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

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May-June 2010

Dear Pope: Call Me

By Marie M. Fortune

Editor's note: Marie Fortune is a minister in the United Church of Christ and the founder of the FaithTrust Institute (www.faitrustinstitute.org) based in Seattle, Washington.

In fairness to the pope, there is probably nothing he could have said to the church in Ireland that would be sufficient to bring healing to the thousands of survivors of sexual abuse at the hands of pedophile priests. Too little, too late.

I don't think anyone ever imagined the number of victims, the number of abusive priests and the material (not to mention spiritual) cost facing the Roman Catholic Church. But as the crisis erupts again in Europe and the United States, with serious questions being raised about the pope himself, one has to wonder whether the men in charge have learned anything in the past 20 years. It would appear not.

Words are important, but actions are the real test.

If the Vatican were to ask me for advice on how to handle this situation (which they will not), I would give them my 10 steps to justice and healing:

1. Words are important, but actions are the real test. Anyone who knew and did nothing or knew and covered it up should no longer be in a position of authority in the church. Holding individual bishops and administrators accountable would speak volumes.
2. Stop expecting any sympathy from the flock. You don't deserve it.
3. Stop being defensive and complaining that the media coverage is a "pretext for attacking the church." You created this problem by not responding to disclosures of abuse and by trying to hide them instead of dealing with them.
4. Stop empathizing with bishops who hid the abuse of children because they wanted to protect the church's reputation. They sacrificed thousands of children and set in motion an institutional failure that now threatens the future of the church.
5. Come clean and own up to the system's failures and tell us what you are doing to fix it. Remember: repentance, according to Ezekiel, means to "get a new mind and a new heart."
6. Don't ever use the Gospel passage about the woman caught in adultery, when Jesus said that anyone without sin should cast the first stone, to discuss any of this. Instead, check out Luke 17:1-2: "Occasions for stumbling are bound to come, but woe to anyone by whom they come! It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble." Jesus was serious about accountability; you should be too.

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Brian Kavanagh

Ever Richer and Deeper

By Murphy Davis

Editor's note: Murphy Davis preached this sermon in March at First Presbyterian Church in Milledgeville, for the service of installation of Debbie Schneider Osterhoudt as its pastor.

Grace to you and peace from God our Creator and the Lord Jesus Christ.

I thank my God whenever I think of you. My constant prayers for you are a real joy, for they bring back to my mind how we have worked together for the gospel from the earliest days until now. Of one thing I am certain: The One who started the good work in you will bring it to completion by the Day of Christ Jesus.

It is only natural that I should feel this way about you all — you are very dear to me and you hold me in your hearts. For during the time I was in prison as well as when I was on the witness stand and before the authorities defending the power and truth of the gospel, you all were in solidarity with me — you shared the privilege that came to me. God knows how much I long for your companionship — with the deepest Christian love and affection.

And this is my prayer: That your love may grow ever richer and deeper in knowledge and wise insight to help you discern and determine what is best and to live lives of authentic faith, full of integrity until the Day of Jesus Christ. Then you will reap the full harvest of justice and solidarity that comes through Jesus Christ to the praise and glory of God.

— Philippians 1:2-11, adapted from several versions

I am so happy and grateful to be with you this morning, and I want to thank Debbie and the Commission of Northeast Georgia Presbytery for inviting me to be a part of this joyful service today. I always welcome an opportunity to be with

you good folks in Milledgeville, and it is especially sweet today.

The last time I preached here, the church was going through an excruciatingly painful time, and the Sunday I was here was bitter cold, icy and gray. It was hard to keep our spirits from falling off into the gray zone of the day! But God gave you everything you needed for the journey ahead, including a Shepherd — named Gaye Brown as your Interim Pastor — to see you through and over the troubled waters. And God gave you a faithful, hardworking Pastoral Nominating Committee, and they have been hard at work.

Life in the Christian community reminds us again and again that we do not belong only to ourselves. We belong to God and to each other.

And now, look at this day! Spring has come to Milledgeville, and this is a great day of celebration for all of us as we welcome Debbie Schneider Osterhoudt as your new pastor. God is good and God is a faithful healer. And I know it's still Lent and I'm not supposed to say "Hallelujah," but don't you just have a foretaste of Resurrection Life today?

Your new pastor comes as one well-churching and with great family gifts that will enrich the life of this church as well. This brings me to a personal word. Debbie's father, Guy, whom Ed and I have known since the early 1970s and who is here today, is one who taught us about the practice of architecture as ministry as he helped us both at Clifton

Ever Richer and Deeper continued on page 8

Inch by Inch

An Occasional Column by Murphy Davis

Perhaps you have noticed that this May issue of *Hospitality* is quite late. Not only that, but it's a combined issue with June at a time of the year when we generally produce two separate issues. Well, it's a long story, but I'll try to make it short.

Cancer Journey

Like many of our companions on the journey of Catholic Worker life, we are an aging community. This means that we spend more time than ever on some issues of failing health, and that leaves less time for the work we are called here to do.

My journey with cancer has gone on now for more than 15 years. For the first three rounds of treatment, the cancer was a virulent, highly aggressive non-Hodgkins lymphoma. In August 2008, Amy Langston, my beloved doctor at Emory's Winship Cancer Institute, told me that the cancer had morphed into a slow-growing tumor called "indolent lymphoma." When our dear friend Lewis Sinclair was diagnosed with the same disease 20-some years ago, he shot back, "Well, what *else* would you expect a lazy old man to have?" So here I am, a lazy old woman with a lazy old disease. Not as likely to kill you in the first place, but also not as likely to go away altogether, because it's much less responsive to chemotherapy.

So I went through an outpatient regimen of a chemotherapy called Gemcytabine-Navelbine. We started in October 2008 and finished on March 1, 2009. That was with a break of about a month to have my gall bladder removed, the old-fashioned way, with a big cut. Laparoscopy would not work for me because of all the scar tissue from previous abdominal cancer surgeries.

I had a very good and healthy year. On March 1, 2010, Ed and I went back for my

routine checkup at the clinic. The latest PET scan showed new growth, so it was back to chemo for me. We started up again on March 22, and as I'm writing this, I'm a week away from my fourth (three-week) cycle. At the end of this next cycle, they will run another PET scan and see whether we have pushed the tumors back or not. If not, we'll presumably do some more chemo, and if so, they'll probably "cut me loose" again for a while.

The additional complication is that, after more than 15 years of surgeries and treatments, I have been diagnosed with *hypogammaglobulinemia*. Seriously. The worst thing about the condition is having to learn to say it! But what it means is that my immune system is shot. Kaput. Finished. Plum used up! This means that I have been susceptible to various respiratory infections that tend not to go away except with very large doses of antibiotics. So my doctors have now added to my regimen an every-four-week infusion called an IVIG: intravenous immunoglobulins. Thanks to blood donors far and near, the immunoglobulins are extracted from donor blood and available to folks like me so that I can "borrow" an immune system for four weeks.

Our sweet daughter Hannah, who is a nurse at Johns Hopkins Hospital in Baltimore, arranges to come home at least once a month when I'm in treatment. It's always a good time to be together, and she is able to touch base to assure herself that I'm getting the care I need.

