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

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September-October 2010

Psalm 146

Adapted by Murphy Davis

Don't just sit there! Make some noise!
From the depth of our being
Let's shout for the God of the Oppressed!
For this is the meaning of our life:
To sing God's song of Liberation day in and day out,
In season and out.

Don't put any trust in the powerful of the earth:
Human beings who make big promises and dazzling plans.
No human being can save you.
Really, not one of them!
They will die like everybody else
And return to the dust of the earth;
And then all their promises and plans don't amount
To a hill of beans.

The only God is the One whose name is Love,
Whose purpose is Life,
Whose heart is Liberation.
This is the Holy One who loved the earth into being
And breathed each creature into life to find
A place in the Beloved Community.
You will be full of joy and hope
When you put your trust in the God of Love.

Our God makes promises and keeps them,
Brings justice to those who are oppressed,
And restoration to those who have been crushed
Under the heel of the domination system.

Our God gives food to the hungry and sets free
Every woman, man and child in prison:
The innocent and the guilty alike.
Our God gives sight to the blind
And lifts up those who are bent and tired
From an unjust workplace: those who are exhausted
From working minimum-wage jobs,
Those who suffer the despair of uselessness.

This God watches over immigrants and strangers in our land
And declares that no Child of God is "illegal."
God loves those who live for justice and solidarity
And is a friend and shelter for each exploited one.

But God lets the selfish and greedy work out
Their own exclusion and alienation.
They will fall into the traps they have set for others.

The God of the Oppressed is the source of all life.
So let all the liberated people Sing for Joy!

Murphy Davis is a Partner at the Open Door Community.



Brian Kavanagh

When We Become Elijahs, Confronting the Ahabs

By Joseph Shippen

Editor's note: Joseph Shippen is the rector of St. James Episcopal Church in Macon. He and Suzanne and their son Benjamin are partners at New Hope House, where they visit on Georgia's death row and provide hospitality for the families who come to visit on death row. He preached this sermon at Open Door Community worship in July.

**I Kings 21:1-24
Luke 7:36-50
Galatians 2:15-21**

All of the readings for today come from the Revised Common Lectionary for this 11th Sunday in Ordinary Time, so these readings have been heard in many churches today as disciples have gathered to worship. All of these readings are about God siding with the poor, the oppressed and the marginalized over and against the rich and powerful. All of them are about prophets used by God to confront the oppressive acts of the powerful.

In our reading from 1 Kings, Ahab is the king, and he wants the vineyard of Naboth. The king, of course, has plenty of land, but the particular vineyard that Ahab wants is right next to his summer house in Jezreel, and Ahab wants to turn it into a vegetable garden. The problem is that Naboth refuses to

sell. Naboth knows that he cannot sell the land to the king and remain faithful to God. He knows that God is the real owner of the land and that he holds it in trust, just as his ancestors did all the way back from the time they received it after their liberation from slavery and journey into the Promised Land.

Having land has always been a matter of justice and power. When people have some land, they are able to produce what they need for themselves and their families. They have power. They have the ability to prosper.

What tends to happen, though, what has always happened, is that the wealthy and powerful, be they individuals or corporations, will do whatever it takes to get the land of the poor in addition to what they already have. One of the ways you do this if you are rich is predatory lending. As soon as there is a famine, you give a desperate farmer a loan with an interest rate in the fine print that is impossible to repay. When the loan is defaulted on, the farmer's land then goes to the rich person who made the loan. The other common way the rich and powerful take the land of the poor is to frame them for something they didn't do, which is the route Ahab and Jezebel decide to take. The prophets of the Old Testament frequently denounce both of these practices.

Once the wealthy and powerful have large portions of the available land, they of course become more wealthy and powerful. They not only now have lots of land to produce

When We Become Elijahs *continued on page 8*

Domestic Violence: The Invisible Problem

By Marie M. Fortune

Editor's note: Marie Fortune is the Founder and Senior Analyst of the FaithTrust Institute (www.faithtrustinstitute.org), formerly the Center for the Prevention of Sexual and Domestic Violence, in Seattle.

Charles Parsons murdered his wife during a couples counseling session at Calvary Lutheran Church south of Seattle. He turned himself in and has been charged with first-degree murder and assault.

Carol Parsons had been divorced from Charles Parsons for a year. He wanted to "reconcile"; she did not. She was moving on with her life and her three children. But she suggested they go to couples counseling to help her ex-husband get "closure." He came to the session armed.

Carol's brother said that Charles had not previously been physically violent toward his sister but was "possessive and overbearing" and called her at all hours to check up on her.

If what Carol's brother said is true, this is one of those unusual situations where the first act of physical violence is homicide. But the controlling, possessive behavior appears to have been evident, at least to members of Carol's family.

In its 2009 Fatality Review Report, the Georgia Commission on Family Violence (www.gcfv.org) discusses the faith involvements of victims and abusers. Among the nine homicide cases it reviewed, seven victims identified themselves as Christians, as did three abusers. But only one victim had shared any information about her abuse with her pastor. For the rest, their abuse remained invisible, though they were active in their churches.

In the Seattle tragedy, we will never know whether anything could have been done differently so that Carol Parsons would be alive today. This is not a case for finger pointing. But it is time to think critically about whether battered women can find help from their faith communities.

I still have faith leaders say to me, "But no one ever comes to me with this problem." Conclusion: we don't have domestic violence in our faith community. Further conclusion: I don't need to be trained to deal with a problem we don't have.

If a battered woman asks me whether she should talk to her faith leader about it, I usually say no. If she has to ask, then I doubt that it is safe to go to that person.

If a battered woman asks me whether she should talk to her faith leader about it, I usually say no. If she has to ask, then I doubt that it is safe to go to that person. I doubt that he/she has been trained in this matter. If so, then he/she should have been talking and praying about it from the pulpit, to let people know that their leader is trained, aware and available.

We have to find a way to break this cycle of invisibility within our faith communities. For faith leaders, the lesson is that you will not hear about domestic violence (or sexual assault) unless you speak about it. And



Daughter, Sister, Wife, Mother

Alice Hendrickson

don't speak about it if you're not prepared to hear about it.

For the wider community, the lesson is that possessive, controlling behavior is what domestic violence is all about. We must become able to see this as a danger sign and provide support and protection. And we need to know that the period following separation or divorce is the most dangerous time for the victim.

Faith leaders need to understand the basic facts about domestic violence, how to access and work alongside the secular advocates in their communities, and when to avoid couples counseling at all costs. We also need to provide spiritual support and scriptural interpretation that supports a victim seeking safety. We can be part of the solution rather than part of the problem.

Until then, we will continue to read news stories about murders in the church parking lot or the rabbi's office. ♦



Daniel Nichols

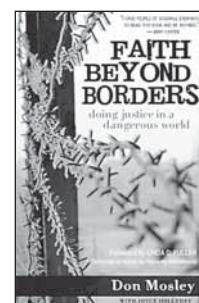
Recommended Reading

Faith Beyond Borders

Doing Justice in a Dangerous World

by Don Mosley, Joyce Hollyday

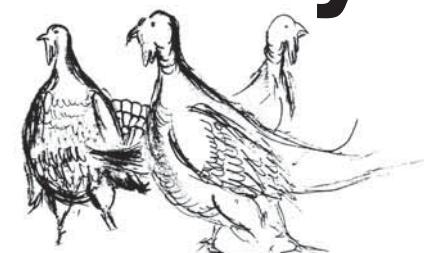
176 pages
\$15.00



For more than thirty years, Don Mosley has traveled the globe, working for the cause of justice on behalf of two organizations he helped to found: Habitat for Humanity and Jubilee Partners, a community of believers who have welcomed 3,000 refugees from danger zones around the world.

www.christianbook.com

Turkeys



Leo McGuire

The Open Door Community needs turkeys to serve for our holiday meals!

