

HOSPITALITY

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

FREE

**Address Service
Requested**

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

vol. 25, no. 1

910 Ponce de Leon Ave. NE, Atlanta, GA 30306-4212, 404-874-9652, www.opendoorcommunity.org

January 2006

Prostitutes, Panhandlers, and the Road to the Beloved Community

By Heather Barger

(Editor's note: Heather Barger has spent two years as an Open Door Community Resident Volunteer; and since that time she has remained a member of our extended community. This year Heather has taken a break from studies as a Woodruff Scholar at Candler School of Theology to help with some research and writing at the Open Door. She led the following Bible study at our annual Festival of Shelters in the shadow of City Hall and the Georgia State Capitol.)

As we sit here at the close of the second day of this year's celebration of the Festival of Shelters in City Hall's backyard, and some of us prepare to keep vigil overnight with our friends on the street, we might recall the themes that Dick Rustay has raised for us in preparation for the festival: Remember, Resist, and Rejoice. The ancient wisdom of the Festival of Shelters teaches us that we worship God through *memory*, and we remember not with our minds, but our bodies. Our bodies carry the memory of what it is like to be homeless wanderers. Our bodies, not our minds, comprehend that food, home, land, and community are gifts that come from Yahweh-Elohim, the God of Exodus who liberated us from bondage in Egypt and protected and cared for us during our wandering in the wilderness.

We must come out of the comfort of our beds that lull us into forgetfulness. We must leave our good houses and the security of our possessions, lest we be convinced that "we have made ourselves wealthy by our own power and strength" (Deut. 8:17). Forgetfulness leaves us susceptible to the powers of pride and greed that prevent us from participating in *resistance* (our theme for today): resistance to policies that create and maintain wealth for a few and poverty for many, resistance to authorities and systems that convince us that there is not enough food, housing, and meaningful work at a living wage for everyone, resistance to the powers that prevent us from *rejoicing* that our God is a God who created and longs for abundant life for all.

So let us come to the text before us with those themes in mind and let us listen for what Jesus, a teacher and model for Christians of what it means to worship God, has to say about remembrance, resistance, and rejoicing.



CALVIN KIMBROUGH

"Now, what do you think? There was once a man who had two sons. He went to the older one and said, 'Son, go and work in the vineyard today.' 'I don't want to,' he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. 'Yes, sir,' he answered, but he did not go. Which one of the two did what his father wanted?"

"The older one," they answered.

So Jesus said to them, "I tell you: the tax collectors and the prostitutes are going into the Beloved Community ahead of you. For John the Baptist came to you showing you the just path to take, and you would not believe him; but the tax collectors and the prostitutes believed him. Even when you saw this, you did not later change your minds and believe him." (Matthew 21:28-32, Good News

Translation)

As I've learned from some of my best Bible teachers, it is essential to pay attention to context when we read the Bible – both Jesus' context and our own. If we looked back a bit before this passage, we would see that Jesus is in Jerusalem, and it's festival time. Perhaps it's the Festival of Shelters. Matthew doesn't tell us, but we know it's festival time because there are large crowds of people at the Temple in Jerusalem to purchase and offer sacrifices, as was the Jewish custom during a festival. In fact, Jesus' telling of this parable occurs the day after his symbolic direct action in the Temple marketplace.

Now, Jesus would have been neither surprised nor dismayed to find a marketplace at the Temple, as some suggest. Commercial activity was common practice in ancient temple cults. Instead, as Matthew is careful to mention, Jesus targets two street-level representatives of a political economy that have come to serve the interests of Empire and the Judean aristocracy by oppressing the poor masses: the moneychangers and the sellers of pigeons.

Moneychangers converted currencies from all over the Mediterranean into the local coin accepted in the Temple, and the revenue from this exchange went directly to line the pockets of the chief priests and elders. And the pigeon-sellers were in the business of trading the typical commodity by which poor folks and outcasts met their religious obligation. Pigeons were often offered, for instance, as a sacrifice for the cleansing of lepers and the purification of women. So Jesus' singling out and "turning the tables" on these two groups is symbolic of overturning a whole system that served to further degrade those condemned to the underclass while amassing the wealth of those on top.

Well, the Judean ruling class got the message loud and clear. They understood Jesus' action in the Temple as a direct affront to their authority. They would have loved nothing more than to arrest and get rid of him immediately, but they were faced with a public relations predicament. They were not entirely sure how the people felt about Jesus, and the last thing they needed was a revolt on their hands. So instead, they took a more politically savvy approach and demanded that Jesus justify his actions before the law: "What right do you have to do these things?" they asked him. "Who gave you such right?"

Tax Collectors, continued on page 10

The Police State in Action

By Elizabeth Dede

(Editor's note: As we go to press, it has been revealed that the Bush Administration has been caught spying on the citizens of our country without authorization. This is one of the primary marks of a police state. Elizabeth Dede's reflection tells of other encounters with the police state in action.)

I've been arrested and jailed nine times in my life. On a number of occasions, after protracted court battles and with excellent legal representation, the charges were dropped against me, and I was exonerated because I had every right to engage in the behavior for which I was arrested and jailed.

For my first arrest, we interrupted the speech of Mayor Andy Young at the opening ceremonies of Underground Atlanta in 1988. Underground is a play-place for the privileged, and it was developed with funds designated for the poor. We had worked for two years trying to address these problems. As 15,000 people have no place to live, and many thousands live in rapidly disappearing public housing, we felt that the opening celebration of Underground Atlanta was a crime that needed to be protested.

As Andy Young spoke, I turned on a loud siren, and he could no longer be heard. While the police dragged us out, Mayor Young ironically continued, "I spend every little nickel and dime on the homeless!"

Initially we were charged with Criminal Trespass, but since we were in a public place, to which the public were invited, the prosecutor knew that this charge couldn't stick. So it was changed to Disrupting a Lawful Gathering. We still pleaded not guilty. Didn't we have a right to voice our dissenting opinion? The case dragged on in the courts for more than a year, and eventually the charges were dropped. We were free to disagree with Mayor Young, and to let him know that loudly and in a public place.

Many years and many arrests later, I became a recidivist for Disrupting a Lawful Gathering. In

Sumter County, amid much fanfare, the State of Georgia opened a large children's prison for 13- to 17-year-olds. After passing out fliers about the waste of such institutions, John Cole-Vodicka and I went inside to attend the closing portion of the opening ceremonies. A local Baptist preacher was called upon to pray the Benediction. He said, "We thank you, God, for this Holy Ground."

"Oh, Lord!" I moaned.

"Are you ready to sing?" asked John.

When the prayer was finished, we burst into "Oh, Freedom!" at the top of our lungs in harmony, no less! Unfortunately, the Sheriff happened to be standing right in front of us, along with a deputy. They grabbed us by our necks, and dragged us, still singing, out to some waiting squad cars. As we slid across the floor, we heard our state senator, George Hooks, intone, "Isn't it wonderful in this country that we have the right to express our opinions?" The squad cars flew to the jail down the road, and we were booked and jailed on charges of Disrupting a Lawful Gathering. Later, many people told us that they thought the song was part of the program! After all, in church a closing hymn usually does follow the Benediction. Again, the charges were dropped because, as Senator Hooks said, we had every right to voice our dissenting opinions.

So why were we arrested and taken to jail? We live in a police state.

A few weeks ago I was in City Court in Blakely, Georgia. A young woman appeared before the judge, dressed in an orange jumpsuit from the Early County Jail, which means that she had been arrested and taken to jail, had not posted bond, and had not been free since her arrest, which may have been as long as two weeks.

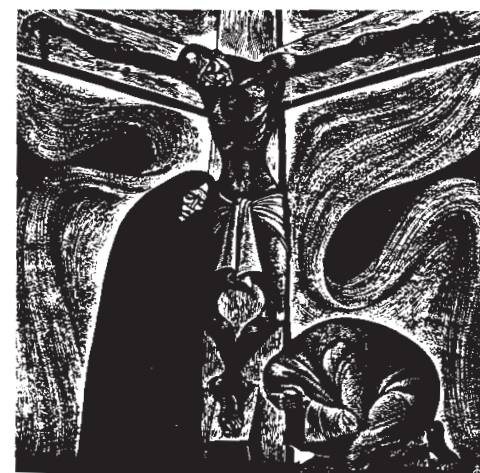
As the case proceeded, I learned that she had been stopped while driving, perhaps at a roadblock, but for no illegal behavior. She had her purse with her, but when she opened it, she discovered that her wallet was not in her purse, thus she did not have her drivers' license with her. She was charged with No License On Person, not a very serious charge, which does not carry a very serious penalty.

Unfortunately, the story does not end here. The sheriff's deputy who stopped her decided that rather than following her home, or giving her a ride home, or calling someone to come pick her up, or any number of other sensible solutions, he would handcuff her, put her in the back of the squad car, and take her to the Early County Jail. She was booked and jailed, and awaited her time in court. The judge asked her how long she had been locked up and gave her time-served, with no further fine.

I couldn't hear what she said to the judge, so I don't know how long she was in jail. As far as I'm concerned, any time in jail for such a petty offense is too long. I was amazed that nobody said anything. The defense attorney did not raise a question. The judge did not ask who the arresting officer was. The prosecutor didn't say this is a waste of city and county resources.

I am ashamed that I didn't stand up and shout out, "Stop The Oppression! End The Police State Now!" I'm sorry that I didn't even have the courage to ask how long the woman had served in jail. I was afraid that I would be held in contempt of court. So what? I have plenty of friends in Blakely who would visit me, and besides, we do have the right and the duty to protest injustice. ✦

Elizabeth Dede is a Partner at the Open Door Community.