Heart Journey

And so it was that Hannah was home on April 16 when Ed went in to see his primary care doctor for a follow-up visit because of some blood pressure spiking he was experiencing. They went out for breakfast and then to the doctor's office. Because Ed was waiting for a cardiac stress test with a



Tom Lewis

cardiologist, Dr. Dana Wadsworth suggested that he just go ahead and simulate a stress test by running up and down the two flights of stairs outside her office. When he did this, she ran another EKG and said, "You're on the way to the hospital." Four hours later he was

on the gurney at Piedmont Hospital, where Dr. Anna Kalynich did a cardiac catheterization and placed a stent into one of his coronary arteries that was partly blocked. The following Wednesday, he was back for a second catheterization to place two stents (end to end) in another artery.

Whew! We had no idea what a close call it was. This could easily have been a heart attack instead. But Dr. Wadsworth caught it and Dr. Kalynich fixed it. And miraculously, Hannah Loring-Davis, RN, was here to see Ed through the entire ordeal. This was particularly amazing because I was neutropenic, meaning that my immune system was completely down because of where I was in the chemo cycle. At such a time, my doctors insist that I not even leave our apartment at the Open Door, because of the threat of infections, against which I have no defense. So I was unable to accompany Ed through this medical journey — and this after he has never, ever missed a single appointment with me at cancer clinics and hospitals over 15 years! But Hannah was here to do it — not only as daughter but as medical professional. What a blessing!

We have been reminded from time to time over the years of the fact that you never know what a day might bring. Little did we imagine that Ed would hit the mat with coronary artery disease, almost exactly one month after his 70th birthday! It was in fact a bit puzzling, since he eats a largely vegetarian, low-fat diet and gets more exercise than most of us. But the key factor, we have learned, is his hereditary low HDL — the "good" cholesterol. Even though his overall cholesterol level is good, HDL is what is needed to "clean up" the plaque that naturally deposits itself in our arteries. Dr. Sarah Rinehart's primary goal now is to raise his HDL level with niacin, fish oil and exercise. So Ed is getting accustomed to a new regimen of medications and exercise.

Inch by Inch *continued on page 10*

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

Paddy Kennington and Jim Bingham are our wonderful Easter Sunday breakfast cooks each year. They provide us all with fine hospitality through the food they prepare.

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Easter Faith and Empire

Recovering the Prophetic Tradition on the Emmaus Road (Part 2)

By Ched Myers

Editor's note: Ched Myers is an activist theologian who works with Bartimaeus Cooperative Ministries (www.bcm-net.org) in Southern California. He is the author of numerous books and articles, most recently (as co-author with Elaine Enns) "Ambassadors of Reconciliation: New Testament Reflections on Restorative Justice and Peacemaking" (see review on page 5). This article is a shortened version of one that appeared in the book "Getting on Message: Challenging the Christian Right From the Heart of the Gospel," edited by Peter Laarman (Beacon Press, 2006). This is the second of two parts.

Luke tells us that Jesus addresses these fit-to-be-tied disciples as "fools" (Luke 24:25). But the Greek term *anotoi* refers simply to those who don't quite get it, who find the truth as yet unintelligible (cf Romans 1:14 and Galatians 3:1,3). He knows their hearts are "sluggish" (Greek *bradeis*), as indeed are ours. Because we, like Cleopas and company, forever refuse to embrace the counterintuitive wisdom of the Hebrew prophets.

The prophet's death is not necessary, given the character of God; it is, however, inevitable, given the character of the State.

The prophets tell us to defend the poor, but we lionize the rich. The prophets tell us that horses and chariots cannot save us, but we are transfixed by the apparent omnipotence of modern military technology. The prophets tell us to forgo idolatry, but we compulsively fetishize the work of our own hands. Above all, the prophets warn us that the way to liberation in a world locked down by the spiral of violence, the way to redemption in a world of enslaving addictions, the way to true transformation in a world of deadened conscience and numbing conformity, is the way of nonviolent, sacrificial, creative love. But we who are "slow of heart" — a euphemism for not having courage — instead remain fiercely loyal to ever more fabulous myths of redemptive violence, practices of narcissism and delusions of our own nobility.

And what we balk at most is the Stranger's punch line, the watershed query upon which our theological reading of history hangs: "Was it not necessary [Greek *edei*] that the Messiah should suffer?" (Luke 24:26)

This is the imperfect form of a technical apocalyptic term that appears throughout the New Testament. It refers to the fact that an official reaction to prophetic witness is *inevitable*. This is *not* a rhetorical question for Christological catechizing about cosmic propitiation, the way traditional atonement theories have it. It is, rather, the ultimate challenge to our deepest assumptions about society and the cosmos, the taproot// counterassertion that unmask our profound captivity to the logic of domination and retributive justice. The prophet's death is not *necessary*, given the character of God; it is, however, *inevitable*, given the character of the State.

No one who pays attention to history can dispute the truth of this assertion. Because North Americans keep wanting the good guys to win, we are forced to make believe that even the worst sort of characters are the good guys. We strive to manage history from the top down, to control it with our technologies, to win all battles with overwhelming power. And the prophets keep talking about revolution from the bottom up, the wisdom of outsiders, the power of the least.



R.F. McGovern

Like the disciples in Luke's story, we Christians understand enough to acknowledge that Jesus lived a prophet's life, but not enough to recognize the historically redemptive power of his prophet's death.

"Then beginning with Moses and all the prophets, he interpreted to them the scriptures." (Luke 24:27) The verb is *dieermeeneuen*. Every other time it appears in the New Testament, it means to *translate into one's native tongue* (Acts 9:36), including the interpretation of ecstatic languages (I Corinthians 12:30 and 14:5,13,27). In other words, Jesus is patiently translating this counterintuitive biblical wisdom into the plainest possible terms so that these demoralized disciples can get it. And that, I want to suggest, is what the task of our Easter theological reflection should be about under the Shadow of Death.

The Prophets as the Key

More than any other Gospel writer, Luke portrays Jesus as using Israel's prophets for his own interpretive lens:

◆ "God has raised up a mighty savior for us . . . as spoken through the mouth of God's holy prophets from of old, that we would be saved from our enemies and from the hand of all who hate us." (Luke 1:69-71)

◆ Jesus stood up to read and the scroll of the prophet Isaiah was given to him. . . . And Jesus said, "Truly I tell you, no prophet is accepted in the prophet's hometown." (4:17,24)

◆ "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Human One . . . for that is what their ancestors did to the prophets." (6:22f)

◆ They glorified God, saying, "A great prophet has risen among us!" . . . "What did you go out to see? A prophet? Yes, and more than a prophet." (7:16,26)

◆ The disciples answered, "Some say you are John the Baptist; others, Elijah; and still others, that one of the ancient prophets has arisen." (9:19)

◆ "There will be weeping and gnashing of teeth when

you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. . . . Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem." (13:28,33f)

◆ Jesus took the twelve aside and said, "See, we are going up to Jerusalem, and everything that is written about the Human One by the prophets will be accomplished." (18:31)

These prophets are the ones who, throughout the national history, engaged the way things *were* with the vision of what *could* and *should* be. They question authority, make trouble, refuse to settle, interrupt business as usual, speak truth to power and give voice to the voiceless. They stir up the troops, get the natives restless, picket presidential palaces, question foreign policies based on military and economic domination — and are accused of treason in times of national warmaking.

