

HOSPITALITY

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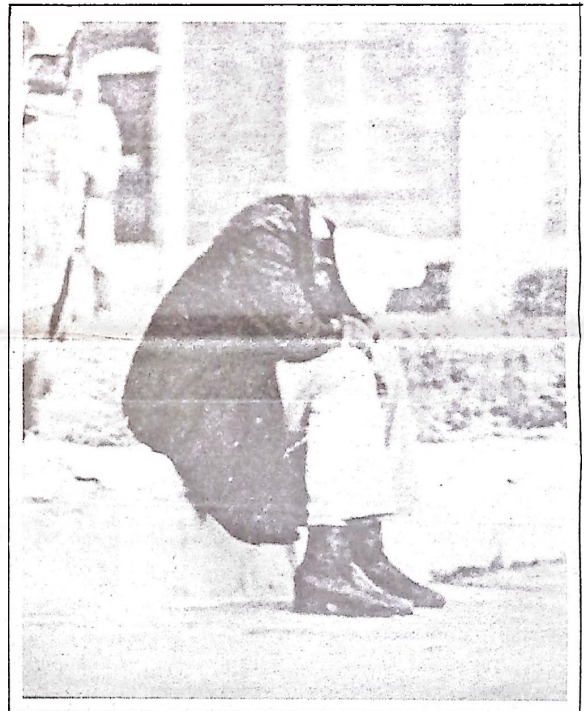
Homelessness and Slavery

by Elizabeth Dede

During April at the Open Door this year we learned a lot about homelessness. Our time out on the streets taught us much about the daily and nightly struggles of our friends who have no homes. At the same time, I began reading a book by Lerone Bennett, Jr. called Before the Mayflower: A History of Black America. From this book I learned and relearned much about the constant struggles of our African American sisters and brothers to be free and full citizens of the U.S.A. When I connect my experience on the streets of Atlanta in solidarity with homeless folk with my reading of Before the Mayflower, I can only conclude that despite the abolition of slavery, notwithstanding the repeal of Jim Crow laws, and while recognizing the victories of the Civil Rights Movement, white Americans continue to find ways to enslave our African American brothers and sisters.

The comparisons between slavery and homelessness are frighteningly close. Some are obvious, dealing with the physical description of slavery. Examples come readily to me: The vast majority of American slaves had their roots in Africa. The vast majority of homeless people in Atlanta today are African Americans. Slaves owned nothing, and everything they had, down to the clothes on their backs, belonged to their white masters. Sometimes it was used clothing, handed down to the slave from the owners. Our homeless friends fit the same description. Their possessions are few and the clothes they wear are most often used, handed down from a white person who has outgrown them, or grown tired of the style or color.

We can also consider the kinds of work slaves did in comparison to the work our homeless friends find, and again there is a frightening similarity. Slaves did the hard and dangerous physical labor so that their owners could enjoy an easy, comfortable, prosperous existence. Homeless people who find jobs through labor pools are sent out to load trucks, clean hotel rooms, load garbage, wash windows on skyscrapers, and remove asbestos (to name only a few of the hard and dangerous jobs they do) in order to make life



more pleasant and safe for the mostly white population who looks out the windows in the skyscrapers or attends the convention at the hotel.

Apart from the physical descriptions of slavery and homelessness, we can also look to the spiritual, emotional, or mental conditions of each to find similarities. Imagine what happened to the spirit of slaves each time they realized that they had nothing, or that all they had belonged to the master who enslaved them. Even their children and spouses were sold away from them, so that the most intimate relationships were torn apart and left empty. Slaves must often have struggled against the feeling that they were nothing or nobody. Now imagine a strong young man who sleeps in the backyard at 910 Ponce de Leon three nights each week so that he can be here early enough to get his name on the list for a shower and a

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change of clothes. Imagine what it must feel like to wait for three hours between the time he signs his name and the time he gets called in for a shower. Imagine the humiliation as the rush-hour traffic crawls by on Ponce carrying the well-dressed, freshly showered and breakfasted businessfolk to work downtown, while he waits for the coffee to be put out, for a place in the shower room to open up, and for the used clothes to be handed to him from the clothes closet at the Open Door. Imagine what happens to the spirit of that person each time he realizes that he has nothing. Homeless folk struggle daily against the same feelings of nothingness and nobodiness that their slave ancestors struggled against in the 19th Century.

While we were on the streets during Holy Week, we were shocked by the overpowering police presence we encountered in downtown Atlanta. We heard from an African American friend that he spent nearly a month in jail because he dropped a cigarette butt on the ground in the park. We were told that we could not stand on a public sidewalk or sit on a public bench. We watched the police kick sleeping homeless folk until they woke up, while across the park businessfolk on lunch break enjoyed a peaceful nap. We have heard that the police often require homeless folk to show identification or leave the park. And we know several instances of proposals to license homeless folk, including a "Ponce Pass," which a homeless person would be required to have in order to walk down Ponce de Leon Ave.

Lerone Bennett writes about a similar police state in Before the Mayflower:

Arrayed against rebellious slaves was a police apparatus of unparalleled severity. Each slave state had a slave code which was designed to keep slaves ignorant and in awe of white power. Under the provisions of these codes, slaves were forbidden to assemble in groups of more than five or seven away from their home plantation. They were forbidden to leave plantations without passes and they could not blow horns, beat drums or read books. . . . A free black, when challenged by a white person, was obliged to produce papers proving that he was free.

Bennett explains that the slave codes were developed and enforced to make slaves believe that they were slaves:

Each slave was taught. . . that they were totally helpless and that their master was absolutely powerful. Each slave was taught that they were inferior to the meanest white and that they had to obey every white person without thinking, without questioning. Finally, if these lessons were learned, slaves looked at themselves through the eyes of their masters and accepted the values of the masters.

It seems to me that ordinances and proposals to create and sustain the Vagrant Free Zone in downtown Atlanta accomplish the same purpose as slave codes. If homeless folk are arrested or harassed or pushed around, the desired outcome is that they will no longer appear on the streets downtown. They will believe themselves to be vagrants and will stay away from the Vagrant Free Zone. Those in power today are using the same tactics against the homeless poor as were used against slaves in the 19th Century.

And just as there was an abolitionist movement in the 19th Century, we must begin to abolish homelessness now. Bennett shows that the crusade to abolish slavery happened in two phases. The first was characterized by "muted rhetoric and reformist demands for

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Political Education!

Join us on Monday, July 2, for an evening of political education about the candidates and the issues in this summer's primary. Joe Beasley and Frances Pauley will lead us.

7:30pm

MOVING?

WHEN YOU CHANGE YOUR ADDRESS, PLEASE LET US KNOW AS SOON AS POSSIBLE. SIMPLY PRINT YOUR COMPLETE OLD AND NEW ADDRESSES ON A CARD AND ATTACH A COPY OF YOUR MAILING LABEL. IT TAKES LONGER TO MAKE THE CORRECT CHANGE WITHOUT THIS INFORMATION. WE APPRECIATE THE OPPORTUNITY TO SERVE*YOU. THANK YOU FOR YOUR COOPERATION AND UNDERSTANDING.

limited improvements in the slave system." In the abolition of homelessness movement we seem to be entrenched in this phase. Much of the work and talk about homelessness is about improving homelessness. So to advocate for year-round, 24-hour city shelters is an improvement, but it does not end the slavery of homelessness. For the mayor to talk about his concern for the homeless and his plan to provide SRO's is a sign of hope, but the talk does not build homes. To provide a soup kitchen makes life better for homeless folk, but it means that there are poor and homeless folk who must depend on others to provide them with food. The labor pool reform movement seeks to make working conditions better, but in reality reform results mostly in improvements of a system that continues to oppress people. Central Atlanta Progress has a plan to develop a computer network for alternative labor sources so that laborers can keep more of their pay. However, I am cynical enough to believe that even with reform and networks, homelessness, or some other form of slavery, will continue to exist because the labor pool system, free-enterprise-slavery, depends on the exploitation of the poor. Therefore, a second phase, which involves a change in the system and not just improvements, and requires action and struggle and not just muted rhetoric, is needed.

