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

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April 2009

Ancestors in the Struggle for Liberation

By Peter Gathje

Editor's note: Peter Gathje is a professor at Memphis Theological Seminary, a founder of Manna House, a place of hospitality in Memphis, and a longtime friend of the Open Door. He delivered this chapel presentation at the seminary during Black History Month.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely [other ancient authorities read "sin that easily distracts"], and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Consider the one who endured such hostility from sinners, so that you may not grow weary or lose heart. In your struggle against sin you have not yet resisted to the point of shedding your blood. . . .

Endure trials for the sake of discipline. God is treating you as children; for what child is there whom a parent does not discipline? . . .

Now, discipline always seems painful rather than pleasant at the time, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

Therefore lift your drooping hands and strengthen your weak knees and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed. (Hebrews 12:1-4, 7, 11-13, NRSV)

Our reading for today invites us to reflect upon our ancestors in the faith, all of whom pointed toward Jesus, who is our pioneer in faith.

What this reading calls for, I think, is a testimony. I want to give a testimony. I want to witness to my ancestors in the faith who have saved me from white Christianity. That is, I want to speak words of thanksgiving to God for the powerful African-American ancestors in the Christian faith.

I do this out of a deep gratitude for the witness of those who have continually pointed me to Jesus, and to his loving and liberating work of redemption. It is a redemption that is spiritual, that saves our souls, and is thus necessarily also inclusive of the whole of our lives as embodied human beings made in the image of God — thus a redemption that transforms our relationships with one another, including our relationships in political life, economic life and cultural life.

I was pointed toward this loving and liberating Jesus



Robert Hodgell

in 1987. At that time I was a student at Emory University's Candler School of Theology, enrolled in the Master of Theological Studies program. I was in search of a master's thesis topic. I was very interested in the relationship between religion and politics and thought I had come up with a timely and interesting topic given the rise of the Religious Right through the 1980s. I wanted to do my thesis on the theological ethics of the Rev. Jerry Falwell.

I went to my adviser, Dr. Hendrikus Boers, a New Testament scholar, who had been good friends with the famous or perhaps infamous "death of God" theologian Dr. Thomas Altizer, who had also taught at Candler but was long gone by the time I was there. Boers himself often scandalized many students by saying that he was an atheist. I also knew that he was in exile from South Africa, because as a white South African he had been open in his opposition to apartheid.

So I went to Dr. Boers and laid out my brilliant idea of writing on Jerry Falwell. His immediate response was cutting: "Why don't you write on some real Christians?" My response was equally quick and meant to be cutting as well: "Do you know any?" His response changed my life: "I think maybe the people at the Open Door Community come as close as any."

The Death Penalty: Deterrent or Legalized Murder?

By Ellis Roberts

Editor's note: Ellis Roberts was born in 1991 in North Bay, Ontario. Before coming to Atlanta, he lived in Canada, Australia, New York City and Pittsburgh. He is now a senior at the Paideia School in Atlanta. He has been volunteering and working with the Open Door since he was in eighth grade, along with his younger brother, Oliver, and their parents, Tanya Herbert and Peter Roberts, who is Associate Professor of Organization & Management at Emory University's Goizueta Business School.

The death penalty is an issue that is very easy to ignore. It is easy for people to set themselves apart from the institution that executes people. Most people choose to ignore the issue almost completely, treating it as a world apart from their own.

For many people, it is difficult to grapple with or even acknowledge social injustice. It is difficult to think that, while we live our lives comfortably, there are people in our state prisons waiting to be executed. So instead of trying to care, most of us simply choose to push it out of our minds. And it is this very ignorance that fuels the system. As long as no one is willing to at least give the death penalty serious thought, the system will proceed with executions unchecked. By ignoring the issue, we are in fact blindly endorsing the system that executes people.

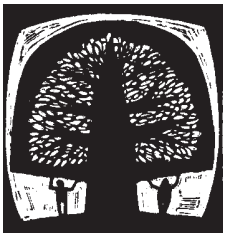
Prosecutors are hungry to execute — so hungry, in fact, that they don't seem to care about evidence or innocence or fairness at trial.

I became acquainted with the anti-death penalty movement within the past year, due to some very admirable people in Atlanta who have spent much of their lives fighting against it. Eduard Loring and his wife, Murphy Davis of the Southern Prison Ministry, the co-founders of the Open Door Community, have been great influences on me. Attorney Doug Ramseur, a Georgia Capital Defender who dedicates his life to defending death row inmates, is also a very good role model in this cause. These people have been pivotal in energizing me into openly opposing the death penalty.

My introduction to the death penalty was the case of

Ancestors, continued on page 8

The Death Penalty, continued on page 9



Rita Corbin

Connections

Editor's note: Michael Galovic is a former Resident Volunteer at the Open Door Community. While here, he became layout editor of Hospitality and a special cook. He felt strongly enough about the latter job to write a paper about the sacredness of preparing food, which our cooks still use. Tamara Puffer is a Presbyterian minister. She brought her youth group to the Open Door to volunteer and, once Michael met her, the soup pot took second place. They married and now work in Asheville, North Carolina.

Dear Ed,

Thanks for sending us a copy of Pete Gathje's book, "Sharing the Bread of Life." I don't think I let you know Tamara's and my appreciation for it — and that's been quite a while ago. So sorry for such a delayed response. I often think things and then believe I've done them — kind of odd I suppose. Drives Tamara crazy. I think of you and others at the Open Door Community often despite the fact that I haven't been in touch for several years now, and of course we read each issue of *Hospitality* as I've done for the past 15 years.

Hope you are doing well. Sounds like the ODC is having fun and is engaged in the justice movement as strong as ever. I miss being there — always have since I left the community 12 years ago.

Tamara and I are doing well. We're still in Asheville. In past years I was doing counseling and case management work in the field: the streets of Asheville and the trailers and homes up in the southern Appalachians. A year ago I moved into an office job where



Michael Galovic and Tamara Puffer

I see my mission as encouraging providers to use what we call a person-centered, recovery approach in their work with the uninsured or Medicaid recipients with mental health needs.

I don't ever want to lose my visceral knowledge of how hard it is for mental health professionals to help people in this filthy rotten system ...

I hold you in my memory as an alternative model of leadership in that you've never given up direct relationships with those you serve, all the while when you could have easily embarked on a comfortable journey of solely writing and speaking about your past experiences. I can see it more clearly now; in my field, the temptation to become a full-time bureaucrat is there. I don't ever want to lose my visceral knowledge of how

hard it is for mental health professionals to help people in this filthy rotten system, or lose my compassion for clients who are so beaten down by abuse that they resort to their harmful yet tried and true methods to cope.

I'm hooked up with a solid faith community here, and I've taken up the practice of Bible reading — reading whole books, start to finish. I completed the prophets a year ago and Genesis and Exodus this year. I read them slowly — reflective reading — with use of a commentary at times.

My justice work this year has focused on building a new system. I'm on the board of a local fledgling food co-op, where I've observed people who want others to do things for them. Just pay at the register. It's been a challenge to instill a sense of ownership in an enterprise that helps get food to your table. Our small leadership team has enjoyed building community among ourselves in the process. I suppose that's a start.

My faith community is getting ready to send off David LaMotte and his wife Deanna and their new baby Mason. David is leaving the music industry to embark on formal peace studies in Australia. A year or so ago at a local concert, concert-goers were calling for his song "Butler Street." What a great song and a great memory. We need more David LaMottes in this world, and more like his sister Kathy, who in her 50s just began law studies to eventually become a lawyer in the death penalty abolition movement.

Well, enough for now. After writing this, it's clear to me that I need to get down there for a visit. Tamara and I wish you and all the others at the ODC the best, and you're in my thoughts and prayers often.

Michael Galovic
Asheville, North Carolina

Poor People Have Names

By Marshall Rancifer

Editor's note: Marshall Rancifer is on the staff of the Outreach Center at Central Presbyterian Church. After overcoming addiction problems and homelessness, he turned to helping others find their own pathway out.

The world tends to view the poor as a group that is helpless; thus we give ourselves permission to play God in the lives of the poor. The poor become nameless, and this invites us to treat them as objects of our compassion, as a thing to which we can do what we believe is best.

We, the non-poor, take upon ourselves to name them — homeless, destitute, indigenous, working poor, and so on. Talking about the poor as an abstract noun invites well-intentioned people of compassion to speak for the poor and to practice the latest fads in social engineering. The poor become custodians of the state, objects of professional study, or a social group to be organized. Whenever we reduce poor people from names to abstractions, we add to their poverty and impoverish ourselves.

