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

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July 2010

## Jesus Was a Panhandler, Satan Is a Prosecutor

By Peter Gathje

*Editor's note: 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 Community. He delivered this sermon at the Open Door in May.*

*Now have come the salvation and the power and Reign of our God, and the authority of God's Christ. For the accuser of our companions, who accuses them before our God day and night, has been hurled down. They overcame the accuser by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.*

*Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! The devil is filled with fury, because he knows that his time is short. (Revelation 12:10-12)*

I love the Book of Revelation and the apocalyptic writings of the Bible in general. I love these writings because in them we are given poetic visions of the truth, truth that is typically obscured by the lies of the world that masquerade as the truth.

To see Atlanta or Memphis with Jesus' apocalyptic eyes is to know that downtown development that despises the poor and homeless is doomed.

In other words, in these apocalyptic writings, such as the Book of Revelation, we get a glimpse of what is really real, even as we continue to live in the midst of illusions perpetrated by those in power.

The Apostle Paul, who had a strong vision grounded in an apocalyptic vision of truth, knew that in contrast to the wisdom of the world, such a vision looked foolish. As he wrote in First Corinthians, "We are fools for the sake of Christ" (4:10).

Like Paul, we are fools for Christ when we seek to live by the apocalyptic unveiling of the truth. We are fools for Christ when we live by the truth that sin and death do not have the last word; when we live by the truth that Jesus is indeed risen from the dead; when we live by the truth that God is working in history to bring life, liberation and the victory of love; and when we live by the truth that, as today's reading states, "Now have come the salvation and the power and kingdom of our God, and the authority of God's Christ."

As fools for Christ, we seek to live according to those poetic visions of the truth, to shape our lives around those



Jesus

Simon Carr

glimpses of the really real. As fools for Christ, we bet our lives on these poetic visions of truth that run counter to the falsehoods of the world. As fools for Christ, we bet our lives on the apocalyptic visions that are life-giving in a world given to death-dealing. As fools for Christ, we practice a way of life that is liberating in a world given over to enslaving.

Now it is not easy being a fool for Christ. It is not easy to live with the truth of these poetic apocalyptic visions. I know I struggle in my life to shake off the dominant worldview, because that worldview so powerfully enforces its view of reality. I find it a struggle to come to see with these poetic visions of the truth and to live by these visions of truth. The world rewards those who live according to the dominant vision of truth. So I struggle to see through the lies of the world.

Jesus invites us, in John's Gospel, to "Come and see" (1:37-39). Sight, what we see and how we see, are themes that run through this Gospel. We learn along the way of being disciples of Jesus that where we stay, and who we stay with, opens us up to what and who we will see.

Jesus shows us how to see, how to see with apocalyptic eyes. To see Jerusalem with Jesus' apocalyptic eyes is to know that, despite the impressive buildings, "not one stone will be left upon another" (Mark 13:2). To see Atlanta or Memphis with Jesus' apocalyptic eyes is to know that downtown development that despises the poor and homeless

Jesus Was a Panhandler continued on page 8

## Psalm 23 An Adaptation

By Murphy Davis

Oh my Beloved Friend,  
you are my shepherd.  
In your care I have everything I need.  
You open the gate to green pastures,  
you teach me Sabbath,  
and give me time to rest.  
Beside the flowing stream  
and the still lake  
you restore me to myself in your image.

You lead and accompany me  
into the path of justice and solidarity,  
and I find my integrity in your way.

Even though I walk through  
the Valley of the Shadow of Death,  
I am not afraid,  
because you never leave me  
and your love casts out fear.  
With a shepherd's rod and staff  
you guide me and give me comfort and strength.

You invite me to a bountiful table  
where enmity and divisions fall away.  
Justice is important;  
but supper is essential.  
You welcome me as an honored guest.  
My joy overflows like a cup  
poured full and always  
spilling over.

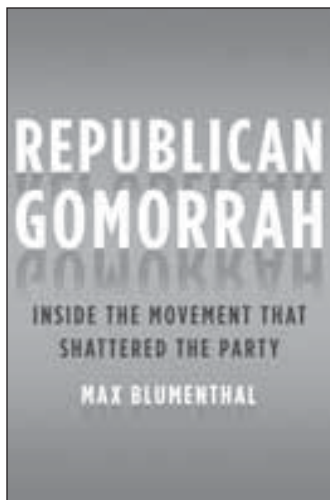
Your goodness and mercy have  
run after me my whole life long;  
and so I will enjoy living  
in the light of your presence forever.

Murphy Davis is a Partner at the Open Door Community.



Mia Nussbaum

# Inside the Minds of the Religious Far Right



## Republican Gomorrah

Inside the Movement That Shattered the Party

By Max Blumenthal

Nation Books

hardback

\$25.00

Reviewed by Thomas Monahan

If you are as concerned as I am about the influence of far-right Christians in American politics, “Republican Gomorrah” by Max Blumenthal is a good introduction to some of the leaders of the movement, from James Dobson to Sarah Palin, and the character types they represent. The book also catalogs the hypocrisy and scandals that have plagued the Christian far right. The movement’s purpose is to make its interpretation of biblical law the law of the land.

In preparing to write “Republican Gomorrah,” Blumenthal studied two of psychoanalyst and philosopher Erich Fromm’s books, “Escape From Freedom,” an exploration of the authoritarian (sado-masochistic) character type, and “The Anatomy of Human Destruction,” in which Fromm extended the definition of necrophilia to include any behavior that is obsessed with death and destruction — what he called the “necrophilius” character type. Although Blumenthal doesn’t do any in-depth personality analysis of anyone on the Christian far right, it’s apparent how the sado-masochistic and necrophilius character descriptions apply

to various people discussed in the book. Because of space limitations, I can focus on just a couple of important personalities.

R.J. Rushdoony, an ultraconservative “Reconstructionist” Christian who advocated theocratic government, was among the founders of the movement. He wrote that homosexuals, apostates, disobedient children and so on should be eligible for execution. Instead of spending money to keep convicted felons in prison, he recommended either executing them or making them indentured servants — slaves. Whoever advocates killing anyone, especially children and those “guilty” of merely having different values, is unquestionably sadistic and obsessed with death and destruction.

Though now dead, Rushdoony remains important, because he was a mentor for many of the current leaders of the Christian right, notably James Dobson, founder of Focus on the Family. Dobson, whom Blumenthal describes as probably the most powerful figure in the movement, is, like Rushdoony, an authoritarian character type. His book “Dare to Discipline,” published in 1970, recommends corporal punishment (beating) for disobedient children.

As discussed in “Republican Gomorrah,” Dobson has described himself as spiritually perfected and the possessor of the absolute truth, which is scary enough in itself. But, considering his political influence, it is also potentially very dangerous, which Blumenthal doesn’t mention but is cause for concern, because authoritarian character types can easily come to power during a time of national crisis: economic depression, major terrorist attack or the like.

**While the Christian far right obviously has a big problem with sexuality, it has no problem with violence.**

Dobson is, however, willing to forgive anyone for their sins — serial killer Ted Bundy was an example — if they confess and surrender to his leadership (domination). This is the nature of his relationship with his followers, as it is with other authoritarian leaders of the far right. He dominates. The domination over others is the sadistic component of the relationship, and the submission of his followers is the masochistic component.

Blumenthal cites some interesting statistics in the book — for example, that evangelicals have the highest rate of divorce (29 percent) while secular humanists and atheists have the lowest rate (21 percent); the huge problem with addiction to pornography uncovered in a 2007 survey, in which 50 percent of evangelical men and 20 percent of women were reported to be addicted; and another survey in which 37 percent of evangelical pastors called pornography addiction a current struggle.

While the Christian far right obviously has a big problem with sexuality, it has no problem with violence. “Dare to Discipline” has sold more than a million copies, and the movement, as a whole, has enthusiastically defended the wars in Iraq and Afghanistan. Many far-right Christians are gun owners (e.g., Sarah Palin) and oppose gun control, so it is apparent that there is a preoccupation with death and destruction, opposition to what is life affirming (sexuality) and an embrace of what is life-negating (violence). Fromm’s analyses of the authoritarian and the necrophilius explain why Dobson and others like him attract followers. The leaders and the followers share the same character type.

