

# HOSPITALITY

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

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

November-December 2005

## Pharaoh's Crumbs

### On Atlanta's New \$200 Million Aquarium

By Lauren Cogswell

"Pharaoh's Crumbs! Pharaoh's Crumbs! These are just Pharaoh's Crumbs!" he muttered as he walked in for breakfast early one morning. His dreadlocks hung around his face as he kept on complaining and grumbled his way right into the dining room.

We've received an occasional cursing before, but they are few and far between the generous blessings we receive from our friends who come to share their meals with us. So we were all disturbed by this brother. "Pharaoh's Crumbs! Pharaoh's Crumbs!" is all he would say as he glowered into our breakfast kitchen.

The next day he was back again. As he took a glass of orange juice, he muttered, "Pharaoh's crumbs, Pharaoh's crumbs, you are feeding us Pharaoh's crumbs."

I replied, "These aren't Pharaoh's crumbs man. We're working for freedom, we're people of the Exodus. Pharaoh is out there, but we're not Pharaoh!"

He kept walking and sat down at the table to eat his grits and sausage. After the breakfast was over, I pursued him in the yard.

"Why did you say these are Pharaoh's crumbs?" I asked.

"Because you are just feeding us so we won't rise up. You give us just enough to keep us from having a revolution."

"We are not Pharaoh, my friend – we are working for the non-violent revolution, for the coming of the Beloved Community around here. We *want* you to rise up, we *want* you to shout out, to stand up, to resist the Pharaohs of our world."

We spent some time talking about the work of our community and his journey across the southeast, seeing the oppression of the Black men in prisons and on the streets. He was angry; and he was a speaker of truth. After some time, he conceded that we weren't Pharaoh. He began to trust that we might be living into who we hope to be, as followers of our brother Jesus the Liberator, as people who attempt to walk in the footsteps of Martin Luther King, Jr. At the end of our conversation I asked him his name. It felt to me like I was living the story of Jacob at Peniel and I had been

wrestling with an angel. Now the dawn had come, the struggle had ended and I asked for a blessing.

"My name is Emmanuel," he said.

"God with us," I said.

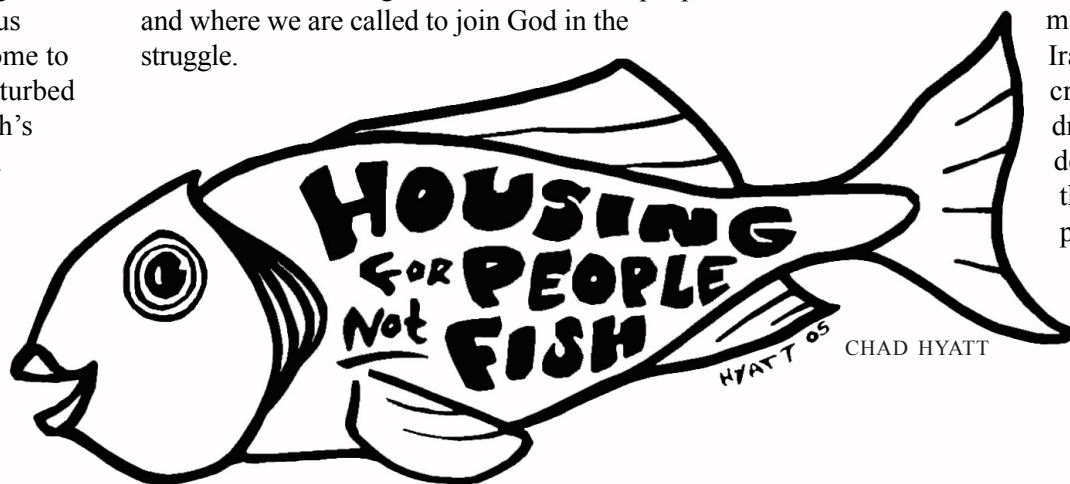
"Yes, God with us." And he walked away.

Since that conversation I've been wondering about Pharaoh's crumbs and looking for where they are being scattered in our city. Surely that is the place where God is working for liberation for her people and where we are called to join God in the struggle.

I've come to understand "Pharaoh's crumbs" as what I like to call "benevolent empire," where the systematic death of the empire's ways of greed and war-making hide behind the crumbs of well-publicized "good works." I saw Pharaoh's crumbs in the paper where U.S. soldiers in all their combat gear were roving the Iraqi countryside immunizing sheep and cows. These are the same uniforms worn by those

who drop the bombs, who fire the machine guns, who torture the Iraqi prisoners. Pharaoh's crumbs are food packages being dropped by bombing planes. We destroyed the water systems and the food production systems, poisoned the land with depleted

**Pharaoh, continued on  
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## Conscientious Objection is Discipleship

By Eric Garbison

Recently, the recruitment office of the U.S. military made a surprise visit to the offices of several of the historic peace churches.

They have taken this as a warning of events to come. Talk of a draft has become more prevalent as the war in Iraq drags on. And so have preparations for conscientious objection (CO).

Draft or no, in wartime the church has the obligation to consider the nature of discipleship with greater seriousness than in times of calm. Or so you would think.

This summer I contacted my denomination, the Presbyterian Church (USA), to inquire about registering as a CO. In talking with the person at the Office of the State Clerk overseeing this registry, I

asked how many young people had registered.

"Not many," she replied, "Since the beginning of the war in Afghanistan, we've had around ten a year.

"A lot less than during the first Gulf War," she added.

When I asked why she thought so few had registered, her reply was what I feared but expected to hear: "My impression is that people don't know about CO because churches are not offering Biblical views to their youth. Whether they are for or against it, they're not intentional about it."

While there is plenty of talk *about* the war among Christians, perhaps even the occasional debate, where is the connection to discipleship?

When I first imagined writing this article, my intent was to answer some basic questions about CO

**CO, continued on page 8**

# Inch by Inch: Remembering the Year

By **Murphy Davis**

Over the years, the liturgies of life in community become more and more a resource for stability and joy, and a structure of hope. Every year, every day, every set of events is different, but there are some basic frameworks that come around again and again in the cycles and seasons, on which we come to depend.

One of my favorites is the Friday night as we begin our annual Planning Retreat in late August of every year. Gladys leads the circle as we sit together to remember the year just past. On Saturday we spend most of the day planning for the upcoming year, but Friday night is the time to remember. As we move around the circle, each person tells something about what has been most important about the year: the stories of triumph and struggle, the defining moments, or a funny time. It's hard to anticipate what each community member will remember and whether or not it will have anything to do with what anybody else remembers. But together our stories form a patchwork quilt that gives warmth and cohesion.

Ed and I missed the whole retreat last year. I was spending several weeks in Emory University Hospital with fungal pneumonia, which I had contracted while in the midst of chemotherapy for a third occurrence of cancer. I was awaiting a bone marrow transplant under the care of a most amazing team of doctors, nurses, technicians and office staff. They had already become beloved and trusted healers in our life, and that was a tremendous gift when the going got so hard.

During the particular week of the retreat, I was dangling, literally, in front of death's door. Gladys began by remembering the time they got a call from Ed during the week at Dayspring. Dr. Lonial had told Ed it was looking very bad for me, and that he should be prepared for me not to make it through. The community gathered around a little table in the farmhouse living room, lighted candles, and prayed long and hard. And well, here I was, restored to the

circle—a living testimony to the power of prayer, not to mention hopeful and zealous medical care.

And so the stories began.

Carlton remembered the May African-American history tour in South Georgia. Though he had grown up in a small Georgia town, he could hardly believe that “things were still like that.” He remembered the multiple sets of chain link and concertina wire fences around the several jails we visited. But this was, most importantly to Carlton, “the year I learned to shout.” When our conflict with City Council emerged in the summer, it was after several months of Bible study about the 8<sup>th</sup> century Hebrew prophets. “*Shout as loud as you can...*” said Isaiah (one of Ed's favorite verses of scripture). Carlton, who had never made a public speech before in his life, found himself in front of the Council declaring, “I've always been a quiet person, but the way you folks are acting and what you're doing to poor folks in this town, I'm just gonna have to learn to shout!”

