

HOSPITALITY

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

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September 2006

Who Will Speak for Atlanta?

Engaging the Ongoing Struggle to Control Political Discourse and Common Space

By Murphy Davis

The commemoration of 100 years since the 1906 Atlanta Race Riot will take place this month. A major exhibit is opening September 15, 2006 at the Martin Luther King, Jr. National Parks Center, and a series of commemorative events will be taking place on September 21-24 in downtown Atlanta (see the schedule of events on page 10). Please come. Please participate. We have much to learn from these events about who we are together.

It is, of course, very important that these events take place, and a coalition of academics, historians, artists, prophets and justice seekers has worked hard to bring this about. The volunteer leadership has come primarily from the Southern Truth and Reconciliation Commission and the One World Archives. They have already accomplished a great deal to bring attention to the events of, leading up to and following the hellacious rampage of mobs of white supremacists who, for four hot days and nights in late September 1906, ran through the streets of downtown Atlanta attacking, beating, shooting, wounding, killing and mutilating black citizens at random. A detailed account of these events appeared in the March 2006 issue of *Hospitality*. (Copies of this issue are can be requested by calling 770.246.7625.)

When the frenzy of violence had slowed the question emerged of how to “handle” the news. The violence had attracted international press and near-universal condemnation. It was, as they like to say, “a public relations nightmare.” *Atlanta Constitution* editor, Henry Grady, had several years earlier promoted the image of the “New South,” which touted a progressive city with peaceful relationships between the races. With the news of the race riot spreading around the world, who would now believe in the existence of anything “New” about the old slavocracy?

And so the ruling (white) powers were assembled. A “Committee of Ten” was formed, and it was agreed that these ten white self-appointed leaders would be designated to navigate the minefield of dispersing any future white mobs, disarming the black community, “restoring order,” and “explaining” the events of the riot to the world outside of Atlanta. This was a matter in need of serious damage control.

James English, chosen to chair the Committee of Ten, was a central character in this drama. He was the President of the Fourth National Bank and regarded as one of the city’s leading citizens. He was a veteran of the



Confederate Army; he had served as Mayor of Atlanta and a member of the police board; and he had formerly headed the Chattahoochee Brick Company. (The brick company, like many Georgia businesses, depended for its profits on convict labor leased from the State of Georgia. Georgia, like other southern states, had passed a body of “Black Codes” [like vagrancy] to allow the police discretionary power to arrest, convict, and imprison large numbers of former slaves. Private business owners then rented the labor of the convicts to replace the labor force they had lost when the slaves were finally emancipated. Penal slavery, officially sanctioned by the 13th

Amendment to the U.S. Constitution, is alive and well to this day, and the majority of penal slaves are still black.)

The Committee of Ten gathered for its meetings in James English’s office in the Fourth National Bank on Peachtree Street. They invited a group of carefully selected black leaders to meet with them, and laid out a program of “cooperation.” Simply, what the white elite offered to the handpicked black elite was “a place at the table” on the condition that the black leaders accept vast compromises and drop their aspirations for desegregation and political empowerment. The struggle for black voting rights was, after all, at the root of the violent white backlash.

The black leaders would also need to abandon the solidarity that had grown between upper-class and working-class black people during the days of the riot. This method of white domination, black compromise, and intra-racial division

Hunger and Eating

**By Brother Eduard-the-Agitator Loring
CW#91030306**

This may sound astounding to many of you, but I was 37 years old before I realized eating is a class issue. I already knew everyone gets hungry. Oh, I had done my time as a seminary professor and a Presbyterian committee member on the Hunger Task Force to understand and fight hunger. I had written my letters to Congress asking for bread for the world. One of the first speeches President C. Benton Kline asked me to give as a young-Turk teacher at Columbia Theological Seminary was on world hunger.

But it was not until I sat at the table with hungry, smelly, angry, quiet people that I realized eating is a class issue. Those with money eat; those with no money don’t eat. At least life in a consumer capitalistic society is simple. No need for task forces and study groups here.

Union Mission’s evangelical theology is untrue. Bishop Eddie Long, Bernice King, Creflo Dollar and T.D. Jakes’ Prosperity Gospel theology is untrue. Eating food in the United States of America is a matter of money, not faith. Though some weasels twist faith to justify poverty (Union Mission Theology), and though some swine pervert the gospel to justify wealth, eating is a class issue. Or, as Jesus said in his famous Sermon on the Mount: “Do not give what is holy to dogs — they will only turn and attack you. Do not throw your pearls in front of pigs — they will only trample them underfoot” (Matthew 7:6).

Everyone gets hungry three to five times a day. Who eats? When I learned that eating is a class issue while hunger is a biological issue, and that the root cause of hunger and poverty is wealth, I faced hard consequences. One of the denominational leaders of the Presbyterian Hunger Program left the church where I was pastor. The root cause of hunger and poverty could not be wealth, he said; if it were, the Presbyterian analysis and programs would not work. Liberalism would be out the door. Charity would need to be replaced by the work for justice, and mission trips all over the world for our youth would not change the world. If the cause of hunger is class (people without enough money) and wealth (people with more money than they need), none of the approaches to “root cause” problems that liberals and good people (United Way, Food Banks, Soup Kitchens, etc.) would end hunger in the land of obesity.

For all hungry children and grownups in America to eat when they are hungry, we will have to redistribute our wealth. Dr. King’s revolution of values will have to be institutionalized in the American consumer capitalist system.

Who Will Speak, continued on page 8

Hunger and Eating, continued on page 10

Hope House: A Model for Supportive Housing

By Houston Wheeler

Editor's note: Houston Wheeler is a community organizer and researcher and friend of the Open Door Community. This is the fifth in a series of articles for Hospitality on the issues of displacement and affordable housing.

Mayor Shirley Franklin is not a friend to *housing* the homeless in Atlanta. For many who have worked for affordable housing for years, this is nothing new. Recently, the mayor was interviewed on radio station WJZZ. She was asked what the city of Atlanta is doing to house the 15,000 to 20,000 homeless in the city. Her response didn't mention anything about supportive housing or Hope House.

Hope House is a supportive housing facility located at 275 Washington St. (at the corner of Washington Street and Memorial Drive), just a half-block from City Hall. Hope House offers a program for homeless men battling drug and alcohol addiction. The staff knows how to assist them to get clean and then find a job so the men can support themselves. Once this occurs, they are able to move to permanent housing in the community at large.

In April, I attended the First Anniversary of Hope House. Hope House was conceived and developed by Progressive Redevelopment Inc. (PRI), a community development corporation committed to developing affordable housing in this city. Bruce Gunter is the president of PRI and a person of faith. Shelley Patton at PRI worked for more than seven years to complete the Hope House project. Martin Moeser helped create Hope House's program, which has an 85 percent recovery rate! Carol Collard calls Hope House a "ladder" and "a safe space for a person to love one's self." Robert Faheem Martin (the Hope House onsite counselor) says that Hope House is about "saving lives." Hope House is a tremendous model of supportive housing.

Ironically, Hope House was built on land owned by

the City of Atlanta. The downside is there is only one Hope House for 70 men. While Hope House is not a place for all homeless persons, the concept of supportive housing is a solution that should be duplicated in every neighborhood of Atlanta. Think about it; every neighborhood could have formerly homeless persons living among the housed. There are 126 Atlanta neighborhoods, so if a Hope House were mandated and developed in each of them, that would translate into 8,820 units of affordable supportive housing.

To reach such a lofty but realistic goal, Mayor Franklin would have to propose and push legislation through the Atlanta City Council. As we speak, there is legislation moving its way through the Council. However, instead of promoting supportive housing, the legislation is restricting where supportive housing can be developed and would also eliminate rooming houses from permitted uses. All of this has passed the Atlanta City Zoning Review Board amending the City's Zoning Ordinance.

