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# HOSPITALITY

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

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February 2009

## Back to the Wilderness With John and Jesus

By Murphy Davis

Seems like the early Sundays of Advent have just passed, and here we are looking down the calendar at Lent. Whoo-wee, here comes that pesky John the Baptist again! In the face of the slaughter of the innocents, we look for a moment of relief at the loveliness of Christmastide and Epiphany, but, even at best, we don't get to linger here.

It always seems so strange that the season of Advent — the very name of which fills us with thoughts of the birth of innocent babes, warmth, candles glowing in the dark — begins with harsh passages that call on God to *rip open* the sky and come to set things right, the harsh cry of the Baptist to *repent* and set things straight, because God is coming with a winnowing hook and fire. The image of a cosmic bulldozer hangs over us with a promise to level the mountains and lift up the valleys: chillingly similar to the ecological nightmare racing its way across the lovely mountains of North Georgia as the hungry bulldozers chew their way over the forested hills and valleys, spoiling the waterways and obliterating the ecosystem (and I really don't think that's what JB had in mind).

We often want to deny that Advent is a penitential season, but there is no doubt about Lent. So if we're paying attention, Old Cousin John the Baptist can perhaps keep us on our toes long enough for Lent to get here without catching us completely by surprise.

John's vocation, after all, was to prepare the way for the Anointed One. To this end, his discipline is designed to equip him for the task. John lived on the margins of Empire, outside the domination system and teaching an alternative way of life. Turn your whole way of thinking and your whole way of life upside down, he rails. Change it all beginning with your heart and demonstrating with your action: resist the death-dealing power and violence of the system and welcome the Beloved Community that is on the way! Share what you have; call out the hypocrites; settle for nothing short of a way of love and service: welcome over exclusion, the common good over the profit of the few at the expense of the many, compassion over violence, service over domination, sharing and giving over exploitation and hoarding. John laid out the life of solidarity based on the call of the God of Love and Liberation: solidarity with the least, the last and the lost.

This "way" of the baptized was, of course, and continues to be, in direct and specific conflict with the old order. And this discipleship way shines a light on the deep shadows of the death and violence of the domination system. And so the domination system retaliates. Always.

So John was driven out and away from the center of power. The wilderness was his context: sparse, stripped down, on the edge of hunger, on the edge of danger. The wilderness is where everything material and all pretenses are stripped



Bruce Bishop

away. In this context, we are likely to encounter our real selves. As Langston Hughes put it in "Final Curve,"

When you turn the corner  
And you run into *yourself*  
Then you know that you have turned  
All the corners that are left.

And this is why wilderness has always been a primary location for formation and transformation: from the 40 years of wandering for the liberated Israelite slaves to the vision quest required of adolescent Native people. But John was not only driven out. He went out with intentionality and focus on his vocation of preparing the way for the Anointed.

John went to the margins — called by God, driven out by Herod Antipas, as Jesus would be. John was seen as a threat, as Jesus would be. The powers trailed John and kept him under close surveillance, as they would hunt Jesus and buy collaboration. John was finally arrested and accused, as Jesus would be. And John was executed by the state with the collaboration of the religious establishment, just as Jesus would be.

All of this was John's focused discipline: active hope and preparation for the coming of the Anointed One. As a result, when Jesus the Anointed "came," John recognized him at once. The accounts make it sound as if nobody else knew who he was, but John seemed to know immediately. His eyes of flesh and the eyes of his heart were tuned, focused, trained to see the Liberator in the unassuming guise of a Galilean tradesman: a working-class guy whom no one else in the

## Why I Don't 'Support the Troops'

By Steve Clemens

*Editor's note: Steve Clemens and his wife, Christine, are former partners at the Koinonia Community and old friends of the Open Door Community. They and their two sons live in Minneapolis, Minnesota, where they are active members of the Community of St. Martin.*

Jim Steinhagen, a leader of the local chapter of Veterans for Peace, told his story about his participation in the Korean War at the recent annual gathering of the Minnesota Alliance of Peacemakers. When he discussed his naiveté in enlisting in the Marines with his high school buddy at age 17, it struck me that those of us seeking alternatives to war continue to send the wrong (or at least confusing) messages to our young people about military "service."

When conscientious people who oppose the present war put up signs reading "Support the Troops — Bring Them Home," it sends a mixed message. How does one "support" those who, for a variety of reasons, chose to be trained to kill others on the basis of orders from a "superior" officer or the "commander in chief"?

**It's no wonder that military recruiters want to be active in our high schools, when decision-making is more impulsive and subject to manipulation.**

Clearly the *primary* responsibility for the war must lie with those who planned it, ordered it and voted to pay for it with our tax dollars (or, more accurately, with debt to be placed on future generations). But remember those provocative and attractive posters from the Vietnam era: "What if they gave a war and nobody came?" If no one "volunteered" for our "volunteer army," how could our politicians choose to go to war on false and manufactured evidence (or any other basis, for that matter)?

Our politicians know that if we continue to permit many to go uncounseled as we report unemployment numbers and continue to allow the minimum wage to be set significantly below a livable wage, and allow college costs to skyrocket while loans and grants to college students expire, there

## Volunteer Profile: Kevin Moran

*Editor's note: Kevin Moran was interviewed by former Open Door Resident Volunteer Lauren Boasso:*

*How did you discover the Open Door Community, and how long have you volunteered with us?*

I attend Oakhurst Presbyterian Church. I am a member of the Oakhurst Presbyterian Church Peacemaking & Justice Committee, the Peacemaking Committee of the Presbytery of Greater Atlanta and the Steering Committee of the Georgia Peace and Justice Coalition. My pastors, Caroline Leach and Nibs Stroupe, suggested that I stop by to hear Don Beisswenger speak last April. I had wanted to meet Murphy and Ed since my wife and I moved to Atlanta to be close to our families three years ago. The Sunday I heard Don speak, things just clicked. It was instantaneous. I have been volunteering at the Open Door on a regular basis ever since.



Kevin Moran

Calvin Kimbrough

Fourth of July and Labor Day.

*What brought you to the Open Door?*

I have a career in business and work full time in addition to volunteering. I serve at the Open Door because I am trying to discern what I am supposed to be doing with my life. Peace and justice issues are extremely important to me, and my work at the Open Door is causing me to reassess my life. The guests and residents of the Open Door Community are mentors on my spiritual journey. I am blessed to have this opportunity to serve.

*Do you enjoy volunteering here?*

I like working at the Open Door because I develop a greater appreciation of the humanity, the goodness, the kindness and the intelligence of the people living on the street, as well as an awareness of the struggles of living on the street. Most people do not choose to live on the street. Those who do are not barbarians, but very loving people

## The guests and residents of the Open Door Community are mentors on my spiritual journey.

*What are your duties as a day volunteer at the Open Door?*

On Monday mornings from 6 to 8 a.m., I volunteer at the grits breakfast serving food, greeting our friends at the door and helping with cleanup. On Saturday mornings, I house-sit at the Open Door. This provides a time of relative rest for the community residents. Also, I volunteered as a server at the large holiday meals on Memorial Day, the

## The Open Door Goes Green

By Heather Jo McVoy

In an effort to be good stewards of our resources and responsible citizens of Atlanta and the world, the Open Door Community has "stepped up" the process of making our operations as "green" as possible. At the same time, the difficult decision was made to install air conditioning for our guests and volunteers in the dining room and kitchen, as well as in the office. The challenge is to do that while holding steady, or ideally reducing, our utility bills.