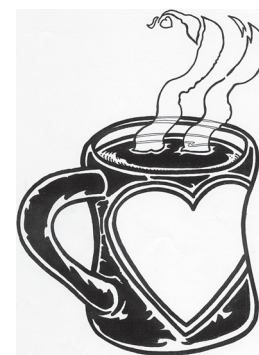
Lauren mused about the times in community life when everything seems to stop and time stands still. There was the time visiting on death row, gathered in a circle for prayer and song and unity; there was the moment in the middle of the Municipal Market when our shopkeeper friend Daniel burst into singing “Amazing Grace” in Korean, and then there was walking the streets during Holy Week – praying, keeping the vigil with the Vagrant Christ.

This resonated with Eric, who remembered our various times of public witness. These were, for him, new and encouraging experiences, as he has felt deeply led to the “Foolishness of the Cross.” But there was also the stark realization of how the homeless mentally ill carry so much of the burden of our insane society. “I want to learn to help carry their suffering.”

Melvin remembered a year of learning so much about himself—especially realizing talents and gifts that he never knew he had. “I've learned to discern character and that I can play the tambourine!”

Phil especially remembered last December,  
**Inch by Inch, continued on page 11**

## Holiday Needs



This winter and holiday season, The Open Door urgently needs the following items:

**COOKED & SLICED TURKEYS**  
(FOR THANKSGIVING AND CHRISTMAS)

**HAMS** (FOR NEW YEAR'S MEAL)

**T-SHIRTS** (L, XL, XXL, XXXL)

**SOCKS**

**BLANKETS**

**COFFEE**

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 summer, we use 40 pounds of coffee each week, and we use much more in the winter. 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.

## 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



Frank Ostrowski (left) and Dick Rustay cook each week for Wednesday Soup Kitchen. Frank, a retired psychologist, has volunteered with us for five years. He is also a representative to the United Nations for the International Fellowship of Reconciliation.

### Newspaper

**Editor:** Murphy Davis

**Managing and Layout Editor:** Mary Byrne

**Photography Editor:** Calvin Kimbrough

**Associate Editors:** Ed Loring, Gladys Rustay, Lauren Cogswell, Mark Bashor (Poetry Editor), Eric Garbison, and Kyle Thompson

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(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

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# Fall Appeal 2005



MURPHY DAVIS

The Open Door Community residents and larger community gathered for Sunday afternoon worship.

Dear Friends,

We write you this holiday season with a pressing request for help.

This year, the Open Door Community's expenses are at an all-time high. And because our income has not kept pace with rising costs, we are about to scrape the bottom of the barrel.

Just as many of you are facing the daunting task of heating, powering, and maintaining your homes this winter, we too are preparing for a dramatic increase in the cost of natural gas. Gas heats not only our home, but also the water for showers for our homeless friends.

In addition, the high cost of gasoline has deeply affected our budget. We use our vehicles to visit the imprisoned at Jackson and Hardwick, to buy food and supplies for our hospitality ministries, to take people to and from doctors' appointments and visit the sick, to attend AA meetings, to take the community's children to school, and to be witness and participants in non-violent political actions in the city of Atlanta.

We serve many hundreds of friends from the street each week. The cost of food has risen 13%.

We are working to conserve energy, to turn the thermostat down, and cut back where we can, but the needs at our door are great.

And right now 910 is *full* -- of people, laughter, prayer, joy, and struggle. Some of us, like Nelia and Calvin Kimbrough and Eric Garbison, are ordained ministers who divested of most of their belongings to join a vision of Beloved Community. Many of us are recovering from harrowing years on the streets. And Ana and Henri Garbison, the children of Resident Volunteers Jodi and Eric Garbison, just started their second school year in Atlanta.

With such a lively house, our daily works of mercy take on new energy and joy. Each week we offer good food, hot showers, medical care, and welcome to the homeless and poor. The Hardwick Trip remains, for many in Atlanta, the only way to visit their loved ones in prison. And this year, in response to the city's continuing assault on the dignity and rights of the poor, we launched the Martin Luther King Campaign for Economic Justice.

None of the resources for our life are our own. As beggars in solidarity with the poor, we rely entirely upon your support and prayers.

We have entered a critical financial time and ask for your support now. We are moved and humbled by your help, and we thank God for you.

In peace and love,  
The Open Door Community

Murphy Davis  
Barbara S.  
Gladys Rustay  
Phil Leonard  
Gina Murray  
Dick Rustay  
Carlton Carmichael  
Melvin Powell  
Wanda Rabb  
Home Hardwick  
Alan & Thomason  
Sonya Smithfield  
Nelia Kimbrough  
Joni Smith  
Edward the Agitator  
Logan Duckworth  
Ira Terrell  
Eric Tabu  
Jodi Garbison  
Ruhel L. Callan



# Hurricane Katrina: The Poor People's Storm

By Diana George

(Editor's note: Diana George was a Resident Volunteer at the Open Door in 2003-4. She is Professor of Composition in the English Department at Virginia Tech in Blacksburg, VA.)

"And while my heart goes out to people on fixed incomes, it is primarily a state and local responsibility. And, in my opinion, it's the responsibility of faith-based organizations, of churches and charities and others to help those people."

— Michael Brown, former FEMA director

"And so many of the people in the arena here, you know, were underprivileged anyway, so this is working very well for them."

— Former First Lady Barbara Bush, on touring the Astrodome

Two years ago I wrote that it is very hard to see the real poverty in this country unless you are living in it or working among it. Most Americans can go through their days with barely a hint that serious, life-threatening poverty is growing and has been growing, according to a recent *Newsweek* story, every year since the century turned over. That same report indicates that in 2002-2004 African Americans, American Indians, and Latinos totaled nearly 70 per cent of Americans living in poverty while the percentage of white Americans living below the poverty line amounted to about 8 per cent.

Given those figures it really shouldn't have been much of a surprise when the world saw what many called "third world-type" disaster photos and television footage of men, women, and children—most of them African American; most of them poor—huddled in the New Orleans convention center, floating face down in flood waters, and standing in line for anything—a diaper, a bottle of water, a dry shirt—anything.

Perhaps the answer to the public's shock lies in a September 11, 2005, *New York Times* apology written by *Times* editor Byron Calame:

"Poverty so pervasive that it hampered evacuation would seem to have been worthy of The Times's attention before it emerged as a pivotal challenge two weeks ago. And the inadequacies of the levee system deserved to be brought to the attention of readers more clearly long before the

storm hit...What readers would have been more likely to find in The Times's past decade of news coverage of New Orleans were stylishly written articles about the city's charm, cuisine and colorful characters. While some of those articles dealt with crime in the city's predominantly black neighborhoods, the issue of poverty was seldom explored in any depth" ("Covering New Orleans: The Decade Before the Storm").

*Times* readers, responding to that apology, wrote back that the paper shouldn't blame itself. After all, the *Times* can't cover everything.

I'm not going to pick on *The New York Times* here. That would be silly and it wouldn't serve much of a purpose. After all, at least the newspaper that has, for years, run the motto "All the News That's Fit to Print" on its masthead has publicly acknowledged that they might be missing the real news in favor of all the news that sells the paper. Still, I do think *The New York Times*' choice of what to cover and what to ignore echoes a disturbing temper of these times.

Witness, for example, failed FEMA director Michael Brown's insistence that the kind of help that FEMA was unable to provide is really the province of churches and charities. A government official charged with one of the most important tasks in this country—to coordinate aid efforts in the face of disaster—tells us that it is somebody else's job to care for the citizens of this country. His voice betraying a thinly veiled sarcasm, Brown complained to a Congressional panel that delivering five gallons of gas to people who couldn't afford it wouldn't have helped much. What did people expect? A superhero? With that, Brown dismissed all suggestion that a government is, ultimately, responsible for the health and welfare of its own. Is it any surprise that Brown referred to the vast number of impoverished victims as "those people"?

