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March 2007

So Much to Bless

By Alice Lovelace

Editor's note: Alice Lovelace is an Atlanta poet, performance artist, inspirational speaker and consultant in community based arts. She is Co-editor of In Motion Magazine (www.inmotionmagazine.com) and Lead National Staff Organizer for the United States Social Forum (www.ussf2007.org).

Bless the dew that falls each night
Bless the firefly in its flight
Bless the eagle, and its prey
Bless the moon at end of day

Bless the atom present in all
Bless the phone, and those who call
Bless the fire that cooks our meals
Bless the woman who gave us the wheel

Bless the ant in his daily labor
Bless those who set us in their favor
Bless wind, and rain, and storm at night
Bless all unseen, hidden from sight

Bless sun, and shadow each in turn
Bless Keats, and his Grecian urn
Bless lovers in a last embrace
Bless time, which all hurt does erase

Bless art when it hurts, and when it heals
Bless the dealer, and the deal
Bless the emerald boa in its tree
Bless the gifts of a bountiful sea

Bless the Dogon, and their sacred star
Bless our relations near, and far
Bless the sorrow that gave birth to the Blues
Bless all who labor to pay their dues

Bless Lake Turkana, and its evolutionary gift
Bless the tectonic plates, and their wayward drift
Bless those who know, and those who demand
Bless all who challenge what they don't understand

Bless coal, earth's gift to heat the hearth
Bless all in war who still give birth
Bless all who suffer this earthly life
Bless us in love, bless us in strife ♦



RITA CORBIN

A Prayer for the Homeless Poor

By Brother Eduard-the-Agitator Loring

I wrote this prayer for the 4th Annual King Holiday Human Rights Prayer Breakfast on January 12, 2007. This wonderful breakfast brought together some jailbirds who were flying high in love. We gathered to hew a tunnel of hope, equality, love and justice — out of the mountain of grave granite gangsterism which has taken over the political leadership of our nation.

It was my privilege to pray standing beside my good friend and brother, Rev. Tim McDonald III. Twenty years ago, he and I shared a cell in Washington, D.C., after we had joined 222 others in raising our cries against the MX Missile System. Now, all these years later, as we prepared to eat a great breakfast of eggs, grits, pig hiney, and coffee, I remembered the white bread and boloney we ate that morning in the D.C. jail. And as we prayed and ate together, Lauren Cogswell, Tony Sinkfield, and Chuck Harris were at that moment in jail in D.C. with 86 others (mostly Catholic Workers) for protesting the torture and abuse of our prisoners at Guantanamo Prison. Funny that we carry out torture in Cuba after all the propaganda against human rights abuse under Castro! We tried to assassinate him and invade Cuba in the Bay of Pigs fiasco; ever since then, we have punished Cuba for his leadership. Have we become the beast against which we battle? Has something turned sour at the heart of who we are? I also shared the platform with our old friend Larry Cox. Larry is now the Executive Director of Amnesty International USA and he brought insightful reflections on Dr. King to us that morning (see page 4). On the afternoon of May 23, 1979, Larry Cox, Harmon Wray, Andy Hall, John Lozier, Mike Jendrzejczyk and I chained ourselves to the gate at the Governor's Mansion in Tallahassee, Florida, in an effort to beg Gov. Bob Graham not to execute John Spinklelink. Gov. Graham gave his consent, and the execution was carried out to begin a new era of judicial killing.

Hungry are we, O God of the Oppressed
For justice.

Thirsty are we, O God of liberation
For human rights.

We come before you on this day-for-free
O creator
That you are making

In the midst of the empire's weapons
Of mass distraction
We come

To focus
To commit
To act
To struggle
To fight
To love
To shout as loud as we can
To wage peace

For your abandoned ones
Who wander the mean streets
With nowhere to go
In this nation at war
With Iraq and with itself

You, Companion of Compassion,
Who dearly love
Beggars and prostitutes
Children fighting rats under bridges
Starving mothers whose milk cannot nourish
Prisoners who sit in abandoned hellholes
Without the visits that your son commands

**Prayer, continued on page 9**

SOA Watch Statements

Chickens Come Home To Roost

By Mike Vosburg-Casey

Editor's note: This is a statement made by Mike Vosburg-Casey in the U.S. District Court of the Southern District of Georgia on January 29, 2007. He was sentenced to serve 100 days in federal prison for crossing the line at Ft. Benning, Georgia, to protest the School of the Americas. Sixteen others participated in this act of civil disobedience in November 2006, and 22,000 demonstrators accompanied them from outside the gates, calling for the SOA to be closed.

One of our country's great Christian war resisters, Ben Salmon, wrote, "Either Jesus was a liar or war is never necessary." But you don't need me to tell you that. And you don't need me to tell you about the atrocities in Latin America that have been carried out by graduates of the School of the Americas, nor about the patriotic duty of non-violent civil resistance. I know that you have heard these things and more, and you don't need to hear them from me.

And while these concerns motivate all of us who have already and will in the future appear before you, I believe we have each been called to this place for a particular reason. I believe that each of us defendants has a particular message. One of the reasons why I'm here is because I live in Georgia. I came here to work as a Jesuit Volunteer, first assisting people on the streets, or in some other sort of crisis, at Central Presbyterian Church, across the street from Georgia's Capitol. The next year I worked for a small non-profit law firm, visiting with men and women throughout Georgia's prisons. Then I moved to the Open Door Community, a

Catholic Worker-type community serving the homeless in many basic ways, including offering hospitality through showers, hot coffee and shared meals. Now, in addition to my ongoing relationship with the Open Door, I'm one of the pot-washers for Our Lady of Lourdes Catholic Church's soup kitchen. We are a congregation whose church building and shared missions are in the shadow of Dr. King's tomb and legacy.

I have a few backyard chickens at our house. And even with my amateur status as a chicken farmer and my ineptitude in animal husbandry, I've learned that almost every night our chickens come home to roost. Our chickens have learned what they're supposed to do and the rules they're supposed to follow — and they do it. In fact, I tend to get a little upset when Red the Chicken goes over the fence next door. Yet this sort of fence-hopping free-thinking is exactly what we, as people, need to value.

Dr. King preached that hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction. And so we need to get outside these patterns of behavior. We need to find new ways to live and act.

The School of the Americas has a history of teaching torture and other extreme measures of counter-insurgency and interrogation. And so when soldiers are around those trained in these tactics, we can see how the spiral of violence comes home to roost. George W. Bush has condemned the tortures at Abu Ghraib. But we know that there is a direct relationship between Fort Benning and this Iraqi prison. The treatment of detainees at Guantanamo is but another

SOA-Chickens, continued on page 10

Trained for Death

By Valerie Fillenwarth

Editor's note: Valerie Fillenwarth is from Indianapolis, Indiana and received a sentence of 3 months and ten days for crossing the line at Ft. Benning.

Your Honor, Judge Faircloth, it's been said that dissent is the highest form of patriotism. I want our grandchildren to know that we can love our country enough to speak out when something is so wrong. Thank you for this opportunity to do so.

I am here with the support of Ed, my husband of 42 years, and our family. We have seven children. Five are married and their spouses are as dear to us as our own kids. We have 17 wonderful grandchildren.

I've been participating in the annual vigils here since 1998. Hearing the names of the victims who were children has always made me cry.

In the village of El Mozote [El Salvador] alone, 382 children were killed. Three hundred eighty-two children! Ten of the twelve soldiers who shot them were trained here at the School of the Americas. The shell casings from their M-16's, found at the site, were made in Lake City, Missouri. Who was punished for this? Who even apologized? What reparation was ever made?

A year ago, our grandson Ben died in a car accident. He was 17. Our family will never be the same. Ed and I cannot do what grandparents are supposed to do; there's nothing we can do to fix it. But no one was trained to cause such sadness. Ben's death was an accident.