In order to proceed responsibly in this effort, we first had an energy audit performed by the Southface Energy Institute. The audit produced a list of recommendations, which we immediately began implementing. All the light bulbs at both the Open Door and Dayspring Farm have been replaced with compact fluorescent or LED bulbs. We are continuing to install low-flow water fixtures, looking at a new stove that will not pour heat into the kitchen, and installing plexiglass to eliminate heat loss in the winter and heat gain in the summer, through the skylight.

To assist in these efforts, we received

a grant from the Community Partnerships Committee of the Community Foundation for Greater Atlanta. With more than \$750 million in assets, the foundation, according to its literature, "connects donors, nonprofits, community leaders and other partners to make philanthropy happen." It "works directly with donors and their families to educate them about issues in the community and support their personal philanthropic goals," and provides support to nonprofit organizations through grants and guidance. Last year, the foundation awarded more than 4,600 grants totaling nearly \$50 million in 23 counties in the greater Atlanta area.

The program involved is "Grants to Green," a partnership among the Community Foundation for Greater Atlanta, the Southface Energy Institute and Enterprise Community Partners. ♣

*Heather Jo McVoy is Administration and Finance Coordinator at the Open Door Community and its "Green Champion." More information can be found at [www.atlcf.org](http://www.atlcf.org), [www.southface.org](http://www.southface.org) and [www.enterprisecommunity.org](http://www.enterprisecommunity.org).*

who hurt, laugh and cry. They have feelings. They are sensitive to someone gazing away rather than making eye contact; they are sensitive to the looks of disdain on people's faces — people who do not know them at all. And our friends on the streets have beautiful talents that range from voracious reading to playing the piano with amazing skill and energy. These are the things that have a deep impact on me, because in our society, there is a notion of the valuelessness of these people, and such a concept is so far from the truth.

*What advice might you give to someone trying to decide whether to volunteer at the Open Door?*

Give it a try. The people at the Open Door are wonderful to work with, patient and understanding, and very compassionate. They provide the necessary training and guidance in performing simple but essential tasks. They are happy to answer questions. Working at the Open Door is not just about fighting for social justice, for it is also a meaningful religious experience. There are morning Scripture studies before serving the Monday and Tuesday breakfasts, and also a lively worship service on Sundays. I am happy to volunteer at the Open Door. There is no such thing as too many volunteers, so give it a try. Feed the hungry. ♣

## 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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Christmas Eve Eucharist

Amanda Petersen

### Newspaper

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### Open Door Community

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

**Anne Wheeler:** Mailing List and Administration

**Alice Tudor, RN:** Harriet Tubman Clinic Coordinator

**Gladys Rustay:** Jackson Prison Trip and Food Coordinator

**Dick Rustay:** Dayspring Farm Coordinator

**Heather McVoy:** Administration & Finance and Hardwick Prison Trip Coordinator

**Eduard Loring:** Street Preacher and Word On The Street Host

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

**Chuck Harris:** Volunteer Coordinator and Resident Volunteer Applications

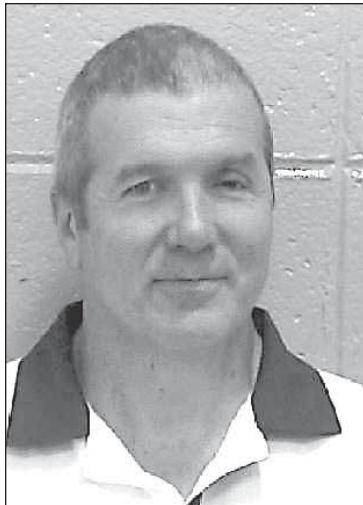
**Murphy Davis:** Southern Prison Ministry

# Dearly Beloved

By **Eduard Loring**

Dear Friends and Companions,

Over the past several weeks we have been traveling as our doc, Amy Langston, has delayed Murphy's treatment for the journeying. In mid-September we visited Jack Edward Alderman for the two days before he was put to death by the American people. Our Beloved Community stood up and shouted out against Jack Edward's execution. Wes Howard-Brook and Sue Ferguson Johnson were with us at the Open Door. Their love, teachings and care were most helpful to us in our grief and loss.



*Jack Edward Alderman*

Two days after Jack Edward's death we were in a holy place, one of our favorite places on earth, a healing space: the Los Angeles Catholic Worker. We had learned by then that, while there are enlarged nodes between her lungs, Murphy has NO cancer in her bone marrow, for which we are thankful and rejoicing people of the Way. Waiting, we went across this beautiful land, returning after a week, when we received a second life-giving result: Murphy has NO cancer in her spinal fluid. Thank you to all for your love and prayers, which helped to contain the cancer to her chest. How are you doing?

While at the LACW we rejoiced with that community, studied the Scriptures led by Faustino, shared the Eucharist and had special visits with Catherine and Jeff and Martha and Jesse. Aw, heck and doggone — we did not see one darn little soccer mom and governor the entire time we were in the West! They don't even have a governor in California. Only a Terminator whose mentor drove a mule wagon across Death Valley for days.

Ched Myers and Elaine Enns guide us in particular ways, and, like you, have been particular in saving Murphy's life. Ched led the Catholic Worker's retreat on "Death and Dying" and "Putting Last Things First." Murphy kept Jack Edward Alderman's walk under death sentence and into execution before us.

Jack Edward had told Murphy and me a few hours before the Hippocratic Oath was trashed and he was dead as a doornail, "I am prepared but not ready to die." He was. Thank you, Jack, for your love, guts and courage all the day long till night fell and the anguish and torture of death row and execution was over for you. May we live Jack's death by ending the death penalty?

We were just sitting around in the meeting room of La Casa de Maria, in the name of the crucified risen Messiah. Jack Edward Alderman, through Murphy's voice, opened a door for us. We shared our fears and hopes concerning our coming deaths and the deaths of the ones we love. Ched led us toward being "prepared" but "not ready" for death.

How about you? How do you want to die? Are you

prepared? Where you gonna run to when the FBI eyes you?

After the retreat, Ched and Elaine, Murphy, Hannah and I went to visit our beloved friends Dennis Apel and Tensie Hernandez of Beatitude House in Guadalupe, Calif., who live in nearby Santa Maria. Dennis is recovering from death. Several weeks earlier, he had had a massive heart attack, "died" and was brought back to us.

Justice is important, but supper is essential. Ched cooked supper. We sat and ate and laughed and cried. Sacramental, Eucharist extended, abundant life lived abundantly. Murphy said, "Wow, love is palpable at this table."

After supper we rode with Ched and Elaine to their home. For two days we had fun playing, eating, surfing, watching Elaine and Ched paint their house, talking, and goosing statues (just kidding). Then, on Tuesday, Hannah returned to Baltimore and the Johns Hopkins Surgical Intensive Care Unit, where she is learning much about life, dying and death. Murphy and I returned to the LACW for two days of glorious truth before returning to the Open Door.

## A New Life Begins

Home again, home again, jiggedy jog. On Monday, September 29, while we were returning from a visit to Dr. Langston's office, my son Neely Nuessner Loring celled me. "Dad," sayeth he, "the baby is going to arrive tomorrow at 1 p.m." (A needed C-section has made this birth a scheduled event.) "Murphy and I will be there," said I.

On Tuesday, September 30, at 9:30 a.m., we left the Open Door for Lexington, South Carolina. At 2 p.m., by love and knife, Jack Eduard Loring was among us. Beautiful and bright blue eyes, crying for life and justice, hoping for a new day and a new way out of this imperial bondage of the American Empire, he of large hands and long feet smiled at me when he was 10 minutes old, not yet prepared or ready to die.



