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

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June 2011

Something's Rotten in Savannah

By Murphy Davis

Troy Davis of Savannah, Georgia, is in serious trouble. After nearly 20 years on death row, three death warrants and numerous trips through state and federal courts, Troy's legal appeals are now over.

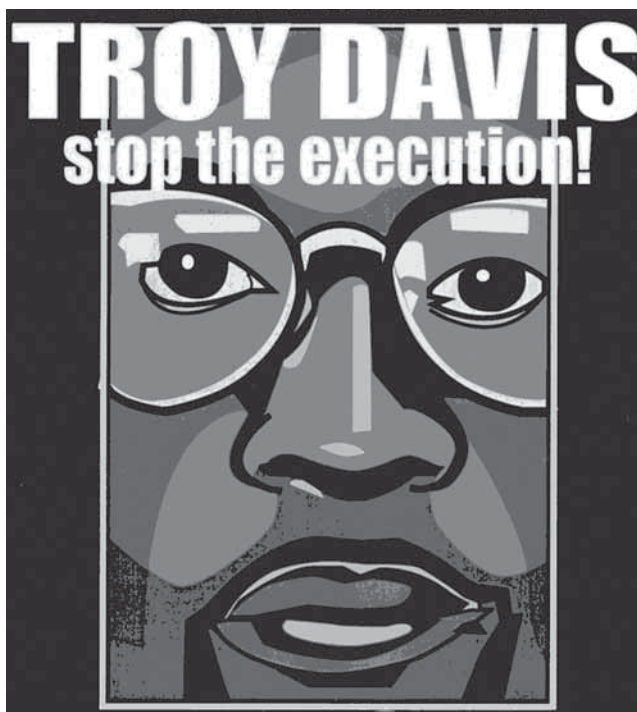
In 2010, the United States Supreme Court sent the case back to the U.S. District Court for the Southern District of Georgia to give Troy's attorneys an opportunity to "prove his innocence." All parties conceded that this standard set by the court was "extraordinarily high," especially given the lack of physical and scientific evidence in the case. With such an impossibly high bar, the June 2010 hearing did not go well, and District Judge William Moore denied Troy's claim. When the case was returned to the nation's highest court for final review, it handed down the final denial, clearing the way for the execution of this man whose conviction is based on no reliable evidence.

Today, only two things stand between Troy Davis and the execution chamber: the Georgia Department of Corrections' illegal drug dealings and the Georgia Board of Pardons and Paroles.

On March 15, 2011, the U.S. Drug Enforcement Administration busted the Georgia Department of Corrections (DOC) and confiscated its stash of sodium thiopental, one of the drugs used in executions. An interesting twist, to say the least. In the rush to execute Brandon Rhode in September of last year, the DOC learned that this drug, one of the three execution drugs, was no longer available in the United States. The sedative sodium thiopental, a Schedule III non-narcotic controlled substance, is part of the three-drug "cocktail" that Georgia and several other states have used since they changed their method of execution to lethal injection. (It bears repeating that the law prohibits the use of this combination of drugs by veterinarians for killing animals.)

For the sake of all that is holy and decent and humane, please speak out for the life of Troy Davis.

Many of the states looking for the drug announced that executions would be "on hold" until it became available again. But not Georgia! Apparently the Department of Corrections obtained a supply from a fly-by-night company called "Dream Pharma," in the back of a storefront driving school in England. The illegally imported drug was used in the execution of Brandon Rhode and again to kill Emmanuel Hammond in January of this year. Evidence from an expert witness anesthesiologist indicates that the effectiveness of the drug might well have expired, and thus it would have been ineffective in anesthetizing Mr. Rhode and Mr. Hammond before the other two drugs were administered. If so, the two men almost certainly suffered excruciating pain before they



Amnesty International

died of suffocation.

On May 20, 2011, the DOC announced it would be switching from sodium thiopental to pentobarbital, a surgical sedative commonly used to euthanize animals. This switch paves the way for an execution date to be set for Troy and others.

If and when that time comes, we will be back to pleading with the Board of Pardons and Paroles for Troy's life. Every time a prisoner on death row finishes his or her legal appeals, the board is the one final possibility for relief. When Troy was given a death warrant in 2009, the board held a hearing and denied clemency. Now, two years later, there are new members on the board and a new chairman. The board as presently constituted has not heard Troy's case. It is a matter of simple fairness that it would hold a new hearing.

What's Wrong in Chatham County?

A consideration that has rarely been noted in Troy Davis' case is one that I find most serious, and that is a pattern of error, misconduct and deception in the criminal justice system of Chatham County (Savannah), Georgia.

The post-Furman era of death sentencing began when Georgia passed a new death penalty law in the spring of 1973. Since that time, five men have been exonerated and freed from Georgia prisons and their sentences of death. Two of them were wrongly convicted in Chatham County, Georgia. The first, Earl Charles, exonerated after three and a half years under death sentence, later won a large financial settlement against the county for his wrongful conviction. The second, Gary Nelson, was freed after 11 years on death row only after the law firm of Emmet Bondurant stepped

The Final Call

A Last Plea Before We Name the Institutionalization of Homelessness

By Eduard Loring

Editor's note: This "Final Call" will be followed next month by a dose of realism: "The Institutionalization of Homelessness."

Please allow me to offer a word of introduction using a poem by Russian poet Anna Akhmatova:

It is not with the lyre of someone in love
That I go seducing people.
The rattle of the leper
Is what sings in my hands.

Holy Texts

Jesus: "Blessed are the peacemakers, for they shall be called the daughters and sons of God."

Theodore Parker: "There is an arc in the universe which bends toward justice."

Martin Luther King Jr.: "When our days become dreary with low hovering clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. *Let us realize the arc of the moral universe is long, but it bends toward justice.*"

Jesus: "You cannot serve God and mammon."

Isaiah: "Bring the homeless poor into your house."

Unholy Texts

Osama bin Laden is dead. Why will not the American people house the homeless?

The Present Situation Is War

After truth and human life, the third and fourth casualties of war are housing and food. In the USA there are millions of war refugees wandering our streets, filling our jails and prisons, with no place to live. Soup kitchens and dumpsters provide minimal access to food. Why? This response to the poor is not working. War corrupts those who are waging war: in this instance, the housed of the USA. We all need to sober up — stop, look, listen — in this empire.

Housing precedes peace. We are at war with the poor. Peacemaking is the task of ending poverty. Until we house the homeless, there will be no peace. There will be NO WAR only after we house the homeless. "No housing, no peace."

Something's Rotten continued on page 8

The Final Call continued on page 8

Holy Week Meditation

Dick Rustay shared this meditation outside Grady Memorial Hospital on Monday of Holy Week

Scripture: John 12:1-8

Six days before the Passover, Jesus went to Bethany, the home of Lazarus, the man he had raised from death. They prepared a dinner for him there, which Martha helped serve; Lazarus was one of those who were sitting at the table with Jesus. Then Mary took a whole pint of very expensive perfume made of pure nard, poured it on Jesus' feet, and wiped them with her hair. The sweet smell of the perfume filled the whole house. One of Jesus' disciples, Judas Iscariot – the one who was going to betray him – said, "Why wasn't this perfume sold for three hundred silver coins and the money given to the poor?" He said this, not because he cared about the poor, but because he was a thief. He carried the money bag and would help himself from it.

But Jesus said, "Leave her alone. Let her keep what she has for the day of my burial. You will always have poor people with you, but you will not always have me."

Yesterday, Palm Sunday, we began our journey with Rev. Chauncey Newsome reminding us of Jesus riding on a colt – palm branches waving and folks singing hosannas. Rev. Newsom also told us of God's cry for the need of disciples to *blow their horns and flick their lights for justice*

Today, our Scripture brings us with Jesus to Bethany, two miles east of Jerusalem at the foot of the Mount of Olives, where Gethsemane is – a foreshadowing of what is to come. This foreshadowing continues with a meal shared by Jesus, his disciples, and Lazarus, whom Jesus had recently called out from the grave. Mary, in the midst of the



Calvin Kimbrough
Ron Santoni and Quiana Hawkins listen as Dick Rustay speaks.

meal, anoints Jesus' feet, not his head, with very expensive perfume, and "that sweet smell of perfume filled the house."

