

HOSPITALITY

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October 1992

From Holly Springs To Druid Hills: The Life Of Resistance

*Ida B.
Wells*



by Nibs Stroupe

She was born into slavery during the Civil War in the rolling hills of North Mississippi. Her grandfather was a white master in Holly Springs. Ida B. Wells grew to adulthood during the tumultuous years of 1862-1878 when the grand experiment in democracy called Reconstruction was tried and rejected by white Americans. During these years, she received a great gift from her family and from the experiment in democracy--she heard, and she believed that she had dignity as a human being. This knowledge of equal dignity seeped down into the roots of her soul and guided her all of her life.

She would need this gift and this knowledge, for her early personal life and the swirl of history around her would seek to deny her humanity and her legacy. Both of her parents died in 1878 in the terrible yellow fever epidemic that swept the Mississippi River valley. Her parents' friends gathered to divide up the children, but Ida Wells resisted. She informed them all that she would take over the family, and she did. In this decision she revealed a determination to stand for dignity and human values. To raise her family was a daunting task, but it prepared her for the rough ride to come.

The years 1877-1905 were a time in which white people stripped black people of the human rights won in the Civil War and Reconstruction. The justification that was given for this oppression was the inferiority of black people, that they were not ready for human rights. During this time, there was a struggle in the black community over the best response to this white oppression. In the beginning there were many voices of resistance, but over the years, these voices faded, accepting the white argument that blacks must give up agitation for equal rights until they had made themselves worthy of those rights. Only a few black people raised their voices consistently against the oppression. Two of them were born in Massachusetts--William Monroe Trotter and W.E.B. Dubois. One was born in Holly Springs, Mississippi--Ida B. Wells.

Ida Wells was a consistent and strong voice in the human rights struggle. She simply would not yield to white propaganda that black people were not ready for human rights. She spoke and wrote and argued that the idea of equal dignity did not depend on readiness. She affirmed that there was no "black" problem but rather a "white" problem. The problem was that the whites in power

(continued on page 2)

HOSPITALITY



GWYN SHULL

910 Ponce de Leon

HOSPITALITY is published 11 times a year by The Open Door Community (PCUS), 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 and about others involved in ministry to Atlanta's homeless, please contact any of the following:

Murphy Davis--Southern Prison Ministry
Ed Loring--Correspondence
Ed Loring--Resident Volunteer Co-ordinator; Guest Ministry
Dee Cole Vodicka--Hardwick Prison Trip
Phillip Williams & Dick Rustay--Volunteer Co-ordinators

Newspaper:

Editorial Staff--John Cole Vodicka, Murphy Davis, Elizabeth Dede, Ed Loring, Dick Rustay, Gladys Rustay, CM Sherman, and Phillip Williams
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1492-1992 Ending the Pain Beginning the Hope



(continued from page 1)

would never accept a black person as an equal, no matter how worthy the black person seemed to be. Her life is testimony to the call to resistance, even as the ground is deteriorating under one's feet, as it was under hers. Her life is full of incidents and examples of resistance, but I will share only two. (For a fuller account of her life, see her autobiography, Crusade for Justice, edited by her daughter Alfreda M. Duster, published in 1970 by the University of Chicago.)

In October, 1883, the United States Supreme Court overturned the Civil Rights Acts of 1875, and this action opened the way for states to codify their growing oppression of black people. In May, 1884, Ida Wells got on a train in Memphis headed to Woodstock. She took a seat in the first class car for which she had a ticket. This car, however, was reserved for whites only. The conductor told her that she would have to move to the colored car. She refused to move, and when the conductor tried to remove her forcibly, she bit him and resisted. He went for reinforcements, and finally four white men removed her from the train. Ida Wells was not through, however. She sued the train company in the state court of Tennessee, saying that she had been denied equal access under the Fourteenth Amendment. She was the first black person to test the legal status of black people after the Supreme Court decision of 1883. She won her case in the district court, but her victory was later overturned by the Tennessee Supreme Court, as the tidal wave of racism swept over the nation.

During the years 1880-1900 the retrenchment on human rights was enforced by white violence. The numbers of lynchings of black people grew, reaching a high point in 1892 when there were 200 **recorded** lynchings of black people. In March of 1892, Tom Moss and two other black men were lynched in Memphis. Tom Moss was one of the most respected men in the city, black or white, and his murder contradicted the white propaganda that black people would be given equal rights when they made themselves worthy. Tom Moss was also a close friend of Ida Wells; indeed, she was the godmother of his daughter. Wells responded strongly to the murder, with a stinging editorial in her newspaper and a call for black people to leave Memphis. If there was any doubt for her about her resistance, this incident cemented forever for her the truth that white people would not accept black people as equals. If Tom Moss could not be protected, who could? The hand and intentions of white terrorism was clearly revealed. The white response to her articles on this lynching was to blow up her newspaper office and to put a bounty on her head.

This brutality also motivated Wells to further action. She became determined to expose the motivations for white violence. The standard reason given for lynchings of black people was the need to protect white women from rapacious black men. Wells painstakingly researched accounts of lynchings in the white newspapers, and her findings indicated that the main motivation for the murders was the white desire to oppress black people and to enforce that


oppression by violence. Her articles were published across the country in the black press, and minds were changed. The giant of the struggle for black freedom in the 19th century, Frederick Douglass, came to visit her in New York (where she had been exiled after the Memphis violence). He praised her work and admitted to her that he, too, had fallen victim to the lie that lynchings were motivated by black behavior towards white women.