For being the inconvenient conscience of the nation, the prophets are jailed or exiled or killed — and then, once safely disposed of, they get a national holiday or a street named after them. Once canonized, they are thereafter ignored by their public patrons. Luke's Jesus makes this point crystal clear in his tirade against such officials:

"Woe to you scribes! For you build the tombs of the prophets whom your ancestors killed. So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs. Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute' . . . from the blood of Abel to the blood of Zechariah. . . ." (Luke 11:47-51)

What was true then "from A to Z" continues now, from Sitting Bull to Martin Luther King Jr. Nevertheless, it is the prophets themselves — *not* their corporate-sponsored hagiographies — who teach us how our collective story should be read, says the Stranger. Their witness, however maligned by those in power, represents the hermeneutic key to the whole tradition. And that's why it was *inevitable* that the Messiah would follow in their footsteps.

Whose Shock, Whose Awe?

In the first half of the Emmaus story, the inaugural appearance of the Risen Christ is in the form of a Stranger. But in the second half of the story, he is famously revealed in the breaking of the bread (Luke 24:28-32). In the middle of that episode, after Jesus has vanished, the two disciples exclaim, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" (24:32) The verb "to open up" (Greek *dianoigo*) in every other appearance in the Gospels refers to the opening of deaf ears (Mark 7:34f), of a closed womb (Luke 2:23), of blind eyes (Luke 24:31) and of a hardened heart (Acts 16:14). The only other time it is employed in relation to the scriptures is when Paul struggles to persuade his synagogue compatriots that "it was *inevitable* that Jesus had to suffer" (Acts 17:3). This underlines the point of the Emmaus Road conversation: our perspective on traumatic historical events is not ultimately a matter of rational persuasion, but of opening blind eyes and deaf ears and hard hearts to the difficult truth of discipleship under the Shadow of Death. And when our hearts are truly opened, they will burn with renewed commitment.

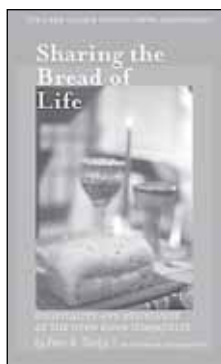
With this jolt of recognition/revelation, the narrative reverses directions. The fugitive disciples now return to the capital city to face its dangers (Luke 24:33a). The next scene (24:33b-36) shows the Emmaus Road pair relating their experience to the other disciples. Jesus appears again to the

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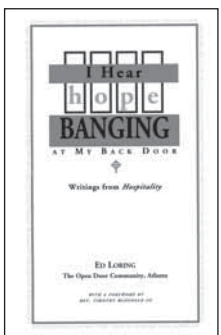
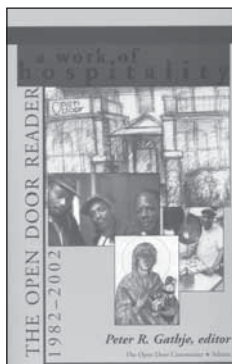
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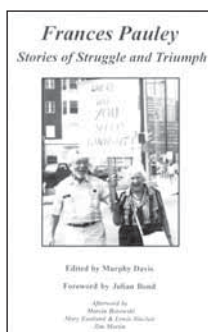
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poetry corner



Julie Lonneman

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Sitting in an 8-by-12 built for one but housing two
Is the way the poor while away time.
For 60,000 the State of Georgia has inflicted that crime.

Free labor with no rewards or remunerations,
Five days a week 8 to 4,
Is said to develop us into productive citizens
Who won't re-enter the prison door.
Ha! Slave labor at its core.

Prisoners are homeless too,
Like those who sleep in the streets.
If you think I'm kidding,
Try our noon meal of tainted meat.

With no money to earn funds,
Poverty is my walk mate.
I wish no human being this horrible fate.

Like those who go to Grady,
We too make a co-payment.
But our medical care is inferior too,
A witch doctor's treatment.

Take an aspirin and get plenty of rest,
Is prescribed by a nurse for headaches.
Diarrhea and foot decay,
To get to see a doctor takes many a week plus a day.

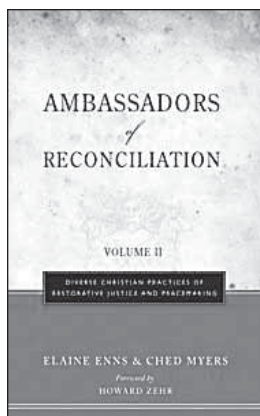
Locked outside on the yard with a full kidney,
Brings a disciplinary report if we try to tee-tee.
Prison yards have no toilets
So that we can pee with dignity.

We are homeless who are exiled
To a land you never want to venture to.
The powers-that-be eat steak and potatoes
While we eat mystery stew.

— **Melvin E. Jones #401754**
Hays State Prison, A-2
P.O. Box 668
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Principles of Peace, Warriors for Justice, Ambassadors of Reconciliation



Ambassadors of Reconciliation

New Testament Reflections on Restorative Justice and Peacemaking

By Ched Myers and Elaine Enns

358 pages in two volumes

Orbis Books

2009

Reviewed by John Dear, SJ

Editor's note: John Dear is a Jesuit priest, activist for peace and nonviolence, and the author of more than 20 books, including "Put Down Your Sword," "Transfiguration" and, most recently, "A Persistent Peace: One Man's Struggle for a Nonviolent World." He has served as director of the Fellowship of Reconciliation and as a coordinator of chaplains for the Red Cross at the New York Family Assistance Center. A resident of New Mexico, he has traveled to war zones around the world, given thousands of lectures for peace and been arrested at least 75 times for peace actions. For more, see www.fatherjohn-dear.org. This review originally appeared in the National Catholic Reporter.

Ched Myers' and Elaine Enns' two-volume work "Ambassadors of Reconciliation" is a great new resource for peacemakers and justice workers interested in the latest insights for our struggle. Volume 1 provides an excellent overview of restorative justice and its connection to gospel peacemaking. Volume 2 profiles nine extraordinary contemporary Christians from across the spectrum who practice restorative justice and peacemaking full time and make a huge difference in the lives of many. Together, these scholarly and readable books offer a new, groundbreaking theology and practice for Christians seeking to understand and live Jesus' way of nonviolence and its application for today.

Ched is known for his breakthrough Scripture study "Binding the Strong Man: A Political Reading of Mark's Story of Jesus," the best biblical commentary I have ever read. (If you have not read it, get it, study it and keep it handy. A 20th-anniversary edition has been published by Orbis Books, with an insightful new foreword.) Elaine has spent 20 years in the field of restorative justice and conflict transformation. Together they work for Bartimaeus Cooperative Ministries in Oak View, Calif. Friends and heroes of mine, they live what they teach and inspire many of us.

Ched and Elaine define "restorative justice and peacemaking" as "(1) reducing or halting the presenting violence in order that (2) victims and offenders (as well as their communities and other stakeholders) can collectively identify harms, needs and respon-

sibilities, so that (3) they can determine how to make things as right as possible, which can include covenants of accountability, restitution, reparations, and (ideally) reconciliation."

