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June 1994

I Hear Hope Banging On My Back Door Part VII: The American Dream Revisited

by Ed Loring

Dante's Hell offers place and stability, and given the coherence between crime and punishment, an interpretive order to one's eternal agony. Unthinkable was it to the medieval imagination that a person has no place or that life is absurd. But on my back porch life often sways that way. Homelessness is another rung in the ladder of descent.

Homelessness is Hell. Not so many months ago, Johnny disappeared from my back porch. He had lived there for 167 nights. Poof! Gone. C.M. told me later that he thought he had seen Johnny on Boulevard as the van lumbered home with grit bowls empty and egg pots vacant. Like the black of night, Johnny wasn't there one morning when I bounded out the back door, taking Hannah to Grady High School. Life hurts.

Michael lives there now. Doesn't take long for an empty place to fill again. Like a sinkhole filled with flesh instead of water. Michael has a gentle and loving spirit. He welcomes us home and always charges Hannah to study hard as she prances off to school. He works: cleans gutters, mows and rakes lawns and last month had five days with a roofing crew. Michael dreams his American Dream. Plops down a dollar for Zell's Lotto card. Scratches out the number and knows, again, he is a loser. But he dreams and plays. "Some day," he sings, "I'll have my own place, a huge lawn to care for and my own lady. Who knows, Ed, I may even have a little Hannah!" Michael lights his last generic cigarette for the night, turns on his cardboard bed and prays to Yahweh: "Please, oh please, dear loving Lord—give me a lawn to mow tomorrow and a winner on the lottery. In the name of Jesus Christ our Lord and Savior. Amen."

Dr. Martin Luther King, Jr. And The Beloved Community

"We are bound for the promised land. We shall taste the milk of freedom and the honey of equality."

—Martin Luther King
Chicago, August 5, 1966

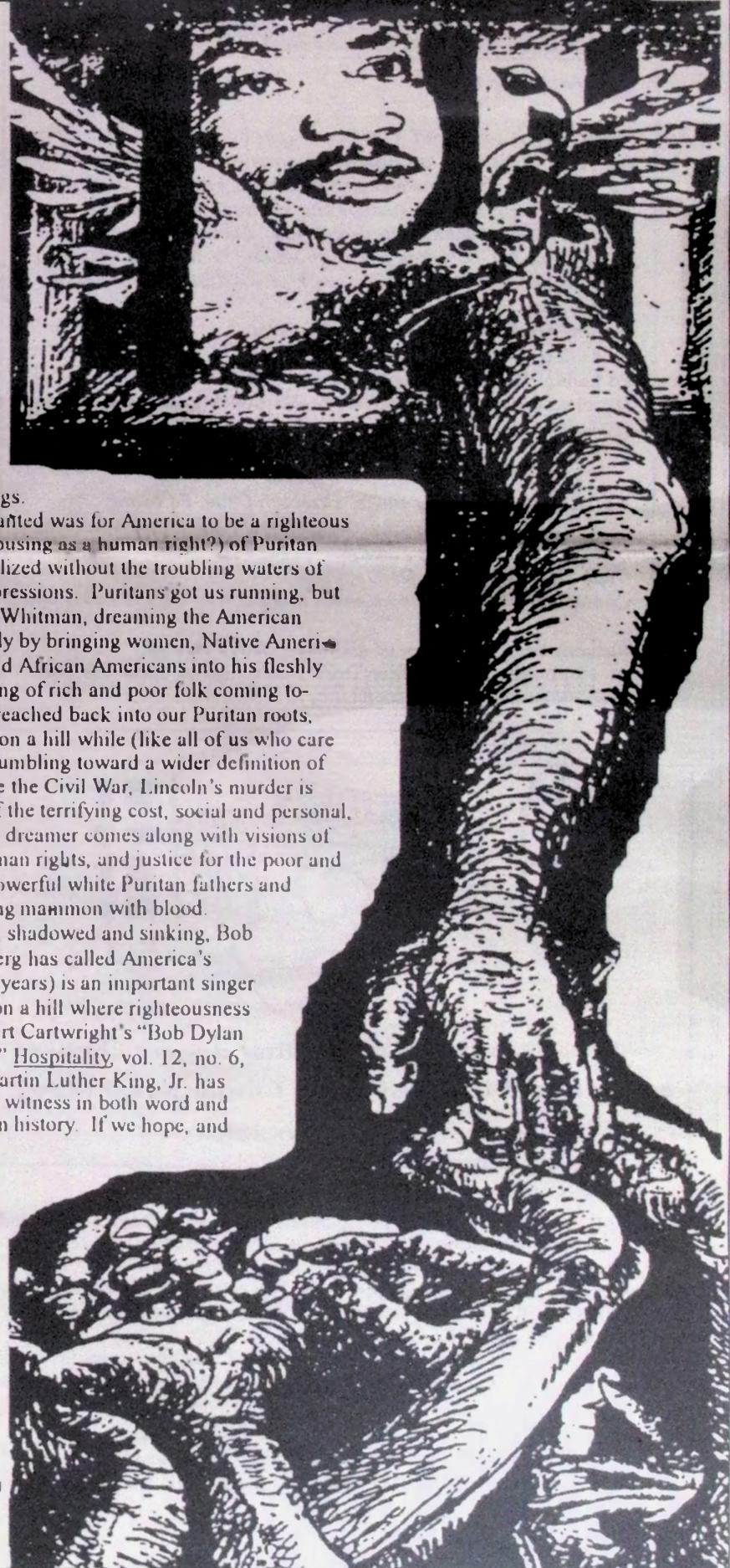
When Jonathan Winthrop, a Puritan founder of the Massachusetts Bay Colony, spoke of the [white male] American Experiment as "a city on a hill for the eyes of all the world to see" there were no homeless people in America. Lacking the courage to stay in their own lands and fight for political and religious freedoms, our European ancestors fled to America where, because of technological advance and, perhaps, a stunted moral growth as becomes those who flee social problems rather than resolve them, they stole the land and housing from Native Americans. Why they did not remain in Europe and

fight for their human rights and religious freedom remains a portion of our heritage that continues to wound and cripple our American culture. As they arrived, however, there was a moment of dignity and glory across our land: no homelessness! Native Americans lived in houses that befit their lives and cultures; huts, adobes, hogans, igloos, tupeks, lean-to's, tents, teepees, wickiups, wigwams, and cliff dwellings.