Now Judas misses the point of what Mary did. He doesn't see or understand that Mary is honoring and mourning the upcoming death of Jesus. Instead, he complains of the perfume's cost. The money could best be used elsewhere. He doesn't see the cost of compassion, the cost of the fight for justice against the Roman Empire, the cost of antagonizing and incurring the hatred of those Judeans who worked hand in hand with Rome. Judas could not see or even detect "the sweet smell of the perfume that filled the house." He didn't have "eyes to see or ears to hear." Or a nose to smell!

What does it take to have eyes to see? For me it took a blow on the head! The other week I was coming to the Grady emergency room to pick up Ralph Dukes, a member of our community who had just spent seven hours there. Just before the entrance, I fell and hit my head on the concrete. I put my hand to my forehead and felt blood running down my face. A man sitting on a bench nearby helped me into the door. When we got inside I was waved through security. An attendant took me immediately to the emergency room, gave me a gauze bandage, gave me a seat and told me to wait. I argued in vain, "I've just come to pick up Ralph." This plea was

ignored as the staff moved on to more serious cases.

While I sat there, holding gauze on my forehead, I looked around the emergency room. There were around 30 gurneys, each one with a patient, wedged so closely together one could hardly walk between them. People coming and going, computers humming. Then I began to see: on one gurney lay a woman whispering, "I missed a dialysis session. I can barely move!" A woman in a wheelchair said, "I didn't have enough money for my inhaler. I can hardly breathe." An attendant beside a gurney holding a bandaged man said, "A 700-pound slab fell on him, but another slab caught most of the weight. He's not injured as much as we thought." As I sat there, they wheeled in a woman strapped to a gurney. A huge neck brace kept her immobile. Only her eyes moved. In those eyes I saw the fear of death or maybe death itself.

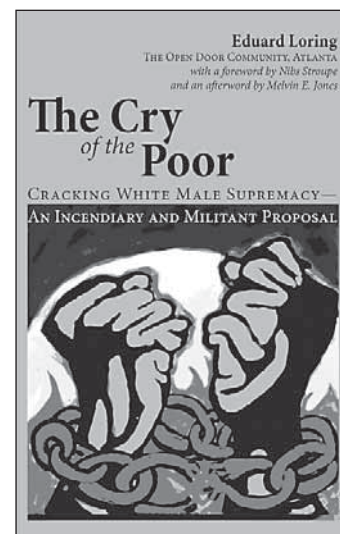
But at the same time I saw life through the actions and concerns of the workers. They didn't measure cost for the patient. They were concerned with healing, and *the sweet smell of the perfume filled the room in spite of the power of death!*

So, as we continue our journey through the streets of Atlanta, we not only need to blow our horns and flick our lights, but we need to see the reality of death on these streets. We also need to see the power of healing and compassion as well as the presence of Jesus.

And the sweet smell of the perfume filled the room, went down the hall, through the door and into the streets!

Amen. ☩

Dick Rustay is a Partner at the Open Door Community.



Available Now!

The Cry of the Poor

Cracking White Male Supremacy — An Incendiary and Militant Proposal

By Eduard Loring

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

After finishing "Cry of the Poor," I am so motivated to fight the empire. I took a course based on Catholic social justice teachings, with an emphasis on poverty both locally and in the world. This book is a mini course. I read the chapters as articles in Hospitality but did not get the full impact that the book delivers. Thank you so much for sharing it with me.
— **Frank Madden**, peace activist & soup cook

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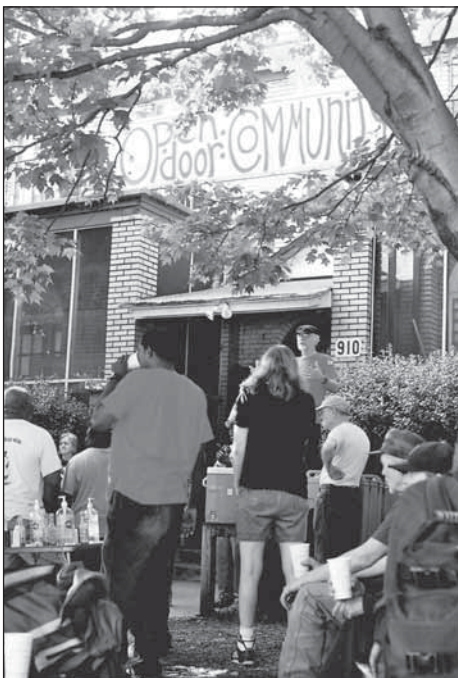
HOSPITALITY

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

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

Open Door Community

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Calvin Kimbrough

Eduard Loring welcomes all to the yard at 910 for our Holy Saturday Vigil supper.

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Open Door Community

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Murphy Davis: Southern Prison Ministry

Caging the Snake, Reducing the Distance and Bringing the Homeless Christ Into Our Hearts

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

By Eduard Loring
The Open Door Press

Reviewed by Joseph Walsh

It's still early Bloomsday morning, and James Joyce has his heroine Molly ask of her husband concerning a great long polysyllabic word: “Who's he when he's at home?”

No fool, Molly — *yes and his heart was going like mad and yes I said yes I will Yes* — who knows: What does it matter how he calls himself when he puts on his airs and swells among the swells, how he's qualified out among The Quality, swinging his clubs at the club? It's in the robe and slippers and farts and curses that you know his name sure as the dog knows his boot.

The Christ when he's at home is Jesus, and in his new book, “The Cry of the Poor: Cracking White Male Supremacy,” Eduard Loring tells us all about him:

This Jew had a terrible reputation: drank too much wine, was angry, an outlaw, unclean, did not respect authority, had women as companions in his ragged and to-be-blood-soaked band. ... Jesus ... was cool, awesome, an artist of word and deed; he danced and watched the stars and moon at night.

I like this guy. This is a Jesus who can smile, who laughs easily, who is laughing at me now, or ought to be. Who has ever shown us Jesus laughing in the stained glass of some haughty place of worship? Would your prayer be a prayer if you found that laugh unsettling?

And this Jesus has a posse. Ed calls it *the Beloved Community of God Movement*. Membership is open, but its conditions are stark:

To join, one had to renounce the way of domination and money-grabbing, renounce violence and any and all segregations, be they of race, class, gender, sexual orientation, ugliness, physical challenges, beauty, skin disease or skin color, obesity/anorexia/bulimia, condition or color of the eyes, poverty or homelessness. ... Yes, anything at all that human beings and their dead gods use to separate or make superior/inferior.

Yet there is a fundamental caveat in this group of brothers and sisters who build a common life in resistance to death-dealing, who flesh out another way to live together even in the belly of the beast, even in the American Empire. That is in the Beloved Community of God, where one must choose sides: Jesus calls his members to be on the side of the poor even for the sake of the rich. Or as Kurt Salierno once said, “If you don't have a heart for the poor, you are not a Christian at all.”

Therefore this little man from a carpenter's home was raised up to bring abundant life in defiance of boredom, death, poverty, war, the death penalty and ignorant fools in government and religious leadership — those who study and preach but who nevertheless are all too willing to cross the line where greed guts gospel. So Rome put him to death for sedition, as the followers of the Eagle had done to John the Baptist three years earlier. Christianity is the only world faith to base its life on two condemned and guilty martyrs. To follow John the Baptist and Jesus is to follow leaders judged “guilty” by the world's standards. John and



Sally Elliott

Jesus were martyred by the Empire in collusion with the religious elite.

Jesus was, is, and will be one of the disinherited. He is “up against the wall,” in the words of Howard Thurman. Where are you? With whom are you standing? Where is your wall? How are you cracking that wall?

That's who Jesus is when he's at home, carousing with his homies. (More wine!) Count me in.

But these other words,
disquieting words —
Empire, collusion, religious elite
— what are we to make of them?

But these other words, disquieting words — *Empire, collusion, religious elite* — what are we to make of them? Who are *they* when *they're* at home?

Well, for starters, *they're me*. I have white skin, an elite education and a Y chromosome, and the list of charges in Ed's indictment of my condition is long. The system of White Male Supremacy, like it or not, is me. How am I to come to terms with this? How, above all, when I am so subject to the corruption of what Ed calls “the lies in our bloodstream”?