In Volume 1, they show how Paul's admonition to be "ambassadors of reconciliation" came at a time as violent and divided as our own, and that message needs to be heard in all its urgency again (2 Corinthians 5-6). Then they examine Mark's account of Jesus' early ministry through the lens of public nonviolent action to show "why peacemaking must first be peace distur-



Irving Amen

ing." They use the critical text of Matthew 18 as the church's process for adjudicating interpersonal violation. Finally, they explore Ephesians' announcement of cosmic reconciliation and the peacemaking power of Christ's cross as the guiding vision for our work. Martin Luther King's story and theology weave through these reflections to show us how these texts might be lived today. This is a book I will return to for years to come.

Volume 2 begins with a discussion of Dom Helder Camara's "spiral of violence" as a way to understand the "epidemic of violence that plagues our world." They discuss the lack of communication and collaboration among various branches of the peace community and propose a model of "full-spec-

trum peacemaking," noting the crucial need to be ever-attentive to issues of race, gender, class difference and power.

Nine Ordinary People

The heart of Volume 2, and the culmination of this book, is the testimony the authors have gathered from nine North American Christians who represent diverse expressions of restorative justice and peacemaking. "These ordinary people doing extraordinary work," they write, "come from different denominational backgrounds, diverse geographical and generational contexts, and represent distinct modes of nonviolent engagement for justice and peace."

Harley Eagle, a restorative justice practitioner from the Wapaha Ska Dakota First Nations Reserve, co-coordinates Indigenous work for the Mennonite Central Committee of Canada. His story illustrates the need to understand the various levels of violence, the full spectrum of peacemaking possibilities, and the different factors of social power that subtly influence our work.

with the Wall family demonstrates the possibilities of reconciliation.

Marietta Jaeger Lane tells the heart-breaking story of the kidnapping and death of her little girl during a family vacation in Montana and of her ongoing work to abolish the death penalty. Through her talks and projects with Murder Victims' Families for Reconciliation, she has become one of the most inspiring people in the nation. I have known Marietta for more than 20 years. Her story still breaks my heart, and her faith and commitment still inspire my own. Her testimony alone is reason enough to get this book.

Myra Bethke lost her brother in the September 11th attacks. But instead of seeking vengeance, she joined September Eleventh Families for Peaceful Tomorrows and set out on a journey to Afghanistan to stand with the victims of U.S. terrorism. A Methodist minister in New Jersey, her journey toward reconciliation led her to work with the Shiite Muslim mosque in her local community.

Jim Loney was one of four members of the Christian Peacemaker Teams who were kidnapped in Baghdad in 2005. After four months, he and two others were released; the fourth, Tom Fox, was executed. Jim tells his compelling story of captivity, suffering and faith, and in doing so pushes us to a deeper, more engaged nonviolence.

Elizabeth McAlister of Jonah House dedicates her time to the abolition of war and nuclear weapons through regular acts of nonviolent resistance, including civil disobedience, often at the White House and Pentagon. "We all need to see ourselves as instruments of nonviolent resistance, to keep the spirit of disarmament alive," she says. Her journey has inspired many of us to work for disarmament, and her testimony here shows how gospel nonviolence can be lived in the face of empire.

Murphy Davis co-founded the Open Door Community in Atlanta, with her husband, Eduard Loring, to serve the homeless poor and those on death row and to advocate for justice and nonviolence. A powerful preacher, she has been fighting cancer for more than 15 years now. "As disciples of the Jesus who dismantles every wall that divides, Liz McAlister and Murphy Davis embrace solidarity with those targeted by state violence, and nonviolently confront institutionalized death-dealing with the fierce love of Christ," Ched and Elaine write.

Pointing the Way Forward

Lawrence Hart is a Cheyenne elder and Mennonite pastor in Oklahoma who has worked tirelessly to preserve Cheyenne cul-

Ambassadors continued on page 10



Monday Grady Memorial Hospital

5:00 p.m.

John 12:1-11

Tony Rust reads the scriptural story as **Dick Rustay** leads the circle remembering Grady's historical mission: quality health care for all who are ill or injured (*left below, left to right*).

Holy Week 2010

Compiled by Calvin Kimbrough



Calvin Kimbrough

Tuesday Atlanta City Jail

5:00 p.m.

Luke 22:1-6, 31-34, 54-62

Mike Vosburg-Casey leads the circle in worship reflecting on the jail as a symbol of our betrayal of the poor and our betrayal of God's trust to care for the human family (*right*).



Johnny Devlin

Wednesday Woodruff Park

5:00 p.m.

Mark 11:15-19

Calvin Kimbrough (*right, with guitar*) leads the circle in song and **Gladys Rustay** (*center right*) leads our reflection on the cleansing of the Temple, where Jesus shows us how to tear down the materialism and greed that cause oppression and segregation. **Ira Terrell** (*below right*) shares about his experiences at Woodruff Park.



Photographs by Johnny Devlin



Johnny Devlin



Calvin Kimbrough

Maundy Thursday Atlanta City Hall

5:00 p.m.

Mark 14:12-26

Jesus eats and drinks with his friends. **Nelia Kimbrough** (*above left*) leads the Eucharist service and serves **Barbara Schenk** (*left*).



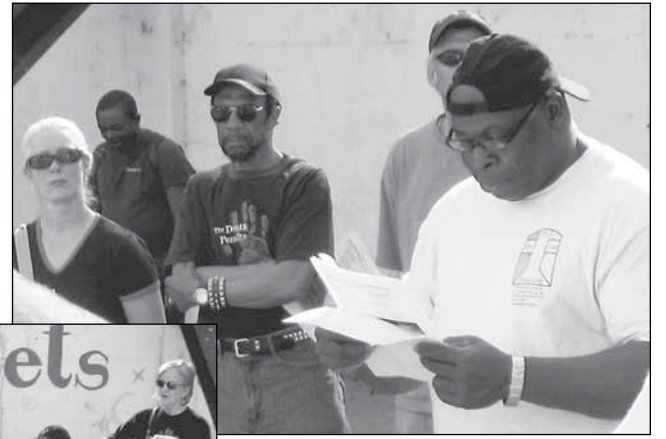
Johnny Devlin

Good Friday Georgia State Capitol

5:00 p.m.

Luke 22:47-53, 22:63-23:49

We remember the Passion narrative by sharing in a litany of the Family of the Executed at the place where capital punishment is legislated in Georgia (left).



Photographs by Johnny Devlin



Photographs by Calvin Kimbrough

Holy Saturday Pine Street Shelter

5:00 p.m.

Matthew 27:57-66

We share together the Litany of the Tombs. **John McRae** (upper right) calls us to the chanted response "The odor of death surrounds us. This tomb stinks!"

Rachel Koontz dances as we sing (above right). **Leo Chang** reports on the previous 24 hours of vigiling on the streets of Atlanta (right).



Holy Saturday The Front Yard at 910

7:00 p.m.

The Easter Vigil begins with a fried chicken supper served by our friends from the Celebrations Sunday School Class at Peachtree Presbyterian Church. **Jane Ingols**, **Alice** and **Dub Anderson**, and **Andrea Jones** offered food and smiles to each person (left, left to right).



