

Beyond Charity: God's Restorative Justice for Vulnerable Children and Families

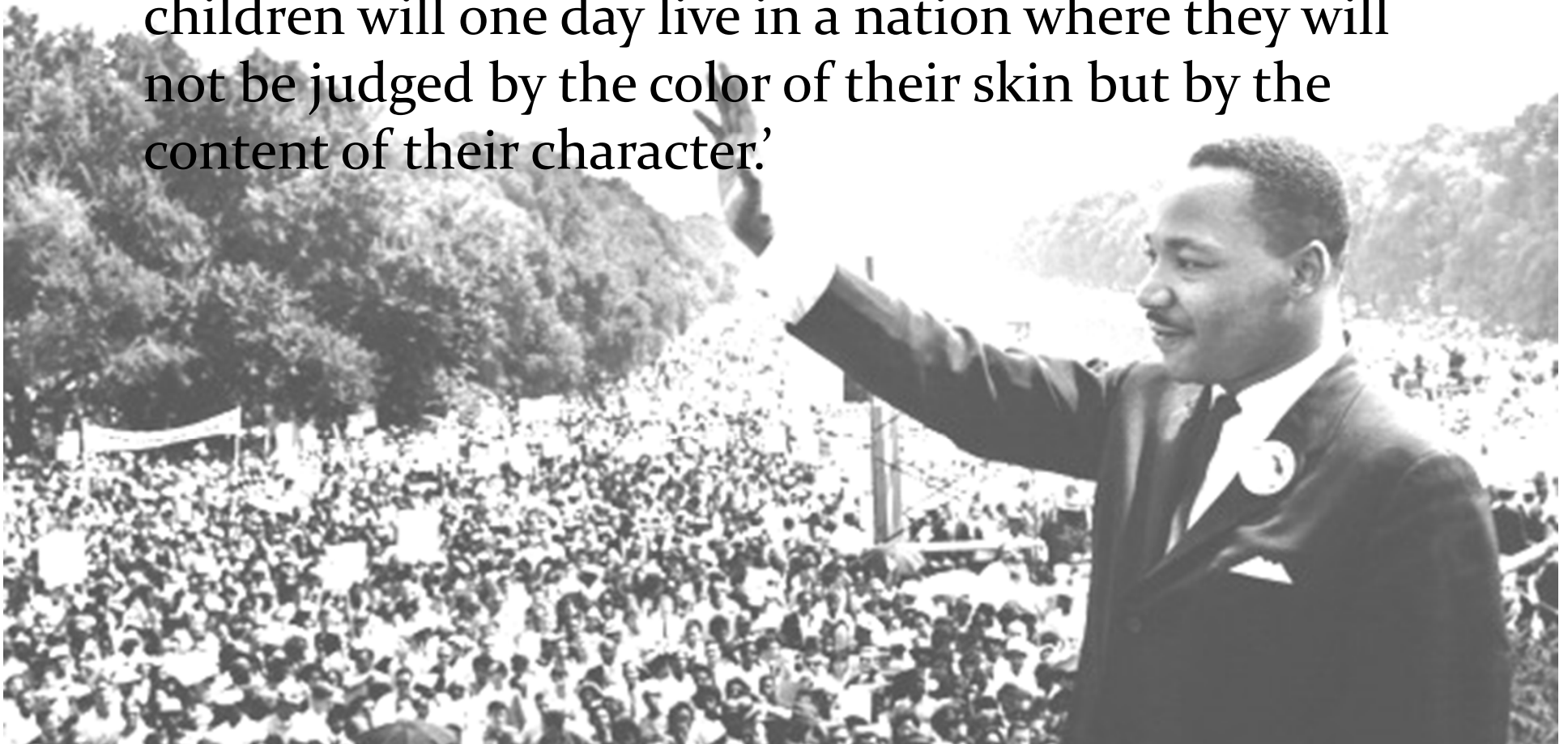
Mako A. Nagasawa

Outline

- The Impact of Jesus On the Lives of Children
- Christian Restorative Justice
- Restorative Justice Proposals

The Impact of Jesus

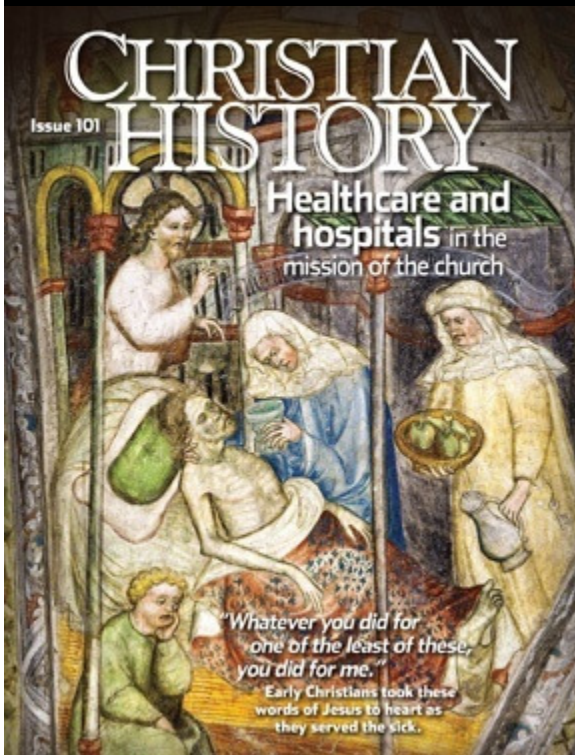
‘Now is the time to make justice a reality for all God's children...I have a dream that one day my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.’



