

HOSPITALITY

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Providing hospitality to the homeless & to those in prison, through Christ's love

910 Ponce de Leon Ave. N.E. Atlanta, Ga. 30306 404-874-9652



Serving The Humiliated Christ: Public Toilets

by Ed Loring

"Where do you imagine you will encounter Christ this week? And encountering Him, do you suppose you will be able to respond to His needs?"

I rubbed shoulders with Christ this week and saw a pretty basic need. Our city has no specifically designated public lavatories. Consequently, many of the homeless among us are denied the privacy we find essential and take for granted.

Now working to provide public restroom facilities may not seem like a particularly religious thing to do. But that's where we may just be surprised. For in the end Jesus may well declare, "I was exposed and humiliated and you gave me the dignity of privacy."

Paul Eckel
First Presbyterian Church
Atlanta, Georgia

The basis of all our work is the ministry of visitation. The basis of all God's work among us is the visitation of God in the flesh of Jesus Christ. Today, when we visit the homeless, the death-row inmate, the lonely widow, or a friend in the name of Jesus we are incarnating the Word of God. In the Bible visitation is closely related to liberation and healing. We visit our friends on the streets, not only to meet Christ there, but also, to bring

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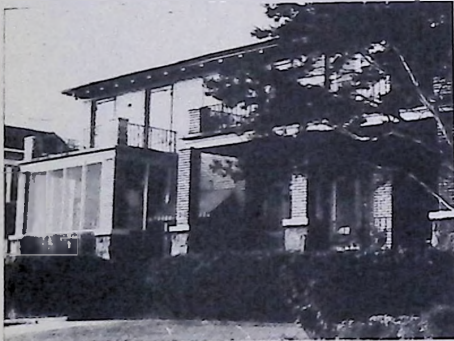
Thank you Anne & Gil

Our friendship with Anne and Gilbert Nicolson began over three years ago when they started attending Clifton Presbyterian Church. At Clifton we worshipped, studied, and worked together and our friendships strengthened and grew. Anne and Gil were among the first people to believe enough in the Open Door to give us money! And their gift gave a special physical and spiritual boost to our fund-raising for our house of hospitality.

When we started our work here at 910 Ponce de Leon, Anne and Gil began almost immediately to volunteer with us--cooking and hosting on Monday nights twice a month. They share with us a love and calling to the work with homeless and

hungry folk (they are deeply involved in the night hospitality ministry at Clifton Presbyterian). In addition to cooking meals, they have been on call for other volunteer needs such as loaning their car or doing back-up house duty when we are all on retreat. We want to thank you, Anne and Gil, for the time, love, support, and encouragement you continue to give us!

(Editor's note: We're very sorry a picture of both Anne and Gil did not come out. Anne, we'll try again)



HOSPITALITY is a quarterly publication of the Open Door Community, Inc., an Atlanta community of Christians called to ministry with the homeless poor and with prisoners, particularly those on death row. Subscriptions are free. A newsletter request form is included in this issue. For more information about the life & work of this community and about others involved in ministry to Atlanta's homeless, please contact any of the Resident Partners listed below with their current administrative functions:

Murphy Davis - Southern Prison Ministry, Food Co-ordinator
Ed Loring - Resident Volunteer, Building & Correspondence Co-ordinator
Carolyn Johnson - **HOSPITALITY** Co-editor, Volunteer Co-ordinator
Rob Johnson - **HOSPITALITY** Co-editor, Treasurer

About This Issue



This is our seventh newsletter. Each issue has reflected some change. This December, as our mailing list surpassed the 3,000 mark we were advised to print on newsprint; the cost of offset paper alone is more than the total printing cost with this newsprint. Thanks to both Columbia Presbyterian Church and Barlow Printing who have helped us with our past printing. Chapman Publishers is running this issue.

Please let us know how you like our format. And because we send these to you by bulk mail, we need to hear directly from you if you've moved.

Back issues of **Hospitality** are still available, too, featuring reflections about our ministry and analysis of issues related to homelessness and prisons.

tidings of great joy. God is on the side of the poor, and God wills good for all of creation.