Photographs by Johnny Devlin

Easter Morning The Front Yard at 910

9:00 a.m.

Luke 24:1-12, John 20:1-18

After a fine breakfast of grits, ham, scrambled eggs, sweet rolls, coffee and orange juice with our friends from the streets, we gather in the yard. **Dick Rustay** (below) leads the circle to proclaim, "Jesus Christ is risen! The powers of death and oppression are defeated!" Amen!



Ever Richer and Deeper *from page 1*

Presbyterian Church and at the Open Door Community. Guy and Shirley raised their family as faithful and active members of Central Presbyterian Church in Atlanta, and this bears fruit now as you welcome Debbie as your pastor. We give thanks for the blessed ties that “bind our hearts in Christian love.”

‘Thank You’ and ‘Yes’

I love the letter to the Philippian church. It was my dad’s favorite of all the Scriptures. He used to say it was like a long thank-you note. And of course “thank you” is the most important thing we ever say to God. Thank you. As Horace Tribble in our community says, “We need an attitude of gratitude.”

When we have the discipline and mindfulness to say thank you for the gift of life, it literally changes the quality of our life. Life itself shines with the glory of God!

Those who never say thank you begin to focus on all that is negative, to whine and finally to complain of everything. So let us say today, with Dag Hammarskjöld, leader of the United Nations in the 1950s:

For all that has been, Thanks.
For all that will be, Yes.

Thanks for all the saints of this church who have gone before us. Thanks for their faith in action that lends us strength for the life of discipleship today. Thanks for the gracious forgiveness and tender mercies of God and our sisters and brothers when we have stumbled and failed to love, when we have taken the wrong road or turned our backs on our neighbors.

Thanks for the healing and transformations that come as gifts, and thanks that our suffering, our troubles and our joys are shared in this community of faith, so that the suffering is not unbearable and the joys are deep and wide. Life in the Christian community reminds us again and again that we do not belong only to ourselves. We belong to God and to each other.

First give thanks and then pray that your love will grow ever richer and deeper in knowledge and wise insight to help you all together.

When we know that we belong to each other, we are able to say, “For all that has been, Thanks. For all that will be, Yes.” Yes to continuing the journey of faith together. Yes to our new leadership. Yes to moving into unknown paths. Yes to each other. Yes to the Holy One who comes to us through the Spirit, through Word and Sacrament, through the stranger, the poor, and the oppressed who seek a welcome in your midst.

Yes, may your love grow richer and deeper in knowledge and insight, and may this love empower wise discernment. Yes, may we belong to each other because

we all belong to God. Yes, we can move forward together because God is with us and never leaves us alone. You know yes is harder than no. “Thank you” is harder than “I don’t like it” or “We’ve always done it this way.” You know that belonging to each other is harder than belonging only to ourselves.

Do you know what’s the easiest thing in the world to do in a church? To find fault. To focus on the leadership and tear them down. To gossip, to whine, to think about getting my way and to undercut everybody else. Building a church community, a community of disciples, is hard work.

In “The Brothers Karamazov,” Dostoevsky’s Father Zossima says, “Love in action is a harsh and dreadful thing as opposed to love in dreams.” And as Dorothy Day quoted that line again and again, she added that “Love is the only solution. And love comes



Deborah Lamsman

Debbie Schneider Osterhoudt and Murphy Davis at First Presbyterian Church in Milledgeville.

in community.” We must, she said, “create a society in which it is easier to be good.” How does that sound? “Building a church together in which it’s easier to be good?”

Belonging to One Another

To be a church is, of course, distinct from a club, a civic group, an academic society. To be a church means that we confess that we — you and I — do not belong only to ourselves. You and I and all of us together belong to God and we belong to one another.

Look around you (don’t be scared). These are your people and you and we belong to each other. Because we — all of us — belong to God.

And today Debbie O becomes “your people” and you become her people. This does not imply a hierarchy or rigid authority structure. It means that you belong to each other and you all belong to God. She is prepared and set aside among you for particular leadership, but all of you are accountable to each other for the lives you live. Debbie is not set aside to be or define First Presbyterian Church of Milledgeville. That is your work — your ongoing work — together.

But she does come here with the particular call of leadership. Leadership is hard work and it requires wisdom and discernment and patience rooted in love. So if you haven’t started yet, start today — pray for Debbie and pray for the church. First give thanks and then pray that your love will grow ever richer and deeper in knowledge and wise insight to help you all together discern and determine what is best.

And of course belonging to one another here does not mean that you are in any way over against those who are outside these doors. No, your belonging to each other as members of this body is your preparation and your ongoing nurture for welcoming the stranger outside your door.

Clarence Jordan, farmer-theologian and founder of the Koinonia Community down in Americus, Georgia

used to say that the Church is called to be “a demonstration plot for Kingdom values.” This is your particular place to practice the values of the Beloved Community. And the world will look at you and say, “Oh, see how they love each other.” You know it has been my privilege to see this love grow among you for nearly 28 years as you opened the doors of this church to welcome families and friends traveling to visit those they love in prison.

It was perhaps a rather unlikely looking gathering in 1982, but as the years have flown by, the love has overflowed from the heart of this congregation (along with all the yummy food). And literally thousands of pilgrims have come through the doors to be blessed and encouraged by your love, your welcome, your faith in action.

Now Debbie joins you in this work along with all the other good work of this church. She will receive many gifts from this long received tradition of hospitality. And she will bring her own gifts to it. This is a time for open hearts, open arms, open minds to learn from and about each other and to shape together the new life of First Presbyterian Church of Milledgeville.

The Long Forks

Let me leave you with an old rabbinic tale.

A pilgrim came to the prophet and said, “Prophet, show me a vision of Heaven and Hell.” So together they walked until they came to an enormous door. The prophet took the latch and pushed open the door, and here is what the pilgrim saw: there was a large

fire crackling with warmth and cheer in the fireplace, warming the entire hall. And there were tables, one after another after another. Each table was groaning with the finest and richest foods: meats, their juices dripping with flavor, vegetables, fruits, cakes, pies and every delicacy, freshly baked breads, wine and milk and everything good to drink.

This is your particular place to practice the values of the Beloved Community.

But something was terribly wrong. Around the tables sat hundreds of people. But they were sullen and angry, frustrated and full of resentment. Each one was holding a fork. But the fork was too long. And each diner was locked in eternal frustration and futility because none of them could get their forks to their mouths to enjoy the good food that made their mouths water and their stomachs ache and their spirits endlessly crave.

“This is too awful, I cannot bear it,” the pilgrim cried and ran from the room. As the door closed behind them the prophet spoke: “This, my child, is Hell.” “Oh then, please, please,” the pilgrim said, “show me Heaven.”

And so they walked on until finally they came to another door. The door was identical to the first, and when the prophet swung it back on its hinges, the pilgrim was surprised to see an identical scene. Yes, the crackling fire lighted and warmed the room. The tables groaned with all the rich food and drink. But look — look at the people around the tables. They talked and laughed as they ate together. But they too had the deficient, difficult forks. The forks were far too long for anyone to get to their own mouth. Ah, but the people were feeding each other! Across the table, to either side: each one served, and each one was served. And the room was full of joy. And the pilgrim knew at once that this was Heaven.

