

FREE

HOSPITALITY

Non-Profit Org.
U.S. POSTAGE
PAID
Atlanta, Georgia
Permit No. 1264

*Address Service
Requested*

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

vol. 27, no.2

910 Ponce de Leon Ave. NE Atlanta, GA 30306-4212 404.874.9652 www.opendoorcommunity.org

February 2008



Calvin Kimbrough

Why Is There Homelessness in the USA?

By Eduard-the-Agitator Loring

I have a friend in prison with whom I am studying the one-eyed Gospel of Luke with a synoptic eye on the conflicts around oppression and politics. We do this through letters like in the New Testament times. Maybe he is Paul and I am a member of the small discipleship community in Ephesus. Or maybe he is Martin King and I am a white Southern “go slow” liberal.

At any rate, in his letter today, he, a formerly homeless man, asked me, “Why do we have homeless people in America?” What a great question as the bony fingers of Lent move toward us with our fat hands holding the destiny of Iraq, index finger on the trigger. Shall I squeeze?

Said I: “The homeless don’t have housing. That is why we have homeless in the USA.”

The reason the homeless are homeless is that they do not have access to housing. Of course, in a class society like ours, jails and prisons are housing for the homeless. In a capitalist system, the only way to get housing is to have money to either rent or purchase it. Thus, to reduce the distance from our sisters and brothers who are homeless, we must find ways toward justice, which includes money for the homeless.

Many homeless people work — 40 percent who come to our house. We need jobs at a living wage, for 40 hours a week at 50 weeks a year. In our town that means \$11.75 an hour, plus medical insurance, vacation, sick leave and paid time off when a family member is ill. For justice to cross the threshold in America, we must construct with public moneys (that is, TAXES) affordable housing, and provide living-level welfare for the mentally ill and the physically disabled.

There is no reason whatsoever for there to be homelessness or hunger in America. That is why I am so outraged by people living outside. I am a Democratic Socialist. I believe, as the prophet Isaiah sings (Isaiah 65:17-25), that housing and food are human rights.

Dr. Martin Luther King Jr., one of my dance teachers, was a democratic socialist. With the Poor People’s Campaign, he was readying the U.S. for a new dance of the “revolution of values” and an economy that provided enough resources for “the pursuit of happiness” for all citizens who in this land (my land, your land) do dwell. Rev. King was murdered by the Domination System because (1) he opposed the war in Vietnam and began to shut down the war machine, and (2) he was leading a multicultural movement toward D.C. to shut down the city until there was a restructuring of life and joy in the nation: the Poor People’s Campaign of 1968.

House Lust and Lent

By Murphy Davis

Why are homeless people homeless? Indeed, the question has been with us for nearly 30 years now. If you are old enough to remember as far back as the late 1970s, you might remember that the concept of homelessness was practically unknown in the United States. But if you are a young adult, you would not remember a time when the daily presence of people who are tattered, depressed, disheveled and wandering the streets of every American city was not an assumed part of the backdrop of American urban life.

But systemic homelessness is actually a relatively recent phenomenon. And it is a political reality that came into being as a result of very specific political and economic decisions.

... the phenomenon of creating homelessness has become steadily more complex as predatory capitalism has found endless methods to extract and extort money, life and hope from the community of the poor.

In the early 1980s, it was easy enough to attribute the disappearing stock of affordable housing to early Reaganomics and our own local propensity to tear down and pave over housing for the poor if it was anywhere near the downtown area. And during those same years, the spending power of the stagnant minimum wage was going

down as the cost of living moved steadily upward. The deinstitutionalization of many mentally ill patients without the promised community-based supportive housing also dumped countless souls into the hell and oblivion of the streets.

Over the years, the reality of homelessness came to be culturally normalized and the problem seen more and more as a problem of bad choices — people who *choose* to be homeless. We hear this conviction expressed over and over again, but for the life of me, I cannot remember ever meeting a single homeless person who *chose* to be homeless. I often want to ask people who hold this stereotype, how do you figure that in the early 1980s tens of thousands of people all over the United States suddenly started *choosing* to go out and be homeless? Or, if you assume that people are homeless because they do not and will not work, how do you account for the poor character or laziness that hit like a hurricane (and continues to hit more people) to make so many people homeless at once?

But we know of course (whether we admit it to ourselves or not) that homelessness is caused by lack of access to affordable housing. Over the years, however, the phenomenon of *creating* homelessness has become steadily more complex as predatory capitalism has found endless methods to extract and extort money, life and hope from the community of the poor.

As systemic homelessness has grown and become accepted, the understanding of housing as a commodity has become more solidly entrenched in the mind of our culture. In the Universal Declaration of Human Rights, and indeed in some of the nations of the world, housing is understood as a human right — as is access to food, medical care and other necessities to sustain life. But not here. In the USA, housing, food and medical care are commodities, available to “consumers.”

Simply put, if you have enough money, you can have

We Have No More Home!

By Houston Wheeler

Recently a chapter in my life ended. The Atlanta Housing Authority demolished 128 public housing units that I helped get built in 1981, after a four-year organizing process. Those units were replacement housing built as a result of the MARTA rail line impacting the McDaniel-Glenn project between the Garnett and West End Stations. I wrote about this organizing process in my book, published in 1992, titled "Organizing in the Other Atlanta." If you want a copy, for \$5, contact the Open Door Community.

Chester Hartman, nationally known advocate for affordable housing, in his handbook on "Displacement: How to Fight It," wrote this:

"Consider, for instance, the happy example of the McDaniel-Glenn public housing project in the Mechanicsville section of Atlanta. One hundred twenty-eight of the project's units were scheduled for demolition as part of the construction of Atlanta's new subway system. The residents' tenant association, backed by staff of a local community center, with some help from Atlanta's Community Design Center, insisted: (1) that the government follow through on its legal obligation to replace the lost units; (2) that the new units be constructed in the immediate vicinity; (3) that the displaced themselves be consulted about the design of the replacement units; and (4) that no one would have to move until the replacement units were ready for occupancy.

"The result: 128 very attractive new housing units, with the same mix of apartment sizes as the original units, were built on four scattered sites within a few hundred yards of the original location. They are designed to specifications the residents developed in a series of workshops. The



Calvin Kimbrough

displaced moved in in early 1981, and only then was the transportation agency permitted to tear down the old units in the path of the new subway.

"... This is a relocation story with some good results and important lessons, the most important of which is this: wherever possible, insist that housing scheduled for demolition be replaced on a one-for-one basis, and without loss of large, family-sized units, and that no one moves *until* replacement housing suitable to everyone's needs is ready for occupancy" (page 171).

The pharaohs of our city are spending millions of dollars to constantly disrupt the lives of both the homeless and public housing families.

Those replacement units were demolished a few months ago, because the U.S. Department of Housing and Urban Development rescinded the one-for-one replacement requirement in 1998.

The organizing process was extremely difficult and time-consuming and necessitated the involvement of the McDaniel-Glenn residents. When the process ended, the families had only a few blocks to move, the children continued to attend the same schools, and friendships remained strong within the same community.

I'm quite angry at the Atlanta Housing Authority for tearing these units down, mainly because I invested my heart and soul in the process to get them built. My life became intertwined in the lives of those families. Even with respect to public housing, I look upon those units as the "home" of those families. By definition, "home" is where we find *sanctuary* — a safe place to be. "Home" is also where we find *hospitality* — a place where we feel welcome.