Thanksgiving Meal
Friday, November 26
Christmas Meal
Monday, December 27

Turkeys already cooked and sliced are most helpful.

contact Sarah Humphrey at odcvolunteer@bellsouth.net or 770.246.7618

HOSPITALITY

Hospitality is published 11 times a year by the Open Door Community, 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 \$10 donation to the Open Door Community would help to cover the costs of printing and mailing **Hospitality** for one year. A \$40 donation covers overseas delivery for one year.

Open Door Community

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9/6/10: Labor Day hamburgers.

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Open Door Community

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Central Atlanta 'Progress' Is Poor People's Regress

By Larry Keating

Editor's note: Larry Keating is a Retired Professor in the City and Regional Planning Program at the Georgia Institute of Technology's College of Architecture. He is the author of "Atlanta: Race, Class and Urban Expansion," published in 2001.

Central Atlanta Progress was originally incorporated as the Central Area Improvement Association in 1941. Its mandate is to promote the land use, public and economic interests of businesses in central Atlanta.

Some of its programs and activities are mostly good. The downtown Ambassador Force, financed by CAP, provides directions to tourists and a visible security presence throughout the central area. Downtown concerts and other entertainment, financed by CAP and others, occasionally enliven public spaces. And CAP works for public benefits such as improved transportation in the central area.

For more than 50 years, CAP has pressed the state and local governments to rid Atlanta's core of low-income black people, whether residents, consumers or businesses serving a low-income clientele.

But other CAP policies and activities have damaged public interests that it saw as conflicting with its goal of a vibrant commercial center surrounded by upper-income consumers. For more than 50 years, CAP has pressed the state and local governments to rid Atlanta's core of low-income black people, whether residents, consumers or businesses serving a low-income clientele.

The plan for the Downtown Connector, where Interstates 75 and 85 join to pass through the central city, was financed by the city and the Central Area Improvement Association in the 1940s. Its construction demolished a wide swath of low-income black neighborhoods, eliminated many businesses and cut the black business, religious and entertainment district along Auburn Avenue in half. A transportation consultant's original proposal to route the expressway through a dilapidated industrial area did not allow for the expansion of the central business district, and the buffer between it and poor black neighborhoods, that CAP wanted.

When the interstates were being built in the 1950s and '60s, urban renewal projects, executed piecemeal to minimize community awareness and opposition, eliminated most of the remnants of the original Buttermilk Bottom and Auburn Avenue neighborhoods — long established thriving black communities.

Later, conflict arose about the number and percentage of low-income replacement housing units that would be built in Buttermilk Bottom. In 1974, Atlanta's first black mayor, Maynard Jackson, used his influence to negotiate a solution. Low-income units were to make up 25 percent of the new units.

The city selected a CAP subsidiary, called Park Central Inc., to redevelop the area. And Park Central was allowed to fall well short of the negotiated number of low- and moderate-income units and to focus extensively on upper-income ones. In fact, under Atlanta's second black mayor, Andrew Young, the city sought and obtained state legislation allowing it to more deeply subsidize new middle- and upper-income units, which it then did.

From 1960 through the early 1970s, Central Atlanta Progress lobbied the Georgia Legislature and the city of Atlanta to build a rapid rail system. And when the Metropolitan Atlanta Rapid Transit Authority system was constructed in the 1970s and '80s, it destroyed the small businesses in the central bus transfer area where low-income black people had bought groceries and other goods largely unavailable in poor neighborhoods. Bus routes were terminated on the periphery of the central area, requiring changes of trains underground at the central Five Points MARTA station. None of the small grocery stores and other businesses in the former bus transfer area survived, because their customers had been channeled underground. They were not entitled to any compensation, because the effect of MARTA on the businesses was indirect.

Vendors to the Poor

Several years later, the economic descendants of these small stores began appearing outside the Five Points transfer station, in the form of street vendors selling fruit, vegetables and sundry items. These merchants carried fewer goods than the small stores had, but they again enabled poor, mostly black, transit-dependent people to buy things often unavailable in their commerce-starved neighborhoods.

CAP and the street vendors fought over every aspect of the vendors' operations for years: location, range of products, hours and, especially, how the merchandise was displayed. And, having taken part in some of their negotiations, I can say with assurance that CAP's consistent goal was to require the vendors to upgrade the quality of their physical structures to something they could not afford.

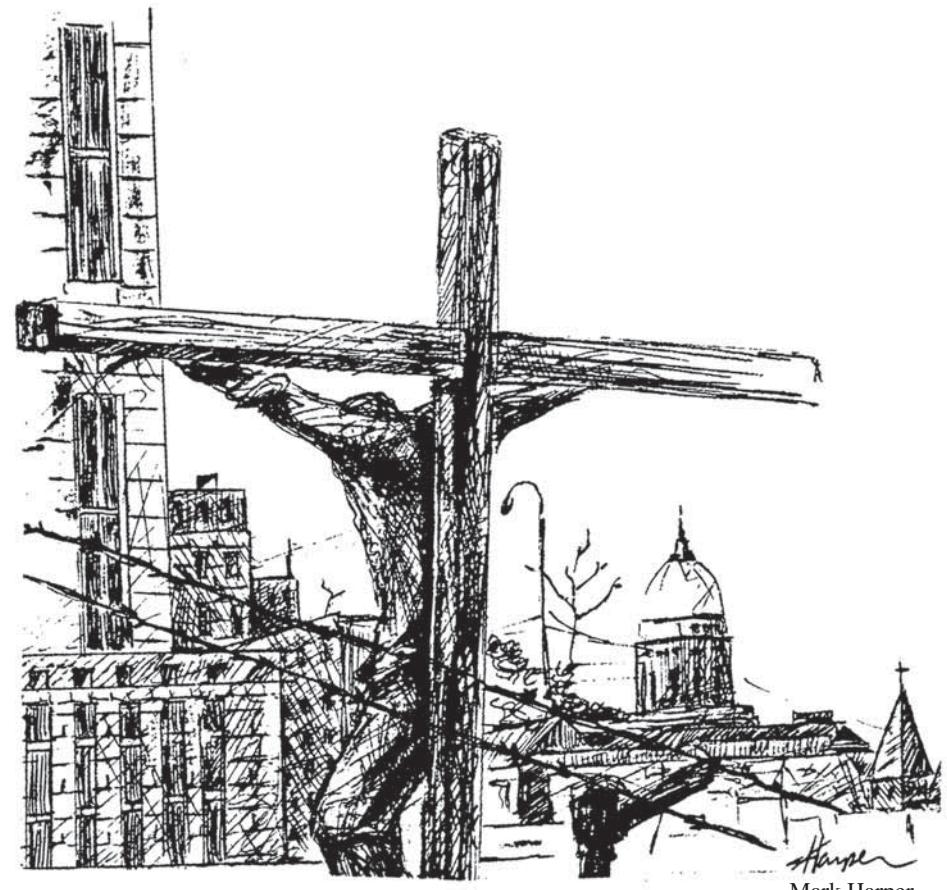
The merchants were tenacious. They had some stalwart allies on the Atlanta City Council, and they managed to have the president of the vendors' association elected vice chairman of the Atlanta Vending Review Board. But CAP's deeper pockets, greater power and continuous pressure eventually prevailed. In October 2009, as Mayor Shirley Franklin's administration was drawing to a close, CAP succeeded in passing legislation dooming the traditional street merchants.

Kiosks, made by General Growth Properties, which owns or manages more than 200 shopping malls nationwide, are being installed at 20 permitted locations in the central business district. GGP will lease what could be as many as 100 domed, steel-framed, brass-accented kiosks and is responsible for maintaining the "integrity and quality of the units."