Joe Taylor, friend of the Open Door, has been monitoring this proposal. He says, "Recently there has been testimony before the Zoning Committee of the Council. There were representatives from the NPUs for Vine City, Oakland City, and Lakewood. These persons said they appreciated the supportive housing in their neighborhoods but to add more would be a problem. NIMBY (Not In My Back Yard) is alive and well in our city.

"However," said Joe, "those in favor of supportive housing argued that there should be zoning classifications that allow supportive housing that meets state standards without the need to go to the NPU and the ZRB for approval to receive a special-use permit. The current proposal, introduced by Council Member Ivory Young and referred to by the designation 06-O-0038, is being rewritten, so there is a chance for people's input."

If the Mayor is indeed a friend of *housing* the homeless in Atlanta, then there should be a zoning ordinance

that stimulates the development of supportive housing.

For those of you who live in Atlanta, will you help challenge Mayor Franklin on this issue? Write to the Mayor and say something like this:

Mayor Shirley Franklin
City Hall
55 Trinity Avenue SW
Atlanta, GA 30335

Dear Mayor Franklin:

Please be a friend to the homeless. Hope House is a superb model of supportive housing. I urge you and the City of Atlanta to amend the zoning ordinance to allow supportive housing that meets State standards without the need to go to the Neighborhood Planning Units (NPUs) and the Zoning Review Board (ZRB).

cc: The Open Door Community
Council Member Ivory Young
Congressman John Lewis

If thousands of us who receive *Hospitality* would write to the Mayor, then maybe, just maybe, the homeless in every neighborhood would experience hope in the near future. Remember, it took over seven years for the one Hope House to happen. ☎

coming soon

US Catholic Worker Gathering October 19 - 22, 2006

Panora, Iowa

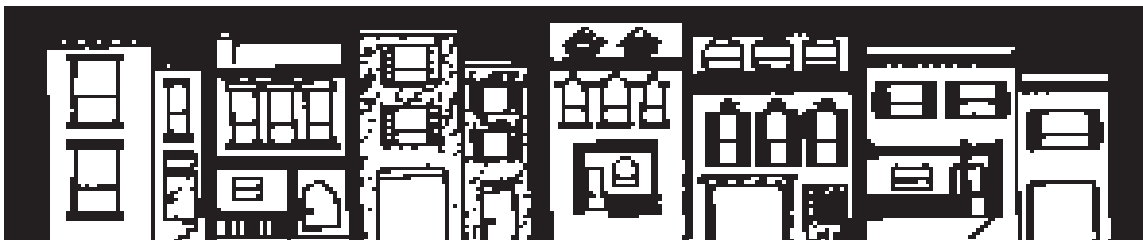
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HOSPITALITY

Hospitality is published 11 times a year by the Open Door Community (PCUS), Inc., an Atlanta Protestant Catholic Worker community: Christians called to resist war and violence and nurture community in ministry with and advocacy for the homeless poor and prisoners, particularly those on death row. Subscriptions are free. A newspaper request form is included in each issue. Manuscripts and letters are welcomed. Inclusive language editing is standard.

A \$7 donation to the Open Door would help to cover the costs of printing and mailing Hospitality for one year. A \$30 donation covers overseas delivery for one year.

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CALVIN KIMBROUGH

Tony Sinkfield and Eduard Loring welcome our friends to Tuesday Breakfast, July 11. This special breakfast began our 25th Anniversary Celebration.

Newspaper

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For more information about the life and work of the **Open Door Community**, please contact any of the following persons.

Tony Sinkfield: Hardwick Prison Trip and Food Coordinator

Gladys Rustay: Jackson Prison Trip and Food Coordinator

Dick Rustay and Lauren Cogswell: Dayspring Farm Coordinators

Hannah Loring-Davis: Harriet Tubman Free Clinic Coordinator

Eduard-the-Agitator Loring: Street Preacher and Word On The Street Host

Phil Leonard: Administration and Finance, Hardwick Prison Trip, Resident Volunteer Applications

Nelia and Calvin Kimbrough: Worship, Art, and Music Coordinators

Chuck Harris: Volunteer Coordinator

Murphy Davis: Southern Prison Ministry



Connections

An Anniversary Letter to My Father

By Christine Clemens

Editor's note: Christine Clemens (right) brought us these thoughts on Sunday, July 16, 2006 during the Open Door's 25th Anniversary celebration.

One of the debates we had in my 20 years at Koinonia was whether everyone should be expected to take responsibility in all aspects of common life—whether leading worship, child care, or perhaps providing hospice care for Florence Jordan. Obviously we all have different gifts, and I felt we should concentrate on those that came naturally. But who (except the Atlanta Police and MARTA officials) can say no to Ed and Murphy? So here I am, supposedly expounding on the Biblical underpinnings of this radical Christian community when I'd rather be cleaning toilets.

I thought it would be easier to share with you by putting my experiences in the form of a letter written to my Dad, who died 25 years ago, just as this community was being birthed.

Dear Dad,

I have always wanted to explain to you how the good little middle-class, law-abiding, schoolteacher, Lutheran daughter you raised ended up visiting a man who lived and died on death row. How did I end up marrying someone who keeps going back to prison on purpose?

Perhaps it all started because as a child I lived within one block of four sets of aunts, uncles, and cousins, and two sets of grandparents. Making apple butter and ketchup with all the neighbors in Grandma's back yard was my first taste of community. As Aunt Becky always said, "Many hands make light work."

And then in 1964 I read a smidgen of Bonhoeffer's "Life Together" in college and listened to stories of the campus pastors taking students to protest at a swimming pool where only whites were allowed. And then, before I knew it, William Stringfellow came to campus and, from there, a group of us pressured the college administration to facilitate poor inner-city blacks getting a chance to attend our mainly white campus.

You know, Dad, I never told you how disillusioned I was with the institutional church. When by chance friends heard Millard Fuller speak about Koinonia, I felt very moved and curious about the place they described, and had to see it for myself. I thought for sure hard work (my idea was to pick peanuts by hand!) would help me get my act together. (Actually, they had machines to harvest them.)

Instead, there were the Carolyn Mosleys and the Coffee Worths to listen to my questions as we worshipped and worked together, not trying to force their beliefs on me. Ladon Sheats asked me to accompany him one evening to take blankets to a destitute woman in Americus. We were warmly welcomed into her 3-room tar-papered shack that the wind blew through; no running water either. There sat Lucille spouting stories and mini-sermons about losing three of her 21 children, espousing her undying profound faith in the goodness

of God despite her losses and frequent inability to provide for her children. I stopped asking questions and started listening.

And I heard time and again Clarence Jordan's ways of making the Bible understandable. Sometimes it would sink in and still sometimes I can't wrap my head around it.

Dad, please don't think I have given up on our family of origin. It's just that I have become "contaminated" with the reality of life together and I will never be able to go back to the individualistic American life apart from community, which makes no sense to me.

No, I will most likely never cross lines or climb fences to end up in prison. But I will be in community where those of us left behind will fold T-shirts, provide meals, visit and advocate for refugees and homeless, write the letters and do the jobs those who are busy protesting or serving for their "convictions" cannot do.



CALVIN KIMBROUGH

Today, Dad, we celebrate the 25th Anniversary of The Open Door Community that came about in part because of the "demonstration plot" some of us who followed Clarence's Jesus were privileged to be a part of. I remember, in the 1980s, meeting Rob and Carolyn Johnson, Murphy Davis, and Ed Loring. Steve went to an FOR Conference with Murphy and baby Hannah and came back to tell me that Will Campbell wanted us to visit prisoners. Murphy connected us with Bob Redd and we even took baby Micah with us when we went to Death Row to visit him.