The pharaohs of our city are spending millions of dollars to constantly disrupt the lives of both the homeless and public

housing families. This is a disruption of their experiencing a place to call "home."

Where do you feel at "home"? Do you feel at home in your church? Or are you constantly moving around to experience "home"?

Ever wonder why so many people are flocking to coffeehouses these days? They may say it's the coffee or latte. I say we're all looking for places to call "home." So, in one of those fleeting moments of sipping your espresso, when you settle into that newspaper, good book, laptop computer or one-on-one conversation, think about those 9,000 public housing residents who had to move away from "home," again, or think about the 15,000 homeless who never even had a "home" to start with.

Consider this scenario. The cops and bulldozers arrived at daybreak. They had come to destroy a community. George Apollo, a disabled veteran living on \$600 a month, watched for a while, then as the giant bulldozers came close to his own home, he began to cry. "Might as well die, now that it's like this," he stammered. "It hurts me right here," and he gestured to his heart. "The hell with it, man. They are going to take me in a pine box outta here."

Another 100 frightened, angry people huddled in their makeshift homes or scurried about in a desperate effort to halt the inevitable. Those who resisted most were arrested and handcuffed.

George Apollo seemed serious about dying in his small shack. Friends rushed inside with him. A few minutes later, he emerged with his wife Joan, both sobbing. And then the bulldozer was there. "Where are we going?" he screamed into the TV camera. "We have no more home!" ♠

Houston Wheeler is a minister in the United Church of Christ, and a community organizer and researcher. This is the eighth in a series of his articles for Hospitality on the issues of displacement and affordable housing.

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 \$7 donation to the Open Door Community would help to cover the costs of printing and mailing **Hospitality** for one year. A \$30 donation covers overseas delivery for one year.

Open Door Community
910 Ponce de Leon Avenue NE
Atlanta, GA 30306-4212
www.opendoorcommunity.org
404.874.9652; 404.874.7964 fax



Winston Roberts Open Door Community Resident

Newspaper

Editor: Murphy Davis
Photography and Layout Editor: Calvin Kimbrough
Associate Editors: Eduard Loring, Gladys Rustay, and Anne Wheeler
Copy Editing: David Mann, Julie Martin, and Charlotta Norby
Circulation: A multitude of earthly hosts
Subscriptions or change of address: Anne Wheeler

Open Door Community

For more information about the life and work of the community, please contact any of the following persons.

Tony Sinkfield: Hardwick Prison Trip and Food Coordinator
Gladys Rustay: Jackson Prison Trip and Food Coordinator
Dick Rustay: Dayspring Farm Coordinator
Alice Tudor, RN: Harriet Tubman Clinic Coordinator
Brother Eduard-the-Agitator Loring: Street Preacher and Word On The Street Host
Phil Leonard: Administration and Finance, Hardwick Prison Trip, Resident Volunteer Applications
Nelia and Calvin Kimbrough: Worship, Art, and Music Coordinators
Chuck Harris: Volunteer Coordinator
Murphy Davis: Southern Prison Ministry

Housing Policy in Atlanta: Structured Social Inequality

By Larry Keating

Editor's note: Professor Larry Keating has been studying housing patterns in Atlanta for more than 30 years. He co-founded the Community Design Center of Atlanta in 1977 and has worked with low-income neighborhood groups and community development corporations. Larry is the author of many articles and books, notably "Atlanta: Race, Class, and Urban Expansion," and he recently retired as Professor of City and Regional Planning at the Georgia Institute of Technology.

Six and seven years ago, the Atlanta City Council temporarily rose to the challenge of protecting the city's poorest residents from gentrification, forced displacement and the destruction of their social communities. Two separate legislative actions laid a foundation that promised more humane and equitable housing policies, and for over a year, policy delivered on the promise.

But, because assisting poor residents diverted subsidies from influential development interests, the brief respite soon ended and municipally supported gentrification increased its hostile destruction of poor communities. The City Council mutely and irresponsibly acquiesced, and the administration pressed successfully for even more subsidies to development.

As public and philanthropic funding have contracted, too many Atlanta community development corporations have become gentrifiers ... the Housing Authority of the city of Atlanta is an avowed gentrifier.

The first of the two legislative attempts to tie housing policy to people who need housing established the City Council's Gentrification Task Force in March 2000. Where gentrification had slowly and steadily pushed poorer people out of Midtown, Virginia-Highland, Poncey-Highland, Inman Park, Candler Park, Lake Claire and a few other central neighborhoods since the late 1960s, the more virulent form that metastasized in the 1990s drew the council into its wake. Termed "resurgent gentrification" by academic analysts, the new form exhibited at least five characteristics distinguishing it from its milder predecessor:

1. Resurgent gentrification is more extensive. More neighborhoods and more housing units are involved. Starting from a handful of neighborhoods in the 1960s, there are now more than 40 gentrifying or gentrified neighborhoods in Atlanta.

2. It is no longer dependent on unique architectural quality. Where historic preservation typified earlier manifestations, substantial redevelopment or demolition and replacement now often supplants the original structures.

3. Previously frequently observed racial phenomena are reversed. There are multiple dimensions to these changes, but two are fundamental:

(a) Some African-Americans are now gentrifiers. Very little earlier gentrification (primarily in the West End) derived from black immigration.

(b) White purchasers are moving into African-

American neighborhoods.

4. State-sponsored gentrification is both more easily accomplished and more of a threat to poor communities. The use of public subsidies to increase investment returns exacerbates the problems faced by poor households, especially those who were drawn to their communities by earlier promises of decent housing, i.e., public housing residents.

5. The racial composition of the city is shifting from majority black. In 1990, whites constituted 31.0 percent of the population and blacks 67.1 percent. The figures for 2006 are 33.8 percent and 58.6 percent respectively.

Gentrification's fundamental dynamic is the replacement of poorer communities by wealthier ones, and the addition of race to class in the transformation has intensified the conflicts. Because white-initiated gentrification is substantially more extensive than that initiated by African-Americans, the movement of white gentrifiers into black communities has generated more widespread and overt tensions and political struggles for community control.

These were most clearly evident in Kirkwood and East Atlanta, where gentrifiers clashed with existing residents over neighborhood security policy, political control and, of course, gentrification itself. Increased middle- and upper-class demand for central city housing drives resurgent gentrification, and the increase in demand has stimulated public agencies and central city promoters to capitalize on the demand by gentrifying public housing communities and subsidizing new middle-income housing. Although chartered to assist inadequately housed low-income people whom private markets are unable to serve, public agencies have inverted their mandate to produce subsidized housing for people who do not need subsidies and to demolish most of the stock of publicly owned housing that required 50 years to accumulate. Instead of protecting poor people from gentrification, these agencies have become state-sponsored gentrifiers.

Under one of the city's first inclusionary zoning programs, in Midtown, 20 percent density bonuses are offered to developers for including housing costing up to \$170,250 and accessible to people with incomes up to \$57,762. Because these figures are well within the target market of many new Midtown developments, the density bonuses are subsidies to residents and developers with no redeeming public policy benefit.

Analysis performed by and for the Gentrification Task Force recognized the changes that characterize resurgent gentrification and concluded that, while differences in neighborhoods affect outcomes, in general gentrification brings the following changes:

- A loss of renter-occupied units.
- An increase in owner-occupied units.
- An increase in single-family units.
- A decrease in multi-family units.
- Housing prices for both renters and owners increase substantially.