Fritz Eichenberg

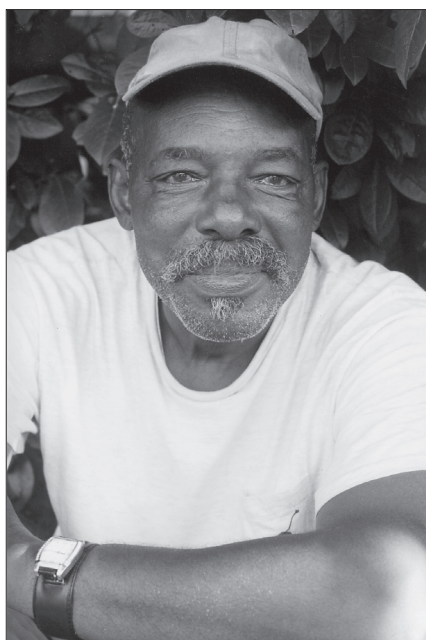
HOSPITALITY

Hospitality is published 11 times a year by the Open Door Community (PCUS), Inc., an Atlanta community of 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. For more information about the life and work of the Open Door Community, please contact any of the following:

Gladys Rustay: Jackson Prison Trip and Food Coordinator (with Tony Sinkfield)
Eduard-the-Agitator Loring: Street Preacher and Word On The Street Host, Resident Volunteer Coordinator, Agitator
Murphy Davis: Southern Prison Ministry, Worship and Music Coordinator (with **Nelia & Calvin Kimbrough**)
Phil Leonard: Administration and Finance, Hardwick Prison Trip, Resident Volunteer Applications
Dick Rustay and Lauren Cogswell: Dayspring Farm Coordinators
Jodi Garbison: Volunteer Coordinator

Doors of the Soul

pages 6 & 7



CALVIN KIMBROUGH

John 9/05

Newspaper

Editor: Murphy Davis
Managing and Layout Editor: Mary Byrne
Photography and Layout Editor: Calvin Kimbrough
Associate Editors: Ed Loring, Gladys Rustay, Lauren Cogswell, Mark Bashor (Poetry Editor), Eric Garbison and Kyle Thompson
Copy Editing: Julie Martin and Charlotta Norby
Circulation: A multitude of earthly hosts
Subscriptions or change of address: Charlotta Norby

(A \$7 donation to the Open Door 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 Ave NE
 Atlanta, GA 30306-4212
 www.opendoorcommunity.org
 (404) 874-9652; 874-7964 fax

Jesus: Aims & Purposes

Part II: The Faith of Jesus

By Eduard Loring

In the last issue of *Hospitality*, I wrote to you, Councilman H. Lamar Willis, of Jesus' aim and purpose: to end poverty on earth, as it has been ended in Heaven.

This month, I want to give testimony, based on Yahweh-Elohim's revelation, to Jesus as a teacher and to the necessity of performing his teachings for life and salvation. One of the fundamental reasons for Christmas is that God needed a new rabbi to bring new teachings for a new way of life – for the sake of a new world, with people made new by being born again into a New Covenant.

Or, as he once said, we must put new wine in new wine skins, otherwise the new wine will burst the old wine skins. Then what have you got? A lot of good wine all over the rug and more housework to do. (That is, if you are houseful. The homeless have actually have more housework, because it is so hard to keep the rats, rain, heat, cold, dirt, police, sociologists, ants, and noise out of their catholes).

Thesis Statement: Jesus' teachings, which are *the faith of Jesus*, have been lost to the church and to the understanding of Christianity by a *misunderstanding of the faith in Jesus*. We believe that knowing and performing the teachings of Jesus, The Human One, are necessary unto salvation. That, in fact, is what Christianity is – a way of life – with Jesus, the teacher, as the way, the truth and the life. Without a life that reflects the life and teaching of Jesus the Jew, our barn-born messiah, the confessor of faith is full of cow dung and lies that pervert the very heart of our faith journey. Woe unto you who have the key to the Beloved Community, but put burdens on the backs of the believers and throw away the key. Better for you to have a millstone tied around your neck and be thrown into Barnacle Marcus' Aquarium.

Many are the hurdles and road blocks on the journey. There are many ways to demonstrate the heresy that proclaims that the mere acceptance of Jesus Christ as Lord and Savior is enough – as if *faith in Jesus* is all that is needed. According to capitalists, the *faith of Jesus* is interesting and, at points, helpful, but not necessary unto salvation. I will note three and discuss one.

First, Augustine – the architect of Church War and death as a means to uphold the way, the truth and the life of Jesus – wrote, "Love God and do what you want." Well, let me tell you what we want: big houses in the midst of homeless Christians, big bellies in the midst of hunger, annual physicals when the poor have no access to medical care. Lots of trips around the world with hot water for our showers and ice for our cocktails. The biggest and best bombs in the world and to make the Holy Land a client state of the United States of America, using what they learned from the Nazi Era to beat hell out of the Palestinians.

The second hammer that beat the Gospel into a domesticated movement for the rise of nation-states

and international banking with high interest rates was Martin Luther's individualistic and self-serving interpretation of the idea of justification by faith. Luther turned his back on the peasants, for the sake of the princes and the rich who were frightened by the poor – as are the rich Jews and Christians who come to Atlanta to look at fish and watch grown men run up and down a field chasing a dead pig. Because of "white fear" and its need to drive out Black men and the poor, Aaron Joshua Robinson of Central Atlanta Progress, Mayor Franklin, and twelve members of city council have outlawed panhandling in the Vagrant Free Zone. These folks are mostly people of faith, mostly Jews and Christians. Like Luther, they turn their back on the poor.

"Justification by faith" became a doctrine of faith in Jesus – and the faith of Jesus got dropped out. Dietrich Bonhoeffer, put to death by Hitler's toadies on April 9, 1945, wrote *Cost of Discipleship* in 1938, exposing justification by faith and the churches' acceptance of one of the most horrible institutionalizations of the powers of evil ever made manifest. Luther against the peasants was a prelude to Hitler against the Jews, Homosexuals, Labor Organizers, people with disabilities, the mentally ill, resisters, Jehovah's Witnesses, and the Radical Remnant like Jant Jetterstadst.

On to another source of the loss of Jesus Christ and the Gospel in the church and world, in our hearts and history: The Apostles' Creed.

*I believe in God the Father Almighty,
Maker of heaven and earth;
And in Jesus Christ His only Son our Lord;
who was conceived by the Holy Ghost, born of the Virgin Mary,
suffered under Pontius Pilate, was crucified,
dead, and buried;
He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty;
from thence He shall come to judge the quick and the dead.*

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What? How could this be? No historical Jesus! No teachings, no revelations, no healings, no preaching. No way, no truth, no life to put into practice. The the radical rebel troublemaker who resists the domination system and offers an alternative to religion and empire is gone. Where did he go? Where is he today?

We end up here with pro-slavery theology, which has infected the world since the Reformation – which occurred in European history at the same time the Portuguese bought their first Black African flesh to do the dirty work for Christians, economies, and the Church. If you accept Jesus Christ as your Lord and

Savior, who died for your sins, and by his blood God the Father forgives you your sin, after you die you get to go to heaven and live like a Hollywood movie ending. Forever, no popcorn, but pie in the sky. "For God so loved the world that all who believe in Jesus shall not perish but have everlasting life." The "believe in Jesus" pulled John 3.16 out of that radical writing and said "this is the gospel in a nutshell."

Howard Thurman says that a text without a context is a pretext. The pretext is how to get rid of the real Jesus – so in the name of the divine, wealth and war can go on as usual.

The apostles, of course, did not the write the Apostles' Creed. They could not have, for they were just getting into the life of Jesus and his teaching when Pilate had the Human One executed. But our world since Adam and Eve shared the apple has not wanted to have God around ("Where art thou, Adam?").

We are not so different from Herod, Pilate and Judas, who wanted Jesus' teaching and new community buried in some library in a cave near the Dead Sea. The mainline church today looks to the Apostle' Creed not only to express its faith, but as the resource to heal the divisions within the church catholic. The ecumenical movement is pleased to have the Apostles' Creed; the Protestant Catholic dialogue is as well. Why? Because there is less conflict and more latitude in living without Jesus.

Pat Roberson calls for the murder of Hugo Chavez; Billy Graham made his career opposing justice in the United States. And now our president claims Jesus as his #1 war advisor and is saved by faith (not Peaceworks) with a creed that has no content about the teachings of the non-violent Prince of Peace.

We killed Jesus in the first century of the Common Era. We have discarded and domesticated him since. None of us want the poor Jew from Nazareth going to the movies with us.

As one who lived his life once wrote:

Into this world, this demented inn, in which there is absolutely no room for Him at all, Christ has come uninvited. But because He cannot be at home in it, because He is out of place in it, His place is with those others for whom there is no room. His place is with those who do not belong, who are rejected by power because they are regarded as weak, those who are discredited, who are denied the status of persons, who are tortured, bombed and exterminated. With those for whom there is no room, Christ is present in the world. He is mysteriously present in those for whom there seems to be nothing but the world at its worst.... It is in these that He hides himself, for whom there is no room. (Thomas Merton, Raids on the Unspeakable.)