The Impact of Jesus



The Impact of Jesus



The Impact of Jesus



WHEN CHILDREN *The Birth of Childhood in Early Christianity* BECAME PEOPLE



O. M. BAKKE

The Impact of Jesus

315 AD: Two years after his purported conversion and Edict of Milan, legalizing Christianity, Constantine imposed the death penalty on those who kidnap and enslave children. He later forbids separating slave families and eased the conditions of manumission so that a slaveholder could simply go to a church service and declare their emancipation before the bishop. Since Constantine was a new Christian, this suggests that the Christian community had a strong antislavery position.



The Impact of Jesus

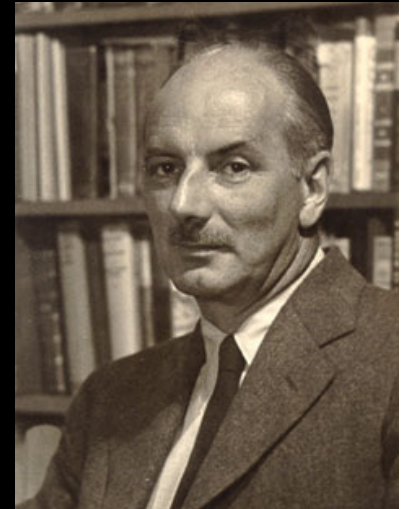
‘What was involved in a realization of the Christian city? Nothing less, I submit, than a thoroughgoing rejection of the original basis on which the city had been founded: the renunciation of the long-maintained monopoly of power and knowledge; the reorganization of laws and property rights in the interest of justice, free from coercion, the abolition of slavery and of compulsory labor for the benefit of a ruling minority, and the elimination of gross economic inequalities between class and class. On those terms, the citizens might find on earth at least a measure of that charity and justice that were promised to them, on their repentance, in heaven.



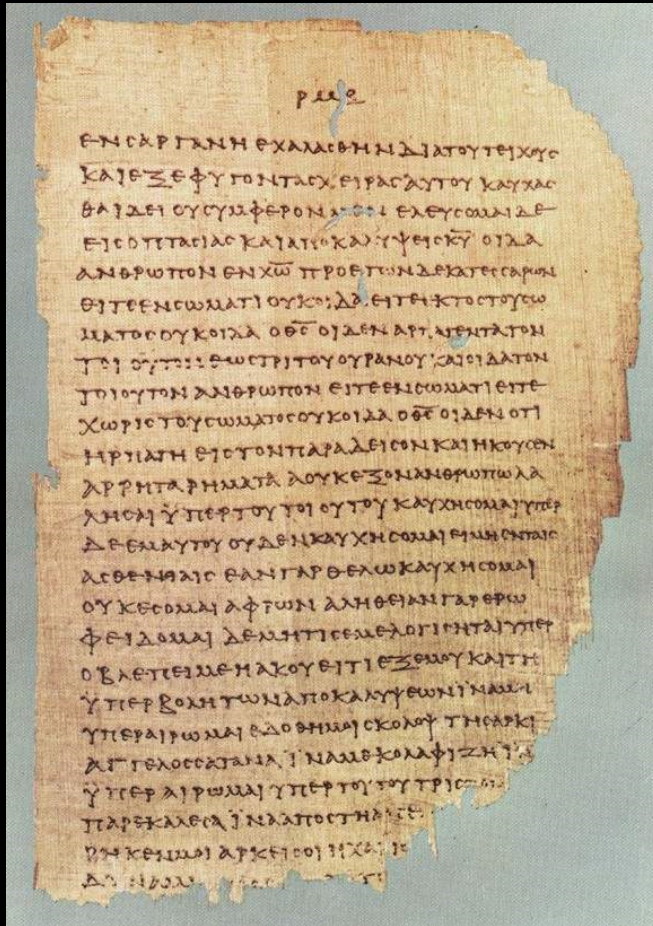
The Impact of Jesus

In the Christian city, one would suppose, citizens would have the opportunity to live together in brotherhood and mutual assistance, without quailing before arbitrary power, or constantly anticipating external violence and sudden death. The rejection of the old order imposed originally by the citadel was the minimal basis of Christian peace and order.'