These changes produce devastating sociological consequences:

- Affordable housing is lost.
- Poor residents are forcibly displaced.
- Existing social communities are destroyed.

Affected households are displaced without compensation into a housing "market" that originally did not have enough affordable housing and after gentrification has substantially less. In addition to the fiscal hardship of searching for housing that these households probably will not find, they must conduct the search alone, without the



Calvin Kimbrough

community that supported them in previous crises.

Knee-jerk responses to these dilemmas suggest policies to protect the elderly poor from property tax increases caused by rising values. But, as worthy as low-income elderly homeowners are, they make up only 15 percent of most gentrifying neighborhoods. Renters, whose residences also increase in value, and consequently property taxes and their rent, make up the overwhelming majority of those on the short end of the gentrification stick.

The Gentrification Task Force considered three distinct approaches. The first is to secure enough housing that is immune to market forces, and reserved for poor people in each gentrifying neighborhood, to maintain the proportions of the original, pre-gentrification community.

In theory, this housing could be obtained through multiple strategies, ranging from substantially expanding the stock of social housing, to nonprofit ownership in the name of the community (land trusts, community development corporations, etc.), to some other type of social ownership, to public ownership. This is still the best alternative, but there are substantial institutional obstacles to be overcome.

As public and philanthropic funding have contracted, too many Atlanta community development corporations have become gentrifiers, and the present primary vehicle for public ownership, the Housing Authority of the city of Atlanta, is an avowed gentrifier. Substantial institutional change is required to redirect CDC and Housing Authority efforts to make nonprofit, other social or public ownership a more robust alternative.

But even under the best circumstances, with a vigorous nonprofit or public agency, preservation of any more than 300 or 400 housing units out of the 1,200 that typify a gentrifying Atlanta neighborhood would be highly unlikely. Unfortunately, this level of commitment would preserve only one-fourth to one-third of both the original sociological community and original residents.

Nevertheless, expanding the supply of housing reserved for and affordable by the poor has to be the centerpiece of any strategy to contend with gentrification. While adding

Give a Gift Sharing the Bread of Life

THE OPEN DOOR'S TWENTY-FIFTH ANNIVERSARY

Sharing the Bread of Life



HOSPITALITY AND RESISTANCE
AT THE OPEN DOOR COMMUNITY

by Peter R. Gathje | Calvin Kimbrough, photography editor

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

By Peter R. Gathje

Thank you (and thank Peter) for the modest yet glorious anniversary and its eloquent record. You put the warmakers to shame, and vindicate the Beatitudes as our true and only way, "choosing to be chosen."

*Blessing, gratitude
Daniel Berrigan, S.J.
New York, New York*

272 pages
45 photographs
Paperback
\$10.00 suggested donation

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

Grace Without Sentimentality

Sharing the Bread of Life:
Hospitality and Resistance
at the Open Door Community
By Peter R. Gathje

Reviewed by Christine D. Pohl
Professor of Social Ethics,
Asbury Theological Seminary,
Wilmore, Kentucky

The Open Door Community provides a window through which to see and understand some of the most difficult and unjust aspects of U.S. society and some of the most gracious, life-giving responses. Peter Gathje's book opens the community's daily life, commitments and struggles to the reader by providing a twenty-five-year history that is simultaneously sympathetic and unvarnished, straightforward and reflective.

The distinctive combination of faithful hospitality and determined social/political activism that characterizes the Open Door comes to life in the pages of the book. Given his experience, friendship and shared commitments with the community, Gathje powerfully captures the texture, demands and beauty of a communal vocation to be friends with homeless people in Atlanta and those in Georgia prisons.

... a story of Christian
discipleship that creatively
and often uncomfortably
weds daily acts of mercy
with sustained work
for justice.

This history of the Open Door gives readers insight into the particular motivations, theological assumptions, biblical orientation and socio-political critique that undergird the partners' lives and ministry. But equally, the account brings to life the individual personalities involved, and their creative, determined practices of friendship and advocacy with persons who have been largely discarded by society. In both the book and in the community it describes, there is grace without sentimentality.

"Sharing the Bread of Life" is a story of Christian discipleship that creatively and often uncomfortably weds daily acts of mercy with sustained work for justice. The story provides insight into the struggles encountered as a small group of people are shaped by their commitments, ministry and friends into a fragile, incomplete and winsome expression of the Beloved Community. In his frank description of how the community has developed, matured and struggled with questions of membership, personal responsibility and authority, Gathje also shows how they developed and adapted practices that have sustained and nourished them. ✠



Ade Bethune

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

March 16

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

Monday

March 17

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

Tuesday

March 18

City Jail
Peachtree St. SW
5:00 pm

Wednesday

March 19

Woodruff Park,
Five Points
5:00 pm

Maundy Thursday

March 20

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

Good Friday

March 21

State Capitol
Washington Street
5:00 pm

Holy Saturday

March 22

Pine Street Shelter
Peachtree and Pine Streets
5:00 pm

Easter Morning

March 23

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*



FRITZ EICHENBERG

Some Reflections on the Way Forward

By Paul McLennan

Editor's note: Paul McLennan is an organizer with Atlanta Jobs With Justice and a member of Amalgamated Transit Union Local 732. We have worked together in various movements for justice and peace over the years. Paul shared this reflection during a recent gathering to serve breakfast at the Open Door Community.

I'm grateful that Brother Ed Loring asked me to share some reflections. The older generation has an obligation, I believe, to pass on what it has learned in order to avoid mistakes being repeated.

As political activists, we need to take more time to reflect on lessons learned. For example, millions of people have similar experiences of oppression, but only a relative few seem to get engaged in the struggle. Why? Maybe understanding our own history will help us figure out how to involve others in making this road we're walking. I deeply appreciate the opportunity to claim my voice and speak the truth of my story.

Open Door has been a righteous presence in Atlanta for more than twenty-five years. Ed, Murphy and I were active in the last Grady Coalition when I was working with Atlanta Jobs With Justice. In 1999, we were successful in defeating an attempt to raise the prescription co-pay.

Open Door comes out of a liberation theology tradition that I know and respect. The Berrigan brothers put their bodies on the line to oppose the Vietnam War. Maryknoll missionaries went to Central America and were humble enough to learn from and join with *los campesinos* against repressive dictators backed by this government. Clergy and Laity Concerned exposed and organized against the corporate war profiteers of this country who made weapons of torture and mass destruction. This radical current played a role in the early development of my political consciousness.

Another connection I have with Murphy is being a cancer survivor. Diagnosed with Stage III melanoma in 2000, I'm fortunate to still be here. Serious illness has a way of focusing your attention on the time you have left. Audre Lorde says awareness of death "helps shape the words I speak, the ways I love, my politic of action, the strength of my vision and purpose, the depth of my appreciation of living." For me, this has meant a struggle to give up old ideas and patterns of behavior. It means rejecting ways that are very familiar and feel safe but no longer serve me or the work of changing the world.

From birth, our family, schools, churches and all the various forms of media socialize us and influence the way we look at the world. One of the internalized patterns I've looked at is binary/either-or thinking, a product of our Western culture. In this society, physical and mental health, for example, are treated separately. Doctors look at the physical

body as the primary source of illness. It's only recently that we are recognizing the damage done to the body by emotional factors such as stress and trauma.