We have to get rid of the life and teachings of Jesus. How else could we have homelessness and

Faith, continued on page 9

Fear Not

A Monday Morning Meditation

By Judith Uhlhorn

(Editor's note: Judith Uhlhorn spent a year worshipping and volunteering with the Open Door Community while she was studying at Candler School of Theology. She has returned now to Germany and is continuing her studies in Berlin. She shared the following reflection at breakfast just before she left the United States.)

*O Lord, you have searched me and known me.
You know when I sit down and when I rise up;
You discern my thoughts from far away.
You search out my path and my lying down,
And you are acquainted with all my ways.
Even before a word is on my tongue,
O Lord, you know it completely.
You hem me in, behind and before,
And lay your hand upon me.
Such knowledge is too wonderful for me;
It is so high that I cannot attain it.*

*Where can I go from your spirit?
Or where can I flee from your presence?
If I ascend to heaven, you are there;
If I make my bed in Sheol, you are there.
If I take the wings of the morning
And settle at the farthest limits of the sea,
Even there your hand shall lead me,
And your right hand shall hold me fast.
If I say, "Surely the darkness shall cover me,
And the light around me become night,"
Even the darkness is not dark to you;
And the night is as bright as the day,
For darkness is as light to you.*
(Psalm 139:1-12)

Before I talk about Psalm 139 and why it is so meaningful to me as an exchange student from Germany at Candler School of Theology, I need to talk about my experiences here in the United States and particularly here at the Open Door Community. I want to talk about fear and how I experienced fear.

First, I was very anxious about coming to the U.S. in August 2004. I almost could not think of anything that did not scare me: the flight and threats of terrorism, the foreign culture, language barriers, and the imagination that I would be surrounded by devoted Bush-voters. However, my flight was not attacked by terrorists and soon I discovered that all Americans were not Bush-voters.

Next I was confronted with the fear of people around me. I was warned to be extremely careful, although many of those who warned me never ever get out of their cars to get around. I heard many warnings like, "Atlanta is the most dangerous city in the U.S." "In the U.S., people kill for a dollar." Or that I was never supposed to go anywhere alone, especially in the areas where there could be "crazy people" hanging around. As a result, other people's fears became my own. Like a big, heavy backpack that made every step hard, I would carry all these fears with me.

But I realized how much they kept me from encountering people in Atlanta. (I use MARTA to get around Atlanta and most of the time I am all by myself.)

Then I came to the Open Door Community. Here

I met people who are living on the streets. And I learned about people living in prison and on death row who are friends of the community. I realized that these so-called "outsiders," feared by so many, were in fact humans and not so different from me. Thus, again, most of the fear was in vain.

I discovered that fear is often irrational and keeps us from encountering each other. Therefore, it also keeps us from encountering God.

How is that?

At the Open Door Community, I experienced more than in all my academic settings that we are all connected, because we are all made in the image of God, no matter how broken we are. And to violate or neglect the needs of our brothers and sisters, our friends on the streets and on death row, means to violate and sin against God.

What does that say about Atlanta, a city where there are so many churches – and at the same time so many homeless and imprisoned people?

Talking about fear, I see that fear determines people, their behaviour towards others, what they do, and what they do not do. Fear often comes out of racism and promotes racism.

- Fear often gets bigger the richer one becomes, because rich people have more possessions to worry about.
- Fear can make a nation panic-ridden. Collective fear could lead to the "scapegoat phenomenon" within a nation. I know from the history of my own country, Germany, how dangerous this complex phenomenon can become. During the Nazi regime in Germany, millions of Jews were killed as scapegoats. Even though the Holocaust is the most terrible example particular to my German context, I think that one can see the scapegoat phenomenon in other contexts as well. In this country, we might see the phenomenon in the war in Iraq or in the arresting of homeless jaywalkers here in the upscale neighborhood of Virginia-Highlands.
- Fear separates people from one another. Fear leads to suspicion when people are supposed to be bound together through God's love. It keeps people from love and compassion for their neighbours.
- Fear keeps people from seeking and acting for liberation and justice. It keeps people from taking a stand with the oppressed and the poor.

As a result, I have decided that I will not let my fear determine me and what I will do or not do. That does not mean that I am totally without fear. Indeed, I continue to fear many things. However, it becomes important to ask myself, do I fear the right things? And do I let my fears take over my life and all my decisions? How can I name my fears so that my fears will not entirely determine me, my behaviors, and my decisions?

Moreover, I believe that the only fear that is supposed to guide me on my way is the fear of God. I cannot hide before God. God speaks to me: Fear not, because I love you and I will not leave you alone. So what else could I fear?

God also says to me, feed the hungry, because in the hungry, the sick, and imprisoned, you meet me. God therefore calls me to action. This action often has to be against or despite my fears. How can I act in response to God's calling if I am too fearful for my own life?

In this sense, Psalm 139 becomes meaningful to me. It tells me to be comforted by God, because God is present in my life whatever might happen to me. God is also present in the midst of – and despite – all my fears. The Psalm means that I have to fear nothing and nobody else than God. Just as Jonah cannot escape God's calling upon him, I cannot hide before God. I am called to respond to God and God's love and comfort to me – through action for justice, compassion, and love. ♦

Judith Uhlhorn serves hamburgers at 910's Memorial Day meal.



CALVIN KIMBROUGH



volunteer needs

- 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 and for Wednesday and Thursday soup kitchens
- Volunteers to sponsor blanket or coat drives
- Volunteers to staff our foot clinic on Thursday evenings

For more information, contact Jodi Garbison at odcvolunteer@bellsouth.net or 404-875-1472.

Blessed Are the Poor

But Where Are the Poor Going to Rest?

By Lauren Cogswell

Blessed are the Poor, but where are the poor going to rest? Not in “Freedom” Park, according to Atlanta City Police.

After helping to serve hundreds of homeless friends and joining us in the Festival of Shelters, three of our newest friends – Adrian, Angel and Pedro – were arrested on Thursday afternoon for resting in Freedom Park under the shade of a tree.

They were *sitting* in the park. “Urban Camping,” Officer Hanson called it, on the arrest ticket. Earlier Thursday morning, Pedro’s hands were sticky with grits from serving bowl after bowl of food to the hungry working

poor and homeless poor in downtown Atlanta. On Thursday afternoon his hands were wrenched behind his back, for being one of the poor in our city.

At the end of September, we celebrated the Festival of Shelters at City Hall in downtown Atlanta. The Festival of Shelters, as Nelia Kimbrough has taught us, is a Harvest festival. One of the fruits of this year’s harvest is our joyful friendship with Angel, Adrian and Pedro. They arrived in Atlanta a week ago and joined us for the first time at the Open Door for a vivacious Festival of Shelters worship. They are from Cuba via Miami and they speak a beautiful Cuban Spanish. We were immediately blessed with their joyful spirits and love. They joined us

for the whole festival, sharing the work of hospitality and serving food to the hungry and homeless of our city.

We were angry and horrified when a police officer knocked on our door Thursday afternoon. Officer Hanson was carrying the belongings and some leftover food our friends were carrying with them when he arrested them in Freedom Park, across the street from our house, for urban camping. Chad answered the door. Officer Hanson came with a gesture of compassion. He brought food that we had given them to take with them along with their belongings. He didn’t want them to lose what little they had. After all, he said, “They are homeless.” He knows too well what happens to the

belongings of the poor when they are arrested. He came with generosity; he didn’t have to bother.

He also came with a message to deliver. They were cracking down on folks in “Freedom” Park because the well-housed neighbors were complaining about litter being left in the park. What is more upsetting: trash in the park or that a person can work all day and not be able to afford housing in our city?

We had just spent the week worshipping and following our God of Liberation. And through the “quality of death” ordinances, the powers were trying to exert themselves once again. What were we to do?

We weren’t sure, but we **Blessed, continued on page 8**



Connections

Danny Malec

Disrupting Business as Usual at the Pentagon

Sitting on the lawn of Atlanta’s City Hall during the Open Door’s Festival of Shelters seemed to be a fitting place to be reflecting upon our recent act of resistance at the Pentagon. Two days before, on Monday, September 26 (and two days after over 200,000 people marched in the streets of DC to demand an end to the War on Iraq), I had gathered with about 60 others to resist the violence, destruction and warmaking of the Pentagon.

We arrived at the Pentagon at 6 a.m. alongside friends from Dorothy Day Catholic Worker and Jonah House to participate in a civil disobedience action organized by members of the War Resister’s League. Some of our group held a vigil, carrying two symbolic coffins draped in American flags and holding banners that read “War is Terrorism with a Bigger Budget.” Others passed out flyers sharing personal testimonies of nonviolence and peace and inviting Pentagon employees to quit the warmaking of the Pentagon in order to work for peace and justice. Then, gathered in groups of 3 to 6 people, we began to engage in civil disobedience, blockading the entrance to the Pentagon and the incoming pedestrian traffic of Pentagon

employees. By 7:30 am there were 41 of us arrested for “interfering with a federal agency function.” We were arrested for *disrupting business as usual* at the Pentagon.

Two days later, I sat on the lawn in front of City Hall to yet again *disrupt business as usual* and to resist the ever-increasing criminalization of the poor in Atlanta. As I listened to the stories of struggle, discrimination, marginalization and harassment of the poor in my native city, I recognized that these two acts of resistance are deeply connected.

The Pentagon thrives because of an imperialist and racist policy of global domination, where the whim and greed of the wealthy of our nation are the supreme motivators for how our government relates to the world. The gospel according to the Pentagon says that we achieve peace, i.e. maintain the status quo, through war and aggression; we promote economic development, i.e. neoliberal capitalism, through economic and cultural indoctrination; and we serve the needs of a few at the expense of many, and that those many can be eliminated if they are perceived to be getting in the way of the few.