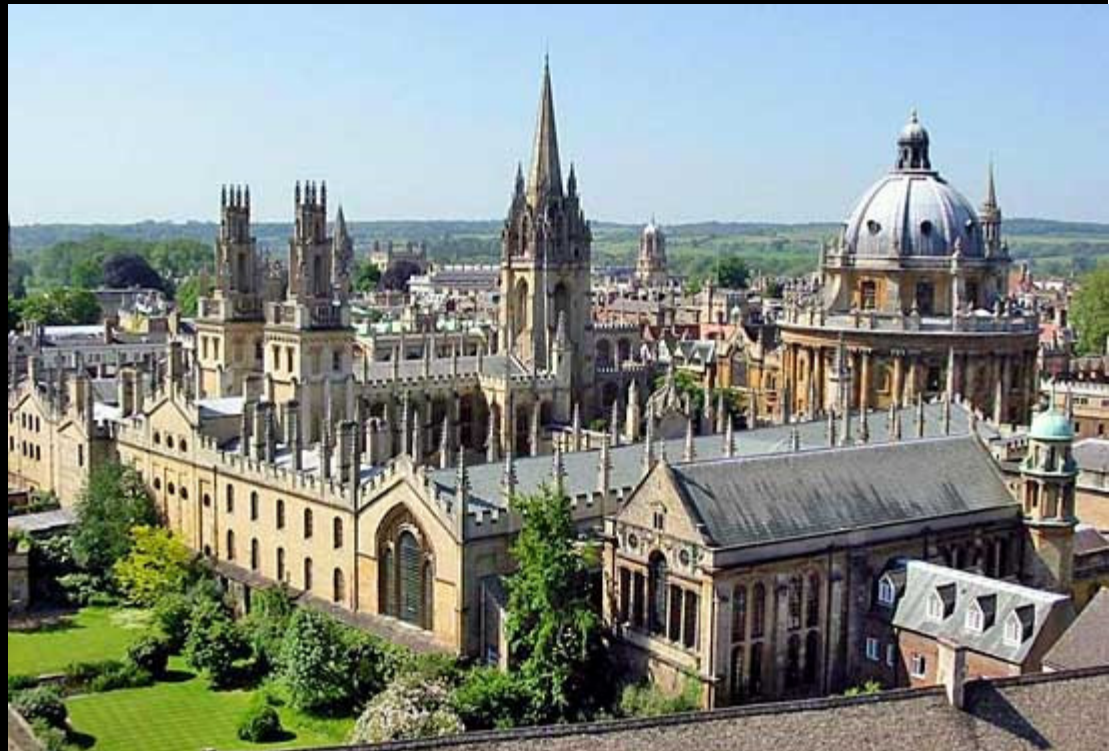
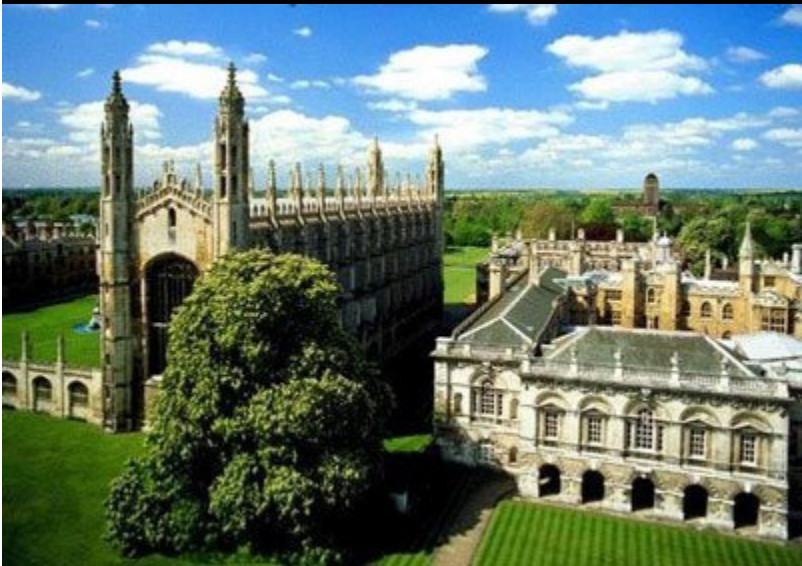
Lewis Mumford, *The City in History*, p.317