Seeing human difference as oppositional and not complementary is another example of binary thinking. Whites are privileged over people of color. Men over women. Heterosexuals over lesbians and gays. Even the way we think is split. Book knowledge is privileged over life experience. Thoughts are valued more than feelings. We are not trained to look at the mind, body, emotions, soul and spirit as a unified whole but as distinct, unrelated pieces. No wonder we and the world are so out of balance. "Divide and conquer" doesn't just apply to what happens "out there." It operates inside us, too!

"The answer to the problem between the white race and the colored, between males and females, lies in healing the split that originates in the very foundation of our lives, our culture, our language, our thoughts," Gloria Anzaldúa says. "A massive uprooting of dualistic thinking in the individual and collective consciousness is the beginning of a long struggle, but one that could, in our best hopes, bring us to the end of rape, of violence, of war."

The split between the personal and political was brought to our attention by the women's movement. We learned that the struggle against external injustice could not be separated from the abuse of power often experienced in deeply personal ways. By raising awareness of oppression, consciousness-raising became an invaluable tool of empowerment. Patriarchy, sexism and heterosexism were

identified and targeted as systemic problems. Using organized pressure from below, this movement demanded that child abuse, rape and domestic violence be addressed by society as a whole and not left to individuals to deal with on their own.

The unique experience of working-class women of color deepened our understanding of how oppression works. Living at the crossroads of not only gender, but also race and class oppression, their insights enriched the body of feminist theory that began to develop in the late 1970s. The concept that *all* oppressions were interrelated and interdependent became known as *intersectionality*. It's not surprising that those who must deal with the most forms of oppression have the clearest insights into not only how these systems work, but also the strategies of resistance we need to free us all!

Our hearts are filled as we create these alternative, safe spaces inside this oppressive society.

In my movement experience, there is an unfortunate resistance to seeing things in a holistic way. Some Marxists, for example, believe class oppression is central. If we replace capitalism with some form of socialism, we will have a more just and equitable society. Some feminists would say that authoritarianism, violence and war will continue until we deal with patriarchy.

Anyone who organizes in the South should understand that if we don't deal with the poisonous ideology of white supremacy, we will never overcome "divide and conquer," which has ensured the rule of the few over the many for too long.

Saying that one oppression is more important than another won't work. Staying in our comfort zone and just "adding on" the oppression we haven't dealt with won't work either. To develop the most radical, transformative approach may require a shift in our perspective. "Instead of saying how can we *include* people of color, women with disabilities, etc.," Andrea Smith says, "we must ask, what would our analysis and organizing practice look like if we centered them in it? By following a politics of re-centering rather than inclusion, we often find that we see the issue differently not just for the group in question, but everyone."

Looking at our work in an all-sided way also demands that we take a look at ourselves. As products of this system, many of us have been deeply wounded. We have been violated, abused and exploited. Many of us are drawn to the movement as a way to heal through building community. The Open Door is one of those rare places where not only material needs are addressed, but also the personal and the spiritual. The love and concern we show each other. The hugs when we meet.

Our hearts are filled as we create these alternative, safe spaces inside this oppressive society. On a small scale, we experience how the world could be. This sustains us and gives us hope for the future. The movement also provides many of us a healthy, productive way to direct our rage, not only against the injustices we see today but also against what was done to us personally in our past. We bring our woundedness to the movements we build for justice and peace. We attempt to heal ourselves as we heal the world.

In order not to do to others what was done to us, we need to be aware of how unresolved personal issues affect our work and the organizations we build. We have to be aware of how patriarchy can manifest itself through power dynamics. We want to build organizations that are radically democratic. "I have always thought what is needed is the development of people who are interested not in being leaders as much as in developing leadership among other people," Ella Baker taught us.

After years of personal work, I have learned that I have been teaching what I most need to learn. My life has been dedicated to the empowerment of others not believing I deserved that for myself. As a survivor of trauma and abuse, I have to engage in a constant struggle to overcome the effects of shame. "Personal wholeness and political health must be rewoven into a single fabric," Margaret Randall says. This needs to be a guiding principle for the movements we build. It is what liberation means to me now. ✦





In, Out & Around 910

Photographed and Compiled by Calvin Kimbrough

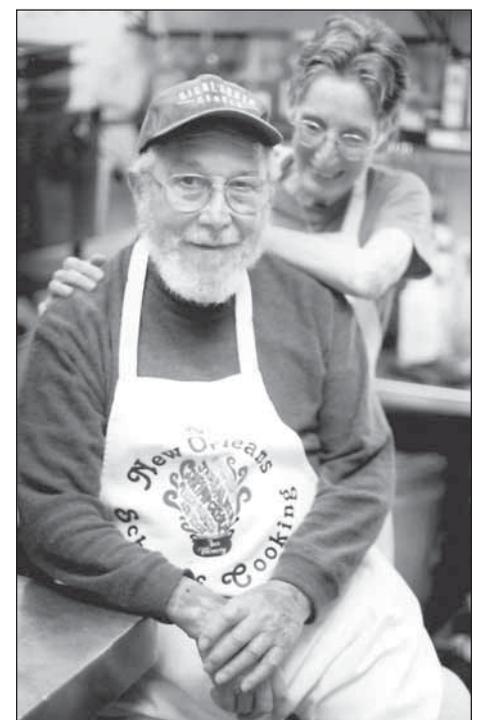


MLK Breakfast

On the Martin Luther King Jr. holiday each year, we serve a special breakfast. This year Donna Bonaparte (upper left), our regular Tuesday Breakfast cook, scrambled pan after pan of eggs. They were served with ham, grits and sweet rolls by Lora Shain and Elizabeth Neil (left).

Grady Coalition

When the Georgia Legislature assembled in January, members of the Grady Coalition, including folks from the Open Door Community, delivered many stacks of signed "Grady Is Our Safety Net" petitions to the State Capitol. State Sen. Vincent Fort (right) led the group at a press conference outside and then inside as we left stacks of petitions at various offices. Tony Sinkfield (below) presented petitions at the office of Rep. Glenn Richardson, speaker of the House.



Mardi Gras

Each year the Open Door Community celebrates Mardi Gras on "Fat Tuesday." For many years our friends Lewis and Mary Sinclair (right) have fixed us wonderful New Orleans Gumbo. Lewis grew up on the Gulf Coast eating gumbo, and he cooks a tasty and authentic meal. The household gets dressed up in costumes for the event, which always includes a "strut" and dancing. The following morning at 6 we gather in our back yard, where the ashes of several of our homeless friends are scattered, for our Ash Wednesday service. We write on a piece of paper a sin we will be working on during Lent, and then those papers are burned in one of our soup pots and the ashes are used for the traditional forehead cross. Thus we carry the sins of each other. Dick Rustay provides inspired leadership for both days.

Sunday Peace Vigil

Our weekly Peace Vigil continues every Sunday at noon in front of 910. Murphy Davis and Eduard-the-Agitator Loring (right) are back from sabbatical to join the vigil. New Resident William Brown (below in front) and Tony Sinkfield witness to the Sunday traffic going down and up the hill in front of our house.



MLK Award

The Open Door Community was a recipient of a Dr. Martin Luther King Jr. Community Service Award at the 15th Annual Emory University Awards Program. The program is sponsored yearly by the Rollins School of Public Policy and the Goizueta Business School. Dr. Peter Roberts, who is a regular Tuesday Breakfast volunteer (with his two sons, Ellis and Oliver) and a professor at the business school, nominated us for the award. Calvin Simpson, Tony Sinkfield and Lauren Cogswell (left) recieved the award for the community.