*Eduard and Jack Eduard Loring*

*Murphy Davis*

We came home again on Thursday for a little Open Door shot of love. On Sunday, Hannah arrived from Baltimore. That evening we were filled with the bread of the broken body and the cup of life poured out for others as Nelia led us in Word and Sacrament. The next day, O Beloved Friends and Readers, we returned to Lexington where Aunt Hannah held "the bean," now baby boy, in her arms.

Time comes. Time goes. We are born. We die. As Dylan Thomas grieves past grief knowing "that good night" is somewhere amid the stars, he laments for me and maybe for you:

Oh as I was young and easy in the mercy of his means,  
Time held me green and dying  
Though I sang in my chains like the sea.



*Murphy Davis*

*Amanda Petersen*

We then sped back to the Open Door, for Hannah was needed in the foot clinic. We drove westward toward home hoping the chemo infusions will kill the death cells eating Murphy from the inside out. We moved on the highways of the South past oaks and sycamores that once bore "strange fruit" and today provide shade for the homeless to hide from the police and angry mortgage holders who are now bereft home debtors, who want those without housing out of sight, maybe dead like Jack Edward Alderman. We moved toward the following Monday, when we would visit the doctor and receive another report on Murphy's cancer, in faith and hope, in strength and courage, for though Murphy is not ready to die, she is prepared.

On Monday, October 6, after breakfast and Footwashing, we went back to the doctor and learned that there were no cancer cells in the spinal fluid. The next Monday, Murphy started her chemotherapy. This treatment is like nothing we have experienced before. Outpatient. Easy flowing. Scheduled appointments in the cancer clinic only once a week!

Murphy's cancer has morphed from the virulent, vicious, gluttonous Burkitt's lymphoma of the prior three journeys into an "indolent lymphoma" for this Cancer Journey Number Four. How grateful and joyful we are that what we face now is not as dangerous as what we faced before! This time the long, long road will be less harsh and toxic in the wonderful body and faithful soul of our beloved Murphy.

Please, oh please, pray for Murphy's healing and life every day. And thank you for helping us along this our Cancer Journey Number Four.

## Update

Since the above was written, Murphy has experienced some unexpected twists and turns. In November, chemotherapy was interrupted so that she could have gall bladder surgery at Emory University Hospital. We had hoped for laparoscopic surgery, which so decreases recovery time, but because of extensive abdominal scar tissue from previous surgeries, Dr. David Kooby had to resort to old-fashioned "big cut" surgery. After three weeks of recovery, Dr. Langston cranked up the chemo needles again, and the treatment is continuing. We are hopeful that the treatments will be completed by early spring.

We could not be more deeply grateful for the wonderful care we receive at the Emory Winship Cancer Institute. We thank you for the many prayers and gestures of love and care that have flowed our way, and we thank you for continuing to join us in "knock, knock, knockin' on Heaven's door." ♣

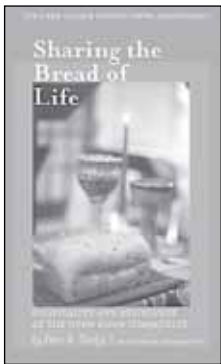
*Eduard Loring is a Partner at the Open Door Community.*

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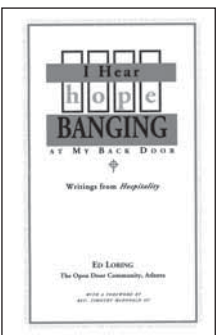
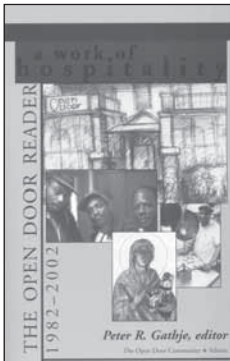
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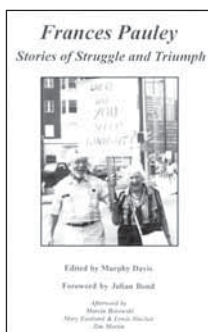
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# Jesus Came To Live

The musical score is written for voice and piano. It begins with a piano introduction. The lyrics are: "Je - sus came to live with pur - pose firm and clear: to show in all he said and did how God was draw - ing near, Je - sus came to live! Al - le - lu - ia! Al - le - lu - ia!" The score includes dynamic markings such as *piano intro*, *mp*, *p*, *f*, and *pp*. The piece concludes with a final *pp* marking.

Jesus came to live  
with purpose firm and clear:  
to show in all he said and did  
how God was drawing near —  
**Jesus came to live!**  
**Alleluia! Alleluia!**

Seizures and disease  
were pacified and quelled,  
dissolving at a healing touch  
or by a word expelled —  
**With a healing touch!**  
**Alleluia! Alleluia!**

People shunned and scorned  
were lifted from disgrace  
and at the banquet of rebirth  
enjoyed an honored place.  
**All will have a place!**  
**Alleluia! Alleluia!**

Earth's controlling powers  
God's peace could not abide,  
so Jesus bore their frightened rage,  
condemned and crucified.  
**Crucified for us!**  
**Alleluia! Alleluia!**

Jesus bore our sins  
but truth becomes a lie  
if in God's name we simply claim  
that Jesus came to die.  
**Jesus came to live!**  
**Alleluia! Alleluia!**

Let us then be kind,  
seek justice and forgive,  
to show and tell the peace of God  
that Jesus came to live.  
**Jesus came to live!**  
**Alleluia! Alleluia!**

— Words by Brian Wren, January 2008 for Oakhurst Presbyterian Church, Decatur, Georgia, in honor of Nibs Stroupe and Caroline Leach. Copyright © 2008 by Hope Publishing Company for the USA, Australia and New Zealand, and by Stainer and Bell for all other territories. All rights reserved.

— Tune OAKHURST JUBILEE by Susan M. Heafield. Copyright © 2008 by Susan M. Heafield. All rights reserved.

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# The Cry of the Poor Cracking White Male Supremacy – An Incendiary and Militant Proposal (*Part 6*)

By Eduard Loring

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

An African-American disciple whose heart was filled with spiritual mysteries, whose mind was filled with ancestral wisdom and whose feet were filled with the practice of the Abundant Life, Howard Thurman, once wrote, "A text without context is a pretext." Or as white male activist-theologian, imprisoned in the academy for too many years but who found freedom in the federal penitentiary for following the Peacemaker across the line at the School of the Americas, Don Beisswenger, says, "Life is just a question of hermeneutics."

Following these mentors of mine, I wish to write about two contexts in which we live our lives, reducing the distance toward solidarity with the disinherited.

The USA, like the wounded beast in the Apocalypse, is "the greatest purveyor of violence in the world" (Martin Luther King Jr.). This country is so wealthy that the government and the billionaires don't know how to spend their money; thus the earth, sky and sea are being polluted by phantasmagoric, narcissistic games of the rich. Example: buying tickets for spaceship delivery of their ashes to outer space. Pollution of the earth is too small a playground for them; the universe must be filled with their offal.

To narrow the context of my location of living and moving toward the final call, I spend my days and perform my acts of justice, love and sin in the Red States (also called Jesus Land) of the old Confederacy. To this day, the white South and her toadies like Clarence Thomas and Condoleezza Rice are blinded and crippled by white supremacy and the ever-hateful, soul-shrinking legacies of slavery, Jim Crow segregation, "the Lost Cause" and its battle flag, along with today's economic oppression and racial abandonment.