But the thousands of deaths in Latin America caused by the training at the SOA

are no accident, and those families also will never be the same. It is for those families that I went through that fence.

We cannot heal their pain—but we can stop this. We can change our country's policy that supports corporate greed and relies on the military personnel of Latin America to enable that greed.

Your Honor, at least 494 graduates of the SOA are labeled "notorious" because of the atrocities they have committed against people in their own countries. Most of the soldiers here now are from Colombia, the country that was terrorized by the worst human rights abuses in our hemisphere.

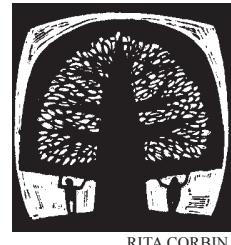
We're told the school is different since the name was changed in 2001. And since 2001, the Leahy Law forbids U.S. funds to be used to train anyone from a foreign country who has "committed gross violations of human rights." The Secretary of Defense and the State Department must verify the good character of each potential student. But the Secretary of Defense also runs the SOA!

In 1992, the Inter-American Commission on Human Rights named for prosecution El Salvador's Colonel Del Cid Diaz, for commanding a unit that beat up and shot 16 members of an indigenous community and threw their bodies in the river. Del Cid Diaz was a student at the SOA in 1991 and 1998, and he was back there in 2003. This is a clear violation of the Leahy Law.

We're told that the SOA has no secrets, that it's an open book. Our taxes pay for this training, and we should know who is being trained. But last year, the SOA refused

SOA-Death, continued on page 10

Connections



RITA CORBIN

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.

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Ralph Dukes vigils for peace in front of 910 at noon on Sunday, January 21, 2007

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A Song of Peace for Guantanamo

By Lauren Cogswell

In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising and have come to pay him homage." (Matthew 2:1-2)

Like wise women and men from the east, some Catholic Workers followed the star of Bethlehem to the place where Jesus was waiting. They had heard the account from lawyers who were attempting to bring cases of Guantanamo prisoners — cases of torture and denial of human and legal rights — into U.S. Federal District Court. They heard the stories of the young men who had been kidnapped, sold for ransom and sent to Guantanamo to assuage the empire's fears. And so they followed the star: During Advent 2005, twenty-five Catholic Workers and friends journeyed in prayer and witness to the prison at Guantanamo. (Read the story in "Walk to Visit Prisoners" and "Witness Against Torture," *The Catholic Worker*, January-February 2006).

We remember that when Herod learned of Jesus' birth, he ordered the slaughter of the innocents (Matthew 2:16). The slaughter is ongoing — thousands of children in Iraq and Afghanistan have been murdered because of the Bush empire's fears. Over 500 men have been kidnapped, tortured and imprisoned indefinitely, many of whom are innocent of any wrong doing. And so, on January 11, 2007, five years after the first person was brought in chains to Guantanamo, we came to D.C. — 500 of us. We gathered in the atrium of the U.S. Federal District Court to witness, pray,

remain neutral.

The court had not been neutral regarding the lives of these men, and we follow Jesus, who refused to be neutral to the suffering of the poor.

Many of us planned to risk arrest without identification, taking the name of the prisoner we were representing into federal court. I was given the name Abdul Ghafar, a 48-year-old man from Afghanistan. I wrote his name on my arm with permanent marker. It felt like an act of solidarity: a tattoo, the mark of a prisoner. From what I could find out about him, he is a poor farmer. I think of Abdul now as I walk in our garden that is awakening from its winter rest, as the first shoots of garlic I planted in the fall make their way through the frozen earth. We're both farmers, he and I.

This prophetic call from Isaiah 62 was one of the lectionary readings for the Sunday following January 11th, 2007, the fifth anniversary of the first prisoner being brought to a place of indefinite detainment and torture at the US prison in Guantanamo Bay, Cuba.

I will speak out to encourage the prisoners in Guantanamo,
the people of Iraq, Afghanistan,
I will not be silent until they are saved,
and their liberation shines like a torch in the night.
Prisoners of Guantanamo, falsely imprisoned,
the world will see you liberated!

All our leaders will see your light.

You will be called by a new name,
a name given by Yahweh, by Allah, our God.

You will be like a beautiful crown for Allah, for Yahweh.
No longer will you be called

"Forsaken", "Forgotten", "Detainee."
No longer will your land be called "The Deserted One."

Your new name will be called "Fulfilled",
your land will be called "Abundance",
because Yahweh Allah, loves you
and will be like a shepherd to your land.

Like a potter and her finest creation,
the one who formed you will remain faithful
and cherish your blessedness.

As poets delight in the beauty of creation,
so your God will delight in you.

On your walls, prisoners of Guantanamo,
I have placed sentries.

They must never be silent day or night.
They must remind Yahweh Allah, of God's promises
and never let God forget her own people.

They must give God no rest until Guantanamo is shut down,
torture is ended
and those in prison are given their full human rights,
and God turns the prison at Guantanamo
into a bountiful garden, full of life.

Yahweh Allah has made a solemn promise,
and by God's power it will be carried out.

The resources of Afghanistan and Iraq
will no longer be consumed by the United States.

The richest nations will no longer
drink your wine and steal your oil.
But you who planted and harvested the grain,
you will eat the bread and praise Yahweh Allah.
You who tended and gathered the grapes,
you will drink the wine in the courts of my sanctuary.

People of Afghanistan and Iraq,
mothers and daughters, fathers and sons,
go out of Baghdad and Kabul,
and build a road for your returning people!

Prepare a clear path, clear it of landmines.
Put up a signal that the occupiers have left,
so that the nations will know
that Yahweh Allah is announcing to all the earth:

Tell the people of Afghanistan and Iraq
that Yahweh Allah is coming to save you,
bringing with her the men illegally imprisoned
in Guantanamo, whom God rescued.

You will be called God's holy people,
the people God has saved.
The men falsely imprisoned in Guantanamo
will be called the people that God loves,
the people that God did not forsake. ♦

Lauren Cogswell is a Novice at the Open Door Community.



U.S. Federal District Court in Washington D.C. January 11, 2007: Open Door Community member Chuck Harris (above) is led away by a U.S. Marshal. Photographs by Ted Stein (top, see www.resistancemedia.org) and Owen Henkel (bottom) are from www.witnessstorture.org

and shout so all would hear of the torture and illegal imprisonment in Guantanamo.

Outside the court, a solemn procession of people dressed as Guantanamo prisoners, with orange jumpsuits and black hoods, assembled and bore witness to the truth our country is trying so hard to keep from us. The visual image was striking: 400 hooded people, standing in front of the grand white pillars of the Supreme Court, the towering dome of the Capitol, and the massive marble of the District Court. They knelt, waited, and attempted again and again to gain entrance to the courthouse. The system that detains the men at Guantanamo indefinitely would not allow them in.