The Impact of Jesus



The Impact of Jesus



The Impact of Jesus

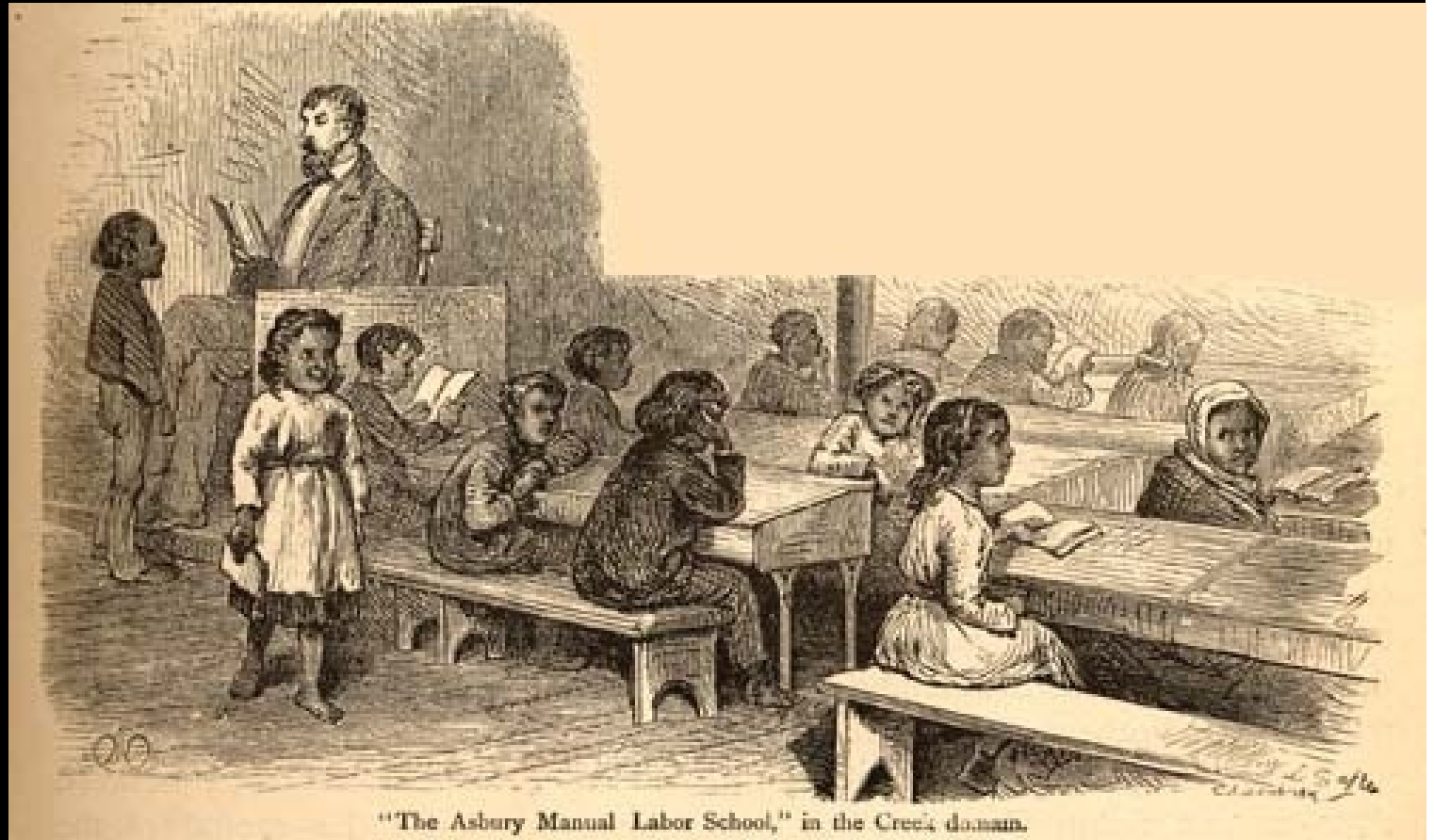
'I shall really go after the shameful, despicable, damnable parents who are not parents at all but despicable hogs and venomous beasts devouring their own young.'

Martin Luther, on parents who don't teach their children to read



The Impact of Jesus

The Old Deluder Satan Act of 1647 in Massachusetts: started the first public school in America, funded by taxes.



The Impact of Jesus

Child Labor Reform

RULES AND REGULATIONS OF THE
DEPARTMENT OF LABOR RELATIVE
TO THE EMPLOYMENT OF CHILDREN
UNDER SIXTEEN YEARS OF AGE

STANDARDS OF THE DEPARTMENT OF LABOR
FOR GRADING INDUSTRIAL PLANTS

EFFECTIVE JUNE 1, 1933.



NORTH CAROLINA DEPARTMENT OF LABOR
A. L. FLETCHER, Commissioner
RALEIGH, N. C.



The Impact of Jesus

Child Labor Reform



Edgar Gardner Murphy

Problems of the
Present South

This raises the very tricky
question of
Christians in politics

What is the Most Just Way to Treat People? According to...