Healthy Boundaries Training

In February, Rev. Dr. Marie Fortune, founder and senior analyst of the Faith Trust Institute, came to 910 to lead our household in a workshop on "Healthy Boundaries." She is the author of many books and educational materials which focus on clergy ethics. Marie, a longtime friend of the Open Door, was able to provide us with wise and gifted leadership. Murphy Davis, Marie and Nelia Kimbrough (right) met in the summer of 1974 at the first Women's Seminary Quarter at Grailville — a powerful summer of learning that has given them, and us, 34 fruitful years of friendship.



House Lust, *continued from page 1*

access to housing; if not, well, too bad for you. If you cannot “access the market,” and you do not have a housed family to back you up, you are on your own and perhaps will land on the streets.

It is important to remember that not all people who are homeless are on the streets. Some are able to move from place to place among a network of family and friends — never having a place of their own, and yet never completely hitting bottom to live on the streets. This is the more invisible form of homelessness among us, but it carries its own chaos and suffering. Perhaps part of the reason that those who wander the streets and live under bridges frighten the rest of us so much is that they lurk in the margins of our consciousness reminding us all of our ultimate vulnerability.

But in denial of this particular vulnerability, the housing boom has produced a peculiar phenomenon that is identified in a new book from Newsweek writer Daniel McGinn. The book is “House Lust: America’s Obsession With Our Homes.” He writes in the wake of the “burst bubble” of the recent and unprecedented housing boom:

“Indeed, during the heyday of the boom, many of us spent far too much time talking about, valuing, shopping for, refinancing or just plain ogling houses. It’s a set of behaviors I call House Lust. Even in the currently gloomy times, there’s ample evidence that much of this obsession remains intact.”

For those of us who didn’t know, he tells of “reality TV” shows about real estate — following shoppers as they look for the ideal house, showing off renovations, and helping sellers “stage” their homes for quick sales.

Mindless consumption numbs our minds and dulls our hearts.

They say that in the past year, the average U.S. home value has dropped around 6 percent, and few economists think we’ve touched bottom yet. By 2009, according to congressional researchers, 2 million families may face foreclosure. Yet the majority of homeowners continue to suffer the delusion that the value of their houses will continue to rise.

But not to worry . . . “Despite the downturn, Americans are expected to spend \$170 billion on remodeling this year, with high-end bathrooms, outdoor entertaining spaces and spacious kitchens high on our list of gotta-haves.” While many families are losing their homes, much of the American upper crust seems to be recklessly pursuing a perverse fascination with seeking, buying and perfecting their dream domiciles. The stress of it all does seem to take a toll, and Mr. McGinn tells us (with a complete lack of any sense of irony) that there are actually

therapists who specialize in “renovation anxiety.”

And while (with appropriate therapy along the way) the mad-for-more culture goes on its merry way, more and more people are falling out of the picture. The so-called “subprime mortgage crisis” — perhaps more accurately called yet *another* predatory lending heist — is putting tens of thousands of families in Atlanta and around the country out of the homes they thought they owned. Communities are being torn apart, families wander away to God knows where, then the stores close, the other homes in the neighborhood lose value, the tax base crumbles, and schools, public services and infrastructure suffer. (Where will the next bridge collapse?) And once again, those who pay most dearly are the poor and African-Americans to whom these mortgages have been specifically marketed. In city after city, the majority of subprime loan recipients have been people of color.

All this of course could and still can be addressed if we had the political will. But our appetite for limits and boundaries is slim. If there is profit to be made, well, what could be a higher American value?

Atlanta has its own spin on housing culture. In this issue of Hospitality, Professor Larry Keating addresses the particularities of Atlanta’s developer-friendly housing policy to help us understand the politics of the disappearing affordable housing stock in our city. And we have recently had a protracted battle in City Council (led by longtime intown residents) to impose some limits on developers and individuals who buy houses in intown neighborhoods only to tear them down and build “McMansions” or “Humvee homes.” And Houston Wheeler brings it up close and personal with the story of the destruction of the McDaniel-Glenn community by the Atlanta Housing Authority, which built the complex only 27 years ago.

How much is enough? How much is too much? The square footage of the average American home has gone up and up and up. When will we get enough space? Enough luxury? Enough comfort?

When will those who are homeless get a roof over their heads? Access to a bathroom? A stable address so that their children can stay in the same school all year?

We are in the season of Lent — the time of our liturgical year when we practice the discipline of self-scrutiny, penance, forgiveness and renewal. Where and how have we exceeded our limits and crossed sacred boundaries? How, when and where have we failed to respond to the needs of our neighbors? How has our unabated warmongering turned our hearts into stone?

The angry prophet Micah rails at the comfortable religious people:

“You attack my people like enemies. Men return from battle, thinking they are safe at home, but there you are, waiting to steal the coats off their backs. You drive the women of my people out of the homes they love, and you have robbed their children of my blessings forever. Get up and go; there is no safety here any more. Your sins have doomed

poetry corner



Julie Lonneman

The Broken

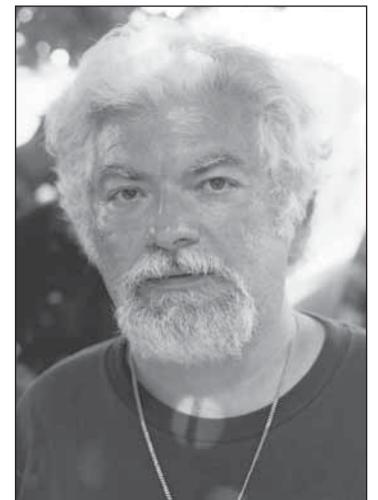
In the ink black of the dead winter’s midnight,
Crying in the sleep of the hungry,
The mortals give up their dignity
For pittance and a moldy crust.

They stab and bleed and curse
The vengeance of their God.
Woe is to them their hunger
And the loneliness of a shattered heart.

The whores and their cruel and wicked laughter
Rise with the smoke of their hellish brew.
Their mockery is cruel and heartless
To the fools just looking for truth.

A despair, a despair that’s neverending,
With broken bones, broken hearts, and broken trust,
And the cries of the hungry live forever
With the flaming embers of the unjust.

John Stanley Jordan
November 20, 2007



Calvin Kimbrough

Send us your poetry!
We especially welcome poetry
from people in prison
and on the streets.

this place to destruction” (Micah 2:8-10).

Is not our greed for more homes and bigger homes, in and of itself, a major cause of homelessness? Might God be calling us to take the \$170 billion that we wanted to spend on renovating our already adequate houses and use it to house women, men and children who have no homes?

Or have we simply reduced ourselves to appetites? Have we become slaves to our desire for one more room or one more entertainment center or one more kitchen makeover?

Why do we stand silent while the Atlanta Housing Authority — charged with housing the least of our sisters and brothers — destroys one public housing complex after another with no place for the tenants to go? Why do we tolerate their lies about relocating tenants with Section 8 vouchers? The Section 8 program has been seriously crippled and limited for many years. And now, while the housing folks talk out of one side of their mouths about housing vouchers, they collaborate out of the other side with the obliteration of the Section 8 program in its entirety.