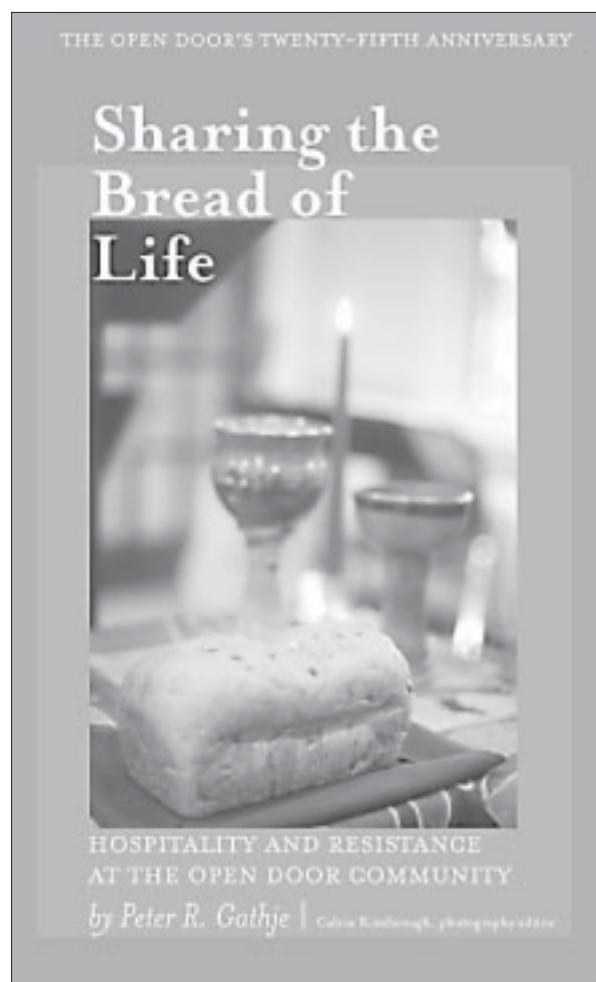
Inside, the U.S. Marshals asked us to cover up our t-shirts, take down our banners, and silence our protest, but struggling to be faithful to the call of Isaiah, we would not be quiet. The head of the marshals was polite and cordial. He said that we were welcome to stay, but the court space must

Inside the court, we knelt down and began to sing and pray, "Peace, Salaam, Shalom." Over and over again we sang, until we were all arrested and taken to the basement holding cells. Waiting outside the cell with my arresting officer, I listened as he began to hum, "Peace, Salaam, Shalom; Peace, Salaam, Shalom." I could see a moment where he wondered to himself where this song had come from. Did he hear it on his morning commute? Did it come from the radio while he shaved a few hours ago? The song of peace was at work underneath the surface, in ways unknown, unseen and unplanned. Then he stopped and glanced side to side to see if anyone had caught him.

We must keep singing the song of peace. It is a song that, in the end, every human heart wants to sing. And it can break through every wall we construct — even the walls of a U.S. Marshall, even the walls of Guantanamo, even the walls of the empire's fear. ♦

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celebrating our
Twenty-Fifth Anniversary



Sharing the Bread of Life

Hospitality and Resistance
At the Open Door Community

By Peter R. Gathje

Thank you for the wonderful book, "Sharing the Bread of Life" by Peter Gathje. It is great! Will you please tell him how much it has been enjoyed? In spite of being connected to you all over a long period of time, and feeling we knew a good deal about the ministry, his book filled us in so well on all the beginnings and the growth parts of the story, with which we were less familiar. It was also so good to read many names we recognized and to know those dear friends are still serving at the "OD."

*Love to all,
Mason and Bobbie Ellison
West Hartford, Connecticut*

272 pages
45 photographs
Paperback
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Dr. King and the Human Rights Revolution

By Larry Cox

Editor's note: Larry Cox spoke at the 4th Annual Martin Luther King Holiday Human Rights Prayer Breakfast. Please see Eduard Loring's introduction on page 1.

We at Amnesty International are honored to be here today. It is also extremely humbling and moving for me personally. Dr. Martin Luther King Jr., to put it simply, is the greatest human rights leader this country has ever seen and one of the greatest this world has ever seen. Every person who has been part of the global struggle for human rights or who has benefited from that struggle has a debt to him that can never be paid.

For many of us, that debt is a very personal one, even if we never had the privilege of meeting or working with Dr. King. I remember very well the day Dr. King changed my life. I grew up in Ohio, the son of a single mother who suffered all her life from struggling with poverty and gender discrimination. One day, I came home from high school and on the television was Dr. King, speaking in Washington to the biggest crowd I had ever seen. And my mother, who had not escaped the prejudice that is the chronic disease of so many poor white people, asked me what all those people were doing. I said, "They're fighting for us, Mom." And my Mother, as so many did in encountering Dr. King, rose above her prejudice and said, "I think he is fighting for everyone."

That was literally the moment when I first really understood that it is possible in life not just to endure suffering — but to fight to stop it. It is possible to succeed in ending it.

This was the famous "I Have a Dream" speech that too many people use today to avoid the challenge of Dr. King by characterizing him as a mere dreamer. But to me there was nothing dreamlike about Dr. King and the movement he inspired. What he offered, then and now, is the only *realistic* path I have seen for ending social injustice — the mobilization of so-called ordinary people on a massive scale, motivated by love, to force governments to live up to their own laws and ideals and to respect and fulfill the rights that allow us sinners to live as we should.

Amnesty International was born out of this same response to suffering and the same passion to end it. An English lawyer named Peter Benenson read an article about the imprisonment of two students in Portugal who had raised a toast to liberty. He responded with an appeal that appeared in newspapers around the world in 1961, calling on so-called ordinary people to join in a one-year campaign to free all people locked up for their beliefs or identities. That one-year campaign has become a permanent global movement of more than 2 million people in some 100 countries fighting for the freedom and dignity of people across the globe.

Benenson always said that one of his inspirations for starting Amnesty International was his admiration of Dr. King. Benenson, like Dr. King, was a man who believed in prayer but understood that the most important form of prayer is action for the oppressed. Dr. King talked about a faith so strong that it could hew from a mountain of despair a stone of hope. Amnesty's symbol of hope is a candle whose flame is so bright it can shine through barbed wire and prison walls. It is no coincidence that among the first cases Amnesty took up were those of civil rights workers imprisoned in the American South.

But if we are honest — and honoring Dr. King's legacy requires honesty — we have to admit that all of us, and certainly those of us in the human rights movement, are still struggling to fully grasp and act on Dr. King's words and ideas. He may not be adequately described as a dreamer, but

he was certainly a visionary.

Dr. King understood, as no one else, the power of human rights. He spoke of a "human rights revolution" and he understood that it was a global revolution, one that had to be waged on a global scale; he understood that a denial of rights anywhere is a denial of rights everywhere. What would he have said today to a world that has watched and done little to stop genocide after genocide from Cambodia to Rwanda to Bosnia, to the horrific and massive violations of human rights taking place as we speak in Darfur? And Dr. King understood that the denial of rights at home, here in the world's greatest superpower, directly contributes to the denial of rights all around the world and helps and provides justification for tyrants and killers.

He saw, and with great courage and at great cost, spoke about the connection between rights and peace. He saw that the violations of rights lead to war and war leads to the massive violation of rights. What would he have said today about the horrors in Iraq? About the USA Patriot Act?

Long before Amnesty International and other human rights organizations even dreamed of taking on the massive denial of economic and social rights, Dr. King was organizing a Poor People's Campaign. What would he say 30 years later about an America where millions are without health care? Where even more work hard but remain below the poverty line? And where people are forced onto rooftops and concentrated into a stadium prison — not by a hurricane and a flood, but by indifference, neglect, racism and the denial of the basic needs without which rights have no meaning?

And he understood long before most human rights organizations that workers' rights are human rights and that no human being can be free and have dignity if denied the right to organize. He went to his death fighting for just those rights. What would he have said about practices that seek to crush labor rather than raise up and celebrate those who work?

Amnesty International is still learning from Dr. King. We understand that all rights are interdependent; one cannot fulfill civil and political rights without fighting for economic and social rights. We are preparing for a global campaign against the poverty that denies millions and millions of people their dignity and their freedom.

And we are, in every area of our work, trying to bring human rights home. We are learning from Dr. King that it is possible to fight against the horrors of the America we live in without losing faith in the America we believe in — the America we were all taught to believe in, the America of liberty and justice for all. We are inspired in our work by the way Dr. King, even in the midst of jailings and beatings and killings, never gave up on or stopped loving this country.

And so we have launched a campaign called "The America We Believe In" and are fighting for that America, the America that says that all human beings are created equal and means it. An America that built a statue to welcome immigrants *in* rather than an America that builds a wall to keep people *out*. An America that does not torture, kidnap and disappear people and take them to secret detention sites. An America that does not abolish habeas corpus. An America that brings children to schools rather than prepares them for prisons and death rows. In this fight I believe with all my heart that Dr. King is with us. I know his words still guide us.