We had meetings among Koinonia, newly founded Jubilee Partners, and the even newer Open Door. As we sat on the floor of the Loring-Davis living room, the idea of what became New Hope House emerged.

Sometimes these gatherings were even better than a family reunion. We would go to a Peace Pentecost that might focus on nuclear weapons or maybe on apartheid. We would gather for Bible studies and discipleship sessions, and listen to and be "re-infected" by Dan Berrigan, Walter Brueggemann, Richard Rohr, or Joyce Hollyday.

And sometimes folks would participate in the Festival of Shelters experience or try and shout down Andy Young at the Underground Atlanta opening. And sometimes we would come together at King's Bay or executions in Georgia or Florida and the subsequent burials at Jubilee. Or show up at Robbins Air force Base or Fort Benning or protests at the capitol.

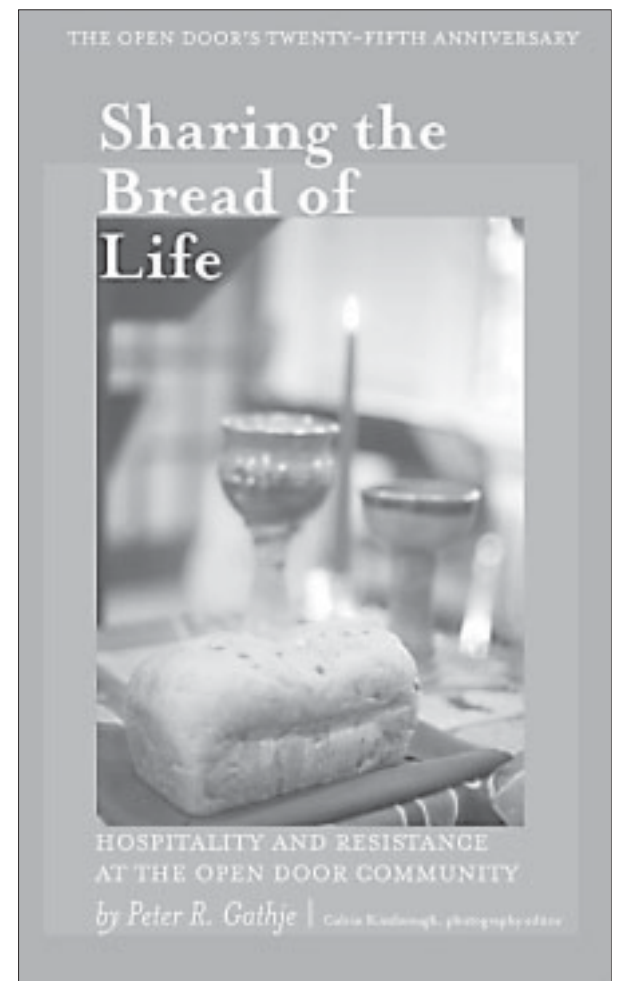
No Dad, I am not a radical—I just hang with people who have provided a rich heritage for me and have taught me to participate in ways I am sometimes not real comfortable with.

It is the togetherness I learned from my family of origin at an early age that sent me out to community life. My sanity in this insane world has been maintained by the gift of remaining with folks who share my values and convictions and keep calling me to the radical call of the Gospel.

Your loving daughter,
Christine ✝

Available Now!

a new history of the
Open Door Community
celebrating our
Twenty-Fifth Anniversary



Sharing the Bread of Life Hospitality and Resistance At the Open Door Community

By Peter R. Gathje

From the Prologue —

For nearly twenty years I have been coming to the Open Door Community. The Open Door was initially a place for me to do research. Back in 1987, I was at Emory University's Candler School of Theology. In search of a master's thesis topic, I had proposed to my advisor that I write an analysis of the Christian ethics of Jerry Falwell. This seemed worthwhile to me, given the influence of the Religious Right at the time. My advisor, Dr. Hendrikus Boers, did not agree. He said, "Why don't you write about 'real Christians?'" When I asked him if he knew any, he suggested the Open Door. The rest, as they say, "is history."

272 pages

45 photographs

Paperback

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



Photographs by CALVIN KIMBROUGH

25th Anniversary Celebration July 11-16, 2006

Tuesday morning, July 11, we began our 25th Anniversary with a special breakfast for our friends. We served 170 persons scrambled eggs, turkey sausages, grits, orange juice, coffee and sweet rolls family style. After breakfast everyone got to choose a new cap, new socks and a new T-shirt — in a choice of colors. We also had packets of personal items — deodorant, foot powder, lip balm, toothbrush and tooth paste — to give each person and a MARTA token in addition to our regular supplies of soap, razors, etc. Residents **Marty Wyatt** and **Thomas Pate** (*far left*) cooked great, fluffy, scrambled eggs. **Terry Russell** (*left*) models his new cap.

By **Friday night, July 14**, we had visitors from all over to help us celebrate. **Lora Shain**, Georgia (*right*), **Diana George** and **Chuck Harris**, Virginia (*far right*), joined **Brendan Walsh** and **Willa Bickham**, Viva House Catholic Worker, Baltimore, **Jeff Dietrich**, Los Angeles Catholic Worker and **Rebekah Land**, a Catholic Worker from New Zealand (*below, left to right*).



BETTY JANE CRANDALL



CALVIN KIMBROUGH



CALVIN KIMBROUGH



CALVIN KIMBROUGH

Chris Berg and **Betty Jane Crandall** (*above*) came from South Carolina. Betty Jane, a former Open Door Resident Volunteer, took many of the photographs on the following pages. **Horace Tribble** and **James Walker**, Atlanta, (*right, left to right*) have been regular volunteers and good



BETTY JANE CRANDALL

friends for our 25 years. **Bill and Elaine Swain** (*above right*) came from Florida, while **Walt Lowe** and **Phil Leonard** (*right, left to right*) live here in Atlanta. Walt just retired from the faculty of Candler School of Theology and Phil is the Open Door Community's administrative manager.



CALVIN KIMBROUGH



CALVIN KIMBROUGH



CALVIN KIMBROUGH



CALVIN KIMBROUGH



BETTY JANE CRANDALL

910's backyard provided a fine setting for the Friday evening meal and story telling. Blood & Fire members **Kristin Vanderpool**, **Fonda Watson**, **Rose Bigelow**, **Eric Lynn**, **Marianne Hoecherl** and **Irvin Williams** (*far left, left to right*) did the cooking. **Joe Taylor**, a former Open Door Resident Volunteer, and **Don Mosley**, a founder of Jubilee Partners in Comer, Georgia, (*left, left to right*) enjoyed the meal. After supper and some singing led by Open Door Partner **Calvin Kimbrough** (*left*), the story telling began. Open Door Community Member **Marty Wyatt** (*below*) told his story of being released from jail and walking all night until he found folks gathered at 910 for breakfast.



BETTY JANE CRANDALL



CALVIN KIMBROUGH

CALVIN KIMBROUGH



BETTY JANE CRANDALL

Robert Barrett (*far left*), **Hannah Loring-Davis** (*left*) and **Eduard Loring** and **Murphy Davis** (*above*) all moved into 910 together in December, 1981. Robert told a fine story about buying the building on Ponce! Eduard is wearing a shirt given to him by the Los Angeles Catholic Worker. Subscribe to their great newspaper *The Catholic Agitator*.

