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

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March 2011

The Meaning of the Cross

By Jenny McBride

Lectionary: *I Corinthians 1:10-18*

Focus text: *I Corinthians 1:18-25*

On October 20, 2009, the Open Door Community stood with Georgians for Alternatives to the Death Penalty, Central Presbyterian Church and others on the steps of the state Capitol, holding candles in a vigil for Mark Howard McClain. He had shot a Domino's Pizza manager, Kevin Brown, in the chest during a robbery that amounted to \$130, killing him, and was being executed that very hour by the state.

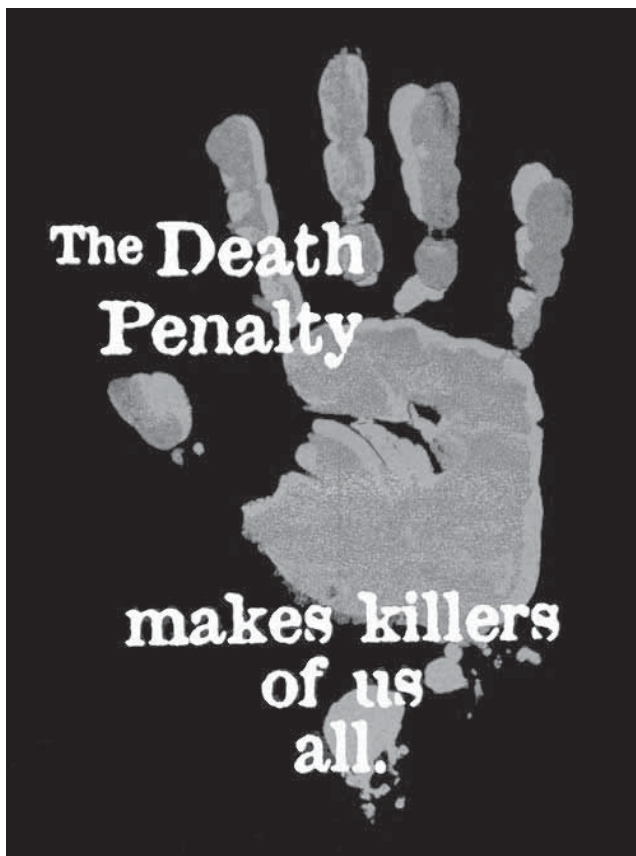
It was approximately the 100th time members of this community had stood on those steps in vigil for a condemned criminal, and while it was not my first such vigil, it was the first time I stood in outward solidarity with the Open Door by wearing the black T-shirt bearing a bloody handprint and the words "The death penalty makes killers of us all."

I thought, "We must look crazy to care about the life of a man who committed such a senseless act of violence." I felt sick to my stomach, acutely aware of our bizarre witness.

The next day The Atlanta Journal-Constitution ran a story about the vigil, and the online version included a picture of about 12 of us among the crowd, some, including me, wearing the provocative and graphic T-shirt. I thought of the bumper-to-bumper traffic edging by on Washington Street the day before, the drivers staring blankly at us or occasionally smirking. And as I peered into this online picture of our solemn and mournful faces, most looking up toward the sound of the church bell tolling at the moment of execution, me looking down into the flame of my candle, I thought, "We must look crazy to care about the life of a man who committed such a senseless act of violence." I felt sick to my stomach, acutely aware of our bizarre witness.

"The message of the cross is foolishness to those who are perishing," Paul writes, "but to those of us who are being saved, it is the power of God."

The answers to most controversial issues, I have discovered as a student and professor of Christian ethics, are found somewhere in the gray rather than in the black or white. But I believe, as I imagine most if not all of us here believe, that the immorality and impracticality of the death penalty is pretty black and white. There is so much evidence against it: the high cost of executions to taxpayers, the 139 people nationwide whose innocence has been established after serving time on death row, the arbitrariness of the penalty's application, the racial disparities and its failure to deter, to name a few. We can affirm the words of Illinois state Sen. Kwame Raoul, who said recently that states that abolish the death penalty, such as Illinois, finally "join the civilized world."



alterni-tee.com

And yet what I don't want to get lost — in what seems so obvious to us, on practical grounds and straightforward moral grounds, summed up in slogans like "An eye for an eye makes the whole world blind" and "The death penalty makes killers of us all" — is how outrageous, how audacious, our witness is. What is outrageous is not that we oppose the death penalty as such, but that there on the steps of the Capitol, we were mourning and standing with the guilty criminal, with a man who committed a senseless act of violence, and that we had the gall in the face of the death of his victim, Kevin Brown, whom we also mourn, to use the same term for Mark McClain — to call him a *victim* of state violence.

Although it may be painful to do so tonight — 48 hours before another execution, this time of Emmanuel Hammond, whom some of us have visited and befriended — I want us to glimpse anew how offensive our stand is, what a stumbling block it is, both to many who do not share our Christian faith and to many fellow Christians, and what a stumbling block it may be at times for us. Although we can point to the immorality and impracticality of the death penalty as such, doesn't our stand with the criminal disrupt our moral bearings, our common-sense understanding of right and wrong, of good and evil? I want us to glimpse how outrageous it is, how offensive and foolish it is, to stand with the guilty criminal, because if we do not understand this, we cannot understand the full power — the meaning and message — of the cross.

In this 1 Corinthians passage, when Paul says that "The

The Meaning of the Cross continued on page 8

The Circle Before Supper Drake and Toviya

By Eduard Loring

He entered Sunday worship late, sheepishly. Slight smile of recognition. Donning good used Christian clothes. Thick shoes ready for manual labor should such manna fall from heaven and land on him as he cries out at the catch-out corner. Two front teeth long gone. Hands huge; body built by the other side of the tracks. Amerindian. Mixed Cherokee and Mayan. No papers to prove it, he said; we did not ask. Came out of Bexar, Texas, looking for something he has not yet found.

At the circle before supper, which is the shift from Eucharist table to love feast, Drake introduced him to the little blood-washed band that sings together at 910 Ponce de Leon Avenue Northeast. "I want to welcome Toviya to our worship," he said. Toviya had just gotten out of prison, and Drake had given him a set of street clothes yesterday during our New Year's Day meal.

"Toviya and I have had our struggles in the past," Drake continued. "We welcome him to our community tonight."

Toviya is Hebrew. The name means "Yahweh is good."

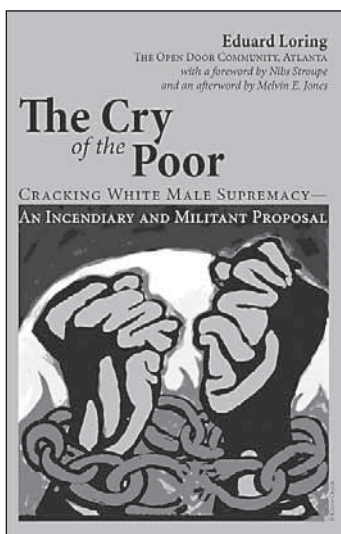
Drake and Toviya rubbed shoulders a few years ago in a crackhouse near the Open Door Community. The room was filled with smoke. They looked but could not see. They heard but could not listen. They felt unknown and empty. Nonetheless, they would pass each other in the dens and lairs of the American beast from time to time. They would share the sidewalk but not step on each other's toes as they were pulled and shredded by the drugs and addictions on the streets of Atlanta as God lay dying on the nearby rooftops.

A long time went by.
Toviya in prison, Drake making
a new life at the Open Door.
Soup served. Brothers executed.
Eucharist served. Feet washed.

