

THE PORTION OF THE POOR.

M. Douglas Meeks, ed. *The Portion of The Poor* (Nashville: Abingdon Press, 1995),

INTRODUCTION: ON READING WESLEY WITH THE POOR:

By M. Douglas Meeks (P. 9)

M. Douglas Meeks, "On reading Wesley with the Poor," *the Portion of the Poor*, ed. M. Douglas Meeks (Nashville: Abingdon Press, 1995),

1. WESLEY AND THE POOR: By Theodore W. Jennings, Jr. (P. 19)

Theodore W. Jennings, Jr. is Professor of Constructive Theology of Chicago Theological Seminary.

Theodore W. Jennings, Jr. *Wesley and the Poor* in the Portion of the Poor, M. Douglas Meeks. ed., (Nashville: Abingdon Press, 1995),

2. GOOD NEWS FOR THE POOR By Itumeleng Mosala (P. 39)

3. THE IMITATIO CHRISTI AND THE GREAT COMMANDMENT By Richard P. Heitzenrater

Heitzenrater is Professor of Church History and Wesley Studies at the Divinity School of Duke University in Durham, North Carolina.

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Dayton is Professor of Theology and Ethics at Northern Baptist Theological Seminary in Lombard, IL.

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Chop is Professor of Theology at the Seminario Biblico Latinoamericano, San Jose, Costa Rica and at the Ecumenical School of Religious Sciences at the National University of Costa Rica.

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Guillen is Professor of Theology at the Seminario Biblico Latinoamericano, San Jose, Costa Rica and at the Ecumenical School of Religious Sciences at the National University of Costa Rica.

8. CHARLES WESLEY AND THE POOR: By S T Kimbrough, Jr. (P. 147)

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INTRODUCTION: ON READING WESLEY WITH THE POOR:

By M. Douglas Meeks (P. 9)

Wesley 를 Model Program 에다 소개

Wesley 의 선교 내용 According to the practice of Wesley, “the poor in Jesus Christ” has to do with the nature of the church and with salvation. Wesley’s ministry with the poor included feeding, clothing, housing the poor; preparing the unemployed for work and finding them employment; visiting the poor sick and prisoners; devising new forms of health care education and delivery for the indigent; distributing books to the needy; and raising structural questions about an economy that produces poverty (The Portion of the Poor, Introduction by Meeks, p. 9).

Wesley’s turn to the poor was not just simply *service of* the poor, but more importantly *life with* the poor. ..Wesley understood visiting the poor as an essential means of grace necessary to the continuation of faith. To be in Christ, for him, meant to take the form of Christ’s own life for and with the poor. To be a disciple of Christ meant to be obedient to Christ’s command to feed his sheep and to serve the least of his sisters and brothers (The Portion of the Poor, Introduction by Meeks, p. 10).

Economic system and poverty 에다 넣을 것;Poverty is not the will of God or the incorrigible result of fate. Mortal poverty is not due to the sins of the poor. Poverty, “new sacrifice to the Moloch of greed, as Araya-Guillen says, is an historic , social, and economic act that has a beginning and objective causes with economic mechanisms and social objects. It is the consequence of economic “logic” of capitalism, in which capital and laws of the market come first. Human beings and the satisfaction of their basic need and the right to life for all come second (The Portion of the Poor, Introduction by Meeks, p. 11).

For Wesley to imitate Jesus Christ meant not only to see Jesus as the model of life but also in him to find the power to live with the poor. Because Jesus did so , but also because Jesus told him to do so and would help him to do so Wesley worked with the poor (The Portion of the Poor, Introduction by Meeks, p. 14).

Doctrine of Sin (P. 15-16)

The concept of “holiness” in Methodism lies in recovering a concrete practice of “scriptural holiness.” Scriptural holiness, set in the presence of the poor, means transformed habits, relationships, and ways of being in the world. Holy living in the presence of the poor means that our practices of property, work, and consumption would be radically changed. It means new ways of praying with the poor and reading scripture with the poor. It also means practicing *diakonia* with the poor so that they are not made

objects of ministry and thus robbed of their ministry. The sanctifying grace of God in Jesus Christ is meant not just for the sinner but also for a society beset by structural sin (The Portion of the Poor, Introduction by Meeks, p. 16).