What Winthrop wanted was for America to be a righteous nation where the norms (housing as a human right?) of Puritan Christianity could be actualized without the troubling waters of social sin and history's oppressions. Puritans' got us running, but we fumbled the ball. Walt Whitman, dreaming the American dream, helped us immensely by bringing women, Native Americans, gays and lesbians, and African Americans into his fleshly celebration, and by dreaming of rich and poor folk coming together. Abraham Lincoln reached back into our Puritan roots, seeing America as the city on a hill while (like all of us who care for the American vision) stumbling toward a wider definition of equality and freedom. Like the Civil War, Lincoln's murder is systematic and symbolic of the terrifying cost, social and personal, that must be paid when the dreamer comes along with visions of inclusiveness, equality, human rights, and justice for the poor and oppressed in this land of powerful white Puritan fathers and multinational moguls mixing manimon with blood.

In our day, shorter, shadowed and sinking, Bob Dylan (whom Allen Ginsberg has called America's greatest poet of the last 50 years) is an important singer (and protestor) of the city on a hill where righteousness and freedom chime (see Bert Cartwright's "Bob Dylan and The American Dream," *Hospitality*, vol. 12, no. 6, June, 1993.). But Dr. Martin Luther King, Jr. has given us the most powerful witness in both word and deed of anyone in American history. If we hope, and some do, to redeem the soul of America we must listen to and live with the poor and oppressed. Dr. King reaches not only into the roots of European and African dreams and visions but also into the biblical witness of Hebrews leaving Egyptland and slavery as the Angel of Death slays the elder male of every family who has not smeared blood on the

(continued on page 2)



HOSPITALITY



910 Ponce de Leon

Hospitality is published 11 times a year by the Open Door Community (IPCUS), 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 newspaper request form is included in each issue. Manuscripts and letters are welcomed. Inclusive language editing is standard. For more information about the life and work of the Open Door, please contact any of the following:

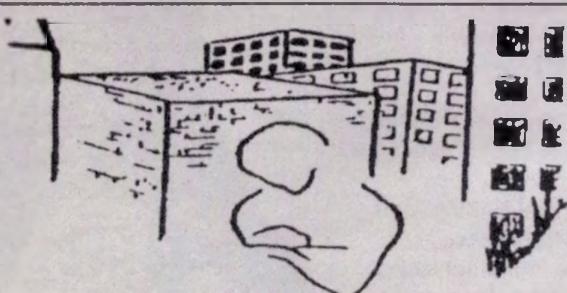
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of printing and mailing *Hospitality*.)**



**We reaffirm the principle that decent shelter
and affordable housing are fundamental rights
in a civilized society.**

(American Dream, continued from page 1)

door posts of their homes. There is no redemptive freedom without struggle and sacrifice. The homeless will not be housed without organized resistance and a change in the reigns of power. From the New Testament scriptures, Dr. King combined Jesus' agenda of the Kingdom of God on earth as it is in heaven with Luke's and Paul's gift of the church. This new Jerusalem, this city on a hill, Dr. King christened the Beloved Community.

Following the interpretative insights of one of America's great historians, Vincent Harding, many students now agree that the "I Have a Dream" speech of 1963 is representative of neither the depth of thought nor the radical relationship to capitalistic, imperialistic, and materialistic America that King held when he was murdered at 6:00pm on Thursday, April 4, 1968, while standing in front of his room 306 on the balcony of the Lorraine Motel in Memphis, Tennessee.

But as our society is unraveling and re-segregation spreads its festering rot throughout our culture we need to listen again to a vision that calls us to a common life, a shared life, a call to unity in the midst of a vital and respected multicultural diversity. That way our moral ledger may (for the first time) be in the black. As biblical charity is, ultimately, more radical than justice, so is multicultural diversity in pursuit of a life together, the Beloved Community, more radical than separatism. This vision of people speaking their own language but being understood (Acts 2) is the shape of community for which Jesus, Lincoln, Martin and, yes, Malcolm (along with thousands of others) died.

The maturing King, shaped ever increasingly by Malcolm X's analysis of white racism and the intransigence of capitalistic economic structures, began to dream profoundly of equality rather than liberty (desegregation and voting rights) as the needed norm for American redemption (See the forthcoming book by Gibson (Nibs) Stroupe, While We Run This Race: Encountering The Power of Racism, Orbis Press, March 1995. Nibs opens our wound of white racism and the battle for equality in an incisive and profound way. Let us listen to him.). In this pursuit, like Lincoln and the radical Republican's program after the Civil War, King was soundly defeated. At the time of his murder his vision of multicultural inclusiveness in pursuit of economic justice had blossomed like kudzu in a red clay Georgia ditch on a fly-buzzing afternoon following an August thunderstorm. In a closed society the struggle against oppression is for freedom. In an open society the struggle is for equality. Dr. King learned from the SNCC students that if Woolworth's had served them at the lunch counter they had no money for meals. Not only do we need the right to buy a house in any neighborhood (freedom), we need a guaranteed right to housing for all people (equality). We have the freedom to talk all day about hunger, but we have almost no rights for food. Give us this day our daily bread! We thirst for the milk of freedom. We hunger for the honey of equality.

So let us listen to a vision of the vision from my back porch. Let us dream with Michael from the cardboard canopy thrust against the wind and water of a wet night as Martin moans from his grave for those who are homeless, horrified and hungry:

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made plain, and the crooked places shall be made straight and the glory of the Lord will be revealed and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with.

With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood and sisterhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for equality together, knowing that we will be equal one day. This will be the day when all of God's children will be able to sing with new meaning— "my country 'tis of thee; sweet land of equality; of thee I sing; land where my parents died, land of the pilgrim's pride; from every mountaintop, let equality ring"— and if America is to be a great nation, which it is not in these days, this must become true.

*So let equality ring from the prodigious hilltops of New Hampshire.
Let equality ring from the mighty mountains of New York.*

*Let equality ring from the heightening Alleghenies of Pennsylvania.
Let equality ring from the snow-capped Rockies of Colorado.*

*Let equality ring from the curvaceous slopes of California.
But not only that.*

Let equality ring from Stone Mountain of Georgia.

Let equality ring from Lookout Mountain of Tennessee.