Let's say you're on the inside, riding this white male thing out for a while. For a while, “guilty white liberal” thinking keeps the list of charges at arm's length: “At least I'm aware of slavery and racism and all that, at least I'm talking about it — think of all the other people, the real racists out there, who aren't even talking about it.” This of course is self-congratulation, which is what white males do best.

Later may come the pathetic spectacle of trying to get off the hook: “Well, *my* parents didn't own slaves, they came over on a coffin ship long after slavery was over, they were downtrodden too but they made something of themselves,” etc., etc., etc. But I am mindful of this as a power play against history itself when Ed asks:

What is wrong with white males? What has our system of White Male Supremacy done to them? Given them the license to kill at will? What is the

curse that believed-lies of superiority and supremacy let loose to course through our bloodstream? History seeps like sewage into the sump pumps of our desolation and murderous rage.

There are other phrases to answer the charges. All are the fancy footwork of a Pharaoh trying to keep whatever power he thinks he can once the jig is up.

♦ Pharaoh dictates: “I have heard your concerns. I pledge to appoint a crony council to review the misdeeds of my administration.” The crowd in the Tahrir Square of the heart grows, gets restive.

♦ Pharaoh offers compromise: “Okay, elections — that's it! I'll let you appear to elect me to the lofty position I took by force.” The crowd is unmoved.

♦ Pharaoh bargains, as for a carpet: “Okay, fine, I'll step down, but I get to keep the Swiss bank accounts.” The crowd surges. The heart at last breaks.

But we're far, far from finished. The white guy given the gift of letting his heart be broken by the burdens of broken souls may yet come to a perverse embrace of the list of charges. It's a relief to get the facts of personal complicity in the Domination System out into the open. But that's when guys like me, who have bled the poor for all we could all our lives, need the poor even more, just to set our heads straight. This is a real bind when we remember, with Ed, that “In Atlanta, it is against the law to ask for help.” Or with Luke (22:2), “And the chief priests and the scribes were seeking how to put him to death, for they feared the people.”

Personally speaking, that has never been my trap. There's a more insidious one awaiting some of us. Which brings me to what I hate about this book.

I hate to be reminded of how little my “coming clean” amounts to. I hate that, having given up one kind of power, I have to give up another. Arms merchants, Medicaid slashers, investment bankers, swine who send children to kill and die abroad — I want heads to roll, asses whupped, new ones torn. I want to chant down Babylon. (Cue Pharaoh: “Come on, even Jesus overturned the tables of the moneylenders and cried out against the ‘brood of vipers.’ Your turn!”) I want to hate hard, hate really well and righteously, on the proper side of the aisle this time, with the cruel efficiency of a Hellfire missile incinerating an Afghan wedding. (Pharaoh again: “Sure, we all know that's wrong, but maybe we can run Hell's admissions desk just for one day, pretty please? We'll go Christian in our talking points tomorrow.”)

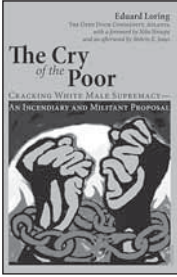
I want — well, maybe you know what I want. Pharaoh certainly knows. Who else taught me to believe that we are stranded just the length of one more corpse from the Promised Land — *just one more war, just one more execution*, and at last we will be there. Or, as Ed puts it, we just won't stop pretending that “Peace will come through superior violence in war and strong police on the streets, [as] the cultural, prison and military chaplains tell us.” We just won't stop.

I hate that I am so transparent in this. Ed sees it coming from about a zillion miles away and calls the impulse by its rightful name:

What should we do? Oh human being that I am, caught with the snake in my bloodstream and the dove in my heart! ... But never, let me warn you, shall we find a road, even the one less traveled by, without the snake in our bloodstream and the dove in our heart. How can we cage the snake and set the dove free?

Caging the Snake *continued on page 9*

The Open Door Community Press Books



The Cry of the Poor

Cracking White Male Supremacy —
An Incendiary and Militant Proposal

By **Eduard Loring**
foreword by Nibs Stroupe
afterword by Melvin Jones
99 pages
paperback
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The Festival of Shelters

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By **Eduard Loring**
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preface by Dick Rustay

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Hospitality and Resistance
at the Open Door Community

By **Peter R. Gathje**

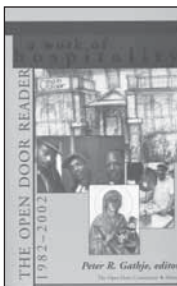
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A Work of Hospitality

The Open Door Reader
1982 - 2002

Peter R. Gathje, editor

384 pages
Bibliography and Index
Paperback
\$15.00 suggested donation



I Hear Hope Banging at My Back Door

Writings from *Hospitality*

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

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21 photographs
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Open Door Protests Killing of bin Laden

The morning of May 3, less than two days after the U.S. government took the life of Osama bin Laden, the volunteers and house residents of the Open Door's Tuesday soup kitchen came together in a prayer circle to prepare our hearts and minds for the service of our homeless brothers and sisters. Eduard Loring read to us from Luke 6, and invited us to think about it in the context of bin Laden's death: "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you."

An extraordinary discussion followed, with members of our group expressing sadness and dismay over the public celebration of the murder of bin Laden, as well as our government's disturbing sense of entitlement to commit murder in this case and in the case of all executions. We questioned how we, as followers of the example of Jesus, could migrate from conversations about our indignation to action.

Our discussion moved from the circle into the yard as we served hot soup to our homeless friends, and into a letter to *The Atlanta Journal-Constitution* that Anne Sayre took the initiative to draft for our signatures. As we sought to edit Anne's first draft into a statement that would express our common view, we struggled with specific words and phrases, acknowledging that the use of words like "murder," while true to our view of what the U.S. government did, might cause some members of our audience – the AJC's readership – to reject our position outright. Overall, the editing discussion was a valuable exercise not only in understanding and shaping our own reactions, but in creating a space for others to explore the consequences of theirs.

We know that what is happening in the world is con-

nected to what is happening in our front yard at the Open Door and on the streets of Atlanta, and we submitted this letter in the spirit of justice and healing throughout the world.

Mary Catherine Johnson

May 3, 2011

To the Editors of *The Atlanta Journal-Constitution*:

We, as disciples of Jesus, follow his directive to love our enemies and to pray for those who persecute us. Abraham Lincoln said in his second inaugural address to treat people "with malice toward none, with charity for all." We acknowledge the immensity of the pain and suffering caused under the vision of Osama bin Laden that has opened a space for continuous killings. We of the Open Door Community Tuesday soup kitchen also believe that "an eye for an eye" makes the whole world blind" (Gandhi). Therefore, we lament the gleeful celebration of the death of a fellow human being. We commit ourselves to the continued study and practice of non-violent social change and the end of war and invite others to join us on this journey. ✚

[signed by] Mary Catherine Johnson, Felton Ransby, Eduard Loring, Barbara Schenk, James Walker, Sarah Humphrey, Elyse Ambrose, Bernard Bloodworth, Jennifer M. McBride, Anne Sayre, Furnell Ashmear, Edward G. Amos, Gregory Williams, Kelly Curtis, Ralph Dukes, Anne Wheeler, Richard Rustay, Gladys Rustay, Winston Robarts, David Christian, Murphy Davis, Quiana Hawkins

poetry corner



Julie Lonneman

Though the Heavens Fall

(for Troy Davis)

Innocent eyes
The clearest of skies,
Though clouded by contempt,
Incite us to see
The blind tyranny
Of terror in suspense —
The scales of justice weighted
By the jaded sway of lies,
A life held in the balance
And a cradled compromise;
Yet hope kneels at her altar
'Til the day he is set free,
And empathetic hearts cry out,
"I am Troy, and Troy is me!"

— **Roxanne Ivey**

Roxanne Ivey, a member of Poets for Positive Change, read this poem May 9 at the Vigil to Save Troy Davis at the Georgia Capitol. For more about Roxanne, go to www.linkedin.com/in/roxanneivey.