Atlanta’s City Hall on the other

hand, possesses little of the economic, political, or military power of the Pentagon. While it is a place of power in Atlanta, even it survives off the crumbs of the American Empire, given that making war all over the world accounts for 50% of the United States’ federal budget. One would think, given it’s own sense of abandonment from the U.S. government, that Atlanta’s City Hall would seek to act and legislate in solidarity with our poor sisters and brothers in the city. Sadly, that is not the case.

Like the Pentagon, Atlanta’s City Hall bows to the desires of the city’s business elite, represented primarily by Central Atlanta Progress. It is under the guise of creating a “robust economic climate in downtown Atlanta” that Atlanta’s poor are systematically criminalized and pushed out of the city – the whims of a few are satisfied at the expense of so many. As City Hall and Central Atlanta Progress are busy creating this bustling economy in Atlanta, the city’s homeless and jail populations continue to swell. While the poor of our city are hungry for a warm place to sleep at night, hungry for work and hungry for food, Atlanta is are busy spending more than \$280 million to build a home for fish in the city. On top of that, in order to make it “safe” for people to come visit the fish, City Hall is passing ordinances to try to keep the poor people away.

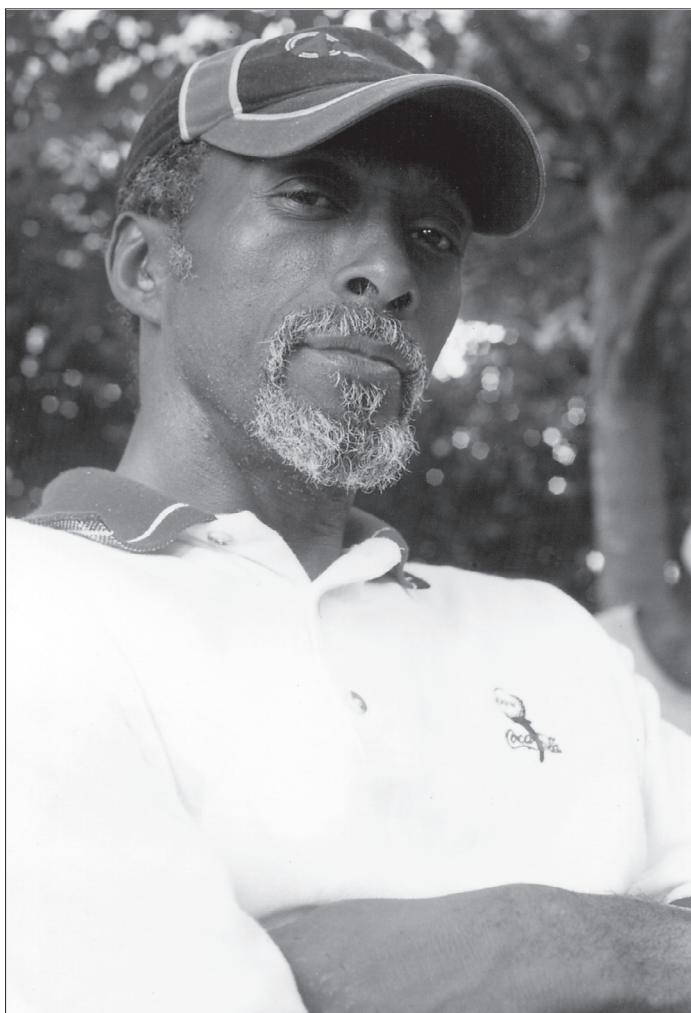
As we follow Jesus and his gospel of nonviolent love, we will undoubtedly find ourselves in conflict with the powers of this world. Their gospel is not his gospel; their ways are not his way. If I were to remain silent in

the face of the ongoing violence and warmaking of my government, or the ongoing war against the poor in Atlanta, then I would be complicit in this imperialist and racist policy of death. Instead, I pray for the strength and courage to choose life in the face of death; nonviolence in the face of violence; and compassion in the face of indifference.

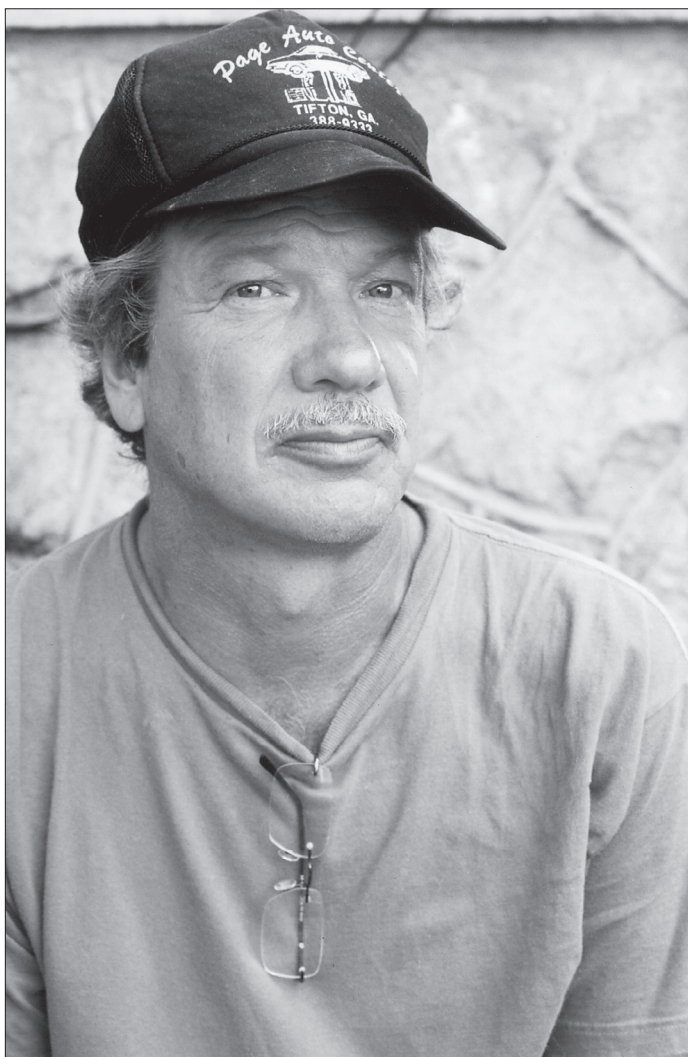
Hundreds of innocent people will die in Iraq this week and some innocent poor folks will freeze to death on the streets of Atlanta this winter. Will we sit by and watch, or will we find ways to engage in the spiritual, economic, and political conversion of our city and nation? I am certain now more than ever that we have been called for a time such as this. The Beloved Community is among us. We can wait no longer for the conversion of the system of domination that houses fish at the expense of people and criminalizes the poor instead of the ongoing production of weapons of mass destruction. It is cold outside and our brothers and sisters are in need.

It is written in the book of Isaiah, “If you do away with the yoke of oppression, with the pointing finger and the malicious talk, and if you spend yourselves on behalf of the hungry, and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.” ✠

Danny Malec, a long time friend and volunteer at the Open Door Community, now lives and works at the Voluntown Peace Trust in Voluntown, CT.



Zaid 9/05



Steve 7/05

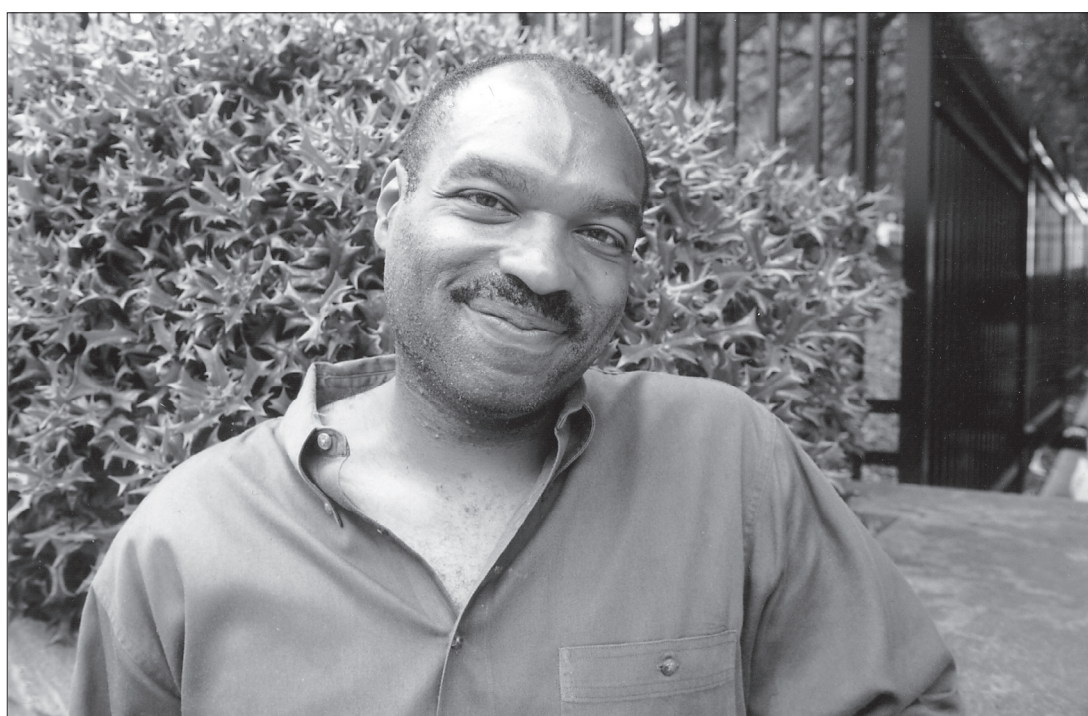
Created in the image of God.
We are created in the image of God.
Human beings all over God's earth,
created in the image of God.