*Let equality ring from every hill and molehill of Mississippi, from
every mountaintop, let equality ring.*

*And when we allow equality to ring, when we let it ring from every
village and hamlet, from every state and city, we will be able to speed up that
day when all of God's children— black men and women and white men and
women, homeless and housed, free and incarcerated— will be able to join
hands and to sing in the words of the old Negro spiritual:*

Housed at last

Housed at last

Thank God Almighty

We are housed at last.

If you are a person of faith, if you are a person of conscience, how can you be anything other than outraged at the hell of homelessness? What if our dream is their nightmare?

Ed Loring is a partner at the Open Door Community.





Desperate Times, Desperate Measures: The U.S. Economy In Chains, Part 3

by Marc Worthington

Editor's note: We conclude here our three-part series on prison labor. We thank our friend Marc Worthington, a labor organizer in New Mexico, for his research and writing.

Work Shall Set You Free

Our country is undergoing extreme and rapid deterioration touching all aspects of economic and social life. Intense fear, anger and stress penetrate lives with the rise of murders and other violent crimes, drug use, illiteracy, homelessness, infant mortality and pollution. Real incomes and expectations have dropped for many in the past 20 years as higher paying manufacturing jobs have left in search of cheaper labor abroad, leaving more lower paying part-time, temporary and service sector jobs with few or no benefits.

The so-called middle class is shrinking; the rich/poor gap is widening. To avoid falling into the chasm, more people turn to jobs in growth industries dependent on the economic decline, like bankruptcy law and accounting.

And prisons.

The above description of a lower quality of life in which one can work 8, 10, or 12 hours in a day and not receive pay sufficient for adequate housing, medical care or education is well known by the peoples of the developing and underdeveloped world.

But most of us living in the U.S. (especially white males) have expected to reap the benefits of cheap labor—free flowing coffee, chocolate, produce, clothes, stereos, et al.

We never expected to be the low wage earners ourselves, unable to afford electricity as the Green Giant cannery workers are in Mexico. (Green Giant is much greener now that it closed its Watsonville, California plant and moved to Mexico. The former California employees have much less green.)

Rarely have a people living in a time of historically significant change been able to recognize its significance, or been willing to act accordingly if they did.

No, the response of the good German that enabled the rise of fascism in the 20's and 30's is far more prevalent: disbelief, denial, avoidance and rationalizing. "They came for the gypsies, but I wasn't one. They came for the communists and socialists, but I wasn't one. They came for the Jews and I wasn't one. Then they came for me, and no one was left" (Martin Niemoeller, victim of the Nazis). The political-economic equivalent for the U.S. could be "They came for the Indian, the Mexican, the Central American, the African, the "unworthy" poor, the prisoner..."

"They" Are Coming For You

In 1991, the Massachusetts Public Works commission proposed to increase the amount and type of road work done by prisoners by having state inmates join county prisoners for road repair as well as maintenance. One might hope that extra road work was being planned, but in fact Governor Weld also proposed the elimination of 1/3 of the Public Works staff. Massachusetts is the same state that removed \$1.2 million in the late 80's from the accounts of profitable prison industries to reduce the state budget deficit.

In 1988 the Air Force fired a dozen civilian groundskeepers and replaced them the next day with convicts. This incident at Florida's Tyndall Air Force Base was excused by stating that the civilians were temporary overhires used to fill seasonal needs and were due for firing anyway.

That doesn't tell you why civilians couldn't continue to do the same job, nor why prisoners were now doing the work, but the fact that the labor of prisoners comes cheaper suggests one possibility. *The Washington Post* reported the not-surprising fact that two other bases were already using prisoners and six others were planning to set up similar programs soon.

In a macabre twist on the search for reduced labor costs, the Angola State Penitentiary in Louisiana attempted to use prison labor to construct the "death gurney"—the table upon which a human being to be executed is strapped down to receive their fatal injection of drugs. Upon learning of the real use for the table (inmates had been told that it was a restraint table for mental patients) 300 prisoners went on strike. The prison attempted to replace them with inmate farm workers, but these people also went on strike, eventually forcing the prison to contract out the work for \$5,000 after a lock-down and withdrawal of the directive to build the gurney restored order.

A Profitable End To All Of This

What has been presented here is not an argument against having prisoners work, but rather a sober look at disturbing trends that affect all of us and what we can expect our lives to look like in the years to come. \$20 billion was spent in 1990 on programs that exhibit no signs of alleviating crime. 21 states now have a rapidly growing private sector prison labor force in which employers can expect as much as 30% lower operating costs. As this continues, the push to put more people into jail strengthens and ways to aid survival outside prison walls receive less attention. The emphasis on costly construction programs has reduced the percentage allocated to alternative sentencing, probation and parole programs.

We can no longer pretend it doesn't affect us, but what can we do?

A simple start is to avoid the emotional hue and cry assaulting us.

While strings are tugged at with images of Uzi-toting gangs and drug dealers, we have to remember that three-fourths of the incarcerated are non-violent property or public order offenders.

We can always expect crime, but we must question the alarming increase in the imprisonment rate, as well as the growing profitability of locking people up and selling their labor. If the intent of prison work programs is truly "to provide inmates with the skills and work habits necessary to become productive members of society upon their release" as stated in the voter-approved 1990 California penal code amendment allowing the use of contracted prison labor, then each of us has a responsibility to ensure that jobs with living wages are available to all. Those jobs have to be there upon release from prison, and long, long before. And we cannot allow the economic opportunism and looting committed under the guise of filling a social need to go one step further. Union and community activists are raising challenges to the replacement of paid civilians by prisoners and these efforts need our support. In Ohio, such opposition prompted one company to announce plans to shift its production from a prison to a local factory and the state assembly to consider a bill outlawing all private prison work.

Listed below are some of the source materials used in writing this article and additional resources that I've found useful in understanding some of the many facets discussed here.