The stories about Wells and her time could go on and on, but her greatest importance to us is as a reminder of the need for resistance in a time of oppression and injustice. We are living in a time similar to the years 1880-1915. A great struggle gave rise to human rights gains in the years 1865-1875, but the years after that saw a repudiation of those rights. The repudiation was so great that by the start of the 20th century, slavery had been virtually reinstated as legal segregation. We have also witnessed a great struggle for human rights in the 1950's and 1960's, and now we are in a time of decision. Do we want to affirm those human rights gains, or will we repudiate them? People around the country are asking: "What is wrong with black people?" The answer given by white people in our time is a loud echo of the answers given during the last century: sexual promiscuity, welfare dependency, laziness, addiction, violence. These are the wrong answers--they are the answers given by people in power who want to oppress others. The correct answer to the question "What is wrong with black people?" is "white people." Indeed, the question should be re-phrased: "What is wrong with white people?" What is it in us that makes us refuse to accept other people of color, especially black people?

We who are white seem unable or unwilling to deal with our racism. We have seen a few tremors and knee jerk reactions after the Los Angeles outpouring of angry violence when the racism of our court system was revealed in the Rodney King verdict. For the most part, however, the agenda remains: convince everyone that black people are not ready for equality. The witness of Ida Wells reminds us that this is a pernicious and dangerous agenda.

From Holly Springs to Druid Hills. . . the drama earlier this year at Druid Hills Presbyterian Church is being repeated all over the country. The posting of the property at Druid Hills was a calling back to the signs of segregation. The problem of homeless people is seen as a problem of individual homeless people--addiction, laziness, mental difficulties, violence, uncleanliness. We refuse to ask the larger and more important question: "Why are there so many homeless people? What forces are at work in our society that displace so many people?" We had much rather focus on the behavior of the homeless rather than the behavior of the powerful. And thus it was at Druid Hills--the segregation was justified by citing the behavior of the homeless people. It is an old, old story in our history. Those who are oppressed and cast out are blamed for the oppression and exile.

The life of Ida B. Wells cries out to us to resist this movement in our time. We are

currently in a battle for our cities. Whites have left many cities to avoid black people. The predominantly white suburbs can now build moats and walls around them. Some whites move back to the city and are unable to accept the black people there. A huge battle ensues as gentrification sets in. We do not know what the tides of history will bring, but we can read the past waves of history. As we look over those past waves, we can see the push to justify oppression by citing the behavior of the outcasts and by overlooking the behavior of the powerful. We are called to resist this pattern, to speak and act for justice wherever we find ourselves. It will not be an easy task. We will be seen as irritating, unrealistic, egotistical, uncompromising because we refuse to accept the lies of the powerful. Yet, we will join in a great cloud of witnesses who are dedicated to truth and justice: Ida Wells, W.E.B. Dubois, Monroe Trotter, Thaddeus Stevens, Myles Horton, Martin Luther King, Jr., Malcolm X, Sweet Honey in the Rock, Mitch Snyder, and many others. Oh, Lord, hold our hands, while we run this race in our time. 

Nibs Stroupe is pastor of Oakhurst Presbyterian Church in Decatur, GA.

Encounter the lives of people on death row as they share their pain and fears, as well as the hope and faith which sustains them. *Special Issue* of *The Other Side* magazine: "Voices from Death Row" available by mail for \$4.50 from *The Other Side*, 300 West Apsely Street, Philadelphia, PA 19144.

SHOULDN'T WE BE ASKING WHAT WENT WRONG?



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Nine-Ten

Planning A Year

by Murphy Davis

In the fall of 1981 I bought nearly 100 cards from the Fellowship of Reconciliation Book Store. Printed on the card was the verse from James: "The harvest of justice is sown in peace." And stapled to the card was a little 1982 calendar. I mailed one to each person on Georgia's death row.

Several months later I was visiting one of the men on the row and he began to describe what a difference the calendar had made in his life. It gradually dawned on me that there are people who live in the world without the immediate access to calendars, clocks and the various tools we highly literate folk assume for marking, measuring, and structuring our time. For my friend in prison, time---before he had his own calendar---was just an amorphous blob. One day passed and another day came. But there was little meaning to any of it. Now the months had names and the weeks came in sequence. I decided then and there to send out calendars every year.

Part of the hell of poverty (and illiteracy) is chaos. And chaos so often feeds despair. Having a certain degree of order and predictability (a home, 3 meals a day, clothes to wear, etc.) can provide a basis for a hopeful life.

It is an expression of hope for us that we as a community go off to Dayspring Farm every year to retreat for the weekend after Labor Day. The annual planning retreat is the time that we sit together for many hours to consider the time we share and the life and work and faith that feeds our hope.

We gathered after supper Friday in the loft of the barn while Gladys led us through recollections of our vocation as a community, our history, and the shape of our liturgical year. We remembered the year that has passed since last we gathered over calendars: people who have come and gone, deaths and life restored, actions and witness, joys and sorrows. . . .

On Saturday we walked through the coming year--week-by-week. As we moved, the time took on shape, texture and flavor. Much of the liturgy is familiar now to many of us: Festival of Shelters, Advent, Mardi Gras and Holy Week on the Streets, Easter Feast, remembering friends who have died, birthdays and celebrations. But always there will be the new and unexpected. And always new people join in to make each event--however many times repeated--a new time.

The Christian liturgical year is meant to rehearse for us again and again the drama of faith: the drama of God's merciful action on our behalf. We are slow to learn and so

we must go over and over to appropriate the radical depth of the Gospel life. Always the struggle is to bring to bear how we encounter God's action and the cry of the poor in our particular context. And so the year is shaped.