As Reconstructionists, the members of the movement aspire to nothing less than a theocracy. They evidently lack any knowledge of history, as theocracy has always been the cruelest and most intolerant form of government. One need only consider modern-day Iran to see the inherent nature of theocratic rule. As Blaise Pascal, the 17th-century French mathematician, physicist, religious philosopher and master of prose, once remarked, “Men never do evil so cheerfully and thoroughly as they do from religious conviction.” And theocracy empowers them to do just that.

This book is interesting and informative for anyone who would like to have a more complete picture of the Christian far-right movement and its implications for Americans. I also recommend “American Fascists: The Christian Right and the War on America” by Chris Hedges and “The Family: The Secret Fundamentalism at the Heart of American Power” by Jeff Sharlet. ♣

*Thomas Monahan is a Resident Volunteer at the Open Door Community.*

## 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

*“Where Shall the Poor Live?” by Nelia Kimbrough*

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# The Things That Make for Peace

By Heather Barger

*Editor's note: Heather Barger is a graduate of Emory University's Candler School of Theology, a former Resident Volunteer at the Open Door and a longtime member of its extended community. She delivered this sermon at Palm Sunday worship on March 28.*

*After Jesus said this, he went on in front of them toward Jerusalem. As he came near Bethphage and Bethany at the Mount of Olives, he sent two disciples ahead with these instructions: "Go to the village there ahead of you; as you go in, you will find a colt tied up that has never been ridden. Untie it and bring it here. If someone asks you why you are untying it, tell him that the Lord needs it."*

*They went on their way and found everything just as Jesus had told them. As they were untying the colt, its owners said to them, "Why are you untying it?" "The Lord needs it," they answered, and they took the colt to Jesus. Then they threw their cloaks over the animal and helped Jesus get on. As he rode on, people spread their cloaks on the road.*

*When he came near Jerusalem, at the place where the road went down the Mount of Olives, the large crowd of his disciples began to thank God and praise him in loud voices for all the deeds of power that they had seen: "God bless the king who comes in the name of the Lord! Peace in heaven and glory to God!"*

*Then some of the Pharisees in the crowd spoke to Jesus. "Teacher," they said, "command your disciples to be quiet!"*

*Jesus answered, "I tell you that if they keep quiet, the stones themselves will start shouting."*

*He came closer to the city, and when he saw it he wept over it, saying, "If you only knew today the things that make for peace! But now you cannot see it! The time will come when your enemies will surround you with barricades, blockade you, and close in on you from every side.*

*"They will completely destroy you and the people within your walls; not a single stone will they leave in its place, because you did not recognize the time when God came to save you!" (Luke 19:28-44, Good News Bible)*

I don't know how many of you were able to see or hear Cornel West's keynote address at the service honoring Martin Luther King Jr.'s birthday at Ebenezer Baptist Church in January. Probably not many, unless you were among the VIPs invited to the event or unless you corrupted your brain by watching it on Fox 5 as I did.

Now some might argue that my preaching style is a tad bit different from that of Cornel West, but I want to call to mind an image from his speech that came back to me as I was reflecting on this Scripture, the Christian traditions around Palm Sunday, and this community's particular preparation for Holy Week as we try to follow Jesus into the city.

Brother West issued what I heard as a fierce challenge to the many dignitaries, politicians and ministers present on that day celebrating the life and legacy of Dr. King. And I think it is a challenge to all of us. He said:

One of the things we want to resist in this place and at this time is the Santa Clausification of Martin Luther King Jr. I don't wanna sanitize Martin Luther King Jr.! I don't wanna sterilize Martin Luther King Jr.! I don't wanna deodorize Martin Luther King Jr.! I want some funk in Brother Martin! I wanna keep it real with Brother Martin! I wanna talk about some of the wounds, and the scars, and the bruises, and that he still kept loving his way through to the end.

We don't wanna domesticate Brother Martin this mornin'. We don't wanna turn him into Santa



Claus with a smile on his face, with bags of toys in his hands, and everybody jumping up and down like they were always in solidarity with him! NO! NO! We're gonna remember that the American FBI said he was the most dangerous man in America! We're gonna remember that the FBI said that he was the most notorious liar in America!

Sometimes I think that we might imagine Jesus entering Jerusalem as Dr. King is often imagined and remembered on the King Holiday. To borrow West's image, as if Jesus rode into Jerusalem like Santa Claus with a smile on his face and bags of toys in his hands (insert donkey in place of reindeer) and everybody, EVERYBODY in the city comes running after him shouting, "Blessed Is the One Who Comes in the Name of the Lord!" And if your upbringing in the church around Palm Sunday is anything like mine, with the congregation waving palm branches and shouting and singing "Hosanna!", when we imagine where we might be in the story, we probably insert ourselves and all Christians among the crowd following and praising Jesus, too.

## Following Even Without Understanding

Well, much as West is careful to correct our revisionist history and call us to remember the dangerous and notorious Dr. King, so, too, if we read this story carefully, if we don't romanticize but read with the eyes of faith and dangerous memory, we will understand that the image Luke is painting is not a welcome-home parade for a beloved war hero or a triumphant king. This is *not* a triumphal entry into Jerusalem, as it is subtitled in many modern Bibles. There are not throngs of people (and especially not dignitaries and church leaders) running into the street to meet and celebrate Jesus. Nor does Jesus come into Jerusalem proclaiming his plans to overthrow the crushing force of Empire, as many Jews of his day might have hoped. Nothing of the kind. The people who follow him into the city and shout praises are the ones who have followed him all along. It is not a hero's parade, but a premeditated and subversive street action. And Jesus has not come to proclaim his intentions for war, but for peace.

How do we know? Well, the Gospel of Luke doesn't make any big secret of what will happen in Jerusalem. Jesus has known since early on, and has explained to his followers on three separate occasions exactly what will happen (Luke 9:21-22, 9:44 and 18:31-34). He will be rejected, arrested, tortured and executed by the state authorities in Jerusalem. It's no great mystery.

And yet it is, because each time, his disciples don't get it. Luke says that his meaning was "concealed from them, and they were afraid to ask him about it" (9:45). But it's clear that Jesus doesn't have any expectation of a welcome party and

celebration when he arrives in Jerusalem. His radical hospitality, his rejection of the purity codes that degraded Gentiles, the poor and women, and his exposure of hunger, poverty and illness as the direct results of social injustice, had not gone unnoticed. And there would be consequences. He knows what awaits him, and much like Dr. King, he must have felt deeply alone in facing that truth.

So Jesus is not naïve on this approach to Jerusalem, and it is not without forethought and plotting. As happens often on this journey, Jesus sends scouts ahead to scope out the scene and make sure arrangements are in place for him to enter the city in a particular way (see Luke 9:52 and 10:1). The instructions are explicit, complete with a secret password. When someone asks, "Why are you untying the colt?" you answer, "The Lord needs it." And Luke reports that the scouts respond exactly as they are instructed.

**It is not a hero's parade,  
but a premeditated  
and subversive street action.  
And Jesus has not come  
to proclaim his intentions for war,  
but for peace.**

And notice that none of this actually happens in Jerusalem, but in a village outside. The city center is the location of confrontation — where Jesus' vision and will clash with the vision and will of the power brokers. But the preparations, the provisions and the community of support needed for that confrontation are arranged outside the city, on the margins, with people who have heard and seen Jesus' practices of love and justice precisely because they are not at the center of power.

And those are the people who continue to follow Jesus *into* the city. Jesus' disciples might not have understood. They might have been afraid to ask. They might have been waiting for Jesus to proclaim a revolution that would finally bring the mighty wrath of God against this evil and dehumanizing Empire they lived under. But even when he didn't, *they kept following*. Even if they did not understand him, they watched and listened with the eyes and ears of their hearts, and they followed.

