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

Vol. 28, No. 7

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July 2009

Isaiah 58:1-12 A Contemporary Adaptation

By Art Laffin

Shout out, don't hold back.

Lift up your voice like a trumpet.

The U.S. government

is the greatest purveyor of violence
in the world today.

The Pentagon, CIA, NSA

and corporate, political
and military powers worldwide
conspire to control the earth, crush the poor,
and persecute the peace and justice makers.

Yet, day after day,

the rulers and countless people invoke my name,
as if they practiced righteousness
and did not forsake the ordinance of their God.

They delight to invoke my name
to bless their violent deeds.

They even use my name

to bless their wars and their weapons.

We practice good religion, they say.

We pray and serve our country well.

We keep good law and order.

Look,

you serve your own interests, not mine,
says Yahweh.

You follow your religion of nationalism,
nuclearism and materialism.

You are slaves to selfishness.

You know not my ways.

You don't know how to fast —
your rituals are empty.

You assert an authority you say is rooted in morality,
based on justice and truth.

You hypocrites!

Your morality is rooted in worshipping idols —
gods of metal, money, power, greed.

You worship false gods, not me.

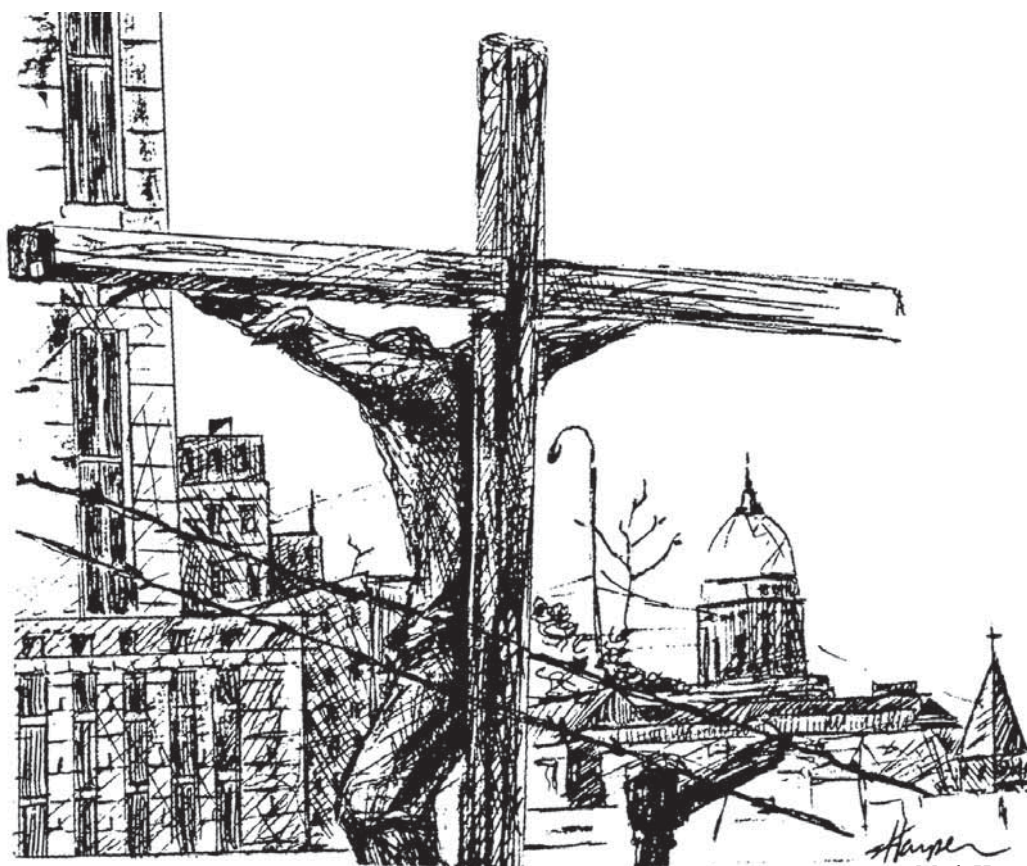
Is not this the fast that I choose,
the real act of worship that I desire:

To undo the thongs of the yoke,
to resist all violence and killing,

To let the oppressed go free,
to disarm and abolish all weapons,

To end all injustice?

Is it not to share your resources with the poor,
to offer hospitality to the homeless,



Mark Harper

Jesus, Walls, and the Cross

By Peter R. Gathje

Editor's note: Peter Gathje is a professor at Memphis Theological Seminary, a founder of Manna House, a place of hospitality in Memphis, and a longtime friend of the Open Door. He delivered this talk at an Open Door Bible Study in May when he brought the students in his class "Poverty, Imprisonment, and Resistance Theology in Atlanta: The Open Door Community" for a week of study at 910.

"Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we are looking for the city that is to come. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." – Hebrews 13:12-16

"The suffering of Jesus outside the gate implies a new place of salvation wherein the center of religious activity was moved to the periphery. Salvation lies outside the gates of ideological, political and socio-economic walls that surround our religious compounds and shape the structure of Christendom. The death of Jesus outside the gate implies also a fuller understanding of mission. Since Jesus died outside the gate, mission has become

the crossing of the walls and gates of secured and comfortable compounds, the continuous movement toward him to bear the abuse he endured for the world. Mission is crossing frontiers, geographic, political, social, economical, which lie beyond the center of power." – Orlando Costas, "Christ Outside the Gates"

A friend of mine recently spent Holy Week in Rome, attending services at St. Peter's and visiting other famous churches in that "holy city." Since I used to teach a class that took students to those places, I know the thrill of walking into such magnificent structures and breathing in the rich history they represent, a history that revolves around their central role in religious activity.

One such church is called "St. Paul's Outside the Walls." It is so named for two reasons. First, St. Paul is reportedly buried there, not far from where he was executed. Second, the church and the place of Paul's execution are outside of the walls of Rome as it existed in Paul's day. So Paul, too, ended up like Jesus, tortured and executed outside the gate, outside the walls of the city, thrown out with the trash.

And this is what I am called to focus on first in relation to the reading from Hebrews 13:12-16 and the quotation from Costas: it is not St. Peter's in Rome or St. Paul's Outside the Walls that is the center of religious activity. Instead, if we are disciples of Jesus, then the centers of religious activity are places like the Open Door, where food and showers are

The Open Door
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**Labor Day
Picnic**
Needs You!



Calvin Kimbrough

*Baked beans served up
by Ronald Williams.*

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poetry corner



Julie Lonneman

Overflight

Shielded in an aluminum tube
Complete with static discharge wicks,
Insulated by three layers of etched plexiglass,
I look for what I think I see, and wonder.

Stones and sand stumble down ravines,
Alluvial fans spread out,
Stalling, at the feet of mountains,
These remnants of assorted rubble.

Now over pulpits and prisons,
Pain never reaches seven miles high from there,
Where angry, spiteful, submissive feet
Stumble over small stones.

Whenever we reach the ground again,
I've got to remember to name that pain!

— Roger Cooper

Roger Cooper is a Lutheran minister, retired psychologist and former seminary professor who lives in Florida. His poetry has been published in various journals. He is active in the Friedrich Hölderlin Society and travels regularly to Germany for its meetings.

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.

The Cry of the Poor

Eduard Loring's "The Cry of the Poor" series will resume soon.