We finished in time for walks in the woods, naps, swimming, fishing in the lake (Gabe caught Moby Bream!) and a big supper with cake and ice cream to celebrate Sam's second birthday.



Happy Birthday, Sam!



Gabe on left, with brother Luke.

Around the campfire that night we sang and laughed until we ended up singing rock and roll songs from the '60's. Around the fire we were Black and white, 2-62, from rich, poor and middle class families. Those of us in our 40's and older had grown up in very segregated school and social contexts but there we were with some common heritage because in our various corners of the world we had been singing the same songs. And there we were--20, 25, 30 years later--singing, hollering, laughing through "Duke of Earl", "The Name of the Place is I Like It Like That", "Teen Angel," "Love Potion #9". . . . Gino grew up on the rough side of Philadelphia and I grew up in a conservative little town in Eastern North Carolina, but we knew all the words to the same songs!

Life in community gives us the structure to discover what it is we have in common and where we are very different. That we can gather around the planning of a year is an expression of life's gifts and the good gift of hope. We look forward to some of the same old songs and new ones, too, along the way. □

FALL APPEAL

Ralph Dukes has an essential ministry and provides a necessary service to homeless folk and members of the Open Door Community: he makes the morning coffee. Each weekday between three and four o'clock in the morning, Ralph gets up out of bed and starts to brew the coffee for the 250 people who wait at the Butler Street CME Church for the breakfast the community serves at 7am. Ralph calls it "Dr. Brown's coffee" (in honor of Rev. Dr. Tom Brown, who was pastor of the Butler St. church when we first began to serve the breakfast there). When the thermoses are filled for the Butler St. breakfast, Ralph makes one more brew for the 30, or so, coffee-drinkers who live and work at the Open Door. Even on his day off Ralph gets up early in the morning so that we all can have the coffee we need to get going and make it through a day's work.

Not too long ago we were sitting at the dinner table, trying to figure out just how many cups of coffee Ralph has brewed over the years. We came up with an astounding 556,920! That's over a half-million cups of coffee!

At the going rate for a cup of coffee, all those brews cost \$417,690.00, or \$59,670.00 per year. That will brew up to \$14,917.50 for the coming winter months. For one day, all those cups of coffee cost \$124.31. Could you help us serve coffee to the homeless? Please help Ralph continue to get the Open Door going in the morning.

Your donations are greatly appreciated by hundreds of homeless people who get very little sleep and are cheered, warmed, and revitalized by a steaming cup of coffee. The Open Door Community is grateful for your support.

Come join us for a cup of coffee.

Carl Barker drew this picture to celebrate Ralph's coffee-making.



A View From Death

by Michael Ross

Editor's note: Michael Ross is on Connecticut's death row. He is currently under a stay of execution while the Connecticut Supreme Court conducts a mandatory review of his conviction and death sentence.

"You shall have punishment of death inflicted on you by electrocution." With those words I joined the approximately 2500 individuals on various death rows across America awaiting execution.

Since those chilling words were spoken to me over five years ago, I've found plenty of time to think about capital punishment. I never thought about the death penalty in any great detail--and my Cornell degree certainly never prepared me for death row. But now I had both the time and motivation to research and reflect on the subject.

When the United States Supreme Court lifted its moratorium on capital punishment in 1976 it found that "in any given case. . . the death penalty must 'measurably contribute' to one or both of two 'social purposes'--deterrence and retribution. . . ." Let's examine these two criteria, keeping in mind that a constitutional justification for a punishment doesn't automatically make it morally right. After all, in the past the Court has found justification for, among other things, slavery, the prevention of women's voting rights, and other forms of sexual and racial discrimination.

The most commonly given justification for capital punishment is that it is a deterrent to murder--a more effective deterrent than life in prison. However, over the past 30 years or so, numerous studies have been done attempting to find a connection between capital punishment and homicide rates. Researchers have found overwhelming evidence that capital punishment has no effect on murder rates.

For example, Canada abolished the death penalty for murder in 1976. Yet, in a speech to the House of Commons in 1986, Prime Minister Brian Mulroney pointed out that ten years after abolition the homicide rate in Canada had reached a 15-year low and that during the past two years alone first-degree murder charges had declined by nearly 25 percent. All without the death penalty.

Even the United Nations Committee that studied capital punishment found that "it is generally agreed. . . that the data which now exist show no correlation between the existence of capital punishment and lower rates of capital crime." This, among other reasons, led the General Assembly to affirm that member states should seek to

progressively restrict "the number of offenses for which the death penalty may be imposed, with a view to the desirability of abolishing this punishment."

However, you will always have people who will insist that a system of "if you kill, you will be killed" is a definite deterrent. But what they are assuming is that a murderer thinks as they do. Clearly this is a mistaken assumption. As former United States Supreme Court Justice Thurgood Marshall has pointed out: "The error in the hypothesis lies in its assumption that because people fear death more than imprisonment after they are convicted, they necessarily must weigh potential penalties prior to committing criminal acts. . . It is extremely unlikely that much thought is given to penalties before the act is committed."