Of course, the burden of the government's response to Katrina can't be placed on one person no matter what the Bush administration might wish. In an AP story filed on September 28, 2005, Lara Lakes Jordan reported Brown accusing the Department of Homeland Security of skimming off as much as \$77 million from FEMA. Like so many other social services and agencies, FEMA has fallen victim to tax cuts for the rich and billions diverted to a war begun and carried out in a series of lies.

When I listened to Barbara Bush's comments on her tour of the Astrodome or Laura Bush moaning that

the news media was blowing the Katrina disaster out of proportion, I found myself wondering if this is no more than a determined blindness about poverty and the resources available (or, more often, not available) to the poorest of the poor in this country. It is what a friend of mine used to call "militant ignorance," the stubbornness to remain unaware, uninformed. Sometimes I do believe that we don't want to see what is in front of us. If we see it, we will have to do something about it.

And, once it is in front of us, as it has been since Katrina hit, what do we do about it? Well, lately it's been

turned into another version of Reality TV. ABC's *Good Morning America* has promised to rebuild reporter Robin Robert's home town of Christian, Mississippi, street-by-street, neighborhood-by-neighborhood. NBC's *Today Show* boasts of turning Rockefeller Center into "Habitat Center" where homes for lucky families are being framed up ready for shipment to Katrina-hit areas. NBC calls it their "Make a Difference" campaign. All of it filmed as it is happening. All of it guaranteed to raise viewer ratings.

To be fair, the hearts of the TV **Storm**, continued on page 10

## poetry corner



JULIE LONNEMAN

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

Mark M. Bashor, Poetry Corner  
The Open Door Community  
910 Ponce de Leon Ave NE  
Atlanta, GA 30306-4212

## Inasmuch

By Gary Charles

*Inasmuch as you care for the least of these...*

If I ask for money and I live in poverty in Atlanta, I am an illegal panhandler.

If I ask for money and I lived in poverty in New Orleans, I am a needy survivor.

*Inasmuch...*

If I ask for shelter and I am houseless from Atlanta, I am a drain on public resources.

If I ask for shelter and I am houseless from Baton Rouge, I am an American in need.

*Inasmuch...*

If I ask for clothing and I am nearly naked in Atlanta, I am a lazy beggar.

If I ask for clothing and I am nearly naked from Biloxi, I am a worthy victim.

*Inasmuch...*

If I ask for compassion and I am without a friend in Atlanta, I am a problem to be solved.

If I ask for compassion and I am without a friend from Jackson, I am a beloved to be embraced.

*Inasmuch...*

If I shout for justice for the voiceless in Atlanta, I am a naïve nuisance.

If I shout for justice for the voiceless where the levees failed, I am a wise prophet.

*Inasmuch...*

If I pray for victims living vicarious lives in Atlanta, I am a religious fool.

If I pray for victims living vicarious lives where the floods consumed, I am a religious leader.

*Inasmuch...*

Long after the floods have abated,

the levees have been repaired,

and the guests to our city have gone home,

our invisible sisters and brothers

will still need housing and hope,

clothing and compassion,

vigilance and justice. ♦

Rev. Gary Charles is Pastor of Central Presbyterian Church in downtown Atlanta.

# Noah and the Flood: A Reflection

By Eduard Loring

There came a time before history when the poetic and prophetic imaginations of those who love Yahweh-Elohim told a story to the people about their God and God's people. The purpose of this story, like the purpose of all true stories, is to teach us to live Torah and Gospel. The aim and purpose of each, Torah and Gospel, is to be a light unto our paths as we: **1. wrestle with Yahweh-Elohim the Creator and Redeemer.** How shall we obey you? How shall we worship and praise you? How shall we support you, O God of Compassion, O God of the prophets? **2. Torah and Gospel seek to teach us how to live our lives together in Peace and Shalom and unafraid.** How shall we love our neighbors and enemies? What is the Kingdom of God/Beloved Community for us in these days of war and strife and injustice in government and big business? What is the relationship between the Works of Mercy and the Journey for Justice? How can a Church be wealthy and true to the Gospel of our Leader Jesus Christ, the Messiah for the world?

When John Calvin came up with the idea of human beings being chained and imprisoned in "total depravity," he had a cool idea. He did not mean that everyone is as selfish as a rich person wanting more wealth in a society with 25% of their neighbors poor. Oh, NO not that! What John meant was that everything we do is laced with self-interest at the expense of the common good. Not just developers and makers of bombs, but Catholic Workers and Open Door Community-ites, too. John never did understand Original Blessing (neither did Rat-zinger, who silenced Matthew Fox for telling us how loveable we are): that is, as far as we are "totally depraved," we are also "totally blessed." We are in the image of Yahweh-Elohim, as both developers and Catholic Workers are; the blessings of God's love are laced in all that we do. **No Act, including murder and war, is beyond Yahweh-Elohim's redemption and healing.** This is one of the reasons why we fight the death penalty and protest the war.

Now, I tell the story from the days of long ago, whose words and images stretch forth across the centuries of depravity and blessings and creep under the bolted doors of our minds and hearts to create a crack just above the threshold so the light can shine on your feet as you sit at the kitchen table, head

bent toward the cooling black coffee and weep for what you lost and yet you know not what it is that you lost. May I suggest: The Story.

Yahweh-Elohim came to the point where he believed he had made a terrible mistake. Maybe she had even sinned. God had been so pleased with creation and blessing. She was happy. Then human beings began doing their own thing. Corporations arose that belittled people. An economic system was hatched in the nest of a foul beastly Harpy which worked for stockholders' profits rather than the common good of all people. Central Jerusalem Progress came up with laws that their minions passed (12-3) to outlaw the poor in certain areas, where the Priests, Scholars, business folk and politicians walked beneath the dwellers who hide in their lofts by night, going out only to let their expensive and sadly caged dogs pee on the city streets and the park grass. (Let it be said without equivocation that most of these Yuppies are very good at picking up their dog's fecal matter even as they oppose public toilets for human beings).

Now Yahweh-Elohim was young in those days. Inexperienced, you might say. So when God repented of what she had done (created human beings in her image, which includes freedom) she decided to kill everyone as punishment. The only solution was a death idea, except for a few righteous folk, and then to start over. Looking over the whole world, God found only Noah and his family living the Torah and Gospel. So God made the decision to let them live and start the project all over again. Though God used death as a means to wipe out developers and bomb makers and the self-interest of the Catholic Workers, she made another mistake. So the floods came and all living beings drowned except Noah and his wife and their sons: Shem, Ham, and Japheth, and their wives. It was like God had been unduly influenced by the U.S. Marines and their slogan, "A Few Good Men," to which God added the wives. But it did not work. Death as a means to solve the problems of depravity and unrighteousness did not and does not work. Nor does it work "to put your trust in human leaders," as God sings in Psalm 146. Because "no human leader can save you." This includes Yahweh-Elohim, who trusted in Noah's righteousness. Much of Church History is a repetition of this mistake. Kill the ungodly and let the Good

people rule, which has just led to more killing and finally now a Church that no longer understands what Torah and Gospel mean.

Shortly after getting out of the Ark, Noah got really drunk and passed out. Unfortunately for the Africans and Americans, Ham saw his dad naked, which was about the worst sin after building bombs and developing God's land for silly McMonster houses for the weak egos of the rich who have to have the outward appearance of power and significance because they feel so powerless and empty inside themselves. And now those who feel like they are nobodies are purchasing SUVs and Humvees. Is there not some liberating Word we can say for these lost and desperate hunger-driven walking dead folk?

So, when Yahweh-Elohim heard Noah's curse and she feared that 4,733 years later white people would use this drunken curse by a naked hung-over man to justify Jesus' proslavery theology and the worst bondage in human history, for it linked servitude and race. What will happen to the people who preached that filthy lie? Will we have another flood? Will the Twin Towers come tumbling down? Can we say that our ancestors were slaves and slaveholders, but not us? Can we say, "This history doesn't mean anything to me"?