Select one

Our merits

Meritocratic Justice

Our needs

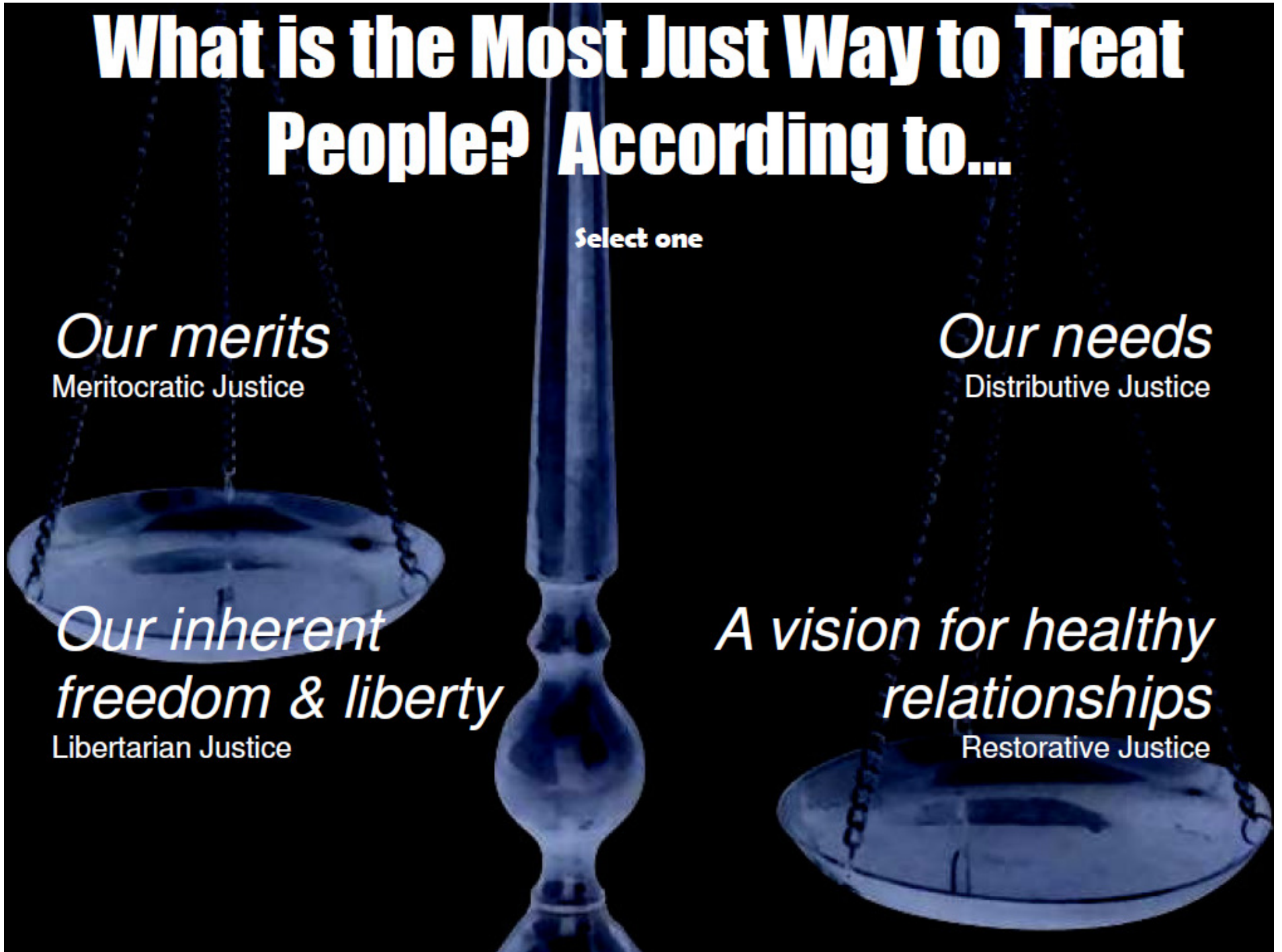
Distributive Justice

*Our inherent
freedom & liberty*

Libertarian Justice

*A vision for healthy
relationships*

Restorative Justice



What is the Most Just Way to Treat People? According to...

To Republicans

Select one

#2

Our merits

Meritocratic Justice

Our needs

Distributive Justice

*Our inherent
freedom & liberty*

Libertarian Justice

#1 Economic

*A vision for healthy
relationships*

Restorative Justice



What is the Most Just Way to Treat People? According to...

To Democrats
#2

Select one

#3

Our merits
Meritocratic Justice

Our needs
Distributive Justice

Our inherent freedom & liberty
Libertarian Justice

#1

Social

A vision for healthy relationships
Restorative Justice

Why Should Your Definition of Justice Prevail?

Select one

Majority opinion

Minority opinion

Tradition

WE MAKE THE RULES

Theological foundation

Philosophical foundation

There is no "justice,"
only power

I don't care

I don't know

Other

Why Should Your Definition of Justice Prevail?

Select one

Majority opinion

Minority opinion

Tradition

WE MAKE THE RULES

Theological foundation

Philosophical foundation

There is no "justice,"
only power

I don't care

I don't know

Other

For secularists

The Christian Order of Social Justice

- Restorative: God's relational order
 - Distributive: Wealth for all
 - Meritocratic: Reward, punish
 - Libertarian: Legitimate concerns, but incompatible premises
-
- Grounded in the historicity of Jesus and his resurrection, with Scripture as a witness

Distributive Justice Before Meritocratic

Mosaic Israel: Land

- Leviticus 25
- Deuteronomy 11, 15, 24
- Isaiah 58
- Proverbs 10:4, etc.



Distributive Justice Before Meritocratic



Church: Table

- Matthew 6:19 – 34; 19:13 – 30
- Luke 6, 12, 14; Acts 2, 4, 6
- 2 Corinthians 8 – 9

- 2 Thessalonians 3:10 – 12

Libertarian Justice

- Some legitimate concerns
 - The individual is important
 - Freedom of religious conscience
 - Many concerns can be adequately addressed by restorative justice
- Poor logic with other concerns
 - E.g. Why not sell U.S. citizenship on the open market?
 - Leads to divorce, broken friendships, secession
- Incompatible premises
 - Start with the individual; relationships social constructs?
 - Restorative justice starts with a vision of good relations

Restorative Justice

- Why is restorative justice primary?