The symbol of White Male Supremacy and white Southern Protestantism is the Christian (sic, sick) academy or, among the wealthy, the elite private school, founded to prepare their children, already bored to death, and consumed by "blank appetites" (Faulkner), to run the rat race in the Meritocracy Marathon. Our white boys — children of the culture, school system, Christianity, video games, music and parents who work morning, noon and night — are increasingly finding sport in the flesh of our disinherited grown-ups.

Four years into this new and maniacal century, I learned through church connections



Child Care Center

Fritz Eichenburg

of a young man from a Presbyterian youth group who had joined others to murder a white homeless man living on the margins, in the woods of their city. No reason, no purpose was found from the leaky spigot called the logic of history. Just random violence. Just entertainment. Just war against the poor and disinherited. Just the cries of the vanquished from our dirty little wars in Mexico (1846-1848), Vietnam (1954-1975) and Iraq (2003 to the End of Time), come home to tell us all there is to know.

Perhaps these useless white boys were envious of a man who could stay home(less) for most of the day. Where were their fathers? There is a terrible famine and killing starvation among both Black and white young males today, a famine of father-hunger. Often this hunger is transmuted into rage, expressing itself in violence. Then again, maybe killing the homeless is just like taking part in a video game.

## 'Human Animals'

Many moons have climbed the pines and oaks, leaf green, leaf brown, and the floods of our story have continued to

erode the shore and drown our cities. Then a Yellow boy, bullied by whites as a kid, and a student at one of the great football powers of the old Confederacy (a sport whose utility is in molding people to join the military or become spectators to support their side, right or wrong, and be satisfied with the pusillanimous press as thigh-flashing cheerleading editorial writers), picked up a couple of idols worshipped by the National Rifle Association and blew the brains out of 33 people, including himself. No mo Cho.

Seung-Hui Cho. It was on the 2007 anniversary of Martin Luther King Jr.'s "Letter From the Birmingham Jail" — April 16 — that this tortured and terrorized young man played Iraq war on a beautiful campus in the home state of Robert Edward Lee, whose statues and bones are worshipped in Dixie.

A season before Cho skipped class to blast his targets away, a news report arrived at the Open Door Community from Mary Eastland Sinclair:

There is a national tragedy taking place in America, and it involves violence aimed at

homeless people that often goes unprosecuted because it is seldom reported. In the rare cases in which it is, the public, unfortunately, usually takes little notice. According to the Washington-based National Coalition for the Homeless, the thugs are often *young white men* [emphasis added] who single out the homeless because they know their victims probably cannot or will not go to the police.

This matter came under a national spotlight last week after *three white men* [emphasis added] in Fort Lauderdale, Florida, one 17 and two 18 years of age, were charged with murder and assault in the Jan. 12 beating death of 45-year-old *Norris Gaynor, a black man whose head and chest were bashed in with baseball bats while he slept on a park bench.* [Emphasis added. Did Seung-Hui Cho read this article?] This attack, and two others that night, almost certainly would have gone unnoticed except for the fact that a security camera recorded two youths beating one of the victims. Police said this videotape led to the arrests of the three teenagers.

Dozens of destitute people across the U.S. are reported attacked each year; and many more assaults go unreported, say various agencies that provide services to the homeless. Baseball bats are described as a favored weapon, as well as rocks, bricks, fists and feet, pellet guns and knives.

Why the homeless are targeted is an open question. In some cases it appears to be racially based. In others, it may be because attackers just think it is a fun thing to do, or they have contempt for destitute people living on the street. In Los Angeles, two 19-year-olds were jailed last August on charges of hitting people with aluminum baseball bats while they slept. They told police they were inspired by videos depicting fights between homeless people.

These are despicable acts perpetrated by cowards, and this trend cannot be permitted to continue. Communities should

## Mother Hughes

Mother Hughes (Mrs. Mary Sallie Clark Hughes) — “A One Woman Missionary and Humanitarian Supporting the Homeless for 70 Years” — celebrated her 95<sup>th</sup> birthday by bringing a donation of clothes on December 8. She and her “elves” bring donations to the Open Door Community twice each year. This time there were two pickup trucks full of clothes. Mother Hughes is seated in the center of the picture (*right*) with her wonderful smile and festive hat surrounded by a few of the packages she brought, her elves and Open Door Community residents.



Amanda Petersen



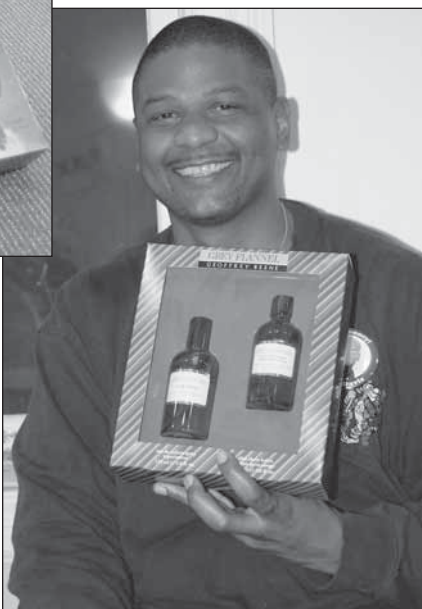
Photographs by Amanda Petersen

# In, Out & Around 910

Compiled by Calvin Kimbrough

## Thank You!

St. Jude the Apostle Catholic Church blesses the residents of the Open Door Community with gifts every Christmas. We each get to request three gifts, and members of the congregation provide these Christmas presents which we open on Christmas Day in the late afternoon as we sit in a big circle in our dining room. This year Jonah Cloer, Mary Pat Davis and Lori Wright from St. Jude (*far left*) brought these wonderful gifts to 910. Open Door Resident Clark Hand (*left*) enjoys his gift of cologne. We are also blessed each year with wonderful gifts of winter clothes from our friends at St. Thomas the Apostle Catholic Church in Smyrna, Georgia.



Calvin Kimbrough

## Visitors

Chris Grataski and Tim and Jenn Fidanzo (*photograph at right, left to right*) visited the Open Door Community during November and December exploring community living. Chris, from Lynchburg, Virginia, spent November in a time of prayer and discernment. Tim and Jenn, from Portland, Oregon, are on a year-long tour around the country visiting communities, particularly Catholic Worker houses. They are traveling in a biodiesel RV powered by vegetable oil. They spent a month living and working with us, from late November until after Christmas. We look forward to Chris, Tim and Jenn's next visits!

## Advent & Christmas Worship

Our Christmas Eve Eucharist and Supper is the culmination of the season of Advent preparation at the Open Door Community. That preparation each year includes an Advent Retreat at Dayspring Farm and a wonderful service of Lessons and Carols on the Fourth Sunday of Advent. It is a time of singing carols and hymns — old and new, from many traditions and places. The ODC band leads this music each week.

On Christmas Eve the band included (*left to right*) Heather Bargeron — percussion, Tim Fidanzo — bass, Peter Croke — guitar, Dick Rustay — clarinet, Calvin Kimbrough — guitar & banjo, Murphy Davis — guitar & piano. It was a fine celebration of the birth of Jesus, the one who calls us to the journey of his way.



Amanda Petersen



## Volunteers

Our Holiday Meals — Thanksgiving, Christmas and New Year’s Day — are festive times of hospitality in our home at 910 for our friends from the streets. With many volunteers from all over Atlanta and beyond, we are enabled to serve these meals family style. Our Dining Room becomes a fine sign of the Beloved Community. Bill Crockett (*left*) serves a table on New Year’s Day.