And who *are* the nice bankers and financiers who saddle families with subprime

loans that they know will blow up in their faces and literally rob them of house and home? Are they members of our churches and synagogues? What is the value and square footage of their houses? Are they renovating this year while their clients sink into quiet or not-so-quiet desperation? What are the names of their financial institutions? And which banks own them?

Mindless consumption numbs our minds and dulls our hearts. We become blind to each other and especially to the lives and suffering of the poor. We have watched the predatory capitalists at work for so long that we have begun to think that this is the way things have always been and will always be. As long as we settle for this, we nail our neighbors to the cross of homelessness and want. We give our silent assent to the unjust and premature death that are the legacy of desperate poverty.

If there is to be an end to this crucifixion of the poor, it will come only because the people of faith, hope and love join hand and heart, mind and muscle to rebuild from the ground up. It is never too late. ✠

Murphy Davis is a Partner at the Open Door Community.

Housing Policy, *continued from page 3*

the 10,000 to 20,000 truly affordable units that are required is not realistic in the near term, vigorous expansion of the supply was the linchpin of the task force's recommendations. The correlates of this approach are the redirection of the institutions that own and manage affordable housing, the addition of multiple new nonprofit suppliers, and a substantial increase in different kinds of local funding.

Pragmatically and politically, a second line of inquiry by the task force was discouraging. The thinking essentially followed this argument: If society is not willing to fully protect poor people from being forced to move by the housing market, then it should at least adequately compensate them. This principle was recognized during the urban renewal era when adequate standards of compensation were eventually (and belatedly) established in the 1971 Uniform Relocation Act.

The difficulty in applying this principle to gentrification is to define "forced" relocation in an administrable and equitable way. In the mostly private real estate market, when is one "forced" to move? When rent increases by so much? When rent increases by so much relative to income? How much income should disqualify someone from receiving relocation benefits? How does the loss of social connections in the neighborhood count in the aggregation of pressures that force one to move? At what stage in the gentrification process should these losses be counted differently (i.e., is a loss of social connections at the beginning of the process less damaging than the loss of the next to last or last friend at the end)? Should relocation payments differentiate among household types (i.e., owners, renters, the disabled, households with children or other categories protected by fair housing laws)?

The problem is not that these questions do not have answers. A truly humane society could make reasonable and defensible decisions and organize an (necessarily complex) administrative system that minimized erroneous payments. But Atlanta is many steps removed from being ready to forthrightly address these issues. The task force decided that it could not construct a system of compensation for forced moves that had a politically realistic chance of enactment. We were disappointed to reach this conclusion.

Therefore, the central thrust of the task force's 40 recommendations sought to preserve and expand affordable housing generally and argued that the inability to construct policies to directly mitigate forced displacement and destruction of sociological communities made it more essential to vigorously pursue the retention and expansion of affordable housing.

The task force presented its recommendations to the City Council in September 2001 and helped develop legislation implementing five of the first seven recommendations. The legislation, which passed in December, included definitions of affordable and mixed-income housing and set goals for housing subsidies and affordable housing. Affordable housing was defined as housing accessible to households with less than 50 percent of Area Median Income (AMI). Mixed-income housing was defined as containing at least 33 percent affordable housing.

The goals in the legislation directed two-thirds of public housing subsidies to households with 30 percent or less of AMI and one-third to those with 31 to 50 percent of AMI. (In 2007, 30 percent of AMI was \$19,200 for a family of three and \$21,350 for a family of four, and 50 percent of AMI was \$32,050 and \$35,600 respectively.) Finally, the legislation set goals for tax allocation financing and Housing Enterprise Zone tax abatements of at least 33 percent affordable housing.

The task force also recommended comprehensive outreach to existing residents to help make them aware of gentrification's likely consequences, their rights and options. And the task force recommended redirection of the Atlanta Housing Authority to its original mission of housing poor people and adoption of a one-for-one replacement regimen,

i.e., for every unit demolished by the authority, the authority would be required to add a replacement unit. None of these latter suggestions were seriously considered by the council.

The definition and targeting legislation passed in the closing moments of the Bill Campbell administration. During the final negotiations, prescriptive *requirements* implementing the definitions of affordability and directing public subsidies to those most in need were transformed into *goals*, thereby sharply reducing their legal capacity to direct aid to those damaged by gentrification.

But in the early days of the Shirley Franklin administration that followed, the city bureaucracy pursued the spirit of the new laws. The commissioner of Planning Neighborhood Development redirected Housing Enterprise Zone subsidies according to the AMI formula contained in the law. The Bureau of Housing followed suit in its administration of the two federal programs under its jurisdiction, Community Development Block Grants and HOME. Together these three programs accounted for most of Atlanta's city-administered housing subsidies.

But then developers began to lobby against the targeting of subsidies to Atlanta's most housing-deprived citizens. In spite of the fact that gentrification brought thousands of new middle- and upper-class households to the city each year, development advocates invoked the by then obsolete argument that subsidized expansion of middle-class households was essential to the city's functioning.

Eventually, the Franklin administration began to chart a more developer-friendly policy. The first step was the appointment of the Mayor's Housing Task Force in 2001, which consisted entirely of developers and financiers of housing. Their recommendations sought to redirect housing subsidies to the middle- and higher-income households they could profitably serve.

Because the city does not adequately monitor compliance with local housing policy and regulations, it is impossible to say how many housing units were produced or how long the focused targeting of subsidies remained in force. A partial analysis conducted for the Housing Element of the Atlanta Comprehensive Plan showed that in 2002 and 2003, most funded respondents to a Department of Housing inquiry were compliant. But the department did not compel responses, and some organizations did not respond, rendering the results incomplete and the conclusions uncertain.

By early 2003, private developers were publicly saying that, while the city had ostensibly adopted regulations directing all housing subsidies to those below 50 percent of AMI, persistence by developers could circumnavigate the requirements and obtain subsidies for households with higher incomes. In this they were correct.

A City Council majority that would redirect housing subsidies to those who need them has yet to establish itself. In fact, the most recent Council actions have sidestepped the issue, deferring decisions on income limits to the Atlanta Development Authority for most of the new Tax Allocation District subsidies they established. Similarly, specifying the beneficiaries of the Beltline tax subsidies devolved to the ADA and a Beltline advisory group.

Subsidies to households with higher incomes do not reach most of the population with housing needs and primarily subsidize developers and people who don't need subsidies. In addition, the federal tax system subsidizes middle- and upper-class Atlanta homeowners by \$127 million every year.

Housing policy is one of the grossest examples of governance at the behest of capital. Until the underlying fiscal and institutional connections are disconnected, policy will continue to subsidize wealth and development. There are multiple dimensions of contemporary political structures that need to be changed. Two that the gentrification policy saga illuminate are the responsiveness of City Council members to financial support from the development industry and the willingness of the current administration and Council to delegate housing policy to developers and their financiers. ♣

Join us as a Resident Volunteer



Calvin Kimbrough

Come and learn from Eduard-the-Agitator and Cincinnati about the disciplines of mercy and justice.

Live in a residential Christian community.

