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

Vol. 30, No. 1

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January 2011

Psalm 124

An Adaptation

Adapted by Murphy Davis

If it had not been the God of Liberation on our side —
Let the people now say —

**If it had not been the God of Liberation
who was on our side when we were attacked,**

Then the streets would have swallowed us up alive;
then consumer culture would have enslaved us;
then the prisons would have chewed us up
when their furious anger was kindled against us.

**Then the flood of poverty and oppression
would have swept us away,
the torrent of despair
would have overwhelmed us;**

Then over us would have gone
the raging waters of hatred, apathy and revenge.

**Blessed be our God
who has not given us
as prey to their teeth!**

We have escaped like a bird from a hunter's trap;

The trap of homelessness is broken, and we are free!

The bondage of addiction is torn limb from limb,
and we are liberated!

**The bars of captivity and condemnation
are crushed and powerless.
They do not enslave us any more!**

Our help is in the name of our God
who made heaven and earth.

**Our help is in the name of our God
who made heaven and earth.**

Murphy Davis is a Partner at the Open Door Community.



Living Water

Charles Lehman

PRAY · & · WORK ORA · ET · LABORA



Ade Bethune

The Work of Encountering Reality in the Raw

By Jenny McBride

Editor's note: Jenny McBride is a full-time volunteer at the Open Door Community. She is Program Director of Candler School of Theology's Certificate in Theological Studies at Metro State Prison for Women. Her co-edited volume, "Bonhoeffer and King: Their Legacies and Import for Christian Social Thought," was recently published by Fortress Press, and her book "The Church for the World" will be published in the near future by Oxford University Press. She preached this sermon at Open Door worship from the lectionary readings for November 14.

Our friends, we command you in the name of our Lord Jesus Christ to keep away from all believers who are living a lazy life and who do not follow the instructions that we gave them.

You yourselves know very well that you should do just what we did. We were not lazy when we were with you. We did not accept anyone's support without paying for it. Instead, we worked and toiled; we kept working day and night so as not to be an expense to any of you.

We did this, not because we do not have the right to demand our support; we did it to be an example for you to follow. While we were with you, we used to tell you, "Whoever refuses to work is not allowed to eat."

We say this because we hear that there are some people among you who live lazy lives and who do nothing except meddle in other people's business. In the name of the Lord Jesus Christ we command these people and warn them to lead orderly lives and work to earn their own living.

But you, friends, must not become tired of doing good.
— 2 Thessalonians 3:6-13 (Good News Bible)

The Lord says,

I am making a new earth and new heavens. The events of the past will be completely forgotten. Be glad and rejoice forever in what I create.

The new Jerusalem I make will be full of joy, and her people will be happy. I myself will be filled with joy because of Jerusalem and her people.

There will be no weeping there, no calling for help. Babies will no longer die in infancy, and all people will live out their life span. Those who live to be a hundred will be considered young. To die before that would be a sign that I had punished them. People will build houses and get to live in them; they will not be used by someone else. They will plant vineyards and enjoy the wine; it will not be drunk by others.

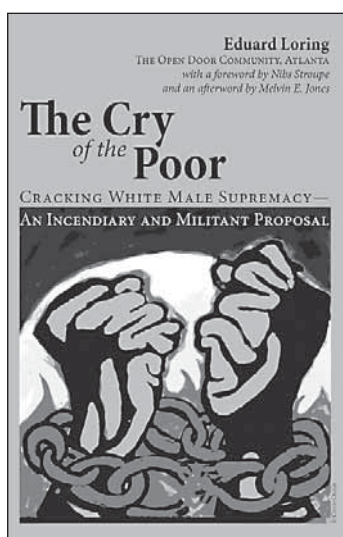
Like trees, my people will live long lives. They will fully enjoy the things that they have worked for. The work they do will be successful, and their children will not meet with disaster. I will bless them and their descendants for all time to come. Even before they finish praying to me, I will answer their prayers.

Wolves and lambs will eat together; lions will eat straw, as cattle do, and snakes will no longer be dangerous. On Zion, my sacred hill, there will be nothing harmful or evil.
— Isaiah 65:17-25 (Good News Bible)

Some passages of Scripture are hard for us to hear. I think this is true of some lines in this 2 Thessalonians passage — because we have too often heard them put to use to degrade others and to justify compassionless attitudes of indifference or contempt.

"Whoever refuses to work is not allowed to eat." If we

The Work of Encountering continued on page 8



Available Now!

The Cry of the Poor

Cracking White Male Supremacy —
An Incendiary and Militant Proposal

By Eduard Loring

Open Door Community Press
99 pages
paperback
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The genius of Loring's book is that it demonstrates the destructive lusts of greed and power that rage like a wildfire burning out of control, destroying everything in their path. Loring is crying for change — from the new world order to a new, inclusive social order with equality and justice for all.
— Marcus Wellons, #314289,
Georgia Death Row

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A Radical and Prophetic Voice

The Cry of the Poor
Cracking White Male Supremacy —
An Incendiary and Militant Proposal
By Eduard Loring

Reviewed by Kurt Greenhalgh

Editor's note: Kurt Greenhalgh is a follower of Jesus, writer, protester, volunteer and former community member of Loaves and Fishes Catholic Worker in Duluth, Minnesota. His books include "Revival of the Revolutionary Discipleship Movement" and "Slavery and the Gospel of Liberation," which can be accessed at www.slaveryorliberation.com.

We are living in very regressive times, and the repressive power of the state is greater than ever. The U.S. government's attempts to crush Julian Assange and WikiLeaks — thereby attacking the messenger and diverting attention from the embarrassing and incriminating message coming from leaked diplomatic cables — reveal once again the threat that truth poses to power. Messengers beware — and keep up the good work.

For the past several decades, the most prophetic voice emanating from Atlanta has come from the Open Door Community and two of its co-founders, Eduard Loring and Murphy Davis. Rooted in the gospel of Christ and ministries for homeless people and prisoners, the Open Door has continuously proclaimed a prophetic and countercultural message. Eduard Loring's new book, "The Cry of the Poor: Cracking White Male Supremacy — An Incendiary and Militant Proposal," continues in that prophetic stream.

The book assails American society and culture, which have been shaped and formed by a long history of White Male Supremacy. "The greatest tragedy of American history is

slavery," Loring writes. Black slavery. White Male Supremacy. And the fallout from slavery has never stopped.

With the election of an African-American president, many Americans may believe that racism, segregation and discrimination are things of the past. Not so, Loring attests, because White Male Supremacy has been institutionalized and is deeply embedded in the American Empire's "Domination System." "White Male Supremacy is the structure of domination, greed and terror in our nation," he declares. It is upheld by political, economic, military, penal and religious institutions — and the tragic human debris of the system fills the Open Door's front yard as well as jails and prisons across the country. It is a cause for outrage, speaking out, taking to the streets in protest, doing nonviolent civil disobedience and going to jail.

We never, no never, forget that we are serving the poorest of the poor in the midst of a historical disaster and an ecological catastrophe.