Hospitality welcomes poems from people in Georgia prisons or living on the streets in Georgia. Send submissions to Eduard Loring, Open Door Community, 910 Ponce de Leon Ave. N.E., Atlanta, GA 30306-4212 or by email to hospitalitypoetrycorner@gmail.com.

Confronting the Demons of the Bible

By Wes Howard-Brook

We who claim Jesus as Lord and Savior and the Bible as the Word of God have a big problem. On the one hand, we follow the Prince of Peace, who models for us God’s unconditional love for all people and all creation. On the other hand, we have a biblical canon that enshrines God’s call to take up the sword to “utterly destroy” those who stand before Israel as “enemies” (Joshua 10). This seeming divine authority to conduct “holy war” has plagued the church since Constantine first made “Christianity” the religion of the Roman Empire.

To take head on the challenge of biblically “inspired” violence and hate forces us to engage a very difficult question: is the *whole* Bible really “the Word of God”?

Do we have the courage to confront this contradiction head on? Historically, few peace-loving disciples have. We more or less tend to ignore the parts of the Bible that support not only violence, but also misogyny, xenophobia, economic exploitation of slaves and the working poor, and many other practices that are anathema to the Gospel of Jesus Christ. The result has been disastrous: war-makers, racists and other promoters of hate have been allowed to claim the Bible for their “side.” Because of this hideous history, many justice-minded sisters and brothers — including many who call themselves Christians — have abandoned the Bible as a source of divine strength and direction amid the turmoil of life in empire.

To take head on the challenge of biblically “inspired” violence and hate forces us to engage a very difficult question: is the *whole*



Brian Kavanagh

Bible really “the Word of God”? What if we discovered that a large swath of it is nothing more than propaganda claiming the authority of YHWH-Elohim for imperial projects? If we truly desire to embody Jesus’ radically countercultural Way, it is long past time for us to engage this question.

My own investigation has revealed what may seem a startling conclusion: the Bible contains two “religions” in the name of YHWH-Elohim. Not what we usually think of as “Judaism” or “Christianity,” but what I call the “religion of empire” and the “religion of creation.” By “religion,” I mean the ideas, stories, symbols and practices that “bind again” (the meaning of the Latin *religio*) people to one another. Terms such as “Christianity” and “Judaism” are meaningless as expressions of such binding, because they include wide diversities of people who certainly do *not* feel mutually bound to one another. “Religion of empire” and “religion of creation,” though, refer to a consistent

set of attitudes and practices that clearly and sharply divide two ways of perceiving who God is and what it means to be God’s people. Consider this list of the elements of each “religion”:

imperial status quo that benefits the elite — texts such as Ecclesiastes, Proverbs and Sirach. The religion of empire is the hope behind the “victory” of the Maccabees and the yearning under the Romans for a messiah

| Feature | Religion of Creation | Religion of Empire |
|------------------------------------|--|--|
| Source of “divine power” | One God, the Creator of Heaven and Earth | Many gods and goddesses |
| God’s “home” | Beyond creation <i>and</i> within creation and among people | In a temple near the palace in the royal city |
| Places of sacred encounter | Earth: mountains, rivers, wilderness; direct encounter; table fellowship; human intimacy | Urban temple, mediated by priestly elite |
| Purpose of human life | Praise God with joy in gratitude for the abundant gift of life | Serve the gods through loyalty to empire |
| Basic social structure | Egalitarian kinship | Hierarchical patronage |
| Basic economic structure | Gift, barter, collaboration amid abundance | Money, debt, competition amid scarcity |
| Basic social architecture | Village, small town | Urban, megalopolis |
| Basic political ideology | God alone reigns | Human kings reign as presence of supreme god |
| Relationship with unknown “others” | Hospitality; love | Suspicion; violence |
| Religious “obligations” | Love and praise of God and neighbor expressed in “right relationship” (justice) | Rituals expressing loyalty to “patrons,” both “divine” and human |
| Relationship with earth/land | Belongs to God; people are “tenants” | Belongs to King and those who can afford to buy it |
| Relationship with “enemies” | Love them | Destroy them |

Table from “‘Come Out, My People!’: God’s Call Out of Empire in the Bible and Beyond” (Orbis, 2010)

Throughout the Hebrew Scriptures, these two religions battle for the hearts and minds of the people of God. The religion-of-empire trajectory began with the story of David and Solomon and continues through the eventual larger composition known as the Deuteronomistic History (Deuteronomy through 2 Kings). After the Exile, it was taken up in the books of Ezra-Nehemiah, then in the “wisdom” texts that abandon social and political struggle in acceptance of a Hellenistic

like David. The religion of creation, on the other hand, has its roots in the core of the Exodus story, where YHWH-Elohim is discovered and covenanted with in the wilderness. It continues through the Word of eighth-century BCE prophets such as Amos, Hosea and Micah. During the Exile, this tradition reaches one of its highest points in the often

Confronting *continued on page 10*

Holy Week Prayer

Diane Wiggins prayed this prayer, in English and Spanish, outside the Atlanta City Jail on Tuesday of Holy Week. Diane is a nurse and a longtime itinerant volunteer who spends her time among Peru, West Virginia and the Open Door Community.

God of Love and Compassion:
Bring your light, your spirit and your truth.
Come to Guantanamo where yet another of your children has died.
Come to all those black holes where children, women and men are caged and tortured.
Come to all the shameful private prisons.
Come to that abomination that is death row.
Come to all the centers that detain our sisters and brothers who come seeking a better life.
They did not know they were entering the bowels of the beast.
Come to this Atlanta City Jail and fill it and everyone within until love
and compassion overcome hate and despair.
All of us who walk this Easter vigil in the streets beg and shout:
No more! No more! No more!

Dios de Amor y Compasión:
Traiga tu luz, tu espíritu y tu verdad.
Ven a Guantánamo donde otro de tus hijos ha muerto.
Ven a todos los agujeros negros donde los niños, las mujeres y los hombres
están enjaulados y torturados.
Ven a las cárceles privadas vergonzosas.
Ven a la abominación que es el corredor de la muerte.
Ven a todos los centros que detienen nuestras hermanas y nuestros hermanos
que vinieron en busca de una vida mejor.
No supieron que estuvieron entrando en las entrañas de la bestia.
Ven a esta cárcel de Atlanta y llénala y todas las personas de dentro
hasta que el amor y la compassion vencen el odio y la desesperación.
Todos de nuestros que caminan esta vigilia de la Pascua en las calles ruegan y gritan:
¡No Más! ¡No Más! ¡No Más! ✠



Monday Grady Memorial Hospital

5:00 p.m.

John 12:1-11

Dick Rustay leads our worship circle on the sidewalk outside Grady. His meditation is on page 2.



Holy Week 2011

Compiled and Photographed by Calvin Kimbrough



Tuesday Atlanta City Jail

5:00 p.m.

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

Diane Wiggins (left) leads us in prayer. Her prayer is on page 5. *Below:* **Mike Vosburg-Casey** helps us reflect on the betrayal of the poor inherent in our system of jails and prisons. *Below left:* **John McRae** reads our Scripture for the day.

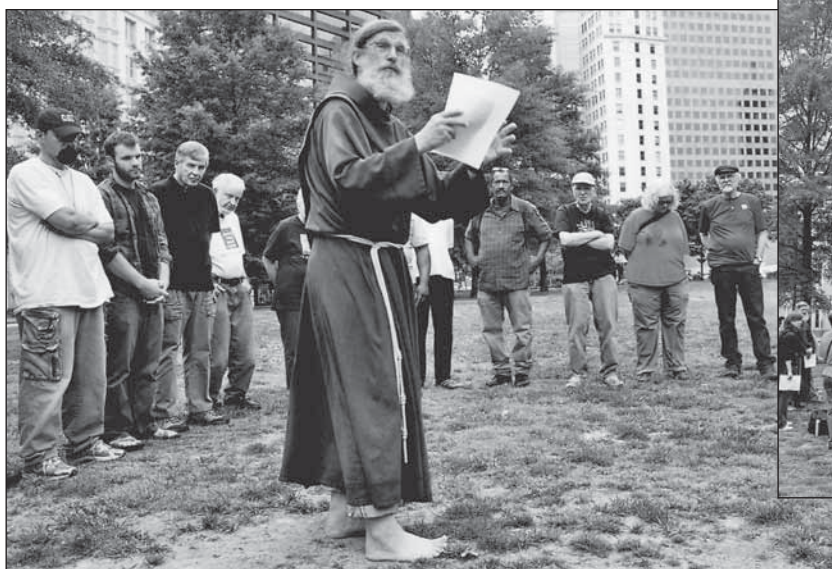


Wednesday Woodruff Park

5:00 p.m.