BETTY JANE CRANDALL



CALVIN KIMBROUGH

Band Photographs by
BETTY JANE CRANDALL

On **Saturday, July 15** we gathered for Worship in the gym at **First Iconium Baptist Church** where we were welcomed by Assistant Pastor, Rev. **Chauncey Newsome** (*large photograph at top*). The Open Door Community Band included past and present members. **Murphy Davis** (*top*) hosted the worship time, led singing and played guitar. **Mary Palmer Legare** (*with Murphy*) sang harmony. **Elizabeth Dede** (*above right*) sang harmony and played mandolin. **Heather Barger** and **Tony Sinkfield** (*right*) were our percussion section. **Calvin Kimbrough** (*top left*) led singing and played guitar and banjo. **Lauren Cogswell** (*above*) played banjo. And **Dick Rustay** (*bottom left*) completed the band playing his clarinet. **Joyce Brookshire** (*right*) joined us to sing her wonderful song, "Jesus is a Poor Man."

***25th Anniversary
Celebration
July 11-16, 2006***



Many friends had leadership roles during our Worship time. Rev. Dr. **Maisha Handy** (*left*), an Associate pastor at First Iconium and professor at the Interdenominational Theological Center at Atlanta University, led us in the Call to Worship. Rev. **Anthony Granberry** (*below left*), Clinical Program Director at St. Jude's Recovery Center in Atlanta, brought our Pastoral Prayer. **Jeff Dietrich** with his thirty-five years of experience at the Los Angeles Catholic Worker shared a kiss with **Eduard Loring** and then delivered the sermon (*right and below*). Jeff presented a fine summary of Catholic Worker life — with his faithful interpretation of the Gospels, pointed humor, apron, and toilet bowl brush!



BETTY JANE CRANDALL



CALVIN KIMBROUGH

Open Door Partner Rev. **Nelia Kimbrough** (*left*) led the Eucharist. Dr. **Pete Gathje** (*right*), professor at Memphis Seminary, introduced his most recent book — the Open Door's 25th Anniversary history — "Sharing the Bread of Life: Hospitality and Resistance at the Open Door Community." And **Willa Bickham** and **Brendan Walsh** (*below right*) from Viva House Catholic Worker in Baltimore presented the Open Door Community with one of Willa's original watercolors, which proclaims: "If you live alone whose feet will you wash?"



Photographs By BETTY JANE CRANDALL



Photographs By BETTY JANE CRANDALL



CALVIN KIMBROUGH



BETTY JANE CRANDALL

By **Sunday, July 16** we were back at 910 for a brunch cooked by long-time volunteers **Jim Bingham** and **Paddy Kennington** (*left*). **Christine** and **Steve Clemons** (*far left*), former Partners at Koinonia, connected the Open Door to its Koinonia roots. Steve had just



BETTY JANE CRANDALL

been released from a three month prison term for crossing the line at the 2005 SOA Watch at Fort Benning, Georgia. Dr. **Ndugu T'Ofori-Atta** (*above*), professor at the Interdenominational Theological Center at Atlanta University, connected the Open Door to its roots in the life of Dr. Martin Luther King, Jr. We were also delighted to welcome and hear from our good friends Abbot Francis Michael and Fr. Tom Francis from the Monastery of the Holy Spirit in Conyers, Georgia.

Who Will Speak, *continued from page 1*

is still in operation today and has become known as the “Atlanta Way of Doing Things” (AWDT).

Within several days of the riot, while hundreds and probably thousands of African Americans boarded trains, walked, and rode horse-drawn wagons to leave Atlanta forever, the local newspapers carried the “party line.” *The Journal* proclaimed: “Atlanta Is Herself Again; Business Activity Restored and the Riot Is Forgotten.” *The Evening News*: “Perfect Quiet in Atlanta Today; No Further Outbreaks Are Feared.” And *The Georgian*, “Last Trace of the Trouble Gone: All Business Becomes Normal; Whites and Blacks Both Calm.” Black neighborhoods remained under intense police scrutiny.

It goes without saying that the people who wanted to and did “forget” were white folks. “Riot? What riot?” And those who would never forget were/are black. Life in Atlanta, Georgia, would never ever “return to normal” for the terrorized black community of the city. *The Georgian* conceded that even though the streets had returned to normal and the shoppers were back, “The only difference in the appearance of the streets is the sight of a few uniformed soldiers and the absence of Negroes.”

The New York *World* published a letter from one of Atlanta’s white elite about how the riot was caused by the many rapes of white women by “black brutes.”

Jesse Max Barber was the editor of *The Voice of the Negro*, a journal aligned with W.E.B. DuBois and the Niagara movement, an organization that preceded the formation of the N.A.A.C.P. in 1909. Barber’s friends were the black educated elite of the city, and he voiced the opinions he shared with many of them as he wrote relentlessly of his opposition to Booker T. Washington’s “bootstrap” philosophy and advice to black people to abandon efforts toward racial justice. Barber also wrote frankly of his disdain for the Jim Crow system that was rigidly in place in Atlanta.

When Barber saw the lies in the *World* about black-on-white rape causing the race riot, he wired New York asking for an opportunity to respond anonymously. When that permission was granted, he wrote a detailed description of the events and provocations leading up to the riot. The account was a drastic rebuttal of the “official” story. His closing paragraph was: “The cause of this riot: Sensational newspapers and unscrupulous politicians. The remedy: An impartial enforcement of the laws of the land. The authorities must protect all the people.” He signed it, “A Colored Citizen.”

For the Committee of Ten, Barber’s anonymous letter caused considerable distress and fury, especially because it came with widespread international condemnation of Atlanta and mockery of the city’s boosterism as the capital of the New South.

Barber was quickly summoned to the private office of James English. Dispensing with niceties, English told Barber

that he had been accused of writing the telegram to the *World*, and that the telegram had been traced to the office of the *Voice*. Barber would have to swear before a grand jury that he was *not* the author, or get out of town immediately. When Barber asked what would happen if he did not leave, English assured him that a place could be quickly arranged for him on the Georgia chain gang. Mr. English surely did not need to point out that many a prisoner never left the chain gang alive.

Jesse Max Barber left town immediately and was mercilessly reviled and mocked in the white press as the “Fugitive Negro Editor.” The effort to “disenfranchise the Negro,” which was the real purpose behind the fabrications of a “black crime wave,” continued uninterrupted, considerably aided by the events of the riot and its legacy of terror. Taking away the black vote was the stated platform of Hoke Smith, who was that year elected Governor of Georgia; “Guvnah Smith” and his cronies were immensely successful. In 1906, 28 percent of Atlanta Negroes were registered to vote. By 1910, only 4.3 percent were registered. This is what you might call *effective* political organizing. The Atlanta Way of Doing Things was being honed into a well-greased mechanism.



JULIE LONNEMAN

There were exceptions to the absolute rule of the AWDT. The defense of the black communities that turned away more violence and mayhem was primarily from working-class black folks. This created a fledgling solidarity among poor and elite black folks. The AWDT demanded that the carefully selected black folks at the Big Table with the MoneyBoys disavow this solidarity. W.E.B. DuBois and the other activists were marginalized, “neutralized,” or run out of town. But with all this, some vestiges of solidarity remained and were nurtured. Most notable were the efforts of Lugenia Burns Hope (whose husband was John Hope, the President of Morehouse College). Ms. Hope was a persistent and courageous organizer

who created a strong grassroots organization called the Neighborhood Union. The Union took on the issues of health care, education and community building and engaged the hard issues facing the black community.

But the basic point in the aftermath of the riot is that the ruling elite of 1906 Atlanta worked out their damage control (to their own benefit, of course), and they were not about to have *anyone* contradict their “official” history. When Barber did not go along with the effort to rewrite the history of September 1906, he had to go. Had he not, he was guaranteed an ignominious end.