"There's Prison Labor in America, Too," *Business Week*, Feb. 17, 1992.
"U.S. Widens World Lead in Locking People Up," *Atlanta Journal*, Feb. 11, 1992.
"Massachusetts Governor Plans to Put More Convicts to Work," by Jim Bencivenga, *Christian Science Monitor*, Oct. 22, 1991.
"Convicts to be Used to Maintain Highways," *Engineering News Record*, Sept. 2, 1991.
"A Matter of Principle," *The Angolite*, Sept./Oct. 1991.
"Prisons and Money" by George M. Anderson, *America*, May 11, 1991.
"Town Thrives on Economy Tied to Crime," *Los Angeles Times*, Dec. 26, 1990.
"New England Firms Eye Prisons as a Source of Cheap Labor," *Washington Post*, Sept. 18, 1989.
"Prison Labor" by Murphy Davis, *Hospitality*, Jan./Feb. 1989.
"Prisoners Help Air Force Trim Budget," by Frank Swoboda, *Washington Post*, June 29, 1988.

America—What Went Wrong by Donald L. Barlett and James B. Steele (Andrews and McMeel, 1992)
Prison Slavery, by Barbara Esposito and Lee Wood

Videos:

"Roger and Me" (Documentary, 1989): follows the aftermath of despair, homelessness and crime post the lay off of 30,000 GM workers in Flint, Michigan.
"Rising Son" (Drama, 1990): gripping fictional treatment of the changes in one family following a factory close-down.

Crime and Incarceration: Is There A Link?

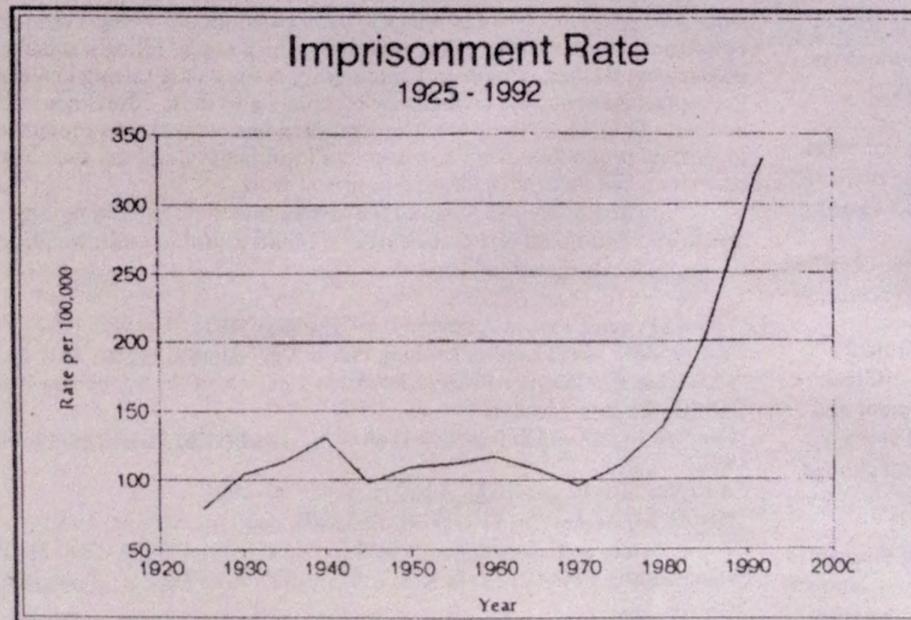
Reprinted by permission from *Walkin' Steel*, a Production of the Committee to End the Marion Lockdown, PO Box 578172; Chicago, IL 60657-8172, Fall, 1993.

Over the past 20 years, the prison population in the United States has quadrupled. This has been an astronomical expense, and has depleted funds that might otherwise have gone to health care, education, food, and housing. As we write, the U.S. has well over 1,000,000 people locked up. In fact, the U.S. imprisonment rate is the highest in the world, surpassing even that of South Africa or Russia.

People in the U.S. have bought into the imprisonment "strategy" which supposedly battles crime and keeps us safe. We have paid for the "war on crime," and we have paid for the "war on drugs," all to no avail. The problem is, prisons have not reduced crime nor made us safe. The purpose of this article is to examine the relationship between crime and imprisonment in order to expose the fraudulent assertion, made over and over again, that we need more and more prisons.

Imprisonment

The imprisonment rate is measured by the number of people in prison for each 100,000 people in the population. In the U.S. the imprisonment rate was about 100 per 100,000 between 1925 (when the U.S. started keeping such statistics) and 1972. It varied a bit but always stayed about the same. However, since 1972, as graph #1 shows, the imprisonment rate has skyrocketed. In 1992, the latest year for which data are available, the imprisonment rate was 332. Note that this figure does not include the number of people in jail. In fact, the total incarceration rate for the U.S.A. in 1990 was a staggering 455. (Compare this figure with 46 in the Netherlands and 79 in Australia.)



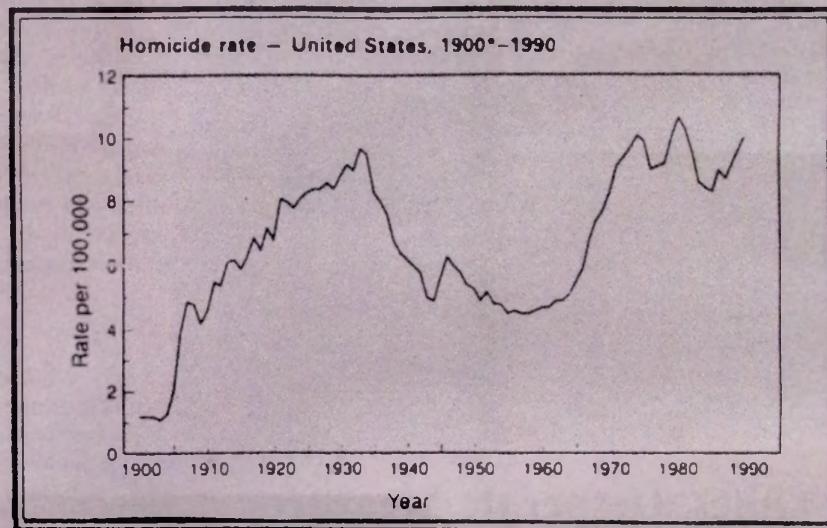
Graph #1

What is Crime?

This is not as simple a question as it appears. For example, there is the street crime that breaks the law and that sometimes results in imprisonment. But most crime does not result in imprisonment, nor is it even a candidate for imprisonment. For example, so-called domestic violence, or the battering of women, is almost never seen as a crime—even though it is estimated that 12,000,000 women a year in the U.S. are battered by their partners. It is also not

considered a crime to deny people health care, education, or housing. We make these obvious points to emphasize that whatever the relationship between crime and imprisonment, it doesn't involve most of these issues.

all. This is very different than the hysterical view that we are always presented with. The results are similar for Illinois, where the rates for murder committed by Black and white people have not changed over the past decade.