Such a simple story. We’ve all been given a fork that’s too long. If we belong only to ourselves, we are bound to starve, to shrivel up in the face of an abundant feast set for us by our God (even in the presence of our enemies). But oh, my sisters and brothers, if we know, if we affirm, if we have the faith to understand that because we belong to God we belong to each other, our faith in action is using that fork to serve our sisters and brothers and to be in return served as well.

And this is my prayer. That your love may grow ever richer and deeper in knowledge and wise insight to help you discern and determine what is best and to live lives of authentic faith, full of integrity until the Day of Jesus Christ. Then you will reap the full harvest of justice and solidarity that comes through Jesus Christ to the praise and glory of God.

Thanks be to God. ✠

Murphy Davis is a Partner at the Open Door Community.

Easter Faith and Empire *continued from page 3*

whole group, and Luke reports that they were “afraid and awestruck” (24:37).

These two Greek adjectives are worth noting. The first is *ptoeoo*, which means in the active mood “to terrify” and in the passive mood (used here) “to be terrified.” The only other time it appears in the New Testament is in Luke 21:9: “When you hear of wars and upheavals, do not be terrified; these things are *inevitable*.” It is understandable that these disciples would be horrified: crucifixion was the pre-eminent form of Roman State terrorism. This gruesome form of public execution, reserved only for political dissidents, had only one function: to intimidate those in the occupied territories, in the name, of course, of imperial “national security.” It was a very effective way of broadcasting the message “Look what happens to those who think they can challenge the sovereignty of Caesar.”

Who generates “shock and awe” in our lives? Is it the Pentagon’s power of death over life, or the biblical God’s power of life over death?

But the other adjective is *emphobos*, which in the New Testament is reserved for connoting awe in the presence of God, or of the Risen Christ. So these disciples were on one hand cowering before a fearful State, yet on the other were reeling before the unimaginable possibility that Rome’s ultimate form of social control had not defeated Jesus. Why does the prospect of his resurrection generate such strong reaction here? *Not* because corpse resuscitation upsets the laws of nature — that’s a problem only for modern folk, and it mostly generates skepticism. No, the resurrection was overwhelming to the disciples because it signaled that Jesus’ Way had been vindicated by God — especially that most difficult bit about dying for the cause rather than killing for the cause.

This vocabulary suggests that the disciples were caught between two types of fear: the terror produced by the state, particularly in times of war, and the awe that comes in the presence of Divine Power. How contemporary-sounding is this dilemma in our world, riddled with terrorism both official and ad hoc. It poses a revealing question to us, sharpened intensely by this last Iraq war. Who generates “shock and awe” in our lives? Is it the Pentagon’s power of death over life, or the biblical God’s power of life over death? This is the pre-eminent theological question for our time.

Connecting the Dots

The last scene, in counterpoint, is almost whimsical, as Jesus tries to convince his friends that he’s not a ghost, having already gone unrecognized once (Luke 24:38f). Tired, he asks in effect: “Man, these have been a long couple of days and I’ve been through a lot; does anyone have a sandwich for a brother?” (24:41) Then, after breaking the fast he declared at the Last Supper (22:16-19), Jesus resumes the Bible study he began on the road to Emmaus: “And he said to them, ‘These are the words which I spoke to you, while I was with you: that all things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me’” (24:44).

The following verse reads: “Then he opened their minds, so that they might understand the scriptures.” (24:45) These two verbs used here tell an interesting story. Again (as in Verse 32) we encounter *dianoigo*, to open faculties of perception that have been shut down by empire. The verb “to understand” (Greek *sunieimi*) is an unusual one, meaning to bring together all the data; I would paraphrase it as “connecting the dots.” In the New Testament it is usually employed to describe those many situations in which disciples are un-

able to make such connections (e.g., Luke 2:50 and 18:34 and Acts 7:25).

Both verbs are specifically connected in the Gospels with the story of the call of Isaiah (Isaiah 6:1ff; see Luke 8:10 and Acts 28:26f). Jesus is thus reminding his followers of something the prophets long ago stipulated: people will oppose the Word of God because it challenges us to *change*. And what we resist most fiercely is, again, that terrible truth: “It is *inevitable* that the Messiah should suffer at the hands of the leaders.” (Luke 24:46) Because this prophetic vocation (and fate) is one that disciples are now invited to share: “Repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things.” (24:47f) Everyone in America may want to be a millionaire, but no one wants to be a martyr.

Here, then, is what we learn from the Emmaus Road story:

◆ The resurrected Jesus appears first a Stranger, indeed one needing hospitality. Let this be a Christological lesson to the church!

◆ Rather than standing idly among peaceable religious folk who are insulated and aloof from the world, this Risen Christ is moving alongside disciples who are in trouble because they have sought to change it.

◆ Jesus is pastoral, seeking to know the pain of those struggling with a specifically political context, rather than offering saccharine spiritual assurances of personal immunity from historical consequences.

◆ Yet he is also prophetic, his biblical analysis centered on a fierce prophetic hermeneutic, in order to reframe the empire’s historiography with the alternative story of transformation from the margins. How desperately we U.S. Christians need *this* Jesus to walk with us under our present imperial Shadow of Death! And how urgent it is that we re-read our Bibles and our history through the lens of the *prophets*.

Today, social conservatives and political oligarchs have hijacked the Bible in public discourse in the United States. But let us not think we are bereft of practitioners of this alternative Emmaus Road kind of theological reflection. Dietrich Bonhoeffer’s Finkenwald seminary mounted resistance to the Nazi Reich, and his profound “Letters and Papers From Prison” survived his execution. Dorothy Day’s reflections on serving the poor in the context of the Catholic Worker movement remind us of the “long loneliness” of solidarity. Exiled Guatemalan poet Julia Esquivel’s defiant tomes birthed hope in the midst of her country’s genocide. Philip Berrigan’s persistent nonviolent witness against the arms race over four decades never let us forget that we live under the Shadow of Nuclear Death.

But it was Martin Luther King Jr. who best exemplified the task of doing theology on the run. In particular in this time of war, we ought to revisit his prophetic “Beyond Vietnam” speech, given on April 4, 1967 at Riverside Church in New York, exactly a year almost to the hour before he was gunned down in Memphis. For this speech is a magnificent example of “connecting the dots” among the three great pathologies of American imperial culture: racism, militarism and poverty. (The text and an audio excerpt from the speech can be found at www.drmartinlutherkingjr.com/beyondvietnam.htm.) King “and all the other prophets” can help us re-read our own national history.

William Appleman Williams concluded his own great study of this history with a pressing query, which is, I believe, ultimately theological: “Do we have either the imagination or the courage to say ‘no’ to empire? It is now our responsibility. It has to do with how we live and how we die. We as a culture have run out of imperial games to play.” May the North American church rediscover courage and character enough to engage this question, buoyed by an Easter faith and tutored by the prophetic tradition. ✦

Join us as a Resident Volunteer



Calvin Kimbrough

Brando Hall joined us as a Resident Volunteer in April. His fine smile and warm heart are blessings to our community life.

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.