## The Most Dangerous Man in Judea

They perceived something different about this Jesus, even if he didn't match their expectations of the Messiah. They knew that they had seen God's power in action — the feeding of 5,000 people when it looked as if resources were

**The Things That Make** *continued on page 10*



# The Open Door Community Press Books

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

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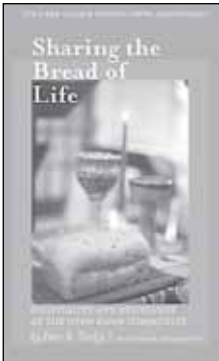


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Hospitality and Resistance  
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By **Peter R. Gathje**

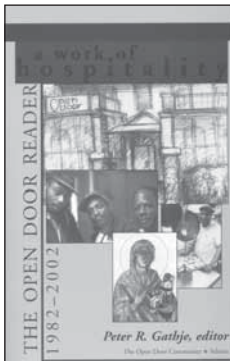
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## A Work of Hospitality The Open Door Reader 1982 - 2002

**Peter R. Gathje, editor**

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Foreword by Rev. Timothy McDonald III

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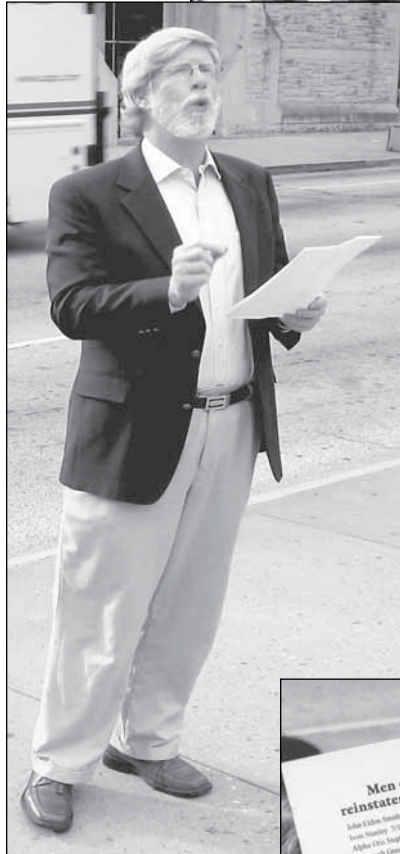
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# Vigil for Life at the Death of Melbert Ray Ford



Calvin Kimbrough

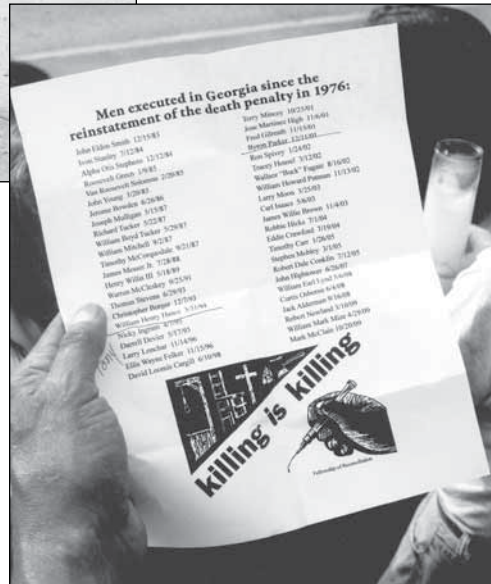


Johnny Devlin

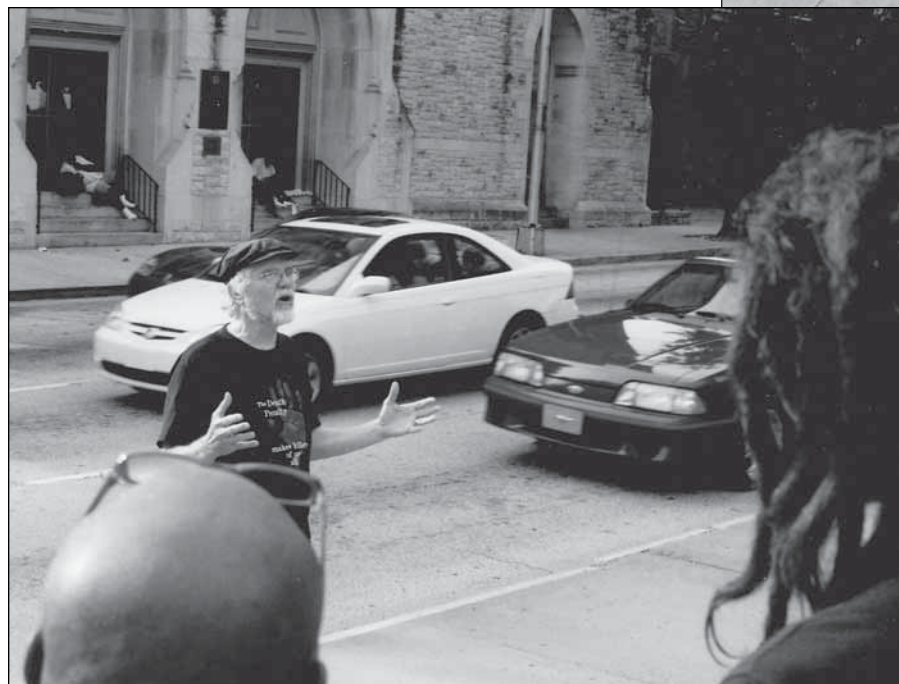
Melbert Ray Ford was executed by the state of Georgia on June 9, and the Open Door Community hosted a vigil at the state Capitol in Atlanta to call for the abolition of the death penalty.

**Gary Charles**, senior pastor of Central Presbyterian Church, shared his poem "Swords Away" (left). **Murphy Davis** spoke to us of her correspondence and visits with Ray Ford during his 24 years on death row (below). **Eduard Loring** called for an end to the death penalty even as our homeless friends settled

for the night on the front steps of Central Presbyterian, directly behind him (bottom).



Photographs by Calvin Kimbrough





# Vigil for Life at the Death of Melbert Ray Ford *continued*

## Swords Away

(John 18:11)

Holy Week again  
And few operating instructions  
Palms and processions  
Basins and towels  
Seven last words  
Stripping the place bare

Holy Week again  
With one clear instruction

Put the swords away

Stuff them in a gilded scabbard  
Store them somewhere to collect dust  
Hang them as arcane ornaments

Holy Week again  
With one eternal instruction

Put the swords away

Stop the mad march  
Of violence where ears are severed  
Along with souls

Holy Week again  
With our Lord's firm instruction

Put the swords away

Stop the sarcasm  
Cease the bombing  
End the executions

Holy Week again  
And few operating instructions  
Save one decisive word from our Lord

Look beyond the simple solutions  
Reject the martial rhetoric

Put the swords away

— Gary W. Charles

*Rev. Gary W. Charles is the senior pastor at  
Central Presbyterian Church in Atlanta.*

## Cancer in the System: Is There No Cure?

By Judith Wray

*Editor's note: Judith Wray is a member of the Methodist Diaconal Order, a ministry within the Methodist Church of Great Britain. During her sabbatical, she and her husband Lloyd spent time volunteering at the Open Door Community in June.*

On Wednesday, June 9, 2010, around 7 p.m., a long-term prisoner, Melbert Ray Ford, was executed by lethal injection by the State of Georgia. A group from the Open Door Community formed a small crowd, along with members of local churches and other organizations, on the steps of the Capitol building in Atlanta for a vigil.

I was there, along with my husband Lloyd, helping hold up a banner that said, "Stop the Death Penalty." We were physically a long way from our home in England. Mentally and spiritually, we were on another planet. The death penalty does not exist in the United Kingdom.

As we stood together in silence waiting for the hour of death, a vivid image came into my mind of a small bedroom in my original family home, where my sister Alison, Lloyd and I waited quietly for Dad to die. That was 10 years ago.

Dad received his death sentence a few months after his 80th birthday. The cause of some discomfort and difficulty in swallowing was revealed to be cancer of the esophagus. An operation was not recommended, just a course of radiotherapy to slow things down. He was told that he probably had four or five months to live. All that my brothers and sister could do was to come alongside and accompany him on the way, to the best of our ability and according to our circumstances.