As a photographer I make images with cameras, lenses, film, light, my eye, my vision, another's visage, their eyes. This work, inspired by God's spirit, sometimes opens a door into the soul, revealing God's image.

I began making portrait photographs at the Open Door Community in 1992. From the pictures made between 1992 and 1999, an exhibit of forty 20 by 24 inch prints emerged: ***Doors of the Soul***. Between 1993 and 2003, these photographs were exhibited in a variety of settings: an art gallery, a library, a seminary, a conference center, churches, a college, and a coffee house.

In 2004 I moved into 910 Ponce de Leon to live, work, sing, play and pray. These images of eight of our friends from the streets come from my new home. These images flow from the works of mercy and the works of justice which are the work of my household. Created in the image of God, these men open doors into God's soul.

Calvin Kimbrough



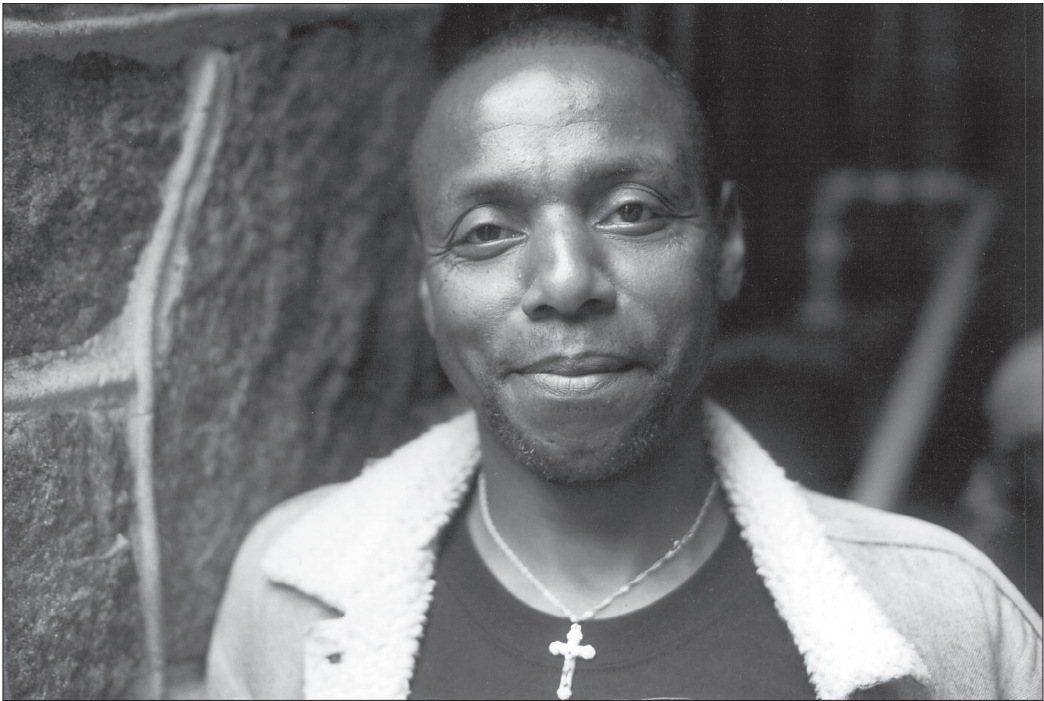
Barry 9/05



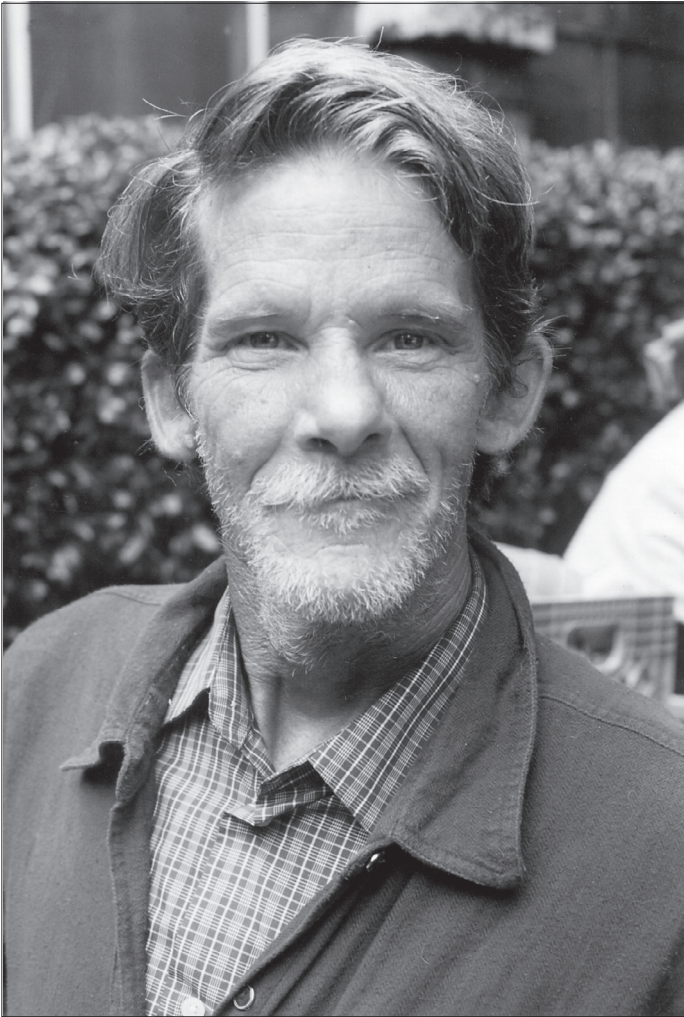
Willie 3/05

Doors of

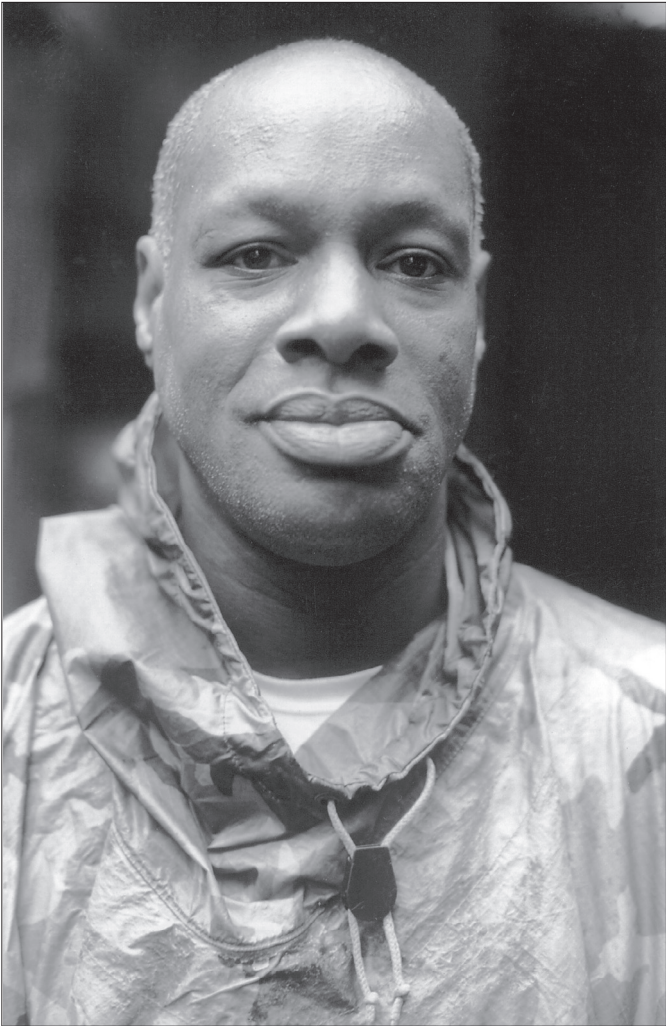
photographs by **Calvin Kimbrough**



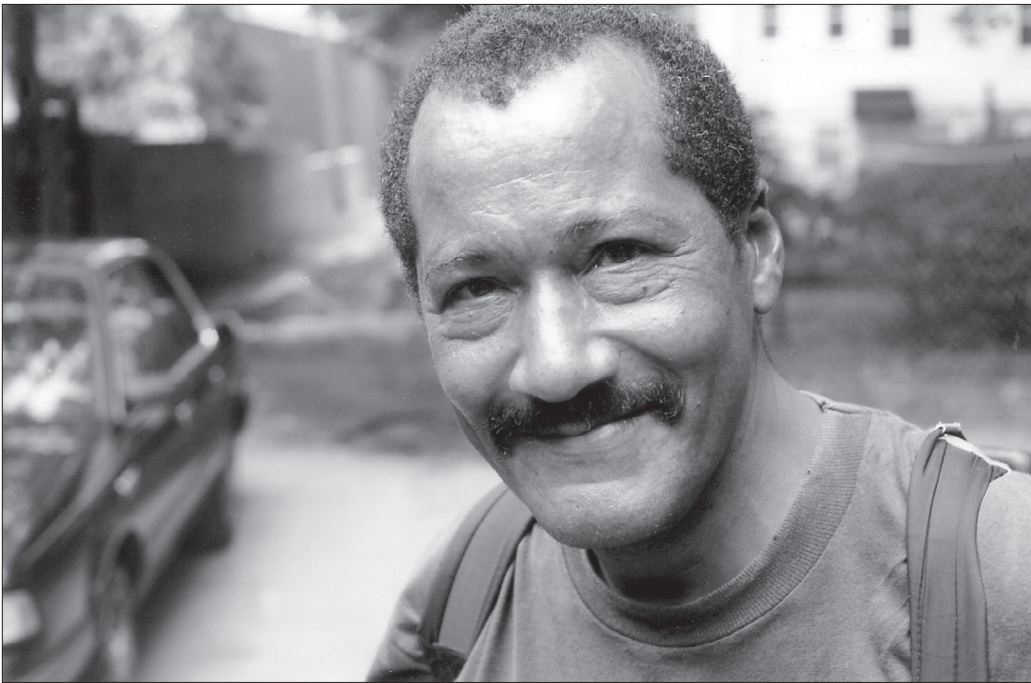
Stanley 5/05



D.A. 7/05



David 5/05



Stanley 7/05

the **Soul**

Blessed, *continued from page 5*
started the only way we know how: just by showing up. Tony Sinkfield and I rode our bikes down to the Municipal Court to see if we could find and hopefully participate in the liberation of our friends. We quickly found their names on the municipal court calendar for a hearing to start in five minutes. What a blessing. So we went to courtroom 3A where Judge Catherine Malicki was presiding and sat down to wait to testify on behalf of our friends. As we waited, I spoke several times to the public defender and she assured me that I could speak on behalf of our friends. We waited and waited, meanwhile watching Judge Malicki release all of the police officers. It was clear that no real stories were to be heard. The goal was efficiency. All of the defendants pled guilty; they all wanted out of jail as soon as possible, no matter what the cost.

We waited some more. Finally Tony and I had to leave so I could take over house duty for Kyle, who was already extending so we could be there. We called home to see if anyone was free to come down and switch places with us. Just as we were about to get on the elevator, Chuck Harris appeared and took over our place in the courtroom. It seemed very clear that the Holy Spirit was in the liberation business in courtroom 3A.

Finally Adrian, Angel and Pedro appeared like Shadrach, Meshach, and Abednego in the fiery furnace. Chuck heard Judge Malicki reset the date for October 27th because she had long ago released the police officer for efficiency's sake. She didn't want to use 27 minutes of Officer Hanson's time, but was willing to take 27 days of our friends' time, locked up in jail.

Heather Barger on had just been teaching us at the Festival of Shelters' Bible Study about Dr. King's "Letter from a Birmingham Jail," where he writes to the "liberal" Alabama clergy who told him his action was untimely. King wrote, "I guess it is easy for those who have never felt the stinging darts of segregation to say, 'Wait.'" Just what would they be waiting for? Not justice. Not in that courtroom where the poor are shoved around shackled like cattle by the rubber-gloved bailiff.

The fire of the Holy Spirit stirred in Chuck. He is a follower of Dr. King and knows "there is a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice" ("Letter from a Birmingham Jail"). He asked the judge if he could speak. She refused to listen and sent him to speak to the prosecutor. Chuck told him the story of the three.

Suddenly the Holy Spirit stirred in the prosecutor. "I am dropping the charges," he said.

Judge Malicki replied that she

had reset this case, trying to keep the light of justice out of her courtroom. "I am dropping the charges," the prosecutor repeated. A crack ran down the wall and the light shone in. Angel, Pedro and Adrian were released from their shackles and Chuck brought them to the Open Door.

Before I left, I had given the public defender my card to give to Pedro – with a note on the back that said, "We Love You. Please come eat supper with us tonight." Pedro later told us that they had them in handcuffs in a holding cell and had told them that they were going to be in jail thirty more days. One of the strategies of the municipal court is to reset the cases with the time that the judge plans on giving you even before your case is heard. That way, when your trial comes up, you have served the time and she can release you with time served and the police officer will not have to spend any time in court to testify. Another strategy of the brickmaking business: blocking justice from even being present at all in the justice system.

But the Judge didn't know that she was dealing with Yahweh Elohim, the God of Liberation. The public defender gave my card to Pedro as she promised. He received it at the same time he heard he would be in jail for thirty more days. He read it and rejoiced. "What? This cannot be! Lauren and the Open Door want us to come to supper tonight! How can this be?!"

They read and re-read the card and wondered what in the world God was up to. Minutes later another officer came down and said, "Come on! They've dropped the charges, you're being released." Shadrach, Meshach, and Abednego walked out of the fiery furnace.