According to Bennett, the second phase was a more militant one that called for universal emancipation and action. It required not only a belief in the words that all people are created equal and are given the right of liberty, but also it necessitated a movement into the streets to force action and change.

The rhetoric of the second phase was clear and uncompromising. Bennett quotes from William Lloyd Garrison's first editorial in the Liberator to give an example:

I will be as harsh as truth, and as uncompromising as justice. On this subject [slavery], I do not wish to think, to speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation in a cause like the present! I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD!

It is time for us to use such rhetoric. We must enter the second phase in order to abolish homelessness. We must now act decisively to stop police harassment, to end the oppression of laborers, to produce affordable housing, and to make sure that all people share in the good things of life—food, clothes, safe dwelling, family, friends, health, and meaningful work.

However, this major change in our system will not come without struggle. According to Bennett, Frederick Douglass, one of the great abolitionists and a former slave, would sum up the protest movement toward freedom in one word—struggle:

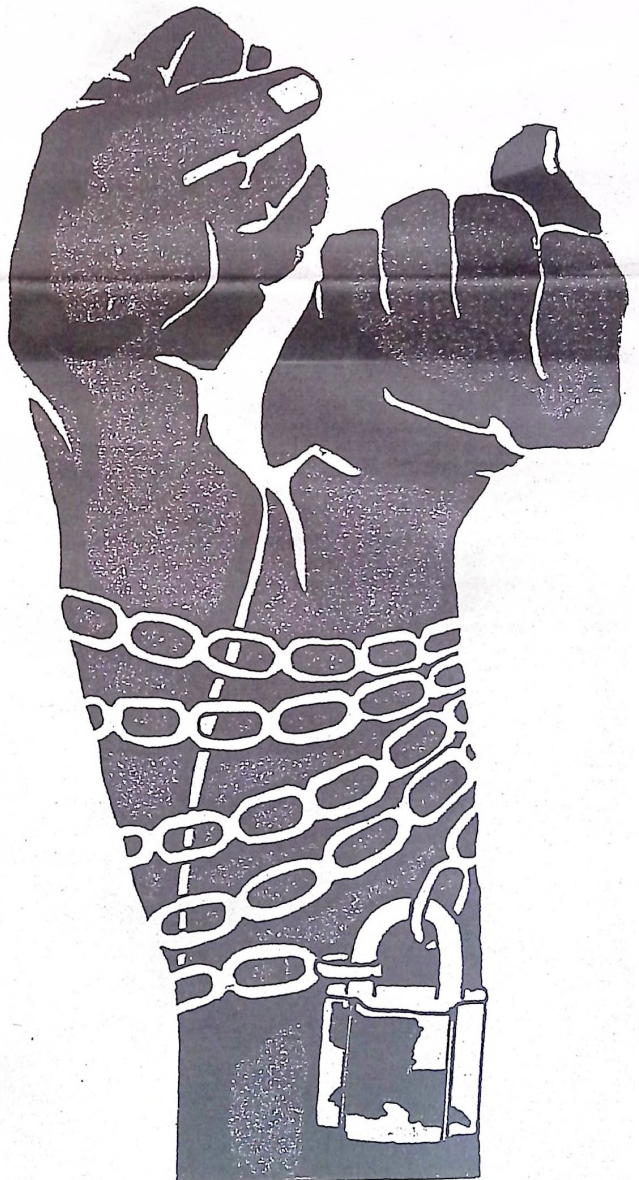
The whole history of the progress of human liberty, shows that all concessions yet made to her august claims, have been born of earnest struggle. . . . If there is no struggle there is no progress. . . . this struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are

resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

We can no longer quietly submit. It is time to enter the struggle, to speak loudly against the injustice of the slavery of homelessness and to act firmly. Our homeless friends have endured enough.

So with protests and actions we will struggle for change. We will have words and come to non-violent blows with the system until there is freedom. The powers will know by our noise and our action that the limit has been reached.

We invite you to join us in the struggle. When homelessness has been abolished, when we stop oppressing the poor—particularly the African American worker—then slavery will finally be abolished, and we will find ourselves living in that beautiful society of free people where all are equal. □



People for Urban Justice:

Goals for Labor Pool Reform

by Ed Loring

People for Urban Justice is a social action group composed of homeless folk and their advocates, ministers, lawyers and others. We meet once a week to discuss and act on issues of justice and peace in the city of Atlanta among rich and poor, African American and white, and men and women. Among our agenda are responses to Mayor Jackson's Policy on Homelessness, opposition to the increasing police harassment and the Vagrant Free Zone, and investigation of misappropriated funds. A major focus of People for Urban Justice is labor pool reform since we believe that justice and economics are closely tied, and we can only hope for peace and freedom in our city when everyone who is able can work full-time for a living wage with benefits.

Both our God and those who work in labor pools have asked People for Urban Justice to join with others in this city who are attempting to reform labor pools and create worker-operated, non-profit labor pools. Our end goal is full employment at a living wage with benefits for all U.S.A. workers. To work toward this end, we will begin with the following modest and reasonable goals:

1. \$5 per hour take home pay (after all deductions) as the minimum wage.
2. Nutritious food available at market value for breakfast and lunch.
3. Time of work begins at the moment when a worker is given a ticket for work.
4. Free transportation to and from work.
5. Free use of tools and supplies (e.g. a hard hat in a dangerous area) for the worker during the period of employment.
6. Each labor pool must be safe and decent and include:
 - a. water fountain
 - b. restrooms with soap, towels, and toilet paper
 - c. showers with soap and towels for workers when they return from work
 - d. ventilation
 - e. good lighting
7. Vans with seats and seat belts.
8. Arrangements by the labor pool for free check cashing at the time of payment.
9. 10 days paid vacation for each 2000 hours of work.
10. Labor pools will stop drug sales and drug use in and around the pools.
11. Labor pool management will become advocates for housing the homeless.

Because People for Urban Justice believes that work is basic to human relationships and defines so much of our being, we advocate for the rights of workers to full employment with living wages and benefits since it is through this economic justice that God's promises of abundant life will be fulfilled.



LABOR POOL FACT

Most labor pool workers are outside the protection of labor law, according to a report from the Southern Regional Council. They receive no vacation pay and no health benefits. The U.S. Department of Labor reports that only one-quarter of the temporary workers in the country receive medical benefits.

THE OPEN DOOR COMMUNITY

910 PORDE DE LEON AVE., N.E. ATLANTA, GA 30306-4212 (404) 874-6977 OR 874-9652



Why We Are Opposed to Underground Atlanta

1. Because 142 million dollars was spent for a shopping and entertainment mall in a city with 12,000 homeless people. 8 million dollars of those funds was federal money designated for housing and jobs for the poor. *That is theft!*
2. Because Central Atlanta Progress and others in the business community have not yet developed a policy for housing the homeless while they find time and money for Underground, the Superbowl, the domed stadium, and, now, God forbid, the 1996 Olympics.
3. Because supporters of Underground and the business community have run the homeless off the streets, creating the Vagrant-Free Zone. A Police State exists for poor people, especially the African-American poor. While some support a property tax for 20 million dollars for 500 more police for Atlanta to further secure Underground and its environs, no one has come forward with a proposal to fund housing for the homeless.

Underground Atlanta will be one year old
at noon on June 15, 1990.

THINK ABOUT IT.

