was happening in El Salvador, and to trust their capacity to envision an alternative way. He listened to their truth and, like Jesus, his purpose became to witness to the truth, a witness that ultimately cost him his life.

Romero was assassinated by graduates of the School of the Americas on March 24, 1980, while he celebrated the Eucharist. Just seven weeks before his death, he wrote:

*Our world in El Salvador is not an abstraction. ... It is a world which, in its vast majority, is composed of poor and oppressed men and women. And it is the same world of the poor that provides us the key to understand our Christian faith ... the poor tell us what our world is really like, and what the mission of the church should be.*

And we  
as followers of Christ  
are called to listen  
to the stories of the poor  
in order to understand  
the truth about our world  
and about God's kingdom  
of love and justice.

"Whoever belongs to the truth listens to me." Romero came to understand that the poor — those who were being jailed, raped, tortured, "disappeared" and left dead by the roadside — were the location of Christ in the world. And we as followers of Christ are called to listen to the stories of the poor in order to understand the truth about our world and about God's kingdom of love and justice. If I claim to seek the kingdom of God, I must listen and testify to Gloria's truth. Those of us who claim to follow Jesus belong to that truth and must give witness to it at the School of the Americas. If indeed we claim Christ as our King, as our Servant Leader, we must hear and give witness to the truth of Jesus the Poor One, Jesus the Subversive, Jesus the Prisoner, Jesus the Tortured One, Jesus the Disappeared, Jesus the Executed in this world. ✠

## Hannah's Song *continued from page 1*

Thank you, God,  
that you guard the feet of your faithful ones,  
we see when the wicked find themselves cut off  
and in darkness;  
We do not prevail by brute strength and violence.

*The adversaries of the Beloved Community  
are shattered in their self-imposed isolation.*

You are the Most High — the Holy One —  
you will thunder from heaven  
and judge the ends of the earth;

*You give strength to your servants,  
and you empower your anointed ones."*

**AMEN and AMEN!**

*Murphy Davis is a Partner at the Open Door Community.*

## Love in Action *continued from page 3*

Domination works in the midst of our manners and fears. We are afraid of conflict and confrontation. We are afraid of rejection and job loss if we speak the truth in love to power and peers. We are taught not to raise our voices, not to contradict our hosts or those in authority. And in our silence and politeness, children die. We die. Violence is accepted. We go to war based on lies, whether it is Lyndon Baines Johnson's Tonkin Gulf Resolution or George W. Bush's Weapons of Mass Destruction (or now Barack Obama's "surge" in Afghanistan). We are polite, respectable and complicit in the blood and anguish of the victims of our manners. No nail driven by the hammers of the powers of oppression and domination has pierced the incarnation of God's Word like manners and respectability, those demons who nest and infest our lives by bringing comfort.

Novelist Jack London writes: "It is so much easier to live placidly and complacently. Of course, to live placidly and complacently is not to live at all." So shout and have friends from your Welcome Table ready to help you bear the consequences that will dart out like fangs from places high and low, from family, friends and enemies.

Yes, shout, yell, scream when necessary at domination and White Male Supremacy. Shout at the UnWelcome Table on your campus. Yell at the next Central Atlanta Progress meeting when they tell their truth which is a lie. Moan in bookstores. Quote a dirge on the bus or subway for all to hear. Above all: DO NOT BE SILENT. SPEAK UP. ENGAGE OPPRESSION WITH YOUR VOICE AND WITH YOUR BODY. Take a seat at the Welcome Table. ✠

*Next month in Part 14: more answers to the question "What can we do?"*

*Eduard Loring is a Partner at the Open Door Community.*

## Join us as a Resident Volunteer



Calvin Kimbrough  
Josh Bleyerveen from Sydney, Australia, joined us December 1 for a six-week visit. The next weekend, during our Advent Retreat at Dayspring Farm, he saw his first snow!