The book courageously and prophetically strikes close to home, by assailing Atlanta business and political leaders who have taken the side of White Male Supremacy. Loring names names, of those both for and against the white male power structure that is opposed to the interests of the poor. This book will strike a raw nerve in many people — as it should.

Of course, no one will agree with everything in this radical manifesto. For instance, I disagree with the call to "Please vote in your next election for a prosecutor . . ." Sorry, not me. But I embrace the thrust, the pathos,

the passion expressed throughout its pages, which is always toward reducing the distance between us and the disinherited, the homeless, the prisoners.

Loring has a vision of where to go from here. He upholds the radical life and witness of Martin Luther King Jr., denounces the building of monuments to dead prophets, and deplores how people of wealth and power have subverted, co-opted and perverted King's legacy. Reclaiming the real MLK, he says, would propel America toward a "revolution of values" and a renewal of King's aborted Poor People's Campaign.

The message comes with an urgency springing from the times we live in: "We never, no never, forget that we are serving the poorest of the poor in the midst of a historical disaster and an ecological catastrophe." The message comes with an imperative to act more faithfully now in solidarity with the disinherited.

White Male Supremacy and the Domination System work to divide, fragment and isolate us. Now is the time to work to overcome our divisions, come together, live together and act together. Loring exhorts us to "Remember this: 'The only solution is love, and love comes with community.' (Dorothy Day) Each of us and all of us, to be fully human and free in the belly of the domination beast, must find community with others whose lives are shaped by radical Words, incendiary and militant, for peace and justice for all people. We cannot live alone. We must hold hands and circle up to the Welcome Table."

Society presents us with many voices, many distractions. This book helps us to stay connected with what is really important, and challenges us with a message that is necessarily radical and prophetic. It is crucial to hear "The Cry of the Poor." ♣

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.

A \$10 donation to the Open Door Community would help to cover the costs of printing and mailing **Hospitality** for one year. A \$40 donation covers overseas delivery for one year.

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Calvin Kimbrough

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Newspaper

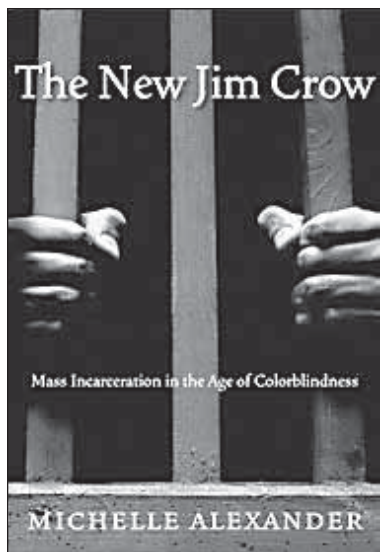
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Open Door Community

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Nelia and Calvin Kimbrough: Worship, Art, and Music Coordinators
Sarah Humphrey: Administrative Manager, Volunteer Coordinator, Hardwick Prison Trip Coordinator and Resident Volunteer Applications
Murphy Davis: Southern Prison Ministry

Think Jim Crow's Dead? Think Again



The New Jim Crow Mass Incarceration in the Age of Colorblindness

By Michelle Alexander

The New Press

352 pages

Reviewed by Jessica Sully

Editor's note: Jessica Sully helps Ed Loring with administrative work at the Open Door when she is not working on projects for restorative justice and raising her two sons, Kabir and Adeep. She is preparing to go to law school next year.

When I heard Michelle Alexander speak about her new book on the radio several months ago, I felt compelled to get my hands on it as quickly as possible, and also frightened of the impact I was certain it would have on me. As a young white person in an age of so-called “colorblindness,” the realization of my white privilege and thus inherent racism came to me in my early 20s as a shock that shook me to the core.

As I have continued the painful work of unpacking my invisible knapsack of white privilege, one reality of ongoing racism in our society has confronted me time and time again. It is the racial bias in our criminal justice system: the extremely disproportionate number of people of color, particularly black males, who are held captive in the hellholes and dark dungeons of this supposed post-racist, free nation.

Label a human being a “felon” and the system can then discriminate against that person in every way that Jim Crow permitted, in housing, employment, education, voting, jury service and even access to food.

I have witnessed it in the heightened police presence in the poorer neighborhoods of color in which I have resided as an adult, compared with the white suburbs where I spent my childhood. I have heard it in the testimonies of black male friends who’ve been pulled over for the offense commonly known as “Driving While Black.” I have seen it in faces of those trapped inside the jails and prisons I visited in Los Angeles as a student of social justice. I have heard it in the grief of my female friends of color who mourn the lack of available men in their communities, much of which is attributed to imprisonment. I cringe at it when neighbors in my predominantly white upper-middle-class gated community call the cops whenever black youths jump the fence to check out what life is like on the other side. The reality of extreme racial bias in our criminal justice system has been glaringly apparent to me ever since I became conscious of it, but until I heard Alexander’s superb analysis, it was for me a confusing puzzle with pieces that were missing. The pieces have now fallen into place and I see a clear picture, a shocking picture of how systemic and inherently racist the institution of mass

incarceration in this country truly is.

The title of Alexander’s book, “The New Jim Crow: Mass Incarceration in the Age of Colorblindness,” provocatively captures her premise. She begins with an example that illustrates the adage “The more things change, the more they stay the same.” She grabs her audience with such powerful stories and astounding statistics that one cannot help but be transfixed.

In a society that is now supposedly “colorblind,” mass incarceration functions in much the same way that Jim Crow segregation laws previously did and slavery did before that — that is, to maintain the same racial hierarchy found throughout our nation’s history, only this time without being blatantly racist about it. Label a human being a “felon” and the system can then discriminate against that person in every way that Jim Crow permitted, in housing, employment, education, voting, jury service and even access to food. “What has changed since the collapse of Jim Crow,” Alexander explains, “has less to do with the basic structure of society than with the language we use to justify it. . . . Rather than rely on race, we use our criminal justice system to label people of color ‘criminals’ and then engage in all the practices we supposedly left behind. Today it is perfectly legal to discriminate against criminals in nearly all the ways that it was once legal to discriminate against African-Americans.”

The facts that Alexander so skillfully lays out will not be palatable for many. “This book is not for everyone,” she warns in her preface, then proceeds to identify the audience she has in mind: “people who care deeply about racial justice but who, for any number of reasons, do not yet appreciate the magnitude of the crisis faced by communities of color as a result of mass incarceration.”

The Racist ‘War on Drugs’

Alexander is a civil rights lawyer and the director of the Racial Justice Project of the American Civil Liberties Union. For years, she says, she scoffed at the idea that a racial caste system still exists in the United States. She “clung to the notion that the evils of Jim Crow are behind us and that, while we have a long way to go to fulfill the dream of an egalitarian, multiracial democracy, we have made real progress and are now struggling to hold on to the gains of the past.” Believing this, she devoted much of her career to the work of affirmative action. Now she feels that the focus on affirmative action, well intentioned as it is, is misguided in light of the need to address the racial caste system maintained by the institution of mass incarceration, especially through the well-funded and now deeply entrenched “war on drugs.” This, she argues, is the central issue for understanding and addressing the continued racial disparities in our society.