So Yahweh-Elohim gave the Rainbow to say she had made a mistake and wouldn't again try that death-dealing way of solving the problem that John Calvin called "total depravity." The Rainbow is a "ban" on the "kill all" solution that God tried in the days before history began and we walked the earth doing our own thing.

Yahweh-Elohim's growth and development has been long and slow from the perspective of those who live in time. God had already put a mark on Cain and said if anyone killed Cain, the first murderer, she would kill seven folk for Cain's death. God used the threat to demonstrate how serious she was that she did not want Cain killed for killing. Why do we kill people who kill people to show that killing people is wrong?

In later years, somewhere in the Wilderness Wanderings or the early social contracts in Canaan, God limited the violence to an "eye for an eye, tooth for a tooth, one life for one life." Murder and war remain among the means of Yahweh-Elohim through her time as a warrior God. But here and there, reading

backwards, we can see peace, love and non-violence emerging in the story and between the lines.

As Yahweh-Elohim grew in her understanding of human beings, their use of freedom, their captivity in "total depravity" and their love because of God's "original blessing," she sent her Son to us. **God gave up entirely on violence!** What began with Noah, his wife, their sons and their sons' wives, became complete on a Christmas morn in a stable when Jesus Christ, the Son of God, was born. The Rainbow is now a symbol of peace, restoration, and nonviolence. (God also gave us the Rainbow so that Jesse Jackson could build a truthful image of the Beloved Community on earth as it is in heaven.) Some 1,942 years after Jesus was born, Dorothy Day said it best: "The only solution is love; and love comes with community."

So our story goes on. We are in the streets of Atlanta facing jail time for asking for Peace and Shalom for the poor, and especially for homeless Black men, whom our Black woman mayor and all the Whites and some Blacks (men and women) in the City Council are quite ready to sacrifice for the bigger profits of the business community.

So, our story goes on. The \$200 million dollar aquarium will open soon in a city which has no money for the housing of the poor and no money for the medical care of the poor and especially the children of the poor.

So, our story goes on. Jesus Christ walks the streets in love and non-violence revealing to us the very heart of Yahweh-Elohim, who, in the New Covenant, with the Radical Remnant, is the God of Compassion and Justice. Join her, please. ✠

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



CALVIN KIMBROUGH

*Breanna and Bryce Harris enjoy lunch on the front lawn of City Hall during the Festival of Shelters.*



## Remember, Resist, Rejoice

By Lauren Cogswell

The Festival of Shelters was a time of Remembrance. We remembered that we were once homeless wanderers – with our bodies, by spending all day and all night on the street. When did we forget our compassion? Where did we forget that we are *one* people? Our comfort robs us of compassion. Air-conditioned homes and cars where we can move from one pristine environment to the next have robbed us of our common humanity. We need to sleep on the street more often. We need to sell our cars and ride bikes and walk everywhere. It just may transform our hearts.

The Festival of Shelters was a time of Resistance as we shared food with beggars and begged our city council members to rescind the panhandling ordinance. The poor are being arrested just for being poor. It is more important to this city to make sure the parks are “vagrant free” than to make sure newcomers to Atlanta are treated with dignity and hospitality. We are going to Resist the ever-broadening persecution of the poor. Maybe we will start a “House People, Not Fish” campaign. Where will it stop? Grab your cardboard and come join us for an afternoon of Resistance in the park!

The Festival of Shelters was a time of Rejoicing as we gathered together white, black, latino, men and women, rich and poor, homeless and housed to share our food and our lives with one another. We are rejoicing! The Baptismal waters were flowing in our home as our shower room washed the injustice of the streets off the bodies of our friends. We are rejoicing. The Eucharist table was set in our home tonight as we broke bread with our homeless friends who came home with us from downtown. The fruit of our harvest was been returned to us.

We pray that the Holy Spirit will continue to give us the courage to be faithful workers of the harvest and faithful to the God of the Harvest, Yahweh Elohim who sets the prisoners free, houses the homeless, and welcomes the stranger. ✠

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

# Festival of Shelters

compiled by Calvin Kimbrough  
and Murphy Davis

*The Open Door's 2005 Festival of Shelters was held on Tuesday, Wednesday, and Thursday, September 27, 28, 29. Most of the activities were at City Hall. We celebrated with our homeless friends as we ate soup and grits, worshipped and sang, created begging bowls, visited with city officials, talked with news reporters, and camped overnight on the front steps. Mike Vosberg-Casey (left) greets folks in the line as Suzanne Wakefield and Carlton Carmichael ladle soup. The Harris family (below) enjoy their soup and sandwiches on the lawn at City Hall.*

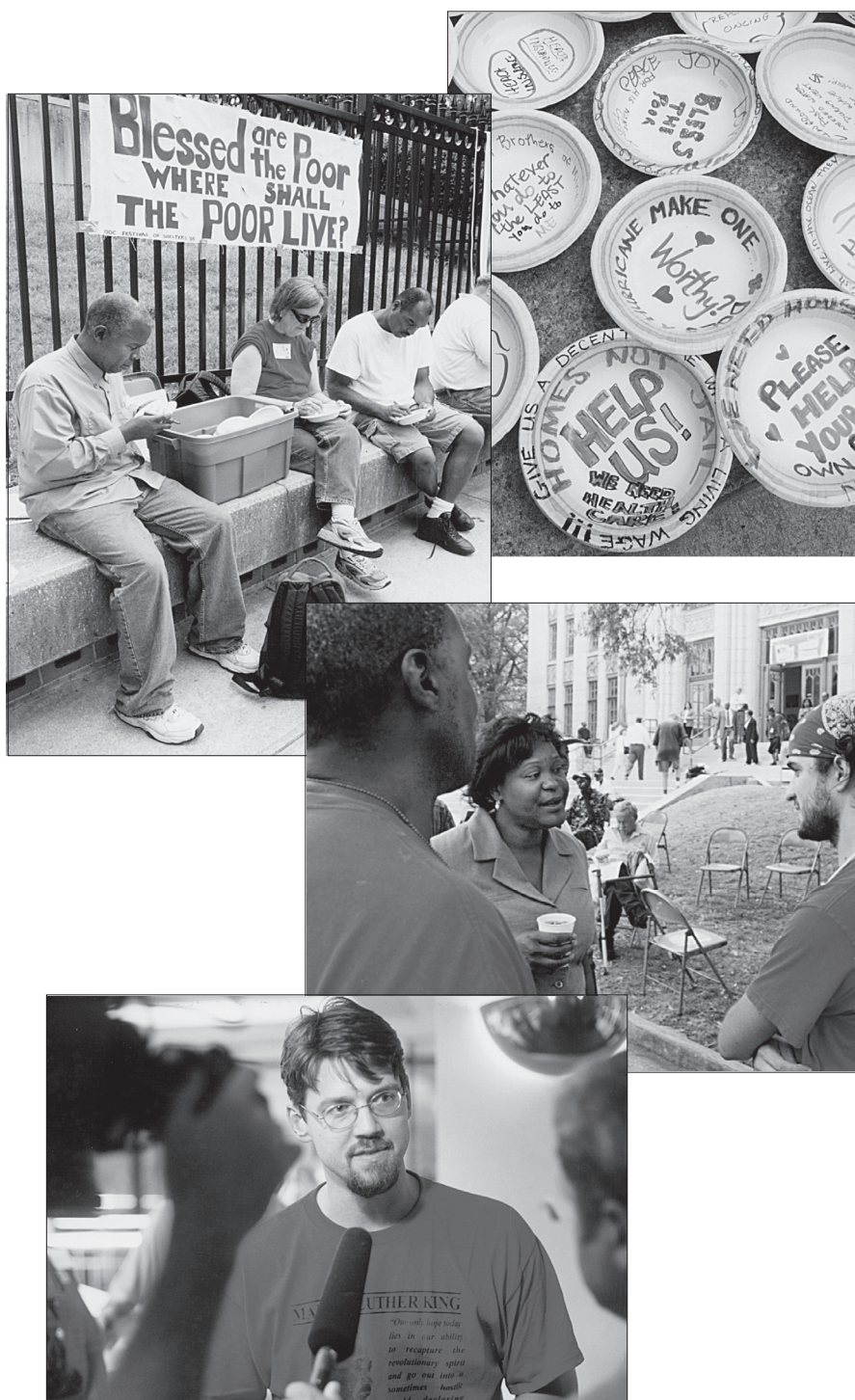


*Heather Barger (above, foreground) leads us in singing during worship on City Hall's front steps. Joe Beasley (left), Southeast Director of the Rainbow/PUSH Coalition, brought us greetings on Tuesday. "Able" Mable Thomas, a Georgia State Representative and leader in the Movement to Redeem the Soul of Atlanta, shared with us The Word at Thursday's worship. She had spent Wednesday night with us, sleeping on the steps where she was now speaking.*