Just yesterday I was at a rally on the steps of the Supreme Court to protest the ugly icon of U.S. lawlessness that is Guantanamo Bay, a place where we have locked up indefinitely, without charges or trial, hundreds of men whom the president has simply decided with no court process can

Dr. King, continued on page 9

Hunger & Eating: A Conversation, Part II

By Brother Eduard-the-Agitator
Loring

Editor's note: This letter to Brother Eduard from Dave Higgins is responding to a September 2006 Hospitality article, "Hunger and Eating." Dave is a Presbyterian Elder, a stock broker, and has supported and volunteered with the Open Door Community for more than 20 years.

Dear Eduard:

I write this out of love for you, respect for your theology and vision and in solidarity with the poor in our midst.

While I agree with most of the important issues you have raised in your *Hospitality* article and understand your constant frustration with public policy decisions that continue to criminalize the poor . . . the institutionally forced redistribution of property versus the generous sharing of property in love has never worked and also bears its own injustice. That's a call to arms I can't answer.

Our system is *not* perfect and is flawed, as are *all* human institutions. I wish we lived in the Kingdom of God on earth, but we don't; and we muddle along the best we can in this post-Eden sphere. In the meantime, our system seems to still be a beacon of hope for millions who strive to come here and are sustained in many places outside of our borders by opportunities created by this system. Americans are still one of the most generous peoples on earth per capita, so folks do voluntarily redistribute their own wealth every day.

If you can find a country where "Democratic Socialism" thrives as more than a vision, I would *love* to know where it is, because unfortunately, I know of no country that ever became prosperous through socialism. Can our current system improve? Is the struggle worthwhile? Are there wrongs to redress? Can our society resemble The Kingdom? I know the answer to all of these questions is a resounding YES; otherwise we are all in danger of terminal cynicism.

Anyway, that's my two cents' worth as your friend, student, colleague and brother. I wince because I know I am apt to get a sermon, lecture or both. Best to Murphy and I hope to see you all soon.

Peace,
Dave

Dave & Eduard: A Conversation

Dave: *That's a call to arms I can't answer.*

Eduard: I hope and trust that your language here is metaphorical about "a call to arms." You have known me for 23 years. I am committed to nonviolence, love and justice. I am making a plea and a call to the moral and nonviolent battlefield. I believe Democratic Socialism is the way to go in these days while ice caps are melting and polar bears are



BRIAN KAVANAUGH

drowning in the Arctic regions. I believe that the death of girls, boys, men and women under the bridges, on the streets, in the Atlanta City Jail, the Fulton County Jail, and Grady Hospital, from neglect, poverty, and abandonment, is terrible, terrible violence. I am proud to resist and be at war with our system of extreme riches for the few and poverty for so many, with Central Atlanta Progress, and others who defend the present system and the violent suffering of the poor.

Dave: *Our system is not perfect and is flawed, as are all human institutions. I wish we lived in the Kingdom of God on earth, but we don't and we muddle along the best we can in this post-Eden sphere.*

Eduard: Agreed. I have struggled against the word "perfect" for years. It is a word/concept that disables and disempowers many folk. The concept and even the language puts Jesus on a pedestal and his "Way, Truth and Life" out of reach for many. Perfection is outside history, outside the Incarnation, outside the places of the Kingdom of God/Beloved Community. The Greek word, which is mistranslated as perfect, is "telos," which means mature or "as good as it gets." This does not deny, but rather engages, the evil, and social and personal sin in this world.

I have been blessed in my life and social vision to follow Jesus, The Human One, of the one-eyed gospels, Paul, St. Augustine, Calvin, Reinhold Niebuhr and Dr. Martin Luther King Jr. with a "realistic" view of human nature and history. In fact, what has been deadly in the 20th century was so many folk wanting to recreate a more perfect union with violence. Stalin with a perfect revolution and classless society. Hitler with a more perfect race. The South with Jim Crow and race riots/massacres, lynchings and rapes to dominate the freedmen and freedwomen and the poor whites called "trash" by the Big Boys with cash in the left palm. No vote in the democratic (sic) system. No capital in the capitalist system.

The notion of perfection has often

led to genocide. Domination leads to a minority who are rich and a majority who are poor as our world turns today. If we give up perfection, we can move to something far better, filled with fire and lots of good friendship and love.

I believe in justice. I do believe and hope for a more just system. Freedom is a possibility in human history. We do have the imagination and capability to structure life in ways that God's Shalom and justice are woven into the fabric of our political and economic systems. This is the Goodnews of the prophets! I would say we work for these ends in discipleship community from a social location in which we struggle to reduce the distance between rich and poor, black, brown and white. Discipleship community is to be lived out with historical and experiential solidarity with the poor — this has been and is the meaning and journey of my adult life. You and I, as Presbyterians and as fellow workers at the Open Door Community, share much of this. That is the way I have understood and loved you over these good years.

Dave: *In the meantime, our system seems to still be a beacon of hope for millions who strive to come here and are sustained in many places outside of our borders by opportunities created by this system.*

Eduard: Again, I agree. The issue for me is not how happy are the rich or how hopeful are the poor with our system. The issue for us is: 30,000 children have died in the last 24 hours from hunger- and nutrition-related causes (source: United Nations). The issue for us is not the fine houses in Atlanta, many worth millions, which this system creates daily for those with capital, but the 15,324 homeless people in our city who are not only homeless, but abandoned by our democratic capitalist system.

I agree with you. Our system is the richest, most powerful, most luxurious ever created on earth over the last 8 million years. But the riches and luxury are exclusively for those with capital. The question for us is this: What shall we do with and for the poor? How shall we eradicate poverty? Or, to use the

words of Dr. Martin Luther King Jr., "Life's most persistent question is: What are you doing for others?" My answer is to work for Democratic Socialism with the norm that everyone should have *enough*. Everyone should be guaranteed, by constitutional right, to have the necessities of a good life plus \$11.50 per week to fritter away.

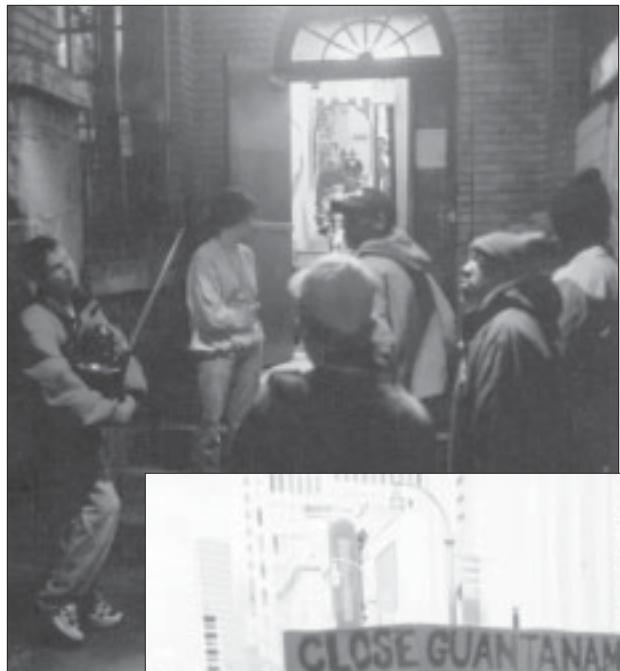
I do not believe so much in egalitarianism, an idea that everyone must have the same. I do accept Jesus' prayer: "Give us this day our daily bread." Some folk need two loaves, some one (Exodus 16). I do believe in the benefits of competition, meritocracy, and entrepreneurial freedom and creativity if these are within a framework that limits accumulation at the point where others suffer. I must stress that I am asking you to support *Democratic* Socialism, not state socialism.