Chapter One, “The Rebirth of Caste,” recounts our country’s cyclical patterns of racial control, with new systems arising from the ashes of old ones. The author quotes W.E.B. Du Bois on Reconstruction: “[T]he slave went free; stood a brief moment in the sun; then moved back again toward slavery.” This densely packed chapter was truly a page turner for me, as someone who had never read such a concentrated account of our racist history, from slavery to Reconstruction to Jim Crow to mass incarceration.

Alexander argues brilliantly that the “war on drugs” arose during a period of confusion, following the fall of Jim Crow, in which the wealthy white elite scrambled for some way to sustain the hierarchy that has preserved its power and privilege. Surprisingly, during this transition time in our history, crime rates were on the decline and few thought of drug abuse as a major problem for society. In the entire United States, approximately 300,000 people were incarcerated in the 1970s. Things changed rapidly during the Nixon and Reagan years, and now the United States has 2.3 million people behind bars, many of whom are nonviolent drug offenders with dark skin.

This chapter illustrates how this is no accident. Ronald Reagan didn’t care that less than 2 percent of the public felt that drugs were the most important issue facing the nation, because, Alexander writes, “the drug war from the outset had little to do with public concern about drugs and much to do with public concern about race. By waging a war on drug users and dealers, Reagan made good on his promise to crack down on the racially defined ‘others’ . . . and launched a media offensive to justify” soaring anti-drug funding. For anyone who wants to know the true history of the “war on drugs,” this chapter is invaluable.

Then there are the Supreme Court cases that uphold the injustices, unbelievable accounts of the thousands of poor people who go to court without representation, and the ridiculously harsh mandatory sentencing laws.

Chapter Two goes into even more depth about how the “war on drugs” feeds mass incarceration. We learn, for example, that “drug offenses alone account for two-thirds of the rise in the federal inmate population and more than half of the rise in state prisoners between 1985 and 2000.” We also learn that white people are just as likely to use and sell drugs as people of color but are not arrested or sentenced at nearly the same rates. The chapter outlines exactly how the system of mass incarceration works, from arrest to sentencing to serving time. By the end of this chapter, one’s head is swimming with statistics and anecdotes of injustices at every turn. Then there are the Supreme Court cases that uphold the injustices, unbelievable accounts of the thousands of poor people who go to court without representation, and the ridiculously harsh mandatory sentencing laws. These laws often tie the hands of judges, forcing them to give harsher sentences to drug offenders than to some violent offenders.

1 in 14 Behind Bars

Chapter Three delineates the enormous racial disparities at every stage of the justice system, from the initial stop, search and arrest to the plea bargaining and sentencing phases. Anyone who doubts these disparities in drug-related incarceration should consider the statistics cited by Alexander — while keeping in mind that research consistently shows that whites use and sell drugs at the same rates as blacks. For example:

- ♦ Human Rights Watch reported in 2000 that in seven states African-Americans constituted 80 to 90 percent of drug offenders sent to prison and that in at least 15 states, blacks were imprisoned on drug convictions at a rate from 20 to 57 times greater than that of white men.

- ♦ Also according to Human Rights Watch in 2000,

Jim Crow’s Dead? *continued on page 9*

The Open Door Community Press Books

The Festival of Shelters
A Celebration
for Love and Justice

By **Eduard Loring**
with Heather Bargeron
preface by Dick Rustay

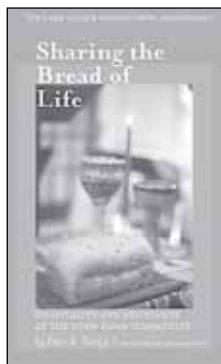
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Hospitality and Resistance
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By **Peter R. Gathje**

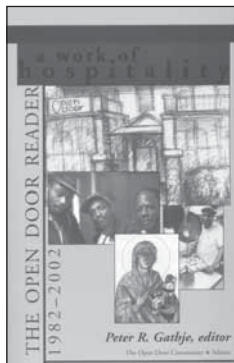
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A Work of Hospitality
The Open Door Reader
1982 - 2002

Peter R. Gathje, editor

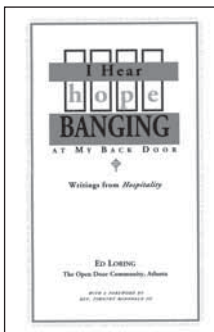
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I Hear Hope Banging at My Back Door
Writings from *Hospitality*

By **Eduard Loring**
Foreword by Rev. Timothy McDonald III

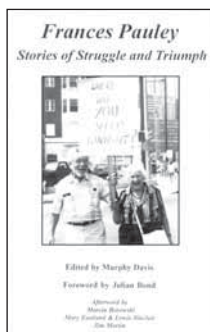
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Foreword by Julian Bond

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The Imperial Hotel

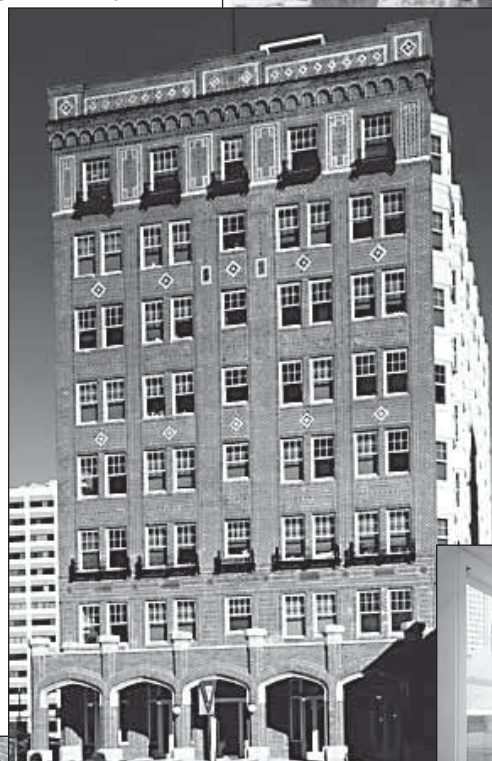
A Model for Supportive Housing

By **Houston Wheeler**

Editor's note: Houston Wheeler is a minister in the United Church of Christ, Outreach Coordinator of the Georgia Supportive Housing Association, and a long-time friend of the Open Door. He has written extensively for Hospitality about the issues of displacement and affordable housing.

Twenty years ago in June 1990, People for Urban Justice, the Open Door Community's political action group, took over the then-vacant Imperial Hotel. I was privileged to help organize this action, which was meant to send a message to the city of Atlanta, the state of Georgia and the business community that homeless people need housing as opposed to life on the streets and under bridges. More than 300 homeless people came to the hotel, and for over three weeks the local newspapers and television stations covered the story. It was an action that loudly said, "House the Homeless!"