God's Relational Vision

God

Creation through water

Adam and Eve in a garden land



God's Relational Vision

God

Exodus through water

Israel in the garden land



Israel in the Garden Land (Lev.25): Land Restored by Rest

^{25:4} During the seventh year the land shall have a sabbath rest

^{25:10} You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

Israel in the Garden Land: Families Restored to Ancestral Land

^{25:23} The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me... ²⁵ If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold... ²⁸ But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.

Israel in the Garden Land: Lending With No Interest Rate

^{25:35} Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you. ³⁶ Do not take usurious interest from him, but revere your God, that your countryman may live with you. ³⁷ You shall not give him your silver at interest, nor your food for gain. ³⁸ I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God.

See also: Ex.22:25; Dt.23:19; Ps.15:5; Pr.28:7 – 9; Ezk.18:5 – 18, 22:12; Hab.2:6 – 7; Neh.5:1 – 15

Israel in the Garden Land: Debtors Restored to Freedom

^{25:39} If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. ⁴⁰ He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. ⁴¹ He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers. ⁴² For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale. ⁴³ You shall not rule over him with severity, but are to revere your God.

Israel in the Garden Land: Debtors Restored to Freedom

^{25:54} Even if he is not redeemed by these means, he shall still go out in the year of jubilee, he and his sons with him. ⁵⁵
For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

Israel in the Garden Land (Dt.15): Debtors Restored to Freedom

^{15:1} At the end of **every seven years** you shall grant a remission of debts. ² This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the LORD'S remission has been proclaimed.

How Did Jesus Understand Israel?

1. Creation Vision
2. Israel as Partial Restoration of Creation Vision
3. Renewal of the Creation Vision

How Did Jesus Understand Israel?

Comparison: Marriage and Divorce

^{19:3} Some Pharisees came to Jesus, testing him and asking, 'Is it lawful for a man to divorce his wife for any reason at all?' ⁴ And he answered and said, 'Have you not read that He who created them **from the beginning** made them male and female, ⁵ and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? ⁶ So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.' ⁷ They said to him, 'Why then did Moses command to give her a certificate of divorce and send her away?' ⁸ He said to them, '**Because of your hardness of heart Moses permitted you to divorce** your wives; but **from the beginning** it has not been this way. ⁹ **And I say to you**, whoever divorces his wife, except for immorality, and marries another woman commits adultery.' (Matthew 19:3 – 9)

How Did Jesus Understand Israel?

Comparison: Marriage and Divorce

1. Creation Vision

1. “From the beginning... From the beginning...” there was no **divorce** or hardness of heart (Mt.19:4 – 6, 8)

2. Israel as Partial Restoration of Creation Vision

1. “Because of your hardness of heart Moses permitted you to **divorce...**” (Mt.19:8)

3. Renewal of the Creation Vision

1. “But from the beginning it has not been this way. And I say to you” only sexual immorality is acceptable grounds for divorce (Mt.19:8 – 9)

How Did Jesus Understand Israel?

Family Land, Debt, and Wealth

1. Creation Vision

1. “From the beginning... From the beginning...” there was no ??? or hardness of heart

2. Israel as Partial Restoration of Creation Vision

1. “Because of your hardness of heart Moses permitted you to ???...”

3. Renewal of the Creation Vision

1. “But from the beginning it has not been this way. And I say to you” ??? is acceptable grounds for not giving to the poor

How Did Jesus Understand Israel?

Family Land, Debt, and Wealth

1. Creation Vision

1. “From the beginning... From the beginning...” there was no **_debt records or limitation on giving_** or hardness of heart

2. Israel as Partial Restoration of Creation Vision

1. “Because of your hardness of heart Moses permitted you to **_record debts and retain family property_...**”

3. Renewal of the Creation Vision

1. “But from the beginning it has not been this way. And I say to you” **_nothing_** is acceptable grounds for not giving to the poor

How Did Jesus Understand Israel?

Debt Records a Concession to Hard Hearts

^{5:42} Give to him who asks of you, and do not turn away from him who wants to borrow from you. (Mt.5:42)

^{6:34} If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. ³⁵ But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High. (Lk.6:34 – 35)

^{6:12} And forgive us our debts, as we also have forgiven our debtors. (Mt.6:12)

How Did Jesus Understand Israel?

Debt Records a Concession to Hard Hearts

^{18:32} Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. ³³ Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' (Mt.18:32 – 33)

How Did Jesus Understand Israel?

Family Land Concession to Hard Hearts

^{6:19} Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.
²⁰ But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹ for where your treasure is, there your heart will be also... ³¹ Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' ³² For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. ³³ But seek first His kingdom and His righteousness, and all these things will be added to you. (Mt.6:19 – 34)

How Did Jesus Understand Israel?

Family Land Concession to Hard Hearts

^{13:22} And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. (Mt.13:22)

How Did Jesus Understand Israel?

