

FREE

HOSPITALITY

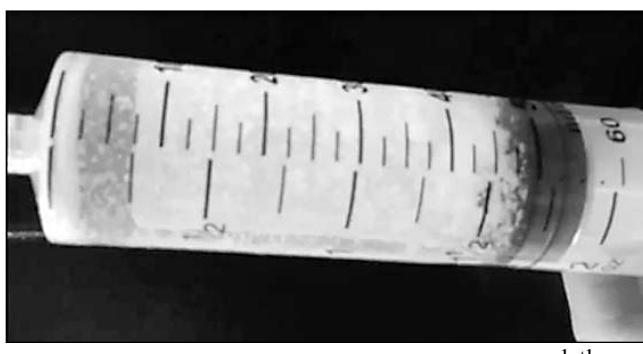
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The Open Door Community – Hospitality & Resistance in the Catholic Worker Movement

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May 2015



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On February 25, 2015 the Georgia Department of Corrections (DOC) postponed the execution date of Kelly Gissenden because of a winter storm. A few days later her execution was postponed indefinitely when DOC officials cited problems with the lethal injection drug. Above: The photograph that was released by the Georgia DOC, showing the "cloudy drug" that halted the executions of both Kelly Gissenden and Brian Terrell.

Partly Cloudy (with a chance of justice)

Storm's a-comin', they said
Looks like some mean clouds on the radar
Too dangerous to drive on an ice-slick, heart-sick, dead-end
road
Better wait and see
even though nobody with their finger on the trigger
got their eyes on the prize
Only now it's the poison that's too cloudy, they said
And nobody daring to breathe nothing
about maybe a holy hand slippin' in under the radar
You know, like that old joke about the drowning man
Waving off first the life ring and then the boat
and then the helicopter
Oh well, if you have eyes to see, somebody said
It's hard to see with a log in your eye
Harder still to hear the footsteps of grace
when we're hard-wired to believe the lie
Wind's a-blowin' all the fear from the sky
So we can breathe and sing and hear the rusting
Of the machinery of death as it gets stuck in the mud
like the chariots of Pharaoh

— Mark Harper

Mark Harper was a Resident Volunteer at the Open Door from 1986-1988. He is Pastor of Covenant Presbyterian Church in Athens, Georgia where he lives with his wife, Susan Grine Harper (also a former Open Door Resident Volunteer) and their three children.

Looking for Resurrection in a Rogue State

By Murphy Davis

Spring. New Life. Regeneration. Resurrection. Nature and the great story of faith cooperate in this season to refresh our spirits, to pull us out of the doldrums of a long, gray, cold winter. And the journey through Lent and Holy Week leads us from the stark terror and endless grief of Holy Week to the unexpected joy of Easter's promise. Life springs up everywhere as the trees bud, tiny crocuses peep their heads out of the winter soil, the daffodils splash the hillsides with yellow, and the dogwood and azalea burst into bloom and turn Georgia into a riot of color. You've got to love being here in the Southeast in the midst of such seasonal splendor.

One of my favorite spring colors is the light green of trees just beginning to leaf. "Nature's first green is gold, / Her hardest hue to hold," says Robert Frost. Tender green shoots bear the promise of restoration of the earth and nature. "Her early leaf's a flower; / But only so an hour."

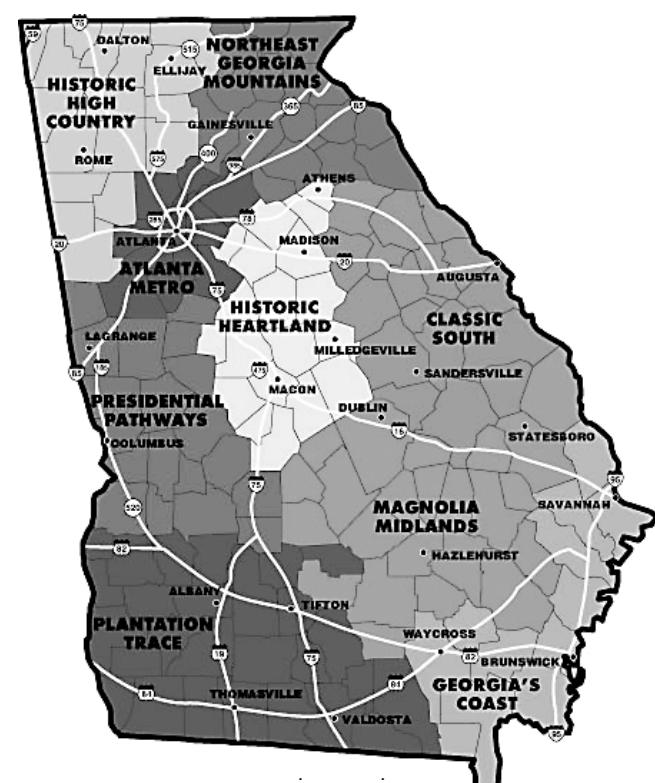
You can easily look around at this beauty and think, "All is well. The world is a beautiful place and all this bad news must be an exaggeration." It is hard in the midst of this glorious palette to remember that the earth is dying as we plunder, frack and destroy, undeterred by what we know. In so many places we can see water drying up, sea levels rising, land eroding, mountaintops exploding and war voraciously gobbling up land and peoples and resources, leaving in its path layer upon layer of death and devastation. Frost concludes his spring poem, "Then leaf subsides to leaf. / So Eden sank to grief, / So dawn goes down to day. / Nothing gold can stay."

**The bottom line, as always:
The rich get richer and the poor get poorer (*and the poor get prison*).**

Frost's poem speaks of the natural order — the cycles of change, death and regeneration. He teases out the particular fleeting beauty that we miss if we are not looking carefully. But he hints at the human propensity to dominate and destroy: "So Eden sank to grief." When we go there, we must speak of the disorder of war and plunder, human oppression and violence.

Ah, Georgia! Such a beautiful place in this season, but the reality of our body politic is anything *but* beautiful — sunk, perhaps, as Eden, "to grief." We are a rogue state, a lawless people. Ruled by petulant, plutocratic white supremacists, our state blunders, plunders, grabs, punishes, kills, destroys and excludes according to its own peculiar whims and hungers. The bottom line, as always: The rich get richer and the poor get poorer (*and the poor get prison*).

Just in case it hadn't been evident before, the governor and the Legislature made crystal clear in the 2014 legislative



georgiamagazine.com

session exactly how much they care for the lives and dignity of the poor. Resisting and desiring to destroy the Affordable Care Act, Governor Nathan Deal and his buddies declared as their Southern political hack forbears, "Never!" As Rev. Raphael Warnock said on his way to jail last spring, "Governor Wallace and his ilk stood in the schoolhouse door in the 1960s. Governor Deal and his ilk stand, instead, in the hospital door." Deal now stands with a dwindling number of his Republibubba counterparts, saying no to Medicaid expansion

that would medically insure 650,000 Georgians. A conservative estimate is that at least ten Georgians die each day who *could have had* life-saving health care under the optional expansion of Medicaid. Since the Georgia Republican establishment last put its big white foot down, several more small rural hospitals have closed because of this savage decision. Though legislators claim to be searching for "ways to save our community hospitals," they will not do what they know they must do. As a result, many Georgians are now hours from the nearest emergency health care. *Many* of them will die before they can get to the help that could have saved them.