Prayer

by Denise Laffan

I long have been ambivalent on the issue of school prayer. I agree with civil libertarians who argue it is wrong to force prayer, which is generally Christian, on non-Christians or unbelievers. Yet, I have such faith in the power of prayer that I believe it should be encouraged not only in the classrooms but in the corporate board rooms, White House Cabinet meetings, Congressional hearings -- particularly the closed ones -- and most especially the U.S. Supreme Court. But I don't stop there. I'd like to see prayers before game shows so people could ask for the wisdom to spend their winnings wisely or in shopping malls so people could ask God to protect them from their own greed and to keep them from buying what they do not need.

Perhaps it is ludicrous or unseemly to think of a game show host asking for a moment of silence or the chief executive officer of Coca-Cola turning to a vice president for an invocation. But how different a world we would have if we paused to acknowledge God's blessings and awesome power before every major task. And where do we need God most except in those secular places where we've worked hardest to shut God out.

When I lived in the world of board rooms and office politics, I never saw anyone grab an opportunity for prayer. Our society has so successfully transformed the concept of "freedom of religion" to "freedom from religion" that to suggest prayer in any setting outside of a formal church invites derision. But since I came to live at the Open Door, that situation happily has been reversed.

In this community, we pray morning, noon and night, literally. The first communal prayer is offered around 6 a.m. when the Butler Street breakfast crew joins hands and asks for God's blessing just before leaving to serve the grits, eggs, coffee and oranges. Another prayer follows at Butler Street, this time with our brothers and sisters from the streets. Before noon, the soup kitchen crew gathers for the same purpose and a little later, prior to the community's lunch, the community gathers for a time of worship, prayer and sharing. At night, our community circle comes together again prior to supper for an evening blessing. But the praying doesn't end here. Meetings and Bible studies either open or close or do both with prayer. In fact, few events go off at the Open Door without a prayer. Bathroom activities are the one exception I can think of offhand.

For people unused to this frequency of prayer, our routine may seem excessive. But though I moved overnight from an adamantly secular world into this pray-at-the-drop-of-a-hat habit, I have not found it to be overdone. Prayer is as integral to the community as water to a river and just as natural. I am referring to that natural way in which prayer pours through life at the Open Door. It is not natural for most of us to pray aloud, and the first time I was asked to lead a prayer my stomach was

in knots an hour before the time of worship. I felt more terror than spirit.

Despite the nervousness I felt then and continue to feel -- in ever-decreasing degrees -- when asked to lead a prayer, I know the exercise and discipline of public prayer is necessary for me and for anyone capable of leading prayer. For in speaking on behalf of the community in prayer, you cannot help but become more a part of the community. Prayer in its mystery has the power to bind us to each other.

I know my passion for prayer is not shared by everyone either outside or inside the community. From conversations with other community members, I know some people sigh inwardly when we join hands for yet another prayer and wait impatiently for it to be over while others willingly go along but remain unmoved and untouched. And in times of fatigue or self-absorption, I fall into one of these categories myself.

But most times I feel grateful for whoever thought to insert so many times of prayer into our daily cycle. These prayers give us the opportunity to know ourselves as a community that works, lives and worships together. These times embolden people to offer sharings that they may not have uttered at any other time. Most importantly, these moments allow us to focus our eyes again on the cross and on the God by whose grace this community exists.

I love the Open Door and the work it does with the poor and with prisoners. But I am convinced all this work would not be worth a damn if we did not constantly remind ourselves that the grace of service comes not from ourselves but from God. Ultimately, that is what prayer does. We need not pray to remind God of God's greatness. God knows that. We need prayer to remind ourselves of our utter dependence on God's love and mercy.

But it is not just the Open Door that exists in this state of dependence. Every facet of life from the game shows to the board rooms to the Supreme Court is under God's reign, whether the world chooses to recognize that reality or not. The freedom of living in a Christian community is being able to acknowledge that fact in a way the world, trapped in its secularism or anti-religious posture, cannot.

For us, having that reminder come three or four times a day doesn't hurt. In fact, it still may not be often enough.

"Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you." 1 Thessalonians 5:16-18. □

We Apologize!

We regret that Denise Laffan's byline was omitted from her article, "Arrest," which ran in May's issue of *Hospitality*.

God of the Undeserving

by Ed Loring

Today, Larry Lonchar sits on Death Row.
He does not want to live.
He wants to die.
The state says he deserves to die.

Larry has committed three terrible, terrible murders.

Mr. Lonchar wants to believe in God but cannot.

He cannot say, "I believe. Help Thou my unbelief."

His heart and mind are tortured by unbelief,

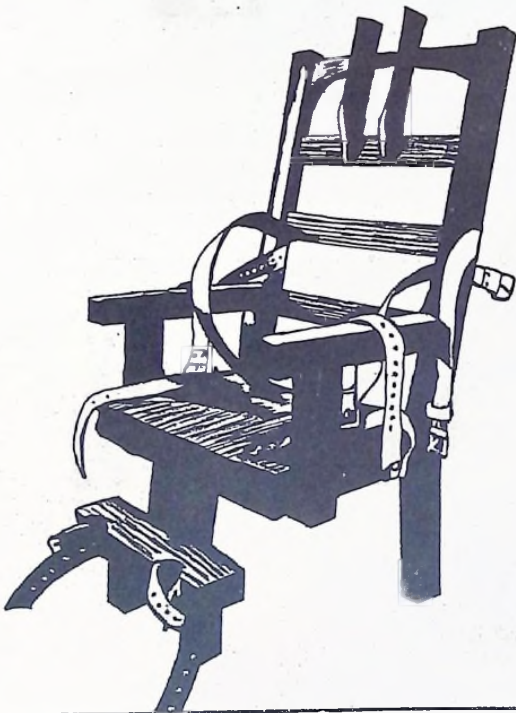
By the fear of nothingness,
By the hell and hate of death by electrocution.

Perhaps by the standards of justice here in the asphalt wilderness and red clay mole hills of Georgia, Larry Lonchar deserves to die.

Many even render the Scriptures--

The Holy Bible--as a support for death by electrocution. "An eye for an eye and a tooth for a tooth," they say.

PREFERRED SEATING FOR BLACKS AND HISPANICS



Yes, many folk in this state and more and more folk in this country are calling for death as a means to life,
are calling for violence as a way to peace,
are calling for racial superiority as a route to brotherhood and sisterhood,
are calling for prisons and jails as the journey to freedom and security.

So maybe Larry Lonchar does, on the basis of laws of the state of Georgia and the will of the people, deserve to die.

But, I come to you today, in the name of the one who created the heavens and the earth, who took the raging waters and the terrifying winds, who stood on the edge of chaos and the abyss, who walked through the valley of the shadow of death--and feared no evil, who was before the sun was in the sky by day and before the moon was in the sky by night. This God said,

"Let there be light."
And there was light.

Mighty mountains rose up on the flat plains.
Rivers jumped into their channels.
Angels began to sing on high.

And this God, I'm talking about the Great God Almighty--
Jehovah--
Yahweh--

This, our Creator and Redeemer, filled the land with love, drenched the waters with mercies, filled our bodies and spirits with the image of God.

And then said, "I come on behalf of those who are undeserving."

The government may help the deserving poor, the model prisoner, the A+ student; but the church stands with the undeserving poor.

The business community may help those who have potential to achieve; but the Body of Christ bends over the Body of the Broken ones lying in the ditch, passed out in the gutter.

The greatest heresy of today is the false platitude mouthed over and over and over again in this city and often in the church:

God Helps Those Who Help Themselves.

NO!

God helps those who cannot, and even will not help themselves,
The undeserving,
The murderer,
The homeless and the stranger within the gates,
The aged and the widow and widower,
The children and the orphan and fatherless,
The drug addict,
White folk!!!