When they arrived at the Open Door, we all greeted them with open arms and once again shared a warm meal. The baptismal waters began to flow again as our shower room washed the injustice of the Atlanta Municipal Court off the bodies of our friends. The eucharist table was set in our home as we broke bread with Angel, Adrian and Pedro who walked out of the fiery furnace accompanied by the Holy Spirit.

Blessed are the poor, but where are they going to rest? Our city says in the Atlanta City Jail. But we follow Yahweh Elohim, the God of the Liberation, the One who hears the cry of the poor, the one who has, "stretched out a mighty arm, scatterd the proud with all their plans"(Luke 1:51), the one who has "lifted up the lowly, filled the hungry with good things, and sent the rich away with empty hands." (Luke 1:52-53). ✠

Lauren Cogswell is a Resident Volunteer at the Open Door Community.

Coming Soon !

for our 25th Anniversary
a new history of the Open Door Community
written by Peter Gathje



CALVIN KIMBROUGH

Sharing the Bread of Life

Hospitality and Resistance at the Open Door Community

this year, give
Hospitality to a
prisoner

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:

The 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 _____

Faith, cont'd*from page 3*

hunger in Atlanta? How else could we have the death penalty in Georgia? Apostles' Creed coupled with justification by faith and what have you got? Christians killing for money. Christians voting for public policies that deny human beings health care and good education. *What the hell has happened to us? Jesus Christ, the son of God, is absent from Christianity!* His teachings and life have been subtracted, stolen, and taken away from us by the Christ-killing powers and powerful wealthy Masters of War lobby, who sit in the pews of the Conforming Church, the Homeland Church.

Now, like everything else in Yahweh-Elohim's good creation: The Apostle's Creed is not all bad. The redeeming phrase is: "And he descended into hell." Although many liberals are embarrassed by this phrase – for their God is too mannerly and conflict-avoiding to mention hell – Jesus' going to hell is a basic part of the good news. Not only does the God of the Oppressed make a preferential option for the poor, but God, in Jesus Christ, makes a preferential option for the guilty. Our Christ-bearers on death row taught us that years ago. That is how we know that justification by faith, when centered in the life and teaching of Jesus Christ and especially the cross that belongs to each one of us, is true – and is essential for our salvation, let there be no mistake.

Just because the powers of domination have tried to ruin the church by what they have done to justification by faith doesn't make it false. Just as rape and sexual molestation do not mean sex is wrong.

Jesus' teaching on Kingdom of God/Beloved Community, love and justice, non-violence and peace, solidarity with the poor and laborers, little children, and cats and dogs (he declared them clean!), woman and the cracks in patriarchy, life with the wounded, lepers and lame, and so much more – there is so much that books enough to fill a seminary library could be written – are essential unto salvation. ☙

Eduard Loring is a Partner at the Open Door Community.

This winter The Open Door urgently needs the following items:

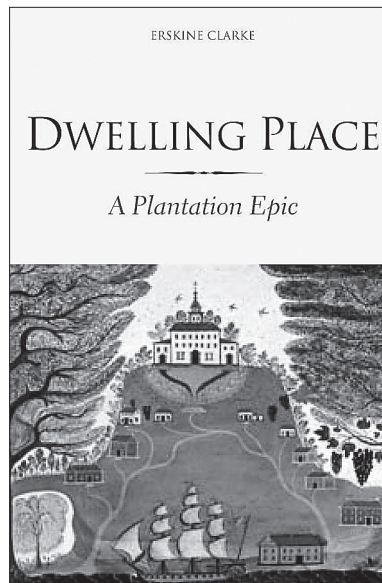


CHAD HYATT

COFFEE
BLANKETS
SOCKS
T-SHIRTS
(L, XL, XXL, XXXL)

For many years, a local coffee distributor has donated dated coffee for our ministry. We are grateful for this generosity, but the company has decided to stop giving coffee away. This has made a major difference in our daily budget. In the winter we use 55 pounds of coffee each week. Can you help us find another source for coffee? And in the meantime, can you help us to buy enough to serve our homeless friends?

**For more information about donations,
call 404-874-9652.**



Dwelling Place A Plantation Epic by Erskine Clarke

Yale University Press
2005
624 pp.

Published some thirty years ago, Robert Manson Myers's *Children of Pride: The True Story of Georgia and the Civil War* won the National Book Award in history and went on to become a classic reference on America's slaveholding South. That book presented the letters of the prominent Presbyterian minister and plantation patriarch Charles Colcock Jones (1804–1863), whose family owned more than one hundred slaves. While extensive, these letters can provide only one part of the story of the Jones family plantations in coastal Georgia. In this remarkable new book, the religious historian Erskine Clarke completes the story, offering a narrative history of four generations of the plantations' inhabitants, white and black.

Encompassing the years 1805 to 1869, *Dwelling Place: A Plantation Epic* describes the simultaneous but vastly different experiences of slave and slave owner. This "upstairsdownstairs" history reveals in detail how the benevolent impulses of Jones and his family became ideological supports for deep oppression, and how the slave Lizzy Jones and members of her family struggled against that oppression. Through letters, plantation and church records, court documents, slave narratives, archaeological findings, and the memory of the African-American community, Clarke brings to light the long-suppressed history of the slaves of the Jones plantations—a history inseparably bound to that of their white owners.