Everything went according to plan, and toward the end of August 2000 we knew it would not be long. The family gathered around to say goodbye. Dad was calm and accepting, even open to what was happening — "It's interesting to find out what it's like," he said one day. Someone from the Census Department came to the door asking who lived in the house. I stood speechless. Yes, someone lived there, but he wouldn't be there. He wouldn't be anywhere in this world. How do you get your head around that?

It was this same feeling that I had on the steps of the Georgia Capitol. Now you have life; now you don't. Something is going to kill you, and that will be it: gone; over; no more. In Dad's case, it was cancer within his digestive system that killed him. In Ray Ford's case, it was cancer not within his body but within the State system.

Everyone hates and fears cancer in the human body. The medical services go to great lengths to attempt treatment and cure. Care for those suffering from cancer is improving constantly, but up to now no lasting solution has been found for the problem. Cancer in the body is far beyond our ultimate control. So a question is, when it is something within our control, why would anyone introduce the death penalty into the system of government, and promote it, and maintain it?

My father breathed his last as we sat with him one evening, almost exactly five months after he received his sentence of death. Lloyd started to sing a hymn, "*The day thou gavest, Lord, is ended,*" and my sister and I joined in. It was final, yet it was also completion, and as such we could accept his death with thanksgiving for his life and also his faith, which had taken on a new dimension during those months of waiting.

A news bulletin reported that Ray Ford's time of death was 7:27 p.m. The minister of Central Presbyterian Church, across the street from the Capitol, tolled the church bell. It wasn't just me who noticed how a cloud drifted across the sun. There was no sense of completion, but rather an empty sense of futility.

Earlier, Murphy Davis of the Open Door had spoken about Ray Ford. She had been in correspondence with him and had known him for many years. Ray had sent a message to her that day or the day before, to say that on arrival in heaven he planned to go to Jesus and ask Him to send His angels to bring healing of Murphy's cancer of the body, with which she has struggled for 15 years. Ray Ford was in Jackson prison for 24 years. Maybe he will also talk to Jesus about the cancer that caused his own premature death.

In the Bible there are many references to the concept of rooting out evil in society, rooting out anything that causes other people to sin. Cancer treatments aim at the roots of the cancer. Radiotherapy targets the source as accurately as possible; chemotherapy is more general but with the same aim, to obliterate, to shrink or to make inactive the cancer.

There are people in Atlanta and Georgia, represented by the small crowd at the Capitol vigil, who recognize the cancer in their society and, through their prayers and demonstrations, through their support and concern for the prisoners who remain on death row, will continue to target the roots of this cancer until a cure is found. We join our prayers to theirs. ♦





## L.A. Catholic Worker 40th Anniversary!

The Los Angeles Catholic Worker celebrated its 40th anniversary on Sunday, May 16, at All Saints Episcopal Church in Los Angeles. **Jeff Dietrich** and **Catherine Morris**, longtime leaders of the LACW, welcomed a church full of guests. The LACW had invited **Murphy Davis** and **Nelia Kimbrough** of the Open Door to come and lead the worship service, but with Murphy's return to chemotherapy, she was unable to attend (*right, Catherine holding Murphy's picture*). Catherine asked prayers for Murphy and placed her picture on the Communion table to acknowledge her presence. Nelia celebrated the Eucharist with **Alice Callaghan**, an Episcopal priest, and **Elizabeth Griswold**, a United Church of Christ minister (*below, from left: Alice, Nelia and Elizabeth*). For more pictures and the 40th-anniversary issue of the *Catholic Agitator*, the LACW newspaper, see [www.lacatholicworker.org](http://www.lacatholicworker.org).



Photographs by Mike Wisniewski

## In, Out & Around 910

Compiled by Calvin Kimbrough

## From Memphis to 910

For three years now, **Pete Gathje** has brought one of his spring semester classes from Memphis Theological Seminary for an intensive week at the Open Door Community. The class reads the Open Door's books and reflects on those readings before arriving at 910, so they are ready to enter the life here with some background and plenty of good questions. It is a wonderful time for us each year, sharing our life with a fine group of students. This year the group included **Lindsay Butler**, **Lindsey Byard**, **Rhonda Neal**, **Pete**, **Corey Harris**, **Nadolyn Dunigan**, **Diane Riggs**, **Marilyn Smith**, **Panisha Stigger**, **Paula Milo-Moultrie**, **Camille Bradley**, **Beth Gaddie** and **Dave Schultz** (*right, left to right*).



Calvin Kimbrough

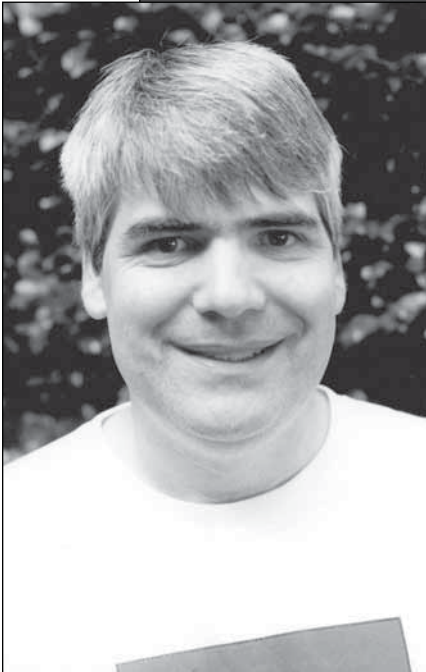


Calvin Kimbrough

## May Day in LSP

The Catholic Worker Movement was "born" on May 1, 1933, with the publication of the first issue of *The Catholic Worker* newspaper. Labor movements all over the world celebrate May 1 as "labor day." The Memphis Theological Seminary class comes each year in time to join the May 1 labor rally in Atlanta. At left, on May 1, **Beth Gaddie**, **Marilyn Smith**, **John McRae**, **Brando Harris**, **Nelia Kimbrough** and **Eduard Loring** shout out at the bumper-to-bumper Saturday traffic in Atlanta's Little Five Points.





Photographs by Calvin Kimbrough

## Sabbaticals at the Open Door

A sabbatical at the Open Door Community is not an oxymoron! Folks from all over have enjoyed a time of renewal, rest and challenge here. **Dan Sather**, pastor of St. Paul's United Church of Christ in Evansville, Indiana, spent two weeks with us in May (*far left*). Dan's reflections on his stay with us can be found at [www.spiritualiveon65.org/category/rev-dan-sathers-blog](http://www.spiritualiveon65.org/category/rev-dan-sathers-blog). **Lloyd and Judith Wray** came from Blackpool, England, to spend much of June at 910 (*left*). Judith, a deacon in the Methodist Church of Great Britain, is on sabbatical from her work with the Blackpool Methodist Circuit, which includes a community project also named "Open Door." Please see her article "Cancer in the System" on page 5 of this issue. What a joy to share our life and work with Dan, Lloyd and Judith during their sabbatical times!

## Shoes, Shoes, Shoes!

St. Mary Catholic Church in Evansville, Indiana answered our plea for shoes in a big way. During Lent the church collected shoes around its baptismal font for the Open Door, and on May 2, Sister **Barbara Schmitz, O.S.B.** and **Tom and Marita Dieter** delivered a vanload of 300 pairs to us (*right: Sister Barbara, Nelia Kimbrough, Tom and Marita*). They also joined us during the week to serve at our Soup Kitchen.

What a gift to have them with us and to receive this wonderful donation of much-needed shoes from our friends at St. Mary Catholic Church.