Thank God the voter ID bills have been struck down by the courts. We must strengthen democracy and that means strengthening the vote. Cast your vote and your life for the Common Good with a preference for the needs of the poor. That is, in my way of reading the gospels, what Jesus did and calls us to do: "The gospel is *good news* to the poor." "The Spirit of the Lord is upon me, because God has chosen me to bring good news to the poor. She has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save the people of God."

Dave: *Americans are still one of the most generous peoples on earth per capita, so folks do voluntarily redistribute their own wealth every day.*

Eduard: Absolutely. You are one among them!! The Open Door Community lives completely on the love and generosity of others and most particularly people of means. Not one of us who live at 910 earns income. We are beggars and mendicants. This is true not only for the Open Door Community, but for the Catholic Worker movement. Many American people are among the most generous in the world and even the majority today is peace-loving, as only 27 percent are now supporting the \$1,000,000,000 per hour we are spending in Afghanistan and Iraq.

The most generous people I know, however, are the families who ride on our Hardwick Prison Trip. You should see how they help each other and share their money during visits in the hellholes of godless abandonment. And the homeless who dress out of our clothes closet. I have watched homeless men and women take off their shirts and coats and give them to others. If we did that at Phipps Plaza's Nieman Marcus, we would be handcuffed and hauled off to the psych ward at the Fulton County



In, Out & Around 910

Photographed and compiled by Calvin Kimbrough



Martin Luther King, Jr. Holiday

The Martin Luther King, Jr. Holiday begins each year early on Monday morning with a special breakfast. This year Donna Bonaparte cooked wonderful pans of scrambled eggs which we served with ham or turkey sausages, sweet rolls, orange juice, and coffee. The sorting room was open, and as folks left 910 we also gave them sandwiches for the road. Then after our breakfast we journeyed to Peachtree Street to join the MLK March where we carried our MLK banner as well as our new "Close Guantanamo: Stop Torture" banner.



The trial of the SOA 16, those who crossed into Ft. Benning during the SOA Watch action November 19, 2006, was January 21, 2007 in Columbus, Georgia.

We had several visitors both before and after the trials.

One was Alice Gerard, from Grand Island, New York (right with Mike Vosburg-Casey, who was sentenced to 100 days). November 19 was Alice's 3rd time to cross the line in 5 years; she received a sentence of 6 months.

She left the following note:

*Dear Open Door friends,
Thank you for the wonderful, warm hospitality.*

I loved staying here after my trial and getting to experience your world! I hope to come back and stay longer! (After my six months in prison have expired!)

Love, Alice



GLADYS RUSTAY

Laurel Dykstra (right with Tony Sinkfield) came from Vancouver, British Columbia, to lead Bible Study with us during our winter retreat time at Dayspring Farm. Laurel, an activist, Biblical scholar, and the author of the ground-breaking study "Set Them Free: The Other Side of Exodus," led us in a challenging study of prostitution in the Bible.

Visitors



Sunday Afternoon Prayer: We See Signs

By Sara Jane Toering

Longtime friend and member of our extended community, Sara Jane Toering graduated last spring from Emory University with a degree in law and theology. She works for the law firm of Sutherland, Asbill and Brennan in Atlanta and is a member of the Open Door Community Advisory Board.

Holy God:

We come to you tonight, in the quiet roar of Ponce de Leon on a Sunday. We come to you in the city of Atlanta, where some folks sip sparkling champagne in ballrooms while others panhandle for change to buy coffee outside. We come to you, this motley congregation at the Open Door — a community attempting to resist war, where some of us have served in the military, where some of us have loved ones in the military, and where some of us have gone to prison for standing against the symbols of military might in places like Fort Benning.

We come to you — a community of folk acquainted with suffering. Some of us have negotiated sleeping on sidewalks in the cold with our socks drenched with the previous day's rain. Some of us have fought the cycle of addiction that always hovers — threatening to drag us back into using. Some of us have fought against sicknesses of the mind, heart and body: depression, hearing voices, reeling from disappointment at yet another hurtful act by our exceedingly imperfect families, cancer, endless toothaches, the nasty cold that one resident caught that quickly spread around the entire community.

We come to you, this community acquainted with suffering, and we pause for a moment. Because even in the midst of the Ponce de Leon madness, we see signs of hope. We see signs of the power of a God bigger than addiction, bigger than cancer, bigger than the government, more capable of love and redemption than we can even put into words.

We come to you because we see signs. We relish two days of the brightest sunshine at the beginning of December! We see signs. We are a community caring for one another in the best way we know how, and we just celebrated a quarter-century of life, love and struggle. We see signs. We are blessed with women and men who take time to come to worship and share the stories of their lives even as they survive on the street. We see signs. We are home for men who beat addiction one day at a time and simultaneously leaflet and speak out against injustice every week in Woodruff Park. We see signs. We are home for women who never forget a prayer and who remind us of the definition of faithfulness. We see signs. We are blessed with people who offer beauty in response to injustice — photography, lovingly crafted sermons, the beating of drums. We see signs.

Thank you, Beautiful Creator, Holy God, for these and other signs that point us toward hope, faith, and the knowledge that teaches us to stand up and raise our heads, because your redemption is drawing near. ♦



Blankets

Many groups and individuals have contributed hundreds of blankets this winter for use by our friends on the streets. The fifth grade class at

Holy Redeemer Catholic School has been bringing blankets each winter for over 20 years. On Sunday afternoon, January 14, several van loads of blankets, students and parents arrived with this year's donation. Thanks to all who have helped bring warmth to the cold concrete this winter.



Retirement Living TV

Gladys and Dick Rustay are TV stars! A crew from "The Art of Living," a program on Retirement Living TV, taped at 910 in January. Broadcast information is available from www.rl.tv and www.CN8.tv. Gladys (left) talks with David Smallwood while the taping proceeds.

Holy Week and Easter with the Homeless

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

Palm Sunday, April 1

Lauren Cogswell preaching
Open Door Community, 5pm

Monday, April 2

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

Tuesday, April 3

City Jail, Peachtree St. SW, 5pm

Wednesday, April 4

Woodruff Park, Five Points, 5pm

Maundy Thursday, April 5

City Hall, Trinity Avenue, 5pm
(with celebration of the Eucharist)

Good Friday, April 6

State Capitol, Washington Street, 5pm

Holy Saturday, April 7

Pine Street Shelter, 5pm
Peachtree and Pine Streets

Easter Morning, April 8

Open Door Community, 8am
Breakfast with our homeless friends, followed by worship and
Celebration of Life over Death and Oppression



FRITZ EICHENBERG



MEINRAD CRAIGHEAD

Hunger and Eating, *continued from page 1*

Jail, as though we were an Oxford University historian crossing the street in downtown Atlanta! But then, Wendell Berry says do something every day that won't compute: "Practice Resurrection."

Capitalism and Democratic Socialism are not about individual or corporate giving (which, too, is so important to us who work with the poor and for social justice within this system). We are talking about structures, systems, institutions and the allocation of resources and responsibilities beyond the heart and head of the individual. We are talking about justice, not charity.

One function of politics in a democracy is limiting power in a way that nurtures the Common Good for all people, constructing an equitable distribution of power among the citizens. Another function of democratic government, I believe (and here I differ from the "market-driven" philosophy), is to generate and maintain institutions that sustain and further the goal and the vision of the United States of America: equality. This means equality not only before the law, but also in regard to having enough for a good life: freedom, the pursuit of happiness, and housing – as a human right, not just for those who can afford a house. This interplay between the gospel of Jesus Christ and the move toward Democratic Socialism under the American norms written out in the Declaration of Independence, the Constitution, and the Bill of Rights I have learned from Dr. King.