In 1996, Progressive Redevelopment Inc. opened the doors of the Imperial to a totally renovated building of 120 units of supportive housing. Bruce Gunter, President of PRI and a member of St. Luke's Episcopal Church, was responsible for this



At top: The Imperial Hotel during the 1990 occupation. Center: The front façade after renovation. Left: The Peachtree Street entrance. Above: An apartment interior. Renovation photographs courtesy of Gay Construction Co., Atlanta.

transformation. (To learn more, go to www.prihousing.org.) The Imperial on Peachtree has been a successful example of how supportive housing across the country can solve homelessness.

Thanks to the banking industry and the thousands of foreclosures in Georgia, however, the Imperial is now in foreclosure, and PRI is rallying to restructure the financing. Georgia has been one of the leading states in foreclosures and homelessness for decades. The faith community has been slow to respond to these devastating and crippling forces of foreclosure and homelessness.

Now, as the economic recession continues to wreak havoc, another story is unfolding. On October 19, the state of Georgia settled a lawsuit with the U.S. Justice Department to de-institutionalize the remaining state mental hospitals. The settlement calls for mental patients and those with disabilities to be housed in community-based facilities. This paves the way for the development of 9,000 units of supportive housing by 2015. So this means that homeless people with disabilities or mental illness will less likely be housed in jails or state hospitals or walk the streets. And it will save the state approximately \$240 million a year.

Now while this sounds like good news, and it is, you need to remember that we live in Georgia, and we know that in these lean budgetary years, the state will try to figure out how to weasel out of this and not have to go back to court. I would contend that, even if the state budget were not lean, the state would still try to weasel out of this settlement.

For more information on this court settlement, go to the Georgia Supportive Housing Association Web site at www.supportivehousingassociation.com. For more on the model of supportive housing, go to the Corporation for Supportive Housing site at www.csh.org.

The faith and non-profit communities have a real opportunity here to lift up their voices and call for more supportive housing like the Imperial Hotel. The question is, will they?

If you want a biblical spin on this, just read again in Luke 10 the parable of the Good Samaritan and think about its implications. As a culture in these modern times, we're also going down a road of choices regarding who is our neighbor and how we need to respond as people of faith. I would say that if you want to end homelessness, then the Imperial Hotel and the supportive housing model is a way to choose to love your neighbor and to receive eternal life. Think about it! ✦

Why We Need “Obamacare” – Now!

By Bill Elsea, M.D.

Editor's note: Dr. Bill Elsea is a physician retired from teaching at the Emory University School of Medicine. He has worked over the years for universal access to health care, and he volunteers with his wife Nancy and son Mike at the Open Door.

First I want you to know where I'm coming from, what my biases are. My main bias is for public health. I'm a retired physician; my specialty is preventive medicine and public health. As a public health director in four different cities, a primary job was to identify the people's health needs and try to get them met.

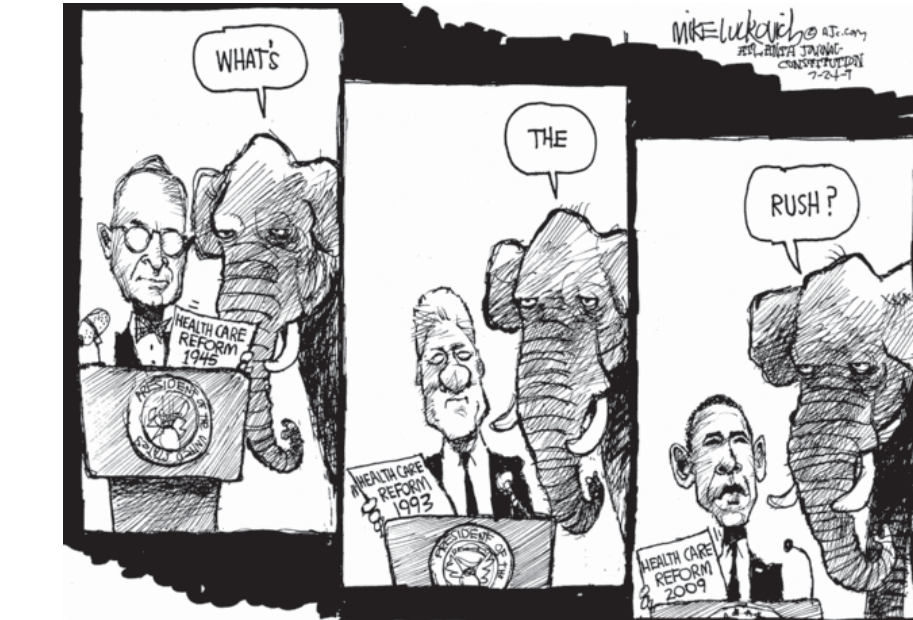
In the four cities I served (the last one was Atlanta), the greatest health needs were always those of the poor. This is true throughout the country, for both city people and all others. And those needs have become greater in recent years as the gap between rich and poor has increased and public health services have lost much funding.

Though we're fortunate in Atlanta to have a good public hospital — Grady — most of the United States doesn't have one. In much of the country, needy people are lucky if they can find a public clinic. A fraction are eligible for Medicaid. Many must use hospital emergency rooms, which cost hundreds or thousands of dollars, resulting in big bills and collection actions. If someone must be hospitalized, the money owed can be breathtaking — and not only for the poor. A friend with abdominal pain went to an Atlanta emergency room last month. They did an MRI, found a kidney stone and sent him home, where he passed the stone. The charge was \$10,000-plus. Medical care costs have become our most frequent cause of bankruptcy.

Studies have indicated that 25 to 30 percent of the money paid to health insurance and managed care companies has gone for “administration” rather than medical care. By contrast, the cost of administering Medicare is reported at 2.5 to 3 percent.

These are some of the reasons I'm an enthusiastic supporter of President Obama's health care legislation. He took a big risk by pushing so hard for it in his first year because he knew it was so important. I agree.

I have trouble understanding why so many people are against “Obamacare.” Many were misled by the over 90 million-dollar advertising campaign funded by the health



Mike Luckovich

insurance industry — which the industry is no longer required even to admit to because of recent legislation. And then there are, of course, many opponents whose main announced goal is to see President Obama fail in most everything.

The health insurance folks will make a lot of money under the new plan, but not as much as without it. Studies have indicated that 25 to 30 percent of the money paid to health insurance and managed care companies has gone for “administration” rather than medical care. By contrast, the cost of administering Medicare is reported at 2.5 to 3 percent. This difference in administrative cost could pay for the care of the 40-some million uninsured Americans. So a good case has been made for “Medicare for everyone” — a “single payer” system. Many of us would prefer this, but it was politically not possible, especially because it would have done away with most health insurance companies.

“Obamacare” will require these companies to spend at least 80 to 85 percent of the premiums they receive on medical care. And they won't be able to “skim the cream” by selecting only low-risk patients, or cancel their policies, or limit the amount to be spent on each patient. Preventive care will have to be provided, without co-payments. Everyone will be required to have health insurance, so the cost for higher-risk people won't be so high. People within 133 to 400 percent of the poverty level will get some federal money to help pay for insurance.