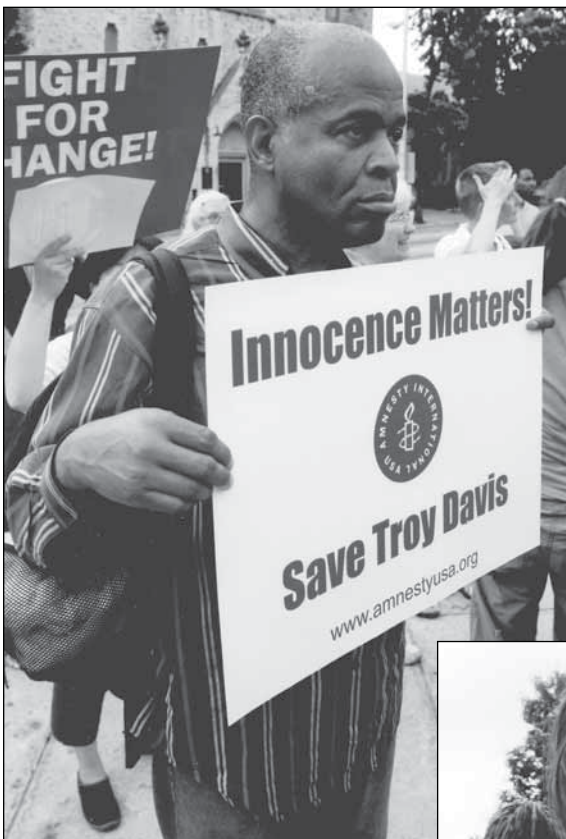


Calvin Kimbrough

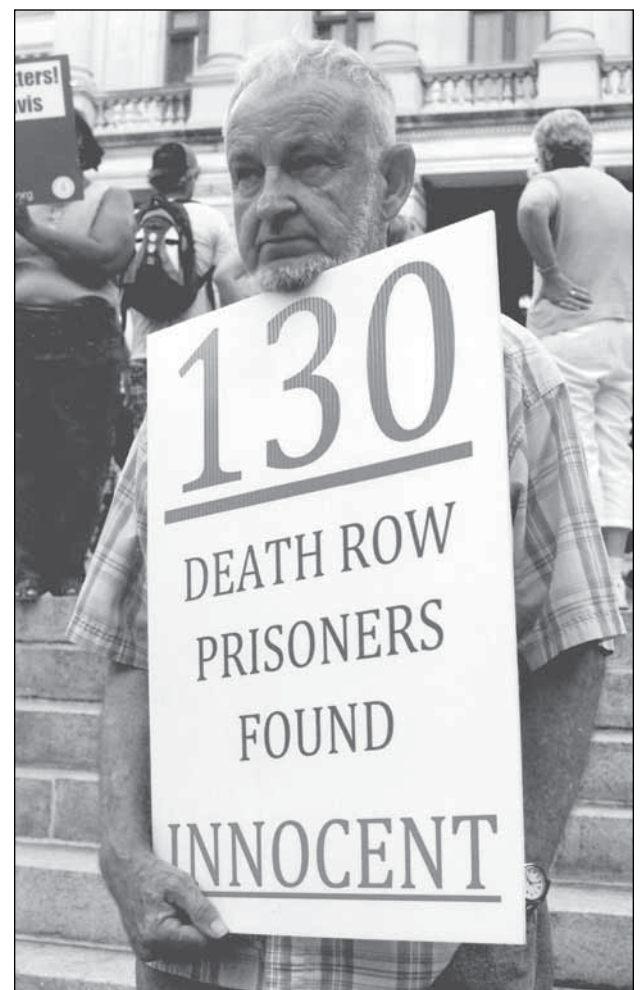
## Seeking Justice for Troy Davis

The hearing for Georgia death row inmate Troy Davis ordered last August by the U.S. Supreme Court began June 23 in Savannah, and rallies were held around the world the day before.

**Cordell Collier** (*left*), **Amanda Ellison** and **Lulu Whitaker** (*below*) and **Ed Weir** (*right*) all joined in the call for justice at the Capitol in Atlanta. Please follow the case as it develops at [www.troyanthonydavis.org](http://www.troyanthonydavis.org) or [www.amnestyusa.org](http://www.amnestyusa.org).



Photographs by Calvin Kimbrough





## Jesus Was a Panhandler, Satan Is a Prosecutor *from page 1*

is doomed.

Those are apocalyptic ways of seeing. They rip away the dominant ways of seeing and instead reveal the truth that comes from a God who does not see from above but from below; a God who does not see from the top but from the bottom; a God who sees from the perspective of the enslaved Israelites rather than that of Pharaoh; a God who sees from the perspective of the poor rather than that of the wealthy; a God who sees this way because when this God became a human being, this God lived as a member of a conquered and oppressed people under the power of the Roman Empire, and this God incarnate in Jesus lived in resistance to that Empire and calls us to live in resistance to all Empire.

Now, for most of us, and certainly for me, it takes some practice to see as God sees; it takes some practice to see apocalyptically. Being a fool for Christ means not only seeing apocalyptically, but also to have a sense of humor and a willingness to poke fun at those who are pretentious and self-righteous.

Jesus himself demonstrated this kind of foolishness and humor many times. He told self-righteous folks to take the log out of their own eyes before they tried to take the speck of dust out of someone else's eye. He came to Peter walking apocalyptically on water and said to him to jump out of that boat and you will float. He told the religious leaders of his day that prostitutes and tax collectors were going into the kingdom of God before any of them.

### Anger and Ridicule

In the last few months, I've been trying to practice this way of seeing apocalyptically, and thus acting like a fool in the eyes of the world, by making two claims. The first is that Jesus was and is a panhandler. The second is that Satan is a prosecutor.

**People get quite upset when I wear this T-shirt that says, "Jesus Was a Panhandler." Why? Because people don't like panhandlers.**

Along with others associated with Manna House in Memphis, I have been having a great deal of fun imagining and talking with folks from the streets about Jesus as a panhandler and Satan as a prosecutor. I've also been experiencing the anger and ridicule of a number of self-righteous religious folks who just are not capable of sharing these apocalyptic visions that Jesus is a panhandler and Satan is a prosecutor.

Recently, in fact, one of the leaders of the Union Mission in Memphis wrote to me and inquired with some dripping sarcasm as to how Jesus could be considered a panhandler. He wrote, "Would you be so kind as to educate me on how you have come to the conclusion that Jesus was a panhandler?"

Do you have any scriptural references? I know you are a busy man, but if you would be so kind as to let me know, I would greatly appreciate it."

It seems that he had seen a picture in the Memphis newspaper of Kathleen Kruczek from Manna House along with Vivian, a guest at Manna House, wearing our famous "Jesus Was a Panhandler" T-shirts while protesting outside of City Hall the new anti-panhandling ordinances in Memphis. I guess he wrote to me because I'm a big-shot theologian.

So I sent him this reply, with the truth as I've come to see it with the help of apocalyptic vision:



Calvin Kimbrough

*Lindsay Butler and Pete Gathje model the Memphis campaign's "Jesus Was a Panhandler" T-shirts.*

People get quite upset when I wear this T-shirt that says, "Jesus Was a Panhandler." Why? Because people don't like panhandlers. They judge panhandlers as immoral, as lawbreakers, as lazy, as addicts. They see in panhandlers all sorts of immorality, and so certainly Jesus was not a panhandler. Yet it is quite clear that in the Gospels there is no record that Jesus worked to support himself. Despite the popular notion that "Jesus was a carpenter," there is no biblical reference that indicates he engaged in this work, though he was the son of a carpenter.

There are, however, direct instances in which it is clear that Jesus and his disciples relied upon the generosity of others for their well-being.

In Luke 8:1-3, several women are identified as traveling with Jesus and the twelve, and "These women were helping to support them out of their own means."

On numerous occasions Jesus relies on the generosity of others for meals (Matthew 9:10, Mark 1:29-32 and 14:12-16, Luke 11:37, 14:1 and 12-14), and on at least one occasion, when he encounters Zacchaeus, Jesus invites himself to dinner (Luke 19:1-10).

Jesus sends out his disciples telling them to rely upon the generosity of strangers in Mark 6:7-13 and Luke 10:1-12.