## Thanksgiving

Dr. Amy Langston is Murphy Davis’ doctor and Medical Director of the Emory Clinic Bone Marrow Transplant Unit. The Doc and her family joined us to help serve our Thanksgiving Meal (*left*). Hannah Loring-Davis (*left*) and Murphy join Amy (*center*) and her partner Beverlee Silva and their son Reid Martin.

## Christmas

Joining us for our Christmas Meal was Karen Pierce with her extended family (*right*) and the guys in Mark Harper’s family (*below*). Karen is on the administrative staff at the Winship Cancer Institute at Emory University Hospital where Murphy Davis receives her care. With Karen are Ricky Young, a family friend, her daughter Minicka and son Kiontis. Mark is the pastor of Covenant Presbyterian Church in Athens, Georgia and a former Resident Volunteer at the Open Door Community. Mark and sons Gabe and Chris are regular volunteers for our Holiday Meals. This time they brought Mark’s father Curtis, a retired Presbyterian minister, who lives in Lynchburg, Virginia.



Photographs by Calvin Kimbrough



## New Year’s Day

Rev. Ron and Ann Lister (*right*) joined us to help serve the New Year’s Day Meal. They are in Atlanta while Ann attends Candler School of Theology at Emory University. They moved here from San Antonio, Texas, where Ron served as pastor of Life in the Word Baptist Church. He is a regular volunteer in our Wednesday Soup Kitchen.



**Back to the Wilderness, continued from page 1**

crowd seemed to notice.

**'I Am Not Good Enough'**

John, then, is our model for living the prepared life. With hearts, eyes, minds and perceptions trained by Scripture, sacrament and discipline, we hope to see the presence of God, the person of Jesus Christ, where others might see only raggedy peasants, bums, homeless folks, hungry women, men and children, imprisoned, jailed, condemned, pushed-out people, disposable people, sick, bent up, bent over, obnoxious, mentally ill, forgotten, forgettable, trying, unwanted, dirty, tired, needy, demanding, howling, addicted, drunk, poor — even relatives and next-door neighbors!

John the Baptist's important example for us is a way of life that keeps us prepared and focused so that when the time comes, we are ready to see and recognize the presence of God and our opportunity to be transformed and to put our hands to the plow of the Beloved Community.

In September, my Eduard and I spent many long hours in a death watch with our friend of 30 years, Jack Alderman. There were other friends, pastors and lawyers gathered around Jack and his 86-year-old father, Jack Alderman Sr. It was a lively time of sharing lots of stories and hopes, laughter, sorrow and tears.

**Our leader, Jesus, comes as one of the humble servant class, poor and exploited.**

The day before he died, Jack was telling us about the number of prison staff who had come by his death-watch isolation cell to say goodbye. Many of them said they were awfully sorry about this and that they wished it wouldn't happen. But a number of people had asked him, "Jack, are you ready?" "Hell, no," he said. "I don't *want* to die. I'm not ready. But I *am* prepared. Lord knows I've spent nearly 35 years preparing for this time — always hoping that it wouldn't happen like this, but knowing that it probably would. No, I'm not ready. But I'm *prepared*."

Jack *got* what John the Baptist teaches us.

Make the way straight, said the wild and wooly prophet. Straighten out your crooked ways and keep your lamps trimmed and burning. Then when the time comes, you'll be prepared to greet the Anointed One, Jesus the Human One.

But as prescient as Cousin John was, as much as he "got it," he still fell short of fully understanding what was coming. He didn't *entirely* "get it." Remember that, later when he was in prison, he had to send his disciples to ask Jesus, "Are you the One? Or do we have to wait for another?" Funny. At the river he said, "You're the One." But then he had to circle back around and ask, "Are you really the One? (Maybe I was wrong, after all)."

But here's the real problem. John said,

"The One who will come after me is much greater [stronger] than I am. I am not good enough even to bend down and untie his sandals."

Oops! JB was sort of prefiguring Peter on the night before Jesus' execution. "Jesus, are you kidding me? You're not going to wash *my* feet! Why, I'm not good enough to bend down and untie your sandals."

As prepared as John was — perhaps better prepared than anyone else in the narrative — he could not grasp the full power of this servant leader, the Stronger One, the Greater One, the One for whom we long and yearn, the One who will deliver us from the power and the curse of domination and death, war and poverty.

Because the Anointed One will deliver us from evil by delivering us from the burden of ourselves: the burden of believing always that someone has to be down for another to be up.

Jesus, the long-awaited Deliverer, Messiah, Human One, was one who was a servant. How many times did he say (and demonstrate), "I came not to be served but to serve."

He might have answered JB, "Hey BrotherMan, don't tell me you're not good enough to bend down and untie my sandals. Sit. Let me untie *your* sandals and wash your gritty tired feet. This is how we do it in the Beloved Community."

**Servant and Resister**

The message of the sacraments of Eucharist and Footwashing and the penitential seasons of Advent and Lent carry for us the same word. Our leader, the long-expected Jesus, comes as one of the humble servant class, poor and exploited. While he firmly and consistently resisted the system of military and economic exploitation and the violence of Empire, he refused every opportunity to serve or promote his own comfort, ease or privilege. He refused to use his power to dominate anyone or prove his Messiahship or claim for himself what was not available to others. And he refused ultimately to compromise the Truth or play it safe with the authorities even at the risk and loss of his own safety and life. Our leader is a servant leader. Our leader is a Resister.

If we follow in the path of discipleship, we need to seek the way to pour ourselves out — pour out our very bodies and lifeblood for others who are left out and left behind. To stand steadfastly for the life, human rights and dignity of all people — especially those who are marked for premature and unjust death. For the most unworthy, for those who *know* they are not "good enough" to bend over and serve, for the poor in spirit.

For this is the "straight way" (straight but not narrow, for we always journey with gay and lesbian sisters and brothers) of the Beloved Community: the way peopled with sisters and brothers, mothers and fathers, the new Family of God. ✦

*Murphy Davis is a Partner at the Open Door Community.*

**Why I Don't Support, continued from page 1**

will always be some who are driven by economic conscription to enlist. There will always be another group of young people, motivated by a narrow view of patriotism, who think they are serving their country by "protecting" it and thus sign up to put on a uniform and pick up a gun. A third group is those with overflowing testosterone who see the uniform and gun as an extension of their manhood. And those seeking "discipline," and others who were promised they could avoid prosecution or incarceration by enlisting, also fill out the ranks of the military.

I truly believe there are some in the military who actually see their commitment

To visualize the dehumanization that passes for molding "a few good men" is sobering. Yet it is also hopeful — there is something within the human spirit that must be destroyed before one is able to kill when ordered to do so. I believe there is a healthy, God-given resistance to killing instilled in us that must be broken if we are to be of any use as one who kills without question.

In 1980, when President Carter ordered the reinstatement of Selective Service registration as a warning shot over the bow of the Soviet ship of state, he is reputed to have said that our nation needed to reach young men before they got to age 22 or so in order to



Mel Fowler

as "service." But, when one takes a hard look at the ways our military is used around the world to protect our corporate greed and domination, rather than the professed task of genuine national defense, it is more accurate to identify those in uniform as "military forces" rather than "military service." The very nature of basic training for the various military branches is designed to break down normal human defense mechanisms in order to rebuild a new identity as one who is ready and willing to kill on command.