This means that visiting one another, such a simple act of loving kindness, is the root of salvation and justice. As we are in the places of the poor ("on their turf"), we come to see and feel and grasp the situation of oppression and hear the cry for liberation and wholeness. This is a biblical method of social analysis: "Present your bodies as a living sacrifice to God dedicated to God's service and pleasing to God." As we do so, our Lord's will shall become known to us. We hear the cry of Jesus in the cry of the poor.

Through the simple acts of visiting our friends--in vacant lots, abandoned buildings, lying on the floors of church shelters, standing in the long soup kitchen lines--we have heard the word: WE DESPERATELY NEED BATH-ROOMS !!!

Some people of the street have access to toilets during the day. Several labor pools have toilets; the public libraries are an option if one is not too dirty; the blood bank has a toilet as does Grady Hospital. There are no toilets available in downtown Atlanta after 6:00 PM nor all day on weekends and holidays. Most of the above mentioned facilities are filthy, and people are not welcomed.

Several arrests are made each day for public urination in this city while there are no public toilets. Four folk are sentenced to Key Road farm each day at a cost of more than \$50,000 per year. Since 90% of the inmates at Key Road Farm are homeless perhaps we should consider those facilities as the city's toilets for the poor!

Through the work of the Task Force on Homelessness and Joe Gross and the Committee for More and Better

Marked Toilets this dire need has come before City Council. A task force composed of Elaine Valentine, John Lewis and Myrtle Davis has worked long and hard on the proposal coming before the Council. Calling for one toilet in Central City Park and one at Peachtree Point Park, the ordinance should be before the full Council in December. We had hoped for 5 toilets to be placed in areas which would serve the homeless and poor. But these two will certainly be a helpful beginning.

Passage of the recommendation is far from certain however. The problem lies with the business community and its interests as interpreted and voiced by Dan Sweat and Larry Fontz of Central Atlanta Progress. Mr. Sweat is opposed to the toilets for he fears that the facilities will attract more homeless and poor to downtown Atlanta. At the Public Hearings held by City Council Mr. Fontz said that the lack of toilets for the poor was not an insult to their human dignity, for to be in need of a public toilet demonstrated that the person had already lost their dignity.

These attitudes, so clearly expressed by these well-meaning men, state the belief of many within our city.

Business people are opposed to the poor, to their existence in downtown, and to any facilities that make them visible. They believe poor people harm business. Attitudes and programs which strip people of their basic needs and proclaim that the poor have lost their human dignity because of their very poverty are full of disease and death. Unjust structures will fall to pieces as they eat away at the social fabric.

We desperately need free public toilets in downtown Atlanta. We also desperately need new voices and new visions from the business community who can speak of the beloved community.



Jail Is Not the Answer

CATHOLIC WORKER



by Murphy Davis

Fifty years ago Dorothy Day and Peter Maurin founded the Catholic Worker movement by printing a newspaper and beginning to open houses of hospitality to welcome and serve the hungry and homeless. For 50 years now the Worker has grown as a community living and working among the poor: a community crying out on their behalf. For 50 years the Worker has provided hospitality for those who are battered and broken by the world and an active resistance against the greed and war-making that continues to batter and break the poor.

Underlying it all has been the gospel's call to love. Dorothy Day describes the task in a 1946 reflection, "Love is the Measure":

We confess to being fools and wish that we were more so. In the face of the approaching atom bomb test...in the face of bread shortages and housing shortages; in the face of the draft extension..., we face the situation that there is nothing we can do for people except to love them.... We continue in our fourteenth year of feeding our brothers and sisters, clothing them and sheltering them, and the more we do it, the more we realize that the most important thing is to love. There are several families with us, destitute families, destitute to an unbelievable extent, and there too, is nothing to do but to love. What I mean is that there is no chance of rehabilitation, no chance, so far as we see, of changing them; certainly no chance of adjusting them to this abominable world about them--and who wants them adjusted, anyway?

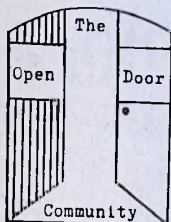
What we would like to do is change the world--make it simpler for people to feed, clothe, and shelter themselves as God intended them to do. And to a certain extent, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute --the rights of the worthy and the unworthy poor, in other words--we can to a certain extent change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever-widening circle will reach around the world.