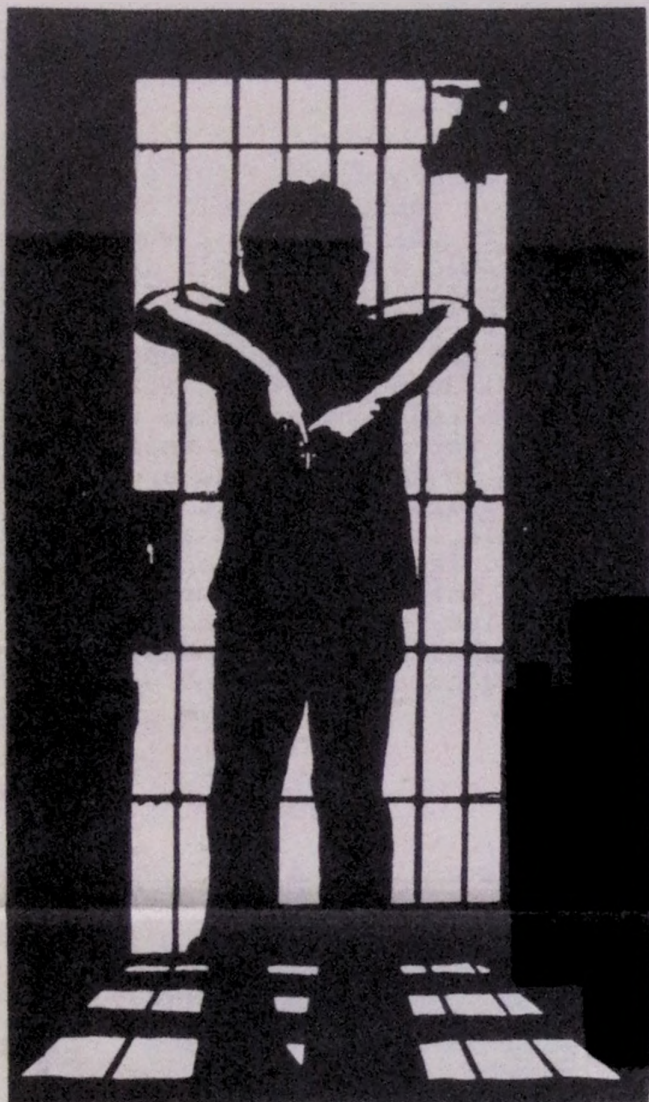
It is the premeditated crime which society deems as the most reprehensible, yet this type of crime is the least likely to be deterred by capital punishment. In a premeditated crime, the person doesn't expect to be caught, or, much rarer, doesn't care if they're caught. They expect to get away with it because of good planning, or they don't care if they're caught because they feel so strongly about their actions that they're prepared to face the consequences. There can be no deterrent value in a punishment that one doesn't expect to receive, or is prepared to face. And no premeditated murder has ever been committed because the punishment was merely life in prison.

In a spontaneous, emotional murder, logic just doesn't come into play. One doesn't think of getting caught or consider the consequences of their actions. Emotion clouds the thought process and the person is not acting on something, but rather reacting to something. Emotions diminish the capacity for reason. The factor of capital punishment becomes a non-factor in the emotional framework of the moment.

There is no question that capital punishment is not an effective deterrent to murder. To argue deterrence as a reason to continue executions is simply to ignore the facts. But this will continue because as social psychologist Dane Archer, a world authority on homicide, explains: "Revenge is a powerful undercurrent in all societies, including our own. I believe that the deterrence hypothesis is frequently nothing more than a veneer for revenge."

Justice Marshall often argues against "the purely retributive justification for the death penalty--that the death penalty is appropriate, not because of its beneficial effect on society, but because the taking of the murderer's life is itself morally good."

Row



Retribution has as its core logic the crude proportionality of "an eye for an eye." Indeed, it is often heard that the death penalty is "a just punishment in kind" for murder. But we have to make a distinction between society's need for "justice," and the crime victim's desire for personal retribution.

We don't burn the arsonist's home, rape the rapist, or steal from the thief. Obviously the form of the punishment must adhere to and be limited by the standards of decency which govern society.

As the courts have found, it is "clear that channeling retributive instincts requires the state to do more than simply replicate the punishment that private vengeance would exact. To do less is simply to socialize vigilantism." While "punishment in kind" may often sound good, it is seldom true justice.

A major problem with retribution is that it is a difficult concept to deal with in a factual context as required by the judicial system. By its very nature it is an emotional topic, especially when dealing with the more serious crimes. The high court has

ruled that "it is of vital importance to the defendant and to the community that any decision to impose the death penalty be--and appear to be--based on reason rather than caprice or emotion." However, capital cases tend to be sensationalized and highly emotionally charged, and in some it becomes almost impossible to dig through those emotions to reach the underlying facts needed to make a fair and just decision.

How do we make the distinction between retribution and emotionalism? In the context of capital punishment one is supposed justice, yet the other is nothing more than the purposeless and needless imposition of pain and suffering. As former United States Supreme Court Justice William Brennan observed, "given the emotions generated by capital crimes, it may be that juries, trial judges, and appellate courts considering sentences of death are invariably affected by impermissible considerations." Perhaps we are just not capable of fairly making such a decision. But even if we are, do we really wish to execute criminals merely to get even with them?

Perhaps I, and individuals like myself, deserve to die, but in light of suitable alternatives, such as life without parole or natural life sentences, is society in general paying too high a price? Justice Marshall once wrote: "I cannot agree that the American people have been so hardened, so embittered that they want to take the life of one who performs even the basest criminal act knowing that the execution is nothing more than blood lust."

It is time for us to acknowledge the death penalty for what it really is, rather than for what we wish it to be. We must not be fooled by politicians using capital punishment to sound tough on crime, for such rhetoric actually detracts from the real work of developing genuine programs for crime prevention and control.

