

# Overflow

The Institute for the Theology of Culture: New Wine, New Wineskins

## A Word from the Director by Paul Louis Metzger

People often think of caring for the poor in terms of giving them fish to eat, or better, teaching them to fish. Neither approach moves us beyond charity which keeps the poor dependant on us and is demeaning to their humanity. Community development involves partnering with the poor to own the pond. How do we sustain such community development? In our day, it involves thinking very creatively, including fostering micro-enterprise. It is crucially important that we move beyond charity toward cultivating community development, and strengthen and sustain community development through effective business practices. Only in this way can we own the pond together, and protect our community from being sold out to the highest bidder.

Through events coming up on April 9 and 10, Dr. John M. Perkins, Pastor Eric Bahme, Tony Kriz, and I will assist in understanding the importance of this approach, and how to move forward with putting these principles into practice. Following their lead, churches can help form local enterprises that meet local needs and employ indigenous people. This will involve partnering with the poor, sharing skills and economic resources and investing capital in order that the poor will have ownership in the community. Churches can also become partners together to foster ownership of businesses among the local people. Such actions will

mean giving wealthy individuals the opportunity to invest in something of greater value than the stock market. For as Jesus said, whatever you do for the least of his brothers, you do it for him (Matt. 25:40).

I hope you'll take the opportunity to join us at "An Evening of Inspiration: breaking down barriers" and/or at "Owning the Pond Together: developing communities through entrepreneurship." As always, more information is available throughout this newsletter and at [www.new-wineskins.org](http://www.new-wineskins.org).



Dr. Paul Louis Metzger is Professor of Christian Theology and Theology of Culture at Multnomah Biblical Seminary and Director of The Institute for the Theology of Culture: New Wine, New Wineskins.

**An Evening of Inspiration: breaking down barriers** will introduce the New Wine spring conference themes of entrepreneurship and community development. Dr. Paul Louis Metzger will confess that the white church has historically failed to engage the black church with a sense of relational need. Together, Dr. Metzger and Dr. John M. Perkins will urge the church to long for authentic and holistic solidarity. With such a vision in mind, they will lay the foundation of what it means to "own the pond together."

Join us for this FREE event on **Friday, April 9** from 7:00 – 9:00pm at Emmanuel Temple Church (1033 N. Sumner). For more information, please visit [www.new-wineskins.org](http://www.new-wineskins.org).

**Saturday, April 10** from 9:00am - 4:00pm at Eastside Church (9727 NE Sandy Blvd.; Portland)

students \$5, general public \$20  
**register now** at [www.new-wineskins.org](http://www.new-wineskins.org)

owning  
the POND TOGETHER



NEW-WINESKINS.ORG



## When the Invisible Hand Lets Go by Kelsi Johns

I recently attended Jim Wallis' book reading at Powell's Bookstore on his latest book, *Rediscovering Values: On Wall Street, Main Street and Your Street*. The premise of the book is to reestablish a moral compass in our new economy. This ties in appropriately with New Wine, New Wineskins' upcoming conference, "Owning the Pond Together: developing communities through entrepreneurship." Both Wallis' book and the conference explore how to do business in a way that complements, rather than competes with, local business, economic sustainability and community development. They both address how to live together, not simply tolerate one another.

Wallis urged us to reconsider the concept of common grounds: sharing space and ownership and reestablishing what he termed the "new old values" – values such as "enough is enough" and drawing from the Native American value of measuring the impact we have today by the impact it will have seven generations from now. He challenged us to ask "how will this crisis change us?" rather than, "when will this crisis end?"

### Drum Majors for Love, Truth and Justice

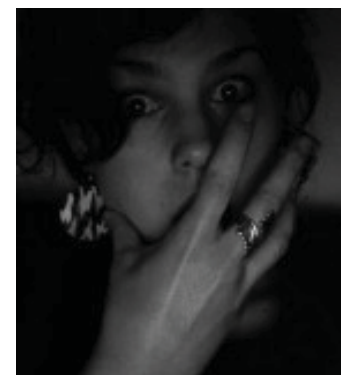
is a personal ministry partnership of Dr. John M. Perkins and Dr. Paul Louis Metzger. They work with churches and community groups to raise up well-trained and educated Christian leaders who are passionately engaged in proclaiming the whole gospel of the kingdom in word and deed through the church, to the whole

This said "economic crisis" could be – if we are wise, humble and teachable – an opportunity. Yet if we close our hearts, imaginations and minds, it could be a long-term disaster, only to be repeated years later. I'm no financial or economic expert. I am a 28-year old who has been in school most of my life, and am currently living off a part-time job and school loans. My experience of the housing market ends at writing a rent check every month. Not surprisingly, all this talk about the financial crisis makes me feel a bit oblivious. However, I do know that this crisis, regardless how much one understands the technicalities, must wake us – *me* – up in some capacity. As Wallis challenged, what do we do when the "invisible hand" lets go? This is an opportune time when, as Christ followers, we can stand together and offer our communities another way.