As is always the case, public policy aimed at exclusion and punishment of the poor ends up hurting and endangering everyone. Why is it so difficult to understand that we are a part of each other and we simply cannot cut off one part of

Looking for Resurrection *continued on page 9*

I Am Looking for the Women

By Catherine Meeks

I loved the movie "Selma"; it did many things right. The movie was not a documentary, but it did not properly characterize the work done by Amelia Boynton and Diane Nash. This is not surprising; rarely do stories of the Civil Rights Movement adequately portray the contributions of women. It is not good enough to argue that the work was primarily about men regaining their sense of manhood after the ravages of slavery, because women were ravaged by slavery as well, particularly through sexual violence.

Women began to work together to change their situation. In Montgomery, Alabama, a few strong organizations emerged: Sojourners for Truth, the Women's Political Caucus and the Federation of Negro Women's Clubs. The Women's Political Caucus was primarily responsible for organizing the Montgomery bus boycott. One has to dig into Civil Rights history to gather such information because the major narratives do not include much about the varied and critical roles that women played.

Included in the story should be Rosa Parks — as militant activist, not docile seamstress — and Jo Ann Robinson, the exquisite strategist, both of whom were quite involved in the years of background work that went into the formation of the Montgomery Improvement Association with Martin Luther King Jr. at the helm. Because of the work that Parks had done as an investigator for the NAACP under the leadership of E.D. Nixon, she was very aware of the many ways women were victimized, from kidnapping and rape to insults from white men and daily dehumanization on the buses.

Black women understood that Black men were not generally in a position to defend them against the violence that they were subject to, and they knew that organiz-

ing themselves was an absolute necessity. Their work was quite successful. The Women's Political Caucus, headed by Jo Ann Robinson, called for a boycott of the store of an accused rapist who was never brought to trial. The Caucus succeeded in closing the store, giving the women a sense of their power. The Caucus then organized a one-day boycott of the bus system. But they knew a longer bus boycott was needed. While they were deciding how best to organize it,

Rosa Parks was arrested. While Parks and her husband were determining whether or not to fight the segregation laws, Robinson prepared and passed out thousands of flyers calling for a boycott of the bus system.

It was very important to get E.D. Nixon and local ministers involved in order to support a long-term effort. Nixon, the ministers and other leaders in Montgomery met and formed the Montgomery Improvement Association, choosing Martin Luther King Jr. as president. At a mass meeting following the formation of the Association, only men spoke, and when Rosa Parks was introduced, she was talked *about* instead of speaking for herself. Though she was quite a good speaker and very capable of delivering an inspiring message, that did not fit the profile that Nixon and others felt was necessary for her to exhibit. They were convinced that the docile seamstress whose feet were tired was a more acceptable image than the militant,



Montgomery County, Alabama Archives

Jo Ann Robinson, arrested during the Montgomery Bus Boycott.

articulate activist that Parks was. The brilliant, fearless Jo Ann Robinson, who had actually conceptualized the boycott and made sure that it was publicized, was allowed to choose individuals who would oversee the daily operations of the Association, and she chose women who were strong leaders. They did an outstanding job, as history has verified.

At one point during the boycott, over 200 people, mostly women,

turned themselves in to law enforcement, claiming to be the leaders of the boycott. But Dr. King was the only one put on trial as being the instigator of the boycott. Following this, the media took up the notion that King was singularly responsible for the boycott. But a more careful reading of history clearly shows that without the organizing that had been done for at least 10 years before the Montgomery bus boycott, it would not have occurred. And that organizing was the work of women. ♦

Catherine Meeks is a community and wellness activist and an active member of the Open Door Community. She taught African-American Studies at Mercer University and is the retired Clara Carter Acree Distinguished Professor of Socio-Cultural Studies at Wesleyan College, the author of five books and a columnist for The Telegraph in Macon, Georgia.

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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.

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Barbara Schenk celebrated 80 years of life on April 25.

Newspaper

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Open Door Community

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Eduard Loring: Street Theologian

Nelia and Calvin Kimbrough: Worship, Art, and Music Coordinators

Sarah Humphrey: Coordinator for Administration, Volunteers, Hardwick Prison Trip and Resident Volunteer Applications

Karen Henderson: Administration and Finance

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The Mother Who Must Have Been There

The Invention of Wings

By Sue Monk Kidd

373 pages
Viking

Reviewed by Helen de Haven

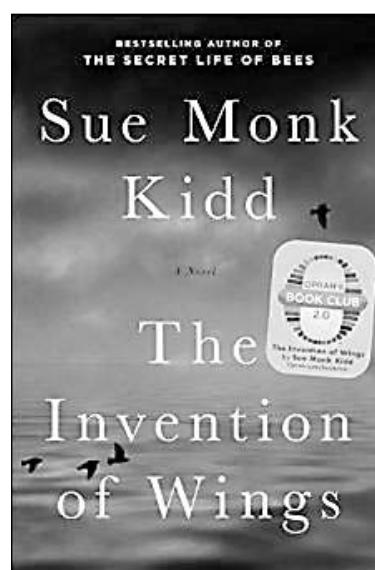
In *The Secret Life of Bees*, Sue Monk Kidd wrote about women tending and befriending each other in the violent, racist, male-rampant southern United States in the 1960s. In her newest novel, *The Invention of Wings*, she explores the same theme in a more complex and sophisticated story set in Charleston, South Carolina, in the early 1800s. One of the book's two narrators is Sarah Grimké, a daughter of the city's most prominent slave-owning family. Sarah and her younger sister Angelina were notorious during their lifetime as feminist abolitionists and egalitarians.

The Grimké family is much studied. Among several excellent biographies and histories are Mark Perry's *Lift Up Thy Voice* and Gerda Lerner's *The Grimké Sisters from South Carolina*. John Faucheraud Grimké, Sarah and Angelina's father, was a lawyer and jurist and, for a time, Chief Justice of South Carolina. He married into Charleston's aristocratic Smith family, as a result of which he owned a plantation farmed by slave labor and a townhouse staffed by slaves on Charleston's waterfront. He believed that using forced labor was a means of prosperity sanctioned by natural law. He also believed that physical and psychological brutality toward the enslaved was proper and necessary to a well-ordered society, as was the virtually chattel status of all married women and children and the exclusion of women from all professions.

Sarah, however, was appalled from an early age by the brutalities of slavery, and stifled by her life as a girl of the master class. She had early dreams, soon crushed, of being a lawyer like her father and brothers. She was plain, intelligent, outspoken and strong-willed. Her sister Angelina, born the year Sarah turned 13, was her kindred spirit and goddaughter. Sarah tended Angelina like a mother. After their father's death, the sisters abandoned the South to join the Quakers and abolitionists in the Northeast during the long run-up to the Civil War. They were making radical anti-slavery speeches ten years before Harriet Beecher Stowe wrote *Uncle Tom's Cabin*, and they were among the first and most outspoken champions of equal rights for women and persons of color. *The Invention of Wings* focuses on the sisters' early lives in South Carolina and ends in about 1838, when they have permanently relocated to Philadelphia.

In the novel, as in life, the sisters' white mother, Polly Smith Grimké, is her husband's loyal consort. It is not in her creed that people should dream of flying, or that their spirits should soar. If she so much as sees a feather sprouting on the shoulder of one of her daughters or slaves, she clips it. So far as this mother is concerned, nobody gets away. With anything.