Isaiah 58:1-12, continued from page 1

refugees and immigrants,
to clothe the naked,
and to provide housing, health care,
food, education and work for everyone?
Is it not to make sure
that the dignity of each person is respected
and to recognize that all human beings
are sisters and brothers,
children of God?
Is it not to eliminate poverty and war
so that people can live in justice and peace?
Then and only then
shall your light break forth like the dawn,
and your healing shall spring up quickly.
Then you shall call and the Lord will answer;
you shall cry for help, and the Lord will say,
Here I am.
If you remove the yoke from among you,
the pointing of the finger,
the speaking of evil,
The demonization and scapegoating of your adversaries,
If you offer food to the hungry
and satisfy the needs of the afflicted,
If you establish justice for the oppressed,
Then your light shall rise in the darkness
and your despair be transformed into hope.
The Lord will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water whose waters never fail.
Your ancient ruins shall be rebuilt;
you shall raise up the foundations
of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in. ♣

Art Laffin is a long-time member of the Dorothy Day Catholic Worker House of Hospitality in Washington, D.C. He is active as a leader in anti-war and anti-torture work and has worked tirelessly for the abolition of the death penalty as a member of Murder Victims Families for Reconciliation and Journey of Hope.

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.

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Calvin Kimbrough

Murphy Davis and former Open Door resident Anthony Eunice share smiles during the Memorial Day meal. Anthony was bringing us a clothing donation and stayed for quite a few hugs!

Newspaper

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Open Door Community

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Dick Rustay: Dayspring Farm Coordinator
Eduard Loring: Street Preacher and Word On The Street Host
Nelia and Calvin Kimbrough: Worship, Art, and Music Coordinators
Chuck Harris: Volunteer Coordinator and Resident Volunteer Applications
Murphy Davis: Southern Prison Ministry
Heather Barger: Hardwick Prison Trip Coordinator

A Long Journey of Forgiveness and Reconciliation (Part 2)

By Murphy Davis

Editor's note: In Part 1, Murphy described the murder of Patricia Nuckles of Atlanta, its impact on her adoptive parents, Hector and Susie Black, and the beginnings of their effort to forgive the man responsible. We have used the name "Boris Jackson" for the man convicted of Patricia Nuckles' murder, but this is not his real name. He is serving a life sentence for the murder, in large part because the Blacks adamantly opposed the pressure of the Fulton County District Attorney to seek the death penalty.

Over the months, Hector and Susie continued to correspond with Boris. They even sent him a Christmas package and sent a package to his cellmate. "At times," said Hector, "we wondered if we were crazy — and a lot of people told us we were! But you know, God asks us to do the darnedest things." They continued.

Hector began to be invited to speak to church and civic groups in their community and then in a wider radius around their community. Then after a couple of years he was invited to come into a couple of men's prisons in Tennessee and to speak there.

He didn't know what to expect from this. He was anxious about it, but what he found, from the first time, was that he had never been with people who were so hungry for a word of hope. When he told his story, it seemed to feed people with hope. The possibility of being forgiven and receiving mercy was such a fresh word for people with their backs against the wall.

Hector has continued to visit and speak in prisons, and he has grown to love this as much as anything he does. It became so meaningful to him that he thought maybe he really was going over the edge. So he started taking Susie along with him; he knew she would be quick to tell him if he had gone completely crazy.

When Susie went into prisons with Hector, she too was overwhelmed with the love she received. Her arthritic arms are very stiff, and when she got home her arm was very sore because so many people had wanted to shake her hand and touch her and love up on her that it was soreness that for once she really enjoyed. She said to Hector, "No, you are not out in left field. This is truly wonderful."

Hector was anxious but what he found was that he had never been with people who were so hungry for a word of hope.

About three years ago they realized that the time had come for them to visit Boris Jackson. They were ready. Hector wrote to the warden of the prison where Boris had been sent soon after he was sentenced. The warden wrote back and said no, absolutely not, under no circumstances. Could Hector and Susie not see that this would be a serious threat to security? Under no circumstances would he allow this.

Hector wrote back and said that this is really something God has called us to do and if you continue to say no to me, we might just have to come down in front of your prison with picket signs and call the press and announce that we had not



Hector Black (above, standing) and Susie Black (above, seated) share the story of their daughter Patricia Nuckles (top right) with the Open Door Community.

been able to go into the prison to visit and talk with the man who killed our daughter.

He didn't receive a response to that letter. It was "kind of a bluff" anyway, he says. "I'm 83 years old and Susie's in a wheelchair, so we wouldn't have made a very good picket line. But we've been on picket lines before and it wasn't entirely beyond possibilities."

When Hector and Susie lived in the Vine City neighborhood in Atlanta in the 1960s, they were neighbors of Martin Luther King Jr. and Coretta Scott King, and they were part of the movement in that community, so they were no strangers to confrontation politics. "I got ticked," Hector says, "and that's why I wrote the letter about taking other measures if the warden refused to let us in."

Finally someone who knew a little more about prisons said, "Hector, why don't you write the chaplain?"

There are few chaplains left in Georgia prisons. All of them were fired in 1995 by Wayne Garner, who was appointed commissioner of the Department of Corrections by then-Governor Zell Miller. Commissioner Garner's first official act was to fire every teacher and every chaplain in the prison system. He later hired them back as contract workers, at part-time pay and with no benefits. You can imagine what that did to the quality of the teachers especially. But that was their idea of what needed to be done. Thank you, Governor Zell Miller and Commissioner Garner!

But Hector found, thankfully, that there was indeed a chaplain at the state prison that held Boris Jackson. And when Hector wrote to him, he said, "Yes, I will work on this. I think we can make it happen." As Leonard Cohen says, "There's a crack in everything. That's how the light gets through."

The chaplain went to the warden and, somehow or other, he worked it out. He wrote to Hector and said, "You may come."

A Gift of a Bible

At that point, Hector and I began to work on the specific plan. They would break the long trip by spending a night at the Open Door Community, so that Susie could rest along the way. Then Ed and I would drive them to South Georgia, where we would spend another night and then accompany them to the prison to meet Boris. The date was set and the miracle began to unfold.

The small town where we found lodging was nearly dead. Prisons have become pretty much the only local industry in this and some of the neighboring counties. It's one of the only large employers in that area of the state. Industry has left, and prisons-for-profit and community development have come in to "save the day," creating jobs and making money on human captivity.

As we drove toward the prison the next morning, there was a bit of anxiety in the car. We talked about it. None of us had ever anticipated a prison visit quite like this. But we arrived at the gate on time and moved through the security gates.

Everywhere Hector and Susie go, they bear gifts. Among those gifts are always jars of Susie's preserves and jellies, which come from their organic orchards. They brought a jar of jelly for the chaplain and left it for him with the guard at the front gate.

We also took in a carefully wrapped package. Hector was very proud, because he had wrapped this package himself in pretty paper. It was the Bible that Hector received when he was 9 years old from the Congregational Church in Queens, New York; it was more than 70 years old, and he brought it as a gift for Boris Jackson. The third gift was a laminated copy of the 23rd Psalm.

We went into the prison. The guard at the visitor checkpoint was extremely accommodating. She opened only the end of the package to look into pages of the Bible to see if anything had been slipped in or if we had a bomb in there. Then she carefully wrapped it back so it would look like a gift. (This is not the usual stuff in prison visitation. I would have expected they would have said no to everything, but it is always good to be surprised.)

The chaplain greeted us and led us through many iron gates that banged loudly behind us. We went to the back of the chapel area. Boris Jackson waited on the other side of the iron-and-glass door.

The door opened and Boris came into the room where we waited. We all greeted one another, but Boris was so moved by what was happening that he wept, barely able to control himself.

He said over and over, "I thank the Lord for being able to see this day. I thank the Lord for your coming. I thank the Lord that such a thing could happen." He began to quote the 124th Psalm: "If it had not been for the Lord who was on my side. . . ." He described the many points of his despair and his self-hatred and his incapacity to forgive himself for what he had done. He said to Hector and Susie, "If you had not come to that sentencing hearing with words of forgiveness and love, I would be dead."

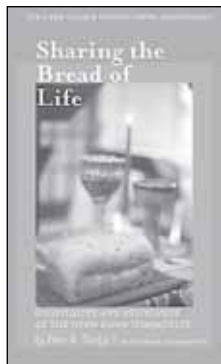
When we sat down at the table provided by the chaplain and looked around, we saw that we were sitting about three feet from a large Communion table that said, "IN REMEMBRANCE OF ME." Our whole visit took place in front of that table, and we knew from the beginning that the visit was Eucharistic.