Our point of departure for a Christian understanding of poverty is to remember that the poor are people with names, people to whom God has given gifts, and people with whom and among whom God has been working before we ever knew they were here. ✠



Marie Horvath

HOSPITALITY

Hospitality is published 11 times a year by the Open Door Community (PCUS), 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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910 Ponce de Leon Avenue NE
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Calvin Kimbrough

910 grits and soup pots, clean and ready to go!

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Open Door Community

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TV and Me

By Bruce Borland

I once wrote an odd book on television, which involved watching everything that came across the world's largest cable system in a single day. If you boiled it all down into one idea, the archetypal idea of the consumer society we are born into, it would be: "You are the most important thing on earth." There is no message possible which runs more nearly counter to the message of Jesus ... the idea that in losing ourselves we find ourselves, the idea that in caring for the least around us we make ourselves whole and pure.

— Bill McKibben, quoted in "Simpler Living, Compassionate Life: A Christian Perspective" (1999) by Michael Schut

I remember the first TV set our family got. It was in 1953, when I was 10 years old. Television was not yet widely distributed at that point. Our friends and neighbors were making decisions. Shall we get one or shall we not?

My mother was the disciplinarian of the family. "There will be no TV in *this* house," she said. My father was more indulgent. And besides, he wanted to watch the Chicago White Sox. Dad waited till Mom had taken us away on a summer vacation, then he immediately went out and bought a TV set.

We got word of it during our vacation, and my brothers and sisters and I were wildly excited. We wanted to ditch the vacation and come home and watch television. That was my first experience of TV's drawing power.

But my romance with it didn't last long. It began to die out almost immediately. At parties, everyone would sit around and watch TV. It was genuinely boring. But in the 1960s, television came to have a glorious role. I'd like to cite some memories.

I remember watching Martin Luther King Jr. in Birmingham in 1963. The police held vicious dogs on leashes as the dogs attacked children. Firemen sprayed high-pressure streams of water from hoses, which flattened young people against walls. Foreign audiences were watching, and they were shocked and sickened. Ultimately, President John F. Kennedy was put into a place where he had to do something.

I remember watching the TV news coverage of the Tet Offensive in Vietnam in 1968. The Tet Offensive was an uprising by the Viet Cong. It caught Americans by surprise, and TV networks showed material the public had never seen before.

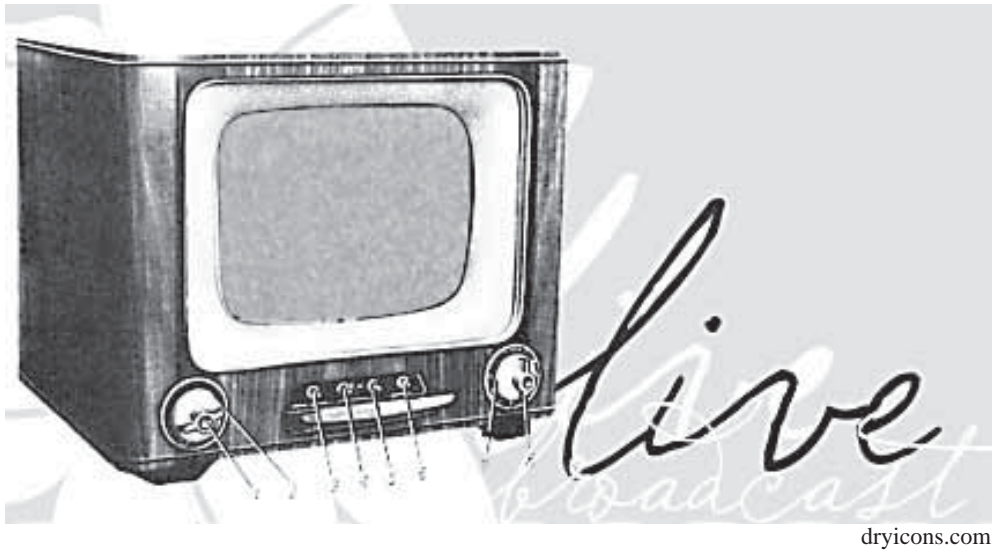
There was a scene where a captured Viet Cong operative stood facing the camera. General Loan, chief of the Vietnamese National Police, stood facing his side. Slowly, he lifted his pistol to the man's head and shot him point blank through the temple. A temporarily surprised look flickered across the man's face, then his legs turned to spaghetti.

The American public was shocked. And it began to occur to people that the South Vietnamese government didn't seem to operate like a democracy.

It's worthwhile to compare this with TV coverage of the Iraq war. I remember, in the spring of 2003, walking past a television playing in a public setting. A group of people was standing around it, transfixed. They were watching our forces bombard Baghdad on the evening before the invasion. There were flashes of light. Beautiful and patriotic. "Bombs bursting in air, but our flag was still there." The people around me were reverent. For every bomb bursting in air, there were probably significant numbers of people dying.

Watching people die live on television! Perhaps it was a bit like watching General Loan dispatch the Viet Cong. But this time it was triumphalistic. And anyway, the deaths were at a distance, so all you had to contend with were the flashes in an evening sky.

Television in the 1960s seemed to play an important



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role in bringing Americans the truth. And, for that reason, it seemed to me to have great possibilities for the future. But it hasn't happened.

Dumbness, Violence, Fear and Greed

I would like to suggest that television in recent times has had four overall impacts on American culture, all of which diminish it and all of which greatly affect politics.

First, TV dumbs down the culture. People watch it instead of reading. According to a recent survey, 40 percent of the American public did not read a single book in a year. But people watch, on average, 30 hours of television per week. People don't know anything.

The effect of this on our politics is incalculable. Long after the invasion of Iraq, a large number of Americans continued to think there was a close connection between Saddam Hussein and Osama bin Laden. Researchers have found that people who get most of their news from television score lower on current events tests than those who do not.

Ultimately, substituting television for reading is a tragedy. According to Dana Gioia, a prominent American poet and former chairman of the National Endowment for the Arts: "Reading a book requires a degree of active attention and engagement. Indeed, reading itself is a progressive skill that depends on years of education and practice. By contrast, most electronic media, such as television, recordings and radio, make fewer demands on their audiences and often require no more than passive participation. ... More than reading is at stake. As this report demonstrates, readers play a more active and involved role in their communities. The decline in reading, therefore, parallels a larger retreat from participation in civic and cultural life." ("Reading at Risk," Executive Summary, National Endowment for the Arts)

Second, not only does television dumb down the culture, but it promotes violence. Every so often we see a report that young children have observed thousands of murders on TV by the time they're 5 years old.

Walter Wink, in "The Powers That Be: Theology for a New Millennium," makes the case for a connection between television and violence. He writes of "the myth of redemptive violence" — that is to say, a mythic belief that violence ultimately saves.

"From the earliest age," Wink writes, "children are awash in depictions of violence as the ultimate solution to human conflicts. Nor does saturation in the myth end with the close of adolescence. There is no rite of passage from adolescent to adult status in the cult of national violence, but rather a years-long assimilation to adult television and movie fare."

The implications of this for foreign policy are overwhelming. Violence solves problems. Violence redeems.

Third, television makes people fearful and suspicious. Surveys suggest that people who watch long hours of TV tend to think the world is a more dangerous place than it actually is, and a more dangerous place than TV non-viewers consider it to be. The implications of cop shows, terrorism

reports and so on are obvious: you need to protect yourself, shut yourself in, close down the border, drop bombs on someone, lock more people up.

And fourth, TV advertising promotes the view that you absolutely must have lots of "stuff." You need this, you need that. Pharmaceutical companies have for some years been telling you on television what *prescription* medicines you need. You'd think your doctor should be the one to tell you that.

There are implications for politics and public life here also. If everybody thinks they have to have everything — indeed, are *entitled* to have everything — our politics is going to reflect that.

Degrading Politics

Television affects our public and political life in very immediate ways. Most obviously, there is the money it takes to run for office. It costs a fortune, and obviously a lot of that is because of the need for TV advertising.

I once read that an individual serving in the U.S. House has to raise so many dollars *per day*, every day he or she is in office, in order to be ready for the next election. It cost Jon Corzine, the governor of New Jersey, \$65 million to win a recent race. It goes without saying that every dollar you raise means you owe someone a favor. Significant amounts of that money are channeled into TV advertising.

Moreover, television fosters negative political advertising. The results for our elections are disastrous. But the results can go far beyond that. Who can forget the first President Bush's Willie Horton TV ads during the 1988 presidential campaign? Advertising like that brings out racism.

Early in the last presidential campaign, 10 percent of the American public thought that Barack Obama is a Muslim. That's just the beginning. If you Google the words "Barack Obama" and "Anti-Christ," you'll come up with many Web sites to pick from. (Try it!) I submit that negative political TV advertising plays into this kind of thing. (Actually, a Muslim president might do us some good. But that's another subject.)