ERSKINE CLARKE is professor of American religious history at Columbia Theological Seminary and, with his wife, Nan Clarke, a friend, supporter, and a member of the Open Door Community Advisory Board. Yale Press has nominated *Dwelling Place* for the Pulitzer Prize and the National Book Award.



CALVIN KIMBROUGH

Gladys Rustay, a Partner at the Open Door Community, Nelia Kimbrough, a Novice, and Jodi Garbison, a Resident Volunteer, at our Labor Day Picnic. They are sharing the joy of Jodi's "Rosie the Riveter" T-shirt with its caption "We Can Do It!"

Join us as a Resident Volunteer

Live in a residential Christian community.

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

Join street actions 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

For information and application forms, visit www.opendoorcommunity.org

Tax Collectors, continued from page 1

But Jesus refused to become a defendant in their interrogation, pressing toward the deeper question of divine authority. “I will ask you just one question, and if you give me an answer, I will tell you what right I have to do these things. Where did John’s right to baptize come from: was it from God or from human beings(Matt. 21:24-25)?”

Now if Jesus was a public relations predicament for Judean authorities, John the Baptist was a public relations nightmare. They could not ascribe divine authority to John, because everyone knew the authorities had opposed him as a revolutionary and likely supported his arrest and execution. Nor could they deny John’s divine authority, because they knew the people believed him to be a prophet, probably even more so since his martyrdom.

So they claimed ignorance. “We don’t know,” they said, and Jesus refused to answer their question about the legal authority for his actions.

Jesus’ response to the Judean rulers is a model for those of us who participate in civil disobedience in order to honor the God of justice and compassion with our bodies. Jesus turned the tables on persons and laws that valued order over justice, and he reframed the question to focus on the higher law of justice and love.

This brings us to our own context. We are here tonight (and have been here at City Hall over the past few months) to resist with our bodies and our voices the oppressive Quality of Death policies of City Hall and to reframe the discourse to focus on the threat to the very human dignity of our homeless friends, and ultimately, to all of us. How might we imagine an exchange like the one between Jesus and the Judean authorities in our contemporary setting? It doesn’t take too much imagination, really:

City Council President Borders: “Reverend Loring, by what right do you wail and scream in City Council Chambers?”

Eduard-the-Agitator: “Madam President, I’ll answer that if you’ll answer me just one question. Did Dr. Martin Luther King Jr. live and die so that poor, black people could be arrested and locked up for asking for help?”

or

“Mayor Franklin and Bernie Marcus, how is it we can find over \$200 million to build a fish tank (not including city and state tax exemptions), but can’t find any money to build and maintain housing for the poor?”

or

“Mr. A. J. Robinson and Central Atlanta Progress, does ‘progress’ mean tucking the homeless away in jail so Woodruff Park can become the new Georgia State University quad?”

Martin Luther King Jr. also teaches us about resisting the laws of the state in order to test their higher divine authority. He publicly supported the student lunch counter sit-ins and was arrested several times himself for violating segregation laws. And do you know whom he named as the greatest stumbling block to the movement for integration and civil rights? Not the Ku Klux Klan or the Birmingham police or even the U.S. Congress.

No, it was the chief priests of King’s own church – the white, moderate Christian clergy. They criticized King’s actions on the basis of legal authority. They, too, valued order over justice and wanted what King called a “negative peace”– which is the absence of

tension. King understood that true or “positive peace” includes the presence of justice. Like Jesus, he believed that civil disobedience was not about defying the law for its own sake, but about testing it for its higher authority. Does the law of the state measure up to God’s law? “Any law that degrades the human personality is an unjust law,” King said, and we have to *resist* any such law with our bodies because we *remember* that we are all members of one human family. As the Festival of Shelters reminds us, we are commanded to love the stranger, the homeless, and the prisoner because we and they are the *same*! We were once prisoners in Egypt and we wandered without a home in the wilderness.

So now we return to the parable that Jesus told, with the backdrop of these questions of legal versus divine authority and order versus justice. Following all of that bickering with the Judean rulers, why did Jesus tell this story of a father and his two sons and the vineyard? The eldest son says he doesn’t want to but eventually does go to work; the younger one says he will go but never does. The question Jesus posed was about obedience: Which son did what his father wanted? Even the chief priests affirmed that the older son – the one who went to work in the vineyard though his intentions were otherwise – was the obedient one. One thing I think Jesus was telling the Judean ruling class, his disciples, and us was that our obedience and worship of God is not based on our minds, our “spiritual intentions,” our being polite and nodding our heads when appropriate. Our worship is about what we do with our bodies, with our very lives.

During the movement for integration, the white, moderate churches told Martin Luther King, “We agree with your goal, but we can’t support your methods. Just hold on! The church and the country aren’t ready yet. Give it time. Peace will come. Justice will come.” And today, our mayor tells us that Atlanta is a city of compassion, that accusations that the city does not care about homeless and hungry people are false and unfounded. “Just give us some time. You have to be willing to work with us in the political process.”

But you can’t know what it is to wait until you know the pain of oppression and poverty in your body – until you have to apologize to people who sit next to you on the bus because you haven’t been able to take a bath for days, until you have worked in the heat of the day for eight hours only to be cheated out of your wages and have no place to stay inside for the night, until you have to choose between going to the hospital for chest pains or getting back to the shelter before 5 p.m. so you won’t be locked out for the night.

These are some of the experiences and stories that I’ve had the opportunity to hear over the past couple of days from friends who wait while the Mayor and City Council bat around the best political response to the problem of homelessness. Jesus told us through this parable that our worship and obedience comes out of a remembrance of who and whose we are, and we remember according to the location of our body. We have to place ourselves in proximity to the poor in order to remember our shared identity and be transformed to struggle with our lives for compassionate and just laws for all.

Then Jesus followed the parable with another strange and new word for the Jewish authorities and perhaps for many Christians today, too:

I tell you: the tax collectors and the prostitutes are going into the Beloved Community ahead of you.

What!? Who’s leading the way into the Beloved Community according to Jesus? Not those who can trace their lineage to Sarah and Abraham, not those who

can quote scripture word for word, not those who have titles to the Holy Land or serve as deacons in the church, but two of the most stigmatized groups of people imaginable?


Tax collectors were hated by the Jewish community because they were viewed as agents of the occupying government of Rome. We might relate them to modern day prison guards, mostly poor and African-American women and men charged with the control of prisoners who are also largely poor and African-American. These folks are caught in a system that ultimately serves to dehumanize and take advantage of everyone who comes in contact with it, whether as its direct victim or employee.

And prostitutes? At best, prostitutes simply had no access to social power or security because of their lack of legal relationship to any male (father, brother, or husband). At worst, they were considered sinful outcasts because of their occupation of desperation. So these two highly despised groups were especially selected by Jesus as leaders on the way to the Beloved Community. Why?

For John the Baptist came to you showing you the just path to take, and you would not believe him; but the tax collectors and the prostitutes believed him.

Simple. They believed and followed. They heard the good news of love and justice from John and they followed with their bodies, with their lives. The question then for those of us who live in good houses, who know the plentiful harvest, who do not worry about where the next meal will come from, is this: Will we follow the tax collectors and the prostitutes? Will we reduce the distance between ourselves and modern-day outcasts – the panhandler, the drug addict, the prostitute, the immigrant, the death row prisoner – so that we may discover the path to the Beloved Community?

My hope and prayer during this Festival of Shelters is that our lives may be transformed by the incarnate, the bodily, memory of what it is to be homeless wanderers. That this brief encounter with discomfort, hunger, and insecurity will embolden us to resist the powers of pride and greed in our own lives and in our institutions that value order over justice in our city and our nation. According to Jesus, our access to the Beloved Community that is our very salvation, depends upon it. ✦



BRIAN KAVANAUGH

Many thanks for all the gifts you gave us during this past holiday season. They will help us to serve our homeless friends and those in prison throughout the year. We are so very grateful for your kindness and generosity to us!

Grace and Peaces of Mail

Dear Murphy,

The wonderfully provocative articles and poems in *Hospitality* cause me to want to write responsive letters after reading every issue. Thank you for maintaining such excellence . . .

In particular, I respond in this letter to Chuck Harris' article ("Waiting for the Health Care Revolution") in the April, 2004 issue. He speaks eloquently and poignantly concerning the myriad difficulties that indigent people have in obtaining decent health care in this country. The Medicare program has addressed health needs of elderly persons, and Medicaid is supposed to support health care for very poor [and disabled] people. So many poor people, many of them working, are left out of the present governmental and private insurance plans.

It has been clear to me since my medical school days that the answer to this thorny political problem is universal health insurance, utilizing a single-payer system. The AMA has resolutely opposed any governmental health care plan, citing "creeping socialism." Last year, I read an article in the *Journal of the AMA*, written by a small group of authors who were named as the Physicians' Working Group for Single-Payer National Health Insurance (*JAMA*, Vol. 290, August 13, 2003). They presented a well-constructed proposal that has become the basis for an advocacy organization which I recently joined: Physicians for a National Health Program.

I believe that the time may be approaching when the political climate is such that the electorate can push through such a governmental program at the federal level. We will confront powerful lobbyists from the managed care and pharmaceutical industries. Perhaps a preliminary step will be to convert the antiquated notions of the AMA, so that most US physicians will back the proposal.