Graph #2

Are these facts consistent with the image of murder that you have in your mind?

Has Crime Been Increasing?

Graph #3 shows crime that is measured by the NCS. As you can see, all crimes noted in the graph have remained more-or-less the same for the past 20 years—the same interval during which imprisonment has skyrocketed. Graph #4 shows crime that is measured by the UCR. Here an uneven pattern is obvious—crime dramatically increased between 1970 and 1980 and slightly decreased between 1980 and 1990.

Finances

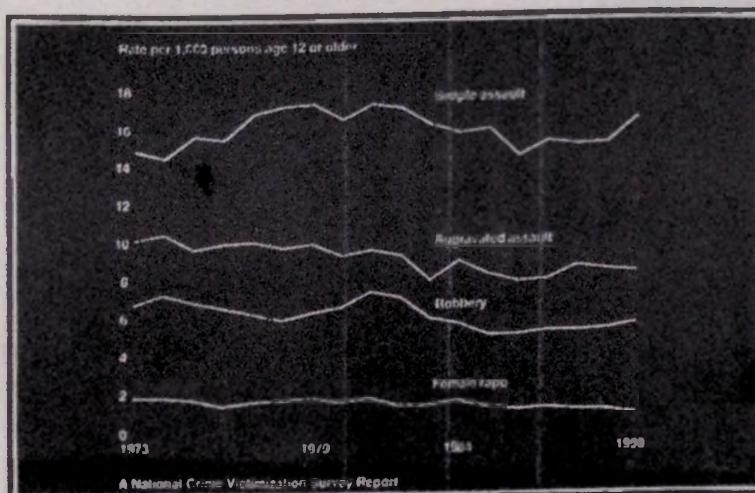
Over the past 20 years, spending for criminal justice has increased by 600%, from about 10 billion dollars to 60 billion dollars per year. That's 60 billion dollars in one year, and rapidly increasing each year.

The Relationship Between Crime and Imprisonment

When we assemble this entire picture, it must be the case that imprisonment and crime have very little to do with each other. For example, over the past 20 years one measure of crime (the NCS) has remained the same. The other measure (the UCR) has increased about 40%. The imprisonment rate has tripled, and the expense for criminal justice has increased six-fold. When all of this is put together, it is clear that putting enormous numbers of people into prison has not been able to reduce the crime rate. In fact, this is a well-known phenomenon. For example, Joan Petersilia, former president of the American Society of Criminology, in an article entitled "Building More Prison Cells Won't Make a Safer Society," notes that: "Of the approximately 34 million serious felonies in 1990, 31 million never entered the criminal justice system because they were either unreported or unsolved." Thus, she continues, only 10% of all crime ever entered the courts; about half of these resulted in convictions, and about a third of these resulted in imprisonment—virtually nothing compared to the total amount of crime.

Consider another example. Each day we read hysterical headlines about gang violence.

(continued on page 5)



Graph #3

But note this: According to police, gang violence in Chicago was responsible for about 10% of all murders in Chicago last year. In fact, almost 70% of all murders are committed by people known to the victim and almost 40% of murder victims are killed by family members. When viewed from this light, it is obvious that there is little that prisons could do to prevent murder. This is especially true since virtually all murder is committed in fits of passion that most experts agree are unlikely to be repeated. We are not saying that murderers should not be incarcerated. We are saying that incarceration will not prevent murders. Similarly, it has been demonstrated over and over again that the death penalty does not deter murder.

Additionally, consider the fact that there is a virtually unlimited supply of people who will commit crimes associated with drugs. As soon as one person is removed from the labor market, another replaces him or her. Prisons will never be able to dent this supply. The "War on Drugs" has no effect on deterring drug usage or selling.

Finally, consider the fact that virtually all experts agree that prisons cause people to become even more deeply embedded in a life of crime. Recidivism rates are over 50% in three years for most states. This is still one more piece of information that shows that prisons cannot prevent crime.

The Nature Of Imprisonment In The U.S.

IN BLACK AND WHITE

- * A Black man is 7 times more likely to go to prison than a white man.
- * A Black woman is 8 times more likely to go to prison than a white woman.
- * One out of two Black men will be arrested in his lifetime.
- * One out of four Black men will go to prison in his lifetime.
- * The incarceration rate for Black people in the U.S. is 5 times the incarceration rate for Black people in South Africa.
- * Black people are 4 times as likely as white people to be arrested on drug charges--even though the two groups use drugs at almost the same rate.
- * It costs more to send a person to prison for a year than to Harvard University for a year.

What Do the Experts Say?

Consider comments by other experts on whether or not imprisonment deters crime:

By a leading criminologist, Bernard Nagin: "[The results of this study] provide no reliable evidence that risk of imprisonment or time served has a measurable impact on the index crime rate."

In another report: "the National Academy of Sciences, in a 1981 summary of previous penal research, concluded that 'caution should be exercised in interpreting the available evidence as establishing a deterrent effect, and especially so for the sanction of imprisonment'."

And again, by another criminologist, Christi Visher: "Incapacitation appears to have been only slightly more effective in averting crimes in the early 1980s than in the 1970s, despite a near doubling of the U.S. prison populations in less than ten years."

From Minnesota's Assistant Commissioner of Corrections: "There is no relationship between the incarceration rate and violent crime. We're in the business of tricking people into thinking that spending hundreds of millions [of dollars] for new prisons will make them safe."

From the Correctional Association of New York: "The state's new policies have been staggeringly expensive, have threatened a crisis of safety and manageability in the prison system, and have failed to reduce the rate of crime or even stop its increase. After almost ten years of getting tough the citizens of New York are more likely to be victims of crime today than in 1971. Moreover, the largest rise in crime came at the end of the decade, during 1980-81, well after the introduction of more severe sentencing practices."

The American Bar Association's Task Force on Crime has stated: "There is no solid evidence to support the conclusion that sending more convicted offenders to prison for longer periods of time deters others from committing crime."