We repeat, there is nothing that we can do but love, and dear God--please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend.

We at the Open Door sometimes refer to ourselves as a "Presbyterian Catholic Worker House." We count it a privilege to claim the tradition of the Catholic Worker and to enjoy a place in the Catholic Worker family.

In July Ed, Hannah, and I travelled to the Immaculate Conception Seminary in New Jersey to celebrate with nearly 200 others the 50 years of Catholic Worker history. Folks from some 80 houses of hospitality around the country gathered to remember and give thanks for the past and to look toward the future with hope and a shared vision. We shared the time with many friends who have taught us how to do the work we do. We prayed and talked, played and discussed, and we came home greatly refreshed and renewed.

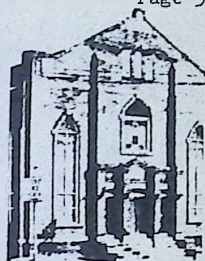
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The Butler Street Breakfast:

Breaking Bread Together

by Ed Loring



What's Happening?

- 5:45 A.M. Barbara, Dawn, Mary, Andy, John, or Carolyn--one of them on successive mornings Monday to Friday slips out of bed and stumbles toward the dark kitchen. Now is the time to cook the Butler Street breakfast. The night before big bowls of grits have been measured, 150 cups of coffee set up to perk away when the automatic timer goes off at 4:30 A.M., 100 oranges quartered, 10 pounds of cheese diced for the grits, and 200 eggs shells cracked.
- 7:30 A.M. James and Harold along with either Ed, Rob, John, Andy, or Carolyn load the breakfast into the Open Door van and off they go to Butler Street C.M.E. Church between the Municipal Market and Grady Hospital.
- 7:45-8:00 A.M. We arrive at the church where we are met by two or three Butler Street CME members who share the serving and the clean-up: Pastor Tom Brown, Hubert Harper, Addie Sloan, Charlie Rush, Louise Robinson, Susie Lewis, Jean Lynn, Gladys Zachery, Tina Compton, Mary Turntine, Rev. Steve Daniels and others. Ike Carmack and Rev. Hugh Ward from other churches also help each week.
- 8:00-8:30 A.M. Breakfast is served! Between 100 and 175 hungry men make a long single file line around the fellowship hall to the serving table. Cups, bowls, and oranges are placed upon a tray and vitamin C tablets are available for those who want them. Each person then moves from the line to a seat in one of the two dining rooms. Within a short, intense, and mostly joyful 30 minutes everyone is fed. When less than 150 people come to eat, seconds are served to those who want them.
- 8:30-9:00 A.M. Clean-up. Tom and Ed often race to see who can clean the bathroom first. James sweeps the floors as Harold gets the mop bucket ready. Mary carries empty grits pots to the van; Dawn searches for the plastic garbage bags.
- 9:15 A.M. We return to the Open Door with 150 stained coffee cups, 150 grit-lined bowls, dirty pots, pans, towels, and the happiest hearts on Ponce de Leon Avenue. We have just fed the hungry Christ, and we got to do it with such loving friends. At moments we almost forget the cross for the sheer fun of the Christian life!!!

How We Got To Butler Street C.M.E. Church

One sunny day during December, 1982 Mary Himburg and I were out visiting our street friends. We ate a fine lunch at Betty Taylor's soup kitchen in Cabbagetown and then we walked across the railroad tracks to Decatur Street. We traveled toward town walking among the houses of the very poor who live so close to the center of our city. As we came onto Edgewood Ave., we saw a white man hitting an elderly drunk black man who was lying on the side walk.

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When the man raised his stick again I said to Mary, "I'm going over and stand between them; you stay here and pray." My heart beat hard and my palms became moistened, but as I approached, the white man returned to unloading his truck. In a little while the police came and carried the drunk man off. To where? I know not. Let's hope the old man had a home to go to. Perhaps he went to jail.

Mary and I continued down Edgewood Avenue until we reached the city's labor pool. The Day Labor Service Center was established

about 7 years ago at the insistence of several leading businessmen. They believed that the presence of poor black men along Decatur Street between Ivy and Pryor Streets would retard the development of business and the growth of Georgia State University. So they asked the city to open the Day Labor Center to remove the men from sight and to offer help in their finding jobs. The director of the labor pool is a very concerned and compassionate young man--Alvin Dollar.