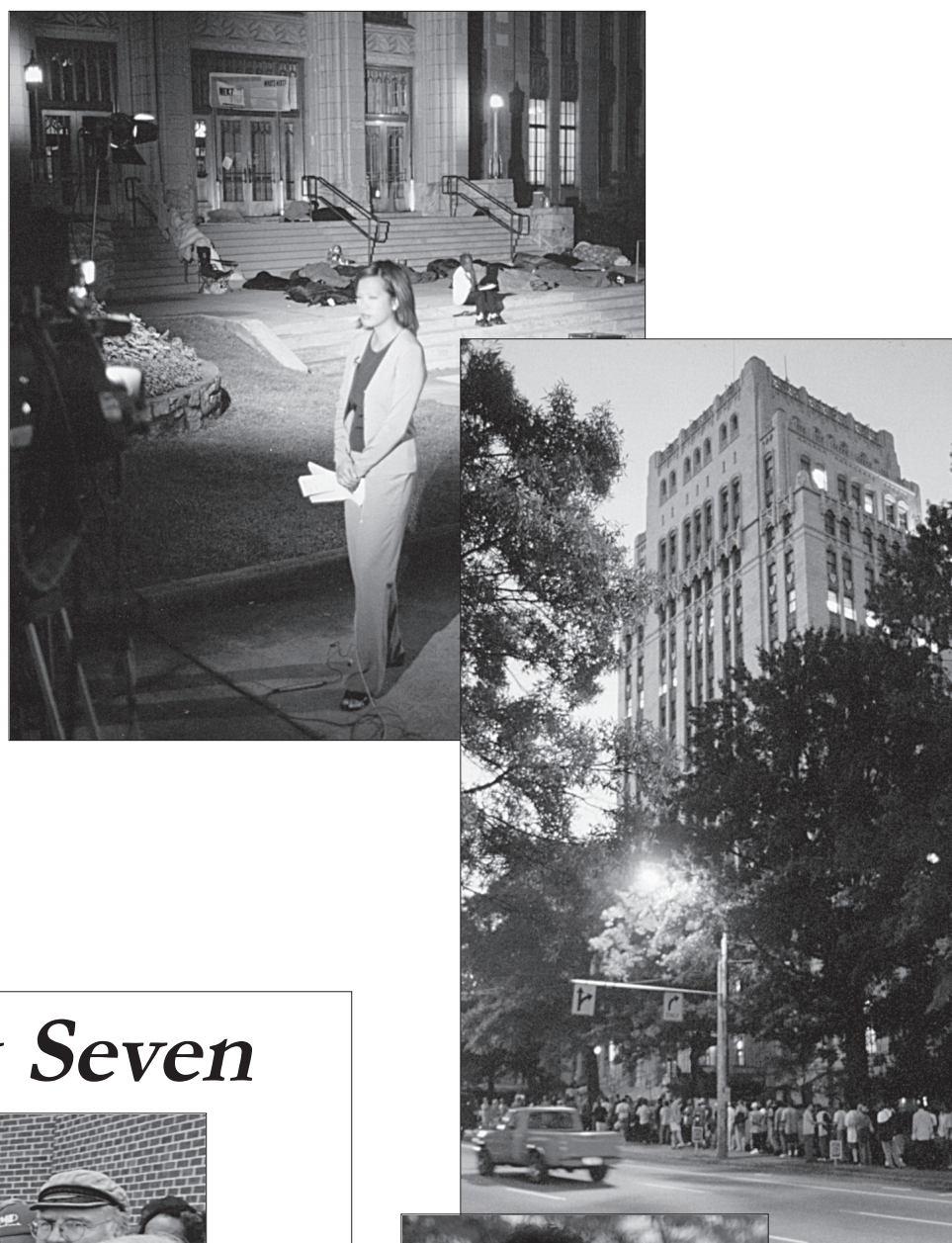


# at City Hall



Cordell Collier, Nelia Kimbrough (our begging bowl expert), and Barry Bailey (left) create begging bowls on Wednesday. The bowls were then carried by a delegation of homeless and advocates to City Council members and the Mayor. Serving meals at City Hall opened up many opportunities for speaking out against Atlanta's so called "quality of life" laws. Carlton Carmichael, City Council member Felicia Moore and Kyle Thompson (left to right below) discuss the effects of these laws over a cup of iced tea. Eric Garbison (below left) speaks to the press.

We were awakened early Thursday morning by the glare of TV lights. By 7:00 A.M. hot coffee, grits, eggs and cold orange juice greeted 300 of our friends from the streets. Donna Bonapart (below, serving oranges) spent the night at 910 so she could rise early in the morning to cook us eggs and grits, a labor of love she does each week!



## The Resurrection City Seven



On August 15, seven of us were arrested for a non-violent protest after the Atlanta City Council passed the ordinance to outlaw begging in the "Downtown Triangle." The court date for the "Resurrection City Seven" was October 4, the day of the Feast of Saint Francis the Beggar. At the courthouse we learned the charges had been dropped. The City Solicitor announced this at a press conference outside the courthouse. The Seven, Heather Barger, Derrick Boazman, Amy Cantrell, Eric Garbison, Chuck Harris, Eduard Loring, and Kyle Thompson, all spoke. Here (left to right) Attorney Mawuli Davis, Derrick Boazman (speaking), Eduard Loring and Attorney Brian Spears meet the press.





CO, continued from page 1 to help folks navigate a future draft. But my exposure to the facts was disturbing. The process of becoming a CO feels too little, too late. To make matters worse, outside Mennonites, Quakers, Brethren, and other peace church congregations, one will find little support. At present, it takes courageous individuals to stand against the system.

The gravity of this is apparent on the practical level. When someone goes before the draft board, they must show a documented history of their convictions, a history most young people don't have or know to have. But even such documentation is no protection.

Focusing on documentation alone is a mistake. The real need is to call congregations to shape the community's conscience in the way of God's shalom. We must form communities where the best "documentation" is the script of their common life.

Amidst the present wave of nationalism and militarism, how do we get churches to teach faithfulness to Jesus the peacemaker? The first thing to be said is that it is no longer legitimate to leave the matter up to the whims of personal conscience.

No matter what denomination, when it comes to issues of state-sponsored violence, the church is quick to say, "Choose for yourselves. God alone is Lord of the conscience." Recently the Presbyterian Church (USA) has made available *Iraq: Our Responsibility and the Future (IORF)*, a document approved by the General Assembly in 2004. It states at the outset that, along with other church leaders, the PC (USA) believes "the invasion of Iraq has been unwise, immoral, and illegal." While on the surface it seems a strong criticism, sadly, it falls short of calling the invasion "sin."

The document then goes on to do what many do when there is an ethical divide in the church: it leaves everything in the hands of each individual's conscience.

"The PC(USA)...affirms the Reformed principle that God alone is Lord of the conscience, and that in evaluating U.S. actions in Iraq, every Presbyterian has the right to arrive at their own judgment, even if, after prayerful consideration, that places them in opposition to the position of the General Assembly."