Even the Director of Corrections of Alabama understands this situation: "We're on a train that has to be turned around. It doesn't make any sense to pump millions and millions into corrections and have no effect on the crime rate."

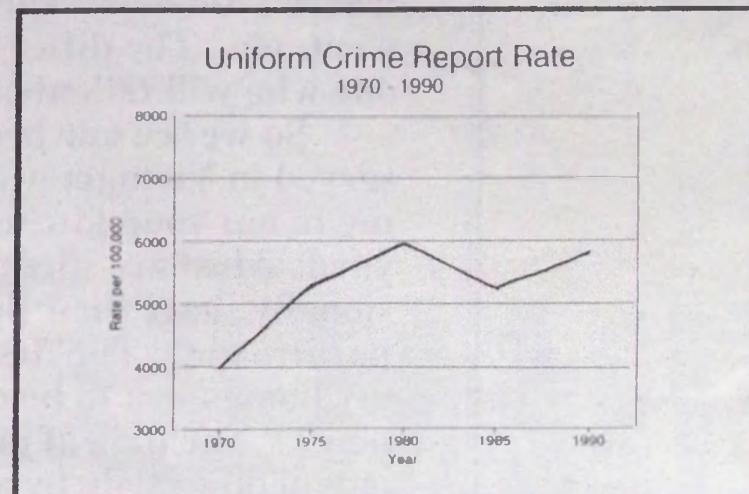
Finally, from the Director of the Department of Corrections of Illinois: "No state has shown that locking up record amounts of people adds benefit to the society."

Conclusion

We hope that this article has demonstrated two main things. First, that the image of crime that is forced upon us by the media is distorted. Although crime is of utmost seriousness to our society, it is not what is constantly projected by television and the newspapers.

Second, imprisonment has virtually no impact on crime. Upon serious examination of the facts, this is an obvious conclusion, yet we continue to throw more and more people, most of them Black and Latino, into prison. In reality the "war on crime" and the "war on drugs" have been wars on Black and Latino people. The main purpose of these wars has not been to fight crime (since they could not succeed) but to distract us from fighting against the conditions in society which create and perpetuate crime—racism, sexism, poverty, homelessness, and despair.

Only when we come to understand these issues will we be able to begin the fight against crime; only when we begin to target the pursuit of human needs over profits will we be able to make progress in this fight.



Graph #4



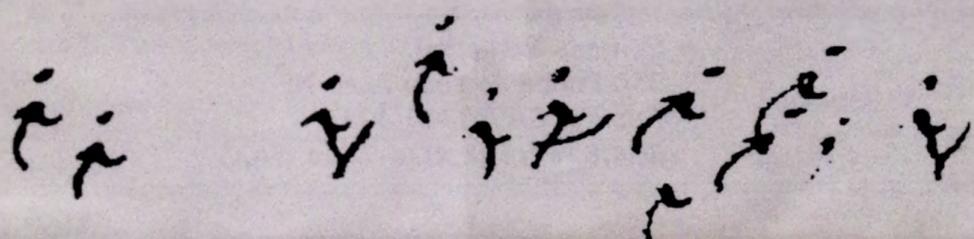
IN OUR NAMES . . .

The following people have died in Georgia's electric chair at Jackson, Georgia since the death penalty was reinstated in 1976:

John Eldon Smith, December 15, 1983
Ivon Stanley, July 12, 1984
Alpha Otis Stephens, December 12, 1984
Roosevelt Green, January 9, 1985
Van Roosevelt Solomon, February 20, 1985
John Young, March 20, 1985
Jerome Bowden, June 24, 1986
Joseph Mulligan, May 15, 1987
Richard Tucker, May 22, 1987
William Boyd Tucker, May 29, 1987
William Mitchell, September 1, 1987
Timothy McCorquodale, September 21, 1987
James Messer, Jr., July 28, 1988
Henry Willis III, May 18, 1989
Warren McCleskey, September 25, 1991
Thomas Stevens, June 28, 1993
Christopher Burger, December 7, 1993
William Hance, March 31, 1994

Please remember each of these individuals, executed in our names. Remember, too, their families and the families of murder victims in our state.

Abolish The Death Penalty!



JOURNEY OF HOPE

Georgia is a state troubled by violence. The solutions are not simple. Murder Victims Families for Reconciliation (MVFR) brings a hopeful message of healing through personal struggle. People in MVFR have had a person murdered in their family. In the process of their own healing, MVFR members seek to break the cycle of violence by advocating the abolition of the death penalty. They are willing to share publicly their pain of having a loved one murdered, talk about their continuous healing, and speak against the death penalty.

For two weeks this Fall, October 1-16, MVFR will make a "Journey of Hope" into Georgia. They will speak to schools, churches and others about their experiences, about the power of healing after murder, about the fallacy of the death penalty.

For more information on how you can be involved with this powerful event, contact one of the Journey of Hope organizers in your area:

ATLANTA—Elizabeth Dede, 910 Ponce de Leon Ave., NE, Atlanta, GA 30306
404/874-9652

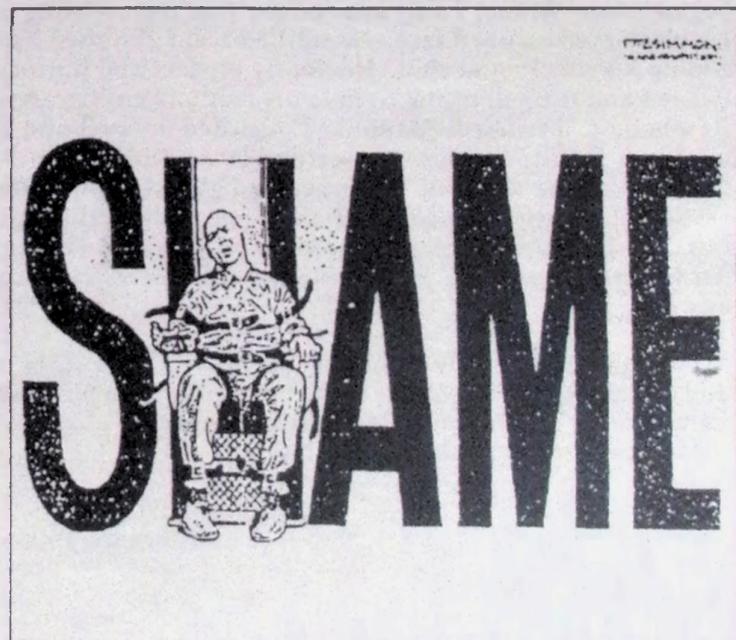
AMERICUS—Barry Burnside, 133 S. Village Dr., Americus, GA 31709
912/928-3131