There has been an obsession in Atlanta, Georgia, ever since 1906 to convince anyone who will listen that this is a peaceful city where black and white people get along well together and everybody is happy. Some historians have said that the slogan of the 1960’s to counter the efforts of the Civil Rights Movement — “Atlanta, the City Too Busy to Hate” — was directly related to the Race Riot of 1906. The city has been obsessed ever since with an effort to whitewash (and I *do* mean *white* wash) our history and “make nice” when we talk about race relations. In fact, what we *do* like to talk about is race *relations*, never racial *justice*. This kind of revisionist history is like

the police sweeps that periodically sweep the poor off the streets of downtown Atlanta to assure visitors for high-profile events that all is well. The MoneyBoys can always sweep unpleasant historical facts, like the unpleasant presence of the poor, under the rug.

As we approach the commemorative events, we face some of the same political choices that faced the people of Atlanta on September 25, 1906. That is, who will speak for Atlanta? Who will be the designated spokespersons to frame and define the events of 1906; and even more important, who will frame and define the issues that face the city today in light of the violent racist history

of our city?

William Faulkner wrote, “The past is never dead. It isn’t even past.”

Atlanta’s past is definitely not past. Our city has never faced up to its violent racist past. We have never acknowledged Atlanta, as historian Mark Bauerlein has suggested, as “the hub of Negrophobia.”

We have never spoken of the Atlanta which became the center for the Ku Klux Klan and which by 1924 had 15,000 members in the city alone. We have never publicly studied how many streets have been renamed to provide racial coding for addresses (e.g., in the 1950’s when Moreland Avenue crossed Ponce de Leon, it was named Briarcliff; Boulevard crossed Ponce

and became Monroe. Moreland and Boulevard [south of Ponce] were coded to mean black addresses; Briarcliff and Monroe [north of Ponce], white.) We have never struggled as a city to dismantle the many decades of forced neighborhood segregation or the several hate groups that enforced the systems of apartheid. And we have *certainly* never examined the economic benefits that have accrued to the white supremacists at the expense of black slave labor, convict leased labor, or the modern slave systems of poverty wages, labor pools, and prison labor.

Many of those who speak of the riot will be the usual suspects, the dominant voices — Mayor Shirley Franklin, City Council members, leaders of Central Atlanta Progress and the Chamber of Commerce. It will be tempting for them (and we expect them) to speak of the 1906 Atlanta Race Riot as an aberration — a momentary lapse in an otherwise uninterrupted flow of racial progress. We have carefully constructed a reputation as the Civil Rights Capital, and we’re not about to let go of it.

But in 2006, like 1906, there are at least two voices. There is the voice of the Committee of Ten and there is the voice of the victims. There is the voice of Central Atlanta Progress (today’s Committee of Ten), and there are the scattered voices from the margins. The poor and the friends of the poor have much to say, just as Jesse Max Barber and the families of the riot victims and the people in the neighborhoods who caught the police and militia bullets in their own homes had much that they could have told us. And over the 100 years since 1906, voices from the margins have struggled to keep “telling the truth and shaming the devil.” Lugenia Burns Hope, Ethel Mae Matthews, Frances Pauley, C.M.E. Bishop Joseph Coles, and countless others. Have we heard them? Do we know the truth they spoke to us? In 2006, will the voices from the margins again be run out of town, disregarded, marginalized, and ridiculed?

What would we hear from the elderly poor who have lost their homes because of the gentrification of the neighborhoods they have lived in for decades? What would they tell us about the policies of banks and predatory lending companies and the real estate market that have literally dictated the “white takeover” of Atlanta’s housing stock? What questions would we hear from the homeless poor who grew up in Buttermilk Bottom and Summerhill whose homes and communities have been destroyed and replaced by sports arenas and condominiums for the benefit of white privileged people and systems? What might we hear from the homeless women who are trying their best to raise their children in shelters? What factors have conspired to create the despair and chemical addictions that grip and twist the poorest black communities and schools?

Why is it that Atlanta has continued to have one of the poorest black populations in the United States? What does it mean for Atlanta that we are the capital of a state that has been recently noted as one of the five

Who Will Speak, *continued on page 9*

Who Will Speak, *continued from page 8*

worst states for child welfare (KidsCount, 2006)? Why is Atlanta's infant mortality rate worse than some third world countries? Why have African Americans remained 60-70 percent of our prison and jail populations when the black population of our state is 25 percent? Why do thousands of black men, women and children live under the city's bridges and in abandoned spaces, trying to remain invisible and out of the surveillance of the police state? Why do black institutions struggle to make ends meet while so many white institutions are so well endowed? For instance, why does Columbia Theological Seminary (a white Presbyterian institution from which I graduated and for which I am very grateful) have the third largest endowment among American seminaries while Johnson C. Smith (the black Presbyterian seminary across town) is poor and always struggling? Why is it that when we build a new sports arena or any civic project we do it on top of a black neighborhood and scatter the residents to the four winds? Why were there never reparations for the drastic loss of life and property in the African American community in 1906? How have those losses and the immeasurable terror continued over these 100 years?



RITA CORBIN

There are so many questions that must be asked; so many considerations that we must undertake; so many struggles we must engage; so many issues of justice and fairness and simple human decency we must fight for. But beware! If you raise these kinds of questions, you will be considered ill-mannered, tacky, irrelevant, rude, "time warped," and so on! It is *not* polite and certainly not the Atlanta Way of Doing Things to talk about money and systems of inequality.

There is also the task of discerning the Atlanta race riot in the context of similar violent rampages in Wilmington, North Carolina (1898), Elaine, Arkansas (1919), Oklahoma City (1921), and Rosewood, Florida (1923). White supremacy and white violence are basic facts in the development of our identity as a nation. This is a primary reason that we are, as a nation, so obsessed with the notions of *black crime*. A new historically informed discussion must take place on national and local levels. But the study of history should be only undertaken in the context of a broader, deeper struggle for justice. We must study the past so that we might make the future different. We must study our history of injustice to struggle for a more just future. We must know the wounds of history to work for healing *now*. As Gandhi would remind us, "We will make the future different only if we make the present different." Justice and healing will come tomorrow only if we practice just relationships and build just systems today.

Our city is not known for inclusive and participatory

democracy when it comes to discussing our common heritage, systems, and community issues. We are accustomed to the AWDT, having the compromises worked out in back rooms by the controlling elite.

Will we continue in such a way? Or will the commemoration of the 1906 Atlanta Race Riot be a new opportunity to engage and address our racist past and present?

This can happen only if new and courageous leadership emerges to reframe the dialogue. This will happen only if leadership from Black Atlanta stands up to the white ruling elite; only if the poor and the friends of the poor continue to confront the MoneyBoys and the oppression of their systems. We must work together to make demands to break the patterns and expectations of obsequiousness and begging.

Affordable housing and health care are primary. Grady Hospital, the only public hospital in the region, is continuing to function under siege. It has been a clear agenda of the Republican Party (nationally and locally) to defund everything *public*. So Grady Hospital, like public hospitals all over the nation, has been destabilized and attacked, and many hospitals (D.C. General Hospital and others) have closed their doors. If Grady continues to be defunded, the uninsured poor and the working poor and the elderly poor will have very little access to health care. Defunding Grady is a policy of death, and most of the people affected by this policy will be and are black.

The program of destroying thriving black communities has been going on since the 1950's when Central Atlanta Progress first undertook its program of "Negro Removal." It has continued through this year as we have lost public housing projects Grady Homes and Capitol Homes, and as the white gentrification of the old Darktown and Brownsville neighborhoods continues.

Poor and working-class black people have been and are being dispossessed of their homes, their institutions, their communities and their culture. Atlanta is now increasingly white, and our homeless population is, as it has been for 25 years, primarily black. Many black people on the streets today grew up in Atlanta neighborhoods that no longer exist. Only those invested in the profits and benefits of the AWDT could question the connection of these demographic *facts*.