Family Land Concession to Hard Hearts

^{19:21} Jesus said to him, 'If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow me.' ²² But when the young man heard this statement, he went away grieving; for he was one who owned much property...²⁸ And Jesus said to them, 'Truly I say to you, that you who have followed me, in the regeneration when the Son of Man will sit on his glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. ²⁹ And everyone who has left houses or brothers or sisters or father or mother or children or farms for my name's sake, will receive many times as much, and will inherit eternal life. ³⁰ But many who are first will be last; and the last, first. (Mt.19:21 – 30)

How Did Jesus Understand Israel?

Family Land, Debt, and Wealth

1. Creation Vision

1. “From the beginning... From the beginning...” there was no **_debt records or limitation on giving_** or hardness of heart

2. Israel as Partial Restoration of Creation Vision

1. “Because of your hardness of heart Moses permitted you to **_record debts and retain family property_...**”
2. Leviticus 25: God re-gifts the garden land to all His children
3. Ezekiel 18: Children will not inherit the consequences of their parents’ sins

3. Renewal of the Creation Vision

1. “But from the beginning it has not been this way. And I say to you” **_nothing_** is acceptable grounds for not giving to the poor

How Did Christians Understand Jesus?

“We share all things but our wives”

-- Very early Christian saying

How Did Christians Understand Jesus?

“That bread which you keep belongs to the hungry...Wherefore as often you are able to help others and refused, so often did you do them wrong.”

-- Basil, Bishop of Caesarea (329 – 370 AD)

How Did Christians Understand Jesus?

“Not from your own do you bestow upon the poor man, but you make return from what is his.”

-- Ambrose, Archbishop of Milan (340 – 397 AD)

How Did Christians Understand Jesus?

“This also is theft, not to share one’s possessions. Not to share our own wealth with the poor is theft from the poor.”

-- John Chrysostom, Archbishop of Constantinople (347 – 407 AD)

How Did Christians Understand Jesus?

“In cases of need, all things are common property. There is no sin in taking private property for need has made it common.”

-- Thomas Aquinas (1225 – 1274 AD)

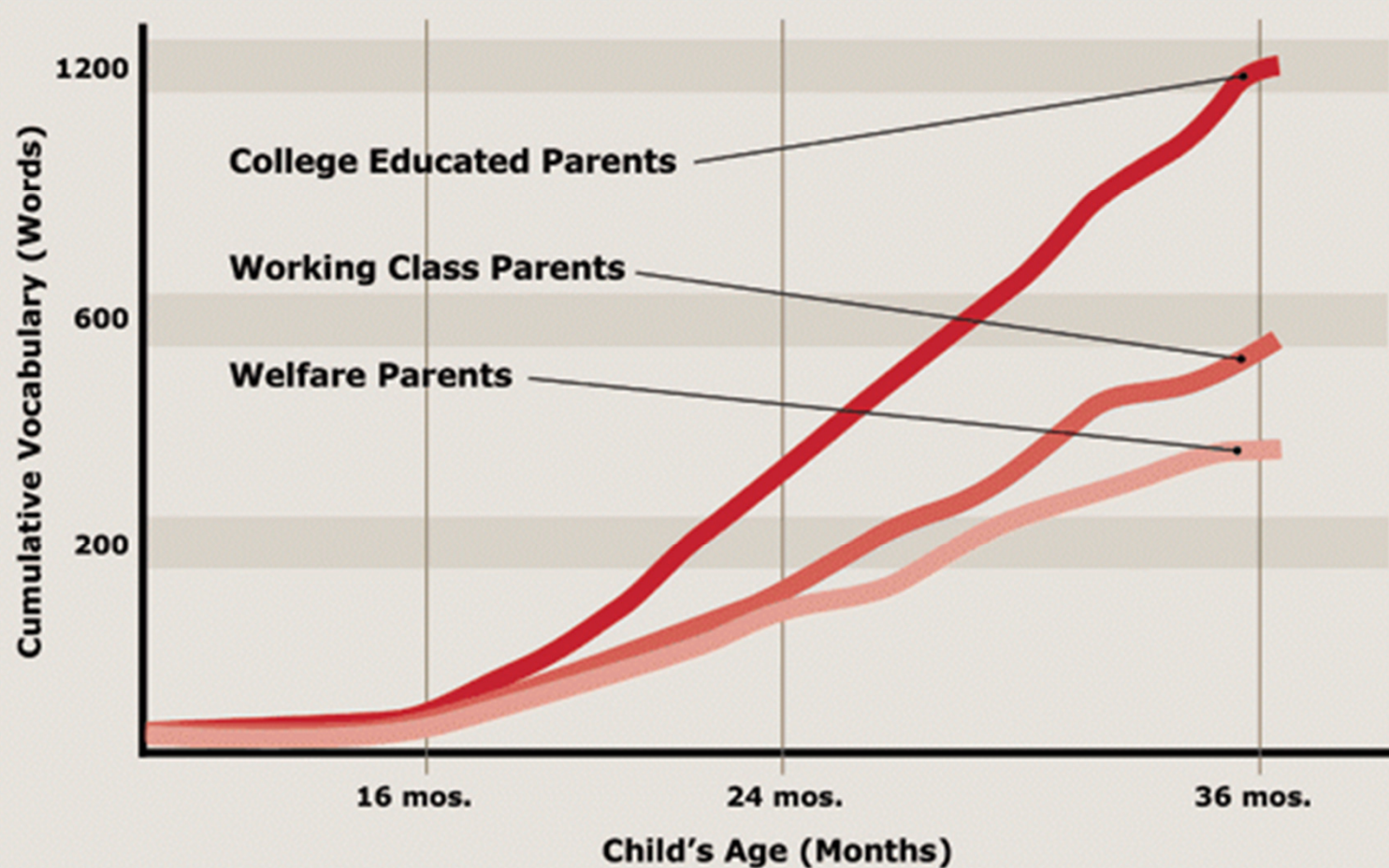
How to Apply Jesus' Ethics Today?