**Live in a residential Christian community.**

**Serve Jesus Christ  
in the hungry, homeless, and imprisoned.**

**Join street actions and loud and loving  
nonviolent demonstrations.**

**Enjoy regular retreats and meditation time  
at Dayspring Farm.**

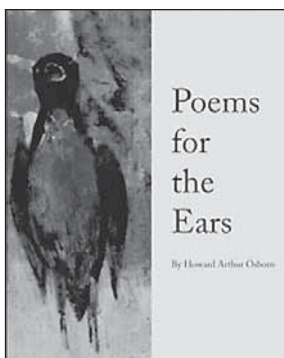
**Join Bible study and theological reflections  
from the Base.**

**You might come to the margins  
and find your center.**

**Contact: Chuck Harris**

at [odcvolunteer@bellsouth.net](mailto:odcvolunteer@bellsouth.net)  
or 770.246.7627

For information and application forms visit  
**[www.opendoorcommunity.org](http://www.opendoorcommunity.org)**



Poems  
for  
the  
Ears

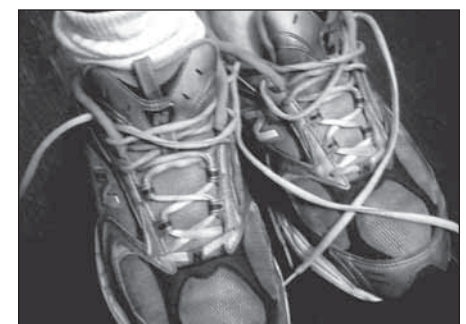
By Howard Arthur Osborn

## Poems for the Ears By Howard Osborn

Saddle Stitch Softcover (B/W)  
110 pages  
[www.trafford.com](http://www.trafford.com)

What we HEAR we normally process differently than what we READ. These poems are my overview of the great unexamined middle in your head and everywhere else. Nuanced reading on the enclosed CD's give a depth unavailable to the print reader.

## Please Help!



We need gently used running and walking shoes for our friends from the streets.

**Men's shoes sizes 11-15** are especially helpful.

**Thank You!**



this year give  
**HOSPITALITY**

A \$10 donation covers a one-year subscription to *Hospitality* for a prisoner, a friend, or yourself. To give the gift of *Hospitality*, please fill out, clip, and send this form to:

**Open Door Community**  
910 Ponce de Leon Ave., NE  
Atlanta, GA 30306-4212

\_\_\_\_ Please add me (or my friend) to the *Hospitality* mailing list.

\_\_\_\_ Please accept my tax deductible donation to the Open Door Community.

\_\_\_\_ I would like to explore a six- to twelve-month commitment as a Resident Volunteer at the Open Door. Please contact me. (Also see [www.opendoorcommunity.org](http://www.opendoorcommunity.org) for more information about RV opportunities.)

name \_\_\_\_\_

address \_\_\_\_\_

email \_\_\_\_\_

phone \_\_\_\_\_



volunteer  
needs  
at the  
**Open Door Community**

**Volunteers for Tuesday and Thursday**  
Soup Kitchen (9:45 a.m.-1:30 p.m.),  
**Wednesday** Soup Kitchen and Men's  
Showers (1:30-4:00 p.m.)

**Volunteers** to help staff our Foot Clinic on  
**Wednesday** evenings (6:45-9:15 p.m.).

Individuals to accompany Community  
members to doctors' appointments.

Groups or individuals to make individually  
wrapped meat and cheese sandwiches on  
whole wheat bread for our homeless and  
hungry friends (**no bologna, pb&j or  
white bread, please**).

People to cook or bring supper for the  
Community on Tuesday, Wednesday or  
Thursday evenings.

**For more information,**  
contact **Chuck Harris** at  
[odcvolunteer@bellsouth.net](mailto:odcvolunteer@bellsouth.net)  
or **770.246.7627**

### Finding the Beloved Community at '910' *continued from page 5*

I as a United Methodist clergy received from the Mennonite community. Thank you for honoring the sacrament of foot washing. Sometimes we celebrate foot washing before we serve our homeless friends. We set up a circle in our dining room for the foot washing, and Barbara, bent and stooped, takes her place, bends over as best she can from the waist, takes the soap and begins to wash the feet of one of our homeless friends. She never, ever, declines the opportunity to wash another's feet.

### Hospitality and \$11.50 a Week

We are a house of hospitality. About 20 of us live there now, in a big old building with 62 rooms. From time to time we invite people in from the streets to live with us, and everyone who lives in the house does the work of the house. We provide hospitality for the homeless, for folks in prison and for those on death row. We serve meals family style. At holidays in the summer we invite 500 of our closest friends from the streets to gather in our back yard for burgers, baked beans, coleslaw, potato chips, watermelon and the sweetest tea you've ever had.