Mark 11:15-19

Brother David Buer (right) traveled from Tucson to join Leo Chang, who came from Memphis, in keeping the Holy Week Vigil on the streets of Atlanta for the entire week. Brother David pleads with us to challenge the materialism and greed that cause oppression and segregation, which they saw each day in our city.

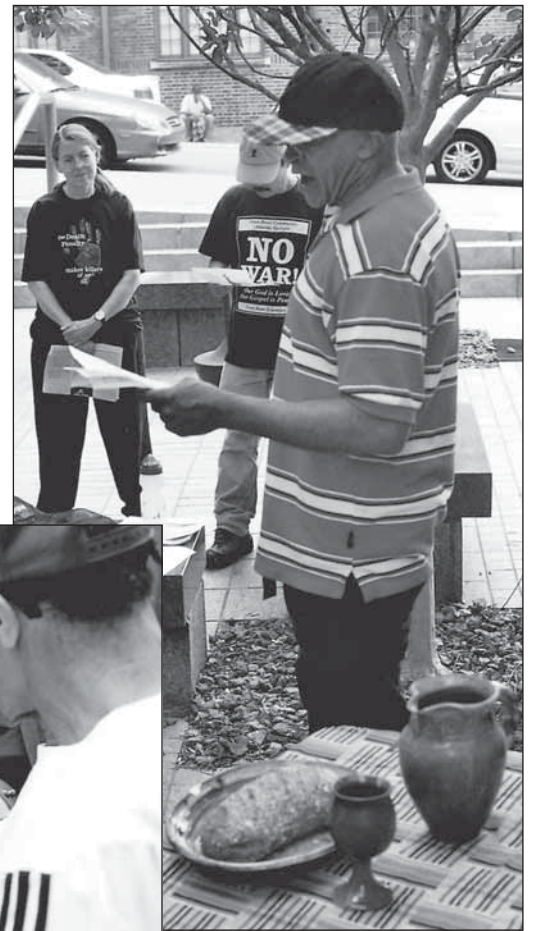


Maundy Thursday Atlanta City Hall

5:00 p.m.

Mark 14:12-26

Quiana Hawkins (*right*) shares her 24 hours of street vigil. *Far right:*
Felton Ransby reads the Scripture lesson for Maundy Thursday.
Below right: Leo Chang serves the Eucharist to **Ira Terrell**.



Good Friday Georgia State Capitol

5:00 p.m.

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

Jay Ashmear (*above*) shares his experiences in keeping the vigil for 24 hours. *Right: Murphy Davis* presents her powerful witness as a member of the Family of the Crucified.



Holy Saturday Pine Street Shelter & 910

5:00 p.m. & 7:30 p.m.

Matthew 27:57-66

Nelia Kimbrough (*far left*) leads us in the Litany of the Tombs at Pine Street. After we returned to 910, **Jane Ingols** (*left*) and her friends from the Celebration Sunday School Class at Peachtree Presbyterian Church served our vigil supper of fried chicken, baked beans and slaw in the front yard.



Easter Morning The Front Yard at 910

9:00 a.m.

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

Eduard Loring (*right*) proclaims the Good News: Jesus Christ is risen!
The powers of death and oppression are defeated!



Something's Rotten in Savannah *continued from page 1*

up and spent nearly half a million dollars of its own resources and billable hours to clear him of the murder for which he was wrongly convicted and sentenced to die.

Jack Alderman was executed in September 2008 after spending 34 years on death row. He too was convicted and

sentenced to death in Savannah. Jack, who allegedly killed his wife Barbara, steadily maintained his innocence. His co-defendant, John Brown, a drug addict and alcoholic with a history of violence before and after this case, confessed to the murder but then changed his story to implicate Jack. Brown testified that he and Alderman planned and carried out the murder of Ms. Alderman together, and that Jack promised to pay him for his role in the killing. There was no forensic evidence, and Jack was convicted only as a result of the testimony, in two separate trials, by Brown.

In 1975, Jack Alderman and John Brown were both sentenced to death. But Brown's death sentence was changed to a "life" sentence and he was freed after serving only 12 years. I know of no other case in Georgia in which anyone has moved from death row to freedom in such a short period of time.

There is no question that Brown's testimony against Jack Alderman was part of a deal with prosecutors, but this deal was never revealed to either jury that convicted Jack. Spencer Lawton, the district attorney who prosecuted Jack in his second trial, said that he had structured the entire case around Brown's testimony. Two of the jurors have said that they would not have voted to execute Jack if they had known about the deal with Brown. Five jurors eventually urged that Jack be spared. He was not.

Something is rotten in Savannah.

Earl Charles was convicted of murder and sentenced to death in Savannah. He was innocent of the crime.

Gary Nelson was convicted of murder and sentenced to death in Savannah. He was innocent of the crime.

Jack Alderman was convicted of murder and sentenced to death in Savannah. Those who do not believe in his innocence must at least concede that his conviction was based solely on self-interested eyewitness testimony.

Troy Davis now stands inches away from the execution chamber. His conviction too was based solely upon eyewitness testimony — most of which has now been recanted. Those who do not believe in his

innocence must at least concede that his conviction was based on absolutely not one shred of forensic evidence and solely upon eyewitness testimony, much of which was coerced by police or prosecutors.

Two prosecutors were responsible for all of these wrongful and questionable convictions: Andrew J. "Bubsy" Ryan III and Spencer Lawton. Both have since retired, and Ryan is now dead.

The current district attorney of Chatham County, Larry Chisolm, was not in office when any of the wrongly or questionably convicted men were convicted. But now is the time that he *must* take responsibility for this serious pattern of

Chatham County's abuse of the Constitution of the United States and this mockery of the U.S. justice system.

Something is rotten in Savannah. The Board of Pardons and Paroles must put a stop to this circus that has presented itself for far too long as a system of justice.

Troy Davis' case must stand on its own merits, and indeed it does. If there is any cause for doubt, it is urgent that the board grant clemency.

But the board is the only venue outside of Chatham County that can consider a larger pattern of judicial misconduct. The time is long past that we need to take a long, hard look at what is wrong with Savannah's so-called justice system.

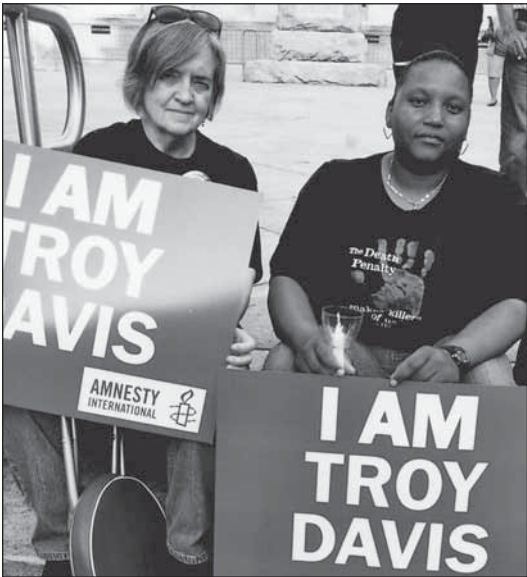
Please speak out for an end to the deception, violence, pretense and enormous wasted resources of the death penalty.

For the sake of all that is holy and decent and humane, please speak out for the life of Troy Davis. Please speak out for an end to the deception, violence, pretense and enormous wasted resources of the death penalty. Abolish the death penalty now!

Please phone, fax, write or email:

Chairman James Donald
State Board of Pardons and Paroles
2 Martin Luther King Jr. Drive S.E.
Suite 458, Balcony Level, East Tower
Atlanta, GA 30334-4909
Telephone: 404-656-5651
Fax: 404-651-6670

Ask for clemency for Troy Davis.