Mary and I went in to visit Alvin and asked him what were the basic needs of the people he served there. "What hurts me the most," Alvin said, "is that the men gather here at 6:00 A.M. every morning and have nothing to eat. Those who get jobs go to work on empty stomachs."

Looking at each other, Mary and I simultaneously asked, "Do you think we could serve breakfast here?" "Yes!" responded Alvin.

By the middle of December we were serving breakfast one morning each week. Most of our energy which went outside our home was directed to the Druid Hills Presbyterian Night Shelter; so we felt this was all we could do. But there was the call from Christ so articulate in the eyes, hands, and voices of the hungry. "Please feed me; I hurt."

In early January, 1983,

Mary Himborg felt ready to add another day. "So be it," said the members of the Open Door Community. At this point we ran into problems with the Atlanta City government. The labor pool was for getting people jobs, not for feeding folk. The authorities believed that feeding breakfast kept the staff from concentrating on labor problems. A directive came down to Alvin--no more breakfasts in the labor pool. We came away on our added day, and Mary and I fed 75 men



Resident Volunteers



by
Carolyn
Johnson

In the fall of 1981 as we planned our move to Ponce de Leon and as we fleshed out our visions of ministry, we knew we were too small in number (4) to do what we were called to do! We knew we would need many volunteers and our street friends to help us in all this work. Today, two years later, we have been blessed with fine folks who live and work with us as well as with committed, hard working friends who live outside our community.

In particular our hopes to have several resident volunteers have been realized--only a year ago we had two such volunteers and this fall we have six! The Resident Volunteer shares work with us in a number of ways: for example, supervising the daily showers and clothes closet ministry for our street fiends; working in the soup kitchen; preparing and serving Butler Street breakfast; doing office work; cooking house breakfast and supervising supper preparations. He or she also shares in our community life through decision making, worship and Bible study. The Resident Volunteer serves a 3-month term, which may be renewed, and receives room, board and a "kingdom-sized" stipend.

Two of our resident volunteers, Mary Himburg and Andy Givens have been here over a year. Their love of God and desire to serve God have certainly been blessings to our community. Increasingly they have taken on more responsibility and share in a wide range of our ministry, including oversight of the soup kitchen and house duty. Mary is also involved in our prison work: she writes and visits a woman at Hardwick Prison and organizes the monthly visits for families to Hardwick. We deeply appreciate Mary's and Andy's hard work and their giving spirits.

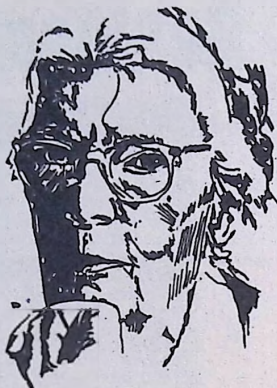
This summer and fall, Mary and Andy were joined by 4 other R.V.'s and we want to introduce these "new" folks to you!

DAWN WEIR came to the Open Door this past July. With her family Dawn has lived in community since she was eleven years old--first at Koinonia Partners and then two years later her family moved to Comer, Georgia, where they were

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We experience deep and rich resources from such a tradition. It is a tradition that calls us daily to humility and service. It calls us to drop everything and change ourselves; to live each day assuming the presence of the Kingdom of God; to meet each individual as Jesus Christ present to us. The daily struggle is encountering the world's violence in human community and in our own hearts. The daily agenda is active love through the works of mercy. The ongoing vision is one of active justice: a world in which, as Peter Maurin often said, "it is easier for people to be good."

We give thanks for Dorothy Day and Peter Maurin and for the hundreds of women and men who have joined with them over 50 years to widen the space of love and hospitality and justice in our torn world. May God increase our faithfulness as we together struggle in that task.



The Opola

Our Admirable Shower Room

by Rob Johnson

"I have derived a good deal more benefit of the civilizing as well as the inspirational kind (of tradition) from the admirable American bathroom than I have from the cathedrals of Europe....I have had a good many more uplifting thoughts, creative and expansive visions --while soaking in comfortable baths or drying myself after bracing showers --in well-equipped American bathrooms than I ever had in any cathedral."