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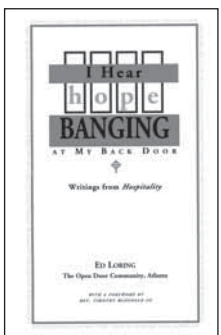
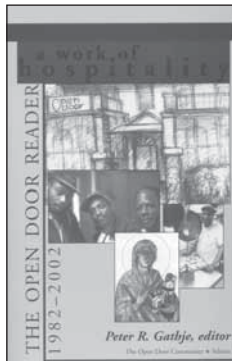
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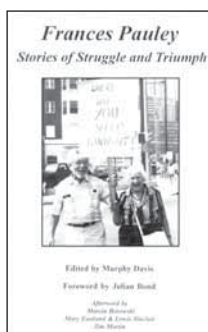
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Troy Davis Case Delayed Until Fall

On June 29, the U.S. Supreme Court postponed its decision on Troy Davis' federal habeas corpus petition until September.

On October 24, 2008, just three days before Davis' third scheduled execution date, the 11th U.S. Circuit Court of Appeals issued a stay of execution to consider his request for a second federal habeas corpus petition. On April 16, 2009, the court denied that request. But it extended his stay for 30 days to give him a chance to file a habeas corpus petition with the U.S. Supreme Court. That petition is currently pending and is now scheduled to be heard in late September. The last time the court granted such a request was in 1925.

If Troy Davis' request had been granted by the 11th Circuit Court, he would have had the opportunity to ask for an evidentiary hearing. Such a hearing would allow the witnesses to be heard and examined in a court of law, which is what Davis has asked for all along. His current habeas petition before the Supreme Court makes the same request.

The Background

Restrictions on federal appeals have prevented Troy Davis from having a hearing in federal court on the reliability of the witness testimony used against him, despite the fact that most of the witnesses have since recanted, many alleging that they were pressured or coerced by police. He remains on Georgia's death row.

Troy Anthony Davis was sentenced to death for the murder of police Officer Mark Allen MacPhail at a Burger King in Savannah, a murder he maintains he did not commit. There was no physical evidence against him, and the weapon used in the crime was never found. The case against him consisted entirely of witness testimony, which contained inconsistencies even at the time of the trial. Since then, all but two of the state's non-police witnesses at the trial have recanted or contradicted their testimony. Many have stated in sworn affidavits that they were pressured or coerced by police into testifying or signing statements against Davis.

One of the two witnesses who has not recanted his testimony is Sylvester "Red" Coles, the main other suspect, according to the defense, against whom there is new evidence implicating him as the gunman. Nine people have signed affidavits implicating Sylvester Coles.

The Timeline

Aug. 18, 1989: Late at night, Michael Cooper is shot at a party in the Cloverdale neighborhood. At approximately 1 a.m., Larry Young is pistol-whipped and Officer Mark MacPhail is shot in the Burger King parking lot on Oglethorpe Avenue, next to the Greyhound bus station.

Aug. 23, 1989: Troy Davis surrenders to authorities and is arrested.

Nov. 15, 1989: Davis is indicted in Chatham County Superior Court for the murder of Mark MacPhail.

Aug. 28, 1991: Davis is convicted of murdering Mark MacPhail and of assaulting Michael Cooper and Larry Young on the same night.

Aug. 30, 1991: Davis is sentenced to death.

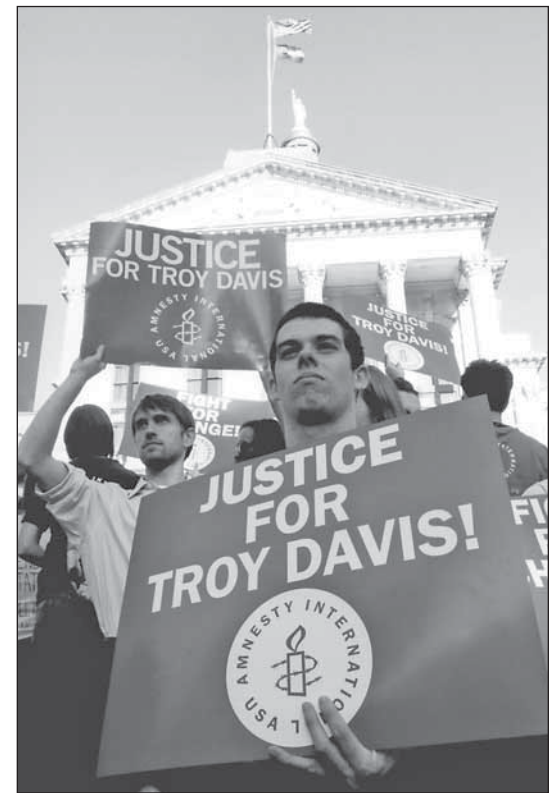
Feb. 26, 1993: The Georgia Supreme Court affirms the conviction and sentence.

Sept. 9, 1997: A State Court denies Davis' habeas corpus petition.

Nov. 13, 2000: The Georgia Supreme Court affirms the State Court's denial of the habeas petition.

May 13, 2004: A U.S. District Court denies Davis' federal habeas corpus petition.

Sept. 7, 2005: The 11th U.S. Circuit Court of Appeals hears oral arguments.



Calvin Kimbrough

Ellis Roberts joins a rally for Troy Davis in May at the state Capitol in Atlanta. Ellis, who has been a weekly volunteer at the Open Door Community during his high school years, will be going away to college this fall. We'll miss him!

Sept. 26, 2006: The 11th Circuit Court affirms the denial of the federal habeas petition.

June 25, 2007: The U.S. Supreme Court denies Davis' request for appeal.

June 26, 2007: Nobel peace laureate Desmond Tutu, former Anglican archbishop of Cape Town, South Africa, appeals to the Georgia State Board of Pardons and Paroles to commute Davis' death sentence, calling the handling of his case "shocking" and "deeply troubling to me."

June 29, 2007: Chatham County Superior Court issues a warrant for Davis to be executed between July 17 and 24.

July 5, 2007: The Georgia Department of Corrections schedules Davis' execution for 7 p.m. July 17.

July 11, 2007: Former FBI Director and U.S. Judge William Sessions, who identifies himself as a supporter of the death penalty, calls for Davis to be granted a new trial or clemency, declaring that "Serious questions have been raised about Davis' guilt.... It would be intolerable to execute an innocent man."

July 15, 2007: The Vatican's nuncio to the United States writes to Governor Sonny Perdue on behalf of Pope Benedict XVI, asking him to spare Davis' life and saying, "I reiterate the commitment of the Holy Father ... to uphold the sacredness and dignity of all human life, and I hope that you will give heed to his petition." Perdue's office forwards the pope's appeal to the parole board, because Georgia is one of only three states where the governor has no power to grant clemency.

July 16, 2007: The day before Davis is to be executed, the parole board holds a 10-hour clemency hearing and orders a stay of execution for up to 90 days.

Aug. 3, 2007: The Georgia Supreme Court agrees to hear Davis' appeal for a new trial.

Nov. 13, 2007: The state Supreme Court hears oral arguments on the appeal for a new trial.

March 17, 2008: The state Supreme Court, by a 4-to-3 vote, denies Davis' appeal for a new trial. The four-justice majority, referring to the witness recantations, writes that "These affidavits lack the type of materiality required to support an extraordinary motion for new trial." Chief Justice Leah Ward Sears, who is among the three dissenters, writes that "If recantation testimony ... shows convincingly that prior trial testimony was false, it simply defies all logic and

Is God the Police?

By Katie Aikins

Editor's note: Katie Aikins is co-pastor of Mercy Community Church, a congregation made up largely of our homeless friends in Atlanta.