Jesus consistently teaches that strangers are to be welcomed and that he identifies with those who are hungry, thirsty, without clothing, in jail, sick and those who are in need of such welcome, in Matthew 10:40-42, Matthew 25:31-46, Luke 15:2 and 16:19-31. Jesus himself practices the feeding of the hungry drawing upon donated food, in Matthew 14:13-21 and 15:32-39; see Mark 6:30-44 and 8:1-10.

Jesus' disciples practiced "gleaning," an ancient form of panhandling, in Matthew 12:1-8. Jesus responds to panhandlers in a gracious way in Luke 18:35-43 and John 9:1-34, and urges us to do the same in Matthew 6:2-4 and 6:19-34 and Luke 6:30, 12:33 and 14:13-14.

So in his life Jesus both identified with panhandlers and literally relied upon the generous donations of others to engage in his lifestyle of street preaching.

A final word. Often it is religious leaders who react most vehemently to the statement "Jesus Was a Panhandler." Perhaps they want to protect the sacredness of Jesus; perhaps they find it blasphemous to identify Jesus with people they judge to be contemptible or, at the very least, unrighteous sinners. But perhaps they need to be reminded of Jesus' words to the religious elite of his day, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you." (Matthew 21:31)

I received a very nice response to this: "Thank you for taking time to answer my question. I will take another look at these scriptures in the light of this understanding."

Apocalyptic seeing that includes the visionary truth that Jesus was a panhandler might even start to change the Union Mission.

### Satan the Accuser

Now, on to the other apocalyptic vision I've been living into and having some fun with: Satan is a prosecutor. This vision actually came to me one day when I was doing the "word for the day" with some of our guests at Manna House. Most days, one or more guests ask me for the "word for the day." They know I carry a New Testament in my back pocket, and they want to hear a short reading and then have a brief Bible study.

On this particular day, I opened up the New Testament to one of Paul's apocalyptic visions from Colossians. There we read, "God made you alive with Christ. God forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; God took it away, nailing it to the cross. And having disarmed the powers and authorities, God made a public spectacle of them, triumphing over them by the cross." (Colossians 2:13-15)

**It is Satan who uses the power of sin and death to rule over us.**

In the discussion that followed, we noted that God was not on the side of law and order. And the homeless guests readily identified with the fact that such law and order is against them and stands opposed to them. And together we saw that it is the work of God to cancel that law, and to overturn the death-dealing nature of that law through the resurrection of Jesus Christ. And even further, God took the apparent foolishness of Jesus' loving resistance to the powers of his day that landed him on the cross and in the resurrection of Jesus made fun of the powers and authorities, turning them into a "public spectacle."

As we did this Bible study, a sometime volunteer, who attends a very conservative and downright fundamentalist seminary in Memphis, overheard us discussing that it is not God who is keeping track of our sins. It is not God who is all about enforcing the law, but rather it is Satan. This volunteer was quite displeased with this view and looked at us as if we had lost our minds, as if we were fools. I urged him to do some more study of the Bible from the perspective of folks on the streets, that is, from the perspective of God's apocalyptic vision that sees from below.

And from that day on I've also kept my eyes open for more evidence of this apocalyptic vision of Satan as a prosecutor. And this eventually took me to the scripture reading for today. Look who is accusing us before God! Look at who is keeping track of our sins and trying to get us thrown into hell. It is none other than Satan!

And this got me thinking even more. I remembered another place in the Bible where the devil acts as prosecutor. Consider the Book of Job. In the first chapter of this great story we read, "One day when the angels came to report to God, Satan, who was the Designated Accuser, came along with them. God singled out Satan and said, 'What have you been up to?' Satan answered God, 'Going here and there, checking things out on earth.'"

And as this conversation continues it is Satan, not God, who comes up with the idea of testing Job, and it is Satan who goes to work trying to catch Job in cursing God.

It is Satan who is the Accuser. It is Satan who is the Prosecutor. It is Satan who wants us punished. It is Satan who uses the power of sin and death to rule over us. It is Satan who



wants us in hell. It is Satan who wants to give us the death penalty.

God, on the other hand, is busy saving us. God stands for life and against death. God desires that the sinner repent and live (Ezekiel). Recall again what Paul wrote in Colossians. It is God who makes us alive with Christ. It is God who forgave us all our sins, by canceling the written code, with its regulations, that was against us and that stood opposed to us. It is God who took that law away and nailed it to the cross. And it is God who, having disarmed the powers and authorities, made a public spectacle of them, triumphing over them by the cross.

### The Advocate Who Defends Us

God is no prosecutor. In fact, as Jesus says in John's Gospel, after he leaves he's going to send us an Advocate, a public defender of sorts. And that Advocate is going to equip us with the strength and the wisdom to stand up to the apparent truth of the world. That Advocate is going to empower us to live according to Jesus' way of truth that reflects an apocalyptic way of seeing, a way of truth that stands against sin and death, a way of truth that is life-giving.

As Jesus the panhandler told his disciples in Matthew's Gospel when he gave them advice about how to prepare for facing prosecutors, "Beware of those folks, for they will hand you over to councils and flog you, and you will be dragged before governors and kings because of me.... When they hand you over, do not worry about how you are to speak or what you are to say, for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you." (Matthew 10:17-20)

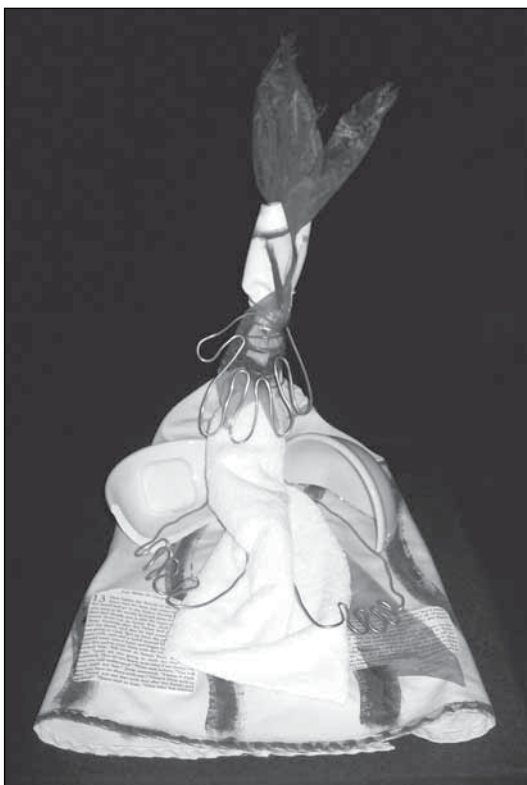
When Satan starts prosecuting us, don't worry, this panhandling Jesus said, because the Advocate, the Spirit of God, will be there to defend us.

So here's my suggestion. Let's try practicing these two apocalyptic visions that rip away the pretensions of the powerful: Jesus is a panhandler and Satan is a prosecutor. Aren't both of them just downright foolishly good news? ✦



Brain Kavanagh

## Broken



### Broken

Painted cloth, net, aluminum wire, towel, soap, broken dish and text

By Camille Bradley

*Editor's note: Camille Bradley visited the Open Door in May, as part of Pete Gathje's Memphis Theological Seminary class, and made the sculpture "Broken" for her final project. She wrote this artist's statement about the piece.*

Jesus comes to a broken world full of broken people and surrounds himself with them. Loving his own who were in the world, he loves them to the end. Knowing his time is near and soon he too will be broken, he wraps a towel around his waist and pours water into a bowl to wash the feet of his beloved community. Jesus lowers himself and washes the feet of all who are present. He washes the feet of Peter, who's feeling a little anxious. He washes the feet, as well, of the one who will betray him. Then Jesus says, "I have set an example that you also should do as I have done to you." (John 13:15)

Jesus calls us to *action*, and so we prepare to wash each other's feet at the Open Door. We circle together, each one of us broken, much like that eve before Passover. Feeling anxious and humble, broken and weary, my feet are immersed in the basin. Ira kneels down and with his strong brown hands gently and lovingly washes my white feet. No words are spoken. Yet out pours the Spirit and I breathe deep while my eyes well up with water. After drying my feet, Ira rises and so do I. Two broken people embrace for a moment in the peace and wholeness that comes from being together in a beloved community, right here at the Open Door.