1. **WESLEY AND THE POOR: By Theodore W. Jennings, Jr. (P. 19-37)**

Theodore W. Jennings, Jr. "Wesley and the Poor" in the Portion of the Poor, ed. M. Douglas Meeks (Nashville: Kingswood Books, Abingdon Press.1995),

John Wesley believed that if religion is to be the response to the action of God, it must begin where God begins, among the poor, the despised, the oppressed, and the marginalized (The Portion of the Poor; Wesley and the Poor P. 20)

Mission 에 넣을것: Evangelism 설명하느내목에 넣을것 Wesley went much further than giving charity or alms; he sought to help the poor help themselves. Thus he organized clinics, cooperatives, and credit unions. He understood the evangelization of the poor to entail far more than simply preaching to people. The Gospel concerns not a disembodied word but the word made flesh. And the announcement of good news to the poor must at the same time be the enactment of good news to the poor, the healing of broken bodies, the feeding of the hungry, and the mobilizing of the paralyzed. If this does not occur there can be no talk of an evangelism that has anything to do with the gospel of Jesus Christ (The Portion of the Poor; Wesley and the Poor P. 22).

Walter Brueggemann 의 justice is sorting out what belongs to whom 에다 add 할 것 The attempt to acquire more than is necessary, and especially the consumption of surplus, is to be understood as robbery. Thus consumption or needless expense is the robbery of the poor ((The Portion of the Poor; Wesley and the Poor P. 23: Meeks).

Stewardship 에 넣을것 For John Wesley, stewardship was not fund raising for a middle-class institution but was the redistribution of wealth from the prosperous to the poor (The Portion of the Poor; Wesley and the Poor P. 23).

Scarcity 에나, economic system 에다 넣을것 Mortal poverty is not due to an act of God. It is the work of our economic idolatry. The earth produces more than enough food to feed plentifully every man, woman, and child on the planet. Yet our economic system produces murderous scarcity. A few have more than they can consume, so much that garbage disposal is a critical problem, while millions perish in sight of plenty. One nation, containing a tiny fraction of the earth's population consumes half the earth's resources yet still manages not to feed its own hungry (The Portion of the Poor; Wesley and the Poor P. 25).

Grace 는 나누는것이다 에다 We too often speak of a grace that saves us without changing us. The emphasis on grace alone or faith alone then serves perfectly well as a palliative

(변명, 완화) to the conscience of the prosperous. For God in this view really does not require justice but rather calls us just, treats us as if we were just... Wesley will have nothing to do with the sort of grace that save us without changing us (The Portion of the Poor; Wesley and the Poor P. 29).

What our faith in Christ means: For Jennings, Jr., faith in Christ must be expressed as faithfulness to his mission and ministry, loyalty to him and to the project of announcing and actualizing the reign of God as the reign of justice and generosity and joy. In this way we may make it clear how it is that the sheer unmerited favor of God in Christ befriends the outcasts of religious, economic, and political society ((Wesley and the Poor P. 31).

Justification: For Jennings, Jr., the aim or goal of justification is the production of justice; just person, just societies, a just earth. For him God does not speak of justification while leaving us in our sins or speak of resurrection of the dead that left us in our graves ((Wesley and the Poor P. 32).

Church Mission 에다 Jennings, Jr., claims that we cannot become more like God by withdrawing ourselves from the world that God created, from the poor and despised whom God in Christ befriended, from the concrete forms of suffering and the domination of death exposed by Christ's cross and invaded by his resurrection (The Portion of the Poor; Wesley and the Poor P. 33).

2. **GOOD NEWS FOR THE POOR** By Itumeleng Mosala (P. 39)

3. **THE IMITATIO CHRISTI AND THE GREAT COMMANDMENT** By Richard P. Heitzenrater (P. 49-64)

Holiness: Wesley's "Scriptural holiness" entailed the transformation of individuals and of the economic and political order, "the establishment of Pentecostal communalism, and the abolition of war" (The Imitatio and Christi and the Great Commandment P. 51)

For Wesley, charity is not a series of episodic acts but a way of life. For him, then, the Christian life is not defined by *doing* certain activities but by *being* certain kind of person (The Portion of the Poor; The Imitatio and Christi and the Great Commandment P. 54).