Each state will be required to have “health insurance exchanges,” so shopping for and comparing insurance policies will be easier. Unfortunately, Georgia has resisted setting up insurance exchanges, but if it doesn't, the U.S. government will.

To me, the greatest thing about “Obamacare” is that beginning in 2014, 32 million additional Americans will be covered by Medicaid. Everyone younger than 65 with an income less than 133 percent of the poverty level will be covered. (Medicare, of course, will continue to cover those 65 and older.) Using 2009 figures, this means

that single people making less than \$14,404 and families of four making less than \$29,326 will get Medicaid coverage. This will include mental health care and prescription drugs.

Several measures will be taken to ensure better quality care. My involvement with West End Medical Center, one of more than 800 federally supported community health centers in the United States, and with public health agencies has shown me how quality of care can be improved.

The Congressional Budget Office estimates that “Obamacare” will reduce the federal deficit by \$143 billion over 10 years.

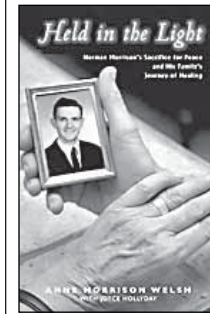
There are of course many barriers on the road to full implementation of the Health Care Act. The U.S. Supreme Court will probably have to decide on a constitutional challenge brought by 20 states. Most knowledgeable people predict that the court will approve the act as falling within the constitutional provision enabling Congress to regulate interstate commerce.

Some have opposed it on the grounds that it will cost too much. I believe it will cost too much not to enact it — not only because it is unconscionable not to provide health care for all Americans, but because the new law can also slow down the accelerating cost of health care, which otherwise may become our greatest economic burden. The Congressional Budget Office estimates that “Obamacare” will reduce the federal deficit by \$143 billion over 10 years.

Some argue that we won't have enough primary-care doctors if we extend care to 30 to 40 million uninsured Americans. But the act includes measures to increase the number of primary care and public health doctors and nurses.

Let's hope and pray that the opponents of “Obamacare” will learn the truth about it and find it within their souls to support the needy among us — along with their own needs. ♣

Recommended Reading



Held in the Light

Norman Morrison's Sacrifice for Peace and His Family's Journey of Healing

by Anne Morrison Welsh, Joyce Hollyday

\$20.00

192 pp.

Hardcover

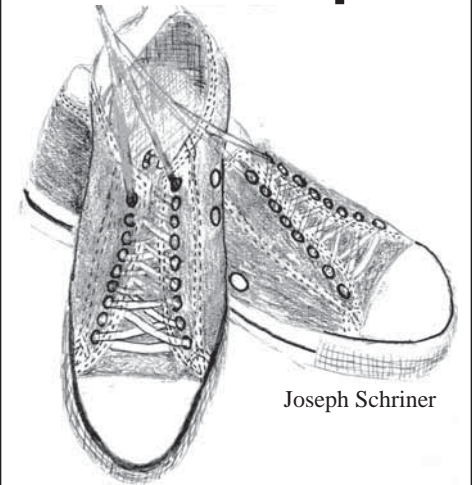
B/W Photos

One day in November 1965, Norman Morrison, a devout Quaker, immolated himself on the steps of the Pentagon as a protest against the Vietnam War. It was a terrible and defining moment of an era, one that marked the lives of many people — not least Morrison's own family, who were left struggling to understand his action and to pick up the pieces of their lives. In this moving memoir by his widow, Anne Morrison Welsh recounts Norman's story as well as her own journey, over a lifetime, to find acceptance, forgiveness and recovery from life's wounds.

While many were appalled by Morrison's action, others were deeply affected — among them, Secretary of Defense Robert McNamara, who later described Morrison's death as one of the critical turning points in his life. Decades later, on a pilgrimage to Vietnam, Anne and her children completed a circle that brought them to terms, in a new way, with the mystery and meaning of that day in November.

Orbis Books
www.orbisbooks.com

Please Help!



Joseph Schriener

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!



In, Out & Around 910

Compiled and Photographed
by Calvin Kimbrough

SOA Watch

In late November, members of the Open Door Community again joined thousands of others at the gates of Fort Benning, Georgia, near Columbus, for the annual vigil, funeral procession and Puppeta theater to call for the closing of the U.S. military's notorious Western Hemisphere Institute for Security Cooperation (formerly the School of the Americas) at the base. The annual protest coincides with the anniversary of the murder of six Jesuit priests in El Salvador in November 1989 by graduates of the school.



¡Presente!

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 erected to block the entrance to the base. *Top right:* **Eduard Loring** and **Don Beisswenger**, followed by **Lora** and **Ed Weir**, **Nelia Kimbrough** and **Rachel Weir**, move toward the fence chanting. *Top left:* **Annie Seward** joins others in placing crosses. *Middle above:* **Troy Davis** and **Kayla Wilkins** came from Lynchburg, Virginia, to take part in the vigil and protest. *Above, left to right:* Coming to Fort Benning from the West Coast were **Jeff Dietrich** of the Los Angeles Catholic Worker (www.lacatholicworker.org) and **Sue Ferguson Johnson** and **Wes Howard-Brooke** of Issaquah, Washington (www.abideinme.net).



Climbing the Fence

David Omondi from the Los Angeles Catholic Worker received a blessing from Father **Louis Vitale** (*left*) and then climbed the fence (*above*). Both are now serving six-month sentences in federal prison, as are **Chris Spicer** and **Nancy Smith**, who also crossed the line to become SOA Watch Prisoners of Conscience.



Puppetistas

After the Solemn Funeral Procession, the Puppetista theater took to the street. **David Christian** from the Open Door community helps each year to build the huge puppets and design the theater presentation. David (*left*) directs the action as **Annie Seward** (*top left*), **J.R. Rowe** (*far left*), **Ira Terrell** (*bottom left*) and **Winston Robarts** (*below*) operate puppets.



Our Advent Picture

Every year we make a "family" photograph to go in the Christmas cards included in our prisoner packages. On the Third Sunday of Advent, after worship was done, everyone present gathered for this year's picture. Greetings from us all!
Photograph by Murphy Davis



The Work of Encountering Reality in the Raw *continued from page 1*

were to take this out of context, as too readily happens in North American Protestantism today, and were to ask, “Whom does this refer to?” I wouldn’t be surprised if most people asked would say that this verse applies to homeless people. Sometimes people who admit that they have very little familiarity with the Bible nevertheless know these words, and appeal to them especially in conversations about homelessness and sometimes about immigration.