Dave: *If you can find a country where "Democratic Socialism" thrives as more than a vision, I would love to know where it is because unfortunately, no country ever became prosperous through socialism.*

Eduard: Nothing is perfect, as we said earlier. However, when Murphy and I visited Charlotta Norby's parents in Denmark, we listened to her dad, Jens Norby, a world-renowned scientist, speak of their system. He spoke of the advantages of high taxes and the love of the Common Good. They have enough and few have too little. Dr. Norby and Denmark had a tremendous impact on Murphy and me. In Scotland, the Presbyterian Church is often aligned with the Socialist Party and/or the Labor Party, and this is another place from which we have learned much.

None of these countries has wealth or a class of super-rich people like we have in the United States of America. But then great wealth is not the measure of Democratic Socialism. That is the measure of capitalism. Have you noticed that the discussions concerning Atlanta's new Symphony Hall are mostly about the cost? Not about music, art, love, beauty, and making this music available to all the people of Atlanta. Only the rich will get to go to the new Symphony Hall. In fact, only the rich get to go to the symphony in Atlanta today, in what they think of as our current paltry old concert hall. \$300 million for the venue? How many children's lives could we save with that? Or what if the tickets were \$5 for the

next 20 years at the present venue and the citizens of Atlanta could enjoy classical music without having to be wealthy? Of course, the poor can't get into the Blind Willie's (blues club) most nights either.

Dave: *Can our current system improve? Is the struggle worthwhile? Are there wrongs to redress? Can our society resemble The Kingdom? I know the answer to all of these questions is a resounding YES! Otherwise we are all in danger of terminal cynicism.*

Eduard: Yes, a resounding YES! You and I are working for this together and differently. I am giving my life to both the Works of Mercy (direct action to those in need) and the Journey for Justice (which is about structural change of our economic and political institutions). The love in my life and the passion come from keeping the two together on an experiential basis: Mercy and Justice. My location means that I live with the dying and suffering. The consequences of unbridled greed and too much wealth sleep on my back porch every night. Yet, I hear hope banging, and banging, and banging on my back door.

Dave: *I wince because I know I am apt to get a sermon, a lecture, or both.*

Eduard: I am so sorry if I have made you wince. I have little else to give than a sermon rooted in a lifetime of the study and practice of the scriptures. I am a lecturer, trained as a church historian. But now I am an "Agitator," and I am more shaped by the streets than the academy, but I must have both. I wish I could do better; I wish I could be better. But I will fight until the day I die to find food for the hungry, housing for the homeless, equity in public access to the goods necessary for a joyful life, the end of racism in our city and prisons, and the end of the death penalty. But I am a failure: Today there are more hungry people, especially children, than ever in American history. Housing costs and patterns are driving the poor out of Atlanta. The rich are richer than ever in human history and the poor are abandoned in the United States of America as I preach and lecture. Grady Hospital is sick. 48 million American citizens have no health insurance and thus get sicker and sicker. Racism is subtle, except in schools and prisons, in the downtown business community and the mayor's office. People in prisons are 70 percent people of color and 92.7 percent poor. And both the Democratic and Republican candidates for governor and lieutenant governor in our recent elections were supporters of the death penalty.

I thank you, Dave, for your love and trust. Thank you for your place and hope "in solidarity with the poor in our midst." Thank you for your faith in Jesus and your journey with him. Thank you for your leadership in the life and work of the Open Door Community. We love you like a church mouse loves crumbs from the Eucharist.

Yes, my good friend and brother on the journey of Mercy and Justice, let us remember: "This land is my land. This land is your land." ♦

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

Prayer, *continued from page 1*

You who
Come to us in the stranger's guise as
Drunks and addicts
Widows and orphans
Beggars in velvet
Mumblers and incoherent poets of your word of fire
Lost lawless lawyers whose bar code is: Out
Teachers who dared to tell the way, the truth, the life
Veterans who fought our wars abroad and have no homes in
their homeland: no security and no patriots' acts for them.

You, O God of justice
You cry out
Like a woman alone in childbirth:

'Housing is a human right
Go tell it on the mountain
In the sanctuaries
On the streets
At the courthouse and in the halls of Congress
House my people today
I say
In the fierce urgency of now.

Woe to you, prosperity preachers
Woe to you, blind, cruel police
Who hurt and harm my unhoused.

Woe to those who own two houses while I sleep in a barn
Woe to the rich while I suffer from poverty
Woe to the well-fed while I stand in the soup line
Woe to those who cheer for tax cuts while my people have
nowhere to go but jail."

Help help help
us not simply to endure.
Grant us the strength to build the Beloved Community on
earth
To carry on with love and struggle and sacrifice in the streets.

Grant us dignity
As we build a destiny of righteousness and justice
Of love and peace
Of equality and housing for all
Of human rights.

Now, ruler of the universe, you tell us to pray for our leaders
and so we shall.
We lift before you this morning our president, George W.
Bush
A practitioner of inhuman wrongs instead of human rights.
We beseech thee to lead George's father to buy him another
Baseball team.
After a few losing seasons, O Ruler—
you who laugh at the plans of kings, queens, and presidents—
we ask you that his daddy purchase for him the baseball
commissioner's job
just as he bought W the 2000 presidential election.
And keep our president, O shepherd of those who shall not
want,
From putting us in harm's way.
Help us in this hour of our need.
Please do.

In the name of the one who lifted Dr. Martin Luther King Jr.
to be the brightest light of this nation as he followed in the
footpath of Jesus, The Human One.
And as King confessed with his back against the wall:
"But amid all of this we have kept going with the faith that as
we struggle, God struggles with us; and that the arc of the
moral universe, although long, is bending toward justice."

Dr. King, *continued from page 4*

have all their rights taken away.

The last speaker at the rally ended with these words of Dr. King, words that made me think not just of his legacy but also of the reality of his enduring spirit. They are from his famous speech at Riverside Church denouncing the war in Vietnam: "A time comes when silence is betrayal. [People] do not easily assume the task of opposing their governments' policy, especially in time of war. We must speak with all the humility that is appropriate to our limited vision, but we must speak. For we are deeply in need of a new way beyond the darkness so close around us. We are called upon to speak for the weak, for the voiceless, for the victims of our nation, for those it calls enemy, for no document from human hands can make these humans any less our [brothers and sisters]."

To which I can only say: Thank you, Dr. King, and Amen. ♦

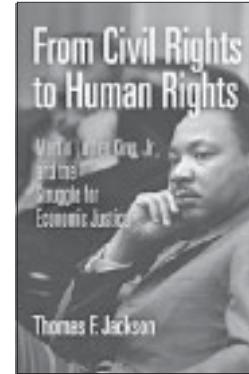
Recommended Reading

From Civil Rights
to Human Rights

Martin Luther King, Jr., and the
Struggle for Economic Justice

Thomas F. Jackson

472 pages | 6 1/8 x 9 1/4
13 illustrations | Cloth 2006
ISBN 978-0-8122-3969-0 | \$39.95



"Never before have King's social and political ideas been so thoroughly documented nor so persuasively explicated. Future generations of King scholars will owe Jackson a debt of gratitude for this monumental book of enduring value." —Clayborne Carson, Director, Martin Luther King, Jr., Research and Education Institute, Stanford University, Senior Editor, *The Papers of Martin Luther King, Jr.*

"Just two weeks after Martin Luther King, Jr. was murdered, one of his closest advisors complained that Americans were making King into a 'plaster saint,' the sharp edges of his prophetic politics smoothed over so that he might serve as a comforting symbol of racial reconciliation. With this brilliantly executed study, Thomas Jackson gives us back the real King, who dreamed of radical change peacefully secured. From Civil Rights to Human Rights is an important contribution to modern American history—and a painful reminder of just how far we are from the Promised Land." —Kevin Boyle, Ohio State University, author of *Arc of Justice: A Saga of Race, Civil Rights and Murder in the Jazz Age*

Thomas F. Jackson is Associate Professor of History at the University of North Carolina, Greensboro. ♦

In the name of
Abraham and Sarah
Yahweh-Elohim
Allah
Jesus, The Human One
Harriet Tubman
Martin and Malcolm
Amen. ♦

Brother Eduard-the-Agitator Loring CW# 91030306 is a
Partner in the Open Door Community

Join us as a
Resident Volunteer

TONY SINKFIELD

Dietrich Gerstner (former Open Door Community Resident Volunteer from 1986 to 1988) and his sister, Iris Balzer, traveled from Germany to visit with us for two weeks in January. Dietrich and others founded the Brot & Rosen — Bread and Roses — Catholic Worker in Hamburg in 1996 where they welcome and advocate for "undocumented" immigrants. Iris is a teacher who lives close to Stuttgart in southern Germany.