Edmund Wilson, A Piece of My Mind, 1956



The Open Door Community, too, has an admirable bathroom! A shower room that will host 7 men has just been completed on the first floor of our 910 Ponce building. Our deep thanks go out to all who responded to a special August funding appeal! Though the final cost was more than double the contractor's original estimate, your generosity matched our need. Renovations were begun in mid-September and were completed in late October.

What will more shower space mean for our homeless friends? Certainly more of them will

(Cont. next page)

among the folks who started Jubilee Partners. Dawn graduated from Madison County High School in June 1983. She came to the Open Door to experience life in an urban community and also because she wanted to work serving street people. A long range goal for Dawn is to travel to Europe where she wants to live and work for a time. Dawn plans to stay at the Open Door at least until April 1984.

BARBARA GIFFORD came to the Open Door as a resident volunteer in late August. She moved to Atlanta from Boston where she had directed her own business for eight years. In Massachusetts Barbara was a co-founder of the Boston chapter of the Evangelical Women's Caucus. In addition to serving the homeless and the hungry, while at the Open Door, she plans to start an Atlanta chapter of E.W.C. (see her article on page 13). Barbara explains her move to the Open Door as a continuing part of her spiritual pilgrimage; seeking a life which is obedient to God's word. She sees living at the Open Door as an opportunity to flesh out the Matthew 25 scripture, to learn about and serve the poor and to understand more about Christian community. Barbara will be at the Open Door until early April 1984.

LAURIE & ABBOT EASTERLIN came to the Open Door in mid-September and will leave in mid-December. Laurie grew up in Rockaway Township, New Jersey and finished a B.A. in Creative Arts at Guilford College (Greensboro, N.C.). Laurie came to the Open Door "to learn more about inner city mission." She has used her artistic talent here to do drawings and posters for us and has shared her music--flute and guitar--with us during Sunday evening worship. Abbot grew up in Louisville, Ga. and also graduated from Guilford. His B.A. is in English. Abbot plans to attend seminary at Sewanee (Tennessee) beginning Fall 1984. One of his long range goals is to serve as a minister dealing with rural poverty. Abbot sees his time at the Open Door as an important step in his vocational plans--an opportunity to know and serve the poor before going into seminary.

SHOWERS (Cont. from p. 8)

benefit from the sheer relief of being clean. Certainly more of them will be a bit more comfortable as they move about Atlanta's streets struggling for survival. And yes, perhaps a few will even have "uplifting thoughts, creative and expansive visions" while experiencing our hospitality.

Edmund Wilson extolled the value of a bathroom over a cathedral from a "cultured" person's perspective. How much greater must a good shower be valued by our homeless friends. And how good it is to see a growing number of Atlanta's churches transforming their buildings to accommodate the poor. Come, Holy Spirit, we pray, and make more of our churches into truly "admirable" places for the least among us.

BUTLER STREET (Cont. from p. 6)

outside on the sidewalk in 29 degree weather. One person who saw what we were doing, stopped the car, got out and gave us \$2.00 saying, "Thank you."

Alvin Dollar has been very committed to the feeding from the start. He sought out Pastor Tom Brown at Butler Street C.M.E. (Christian Methodist Episcopal) Church one block away and asked him if the Open Door could serve breakfast in the basement of his church. "Yes," said Tom, "I think so..." but I want to meet these people, and then I'll take it to my church board."

After a good conversation with Pastor Brown, which included an invitation for all of us to worship with the Butler Street congregation, I met with the church board to explain our needs. The next Monday we began serving breakfast in the basement. Before the end of January we had added 3 more mornings of breakfast!

"Where do you get your money?"

by Ed Loring

Not long ago I had the privilege of speaking to the Women of the Church of St Andrew's Presbyterian Church in Tucker, Georgia. After the presentation and a question and answer period, a friend approached me to ask an "embarrassing" question: "Where do you get your money?" I assured her there was nothing embarrassing about the question! In fact, it is one of the most asked questions we receive.

We get our money from you, our readers, fellow workers, friends, congregations, and many people we have not yet met but who hear of our ministry and then contribute to our life and work. Local churches and church organizations contribute approximately 45% of our income with individual gifts constituting 55%. This year our expenses will be about \$115,000.