As Christians, the way we "do business" – the way we invest and what we invest in (be it our time, energy, money, resources, relationships) must reflect kingdom values. Such values are those of solidarity, community, unity, self-sacrifice and humility – values that are sadly the opposite of what characterizes the perception of Christianity in our country. We must do everything with

intention, with an awareness that whether we realize it or not, everything we do sends a message and affects our community. Rather than looking out for our own best interest, how would our economy look today if we first looked out for the interest of the other? And isn't that a Biblical mandate anyway?

Wallis puts it well: instead of keeping up with the Jones, we should check and see if the Jones are okay. This is what both Wallis and our upcoming conference on April 10 address: building community not on hand outs, charity, or quick fixes, but on costly relationships and kingdom values in which both the poor and the rich need and empower one another in Christ.



Kelsi Johns is a student at Multnomah Biblical Seminary. She spends much of her time exploring the beautiful city of Portland and writing for the New Wine blog. She can be contacted at [kjohns1@multnomah.edu](mailto:kjohns1@multnomah.edu).

person, in the whole community.

Concluding Dr. Perkins' visit to Portland, the Drum Majors will team up with Dr. LeRoy Haynes, Jr. for "An Evening of Prayerful Repentance and Reconciliation" on Sunday, April 11 at Allen Temple CME Church (4236 NE 8th Ave.; Portland). They will lead a focused time of seeking God's transformation of the broken relational structures that have

erected barriers between the white church and African-American church. Read more about Drum Majors and the upcoming event at [www.theologyofculture.org](http://www.theologyofculture.org).



Mark your calendars for **New Wine's fall conference** on Saturday, September 25.

Stay tuned at [www.new-wineskins.org](http://www.new-wineskins.org) for forthcoming details.

Did you know that you can subscribe to New Wine's **RSS feed** and automatically receive new blog postings? Keep yourself current with multiple postings every week and a lively discussion. Plus, sign up for the **podcast** for access to our growing collection of conference addresses and interviews about a variety of theological and cultural issues.

Keep up at [www.new-wineskins.org](http://www.new-wineskins.org).



## A Relational Nuisance by Beyth Hogue

I came home from vacation recently to discover that my neighbor had abandoned her home. As I peered out my kitchen window at her crumbled chimney – a pile of bricks that, in fairy tale irony, represented the last straw of her waning displeasure with a home that needed more attention than her disabled son – I found myself shocked as my subconscious pondered what I had to gain from her loss. Though my heart broke for my best friend who was forced to foreclose on her Las Vegas home, I could nary muster up pity for my next-door neighbor whose unfriendly demeanor I'd interpreted as an assault against my feeble attempts at neighborliness. Instead, I found myself consumed with all the relational nuisances her exit had eliminated.

I knew my enthusiasm for living intentionally amongst my community had seen better days, but it wasn't until this realization that I admitted I'd become a downright consumer of my neighbors. Jason? He can stay for comic relief and surly protection. Those nameless

people with the baby – they've got a nice yard. And the Indian family whose names I can't pronounce? He fixes my car, so they can stick around. But Terrence and Katie? Well... they and their distasteful aesthetic could go. The perpetually rotating cast of twenty-somethings? My mornings would be much more pleasant spent doing anything other than picking their cigarette butts out of my grass.

As I consider my neighbors, it becomes apparent that I've commodified every one of them. I had once made sincere commitments to truly invest in, care about, learn from, and depend on these people. While a certain amount of enthusiasm is bound to fizzle, I must safeguard my commitments against apathy and disdain. As with so much sin, the temptations we fall into seem menial and unassuming – I had a long day at work, so tonight I deserve to lie on the couch and watch TV; I don't have the time to ride the bus to work or walk to the store. It's these small justifications and excuses, these exaggerations of my need, which isolate me, cause me to disengage. And the less I consider my

neighbors' needs, my community's well-being, the more I see their tragedy as my gain.

So I plead with the Father that he would break my heart of its self-satisfaction and open it to the joys and sorrows of those he's stuck me with. For, in this stage of indulgence I find myself in, I'm convicted by the selfish horror I feel when I realize that just as I've left them to grieve alone, so too would they have every right to leave me to grieve alone in my moment of need.



Beyth Hogue is the Administrative Coordinator for New Wine, New Wineskins. She enjoys traveling, gardening, and reorganizing with her seventeen-pound cat, Peter.

## Friday Franks

New Wine interns gather every other Friday night at the 82nd Avenue & Halsey Street to engage the neighbors. They share hot dogs, cocoa, and coffee, hanging out with whomever happens to be around. Their enthusiasm for this venture has even compelled local businesses to make donations. Support them in prayer and by joining them on 82nd to see what Friday Franks is all about!