Yes, God alone is Lord of the conscience. Pacifists are as quick as militarists to appeal to freedom of conscience as the final arbiter. Just as no one should be coerced by violence, it would be a mockery to coerce anyone to follow Jesus' non-violent way.

But when we consider such claims in the context of Western

culture in general and the American way of life in particular, we cannot but question what passes for an "appeal to conscience." How are we to trust such appeals when religion is consistently reduced to private preferences? Is there any integrity when nurturing one's conscience is left up to individual exploration?

In contrast, the earliest communities were groups of people committed to discipleship and sharing the common life. In writings such as the *Apostolic Tradition*, we read that subsequent Christians were committed to maintaining non-violence as a distinct characteristic of their communities. They understood this commitment to be modeled after the life and teachings of Jesus. If someone showed interest in joining the church, but they came from a questionable occupation such as military service, they were only allowed to continue under the church's instruction if they promised not to kill. If they did kill someone or if during the discipleship process they joined the Roman legion, they were to be rejected as a candidate for the church.

How many of us are offered our ethical options on a platter – Holy War? Just War? Pacifism? – and then told it's a matter of consumer preference? Some are encouraged to take a step back from certain faith convictions in order to make "objective" or "realistic" choices. Others are taught that faith is appropriate in guiding private matters, but that the state instructs our public life. State, corporate and ecclesial spin doctors are no less biased in preaching war than pacifists who call for peace. The church must stop appealing to the myth of objectivity and reclaim Jesus' bias toward the reign of God.

Churches are also guilty of celebrating the beauty of Christian diversity to mask the travesty of allegiance to state violence. But the diverse gifts of the body Paul speaks of (Romans 12:3-6) were unified around the works of mercy: sharing our belongings with the needy, opening our homes to strangers, feeding our enemies, weeping with the troubled and being patient in persecution (vv. 9-21). "Living in peace" (12:18), "conquering evil with good" (12:21), and the "obligation to love" (13:8) are ways Paul summarizes the unity of the body around that work. This makes any responsibility to the state (Romans 13:1-7) relative to our obligation to God to love our enemies as well as our friends and neighbors. Such a community embodies the whole law (Romans 13:8-10).

The social, economic, political and theological context of our lives puts into question habitual deferring to conscience. Is this habit based on evangelical freedom or the tyranny of

our cultural heritage in disguise?

Of course, we can trust in the Spirit's power to call anyone to radical conversion, even those standing in the arena of war. But this is never a replacement for ongoing, daily nurture of conscience. A free conscience is a formed conscience.

Where does this nurturing take place? The church? Our families? School? From one's national or ethnic identity? Social and economic context? Of course, all these influences shape us in some way.

A formed conscience is one that expresses itself through particular life choices. In a world of broken systems and wounded people, none of this comes naturally. In a world now programmed to scapegoat and punish, the "natural" thing would be to seek a form of vengeance. So the conscience needs constant re-direction and accountability.

This was the witness of early Christians. Their minority status, suffering, and martyrdom presupposed the need for a nurturing community to mold and shape people to the gospel mandate of peace. A conscience properly formed was a conscience directed to choose a particular path, passionate and narrow. True freedom was, amidst the pressures of status quo views and the pull of other allegiances, living into allegiance to God by following Jesus.

The absence of that nurture was not freedom but another form of tyranny. They did not try to stand back from their faith and be "objective." It was not the freedom of a consumer to choose from all the possible ethical options. Nor was it an expression of Christian diversity. Jesus was their bias.

Alan Kreider, a student of the Early Church, draws out the important connection between freedom and community, between the mandate to nurture and the ability to live as free people. According to Kreider, it was necessary to "re-form pagan people, to resocialize them, to deconstruct their old world, and reconstruct a new one, so that they would emerge as Christian people who would be at home in communities of freedom."

Kreider quotes Origin, who recognized that people didn't enter the church as blank slates; they had already been formed by the

dominant culture: "Such bondage needed to be broken, and a period of catechism culminating in baptism was the means by which the Church attempted to ensure that its members were free people."

Tertullian, a third century Christian, wrote, "In our doctrine we are given ampler liberty to be killed rather than to kill."

We must stop appealing to the private conscience as an excuse for the reasons we as a collective church have failed to mold the lives of our people.

The Biblical appeal to conscience assumes that the community of disciples is the primary and most intentional arena. The call to discipleship requires that, above all other allegiances and demands on my life, I will be instructed to take up Jesus' cross. The community embodies what cross-bearing will look like. Its worship, faith and life help birth a conscience from which I can offer public witness. So I can appeal to this communally formed conscience with a sense of integrity.

Under the ubiquitous "God and Country" liturgy of the past few years it is clearer where the liturgies of Caesar worship are practiced. The state knows that to disciple for the long haul, you must begin young. School is one arena

continued on next page

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*continued from page 8*

where the state begins its discipleship in patriotism. This has come home to us in a new way now that our children, Henri and Diana, are in school. Every morning Henri's entire school gathers in the auditorium for morning meeting. And every morning the principal begins by leading them in the pledge of allegiance. In addition to reading, writing and arithmetic Henri's school offers him a faith option—a messianic pretender to the politics of Jesus.

We are teaching Henri and Diana that we don't pledge our lives to a flag or states. We pledge our lives to Jesus, the Crucified One. However, as parents we are trying to be realistic. Is it fair to expect a six year old boy to sit quietly when all his friends, their parents and teachers are standing? He may feel comfortable at first. But how long will it be before the pressure to join them takes over? He needs support from his own community.

So every morning one of us, and sometimes others from the community, are joining Henri to sit in the morning meeting. Over time, our sitting together will shape him in the confidence and courage to live a non-conformed life (Rom 12:2). Communities committed to discipleship give cruciform shape to our life, and the conscience to stand, or sit, together in conformity to Jesus.

The other dimension to this is our community at worship. Here we teach Henri what we stand to affirm: "Christ has died, Christ has risen, Christ will come again." Amidst prayer, confession, proclamation, and Eucharist, we remind ourselves that the reign of God is shalom, that Jesus lived shalom in the world, that the Spirit empowers us to live into that shalom.

Sadly, American Empire is better than the Church at discipleship. Marketing is to capitalism what discipleship is to the Church—transforming whole persons and whole communities.

Marketing is the modern discipleship technique of the state. It peddles a gospel that demands all public allegiance. As one theologian has written, "What is left to the Church is increasingly the purely interior government of the souls of its members; their bodies are handed over to the secular authorities."

When it comes to consumer products, we are becoming more honest about the death-dealing power the market has on our children. The "revelation" of the deadly connection between smoking and cancer brought public outrage against tobacco industry deception. Camel was sued for marketing cigarettes to teens through images and techniques. Presently, with the "revelation" of our deadly fast-food lifestyles, there is a rush to protect children from obesity. In local

headlines, we read that school boards are pressuring companies like Coca-Cola to remove their products from schools.

Yet the deadly state marketing continues to go unchecked. This past winter the *Atlanta Journal-Constitution* pictured a smiling seventeen-year-old behind the barrels of a .50-caliber machine gun. "This is cool," the teen whispers, exactly the response the military marketer wants to hear. As part of its subjection to the capitalist machinery, the military has learned how to nurture the desires of young minds and bodies. Nurturing allegiances begins long before boot camp. While the church is busy back pedaling, the state is freely peddling its militaristic way of life.

Due to a general unwillingness to unveil the idolatry of patriotism, this gospel now has legislative backing. Because of the *No Child Left Behind Act of 2001*, military educators have virtually free reign in our schools. A letter from the Department of Education dated October 9, 2002, co-signed by Secretary of Defense, Donald Rumsfeld, reads that this legislation "requires high

schools to provide to military recruiters, upon request, access to secondary school students and directory information on those students." The military has sovereignty where Coke, Camel, and even Christianity can no longer go. The government has outdone the church at discipleship.