We accept no government aid. Any foundation money given to our little community comes through personal friends. That is to say that all the money which is given for our work comes from love. Tax money is begrudgingly given, and often tax payers feel that justice work is a rip off for the tax payer. Money voluntarily given, often at personal sacrifice, is given in love. It is money given as the worship of God and for the up-building of the Kingdom of God on earth. Rather than feeling the money is taken away unfairly or is spent in unfaithful ways, our friends say, "Oh, I wish I had more to give." Money, given in love and wrapped in a personal interest in the recipients, reflects the commitment of the giver to justice and a vision of new life among God's people. The money we receive is more than a gift of financial aid; it is a symbol of love and a gift of empowerment far beyond the dollar mark.

The Common Pot

When contributions are made or money is earned (as when Murphy Davis is given a gift for preaching--none of us have jobs outside the work of the community) the money goes into one account. All expenses are paid out of this account from house maintenance to doctor appointments for the children. Following the procedures of the early church, the community provides for our basic needs. "...the money was distributed to each one according to his/her need." (Acts 4:35b) We, like the early church, have no medical insurance and no retirement funds. Because we live below the taxable income levels, we pay no income taxes. We have not saved any money since the birth of the Open Door Community and the common pot.
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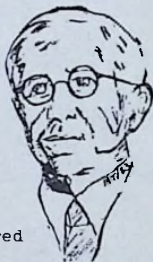
The resident volunteers and partners receive \$50 per month stipend. The partners and their children also have a travel allowance of \$10 per month and 4 weeks of vacation with transportation. When the Open Door began in 1980 the stipend was \$75 per month; when we moved to Ponce de Leon Avenue in 1981 we reduced it to \$60 each month, and this fall we dropped it to \$50.

As our life together is strengthened by shared time, volunteers, prayer, worship, and work, we need less of the world's goods. But it is certainly a struggle, and each one of us counts the cost in very personal ways. We are able to live in community and build a common life only because Jesus Christ has called us. We are able to serve our homeless friends and visit in the prisons and fight the death penalty and advocate for toilets and sort tons of clothes, and bind wounded feet, and hold each other as we pass through the dark night of the soul, and... only because of the love of Jesus Christ and his request upon us. And how do we know? How do we discern? In large measure from you--our readers, fellow workers, friends, congregations and many folk we have never met--you who give so generously and pray so profoundly and love so deeply--you--in whom we meet the love of God.

FEEDING THE POOR AT A SACRIFICE

By Peter Maurin

In the first centuries of Christianity
the hungry were fed at a personal sacrifice,
the naked were clothed at a personal sacrifice,
the homeless were sheltered at a personal sacrifice,
And because the poor were fed, clothed and sheltered
at a personal sacrifice,
the pagans used to say about the Christians;
"See how they love each other."
In our own day the poor are no longer fed, clothed and sheltered
at a personal sacrifice,
but at the expense of the taxpayers,
And because the poor are no longer fed, clothed and sheltered
the pagans say about the Christians:
"See how they pass the buck."



The Ongoing Journey

We came to Butler Street C.M.E. Church to feed the hungry, and there we have been fed. The welcome from the congregation has been profound in the life of the Open Door. Tom Brown, who feeds the hungry and mops the floors during the week, is a towering figure in the pulpit as he preaches the Word of God to his loving flock. The breakfast is now a partnership ministry with the Butler Street congregation.

We learn of love and reconciliation as we work together. We learn of the hunger and thirst for righteousness as we share food and time with those whose stomachs ache from emptiness. We are empowered to work for liberation in this society as we struggle to make the vision of a new earth, a new Atlanta, a concrete reality at the corner of Butler Street and Coca Cola Place.

Sharing Breakfast

The most important dimension of the meal is those men who come to eat: the hungry ones who represent Jesus Christ to us, to the city of Atlanta, and to the world. They come in great numbers. Some stumble down the steps because they are lame, blind, or drunk. Some carry all their belongings in tattered paper bags which they clutch too tightly. Some come once and are never seen again. Some come each morning and greet us by name and give us welcome. Some die--as did Raymond this summer. His body was discovered not two blocks from the church gnawed by rats. Some come before a day's work. Some come knowing no work will ever again be offered to them. All come knowing they are unwanted in Atlanta. All come knowing they must wait and wander with no where to go.