"The problem" for the MoneyBoys is still today seen as the presence of and the need to control the poor, but primarily to control black men — almost always portrayed in our one daily newspaper as unruly and often inebriated. White people, with all our systems of power and privilege, have never genuinely, thoroughly examined nor repented for what DuBois defined as the "arch crime" of slavery. Nor do we acknowledge in the present the money, power, privilege, and comfort that have been built for us white folks on the systems and the legacy of slavery, convict slavery, Jim Crow, and the current systems of slave wages, homelessness, mass imprisonment, and the use of the death penalty.

Because we have not looked carefully, we are blind to the social death to which we — our systems — condemn the poor, especially the black poor. "They" are socially dead to us; therefore we are free to use them as we see fit without recognizing their needs or desires for housing, health care, education and the resources to care for their families. Many people in our city and our region and our country are working more than one job and still dying because the minimum wage (\$5.15 an hour) is little more than slavery. Nobody can come out of poverty on less than \$15 per hour, 40 hours a week, 52 weeks a year. And this would be a minimal existence with only the possibility of "entry level" housing and no rest.

Poverty, hunger, despair, homelessness and prison have become the birthright of the black poor in the Peach State Gulag. They have been condemned to lives that are twisted and distorted by the ever-redundant systems of white supremacy (and therefore black inferiority), the ever-present threat of racial violence — both random and systemic violence — and gross economic exploitation. This ongoing

Who Will Speak, *continued on page 10*

Join us as a Resident Volunteer



Cathy Schuyler, right with husband Rick Edwards and daughter Carrie, was a Resident Volunteer at the Open Door Community in 1994. She is a United Church of Christ pastor in New York. She and her family came for our 25th Anniversary Celebration.

BETTY JANE CRANDALL

Live in a residential Christian community.

Serve Jesus Christ and the hungry, homeless, and imprisoned.

Join street actions and loud and loving non-violent demonstrations.

Enjoy regular retreats and meditation time at Dayspring Farm.

Join Bible study and theological reflections from the Base.

You might come to the margins and find your center.

Contact: Phil Leonard

at opendoorcomm@bellsouth.net
or 770.246.7625

For information and application forms
visit www.opendoorcommunity.org



volunteer needs

- ♦ People to accompany community members to doctors' appointments
- ♦ Groups or individuals to make individually wrapped meat and cheese sandwiches (no bologna or pb&j, please) on whole-wheat bread for our homeless and hungry friends
- ♦ People to cook or bring supper for the Community on certain Monday, Tuesday, Wednesday, or Thursday evenings
- ♦ Volunteers for Monday and Tuesday breakfasts and for Wednesday and Thursday soup kitchens
- ♦ A Dentist within a 40 mile radius of Atlanta who would provide care for long-term Partners at the Open Door Community
- ♦ Volunteers to staff our foot clinic on Thursday evenings

For more information, contact Chuck Harris at
odcvolunteer@bellsouth.net
or 770.246.7627.

this year give HOSPITALITY

A \$7 donation covers a year's worth of *Hospitality* for a prisoner, a friend, or yourself. To give the gift of *Hospitality*, please fill out, clip, and send this form to:

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

____ Please add me (or my friend) to the *Hospitality* mailing list.

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

____ I would like to explore a six- to twelve-month commitment as a Resident Volunteer at the Open Door. Please contact me. (Also see www.opendoorcommunity.org for more information about RV opportunities.)

Name _____

Address _____

Email _____

Phone _____

Who Will Speak, continued from page 9

combination of the factors that make up a system of racist oppression has for generations condemned the majority of people of color to a living death — social death — a spirit death. This system that creates a living hell for the poor continues to build and secure wealth, profit, and comfort for the elite. This is the same system that on a national level creates the “poverty draft” that consigns primarily poor people to fight our wars; our imperialist domination of the world rests on the ravaged shoulders of the poor.

The absurd new multi-million dollar “branding campaign” for Atlanta (“the ATL”) has taken as its slogan, “Every Day is Opening Day.” As Senator Vincent Fort has said, we should be talking about an opening of *hearts and minds* to change our city for the health and well being of *all* the people of the city. We do have the resources to do this. We *do* have the resources to do this. Do we have the will? The courage? The persistence? Or are our hearts so hardened and so lacking in love that we will sit back and do nothing? May God’s grace settle on our city that we might find a new path toward the Beloved Community. ✦

Murphy Davis is a Partner at the Open Door Community. Resources for this article include David Godshalk’s “Veiled Visions,” Mark Bauerlein’s “Negrophobia,” Eduard Loring, and the website www.1906atlantaraceriot.org.

Hunger and Eating, continued from page 1

Sad to say, however, if the root cause of hunger were preached and addressed, Christians would leave the churches like the flies left Egypt when Yahweh finished with them (Plague #4, Exodus 8:20-32).

These truths, that eating is a class issue and that the root cause of poverty is wealth, were taught to me by the hungry themselves, by the cry of the poor. This revelation from Jesus through the suffering of the poor brought me to a new faith and politics. Yet the root cause of hunger and poverty as wealth is further from the hearts and minds of the American people today than ever before in our history.

The lies of the Reagan Revolution — that poverty is a choice or a consequence of moral defect — are now resident in much of the Democratic Party. The Atlanta City Council works under the presiding blind eyes of Lisa Borders, who follows the orders of Mayor Shirley Franklin as she offers laws and executive orders not to feed the hungry and not help the needy in an effort to force the poor from our sight while accruing wealth as starving children die on our streets.

Enestae Kessee, Jr. starved to death in downtown Atlanta when he was 25 days old. What has been done? Anti-alms-giving laws have been passed by our city too busy to hear the cry of the hungry. Rich Christians, in an age of hunger and wealth, hawk Jesus in ritual, retirement benefits, and vacation homes, and blame the hungry for their hunger. Oh, my.

Said plainly:

1. Eating is a class issue. Those with money eat.
2. Hunger is a class issue. Those without money can’t eat.
3. The root cause of hunger and poverty is wealth.
4. We believe in Jesus, The Human One. We follow the radical visions of Dorothy Day and the Catholic Worker Movement, Dr. Martin Luther King, Jr. and his revolution of values, Clarence Jordan and his Koinonia of life and money, and Dietrich Bonhoeffer and his Theology of the Cross and Life Together. We must fight like hell to tear this filthy rotten system to pieces. Let us redistribute land, houses, work and wealth and rebuild a new society in the shell of the old. A vision of Dr. King named Democratic Socialism. ✦

Brother Eduard-the-Agitator Loring CW#91030306 is a Partner at the Open Door Community.

1906 Atlanta Race Riot Centennial Remembrance Weekend

Thursday, September 21:

Opening ceremony at the Martin Luther King, Jr., Historic Site, followed by a procession to Southview Cemetery, where a number of the victims are buried, for an additional ceremony.

Broadcast over 89.3 WRFG Radio of a documentary on the Riot, produced in 1980 and featuring interviews with eyewitnesses to the Riot.

Friday, September 22:

A focus on the events of 1906, their context and legacy, Speaker’s Auditorium, Georgia State University. Includes a panel of the principal historians who have written on the Riot and follow-up Conversation Café (11 a.m. to 12:30 p.m.); a session on the victims and their families; and a session featuring recent student work on the riot, including students from Grady High School, Georgia State, and Columbia Theological Seminary.

Performing Artists Respond Atlanta poet Alice Lovelace hosts an evening of poetry and performance responding to the 1906 Atlanta Race Riot. Eyedrum Gallery www.eyedrum.org, 8 p.m.