By rejecting the simple solutions that compromise our values and undermine the fundamental principles of our society, we maintain the greatness of our country. For it is true that by giving in to our basest emotions we lower ourselves to the level of the very ones that we wish to execute, and in the process weaken the moral fibers that bind and protect our society.

But by recognizing the humanity of even the vilest criminal, by acknowledging them as fellow human beings rather than objects to be discarded, we pay ourselves the highest tribute and celebrate our own humanity. □

For information on how you can help to abolish the death penalty contact one of the following groups:

The National Coalition to Abolish the Death Penalty
1325 G Street NW
Lower Level B
Washington, DC 20005

Amnesty International's Campaign to Abolish the Death Penalty
322 Eighth Ave.
New York, NY 10001

Georgia Death Penalty Abolitionists
PO Box 5329
Atlanta, GA 30307

Greatest Resource Hardly Tapped

by Robert W. Bevis


Editor's note: We welcome Rev. Bob Bevis to our pages. While on the staff at First Presbyterian Church Atlanta and director of Joint Urban Ministries in the early 1980's, Bob and his wife Phyllis were the prime movers in getting volunteers for church shelters. Without Bob and Phyllis the shelter movement would never have grown with so much space and hospitality. Bob continues his loving work today as the pastor of the Tiger, Timpson, and Wiley Presbyterian Churches in North Georgia.

After Hurricane Andrew, the greatest resource for providing shelter and hospitality in Miami, or any city or state in our nation, simply didn't function as it is mandated to do. The religious community possesses buildings, many with showers and kitchen space, volunteers, buses and other transportation, food and clothing, and homes.

What could have happened is something like this: About 7am on Monday, August 24, people in North Dade and Broward counties in getting up from their knees after thanking God for sparing them and praying for the safety and other needs of their neighbors to the south, could have headed into action. Every church and synagogue undamaged by the hurricane could have immediately set up a simple process--arranged for transportation (buses and vans owned, borrowed, or rented by congregations, and drivers, put on standby); an Interfaith Council alerted to serve as a communication center (or each faith group's headquarters serving as part of a larger network for communication); all members contacted (using prayer groups, classes, telephone committees, etc.) and instructed to report to their congregation's building to work as volunteers or to pick up a homeless family and take home; with the Interfaith coordinator contacting the county's emergency center to receive directions on pickup spots and other information.

By noon that first day after the hurricane the first bus loads of homeless could have been on their way to congregations, with many going on to the homes of members of those congregations.

The tragedy is the religious community is not able to function this way in crises, primarily because we have little or no commitment to the strong biblical imperatives about taking the homeless poor into our homes, doing neighborly love and hospitality, showing compassion for sufferers. . . in the routine of our normal lives. We have lost our collective soul and settled for rhetoric (the art of effective use of language) and have accepted society's goals of ease, success, and self-indulgence as our own.

Atlanta demonstrated twice in 1981 that its religious community could respond to crisis rather quickly, first when three homeless people died one cold January night and two nights later a large, free shelter was opened by volunteers from churches and synagogues; and during the missing and murdered children's crisis. Within days more than one hundred congregations were involved in programs for children in most of the poor communities in the city, the areas where the murdered children lived. It was a short-lived example, because once a suspect was arrested and the murders stopped, most returned to the comfort and security of their own facilities, programs, and lives. A handful of shelters in churches and synagogues continue operating each year. 



WE NEED SOUP KITCHEN VOLUNTEERS!

On Wednesdays, Thursdays, and Fridays, from 9:00am until 12:30pm, the Open Door Community along with volunteers prepares and serves a meal to 120 homeless people. After the summer vacation time, we find ourselves short of volunteers.

Can you give a morning to the Open Door and to our homeless friends? Please contact Dick Rustay or Phillip Williams at 874-9652 or 876-6977.

Editor's note: Atlanta has the highest rate of TB among its citizens. Because of the recent outbreak of TB we publish these facts so that health care will be made available to all people, especially the poor. This disease should have been wiped out long ago. Those of us who have healthy food and adequate rest are not apt to get active TB. It is our brothers and sisters in poverty conditions who need advocates so that we may all live with good health care.

Protecting Yourself From TB

Tuberculosis is a disease that primarily affects the lungs and that is transmitted through the air. The germs are spread when people who have the disease cough or sneeze, particularly within enclosed places such as offices or shelters. TB has been increasing at alarming rates in certain population groups worldwide. For the past five years, Atlanta's rate has been on an upward spiral and in 1991 Atlanta had the highest percentage of TB cases of any city in the U.S. with a reported 76 cases per 100,000 people.

The return of this infectious disease can be directly attributed to the faltering economy and the spread of the HIV virus. A lack of funds available for the prevention and treatment of TB in the 1980's has spurred an epidemic in the 1990's.

Population groups at highest risk for TB are the homeless, people infected with HIV, immigrants, migrant workers, prisoners, substance abusers, and health care providers. The lack of affordable housing for the poor in Atlanta has resulted in many patients being released from Grady Hospital directly into the streets with no permanent address. At present, county and state officials are planning a shelter to house homeless patients, where health care workers will make regular visits to deliver medications and monitor infectious cases.

An estimated ten million Americans have the TB germ and are often without disease symptoms because the disease is dormant, making them noncontagious. However, when the germ spreads into the disease, symptoms such as prolonged cough, blood-tinged sputum, chest pain, night sweats, and rapid weight loss become apparent.