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

Join street actions and loud and loving non-violent 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: Phil Leonard

at opendoorcomm@bellsouth.net
or 770.246.7625

For information and application forms
visit www.opendoorcommunity.org

Recommended Viewing

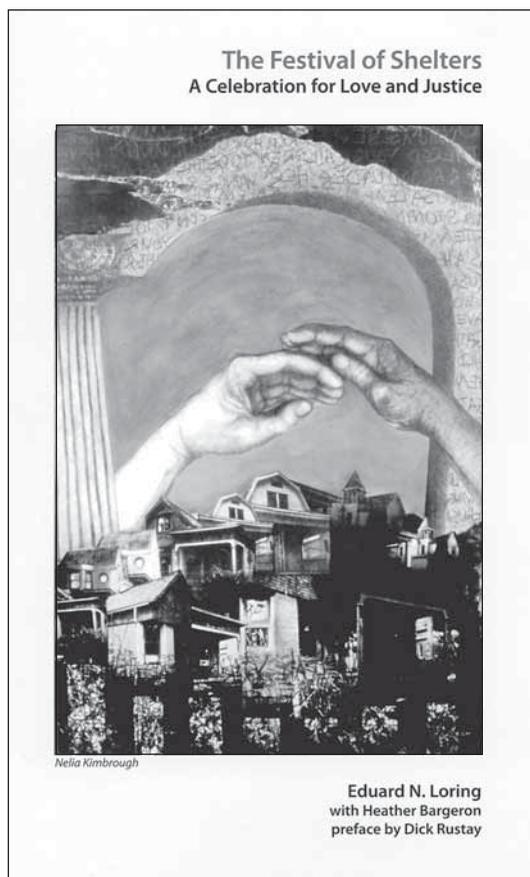


**Dorothy Day:
Don't Call Me a Saint**

a 55-minute film by Claudia Larson
available on DVD

for information,
to view a trailer
or to place an order:
dorothydaydoc.com

available now!



The Festival of Shelters A Celebration for Love and Justice

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

This little book describes a profound biblical memory and prophetic practice that has been reimagined by the faithful disciples at the Open Door Community over the last two decades. They advocate a recovery and recontextualization of the great Jewish Feast of Sukkoth, believing passionately (and correctly) that this public liturgy of homelessness means to remind us of God's good news to the poor. When properly relocated among the "hell" endured by actual homeless folk on the streets of our cities, this liturgy can animate liberation, compassion and social change. I am deeply indebted to the Open Door's witness both to ancient scriptural wisdom and to the contemporary terrain of justice in our nation of housing apartheid.

Ched Myers
Bartimaeus Cooperative Ministries
www.bcm-net.org

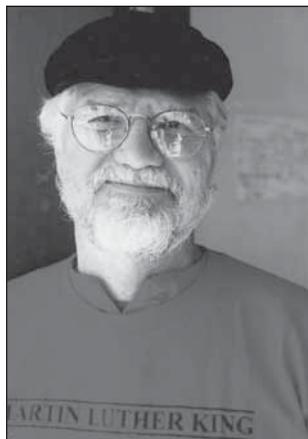
66 pages
19 color photographs
Paperback
Free for the asking

Open Door Community
910 Ponce de Leon Avenue NE
Atlanta, GA 30306-4212
www.opendoorcommunity.org

Why Is There Homelessness, continued from page 1

Why is there homelessness in the USA? Because poor people don't have enough money. The wealthy steal it from them, often legally but always immorally. And because Dr. Martin Luther King Jr. is still too far ahead of us. We must run this race to catch up with him. When we do, there will be no homelessness, hunger or poverty in America.

Thanks for asking. ✚



Don Beisswenger is Retired from the faculty of the Vanderbilt University Divinity School. He and Eduard have been friends since Eduard came to Vanderbilt in 1968 to complete his Ph.D.

Eduard-the-Agitator Loring is a Partner at the Open Door Community.



Photographs by Calvin Kimbrough

Response to "Why Is There Homelessness?" By Don Beisswenger

Editor's note: Don responded to Eduard's article on Homelessness with the following:

Ed: Thanks for the comment on why there is homelessness. Your comments are similar to mine.

We have the Homeless Power Project here [in Nashville, Tennessee], which has staged several efforts to bring this wisdom to the attention of the community. A witness is being made, but there are few to hear. We had a fine moment on Saturday when some 100 persons gathered, including a vice mayor and several councilpersons, to remember those who died on the streets this past year.

There were 52 who died Their names were read, and testimony was given, each saying just what you said in various ways. One who testified was a middle-aged woman named Mary, who lost her job and was on the streets living in the tent city by the bridge. She was raped and beaten and all her possessions stolen. Her face was black and blue, and she spoke with great eloquence. Each person spoke especially about the need for housing so that things like this do not occur.

Actions are hard to secure, however. The Power Project is seeking 200 units a year for 10 years, and many councilpersons and even the mayor have signed on. But the money does not come forth.

The Power Project just completed a book titled "Homeless Power: Our Stories of Survival and Struggle." Would you like me to send you a copy?

The angel said, "Do not be afraid." But Mary, the woman described above, is afraid, and so am I, since the public commitment to act is just not there. We are fighting another panhandling ordinance as the alternative. What a message we give to persons. ✚

Each day in America more than 2,400 babies are born into poverty ... more than 9 million children have no health insurance ... and on any given day, 200,000 children and their families are homeless.

Children's Defense Fund December 2007

Locked Up Letters and Papers of a Prisoner of Conscience

By **Don Beisswenger**

Paperback
\$15.00

Ten or More: \$12.75 each
160 Pages

ISBN# 978-0-8358-9939-0

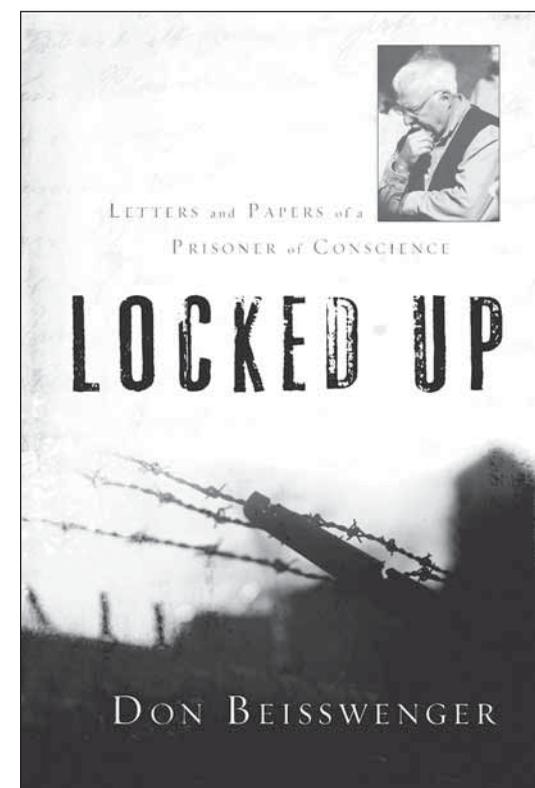
Upper Room Books

1-800-972-0433

www.upperroom.org

In prison as a result of his protest of the infamous School of the Americas at Fort Benning, Georgia, Don Beisswenger offers a personal collection of journal entries, letters, and spiritual reflection created during his incarceration. Here is the diary of a humble Christian in prison whose whole life manifests care for the poor, the marginalized, and the prisoner. In this book, Beisswenger offers at once a powerful critique of the dehumanization of prisons and a sensitive account of spots of human contact and spiritual growth that made his prison life bearable.