Saturday, September 23:

A focus on the period, 1906 to 2006, Exhibition Gallery, Woodruff Library, Atlanta University Center. Includes sessions on the media, remembrance of racial atrocity in other communities, and the implications for Atlanta.

Evening live radio drama broadcast, directed by media producer Donnie Betts, of a radio drama originally produced in 1948 on the life of Walter White, Grady High School Theater, broadcast over 89.3 WRFG Radio.

Sunday, September 24:

Closing ceremony at the Rialto Theater. Includes a community choir directed by Dwight Andrews, poetry and other artistic expressions, and a ceremony honoring the victims and their families. Follow-up Conversation Café from 2:30 to 4 p.m. Town Meeting: Where Do We Go From Here? 4:30 to 5:30 p.m.

Other Events:

What Color the Dawn, juried exhibit of artists’ responses to the riot, at Eyedrum Gallery. Curated by Kevin Sipp with Louise Shaw. August 19 – September 30, 2006. www.eyedrum.org

Red Was the Midnight exhibit. Cosponsored by the Atlanta History Center and the Martin Luther King National Historic Site. At the MLK, Jr., National Historic Site September 15, 2006 to August 31, 2007.

FENCE by Lisa Tuttle: A Public Work of Art in Honor of the 1906 Atlanta Race Riot. The Dalton Gallery of Agnes Scott College. September 3, 2006 to January 27, 2007.

For the latest information and event times visit:
www.1906atlantaraceriot.org

Join us for Festival of Shelters!

October 1
Worship at 910
with Rev. Timothy McDonald

October
3, 4, & 5
Woodruff Park
at Five Points
in Downtown Atlanta

good **food** for all
ongoing **street witness**
and proclamation

www.opendoorcommunity.org
will have
all the **details**
or call
404.874.9652



DAN MAUK

Grace and Peaces of Mail

Dear Murphy,

That was a very nice touch on how you commemorated the 25th Anniversary of the Open Door Community by sharing with your friends in prison your 25 years of hard struggles and sacrifices, hard work. So, thank you for being there for me over the years, I really do appreciate everything you have done for me. I just got finish reading my 2006 July/August issue of *Hospitality* and I must say you guys did a great job, everybody who contributed to putting this Special 25th Anniversary of the Open Door community together all did a wonderful job. I love Ed. He's my kind of guy. I enjoyed his story. Ed "The Agitator." When I look at all your beautiful faces in the *Hospitality*, these are the people who really care about the poor, homeless, prisoners. Murphy, I like the piece on Jerome, sad though it was, I didn't really know Jerome. When they had killed him in 1986 I had been on death row for about two years. And although I didn't know Jerome that well and I had not been on death row that long, I felt the tense impending date for Jerome. Everybody seem to have known him on my block. And you were right about how the court look at the mental retarded after they killed Jerome. All the evidence pointed toward this man being mental retarded but the Governor, Board, Courts, had or showed no mercy for Jerome. The day they killed Jerome I realize the kind of coldhearted, bloodthirsty world we were living in and after his death I didn't think that I would ever get off of death row. Murphy, I know it was hard on you to be there with Jerome in his time of need when he really needed someone. Then there's those two touching stories on Nelia and Calvin Kimbrough. It is a rare thing in this world when two people meet and fall in love like you and Ed and Calvin and Nelia. And what make you guys rare is, your passion and devotion to help others is what drive you and Ed together. Mr. and Mrs. Agitator.

Anyway, looking at the "In, Out and Around 910" section of the *Hospitality*. All the hard work you guys do in helping others, it's nice to see those same people enjoying themselves. Just looking at Nelia with an empty pan of bake beans and what is so amazing is, after having served over 57 gallons of bake beans, she look like she is having the time of her life, just serving others and doing God's work, that is PRICELESS to see someone enjoying herself just to be serving others. Well, Murphy, this just about does it for me. Give my love to everyone at the Open Door community, everyone there is doing a fantastic job and you are appreciated!

Love,
Elijah
Georgia State Prison
Reidsville, Georgia

Dear Friends,

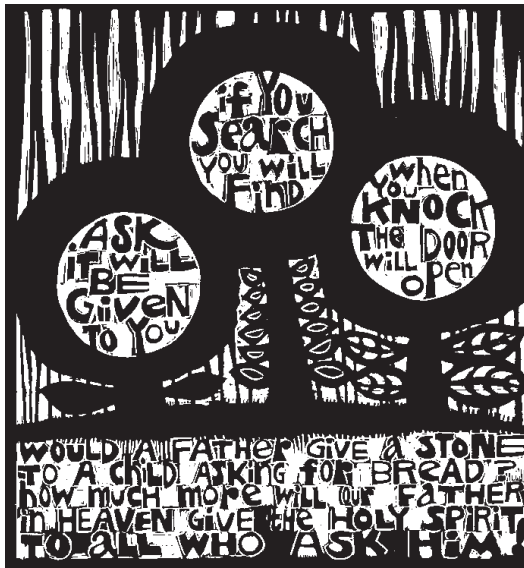
We are temporarily settled again at Cambridge (until Aug. 1). But we still have Open Door Community in our minds and rejoice in having had another magnificently meaningful Maundy Thursday, Good Friday and Easter with the homeless, the poor, the humiliated and all others in the blessed community. What a privilege to be with all of you. And how much we learn from the rejected and marginalized. Yes, we see Jesus in the eyes of the poor and hungry and forgotten! And we resolve and struggle to live differently each time we return to our homes. Our love is with all of you; you are usually in our daily thoughts and prayers. And thank God for the continuing healing of Murphy and for all God's mercies. Our warmest wishes and love to all of you. More later.

Ron and Margo Santoni
Granville, Ohio

Dear Agitator in Christ,

You take after St. Paul, you know. Anyway, here's wishing you all a splendid and joyful celebration and may you have many more to come, that is if you don't agitate too much! You know what happened to Paul. You will be in my heart and prayers during this blessed time and I look forward to reading all about it in your paper which I so look forward to receiving each month. I will make a special remembrance on the 11th when I celebrate Mass. May the Lord bless you all and keep you safe.

Peace and Joy in the Lord
Paul Scott
Trento, Italy
Chiacchiera con i tuoi amici in tempo reale!



MEINRAD CRAIGHEAD

Bless you, all my dear Open Door friends as you celebrate 25 years of faithfully following Jesus in ways that few "Christians" do and in a country and church that gives lip service to Jesus while giving the finger to the Christ in sisters and brothers on the street and in prison!

I wish I could be with you in person to celebrate but will be with you in prayer and spirit.

Love and peace to all of you my friends!
Weldon Nisley, Pastor
Seattle Mennonite Church
Seattle, Washington

The May 2006 edition of *Hospitality* arrived about the same time as did the agenda for our Service and Mission committee at First Presbyterian, Durham. The agenda included this item: "Misuse of the grounds by homeless people."

It was very helpful to us to have read the article/sermon "Transforming Moments," by Rev. Sally Campbell-Evans. Please accept my apology for scanning and reprinting the article without first getting permission.

Now I would like to share the article with members of the PC(USA) Congo Mission Network as we finalize plans to bring a Congolese choir to tour a number of cities in the eastern United States this summer. One of our goals is to build relationships across the vast geographic, language, economic, and cultural differences that divide us. The article provides some help in our preparations.

I have already received permission from Rev. Campbell-Evans. May we have your permission to distribute the article in Adobe PDF as attached to this E-mail? Note: I made one correction to the article: "Tallahassee", rather than "Pensacola" as the location of Faith Presbyterian Church.

John Fricks
Durham, North Carolina

Editor's note: Yes, you have permission and thanks for the correction!