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"I came not to call the righteous, but the lost;

Those who are well have no need of a physician, but those who are sick," says Jesus our Shepherd.

It is we who call on the name of the Lord in our helplessness.
Then God hears and responds.

When is prayer real in our lives?
When we have to pray,
When we are hungry for a food we don't deserve,
When we are thirsty for a living water to drink that is not our own.

Then we kneel down,
We groan and lament,
We knock on the door,
We seek,
We ask.

And God hears us.
The Shepherd comes to us,
Responds to us,
Changes us,
And leads us--
Closer to the Promised Land,
To the New Jerusalem,
To the Beloved Community
With Jesus Christ our Savior.

Dr. King once said that if we get what we deserve--and eye for an eye and a tooth for a tooth--we will be a blind and toothless society.

Well, you know what we got sitting up in high places and on high thrones?
People with lots of fine (if false) teeth,
But, oh my Lord,
They are blind, blind as a bat flying around in Underground Atlanta!

Where does the insidious falsehood and anti-God, anti-church statement come from:

God Helps Those Who Help Themselves?

Many Christians believe it comes from the Bible!!! But such a statement could not come from Holy Scripture because the story of God's revelation is exactly the opposite: God loves us and dies for us and rises for us and lives in us precisely because we cannot do it for ourselves.

Sarah and Abraham were old and barren. The seed of God's covenant promise did not fertilize the egg of hope until Isaac's parents could no longer help themselves. Why do you think Sarah laughed?

Slaves were way down in Egyptland lamenting and crying and groaning and when God saw that they could not help themselves she lifted up Moses--the-murderer to lead them to liberation. Why did Jesus respond to the grief and agony of Mary and Martha? Because Lazarus was beyond help and hope. He was dead.

Yes, the great heresy of the American churches is the belief, preaching and practice that God helps those who help

themselves. Could it be that the God of the Bible and the God of the mainline churches are in fact different Gods?

A fundamental purpose of the incarnation was to reveal and demonstrate that the God of the Bible is the God of the oppressed, the weak and the undeserving. Why was Jesus born in a barn? He had to be for God to be God!

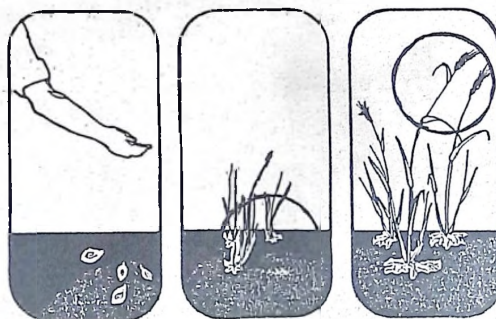
God helps those who help themselves! A fundamental lie about our God, but a fundamental tenet of American culture comes from Poor Richard's Almanac--the aim of which was to make Poor Richard rich. Benjamin Franklin believed the Puritan work ethic was good for the American way of life. All the mystery and mysticism, love and justice, church and community based upon the primitive Hebrews and their God needed to be done away with according to Ben Franklin. What better way to separate the ethics of Puritanism and the spirituality of scripture than to teach Americans that hard work, wealth and success are the results of helping yourself and then receiving the blessing from a God who doesn't really care all that much anyway?

The basis of all Christian ethics is love. The test of Christian love is the capacity to help others by charity, the establishment of justice and the long-haul life of commitment to liberation for all people who cannot help themselves.

Love your enemy.
Bless those who curse you.
Feed, clothe, visit the least:

Larry Lonchar and the 2,557 others on death row in America,
Peggy Coyle and the 11,317 homeless women and men, boys and girls in Atlanta,
Rich folk, some who know and many who do not know, that their wealth is disease,
You and I who suffer and grieve precisely at the point of our helplessness.

So let us tell the truth about our God and stop the myth that would put to death the God of the Bible. Let us build Christian community--the church--whereby we can glorify and celebrate the God who welcomes the prisoner and makes a home for the homeless ones. Let us struggle to influence a culture that day by day is more violent and aggressive toward the old, the poor, the children, gays and lesbians, women, and the mentally ill--so we may know the salvation and integrity, the joy and hope of following our God who helps those who cannot, and even will not, help themselves. □



Assassins Are Trained in Georgia

by Joanne Taylor

Editor's note: Joanne volunteers each Monday evening at the Open Door, preparing supper for us. She participated in the protest at Fort Benning, Georgia, on April 28, 1990, and shares these reflections with us.

On April 28, over 200 people held a demonstration at Fort Benning, Georgia to protest the Army's School of the Americas and its training of the Salvadoran military. The demonstration was sponsored by the Atlanta Committee on Latin America. With the help of people throughout the state of Georgia, and also folks from Alabama, Florida and North Carolina, we made this protest the largest El Salvador demonstration ever in Georgia.

The School of the Americas operated in Panama for over 38 years before being moved to Fort Benning in 1984. The school provides military training to countries throughout Latin America, and over the past ten years has trained over 6,000 Salvadorans. This year over 600 are expected to complete various courses--standard field operations and counter-insurgency techniques, which U.S. troops also receive, as well as courses designed specifically for Salvadorans.

This training is but a portion of the \$1.5 million per day in aid that the Salvadoran military and government receive from the United States. Every president since Jimmy Carter has insisted that this aid is helping to move El Salvador towards democracy. But it is clear that this has not been the case. In the past ten years, over 70,000 civilians have been killed in El Salvador. They were killed because they were

poor, because they tried to form unions, because they worked in health clinics, because they spoke out or demanded to know where the military had taken their children. In El Salvador to struggle for social justice and basic human rights means to risk one's life. But in a country where 96% of the families make less than they need to meet their basic needs, where there are only 3.4 doctors for every 10,000 people, and where malnutrition kills 400 children each week, every day is a struggle to survive.

Ten years ago, the Salvadoran military assassinated Archbishop Oscar Romero because for him, to live like Christ meant to walk with the poor. Six months ago, the same military assassinated six Jesuit priests for the same reasons. Nine soldiers were indicted for the Jesuit murders; four of them had completed training at the School of the Americas. The Salvadoran government has refused to carry out a serious investigation into the killings. At the time of our demonstration, the School of the Americas was training soldiers who were supposed to be in El Salvador testifying about the military's involvement in the killings.

With this demonstration we added our voices to others in this country calling for a cut off of all aid to El Salvador and support for a negotiated political settlement. Many activists in El Salvador have seen no alternative except to join the Farabundo Marti National Liberation Front (FMLN/FDR) to carry out armed struggle against the Salvadoran government and



John DeWitt

Marchers think taxpayers' money should be used to heal instead of kill.

military. This civil war has continued ten years despite numerous proposals for negotiations by the FMLN. The Salvadoran government has consistently rejected these proposals which include measures to facilitate fair, open elections and participation by all forces in the political life of the country.