Phil. 2:5

1 John 2:6

Acts 10:38

For Wesley, renewal in the image of God entails being drawn into God's likeness, as seen in Christ. If we accept God's truth revealed to us in Christ, we do not have to ask why

Christ commanded to us feed the hungry, visit the sick, and clothe the naked, nor do we ask why Christ fed the hungry, visited the sick, or clothed the naked; we just need to do it, in faith and in love (The Portion of the Poor; The Imitatio and Christi and the Great Commandment P. 63)

4. **GOOD NEWS TO THE POOR:** By Donald W. Dayton (P. 65)

Matt. 25:

Luke 4:18-19

Good News to the Poor

5. **ANOINTED TO PREACH: SPEAKING OF SIN IN THE MIDST OF GRACE** By Rebecca S. Chopp (P. 97-111)

Rebecca S. Chopp, "Anointed to Preach: Speaking of Sin in the Midst of Grace," *Portion of the Poor*, ed. M. Douglas Meeks (Nashville: Abingdon Press, 1995),

Luke 4:18-19: Luke recaptures the Jubilee tradition that runs through the priestly and prophetic materials in the Hebrew Scriptures. In the priestly tradition the Jubilee is the time in which society is radically reordered: the land gets redistributed, the oppressed are set free and the relationships are organized through principles of justice. Luke has Jesus announcing his mission as the fulfillment of the Jubilee: God's radical reordering of history (The Portion of the Poor; Rebecca S. Chopp P. 98).

눅 4:18 과 관련하여 The church proclaims, mediates, and enacts God's mission of judgment and mercy. The church continues the solidarity of Jesus with the "others" of history: the poor, the oppressed, the marginalized, the downtrodden. If in Luke's gospel the "others" of history receive the power to speak and to determine their lives, then today the church exists amidst those who have received, in God's love and freedom, the power to proclaim the good news. Luke challenges and invites us to begin where the church is in the ministry and mission of Jesus amongst the marginalized of the earth and from this place to work towards the transformation of history itself (The Portion of the Poor; Rebecca S. Chopp P. 98).

Jean's remark: Church exists in the midst of huge gap between the rich and poor. Church must ask about its role in such a historical context. If church continues to distance itself from the crowd Jesus loved to be, then church itself will become homeless from the presence of Jesus Christ.

교회에 대한 비판 Rosemary Radford Ruether suggested that too often churches become occasion of sin, places where the poor are ignored, women belittled and humiliated, and the hegemonic practices receive religious reification (The Portion of the Poor; Rebecca S. Chopp P. 101).

God's preference for the poor: Latin American theologian Gustavo Gutierrez has insisted that "God's preferential option for the poor, the weak, the least members of society, runs throughout the Bible and cannot be understood apart from the absolute freedom and gratuitousness of God's love. Universality and preference mark the proclamation of the kingdom. God addresses a message of life to every human being without exception, while at the same time God shows preference for the poor and oppressed (The Portion of the Poor; Rebecca S. Chopp P. 103).

Women worthless: The demons of patriarchy live within many women's internal feelings and thoughts, their souls and their words as well as in political, economic, and legal structures (The Portion of the Poor; Rebecca S. Chopp P. 104). Homeless women and poor women tend to live with this demon.

Sin: Chapter 1V Mission 에 교회가 해야 할 일 에 넣을 것 Chopp redefine sin as the depravation and deprivation of the flourishing of existence through concrete historical structures of politics, language and subjectivity. Sin is both depravation, the destruction of the basic conditions for life, and deprivation, the loss of the vision of flourishing. A discourse of sin must lament the brokenness, the death, and the impoverishment of the human condition amidst present forms of oppression. But any discourse of sin must try to uncover the conditions, interests and forms of false knowledge and power that creates such destruction through systems of injustice. A discourse of sin is in itself a resistance to injustice and the expression of the desire for human flourishing, for correcting all that is false, distorted, depraved. Yet the specificity of such a discourse also resides in its claims about the need for transformation and this it must analyze the principles and practices of idolatry that run through all the forms of life. This is eh good news, the necessary news (The Portion of the Poor; Rebecca S. Chopp P. 105).