"Our image of God matters," I said at one of our Recovery Bible studies. "If we are *in relationship* to our God, then how we imagine or understand God really matters for our life of recovery, right?"

"Yes," I heard a few voices affirm.

I pried further. "So why does our image of God matter?"

One of our church members replied in an assured voice: "It matters for how we treat ourselves and everybody else. I mean, if God is some big policeman or judge up there in the sky, just waiting for me to screw up so he can punish me, I'll probably go about my life being afraid of God all the time, maybe without even knowing it."

Nodding heads agreed. A God who is "out to get us" is not a God with whom we would have trust or a personal relationship.

We wondered why we have to fight so hard against the negative images of God as a policeman in the sky or a strict judge who points a finger at us.

I thought about how many poor folks in our country go to court on an absurdly regular basis, often for petty crimes like jaywalking or sleeping in a park. Every time I accompany someone to court, I listen to case after case of convictions of mostly poor people who are scrambling to survive and in that struggle make decisions that break the law. The court procedure is always intimidating, and even more so if you stand alone, with nothing but your own voice and maybe a public defender.

It is more intimidating if you have a criminal record. Criminal records tend to define people in our society in very practical ways. What is the first thing that gets "checked" before you get that job that pays a decent wage and has benefits? Your criminal record! When I hear people in church talking about God as our "ultimate judge," I wonder if we've made God into our system's image of a hostile, distant and uncaring God who looks at us and says, "Well, you have a significant criminal record! And since I hate sin, I have only the option to punish you, because the bad choices you made in the past are what determine your future!"

If God is like the police or the Municipal Court judge, then something is wrong with our image of God. Of course God does judge. But when we say that God judges us, what do we mean? If our image of God matters for how we live our lives as Christians, we must be faithful to articulate how the ways of the world, the U.S. court system for example, are not identical with God's ways. Yet we easily confuse these worlds.

Our conversation turned to the first three chapters of the book of Genesis. We tried to find out what these chapters tell us about God and human beings.

We are very good.

One of the first things we learn in Genesis about human beings (which is different from anything you will ever hear in a courtroom!) is that we are fundamentally *good* according to God. One of the very first things we learn when we read our Bible is that God loves life and God's desire is for life to be abundant (see Genesis 1). God delights in what God makes and before sitting down to rest says, "Everything is very good" (Genesis 1:31). This is the beginning of the good news of the gospel, according to Genesis: Everything God makes is *very good*, including us, human beings, who are not only good but are created in God's very image. Our image of God, as Creator who sees all things as good, matters.

We are fragile, vulnerable, in need of a parenting God.

We also learn from Genesis 1-3 that human beings are fragile and dependent on the Creator. In fact, what we know is that we are held together by two main ingredients: the "breath of God" and the "dust of the earth" (Genesis 2:7). In Hebrew, the word for "breath" is the same as the word for "spirit" (*ruah*). God's generosity is such that we share in God's spirit and in this way are given responsibility and power that is greater than all other things created. Yet being made of dirt and spirit, we are fragile and vulnerable and utterly dependent on our Creator for our life.

Yet being made of dirt and spirit, we are fragile and vulnerable and utterly dependent on our Creator for our life.

Given that we are fundamentally created good and that we are fragile, we are in need of good parenting. God in Genesis 1-3 is a good parent. Why? Because God gives us generous freedom (eat of every tree in the garden!) and, like any good parent, also sets limits (watch out for one tree!).

Limitations and boundaries help give life to all creation. For example, God does not ask Adam and Eve to till and care for the whole earth. Rather, God asks them to concentrate on working in the garden of Eden: one particular garden. And God warns them about one tree in particular, whose



Brian Kavanagh

God is a pastoral God, concerned for our recovery.

Our image of God matters. The story of the "fall" in Genesis is one in which, yes, human beings do fall. Yet the story does not end there. Humans fall and then get back up. They can never return to innocence, but now they have to learn to live in light of the consequences of their destructive choices.

We affirmed together in our Bible study that this story is about us! And it is about *our recovery*. Adam and Eve's disobedience is more a beginning of their recovery than an end with their fall. All of us who struggle with addictions in their many forms, whether it be consumerism or cocaine, have to come to admit that we can never undo the past. It's said and done. But what we can do is make amends in the present.

God wants for us to have life and to have life more abundantly (John 10:10). In this way, God is more like a pastor or a shepherd, someone who is concerned for our well-being. Any image of a God who judges must be interpreted alongside that of a God who is generous in love and forgiveness, who sets limits for our protection

and healing, who guides us and directs us but does not possess or control us, a God whose answer to our disobedience is not to "lock us up" in dark concrete cells where we experience further alienation, but to call us to exist in community where relationships are healthy and just.

Our image of God matters. What kind of God is our God? And if we are made in God's image, how ought we live and act as image-bearers of this God?

During Eastertide, we have an opportunity to remember again why our image of God matters for our lives. We celebrate the death and resurrection of Jesus Christ, and we worship a God who loved us so much that God became like us, living among us in human flesh, experiencing temptation, struggle, pain, alienation, torture.

The good news of Easter, just like the good news of Genesis, is that death does not win. At Easter, we affirm with the apostle Paul, "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?" (I Corinthians 15:54-55) We proclaim a God of Life, a God of Resurrection Hope, a God who conquered death, a God who never gives up on us or abandons or judges us on the basis of our criminal record.

We are always more than our mistakes. Any good parent knows this about her child. And if God is our good parent, our good shepherd, our just judge, then maybe we can begin to trust this God of Love. ✠

fruit is not good for them to eat. God does not control Adam and Eve, but gives them guidance like a good parent.

In our culture, we tend to believe that limits are bad. The idea of capitalism, which says that profit should have no limits, is central to our culture. But God is saying that limits are essential to true freedom, life and love. All life must respect limits and boundaries. And so trespassing these limits will bring death — not only to ourselves but to other life around us.

And here is where we need to pause and come back to why this matters. God did not create the tree in the garden to "trick us" into disobedience, nor did God create limitations to penalize us, but rather to protect us from doing harm to ourselves and others. Every parent knows that children must have healthy boundaries for their own protection. So is this God a courtroom penalizing judge? Or is this God more like a parent, who ultimately wants life for her/his children?

The story continues as Adam and Eve decide to overstep the boundaries that have been set for them. And the result is that there are consequences for the choices they made. The consequences for our choices often include pain and suffering (see Genesis 3:14-19). God is a God of Love, which means that God does not hoard power or control us. God does not manipulate us like robots. Instead God chooses to give us freedom, yet provides limits in creation. When we trespass these limits, there is judgment that is tied into the loving created order of God.



In, Out & Around 910

Compiled and Photographed
by Calvin Kimbrough



Memorial Day 2009

With help from many volunteers, we served about 500 friends a wonderful picnic of hamburgers, baked beans, slaw, potato chips, watermelon and iced tea in our back yard. We also served another 100 friends a sack lunch and new socks for their feet. **Andrew Quinn** (*top left*) once again joined us to cook burgers, and **Elizabeth Neill** (*far left*) welcomed folks with a plate of them. **Missy and Brian Young** (*left*) were part of a large group of volunteers from First Iconium Baptist Church who came to help us serve. **Gwen Stenbridge** (*below left*), a student at Converse College in Spartanburg, South Carolina, first volunteered with us in 2007. We are thankful for the many volunteers who helped us have such a beautiful picnic.



A Wedding!

In early June, **Lora Shain** and **Ed Weir** announced their August wedding plans during worship at the Open Door, and a great whoop of joy went up from all those gathered! Ed and Lora (*right*) have both spent many years visiting on death row in Georgia and working to end the death penalty. Lora will join Ed as they make their home at New Hope House. A few days before their announcement, they stood together during a Troy Davis rally at the state Capitol.