## Spring 2010 New Wine interns

- Braxton Alsop
- Ashley Bell
- Philip Berlin
- Nate Borsheim
- Gretchen Cain
- Joe Enlet
- Richard Fox
- Wei-Chun (Ethan) Huang
- Kelsi Johns
- Chris Laird
- Ben Malick
- Jeremy Nakasone
- Rachel O'Brien
- Ronaldo Sison
- S. Brandon Smith
- Sam Titus
- Paul Utzman
- Brian Wilson



New Wine winter intern retreat in Sisters, OR



## The Ministry Hat by Rachel O'Brien

I admit, I am not currently involved in any ministry. I am teaching full-time, finishing a Master's, and planning my wedding and the remainder of my life. As my graduation approaches, I begin to question how "ministerial" my life will become. It may be that I will have to learn to carve out time to be intentional in ministry. Or it may be that somewhere in the rubble of my daily life, a balance is struck in which I minister to my fiancé, my family, and our friends.

One set of friends in particular comes to mind: a family of six, five children and a mother who is currently detained in an immigration center. Recently I was fortunate to spend a day with the five kids and through my time with them, I learned the details of their predicament. The mother's ex-husband had not paid child support and she was struggling to put food on the table. She was caught passing a bad check to pay for medicine for her epileptic son. When she was unable to pay her court and legal fees, she became a felon. Her five children, all legal, were left behind to live with various extended family members. I

don't see this family as my mission field and I don't view my role in their lives as evangelistic (they are all believers), nor do I view them as needy, although they have needs. Maybe I should put on my "ministry hat" and go to work, but when I see them – and hear their story, caring for them while they wait for their mother's release – I am not so concerned with which hat I am wearing. Every day I want to fix this massive problem, free their mother, resolve their pain, explain to their teachers that the kids have no mom, force their father to support them. I am overwhelmed and angry, paralyzed and frantic. Resolution may be far off and justice may be even further. But we wait.

Many of you may be wondering how you minister to others, or if you minister to others. It seems that ministry has got to be the way we live our lives, rather than the way we spend a moment in time. I am uncertain if we can always – or even whether we should be able to – delineate where our personal lives end and our ministry begins. I wonder if Jesus had such boundaries, if He had such hats.

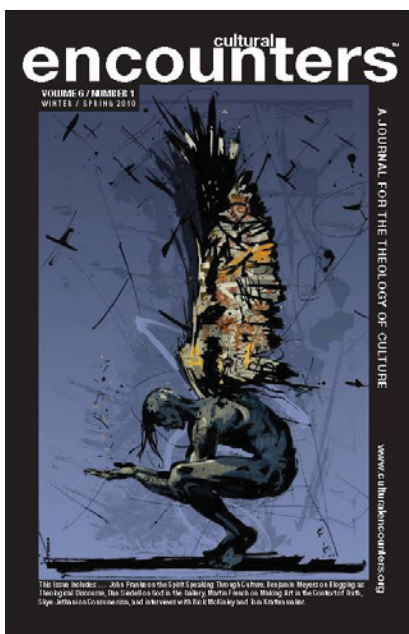
As I begin to close this year and muster my remaining energy before graduation, I look

back at New Wine of Multnomah and wonder about the role it has played in my life. Did its people and framework minister to me? Absolutely. Was my life changed and my heart melted by what I learned and experienced? Yes. Could I identify who ministered and when? No. We cannot pinpoint when Christ was and was not transforming the world, any more than we can block out his calendar for vacation. For the family waiting for the return of their mother, I am certain they rely on the fact that the Lord does not one day wear his ministry hat and the next day another, even though we might.



Rachel O'Brien is a student in the Master of Arts in Teaching Secondary English Program at Multnomah University. She currently tutors and mentors Hispanic youth in her North Portland community and lives in a garage. She can be contacted at [robrien@multnomah.edu](mailto:robrien@multnomah.edu).

Don't forget...  
to register for  
**Owning the Pond Together: developing communities through entrepreneurship**  
at [www.new-wineskins.org](http://www.new-wineskins.org).  
See you on April 10th!



Cultural Encounters Volume 6, Issue 1 is due out this spring. It features interviews with Rick McKinley, pastor of Imago Dei Community and co-creator of Advent Conspiracy, and Tom Krattenmaker, author of *Onward Christian Athletes: Turning Ballparks into Pulpits and Players into Preachers* on the intersection of religion and sports. Also look for articles from John Franke, Ben Myers, Skye Jethani, Dan Seidell, and Martin French.

Don't miss this exciting issue!  
Subscribe online at  
[www.culturalencounters.org](http://www.culturalencounters.org) today.

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The Institute for the Theology of Culture: New Wine, New Wineskins, directed by Dr. Paul Louis Metzger, is an official program of Multnomah Biblical Seminary at Multnomah University and is dedicated to bearing witness to Christ in contemporary culture.