ALBANY—John Cole Vodicka, 1324 GA Hwy. 49 S, Americus, GA 31709
912/924-0391

COLUMBUS—Vicki Parton, PO Box 5811, Columbus, GA 31906
706/327-0400

SAVANNAH—Michael Freeman, 2044 Hawthorne, Savannah, GA 31404
912/231-0123

MACON/WARNER ROBINS/MILLEDGEVILLE—Lora & Bill Shain,
3901 Northside Dr., Apt. 8G, Macon, GA 31210





GLORY RUSTIN

New Resident volunteers (l to r) Chris Buhler, Dave Miller, Cathy Schuyler. Chris and Dave are with the Open Door as summer interns. Cathy just began a six-month resident volunteer term. Wouldn't you like to join them?

**Join the Open Door Community
Spend 6 to 12 months as a Resident Volunteer
Or join us for the summer**

Live in a residential Christian community. Serve Jesus Christ and the hungry, the homeless and prisoners. Bible study and theological reflections from the Base. Street actions and peaceful demonstrations. Regular retreats and meditation time at Dayspring Farm.

Contact: Ed Loring
910 Ponce de Leon Ave., NE
Atlanta, GA 30306-4212
404/874-9652; 874-7964 (FAX)

The history of the Open Door Community, *Christ Comes in The Stranger's Guise*, is available. A donation will help us to feed the hungry and visit the prisoner. Please request a copy of our book from: Phillip Williams

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

MARTA: Ponce de Leon #2

I sat in the seat and held my tongue as the man next to me began to cry. At first I only noticed the tiny tears wading down his black pock-marked face. He sniffled and I glimpsed his hand wiping his cheeks and chin. Nervously my feet and buttocks twisted and turned, trying to hide my fear and embarrassment. He whined. I cringed. He sobbed. I closed my eyes and bowed my head. Finally the bus stopped and he stumbled toward the front. Reaching the door, he turned and glared at me. "You sorry ass son of a bitch," he screamed and wept. Falling through the bus door he thudded against the cobble sidewalk. Flailing his fist toward my window, he continued to bellow as the bus pulled away.

Accusing myself, I sat in silence as the eyes of every rider stared and screamed at me. "What could I have done? What could I have done?" I returned a silent scream inside the chambers of my hollow heart and blood-filled brain.

—Ed Loring
February, 1994

We Need Resident Volunteers!

**Christ Comes
in The Stranger's Guise**

A History of the Open Door Community

by Peter R. Gathje



Can You Find the Volunteers in this Picture?

Yes!

The real volunteers, and real volunteer opportunities, through non-government organizations in *Invest Yourself: The Catalog of Volunteer Opportunities*. The comprehensive compendium of over 40,000 placements in North America and worldwide through over 200 non-government volunteer organizations.

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We're Having A 4th of July Picnic!

Can you help with a
donation of chicken?

**We'll have a big celebration
for lots of hungry homeless
people on the 4th of July.
Anything that's left will go in
the soup for the rest of the
summer.**

Please bring your donations before
July 4, or contact Gladys at 874-9652.

Take a journey to . . . **TheOtherSide**

◆ The refreshing magazine of
Christian spirituality and social concern

Each issue of *The Other Side* brings you a healing dose of forgotten voices, spiritual nurture, creative visions, and prophetic challenge. Here is a magazine fully committed to standing with Jesus on the side of the poor, working with the Spirit for the abolition of prisons and the release of the captives, striving with God for peace in all places . . . and an end to war.

The Other Side offers an energizing array of fine artists, compelling writers, and sensitive poets. Because of the magazine's strong commitment to racial justice, you'll also find an impressive assortment of **African American and other minority authors**.

The Other Side has been quietly bringing strength and hope to concerned Christians since 1965. And now, as a reader of *Hospitality*, you can experience the magazine for yourself at less than half the usual price. Subscriptions are normally \$29.50 a year. But if you use the coupon below, you get a full year for just \$12.97.

**Yes! I'm ready for a journey to TheOtherSide
... where justice and peace embrace,
where faith and love join hands!**

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Here's a check for \$12.97. Please enter a one-year subscription in my name!

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Regular price \$29.50. Payment must be in U.S. funds. Outside of the U.S., pay \$21.97.



VIDALIAS



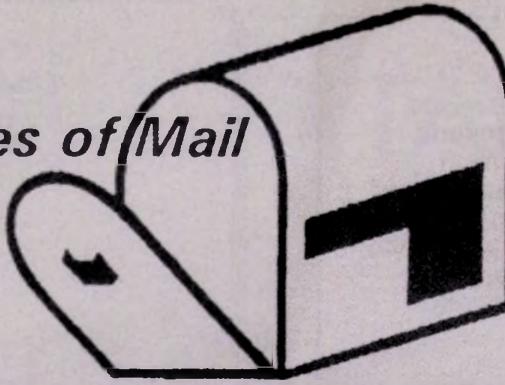
*Come Celebrate with the Open Door and the Vidalias
Listen and Dance to the music performed by Henry Bruns, Jim Johnson,
David Michaelson, Page Waldrop, and Charles Walston*

Join us on Friday night, June 10, from 8-11pm
We'll be at Druid Hills United Methodist Church
1200 Ponce de Leon Ave., NE, Atlanta, GA

*Have Fun and Help the Homeless!
Please bring a donation: canned goods, food,
blue jeans, money*

for more information, contact Elizabeth at the Open Door, 874-9652

Grace and Peaces of Mail



Dear Friends:

Receiving Hospitality each month gives me hope and renews my faith. Don't give up. Take courage. God will bless you with Peace, Love, and Joy—

Jean Miller
Lee's Summit, MO

Dear Friends,

Thank you for keeping us on the Hospitality mailing list these past eight years. For your daily work of being salty and life-giving people, and for the special task of regularly putting together and distributing Hospitality may you know God's strength and joy.