If you think that you may have been exposed to the disease, don't be completely alarmed. TUBERCULOSIS IS A CURABLE DISEASE. Most people who are exposed do not get infected, and most people who do become infected never get sick, and therefore do not spread the disease. You should get a skin test from a doctor or clinic; the test is simple and inexpensive. If the test is positive the next step is a chest x-ray to find out if you are infected. If you are actively infected, antibiotic treatment in a hospital for a week or two is the next step, plus follow-up tests and medication for several months. Serious problems can develop if a patient stops taking medication too soon, or takes it incorrectly. This can lead to developing a more deadly type of TB that is resistant to treatment.

If you have been exposed to the disease, or if you have symptoms and need treatment, or if you have questions, you should call 730-8181 if you are a resident of Fulton County or 294-3756 if you live in DeKalb County.

--Reprinted from the Poor People's Newsletter



True evangelical faith
cannot lie dormant



It clothes the naked
it feeds the hungry
it comforts the sorrowful
it shelters the destitute
it serves those that harm it
it binds up that which is
wounded

It has become all things to all

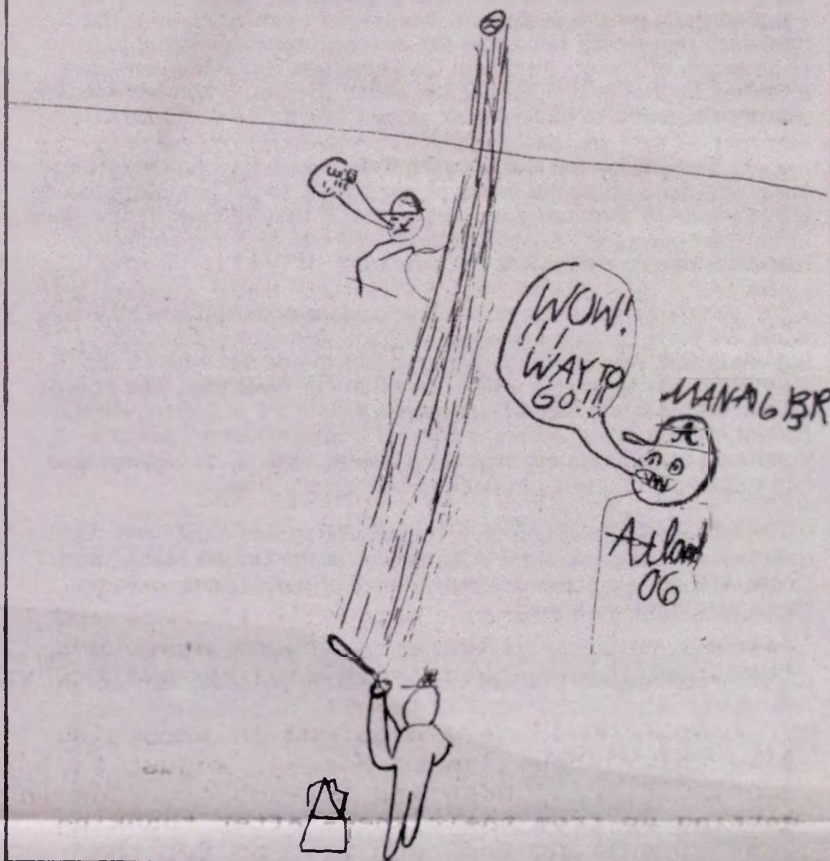
—Menno Simons, 16th century Anabaptist leader after whom is named the body of Christians known as Mennonites

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permission from
PeaceWork (#3,
1992), newsletter of
the Baptist Peace
Fellowship of North
America.

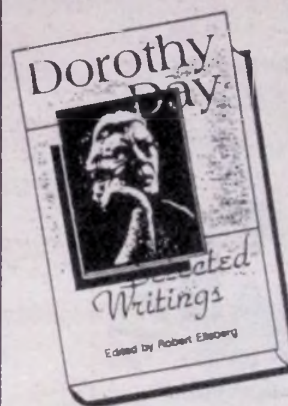
ONCE I WENT TO A BASEBALL GAME

Once I went to a baseball game not too, too far away
And I said that maybe, just maybe we could stay.
Then the last batter came up to bat,
And I think his nervousness
Came right up out his hat.
For when that batter said he was going to hit that ball
up very, VERY high,
Not only did he hit that ball but the batter-just that
batter-HIT THAT BALL SKY HIGH!!!

By Gabe John Cole Vodicka



Dorothy Day SELECTED WRITINGS Edited by ROBERT ELLSBERG



Dorothy Day: Selected Writings
0-88344-802-5 Paper \$15.95

This comprehensive anthology highlights the work and vision of Dorothy Day, founder of the Catholic Worker movement. Her example of "love in action," especially her devotion to the poor and her unstinting commitment to peace, give a new face to the Gospel for our times. Winner of the Christopher Award.

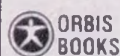
"There is no better introduction to Dorothy Day or any book that better reflects the wide borders of her interests, the depth of her soul, and her skill as a writer. The book is also graced by Robert Ellsberg's introduction which reveals who she was in a way full-scale biographies have failed to do. If I could only take three books to a desert island, this would be one of them." —Jim Forest

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"The material is so well-chosen and arranged that one feels Dorothy's presence and hears her voice throughout its vivid recount of her conversion, work, and long pilgrimage. If I were rich I should buy many copies and distribute them widely in the hope that the example of Dorothy Day might inspire many to work for the poor, to 'seek peace and pursue it.'" —Deane Mary Mowrer, The Catholic Worker

Also available from Orbis: Fritz Eichenberg: Works of Mercy, collects the most popular and enduring examples of the artist's contributions to the Catholic Worker, beautifully designed with accompanying texts by Dorothy Day, Thomas Merton, and others.