We have a public restroom, because in Atlanta we don't have public restrooms. If you go into a store and you're not someone who looks like a paying customer, you don't have access to a restroom. So we open our public restroom whenever we serve. It always has to be clean. We clean a lot of toilets.

And Jesus will say,  
"Whenever you did it  
to one of the least of these,  
my sisters and brothers,  
you did it to me."

On Wednesday afternoons, we invite 50 men to come in for a shower and a complete change of clothes. We offer showers for women as needed. We're always doing laundry. It's a busy house.

We don't have paid employment outside the house, and individuals have no monetary resources except we get \$11.50 a week to do whatever we want with. So we're a big boon to the Atlanta economy.

And we do the work that Isaiah 58 calls us to. Maybe when you heard that Scripture you thought, "That sounds a little bit like something else in the Bible." Maybe you thought of Matthew 25.

Maybe you remembered that passage where Jesus says that at the end of time, "I will gather all of the nations before me and I will separate them as a shepherd separates the sheep from the goats, and I will invite the righteous over to my right hand and I will say to you, *Come, come, come, to God's beloved Community. For it has been prepared for you from the beginning. For when I was hungry, you fed me. When I was thirsty, you gave me drink. When I was sick and in prison, you visited me.*"

And the righteous will say, "When? When did we see you hungry and feed you? Or thirsty and give you drink? When did we visit you?"

And Jesus will say, "Whenever you did it to one of the least of these, my sisters and brothers, you did it to me."

### 'The Sweetest Thing'

Her name is Tina and she's new to our yard. Historically, the largest number of people we've served have been African-American men. Women are welcome but they come in smaller numbers. Tina was new, I was on house duty, and I went over and introduced myself. She said she was having trouble with her feet. Her shoes didn't fit.

"Well," I said, "when you come in for the meal, talk with the person handling special needs and let's see if we can get you into a different pair of shoes."

And she did. But still she said, "My feet hurt."

"Come back tomorrow, Wednesday," I said, "and sign up in the middle of the day for our foot clinic."



S. Rollins

On Wednesday nights, we have a medical clinic coordinated by medical students from Emory University and we have a foot clinic. And our volunteers are trained to work on people's feet. We have individual vibrating foot baths. You sit there and put your feet into the foot bath and let that vibrating water kind of float your worries away. And then the volunteer trims toenails and files down calluses and looks for any kind of break in the skin or, especially for people who are diabetic, anything that the doctor needs to look at. Your feet get scrubbed down with apricot scrub. You get lotion and foot powder and clean socks. And people who have been walking around the streets all day leave that foot clinic with smiles on their faces.

I was a little doubtful that Tina would come to the foot clinic. The man she was with seemed pretty controlling, so I didn't know. I didn't see her sign up, and then Wednesday night I had to leave and do the shopping for the community. (I always shop on Wednesday, because at Kroger you get a five percent discount if you're a senior citizen, and that helps.) I came in late that night to the side of the building where we unload deliveries, hoping somebody would meet me there to help unload, because I was tired. And I saw Tina. She was at the side of our building. We have a water faucet there so people can get water and wash their faces and shave and get a drink.

She saw me pull up. She came over and said, "I did it!" "Good," I said.

"I went to that foot clinic. It felt so good."

"Tina, I'm so glad you went," I said. "Now please come back every week, because it will make a difference to have them work on your feet week after week."

She didn't say anything. She turned away. Then she turned back and looked at me and said, "That's the sweetest thing that's happened to me in a really long time."

I tell you these stories this morning not because the Open Door is extraordinary. We are just a bunch of ordinary people. I tell you these stories so that you and this place will look for the Martys and the Barbaras and the Tinas. And so you will find yourselves in the midst of Isaiah 58 and Matthew 25. And so that you, like me, will receive the wonderful blessing from someone who turns and says to you, "That's the sweetest thing that's happened to me in a very long time." Amen. ✠



# Grace and Peaces of Mail

Dear friends,

The eloquence of President Obama's speech today (December 11, 2009), accepting the Nobel Peace Prize, was notable for its defensive tone. God willing, he will be able to repeat it one day in a venue more appropriate than Oslo, such as in the dock at The Hague.