Despite public rebuke of religious leaders that the war is "unwise, immoral, illegal," the low number of COs among Presbyterian churches reveals not only the church's unwillingness to be a disciple, but also the effectiveness of state discipleship.

Where is the outrage? How long will our naiveté last? Out of one side of their mouths, churches will claim neutrality, then fly American flags and stick "God and Country" medals on boy scouts. There is no apolitical message. In America our children are taught to accept state violence as a reflection of God's work in the world. And, though she is not old enough to enlist, the young girl who is being taught to point a .50 caliber at another human being is already being disciplined to kill and be

killed as the ultimate act of citizenship.

Jesus's call to embrace the non-violent cross is also the call to give up one's life. It is also considered the ultimate form of discipleship. Churches who fail to denounce the anti-gospel are guilty of promoting it. We must follow the early church who knew their alternative lifestyle was an expression of freedom—even when it resulted in prison, physical and emotional suffering, a loss of "rights," yes, even death.

A non-violent conscience cannot be formed overnight. Individuals are better served when connected to a community whose identity is shaped by their commitments. Clement of Alexandria once wrote, "In peace, not in war, we are trained. Various peoples incite the passions of war by martial music; Christians employ only the Word of God, the instrument of peace."

As it was in the early church, conscientious objection today is a call to discipleship. Let us make our witness to peace—not as an afterthought, but as a way of life. ✠

*Eric Garbison is a Resident Volunteer at the Open Door Community.*



*Eric and Jodi Garbison are RVs, along with their children Ana and Henri. They are pictured here at the "Joy Day" celebration for Ana. We celebrate not only birthdays for our community's two children, but Joy Days on the days that they were adopted.*

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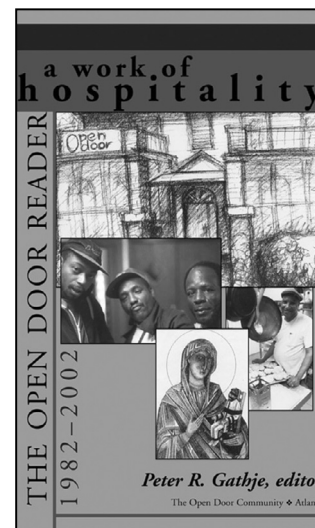
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## GIVE A Work of Hospitality: The Open Door Reader



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**Storm, continued from page 5**

execs may well be in the right place, after all. I am quite sure that the hearts of people all over the country sending money, supplies, and their own labor are in the right place. Perhaps I am the one who has grown cynical enough to believe that a media event, no matter how well intentioned, will not solve the real problems that lie at the core of this mess.

Katrina tore away the curtain, but there was no wizard backstage to make it all better. The quick promise of a \$2000 cash debit card for all victims—a fast pay-off to quiet complaints and raise approval polls—was just as quickly rescinded, disappearing in a storm of bureaucracy and false hopes. New homes will be a good thing, and I am glad that ABC is rebuilding Christian, Mississippi, and that people all over this country have offered their time and their homes and their prayers and more, but the harsh realities, the bitter connection between race and poverty in this country will not be so easily resolved by a hundred, a thousand such media events. ✦

**Pharoah, continued from page 1**

uranium, and then came in expecting to be heroes, dropping food and water from the same planes that drop death and destruction. Just enough kindness so that the empire can get what it wants (i.e. oil), so they might forget who is responsible for the unjust war waged on the people. Pharaoh's crumbs.

Here in Atlanta, Pharaoh's crumbs are being given to the city, not in crumbs, but in fish. On November 23<sup>rd</sup>, Pharaoh's crumbs will open on display

in the Georgia Aquarium. "What's wrong with an aquarium?" you might ask. The aquarium has been built largely with a donation of \$200 million by Bernie Marcus, the founder of Home Depot. It is the shining star of hope that tourists will flock to and stay in downtown Atlanta. But is this good news for our city? Is this really a source of hope for the people of Atlanta?

The Aquarium and Bernie Marcus helped usher in the creation of a tourist triangle that re-segregates our city and criminalizes the poor. Inside this tourist triangle it is now illegal to panhandle or to ask for what you need.

Having to ask for enough change to eat or to buy a cup of coffee is not the crime. What is the crime is that in a city of abundance we have homeless people. One of the city's largest homeless service providers, the Union Mission, is located right next to the new aquarium and the soon-to-be new World of Coke. We have heard many rumors from our friends on the street that the Union Mission is moving and I do not doubt that it will. It cannot stay next to the aquarium, it doesn't fit with the Mayor's and the business community's plan of pushing the homeless out of the city.

The Aquarium is not really for all the people of Atlanta. It will cost \$22.75 for an adult admission and \$17 for a child. One visit for two parents and three children will come to \$96.50 -- quite a pricey afternoon outing! It is another step in creating a downtown that is only accessible to people with money to spend.

In a city full of vacant apartments, we have people without homes. There is no housing shortage. Why then are there homeless people? There are 15,000 women, men and children in our city tonight who are homeless. Why are we building homes for

fish? There are one million people in Georgia without health insurance. Why are we providing a specialized healthcare team for fish? There are 20,000 people everyday in Atlanta who are hungry and do not have access to the food they need to live. Why then are we feeding fish? The promise is that over fifteen years the Aquarium will bring in revenue of \$255 million in taxes and 3300 jobs. But where will that money go? Will we build another theme park while the working poor of our city clean the bathrooms and sleep in the gutters?

The Aquarium is masquerading as a great gift to the city. But it is really a showcase of Pharaoh's Crumbs. One of the ways Pharaohs work is that they do not give "gifts" without strings attached or personal benefits to follow.

The "Georgia" Aquarium is really the Home Depot Aquarium. Home Depot will have a captive audience for their advertisements and for their friends' advertisements. Who benefits more, Home Depot or Atlanta?

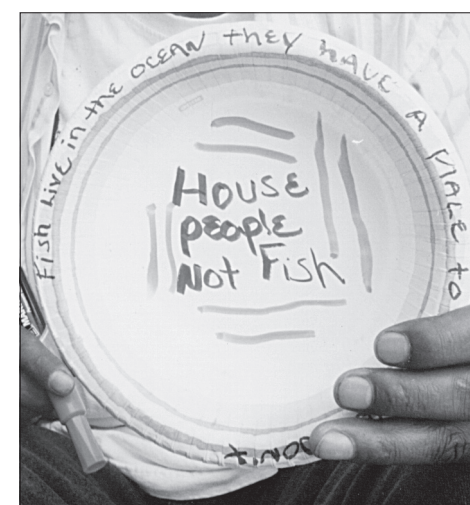
In Isaiah, Chapter 2, the prophet tells the people what kind of practices make a holy city: "Stop doing all this evil you are doing. Yes, stop doing evil and learn to do right. See that justice is done – help those who are oppressed, give orphans their rights, and defend widows" (Is 1:16b-17). God is telling the people of Israel that people come first. In fact, the most marginalized, vulnerable and poor people come first; not fish, not funding, not the whims of wealthy donors and politicians. God is telling the people of Jerusalem (Atlanta) that if they want to be a great city, an honorable city, a city of light, then they must first start by doing justice for the poor. Justice for the poor comes first, before worship, before celebrations, before festivals.

When all people in the city have what they need for the abundant life for which God created us, then we will be a city on a hill, a city where others flock to visit, a city that provides leadership for other cities around the world. When all the people in Atlanta have what they need for abundant life – when the homeless are housed, when the minimum wage is a living wage, when Grady Hospital is fully funded, when our city police do not need to moonlight as security guards to provide for their families, when the death penalty is eliminated, when we train our young people to be teachers and healers instead of bomb builders and bomb droppers, when we share and do not hoard food, when we spend more time on the sidewalk and less time in the car – then Atlanta will be a city that is full of abundant life. And that life will create welcome for all its citizens and visitors from around the world. We're not there yet. No, Atlanta, we don't need an aquarium. We need housing for the poor. We need food for the hungry. We need Grady Hospital to be fully funded. Only when everyone in our city has what he or she needs, then and only then do we need an Aquarium. It's time we house *people*, not fish. It's time we provide health care for *people*, not fish. It's time we feed *people*, not fish. We are the people of the Exodus. We will not settle for Pharaoh's crumbs any longer.