I confess that for a long time I had no idea where people were getting this notion from — that the Bible says you have to work to eat — because when used as a general, abstract principle pulled out of context, it goes so completely against the gospel message of grace, that all of life is a gift. “Do not worry about your life,” Jesus says in the Sermon on the Mount, “what you will eat or drink, what you will wear. . . . Look at the birds of the air, *they do not sow* or reap or store away in barns, *and yet your Heavenly Father feeds them*. Are you not much more valuable than they?... And why do you worry about clothes? See how the lilies of the field grow. *They do not labor* or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these.” (Matthew 6:25-29)

Likewise, in Isaiah 55, a passage we often return to at the Open Door, the prophet distances the provision of basic needs from the possession of money, and so indirectly distances the provision of basic needs from earning money, from work. “Come, all you who are thirsty, come to the waters, and you who have no money, come, buy, and eat! Come, buy wine and milk, without money and without cost.” (Isaiah 55:1)

Even if it were appropriate to strip the verse “Whoever refuses to work is not allowed to eat” from its context (which it is not), we know from the stories of our friends on the streets that there are many barriers to work, from lack of resources to attend to addiction and substance abuse, to exploitation (working a full day of hard manual labor and not getting paid), to quite simply a lack of jobs. And we know that, as our friends gather cardboard nightly for makeshift beds, wake up in the middle of the night to line up at job distribution centers, and walk miles from meal to meal, they are anything but lazy.

God in the Basement

Of course, the Apostle Paul in his letter to the Thessalonians is not talking about homeless people on the streets of Atlanta or Chicago or Boston. He is talking to the church community — and so, in a sense, he is talking to us. “Our friends, we command you in the name of our Lord Jesus Christ to keep away from all believers who are living a lazy life and who do not follow the instructions that we gave them.” Paul has a vision for the church community in Thessalonica; he wants all members of the community to support the congregation’s mission by, as he says in Verse 12, working to earn their own

living. He wants them to be a self-sustaining community, not dependent on others.

Here at the Open Door, we do not follow the vision Paul had for the church in Thessalonica; we follow the vision the living Jesus has for us, who has called *this* community into a life of voluntary poverty that humbly, prayerfully and gratefully depends on the support and donations of others. So what is the Spirit of God, the living Jesus Christ, saying to us today through this passage? I believe it is this: “You, friends, must not become weary of doing good.” We must not become weary in our work.

**As I am folding
the clothes at a slow
and measured pace,
with care and intention,
the folding itself is prayer,
prayer for others who will
wear these clothes,
prayer for myself
who desperately needs
God to be as intimate
as a worn garment.**

I have been on the Open Door Community schedule for one month now, and I can attest to the fact that this community does not need to hear an exhortation about laziness! Every night for the first two weeks I slept long and hard — the first time in many, many years that I have had to consistently set my alarm to wake me up at a normal morning hour, even to get here by the 9:45 a.m. circle! Perhaps instead of the message of “do not be idle,” what we need to hear are the words from Psalms 46:10, “Be still, and know that I am God.” And we do. We do need to hear “be still.”

Every morning and every evening I need to hear this as I prepare my heart and mind for the day and reflect on the day gone by. I need to hear this throughout the day as well. I hear a voice whisper, “Be still, be still, my love” as I am down in the basement washing and drying clothes to the rhythm of the timed machines. As I am folding the clothes at a slow and measured pace, with care and intention, the folding itself is prayer, prayer for others who will wear these clothes, prayer for myself who desperately needs God to be as intimate as a worn garment.

There, in these moments, I hear words of stillness and peace, of calmness and the nearness of God. There in these moments in the basement, I have been blessed with a profound sense of what Brother Lawrence, a 17th-century lay person in a Carmelite monastery in Paris, famously called “practicing the presence of God.” There is a peace and stillness that may be formed in us through the everyday duties and chores of our communal life. We may indeed hear, even in the never-ending tasks that meet us day after day, “Peace. Peace, I am God.” This is indeed a mantra we need to hear spoken to us over and

over again by the God who is Love.

This passage in 2 Thessalonians speaks another message, though, albeit not one that is incompatible with the message of stillness and peace that is experienced through intimate knowledge of the presence of God in the ordinary chores of our common life. Paul’s message in his letter is to get to work. The heading in our Good News Bibles reads, “The obligation to work.” Our community is organized, practically speaking, precisely around work: the works of mercy and the work of justice for the poor.

The Gross and the Beautiful

We do not need, this afternoon, to be told to work. However, so that we do not grow weary, I do believe we need to be ever reminded of the purpose of our work — the meaning and significance of our work down to the most mundane or unpleasant detail. We need to be reminded of God’s presence and redemption even and especially in the details, for that is often where our weariness and exhaustion stems from. So to this, let us now briefly attend.

My third day on the schedule I was assigned to Wednesday laundry. Annie walked me through the process, and explained that the clothes coming down the chute would be coming from 40 or so men who were taking showers that day, discarding their old clothes and getting new ones from the clothes closet. She led me to the big plastic bucket that we fill with water and Clorox, where we separate out and soak the underwear that is badly soiled, and she shared with me LuLu’s art project, which will utilize the underwear still badly stained after being bleached and washed and that can no longer be used in the clothes closet, the art that LuLu has titled “Holy Shit.”

**God’s grace
manifests itself in the raw,
the crude, the uncouth.
And uncomfortable
realities become
grace-filled and thick
with the presence of God.**

After Annie left, and with the playfulness of LuLu’s title receding into the background of my mind, I was focused on making sure I knew how to properly work the machines and fill the bucket, and so I was slightly taken aback when, *swoosh!*, the first load of clothes tumbled down into the basement carrying with it smells and debris from the streets. I separated the soiled and stained underwear of strangers whose names I did not yet know, and am only now slowly learning, and was struck by the profundity of it all. It was gross and beautiful at the same time, an example of what Flannery O’Connor came to refer to as “the grotesque” — that place where raw reality and God’s grace are so intricately intertwined that you cannot separate one from the other.

God’s grace manifests itself in the raw, the crude, the uncouth. And uncomfortable realities become grace-filled and thick with the presence of God. This unity of the gross and the beautiful *is* holy. LuLu is right — there is no better description of the soiled and stained underwear worn by our friends.

The next week, Johnny walked me through the process of cleaning the public restroom in the basement. The last thing he showed me was the little stoop at the outside door that we have to clean. As he opened that side door and peered out, Johnny commented that it was good today that there was no poop to clean, for some of our homeless friends end up using the bathroom there when our public restroom is closed. Once again I encountered the possibility of holy shit. And I was pressed to consider further: what makes it holy? Or, put another way, what makes our work of encountering reality in the raw holy?



Sally Elliot

In spring 2006 I went on a tour based on Dietrich Bonhoeffer’s life and legacy, where, while visiting former Nazi concentration camps, I experienced more depictions of raw reality in a fallen world than I knew how to manage. I glimpsed the reality of human vulnerability to human violence and utter degradation.

On the last day, I wrote this in my journal: “Christian faith is the courage to face the realities of dehumanization. . . . We do this because of our unflinching commitment to life, our stubborn refusal to wish less for others and for ourselves than total human flourishing, because of our belief that living for the other *is* life and renews life and participates in Christ’s expansive work of redemption and in God’s very being. I have become convinced that human flourishing — human flourishing through the life and being of Christ — is the most important theological category and concern.”