The 1980s PBS television series "War," based on a book of the same title by Gwynne Dyer, a veteran of several nations' militaries, includes an episode called "Anybody's Son Will Do," which was filmed at the Marine Corps basic training facility at Parris Island, South Carolina. (A text version is available at [http://chat.wcc.cc.il.us/~kwestman/Anybodys\\_Son.htm](http://chat.wcc.cc.il.us/~kwestman/Anybodys_Son.htm).)

influence them before they had made up their own minds. Now scientific research is replete with data showing that the teenage brain is still growing and developing and that society can't expect fully formed reasoning in some areas until the early 20s. So it's no wonder that military recruiters want to be active in our high schools, when decision-making is more impulsive and subject to manipulation.

Let me be clear. I don't "blame" the troops. One has only to look at the rates of post-traumatic stress disorder, suicide and broken marriages, and the number of veterans who end up homeless and on the streets, to see that they are victims as well. There is something about teaching another human being to kill, without ever questioning orders, that scars the soul and psyche of even the most macho among us. Many survivors of combat return home with "the thousand-yard stare." Chris Hedges, former *New York Times*

war correspondent and author of the excellent book "War Is a Force That Gives Us Meaning," describes an "addiction" that war often engenders in its participants that continues to keep hold of them.

I think the American public in general feels somewhat embarrassed about its unwillingness to directly fight and sacrifice for war — or at least for the Iraq war. People know, at least subconsciously, that those burdens are placed disproportionately on the poor, the less educated and those with fewer options. So, out of guilt, we profess special "honor" and "respect" for those who are "willing to die for our country." But doesn't this make many of our troops mercenaries? It is hard to separate how much of the incentive to enlist is patriotism and how much is economic desperation. What part is the macho urge to dominate others, versus the attitude of wanting to serve one's country?

I don't blame the "grunts." It is the politicians who determine policy. Soldiers are merely functionaries. They also must be held accountable, but to a lesser degree than the "Masters of War." We can't expect young people with weak educational backgrounds to do political and social analysis of the nature of American geopolitical strategy before deciding to enlist. But when those troops, ordered by Washington bureaucrats, conduct "enhanced interrogations" that may violate the Geneva Conventions, can we still "support" them? The lessons of the Nuremberg Tribunals after World War II make it clear that "following orders" is no excuse.

## Those of us who do recognize the Domination System for what it is have an obligation to warn those unsuspecting collaborators.

What about those who drop cluster bombs and fire rounds and shells made of depleted uranium? Is the typical soldier supposed to study the laws of war to determine the legitimacy of using such weapons? If the typical soldier refuses, especially in the theater of battle, there is often a terrible price to pay.

I think that many average soldiers go into the military with honorable intentions. They do not see their mission as projecting and expanding the American Empire, but envision themselves as protectors and defenders of "our way of life." Little or no effort is spent investigating whether that "way of life" is sustainable in a world of limited resources. But is that really the responsibility of the troops?

Are those who serve as pawns in the hegemonic games of the political and military strategists, the corporate robber barons, and the economic and academic elitists to be held responsible for following orders whose ends they don't really comprehend? Whose responsibility is it to educate our young people to those realities before they enlist? Those of us who do recognize the Domination System for what it is have an obligation to warn those unsuspecting collaborators. To do so, we have to ask some hard questions of ourselves about how we benefit from that system before challenging others to take "the road less traveled."

But while we do that necessary work to educate ourselves and others, let's at least stop parroting the phrase "Support the Troops" and be honest with young people about what "service" in the military is all about: being used by the Domination System to protect empire. Even a true patriot should see that it is not in the world's best interest for that to continue. Our churches, synagogues, mosques and other faith communities must withdraw their chaplains who bless and excuse this killing and the preparation for it. We must actively "counter-recruit" and provide life-affirming alternatives for those targeted by military recruiters. Maybe we can tape over the first word of those signs and replace it with "Disarm the Troops — Bring them Home!" ♣

### Cry of the Poor, continued from page 5

devise ways to protect their most vulnerable members while prosecuting to the fullest those human animals who have turned beating the homeless into a disgusting sport.

— *The Macon Telegraph*, January 23, 2006

### Lies in Our Bloodstream

Oh, how sick and sad is the ending of this historically important editorial: "... while prosecuting to the fullest those human animals who have turned beating the homeless into a disgusting sport." This is the same old, same old that never works. This is Vietnam and Iraq. "Why do we kill people who kill people to show that killing people is wrong?"

We need to help, to love, and to offer these young men an alternative to death in the Domination System or the death gurney in the state courts of the American Control System. Why can't we help each other? When we kill people who kill people to show that killing people is wrong, our children become murderers.

King is correct: "Violence begets violence." Or Gandhi: "An eye for an eye and a tooth for a tooth leads to a blind society." Or the Hebrew prophet-lover: "For they sow the wind and they shall reap the whirlwind." (Hosea 8:7, NRSV) Or Jesus: "Those who live by the sword will perish by the sword." (Matthew 26:52b) But the call for vengeance ("which is mine says the Lord," Romans 12:19) deepens the wounds that lead our young men to kill and maim and hate for fun.

The states with the most dehumanized young white kids (along with Seung-Hui Cho the classmate exterminator and Michael Vick the football pit bull destroyer) are those states that kill killers. Here reside the theocratic Christian citizens who defend war, violence and death as punishment in the name of the Prince of Peace. This is blasphemy. These are sick folk and they have perverted the gospel of Jesus Christ to their own murderous means.

What is wrong with white males? What has our system of White Male Supremacy done to them? Given them the license to kill at will? What is the curse that believed-lies of superiority and supremacy let loose to course through our bloodstream? History seeps like sewage into the sump pumps of our desolation and murderous rage.

A few weeks after Mr. Norris Gaynor was beaten to death, his sister telephoned me. She wept as a sister weeps for a beloved brother with woman love, with compassion. "How?" she cried over and over again. "How could these kids do this? How," she keened, "could this have happened?" Her breath became shallow and rapid. "What can we do?" she begged. In unbelief and wretchedness she put the receiver back into its cradle.

This, killing the homeless and shooting classmates and teachers, is a new and semi-acceptable form of lynching. What if the U.S. Congress had ever passed a law against lynching? What if we cared for young white men turned into "blank appetites" for drugs, sex and violence? What if we housed the homeless? What if we believed Robert F. Kennedy's vision of America in 1968 just before he, too, had his brains blown to pieces?

RFK was running for president in opposition to the Vietnam War. He had donned the mantle of Martin Luther King Jr.'s preferential option for the poor. Robert Francis Kennedy wanted to take the hope and agenda of the murdered Dr. King's Poor People's Campaign to the White House. He too was murdered.

The beat goes on. The poor and many prophets get killed in the streets, in the war, in the death chamber; the stock market hedged its bets and lost.

Can we read the signs of the times? Can we stop it? ♣

*Part 7 will appear next month.*

*Eduard Loring is a Partner at the Open Door Community.*

## Join us as a Resident Volunteer



Tim Fidanzo

Peter Crooke and Amanda Petersen's engagement was blessed on Epiphany Sunday, January 4, 2009. Peter and Amanda met as they volunteered at 910 during the spring of 2008. Amanda has been a Resident Volunteer at the Open Door Community since May and Peter has been a Student Resident Volunteer since August. He attends Columbia Theological Seminary.