We are disappointed that we will not be able to be present with you for the 25th anniversary celebration. Over a year and a half ago we planned to have a reunion of our whole family in Bayfield, Wisconsin, where my mother was born, and where my Norwegian roots still lie. It will be held the first part of July. Bayfield is also where Rebecca's mother lived before she died. Hayward, Wisconsin is the home of the Les Courte Orioles tribe, within which our daughter Rebecca is enrolled. So we will be gathering at the same time as the reunion. We both wanted to be there. The festivities and speakers sound scrumptious and enjoyable. We will rejoice with you in spirit.

Both Judy and I are indebted to the community over the years. The reality of life lived in proximity to the poor kept and keeps life human for us both. And it has led us to embrace activities here which express our particular calling through the Living Room, Retreats for Homeless folk, work on affordable rental housing, seeking to share clothing and food with homeless, working for public justice in bathrooms, etc. So we give thanks for the 25 years which have shaped our lives, along with Edgehill Church in its ministry of justice and charity with whom we continue to share our life as a congregation and life in the Edgehill community. A woman was killed the other day just after attending the graduation ceremonies at Glendale High School in our community. Thus is life in this community at times, but also times of joy. Our summer program for children has started up and does a wonderful piece of work. Harmon Wray and I just completed a course on Faith, Prisons and Criminal Justice at the church, out of which has come a task force on the same topic. So we find spaces and places to serve the one who calls us out of darkness into light.

Reflecting a bit, Don still recalls meeting Ed again on the bus in Nicaragua, traveling up to Jalapa to make a witness for peace. Ed's invitation to visit led to many more trips there and many fine conversations, walks, eating, crying and hoping together. And we have lived amidst pain and joy. We have laughed at my video skills at Penuel Ridge, and rejoiced at children who move out and on. We have faced cancer and death together, as well as joy and "life springing forth," to use a phrase from my video of Penuel Ridge which you remind me of periodically.

For now we wanted to express joy in the 25 years, and to tell you we will hold you in prayer. I am interested in reading the history. The last issue of *Hospitality* provoked much thinking in me. While I have proximity to much of the life of homeless folk, the article by Quigley, who I hold in high regard and love very much, was overwhelming. I felt such a distance from New Orleans and the struggle there. As E.B. White says, we hold both beauty and suffering together in our lives, but it does make it difficult to organize the day. Yet we send our prayers and thanksgiving for God's blessing to continue to rest upon you and to be gracious to you. . . in the name of the one who is truth, and righteousness and hope and compassion and abundant in love.

Grace and Peace,
Don and Judy Beisswenger
Nashville, TN

Thanks for the June 2006 issue of *Hospitality*. I see our evangelista, Murphy, is plying her charismatic trade again ("Every Gesture of Contempt"). I could characterize her and your style as "escalatin' the agitatin'."

Thanks too for publishing the speech of Jeannie Alexander. She will bring her legal and mystical skills to your paper and ministry. Cherish her gifts. She has gifts similar to Dorothy Day and Murphy Davis!!!

Fr. Tom Francis
Monastery of the Holy Spirit
Conyers, Georgia

Open Door Community Ministries

Weekday Breakfast: Monday and Tuesday, 6:45 – 8 a.m.
Showers: Wednesday and Thursday, 8 a.m.
Soup Kitchen: Wednesday and Thursday, 11 a.m. – 12 noon.
Use of Phone: Monday and Tuesday, 6:45 a.m. – 8:15 a.m.
 Wednesday and Thursday, 9 a.m. – 12 noon.
**Harriet Tubman Free Medical Clinic and
 Soul Foot Care Clinic:** Thursday, 7 p.m.
Clarification Meetings: some Tuesdays, 7:30 – 9 p.m.
Weekend Retreats: Four times each year for our household,
 volunteers and supporters.
Prison Ministry: Monthly trip to prisons in Hardwick, Georgia,
 in partnership with First Presbyterian Church of
 Milledgeville; The Jackson (Death Row) Trip; Pastoral
 visits in various jails and prisons.

We are open...
Sunday: We invite you to worship with us at 5 p.m., and join
 us following worship for a delicious supper.
 We are open from 9 a.m. until 4 p.m. for donations.
Monday through Thursday: We answer telephones from 9 a.m.
 until 12 noon and from 2 until 6 p.m. We gratefully accept
 donations from 9 a.m. until 8:30 p.m.
Friday and Saturday: We are closed. We are not able to offer
 hospitality or accept donations on these days.

*Our Hospitality Ministries also include visitation and letter writing
 to prisoners in Georgia, anti-death penalty advocacy, advocacy
 for the homeless, daily worship and weekly Eucharist.*

Join Us for Worship!

We gather for worship and Eucharist at 5 p.m. each Sunday, followed by supper together.
 Our worship space is limited, so if you are considering bringing a group
 please contact us at 770.246.7628. Please visit www.opendoorcommunity.org
 or call us for the most up-to-date worship schedule.

September 3 Worship at 9:10
 Eucharist
 and Songs of the Labor Movement

September 10 no worship at 9:10
 The community will join the Prison and
 Jail Project in Americus, Georgia
 for the first day of the annual
 Freedom Walk

September 17 Worship at 9:10
 Lauren Cogswell preaching

September 24 no worship at 9:10
 1906 Race Riot Commemoration
 (see schedule on page 10)

October 1 Worship at 9:10
 Rev. Timothy McDonald preaching
 Festival of Shelters



BETTY JANE CRANDALL
 25th Anniversary Eucharist Table

Clarification Meetings at the Open Door

We meet for clarification
 on selected Tuesday evenings
 from 7:30 - 9 p.m.

*Plan to join us for
 discussion and reflection!*



DANIEL NICHOLS

For the latest information and
 scheduled topics, please call
 404.874.9652
 or visit
www.opendoorcommunity.org.

Medicine Needs List

Harriet Tubman Free Medical Clinic

ibuprofen
 lubriderm lotion
 cough drops
 non-drowsy allergy tablets
 cough medicine (alcohol free)

Soul Foot Care Clinic

epsom salt
 anti-bacterial soap
 shoe inserts
 corn removal pads
 exfoliation cream (e.g., apricot scrub)
 pumice stones
 foot spa
 cuticle clippers
 latex gloves
 nail files (large)
 toenail clippers (large)
 medicated foot powder
 antifungal cream (Tolfanate)

**We are also looking for
 volunteers
 to help staff our
 Soul Foot Care Clinic
 on Thursday evenings!**

Needs of the Community



**we need sandwiches!
 meat & cheese
 on wheat**

Living Needs

☐ jeans
☐ men's work shirts
☐ men's belts
☐ men's underwear
☐ women's underwear
☐ socks
☐ reading glasses
☐ walking shoes
 (especially 9 1/2 and up)
☐ T-shirts (L, XL, XXL, XXXL)
☐ baseball caps
☐ MARTA tokens
☐ postage stamps
☐ trash bags
 (30 gallon, .85 mil)

Personal Needs

☐ shampoo (full size)
☐ shampoo (travel size)
☐ lotion (travel size)
☐ toothpaste (travel size)
☐ combs & pics
☐ hair brushes
☐ lip balm
☐ soap
☐ multi-vitamins
☐ disposable razors
☐ deodorant
☐ vaseline
☐ shower powder

Food Needs

☐ turkeys
☐ hams
☐ sandwiches
☐ quick grits
☐ cheese

Special Needs

☐ backpacks
☐ double bed
☐ bed pillows
☐ digital camera

*From 11 a.m. until 2 p.m. Wednesday and Thursday, our attention is focused on serving the soup kitchen and household lunch. As much as we appreciate
 your coming, this is a difficult time for us to receive donations. When you can come before 11 a.m. or after 2 p.m., it would be helpful. THANK YOU!*