We *reflect* all together to try to understand what has happened, and still I'm not sure if I do. We talk of the poor and homeless outside whom we're about to open the house to. Somehow we're *transformed* into people of love, hospitality and mutual respect. We are able to welcome to the beloved community other broken and anxious souls, who for a moment at least feel the love and the peace that flow back and forth through all of our cracks. Our world is *transformed* as all of us broken come together in a diverse and beautiful whole. All because Jesus said, "For I have set you an example, that you also should do as I have done." ✦

## Join us as a Resident Volunteer



Calvin Kimbrough

*Lulu Whitaker joined us as a Resident Volunteer in April. She is working on a series of art pieces using underwear (washed!) from our weekly laundry.*

**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.**

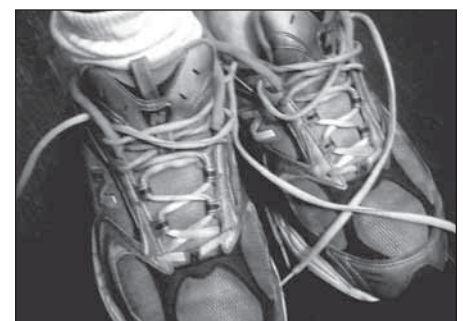
**Join Bible study and theological reflections from the Base.**

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

**Contact: Sarah Humphrey**  
at [opendoorcomm@bellsouth.net](mailto:opendoorcomm@bellsouth.net)  
or 770.246.7618

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



## this year give HOSPITALITY

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

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

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

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

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

name\_\_\_\_\_

address\_\_\_\_\_

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email\_\_\_\_\_

phone\_\_\_\_\_



volunteer  
needs  
at the  
Open Door Community

**Volunteers for Tuesday, Wednesday and Thursday Soup Kitchen (9:45 a.m.-1:30 p.m.).**

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

Individuals to accompany Community members to doctors' appointments.

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

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

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

## The Things That Make for Peace *continued from page 3*

scarce, the healing of sick and afflicted people at no cost, the exorcising of demons that had made people outcasts, and the restoration of people to community who had been deemed "unclean." This is what the people are shouting about! Luke tells us that the multitude of disciples with Jesus shout praises to God for "all of the deeds of power *they had seen*" (19:37).

They praise God not in expectation of some great victory still to come, but for what they have already witnessed on this journey with Jesus. The feeding, the healing, the exorcisms, the compassion for the suffering of sick, poor and forgotten people — these are the deeds of power they have seen, and the disciples who follow Jesus into the city have recognized the new reign of God coming in those actions. They are not praising Jesus because of an anticipated overthrow, but for what God has already done, is doing, these deeds that make for peace!

**That is why Jesus' entering the city  
 is so disturbing and dangerous  
 to the power brokers,  
 and yes, even to us.  
 Because he exposes what we call  
 "peace" for what it is:  
 violence and dehumanization.**

And Jesus is riding on a donkey, for pete's sake! No one enters into battle on a donkey, at least no one who is serious about it. It's an animal for working the land, not for conquering your enemies. And that is exactly the point. Jesus is making a mockery of the traditional imagery of a warrior king. But not just that: He is also performing an alternative prophetic image. For this community steeped in the Hebrew Scriptures, Jesus knows that this image will call to mind the words of the prophet Zechariah, who imagined God's representative not as a mighty warrior on a stallion, but "humble and riding on a donkey," who has come not to bring revenge on Israel's enemies, but to "command peace to the nations" (Zechariah 9:9-10).

So what is new or significant about this entry into Jerusalem? It's not where Jesus builds his megachurch. There is no new upsurge of support for Jesus. It's not a welcome parade for the great Warrior Messiah the Jewish community has been waiting for. And it's also not the arrival of the sweet, safe Santa Claus Jesus who has come to give out candy and toys to the children, take a picture with the mayor and the Pharisees, and then ride his donkey back to Nazareth.

No! This is the place and the time where the contrast between the reign of God and the reign of Empire becomes frighteningly clear. This is the moment when we see that the peace of God and the peace of Caesar are completely at odds with each other. What may look harmless and even dull to us was of the gravest concern and threat to the authorities in Jerusalem. English novelist and Christian humanist Dorothy Sayers once wrote, "The people who hanged Christ never, to do them justice, accused him of being a bore — on the contrary; they thought him too dynamic to be safe. It has been left for later generations to muffle up that shattering personality and surround him with an atmosphere of tedium."

You might say the authorities considered Jesus the most dangerous man in Judea. This man has shared food, healing and intimate space with those deemed "unclean." This man has called attention to the suffering across the nation, and publicly named the greed and corruption of religious and political authorities as the cause of that suffering. And now he and his followers are parading into town and making a public spectacle of themselves! Oh, no! They must be silenced!

And here we find the crux of the conflict between the way of Jesus the Peacemaker and the *Pax Romana*, the peace of Empire. For as a song we sometimes sing here says, "The

peace of God, it is no peace, but strife closed in the sod." Why? Because there is no peace of God that is not rooted in truth. In that same speech on Dr. King's birthday, Cornel West said, "The condition of truth is to allow the suffering to speak. When you look at the world through the eyes of the heart, you have a hypersensitivity to what is going on on the block."

Jesus had a hypersensitivity to what was going on on the block, on the highways and byways, with the people left behind and victimized in the development of this great and glorious Empire. And he could not and would not allow for that truth to be silenced. In fact, if he and his followers did not shout out this truth, the very stones of the city would cry out.

## A Sham 'Peace'

It does seem easier to avoid the suffering. It is easy to swallow the myth that if we just build a more flashy, more modern city, and bring more business into downtown, the suffering of homeless and poor people will go away. This is certainly the myth that Central Atlanta Progress has bought and is turning around for a profit. If we can just get rid of the Task Force for the Homeless, Atlanta will be at peace. If we can just get that blight of the city, the Pine Street Shelter, shut down and converted to office space or lofts, downtown will be rid of suffering.

And it's not just the bigwigs at CAP who have bought into this notion. Many of us who don't bear the brunt of development believe that development is peace. I was in a coffee shop in the Old Fourth Ward the other day, right across the street from Ebenezer Baptist Church and a stone's throw from Martin Luther King Jr.'s birth home. I overheard a guy talking about that neighborhood to some out-of-town friends or colleagues, and he said, "Yeah, this used to be a rough area. But now you can see all these new condos and businesses. It's really coming around." In essence he was saying, this neighborhood is at peace now.

That is why Jesus' entering the city is so disturbing and dangerous to the power brokers, and yes, even to us. Because he exposes what we call "peace" for what it is: violence and dehumanization. What we celebrate as progress, he weeps over as the signs of our destruction.

There is no such thing as peace without engagement in suffering. Jesus has tried in his ministry to teach us what is needed for peace: compassion for those who are hungry, healing for those with broken bodies and broken hearts, restoration for those plagued by demons, new life for those condemned to social or physical death.

Can we see it? Only if we stay with Jesus for the whole journey, only if we follow him all the way into the city, as he walks the city streets, as he touches the brokenness of folks on the block, as he sees the underside of downtown development, as he cries out against this Empire that robs and kills the poor all in the name of progress, and even as he faces his own suffering and death on behalf of this way of peace.

The last time I preached at this pulpit, we were preparing for the vigil at the School of the Americas, and I recalled the story and words of Archbishop Oscar Romero, who over time came to understand his call to give voice to the truth of the suffering of his people in El Salvador. The anniversary of his assassination on March 24 often falls, appropriately I think, near the beginning of Holy Week. I would like to close with these words from Romero as a means of reminding us who we are as we prepare to follow Jesus into the city this week:

"To each one of us Christ is saying: If you want your life and mission to be fruitful like mine, do as I. Be converted into a seed that lets itself be buried. Let yourself be killed. Do not be afraid. Those who shun suffering will remain alone. No one is more alone than the selfish. But if you give your life out of love for others, as I give mine for all, you will reap a great harvest." ✠





# Grace and Peaces of Mail

Dear, dear friends,

I miss you so much. I have been busy doing Elder stuff for church, especially Lent, Holy Week, Easter, and I know you all have had the same, with more pressures on you than I have had.