December 10 was the anniversary of the death of Thomas Merton in 1968. I heard and read many commentaries on the president's speech, but nothing on the subject resonated so strongly as a page opened at random from "The Collected Poems of Thomas Merton" to read at our evening prayer. This is from Merton's "A Letter to Pablo Antonio Cuadro Concerning Giants," 1963:

"I have learned that an age in which politicians talk about peace is an age in which everybody expects war: the great men of the earth would not talk of peace so much if they did not secretly believe it possible, with *one more war*, to annihilate their enemies forever. Always, 'after just one more war' it will dawn, the new era of love: but first everybody who is hated must be eliminated. For hate, you see, is the mother of their kind of love.

"Unfortunately the love that is to be born out of hate will never be born. Hatred is sterile; it breeds nothing but the image of its own empty fury, its own nothingness. Love cannot come out of emptiness. It is full of reality. Hatred destroys the real being of man [*sic*] in fighting the fiction which it calls 'the enemy.' For man is concrete and alive, but 'the enemy' is a subjective abstraction. A society that kills real men in order to deliver itself from the phantasm of a paranoid delusion is already possessed by the demon of destructiveness because it has made itself incapable of love. It refuses, *a priori*, to love. It is dedicated not to concrete relations of man with man, but only to abstractions about politics, economics, psychology, and even, sometimes, religion."

Peace to all,

Brian Terrell

Strangers and Guests Catholic Worker Farm  
Maloy, Iowa



Rini Templeton

Stop using your magazine to promote religion! Religion Sucks! Please start writing about the important subjects in our society: How the Democrats in Washington are attempting to socialize our country. Oh, wait, you're for that, aren't you? Change we can believe in!

Do you people ever tell the truth about *anything*?

To use actual money to make a movie celebrating the life of Harvey Milk is [*We don't print the kinds of accusations the writer made here. — Editor*]. Do you ever look at the actual truth of your warped sense of values? Who came up with the "Gay Rights Movement"? Why do they need others to validate their homosexual activities?

Almost everything in our society is now closed for honest debate because of the overriding preoccupation with "race." The blacks have 13 percent of the population and control 100 percent of the discourse.

Anonymous

North Metro Atlanta, Georgia

The Editor responds: Dear Anonymous,

This is a very shortened version of your letter received most recently. As I'm sure you've seen, we've published two earlier letters from you. While you dislike our newspaper with quite a passion, you are a faithful letter writer. We certainly appreciate the care with which you read Hospitality and hope that we might someday find some common ground.

Dear Open Door Family,

Last Monday I picked up about 15 copies of the latest Hospitality, after showers, to use in my talk about homelessness and my experience as an Open Door volunteer to the Just Faith class at my church in Smyrna. I told my story of how I have grown and learned to treat the homeless guests with respect and compassion. I also went through all the ministries that are done at the Open Door. I must have made an impression, because a class member handed me the enclosed check, saying, "Use it any way you want, Frank." All of a sudden my problems seemed very small.

I have also been advised that one of the ministries at St. Thomas the Apostle Catholic Church is trying to get blankets for our homeless friends. I will hopefully have them by the middle of November.

Peace of the Lord be with you,

Frank Madden

Smyrna, Georgia

Sincerely Reverend Loring,

Peace, strength, Blessing:

Thank you. I received the latest issue of Hospitality today. I am trying to digest all of the article by Murphy Davis concerning "Hating Our Children." I have been guilty of this emotion in my lifetime. Hospitality is a powerful vehicle to motivate and teach.

You, sir, remain enhanced within my thoughts, though honestly somewhat enigmatically. Are you John Brown reincarnated, being a white male struggling to end white male supremacy? Please know I broach no disrespect. In the vernacular of the hood, you are called real people.

May your endeavors be blessed,

Samuel

Georgia prisoner

Hope you are well and recovered from Thanksgiving. We're in a battle here, trying to stop a planned police sweep of homeless next Wednesday. A lot of pressure is being directed to the new mayor from us to stop it, but of course he has the business community urging the sweep.