Joseph C. Hough, Jr.
President, Union Theological Seminary
New York, New York



Don Beisswenger
at the Open Door Community
Sunday, April 13

Book Signing 2:00 - 4:00 pm
Preaching at Worship 5:00 pm
followed by supper together

this year give HOSPITALITY

A \$7 donation covers a year's worth of *Hospitality* for a prisoner, a friend, or yourself. To give the gift of *Hospitality*, please fill out, clip, and send this form to:

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

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

____ Please accept my tax deductible donation to the Open Door Community.

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

name _____

address _____

email _____

phone _____

Grace and Peaces of Mail

Joe Arpaio is the sheriff of Phoenix, Arizona. Notorious for brutality, corruption and humiliation, his latest is to have prisoners sing for better food and then post the videos online. Some of the singers aren't bad, actually. If you can't sing, apparently you're stuck with swill.

There's a reason, apparently, that Arpaio is the most popular elected official in Arizona. He was also the head of the Arizona state campaign for presidential candidate Mitt Romney.

Paul Wright
Prison Legal News
Brattleboro, Vermont

Dear Ms. Davis,

This is just a short note to tell you: your September-October issue was really fantastic! I just finished reading it a few minutes ago. . . . Sometimes, I've got to tell you, I don't find anything in *Hospitality* that really "grabs" me, you know? But this time, at least three of the articles — the cover story, the letter from Germany, the reflection on substitutionary atonement — really were powerful, powerful pieces. Thank you very much for publishing them! That issue is one you can be really, really proud of.

God bless and all the best.

Yours,

Jens Soering
Brunswick Correctional Center
Lawrenceville, Virginia



Anna Hogan

Dear Open Door folks,

We at Martin de Porres House in San Francisco appreciate getting your newsletter. I really appreciated the article about homosexuality ("Same-Sex Love in the Body of Christ," June-July 2007), an issue that has been too often avoided in Catholic Worker circles.

Thanks,

Charlie
San Francisco, California

Dear Open Door Community,

I hope this card finds you all in good health and happiness. I think about you all every day and often wish I could be there with you. I love reading *Hospitality* and checking the Web site to see how everyone is and what you're all tackling next.

I have been doing pretty well. I'm working at Community Action three days a week, and the other two days I have an internship at the Department of Social Services. I don't think I would ever work at DSS, however. I see power abused too much.

Let Ira know I ran my first marathon on October 28. I ran it in 3:09:36 and placed eighth woman overall. It was an amazing experience. I'm still running, though the weather isn't all that great — we just got several inches of snow and there's going to be another big storm tonight.

I hope that the New Year brings much happiness to all of you and all our friends.

Love and miss you all,

Kristen Iworskey
Amesbury, Massachusetts

Editor's note: Kristen was a Claretian Volunteer with the Open Door Community in 2004-05.

Dear Ed,

Thank you so much for what you do at the Open Door on behalf of God's people. You and Murphy and the crew are doing great things for God's special people. I truly appreciate it.

I am currently serving in the United States Army as a chaplain. I am at the Chaplain School in South Carolina and soon, God willing, will be heading to Kuwait for a year.

I am an ordained elder in the North Georgia Conference of the United Methodist Church. I have been on active duty for a while. I started as a Nurse Corps officer.

In 1990, while I was attending a specialty course in Texas, I had a spiritual renewal and a call to the ministry. I came out of the Army and went to Candler at Emory. (There I found out about the Open Door.) I came back to the Army in 2000 as a chaplain.

My wife and I are now empty-nesters, as our children are all over the country and one overseas (Japan). One of our daughters lives in Columbia about six miles from us with her husband and our only granddaughter, Olivia.

Keep being a rebel and an agitator. This is a perfect image of Christ. May God never cease to richly bless you and yours. Many blessings,

Vincent Dominique
Columbia, South Carolina

We have your calendar on the wall where we eat our meals, and the words "Be Not Afraid" mean a lot in this time when people try to rule through fear. Keep it up — I always enjoy *Hospitality*, as does Susie.

With love, and peace,
Hector (Black)
Cookeville, Tennessee

Editor's note: In February, National Public Radio aired a segment of "Storycorps" that featured Hector Black telling the story of his and his family's journey in dealing with the brutal murder of their daughter Tricia. You can hear the story on the Web at npr.org.

Thanks for the gift of *Hospitality* in my mailbox. You continue to inspire, nourish and challenge me, and I need all three.

David Lamotte
Black Mountain, North Carolina

Dear Editor,

Thank you for printing Pastor Nibs Stroupe's "God So Loved the World" in the September-October 2007 *Hospitality*. His reflection cleaves to the marrow that notorious myth of atonement/redemptive violence.

I too have long wrestled with that which makes God out to be the mastermind of Jesus' execution. God, plain and simple, is not into killing, homicide or deicide. A state-church apparatus carried out the capital punishment when Jesus became too much of a threat to the status quo of empire.

This was [our] doing. Not God's, any more than the 20,000 children who will die of hunger today or the rape of 27,000 Congolese women each year is God's Will. These are God's nightmare!

God-Became-Human reveals the quintessential vulnerability of itself. How fragile . . . and yet how indomitable is God's solidarity with us.

Resurrection happens . . . with every single act of nonviolence enfolded in the very maw of violence. Why else would the principalities and powers feel compelled to spin off as the Divine Plan of salvation the assassination of Love?

In prayer & peace
John Heid,
Winona Catholic Worker
Winona, Minnesota



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 or pb&j, 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, Wednesday soup kitchen and Thursday showers and lunch.

Volunteers to help staff our foot clinic on Wednesday evenings.

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

Open Door Community Ministries

Breakfast & Sorting Room: Monday and Tuesday, 6:45 – 8 a.m.

Women's Showers & Sorting Room: Wednesday, 8 a.m.

Soup Kitchen: Wednesday, 10:45 a.m. – 12 noon.

Harriet Tubman Medical and Foot Care Clinic:

Wednesday, 6:45 - 9 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 worship with us at 5 p.m., and join us following worship for a delicious supper.

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 and weekly Eucharist.

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.

February 3	Worship at 910 Stacy Rector preaching
February 10 Lent 1	Worship at 910 Edward Loring preaching
February 17 Lent 2	Worship at 910 Nelia Kimbrough call to the table
February 24 Lent 3	Worship at 910 Lauren Cogswell call to the table
March 2 Lent 4	Worship at 910 Murphy Davis preaching
March 9 Lent 5	Worship at 910 Calvin Kimbrough meditation in song
March 16	Palm Sunday Worship at 910 Edward Loring preaching
March 23 8:00 a.m.	Easter Sunday Celebration Breakfast and Worship at 910
March 30	Worship at 910 Eucharist Service and music with Yes! Virginia



Ade Bethune

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.

Medicine 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
- men's work shirts
- men's belts (34" & up)
- men's underwear
- socks
- reading glasses
- walking shoes (especially 9 1/2 and up)
- T-shirts (L, XL, XXL, XXXL)
- baseball caps
- MARTA cards
- postage stamps
- trash bags (30 gallon, .85 mil)

Personal Needs

- shampoo (full size)
- shampoo (travel size)
- lotion (travel size)
- toothpaste (travel size)
- combs & picks
- hair brushes
- lip balm
- soap
- multi-vitamins
- disposable razors
- deodorant
- vaseline
- shower powder
- Q-tips

Food Needs

- turkeys
- hams
- sandwiches
meat & cheese
on wheat bread
- quick grits

Special Needs

- backpacks
- single bed mattresses
- double bed mattress
- bed pillows
- blankets

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!