Why Our Work Is Holy

Christians have double reason for affirming the dignity, and working for the

flourishing, of human beings. We have the logic of Creation and the logic of the Incarnation.

God has first granted human beings dignity by creating us, all of us, in the image of God, and God has granted human beings dignity by choosing to become one of us even after the Fall — by becoming Jesus, the real human being who was also vulnerable to life on the streets, vulnerable perhaps, too, to soiled and stained underwear. In a letter from prison, Bonhoeffer says it poignantly and piercingly: “The truth is, if the earth was deemed worthy to bear the human being Jesus Christ” — in other words, if this life, if this reality, if reality in the raw was good enough for Jesus — “then and only then does our life as human beings have meaning.”

Our work of encountering reality in the raw is holy because this is precisely what Jesus did. He, in the words of Bonhoeffer, drank “the earthly cup to the dregs.” To the dregs. He drank in every bit of what it means to be human in this world, and in doing so, gave meaning and significance to every experience and every expression of our human fragility. We too drink the earthly cup to the dregs as we sort laundry and clean grimy restrooms, as we scrub feet in the foot clinic and mop up afterwards, as we stand on the steps of the Capitol and vigil for men being put to death by the state at that very moment. We do not ignore but rather turn toward, face and welcome into our lives harsh and raw realities. This is our work.

The good news proclamation is that God is for human beings. This is why our work is holy and why we need not become weary.

What I am getting at is this: The meaning and significance of this work, from serving soup and scrubbing pots to providing showers and washing clothes, is that it proclaims the good news that this life — life in this world full of harsh and hard realities — is worth living, for us all, for us here serving at the Open Door and for our friends on the streets and in prison, because God is for us; God is for the real human being. The good news proclamation is that God is for human beings. This is why our work is holy and why we need not become weary. Every detail, from stapling calendars to handing out vitamins, proclaims this good news. Our work proclaims it to our friends on the streets and in prison; our work proclaims it to churches and groups who offer donations and come and help serve; our work proclaims it to neighboring businesses and residents who wish we weren't here; our work proclaims it to an often indifferent society; and through our work we proclaim it to each other: God is for human beings.

Creating the New Creation

Our work, though, is not only a proclamation of good news, although this I believe could be enough to keep us from growing weary. Our work also participates in the new creation of which Isaiah speaks in Chapter 65. “Be glad and rejoice forever in what I create,” God says through the prophet. “This is the day that God is making,” Dick has been reminding us at Bible study and worship. This is the day that God is creating in part through *our* work.

God has given us these remarkable tasks — these seemingly small, sometimes mundane, sometimes gross duties full of the power and presence of God, full of the significance and purpose of Christ, who gathers up our work and incorporates it into the new creation. Our work of proclaiming the good news that God is for human beings, our work of welcoming hard realities into our lives, our work of affirming real human beings is, as the prophet Isaiah says, “not in vain.”

Let us not grow weary. Our work is not in vain.
Amen. ✠

Jim Crow's Dead? *continued from page 3*

black men had been sent to state prisons for drug offenses at a rate more than 13 times higher than that of white men.

♦ According to statistics published by the U.S. Justice Department in 2007, one in every 14 black men was behind bars in 2006, compared with one in every 106 white men. For younger black men, it was worse: one in every nine black men between ages 20 and 35 was behind bars in 2006.

For me, Chapters Four and Five were the most eye-opening in the book, describing what people face after being released from prison. If our incarceration rates aren't bad enough, add to the mix that, as Alexander writes, “release from prison does not represent the beginning of freedom [for many] but instead a cruel new phase of stigmatization.” It is here that she presents the most heart-wrenching part of this story — that “the shame and stigma of the ‘prison label’ is, in many respects, more damaging to the African-American community than the shame and stigma associated with Jim Crow, [for] the criminalization and demonization of black men has turned the black community against itself, unraveling community and family relationships, decimating networks of mutual support, and intensifying the shame and self-hate experienced by the current pariah caste.”

The author is careful to address the obvious, and not so obvious, differences that do exist between Jim Crow and mass incarceration. But, she writes, “when we step back and view the system as a whole, there is a profound sense of *déjà vu*. There is a familiar stigma and shame. There is an elaborate system of control, complete with political disenfranchisement and legalized discrimination in every major realm of economic and social life.” She concludes that “it is fair to say that we have witnessed an evolution in the United States from a racial caste system based entirely on exploitation (slavery), to one based largely on subordination (Jim Crow), to one defined by marginalization (mass incarceration),” and that the latter may very well be the most dangerous of them all.

“The criminalization and demonization of black men has turned the black community against itself, unraveling community and family relationships, decimating networks of mutual support, and intensifying the shame and self-hate experienced by the current pariah caste.”

I wish that this revolutionary book closed with a plan for how to address all this, but it doesn't. Alexander leaves the reader mostly with questions, food for thought with which to grapple. There is a passionate appeal to avoid the temptation to simply advocate reforms in the criminal justice system, as needed as they are. Mere reforms, she warns, “in the absence of a fundamental shift in public consciousness,” will allow for the “caste system to re-emerge in a new form, just as convict leasing replaced slavery; or it will be reborn, just as mass incarceration replaced Jim Crow.”

She calls for a movement to end the “war on drugs” and redirect our attention from affirmative action to mass incarceration, letting go of the foolishness about being “colorblind” and talking candidly about race with openness and honesty in the context of mass incarceration. The notion that “an extraordinary number of African-Americans (but not all) have freely chosen a life of crime and thus belong behind bars” must be dealt with head on. We need a human rights movement that will recognize mass incarceration as a racial caste system rather than a system of crime control and tackle it as such.

“The New Jim Crow” is a book well worth our time and attention. ✠

Join us as a Resident Volunteer



Calvin Kimbrough

Quiana Hawkins joined us as a Resident Volunteer in December. Her welcome smile and willing spirit are a valued addition at 910.

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: Sarah Humphrey
at opendoorcomm@bellsouth.net
or 770.246.7618

For information and application forms visit
www.opendoorcommunity.org

Please Help!

The Open Door needs **2,000 sandwiches** to serve each week!

We need **meat & cheese sandwiches (no bologna, pb&j or white bread, please)** individually wrapped on **whole wheat** bread.

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 for more information about RV opportunities.)

name _____

address _____

email _____

phone _____



volunteer
needs
at the
Open Door Community

Volunteers for **Tuesday, Wednesday** and **Thursday** Soup Kitchen (**9:45 a.m.-1:30 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 Sarah Humphrey
at odcvolunteer@bellsouth.net
or 770.246.7618

poetry corner



Julie Lonneman

Bourbon Street Rag

By Steve Rhodes

for Murphy Davis

What I don't get is the guy who drives
this year's Snazaroo with seat warmers
from his four-car garage each morning
past Rosie Mike Angie and Dick
at the bus stop in the rain and Mister
Toasty Butt won't spring for his maid's
Social Security tips cheap and whines
about having to pay The Man by whom
he means Uncle Sam who happens to BE
his uncle and is on the take to boot

But then I also don't get it that
a whole country could give up on a city
saying let them take the bath for us
saying castles made of sand saying
just their tough luck saying times are hard
all over saying glad we're on high ground
saying less money for global warming
but more for hot air saying trust big
business big machines big gas

What I do get is when the big actor
builds homes on stilts in the Lower Ninth
when little kids make their parents drive
them around town to hand out blankets
when maybe one day they'll pass a law
that puts people ahead of the Dow
when the guy in the big car will trade it in
for a ride on the bus when rich people
and poor can hurt and talk together
talk and hurt and pray and do



Steve Rhodes is a poet, scholar and essayist who lives in Berea, Kentucky. His collection of poems, "The Time I Didn't Know What to Do Next," is available from bookstores and Amazon. His Web site is www.jstephenrhodes.com.