Observed David Wardell, vice president for operations and public safety at CAP: "The old ordinance allowed for a 7-by-10-foot space, basically a table. There were complaints about stands blocking the sidewalk and blocking the entrance to the MARTA stations." According to GGP, the third-party "street vendor management program and contract arrangement" is the first instance of the corporatization of street merchants in the country.

Wielding the Wrecking Ball

Proximity and access are basic points of conflict



Mark Harper

between downtown Atlanta businesses and poor black people. Over time, CAP has succeeded in eliminating most of the low-income housing that once surrounded the central business district. Urban renewal demolished more than 1,800 units in the two poor neighborhoods east of the core, and CAP created the corporate entity that redeveloped both areas.

An exceptionally cooperative Atlanta Housing Authority eliminated 574-unit Techwood Homes just before the 1996 Olympics and 623-unit Clark Howell Homes just after them, as part of the "Olympic Legacy Program." The other low-rise public housing communities that had ringed the central area were demolished from 1997 to 2008: John Hope Homes, Harris Homes, McDaniel Glenn, Grady Homes, Eagan Homes, Capitol Homes and University Homes. Altogether, nearly 4,700 public housing units near downtown were razed. At this writing, four high-rises for the elderly that were integral to these developments — Palmer House, Roosevelt House, M.L. King and Juniper at Tenth, totaling 811 units — are being prepared for demolition.

CAP's influence on the Housing Authority is well documented. The most succinct declaration is that of AHA Executive Director Renee Glover, a former corporate lawyer. Just after the Olympics, at a CAP-sponsored conference on downtown housing partnerships, Glover declared that public housing in general, and Techwood and Clark Howell Homes in particular, "have to be a part of the downtown agenda."

Some of the most important events in Atlanta's history are obscure because they happened behind closed doors. Some decisions are retroactively revealed, such as Olympic promoter Billy Payne's hat-in-hand appearance in 1987 before Coca-Cola's then chief Roberto Goizueta, seeking (and obtaining) his blessing of an Atlanta bid for the Olympics, before any public awareness of it. Five months after Payne announced in November 1993 that Centennial Olympic Park would be built downtown, a still stunned Mayor Maynard Jackson recalled, "Well, I found out through the newspaper. Even though I am the city mayor, I found out through the newspaper."

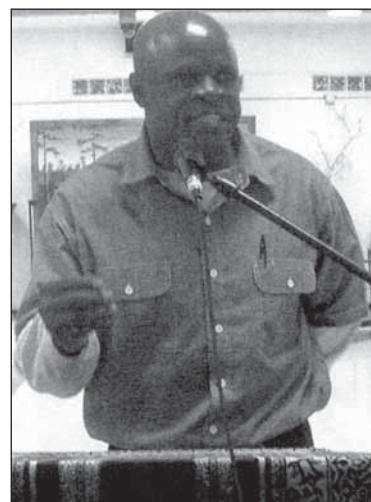
But often the intricacies of significant Atlanta decisions remain obscure because the participants remain silent. The decision to build a new stadium for the Atlanta Braves, partly funded by Olympic money but requiring millions of dollars in public financing, is known only by the result. There was

Central Atlanta 'Progress' continued on page 10

We Are Killing Their Dreams

By Thony Green

Editor's note: Thony Lee Green, 102340, is a prisoner in America and a member of the Open Door's extended community. He lived with us for a few months in 1982, until the Georgia Bureau of Investigation, guns drawn, broke into our home and arrested our friend. Since then, Murphy and Eduard have visited Thony in prison in Louisiana once a year. This writing is an example of the commitment and hard work he is putting forth to learn and mature while behind bars.



I often sit looking behind the curtains of yesterday, visualizing our mothers and fathers as they sit around the fires in their shanties, dreaming of the day they would be free and comforting their young with their hopes and dreams of freedom and with loving motherly and fatherly touches.

Today we are living and engaging the dreams of those who endured so much pain. In their struggle to be free, the only peace and comfort in a slave's life came from their hopes and dreams of someday being free.

We have the freedom they fought for, but when we place the value of a bag of dope or two or three thousand dollars ("blood money") above a human life, we are killing their dreams. "I don't love my sisters anymore; all their bodies and dignity mean to me is a feeling or \$20. My brothers are niggas and my sisters are h-s and b----s. Look, Mom, I don't need you and Dad telling me how to live my life. I'm going to do my own thing. I've been enslaved in my mind; the dream is dead. The Civil Rights Movement don't mean anything to me. I don't care nothing about no Black history, so why should I celebrate it? Besides, that was before my time. There is no dream."

There's an urgent need for us to work with and encourage our young to put down the guns, put down hate, put down separation and drugs, and pick up love, unity, sister and brotherhood and education.

What we are living today is a SHAME! How could we be so uncaring and ignorantly close our eyes to the prices that were paid for our lives today? How could we not come to honor and celebrate the history of a people that has given so much for us and for the building of this country?

Three months after the victory of the 1963 Birmingham demonstrations, a Black church in that city was dynamited. The blast injured 21 people and killed four little girls. The rights for us to vote and to be a people were paid for with the lives of children, mothers, fathers, grandmothers and grandfathers. How could we look upon our freedom as something cheap and step on the dreams of our mothers?

"We are the dream"; our mothers and fathers are the past. We are to never forget them and their struggles. Our young are the future, but there won't be a future if we con-

Growth

Inside of a concrete jail facility,
inside of a concrete dormitory wing,
inside of a concrete outside recreation yard,
in between a concrete wall and a concrete floor,
in a dirt-less crevice,

grows a little yellow flower.

It looks like every other little yellow flower.
It has nothing to distinguish itself from
the many others of its kind,
except where it grows.

Numerous times I've asked myself
how is it possible for this plant
to live and bloom
surrounded by concrete.

Over the weeks it has come to represent
something more than just a flower growing out of concrete:

It has come to symbolize the power of GOD
working throughout the submitted life.

The yellow flower is testimonial that
under any circumstances or adverse situations,
even in the valley of the shadow
of incarceration and unyielding concrete,

GOD brings forth life to blossom and bloom.
GOD and GOD alone is fertilizer enough
for the little yellow flower
and those who happen to observe it.

— **Samuel Jackson**
Georgia Prisoner
Poet in chains
Soul in the Air

Hospitality welcomes poems from people in Georgia prisons or living on the streets in Georgia.
Send submissions to
Eduard Loring, Open Door Community, 910 Ponce de Leon Ave. N.E., Atlanta, GA 30306-4212
or by email to hospitalitypoetrycorner@gmail.com.

tinue to abuse and exploit our young and poison their minds with drugs and foolish propaganda instead of raising them in the knowledge of who we were and of who we are today. There's an urgent need for us to work with and encourage our young to put down the guns, put down hate, put down separation and drugs, and pick up love, unity, sister and brotherhood and education.

Dr. King had a dream that one day his four little children would join hands with the little white boys and white girls in the bond of unity, and be judged not by the color of their skin

but by the content of their character. I have a dream today that we not judge each other by what church service we might or might not attend or what club we might or might not be members of or what city we might or might not be from, but that we judge each other by our character.

Let us join hands in unity and brotherhood for the common good of all inside this institution, and be encouragers and builders of the dream. Let's keep the dream alive. The time is now that we prepare ourselves for each other, and for society. ♦

poetry corner



Julie Lonneman

Overcoming the Language of Oppression

A Prisoner Speaks Out

By Melvin E. Jones

Editor's note: Melvin Jones is imprisoned in the Wheeler Correctional Facility in Alamo, Georgia.

At least once a month, I hear prisoners discuss or debate whether they are "inmates" or "convicts." During these exchanges, they cite the perceived merits or demerits of being an inmate or a convict. By far, most of the prisoners favor being called convicts.