Then one day all hell broke loose. Toviya did not get screwed, but he had laid his money down. He was ready to hit her when Drake stepped in, and the bloody drunken fight went 10 full rounds right out on Ponce for all to see, hear, smell and some could feel. Toviya's nose was broken as it moved toward his left cheek. Drake finally leapt from the melee and ran away, his shirt torn from his body. The onlook-

The Circle continued on page 10

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Open Door
Community Press
99 pages
paperback
\$10.00 suggested donation

The Cry of the Poor

Cracking White Male Supremacy —
An Incendiary and Militant Proposal

By Eduard Loring

Dr. King was a poet, a radical and an eloquent, funny and loving man. Ed Loring's "The Cry of the Poor" helps put these qualities into a radical perspective that speaks to us today. Talking about "cracking white male supremacy" — now that is really taking it on! The book also hammers us on the continuing issues of poverty, homelessness and prisons. So thank you, Ed Loring, for helping me and all of us to remember the Dr. King I knew and loved and for renewing my determination to keep fighting to make the dreams come true.

— **Connie Curry**, Civil Rights Activist and Author

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404.874.4906

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Learning Resistance From Jesus

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

Reviewed by Peter Gathje

On the first page of his new book, "The Cry of the Poor," Eduard Loring of the Open Door Community gives us his guiding principle for life, for organizing, for liberation. Jesus, he writes, "will teach us the arts of resistance. He invites us to join his movement of radical resistance."

This is a Jesus-centered book, and Loring argues convincingly that Jesus centers us with those on the margins: the poor, persons of color, all those whom the system of White Male Supremacy harms and hurts, all those who suffer under "the structure of domination, greed and terror in our nation."

How may this structure be resisted and overturned? Loring turns to the Gospel and to mentors in the movement of radical resistance to urge us to take very practical steps, steps that involve both personal conversion and social activism.

The first of the steps he identifies is to "reduce the distance" — that is, to withdraw as far as possible from this system. This means living with those who are marginalized; this means going to jail; this means going to protests; this means learning U.S. history and church history from the underside; and this means Bible study rooted in what is heard and experienced when we reduce the distance. Loring guides the reader through each of these dimensions of "reducing the distance."

The second necessary step to conversion and activism, he writes, is to join in building an alternative community. This means joining with others who are reducing the distance and seeking personal and social transformation. For Loring this means belonging to the Open Door, and he invites readers to learn from the life and struggles of that community. But he also invites them to create and journey into communities of resis-

tance wherever they may be.

The creation of such community means offering lived alternatives to consumerism, to capitalism, to the death penalty and to a retributive criminal justice system. Such community is grounded in the dignity of all human beings, realistic about sinfulness and the need for ongoing conversion, and fully committed to the reality of gracious forgiveness and redemption in Jesus Christ. This means eating together, playing together, being together, worshipping together, struggling for justice together.

Loring has written a powerful manifesto that calls us to repentance, to action, to engagement in struggle for justice and peace, all rooted in the liberating Gospel of Jesus Christ.

The third necessary step to conversion and activism is ongoing analysis and reflection that draws upon knowledge of the broader American culture and upon those people of faith who have resisted White Male Supremacy. In particular, Loring focuses on Martin Luther King Jr. He quickly and convincingly debunks the capitalist celebrations of King that are held every January and resurrects the King who denounced war, poverty and racism while announcing the Beloved Community.

Loring has written a powerful manifesto that calls us to repentance, to action, to engagement in struggle for justice and peace, all rooted in the liberating Gospel of Jesus Christ. He gives us a theology firmly grounded in a liberationist reading of the Scriptures, and that reflects the way he has lived his life, committed to the poor, to meeting their needs, to advocacy and to empowerment.

Finally, this is an honest and passionate call to transformation. Loring tells the truth about U.S. society, about our addiction to violence and consumer capitalism, and about our need to be freed from those addictions to live into the Beloved Community.

Peter Gathje is a professor at Memphis Theological Seminary, a founder of Manna House, a place of hospitality in Memphis, and a longtime friend of the Open Door.

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.

Open Door Community
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Atlanta, GA 30306-4212
www.opendoorcommunity.org
404.874.9652; 404.874.7964 fax



Murphy Davis

Ann and Joel Fowler join in the Mardi Gras fun as we do our "Billy, Billy" strut down the main hall to dinner. Joel, Ray Quinnelly and Anne Nicholson graciously provided a wonderful New Orleans-style meal for our party. If you're not sure what the "Billy, Billy" strut is, ask Dick Rustay!

Newspaper

Editor: Murphy Davis
Photography and Layout Editor: Calvin Kimbrough
Poetry Corner Editor: Eduard Loring
Associate Editors: Eduard Loring, Gladys Rustay, Anne Wheeler, and Brother Aelred Dean
Copy Editor: David Mann
Proofreaders: Gladys Rustay and Julie Martin
Circulation: A multitude of earthly hosts
Subscriptions or change of address: Anne Wheeler

Open Door Community

For more information about the life and work of the community, please contact any of the following persons.

Anne Wheeler: Administration and Finance
Lorna Mauney-Brodek: Harriet Tubman Foot Clinic Coordinator
Gladys Rustay: Jackson Prison Trip and Food Coordinator
Dick Rustay: Dayspring Farm Coordinator
Eduard Loring: Street Theologian
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

Deals With the Devil

By Murphy Davis

“Oh, come on,” he coaxed, “jump off. You know the angels will rescue you. You know you won’t *really* be hurt by the fall. Come on, Jesus. Man, they’ll all be *sooo* impressed when you do it.”

Jesus, still wet with the Jordan’s waters of baptism, still on fire from the descent of the Spirit of God resting on him and anointing him for mission, was in the wilderness. Here he faced Satan, the Prosecutor himself, and the basic temptations of leadership, ministry and discipleship. Indeed, he was confronted with the basic pitfalls of the struggle to live humanly in light of the Fall (as William Stringfellow would put it).

This was a big one, and Mr. Satan knew that Jesus would hear this one again and again: “Let’s see you perform one of your magic tricks. Come on, man, we heard about how you fed 5,000 people at a time and healed the incurables and all... Pretty please, let’s see you do your stuff. You know everything will go easier for you, and it won’t hurt anything for you to give us a little performance.” In the end, Herod was so disappointed when Jesus would not perform to save his own skin from execution!

And so it was, from start to finish, for Jesus of Nazareth. There were demands that he display his power for the sake of entertainment or titillation or... well, for the sake of power — even the power to save himself.

Jesus refused Satan then and there, and throughout his life he continued to refuse and resist. The demand for a display of power was a demand of the world — forever bored with what is, forever looking for a new shortcut. Forever wanting what we want *now* and with little or no cost.

“Come on, you *know*, don’t you, that powerful people don’t have to think about consequences. *You* can take care of whatever happens. Turn the stones into bread, jump off the top of the Temple, serve the Devil and you can have it *all*. It’s all mine, and I’ll give it to you right now — no down payment, just your soul.”

A small thing indeed: “just your soul.”

**The earth cries out to us:
STOP THIS FOOLISHNESS!
Cancel this pact with the Devil.
It is almost too late.
Perhaps it is too late.
But never mind, STOP!
Now. Cease and desist!**

And that is what we’ve sold: Our souls; the soul of the human family. In a deal with the Devil and his system of domination and violence.

“Of course you can build that nuclear reactor in northern Japan,” wheedle the experts and technical wizards of General Electric. “An earthquake that size will never come. And even if it does, the containment structure will withstand it. Yes, we’re going to build it well and cheaply. We’ll get you all that power and save you a few bucks to boot.”

“Of course you can drill for crude oil in the deep waters of the Gulf of Mexico (or the pristine lands of the Arctic, or...). It will be ever-so safe. And of course we have all these backup mechanisms and safety features. They’re just like angels — if you fall, they will catch you!”

The Devil might come in the form of the General Electric Corporation or maybe in the form of British Petroleum or Shell Oil or Chevron. He might come in the form of the Wackenhut or Halliburton Corporations, or in the form of the United States Pentagon or the Department of Corrections of the state of Georgia. But they always have the fix. “You think

there might be a problem. Well, we thought of that already. Our technology is foolproof. And to every problem presented by our technology, we have an answer provided by our superior technology.”