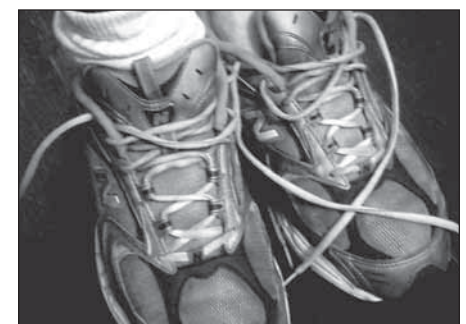
Join Bible study and theological reflections from the Base.

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!



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!

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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 _____

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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 Chuck Harris at
odcvolunteer@bellsouth.net
or 770.246.7627**

Dear Pope: Call Me *continued from page 1*

7. If you are serious, establish a commission to really investigate and recommend structural changes, because this is a structural problem. Be sure to include non-bishops and non-Catholics who actually have expertise.

8. Stop pretending to "protect" the institutional church by hiding from victims and survivors. Your first job is pastoral, and they are your flock. All they are seeking is justice and healing, and they have a right to expect both from their church. In fact, your defensive, lawyer-driven responses have placed the institutional church in great jeopardy. You have compromised the integrity of the church and caused many to question their faith.

9. Remember: they don't expect us to be perfect, just to be faithful.

10. "Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed." (Hebrews 12:12-13)

So, Pope Benedict, call me. Let's chat. ✠



Ade Bethune

Ambassadors *continued from page 5*

ture, history and tradition. As a "peace chief," he has worked to rebury the remains of Native Americans in respectful, honored places, and in the process has taught us about our bloody history and opened new paths to justice and reconciliation.

Nelson Johnson is the leader of the Greensboro Truth and Community Reconciliation Project, the first such effort in the United States. On Nov. 3, 1979, he and other labor organizers were preparing a legal rally through a working-class black neighborhood in Greensboro, N.C., when a caravan of nine cars carrying Ku Klux Klan and American Nazi Party members drove toward them, pulled out weapons and opened fire, killing five people and wounding ten others, including Nelson. I was a college student in nearby Durham at the time, and remember the event vividly.

Through his amazing journey and desire to serve the people of Greensboro, Nelson launched a community reconciliation project in 2001. In 2006, a 529-page report containing all its findings and recommendations was released. In support of this work, South African Archbishop Desmond Tutu said, "Unless Truth and Reconciliation Commissions occur on a mass scale in the U.S., this wonderful nation is on the road to destruction, given its international conduct and behavior."

"The church has to embody a new way of being that centers on compassion and human equality," Nelson concludes. "With creativity and imagination, the church must join with others in mobilizing to reclaim the non-dominating power that transforms society. . . . I am convinced that only deep movements of faith and justice can hope to redirect this nation, which is so deeply divided over race, crippled by economic exploitation, far down the track of an awful war, and engaged in fierce self-delusion about its place in the world. The price we and the world pay for this hubris is so high. People of faith must rise to the task."

These lively testimonies, the authors conclude, "individually and together, make it difficult to dismiss the biblical vision as hopelessly idealistic." Marietta, Liz, Murphy and Jim Loney are all friends and heroes of mine, and I can testify that their lives point the way forward for all of us. Both volumes of "Ambassadors of Reconciliation" offer fresh wisdom and encouragement to rebuild and widen the many Christian movements for restorative justice and peacemaking. Read them and you will be re-energized to be a better ambassador of reconciliation. ✠

Inch by Inch *continued from page 2*

Gladys' Mystery Journey

You probably wouldn't even believe me if I told you that Gladys Rustay's medical crisis started on the same day as Ed's. But, alas, it is true. When we called Dick and Gladys at Dayspring Farm to tell them what was going on with Ed, Dick told us that Gladys had been acting strangely with what could be stroke signs and that he was taking her to the little hospital in Ellijay. She spent the night at the hospital and then they sent her home to see our own "Dr. Nick," two doors down, for follow-up. An MRI showed that she had a TIA (a sort of mini-stroke), but there is no lasting damage. She is feeling lots better now, but it was a scary journey for Gladys too.

Calvin's Mother's Move

During the same weeks, Calvin Kimbrough's 87-year-old mother fell in her kitchen in Nashville, Tennessee and spent eight hours on the floor before she was able to get help. Thankfully, there were no broken bones, but it was quite a trauma. This has resulted in many trips to Nashville for Nelia and Calvin to get Mama Kimbrough into the hospital, then into a rehabilitation hospital, and finally into an assisted living unit at the local Methodist home for the elderly. She is now well settled, with excellent care, and Nelia and Calvin are working with Calvin's family to prepare her house to be sold and to make decisions about a lifetime's accumulation of household accoutrements and memories.

Ralph's Arm

Just in case we hadn't had enough drama, Ralph Dukes was happily making his way down Ponce de Leon Avenue last week when he tripped and fell, into a lane of traffic! Thankfully, the driver who came up behind him stopped and helped him get to the curb. But Ralph's arm was badly broken. He has been in a cast and, at this writing, is scheduled to go soon to Grady Memorial Hospital for surgery on his elbow. This has been a painful injury for Ralph. While not even this has been able to stop him from making the house coffee at 4 a.m., he has been unable to do much else. We are very hopeful that the pain will begin to diminish after the surgery.

Needless to say, we would be in quite a pickle here if not for our wonderful cadre of young and healthy Resident Volunteers: Johnny Devlin, Tony Rust, John McRae, Brando Hall and Lulu Whitaker, along with a host of outside volunteers who come in day after day to help. They have kept it all going while the rest of us are hobbling along trying to keep up, and they do it with such *joie de vivre* that we all feel better.

Well, I didn't even begin to "make this short," and I'm afraid it has begun to sound like "We didn't get the *May Hospitality* out because the dog ate my homework." But please bear with us, dear readers. We are trying to get this group of limping, dragging senior citizens back on schedule. We'll get back to you in July! ✠

Murphy Davis is a Partner at the Open Door Community.



Meinrad Craighead

Grace and Peaces of Mail

Dear Ed,

I hope the earlier financial issues have been resolved and that you are once again viable. Well, as financially vital as justice causes ever are.

In my theology class we have been reading Jürgen Moltmann's "Theology of Hope." And I have been thinking how the Open Door embodies one theme. You may recall that he claims that the promises of God open up history, canceling the prevailing realities. And Christians are called to empty themselves into that new configuration. My favorite line is, "Those who hope in Christ can no longer put up with reality as it is, but begin to suffer under it, to contradict it. Peace with God means conflict with the world..." (page 21). That certainly is what you do at the Open Door — live the promises and defy the prevailing order.

It is a privilege to be able to lend some financial support to the implementation of the gospel.

Peace and Power,
David O. Woodyard
Denison University
Granville, Ohio

Dear Murphy and Ed,

David Woodyard is right: The Open Door Community is for me Theology of Hope incarnate: a diaconic and prophetic community. Therefore I was and I am always so much attracted by you.

Murphy: You are every morning in my prayer. Our God is a god who hears. No one can fall deeper than into God's hands. Jesus is always with you, and the resurrecting Spirit within you.

Ed: I may be able to come (to Atlanta) next year as an "octogenarian" of 85!