TV news has several other negative effects on politics. It portrays presidential campaigns as if they were sports contests. There's even a name for this among journalists: "horse-race journalism." The focus is entirely on who's ahead, what his or her strategy is, and so on. Issues aren't important. Presidential campaigns are treated like the Super Bowl: wild card teams, floating delegates, complicated strategies. It's something you can bet on. Maybe that's more important than the issues being decided.

And television magnifies the trivial. Do you remember the "tear" that Hillary Clinton shed last spring, during the campaign for the Democratic nomination? How profoundly sad it was that her single tear was the subject of such a feeding frenzy. Hillary Clinton is an extraordinarily intelligent person and knows a great deal about government and policy. But nothing mattered except that tear.

I respond to television in personal terms. It runs counter to many of the values I hold. In fact, it diminishes them. ♣

Bruce Borland is a former Resident Volunteer at the Open Door Community.

Holy Week and Easter with the Homeless

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

**Palm Sunday
April 5**

Open Door Community
910 Ponce de Leon Avenue
5:00 pm

**Monday
April 6**

Grady Hospital
Jessie Hill, Jr. Drive
5:00 pm

**Tuesday
April 7**

City Jail
Peachtree Street SW
5:00 pm

**Wednesday
April 8**

Woodruff Park,
Five Points
5:00 pm

**Maundy Thursday
April 9**

City Hall
Trinity Avenue
5:00 pm
with celebration
of the Eucharist

**Good Friday
April 10**

State Capitol
Washington Street
5:00 pm

**Holy Saturday
April 11**

Pine Street Shelter
Peachtree and Pine Streets
5:00 pm

**Easter Morning
April 12**

Open Door Community
910 Ponce de Leon Avenue
8:00 am

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



Mark Harper from
Fritz Eichenburg



Julie Lonneman

poetry corner

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.

Colonoscopy

This is not really
about the
half inch
tube
that
blazes
trails to
hinterlands
under the
gaze of masked
experts whose
probe
slithers
past prostate
bladder kidneys
like a reptilian
homing pigeon
searching for
malignant
roosts
within
the *cloaca*
maxima.

This is not about
the day before,
of purging
“cleansing”
dietary penance
begging for absolution
at a porcelain throne
nor is this about cramps
weak legs
willfully drinking
anatomical
poison
for some greater
good.

This is about
Teach us
to count our days
about seeing the sun
strike oaks
at dawn with
shades of
pink
that take
away the breath
about tasting
new sunlight.

J. Stephen Rhodes
from “The Time I Didn’t Know What to Do Next”



The Time I Didn't Know What to Do Next

J. Stephen Rhodes

Wind Publications
2008, 75 pages
available at
Amazon.com
windpub.com/books/TheTime.htm

Reviewed by Eduard Loring

One does not have to know the suicide of a daughter to cross the bridge over troubled waters into the anguished heart of poet J. Stephen Rhodes. No. One must only know how to listen with the ears of the heart to the call from catastrophic loss that many of us know too well.

The book’s first and theme-setting poem, “Morning Worship,” is for all who are suffering with hope. “I woke up dead this morning,” writes Rhodes. Yes, we have too. And so we join the poet as we wade, fly, sit, climb, lie in bed, and camp out in a canyon joining a journey which leads to a spiritual “Colonoscopy” calling “*Teach us / to count our days*” (page 74) and in “Stranger” (page 75), the renewed capacity to engage the strangest stranger:

God help me, some times I pray
for a new heart
or a changing one
to embrace the stranger inside I am called to
become.

Brother Rhodes, poet-farmer, continues to profoundly discern “what to do next” through Rebecca’s wail in his heart and head. He moves slowly like all poets. Traveling at 3 mph, as does truth herself, Rebecca opens up the poet’s mother-hunger and mother-hurt, ghosts of the past, the nightmare of war, and demons of the present. He has learned by living to hear the cry of the poor and engages beggars in velvet “Tales of the Idle Rich” and beggars in rags. Or, to say it another way, J. Stephen Rhodes has guts. He is a father, son, child, farmer, man, visionary, spiritual teacher, theologian of faith and doubt with extraordinary courage. He’s got what it takes. Rebecca gave life to him even as she took her own.

Additional fruits swing from this tree of knowledge. Poems with an erotic flair that remind me of Leonard Cohen and Robert Penn Warren. And boy-fun “Single, White Male, Fourteen” (page 34). Though this book is rooted in father-love and father-quandary, women — daughters, wives, mothers, lovers, single, married, divorced, widowed — will find inclusion in these lines. Our homosexual friends who know so many bitter fruits in our national life and private spaces will hear hope through the despair and new life as we walk this “road less traveled.”

Thirty-four years ago I sat across from Steve Rhodes at a picnic table at the edge of the athletic field at Columbia Theological Seminary. I had just been fired for just causes. Steve reached across the table, took my hand and encouraged me to keep on, get on, be on with my life and with my Murphy. I didn’t know what to do next. Steve brought a warm light like the sun rubbing my back (“Leaning on a Harley 883,” page 51). Now, more than three decades later, Steve reaches across the pages of this slim volume of poetry, touches us lightly and slams us in the face. I recommend this book. ♣

Eduard Loring is a Partner at the Open Door Community

The Cry of the Poor Cracking White Male Supremacy – An Incendiary and Militant Proposal (*Part 8*)

By Eduard Loring

Editor's note: This is the eighth in a series of articles based on a lecture Eduard gave at Stetson University as part of the Howard Thurman Lecture Series.

Last month I pointed to two major forces that shape the Open Door Community's front yard in the early mornings: Coca-Cola and Margaret Mitchell's "Gone With the Wind," the novel and the film. In this article I shall shine a light on a third force: Dr. Martin Luther King Jr.

King was 7 years old when the novel "Gone With the Wind" was published, 10 when the movie premiered in Atlanta. African-Americans were not allowed to attend the premiere, at Loew's Grand Theater on Peachtree Street, where Miss Daisy had been driven in a big black limousine. (Today the Georgia-Pacific Building stands on the site.)

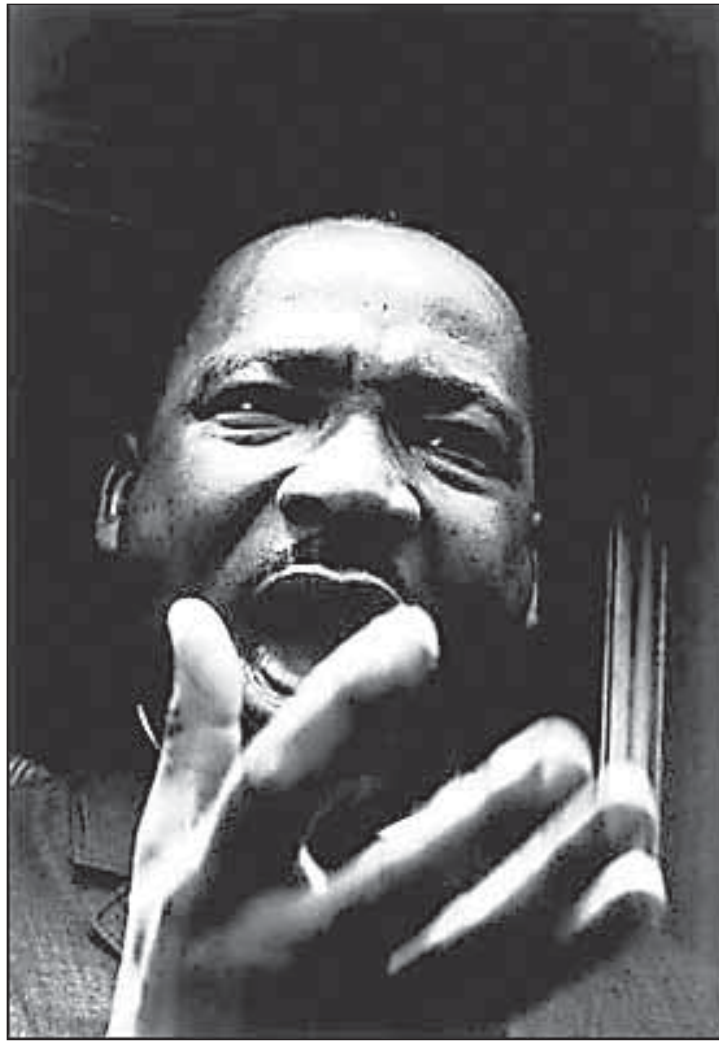
The purity codes (white = pure) of Jim Crow were so tight and cruel that even the Black cast was forbidden to participate in the festivities, under the threat of arrest. Had the African-American actors participated, it would have undercut the theme and social function of the film and novel.

The children of slaves and sharecroppers were, nonetheless, necessary to the scenery of the gala proclamation of the New South, as Hitler moved into Poland and Southern and Hollywood whites celebrated white supremacy's triumphs over the losses of slavery and trumping with the ace of spades the gains of Radical Reconstruction.