Polly implements a familiar mechanism of oppression. Women have been endangered physically and psychologically since the foundation of patriarchy thousands of years ago. The privileges our white-supremacist version of patriarchy bestows upon women, though real, have until recently been relatively meager. White women of the antebellum South got invited to the ball only by inhabiting a devalued domestic space, competing for men's favor and teaching their daughters to do the same. But what they achieved by cutting off their toes to fit the glass slipper was a tragically crippled dance.



have let her daughters attend a worship service at the Open Door. Polly saw herself as a religious and compassionate woman and a woman of principle, but there is a deep and dreadful deformity in her way of tapping through the world on her righteous and vicious cane, always ready to strike a misbehaving slave. One of the more harrowing scenes in

Kidd's story illuminates the cruelty of the bargain the white mother has made. Women in 1800-era Charleston could not own property or enter into contracts if they were married. They could not learn Latin, study law, engage in politics, speak their minds, follow their hearts, or find Jesus on their own. The eminently respectable Polly would never

slave mother Charlotte. Charlotte is the mother of Hetty, the book's other narrator, and of Sky, whose father is the Black insurrectionist Denmark Veezy. Born into slavery in America, Charlotte learned from her own enslaved mother the ancient crafts and stories of their free Dahomey people. She believes that people can fly, carried by the black wings she sews into her quilts.

Charlotte embodies the Black mother, possessing elements of mothering that white culture suppresses, refuses to honor, refuses even to acknowledge. Unlike the white mother, the Black mother does not defend "our way of life." She does not stuff her great soul into a narrow religious conformity. She does not betray her own courageous heart or attempt to quell her own indomitable resistance to her oppression. She does not compete for privilege. Instead, she lives fiercely, "on the scarce side of mercy." She does not mother Hetty to be a good slave. She mothers her to be crafty and invisible, to steal the master's cloth, bathe in the master's bathtub and spit in the master's soup. Above all, Charlotte mothers her daughters to follow the path of self-liberation, not self-immolation.

From Charlotte, Hetty learns to sew. After Judge Grimké's death, Hetty uses her skill with a needle to make Polly a spectacular black dress with a collar of jet beads strung like

Sarah was appalled from an early age by the brutalities of slavery, and stifled by her life as a girl of the master class.

the book is the punishment of a slave forced to stand for an hour with one leg drawn up behind her, with a rope around her neck so fixed that if she allows her foot to drop, she will choke to death. Polly chooses this torture because she considers it kinder than a whipping at the Work House. She allows her slave Hetty to attend a Black church in town, but when the congregants are inspired to dance and sing, they are all arrested. Polly refuses to pay the bail, and the spirited young slave is sent to work off her fine on the city grain treadmill, where she is badly injured. Polly regrets the accident but



Hetty Grimké by John T Valles

defends her own action as a necessary correction. "And just look at you," she says to the crippled young woman. "You're getting along fine now." Later in her life, when her husband is dead and she is no longer able to afford as large a household, she refuses to sell Hetty to Sarah, knowing that Sarah will attempt to set her free. Crippled or not, Hetty is far too good a seamstress to part with.

Polly Grimké was the quintessential white mother of her time and station, yet she produced daughters like Sarah and Angelina, who were banned from their mother's city for betraying their white race, upper class, and female sex. How did it happen, this remarkable failure of patriarchal parenting? Kidd's "thickly imagined" response is to create the

a spider's web. Later, Hetty steals the dress for Sky to wear when the two sisters escape from Charleston by passing as white women in deep mourning on a steamer bound for Philadelphia.

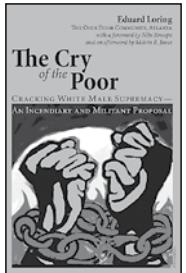
Charlotte also sets in motion Sarah's liberation: When Sarah is still a child, Charlotte makes her promise to free Hetty. To keep that promise, Sarah must first free herself from her father, her mother, and her white Southern culture. Sarah accompanies her father to Pennsylvania for medical treatment after he contracts a mysterious wasting illness. When he dies and is buried in the North, Sarah inherits a small income and refuses to come home. Angelina joins her a few years later. Sarah returns to Charleston only once more to see her mother, and Kidd would have it that on this trip she is at last liberated enough to help Hetty and Sky escape, at very considerable risk to her own freedom, and to arrange a place for them to live in Philadelphia as free women.

Charlotte thus becomes the mother who demands the liberation of all women, Black or white, slave or free. It is a presumptuous undertaking for a white writer to create a Black character, if verisimilitude is the goal, but Kidd is not writing a historical novel. She is instead adding pieces to the story-quilt of the human psyche, repairing the holes in the soul of Southern culture. Charlotte is the mother who must have been there, pinning the wings of liberation on Black girls and white girls alike. She must have been there, because patriarchal mothering is meant to clip our wings, but we have nevertheless flown far from where we were 200 years ago. She must have been there, because even though privileged white women still dance with oppression, many of us are escaping while we can still walk. She rings true for white readers because so many of us can name a strong Black mother, not ours to own, who opened our hearts. ♦

Helen de Haven is a volunteer at the Open Door Community. She is an associate professor at the John Marshall Law School in Atlanta.



The Open Door Community Press Books



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

By Eduard Loring
foreword by Nibs Stroupe
afterword by Melvin Jones
99 pages
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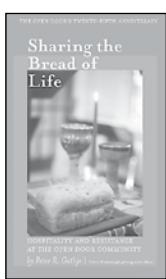
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preface by Dick Rustay
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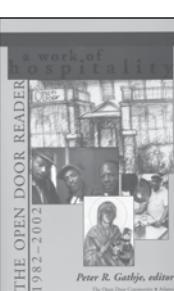
Sharing the Bread of Life Hospitality and Resistance at the Open Door Community

By Peter R. Gathje
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45 photographs
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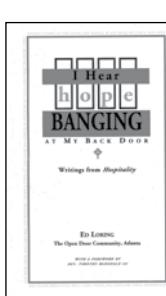
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Peter R. Gathje, editor
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Bibliography and Index
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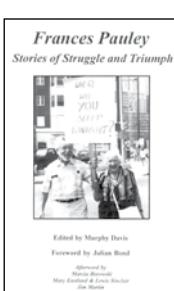
I Hear Hope Banging at My Back Door Writings from Hospitality

By Eduard Loring
Foreword by Rev. Timothy McDonald III
82 pages
21 photographs
available only online at
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Frances Pauley Stories of Struggle and Triumph

Edited by Murphy Davis
Foreword by Julian Bond
89 pages
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“Christian Vegetables”?

The Call to Faithful Food Sovereignty

By Wes Howard-Brook and Nathan Dorris

We are so grateful for the amazing, ongoing, powerful witness of the Open Door Community! The struggle to confront the sins of racism, prison violence and the crushing of the poor is often unrewarding in the face of empire's endless effort to suck ever more wealth to the top. Eduard's series "Thy Beloved Community Come in Prison As It Is in Heaven" has been inspiring and challenging, as his writing and witness always are.

Yet hidden within Part 8 of the series (March 2015 Vol. 34, No. 2) was an aside that expresses a bigger question for radical disciples of Jesus. Eduard asked rhetorically, "Why would some folk spend their time growing Christian vegetables when they could help to carry a cross of a Christian in prison that the system wants to turn into a vegetable?" It is a fair question, and one that deserves a thoughtful and prayerful response. There are no "Christian vegetables," but there *are* Christian farmers and earth-tenders. Where does concern for the earth and for food sovereignty intersect the cry of the poor?