One of the reasons why we appreciate receiving Hospitality is for the perspective and information given on various issues and events. The international press and media have a very different agenda! In light of this we would like to ask y'all for your current evaluation of the impact of the Olympic games on the city especially as it relates to those without the "gold."

Holy Week for the Schloss community is not quite like 910's tradition, but it is similar in that our special observances help to focus our thoughts, prayers and meditations on the import of Christ's life, death and resurrection for all.

Grace and peace,

Norm, Donna, Glynis and Graham Heinrichs-Gale
Mittersill, Austria

Dear Partners at the Open Door,

I am now an art student in Baltimore, MD. I am originally from Atlanta and went to school down the street from you at Paideia School. I volunteered at the Open Door several times throughout my time in high school. I just wanted to tell you how much you mean to me. Your work is extremely inspiring for me. Every time I read Hospitality I am given new motivation and hope. I thank you, as do thousands of others. Keep up the magnificent work, as I'm sure you will.

Yours Truly,

Kathryn Refi
Baltimore, MD

Dear Friends,

Your publication, Hospitality, is always so well done. Thank you. Your February '94 issue with the article "A Bag of Snakes" by Murphy Davis is especially powerful. If you have an extra copy or two, I could give them away up here.

Thank you!
All best wishes—

Ruth Maier
Haworth, NJ

Hello all!

I know none of you, but I know you all. Thank you for your work to preserve the dignity of life.

The death penalty is repugnant to me because murder is repugnant. Taking life perpetuates the taking of life.

I recently returned from Amsterdam, where homeless people find readily available SRO's, and where toilets are public and accessible from the sidewalk, because those people recognize that human needs of all kinds should be universally met.

I was raised here, and love it, but sometimes I am dismayed to return home. Politics exhaust me.

Thank you for your energy, commitment, and hope.

Christopher Streater
Atlanta, GA

Dear Ed,

Thanks for your recent letter. It was good to hear from you. Your letter was very heartfelt. This has been a hard, painful and a harsh, harsh time for all of us as a very dear friend to us all named William Henry Hance departed from us all the day God took him home. He really left a mark on our hearts! But he didn't go alone, for part of us went with him. In our hearts, William Henry Hance is always there. May our dear friend rest in peace, as his heart stopped beating, as his eyes closed to rest, forever.

Ed, I knew William well. We were very good friends. He and I were in the same cell block. It is really time for a change, Ed.

I do hope things are going well with you and all the good folks there at the Open Door Community. I am sorry that I was unable to come out for your last visit. I wasn't informed of the visit until it was too late. I do hope you will be able to reschedule another visit for the near future.

I must go for now. You take care and tell everyone we all send our fondest love and hellos.

Peace and joy to you all.

From a friend on death row
(William Henry Hance was executed on Maundy Thursday, March 31, 1994)

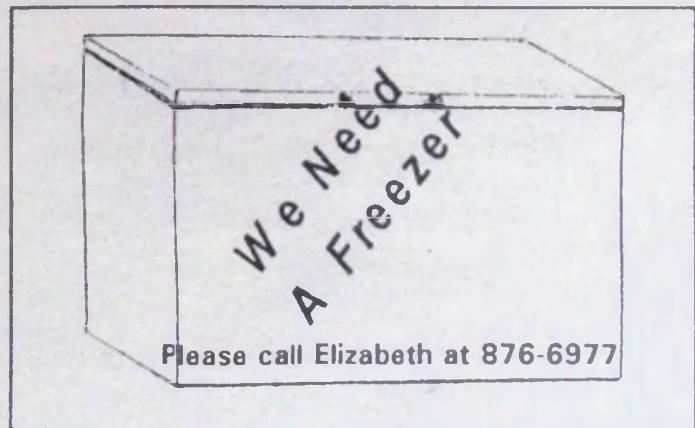
Dear Friends,

Many thanks for sending along your newsletter. I get Sojourners and The National Catholic Reporter and I must say that some of the stuff you send out is of equal interest and value. Thanks for this part of your ministry.

Be sure of my continuing admiration for your faith stance and witness for a Jesus-based ministry for Justice and Peace.

Be in Jesus' Love and Peace—

Robert F. DeLano
Frederick, PA



WE ARE OPEN. . .

Monday through Saturday telephones are answered from 9:00am until noon, from 2:00 until 6:00pm, and from 7:00 until 8:30pm. The building is open from 9:00am until 8:30pm those days (Both phone and door are not answered during our lunch break from noon until 2:00.). 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 910,
7:15am
BUTLER ST. CME BREAKFAST—Monday-Friday,
7:15am
SHOWERS & CHANGE OF CLOTHES—Wednesday,
Thursday, and Friday, 2-4pm (Be sure to call;
schedule varies)
USE OF PHONE—Monday-Saturday, 9am-noon,
2:00pm-5pm
BIBLE STUDY—Alternate Tuesdays, 7:30-9pm.
WEEKEND RETREATS—Four times each year (for our
household and volunteers/supporters), July 8,9,10.

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.

Open Door Community Needs

JEANS
Men's Work Shirts
Men's Underwear
Quick Grits
Cheese
Mayonnaise
Multi-Vitamins
MARTA Tokens
Postage Stamps
Men's Large Shoes (12-14)
Coffee
Non-Aerosol Deodorant
Toothbrushes
Toothpaste
Vaseline
Disposable Razors
Shampoo
Silverware
Socks
Washcloths
Sandwiches
Porch/Yard Furniture
Rugs/Carpet
Chests of Drawers
3 Pottery Communion Chalices
Double Bed Mattress/Futon
Single Bed Frames, Box Springs, Mattresses
Shrubs for Backyard Plantings

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

Open Door Community Worship

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

Please join us!

June 5 Worship at 910
Murphy Davis, preaching

June 12 Worship at 910

June 19 Worship at 910
Elaine Brewer, preaching

June 26 Worship at 910
Ed Loring, preaching



If you have found Hospitality helpful and would like to know more about the Open Door Community, please fill out, clip and send this coupon to The Open Door Community * 910 Ponce de Leon Ave., NE * Atlanta, GA 30306-4212.

Please ADD to the Hospitality mailing list.

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

I'm interested in volunteering. Please give me more information.

I would like to make a six to twelve-month commitment as a Resident Volunteer at the Open Door. Please send more information.

Name _____

Address _____

City _____, State _____ Zip _____ + _____

Phone _____