Young Michael King Jr., or ML as he was known, was part of the party! (Dr. King's name, along with his father's name, was changed to Martin when he was a child.) On Thursday, December 14, 1939, the night before the premiere, the choir from Ebenezer Baptist Church, co-directed by Martin's mother, Ms. Alberta Williams King, sang at the Junior League Ball. The choir members donned the rags of slavery and sang old slave songs and spirituals.

On opening night, the choir from Big Bethel A.M.E. Church stood in front of the theater while whites passed them by, smiling and clapping, as they entered the theater to see the story told in mendacious magnificence. As the choir entertained the white supremacists, Black carriage drivers dressed in the costumes of slavery days watched the white commotion. (Letter from Dr. Cliff Kuhn, September 26, 2007)

Were there echoes from the screams of the Atlanta Massacre (September 22-27, 1906) in the air? Were there any white folk who said "NO" to the hell and degradation of



Flip Schulke

our African-American sisters and brothers during this season of deceitful memory? Was there any relationship between Franklin Delano Roosevelt's refusal to help the Jews in Germany and the triumph of white racism in American life?

"Gone With the Wind" ran in theaters across our land for two years before the United States of America entered World War II. After the bombing of Pearl Harbor by a people of yellow color, the USA joined the Allied forces. Twice the white-controlled military used the atom bomb, on August 6 and 9, 1945. Again the experiment was on people of color. African-Americans were called "ni--ers." Now the racist forces in the U.S. military begat another name: "Japs." Epithets of inferiority both. Gone with the wind, yes, most of Hiroshima and Nagasaki and 185,000 human beings.

A Death-Dealing 'Experiment'

The atomic experiment on the Japanese came from the same white malevolence as the Tuskegee Syphilis Experiment of 1932 through 1972. While fighting Hitler and decrying his medical experiments on Jews and broken people, the United States claimed the superiority of white America over white Germany and yellow Japan.

A U.S. government-sponsored

experiment tested unsuspecting African-Americans in Alabama. In a study that lasted 40 years, somewhere between 399 and 623 Black men who had syphilis were left untreated and unaware of their condition. Most were told that they had "bad blood." They were used as guinea pigs to find out how syphilis works in the human body. There were no consent forms or explanations of what was happening to these impoverished, uneducated, Alabama African-Americans. On May 25, 1948, when Andrew J. Moyer was granted a patent for a method of the mass production of penicillin, these human beings were kept sick and dying

for the sake of science. Some 128 of them died during the period of active medical research.

When the press and public learned of this study in the heart of Dixie in July 1972, the government immediately stopped it. On May 16, 1997, President Bill Clinton made a public apology to the eight living participants.

Adolph Hitler did not have such an opportunity with his victims. White Male Supremacy, whether in its Nazi form or the more benign American form, is death to those who are non-white and, in this land of ours, who are poor.

Did White Male Supremacy affect our war-making plans? You betcha. The film version of "Gone With the Wind" blew into town at the end of 1939. It has been blowing lies and white supremacy ever since. Is White Male Supremacy a predominant cause of America's deafness to the cry of the poor? You betcha.

Who knows what went on? Is going on? Will go on?

King knew in 1939. The Black church knew long before. W.E.B. Du Bois knew, but Booker T. Washington did not know. Frederick Douglass knew. The Ku Klux Klan knew and Woodrow Wilson knew. The four white Atlanta newspapers that whipped up the 1906 Atlanta Race Riot and Massacre knew. But the Rockefellers did not know. The

Martin Luther King Campaign for Economic Justice knows. The Black power on the Atlanta City Council does not know, but Rev. Timothy McDonald knows. Bishop Eddie Long and King's daughter, Bernice King, do not know. Both the Evil One and Jesus the Jewish Messiah know. Do you?

What do they know and not know? That white supremacy did not get gone with the wind in 1863 with the Emancipation Proclamation, nor in 1865 with the 13th Amendment, nor with Radical Reconstruction from 1868 to 1877, nor with Brown v. Topeka Board of Education in 1954, nor with the 1964 Civil Rights Act, nor the 1965 Voting Rights Act, nor with the murder of 40-plus martyrs during the Civil Rights Movement. Nor on November 2, 1983, when President Ronald Reagan signed the law to honor King's birthday, nor with the Atlanta City Council outlawing asking for alms in the "Tourist Triangle," nor with Spike Lee's fine films, nor with the election of President Barack Obama. NO: White Male Supremacy has not gone with the wind, but has increasingly become imbedded in invisible and visible institutional structures, and the hearts of haters and of the unsuspecting.

Like Jesus before him, King has been domesticated and made into a servant of capitalism, an economic system he disdained.

The Rev. Nibs Stroupe of Oakhurst Presbyterian Church must travel all over the United States of America, and even to Jamaica, to help white folk understand that their power and privilege is built upon the lives and deaths of the poor and people of color. All the while Bob Dylan sings again "The Times They Are A-Changin'" in the newness of our Barack Obama America.

Reclaiming the Radical King

The living, radical and truth-telling legacy of Martin Luther King Jr. is the most hopeful resource that "we the people" possess as we strive for a future of justice, freedom and equality. For faith and practice, for culture and politics, for art and literature, King's is the most important wisdom-voice we have from the soil of "this land is my

Cry of the Poor, continued on page 10



Photographs by Calvin Kimbrough



Fat Tuesday Feast

Every year at the Open Door, we celebrate Mardi Gras with great costumes, exuberant dancing and a wonderful meal. For many years, Lewis Sinclair was our Mardi Gras chef. This year, in honor of Lewis' life and many years of service, three of his friends fixed our festive repast of gumbo and red beans & rice: Ray Quinnelly, Joel Fowler and Anne Nicolson (*inset, left to right*). We had a fine time, and Lewis' spirit was with us throughout the evening!



Gladys Rustay

In, Out & Around 910

Compiled by Calvin Kimbrough

Sweet Sounds at 910

Arnold Steinhardt (*left*) and his wife, Dorothea von Haeften, have been friends of the Open Door for many years. The Guameri Quartet, with which Arnold has played for 45 years, recently visited Atlanta during its final concert tour. Arnold stayed at 910 and played before lunch — a pleasure for the whole house.

Sunday Peace Vigil

The war in Afghanistan and Iraq continues, and so, sadly, do our Sunday Noon Vigils. Week after week, month after month, year after year, in heat and cold, rain and snow, wind and sun, we continue to pray for peace. On a Sunday in early February,

Lauren Scharstein, Clark Hand and David Christian (*right photo, right to left*) were among those bearing witness along Ponce de Leon Avenue. All who love peace are invited to join us on the sidewalk in front of 910 any Sunday at noon.



Oliver Wnuck



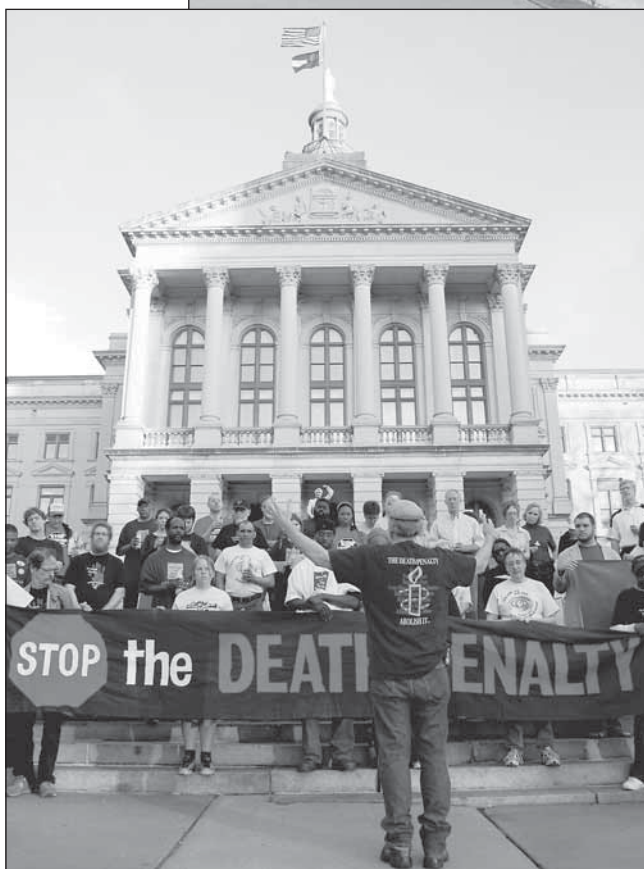
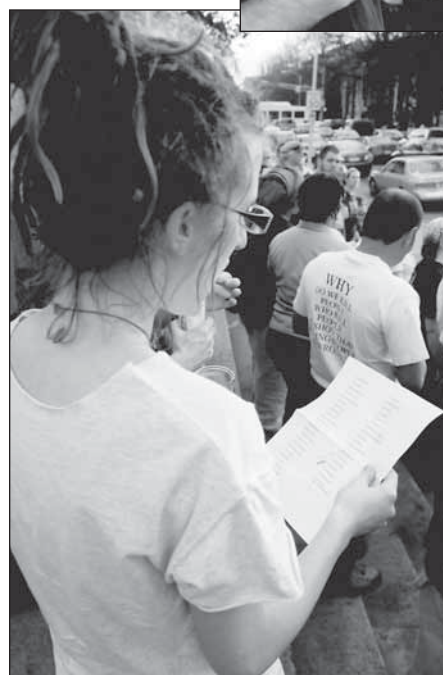
Photographs by Calvin Kimbrough