Visitors



Christiane Danowski first came to the United States from Germany to visit Catholic Worker houses in the 1990s. One of the places she visited was the Open Door. In April, she and her family – **Johannes Majoros-Danowski** and **Jakob Danowski** (*left*) – came to 910 for a visit. Christiane has been involved in the Catholic Worker movement in Germany for many years and is currently a member of the Kana Community in Dortmund.

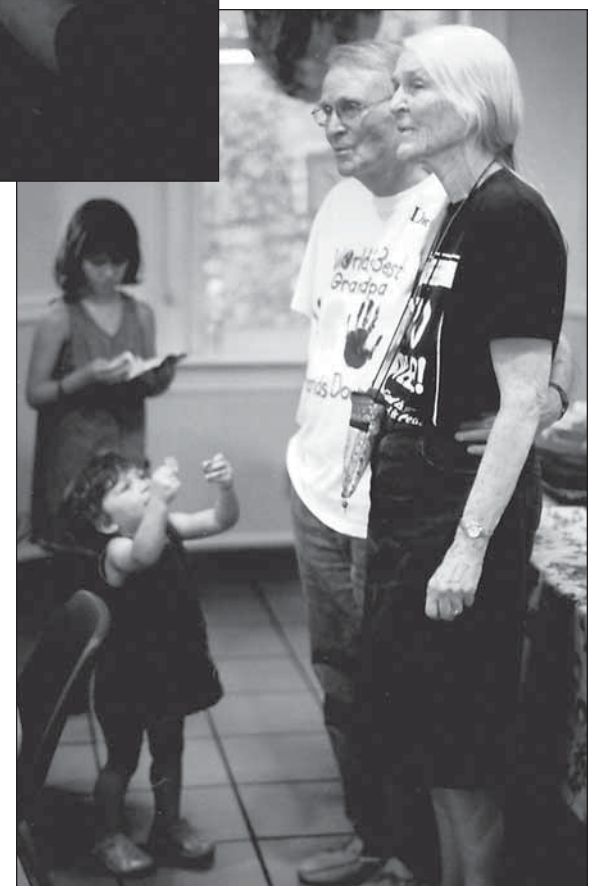


Kay Hart met Eduard Loring in 1950 at Myers Park Elementary School in Charlotte, North Carolina. Early in June, she spent a week visiting with Eduard and the rest of us at the Open Door (*left*). On June 8, she led us in a delightful Clarification Meeting about her journey from meeting Eduard in fourth grade through her retirement as a nursing professor to live in St. George, Utah.



Dick Rustay at 80!

On Sunday, June 21, we celebrated **Dick Rustay's** 80th birthday. Lighting 80 birthday candles is quite a task! **Libby Warfield**, **Murphy Davis**, **Joan Dewitt** and **Diane Wiggins** (*above right*) did the work. Then Dick and his granddaughters **Maggie** and **Katie Connerly** (*right*) got to blow them out. There were many fine stories and greetings shared about Dick's life with us. June 11 was Dick and Gladys' 51st wedding anniversary, and we also celebrated their many years together.



A Long Journey, continued from page 3

'The Beams of Love'

Hector started telling Boris about the talks he makes in prisons and how he tries to encourage people to encourage each other and to give each other strength and faith and hope. Boris said, "Yes, I have a few friends in here and that's what we try to do. We try to encourage each other. We try to help each other. We try to find ways when others are down, to help each other out."

He received Hector's Bible, but it would be hard to describe the look on his face when he realized that Hector was giving him a Bible that had been his companion for more than 70 years. Boris sat there and felt it and rubbed it; I wasn't sure there was going to be any leather left on it by the time our visit was over.

One of us asked if Boris had a favorite Psalm, and he said, "Oh, yes. Psalm 88." "How unusual," I thought to myself. Hector asked him to read it to us. So Boris turned to this Bible that he had just received and began to read:

"O lord God of my salvation,
I have cried day and night
before thee:
... incline thine ear unto my cry;
"For my soul is full of troubles:
and my life draweth nigh
unto the grave.
"I am counted with them
that go down into the pit:
I am as a man that hath no strength:
"Free among the dead,
like the slain
that lie in the grave,
whom thou rememberest
no more:
and they are cut off
from thy hand...
"Thou hast put away mine
acquaintance far from me;
thou hast made me
an abomination unto them:
I am shut up,
and I cannot come forth...
"Wilt thou shew wonders
to the dead?
shall the dead arise
and praise thee?
"LORD,
why castest thou off my soul?
why hidest thou thy face
from me?
"I am afflicted
and ready to die
from my youth up:
while I suffer thy terrors
I am distracted.
"Thy fierce wrath goeth over me;
thy terrors have cut me off.
"They came round about me daily
like water;
they compassed me about
together.
"Lover and friend hast thou put
far from me,
and mine acquaintance
into darkness."

Boris began to describe to us how he found this Scripture speaking for him. The Psalm describes David's deep, raw, ugly despair as he was on the run from the wrath of King Saul. David's lament became Boris' words as he read the Psalm. He said, "I've read this Psalm ever since what I did."

Hector put his big farmer's hand up on the table and Boris put his big convict hand in Hector's and they grasped each other until all the knuckles were white.

Ed asked, "What did you do, Boris?" He began to weep and weep and he rubbed the leather Bible. He fingered it and rubbed it and wept until the tears made a pool on the table. Finally he was able to say, "I killed Miss Patricia. I killed Miss Patricia. I took an innocent life."

I'm not sure how Ed had a voice, but he said, "Boris, will you hold Susie's hand?"

This was not an easy thing for Susie, because her arm is very stiff from the arthritis. With great difficulty she put her hand up on the table, and Boris took her hand. He wept and he sobbed.

Ed said, "Please look her in the eye."

He could not do it. He kept trying. He would raise his head and try to meet her gaze. She was looking steadily at him. He finally looked at her, just for a minute, and said, "I'm so sorry, Miss Susie, I'm so sorry. I'm so sorry for what I done." He kept looking up and could meet her eyes just for a moment, then he had to look down again.

Then he did the same thing with Hector. Hector put his big farmer's hand up on the table and Boris put his big convict hand in Hector's and they grasped each other until all the knuckles were white. He went through the same torturous process of trying to meet Hector's gaze, trying his best to look him in the eye and being able to stand it for only a moment. He wept, and he wept and he wept. "I'm so sorry, Mr. Hector. I'm so sorry. I'm

so sorry. I'm so sorry."

I began to think of William Blake's line from a poem, "And we are put on earth a little space, / That we may learn to bear the beams of love." I had never experienced the searing beams of love more vividly and unbearably.

A Circle of Healing

Ed and I got up and went around the corner for a time to let the three of them sit there in silence. It was a very holy moment. We bought more Mountain Dew and Fritos and we continued our Eucharist in front of the large wooden table. We had no bread or wine or juice, so we made do with elements of Mountain Dew and Fritos. We passed them around the table again and again in the joy of serving each other.

Boris told us more of his story. There were times of sobriety and holding a job and being a part of Rising Star Baptist Church and having a pastor and driving the bus to pick up the children. There was the joy that he had in those days of being part of the Lord's family.



Bruce Bishop

But he fell off the wagon. He met the wrong group of people at the wrong time and got back on crack and gradually lost everything: the house he lived in, the car someone had given him to drive to work. He took a \$100 bill out of the cash register at Church's Fried Chicken, where he was moving up the ladder, and left and never said a word. He went out and was in a constant hustle to find the money to feed his habit.

One night he hit the pit of despair and knew God was chasing him. He said, "I did

the worst thing I have ever done in my life. I said, 'Lord, why don't you take your hands off me and let me do what I want to do?'" He was full of crack.

It was the next night that he broke into Tricia's house and stole what he could and killed Tricia.

Hector said to him, "You know, Boris, you are more than what you did that night." Thank you, Hector, thank you.