We have stepped over the line.

The earth is angry.

The earth cries out to us: **STOP THIS FOOLISHNESS!** Cancel this pact with the Devil. It is almost too late. Perhaps it is too late. But never mind, **STOP!** Now. Cease and desist!

We have allowed the Radical Right to continue to “debate” questions like global warming and the dangers of the endless plunder of the earth’s resources. As if it were debatable! Our technological wizardry seems to have rendered us deaf, dumb and stupid. What more do we need to see to know that the earth is dying and in a rage? Every form of storm — hurricanes, earthquakes, tsunamis, tornadoes, winter storms — has grown more drastic and more dangerous to all forms of life. Does anybody really know what time it is? Our “accidents” seem to come out of nowhere when we are least expecting them, but wise counsel has advised again and again that these “accidents” are pretty much a given. Of course the cooler heads and doomsayers are easily dismissed, and they surely don’t get the press unless it is to show how ignorant and partisan “they” are.

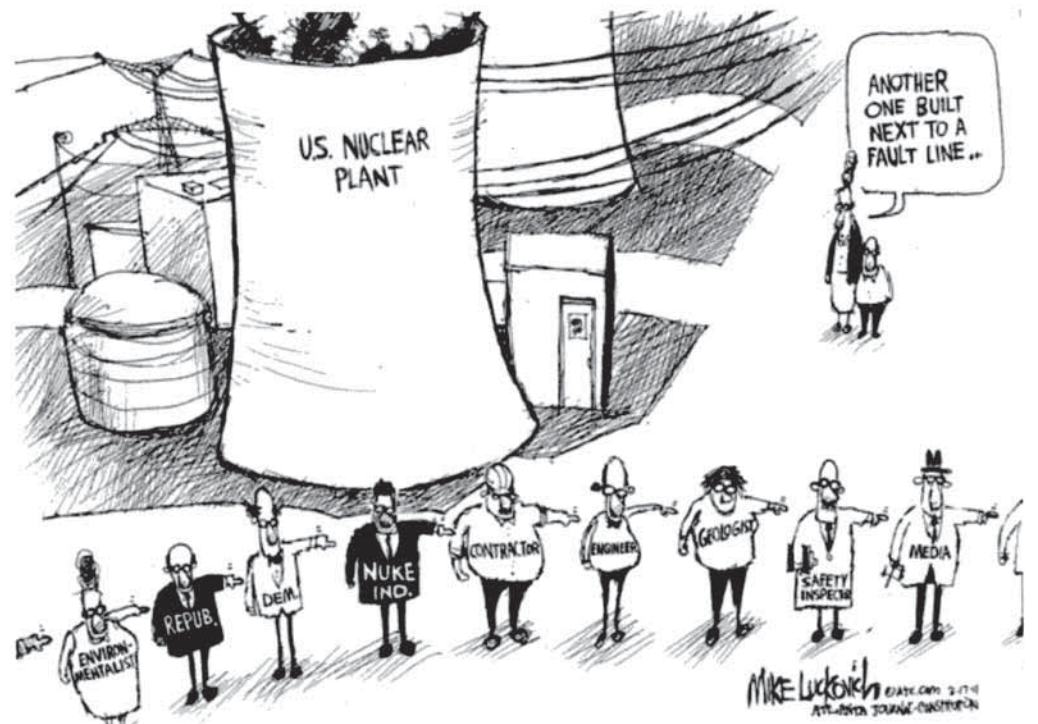
We allow the corporate elite to blatantly ignore safety regulations and buy off the inspectors. So the mines collapse, condemning the miners to horrible protracted suffering and death. We grieve for the miners and their families, and then we forget about it when the Republican budget proposes eliminating the budgets of all regulatory and safety agencies.

The Deepwater Horizon blows and covers the beautiful Gulf of Mexico with crude oil. The frantic and undisciplined (and, shall we add, unregulated?) response poisons the deepest waters with dispersants while the bureaucrats line up to explain how it’s not nearly as bad as it seems. “We’ve got it under control,” they coax. We fret over the pictures of oil-soaked pelicans; but finally we go back to our narrow spheres and complain about the rising cost of gasoline.

We will be shocked and horrified all over again the next time. And now it’s Japan. Disaster upon disaster. Who could have foreseen the tsunami in the wake of the earthquake? Perhaps we could acknowledge that we do not, in fact, know everything about nature. Perhaps we could admit that we do not have it “all under control.” Perhaps we do not have an answer and an antidote for every crisis. Perhaps a bit of awe and reverence would be in order.

Rabbi Abraham Heschel said, “There is only one way to wisdom: awe. Forfeit your sense of awe, let your conceit diminish your ability to revere, and the universe becomes a marketplace for you. The loss of awe is the great block to insight... The greatest insights happen to us in moments of awe.” (From “The Wisdom of Heschel”)

For their lack of reverence in the face of the force of nature and the earth’s majestic power, the corporate and government elites are pathetic talking heads: “due to human error”... “It wouldn’t happen here”... “faulty design”... “our systems are fail-safe”... “Have no fear; the radiation will not reach our shores.” They scramble. They cover for each other.



Mike Luckovich

They make their excuses and their arguments as they totter at the edge of the pinnacle of the Temple, daring each other to jump. Assuring one another in their frantic efforts to believe their own hype, that they’ve got it covered.

The spinmeisters stand ready with a battery of excuses and “scientific” explanations.

We recently traveled in south Louisiana to visit our friend Thony Green in a gruesome Wackenhut built-and-operated-for-profit prison. I can hardly count the number of times we heard the phrase, from the local folks in the Gulf region, “when we get back to normal.” The ecosystems of our southern coast have been permanently plundered. There is a ruin that is beyond our acknowledgement or admitting. We believe that employment is inextricably linked to our continued plunder of the good earth.

One nice lady complained, “They’ve said we can start drilling again, but no permits have been issued. Don’t they know what they’re doing to us?”

I’m so sorry, my friend, but don’t we know what we’re doing to ourselves? Yes, the people of that region are suffering, but our response to that suffering must not be to continue on the disastrous path of plundering the deep waters of the earth.

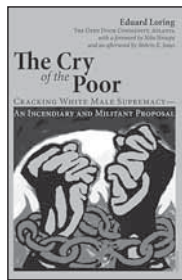
There is work to do. A reverent and more humble response would be to explore how to create employment that enhances and builds up the human community and the earth rather than to cause more and more destruction and endless disaster. Force the corporate gods to really pay for cleanup and restoration. Their profits are not hurting. The money and resources are available to make good work an option for the workers who formerly risked their lives and health to labor as their agents of death and destruction.

We continue to believe that we can do whatever we want to the earth and it will have zero consequences. Take what the earth has to offer — on land, sea or sky: beyond the sky and under the sea. “*Drill, baby, drill!*” screeches the unhinged candidate to the wild exuberance of the tea partiers.

But even those of a more reasoned tone insist, in the midst of Japan’s tragic meltdown, that nuclear power is essentially safe and that we shall continue on this path. How many tragedies do we witness — the shootings at Columbine High School, the meltdowns at Chernobyl and Three Mile Island — where the Man stands confidently to the side and assures us, “It could never happen here”?