**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](mailto:odcvolunteer@bellsouth.net)

or 770.246.7627

For information and application forms visit

[www.opendoorcommunity.org](http://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!



## this year give HOSPITALITY

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

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

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

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

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

name \_\_\_\_\_

address \_\_\_\_\_

\_\_\_\_\_

email \_\_\_\_\_

phone \_\_\_\_\_



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.

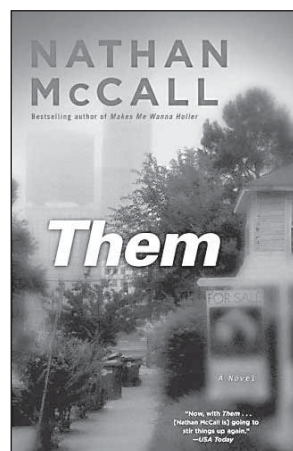
Volunteers for Monday and Tuesday breakfasts (5:50-9:30 a.m.); Wednesday soup kitchen (9:50 a.m.-1:30 p.m.); Thursday showers (7:30-11:00 a.m.) and bag lunch (8:00 a.m.-12 noon).

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](mailto:odcvolunteer@bellsouth.net)  
or 770.246.7627**

## When White Folks Move In

**Them: A Novel**  
By Nathan McCall  
Atria Books



Reviewed by Daniel Miller

*Editor's note: Daniel Miller is a longtime friend of the Open Door Community. His parents, Jack Miller and the late Pauline Redmond, were in Lutheran ministry together in Minnesota, and Pauline's banner hangs in the Open Door entranceway. Daniel has visited the Open Door Community and written for Hospitality on several occasions.*

"It's sad," Nathan McCall wrote in his 1994 best-selling memoir "Makes Me Wanna Holler." "This gulf between blacks and whites. We're so afraid of each other. . . ."

McCall, now teaching at Emory University, has returned to explore this gulf in his debut novel, "Them." McCall ambitiously takes on the issue of gentrification with a story of middle-class whites moving into a traditionally Black Atlanta neighborhood.

Barlowe Reed, the novel's protagonist, is a professional printer who rents in Atlanta's Old Fourth Ward, the historic neighborhood that raised Martin Luther King Jr.

The story begins with Barlowe, just turned 40, going through a midlife evaluation. He tries to get more involved in his neighborhood by saving up to buy the house he rents, joining the neighborhood patrol, and even getting on the beautification committee. But when a white couple moves in next door, Barlowe finds himself in a neighborhood ripe with racial tension. Soon a wave of white professionals begins moving in, enticed by the relatively cheap housing and skyline views.

The ensuing conflict exposes deep-seated racism and misunderstanding still alive and well in the boyhood neighborhood of our champion of racial reconciliation.

The white couple that moves in next door, Sean and Sandy Gilmore, are stereotypical liberals. Sandy, once a college activist, initiates a strained backyard friendship with Barlowe that causes both to contemplate the thick walls that stand between them.

As more Gilmore types move into the neighborhood, Barlowe becomes sensitive to hypocrisy on both sides of a stark racial line. At an exclusive neighborhood meeting to protest the white invasion, he calls out his black neighbors: "All I'm sayin' is, this feels a little bit like the kind of meetin' they used to have to keep us out."

Barlowe, however, especially jumps on Sandy's narrow liberalism. In one of their backyard conversations he calls her a "bleeding heart" and observes, "They say liberals conduct their lynchin's from shorter trees."

The white newcomers soon call for new regulations to clean up the neighborhood. A fancy coffee shop opens up in place of a black-owned convenience store, and there is a proposition to build a bicycle path.

The black neighbors reject the calls for "urban development." A black minister sarcastically addresses the neighborhood's white leader: "We have always viewed our neighborhood as a ragtag human stew of many parts: part comical, part sad, part noble, wit some crumbs of ruffraff sprinkled in. . . . But now we know better, thanks to you: Dis place is a hopeless den of iniquity, a death trap. Upstandin'

## The 100 Days Campaign: Close Guantanamo, End Torture

*Editor's note: Since the following statement was issued, President Barack Obama has ordered the closure of the Guantanamo prison within a year, banned harsh interrogation techniques and ordered the closure of secret CIA prisons around the world. For continuing updates please go to [www.100dayscampaign.org](http://www.100dayscampaign.org).*

With Barack Obama taking office, we have a historic opportunity to reverse the disastrous policies of the last eight years. The 100 Days Campaign to Close Guantanamo and End Torture was initiated by Witness Against Torture in conjunction with the Center for Constitutional Rights, Pax Christi USA, School of the Americas Watch, September 11th Families for Peaceful Tomorrows, Torture Abolition and Survivors Support Coalition International, United for Peace and Justice, and the War Resisters League. Endorsing groups include the Catholic Peace Fellowship, Code Pink, the Muslim American Society Freedom Foundation, Pace e Bene, the National Campaign for Nonviolent Resistance and a growing list of others.

As activists who have been working for the closure of the illegal U.S. prison and torture chamber at Guantanamo Bay, Cuba, we are glad to hear of Obama's commitment to close the prison and end torture. But we know that political promises can be little more than words without continuous, visible and effective pressure. We insist on action.

The 100 Days Campaign brings together groups and individuals who will take part in demonstrations, educate Congress and the public, and engage in nonviolent action. We invite you to come to Washington and participate, or join or plan an action in your community. Many activities by peace, social justice and human rights groups are being planned for the first 100 days of the new administration.

The 100 Days Campaign demands that the new president, working, when appropriate, with Congress and the courts:

- Close the detention facilities at Guantanamo.
- Permit the hearing of habeas corpus petitions by Guantanamo detainees.

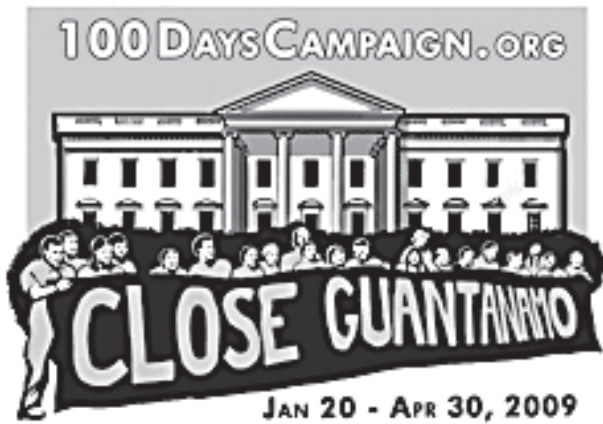
**The 100 Days, continued on page 11**

people should fear fo' they lives."

The fear and hatred that build in isolation lurk in the shadows of McCall's story. Gentrification comes out as only a symptom of deep economic injustice and racism. Without acknowledging these underlying causes, gentrification and urban development will continue to uproot communities and isolate poverty on the edges of our cities and collective consciousness.

There is hope in McCall's novel, as Barlowe and Sandy struggle to keep their dialogue alive. But as their neighbors give up and tension grows, violence lurks just around the corner. ✦

# Grace and Peaces of Mail



The 100 Days, continued from page 10

- Charge those against whom there is credible evidence with a crime, and let the others go free.
- Ban psychological torture and end the exemption of the CIA's "enhanced interrogation" program from laws barring the cruel, inhuman or degrading treatment of detainees.
- End legal immunity for alleged U.S. torturers.
- Close other U.S. detention centers worldwide that do not comply with international human rights standards.
- Allow and abide by meaningful international inspection and oversight of U.S. detention facilities.
- Call for a rigorous inquiry to determine the precise origins and evolution of the Bush administration's detention policies and hold the architects of that system accountable.



isisDC | www.100dayscampaign.org

Lauren Boasso marches on January 11 during the 100 Days Campaign in Washington, D.C.