Susie said, "Boris, do you know you are a part of our family?"

Susie said, "Boris, do you know you are a part of our family?" Boris' head jerked a bit. She said, "I said that to one of my daughters, and she said, 'Momma, what are you talking about? How can you say that? He killed Tricia. He's a monster. How can you say that?'"

"You see," Susie repeated now for Boris, "our family is like a quilt. We all add a piece. Boris cut the fabric and now he is paying with his life and trying in any way possible to repair the quilt. But now that we've had this time together, I think that my words about you being a part of our family were more prophetic than I intended them to be."

Hector and Susie left Boris Jackson saying, "We want to come back. Can we come back, Boris? Would that be all right with you? We'd like to bring our daughters. Would that be all right, Boris?"

"Yes, Miss Susie. Yes, Mr. Hector."

As we drove away from the prison that day, Ed and I knew that we had witnessed a miracle of love. Dorothy Day often quoted Dostoevsky in saying, "Love in action is a harsh and dreadful thing compared to love in dreams." This miracle we had witnessed was of the harshest and most demanding kind. These loving people had opened wide their arms and their hearts and made a place at the family table for

one who had violated their family beyond measure. The healing circle that they have created has widened to include everyone who hears their story. Hector at 84, and Susie in her 70s and surviving yet another round of breast cancer, are very much alive with love. Their great love makes all of us a little bit more alive than we used to be.

Thanks be to God! ✠

Murphy Davis is a Partner at the Open Door Community.

Jesus, Walls, and the Cross, *continued from page 1*

offered to homeless men and women and where visitation to prisoners is regularly practiced.

The center of religious activity is not the Vatican or Jerusalem, but wherever people are being marginalized, oppressed, exploited, pushed aside, kept down, and wherever we as disciples of Jesus are responding with hospitality and resistance, compassion and struggle for justice. Our salvation, our being made whole through the love of God, comes not through worship in famous churches, but through our loving relations with people who are infamous, our standing with and for people who are rejected, neglected, despised.

Ending Divisions and Strife

Second, I want to focus not only on how Jesus being executed outside the gates, outside the city walls (and Paul too) shifts the center of religious activity, but also on how Jesus' life and death and resurrection opens to us a way to break down those walls.

A few nights ago, Ed shared with those of us from Memphis Theological Seminary a reflection on Ephesians 2:14-19. This is another place in Scripture where Jesus is spoken of in relation to a wall.

Paul writes that Jesus takes down "the dividing wall of hostility," that is, the dividing wall between Jews and Gentiles, through the cross. What was this dividing wall? Literally it was the wall in the Temple beyond which Gentiles could not go. But more broadly the dividing wall was (and is) indicative of the division between those considered "pure" and those considered "impure," those considered to be "of God" and those considered "not of God," those considered "blessed" and those considered "damned."

We might consider this wall as existing between any group that sees itself as superior and another group that is considered and treated as inferiors. We might also consider this wall as the wall that grew when Cain murdered Abel. We might also consider this wall as the wall of excluding the poor, the wall of imprisonment and executions, the wall of war.

But how exactly did the cross of Jesus, the execution of Jesus, take down the dividing wall of hostility? How did the cross of Jesus begin the end of such divisions and strife? How did the cross of Jesus begin the end of using difference as the basis for domination?

We have to be careful in how we speak and what we believe about the atonement, about the cross being salvific. Some understandings of the cross might suggest that God approved of Jesus' execution, or even go so far as to say, "God required the execution of Jesus to satisfy God's demand for sin to be punished by death, and so Jesus' death fulfilled God's justice."

But I'd like to urge a different view of the cross and atonement. In this view, we start by considering from the context of Jesus' own life *why* he was executed. That is, we begin by considering how Jesus' *way of life* led to his being executed. From this starting point we avoid the trap of viewing the cross like some kind of magical power to break down the dividing wall, as if the cross was like an animal sacrifice that forced God's hand by appeasing God's anger.

Rather, when we start with the realities of Jesus' own life, we can come to see "the cross" as shorthand for Jesus' whole life of self-giving love and resistance to the powers. Jesus' whole life led to his execution, and it was his whole life that God affirmed as the way of life and liberation when God overturned that execution by the resurrection. God's overturning of the execution of Jesus reveals that God does not agree with or support that execution.

Entering the Path

Now, this brings me to my third point. In considering Jesus' cross in this way, we come to see *the path to which we are called* with "fear and trembling" (to use the words

of Soren Kierkegaard). We too, like Jesus and with Paul, are called outside the walls to the cross in order to take down the walls.

Jesus' way of life and his execution show us that the walls of exclusion and exploitation, the walls of domination, cannot be taken down by remaining safely within them, where our privilege is protected, where our way of life is secured, where the usual order of business is maintained.

We can join in Jesus' work of taking down the walls by having our lives defined in the same way his life was defined, by God's loving, life-giving, liberating power. This means that our lives will be defined by loving relationships with others, especially those outside the walls, instead of by the walls and by those who make and maintain the walls.

In following Jesus into this solidarity of going outside the walls, we also follow him into the resistance that overcomes walls built by hatred and exclusion.

This is Jesus' way that takes him and us outside the walls and takes down the walls: he left the pearly-gated community of heaven and entered fully into identification with those outside the gates. He did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a slave, being made in human likeness. And in this state, he humbled himself and became obedient to death — even death on a cross! (See Philippians 2:6-11.)

In following Jesus, we will identify with and stand in solidarity with persons already outside the walls, and in doing so we will start to share in the denigration and rejection they so brutally experience.

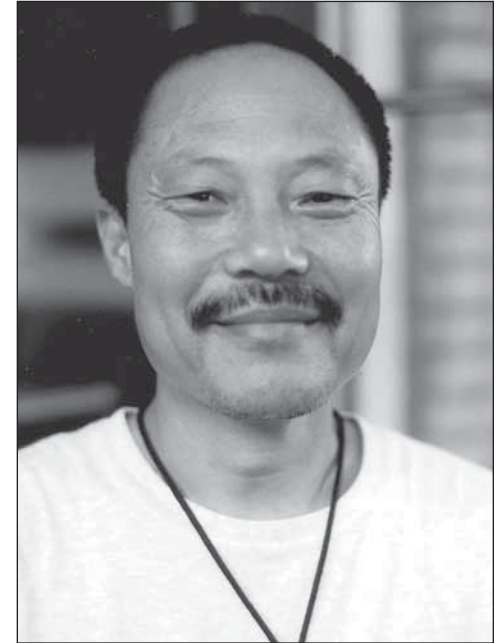
Our hearts will be broken not only by the barbs of little insults from family and friends or others who do not understand why we even want to be with "those people," but also and much more deeply broken from knowing how profoundly the lives of those with whom we seek to serve and be in solidarity are broken by violence, addiction, mental illness, loss of family, police harassment and more.

In following Jesus into this solidarity of going outside the walls, we also follow him into the resistance that overcomes walls built by hatred and exclusion. Our first move in overcoming the walls is the living of lives that intentionally go outside the walls to be with and to serve those outside the walls. But our second move is to enter into struggle for justice with those outside the walls.

Here we again draw upon Jesus' way, summed up by Paul in Romans 12:21: "Do not be overcome by evil, but overcome evil with good." If we are to overcome walls, we must love as God loves us, we must overcome evil as God overcomes evil, not by violence, not by more control and domination, but through love.

We must not only go with Jesus to those abandoned places of empire, and faithfully remain in loving relationship with everyone who shows up: homeless, poor, prostitutes, persons who are mentally ill, addicts and dealers, other people coming to volunteer, and even the police. We must also faithfully offer resistance with Jesus to anything that denigrates and despises human dignity. In these two practices the cross will come, but just as certainly in these two practices are the seeds of resurrection. ✠

Join us as a Resident Volunteer



Calvin Kimbrough

Leo Chang has joined us during his summer break from Memphis Theological Seminary. Leo first came to the Open Door with Pete Gathje's MTS class in May 2008, and he visited us in April during Holy Week this year. He is a welcome presence at 910.