While taking a sociology course many years ago, I learned that the term "inmate" was first used to describe an individual confined in a mental asylum or hospital. Many prisoners today regard an "inmate" as a weak, foot-shuffling, head-scratching person whose mentality is "Rest the mule, boss. I'll plow the field." Many of those described as inmates are also suspected of being snitches or rats.

According to Webster's New World College Dictionary, the word "convict" comes from "convince." And the etymology behind the word "convince" says, "to overcome, convict of error, to conquer." With that being the case, I have continually refused to consider myself either an inmate or a convict. I am a

prisoner, a political prisoner!

Black's Law Dictionary cites "captured" as a comparison ("cf.") to "prisoner." And Webster's defines prisoner as "a person captured or held captive." I AMA PRISONER.

Power to the prisoners! Pamoja tutashinda! (Swahili for "Together We Will Win!") ♦

From the Editor:

Dear Melvin,

Thank you for your thoughtful reflection on the power of the language we use to define our own reality. While many people react quickly to say, "Oh, it's just words!" we know the power of the words. Think, for instance, what it meant when we stopped using the terms "colored," "Negro" and the many epithets meant to hurt, dehumanize and denigrate the lives of others and began to use the word "Black" and later "African-American." Few would dispute that this was a major cultural change for those of us who lived through those years.

Think what it means to refer to an adult female human being as a woman



Chad Hyatt

rather than "chick," "girl," "baby" or worse. We assign value, dignity and respect with our choice of words.

Since the beginning of our newspaper Hospitality we have insisted on using "prisoner" instead of "inmate." The exception is when we use the word "captive," as in the Biblical mandate of "liberty to the captives."

I was very blessed, when I began to work as a prison Abolitionist in 1976, to encounter a wonderful, progressive group

of peacemakers who had been at work for many years to bring about a moratorium on prison construction and a permanent end to the death penalty. Among them was Fay Honey Knopp, who brought years of peace-making, her experiences with Prison Visitation and Support, analysis and vision to her prison abolition efforts after the Attica uprising in 1971.

In the 1970s, she and others wrote "Instead of Prisons: A Handbook for Abolitionists." It was published in 1976 by the Prison Research Education Action Project of the New York State Council of Churches, which later became the Safer Society Program and Press. We are offering an excerpt from "Instead of Prisons" below, with thanksgiving for the many who have gone before us who "got it" when it came to the politics and function of prisons and the language we use to define what we're doing.

Thank you for your thoughts, Melvin. We urge you and all of our sisters and brothers in prison to keep thinking, keep analyzing and keep working so that we might all define our particular realities as we struggle to move toward freedom from oppression. Our movement always demands emancipatory language.

*Blessings and peace,
Murphy Davis*

The Power of Words

From "Instead of Prisons: A Handbook for Abolitionists," published in 1976 by the Prison Research Education Action Project of the New York State Council of Churches.

In order to shape a new vision of a better future, every movement for social change discovers the need to create its own language and definitions.

Language is related to power. The world is differently experienced, visualized and described by the powerful and the powerless. Thus, the vocabulary used by those who design and control the prisons is dishonest. It is dishonest because it is based on a series of false assumptions. In creating a new system, we need to consciously abandon the jargon that camouflages the reality of caging and develop honest language as we build our movement.

Prisoners perceive the use of "system" language as denying them the reality of their experience:

Just the very fact that they call us "inmates" — that's like calling a Black a "n---r" or a Jew a "kike." It says that you are flawed; there's something wrong with you. You're an "inmate" and this is a hospital; this is going to make you well. Well, this isn't a hospital and I'm not flawed. I'm not an inmate. I'm not sick. And there's nothing here being done to make me any better.

—A prisoner, interviewed by Mike Wallace on "60 Minutes," CBS Television, August 24, 1975

In this handbook, we begin to define and use honest language. But, as with many new ideas, our tongues and brains often remain captives of the old system long after our hearts are committed to the new. To disengage ourselves, we record some of the words we choose to use.

Abolitionist — A person who believes that prisons have failed. A person who advocates the abolition of prisons as a long-term goal. A person who seeks to build the "caring community." [At the Open Door, we use the term Dr. Martin Luther King Jr. used: "the Beloved Community."]

Abolitionist reforms — A social change model that gradually restrains and reduces the function of prisons in society.

Cages — Places of involuntary confinement in prisons or jails. Dishonest language calls them "rooms" or "residencies."

Caring community — Where power and equality of all social primary goods — liberty, opportunity, income, wealth and the bases of self-respect — are institutionally structured and distributed to all members of the community and where the spirit of reconciliation prevails.

Collective criminality — Institutional assaults on whole social groups or on the

public. Examples include racism, starvation, war and corporate pollution.

Corrections — The use of quotation marks draws attention to the contradictions in this dishonest term denoting programs, procedures or processes that punish rather than correct.

Criminal (in)justice systems — The parentheses denote the lack of justice in a series of procedures beginning with arrest and ending with release from prison or parole, which are not part of a single coherent system. [The Open Door uses the term "criminal control system," because we are convinced that the system has little to do with justice but is about the control of minority people and "surplus population."]

Decarceration — Modes of getting people out of prison. Also referred to as "depopulation."

Excarceration — Programs or procedures that move away from the idea of imprisonment as a response to lawbreaking.

Guards — People who are paid to keep other people caged in jails and prisons. Dishonest language calls them "correctional officers."

The moot — An informal airing of a dispute that takes place before neighbors and kin of the disputants. It is noncoercive and allows the disputants to discuss their problems in an atmosphere free from the questions of past fact and guilt.

Political — Refers to power and power relationships, especially power that is connected to the state. A "political choice" can refer to a course of action (or inaction) adopted when alternative courses are available.

Prisoner — A person held in custody, captivity or a condition of forcible restraint. Dishonest language calls them "inmates" or "residents."

Prisons — Places of confinement. Dishonest language calls them "correctional facilities" or "reformatories." [Or, more recently, "detention centers."]

Reconciliation — Instruments of reconciliation include mediation, restitution, persuasion and other nonviolent procedures that can restore both the wrongdoer and the wronged to lives of dignity and integrity.

Segregation — Refers to units within a prison that punish by isolating prisoners from the rest of the imprisoned population. Also called "solitary confinement." Dishonest language calls them "adjustment" units.

Unviolent crimes — Crimes in which there is no physical injury, often referred to as "nonviolent" crimes. "Unviolent" is a better term because "nonviolence" implies not merely an absence of overt violence but positive efforts toward reconciliation.

Victims — All who suffer from either collective social and economic violence or individual acts of violence. ♦



Photographs by Calvin Kimbrough



Yes, Virginia, There's Music in the House!

Yes, Virginia! brought its musical magic to the Open Door on August 15 (right). **Heather Bargeron**, a former Resident Volunteer and a member of the Open Door's extended community, has sung with the group for nine years. It's always a fun time when they bring their wonderful voices and harmonies to 910. This year's group was made up of (left to right) **Laura Rappold**, Heather, **Brianne Turgeon**, **Ginny (Virginia) Thompson**, **Courtney Pascual**, **Ginnie (Virginia) Little** and **Melissa Valeña**.



Calvin Kimbrough



Calvin Kimbrough

Shoes, Jeans and More

Scott Strickland, **Chris Bennett** and **David Hudson** (left), all from the Atlanta Area Football Officials Association, delivered a truckload of shoes, jeans and other men's clothing to the Open Door on August 31. On September 16, David and Otis Williams returned with David's truck, again filled with shoes and men's clothes collected by the AAFOA. David entered college with Nelia and Calvin Kimbrough at Tennessee Tech in 1964. Thank you, David, for beginning this association between the Open Door and the football association, and thanks to all in the football association who took part!