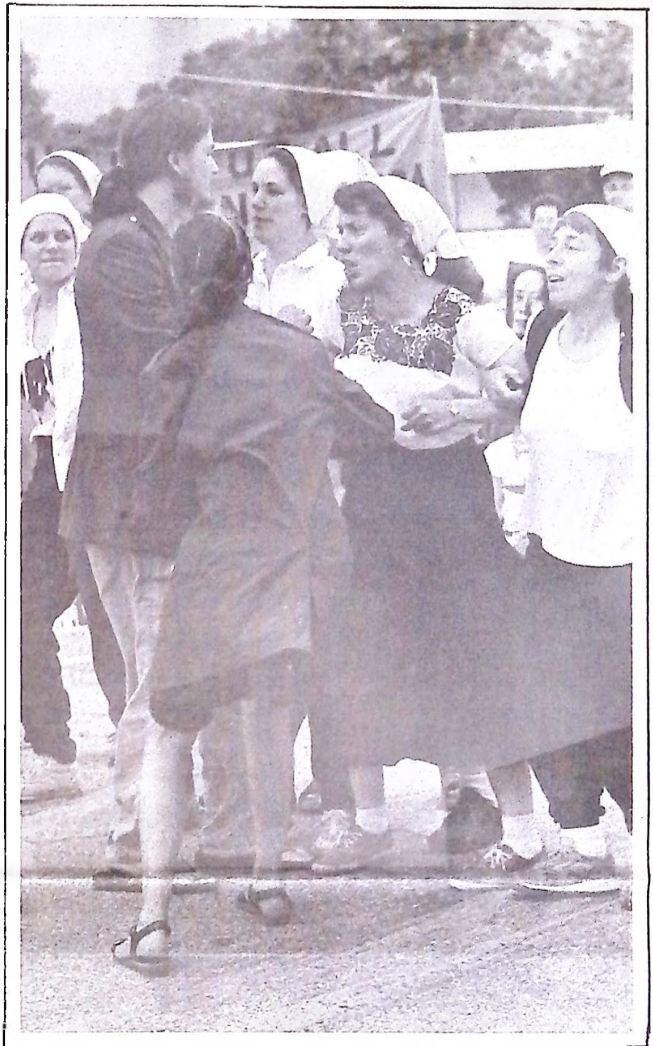
Much of the support ACLA had organizing this demonstration came from people and groups we had never worked with before, such as the faith-based communities and church activists in the region, many of whom have been targeting the School of the Americas for years.

In keeping with the role played by the church, the demonstration opened with an ecumenical service. Aaron Two Elk of the Oglala Lakota (Sioux) Nation began with a Native American ritual, welcoming us all to the land. Then there were songs, scripture readings and prayer, led by Fathers Brian Pierce and John Sweeny, both from Atlanta. A Salvadoran family reenacted the flight of campesinos from their village, where the military has massacred families and destroyed homes. One in four Salvadorans is displaced from his or her home by the military's destruction of villages. In the skit, the campesinos pause en route to hear confessions and pray. They discuss feeling guilty because they don't want to stop to bury their dead, and because they don't want to forgive their enemies.

A speaker from Casa El Salvador in Tallahassee was present, as well as Angela Sanbrano, executive director of the Committee in Solidarity with the People of El Salvador (CISPES). Angela spoke of the evil of spending money on war and death squads when there are so many needs here at home--social programs, jobs, health care and housing. This theme was also picked up by the Aids Coalition to Unleash Power (ACT-UP), which sent a contingent to the demonstration. Their chant was "Money for AIDS, not for war. U.S. out of El Salvador."

A group of women had put together some street theater to honor the COMADRES (Mothers of the Disappeared). These brave women began in the mid-eighties to directly confront the military and demand to know where their children, husbands, brothers, sisters had been taken. Their actions placed their own lives in danger, but also helped make it possible for other groups to begin more open action and opposition.

Although a thunderstorm delayed us somewhat, we were still able to conclude the rally with civil disobedience where we attempted to take our message directly to the School of the Americas. The Military Police fed some misinformation through one of the television reporters that a tornado had been sighted on base. When the people discovered this was a lie, they were even more enthusiastic about continuing the demonstration, and joined the march to the base boundary. Ten protestors--including three priests and members of ACLA and ACT-UP--were detained by military police, processed and given "banning and barring" orders.



John DeWitt

Womens' Street Theater: "Mothers of the Disappeared"

At first, the military took us by mistake to a gymnasium and made us sit on the floor in a big circle. The women began talking to the soldiers. The soldiers all seemed very young, and I was certain most had never arrested anyone before. The women told them about the School of the Americas and why we were there. Father Pierce led us in song throughout our detention. When we were being processed he continued to hum in the background.

When they finished with us, they packed us back in the Crime Prevention Unit van. As we got back in the van, Father Joe Fahey sat looking at a piece of white fabric in his lap. "Well, what do you suppose we should do with this?" He had a banner with him the entire time, and somehow it was never confiscated. So, not to lose an opportunity to send our message, we draped the banner out of the van and chanted, "We know what this place is for--murder in El Salvador."

Nicaraguan Elections Neither Free Nor Fair

by Clinton M. Marsh

Editor's note: Dr. Clinton Marsh is a friend of the Open Door Community and co-chair of People for Urban Justice. In February he took part in the delegation to observe elections in Nicaragua and shares the following reflections with us.

Contrary to popular reporting, hundreds who were observers of the Nicaraguan elections. . . insist that the elections were neither fair nor free. The election process was fair and free. That in itself was a tremendous tribute to the leadership of Sandinistas. Ten years before, they started with a nation with no history, no structure and little concept of democracy. At our voting place they were lined up before dawn in a cold, blustering rain for voting that opened at 8:15. It was moving to see how proudly they voted and touching to see how many lived such simple lives that they did not know how to fold the large ballot to put it in the slot. Doubtless external pressures helped to make the election process as open and fair as it was, but the citizenship spirit in evidence everywhere had been the contribution of Ortega's leadership. Centuries of Spanish domination, decades of US oppression, including putting the marines in charge from 1912 to 1925 and 1926 to 1933, followed by the dictatorship of Somoza, whom we put in charge as a military dictator--this was the history that the Sandinistas inherited. In a decade they built the foundations of democracy, in spite of their many failings and in spite of every interference from the US.

The elections were not free because the ten years of stumbling democratic development were matched by a ten-year election campaign by the Reagan/Bush administration and the CIA. Reagan had no faith in democratic processes and could not trust the Nicaraguan people to wrestle with the shortcomings of their own government. With his pathological fear of communism he expended millions of our tax dollars and thousands of Nicaraguan lives to overthrow a properly elected government which was recognized internationally and enough even by the US to have diplomatic relationships.

The media and others who saw a "peaceful, democratic campaign" speak only of the voting process, ignoring the battering the Nicaraguan people took to induce them to vote out the Sandinistas.

The Viet Nam term, "search and destroy" may not have been used with the contras, but it was taught well. Only, instead of having other soldiers as their primary targets, their major targets were the civilian population. "My Lais" were the rule, not the exception. It is obvious that they were instructed to focus on clinics, schools, and cooperatives, as Reagan's strategy to frustrate Sandinista efforts to build up the country and make life so miserable that they would be overthrown. A Canadian-operated

agricultural cooperative where I spent three days had been burned three times, twenty-four people killed and a teen-aged girl kidnapped for rape purposes by the soldiers.

Fortunately, she escaped after several days of hell.

It is estimated that a country which is one-eightieth the size of the US suffered as many casualties as we suffered in Viet Nam. The most commonly heard figure of deaths was 30,000. The orphans are innumerable as are walking shattered bodies. And of course women, with the trauma of having been ravaged, are always war casualties.

The second element of the US Low Intensity Conflict warfare was economic. Of course war in a small, poor country is economic disaster in itself. When a Congressman discovered the huge air force installation on the Honduran-Nicaraguan border and asked whether this meant that the US was planning an invasion, the reply was that its very presence would cause Nicaragua to expend more of its precious resources on arms and military personnel.

It has been noted that the contra's targets were institutions essential for the development of the country. The pillaging of farms and villages was our way of disrupting agricultural production and the self-sustenance of peasants. Thousands of peasant families had to leave the farms to go to the cities with no employment. The draft, which had to be maintained, took away farm and other workers essential for the economy.

We did not stop there. The US instituted an economic boycott against the country, refusing to buy from or sell to Nicaragua. Since our domination of the country for a century resulted in most of their trade being with us, replacement parts for machinery were unavailable, thus destroying businesses. Vehicles that could not be maintained escalated highway deaths.

Our raw power was exerted to prevent the country from getting loans from The World Bank and the International Monetary Fund.