Live in a residential Christian community.

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

*Join street actions and
loud and loving non-violent demonstrations.*

*Enjoy regular retreats and
meditation time at Dayspring Farm.*

*Join Bible study and
theological reflections from the Base.*

*You might come to the margins and
find your center.*

Contact: Phil Leonard
at opendoorcomm@bellsouth.net
or 770.246.7625
For information and application forms
visit www.opendoorcommunity.org



SALLY ELLIOT

this year give
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A \$7 donation covers a year's worth of *Hospitality* for a prisoner, a friend, or yourself.

To give the gift of *Hospitality*, please fill out, clip, and send this form to:

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

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

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

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

Name _____

Address _____

Email _____

Phone _____



**volunteer
needs
at the
Open Door Community**

- ◆ People to accompany community members to doctors' appointments
- ◆ Groups or individuals to make individually wrapped meat and cheese sandwiches (no bologna or pb&j, please) on whole-wheat bread for our homeless and hungry friends
- ◆ People to cook or bring supper for the Community on certain Monday, Tuesday, Wednesday, or Thursday evenings
- ◆ Volunteers for Monday and Tuesday breakfasts and for Wednesday and Thursday soup kitchens
- ◆ A Dentist within a 40 mile radius of Atlanta who would provide care for long-term Partners at the Open Door Community
- ◆ Volunteers to help staff our foot clinic on Thursday evenings

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

SOA-Chickens, continued from page 2

example of people acting out either what they were taught or what they may feel is expected of them.

Additionally, as residents of Georgia, you and I have particular concern for how the violence taught at the School of the Americas is coming home to our communities. While we haven't seen Latin American-type death squads, I am concerned about the deaths of Kenneth Walker in Columbus and, more recently, Mrs. Kathryn Johnston in Atlanta. Both of them died at the hands of the police authorities, which demonstrates this culture of violence. The SOA has been a center of violence, hate and toughness. Dr. King teaches us that these become multiplied in a descending spiral of destruction. My concern is that we see it having destructive effects all over Georgia.

Our movement to close the School of the Americas, and specifically my own action, is founded on the ideal of love, sought through the means of non-violent direct action. By allowing our voices of dissent, by closing the SOA, we can have a safer home. We might even break free from at least part of this destructive cycle of violence — and emerge into a new way. ♦

SOA-Death, continued from page 2

to disclose the names and countries of its students — in violation of the Freedom of Information Act.

I want our country's policy to be based on respect for every person in Latin America. Let's admit that we can learn as much from them as they can learn from us.

Pope Paul VI wrote in his encyclical, "On the Progress of Peoples": "It is a question of building a world where every person, no matter what his/her race, religion, or nationality, can live a fully human life. At stake is the survival of so many innocent children and, for so many families overcome by misery, the access to conditions fit for human beings."

Your Honor, over the door of the Holocaust Museum in Washington, D.C., are the words, "Thou shalt not be a victim. Thou shalt not be a perpetrator. Above all, thou shalt not be a bystander."

I'm trying to *not* be a bystander. I hope our grandchildren won't be bystanders. And so I join my voice with all those crying out for justice. Thank you. ♦



LAVRANS NIELSON

The Atlanta PD and the Case of the Jaywalking Historian

On January 4, 2007, distinguished British historian Felipe Fernandez-Armesto — in Atlanta for an academic conference — was knocked down, pinned to the sidewalk, handcuffed, and arrested by seven Atlanta Police officers. The charge? Jaywalking. After spending eight hours behind bars, Dr. Fernandez-Armesto was released on bond. Charges were dismissed the next day after the professor told a judge his side of the story.

As this bizarre story made its way around the world, two friends of the Open Door weighed in. Lauren Cogswell, a Novice at 910, wrote a letter to the editor of the Atlanta Journal-Constitution. Her letter was never published. And former Resident Volunteer Clive Bonner, who was a police officer in Britain before coming to the Open Door, wrote us a letter of concern.

To the Editor:

Sometimes it takes distance for us to see our greatest failings. Professor Felipe Fernandez-Armesto's arrest for jaywalking represents a brutality that happens to the poor of Atlanta on a daily basis. The Atlanta Police routinely target poor and homeless people for jaywalking. A homeless friend recently showed me his charge of six months' probation and \$120 in fines for one count of jaywalking.

How will he pay this cost? Is this how we want our police to spend their time and energy? Will filling our jails with jaywalkers make Atlanta a world-class city, a safer city? The people of Great Britain say no. Thank you, Britain, for bringing our issues of police brutality, hostility, classism, and racism to the surface. Let us use this opportunity to change our ways and become a hospitable city to our own citizens and to our guests.

Rev. Lauren Cogswell

Dear friends,

I caught a BBC radio report last week about a British university professor who was arrested in Atlanta for jaywalking. It seems that this professor had crossed the road and a person wearing a bomber jacket called out to him and said, "You shouldn't cross there." The professor, thinking this was a piece of friendly advice to a tourist, thanked the person, who had not identified himself as a police officer, and walked on. Very shortly afterwards, the professor was thrown face-down onto the sidewalk with the original man sitting on his legs. Soon, three other people arrived and sat on the professor, who was not struggling, being totally in shock. The professor was handcuffed and taken to jail, where he spent eight hours trying to find out what he had done wrong.

It brings back bad memories for me (see footnote). America has a very bad name here in Britain at the moment, mainly due to the war, but also due to the perception that it expects everyone in the world to do as it says. The Atlanta Police need to be taken to task for the way they deal with normal, law-abiding people — and that includes our homeless friends. I dread to think what they do to people suspected of real crimes!

Clive Bonner
Annan, Scotland

Footnote: In 2005, Clive was arrested in front of the City Grill for trespassing. This native of Britain was wrongly and falsely accused by the security guard at the City Grill. After 24 harrowing hours in the Fulton County Jail, Clive was released on bond. Later, all charges were dropped. ♦

Grace and Peaces of Mail

Hello Open Door Community,

Greetings and blessings to all! I wanted to let you know that inspired by your Soul Foot Care Clinic which I had a chance to participate in last year when I visited the Open Door for Christmas and New Years, we now are offering foot care to the homeless in our community! PACE (People and Congregations Engaged in Ministry) is in its third year and my congregation, the Church of the Incarnation is serving as a host for three weeks of this rotating shelter. Inspired by my experience at the Soul Foot Care Clinic and encouraged by several nurses who are parishioners, I contacted a local podiatrist who trained a group of volunteers. This past Monday we had our first foot care night and were able to minister to nine of our guests — a very meaningful experience for both the guests and the volunteers. Blessings on you all, a special hello to Lauren and Tony.

Peace in Christ the Worker,
Rhonda Miska
Coordinadora del Ministerio Hispano
Charlottesville, Virginia

Hello Open Door,

I am taking this opportunity to let you know of my new address. I want to make sure that I continue receiving *Hospitality*, which I always enjoy very much. I am enclosing a small donation for the important work that you do.

I think of my short time volunteering there often, and think of the Open Door as a beacon of love and justice in this city. Please give my love to all.

In solidarity,
Keely Harris
Atlanta, Georgia

Dear Ones,

On your silver anniversary we celebrate with you God's faithfulness and your fidelity as a covenant community. We pray that you will continue in your extraordinary faith witness.