Meantime, we have to work at the local level, as you do in Atlanta and at Grady Hospital, to open up access to quality health care for all people. Thanks to all of you for your work with homeless and imprisoned persons.

Peace,
Thomas C. Washburn, MD
Fernandina Beach, FL

(editor's note: Rick McDevitt is founder and director of the Georgia Alliance for Children. He copied this letter to us after our Council member Ann Fauver voted in favor of the ordinance to outlaw begging.)

Dear Council Member Fauver,

I too live in your district. I disapprove of the Council's legislation and the treatment of the dissenters. I respect their right to protest and cringe at your assenting to the use of bullies (Red Dogs) to silence dissent. Shame on you. I fully intend to question you at the Martin Manor Association meeting on this and might invite Rev. Loring to also attend.

Rick McDevitt
Atlanta, GA

Hi Jodi,

The September 2005 article about Murphy's condition ("Murphy Davis and the Journey Toward Health, Peace, and Justice") written by Ed Loring spoke strongly to me. First it was thanksgiving then it was about love and caring as it pertains to all who attempt to "walk the walk" and be faithful to God.

Thankful for you – all of you.

Love,
Miriam Bell
Julian, NY

Your example reactivates my Christianity when current events of war and hatred stun and numb core beliefs in the goodness of redeemed humankind. Thanks to the Open Door Community for who you are and all you do.

Teresita Pages
Athens GA

Dear Lauren,

Greetings and howdy – I hope you're staying warm. Lauren, your articles just keep getting better and better, and I'm dropping you a line in appreciation. (Snail mail! Will our options some day be either cyberspace or Pony Express?)

The great advantage to *Hospitality* being a monthly is that we readers can take a month to read and reflect. I dove in to all the articles in the October, 2005 issue, and still yours is the one, when I come back to my *Hospitality* after a few days, it's lying open to "And Come Again He Will!"

I love the way I meet so many people in your articles, and the way the Gospel pulses in you like a heartbeat. I'm often hearing-impaired when it comes to the Gospel, but not after reading your articles.

Blessings,
Libby (Elizabeth) Prince
Gainesville, FL



Dear Friends,

My name is Garvin Brown and I live on the Gold Coast, Queensland, Australia. I read the beautiful words of yours Ed ("Your Shoes," *Hospitality*, August 2005) and I just loved it, it was wonderful, magic, beautiful, super magic.

In March of this year I traveled to Ahmedabad, India and participated in the 75th anniversary of Mahatma Gandhi's Salt March to the sea at Dandi. We walked thru villages and also big towns. Along the way and we slept on the ground in tents. For me it was not a pilgrimage but a duty. As Gandhi said when asked by a missionary as to what he could do for the people in the villages, he replied: "We must get down from our pedestals and go and live with the poor and experience their hardships and their sorrows"

In his Ashram at Ahmedabad I read the following beautiful words:

*He gave the world a new kind of philosophy
That of the ineluctable Dignity of human beings
Whether ruled or ruling,
Whether white, black, brown or yellow
He called it truth and nonviolence
He called it patriotism
He called it religion.*

I have only just commenced doing some outreach work on the streets but the story of your group has captivated me and I am most definitely going to wash feet. I would one day love to be part of your group for a period of time. Thank you for the work you do.

Sincerely
Garvin Brown
Queensland, Australia

I recently began receiving your *Hospitality* newspaper and the August, 2005 issue had an article on page 3 by Ed Loring titled "Your Shoes." Since, for 5 years or more, I have been delivering to Open Door, many bags of shoes and t-shirts every month collected from my East Cobb church and 7 months a year for over 5 years, I deliver 540 pairs of new heavy socks, paid for by me and my fellow parishioners (no receipts requested), the subject of the article caught my attention and I paused to read it.

I'm sure Mr. Loring means well (along with the other charitable staff) and has a desire to be helpful and I'm sure he probably truly wants to right the wrongs done to humanity. However, I concluded my read (of the entire paper) with the distinct understanding that it judges with a broad brush as evil, most, if not all Republicans and "Bush voters" and does not display the Christ like example that I have learned to love, and hope to emulate.

I know hundreds of politically right minded folks that give much of their time and money to some of the same causes that you embrace – and without any spotlight or attention to themselves. Our viewpoints may differ regarding things like allowing people to accost strangers with requests and near demands for money, but our desire to relieve those in need of their suffering is very active and heart felt. That difference of approach shouldn't be castigated as evil or uncaring, but rather welcomed and explored for an alternative solution to a recognized problem.

I know it seems to be popular to paint conservatives as hard hearted and unsympathetic to the less fortunate, but to be a part of spreading this misconception doesn't seem to fit the higher purpose of the good work that Open Door does for the community.

I will continue to support your efforts to help those in need, but I don't wish to waste resources by having your paper mailed to me. Frankly, I would rather see a newsletter describing (as you do in some articles) the pain, poignant stories and day-to-day needs of the community you serve, with appeals to help in whatever ways possible. It would seem that being politically neutral and Christian positive would serve your purpose with much better results.

Peace in God's love,
Glenn Cox
Marietta, GA

Dear Murphy and Ed,

I just noticed Ed's letter of July 21 on your web site, announcing Murphy being taken off the bone marrow track. I praise God for that. I am glad to hear that you will be spending more time at Dayspring Farm. You are doing that, right?

It was interesting to hear about the sermon, "Faith or Fear" that Rev. Anthony Granberry preached. I preach on that topic frequently. I have come to learn over the last couple of years that the opposite of faith is not doubt, but fear. And fear, anxiety, anger, bitterness, and unforgiveness will suppress our immune systems and cause all kinds of havoc in our bodies and minds. I have seen amazing results in my own body and mind as I have dealt with these issues.

I have done quite a lot of study of this and have found that the medical community is doing an enormous amount of research on these issues, as well as other "mind/body" issues. The cool thing is that all of this stuff is in the Word. Most of us just missed it, or ignored it.

Jesus said forgiveness is not an option [but a mandate]. May God bless you with peace and health so that you will be effective in the battles ahead.

Love,
Roger Lier
Andover, MA

Open Door Community Ministries

Soup Kitchen: Wednesday and Thursday, 11 a.m. – noon.
Weekday Breakfast: Monday and Tuesday, 6:45 a.m.
Showers: Wednesday and Thursday, 8 a.m.
Use of Phone: Monday – Tuesday, 6:45 a.m. – 7:45 a.m.,
Wednesday – Thursday, 9 a.m. – noon.
**Harriet Tubman Free Medical Clinic and
Soul Foot Care Clinic:** Thursdays, 7:00 p.m.
Clarification Meetings: some Tuesdays, 7:30 – 9 p.m.
Weekend Retreats: Four times each year (for our household,
volunteers and supporters).
Prison Ministry: Monthly trip to prisons in Hardwick, GA,
in partnership with First Presbyterian Church of Milledgeville;
The Jackson (Death Row) Trip; Pastoral visits in various jails
and prisons

We are open...
Monday through Saturday: We answer telephones from 9:00
a.m. until noon, and from 2:00 until 6:00 p.m. The building is open
from 9:00 a.m. until 8:30 p.m. Monday through Saturday for dona-
tions. (We do not answer phone and door during our noon prayers
and lunch break from 12:30 until 2:00.) Please call in advance if you
need to arrange to come at other times.
**On Sunday we invite you to worship with us at 5 p.m. and join us,
following worship, for a delicious supper.**

*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.
Our worship space is limited, so if you are considering bringing a group to worship,
please contact us at 770-246-7621. Please check www.opendoorcommunity.org
or call us for the most up-to-date worship schedule.

- January 1 Worship at 910
 Short Eucharist
- January 8 Worship at 910
 Anthony Granberry preaching
- January 15 Worship at 910
 Celebration of Dr. Martin Luther King, Jr.
 Mabel Thomas preaching
- January 22 Worship at 910
 Murphy Davis preaching
- January 29 No Worship at 910
 Worship at Dayspring Farm on January 28
 during Dayspring Care Week



CALVIN KIMBROUGH

Clarification Meetings at the Open Door

We will meet for clarification on
selected Tuesday evenings in
January from 7:30-9 pm.

*Plan to join us for
discussion and reflection!*



For the latest information and
scheduled topics, please call
404-874-9652 or see
www.opendoorcommunity.org.

Medicine Needs List

(for our Thursday Evening
Harriet Tubman Free Medical Clinic
and Soul Foot Care Clinic)

**We are also looking
for volunteers
to help staff our
Soul Foot Care Clinic!**

ibuprofen
lubriderm lotion
COUGH DROPS
non-drowsy allergy tablets
COUGH MEDICINE (alcohol free)

FOOT CLINIC NEEDS
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)

Needs of the Community

JEANS	COOKED AND SLICED TURKEYS	disposable razors
men's work shirts	HAMS	deodorant
underwear for men	sandwiches	vaseline
women's underwear	quick grits	COMBS
men's belts	cheese	HAIR BRUSHES
socks	COFFEE	toothbrushes
EYEGASSES, READING GLASSES	multi-vitamins	toothpaste (travel sized)
WALKING SHOES for men and women	MARTA tokens	LIP BALM
(especially 9 ½ and up)	postage stamps	SOAP
T-SHIRTS: LARGE, XL, XXL, XXXL	MINIVAN IN GOOD RUNNING CONDITION	SHAMPOO (FULL SIZED)
BASEBALL CAPS	alarm clocks	shower powder
BLANKETS	FUTON SOFA	lotion (small bottles)
	DOUBLE BED	

From 11am 'til 1:30pm, 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 or after 1:30, it would be helpful. THANK YOU!