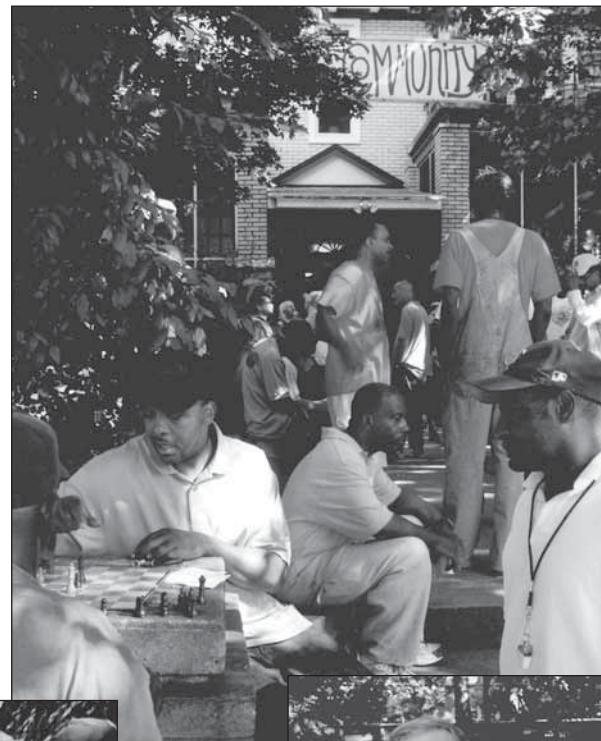
Happy First Birthday!

Benjamin Shippen, one of the youngest members of our extended community, celebrated his first birthday in July. He looks a bit somber as his New Hope House family — **Ed and Lora Shain Weir** along with parents **Joseph and Suzanne Hobby-Shippen** (above) — marks the occasion. Somehow the singing of "Happy Birthday" at his Open Door Community birthday party (right) just didn't sit well with little Ben. But we all enjoyed the cake and ice cream, including the birthday boy once he got his hands into it.



Murphy Davis

*In,
Out &
Around
910*



Photographs by Calvin Kimbrough

We Welcome Our Visitors

We were delighted with a visit from our old and dear friend **Vincent Harding** (*far right*). He spent an evening with us and friends **Ndugu T'Ofori-Atta** and **Aljosie Knight** (*left and center*). Dr. Harding, who has given his papers to the Emory University Library, was in town to "try to catch up with the younger Vincent Harding" for some autobiographical work.



Murphy Davis

Labor Day Picnic

The smoke from the grills began to drift out into the neighborhood by 8 a.m. on Monday, September 6. **John McRae**, **Andrew Quinn** and **Kim Ellington** (*far left*), partly hidden by the smoke, cooked more than 1,000 hamburgers and veggie burgers. Meanwhile, in our front yard, hungry folks waited. **Melvin Harris** and **Steve Madison** played chess while **Benny Williams** watched the action (*left*). As **Barbara Schenk** (*far left, foreground*) offered vitamins, **Leslie Lortz** and **Mary Sinclair** made sure plates of hamburgers were ready for each guest. Our friend **Betty Jane Crandall** continues to bring friends from South Carolina to help serve. Below are (*from left*) **Chris Berg**, **Joe Young**, **Betty Jane**, **Justin Birney** and **Caitlin and Janet Singletary**. It was a beautiful day for a fine repast under the shade of the trees in our back yard.

When We Become Elijahs *continued from page 1*

goods, they also have a large group of people who are now powerless and who have to work for whatever the wealthy landowner, who is now their employer, will pay, which isn't much.

It is the same situation today. You can look at every aspect of the modern global economy and see it. Look at Central America and you will see large portions of land in the hands of a few people. Landless people are forced to work on plantations that grow products such as coffee and bananas for North Americans. Or they find work in sweatshops that produce goods that are sent to North America. Land is central to the injustice that exists between rich and poor countries.

This modern-day slavery grew out of a similar situation in the United States. In the 19th and 20th centuries, land was taken by Wall Street banks from poor people, again through predatory lending. Listen to how John Steinbeck, in his novel "The Grapes of Wrath," describes the use of new technology to methodically and mechanically steal people's land during the Great Depression:

The tractors came over the roads and into the fields, great crawlers moving like insects, having the incredible strength of insects. They crawled over the ground, laying the track and rolling on it and picking it up. Diesel tractors, puttling while they stood idle; they thundered when they moved, and then settled down to a droning roar. Snub-nosed monsters, raising dust and sticking their snouts into it, straight down the country, across the country, through fences, through dooryards, in and out of gullies in straight lines. They did not run on the ground, but on their own roadbeds. They ignored hills and gulches, water courses, fences, houses. The man sitting on the iron seat did not look like a man; gloved, goggled, rubber dust mask over nose and mouth, he was part of the monster, a robot in the seat.

Steinbeck says that the man driving the tractor looks like a robot, but by describing him as goggled and with a rubber dust mask over his nose and mouth, we also get the image of a skull. This man is a dead man.

A Land Grab by the King

Saturday, June 19, is Juneteenth, a celebration of the liberation of slaves in this country, when Union soldiers finally came to Texas in 1865 and freed the slaves there, a full 2½ years after the Emancipation Proclamation. As we remember and celebrate this important national holiday, we also remember the way people were forcibly taken from their land in Africa, taken from their families, to work in the most terrible and cruel institution of slavery here in America. We remember the repercussions of this terrible injustice that we see today in the form of racism and

poverty.

So pushing people off their land and the taking of land to amass wealth and power is

Our country is fundamentally built upon a pattern of the rich and powerful taking land from the poor and less powerful.

not something that has happened only long ago. Our country is fundamentally built upon a pattern of the rich and powerful taking land from the poor and less powerful. And this is what America is still doing today.

The laws and traditions of ancient Israel worked against this practice. The practice of the Jubilee Year demanded a regular liturgy (yes, a matter of worship) of returning land to its rightful owners: returning land to families from whom the land had been grabbed. The prophets declared that God hates the practice of the rich taking from the poor and will not stand for it. Ahab knows as well as Naboth that Naboth cannot sell his land to the king and remain faithful to God.



Rini Templeton

The king thinks, though, that Naboth will defer to his position, and he is surprised when Naboth will not be intimidated and stands up to him. So Ahab childishly throws a tantrum and sulks back to his palace in Samaria.

Queen Jezebel, though, tells Ahab that as king he has a right to Naboth's land. Don't pout, she says. You are the king, so you have the power to take Naboth's land, and that is what you should do. And she sets up a plot to have Naboth killed.

Jezebel arranges a kangaroo court. In their judicial system, the elders and the nobles would sit in judgment of the accused person. The plan was for Naboth to be brought before this judicial assembly and for two false witnesses to accuse him of cursing the king and God. Then Naboth would be stoned. Everything went as Jezebel planned it, and with Naboth now judicially murdered, Ahab could take possession of the land.

It is important to note in this story that the whole system is condemned. The elders

and nobles join with Jezebel in murdering Naboth.

Ahab thinks he will get away with this, but God has another idea. God sends the prophet Elijah to confront the king and tell him that God is not pleased; the king will have to face consequences for breaking God's law in this abusive use of his kingly power.

This may seem like a simple real estate story, in which God is condemning one particular practice of land grabbing by the rich and powerful. But this is not about God's concern for people's personal, private ownership rights to their land. This is a story about how we use the structures of power to help or to harm. This is about God's care for those who are trampled on by the high and mighty. And it is a story in which God puts on notice those who would oppress the poor.

The Holy Spirit Speaks

I could not read this story without thinking about the situation of people on Georgia's death row and their families over the past two weeks. A week ago a brave group of family and friends of people on death row set out at 9 in the morning for the Sloppy Floyd Building in downtown Atlanta. They were going to a board meeting of the Department of Corrections to express their concern about the recent taking away of contact visits.