Calvin Kimbrough
Nelia Kimbrough and Quiana Hawkins ask you to speak out for Troy Davis.

The Final Call *continued from page 1*

The Journal of the American Medical Association (Vol. 301, No. 13, April 1, 2009) made the logical point that many homeless alcoholics, when provided housing, become sober. "Housing precedes sobriety." This is a principle of human existence. Human beings need housing to be fully human — to be educated, workers, families, healthy, faithful, loving members of society and contributors to the common good. Housing is a human necessity. Housing comes first. We are asking that housing be a human right. (See "I Hear Hope Banging at My Back Door," <http://opendoorcommunity.org/resources/publications.>)

The Housing War

Housing is the cause of crisis in the USA today. From bankers' bedrooms to the gutters in Buckhead to the hell of African-American prison slavery, homelessness is the root cause of American economic dysfunction. When we truly want safe streets, good schools and happy politicians, we will house the homeless and care for them at least as well as the Humane Society cares for stray cats.

Today, however, money and luxury are more desired than eradicating poverty and its consequences, for those of us who follow Jesus know that the second-hardest saying to fall from his lips is, "You cannot serve God and money." (Matthew 6.24B, Good News Bible)

People are losing their homes, jobs and retirements. For God has indicted this nation and its churches. God has found us guilty

of a cruel war against the poor. As the title of theologian Jon Sobrino's book says, there is "No Salvation Outside the Poor" (Orbis Books, 2008). And no peace either.

When there is injustice in the land, Jesus hears the cry of the poor. When some people live in houses and others do not, the Towers of Babylon fall. We are like the blind leading the blind. We grow fat without satisfaction. We have fallen for lies.

Since 2000 and the election (selection!) of George W. Bush as president, we have been living in a "get ready" time. God's punishment of us "God Bless America" folk was the election of George W. Bush in 2000 and 2004.

And now we come to a system-wide, public-policy, death-dealing truth of our lives and character: our war against the poor in America. We have the money, resources and public will to fight five known wars: in Korea, Iraq, Afghanistan, Libya and on our American sisters and brothers and children who are poor.

We are on the front lines of a class war against the poor. We are making war on the homeless. There is simply no way around it. The powers of evil, the housing market, developers and White Male Supremacy are winning the war. These cruel warriors of wealth and detachment celebrate the victories (body counts?) at tea parties hosted by politicians financed by billionaires. The poor, God's best friends, are demonized, demoralized and dying in our midst. Can you see them from where you are standing? Must we kill God again?

How do we kill the homeless? With drone airplanes and Navy SEALs? Hardly. Leaving girls and boys to cry all night in shelters, leaving men and women to fight rats under bridges, is the method of this madness. To abandon human beings to the streets and death camps without walls is as sick as the war Israel is waging in Palestine, as sick as the U.S. military's four known wars (plus the fifth war waged by the overhoused) and the corporate state's assault upon the American people with nuclear power, nuclear weapons and handguns, along with the polluted food, water and air we consume.

Anyone who lives in a home and is not working to house the homeless is creating hell for others, complicit in the death of the poor. There is no collateral damage in this war and death march, for the non-combatant homeless and hungry are the targets of our policies.

Jesus calls us to make peace, not to wage war. In Atlanta, 90 percent of the homeless are Christians. Baptized. When we unhouse a person, often that person is a fellow believer, a member of the Mystical Body of Jesus Christ. We make a mockery of the Gospel.

Making Peace

How do we make peace? How do we stop the war in Afghanistan? For disciples we have a prescription for which the insurance companies will not pay. The co-pay is our lives. Practice the Word in the world. Writes Paul: "Share your belongings with your needy fellow Christians, and open your homes to

Mr. Larry Chisolm
District Attorney of Chatham County
133 Montgomery Street
Savannah, GA 31401
Telephone: 912-652-7308
Fax: 912-652-7328

Ask Mr. Chisolm to support the commutation of Troy Davis' death sentence and to clean up the shameful judicial system of Chatham County.

The Honorable Nathan Deal
Governor of Georgia
206 Washington Street
Atlanta, GA 30334
Telephone: 404-656-2844
Fax: 404-656-0513
or e-mail:
www.georgia.gov/00/gov/contact_us

The governor no longer has the constitutional power to commute a sentence, but he appoints and influences the members of the Board of Pardons and Paroles. Tell him that Georgia executions — especially the execution of Troy Davis — cause shame to Georgia around the world.

For updates on the Troy Davis case, see www.justicefortroy.org. ☙

Murphy Davis is a Partner at the Open Door Community.

strangers.” (Romans 12) Do Hebrews 13: “Keep on loving one another as Christians. Remember to welcome strangers into your homes. There were some who did and welcomed angels without knowing it.” Of course, it is housing that will end the war. Housing will be a human right someday, if the world lasts long enough for us to receive a rebirth of wonder. “Ain’t you got a right to the tree of life?” We do, by damn, we do.



Willa Bickham

In addition to practicing the biblical story, love and housing go together for people of good will. Jesus Christ and Dorothy Day have infused our hearts and way of life with a truth that makes us flip like Gordon’s pancakes at the Silver Grill. “Love is the only solution” (Dorothy Day), but “Love in action is a harsh and dreadful thing” (Dostoevsky).

Why harsh and dreadful? Because homelessness is a demonic reality of our culture, of our hearts and minds, and not primarily a political problem. Children in catholes, men and women walking the streets, breaking the law by asking for alms — these human beings are a mirror image of our lives and weak love. Loving the poor is harsh and dreadful because we must take personal responsibility to love, share, welcome, include and house the homeless ourselves. And that, my friends and antagonists, is harsh and dreadful love. No economy run by the engines of capitalism will house the homeless. Habitat for Humanity does not have the resources to build enough housing. “Let it begin with me.”

Our aims and purposes include the remaking of American culture. The Southern Christian Leadership Conference named it “to save the soul of America,” not the government but the nation. Martin Luther King Jr. called for a “revolution of values”: “Our only hope today lies in our ability to recapture the revolutionary spirit and go into a sometimes hostile world declaring eternal hostility to poverty, racism and militarism.” We, with the expiration of the USA, need to move on. But to where?

I am not sure where, though I do know how. We do believe with a renewed passion that Dorothy Day’s simple and fundamental call to all people is the Way, the Truth and the Life: “The only solution is love, and love comes with community.” And love is expressed first and last by the exercise of personal responsibility for the war against the poor. I am, you are, we are responsible for the eventual peace treaties that this nation will make with the homeless, hungry, prisoners and dispossessed children of God.

Conclusion

“Blessed are the peacemakers, for they shall be called the daughters and sons of God.”

The unfinished agenda in this nation, filthy rich with mammon, busting at the seams of the silk rags that we don, is to pick up and live out the vision of the Gospel and of the “democratic socialism” that Martin Luther King Jr. advocated.

We must go to the streets to house the homeless. There is no other place to make peace in this warmongering nation, in this brutal war against the poor. We need to enjoin the holy power of Jesus and Dr. King to re-create a Poor and Rich People’s Campaign. Stop the war. Bring justice to all. End the depression. House the homeless. Make peace not war.

Then we shall be known as Blessed Peacemakers, yea, daughters and sons of the God for whom there was no room in the inn, and therefore she tore the Roman Empire down. Let us do likewise. ✚

Eduard Loring is a Partner at the Open Door Community.

Caging the Snake *continued from page 3*

I hate more than anything that, when all is said and done, *I just don’t want to cage that snake.*

Caging the snake means giving up my addiction to malicious irony. No more silent, snickering dismissal of the hokey phrases about love and peace. Caging the snake means letting go of the ranting. So much easier to rant than to stand at the wall, to *betray our class and race privileges and join the very destiny of the disinherited* at a cost, always a cost. And caging the snake means giving up my places of refuge. No more hiding at home amidst my recycling, watching “Democracy Now” and surfing the latest Noam Chomsky bit on ZNet before calling it a night.

Ed reminds us, with Blessed Dorothy Day, that “Love is the only solution, and love comes with community.” Caging the snake makes me an Abolitionist, and it is the last, best hope I have to reject, in Ed’s words, “the Domination System as icon and guarantee that White Male Supremacy is at ease in Zion.” In community.