A most difficult part of our lives and work comes from the realization that there is no reason for hunger in Atlanta. There is plenty of food. There are thousands of Christians and compassionate persons in this city. Yet, people are starving to death and dying from hunger related diseases. Something is amiss. Why is there hunger in Atlanta?



Biblical Feminism: The Call to Responsibility & Mutuality

by Barbara Gifford

Were it not for the Evangelical Women's Caucus, I don't know how long it would have taken me to dig my way out of the darkest despair I had ever experienced in my Christian journey.

Did God really love me as much as God loved my brothers in Christ? Was I truly second rate, just below men in the hierarchy of the Christian structure--certainly that was true in the secular world and in my own family situation. And why was I treated differently by people on Sundays (within the church walls) than on other days? It was okay to have my own company in the business world, but as soon as I walked into a church, I was relegated to my proper place as a woman: sitting under the authority of men. Indeed, I was invited to sit on committees, but not considered an equal member and thus not granted full status in the decision-making process.

To make matters worse, the more I read the scriptures, the more it appeared that God was speaking exclusively to men. Every "he" and every "man" jumped off the pages of my Bible as if to substantiate my innermost fears of being second-rate. The passages in I Corinthians 11 and 14, Ephesians 5 and I Timothy 2 were of course, the most distracting because they too underlined what I had been taught by male pastors.

And then, like manna from heaven, a friend placed before me a brochure which read:

Evangelical Women's Caucus is an international organization of evangelical Christians who believe that the Bible, when properly understood, supports the fundamental equality of the sexes. We find that the Scriptures ask both women and men to submit to one another out of reverence for Christ, and enjoin all Christians--females and male--to exercise their gifts in response to God's call upon their lives.

We see much injustice toward women in our society. The church especially has encouraged men to prideful domination and women to irresponsible passivity. Our purpose, therefore, is to present God's teaching on female-male equality to the whole body of Christ's church, and to call both women and men to mutual submission and active discipleship.

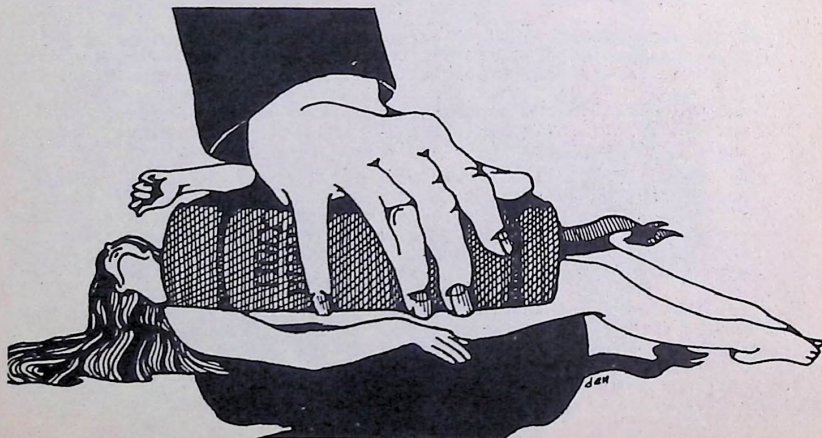
I immediately joined this organization that adhered to the belief that women and men were equal in the eyes of God and was calling men and women to mutual submission. During the following months, I began to learn what it meant to follow Jesus--as a woman, no longer as a second-class citizen. Nancy Hardesty and Letha Scanlon in their book, All We're Meant to Be best express what freedom in Christ means:

In speaking of liberation for the Christian woman, we are not thinking of an organization or movement, but rather a state of mind in which woman comes to view herself as Jesus Christ sees her--as a person created in God's image whom he wants to make free to be whole, to grow, to learn, to utilize fully the talents and gifts God has given to her as a unique individual. It is a realization that men and women alike may be freed from sex role stereotypes and traditions which hinder development into the true humanness that God intended. (pp. 11-12)

Since my moment of "enlightenment," I have attended two EWC international conferences (and will participate in a third in June of 1984), many seminars, small group discussions, and mini-conferences on biblical feminism varying from "Why I am a biblical feminist" to "Understanding I Timothy 2." In addition, I've been introduced to numerous books ranging from All We're Meant To Be to Virginia Mollenkott's most recent publication, the Divine Feminine: The Biblical Imagery of God as Female.