We at the Open Door Community will boycott the Georgia Aquarium until people and not fish become the priority of our city and of our city leaders. We hope you will join us.

House People! Not Fish!  
Feed People! Not Fish!  
Love People! Not Fish! ✦

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



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A Guatemalan high school student protests CAFTA, March 2005.



# Freedomwalk 2005



CALVIN KIMBROUGH

*Freedomwalk 2005 began on Sunday, September 11, in Blakely, Georgia. The week long "Journey for Justice" is sponsored each year by the Prison & Jail Project in Southwest Georgia. This year it traveled through Cuthbert, Dawson, Leesburg, Smithville and into Americus on Saturday, September 17. Adrian Entius, from Americus, leads the walk on US 27 north of Blakely on Sunday, the day the Open Door Community joined the walk.*

## Inch by Inch, continued from page 2

stuffing thousands of packets about our Quarter Century Campaign. "We were panhandling," he said, "because our lives are the lives of beggars. When we beg every year, it provides the material blessings of our life together with people who are homeless and in prison, and it gives thousands of people the opportunity to respond and give. This is always a reminder to me of just how BIG the community is."

Kyle reflected on how much he has changed in a few short months in the community. He heard many prayers for Jack Smith, our friend who is dying of AIDS and cancer. Then one day he met Jack, who left the nursing home in his wheelchair to come over and visit. Jack came into the soup kitchen, weeping for joy. "It was a holy moment," said Kyle. "Here was this dying man who became a vehicle for the inbreaking of life."

Nelia, who had just completed her first year at the Open Door, reflected that even though she has known the community since our birth, "you really don't understand what the ODC is until you move in and live a while. What the year has done for me is to realize that blessings flow in abundance, but it seems always to be the unexpected blessings from unexpected people and unexpected places." Specifically, she remembered the week of fierce hurricane winds last summer. Our friend George came in to share supper and change clothes, having been battered by the wind and rain. What a miserable time he and our other friends outside had been having. But after the blessing, George began to sing in a strong voice, "Count your blessings, name them one by one. Count your blessings, see what God has done."

Calvin remembered, from his first year at the Open Door, the Labor Day Sunday when he was so happy to have the community singing along with his banjo. "You all sang like you were on strike!" Then there was the time he was talking with a guest in the front yard. The man complained that as soon as he and the other homeless folks left, we would pull out the *really* good food. "No," said Calvin calmly. "We will sit down and eat the same food you were

served." The man thought a minute and then said, "Well alright, this really is a good place."

Lorenzo said that he had learned how to help others without needing them to say "thank you." "The community takes up the other part of that by saying 'thank you' to each other and singin' and all," he said.

Thomas, frustrated with his inability to stay clean and sober very long, celebrated that he had experienced several weeks off the streets and away from drugs. I guess we all just have to do what we can do.

Ed Weir has lived in three different communities—Koinonia, Jubilee, and New Hope House. "But the Open Door is my fourth community, and I'm glad MaryRuth and I can come for worship every week and share some of the struggles of our work against the death penalty. We get renewed."

Elizabeth loved the week in May when all of us from the ODC went to South Georgia for the Black History Tour she and John Cole Vodicka set up. "I had all of my friends in one place and had the joy of hearing the stories again in the company of this family. It helped me to realize that I miss life in community too much to keep living in Americus by myself. I'm coming home." (It will probably be in December!)

Ed remembered Anthony Granberry's sermon, "Faith vs. Fear," on the Sunday before I started chemotherapy again. He challenged us to go ahead and claim healing for me even though it looked like a long hard road ahead. Wow! It is also important to Ed that the community has found more radical action through the MLK Campaign for Economic Justice and the Movement to Redeem the Soul of Atlanta. "In the meantime," he added with gratitude, "our community has become even more *homefull* for me."

Leo remembered that on his fifty-sixth birthday, he wasn't feeling so great about getting old. So he got on the bus and came to 910. "There on the chalkboard it said, 'They're all in jail. Please don't tell the children their daddy's in jail til Jody gets home.' I rushed home to watch the TV news and it was the ODC in the news, morning, noon and night. Hmm! I

sure felt better."

Lora remembered that it was a little more than a year ago that the Open Door became her church. She had worshiped with us over the years, but she finally came to the point that she could not listen to her right-wing priest any more. Now she drives two hours each way every week to worship with the community.

Winston, Logan, and Ira remembered another year or another month sober, and restoration with family. Chuck celebrated how happy it makes him to see people grow and change. Tony was proud of the time he told someone that he lived at the Open Door and the guy said, "Oh yeah, the ODC, they got it *right*." Dick celebrated the community's not being defeated by cancer.

Jodi treasured walking the city streets during Holy Week. "We sat in court, and everybody was pleading for mercy. Isn't that what we're all doing? Pleading for mercy?"

Mercy, indeed. We give thanks for the blessings that flow through each other and our BIG community.

\* \* \*

We heard a lot since Hurricane Katrina about what a "big heart" Atlanta has. And indeed, homes have opened for people from Mississippi and Louisiana, and the resources have been found for lots of help.

But as they say sometimes in the Black community, "The police ARE the government." And it was hardly Atlanta's big heart experienced by one New Orleans family. By the time three adult brothers, one sister, and three children arrived in Atlanta, they were almost out of gas and didn't know where to go. The woman made a sign that said, "We are victims of hurricane Katrina. Please show us some love and kindness," and then sat down in Lenox Square Mall. The two men waited at the intersection of Lenox and Peachtree. The police came by, accosted the two men, and arrested one of them. A Good Samaritan paid the bail and charges were dismissed after the court appearance. Welcome to Atlanta, the city with a big heart, where it's against the law to ask for help. ♣

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



## 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 staff our foot clinic on Thursday evenings

**For more information, contact Jodi Garbison at [odcvolunteer@bellsouth.net](mailto:odcvolunteer@bellsouth.net) or 404-875-1472.**



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

November 6	Worship at 910 Eric Garbison preaching
November 13	Worship at 910 Elizabeth Dede preaching
November 20	No worship at 910; the community will join the witness at the School of the Americas (see page 10)
November 27	Advent Worship at 910 Nelia Kimbrough preaching
December 2-4	Advent Retreat at Dayspring Farm No worship at 910
December 11	Advent Worship at 910 Bill Mallard preaching
December 18	Advent Worship at 910 Service of Lessons and Carols
December 24	6:00 p.m. Community Supper and Christmas Eve Eucharist (Please call ahead if you'd like to join us.)
December 25	No worship at 910



### Clarification Meetings at the Open Door

We will meet for clarification on  
selected Tuesday evenings  
in November and December 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](http://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

<b>JEANS</b> men's work shirts underwear for men women's underwear men's belts socks <b>EYEGLASSES, READING GLASSES</b> <b>WALKING SHOES</b> for men and women (especially 9 ½ and up) <b>T-SHIRTS: LARGE, XL, XXL, XXXL</b> <b>BASEBALL CAPS</b> <b>BED PILLOWS</b> <b>50-CUP PERCOLATOR</b>	<b>COOKED AND SLICED TURKEYS</b> <b>HAMS</b> sandwiches quick grits cheese <b>COFFEE</b> multi-vitamins <b>MARTA tokens</b> postage stamps <b>MINIVAN IN GOOD RUNNING CONDITION</b> alarm clocks <b>FUTON SOFA</b> <b>DOUBLE BED</b>	disposable razors deodorant vaseline <b>COMBS</b> <b>HAIR BRUSHES</b> toothbrushes toothpaste (travel sized) <b>LIP BALM</b> <b>SOAP (any size)</b> <b>SHAMPOO (FULL SIZED)</b> shower powder lotion (small bottles) <b>BLANKETS</b>
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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!**