Live in a residential Christian community.

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

Join street actions and loud and loving nonviolent 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.

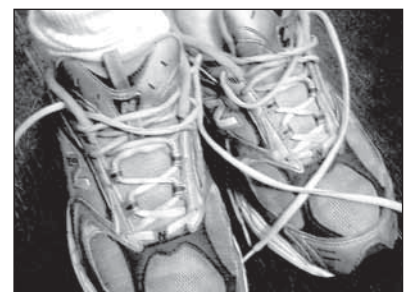
Contact: Chuck Harris

at odcvolunteer@bellsouth.net

or 770.246.7627

For information and application forms visit www.opendoorcommunity.org

Please Help!



We need gently used running and walking shoes for our friends from the streets. Men's shoes sizes 11-14 are especially helpful.

Thank You!

this year give
HOSPITALITY

A \$10 donation covers a one-year subscription to *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 _____



volunteer
needs
at the
Open Door Community

Please note our new schedule for Monday & Tuesday: Volunteers for Monday showers (6:45-9:30 a.m.) and Monday, Tuesday and Wednesday 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 certain Monday, Tuesday, Wednesday or Thursday evenings.

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

Troy Davis Case, *continued from page 4*

morality to hold that it must be disregarded categorically."

July 10, 2008: The European Parliament appeals to the state of Georgia and the relevant U.S. courts to grant Davis a new trial.

July 14, 2008: Davis' lawyers file a petition for a writ of certiorari with the U.S. Supreme Court, appealing the Georgia Supreme Court's decision and asking the high court to overrule that decision and determine that the Eighth Amendment establishes a right of the innocent not to be executed.

Sept. 11, 2008: The European Union, representing 27 nations, issues an "urgent humanitarian appeal" to the Georgia State Board of Pardons and Paroles to commute Davis' sentence.

Sept. 12, 2008: The parole board denies clemency for Davis, whose execution is scheduled for Sept. 23. The board provides no reason for its decision.

Sept. 19, 2008: Former President and former Georgia Governor Jimmy Carter calls on the parole board to reverse its decision to deny clemency, saying, "Executing Troy Davis without a real examination of potentially exonerating evidence ... would be a grave miscarriage of justice."

Sept. 22, 2008: The day before he is to be executed, the Georgia Supreme Court rejects Davis' bid for a stay.

Sept. 23, 2008: As Davis' scheduled execution nears, the prison prepares a last meal of macaroni, cornbread and salad, which he declines. Less than two hours before he is to die by lethal injection, the U.S. Supreme Court issues a stay of execution pending the disposition of his petition for certiorari.

Oct. 14, 2008: The U.S. Supreme Court denies Davis' petition for certiorari, again clearing the way for his execution. Larry Cox, executive director of Amnesty International USA, says, "It is disgraceful that the highest court in the land could sink so low when doubts surrounding Davis' guilt are so high." Stephen Bright of the Southern Center for Human Rights declares, "The trial of this case has all the integrity of a professional wrestling match."

Oct. 15, 2008: A new execution warrant is issued, and the Georgia Department of Corrections schedules Davis' execution for Oct. 27.

Oct. 23, 2008: Davis' lawyers file a second federal habeas corpus petition and request an emergency stay of the pending execution, while Amnesty International and other activists demonstrate in a "Global Day of Action" on behalf of Troy Davis in 30 cities around the world.

Oct. 24, 2008: The 11th Circuit Court grants a stay of execution to consider the new habeas petition.

Nov. 27, 2008: The British magazine *The Economist*, one of the most respected publications in the world, publicizes the Davis case with an article titled "Reasonable Doubt: Troubling Questions Surround a Capital Case in Georgia."

Dec. 9, 2008: A three-judge panel of the 11th Circuit Court hears oral arguments on Davis' new habeas petition.

April 16, 2009: The 11th Circuit panel, by a vote of 2-to-1, denies Davis' habeas corpus petition but issues a 30-day stay so that he can file a last appeal with the U.S. Supreme Court. The two-judge majority states that Davis' claims have been exhaustively reviewed and rejected by Georgia courts and the Board of Pardons and Paroles and concludes, "Davis has not presented us with a showing of innocence so compelling that we would be obligated to act today." They also cite procedural rules. In her dissent, Judge Rosemary



Open Door Community members **Ann and Ron Lister** (Emory 4 Troy Davis banner) and **Nelia Kimbrough** (far right) call for justice for Troy Davis.

Barkett writes, "To execute Davis, in the face of a significant amount of proffered evidence that may establish his actual innocence, is unconscionable and unconstitutional."

May 19, 2009: Davis' lawyers file a habeas corpus petition with the U.S. Supreme Court.

May 20, 2009: Twenty-seven former judges, justices and prosecutors, including former Deputy U.S. Attorney General Larry Thompson; two former state Supreme Court chief justices, including Norman Fletcher of Georgia; nine former U.S. attorneys, including former Georgia congressman Bob Barr and former FBI Director William Sessions; three former judges from the federal appeals court in Philadelphia; and former state attorneys general from Florida and New Jersey, file a friend-of-the-court brief asking the U.S. Supreme Court to allow Davis' innocence claims to be heard in federal court.

May 29, 2009: Benjamin Jealous, president of the NAACP, meets with Davis on Georgia's death row and says, "I came away convinced that he represents the most compelling case of innocence in decades."

June 29, 2009: Supporters of Davis deliver petitions bearing 60,000 signatures to the Chatham County district attorney's office, asking that he reopen the case. Meanwhile, the U.S. Supreme Court postpones its decision on Davis' habeas petition until September.

Stop the Execution of Troy Davis!

Troy Davis has been on Georgia's death row for more than 17 years, despite strong evidence that he is innocent:

- ▶ There was no physical evidence against him.
- ▶ The weapon used in the crime was never found.
- ▶ The case against him consisted entirely of witness testimony.
- ▶ Seven of the nine non-police witnesses have recanted or contradicted their testimony.
- ▶ Many of these witnesses have stated that they were pressured or coerced by police.
- ▶ One of the two witnesses who has not recanted or contradicted his testimony is Sylvester Coles, the main alternative suspect.
- ▶ Nine individuals have signed affidavits implicating Sylvester Coles.

Troy Davis has never had a hearing in federal court on the reliability of the witness testimony used against him.

Go to www.amnestyusa.org/troydavis for more information and to take action. And read the report "Where Is the Justice for Me?: The Case of Troy Davis, Facing Execution in Georgia" at www.amnestyusa.org/document.php?lang=e&id=ENGAMR510232007. More information can also be found at www.troyanthonydavis.org and www.iamtroy.org. ♣

Grace and Peaces of Mail

Re: "The Death Penalty: Deterrent or Legalized Murder?" by Ellis Roberts (April)

Point No. 1: The death penalty was not instituted in order to deter others from committing heinous crimes. It serves the only purpose it is supposed to serve: taking the life of someone who does not deserve to live any longer. (The only problem is that now it takes 20 years to exhaust all the endless paperwork before the inmate is put to death.)

Point No. 2: You, Mr. Roberts and anyone who has an ounce of love in their heart for a relative whose life was taken by these animals has a completely different outlook on the perpetrator when the awful crime involves someone you love. It is completely arrogant and very cruel of Mr. Roberts to take the position he does with someone else's grief. He has no idea what he is talking about.

Point No. 3: Ellis Roberts is 18 years old? It is irresponsible of you to publish a story of this magnitude written by an 18-year-old kid. His assertion that the crimes are committed while in the throes of passion illustrates how ignorant he is about crime and punishment. Does a crime of passion make the victim less dead?