Each member of the group said who they were and asked the board to restore contact visits. A member of the group whose brother had been on death row, Steve Colwell, then got up and delivered hundreds of Mother's Day cards to the assistant commissioner of the Department of Corrections. The cards were a campaign to ask the board, in honor of Mother's Day, to allow mothers to hug their children on death row again.

Before the board meeting began, Sara Totonchi noticed that an item had been taken off the agenda. As they usually do when an execution is scheduled, the board members had planned to discuss Ray Ford's upcoming execution. With the families present, they apparently were ashamed to do this.

At the end of the meeting, the assistant commissioner, Derrick Schofield, invited some of the families, as well as representatives of New Hope House, the Southern Center for Human Rights and Georgians for Alternatives to the Death Penalty, to a private meeting. Steve Colwell, who is usually very soft-spoken and calm, began to passionately make his case for the restoration of contact visits. He even directly told the assistant commissioner that he was oppressing these families. Steve was filled with the power of the Holy Spirit, like Elijah when he confronted King Ahab.

Perhaps it is commendable that the assistant commissioner took the time to listen to the families. Perhaps he has done more than some in his position. And I am pleased to note that, since this meeting, there have been a few small but positive changes. Last weekend we heard that families and inmates

were allowed to share food from the vending machines again. And this weekend we heard that some contact visits between prisoners and their families have been restored. We rejoice at these changes, and I take them as a sign of the beginning of repentance.

That said, though, it is still true that, just as Steve Colwell said, the entire system of which Derrick Schofield is a part is oppressing these families. The Department of Corrections, just like every other part of this death penalty system, seems to me to be similar to the court set up by Jezebel. It is the same story with the Georgia Board of Pardons and Paroles, which met the next day to deny Ray Ford's petition for clemency.

Everything is stacked against the person facing the death sentence and his family. The powers do not really want to see the human being they are putting to death, lest they have to listen to their consciences. There is a power structure that must be protected, and the bureaucrats are not about to let a few facts interfere with their zealous institutional maintenance and preservation of the power structure.

The Prophet at Jesus' Feet

In our reading from the Gospel of Luke, Jesus, like Elijah, shows us that God detests this kind of oppression by those with wealth and power. Jesus is eating at the home of a prominent religious leader, Simon, when a woman barges into the party and begins to wash Jesus' feet with costly perfume and wipe his feet with her hair.



Sally Elliot

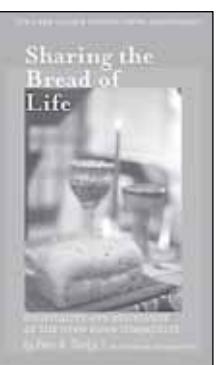
We are told that this woman is a sinner. In the ancient world, there was a big thing about not associating with sinners, especially women, who along with children were the most powerless of the powerless. This taboo about people considered outcasts and sinners is what Paul is dealing with in our reading from Galatians. Paul is chastising Peter and other leaders of the church for not associating with Gentiles. In the ancient Jewish world, there was the idea that Gentiles were sinners, and you could not eat with a sinner, let alone

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with Heather Bargeron
preface by Dick Rustay

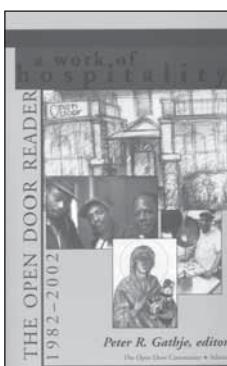
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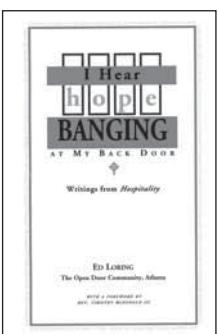
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continued from page 8

touch one, lest their sin get on you and contaminate you.

This is a little like the idea of "cooties," which you may remember from second grade. You had to stay away from those who supposedly had cooties, because if you touched them, you became forever "one of them." "Oooooo! You've got cooties!" This is one of the ways of children to institutionalize separation and exclusion, learned from the adults of their world. Paul, perhaps remembering our Gospel story, is calling on these leaders to grow up, and prophetically denouncing as demonic the second-class citizenship they are instituting in the church.

It would have been very controversial for this woman to touch Jesus. We are not specifically told why she is called a sinner, but it is implied that she is a prostitute. One clue to this is that a woman normally would not let down her hair in a gathering of men and women together. There is, however, an interesting exception to this rule: a woman might let down her hair as an indication that she was prophesying. In the Bible, there is no gender discrimination as to who could be a prophet.

**God is redeeming all things:
the stolen land,
the oppression of the poor,
the exclusion of women and children
and those deemed sinners.**

When we ask who is the primary figure in this story, who is the prophet, our first response is probably Jesus. But I think the main prophet and the hero in this story is the woman who, filled with the power of the Holy Spirit, washes Jesus' feet. She refuses to accept what is said about her and what she can and cannot do. She, like the family members of people on death row who recently went before the parole board and the Department of Corrections board, is the one who exposes the Powers and Principalities for the sham they are: institutions claiming to be fair but using their power to dominate and harm and kill. She is the one who confronts them and tells the truth by her actions. And Jesus takes careful note. Soon after this event, according to John's Gospel, Jesus practices what he learned from the woman and washes the feet of his own community.

She is the one who recognizes who Jesus is and comes to him in faith. She recognizes that he is going to be executed by the same powers that have condemned her to non-personhood. Jesus responds by applauding her generosity and hospitality and condemning Simon for his hardheartedness and lack of hospitality.

We gather here each week around this table, just like the party in the Gospel story. Here we meet the woman who washes Jesus' feet. She is each one of us. Here we meet Simon the Pharisee. He is each one of us, too. And here we also meet Jesus. He is feeding us all with his body and blood. We take his courage and the courage of the prophetic woman and the courage of Elijah the prophet into ourselves. And in that action, we experience the "already but not yet" of God's redemption.

God is redeeming all things: the stolen land, the oppression of the poor, the exclusion of women and children and those deemed sinners. And then God is sending us forth to be the Elijahs confronting the Ahabs, the woman with the alabaster jar confronting the Simons, and the families confronting the Georgia Department of Corrections.

Amen. ♣



Join us as a Resident Volunteer



Annie Seward

Annie Seward has come to be a Resident Volunteer at the Open Door Community. She most recently lived in San Francisco as a member of the Church of the Sojourners.

She titled this self-portrait "Losing Stitches."

Live in a residential Christian community.

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volunteer
 needs
 at the
Open Door Community

Volunteers for Tuesday, Wednesday and Thursday Soup Kitchen (9:45 a.m.-1:30 p.m.).

Volunteers to help staff our Foot Clinic on **Wednesday** evenings (6:45-9:15 p.m.).

Individuals to accompany Community members to doctors' appointments.

Groups or individuals to make individually wrapped meat and cheese sandwiches on whole wheat bread for our homeless and hungry friends (**no bologna, pb&j or white bread, please**).

People to cook or bring supper for the Community on Tuesday, Wednesday or Thursday evenings.

**For more information,
 contact Sarah Humphrey
 at odcvolunteer@bellsouth.net
 or 770.246.7618**

Central Atlanta 'Progress' *continued from page 3*

no public discussion. The baseball team had made no public announcement or argument that its 30-year-old facility needed replacement. And the identity of the principal decision makers can only be inferred from the result.

Declaring War on a Homeless Shelter

An exception to this pattern is an ongoing fair housing lawsuit that lifts the veil on a collaborative effort by CAP, city officials and elements of the business community to crush a homeless shelter in an economically ambiguous area between downtown and Midtown.