Photographs by Calvin Kimbrough



Photographs by Amanda Petersen



Vigil for Life at the Death of Robert Newland

Robert Newland was executed by the state of Georgia on Tuesday, March 10, and the Open Door Community led the vigil at the state Capitol in Atlanta. *Top left:* Oliver Wnuck lights Angel Cruz's candle as Peter Crooke and Tom Monahan (*below Oliver and Angel*) hold their candles. *Far left:* Amanda Petersen reads from the list of those executed in Georgia since 1983. *Top right:* Clark Hand and Jonathan Hovey read Psalm 146 as the evening traffic whizzes past. *Center:* Sean Bennett, Robert Newland's nephew, speaks to the group about his memories of his uncle Bob as Murphy Davis and Joan Dewitt listen. Calvin Kimbrough (*above, at left*) leads singing, and Eduard Loring (*left*) prays at the close of the vigil. Our prayers are for an end to the death penalty, healing for all victims of violence, and for forgiveness, since we as citizens of Georgia participate in state-sanctioned killing.

Ancestors, continued from page 1

The Open Door Community was (and is) a group of folks who offer hospitality to homeless people and also regularly visit people in prison and on death row. They combine their hospitality in the streets and prisons with strong advocacy for justice. And they live in community. They have a shared economic life, a shared prayer life and, I should add, shared joy. They are an interfaith and interracial community, and when I was introduced to them they had existed for about ten years.

It was through the Open Door that I was introduced to black theology and to the history of black Christianity in the United States. And through that introduction I was also introduced to the black church’s twofold role of spiritual sustenance and wholistic liberation for African-Americans in this country, a dual and integrated task that continues to this day. Black Christianity brought together for me spirituality and social activism, a deep faith and a deep commitment to liberation, to justice.

White Theology, False Christianity

Black Christianity and black theology have focused on spiritual nourishment and liberation because both were and are necessary in a white racist society, including a white racist church. But even more so, this focus is the focus of Jesus and the Old Testament prophets. As Isaiah said and Jesus echoed, “The spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners, to proclaim the year of the Lord’s favor.” (Isaiah 61:1-2)

At the Open Door, I was also introduced to the theology of James Cone, who challenged me deeply with his statement, “In order to be Christian theology, white theology must cease being white theology and become black theology by denying whiteness as an acceptable form of human existence and affirming blackness as God’s intention for humanity.”

Cone speaks here of whiteness not as a biological category but as a method of identification with the powers of domination. It took me a while to figure out, but I think Cone was simply making it plain what Isaiah and Jesus already had said: that any theology that is not concerned with the liberation of hurting and oppressed people from that which hurts and oppresses them is not of God. Any theology that reflects and keeps on helping to justify an individualized and spiritualized version of Christianity that allows racism, economic injustice and other forms of oppression to go unchallenged is not Christian.

So we need a spirituality, a way of life grounded in the spirit, in the words of Emilie Townes, that “is drawn to question continually the inordinate amount of suffering that is the lot of the oppressed.” “Spirituality,” Townes continues, “is

challenged to a new awareness of God’s presence within humanity as liberating event. Situations of oppression do not reveal the mystery of God’s love. The revelation of God’s love manifests itself in work to end oppression.”

And as I lived at the Open Door, I began to see that it was white Christianity, that it was white Christians, who were most committed to this individualized and spiritualized Christianity that helps keep situations of oppression going.

Dr. King, as one of our ancestors in the faith, called us to confront those powers of sin and death ...

And I began to see that it was white Christianity that fit so well with so much of white theology in this country — a theology that had justified slavery, then justified Jim Crow and segregation, and has over the years been mostly about helping to preserve the status quo of white privilege and power.

It is white theology that preaches and teaches that Christian faith is primarily about going to heaven, and not really concerned about God’s kingdom coming on earth as it is in heaven.

It is white theology that tells homeless people they are on the streets because of God’s judgment on them.

It is white theology that urges the death penalty because, after all, God is in favor of executions since God’s only Son was executed and that execution saved us.

It is white theology that makes the atonement into justification for the legalized lynching of executions.

It is white theology that tells the poor they are poor because they are lazy, godforsaken, no-good, worthless human beings.

Getting connected with the Open Door Community brought me face to face with the racism and the hatred of the poor in American society, and in my own white heart and white history and white theology degree.

At the Open Door I had great teachers. And among those great teachers were African-American men and women, some who had been homeless, others who had been in prison, and still others who were coming to the community to serve homeless people and those in prison.

One of those teachers I never met. His name was Joseph Mulligan. He was executed by the state of Georgia. Before he was killed he asked that at his funeral one of his favorite passages from Dr. Martin Luther King Jr. be read. So, on a hot, humid June day, after helping to carry his casket down a rutted Georgia red clay road to his burial place at Jubilee Partners, a community dedicated to helping Latin American refugees fleeing from death squads, I heard this read: “Darkness cannot drive out darkness; only

light can do that. Hate cannot drive out hate; only love can do that.”

Liberation and the Cross

Joseph Mulligan and the other teachers at the Open Door taught me about the Jesus who is talked about in today’s Scripture, a Jesus who is both pioneer in our faith and one who stands solidly in the tradition of liberation in the Hebrew Scriptures. This Jesus as our pioneer in the faith is not about “pie in the sky when we die.” No!

This Jesus stands in the tradition of those named just before the passage we read today, a roll call of people who saw God truly as liberator, who saw God as freedom giver, who saw God as advocate for justice, and who acted in accord with that vision of God. Among those named are Abel, Abraham, Sarah, Jacob, Joseph, Moses, Rahab and the prophets. And then comes Jesus!

Jesus as our pioneer in the faith shows us the way in the race to redemption. And this Scripture makes clear, the race to redemption is the race of liberation — liberation from sin and death and thus also liberation that leads to a justice that makes possible reconciliation with one another, and fullness of life!

Jesus’ way of liberation, to put it briefly, is the cross, the costly grace of giving one’s life for the sake of a renewed and restored humanity.

Jesus’ way of liberation, to say more, consists of the costly grace of confronting, in a loving and nonviolent but powerful manner, the powers of sin and death.

Jesus’ way of liberation calls each of us into the same. We are called by Jesus our pioneer in the faith and by our ancestors in the faith into the costly grace of a loving nonviolent confrontation with all the ways those powers of sin and death manifest themselves: the sin and death of racism, sexism, economic exploitation and oppression, and war.

Dr. King, as one of our ancestors in the faith, called us to confront those powers of sin and death as especially manifest in our society: the materialism that relegates so many to poverty, the militarism that erupts so regularly into war, and the racism that elevates whites over blacks or anyone else deemed “not quite white.”

Other African-American ancestors in the faith also spoke and acted in the name of the God of life, of liberation, of freedom from the powers of sin and death and freedom for the fullness of life. In their lives and work they drew upon Jesus, our pioneer in faith, who knew of oppression and acted to overturn it.

Jesus’ own life reflected his struggle for liberation in resistance to the powers of sin and death. As a Jew in a land occupied by the Romans, he felt the sting of being judged inferior because of his identity as a Jew, and he felt the sting of being judged inferior by the elite of his own people. Remember, “Can anything good come from Nazareth?”

As one who came from a humble background and identified with those exploited and oppressed, Jesus as our pioneer

in faith rejected wealth as a goal in life and lifted up the poor. “Woe to you rich” he said, and “Blessed are the poor.”

Strength and Joy

As one who rejected violence, even for the sake of justice, Jesus as our pioneer in faith put forth a way of peacemaking rooted in the power of love. He urged his disciples to refuse to cooperate with any evil; he taught nonviolent resistance by urging people to refuse to be humiliated as they defiantly turned the other cheek and went the extra mile — strategies that make clear that an evil has been done and equally make clear creative non-cooperation with that evil.