When Wes had the privilege of visiting communities of poor Tzeltal Mayans in the remote mountains of Chiapas, Mexico, what the residents were most eager to show visitors was their compost-fed cabbages, their coffee trees, and their corn. These indigenous people had long been removed from their land by Spanish colonialism, followed by American capitalism. Only recently had land reform given them the chance to reclaim their ancient heritage. These people were so poor that their survival strategy between corn harvests was basically to hibernate for three months, refreshed only by daily cups of orange leaf tea. Yet they exhibited incredible faith in the Creator and joy in their independence from the Mexican government and the devastating effects of NAFTA. Their only reliance on empire was the government's string of electric line that wound into their community.

Hopefully, we can celebrate and embrace those who seek to stand with the poor, not just in prison and on the hard, urban streets, but also in the fields and farms.

We recently listened to a powerful talk by Ojibwe activist and scholar Winona LaDuke celebrating the slow but steady reclaiming of names and land by indigenous peoples of North America as an expression of dignity and identity (https://www.youtube.com/watch?v=7XCi6_7pUo). Throughout the world, indigenous people's response to the desperate poverty thrust on them by colonialism and empire has been to seek to recover land and its capacity to sustain their people. The movement to reject the "Doctrine of Discovery" has pushed this into the realm of the United Nations and the World Council of Churches.

These examples of poor peoples seeking land and food justice are not removed from the Gospel of Jesus. In fact, they are at the heart of the "religion of creation" that Jesus proclaimed and embodied. Consider a few texts. The oft-abused narrative of the Garden of Eden (Gen 2-3) shows us a Creator who provides overflowing abundance of good food from well-watered trees as the image of divine-human-earth harmony. That *shalom* is shattered by human overreaching, the constant temptation to take control of the earth rather than to receive it as a divine gift. Genesis ends ironically, with Joseph teaching Pharaoh how to manage famine for profit, while leading his family out of the Promised Land and into slavery in Egypt. But when YHWH calls Moses to become the liberator of these enslaved people, what do they most grumble

about as they exit Egypt? The apparent absence of sufficient food. The manna story expresses the deep relationship between slavery and dependence on empire for food. Their liberation depends on their coming to trust that the Creator, not the "fleshpots" of Egypt, is the source of their provision.

We hear this theme echoed in the Sermon on the Mount, where Jesus challenges his disciples' anxiety over what they are to eat and wear. He tells them (us) to look to the example of flowers and birds (Mt 6.24-33), who (unlike Pharaoh) do not "gather into barns," but trust anew each day in natural, earthly abundance. He tells them that it is "the nations" who worry about food security and thus become beholden to empire. Jesus' disciples, on the other hand, are to learn how to abide in the Creator's realm.

Let us not forget that land and food are an essential part of the Catholic Worker tradition, as well; Catholic Worker farms are as integral to that vision as urban houses of hospitality. In *The Duty of Delight*, Dorothy Day wrote in 1957, "I still think that the only solution is the land. ... How can we teach our children about creation and creator when there are only [human]-made streets about? How about life and death and resurrection unless they see the seed fall into the ground and die and yet bring forth fruit?" The iconic photograph of Dorothy staring down two armed policemen in a garden was taken while she was supporting the work of Cesar Chavez for farmworker justice in California. This photo beautifully attests to Dorothy's belief that the work of caring for both laborer and

land were integrated rather than at odds with one another.

Similarly, the work of Clarence Jordan and Koinonia Partners in southern Georgia also speaks to such an integrated vision. It would be reductionist to assert that an agrarian vision was incidental to Jordan's project. Instead, we ought to recognize that the defiant acts of living interracially and resisting systems of oppression such as structural racism were complementary to living well together on and with the land. Or look at the work of Soul Fire Farm outside of Albany, New York. It is a contemporary example of an integrated vision of racial and restorative justice, sustainable agriculture and land ethics that provides young convicted offenders an alternative to incarceration, and equips them with farming skills and an education in the rich history of Black farmer involvement in the Civil Rights Movement. Says senior member Curtis Muhammad, "Recognize that land and food have been used as a weapon to keep Black people oppressed. Recognize also that land and food are essential to liberation for Black people."

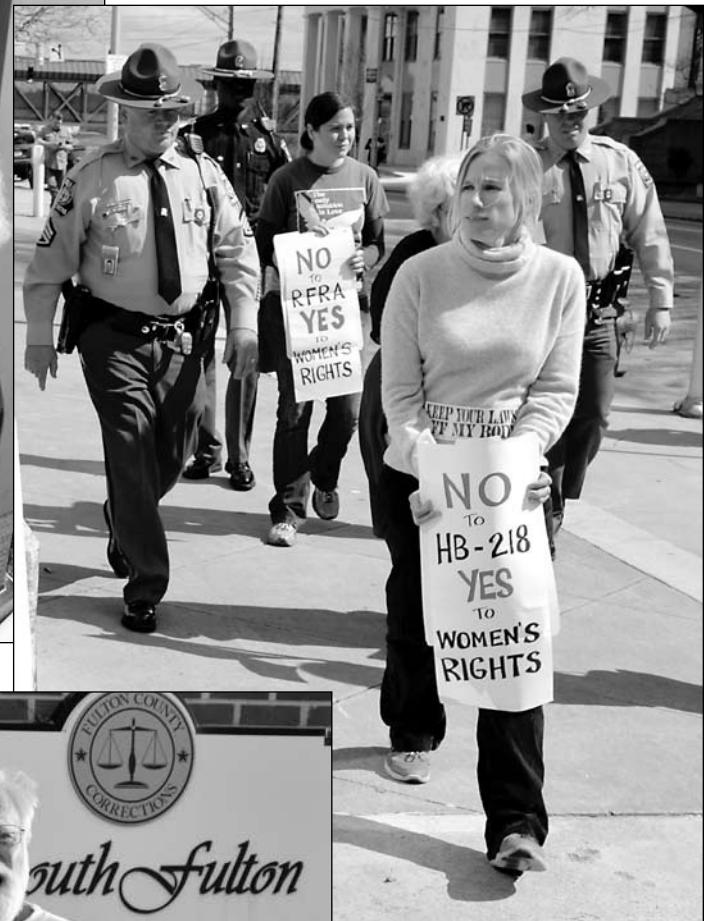
Is this call to food-trust in opposition to the call to visit the prisoners and proclaim Good News to the poor? We can't see how or why it would be. As Paul writes, in the Body of Christ there are many parts and many gifts that are all mutually interdependent. Some are, like Eduard and the



Rita Corbin

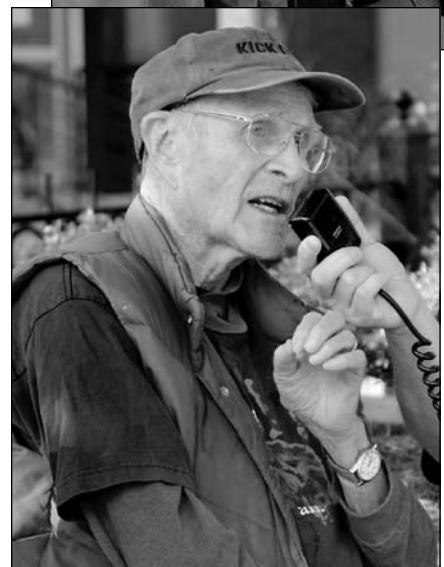
NO! to RFRA, YES! to Jail Time

Compiled and Photographed by Calvin Kimbrough



Emma Stitt, from the Open Door Community, and **Jess Reznicek**, visiting us from the Des Moines Catholic Worker, joined Megan Harrison and Lorraine Fontana at the Georgia Capitol on March 23, and were arrested for saying NO! to the Georgia Religious Freedom Restoration Act (RFRA) as part of a Moral Monday Georgia (MMGA) action. This dangerous bill has the potential to allow individuals and businesses in Georgia to exempt themselves from anti-discrimination laws by proffering religious objections to them, leaving women's reproductive rights and members of the LGBTQ communities most vulnerable to attacks and discrimination.