Deals With the Devil continued on page 10

The Open Door Community Press Books



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

By **Eduard Loring**
foreword by Nibs Stroupe
afterword by Melvin Jones
99 pages
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The Festival of Shelters
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for Love and Justice

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

66 pages
19 color photographs
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Free for the asking



Sharing the Bread of Life
Hospitality and Resistance
at the Open Door Community

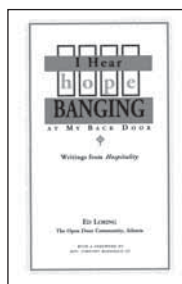
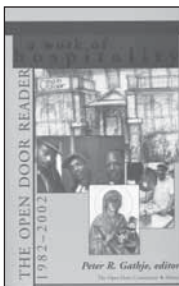
By **Peter R. Gathje**

272 pages
45 photographs
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A Work of Hospitality
The Open Door Reader
1982 - 2002

Peter R. Gathje, editor

384 pages
Bibliography and Index
Paperback
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**I Hear Hope Banging
at My Back Door**
Writings from *Hospitality*

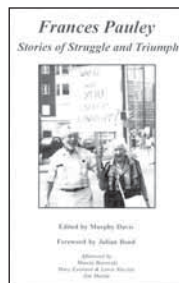
By **Eduard Loring**
Foreword by Rev. Timothy McDonald III

82 pages
21 photographs
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Frances Pauley
Stories of Struggle and Triumph

Edited by **Murphy Davis**
Foreword by Julian Bond

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A Woman Who Changed History



Dorothy Day

Fritz Eichenburg

By **Grace Walsh-Little**

Editor's note: Grace Walsh-Little, a third-grader, was given a school assignment to write about someone who changed history, and she chose Dorothy Day. Grace lives in Baltimore with her parents, David and Kate Walsh-Little, and her two sisters. She is the granddaughter of Willa Bickham and Brendan Walsh, who founded Baltimore's Viva House Catholic Worker in 1968.

Working at a Catholic Worker house has helped my sisters and me learn that not everyone has everything they need and want, and we are lucky to have what we have.

Dorothy and other Catholic Workers were part of demonstrations and asked questions about why people were poor. Dorothy Day lived and worked at the Catholic Worker until she died in 1980.

Favorite Part of Book

My favorite part of the book is when Dorothy Day and Peter Maurin started the Catholic Worker. I like that part because they helped a lot of homeless and poor people. I thought that was amazing. Also, they inspired and helped my grandparents to start Viva House, a Catholic Worker house here in Baltimore. Viva House helped my dad get a chance to talk to poor and homeless people who might go to jail and my mom to teach poor kids. Working at a Catholic Worker house has helped my sisters and me learn that not everyone has everything they need and want, and we are lucky to have what we have.

Dorothy Day's Importance

Dorothy Day is important because she started the first Catholic Worker House soup kitchen and newspaper. She helped Catholic people and people of all religions understand that it was important to help poor people, and it was important to ask why people were so poor. She asked good questions about why we spend so much money for war. She went to a lot of demonstrations to say she did not want war, even if she had to go to jail for what she believed.



Walsh-Little family

Above: **Grace** (third from left) with her grandfather **Brendan**, mother **Kate**, sisters **Julia** and **Maya**, grandmother **Willa** and father **David**.
Right: **Willa** and **Brendan** at Viva House Catholic Worker in Baltimore.



Calvin Kimbrough

Dorothy Day was born on November 8th, 1897 in New York City. Shortly after she was born, her family moved to San Francisco and lived through a huge earthquake. Dorothy's father was a newspaper reporter and, when Dorothy was eight years old, her family moved to a nice house in Chicago. Dorothy stayed in Chicago and went to the University of Illinois for two years. Then, she moved to New York City.

Dorothy is mostly known for the work she did in New York. Like her father, Dorothy also worked as a reporter, for the New York Call and The Masses. Her writing was mostly about the poor and the war. She also fought for women's right to vote.

In 1933 she and Peter Maurin wrote the newspaper *The Catholic Worker*, which had articles about workers, the poor, and unfair things happening to poor people around the world. Dorothy and Peter started what came to be known as the Catholic Worker. They opened a soup kitchen to serve the poor of New York City. Dorothy lived at the Catholic Worker with her daughter, Tamar, and poor and homeless people.

She changed history because she made many people think about poor people, about how much money they had, and why it is important to share what we have. She also changed history because she made people think about whether or not they thought it was okay to fight in wars. ♣

poetry corner



Julie Lonneman

Capitalism

Who is to blame?
 Crushing humans and cultural impediments in its path.
 Who is to blame?
 Leaving in its wake the shells of spent competitive human souls.
 Who is to blame?
 Destroying the earth's ancient natural beauty for short-lived profit.
 Who is to blame?
 Justifying weapons of death for its gain.
 Who is to blame?

— Heather Gray

Tijuana, Mexico

Used and abused ...
 You epitomize human capitalist waste.
 Your young hopeful labor grovel under the weight
 of manipulative U.S. corporate greed.
 Sacrifices paid in personal degradation ...
 You continue as the plaything of capital, the derision of the U.S.
 You, the victim, are chided for your poverty, your tin huts, your
 scavenging.
 Your juxtaposition to the militarized, soulless, sterile,
 anti-immigrant San Diego is beyond comprehension.

— Heather Gray

Heather Gray is on the Board of Directors of WRFG radio ("Radio Free Georgia") in Atlanta, which broadcasts music and news from a progressive point of view at 89.3 FM, and produces the "Just Peace" program on that station. She has been involved in agricultural advocacy and communications for 20 years, in the United States and internationally. She can be reached at hmcgray@earthlink.net.

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.

Holy Week and Easter with the Homeless

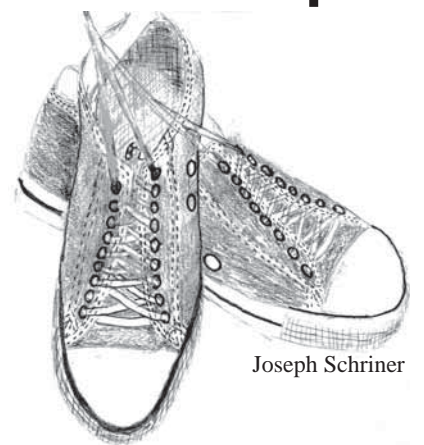
We invite you to join us for worship with our friends on the street during Holy Week.



Mark Harper from Fritz Eichenburg

- Palm Sunday**
April 17
 Open Door Community
 910 Ponce de Leon Avenue
4:00 pm
- Monday**
April 18
 Grady Hospital
 Jesse Hill Jr. Drive
5:00 pm
- Tuesday**
April 19
 City Jail
 Peachtree Street SW
5:00 pm
- Wednesday**
April 20
 Woodruff Park,
 Five Points
5:00 pm
- Maundy Thursday**
April 21
 City Hall
 Trinity Avenue
5:00 pm
 with celebration of the Eucharist
- Good Friday**
April 22
 State Capitol
 Washington Street
5:00 pm
- Holy Saturday**
April 23
 Pine Street Shelter
 Peachtree and Pine Streets
5:00 pm
- Easter Morning**
April 24
 Open Door Community
 910 Ponce de Leon Avenue
8:00 am
 Breakfast with our homeless friends followed by Worship and Celebration of Life Over Death and Oppression

Please Help!

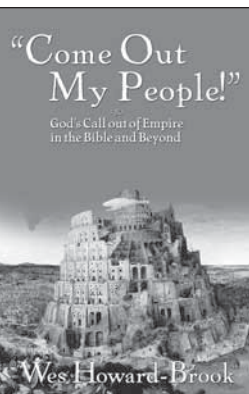


Joseph Schriener

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!



"Come Out My People!"

God's Call out of Empire in the Bible and Beyond

by **Wes Howard-Brook**
 Author of *Unveiling Empire*

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Iconocast



Episode 24: Murphy Davis
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Episode 25: Eduard Loring
<http://www.jesusradicals.com/iconocast-episode-25-ed-loring/>

The **Iconocast** is a twice-monthly podcast exploring the anti-imperial implications of Jesus' teachings within our modern imperial context. It is the work of a number of collaborators, each engaged in thoughtful praxis.