Jesus saw the face of evil right from the start as he heard the temptations of Satan: use economic power to control others, turn those stones into bread; use political power to dominate others, all these kingdoms will be yours; and use religious power to awe people into submission, jump from the Temple and God will save you.

In each case and throughout his life, Jesus pioneered a different way, a way of liberation from those powers of sin and death, a way of liberation for healing and fullness of life.

As followers of Jesus, and as those who stand on the shoulders of our ancestors in the faith, we seek to follow Jesus in the way, to follow Jesus in running that liberating race.

But as we do we face great evil, and so we face the temptation to grow weary and lose heart, to let our hands droop and our knees buckle. We need the strength of Jesus. We need to remember that the joy that was set before him is the joy that is set before us — the joy of the coming of God’s reign, the joy of the fullness of life in the presence of God, the joy of that time in which we all sit down together at the welcome table. And that is why we come together to pray — to join in and remember this joy!

And as this reading from Hebrews points out, to join in this life-sustaining joy in the Spirit of Jesus, we need to remember our ancestors in the liberating faith of Jesus.

We need to remember the great cloud of witnesses that lifts us up, encourages us, and always reflects our pioneer in the faith, Jesus.

We need to remember our ancestors who at great cost pointed out what was wrong and worked to change it.

We need to remember our ancestors who help to direct us away from a false Christianity that denies the cross, that affirms a cheap grace of salvation without the discipline of changed lives and resistance to social evil.

We need to remember our ancestors in the faith of Jesus who have gone before us in the spirit-filled struggle for freedom, for fullness of human life.

And in that remembrance, that joyful joining in the Spirit of Jesus, our drooping hands can be revived and our weak knees can be strengthened, and we can join hands in a shared work and we can walk together with Jesus into that freedom land. And together shout, “Thank you Jesus, our pioneer, for leading us into freedom and fullness of life!” Amen. ✠

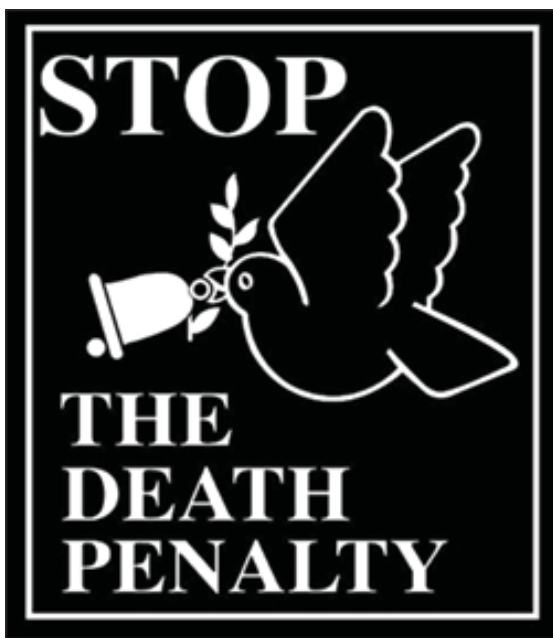
The Death Penalty, *continued from page 1*

Curtis Osborne. Curtis Osborne was convicted of murdering Lisa Seabourne and Arthur Jones to avoid paying a debt to Arthur Jones. Attorney Johnny Mostiler was assigned to Osborne's defense. Mostiler intentionally botched Osborne's defense because of his racism. One of Mostiler's white clients reported that Mostiler told him that he would not adequately defend Osborne because he believed that "that little ni--er deserves the chair." On top of this, Mostiler did not tell Osborne that if he had pleaded guilty, he could have had his sentence reduced to life. In the absence of a guilty plea, Osborne was convicted and sentenced to death.

Aside from the racism in the case, it was determined that Osborne had many psychological problems that may have led him to commit murder. He was known to have a major depressive disorder and had suffered childhood abuse. He was also known to be on crack cocaine. All these factors, psychologists suggested, contributed to a paranoia that made it easy for him to lose control. But despite all these circumstances, Curtis Osborne was executed by the state of Georgia on June 4, 2008.

A Hunger to Execute

My second experience with the death penalty came with the case of Jack Alderman. Jack Alderman was convicted of murdering his wife, based solely on the testimony of John Brown, who claimed to be Alderman's accomplice in the killing. Alderman was sentenced to death and spent 34 years on death row before being executed on September 16, 2008. Before the killing, he had no criminal record and was said by many to be a very peaceful person. In prison, he was described by other inmates as peaceful and a role model for others. If he committed murder, it was not in accordance with his past actions and personality. He rotted away on death row for more than three decades as the State Board of Pardons and Paroles consistently denied his appeals and requests for clemency.



My third experience, which is probably the most publicized Georgia death penalty case, has been with Troy Davis. He was convicted of killing Savannah police officer Mark MacPhail and was sentenced to death in 1991, based on the testimony of nine witnesses. Since then, seven of the nine witnesses have recanted their original stories, many citing police coercion, and one of the two remaining witnesses has been implicated by other witnesses as being the actual killer. No murder weapon or DNA evidence has ever been found linking Troy Davis to the killing. But despite Davis' overwhelmingly strong case for innocence, prosecutors and the Board of Pardons and Paroles have refused to acknowledge the new circumstances, insisting that his execution go forward as planned. It was astonishing, and uplifting, when a federal court finally granted an appeal for Troy Davis on December 9, 2008. At this writing, we are

waiting for a decision from the 11th U.S. Circuit Court of Appeals to see whether Troy will be executed or live to have his case more carefully scrutinized by the courts.

These three cases shine a lot of light on the injustices of the death penalty. Prosecutors are hungry to execute — so hungry, in fact, that they don't seem to care about evidence or innocence or fairness at trial. In an issue as serious as a death penalty case, prosecutors should at least be required to view and consider all the evidence and circumstances. But they don't always do this, and as a result, many mistakes have been made. Racism was ignored in Curtis Osborne's case. Also, according to the Death Penalty Information Center, 130 death row inmates have been exonerated in the United States since 1973, mostly due to new evidence, presented after their convictions, that proved their innocence. All these men and women had to waste away in prison waiting to be executed for crimes they did not commit.

Executions take place out of the belief that the only solution to violent crime is to exterminate the perpetrators. But this fails to acknowledge that people have the capacity to change.

Despite the frequent mistakes, prosecutors who lead juries to make wrongful convictions are rarely held accountable for their actions. How can a system that involves killing people be allowed to exist if it makes mistakes so often? The institution of the death penalty is a grave danger to the public if it is going to target innocent people and not be better regulated.

Lost Opportunity

Aside from legal injustices, these cases point to the moral injustice of the death penalty. Executions take place out of the belief that the only solution to violent crime is to exterminate the perpetrators. But this fails to acknowledge that people have the capacity to change. A man or woman who murders and goes to prison may not be the same person thirty years later.

Curtis Osborne, for example, did commit a serious crime, but he did it out of passion. It is very possible that time in prison could give somebody like him the opportunity to repent of the crime and undergo a change. Jack Alderman, despite the serious nature of the crime he was convicted of, always projected peace and love to all he met during his incarceration. But the death penalty does not give inmates the chance to change. It assumes that people who murder once will be murderers for the rest of their lives. By killing such people, society loses the opportunity of reforming them and giving them the chance to become functional members of society.

The institution of the death penalty is skewed in every possible way. In its hunger to kill as many people as possible, the system has shown a systematic disregard for extenuating circumstances, innocence and fairness at trial. It also fails to consider the good nature of many of those it sentences to death, never allowing or giving them any incentive to change for the better.

But despite the injustice, people continue to accept the system, refusing to acknowledge its wrongdoings. It is of the utmost importance, if the death penalty is ever to be reined in or abolished, that people stop turning a blind eye to it and acknowledge it at face value. The system is less willing to kill people with the whole world looking over its shoulder. ✚

Join us as a Resident Volunteer



Calvin Kimbrough

We enjoyed a recent visit with two of our favorite Grandmothers for Peace. JoAnne Lingle (*left*) and Betty Jane Crandall met for a visit at the Open Door in March; they became friends when they were both Resident Volunteers with us. JoAnne lives in Indianapolis but continues to travel regularly to Hebron and Gaza, where she works with Christian Peacemaker Teams in witness against the violence there. Betty Jane lives in Pendleton, South Carolina and visits us often.

Are you a grandmother or grandfather for peace?
A student for peace? Come join us!

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: Chuck Harris

at odcvolunteer@bellsouth.net
or 770.246.7627

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

Thank You!



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**volunteer
needs
at the
Open Door Community**

People to accompany Community members to doctors' appointments.

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

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

Volunteers for Monday and Tuesday breakfasts (5:50-9:30 a.m.); Wednesday soup kitchen (9:40 a.m.-1:30 p.m.); Thursday showers (7:30-11:00 a.m.) and bag lunch (8:00 a.m.-12 noon).