Photographs, top to bottom: **Frank Cordaro**, also visiting from the Des Moines Catholic Worker, and Jess at the Capitol Rally. **Mary Catherine Johnson, Terry Kennedy, Megan Harrison, Emma, Jess, and Lorraine Fontana** in the office of State Senator Joshua McKoon, chief sponsor of the bill in the Georgia Legislature. **Emma, Megan, Jess and Lorraine** are arrested. **Emma and Jess**, cuffed and on the way to the police van. Emma and Jess refused bail and were in the Fulton County Jail in Union City, Georgia for 12 days. MMGA had a vigil at the jail on Monday, March 30 and **Frank** spoke about their witness. The Georgia Legislature ended their session on Thursday night, April 2, without enacting RFRA (although supporters of the bill plan to bring it back in the 2016 legislative session). **Emma and Jess** were released on April 4 in time to join us for worship on Holy Saturday and Easter!



Monday

Grady Memorial Hospital

5:00 p.m. | *John 12:1-11*

Above: Melvin Jones brings the scripture reading to our circle on the sidewalk outside the hospital. *Left:* Dick Rustay offers the Word for Monday's worship.



**Compiled and Photographed
by Calvin Kimbrough**



Tuesday

Atlanta City Jail

5:00 p.m. | *Luke 22:1-6, 31-34, 54-62*

Above: We gather our worship circle at the entrance to the city jail. *Above, left:* Mary Catherine Johnson proclaims the Word on Tuesday. *Left:* David Christian (center) gives witness to his 24-hour vigil on Atlanta's streets. He was joined by Bernard Ivory (left of David) and Frank Cordaro (right of David) who, with Jess Reznicek, was visiting from the Des Moines Catholic Worker.



Wednesday

Troy Davis/Woodruff Park

5:00 p.m. | *Mark 11:15-19*

Above: Surrounded by the tall buildings of elite businesses, we gather our circle to sing and bear witness to the destructive powers of greed in the lives of the poor. *Above, left:* Terry Kennedy brings us the Word. *Left:* David Payne gives witness to his 24-hour vigil.

Mary Catherine Johnson



Beautiful In Every Shade

Left: Nathan Dorris, Terry Kennedy, Leo Chang and Frank Cox leave from worship on Wednesday to keep our vigil on the streets until our worship on Maundy Thursday.



Mary Catherine Johnson

Maundy Thursday Atlanta City Hall

5:00 p.m. | *Mark 14:12-26*

Top right: On Maundy Thursday we circle at City Hall. *Right above:* Singing is always a part of our worship. **Murphy Davis** and **Calvin Kimbrough** (with guitars) provided music leadership each day. *Right:* **Ed Loring** enacts Jesus' suffering in the garden while the disciples sleep. *Above:* **Frank Cordaro** serves **Mary Catherine Johnson** the cup during the Eucharist.



Good Friday Central Presbyterian Outreach Center

5:00 p.m. | *Luke 22:47-53, 22:63-23:49*

Above right: The gathered circle. *Above:* **Ron Santoni**, who journeys from Granville, Ohio each year to join us for Holy Week, speaks of his time on Atlanta's streets.

Right: **Murphy Davis** presents her powerful witness as a member of the Family of the Crucified. A video of her presentation is available at: www.youtube.com/watch?v=2bUmrYp7eiA or www.opendoorcommunity.org.





Mary Catherine Johnson

Holy Saturday Pine Street Shelter & 910

5:00 p.m. | *Matthew 27:57-66*

Above left: We gather singing in the shadow of Pine Street Shelter on Saturday, April 4, 47 years after Dr. Martin Luther King Jr.'s assassination. *Above right:* **Nelia Kimbrough** welcomes all to the circle. *Right:* **Melvin Jones** gives witness. *Left:* **Nathan Dorris** and **Winston Robarts** were our drummers for the reading of the Litany of the Tombs. At 6:30 p.m. our friends from the Celebration Sunday School Class at Peachtree Presbyterian Church served a wonderful Easter Vigil fried chicken dinner for all in the front yard at 910. *Below left:* **Ed Loring** welcomes everyone to the meal. *Bottom, left to right:* **Andrea Jones**, **Jane and George Ingols**, Open Door Resident **Gladys Caro**, and **Brown and Gail Kitchens** fill plates with fried chicken, baked beans, slaw and dessert. Everyone ate until they were full.



Easter Front Yard at 910

8:00 a.m. | *John 20:1-18, Mark 16:1-8*

Above right: After a peaceful night of sleep for our friends from the street in our front yard and a wonderful Easter Sunday breakfast prepared by Jim Bingham and Paddy Kennington, we gather for worship. Beautiful sunshine greets us! *Above:* **Terry Kennedy** proclaims the Good News: Jesus Christ is risen! The powers of death and oppression are defeated! *Right:* **Emma Stitt**, newly released from jail, brings us an Easter morning prayer to end our Vigil.

Looking for Resurrection in a Rogue State *continued from page 1*

our community without hurting the whole? How we treat the poorest of the poor and the condemned tells us a great deal about who we are and our ultimate values. By that standard, Georgia flunks the test. Don't get me wrong: Georgia is only an exaggeration of a larger national moral failure.

Nowhere is our state's lawlessness more pronounced than in its use of the death penalty. In the Peach State Gulag, the poor are disposable — and especially useful in reinforcing the state power to exclude, eliminate, and control its own people. Any other considerations are secondary at best. To hell with federal and state law, moral standards of human decency, or even the basic requirements of fairness. The final weeks of 2014 and the beginning of 2015 brought three executions that, even by Georgia's low standard, were stunning.

Robert Wayne Holsey was executed on December 9. Wayne was long known to be intellectually disabled. (The law of Georgia and other states still uses the terms "retarded/retardation," but these terms are no longer used by disability advocates.) Additionally, Wayne's attorneys showed that his childhood — growing up poor in the housing projects of Milledgeville, Georgia — was a story of unbearable physical and emotional abuse. The neighbors are said to have referred to Wayne's family's apartment as "the torture chamber." When Wayne was on trial for murder, his court-appointed lawyer was known to consume at least a quart of vodka every day. After he "handled" Wayne's death penalty trial, he was disbarred and sent to prison for stealing hundreds of thousands of dollars from other clients. This painful story is detailed in an excellent article by Marc Bookman in *Mother Jones* magazine. ("This Man is About to Die Because an Alcoholic Lawyer Botched His Case: What does it take for a condemned person to win a resentencing?" April 22, 2014)

The execution of Wayne Holsey was a violation of Georgia law, the rulings of the U.S. Supreme Court and international law, simply on the basis of his intellectual disability. But any reasonable person could find 100 good reasons to stop the execution and take a close look at the whole sad scene. But the Georgia courts and the Board of Pardons and Paroles found no reason to stop it. Wayne died right on schedule.