Idolatry: Gustavo Gutierrez defines "idolatry as the acceptance of false gods" and he identifies three practices of idolatry: "Trust and submission to something not God, ranking that which is made with human hands above humans themselves, and demanding the sacrifice of human victims." Chopp adds that "idolatry is the destruction of relations through seeking to secure and establish identity through practices that dehumanize and objectify other human beings, demanding their ongoing sacrifice to the false gods of sovereignty and consumption (The Portion of the Poor; Rebecca S. Chopp P. 109).

Redemption: Redemption is not simply reconciliation, but is emancipatory transformation: emancipatory in that persons are set free from the chains of oppression and destruction, from the orders of patriarchy and poverty, from the idolatry and concupiscence of the self (The Portion of the Poor; Rebecca S. Chopp P. 110).

Grace and Holy life: Sanctifying grace has to do with holy living, with the practices, habits, relations, and patterns that run through our daily life: new relations to our bodies, to economic possessions, to life lived in mission (The Portion of the Poor; Rebecca S. Chopp P. 110).

Chapter 2 의 서두에 넣을것: Definition of Homeless 와 함께: Jean's remark: Scripture is full of stories of those who are physically, emotionally and spiritually homeless p and God's salvation story for them.

6. PROCLAIMING CHRIST IN ALL HIS OFFICES: PRIEST, PROPHET, AND POTENTATE: By David Lowes Watson (P. 113)

David Lowes Watson, "Proclaiming Christ in All His Offices: Priest, Prophet, and Potentate," *The Portion of the Poor*, ed. M. Douglas Meeks (Nashville: Abingdon Press, 1995),

Mission: As Mortimer Arias argued, at the center of our mission is an incarnational Christology, involving both the person and the work of Jesus. Both are evangelistic no less than pastoral imperatives (The Portion of the Poor; Watson P. 119).

Faith and righteousness: For Wesley, God justifies the ungodly by faith alone, without any goodness or righteousness preceding, and that their faith is counted for righteousness. However, this is for *preceding* righteousness, not *subsequent* righteousness. The teaching of Paul is that there is no righteousness *before* faith, but not there is no righteousness *after* it. Wesley does assert that holiness cannot *precede* purification; but not that it need *not follow* it (The Portion of the Poor; Watson P. 121).

Sins: Christ died for our sins: Only a fraction of our sins are personal. By far the greater part are sins of neglect, sins of default, our social sin, our systemic sin, our economic sin. For these sins Christ died and continues to die. For these sins Christ atoned, and continues to atone (The Portion of the Poor; Watson P. 122).

Salvation: Wesley claimed that salvation offered in our gospel came with not *pre*-conditions, but *post*-conditions (Watson P. 124). This might be a good way to understand the text in Matt. 25: 31-46. Salvation is post-conditioned. After being saved we have work to do for God.

The good news of salvation is not merely for persons, but for institutions, for systems, and for cities and nations. The healing that comes from God in Christ is for every dimension of humanity, and this will not come by individual conversions alone. The prophets, including Jesus of Nazareth, called on cities and nations to repent as well as persons (Amos 5:14-17; Jonah 3:1-10; Micah 14:1-9; Matt. 11:18-24) (The Portion of the Poor; Watson P. 126).

교회비판에 넣을것 Bishop Robert Morgan of the Mississippi Area has declared that we have not only found it easier in North America to build new sanctuaries than to form Christian disciples, not only more palatable to study the Bible than to live it out, but also more appealing to engage in social action than to confront people with the challenge of Jesus Christ (The Portion of the Poor; Watson P. 127).

Wesley's understanding of Rev. 21 (P. 130)

7. **THE 500TH ANNIVERSARY OF THE EUROPEAN INVASION OF ABYA YALA: AN ETHNICAL AND PASTORAL REFLECTION FROM THE THIRD WORLD: By Victorio Araya – Guilen (P. 135)**

Good News and Bad News: [Covenant House](#) 에서 쓴 article – good news for the rich 를 인용 할것.