Inflation is so wild that we received 3,640,000 cordobas for \$60. A newspaper costs 5,000 and a coke 20,000. Neither means much to peasants, but the price of beans and rice is equally outrageous. Not only were clinics destroyed but the boycott made medicines and sera in short supply so that children died of simple diseases that an equally simple shot would have prevented. And malnutrition, the scourge of poor countries, was intensified by all of the other factors of our warfare. Reagan called it a war against the Sandinistas. It was a war against innocent, non political citizens--children, women, and men.

Reagan's war was effective. He promised to make the Sandinistas cry "uncle." The Sandinistas never cried "uncle," but on February 25, the Nicaraguan people did. Even the staunchest Sandinistas conceded that as long as they were in power the United States would continue to punish the people. And at the polls the people surrendered to the bludgeoning of the "great United States."

Freeing Ourselves From Privilege

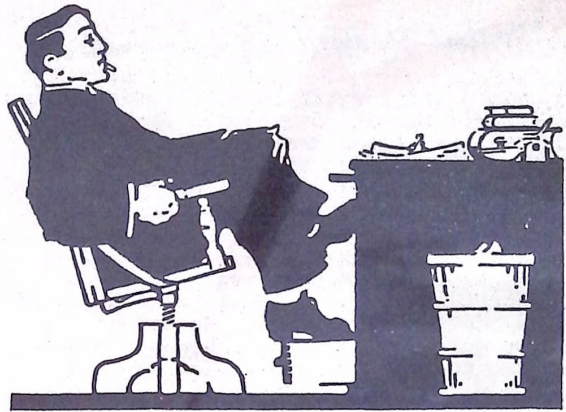
by Pat Murray

Editor's note: The following piece is a portion of Pat Murray's reflection for the Good Friday Stations of the Cross. Pat is a nurse practitioner at the health center at Agnes Scott College.

Those who live in a privileged situation do not want to give up their privileges so that others may have the things that they need but that are now denied them. Groups accustomed to the best are not willing to give that up and settle for what is merely good so that other people in bad straits might be able to live in a normal, decent way. We see a criminal breach of partnership in family life, among social classes, in the nation, and in international relations.

Countless people are defamed, isolated, persecuted, hurt in their work life and family life, incarcerated, tortured, exiled, and condemned to heavy assaults because of their commitment to justice and people's rights. People with power will always say: "Let our strength be our norm of justice." (Wisdom 2:11)

The condemnation of Jesus is perpetuated in these people who fight for justice. Jesus will continue to be condemned to death so long as we do not establish the human and historical conditions that will allow justice to flower and right to flourish. And without justice and right, the kingdom of God will not be established.



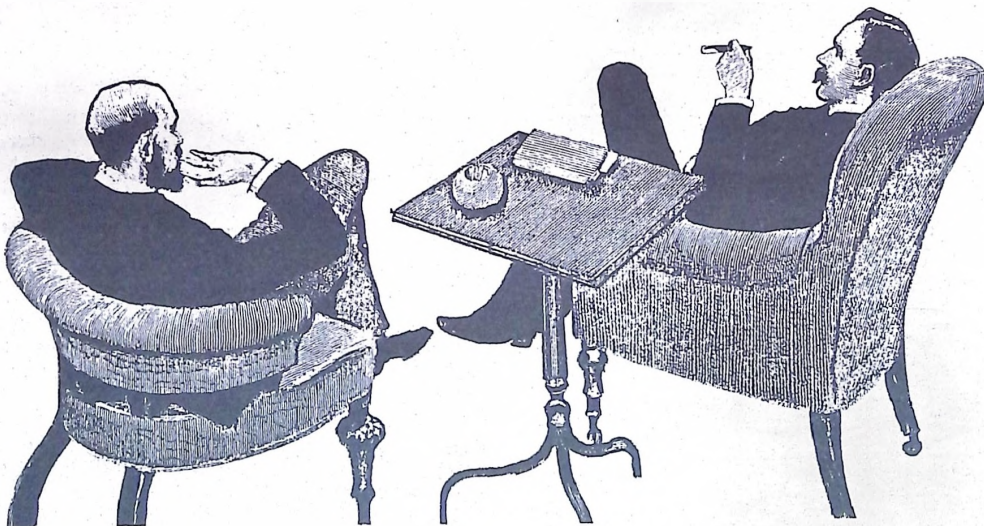
I, representing persons of European descent, recognize that our varying ethnic histories have been forged into a common "white community" in order to nurture and sustain racism. Our understanding of history has been distorted as we have been denied the voices and experiences of Native Americans, African Americans, Asian Americans and Latino and Caribbean peoples. Our language and values reflect our intimate connection to the concept of privilege--privilege that provides us the access to choices, opportunities and power at the expense of people of color.

We must begin to free ourselves from the bonds of a "common white community" and reclaim our various ethnic histories and cultures.

We must work to free ourselves from our white skin privilege in order to reclaim our humanity.

We must struggle to become a visible force in the creation of a multiracial network of people intent on building working relationships between the community of European descent and the communities of people of color in the struggle for a just society.

The cause of the oppressed who are seeking justice and reclaiming their rights is the cause of God our creator.



Ramblin' Round by Murphy Davis

Times are tough here lately for folks on the streets because of stepped up police activity that seems designed to run the homeless out of downtown. We learned the extent of it during our Holy Week vigil. But I also picked up a helpful hint from one of our friends.

We met a man named Virgil in Woodruff Park about 10:00 the night I was out and he played one fine harmonica. We sat for an hour or more singing blues, hymns, gospel and rock and roll. At one point as we were talking between songs two police officers walked toward us. Virgil calmly began to play "Jesus Loves Me." We listened as he played until he waved his hand at us and whispered, SING! We all joined in. And sure enough, the police strolled by and left us in peace on our park bench. I wondered if all the homeless folks in downtown started circling up and singing "Jesus Loves Me" when approached by the police if the arrest rate would drop.

The next day I got a lesson in women's rights. We waited--along with 550 others--in line for the Saint Luke's Soup Kitchen. An old, old woman strode past us with a turbaned head. As she moved on I noticed her waist was wrapped generously with long scarves and belts. Jammed through it all was a huge ax handle with a bayonet affixed with duct tape.

She paced the line once or twice and then headed for the door. As she passed me that time she stopped suddenly, looked me square in the face, pointed a boney finger and declared: "Us don't have to wait in line--us is ladies!"

Our community was the happy recipient of two groups of college students who opted for an alternative spring break at the Open Door. The first group arrived from Bluffton College (in Ohio) with college chaplain Jim Stutzman-Amstutz; and the second from Wake Forest University (Winston-Salem, NC) with Chaplain David Fouché.



Hannah doing the "Willie Walk" with Bluffton students at our Mardi Gras party.

It was great to have two such bursts of youthful energy to accomplish painting, cleaning, serving the meals and hundreds of other tasks. The Bluffton students even ended up here for our Mardi Gras party (the best Mardi Gras party in town). Bet nobody at the beach had any more fun than that!

When John Lewis, our 5th District Congressional Representative, was here for his spring recess, he met us downtown at 5:30 one morning to tour several labor pools. We were joined by his aide Rev. Albert Love, reporters Colin Campbell and Hal Lamar, Christian Council President Joe Beasley, and Bruce Burney and Ronnie French of the business community.

The first labor pool we visited (Tracy) called the police on us. And they were no less furious in any of the places we visited. John Lewis, who grew up in poverty in the rural South, described it as "another world." We wound up the morning at our Butler Street breakfast where 25 or 30 of our homeless friends continued the education in a tight circle around Congressman Lewis.

Lewis declared that he saw clear violations of federal law and he would begin his consultation as soon as he got back to Washington. The image that sticks in my mind is all of those dingy gray rooms filled with row after row of primarily African American men just waiting. . . .