Murphy Davis

Passing of the Torch

The Harriet Tubman Medical Clinic at the Open Door is coordinated each year by two Emory University medical students. In December, **Becca Gunter** and **Eve Lake** turned over that responsibility to **Duncan Wilson** and **Gretchen Snoeyenbos**. *From left:* Duncan, Becca, Gretchen and Eve. We always enjoy visits from former clinic coordinators, and some have come back as volunteer doctors.

An (Iced!) Tea Party

On January 13, in the middle of Atlanta's big winter ice storm, the women of 910 gathered to celebrate **Nelia Kimbrough's** birthday – number 65! *Back row, left to right:* **Jenny McBride**, **Annie Seward**, **Gladys Rustay**, **Liz Schriener**, **Anne Wheeler** and **Kathleen Brooks**. *Front row:* **Sarah Schriener**, **Quiana Hawkins**, **Nelia Kimbrough** and **Barbara Schenk**.



Calvin Kimbrough



Photographs by Murphy Davis



In, Out & Around 910

Compiled by Calvin Kimbrough

'Let the Little Children Come'

Top: On most Sundays, **Benjamin Hobby-Shippen** comes with his parents, **Joseph** and **Suzanne Hobby-Shippen**, for worship at the Open Door. They make their home at New Hope House, near Jackson, with Ed and Lora Shain Weir. Benjamin is expecting a younger brother or sister in late April. *Above:* **Elena Vosburg-Casey**, a regular weekly visitor to 910 with her father, came with her parents, **Amy** and **Mike Vosburg-Casey**, for the blessing of prisoner packages just before Christmas. Amy is a lawyer at the Georgia Resource Center. Mike sees that Elena makes many rallies, demonstrations and vigils for justice in the Atlanta area. *Right:* **Robbie** and **Melissa Turner**, both former Resident Volunteers, live in Lexington, Kentucky, where Robbie works for Habitat for Humanity. In town for a conference in March, they brought their children for a visit to 910. *From left:* **Daniel**, **Robbie**, **Abigail**, **Caleb** and **Melissa Turner**.



Calvin Kimbrough



Calvin Kimbrough

Vigil for Life at the Death of Emmanuel Hammond

On January 25, Emmanuel Hammond was executed by the state of Georgia, and Open Door Partner **Eduard Loring** led the vigil at the state Capitol protesting the execution and calling for abolition of the death penalty. Every time there's an execution in Georgia, the Open Door hosts such a vigil at the Capitol (*left*). On March 15, the federal Drug Enforcement Administration seized Georgia's entire supply of one of the drugs used to kill Hammond, saying it would hold the drug while it investigates whether the state Department of Corrections imported it illegally.

Protesting the War on Workers

On February 23, the Open Door Community joined union members and supporters at the Georgia Capitol (*below*), standing with all workers for a living wage for all work. *Right center: Quiana Hawkins* joined Eduard Loring, David Christian, Steve Malson and Calvin Kimbrough at the rally.



Photographs by Calvin Kimbrough



Sharing Community, Spreading Community

Melissa Shank and **Chris Grataski** of Lynchburg, Virginia, spent a month of retreat time at Dayspring Farm in February, joining us every Sunday for worship at 910. Their Virginia community is working toward the purchase of a house of hospitality from which to share with those in need. *Left: Melissa, Chris, Murphy Davis and Eduard Loring.*

Leaps and Bounds

Tevyn East brought her one-woman show "Leaps and Bounds" to Atlanta for performances at Emory University, Columbia Theological Seminary, and Trinity Presbyterian Church. Tevyn and her cousin **Heather McAlister** (*right*) spent the week with us at the Open Door, entering into the life of our household and our work. For information about Tevyn and the show, go to www.affordingshopeproject.org.

Gracious Goodness! Oh my Holy, Lord God Almighty! How we have been blessed by the Open Door Community! Like a well-watered garden, thirst quenched, saturated by a new sense of God's abounding love, we leave with gratitude in our hearts and praise on our lips. Thank you for the conversations, the stories, the reflections, the meals, the hugs, the safe and cozy accommodations. But most especially, thank you for your steadfast commitment to living the Word and being a much-needed Light to the world.

We love you and hope to come back some day!

Enduringly,

Tevyn East and Heather McAlister



Calvin Kimbrough

The Meaning of the Cross *continued from page 1*

message of the cross is foolishness to those who are perishing, but to us who are being saved, it is the power of God," he invites us to consider anew what exactly the message of the cross is; why the cross, as a central symbol of our faith, is a stumbling block; and how we are being saved through this foolish proclamation.

Jesus offers an end to the pattern of collective violence and victim-making, which is what the cross as an instrument of state violence represents.

So what is the message of the cross? What are we proclaiming if we proclaim Christ crucified?

Such questions are central to our faith, so we may be quick to think the answer is well known and that we know. In reality, like all truths of Christian faith, the meaning and message of the cross is one we have to continually live into, learn and learn anew. For if the cross is a — if not *the* — central point of encounter and intimacy between God and humanity, then it must be bursting with a multiplicity of meaning.

Lords and Serfs

For those of us who have grown up in the church, we have probably heard the meaning of the cross expressed through what theologians call the "substitutionary atonement theory" or "theory of satisfaction." The satisfaction theory, if I may indulge in a brief theology lesson, was first articulated by the medieval theologian Anselm in the 12th century, later developed by Reformation thinkers like John Calvin in the 16th century, and is now the dominant and popular understanding of the meaning of the cross among North American Protestants.

Most of us are probably familiar with this way of thinking, even if we know only its popular formulations such as "Jesus died for my sins." This theory so dominates our theological imaginations that most Christians today cannot think of the cross outside of this paradigm, cannot fathom that there are other ways to understand its meaning, some of which directly challenge aspects of this atonement theory.

Anselm's atonement theory arose out of his medieval context of feudal lords and their serfs and the medieval culture's understanding of law and order: because a serf's disobedience dishonors the feudal lord, satisfaction must be paid or there will be punishment. In the same way, the theory goes, human disobedience dishonors God, so satisfaction must be paid or punishment will follow. Because sinful humanity cannot make satisfaction, God becomes a human being and pays the price on our behalf. God satisfies the debt owed to God.

This satisfaction theory has roots in Scripture, in biblical passages such as the

suffering servant in Isaiah 53 and in Paul's letter to the Galatians, where he writes that Christ redeemed us from the curse of the law by becoming a curse for us (3:13). These passages suggest that human beings are redeemed through vicarious suffering — someone suffering on behalf of another — which includes the idea of substitution, what Calvin called the "happy exchange": God's righteousness substituted for our unrighteousness. "God made him who had no sin to be sin for us, so that in him we may become the righteousness of God," Paul writes in his second letter to the Corinthians (5:21).

But the cross is bursting with a multiplicity of meaning, and the various metaphors that Scripture uses to make sense of it are evidence of this.

I have no doubt that the theory of substitutionary atonement expresses some important truths about who God is and who we are — about God's love being shown in the fact that the sinless one became sin for us, took our sin and through the Holy Spirit

Jesus Was a Victim of the Death Penalty



Pax Christi USA

imparts upon us God's righteousness. And I have no doubt that a central message of the cross is that Jesus died for our sins. But there are some serious flaws and limits to this, especially if it is the only lens through which we understand the cross.

To name one flaw, the satisfaction theory tends to make God's wrath rather than God's love central. The cross is necessary to appease God's wrath, because just as in the feudal system of lords and serfs, if God's wrath is not appeased there will be punishment. Wrath and punishment thus become the driving factors of God's movement in the world, instead of God's strength to love and God's capacity to straightforwardly forgive erring human beings.