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Police Harassment Update

by Elizabeth Dede

Many of you have called or spoken with us about our piece on police harassment in the last issue of *Hospitality*. Thank you for your concern and for taking action. We continue to log incidents of police harassment and welcome you to write and call for information about what you can do to stop this injustice.

Several frightening incidents have occurred this month. First, many of our homeless friends have reported that the police have stopped them on the street and threatened to arrest them if the homeless person did not allow the police to take a polaroid photograph of them. American Civil Liberties Union lawyers have informed us that it is illegal for the police to photograph anyone who does not consent to having their picture taken.

Second, on several occasions the police have come into our yard, and even up to the doors of our house, to tell homeless folk to move on, or to threaten them with arrest if they're seen in any place other than our yard. An officer even told one of our friends that homeless people can't walk the streets.

Perhaps the most disturbing incident occurred on Labor Day while we were serving our soup kitchen. A police officer told homeless folk who were waiting to come in and eat with us that they could not sit on our wall or stand in our driveway. The police officer said that the Open Door driveway is state property. He then parked his squad car across the street from the Open Door and continued to threaten our homeless friends until his supervisor told him to leave and let us get back to serving our meal.

These lies and coercive, oppressive tactics must stop. Last time we studied geography, Atlanta was in the United States, not South Africa. We guarantee rights to all of our citizens, including those who have no home.

Please continue to inform the mayor, the chief of police, and the zone commander that we cannot tolerate police harassment in Atlanta.

Officer Lee New
Commander Zone 6
Atlanta Police Dept.
1599-C Memorial Dr., SE
Atlanta, GA 30317

Eldrin Bell
Chief of Police
175 Decatur St., SE
Atlanta, GA 30303

Mayor Maynard Jackson
68 Mitchell St., SW
Atlanta, GA 30303

Thank you for your help.

Elizabeth Dede is a partner at the Open Door Community.

ORGANIZING


IN THE

OTHER ATLANTA

BY

Rev. Houston Wheeler

Southern Ministry Network, Inc.



P.O. BOX 39273
ATLANTA, GA. 30312
404 / 624-9079

\$15.00 ADVANCE ORDERING, \$20.00 AFTER PUBLISHING

COMING THIS FALL SEND NO MONEY NOW

ORDER YOUR COPY TODAY

Atlanta: A Satire In Uneven Octets

For The Open Door Community

1.
In buildings with portfolios
leaders meet hierarchs of defiance
lurking with quilted grimaces in copybook unbalance
corniced smiles of reprisal for expenditures
of interest and remunerated energies
ledgered affidavits
architectural fallacies of imagination
situations of their syntax undissolved grammatical abstractions
2.
In offices with 3-piece suits
executives face mediators of finance
perfumed renegades from household honesty
puffed up in their pleated whispers
silver-plated utterances
conspicuous bigots of form, felons with
clock-safe locks of white-washed regret
facades of undisclosed mathematics
3.
In barracks with epaulettes
brigadeers salute mappers of destruction
redactor chroniclers to the ringing of the blade bell
counterfeit regimental violent redefinitions
superfluities of speech through esophagus triangular
verbal regurgitations misguided fleets of non-suspension
inflammatory plumes of spite
missiles of resentment left unattended
4.
In ballrooms with corsages dreamers kiss their
mates ladies of dark acquisition silk blouses
involuntary perusals obligatory matches
flare from their fantasies and futuristic eyelashes
Yes shaped to the tyranny of the situation
unresolved syntax manikins for the fashion industry
polyvalent karats combed with platinum bracelets
monogramed nightmares of reactionary splendor
5.
In gymnasiums with sweat socks
athletes tumble models of Adonis in terricloth
puerile Venus complexities of mood wrestle
politico butterfly bolts from cash belts of check
renumbered chapters with suspenders
paupers of the mind hiding behind facades of
chrome strapped to the tune of multiplication routines
elastic lines of refinement and mechanical intimates
6.
In concert halls with flat-wound strings
silver speckled mimes remind of megabucks and
amplitudes of juice blues regenerate diction
geometric sound of corridors and confidence men
fushia floppy discs mathematical calculations
tell-tale Eucalyptus triangles Darwinian jews-harps
and wind-shield flappers cursing through the
blistering precision of bathos
7.
In airplanes over monasteries and churches arcane ritualists
bless in capes of timeless brilliance greet the morning watch
with post-victorian persuasions and sideward smiles
transcendental mascots and sky-borne mystics slide along their
ancient rulers verbal and symbolic juxtapositions
syntactical rubrics Hellinistic reminiscences and apostolic
testimonies to the trumpeting of psycho-political factions
alibis for carnage in the alleyways catastrophes for innocence
8.
Atlanta--buildings with portfolios offices with 3-piece suits barracks
with epaulettes ballrooms with corsages gymnasiums with sweat
socks concert
halls with flat-wound strings airplanes over monasteries and
churches leaders
and hierarchs executives and mediators brigadeers and mappers
dreamers and
mates terricloth athletes and silver speckled mimes arcane
ritualists undissolved
grammatical abstractions undisclosed mathematics missiles of
resentment left
unattended monogramed nightmares of reactionary splendor
mechanical intimates
blistering precision of bathos catastrophes for innocence--US!

--Brother John Albert, OCSO
Holy Spirit Abbey
Conyers, Georgia

Grace and Peaces of Mail

Brother Ed:

The July issue of your newsletter Hospitality crossed my path today. It reminds me of the need to do with less in my life so I can do more for others. Enclosed is a seed for your good works.