What, after all, is the cry of the poor, for whom the snake is to be caged? Here’s my favorite line in the whole book: “The cry of the poor is a call to reduce the distance among us into the solidarity of shared life for the common good.” I love this line because it allows me to propose, in words of few syllables, all that really matters to me any more. Now consider the hope of White Male Supremacy: “The hope in Atlanta is to move all poor people out of the city.” And with them my last chance to be redeemed of myself.

The one great cry summoned against the cry of the poor, Ed tells us, is simply “Why should I give a damn?” I’m not sure that’s the only one, though. The other one is “What difference will it make?” That’s my last ditch: Maybe nothing really matters.

Is it hopeless, Ed? I have to admit that I so want it to be hopeless. Because then I won’t have to do anything.

But there *is* a mustard seed in the front yard at 910 Ponce de Leon Avenue. Christ *does* come in the stranger’s guise. We *can* stop business as usual and gather around the Welcome Table. And there *is* community, the one bringing love, the only solution. There are proofs of this, real proofs. Ed names them.

When he will at last be at home, the homeless Christ will dwell in my heart, and will devastate me, make me in my turn an object of the world’s scorn, up against the wall. I bar the door against him still. It is he who will open it and let his posse in, and the last laugh will be his.

Ed tells us so. ✚

Joseph Walsh is an educator in the DeKalb County school system and a volunteer at the Open Door Community.

Join us as a Resident Volunteer



Calvin Kimbrough

April 4, 2011: Marching down Auburn Avenue for Troy Davis.

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.

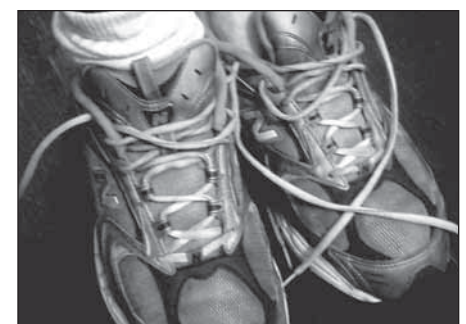
Join Bible study and theological reflections from the Base.

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!

this year give

HOSPITALITY

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

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

____Please add me (or my friend) to the *Hospitality* mailing list.

____Please accept my tax deductible donation to the Open Door Community.

____I would like to explore a six-to twelve-month commitment as a Resident Volunteer at the Open Door. Please contact me. (Also see www.opendoorcommunity.org for more information about RV opportunities.)

name_____

address_____

email_____

phone_____



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

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

Individuals to accompany community members to doctors' appointments.

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

People to cook or bring supper for our household on Tuesday, Wednesday or Thursday evenings.

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

Confronting the Demons of the Bible *continued from page 5*

underappreciated radicality of Genesis, then continues in the emergence of apocalyptic dissent throughout the Hellenistic age and into the period of Roman power. One of the neglected treasures of this period is the collection known as 1 Enoch, left outside the Jewish canon probably because of its insistence that Jerusalem was a persistent project of imperial collaboration. Another key text in the religion of creation is Daniel, with its call for nonviolent resistance to empire and its hope of resurrection.

Into this longstanding religious war stepped Jesus of Nazareth. The heart of the New Testament (Gospels, Acts, authentic Pauline letters and Revelation) gloriously presents Jesus claiming the religion of creation as the authentic Way of the God he knows intimately, and rejecting the religion of empire as a demonic counterfeit. The texts of the religion of creation are fulfilled by the Gospel, while the texts of the religion of empire are subverted or ignored altogether. Consider this schematic view of Jesus' ministry in light of these two religions:

| Theme | Jesus | Supporters of Empire | Example of Jesus' Response to Empire's Claims |
|------------------------------------|--|---|--|
| Source of "divine power" | YHWH, the "Sky Father," Creator of heaven and earth | YHWH <i>and</i> gods of empire | No power unless given from above |
| God's "home" | Amidst God's people | In imperially sanctioned temples | Temple is coming down |
| Places of sacred encounter | River, mountain, wilderness, gatherings in Jesus' name, especially provision of hospitality and table fellowship | Temple and synagogue | Temple is "robber's den"; synagogues are possessed by unclean spirits |
| Purpose of human life | Praise God joyously in gratitude for the gift of life | Serve the gods through loyalty (Greek <i>pistis</i> , "faith") to empire | Trust in God and Jesus alone |
| Source of religious authority | Jesus | Priestly/scribal elite | Elite don't know Scriptures or power of God |
| Basic social structure | Egalitarian kinship | Hierarchical patronage | Jesus' family are those who hear the Word of God and do it; churches consist of "brothers and sisters" |
| Basic economic structure | Gift exchange | Money and debt | All debts forgiven (jubilee); God provides what people need as gift |
| Basic social architecture | House and village | Megalopolis | Babylon is fallen; discipleship communities in houses |
| Basic political structure | [Kin-dom] of God | Kingdom/Lordship of Caesar | Can't serve two masters |
| Relationship with unknown "others" | Healing all divisions | Generate and defend "borders" and "boundaries" | Crossing to "other side"; going to Samaria |
| Religious "obligations" | Love and praise of God and neighbor expressed in "right relationship" (justice), forgiveness and love of all | Rituals expressing loyalty to "patrons," both "divine" and human | It is not to be this way among you |
| Relationship with earth/land | Belongs to God; people are "tenants" | Belongs to King and those who can afford to buy it; others are tenants and slaves | Sell land and share proceeds |
| Relationship with "enemies" | Love them | Destroy them | Invite even Roman soldiers to participate in God's reign |

Table from "'Come Out, My People!': God's Call Out of Empire in the Bible and Beyond" (Orbis, 2010)

What this means is that if we claim Jesus as the definitive interpreter of God's Word and the Gospel as the truth of God's Way, then *the biblical texts that proclaim the religion of empire can no longer be considered "sacred" for us*. Jesus confronted the upholders of the religion of empire with the truth of God, and he was killed for it. He told us that we who take up the call to follow him will face the same fate.

Rejecting part of the Bible as "demonic" is not going to make us popular among many who claim the label Christian. It is, however, the only way out of the box that has enabled endless "Christian holy war" over the centuries. May we be faithful, without counting the cost, to the Good News that sets us and all creation free! ✚



Rita Corbin

May we be faithful,
without counting the cost,
to the Good News
that sets us and all creation free!

Wes Howard-Brook teaches Bible and theology at Seattle University and shares with his wife, Sue Ferguson Johnson, the ministry "Abide in Me" (abideinme.net). His books include "'Come Out, My People!': God's Call Out of Empire in the Bible and Beyond," "The Church Before Christianity" and "Becoming Children of God: John's Gospel and Radical Discipleship."

Grace and Peaces of Mail

Dear Open Door Community,

Thank you so much for the contribution to the Atlanta Public Library's Summer Reading Program in honor of Mom. Library work was her true calling, and your gift is a fitting tribute. I really appreciate your support of this very important program. On behalf of my family, you have my sincere thanks.

Warmly,

Jennie Saliers

Atlanta, Georgia

Jane Saliers, who died in March, was a close friend of the Open Door Community. As a librarian for many years at the Ponce de Leon Branch Library, just down the street from the Open Door, she showed kindness and hospitality to the homeless people who sometimes gather at the library to read and rest.

Dear Friends,

Love and gratitude to God for the giftedness of *Hospitality*. Thank you for being you. We hold all in our love and prayer, trusting God will bless your work and yourselves. We know you pray with us and for us.

Blessings and health to each one,

Anna Mary Larkin

Oldenburg, Indiana

Open Door,

Enclosed is a small contribution. For many years now you have been an inspiration and incarnational demonstration of hope — “knocking on your back door,” and the doors of human hearts.

May you continue to loudly declare, in word and deed, song and shout, to all the would-be enslaving powers: “Let My People Go!” Proclaim liberty throughout the land!

Blessings of love, peace and justice,

Ronald Bell

Normal, Illinois

Hi Ed,

I got a call from Richard Goode, on the faculty at Lipscomb College. He has his students reading your book “The Cry of the Poor,” and one of them wants to talk to me about it. That’s good news.