The new year rolled around to find the Georgia death machine still hungry. Andrew Brannan was selected to be next. Andrew was a living portrait of the ravages of the war in Vietnam that still plague us, and he serves to remind us of the lives we continue to destroy in the U.S. War Machine (this aside from the death and destruction we are wreaking across the globe). Andrew volunteered for the Army in 1968 and had a harrowing tour of duty in Vietnam. He endured a remarkable level of stress, as his unit was on regular night patrol. On two separate occasions, Andrew took command of his unit after his commanding officer was shot down beside him. He received several medals and commendations for his courage.

But his life was ruined. He was found 100% disabled by the Veterans Administration for post-traumatic stress disorder (PTSD) and bipolar disorder. He lived in the woods by himself in a sort of bunker he constructed, with tunnels dug underground. On the night he shot Deputy Sheriff Kyle Dinkheller, Andrew was off his medication and in a psychotic state.

While his guilt was never in question, the jury that tried Andrew never learned what they needed to know about PTSD and other mental illnesses. In a similar case in 1986, a Korean War veteran faced the death penalty for killing his ex-girlfriend and her new boyfriend. The U.S. Supreme Court threw out the veteran's death sentence in 2009, saying that the "intense stress and mental and emotional toll" of combat experience needed to be considered by a jury. "Our nation has a long tradition of accorded leniency to veterans in recognition of their service, especially for those who fought on the front lines," the court wrote.

A number of veterans came forward to join Andrew's

family, friends and attorneys in pleading for his life. Sion New, a veteran of the Iraq and Afghanistan wars and a law student at Emory University, wrote to the state's Board of Pardons and Paroles: "What does putting a man like Andrew Brannan to death say to my generation of veterans? To me, it says that this country can exploit our youth to its gain and then, when it comes time, this country, and the State of Georgia, will discard you like yesterday's forgotten garbage." (Taylor Barnes, "A Vietnam Veteran With PTSD Is the First US Execution of 2015" firstlook.org/theintercept, 1/14/15)

Once again, neither the Georgia courts nor the Board of Pardons and Parole saw any need to take another look. Sure, it was unjust. Of course he did not have a fair trial or a competent trial attorney, but gee whiz, this is Georgia.

Then there was Warren Hill. When Warren's death warrant was signed for January 27, we had already sat with him and his family through three previous death watches in a year and a half. I wondered how his beloved sisters, nieces and nephews, and elderly parents could endure the process once again. By this fourth death watch, Warren and his family were beyond exhaustion from the torturous "on again-off again" process that had three times taken Warren up to hours and minutes before execution before a stay was granted.

No one had any doubt that Warren was intellectually disabled, and state and national advocacy groups for the disabled had championed his case for several years. But in spite of all the evidence, the Georgia courts continued to insist that Warren had not met the standard of the Georgia law that requires a finding of mental retardation (sic) "beyond a reasonable doubt." Never mind that this standard is unknown to medical science and out of accord with the laws of every other state, which require such a finding "by a preponderance of evidence." The federal courts, sadly, did not take the opportunity to step in and set the law of Georgia right, and so Warren was executed.

The death machine cranked up again in February and set execution dates for Kelly Gissendaner and Brian Terrell. Again, the Board of Pardons and Paroles said no to those who pled for her life (including prison staff and thousands of petition signers). All was lost for Kelly, and her final meal had been served when, at the moment the execution was to begin, the state found that the designated deadly drug had "gone bad." Not wanting a public relations disaster, the Department of Corrections stopped the process and cancelled both executions.

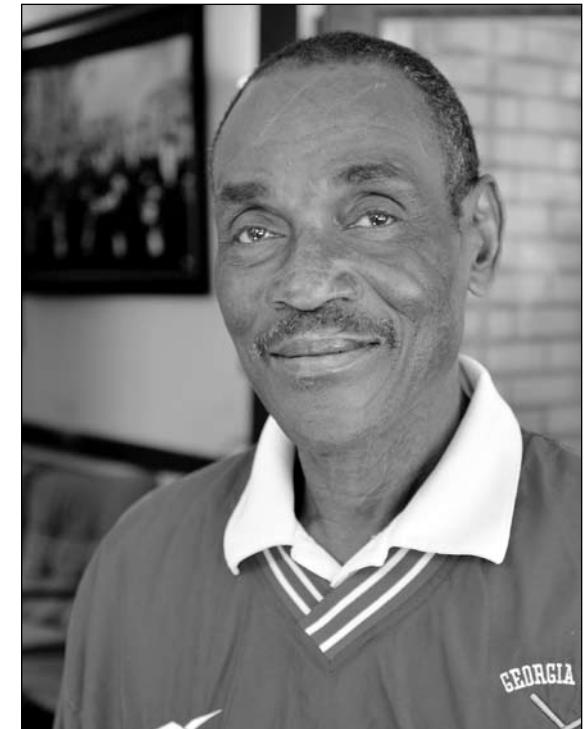
It has come to this: The "legal and moral considerations" about the death penalty in Georgia have devolved to a consideration of how and where to obtain the drugs we "need" to kill selected prisoners. Several years ago, pharmaceutical companies in Europe stopped sales of drugs to the United States that might be used for executions. Georgia then turned to the unregulated source of compounding pharmacies. The Legislature and governor passed a law that makes every detail about executions a state secret. So the Department of Corrections does not have to reveal how or where they obtain the drugs, who mixes them, who administers them, or anything about the process.

In March, the American Pharmacists Association (APhA) and the International Academy of Compounding Pharmacists issued statements opposing their members' participation in preparing or dispensing drugs for executions.

"With APhA taking a stance . . . , the medical community is now united in its opposition to playing any role in executions. . . . APhA adopted a resolution saying participation in executions goes against its members' core values as health care providers. That echoes ethics codes adopted by associations for doctors, nurses and anesthesiologists on the issue. While

Looking for Resurrection *continued on page 10*

Join us as a Resident Volunteer



Calvin Kimbrough

Come and learn from our brother JP Norris, who has come to live with us after 28 years in Georgia prisons.

Live in a residential Christian community.

**Serve Jesus Christ
in the hungry, homeless, and imprisoned.**

**Join street actions and loudandloving
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 404.874.9652 option 4

For information and application forms visit
www.opendoorcommunity.org

Please Help!

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

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



Thank You!

this year give
HOSPITALITY

A \$10 donation helps to cover 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://opendoorcommunity.org) for more information about RV opportunities.)

name _____

address _____

email _____

phone _____



volunteer
 needs
 at the
Open Door Community

Volunteers for Tuesday and Wednesday
 Soup Kitchen and Showers **8:45 a.m.-12:15 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 medical 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 food for our **6 p.m.** household supper on Tuesday, Wednesday or Thursday evenings.

**For more information,
 contact Sarah Humphrey
 at opendoorcomm@bellsouth.net
 or 404.874.9652 option 4**

Looking for Resurrection in a Rogue State *continued from page 9*

not legally binding, the policies likely will decrease the number of businesses willing to sell such lethal injection drugs to prison departments." (from *The Associated Press*, April 1, 2015)

The death penalty in the United States is winding down. Public support has dramatically decreased, and several states have voted for abolition. A consensus is growing. But Georgia is not deterred. The courts of our state seem more interested in finality than fairness, and we have proved again and again that the law, not to mention simple human decency, can be swept aside as needed. We are a rogue state.

All of this makes it difficult to *feel* Easter tide. New life? Renewal? Resurrection hope? It seems pretty bleak. But then, so it seemed after the execution of Jesus the Jew. Talk about a rogue state; Palestine under the heel of the Roman occupation was an ongoing experience of violence, oppression, hunger and executions. (Rome only ceased crucifixions when they ran out of available wood for the crosses. Perhaps the U.S. will have to stop because we've run out of drugs!) Like the poor of our land and those around the world today, the majority of Jews in the era of Jesus were marked for premature and unjust death — disposable people to the ruling elite, who geared everything to their own political and economic advantage. And it was these poor and disinherited for whom the Resurrection came as good news and a living hope.