Perhaps most importantly, though, for us at the Open Door and New Hope House who visit men and women on death row, who come to know someone like Mark McClain not simply as a man who committed senseless violence but as one of repentance and faith, this dominant and popular theory of atonement fails to address what we are acutely aware of: the cross as an instrument of state execution and violence. If

we are to know the meaning God has given this instrument of state violence, the meaning God has given the cross through Jesus — in other words, if we are to understand the cross *theologically* (from the standpoint of God) — don't we first need to understand its meaning and function in *this* world, its *anthropological* meaning, the meaning that fallen and sinful human society first gave it? This is a meaning that classical atonement theories rarely address.

Blaming an Innocent Victim

To explore the cross from the standpoint of human society, I turn to a groundbreaking study by a Christian French anthropologist, René Girard. Girard studies ancient myths and has found in them a recurring pattern that he calls "the single-victim mechanism."

The ancient myths begin with society in a state of extreme disorder, in the midst of a crisis or conglomeration of smaller crises that come to a head, that bubble up and reach

a breaking point and threaten the order of society. The society then overcomes its fragmentation and conflicts by finding unity through a collective violence that eliminates someone among it — an innocent victim, a scapegoat — who is blamed as the source of trouble, deemed guilty and held responsible for the conflicts and disorder. Finally

there is catharsis, a sense of relief, and a new social cohesion fostered by the unanimous condemnation and expulsion of an innocent victim.

The chosen victims in the myths are those whom "no one will mourn," for the drive behind the victim mechanism is to pacify conflict, not stir it up. The victims thus are, as Girard says, "social nobodies: the homeless, those without family, the disabled and ill, abandoned old people" — and we must of course add "the hated," those on death row who are all too easily demonized.

Girard then shows that this "single-victim mechanism" is also at work in the Gospel accounts of the crucifixion. There is social crisis that leads to collective violence against an innocent victim. But whereas the myths justify collective violence, always taking the side of the violent crowd and condemning the innocent victim, the Gospels are unique in that they expose this pattern and take the side of the victim, Jesus. As societies perpetrate the single-victim mechanism, they are unconscious of the process they are caught up in. The myths themselves are unaware of the process they describe, Girard

argues, and the fact that the social group has deceived itself is what gives the single-victim mechanism its power. Girard writes:

In us and about us scandals proliferate; sooner or later they carry us along toward . . . the single-victim mechanism. It makes us unknowingly the accomplices of unanimous murders, all the more deceived by the devil because we are not aware of our complicity, which is not conscious itself. We continue to imagine ourselves alien to all violence. . . . Persecutors [of the single-victim mechanism] think they are doing the right thing; they believe they are working for justice and truth; they believe they are saving their community. . . . The single-victim mechanism functions only by means of the ignorance of those who keep it working. They believe they are supporting the truth when they are really living a lie. . . . In revealing the self-deception of those who engage in [this] violence, the New Testament dispels the lie at the heart of their violence. . . . our belief in our own innocence. . . . The Gospels are well aware of what they are doing.

So there is an amazing similarity between the ancient myths and the Gospels: "Jesus' death is one example among many others of the single-victim mechanism." What makes the Gospel accounts different is that, as God incarnate, Jesus offers an end to the pattern of collective violence and victim-making, which is what the cross as an instrument of state violence represents. Jesus offers an end to this pattern by transcending the victim-oppressor relationship. He becomes the victim; he returns as the Resurrected One to his judges in Jerusalem — to the very people who condemned and excluded him — and instead of continuing the process, of then making them victims of condemnation and retaliatory violence, he offers them forgiveness, reconciliation, the opportunity to repent and become co-builders of the Kingdom of God.

When we proclaim Christ crucified, we proclaim that God identifies with, and takes the side of, society's victims.

So what is the meaning of the cross from an anthropological view? The cross is the place where an unjust and self-deceived society makes its victims. The cross is not first or initially an instrument of God for salvation. How preposterous! What an insult to the character of God to claim that God would need an instrument of state violence to forgive human beings and bring about salvation. No, the cross is first an evil instrument of human societies bent on condemnation, exclusion and destruction, bent on blaming others for conflicts and crises in order to substantiate the society's innocence. It is then *reclaimed*

The Meaning of the Cross *continued*

by God as an instrument that exposes this very evil and that offers an end to the cycle of oppression and victim-making. In the crucified Jesus, we find all victims of collective condemnation, exclusion, degradation, rejection and blame. When we proclaim Christ crucified, we proclaim that God identifies with, and takes the side of, society's victims.

But What About the Guilty?

Girard argues that, because of Christianity's great influence on Western civilization, we now live in a culture that values concern for the innocent victim. This may be seen, for example, in the response of many people who poured into New Orleans to help the victims of Hurricane Katrina.

We will stand in our black T-shirts with bloody handprints, we will turn toward the sound of the church bell tolling, and we will face our victim.

But what of our concern for victims who are also *guilty*? If society's victims were innocent like Jesus, there would be little offense in taking their side today. But the victims of state violence whom we stand with and for on the Capitol steps are typically not innocent of the crime they were convicted of. They are at once victim and oppressor. And yet, isn't what is true of the guilty criminal also true of us?

"Where is the pure victim to be found?" asks the Archbishop of Canterbury, Rowan Williams. Building off of Girard's study and arguing that the line between victim and oppressor runs down the center of each of us, the Archbishop writes, "The human world is not one of clearly distinguishable bodies of oppressors and victims, those who inflict damage and those who bear it. . . . The problem is that in . . . human relationships boundaries are very fluid indeed."

This means we cannot sentimentalize "the poor," "the homeless," "the prisoner" as purely innocent, since they, like us, are both victim and oppressor in a complex web of human relationships. Indeed, isn't the power of sin its constant, cyclical effect? I am abused or injured, and so I injure; the one whom I have sinned against, sins against another out of that state of woundedness that I have caused, that we as a society have caused or contributed to or failed to address. It appears to be a cycle that has no end.

The cross of Christ does offer an end to this cycle, but the end is found not simply in the notion of the forgiveness of my sins. That my sins are forgiven does not account for the fact that I am part of a society that continues to *make* victims every time we exclude, condemn, isolate, reject and dehumanize. The cross of Christ offers more than the forgiveness of my sins; it offers an end to the victim-oppressor cycle of which I am a part, because as we turn to Jesus' cross for our salvation, Jesus the victim commands that we see in him all of society's victims.

Our salvation, that is, our entrance into and participation in the Kingdom of God or the Beloved Community, requires that we see ourselves as guilty of making victims and that we turn toward our victims in concrete ways. Jesus, the convicted criminal, the excluded and rejected one, calls us to face our victims because when we turn toward them in repentance and reconciliation, we transcend the victim-oppressor relationship. Williams says it this way: "I am not saved by forgetting or canceling my memory of concrete guilt, the oppressive relations in which I am in fact inextricably involved. And so I must look to my *partner*: to the victim who alone can be the source of renewal and transformation."

It is this dynamic — the dynamic of turning toward our victims and in them finding partners — that is powerfully at work here at 910 Ponce de Leon as we turn toward those

who are homeless and, instead of condemning, excluding, dehumanizing and rejecting, instead of continuing to make victims, we make friends, through hospitality in our home, through warm showers, hot meals and clean clothes, through shared conversation in the living room or over coffee in the yard. Here the cycle of victim-oppressor relations is replaced by partnership, by the politically potent notion of friendship summed up so beautifully by the sign that sometimes hangs in our hallway: "If you have come to help me you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together."

This dynamic of turning toward our victim in a concrete way will also be at work Tuesday night as we stand at the Capitol in vigil for Emmanuel Hammond as he is executed by the state. We will stand in our black T-shirts with bloody handprints, we will turn toward the sound of the church bell tolling, and we will face our victim. In doing so we proclaim Christ crucified. We will stand with the criminal found guilty of a heinous crime, with the guilty criminal who is also the victim of state violence, and we will proclaim that in this moment God is on the side of *this* victim and all victims.