When pressed as to problems the shelter might present for the surrounding area, Robinson could cite no crime data, police reports or other empirical measures.

The Peachtree-Pine Street shelter, operated by the Metro Atlanta Task Force for the Homeless, is on Atlanta's iconic Peachtree Street, three blocks south of the intensively developing Midtown office and entertainment district and one block north of the 10 lanes of the Downtown Connector, which forms the northern boundary of Atlanta's original downtown. The land uses along these four blocks of Peachtree Street are transitional, including an old, vacant 12-story office building, one- and two-story partly occupied shops, a couple of trendy restaurants and Emory Midtown (formerly Crawford Long) Hospital. CAP has prepared several plans to try to redevelop this area at substantial public cost. Realistically, it will be a long, long time before new development is attracted here. With most recent development going to Buckhead and the northern suburbs, the area around the homeless shelter is at least a decade away from development pressures.

Nevertheless, CAP has sought to push the task force and shelter out of the area since they moved into the former

Any doubt about CAP's intention to force the shelter off of Peachtree Street was eliminated by testimony under oath by CAP senior officials in their long depositions in the fair housing lawsuit.

One of the officials deposed was Richard Orr, senior projects manager of communications and membership for CAP. In the deposition, Steven Hall of the Baker Donelson LLP law firm asked Hall, "So the answer to my question is, yes, Central Atlanta Progress has tried to bring about the removal of the task force from its location at Peachtree and Pine?" And Hall responded "yes."

In another deposition, CAP President A.J. Robinson admitted under intense questioning that the actions he had taken regarding the task force were based on his wanting supporters, donors and governments to stop funding the shelter. When pressed as to problems the shelter might present for the surrounding area, Robinson could cite no crime data, police reports or other empirical measures. Pressed further, he argued that the key was that African-Americans or "any ethnic group who are down on their luck in a public area or on the street in a great number, people aren't going to feel safe." Because shelter clients do not mass on the street, race and class have to be CAP's trigger issues.

Pressuring the Prominent

CAP worked politically to persuade the Tri-Jurisdictional Commission not to fund the task force. The commission is the regional conduit whose approval is required before the task force and other agencies and nonprofit groups serving the homeless can receive federal funding. Almost all government funding for homelessness is federal. The commission cut the task force's funding in 2008, which was observed as a notable occasion in a CAP email to its members.

CAP also pressured prominent Atlantans who had donated to the task force. These targets included Dan Cathy, president of Chick-fil-A and son of the company's founder; executives at Whole Foods Market; and B. Wardlaw of the

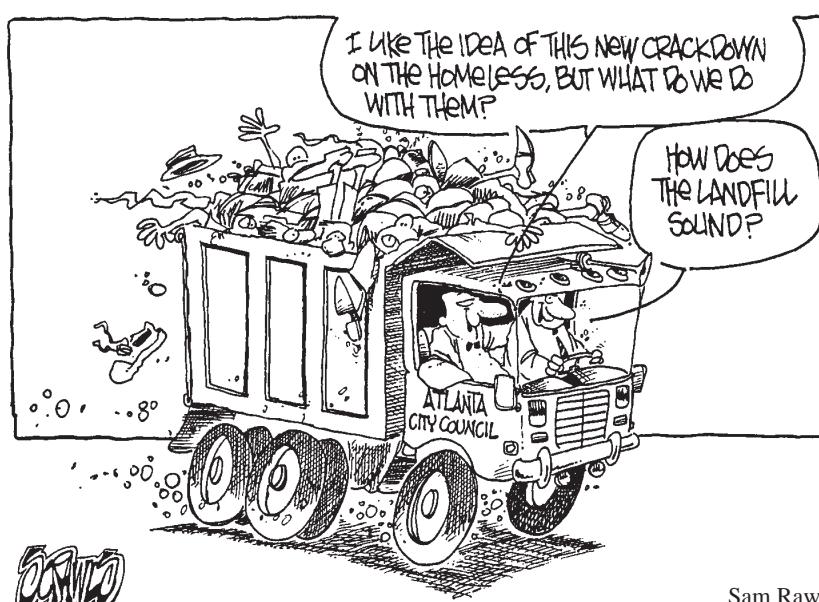
Gertrude Wardlaw Fund and the William Wardlaw Fund, whose \$1.4 million donation enabled the task force to purchase its interest in the Peachtree-Pine building in 1997. The effort to dissuade Cathy culminated in a meeting on July 3, 2007, in which Robinson, Orr and a bevy of other powerful business leaders evidently succeeded in persuading him to limit his support. The efforts to undermine private support for the task force even extended to lobbying other clients of task force lawyers to disparage the lawyers' representation of the group.

But the worst tactics have involved both overt and secret attempts to foreclose on the task force's mortgage on the Peachtree-Pine building. The mortgage, from Mercy Housing, is for approxi-

mately \$400,000. CAP set up a corporate entity called "477 Peachtree" to use to purchase the note, had prestigious Atlanta law firm Troutman Sanders draw up a 25-page sale agreement, and at the beginning of 2009 approached Mercy Housing about buying the mortgage. But Mercy Housing said no.

CAP then recruited one of its members, Manny Faikow, to purchase the note. He was able to do so, and he then foreclosed on the task force. At this writing, the task force's threat to include Faikow in the fair housing lawsuit and court action has suspended the foreclosure.

Obviously, the long fight between CAP and the task force is not over. The task force is seeking triple damages, and CAP wants to put the task force off of Peachtree Street and out of business. Stay tuned. ♦



Sam Rawls

Atlanta Ballet practice facility in 1997. It wants to replace the shelter with a much smaller 16-bed facility to the east, which would refer homeless people to a network of shelters far from downtown.

Not all of the tactics and strategies CAP has used in its 13-year campaign against the homeless shelter are publicly accessible, but the task force's lawsuit has revealed some of them. CAP has colluded with its members and city officials to:

- ♦ Undermine both public and private funding for the task force.
- ♦ Enlist the city's main newspaper, The Atlanta Journal-Constitution, in a propaganda campaign against the task force.
- ♦ Attempt to purchase the shelter's mortgage.
- ♦ Orchestrate a third-party purchase and foreclosure by one of its members when the mortgage holder refused to sell.

Grace and Peaces of Mail

Dear Murphy,

Thank you for the deep and beautiful expression of your faith in your adaptation of Psalm 23 in the July issue. My heart resonates with your words and your life. You radiate wholeness and well-being in all you do as you meet life's challenges. Continue in joy.

Peace and love,

Carole Goodspeed
Decatur, Georgia

Carole Goodspeed served the Presbyterian Church (U.S.A.) for many years in the Office of Advocacy for Women. In retirement she continues her ministry through North Decatur Presbyterian Church.

Hello Ed,

I came to the Open Door with Pete Gathje's Memphis Theological Seminary class in May of 2009. My experience there really shaped my life and my appreciation and love for Dr. King, so much so that I chose to write my master's thesis on the forgotten last three years of King's life. Since you and the Open Door made such an impact on my work, I wanted to send you a copy of my final work. Thank you so much, and I pray that God is continuing to work through the Open Door.

Thanks!

Drew Mellon
Memphis, Tennessee

Dear Ed,

God bless you and Murphy and all at the Open Door Community for the wonderful work you do. Your newspaper is awesome!

Your friend from Word & World in Philadelphia,

Pat Rogan
Philadelphia, Pennsylvania

Dear Murphy,

We first met in the 1970s, when I was a seminary student at Union, New York, and spent a couple of weeks in Atlanta on a "prison ministry" program, of which your Southern Prison Ministry was a part. I returned for a Holy Week; Will Campbell preached the Easter sermon.