With love in friendship,
Jürgen Moltmann
Tubingen, Germany

Dear Murphy,

I received the February 2010 copy of *Hospitality*. You really did a good series of articles and poems on Jack Alderman. I knew him from years at Jackson. Kudos to you for shedding light on a side of his character that many did not see, as all most wanted to see was the media-perpetuated "horns and tail."

Warmly,
Tony
Georgia Prison System

Dear Murphy,

What a lovely article "Resurrection and Restoration: A Woman and a Girl" in the August-September 2009 *Hospitality* that I received a while back. I will share it with my Grace United Methodist Church Sunday School class. It illuminates and enriches my ongoing study of dear Jesus' ministry.

Sincerely,
Frances Greiff
Atlanta, Georgia

Dear Ed and Murphy,

I am sorry to hear that you both are having health issues. I hope your surgery went well, Ed. Murphy, chemo is no picnic, but fortunately you are a tough customer! I am remembering you both in my prayers.

I read your newspaper each time, and it just gets better and better. This ministry in print is so important to us all.

As ever,
Belle Miller McMaster
Decatur, Georgia

Dear Ed and Murphy,

I read with considerable interest Steve Clemens' article "Why I Don't 'Support the Troops'" (*Hospitality*, February 2009). I want to respond because my experience in the U.S. military and in life has brought me to a completely opposite view to Steve's.

As I understand it, Steve said, in his article, (1) I do not support our troops because what they are doing is "wrong," and (2) chaplains should not be allowed in the military because they are encouraging war and "glorifying" it.

Categorically, emphatically, I disagree with Steve's article and deny, in fact, parts of it. I support our troops because they are "fighting for our country" and they are "fighting for me." If I were called to duty again, I doubt that I would survive basic training.

My military experience that has brought me to such strong disagreement with Steve's view was in two parts: (1) four years' service in the U.S. Marine Corps Reserve (1935-39), with two-week training periods while a student at the University of South Carolina in Columbia, and (2) 46 months in World War II, in the Army Air Corps, with 18 months in the European Theater of Operations.

In military and in civilian life, I have known a number of chaplains, and I have never known one who "glorified war." Particularly, in the military, I have never known one officer or enlisted person who "glorified war." Or one who, if they had a choice, would not choose peacetime stateside duty rather than war overseas. So we need chaplains in the military, to carry on their ministry of assurance, hope and peace.

And to remind all in their charge that the Almighty is with them. War is hell, it has been said, and, as many of us affirm in our religious creeds, he (the Almighty) descended into hell. And, in a sense, could we not say that the INCARNATION was a cosmic "descent into hell"? That, it seems to me, is enough to keep all our military chaplains busy, proclaiming.

Love and best wishes,
Harold B. Prince
Clinton, South Carolina



Anna Hogan

Dear friend Ed,

Just finished reading the February *Hospitality*, especially the articles on Jack Alderman's "judicial murder." Here is a man who is completely rehabilitated, but "justice" must have its blood lust fulfilled!

Also, I continue to be edified and amazed by your own articles on "Love in Action." How you sustain a burning zeal, connected with a fiery literary style, is surely a GIFT of the Spirit, which you accept and use well.

During the holy season of Lent, I read less, talk even less, and PRAY more — which is simply being still before the Triune God, on behalf of all my brothers and sisters, especially those who kill the so-called "killers," not realizing that God's grace often has them far holier AFTER their misdeed than before it.

Lenten Love,
Father Tom Francis
Monastery of the Holy Spirit
Conyers, Georgia

Dear Murphy,

This past weekend, I reread the November-December 2009 *Hospitality*. After rereading your article "Hating Our Children," about Ronnie Rudé, I laughed so long that my side started to hurt. I wish I could have met Ronnie. Was Bettina Paul's depiction of him adequate? Bless the deceased. If Bettina's drawing is lifelike, then I'd have to say that Ronnie looked like the character from the cover of *Mad* magazine. If I remember correctly, his name was Alfred E. Neuman.

Murphy, I definitely plan to be at 910 this (or next) Halloween to see you in that witch's outfit. I can visualize you entering a bus while Ronnie greeted you so unconventionally.

Last Saturday I went to a Kairos Reunion, and an old friend of yours from death row, David Crowe, was one of the speakers.

Stay well, stay well, stay well. Ronnie Rudé is looking down on you.

In Christ's Love,
Melvin
Georgia Prison System

Thank you for the good work. Thank you for sending *Hospitality*. The February articles on/by Jack Alderman were such an inspiration.

Could you send *Hospitality* — including please the February issue — to my friend in Huntingdon prison?

Thanks and love,
Dorothy Brown
Huntingdon, Pennsylvania

Dear Ms. Davis,

The February *Hospitality* was very heartfelt and touching. I felt every word. Jack Alderman was a friend of mine the brief time I was [on death row]. We both attended Mass on a regular basis. In October 2001, while I was on death row, Mr. Alderman attended my communion to the Catholic faith.

I got to know Jack the person you described in your letter to the parole board. I can attest to every word you wrote. Mr. Alderman was a caring and loving individual. If any person has anything negative to say about him, they could not have known him. I had a couple of conversations with Jack, all productive, even though we knew each other only briefly. I will truly miss him and others who are gone and the ones who are still back there. I really appreciate the articles about Jack Alderman. Keep up the good work!!

Changing gears, you recently mentioned the change in the visitations at Jackson. I'm sorry to hear there are no longer contact visits. I read "Intimidating Prison Visitors" in the March *Hospitality*. That is exactly what it is designed for! There have been situations where visitors have been asked to be strip-searched. Who wants to go through that just to see a loved one? Some would leave, some go through it. They like to have us isolated from our loved ones and to keep us isolated from the outside. I ask my family not to put themselves into those situations. I don't want my family feeling like they are criminals. Mostly the things we have (contraband) are coming from the prison officers. So why are our families being treated this way?

To answer your question about us getting lunch back on Fridays, Saturdays and Sundays, forget it!! We don't have visits on Fridays anyway. We barely get fed through the weekdays, the way they are cutting back on food and feeding us leftover beans and stuff. They are also cutting the size of the portions we get.

Thank you for listening. Take care of yourself. Tell the fellows I said Hello and I'm thinking about them. May God Bless you and the people at the Open Door Community.

Sincerely,
John
Georgia Prison System

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: Thursday, 2 p.m.

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

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

Use of Phone: Tuesday – Thursday, during Soup Kitchen

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

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

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

We gratefully accept donations at these times.

Sunday: 9 a.m. until 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.

- June 6 4 p.m. Worship at 910 Eucharist Service
- June 13 4 p.m. Worship at 910 Eucharist Service
- June 20 4 p.m. Worship at 910 Eucharist Service
- June 27 4 p.m. Worship at 910 Eucharist Service
- July 4 4 p.m. Worship at 910 Eucharist Service
- July 11 4 p.m. Worship at 910 Eucharist Service
- July 18 4 p.m. Worship at 910 Eucharist Service
- July 25 4 p.m. Worship at 910 Eucharist Service



Johnny Devlin

The Vagrant Christ at City Hall on Maundy Thursday.

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



Chad Hyatt

Living Needs

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