Yesterday, Memphis police began handing out little business-sized cards to homeless persons, telling them to go to a particular "service provider" for help to get off the streets. Few went, rightly fearing it was a set-up. At the same time, the police told homeless people that starting December 9, they would arrest anyone found sleeping outside or in an abandoned building, confiscate their belongings and take them to jail. All of this in a city with NO free shelter, NO city-run shelter at all, widespread destruction of public housing, and a severe lack of other services for homeless persons to help them get off the streets. Activists are urging phone calls to Mayor A.C. Wharton's office, 901-576-6010, to protest this planned sweep.

Meanwhile the Center City Commission, a quasi-public organization of downtown business people and politicians, has proposed new city ordinances against "aggressive panhandling," including a "no-panhandling zone" in certain areas and around certain businesses. The hatred of the poor and homeless in Memphis continues.

Please add this to prayers at the Open Door.

Registration for next semester is going on. The Open Door class has filled up, 15 students. Very popular, from what I hear, with other students clamoring to get in. There will be several students going who have been regular volunteers at Manna House.

Love,

Pete Gathje

Professor of Christian Ethics

Memphis Theological Seminary

Memphis, Tennessee

Dear Murphy and Eduard,

Thank you for the wonderful and insightful articles in the October Hospitality. Especially "It's About Time" and "Hope Against Hope" were meaningful to me as powerful reminders of our calling to use our time and resources to do justice!

Today I read your experientially rooted descriptions of poverty, oppression and homelessness in the midst of our pursuit of power, privilege and wealth, and it was a wake-up call for me. Your prophetic witness is motivating for me as I am preparing lectures to be shared at San Francisco State University next week on "A Protestant Perspective of Social Justice."

Thank you! May the peace and healing of Christ be with you always!

Nile Harper

UCR Urban Church Research

Minneapolis, Minnesota

I am getting my house ready to sell in the spring, and make the move to Weaverville, and so this will most likely be the last Thanksgiving we have here. 910 will be part of my Thanksgiving meal, just as 910 is part of every meal I serve.

On the dining room wall is the "Christ of the Bread Line" woodcut, and I have a picture of a homeless man on my sideboard that never leaves. On my living room wall are two pen-and-ink sketches of the kitchen by a volunteer that I saw on one of the bulletin boards in the hall at 910. Gladys let me xerox them, and I got them framed and look at them every day and say a prayer of thanksgiving for 910. In every bathroom I have framed a picture of "Christ and the Pee Line" that I got from Hospitality and enlarged and framed ... just like the one I gave you that hangs over the chalkboard outside the dining room. (I am so grateful to have a place to "pee for free with dignity.") I have Willie D. Wimberley's poster that welcomes me every time I go upstairs, a picture of "Saint Gladys" adorns one bedroom, and the "Community" portrait is in the other bedroom.

My space, my heart, and 910 interact always and ever. So we will be together in spirit this Thanksgiving.

Love to everybody,

Betty Jane Crandall

Pendleton, South Carolina

## Save the Dates

# Jan. 11–22

## FAST for JUSTICE



As Obama administration officials drag their feet and drag the lives of the men at Guantánamo; as the administration expands the war in Afghanistan and the "war on terror" detention

apparatus; we are clearer than ever on the need for consistent, principled, nonviolent action and witness...so it is with resolute—but heavy—hearts that we once again turn our attention to the sad business of marking January 11, 2010 and the eighth year of torture, abuse and detention at Guantánamo.

### A fast and daily vigil from Jan. 11 – Jan. 22

January 22 is the day President Obama said Guantánamo would be closed.

We have always tried to orient our actions with questions asked and answered in community. The question that brought 25 of us to Guantánamo in 2005: how do we resist the war on terror, and care for its victims? Out of fasting, vigiling, lobbying, community building and focused intention, what new questions can emerge for us to ask and answer?

Please consider being present in that community in Washington, DC for these eleven days in January, or acting in parallel in your own community.