Also my family came here for Easter to rally for what is probably our last Easter here on Windsong Knoll. What a wonderful blessing this place has been to me and my family, but it is time for me to leave and be with my daughters, son-in-law and grandchildren.

You all tried to teach me to live simply, and that's one reason why I keep coming back. I need more lessons. And I'm sure living simply is not exactly how you all would describe it. Your life as a community is anything but simple. Yet you still hang in there trying to make the main thing the main thing. Your courage draws me. Your faith draws me. Your vulnerability draws me. And I pray for you daily. There is a reminder of 910 in every room, including the bathrooms (with my pictures of "Christ of the Pee Line").

Hang in there, knowing that there are people all over the world who have been touched and healed by your courageous and outrageous love.

Betty Jane Crandall  
Pendleton, South Carolina

Dear Friends,

I continue to enjoy reading *Hospitality*. Please share it with others who do not have the means to afford it on their own. I have been especially impressed with the pieces by Ellis Roberts and Gabe Harper.

Spring has sprung early. I'm about to start my second consecutive season on an organic farm a week ahead of schedule. Glad to see the community is starting some farming/gardening at Dayspring.

Please accept this donation for T-shirts, grits or whatever else you may need for the season.

In solidarity,  
Matt Kubly  
Granite Falls, Minnesota

*Matt Kubly spent a year as a Resident Volunteer at the Open Door Community.*

Murphy and Ed the Agitator,

Bless you and the mission of the Open Door. The true work of Christ lives in what you do. We are in Ed Bacon's All Saints Episcopal Church in Pasadena, where we too comfort the afflicted and afflict the comfortable.

Boyd and Deb Lewis  
Altadena, California

Dear brothers and sisters,

Thank you very much for your humble and inspiring works for the children of God. Although I've been proud of having the opportunity to contribute to your mission, I'll be no longer able to do it, as I'm leaving the United States for good.

I pray that God will continue to bless you and your friends. Thank you and God bless.

Sangwon Kim  
Edgewater, New Jersey

Your steadfast love for the truly needy in our world has been an inspiration to [us] and everyone that has witnessed your compassion. My prayer is that God will bless your call. As our great friend James Orange would say, "Leader, I want to be like you when I grow up."

Pam & Jimmy Hyde  
Adairsville, Georgia

*Jimmy Hyde is a co-worker in many struggles for justice as a long-haul member of the Atlanta Labor Council.*

Hello,

Praise the Lord! Well, I just thought I would let you all know that I am getting out of prison this month after 15 years. Praise the Lord! So you can take me off your mailing list until I let you know where I end up. For right now I am going to a halfway house for 90 days. Then by the grace of God I will get my own place after that. Amen.

Thank you all for being with me throughout the years. Thank you and God bless you all.

Ben A. Christley  
Marion, Ohio

Dear Open Door Folks:

Thanks for the wonderful work you're doing in the world. Your lights shine in distant corners of the world, even here in western Canada, when we read your news.

In peace,  
Aggie Black  
New Westminster, British Columbia

I continue to be inspired by the ministry of the Open Door Community. Many continuing blessings to you and all the others in your great work.

Peter Paris  
Princeton Divinity School  
Princeton University  
Skillman, New Jersey



Willa Bickham

I enjoy reading your newspaper and getting your yearly calendar. Reminders of good times in our history together in the Community of Communities.

Thanks so much for your continuing work with the poor and prisoners. I've worked with prison rehab since 1988 and still work with the Michigan Prisoner Re-entry Initiative as a volunteer on the local and state levels.

Blessings,  
Gene Beerens  
Lowell, Michigan

*Gene Beerens is a radical disciple and a pastor in the Dutch Reformed Church*

Dear Murphy,

I thank God and you all at the Open Door for it now, too. I pray you all are well and doing good, like always too. As for me, by the help of God, I guess I will make it somehow or some way. Like I do every day, any way, now.

So God be with you all even all according to your faith and love in Him, now, or ever as well too. Yes, I thank God for you all and all you are doing to help me because I'm poor and locked up. Living life is like a living hell inside this prison. Only by God being with me and helping me even through people such as you all, am I all right, like now too.

So love God and you all too. For everything you all have ever done for me, even all my life now, as well too.

Donald  
In a Georgia state prison

Dear Murphy,

First and foremost I want to thank God for bringing you into my life at a time when I really needed you. That was back in 1984, when I first caught the death sentence and was put on death row. That was my very first time ever coming to prison. I was 22 years old and of course frightened to death.

This is my 26th year that I've been incarcerated, and I want to thank you and Ed for all the support over the years. I am 48 years old now. I'm getting old, but I'm always praying for a better day.

Anyway, I just wanted to let you know and to say thank you. I did get my March *Hospitality*. And I did read the end of Ed's series, "The Cry of the Poor: Cracking White Male Supremacy (Part 15)." Please let Ed know for me that it has been quite an education and I've enjoyed every part and I'm going to miss it.

I heard the news on the Carlton Gary case about the DNA issue. That could very well get him a new trial and get him off death row after all these years.

Give my love to everyone and, of course, you take good care of yourself. You all are always in my prayers!

Love,  
Elijah  
In a Georgia prison

Dear Murphy and Ed,

I am praying for your triumph over this cancer and your good health. I have asked prayers for you at St. Michael's (Episcopal) Church, my church.

Many are praying for you and your recovery. The rector is the Rev. George Brandt, once in Atlanta, who was glad to know the Open Door Community is still witnessing to Christ and his mission in Atlanta.

Blessings on you all at the Open Door Community.

Love,  
Charlotte Patton  
New York, New York

Thank you for unsettling my conscience and nudging me beyond my comfort zone. God bless you all.

Your *Hospitality* paper is profound. Again, thank you.  
Anonymous

To All at the Open Door Community,

Thank you for all of your kind deeds throughout the years to those of us who make the Hardwick trip. You'll never know the great impact you have made, although you have some idea.

May God continue to bless you in all you do and in every way on a very personal level. My prayers are with each of you.

Thanks again with hugs and love.  
Bertha Campbell  
Atlanta, Georgia

Dear Murphy,

Great blessings for you, Ed and all at the Open Door! There is no way I can thank you enough for your beautiful work/life at this great place! You probably can't imagine the power of the inspiration that goes out from there. I put the paper out whenever it comes and our New Jerusalem community devours it! Thanks for the calendar!

Love,  
Margaret McKenna  
Philadelphia, Pennsylvania

*Margaret McKenna is a Medical Mission Sister with a doctorate in Hebrew Scripture and a life of devotion to the poor and oppressed. She is the founder and (retired) director of New Jerusalem Now, a community of recovery with chemically addicted sisters and brothers.*



# 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 U s for Worship!

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

- |            |  |
|------------|--|
| July 4     | 4 p.m. Worship at 910<br>Nelia Kimbrough preaching                                 |
| July 11    | 4 p.m. Worship at 910<br>Murphy Davis preaching                                    |
| July 18    | 4 p.m. Worship at 910<br>Eucharist Service   |
| July 25    | 4 p.m. Worship at 910<br>Eucharist Service   |
| A ugust 1  | 4 p.m. Worship at 910<br>Eucharist Service   |
| A ugust 8  | 4 p.m. Worship at 910<br>Hiroshima & Nagasaki Remembrance<br>Dick Rustay preaching |
| A ugust 15 | 4 p.m. Worship at 910<br>Eucharist Service<br>music by Yes Virginia!               |
| A ugust 22 | No Worship at 910<br>Plaining Retreat at Dayspring Farm                            |
| A ugust 29 | No Worship at 910<br>Plaining Retreat at Dayspring Farm                            |



Joan Hyme

## 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](http://www.opendoorcommunity.org).

## Medical Needs List

### Harriet Tubman Medical Clinic

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

### Foot Care Clinic

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

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

## Needs of the Community



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