One of our favorite songs in the community is "The Garden Song" by Dave Mallet as we learned it from Pete Seeger:

Inch by inch, row by row
Gonna make this garden grow
Gonna mulch it deep and low
Gonna make it fertile ground
Inch by inch, row by row
Please bless these seeds I sow
Please keep them safe below
Til the rains come tumbling down.

I hummed it to myself last month as Hannah and I turned the earth to put in our tomato plants at Dayspring. We hauled bucket after bucket of compost and I mused over the still-discernable egg shells from the Butler St. Breakfast and the remains of so much organic garbage from our soup kitchen. It seemed pretty wonderful to nourish the North Georgia earth with the leftovers from many a meal served in downtown Atlanta and laced with hundreds of earthworms. (The worms got their start from a little bucket I bought down Hwy 282 at a place named something like Ernest's Restaurant and Bait Shop where the guy at the cash register spotted the city slicker and shouted, "Hey, Roy! Didn't we say 'TWO-FIFTY' on these here worms?")

Anyway, there seemed to be a wonderful unity to it all as we turned the earth and shoveled in the rich black compost. The sun was going down and the soil chilly by the time we patted the tender little plants into their beds. But Hannah and I were happy from the task and went to our beds dreaming of juicy red tomatoes.

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Carl Barker, who suffers with an ulcerated leg from vascular disease, is regularly encouraged to prop his leg up. Joan is especially diligent in helping him remember.

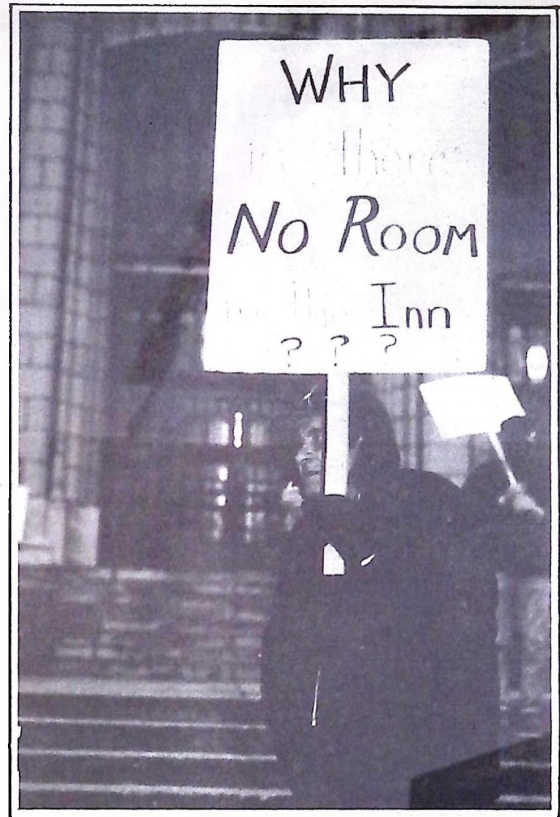
Carl was for several years a political cartoonist for the Chicago Daily Defender, and he took pen in hand recently to express his view of the situation.



Carl's opinion of what it feels like when Joan insists that he keep his leg elevated!



As you can tell by his expression, Carl is having some of Ralph Duke's famous "Open Door Coffee", which can peel paint...



HAROLD WIND (Orange Man)

by Mark Harper

Editor's note: Mark Harper was a resident volunteer at the Open Door when Harold Wind, a much-loved member of the community, died on June 23, 1986. We are grateful for this memorial poem.

Harold's was my first death
there snatched away quick as a wink
lungs lost to a quiet blitzkrieg of
30 years on three packs a day

A mile for a Camel, they used to say
in the end even the distance to the toilet
was too far

Still, how could a shrunken chest
contain a heart so mighty? A muscle to muster the breath
for one more birthday candle
a light as bright as the fluorescent cap you wore
like an orange beacon morning upon morning
cutting through the city's damp sigh attentive
to the errand of mercy

Orange man
light in the darkness of 250 broken bodies
pouring like tired water into the church basement
sleepless, bloody eyes finding a smile and four slices
of an orange at line's end
simple succor for partakers of bitter fruit

Worn-out, finally, you hung up the cap
and taught us about freedom Even as bony-fingered
death was picking your pocket you
cracked a grin and with language lean shot back
at the thief:

'You gave me six months.
It's been six months.
I'm still here. Ta da!'

And 'here' meant family meant more than long lines
of the hungry on the outside
meant counting time as precious on the inside, too
One!

Two!
Three scoops of chocolate!
Blessed are the milkshake makers soup kitchen soda-jerks
buying time for your withered frame
but all the while being fed by you
a story shared in the kitchen after supper
after the busyness

O Orange man man of the resurrection
the wind knows no vagrant free zones
needs no credential but blows where it will
releasing the captives
releasing me

Grace and peaces of mail

Dear Friends,

I would like to give you
this money to use for
anything you want to. There
is 150 dollars. You do not
have to give me anything back.
I am 3 years old and am
happy to give this to you.
Please use it wisely.

Koinonia Partners
Americus, GA

Sincerely,
Valerie Burasider

Dear Ed,

When I wrote on March 20, 1990, it was to you, and not for publication, although in fairness I stated no such reservations and you had every right to print it.

Now, however, having seen letters published from two of your readers who apparently took exception to my opinions, I am asking for an opportunity to respond in kind.

First, to Rev. David W. Turner of Okeechobee, FL, I would ask that he try reading my letter again. There is nothing to suggest a belief that we don't still have serious economic and social problems in this country. And yes, Reverend Turner, some of us besides yourself know about the plight of farm workers in sugar cane and citrus, much of which has been widely reported. And your entirely gratuitous comments about the kind of clients I represent and legal fees do not deserve response. My main point concerned changing social and political philosophies in light of the collapse of communism and socialism as viable alternatives to democratic capitalism, and my opinion that the editorial policy of Hospitality might want to tune in.

Second, to Helen McCrady of Atlanta, GA, I would ask that she read some of the public opinion surveys and studies of fund-raising. Given that my comments were intended to commend genuine good intentions and lack of hypocrisy, while questioning the political philosophy of a publication in terms of current events, I would also ask that she lighten up and get off her considerably elevated horse.

All the best, Ed, and keep up the good work.

Sincerely,

Albert C. Smarr
Atlanta, GA

Dear Ed,

I'm just sitting here on my foot locker, looking at the bars and thinking of how myself and so many others have to live. This is a cold and unmerciful way of life. The worst part about it is that these people ain't satisfied that we have to live behind bars everyday of our life. They play all kinds of games with a man to make matters even worse. Yes, this is a cold society. It's hard for a man to find any kind of peace of mind in this place.

Me and the homeless have a lot in common: society hates and don't want any of us. The only reason that I'm housed and fed is to keep me out of society. The homeless are not housed and fed because the rich want to run them out of society.

Why don't society want the prisoner to return to society? Why don't society want the poor, homeless, and sick? We are people also.

I'm looking at my cell bars again trying to fathom where will all this end. Death may be the only respite and victory over this mess.

From a brother in prison.

Dear Ed,

I am writing in reply to Mr. Albert Smarr's letter in the April 1990 issue of Hospitality. Mr. Smarr's statement "Except in Havana, Tirana, Pyongyang and perhaps corners of Oxford, New York and Boston no one thinks, believes, or even imagines like that anymore" is incorrect. There are many of us, educated and uneducated, well off and poor, who still believe and think and act this way. We are tucked away in the hills of North Georgia, trailer parks in Florida, fishing villages, and the wilderness of Maine. You won't find us in the mainstream of society because we have chosen to leave. You probably wouldn't recognize us if you passed us on the street, but we are here. Yes, Ed we are here and we believe the Jesus of the 60's is still the Jesus of the 90's. If it weren't for people like you who still believe, people like us would have gone hungry and dirty and without jobs. I thank Jesus that people like you haven't "gotten real."