## Fasting in Solidarity, Hungering for Justice

By Lauren Boasso

I recently moved from the Open Door Community in Atlanta to the Dorothy Day Catholic Worker House in Washington, D.C.

For me, participating in the Fast for Justice, part of the 100 Days Campaign, is a way I can not just claim with my words but also feel, to a very small extent, solidarity with the imprisoned and the oppressed.

Fasting is a beautiful way to pray for and connect with those we cannot see in front of us — and to do this through our very material bodies which we present in public during the fast. This intermingling of the material and the immaterial, the seen and the unseen, is a powerful sign of faith in the mercy of God and a hunger for justice on earth, right here, right now.

Lauren Boasso is a former Resident Volunteer at the Open Door Community.

Murphy (by voice mail),

I thought your article on prayer in the September *Hospitality* was just spectacular. Thank you.

I heard from Steve Kelly that you and Ed were in California with the Catholic Workers recently, and he told me that your health problems are back. Please know that we are praying for you and with you and thinking about you. Thank you all at the Open Door for all the great good you're doing: your writing, your life. You all are such an inspiration to me. God bless all of you.

John Dear, S.J.

Cerrillos, New Mexico

*John Dear is a leader in the movement for peace and nonviolence. His most recent book is "A Persistent Peace: One Man's Struggle for a Nonviolent World."*

Dear Ed,

A friend from Montreat Bookstore gave me a copy of your "Festival of Shelters." I am currently reading it, and discovering with renewed appreciation the fine and courageous ministry you have waged against the Forces of Darkness over the years. Please send me five copies that I can give out to friends.

We lived on Lakeshore Drive till 1992, a block from Clifton Presbyterian Church. Unfortunately, that was during my "the organized church is hopeless" stage. I wish now that I had discovered how different Clifton was. Well, that stage finally ended, and we are now actively involved in Calvary Presbyterian Church in Asheville, a poor, inner-city, interracial church that has been integrated for decades! The pastor is a wonderfully warm and charismatic black woman, Pat Bacon. She went to Columbia Seminary and worked at Central Presbyterian for several years, close to 20 years ago now.

Calvary Presbyterian used its basement as a homeless shelter for 20 years, until it recently got shut down by the city for not being up to code. We are now fixing up the basement and hope to use it for community projects. So it's encouraging to us to continue to see your ministry still fighting against the cultural current, still out there: doing justice, loving mercy, walking humbly. We have occasionally supported your ministry financially, and I am happy to be able to again use Mammon for a useful purpose.

Peace,

David Barstow

Black Mountain, North Carolina

Your paper is the best — truly inspiring. God bless all of you in your work.

Bernice Knaeble

Big Lake, Minnesota

Dear Ed and each at the Open Door Community,

Hope everything is well with you and loved ones. My current volunteering in a hospital setting is very fulfilling, because it enables me to be not just a bringer of good news but a bringer of Jesus Himself to the sick, through the Eucharist, as a lay minister in my faith tradition.

I hope you continue your direct services to the poor and marginalized and your advocacy of change of the unjust and inhumane structures in society.

I wish you, your loved ones, our friends and all of us to experience God's fullness of life and love. This is my intention in the daily Masses being participated. May Jesus and His spirit bless and guide us every day throughout 2009!

Gratefully in Christ,

Emi Elepano

Quezon City, Philippines

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

Dear Ed,

Your September newspaper was superb — as usual. Especially Murphy's "Breaking the Bread of Solidarity: Prayer in the Activist Community" and your Part 2 of "The Cry of the Poor."

Yesterday a group of us joined the first international Walk for the Poor, sponsored by the St. Vincent de Paul Societies. We came with our canes and walkers to join with the kids and parents and young and middle-aged and elderly to help support the wonderful work of these groups in our churches by "walking a mile in the shoes of the poor."

I didn't walk the mile, but I made it around once, so that was one-fourth of a mile, and then sat and cheered on the rest. It was really fun. I took your newspaper with me to read on the bus and had to smile when I saw in large letters, "Seeing or perceiving the presence of God in our midst is the gift that comes when we 'put legs on our prayers.'" A lot of people did that yesterday.

United in Christ the poor man,

Mary Jude Jun, O.S.U.

St. Louis, Missouri

Dear *Hospitality* friends,

You are in our prayers, always.

When we lived in Lithonia I worked on Monday nights, with a fellow teacher, who helped prepare supper, did laundry and visited with the guests when you all were at Clifton Presbyterian Church. That time was special and it changed me in ways I cannot name, but they stayed with me.

Our prayers are always with you.

Peace,

Alice Hartbarger

Shelbyville, Tennessee



Dear Eduard,

Forgive me — I have to comment on Part 5 of "The Cry of the Poor: Cracking White Male Supremacy" (January). I think we have to include white *female* supremacists. So often now I am brought face to face with white *women* who consider themselves superior. They object to helping the poor, black, yellow or brown, people they consider lazy. You know the line: "They brought it on themselves. Why don't they get a job?" They object to the influx of immigrants. The other line: "We should send them all back," etc. And now with the election of a Black man as president! (Thank God.)

When I stand up for them, and when I celebrate Obama's win, believe it or not, I have been told, "If you continue to talk like that, I cannot be your friend."

I just had to put my two cents worth in here. If I am not right about this, you can educate me. You know I love you and all at the Open Door and appreciate all you do.

Peace,

Sarah Melici

Red Bank, New Jersey

Feast of Holy Family,

Thank you for sending me *Hospitality*, which I read from the first page to the last. Thank you to Eduard Loring for his series on "The Cry of the Poor" — excellent, giving me much to pray over and meditate on — I'm grateful. Also I was very much touched by the article "Praying for Joe Miller," in the November-December issue. May he be at peace.

God bless all of you at the Open Door. Thank you for sharing your lives with us.

Mary D. Sullivan, F.M.M.

North Providence, Rhode Island

# 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](http://www.opendoorcommunity.org) or call us for the most up-to-date worship schedule.

- |                    |  |
|--------------------|--|
| February 1         | Worship at 910<br>Anthony Granberry preaching                            |
| February 8         | No Worship at 910<br>Winter Retreat at Dayspring Farm                    |
| February 15        | Worship at 910<br>Bearing Witness: Septima Clark<br>Emily Hayden leading |
| February 22        | Worship at 910<br>Ron Lister preaching                                   |
| March 1<br>Lent 1  | Worship at 910<br>Nelia Kimbrough preaching                              |
| March 8<br>Lent 2  | Worship at 910<br>Heather Bargeron preaching                             |
| March 15<br>Lent 3 | Worship at 910<br>Eucharistic Service                                    |
| March 22<br>Lent 4 | Worship at 910<br>Eucharistic Service                                    |
| March 29<br>Lent 5 | Worship at 910<br>Calvin Kimbrough meditation in song                    |



Joan Hyme

### Clarification Meetings at the Open Door

We meet for clarification on selected Tuesday evenings from 7:30 - 9 p.m.

Plan to join us for discussion and reflection!



Daniel Nichols

For the latest information and scheduled topics, please call 404.874.9652 or visit [www.opendoorcommunity.org](http://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



**we need blankets!**

#### Living Needs

- jeans
- work shirts
- 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 (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
- coats
- 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!**