For then, as now, the meaning of Resurrection is that we are given hope and courage for living the life of radical discipleship *in the midst* of the rogue state and the global economy that hound, surveil, and devour the poor. Jesus the poor man has taken up residence on earth to strengthen us on the journey. And this is our journey of resurrection life: loving,

hopeful, engaged solidarity with the poorest of the poor and condemned — resisting violence and oppression that hurts, hounds, harasses and kills them; the violence and oppression that denigrates and discards them; the violence and oppression that snatches from their mouths and the mouths of their children the most basic necessities of life.

As Clarence Jordan wrote in *The Substance of Faith*,

"So the resurrection of Jesus was simply God's unwillingness to take our No for an answer. [God] raised Jesus, not as an invitation to us to come to heaven when we die, but as a declaration that He himself has established permanent, eternal residence on earth. The resurrection places Jesus on *this* side of the grave — here and now — in the midst of this life. He is not standing on the shore of eternity beckoning us to join him there. He is standing beside us, strengthening us in this life. The good news of the resurrection of Jesus is not that we shall die and go home with him, but that he has risen and comes home with us, bringing all his hungry, naked, thirsty, sick, prisoner [brothers and sisters] with him."

This resurrection life is more powerful than anything the state of Georgia and its rogue politicians can do. It will outlast the small-minded bigots and the architects of death and destruction. It will outlast the bomb makers, the drone operators and the banksters. And it will bring the Beloved Community on earth as it is in heaven. ♦

Murphy Davis is a Partner at the Open Door Community.

Christian Vegetables *continued from page 4*

Open Door, called to the hard, necessary work of confronting the evils of the prison industrial complex and its related ills. Others are hearing the Word inviting them to a renewed relationship with the earth and its nonhuman creatures, the birds and flowers of which Jesus spoke. We need each other's inspiration and solidarity, don't we, rather than seeking to see the work to which we are called as the *only* task before us? Hopefully, we can celebrate and embrace those who seek to stand with the poor, not just in prison and on the hard, urban streets, but also in the fields and farms. As long as we are standing alongside the poor in prayerful eagerness to respond to the Word, we trust that the God of Jesus is with us. ♦

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 The Church Before Christianity, Becoming Children of God: John's Gospel and Radical Discipleship, "Come Out My People!": God's Call Out of Empire in the Bible and Beyond and (as co-author) Unveiling Empire: Reading Revelation Then and Now.

Nathan Dorris is a former Resident Volunteer at the Open Door. He is currently helping to operate a food justice-oriented market garden in Harrisonburg, Virginia.

To Be

There is a focus and temerity to be in league
 With justice a fairness in decision making
 Mountain climbers to attain the correct standards
 That made you a teacher, to avoid the lightning
 Bolt and deluge that comes with that heat seeker,
 We shall be represented as salesmen with good intent
 The answer to the doorbell will be a welcoming
 Spirit with the proper measuring cup to adhere
 Struggle after struggle with the precepts of God
 Where good will doesn't falter, when hedonistically
 Done wrong an injury hurt your pride evil spirits
 Will be encased in pigs and they went into the sea
 You abound to something cleaner how shall we
 Speak of what we are to what we perceive is truth
 To silence what is not good and stick to those demands
 And become well read enough to console others.

— Arnal Kennedy

poetry corner



Arnal Kennedy is a resident of the Los Angeles Catholic Worker and a longtime friend of the Open Door Community.

Grace and Peaces of Mail

Having turned 86 in December, every time I try to "retire" from reading the evocative and provocative *Hospitality* issue, I get trapped by something on the very first page...and then read the whole doggone paper!

Thank you both, and your staff, for shaking and raising our Christian consciences.

Father Tom Francis, OSB
Monastery of the Holy Spirit
Conyers, Georgia

Dear Friends at the Open Door,

Many thanks for all you do. Great to see a number of you at the SOA Watch gathering in November [*Hospitality* January-February 2015]. *Hospitality* is great; I read it cover to cover just like the *Catholic Agitator*!

Peace and Trust,
Jack Payden-Travers
Lynchburg, Virginia

Hello Friends,

Thank you. Americans need to see the poor as Jesus sees them. I cannot imagine churches fussing over free willism, Calvinism, the end times and all such notions while the love for and of the poor is pushed into the basement! I have come to the conclusion that churches, preachers, evangelists and professors take up these minor things to avoid facing their duty and the command to love the poor and minister to them in the streets, jails and in their houses.

I don't think the devil is diverting the church's attention from the poor. I think it is the greed in the hearts of the leaders in the churches. There is no profit in ministering to the poor. The poor cannot contribute to the church's coffers. Our churches have come to the place that they are big business, with a CEO and officers that do things to attract the affluent of society.

I remember when the Methodist and Baptist churches ministered to the poor, and we found those churches on the back streets in towns and cities. Today they have become rich and are sitting on Main Street and have left the poor on the back streets. I think the churches think God sits on a throne with a denominational lapel pin on his coat and an American flag on the wall behind him.

Peter Gathje's photograph of the cross and shoes [*Hospitality* July-August 2014] should be on the front page of *The New York Times*, *Chicago Tribune*, *The Washington Post* and all the major newspapers in the nation, and it should surely be on the front page of every religious newspaper, quarterly and review!

Love and peace,
Wendell Wentz
Rockwall, Texas

Friends at the Open Door,

People in Portland, Oregon have need of shelter, too, as they do everywhere. While I lived in Atlanta, I volunteered at a day shelter for homeless women, and was always glad the Open Door was there. After my husband died in 2004, I moved back to my old home area, but keep Atlanta in my heart.

Thanks for your ongoing work and hot showers!

Best Wishes,
Mary Francillon
Portland, Oregon

I'm sitting here now almost in a daze. Prison life, even when you're at a medium security facility, as I am, can be the pits. Over the last 30 years I have witnessed the spiritual, mental and emotional condition of the men entering prison steadily deteriorate. People seem to be getting more and more morally depraved and mentally challenged. All the various drugs being used in free society seem to have a lot to do with this. What are your thoughts?

H.M.
Georgia Prison

The behavior of the governor and Legislature is frightening. I knew Nathan Deal when he was a Democrat. Back then a reasonable and intelligent man. Then he was afflicted with some disease of the heart. A debilitating and sad malady called Indifference. But it doesn't end there. It has infected America. The land of the free and home of the Braves. Coca-Cola wants to teach the world to sing in perfect harmony. Throwing up is the only response that seems appropriate.

I'm sure you remember my organizing a boycott of Coke in Florida and threatening to expand it nationally because of their treatment of fruit pickers in their Minute Maid division. Among other outrageous behaviors, they literally had crop dusters spraying the orange trees while men, women and children were picking the fruit. Think about that over breakfast...with your orange juice and Froot Loops.

Your strong and courageous action at the Georgia Legislature and governor's office on behalf of poor people's access to health care through Medicaid was dramatic and exciting. For those who say it really won't matter, I have this short story. I gave a passionate speech to a large church group and when I finished a man got up and said, "Rick, that was powerful, but do you really think any of that advocacy stuff works?" I said, "Probably not. But without Green Peace we would all be asphyxiated by now."