Sharon Keyser
Cedartown, GA

Dear Ed and Murphy,

I was very interested in the letter from William D. Leetch, pastor of the First

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Alliance Church, that you printed in the March 1990 issue of Hospitality. He obviously put much thought into his letter, but I disagree with his belief that opposition to the death penalty is not "bible based."

After humankind's first case of murder (Gen. 4:13-15) God emphatically decreed that human retaliation would not be approved of or tolerated by God. This was God's original statement on the topic.

In direct contrast to this we see the spirit of Lamech (Gen. 4:23), a spirit of almost unlimited vengeance and retaliation. I take this expression of Lamech's to be one example given of a spirit of evil that grew and spread until "the earth was filled with violence" (Gen. 6:11). When God concedes "blood for blood" (Gen. 9:5-6) God is not instituting or commanding vengeance. Vengeance had been the norm. "Seventy-seven fold" retaliation had borne its fruit and been worthy of the flood. "Blood for blood" was actually the first of God's limitations on vengeance. Human life was again given value.

It is true that Moses then gave a number of instances where capital punishment was specifically prescribed. Belonging to this picture, though, we must remember the admonishment of Jesus who taught that some of the Mosaic law did not represent God's will "from the beginning" but was written in response to humanity's "hardness of heart" (Mark 10:5,6). In spite of this hardness, there is a clear urging of God's spirit (as revealed in the story of Cain) that repeatedly shows itself. It gains ground throughout the bible and finds its fulfillment in Christ's example.

In Deut. 17:6,7 God prompted Moses to restrain vengeance by requiring two or three witnesses and demanding that the witnesses themselves must cast the first stone. In Deut. 19:21 the well-known "eye for an eye" warning is not directed against the defendant but toward the witnesses protecting the defendant from false witness.

Deut. 19 (part of which are quoted in William's letter) when read in its entirety sets down conditions under which even those who shed another's blood must be protected from revenge if the act was not premeditated. This is all a clear progression of restraint when compared with Gen. 9:5,6. In Galatians 3:23-25 Paul underlines that the law "kept us under restraint until faith should be revealed, so that the law was our custodian until Christ came."

Deut. 22:21-24 (parts of which were also quoted) should actually remind all Christians of John 8:1-11 where Jesus fulfills and goes beyond this custodial restraint with the deep expression of God's will: "Let the one who is without sin cast the first stone."

God is described as having written the ten commandments with a finger (Ex. 31:18). I find it interesting that in John 8, Jesus is also writing with his finger. . . there was a depth of authority in his statement that was awesome. If only it would affect the mobs at executions today, the way it affected the mob on that day. "When they

heard it they went away, one by one, beginning with the oldest." We are left with the message that this area is God's domain and not humanity's (Gen. 4:13-15, Romans 12:19).

Throughout the bible we can find instances where in creation's fallen and rebellious state God allows the evil acts of one to chastise and punish the evil of another. God even calls Nebuchadnezzar God's "servant" in such an action against the children of Israel. In the next breath, however, God outlines the punishment in store for the very "servant" whose violence, while truly punishing others, brought guilt upon himself (Jeremiah 25:8-14).

I find it interesting in this sense that as Jesus faced execution (John 19:10-11) he recognized the power of the state as given from above, but did not excuse Pilate from the fact that it was a sin. A "lesser" sin than that of Judas, but still a sin. Pilate, a pagan magistrate with no prior relationship to, or religious instruction concerning, the God of Israel was none the less held accountable by Jesus for his part in the action.

We see from the examples of the prophets that believers should challenge even pagan leaders and magistrates to hold as close as possible to the will and spirit of God (Daniel 4:27). This must be done with all due respect to those who currently hold power (Titus 3:1, 1 Peter 2:13-14). But the fear of God comes first and foremost or it will go badly for us and our leaders.

"Only fear the Lord, and serve God faithfully with all your heart. For consider what great things God has done for you. But if you still do wickedly, you shall be swept away, both you and your king" (1 Samuel 12:24,25).

Greetings,

Joe McKernan
Hutterian Brethren
Pleasant View Bruderhof
Ulster Park, NY

P.S. One note on Romans 13. The sword that Paul speaks of was not the executioner's tool but the "machiaara," a symbol of judicial authority. To use the verse to promote capital punishment would seem to me in contradiction to other parts of the same letter (Romans 12:17-21). As the teachings of Paul were sometimes misunderstood and misused, Peter gives us an interesting warning that may apply here. See 2 Peter 3:15-18.

In a discussion like this it is important to remember that Peter also says scripture is not a matter of personal interpretation (2 Peter 1:20,21). It was given by people who were moved by the Holy Spirit and can only be received and understood in that same spirit. He says in the same letter that God does not wish that any should perish, but that all should reach repentance (2 Peter 3:9). I find it hard to reconcile what the Spirit expresses here, or in Jesus' sermon on the mount, with a "bible-based" promotion of "Christian" capital punishment. ☐

WE ARE OPEN. . .

Monday through Saturday, telephones are answered from 9:00am until noon, from 1:30 until 6:00pm, and from 7:00 until 8:30pm. The building is open from 9:00am until 8:30pm those days. (Both phone & door are not answered during our lunch break from noon until 1:30.) Please call in advance if you need to arrange to come at other times. On Sunday we are open from 7:00am until noon. Sunday afternoon our door is answered until 5:00pm.

OUR MINISTRY. . .

SOUP KITCHEN--Wednesday-Saturday, 11am-12 noon

SUNDAY BREAKFAST--Sunday morning at 9:10, 7:15am

BUTLER ST. CME BREAKFAST--Monday-Friday, 6:45am

SHOWERS & CHANGE OF CLOTHES--Wednesday, Thursday, and Friday, 9-11am
(Be sure to call; schedule varies)

USE OF PHONE--Monday-Saturday, 9am-noon, 1:30pm-5pm.

SHELTER REQUESTS--Monday-Saturday, 9am-noon.

BIBLE STUDY--Alternate Tuesdays, 7:30-9pm.

WEEKEND RETREATS--Four times each year (for our household & volunteers/supporters), July 6-8.

Our Hospitality Ministries include: visitation and letter-writing to prisoners, anti-death penalty advocacy, advocacy for the homeless, medical services, and daily worship and weekly Eucharist.

NEEDS

Carpet
* * Men's Work Pants * *
Men's Work Shirts
Men's Underwear
Grits
Cheese
Mayonnaise
Multi-Vitamins
MARTA Tokens
Men's Large Shoes (12-14)
Coffee
Non-Aerosol Deodorant
Hams and Turkeys

From 11am til 1pm, Monday through Saturday, 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 11:00 or after 1:00, it would be helpful.

Newspaper Requests - If you or a friend would like to receive HOSPITALITY, please fill in this form and return to Willie London at the Open Door Community, 910 Ponce de Leon Ave. NE, Atlanta, Georgia 30306-4212.

Name _____

Street _____

City, State, Zip _____

Open Door Community Worship

*We gather for worship and Eucharist at
5:00pm on Sunday evenings
followed by Supper together.*

Join us!

June 3	Worship at 910 Pentecost Celebration
June 10	Worship at 910 Don Beisswenger, Preaching
June 17	Worship at 910
June 24	Worship at 910 5:00 Eucharist 5:30 Music Night
July 1	Worship at 910 Albert Love, Preaching (Boatrock Baptist Church)
July 6-8	Summer Retreat at Dayspring Farm
July 15	Worship at 910
July 22	Worship at 910
July 29	Worship at 910

Four times each year the Community has a weekend retreat outside the city. This replaces our evening worship at 910 Ponce de Leon Ave.