After seven years in Latin America, I worked on the staff of the Presbyterian Church (U.S.A.) in Louisville, Kentucky, for 11 years, bumping into you once or twice during the 1990s. Still working for the PCUSA, I was "Caribbean liaison" for eight years, relating to our partner churches in Cuba and the Dominican Republic. Earlier this year I joined the staff of JustFaith Ministries, a justice education community started 10 years ago by a man shaped by the Catholic Worker tradition.

I have been repeatedly inspired and sustained by the witness of the Open Door Community as it comes to me through *Hospitality*. I am so grateful that you take the time to write in the midst of all the many other demands on your time and energy. Your articles combine challenging insights, good theology and practical aspects of daily life in a way that pushes me deeper and broader, and makes me feel that I am part of your community.

Reading the Philippians passage with which you began the charge to the Milledgeville congregation ("Ever Richer and Deeper," May-June), I realized that I wanted to take the time to let you know that "I thank my God whenever I think of you!" It is a privilege to be part of the extended circle that holds you, and the Open Door, in prayer.

Peace,

Tricia Lloyd-Sidle
JustFaith Ministries
Louisville, Kentucky

April seems to have been a harrowing month at 910, but I had to chuckle when Murphy wrote that the group of "limping, dragging senior citizens" is trying to get back on schedule. I will be 65 in December and am a limping, dragging senior citizen myself. Oh, for the nimble joints of youth!

Best wishes,

Melinda Lehrer
Decatur, Georgia

Melinda Lehrer is a longtime friend and supporter. She recently completed law school and will enter Candler School of Theology in August. Go, Melinda!



Brian Kavanagh

Dear Open Door,

Thank you for allowing me to visit and participate in such a compassionate place of "reaching out" to those in need. You will continue to be in my heart and my husband's thoughts and gratitude as we hear from you via the newspaper and my beloved friend Trish [Demaris-Cravens, a regular OD volunteer].

My special thanks to those with whom I worked and to all the people who come for comfort and a human touch of warmth and consideration. Your great sacrifice teaches us all the meaning of love and helps to keep us all in awe of your situations and our responses.

Fondly,

Mary Pyeatt
Cokedale, Colorado

Dear Ed and Murphy,

Wes and Sue forwarded your email with the sad news of (Murphy's) cancer return. We are holding you regularly in prayer. You were an inspiration when you visited with our Friday group, and beyond that as we decided to share lunch in the park after we read your book and you sought our response to the Festival of Booths. I was somewhat out of my comfort zone. That push to move into a scary activity has opened options and caused me to grow. I'm much more willing to risk. Thank you for the call forth. You are in our thoughts and prayers.

Mary Carole Riley
Seattle, Washington

What can we say except "Look to the Open Door to see Jesus at work in the world!" Thank you for not only what you do on the streets, but for *Hospitality* and its good articles, stories, poems and book suggestions and evaluations.

Y'all make peace seem more possible, love more real, and the Good Life (Community) a real choice! We've loved you through the years and hold you more precious now!

Cay & Con Wilcox-Browne
Warwick, Rhode Island

Dear Open Door,

Your *Hospitality* is a continuous inspiration to me. How I would love to do service in your foot clinic – as a retired RN I well know the need for foot care. But at 92, living on Social Security way out here in California, I can only send my prayers.

I do have a friend in Atlanta. Please add him to your subscription list, and I will pray he becomes a friend to you.

Sincerely in God's love,
Mabel O'Hara
Gualala, California

Dear Friends,

Many thanks for all you do, and for *Hospitality*, which I read from cover to cover as soon as it arrives. I learn so much from you and am grateful for this chance to contribute to your work.

With many thanks,
Kris DeWeese
Port Townsend, Washington

Sister Mary Jude Jun

We last published a letter from Sister Mary Jude Jun, OSU, on our "Grace and Peaces of Mail" page in April of this year. Not long after that, we heard from Sister that she had been diagnosed with leukemia, and she solicited our prayers as she decided whether or not to have treatment. Not long after she decided against heroic measures, she died in the care of the sisters of her order at the Ursuline Queen of Peace Healthcare Center in Alton, Illinois on April 25. She was 83 years old: a former teacher, pastoral minister, missionary to Africa, and the co-founder of the Imani Family Center in North St. Louis.



But we knew Sister Mary Jude as one who wrote faithfully to one of our friends on Georgia's death row. She lived to see him freed from his sentence of death — a great joy to her. She also became a regular writer to *Hospitality*. There have been only a few issues of our paper in the past year and a half that have not included a letter from her. Always she wrote words of appreciation and encouragement, as well as some musing on the urgency to abolish the death penalty and show kindness to the poor.

Along with Sister Mary Jude's many friends and family, we grieve her absence and give thanks to God that we could come to know this loving, justice-seeking minister of God's grace. ♦

Open Door Community Ministries

Soup Kitchen: Tuesday and Thursday, 11 a.m. – 12 noon.
Wednesday, 11 a.m. – 1 p.m.

Men's Showers: Wednesday, 10:30 a.m.

Women's Showers: Tuesday, 4 p.m.

Harriet Tubman Medical and Foot Care Clinic:
Wednesday, 7 p.m.

Mail Check: Tuesday – Thursday, during Soup Kitchen
Monday, Friday and Saturday, 11 a.m.

Use of Phone: Tuesday – Thursday, during Soup Kitchen

Retreats: Five 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; monthly Jackson (Death Row) Trip;
pastoral visits in various jails and prisons.

Sunday: We invite you to join us for **Worship** at **4 p.m.** and for
supper following worship.

We gratefully accept donations at these times.

Sunday: 9 a.m. until 3 p.m.

Monday: 8:30 a.m. until 8:30 p.m.

Tuesday, Wednesday and Thursday: 8:30 until 9:30 a.m.
and 2 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, weekly Eucharist,
and Foot Washing.

Join Us for Worship!

We gather for worship and Eucharist at 4 p.m. each Sunday, followed by supper together.

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.

October 3 4 p.m. Worship at 910
New Hope House Community leading

October 10 4 p.m. Worship at 910
Eucharist Service

October 17 4 p.m. Worship at 910
Heather Bargeron preaching

October 24 4 p.m. Worship at 910
Eucharist Service

October 31 4 p.m. Worship at 910
Eucharist Service
& Baptism of Benjamin Shippin

November 7 4 p.m. Worship at 910
Eucharist Service

November 14 4 p.m. Worship at 910
Eucharist Service

November 21 No Worship at 910
join us for the S OA Watch
Vigil at Fort Benning, Georgia
www.SOAWatch.org

November 28 4 p.m. Advent Worship at 910
Eucharist Service



Rita Corbin

Needs of the Community



we need backpacks!

Living Needs

- jeans
- work shirts
- long sleeve shirts with collars
- belts (34" & up)
- men's underwear
- women's underwear
- socks
- reading glasses
- walking shoes
(especially sizes 11-15)
- T-shirts
(L, XL, XXL, XXXL)
- baseball caps
- trash bags
(30 gallon, .85 mil)

Personal Needs

- shampoo (all sizes)
- lotion (all sizes)
- toothpaste (all sizes)
- combs & picks
- hair brushes
- lip balm
- soap (small sizes)
- multi-vitamins
- disposable razors
- deodorant
- vaseline
- shower powder
- Q-tips

Food Needs

- fresh fruits & vegetables
- turkeys/chickens
- hams
- sandwiches: meat & cheese on whole wheat bread**

Special Needs

- backpacks
- MARTA cards
- postage stamps
- futon sofa
- single bed mattress

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
770.246.7620
or visit
www.opendoorcommunity.org.

Medical Needs List

Harriet Tubman Medical Clinic

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

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 also need volunteers
to help staff our Foot Care Clinic
on Wednesday evenings
from 6:45 - 9:15 p.m.!**