From time to time I will be putting other seeds into your good works as I am able. So many talk about doing. So many when they do, take much for doing. You give all and take little.

My health problems include a brain tumor which has taken an eye, memory, and balance. It will not allow these bones to continue to do physical work. Though ever limited in funds, when I'm able they will come your way.

You and the community are in the daily prayers of this pilgrim. I ask for yours.

In Jesus,

Rev. Michael Gray
Bexley, OH

Dear Open Door,

God's blessings on you all. I thank God for the day I was in Rev. James St. John's office talking about injustice and how we must take a stand against it. He is now at one of our local Presbyterian churches and that day he told me to contact the Open Door. I did and began to receive your newsletters.

What a blessing and eye opener and prayer instigator they have been. Please keep me on your list.

My current heart pain is the '96 Atlanta Olympics and how they are already under God's anger before they even start. The fact that this year amateur athletes were joined by pros at the Olympics only added to the glamour and greed. The closing ceremonies--so designed to give glory to self, to greed, to satan--only showed us, God's children, the beginning of the woes which will be present at the Atlanta Olympics.

Are there any plans to inform the public any further on how the homeless were shoved to the wayside and ground was given for Olympic Committee use? I think people in Columbia, South Carolina who are not aware of what went on behind the scenes should know before they make plans to go to Atlanta or buy tickets. There are some who are faithful to the Lord who will not want to have any part of the extravaganza.

The closing ceremonies were the only part of the Olympics I watched outside of news shots and newspaper headlines. I remember an article from Hospitality in the past which carried figures of how many additional homeless there were in Atlanta because of giving land to Olympic purposes.

What can I do to help your cause here in Columbia?

God's Peace and Love,

Doris Wanket
Columbia, SC

Dear Mr. Loring:

I hope you aren't serious about killing St. Nicolaus! That would be like trying to murder Cristobal Colon, with the same lack of benefit. Fortunately, the former bishop of Smyrna is at home with the Lord, and beyond reach of our violence. Why not dispense with talk of killing someone, even in effigy?

After reading Harry Johnson's piece, I saw more clearly how we can make the bad into the absolute worst; I find myself presuming evil and conspiracy from afar, too. I was outraged at the bizarre verdict in L.A., even though I have no personal experience to amplify that reaction. Anyone could see it was unjust. Yet, as I understand it, the beating of Rodney King was the end result of a vendetta by the four officers who had encountered him several times previous. It apparently was not a random choice of blind racism.

Non-violent Love remains as an ultimate truth and the ultimate Power.

Shalom,

Erich Brough
Tallahassee, FL

Dear Friends,

The July issue of Hospitality was very inspiring.

I thank my God for your courage and commitment to God's compassion and justice.

Granvil Kyker
Oak Ridge, TN



*Author of Open Door Book
Achieves Wide Acclaim and Fame*

Pete Gathje, author of Christ Comes in the Stranger's Guise: A History of The Open Door Community, was recently featured in the Education section of The New York Times (NYT, Sept. 9, 1992, B7).

Pete has moved to Kalamazoo, Michigan, but some copies of the Open Door book are still available. Don't miss this opportunity to find out what all the excitement is about.

For your own copy of Christ Comes in the Stranger's Guise write to

Phillip Williams
910 Ponce de Leon Ave., NE
Atlanta, GA 30306

Please send a \$10 donation to help cover printing and postage and to feed the hungry and homeless.

Voices and Visions from the Margins

Voices and art from the homeless poor, the formerly homeless, and the economically disenfranchised have created Holiday cards, all-occasion cards, collections of poems and verse along with jewelry and dolls available to you for gift-giving. All monies go directly to the artists themselves. Listen to what the poor themselves have to say. This small collective has been making their work available since 1984. Send for catalog and enclose \$1 (if you can afford it) to cover postage. (Or, to order by phone, call 914/693-0473). VOICES AND VISIONS FROM THE MARGINS South Press, 343 Broadway, Dobbs Ferry, NY 10522.



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 and 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, 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, 1:30pm-5pm

SHELTER REQUESTS--Wednesday-Friday, 9am-noon

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

WEEKEND RETREATS--Four times each year (for our household and volunteers/supporters), November 27-29.

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.

A Note On Donations

We appreciate all your donations that keep us going. Please help us by bringing them **only** to our front door. We suggest you park in our side driveway, lock your car and come ring our doorbell. We will get folks inside to help you bring your gifts in.

Donations left at our back door usually do not get to us. Folks in our front yard may offer to help, but this causes problems for us, so we ask you to ring the bell and let us help instead.

Many thanks!

NEEDS

JEANS

Men's Work Shirts

Men's Underwear

Quick Grits

Cheese

Mayonnaise

Multi-Vitamins

MARTA Tokens

Men's Large Shoes (12-14)

Coffee

Non-Aerosol Deodorant

Toothbrushes

Toothpaste

Shampoo

Dining room Table

Straight-back wooden chairs

End/bedside tables

Lamps

Lampshades

WINTER COATS

SWEATERS

Soup Kitchen Volunteers

CAR SEATS

Open Door Community Worship

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

Join us!

September 27 Festival of Shelters
Worship at Woodruff Park
5:00pm each day through October 2.

October 4 Worship at 910
Liz Spraggins, singing

October 11 Worship at 910
Murphy Davis, preaching

October 18 Worship at 910

October 25 Worship at 910
Nelia and Calvin Kimbrough, preaching



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

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