More information will be up soon @ [www.witnesstorture.org](http://www.witnesstorture.org)

To sign up, or for any questions, contact:

Frida Berrigan ([frida.berrigan@gmail.com](mailto:frida.berrigan@gmail.com)) or Matt Daloisio ([daloisio@riseup.net](mailto:daloisio@riseup.net))



# Open Door Community Ministries

**Soup Kitchen:** Tuesday and Thursday, 11 a.m. – 12 noon.  
Wednesday, 2:15 – 3:45 p.m.

**Men's Showers:** Wednesday, 2:15 p.m.

**Women's Showers:** Tuesday and Thursday by appointment

**Harriet Tubman Medical and Foot Care Clinic:**  
Wednesday, 7 p.m.

**Mail Check:** Tuesday – Thursday, during Soup Kitchen  
Monday, Friday and Saturday, 11 a.m.

**Use of Phone:** Tuesday – Thursday, during Soup Kitchen

**Retreats:** Five times each year for our household, volunteers and supporters.

**Prison Ministry:** Monthly trip to prisons in Hardwick, Georgia, in partnership with First Presbyterian Church of Milledgeville; monthly Jackson (Death Row) Trip; pastoral visits in various jails and prisons.

**Sunday:** We invite you to join us for **Worship at 4 p.m.** and for supper following worship.

We gratefully accept donations at these times.

**Sunday:** 9 a.m. until 4 p.m.

**Monday:** 8:30 a.m. until 8:30 p.m.

**Tuesday and Thursday:** 8:30 until 9:30 a.m. and 2 until 8:30 p.m.

**Wednesday:** 8:30 a.m. until 1 p.m.

**Friday and Saturday:** We are closed. We are not able to offer hospitality or accept donations on these days.

Our **Hospitality Ministries** also include visitation and letter writing to prisoners in Georgia, anti-death penalty advocacy, advocacy for the homeless, daily worship, weekly Eucharist, and Foot Washing.

## Join Us for Worship!

We gather for worship and Eucharist at 4 p.m. each Sunday, followed by supper together.  
If you are considering bringing a group please contact us at 770.246.7628.  
Please visit [www.opendoorcommunity.org](http://www.opendoorcommunity.org) or call us for the most up-to-date worship schedule.

- January 3      Worship at 910  
                  Eduard Loring preaching
- January 10    Worship at 910  
                  Eduard Loring preaching
- January 17    Worship at 910  
                  Eduard Loring preaching
- January 24    No Worship at 910  
                  Retreat at Dayspring Farm (1/24-31)
- January 31    No Worship at 910s  
                  Retreat at Dayspring Farm (1/24-31)
- February 7    Worship at 910  
                  Eucharist Service
- February 14   Worship at 910  
                  Eucharist Service
- February 21   Worship at 910  
Lent 1        Murphy Davis preaching
- February 28   Worship at 910  
Lent 2        Eucharist Service



Calvin Kimbrough

## Clarification Meetings at the Open Door

We meet for clarification on selected Monday evenings from 7:30 - 9 p.m.

Plan to join us for discussion and reflection!



Daniel Nichols

For the latest information and scheduled topics, please call 404.874.9652 or visit [www.opendoorcommunity.org](http://www.opendoorcommunity.org).

## Medical Needs List

### Harriet Tubman Medical Clinic

- ibuprofen
- acetamenophen
- lubriderm lotion
- cough drops
- non-drowsy allergy tablets
- cough medicine (alcohol free)

### Foot Care Clinic

- epsom salt
- anti-bacterial soap
- shoe inserts
- corn removal pads
- exfoliation cream (e.g., apricot scrub)
- pumice stones
- foot spa
- cuticle clippers
- latex gloves
- nail files (large)
- toenail clippers (large)
- medicated foot powder
- antifungal cream (Tolfanate)

**We also need volunteers to help staff our Foot Care Clinic on Wednesday evenings from 6:45 - 9:15 p.m.!**

## Needs of the Community



we need **blankets!**

### Living Needs

- jeans
- work shirts
- short sleeve shirts with collars
- belts (34" & up)
- men's underwear
- socks
- reading glasses
- walking shoes (especially sizes 11-15)
- T-shirts (L, XL, **XXL**, **XXXL**)
- baseball caps
- blankets
- trash bags (30 gallon, .85 mil)

### Personal Needs

- shampoo (all sizes)
- lotion (all sizes)
- toothpaste (all sizes)
- combs & picks
- hair brushes
- lip balm
- soap (small sizes)
- multi-vitamins
- disposable razors
- deodorant
- vaseline
- shower powder
- Q-tips
- used prescription containers for lotions

### Food Needs

- fresh fruits & vegetables
- turkeys/chickens
- hams
- sandwiches: meat & cheese on whole wheat bread

### Special Needs

- backpacks
- MARTA cards
- postage stamps
- Futon sofa
- single bed mattress