It is an offensive proclamation. It "is foolishness to those who are perishing" under and see no alternative to the victim-oppressor cycle. "But to us who are being saved" through our participation in the Kingdom of God and the Beloved Community, to those of us who have tasted the liberation that comes from transformed human relations — to us "it is the power of God." ✦

Jenny McBride is a full-time Volunteer at the Open Door Community. 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: A Theology of Public Witness" will be published in the near future by Oxford University Press. She preached this sermon at Open Door worship from the lectionary readings for January 23.



Brian Kavanagh

**Open Door Community
Holy Week and Easter
with the Homeless
April 17 - April 24, 2011**

Join us as a Resident Volunteer



Calvin Kimbrough

Kelly Curtis joined the household as a Resident Volunteer in March. He journeyed from Michigan to the sunny South for spring!

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**volunteer
needs
at the
Open Door Community**

Volunteers for Tuesday (9:30 a.m.-1:30 p.m.) and Wednesday Soup Kitchen (9:30 a.m.-2:00 p.m.).

Volunteers to help staff our Foot Clinic on Wednesday evenings (6:00 p.m. for supper, 6:45-9:15 p.m. for the clinic).

Individuals to accompany community members to doctors' appointments.

Groups or individuals to make individually wrapped meat with 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 our household on Tuesday, Wednesday or Thursday evenings.

**For more information,
contact Sarah Humphrey
at odcvolunteer@bellsouth.net
or 770.246.7618**

Deals With the Devil *continued from page 3*

Robert Scheer writes in an opinion piece on March 15, "No Nukes Is Good Nukes":

I know there will be an attempt to sell us the argument that the odds of a catastrophic earthquake and a catastrophic tsunami occurring together in an area containing a nuclear power facility are incredibly low, that the Japanese plants in question were of inadequate design and, as in the case of Chernobyl, that "human error" was at fault. Despite the earlier accident at Three Mile Island in Pennsylvania, there was a strong tendency to present the Chernobyl disaster as a warning sign not about nuclear power in general but rather the particular failures of a rotting Soviet economy.

The spinmeisters stand ready with a battery of excuses and "scientific" explanations. They speak of safety regulations and safeguards and backup systems. But they neglect to point out that the "angels of rescue" have been bought off and short-circuited and neutralized by shortcuts. We don't know as much as we think, and the Money Boys would always have us believe that they've got our backs.

Journalist Kate Sheppard points out in *Mother Jones Online*:

Nuclear power is part of the "clean energy standard" that Obama outlined in the State of the Union speech in January. And in the 2011 budget the administration called for a threefold increase in federal loan guarantees for new nuclear power plants, from the \$18.5 billion that Congress has already approved to \$54.5 billion. "We are aggressively pursuing nuclear energy," said Energy Secretary Steven Chu in February 2010 as he unveiled the budget. ... In [a recent] White House press briefing, Press Secretary Jay Carney said that nuclear energy "remains a part of the president's overall energy plan."

The issue takes us straight to the heart of Lent. Warren Carter's discussion of the temptation story (Matthew 4:1-11) in his "Matthew and the Margins: A Sociopolitical and Religious Reading" helpfully discusses how Satan represents the inner reality of the political and religious leadership as the visible institutional form that resists God's purposes and pursues its own agenda through injustice and oppressive power.

Jesus confronts Satan and acts out the alternative way that is rooted in God's liberating love and freedom from the idolatry of power and greed. The three defining moments raise the question of whether Jesus will use the power that comes through him from God *only* to do justice, love mercy and walk humbly with God; *or* will he use that power for his own comfort, convenience, pleasure or enhanced reputation? Or will he use it to save himself from the consequences of his steadfast resistance against the power of violence, plunder and death? ("If you are *really* the Human One, come down from that cross!")

The Devil is always close at hand through his agents in the domination system to assure Jesus (and us): "Don't worry. *God is on our side!* You can do whatever you want. Play with fire. Take shortcuts. Work to benefit yourself. Take it, it's yours! Indeed, play with the very power of hell We're number ONE." Does it sound a bit like American Exceptionalism? Or militaristic nationalism? God bless America! And God bless America's power to be promoted, guarded, defended and expanded at any cost and by any means necessary.

Jesus' response to Satan might inform our response to the cries of the earth and the earth's people. "Get out of here, Satan! It is written, 'You shall worship only the God of Love and serve only the Holy One.'"

We become less, not more human every time we transgress the natural boundaries. And these boundaries must be

continually discerned with reverence and humility, especially in the age of advanced technological hubris. Human expertise and technology have provided the goodness of medical advances that save and enhance life, as well as the diabolical power to split the atom, plunder the depths of the earth, and potentially destroy everything that lives on the earth. Only the humility wrought of wisdom and reverence will show us the way to draw the line and step back from the arrogance that threatens the annihilation of human life and all of God's creation.

Jesus the Human One can show us the way. ✠

Murphy Davis is a Partner at the Open Door Community.



Daniel Nichols

The Circle *continued from page 1*

ers turned and went back to their business. This was better than a video, homeless folk fighting each other.

Time passed as time does. Surgery put the nose back into place. The streets twisted and turned. Drake did prison time. Toviayah was sketchy and then he too was hauled off to a South Georgia prison for a different fight.

One day Drake and Toviayah met in a large parking lot. "You broke my nose," Toviayah said through the large gap in his front teeth. "Right, man," Drake replied. "I tried to get away, but you kept fighting." "Yeah, I was drunk," Toviayah said. "I am sorry." Drake was shocked. Sorry? He could not believe his ears, the words from *The Word*. They clasped hands. They turned and walked away. Something had just shifted in the universe.

A long time went by. Toviayah in prison, Drake making a new life at the Open Door. Soup served. Brothers executed. Eucharist served. Feet washed. Newspapers written, printed and mailed. Now Janus and Jesus gave us a new year, so we had a feast day with our homeless and hungry friends.

Drake was working the door for the meal. Toviayah, just out of prison, came into our yard amid a hundred others. He was dressed in his prison-issued clothes. With eyes to see, Drake spotted him immediately. Walked to him, took him inside. Went to Johnny, who was on House Duty, and they worked it out to get Toviayah a full set of clothes and shoes. Then Toviayah looked great. He had just taken another step into his freedom, and the angels smiled and sang 30,000 feet above our front yard: "Liberty to Captives, Peace and Light to all people of goodwill."

The next day Toviayah came, a bit late, to worship God in our dining room, with the Eucharist table in its center. Drake introduced him to the community. A brother of a troubled history with Drake and God, now a companion in our home. Ah, the power of our God! Oh, the love of bread and wine, the efficacy of body and blood!

After supper Drake got Toviayah set up in a bedroom to spend the night with us. The next morning he hosted his friend to a hot breakfast and the use of the phone. At mid-morning Toviayah left our home. He went into the center of the city to see his parole officer, to look for work, to find his new life.

Someday, we do believe, he will be free, have a home and good work to do. Thank you. ✠

Eduard Loring is a Partner at the Open Door Community.

Grace and Peaces of Mail

Dear Friends,

Thank you for sending "The Cry of the Poor." It will be our companion on our Lenten journey.

Ed, we have not met you, but today I spoke with a mutual friend of ours — Jack Payton-Travers. It's a small world.

God Bless us All!

Adele Della Valle-Rauth
Huddleston, Virginia

P.S. It's a great book — right on!
Bob

Dear Ed,

Thank you for letting me read "The Cry of the Poor." I have shared it and others agree it is a wonderful work.

I have found that starting with myself, by eliminating old patterns of thought and replacing them with the constructive power of Love and compassion, I can make the biggest difference.

The Open Door Community is in my thoughts and prayers. Please continue your faithful work.