Volunteers to help staff our foot clinic on Wednesday evenings (6:45-9:15 p.m.).

**For more information,
contact Chuck Harris at
odcvolunteer@bellsouth.net
or 770.246.7627**

Cry of the Poor, continued from page 5

land, this land is your land." Martin King of the "Radical Remnant" (Michael Dyson) lives and breathes through the Peace and Justice Movement and the committed scholar-activists of the 21st century. Among the many of these, Black and white, see: Ched Myers, Pete Gathje, bell hooks, Cornel West, Michael Dyson and Murphy Davis. You can meet them in the streets, at rallies and at their desks, doing their homework and sharpening their social analysis. No softball here. No, this Dr. Martin Luther King Jr. is no "Gone With The Wind" darkie picking white cotton for the palefaced business community.

On the other hand, for the vast majority of Americans, white and Black, and for those journalists and scholars who go to Andy Young and the rich Black entrepreneurs of the Civil Rights Movement or the Republican Party or the Prosperity Gospel for information and interpretation of King, this Black man lynched in Memphis has been castrated in Atlanta. Will African-American Michael Steele, the new chairman of the National Republican Committee, have a radical word about King for us? Let us open the door to newness as we pray for the USA to move toward democratic socialism, a prayer prayed by King during his short lifetime.

Dr. King has been transmogrified into a middle-class, bourgeois hero and moneymaker for the moneyed class. His children fight each other in court for the tattered pages of his legacy. Some of the believers in White Male Supremacy are women. Some are Black women. Some are Black men. Which side are you on?

These power players for wealth and publicity have removed King far from the streets and prisons, the poor and oppressed. Like Jesus before him, King has been domesticated and made into a servant of capitalism, an economic system he disdained. When he died, King was planning his "Poor People's Campaign" to take the cause of economic justice to Washington. Perhaps the powerful are preparing a "Rich People's Campaign" to fly to Washington aboard corporate jets for just \$15 billion more to bail out the water from their sinking yachts. ✦

Part 9 will appear next month, when we will continue to reclaim the radical legacy of Martin Luther King Jr.

Eduard Loring is a Partner at the Open Door Community.

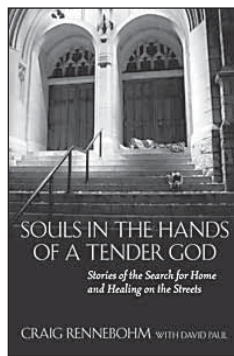
Recommended Reading

Souls in the Hands of a Tender God

Stories of the Search
for Home and Healing
on the Streets

By Craig Rennebohm

224 pages
Beacon Press, 2008



This book makes a faith response to persons on the streets with mental illness. Though a bit clinical in parts, it contains many moving stories and reflections on God's presence among the mentally ill. It also rightly addresses how unjustly and shamefully people with mental illness are treated in this country. It is written by a guy with twenty years' experience.

I really loved parts of this book. It helped me think more carefully about how I interact with mentally ill folks at Manna House.

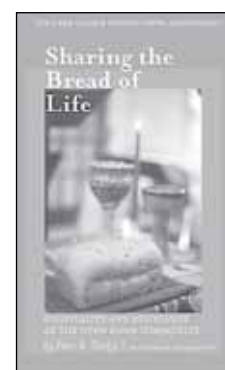
— Peter Gathje, Memphis, Tennessee

The Open Door Community Press Books

The Festival of Shelters A Celebration for Love and Justice

By Eduard Loring
with Heather Barger
preface by Dick Rustay

66 pages
19 color photographs
Paperback
Free for the asking



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

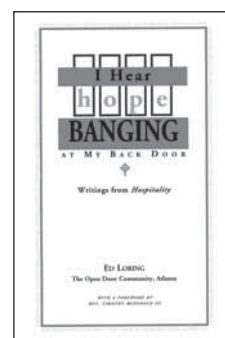
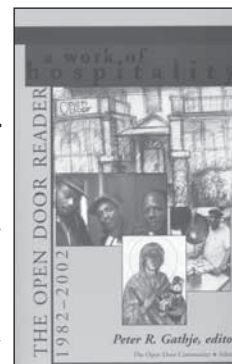
By Peter R. Gathje

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

Peter R. Gathje, editor

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

By Eduard Loring
Foreword by Rev. Timothy McDonald III

82 pages
21 photographs
available only online at
www.opendoorcommunity.org

Frances Pauley Stories of Struggle and Triumph

Edited by Murphy Davis

Foreword by Julian Bond

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28 photographs
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*If funds are not available,
copies will be sent at no expense.*

Grace and Peaces of Mail

Hi Open Door,

Hospitality is a prophetic read! I really appreciate it.

I added some info about the Open Door in the new Iona Community e-bulletin (www.iona.org.uk/eBulletin_Feb09.php). Go to the "Friends and Associates" banner toward the bottom.

If you have any news you want me to spread through the Iona Community grapevine, please send it.

Love,

Neil Paynter
Iona Community
Biggar, Lanarkshire, Scotland

Ed and Murphy,

We continue to hold you in the Light. My class thoroughly enjoyed reading "Sharing the Bread of Life" and were quite moved by your faith and witness.

All the best,

Max Carter
Chaplain, Guilford College
Greensboro, North Carolina

Peace and Love of Christ be with you! I hope everything is well with all of the Open Door Community. I speak highly of your community wherever I go. Indeed, we are bound together as one big family with Christ, in His vision and mission of God's Reign.

From the ministry of Jesus with the poor farmers in Ormoc, Leyte, I am now in the hospital ministry with the Philippine Orthopedic Center in Quezon City. Artemio, a farmer who was shot eight years ago in Ormoc, could not get medical care and resources there. So, with some awareness of the situation, people began extending support. There were those who provided free plane fare, free doctor and hospital fees, a wheelchair, some medicines and other needs.

After about four months in the hospital, changes happened. Artemio's wounds are getting healed, he has sensation in his lower extremities, and he is able to move around in a wheelchair. God willing, he will be back home next week. He had led me to bring Jesus in various ways, but most especially through the Eucharist.

Nothing happens by chance. Everything is providential in Jesus' ministry. So we need not worry if we are doing God's will. Let God do the worrying for us. May Jesus and His Spirit bless and guide us always!

Emi Elepano
Quezon City, Philippines

Emi Elepano spent a year as a Claretian Volunteer with the Open Door Community.

Greetings Eduard,

Your "The Cry of the Poor" is really superb writing. You have a great analytical mind. You should have been a brain surgeon.

I am sure you've heard that all prisons in Georgia have stopped serving three meals and have been stopping delivery or posting of mail on Fridays. Now we have two meals on Fridays, Saturdays and Sundays. Why don't they just serve us bread and water three times a day!? Of course man and woman cannot live on bread and water alone. They do not want to lose their slave labor.

Remember that an unjust or immoral law is no law at all. Keep the boxing gloves on. Each TKO is a win toward consciousness awareness.

Feel the chill,
Brother Melvin
In a Georgia prison

Dear Ed,

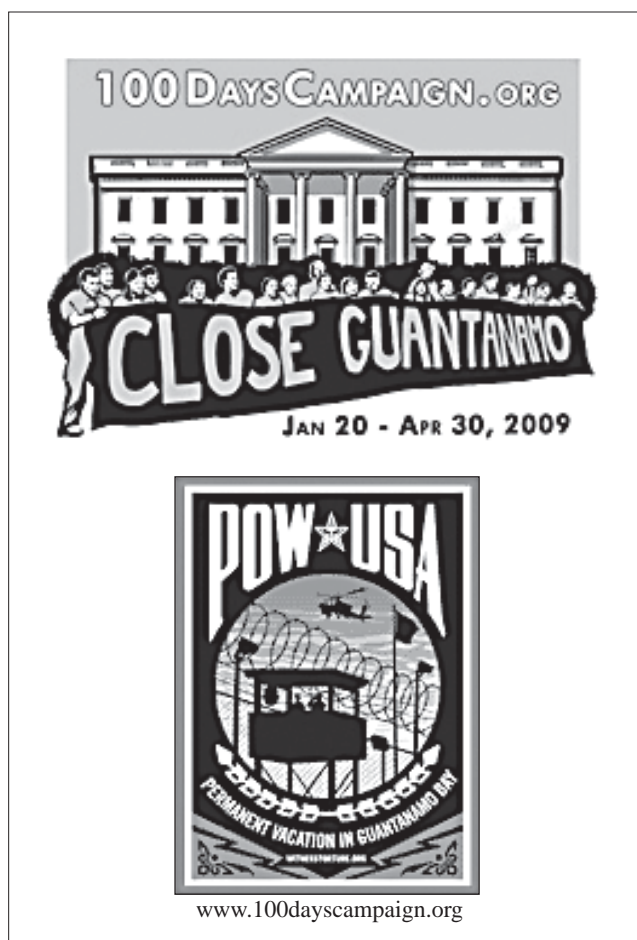
Sometimes your *Hospitality* writing is just too strong for my stomach. But this morning, after picking it up at our PO, I sat down with my cup of tea and read right through Part 3 of "The Cry of the Poor." Strong words you wrote, Ed, but oh such *right* words, and especially for our time. Thank you and blessings on all at 910.