Capitalism: If the Gospel is Good News for the poor, capitalism with its economic “logic” is bad news. It is bad news because of its “logic” of economic growth and accumulation which is contrary to the life of the poor and of nature. Thus capitalism confronts the logic of life which is revealed in the Good News of the Kingdom of God. Human beings, and the poor are human, have in the Gospel a supreme value; they are sacred beings made in the image of God. Life is a gift of God who has chosen to establish justice and the right to life for victims and “the least of these.” We Christians should realize that the “anti-life character of the theories and economic practices of capitalism mean an anti-gospel.” In the economic “logic” of capitalism, capital and the laws of the market come first. Human beings and the satisfaction of their basic needs and the right to life for all come second (The Portion of the Poor; Watson P. 138).

Poverty: Poverty is an historic, social, and economic act that has a beginning and objective causes with economic mechanisms and social subjects (The Portion of the Poor; Watson P. 138).

Capitalism, in its new market economy version, with its policy of structural adjustment designed and imposed by the International Monetary Fund and the World Bank, is presented as the only possible alternative for humanity (The Portion of the Poor; Watson P. 139).

Capitalism is a system of economic **idolatry**. Idolatry occurs when humankind deposits its faith and life in something that is not God, but a creation of its own hands, the idol. The relativity of all human creation becomes a sacred absolute and the idol is given the prerogatives that only belong to God. In the economic “logic” of capitalism, the idolatry of capital occurs: When capital is given priority before human beings and the satisfaction of their basic needs or when economic laws, a human creation within social history, became an end in themselves. In capitalism human beings and their needs must adapt themselves to the economic laws of the market; the market and its laws do not adapt themselves to the basic needs of the majority of human beings (The Portion of the Poor; Watson P. 140).

Market economy: In the new capitalist market economy, the laws of the market are absolute and untouchable; they cannot be changed. They acquire a sacred character that legitimates them as the only possible road to salvation for the economic problems of society. “Outside the market there is no salvation;” there is only chaos and hell on earth.

As long as capital is converted into an idol and the laws of the market are absolutized, the triumphant economic “rationality” does not respond to the right to life of the majorities. The poor are excluded, they are no longer important. Their death is not even news (The Portion of the Poor; Watson P.140).

Sacrificial Character of Capitalism: The life of the poor and t the life of nature are sacrificed as a necessary payment in order to participate in the new sacred economy: the international system of the free market (The Portion of the Poor; Watson P. 140).

The Christian Base Communities of Brazil, to denounce prophetically the bad news (dis-grace) that capitalism brings to the poor, they call capitalism the “ferocious beast” of our times. This image taken from the book of Revelation seems to us to be very useful today to point to the empire of the idol Capital, the sacred laws of the market, its absolute power and its demands for sacrifice (The Portion of the Poor; Watson P. 141).

These gods of concrete names, such as “Western Christianity,” “free market,” accumulation of capital,” “maximum profit,” “structural adjustment,” “ economic growth,” and “national security.” Everywhere their worshippers comply with their demands (The Portion of the Poor; Watson P. 143).

Idolatry is an expression of a profound perversion of the sense of God, a deformation of God’s image. When the God of Life is denied as father/mother, when God is denied as the giver of life, it becomes possible to legitimate or ignore the death of the other. When God is denied as love, tenderness and affection, we cannot listen or be in active solidarity with the victims (The Portion of the Poor; Watson P. 144).

To be a believer and to be able to proclaim the God of Life we must abandon the idols of death. “We cannot serve two masters.” We cannot serve at the same time the God of Life and the idols of death (cf. Matt. 6:24). In the life of the church we need to rediscover the central element of the prophets: the knowledge and worship of the true God is united with the practice of justice, mercy and the defense of the right to life (cf. Jer. 22:13-16; Mic. 6:8). It is this which differentiates faith in God from all idolatrous practice (The Portion of the Poor; Watson P. 144).

8. CHARLES WESLEY AND THE POOR: By S T Kimbrough, Jr. (P. 147)