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

Send submissions to Eduard Loring,

Open Door Community,

910 Ponce de Leon Ave. N.E.,

Atlanta, GA 30306-4212

or by email to hospitalitypoetrycorner@gmail.com.

Grace and Peaces of Mail

As we approach another holiday season and another new year, two sets of words come to mind.

Toward the end of the Great Depression, the poet Robinson Jeffers wrote:

While this America settles in the mould
of its vulgarity,
Heavily thickening to empire
And protest, only a bubble in the molten mass,
Pops and sighs out, and the mass hardens,
I sadly smiling remember
That the flower fades to make fruit,
The fruit rots to make earth...

A friend sent us another set of words by the poet W.B. Yeats, which we have slightly transposed:

Human beings cannot know the truth,
But they can embody it.

Flowers, like those on the cover of this message, are weak and vulnerable. So too is a newborn baby, especially the child of poor parents with only the hay in a cow's manger for its bed.

How can living things as weak as flowers and infants embody the truth? The earth formed by flowers and fruit as they rot needs seeds to complete its natural cycle. How can human beings be seeds that put down roots and break through the hardened crust?

All of us can accompany the oppressed, joining our experience with theirs. All of us can envision the Kingdom of God on earth, each in his or her own way. All of us can affirm that another world is possible.

Staughton and Alice Lynd
Niles, Ohio

I want to continue to bring students to the Open Door "campus" and to the Manna House "campus" in Memphis and the "campus" of the streets and jails. I have been very discouraged lately in the classroom. Every semester I get the predictable white male resistance to the Gospel ... most recently around the issue of homosexuality, and then the issue of poverty.

This week we will enter into a discussion of racism in relation to truth telling (Bonhoeffer and others as resources on truth telling). I know many of the white males will deny their racism and deny that we live in a racist society. And I am sickened to know that they will likely carry that conviction into their ministries.

At the same time, I know how students (both white and black) have been transformed by coming to the Open Door or spending time at Manna House. The poor and the streets educate them in ways that books cannot. Books may be like seeds or fertilizer, but the soil and the rain and the sun are the poor and the streets, and they are the ones that cause growth.

I am seeing it this semester as a white male who was going to be in the Open Door class had to opt instead for a semester of independent study at Manna House. He began much like the white males in my classes: homophobic, fearful of black people and suspicious of the poor. But he told me last week that he was especially concerned that he has not seen Eve lately at Manna House — an African-American transvestite crack addict. This student said he felt closest to Eve among all the guests and really missed her. I about fell on my knees.

Peter Gathje
Professor
and Associate Dean for Curriculum
Memphis Theological Seminary
Memphis, Tennessee

Feast of Holy Family,

Thank you for sending me *Hospitality*, which I read from the first page to the last. Thank you to Eduard Loring for his series on "The Cry of the Poor" — excellent, giving me much to pray over and meditate on. I'm grateful. Also I was very much touched by the article "Praying for Joe Miller." As I read it, I was praying for Joe Miller — may he be at peace.

God bless all of you at the Open Door Community.
Thank you for sharing your lives with us.

Mary D. Sullivan
North Providence, Rhode Island



Jane Hildebrand

Dear Friends of the Open Door,

Your living example is our daily measuring stick. May it continue to shine.

A special hug for Calvin & Nelia.
Gobs of love,
John and Joanne Spear
Sugar Land, Texas

Education for Prisoners and the Georgia Prisoners Strike

Editor's note: The following letter was published in The New York Times on December 17, following a work stoppage and strike in five Georgia prisons.

To the Editor:

Re: "Inmates in Georgia Prisons Use Contraband Phones to Coordinate Protest" (news article, Dec. 13):

Georgia inmates contend that access to educational opportunities beyond the G.E.D. will better prepare them for re-entry and decrease crime and recidivism. They're not the only ones who know this to be true.

Reports released by the United States Education Department, the Justice Department and state correction departments all recognize the myriad benefits of educating prisoners. Since 1994, incarcerated students have been barred from receiving Pell grants, despite the fact that prisoners received less than 1 percent of all Pell grant dollars awarded and that postsecondary education has proved to be the most successful and cost-effective way to reduce recidivism and increase public safety.

Access to college inside also results in safer, more manageable prisons. It has been said in the past, and many agree: "Education equals prevention. Diplomas are crime stoppers."

Vivian Nixon
Executive Director,
College and Community Fellowship
New York, New York

Thank You! Thank You!



Joseph Schriener after Fritz Eichenburg

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!

The Open Door Community

Open Door Community Ministries

Soup Kitchen: Tuesday and Thursday, 11 a.m. – 12 noon.
Wednesday, 11 a.m. – 1 p.m.

Men's Showers: Wednesday, 10:30 a.m.

Women's Showers: Tuesday, 4 p.m.

Harriet Tubman Free Women's Clinic:
1st and 3rd Tuesdays, 7 p.m.

Harriet Tubman Medical and Foot Care Clinics:
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 3 p.m.

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

Tuesday, Wednesday and Thursday: 8:30 until 9:30 a.m. and 2 until 8:30 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 or call us for the most up-to-date worship schedule.

January 2	4 p.m. Worship at 910 Murphy Davis & Eduard Loring leading	February 6	4 p.m. Worship at 910 Nelia Kimbrough leading
January 9	4 p.m. Worship at 910 Nelia Kimbrough leading	February 13	4 p.m. Worship at 910 New Hope House Community leading
January 16	4 p.m. Worship at 910 Honoring Dr. King Dick Rustay leading	February 20	4 p.m. Worship at 910 Heather Bargeron preaching
January 23	4 p.m. Worship at 910 Jenny McBride preaching	February 27	4 p.m. Worship at 910 Eucharist Service
January 30	No Worship at 910 Retreat at Dayspring Farm (1/24-30)		



Rini Templeton

Clarification Meetings at the Open Door

We meet for clarification on selected Tuesday 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 770.246.7620 or visit

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 **backpacks!**

Living Needs

- jeans
- work shirts
- long sleeve shirts with collars
- belts (34" & up)
- men's underwear
- women's underwear
- socks
- reading glasses
- walking shoes (especially sizes 11-15)
- T-shirts (L, XL, XXL, XXXL)
- baseball caps
- 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

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 - box springs & mattress