Peace,

Jeri Abbott
Pleasant Hill, Tennessee

In the February edition of *Hospitality*, the death and life of Jack, young Eduard and beautiful Murphy was wonderful. Please say congrats to Peter and Amanda. The articles were wonderful.

Judy & Don Beisswenger
Nashville, Tennessee



Dear Ed,

Thank you for writing about racism the way you do, keeping the pressure on fellow Caucasians. Thank you for (finally) putting me on the *Hospitality* mailing list a number of years ago. I've greatly appreciated it! But I especially appreciate your exploration of racism from a white/straight/male perspective.

I'm working on a book of my writings and messages I've delivered in Quaker worship or received from the Universe at any time of day or night. I was born in Jacksonville, Florida, in 1964 to white Quaker parents who met in the African-American freedom struggle. Growing up, my friends included Black and white. Studying African-American history and culture and studying and protesting racism are deep passions of mine. Quaker equality testimony and the racism and white supremacy of U.S. society are ingrained in my being. As a Euro-American in this society, I am a racist, though a recovering racist.

May this year be transformative, Ed.
Gentle blessings,
Wendy Geiger
Jacksonville, Florida

I received the January *Hospitality* and, lo and behold, in the "Grace and Peaces of Mail," there was my email to you. Thanks so much for publishing it. Everyone loves to see their name in lights, so to speak. I really enjoyed Ed's "The Cry of the Poor" and Murphy's "Good Grief." Both so insightful with such candor and feeling. Thanks for making me a part of your readership.

How are you doing, Murphy? I am anxious to hear about your progress. You know that you are in my thoughts and prayers.

Hugs all around,
Kay Hart
St. George, Utah

Dear Ed and Murphy,

Thank you for the March *Hospitality*: Murphy for her analysis of the present disastrous situation in Georgia ("Wrong-Way Georgia"), and Ed for your searing account of "what's wrong" about "Gone With the Wind" ("The Cry of the Poor"). I had never read the book but knew of its nostalgia for the "good old days," but your account made disgustingly clear to me its *real*, devastating meaning. Thanks for that clarification – and I hope every college that has it on the "gotta read" list *also* carries your stimulating "book review."

Appreciatively in Christ,
Father Tom Francis
Our Lady of the Holy Spirit Monastery
Conyers, Georgia

Dear Friends,

I would like to know at what age a person is no longer worthy of our forgiveness. The courts decide when we are no longer children and beyond forgiveness. Thank you, Lord, for seeing us all as your children!

Security could well be the most destructive and deadly of all our false idols. It demands an enormous number of sacrifices to fuel its altar. Men and women in uniform from all nations, those who would dare to disagree, innocent civilians, any deemed by those in power to be "dangerous," the poor and basically anyone whose desperate needs we fear are prime candidates.

How is it conceivable that we are protecting our future by sending it off to die? In the United States, human life, its value at an all-time low, has been traded for human lifestyle.

We have a waste-based economy that relies solely on continued and increasing overconsumption. Without this greed-fest, the wheels would fall off. It is one reason planes flew into buildings.

And now the mighty god of Security needs more waste to feed our insatiable lust for consumables. To please this god we must "surge" forward, we must build walls and secret and not-so-secret prisons, we must throw out due process for the sake of true American consumers. If you're not capable of consuming at an increasing rate, you will be consumed.

The pathetic truth is that even those most adept at mass consumption will be left hungry.

Love and blessings to all of you there,
Chris Hartbarger
Montreat, North Carolina

Ed,

Well, I thought I'd drop you a few lines. Received my *Hospitality* tonight and the column on "Living in a Dead World" (October 2008). That tells the truth about the prison system down to every fact. The state is rich off the prisoner family.

Peace and Joy,
Cowboy
In a Georgia county jail

Open Door Community Ministries

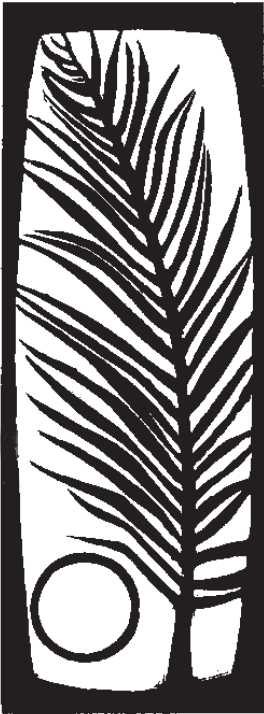
Breakfast: Monday and Tuesday, 7 – 8 a.m.
Women’s Showers: Wednesday, 8 a.m.
Soup Kitchen: Wednesday, 10:45 a.m. – 12 noon.
Harriet Tubman Medical and Foot Care Clinic:
Wednesday, 7 p.m.
Men’s Showers & Bag Lunch: Thursday, 8 – 11:30 a.m.
Use of Phone: Monday and Tuesday, 6:45 a.m. – 8:15 a.m.
Wednesday and Thursday, 9 a.m. – 12 noon.
Retreats: Four 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.

We are open...
Sunday: We invite you to join us for our **Peace Vigil** from
11:55 a.m. until 12:30 p.m. and for **Worship at 5 p.m.**
with a delicious supper following worship. We are open
from 9 a.m. until 4 p.m. for donations.
Monday through Thursday: We answer telephones from 9 a.m.
until 12 noon and from 2 until 6 p.m. We gratefully accept
donations from 9 until 11 a.m. and 2 until 8:30 p.m.
Friday and Saturday: We are closed. We are not able to offer
hospitality or accept donations on these days.
Our **Hospitality Ministries** also include visitation and letter
writing to prisoners in Georgia, anti-death penalty
advocacy, advocacy for the homeless, daily worship,
weekly Eucharist, and Foot Washing.

Join Us for Worship!

We gather for worship and Eucharist at 5 p.m. each Sunday, followed by supper together.
If you are considering bringing a group please contact us at 770.246.7628.
Please visit www.opendoorcommunity.org or call us for the most up-to-date worship schedule.

April 5	Worship at 910
Palm Sunday	Rev. Timothy McDonald preaching
April 12	Worship at 910
	Breakfast 8:00 am
	Easter Celebration following
April 19	Worship at 910
	Bearing Witness: Ella Baker
	Amanda Petersen preaching
April 26	Worship at 910
	Anthony Granberry preaching
	The Spiritual Journey of Addiction & Recovery, Part 2
May 3	Worship at 910
	Edward Loring preaching
May 10	Worship at 910
	Eucharist Service
May 17	Worship at 910
	Murphy Davis preaching
May 24	Worship at 910
	Eucharist Service
May 31	No Worship at 910
	Retreat at Dayspring Farm



Rita Corbin

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
404.874.9652
or visit
www.opendoorcommunity.org.

Medical Needs List

Harriet Tubman Medical Clinic

ibuprofen
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 are also looking for
volunteers to help staff
our Foot Care Clinic
on Wednesday evenings
from 6:45 - 9 p.m.!

Needs of the Community



Chad Hyatt

Living Needs

- ☐ jeans
- ☐ work shirts
- ☐ belts (34" & up)
- ☐ men’s underwear
- ☐ socks
- ☐ reading glasses
- ☐ walking shoes
(especially 9 ½ and up)
- ☐ T-shirts
(L, XL, XXL, XXXL)
- ☐ baseball caps
- ☐ MARTA cards
- ☐ postage stamps
- ☐ trash bags
(30 gallon, .85 mil)

Personal Needs

- ☐ shampoo (all sizes)
- ☐ lotion (all sizes)
- ☐ toothpaste (all sizes)
- ☐ combs & picks
- ☐ hair brushes
- ☐ lip balm
- ☐ soap
- ☐ multi-vitamins
- ☐ disposable razors
- ☐ deodorant
- ☐ vaseline
- ☐ shower powder
- ☐ Q-tips
- ☐ used prescription
containers for lotions

Food Needs

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

Special Needs

- ☐ backpacks
- ☐ 2 adult bicycles
- ☐ single bed
box spring &
mattress

From 11 a.m. until 2 p.m. Wednesday and Thursday, our attention is focused on serving the soup kitchen and household lunch. As much as we appreciate your coming, this is a difficult time for us to receive donations. When you can come before 11 a.m. or after 2 p.m., it would be helpful. THANK YOU!