As I travel along on my spiritual journey, I would be negligent if I did not mention the contribution EWC has made in my life which has deeply impacted my Christian commitment. In uncovering the discriminations toward women, the other injustices of the world have been brought to light. And because I am a woman, one of the oppressed species, I can have compassion toward and can learn to identify with my sisters and brothers who have been oppressed by racism, elitism, militarism, and the complacency of many Christians who have left naked the unclothed, hungry the unfed, destitute the homeless, and lonely the imprisoned.

Because of the many strengths and opportunities the Evangelical Women's Caucus can offer both men and women, we are hoping now to start a chapter in the Atlanta area. If you are interested in joining us and/or in being part of a planning committee, please contact Barbara Gifford, The Open Door Community, 910 Ponce de Leon Ave. NE, Atlanta, Georgia 30306 404-874-9652.



The Beloved Community--where the basis of business is justice and the welfare of the city is founded upon care and compassion for the weakest and the poorest of our brothers and sisters --must be an ultimate concern for Central Atlanta Progress, the Chamber of Commerce, City Council, and everyone of us.

Jesus Christ is suffering in Atlanta. He is hungry. He is homeless. Jesus is put in jail when he must relieve himself in public places. Please serve the Lord with gladness, so he may say to each of us, "I was exposed and humiliated and you gave me the dignity of privacy."



PRAYER & FAST VIGIL

Homeless & Hungry Public Toilets

Thursday Dec. 1, 4:30pm to Friday Dec. 2, 5:00pm
Front Steps of Atlanta City Hall

- 4:30 pm Thursday - Press Conference
- All night vigil
- 11:30 am - 12:30 Friday - Press Conference
- Each hour on the hour - Religious leaders who were with the poor leading meditation & prayer



Please join us for all or any part of the vigil and fast. If you are unable to attend, please send a letter or card to the vigil. We are especially encouraged by your presence at the vigil.

A schedule of the weekly prayer and fast vigils is being distributed at the press conference.

For more information contact:
The Open Door Community
315 E. 10th St., N.E.
Atlanta, Ga. 30306 (404) 524-1444

NOTE !!!

As we have gone to press, a prayer and fast vigil has been planned for Dec. 1 and 2 to draw attention to the need for free public toilets & other desperate needs of the homeless & hungry. We hope our Atlanta area readers received word in time to join us in body or in spirit.

Open Door Schedule

We are open.....

Mondays through Saturdays, our telephones are answered from 7:30 a.m. until 6:30 p.m. and from 7:15 to 8:30 p.m. The building is open from 9:00 a.m. until 8:30 p.m. Monday through Saturday.

On Sundays, we are closed until 5:15 p.m. Then our phones and door are answered from 5:15 until 8:30 p.m.

Our Ministry.....

SOUP KITCHEN: Mon.- Sat. 11:00 - 12 noon
Sunday: 5:15 - 5:30 p.m.

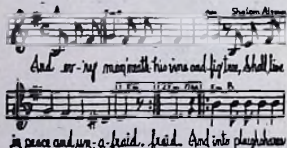
SHOWERS & CHANGE OF CLOTHES: Monday - Saturday 9:00 am. _ Noon

USE OF TELEPHONE: Monday - Saturday: 9 a.m. - 4 p.m.

SHELTER REQUESTS: Monday - Saturday: 9 a.m. - 12 noon

Sunday Worship

The Open Door Community now gathers every Sunday night (a change from Fridays) at 7:30 pm. These hour-long singing, sharing, and praying gatherings are open to all.



Thursday Seminar

Every Thursday evening (a change from Tuesdays) the Open Door sponsors a seminar for clarification of the encounter between God's word and the world. Presently Ed Loring is leading a study of the Gospel of Luke. You are invited to join us from 7:30 to 9:30pm.

Newsletter Requests

If you or a friend would like to receive HOSPITALITY , please fill in the lines below and mail to Ed Loring.

Name _____

Street Address _____

City, State and Zip Code _____