I read the book again. It’s a very potent and angry book. I think you can put “Eduard-the-Agitator” on your name again. It did agitate me — in a good way. I became aware of how much racism persists, and it was helpful to see how you describe it. I feel that it persists in me in terms of the way in which I can’t deal with the unacknowledged white privilege that I don’t even know about, or if I do know about it, I don’t know exactly what to do about it except to work for justice.

Judy and I are doing okay. Working at the Living Room each week. *[The Living Room is a sharing and discussion group for homeless men and women at Nashville’s Downtown Presbyterian Church, in conjunction with a weekly meal served there.]*

Doris Farley is leading the retreats for homeless women at Penuel Ridge. They’ve been good events for women, as a safe, quiet, hospitable place. Your book reminds me of hospitality again, which is good.

Hope to see you again soon.

Don Beisswenger

Nashville, Tennessee

Don Beisswenger is a Presbyterian minister who is retired from the faculty of Vanderbilt Divinity School. He is a tireless advocate for justice and mercy and a longtime friend of the Open Door.

Dear Ed, Murphy and everyone at the Open Door Community,

Once again, let me tell you how much you have inspired my thoughts and actions over the years. My feelings were reinforced by a visit to the community a few years ago.

Reading *Hospitality* has also served to “rev me up” with each issue of dynamic writings and photos. I want here to state my strong concurrence with Dr. Bill Elsea in his article in the January issue (“Why We Need ‘Obamacare’ – Now!”). As early as my years in medical school in the 1950s, I have been a strong proponent of universal health care. My understanding of the need for this country to convert to single-payer health care has come with my different practices in private medicine and in public health. Furthermore, my training as a biomedical ethicist has grounded me in stating that each of this nation’s residents does have a right of access to decent, affordable health care.

Finally, I would ask, how did you know I would request Ed’s book, “The Cry of the Poor”? It just showed up unbidden in our mail slot about a month ago. I have started it and know that Ed speaks for me, a “straight white male.”

[Thanks for] your incredible ministry.

Peace and love,

Tom Washburn, M.D.

Fernandina Beach, Florida



Becca Conrad

Thank you for all you do, and thank you for the thoughtful and challenging newspaper *Hospitality*.

We must continue to comfort the afflicted and afflict the comfortable.

Brandon Pomeroy

Leawood, Kansas

Someone once wrote, “If the Church is to be the Church, it must fulfill its prophetic function.” If that is true, and I believe it is, we must confess that the Church has failed. But resuscitation may be possible.

Perhaps a new reading diet would stimulate new thoughts and actions. I suggest that one start with James Patterson’s “Alex Cross’s Trial,” then John Grisham’s “The Confession” and then Eduard Loring’s “The Cry of the Poor: Cracking White Male Supremacy — An Incendiary and Militant Proposal.”

J. Emmett Herndon

Atlanta, Georgia

Emmett and Rosalind Herndon have generously and lovingly supported the Open Door since our very earliest days. Emmett is a Presbyterian minister who is retired after many years in campus ministry.

The Open Door Community,

Please add to your mailing list my pastor. And thank you for Ed Loring’s fine book.

Sincerely,

Ruth Maier

Haworth, New Jersey

Dear Friends,

Please find enclosed a donation of six first-class stamps.

James Montanya

Prisoner

La Mesa, Texas

The Open Door Community,

God bless all of you for what you do in lifting spirits. You feed and nourish the bodies and the souls.

Thank you for your newspaper. The stories of Atlanta are unbelievable — they are so horrific.

I wish I were younger and not so limited, but regardless, I can pray for you and your ministry.

Sandra Baboian

York, Pennsylvania

Greetings to Murphy and Ed!

Hospitality arrived this morning and stirred in me a fresh appreciation for the tough but wonderful ministry you all express in keeping the door OPEN on Ponce. Hope you are well. I can still mow the lawn and run up and down the steps.

God Bless!

Wade Huie

Atlanta, Georgia

Wade Huie is Professor Emeritus of Homiletics at Columbia Theological Seminary and taught Ed Loring and Murphy Davis to preach!

To my dear Open Door family,

As we leave the Open Door, I am saddened yet full of joy from a wonderful winter here. You all will be very close to my heart, and I will be back! So many memories, friends, uncles and aunts, along with mentors and sisters plus my big brothers. I have enjoyed working to serve our homeless friends with y’all, playing, talking, debating and fun times. I have grown into (and still grow, most likely always will be) Sarah Schriner, and a large part in that growing has been under the encouragement, love, criticism and wisdom of y’all! My leadership skills have grown as a result of faith you have put in me.

My understanding of true love has become reality as I watched and let go as family members of this community left. Your support when it hurt, hugs, talking, tissues and love.



Johnny Devlin

My love has grown deep for my family here as it has been pulled, torn, ripped, stitched, woven and bound with the honeymoon times and troubled times. I thank you for the support you have uplifted me with. Thank you for the many laughs, tears, hugs, talks, etc. that I have experienced. I love y’all dearly, and always will, and miss you ... I already do!

Please keep in touch.

Sarah Schriner

Sarah Schriner and her family — parents Liz and Joe and brothers Joseph and Jonathan — lived at the Open Door from last October until April of this year. It was the third time the Schriner family has stopped off to spend extended time with us.

Open Door Community Ministries

Soup Kitchen: Tuesday and Wednesday, 11 a.m. – 12 noon
Men’s Showers: Tuesday, 10:45 a.m.
Trusted Friends Showers & Sandwiches: Thursday, 10 a.m.
Women’s Showers: by appointment
Harriet Tubman Free Women’s Clinic:
1st and 3rd Tuesdays, 7 p.m.
Harriet Tubman Medical and Foot Care Clinics:
Wednesday, 7 p.m.
Mail Check: Tuesday – Wednesday, during Soup Kitchen
Monday, Thursday, Friday and Saturday, 1 p.m.
Use of Phone: Tuesday – Thursday, during services
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.

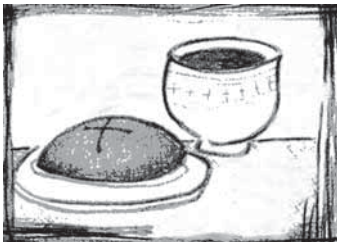
We gratefully accept donations at these times.
Sunday: 9 a.m. until 3 p.m.
Monday: 8:30 a.m. until 8:30 p.m.
Tuesday, Wednesday and Thursday: 8:30 until 9:30 a.m. and 2 until 8:30 p.m.
Friday and Saturday: We are closed. We are not able to offer hospitality or accept donations on these days.

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 or call us for the most up-to-date worship schedule.

June 5 4 p.m. Worship at 910
Murphy Davis preaching
June 12 4 p.m. Worship at 910
Eucharistic Service
June 19 4 p.m. Worship at 910
Eucharistic Service
June 26 4 p.m. Worship at 910
Jenny McBride preaching



Nelia Kimbrough



Rini Templeton

July 3 4 p.m. Worship at 910
Eucharistic Service
singing with E lise Witt
July 10 4 p.m. Worship at 910
Eucharistic Service
July 17 4 p.m. Worship at 910
Eucharistic Service
July 24 4 p.m. Worship at 910
Eucharistic Service
July 31 4 p.m. Worship at 910
Eucharistic Service

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
- ☐ long sleeve shirts with collars
- ☐ belts (34" & up)
- ☐ men’s underwear
- ☐ women’s underwear
- ☐ socks
- ☐ reading glasses
- ☐ walking shoes (especially sizes 11-15)
- ☐ T-shirts (L, XL, 2XL-5XL)
- ☐ baseball caps
- ☐ trash bags (30 gallon, .85 mil)

Personal Needs

- ☐ shampoo (all sizes)
- ☐ lotion (all sizes)
- ☐ toothpaste (all sizes)
- ☐ lip balm
- ☐ soap (small sizes)
- ☐ disposable razors

Food Needs

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

Special Needs

- ☐ backpacks
- ☐ MARTA cards
- ☐ postage stamps
- ☐ Futon sofa
- ☐ single bed - box springs & mattress
- ☐ goose-neck floor lamp for our clinic exam room
- ☐ a scale for our medical clinic
- ☐ Cross Trainer exercise machine
- ☐ a functional wheelchair