All of you are an inspiration and a force for good.
Rick McDevitt
Georgia Alliance for Children
Atlanta, Georgia

Rev. Eduard Loring,

Thanks for writing, it was a blessing to hear from you. You sent me a few things I want to thank you for. Thanks for the picture of Pine Street Shelter. Maybe I can be a servant there one day, I hope, God willing. Y'all are carrying out God's will in a glorious way in that area. Y'all are living Bibles.

Thanks also for the Black history card you sent. It humbles me to learn about the harsh obstacles my ancestors went through. If they didn't sacrifice or endure, who knows, I might not be writing you today. But the harsh obstacles that were overcome encourage me that I, too, can overcome.

A few days after I received your letter, I received your book, *Festival of Shelters*. I finished reading it yesterday and once again, I'm astounded. Reverend Loring, God has blessed you with some powerful teachings. You aren't afraid to talk about things that go on which usually get swept under the rug. Things commonly forgotten about and ignored like white supremacy, racism, sexism, classism, capitalism, homophobia and consumerism. You talk about how we have these big houses and big cars — big cars in which we drive right past the poor. *Festival of Shelters* helps us remember that we were once homeless in the wilderness. And that's where God told us not to forget about Him when "prosperity" came.

But many of us have forgotten. Forgotten the journey through the wilderness, where conditions were bitter and harsh. Where we had to remain heavily conscious of God, because God provided our necessities directly. Your book explained the Festival of Shelters as a separation — a separation from American culture, which promotes materialism, individualism, greed, selfishness and social status.

I'm not "sold out" for the Lord like I was in the past, but each time I read something you write, I get inspired to fully commit myself totally to God. I'll usually read something you wrote, smile and laugh to myself, re-read it, talk to myself, then read it again. I do that because my spirit agrees with what you write. As I read *Cry of the Poor* and *Festival of Shelters*, all I can remember saying was "Yup, Amen, yes, that's right."

I also get inspired by the pictures in your book as well as the ones printed in *Hospitality* newspaper. They show how y'all invite the poor in to eat. They show y'all in support of Troy Davis. Show y'all sleeping outside in tents. Worshiping the Lord in public. Praying together in front of City Hall. Y'all practice biblical principles. It's more than words, words, words. Y'all take action — y'all do the Word.

So my last thanks is to you and everyone at the Open Door Community. Thanks for the penetrating literature y'all provide. And thanks for the wonderful example y'all set. Your letters are always welcome. Take care of yourself Reverend. Best wishes to you and everyone at Open Door Community.

Respectfully,
W. H.
Georgia Prison

New Hope House Hoping for New Housemates!

New Hope House, Georgia's house of hospitality for families of death row prisoners and a sister community of the Open Door, is in need of an individual or a couple to move in and assist Ed and Lora Weir with their ministry. Ed and Lora have been lovingly caring for New Hope House for many years, and would welcome the chance to work with others who share their fierce opposition to the death penalty and desire to nourish a community of people affected by the injustices of capital punishment.

New Hope House offers:

- a quiet, peaceful location in the central Georgia woods, just minutes from the prison where death row is located;
- a furnished, private apartment within a duplex, with Ed and Lora next door — perfect for a single person or a couple;
- hospitality to families of death row prisoners during visitation days and scheduled executions;
- visitation on Georgia's death row;

- accompaniment for the defendant's family members at death penalty trials throughout the state;
- opportunities to assist with bookkeeping and administrative tasks.

Ed and Lora invite interested people to contact them at 770.358.8931 or lorashain@hotmail.com.

An exciting and fulfilling ministry is awaiting you at New Hope House!

Open Door Community Ministries

Soup Kitchen: Tuesday & Wednesday, 9 a.m.

Women's Showers: Tuesday, 9 a.m.

Men's Showers: Wednesday, 9 a.m.

Harriet Tubman Free Women's Clinic: Tuesday, 7 p.m.

Harriet Tubman Medical Clinic: Wednesday, 7 p.m.

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

Mail Check: Tuesday & Wednesday, during serving;
Monday, Thursday, Friday & Saturday, 8:30 a.m. to 6 p.m.

Use of Phone: Tuesday & Wednesday, during serving

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; and pastoral visits to
death row and various jails and prisons.

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

We gratefully accept donations at these times:

Sunday: 9 a.m. until 3 p.m.

Monday: 8:30 a.m. until Noon and 3 p.m. until 8:30 p.m.

Tuesday: Noon until 8:30 p.m.

Wednesday: Noon until 6 p.m.

Thursday: 8:30 a.m. until 11 a.m. and 2 p.m. until 8:30 p.m.

Friday and Saturday: We are closed. We are not able to offer hospitality or accept donations on these days.

Our **Hospitality Ministries** also include visitation and letter writing to prisoners in Georgia, anti-death penalty advocacy, advocacy for the homeless, daily worship, weekly Eucharist, and Foot Washing.

Join Us for Worship!

We gather for worship and Eucharist at 4 p.m. each Sunday, followed by supper together.

If you are considering bringing a group please contact us at 404.874.9652 option 6.

Please visit www.opendoorcommunity.org or call us for the most up-to-date worship schedule.

- May 3 4 p.m. Worship at 910
Luther Smith preaching
- May 10 4 p.m. Worship at 910
The Hon. Clarence Seeliger speaking
- May 17 4 p.m. Worship at 910
Foot Washing & Eucharistic Service
- May 24 4 p.m. Worship at 910
Pentecost Eucharistic Service
- May 31 4 p.m. Worship at 910
Catherine Meeks preaching
- June 7 4 p.m. Worship at 910
Eucharistic Service
- June 14 4 p.m. Worship at 910
Eucharistic Service
- June 21 4 p.m. Worship at 910
Eucharistic Service
- June 28 4 p.m. Worship at 910
Eucharistic Service



Calvin Kimbrough
Eucharist table with broken pitcher holding bread—
designed by Nelia Kimbrough.

Needs of the Community



we need

**T-Shirts
2XL-5XL**

Do you have a garden? Can you share some fresh produce for the Open Door Welcome Table? **Thank you!**

Living Needs

- jeans 30-34 waist and 38 & 40 x 32 long
- women's pants 16-24
- cotton footies
- sweat pants 1x-3x
- work shirts
- hoodies
- belts 34" & up
- men's underwear M-L
- women's underwear
- walking shoes especially sizes 11-15
- baseball caps

Personal Needs

- shampoo (large)
- disposable razors
- nail clippers
- nail files
- cough drops
- toothpaste (small)

Food Needs

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

Special Needs

- blankets
- backpacks
- MARTA cards
- reading glasses
- rocking chair
- trash bags (30 gallon, .85 mil)
- postage stamps
- a home for every homeless person: every woman, man and child

Clarification Meetings at the Open Door

We meet for clarification on Thursdays 3 pm. - 5 p.m..



Daniel Nichols

For the latest information and scheduled topics, please call 404.874.9652 option 8 or visit www.opendoorcommunity.org.

Medical Needs List

Harriet Tubman Medical Clinic

ibuprofen
acetaminophen
Lubriderm lotion
cough drops
non-drowsy allergy tablets
cough medicine (alcohol free)

Foot Care Clinic

Epsom salt
non-scented/allergen-free soap
(Dr. Bronner's Baby Mild or similar)
shoe inserts
(especially men's larger sizes)
apricot scrub
(St. Ives or similar)
pumice stones
vitamin A&D ointment
lavender essential oil (pure)
tea tree essential oil (pure)
Smart Wool (or equivalent) socks

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