With love and prayer,
Sr. Linda Susan Beard
Sr. Diane Stier
Emmaus Monastery
Vestaburg, Michigan

Hey Tony!

How are things going at the ODC? I thought of the Martin Luther King Campaign and was wondering how that is going. Are there any new folks at the Open Door? I miss everyone so much.

Things here are going pretty well. I am going to school for my Master's in Social Work at Boston University and working at Community Action, Inc. in the heating assistance department. Next year, I think I am going to be placed at [the Department of Social Services] for my internship. It is cold up here now. The other morning when I went to run (I run at 5:50 before work), it was only five degrees! Yikes!

I was sad to hear that Bobby [Callahan] died. I read it in *Hospitality*, ["Waiting for Friendship," January 2007] ... I felt the article was well written. He was really a great person and I always enjoyed seeing him.

Tell everyone I say hello and that I miss them all so, so much! You are all always in my prayers.

Take care,
Kristen Ann Iworsky
Boston, Massachusetts

Editor's note: Kristen Iworsky was a Claretian Volunteer at the Open Door Community in 2005.

Dear Ed,

Thank you for your article "Hunger and Eating" in the September *Hospitality*! As a Hunger Action Enabler in the Presbyterian Hunger Program, I hope that we have grown in our vision to fight hunger and its root causes. The five parts of the Presbyterian Hunger Program are Direct Food Relief, Development Assistance for communities in Need, Public Policy Advocacy, Education of Churches and Ourselves, and Lifestyle Integrity (which is making shopping and living choices in our individual and corporate lives, so that there is enough food and resources for everyone, including future generations, who will also need an earth). I try to help people to understand that there is more to fighting hunger than just giving out food!

I have often thought that my job would be better titled "Redistribution of Wealth Enabler." Hunger Action Enablers are called HAEs, and hae in the Scottish language means 'have,' so I think that we can think about the haves and have-nots.

Thank you for always challenging and educating me! God Bless your work in Georgia. Thank you for keeping me in the loop!

Sincerely,
Schaunel Steinnagel
Hunger Action Enabler
Presbytery of Philadelphia



Thank you so much for sending us *Hospitality* which we started getting when we visited the Open Door in 1983. It is the publication we most look forward to receiving. We send love and prayers to your community.

W. Rea and Janet Knight
Helena, Montana

Dear Open Door Community,

I am writing to let you know I will not be at this address [prison] to receive your newspaper, *Hospitality*. After 6 years I have finally been paroled. Thank you for your consistency in sending me the monthly reading.

Please accept my donation of 2 books of stamps to use for your worthy cause. I wish I could give more.

At any time we could find our loved ones or ourselves in prison or poor — at the mercy of others.

God Bless you all,
Stacy Bjornson
Billings, Montana

Ed the Agitator,

Thank you for the newspaper. Please keep up the good work on serving our homeless and disaffected. Our society's problems are complex and difficult to resolve but we must keep trying. Although I sometimes disagree with your methods I acknowledge and appreciate that there are people like you trying to make this a better place for all.

(Judge) Jackson Bedford,
Fulton County Superior Court
Atlanta, Georgia

Dear Open Door,

Please accept this check to help cover our issues of *Hospitality*. I hope it helps in some small way. We've been busy with where there's a need, but it's been a challenge. I can only remain speechless at the funding it takes to run your incredible ministry. As we await our determination from the IRS, we rely on the kindness of our fellow parishioners, friends and family to continue our weekly deliveries of food and clothes and other essentials to Maryland/DC area shelters. We were very happy to see part of our dreams realized as we were just recently able to completely furnish a two bedroom apartment for a previously homeless grandmother and her two grandsons with some of the stock of donated furniture, appliance, dishes and all the other items necessary for a new start. This is part of what we vision our role to be in the community as we have those in need referred to us for help. Please say a prayer for our poor as we in Maryland wait for deregulation of our electric and the whopping 72% increase we all will see on our bills come July. We hope all is well there and pray for Murphy.

With much love,
Clint and Helen Cosner
Millersville, Maryland

Dearest Sisters and Brothers,

For many days I kept in view a list of all your names... I had hoped... to write more personally, by naming each of you as I learned so clearly while with you that you do honor your friends in this way. Alas — as John met me at the airport on November 21st we drove directly to our printer to collect "the mailing" which occupied a few of us literally until the following Monday.

But truly you have been in my heart ever since. The lovely welcome and hospitality for me first, then our gang on Sunday night, it all was such an honor and privilege to share in, inspiration, truly.

So now we try to thank you...impossible!

Now we are in the midst of trying to invite scads of people to participate in our spring, Sacred Peace Walk, and/or as speakers to draw a mass gathering to literally show how the (nuclear) Test site could be transformed. Its original glory calls it to be a resource for sustainable technology research in this 21st century.

The peace walk is March 27-April 1st. May you join us in prayer as we move into a collaborative, participatory presence to transform ourselves as well (away from nuke enhancement). Blessings and counting on your prayer for this happening.

With utmost gratitude,
Megan Rice (for the Nevada Desert Experience)
Las Vegas, Nevada

Editor's note: Megan Rice and her co-workers visited us on their way to and from the School of the Americas protest in November.

Dear Ed, Murphy, et al.,

Here's \$10 for the coffee fund. As a middle-class descendant of slaveholders, I don't know what it's like to be homeless, but do know how it feels to desperately crave a cup of coffee.

Sincerely,
Emily B. Calhoun
Alto, Georgia

Wishing everyone involved with the day-to-day operation of the Open Door ministry a health-filled New Year.

Keep shining the light on injustice.
Jay Sambamurthi
Willard, Utah

Open Door Community Ministries

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

Showers & Sorting Room: Wednesday and Thursday, 8 a.m.

Soup Kitchen: Wednesday and Thursday, 11 a.m. – 12 noon.

Use of Phone: Monday and Tuesday, 6:45 a.m. – 8:15 a.m.

Wednesday and Thursday, 9 a.m. – 12 noon.

Harriet Tubman Medical and Foot Care Clinic:

Thursday, 6:45 – 9 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, Georgia, in partnership with First Presbyterian Church of

Milledgeville; The Jackson (Death Row) Trip;

Pastoral visits in various jails and prisons.

We are open...

Sunday: We invite you to worship with us at 5 p.m., and join us following worship for a delicious supper.

We are open from 9 a.m. until 4 p.m. for donations.

Monday through Thursday: We answer telephones from 9 a.m. until 12 noon and from 2 until 6 p.m. We gratefully accept donations from 9 until 11 a.m. and 2 until 8:30 p.m.

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

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

Join Us for Worship!

We gather for worship and Eucharist at 5 p.m. each Sunday, followed by supper together.

Our worship space is limited, so if you are considering bringing a group please contact us at 770.246.7628. Please visit www.opendoorcommunity.org or call us for the most up-to-date worship schedule.

March 4 Lent 2 Worship at 910
Sara Jane Toering preaching

March 11 Lent 3 Worship at 910
Rev. Sylvia Carroll preaching

March 18 Lent 4 Worship at 910
A Witness for Peace

March 25 Lent 5 Worship at 910
Calvin Kimbrough leading

April 1 Palm Sunday Worship at 910
Lauren Cogswell preaching

April 8 Easter Sunday Celebration
8 a.m. Breakfast & Worship at 910



6:00 a.m. Ash Wednesday Service
in the back yard at 910

JOHN NOWAK

Needs of the Community



CHAD HYATT

Living Needs

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

Personal Needs

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

Food Needs

- turkeys
- hams
- sandwiches
- quick grits
- backpacks
- double bed
- single bed
- mattresses
- bed pillows
- futon couch

Special Needs

- ibuprofen
- lubriderm lotion
- cough drops
- non-drowsy allergy tablets
- cough medicine (alcohol free)
- 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 Thursday evenings!

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!