Peace,

Robert Lezcano
Federal Prisoner
Salters, South Carolina

Dear Friends,

Greetings in the name of Jesus Christ. We are writing to ask for your help to get our book "Making Things Happen for Social Justice" out to the members of the Catholic Worker movement.

The book will be sent free of charge, but we do ask that a donation be made to cover the cost of mailing to your members.

We are longtime members of the Catholic Worker movement and had the privilege of a visit from Dorothy Day on our farm in California.

In the name of Jesus Christ,
Estelle and Mario Carota
Hollister, California

Dear Friends,

Would it be feasible to announce in *Hospitality* that any American friends happening to be in Europe at the time of the next Euro Catholic Worker gathering and liking to join in are very welcome!

The next gathering of European Catholic Workers will be in England on June 1-5, 2011, near London. Inquiries can go via the Amsterdam Catholic Worker: Jeannette Noel Huis, P.O. Box 12622, 1100 AP Amsterdam, Netherlands. The email address is noelhuis@antenna.nl.

Pax et Bonum!

Frits ter Kuile
Amsterdam, Netherlands

I was struck by the sweet and intelligent face of Randall Cook in the February issue, and by Ed's loving memorial of him.

Murphy's "Death on the Streets" serves to remind us of what I had not realized: that the issue of homelessness has gone out of vogue, even as the problem grows. "To be homeless is an ongoing emergency" says it all.

Thank you for continuing to work for a better world.

Love,

Peggy Davis
Atlanta, Georgia

Please accept this donation for the printing of *Hospitality* in honor of Murphy Davis' birthday. The articles, other news, and especially the artwork give its readers not only the only stories worth reading, but the stories and messages for worthy living — a life of faith. Thank you for the guidance and helpful hints pointing to serving Jesus and the poor among us. Thank you for your witness of leading a life in the narrow, difficult way of being a Jesus disciple. Within that narrow way is joy heaped up and piled on — the narrow way that includes all becomes big enough for all God's suffering children.

Love,

Nan Clarke
Montreat, North Carolina

Nan Clarke is a longtime friend, volunteer and supporter. She and her husband Erskine now live in North Carolina and are members of Grace Covenant Presbyterian Church in Asheville.



Ade Bethune

Just a note to touch base with you. I am hoping that the good weather seems finally to be with us, and it will add to better days for you. Know that you will always be a part of our prayers.

Love to the community. Hope to see you before long.

Love,

Thelma Thomas
Decatur, Georgia

Dear Sir,

I am a sister of St. Francis from Dubuque, Iowa. I belong to a group working with the poor.

Some of our group are already receiving your paper *Hospitality*. I read a copy during our meeting and found it very interesting, and it may be helpful in my work. Will you please put me on your mailing list?

May God bless you and the good work you are doing with your paper.

Sincerely yours,

Sister Mary Kenneth
Dubuque, Iowa

Ed, Murphy and all,

Your words and deeds are a constant source of inspiration and blessing. I am most grateful to you all.

Peter Paris
Skillman, New Jersey

Peter Paris is Princeton Seminary's Professor of Christian Social Ethics and Liason with the Princeton University African American Studies Program.

Dear Staff,

I received your very informative newspaper. Truly you are doing God's work in a very troubled world. May God bless you mightily for your outstanding compassion for the poor and hurting people in your community!

I used one of your poetic pieces written by an inmate to inspire a friend of mine who is in prison at the present moment. We must pray and reach out to all who are imprisoned in some way.

Your work is vital and more needed than ever in these difficult economic times for so many people. We must pray to the God of Mercy and Love to free all from human misery, poverty, war and suffering!

Thank you for getting the truth out and what is being done and what needs to be done.

Sincerely,

Pat Dressler
Hanford, California

Sending you flowers, love and our heartfelt prayers to Murphy for a full healing of body and soul and a deep speedy recovery! With lots of love from your friends in the belly of the racist beast here in Arizona.

Many blessings,

Susan Silverman and Richard Roati
Tucson, Arizona

Don't know who wrote the text accompanying Calvin Kimbrough's photos in the centerfold of the January issue, but in the paragraph under "SOA Watch," the writer did not include the Jesuits' housekeeper and her 15-year-old daughter among those who were murdered. A sad omission.

Melinda Lehrer

Decatur, Georgia

P.S. Enclosed is a printout from the Holy Cross Web site about a remembrance the college held in 2009.

P.P.S. Maybe the housekeeper's and daughter's names were on the crosses the community carried in front of Fort Benning. Thank you for going there every year and doing this principled work.

Dear Murphy,

Thank you for the help and rest assured that you did the right thing in helping me, because I have no regular help.

While I'm writing to thank you, I want to mention that someone here has a copy of SR 155 and HR 250, and I believe it's all good after reading it. And I plan to thank all the senators, etc. for their help. And thank you for informing us about all this and helping in all of it.

I'm glad you've been enjoying traveling in the near past and are getting rest now. I hope and pray you're well and feeling good.

Thank you also for the letters and pictures. I really enjoy them.

Sincerely,

(A Friend)
Death Row
Jackson, Georgia

Thank you for your hospitality.

Margaret Hawthorn
Winchendon, Massachusetts



Rita Corbin

Open Door Community Ministries

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

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

Women's Showers: by appointment

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 – Wednesday, during Soup Kitchen

Monday, Thursday, Friday and Saturday, 1 p.m.

Use of Phone: Tuesday – Wednesday, 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.

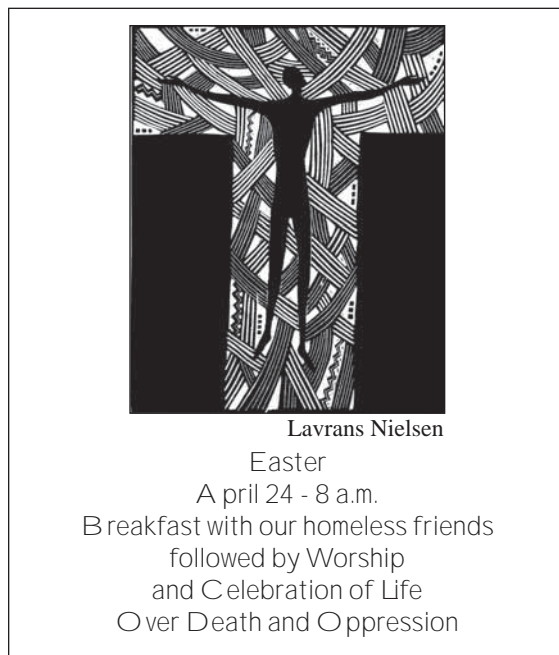
Join Us for Worship!

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.

March 6	4 p.m. Worship at 910 Eduard Loring preaching
March 13 Lent 1	4 p.m. Worship at 910 Joe Groves preaching
March 20 Lent 2	No Worship at 910 attending "Cotton Patch Gospel" at S hallowford Presbyterian Church
March 27 Lent 3	4 p.m. Worship at 910 Eduard Loring preaching
April 3 Lent 4	4 p.m. Worship at 910 Nelia Kimbrough leading
April 10 Lent 5	4 p.m. Worship at 910 Calvin Kimbrough On a Friday Noon: a meditation in song
April 17	4 p.m. Palm Sunday Worship at 910 Call to the Streets



Lavrans Nielsen

Easter

April 24 - 8 a.m.

Breakfast with our homeless friends
followed by Worship
and Celebration of Life
Over Death and Oppression

Needs of the Community



Chad Hyatt

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)
- lip balm
- soap (small sizes)
- disposable razors

Food Needs

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

Special Needs

- backpacks
- MARTA cards
- postage stamps
- Futon sofa
- single bed - box springs & mattress
- goose-neck floor lamp for our clinic
- exam room
- scale for our medical clinic
- bicycle rack for 6 bicycles for our guests

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.!