I would bet my last dollar that you, Mr. Roberts and anyone who has a heart that if your little daughter of 6 were raped, tortured and killed by one of these sorry bastards that you would be willing to kill them with your bare hands just for the fun of it. Or would you turn over another daughter and say, "Here's another one, I forgive you"?

Anonymous
North Metro Atlanta, Georgia

We are proud of the article we published by Ellis Roberts. It is interesting that our anonymous critic believes that an 18-year-old is too young to have an opinion on the death penalty while an 18-year-old accused of murder is old enough by law to receive the death penalty.

133rd Death Row Inmate Exonerated



Rini Templeton

Daniel Wade Moore was acquitted of all charges by a jury in Alabama on May 14. Moore was originally found guilty of the murder and sexual assault of Karen Tipton in 2002. In January 2003, the judge overruled the jury's recommendation of a life sentence and sentenced him to death, calling the murder one of the worst ever in the county. A new trial was ordered in 2003 because of evidence withheld by the prosecution. A second trial in 2008 ended in a mistrial, with the jury deadlocked 8-to-4 for acquittal.

Moore is the 133rd person to be exonerated and freed from death row since 1973, according to the Death Penalty Information Center.

Thank you, Ed Loring, for putting in writing — and so eloquently — some truths about Dr. King and his legacy. I knew Dr. King and was working with him in 1968 on the Poor People's Campaign to take the cause of economic justice to Washington. In fact I was with him at a planning meeting here in Atlanta the night before he flew to Memphis, where he was assassinated two days later. I have watched with both sadness and anger what the media, corporate interests, government, educators — you name it — have done to his image over the years. I have even heard of a coffeehouse in California that advertises, around his January birthday, "Celebrate the dream over a mocha latte." Then there's the namby-pamby image of Dr. King holding a little white child with one hand and a little black child with the other, and disappearing blissfully into the sunset.

Dr. King was a poet, a radical and an eloquent, funny and loving man. Ed, your articles put all of this into a perspective that speaks to us today. Talking about "cracking white male supremacy"? Are you crazy or what? (Don't answer that.) You also continue to hammer us on the continuing issues of poverty, homelessness and the most hidden of all, the schools-to-prison pipeline, which is sending huge numbers of young black men into the criminal justice system. For many of them, this is a "river of no return." So thank you for helping me and all of us to remember the Dr. King I knew and loved and for renewing my determination to keep fighting to make the dreams come true.

Constance Curry
Atlanta, Georgia

Connie Curry was a founding member and the first white woman to be a member of the Student Nonviolent Coordinating Committee's Executive Committee. She is a great friend and co-worker in Atlanta and has authored many books, including "Silver Rights" and, most recently (with Bob Zellner), "The Wrong Side of Murder Creek: A White Southerner in the Freedom Movement." She has also produced a film, "The Intolerable Burden," about the schools-to-prison pipeline.

Dear Sisters und Brothers in Christ,

Since a visit [with Murphy and Ed in 2003] and my friendship with Jürgen Moltmann, I receive your news.

Now it's time for me to retire, end of this month. I want to tell you how impressed I was from the "better America" which I could imagine in your newspaper and the spirit of a theology which is really open for the people.

I want to send some courage, hope and love from old Europe. I now look for new shores and want to thank you for all the news I got from you. May [God] cause other persons the same deep impression and fellow-feeling.

Thanks for all the rich blessings of our Lord.

Yours,
Karlfridrich Schaller
Tübingen, Germany

Dear Ed and Murphy,

Many thanks to God for miracles and your faith that enables them to happen.

I'm praying that the peacemakers meeting in Munich this weekend also speaking truth to power will succeed in stopping the building of that missile site in the Czech Republic. We are so arrogant in thinking we have a right to go to anyone's home country and bring "Star Wars" into being. Let's keep praying for that peace that only God can give to the hearts of those who want war and the money that comes into greedy pockets when we pursue it.

Love and blessings,
Mary Jude Jun, OSU
St. Louis, Missouri

I could write a book of love and memories I possess about all the months I have shared with members of the vast Open Door family. First of all, I'd have to pack my bags and head for Georgia — which is always on my mind! One unique attribute about Orangeburg and The Oaks is — No cooking responsibility! The food is better than any recipe in my Carolina cookbook. Seriously, my heart is homesick and sings "Show Me the Way to Go Home" (to the Open Door) 24 hours a day.

Keep me in your prayers and hearts forever!!

Always,
Francis Rogers
Orangeburg, South Carolina

Francis Rogers lived in Atlanta for many years and was a regular volunteer at the Open Door Community. She often delighted our guests with her virtuoso piano performances during our meals. She now lives at The Oaks, a Methodist retirement center in Orangeburg.



Julie Lonneman

We are so proud to be associated with your organization. Please know we pray for your endurance.

Love in Christ,
Beth and John Blake
Alpharetta, Georgia

(Exodus 23:25 KJV: "And ye shall serve the LORD your God, who shall bless thy bread, and thy water, and I will take sickness away from the midst of thee.")

Good Day Hospitality!

I want to tell you how much I enjoyed the April edition! The only other word is "Wow!" The paper is another instrument in the building Process.

God Bless,
Bob Bucholtz
Mount Pleasant, Michigan

Greetings!

Thank you for all that you do to help us be informed about issues we should all be working on.

Ethel Umble
Goshen, Indiana

Dear Disciples of Jesus,

The Holy Spirit is surely on fire there on Ponce de Leon Avenue! And we thank God that you do not block her wind-blown flames of light and love. Every issue of your newspaper stimulates volumes of creative insight. You are a light to all who come to your door as well as everyone who lays hold of your paper. Thanks a million! So needed in our world today!

Peace & Joy in the Spirit,
Sr. Dorothy Droessler
Madison, Wisconsin

Open Door Community Ministries

We're Making Some Big Changes

Please note our new schedule for Mondays & Tuesdays — **Volunteers** please see the needs list on page 10 for the new schedule.

Men's Showers: Monday, 7 a.m.

Soup Kitchen: Monday, Tuesday and Wednesday,
11 a.m. – 12 noon.

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

Use of Phone: Monday, Tuesday and Wednesday
11 a.m. – 12 noon.

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

We are open...

Sunday: We invite you to join us for our **Peace Vigil** from
11:55 a.m. until 12:30 p.m. and for **Worship at 5 p.m.**
with supper following worship. 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 until 10 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 5 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.

July 5	Worship at 910 Eucharist Service Music by E. Ise Witt & Friends
July 12	Worship at 910 Anne Lister preaching
July 19	Worship at 910 Eucharist Service
July 26	Worship at 910 Ron Lister preaching
August 2	Worship at 910 Edward Loring preaching
August 9	Worship at 910 Eucharist Service
August 16	No Worship at 910 Wedding at Jubilee Partners
August 23	No Worship at 910 Planning Retreat at Dayspring Farm
August 30	No Worship at 910 Planning Retreat at Dayspring Farm



S. Rollins

Clarification Meetings at the Open Door

We meet for clarification
on selected Monday 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.

Medical Needs List

Harriet Tubman Medical Clinic

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

Needs of the Community



Chad Hyatt

Living Needs

- jeans
- work shirts
- short sleeve shirts
with collars
- belts (34" & up)
- men's underwear
- socks
- reading glasses
- walking shoes
(especially sizes 11-14)
- 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
- multi-vitamins
- disposable razors
- deodorant
- vaseline
- shower powder
- Q-tips
- used prescription
containers for lotions

Food Needs

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

Special Needs

- backpacks
- 2 adult bicycles
- MARTA cards
- postage stamps

From 10 a.m. until 2 p.m. Monday through Wednesday our attention is focused on Bible study, serving the soup kitchen, reflection and household lunch. As much as we appreciate your coming, this is a difficult time for us to receive donations. Please come before 10 a.m. or after 2 p.m. THANK YOU!