1. Christians are called to grow in debt-forgiveness, generosity, and ability to handle uncertainty
2. Non-Christians cannot be expected to do the same to the same degree, due to their hardness of heart, so some property rights are important in public policy
3. But the sequencing of distributive justice (human rights) before meritocratic justice (property rights) must be applied because Christians must mitigate harm to the poor

Concern: Early Childhood Education

18

18 MONTHS: AGE AT WHICH DISPARITIES IN VOCABULARY BEGIN TO APPEAR

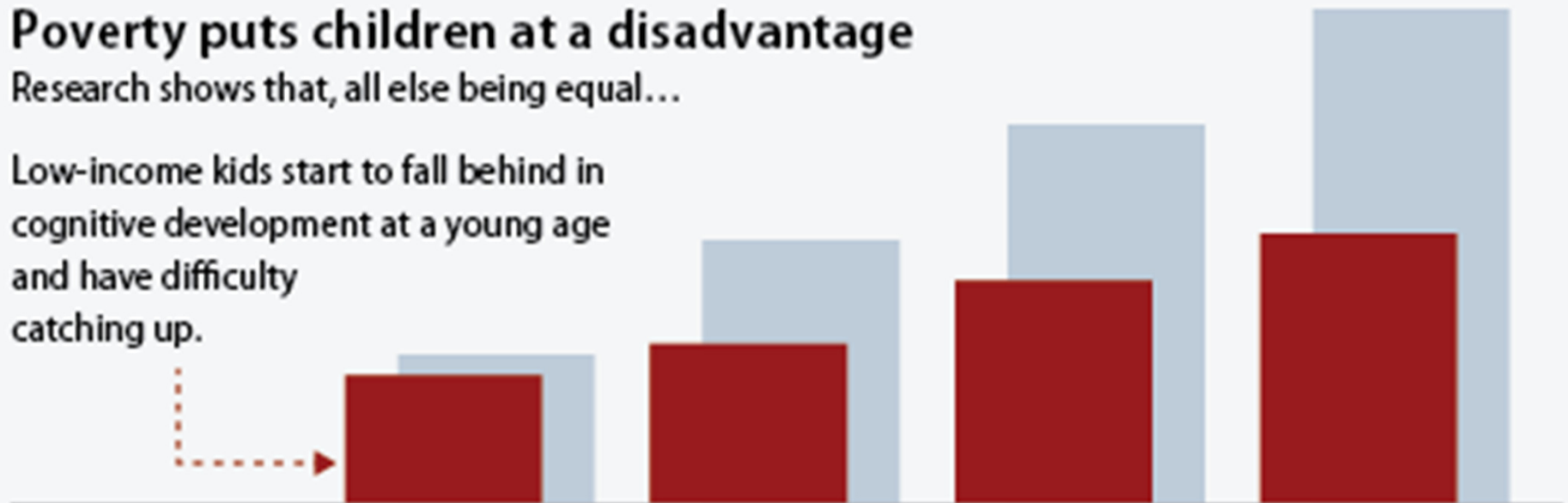


Concern: Early Childhood Education

Poverty puts children at a disadvantage

Research shows that, all else being equal...

Low-income kids start to fall behind in cognitive development at a young age and have difficulty catching up.



They fall further behind when they attend lower-quality public schools.

Consequently, they are more likely to drop out of high school in their teens, and less likely to get a college degree.

They thus enter adulthood with lower levels of education as well as achievement.

Concern: Uneven School Discipline

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The CHRISTIAN SCIENCE
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PEOPLE TO PEOPLE
STUDENT TRAVEL



EAR

Cover Story

School suspensions: Does racial bias feed the school-to-prison pipeline?

Rocketing school suspensions may feed the school-to-prison pipeline – and even violate civil rights.

By Stacy Teicher Khadaroo, *Staff writer* / March 31, 2013



Oakland High School sophomore Barry Williams answers a question from instructor Tiago Robinson during the Manhood Development Program at Oakland High School on March 12 in Oakland, California. This is the cover story in the Apr. 1 issue of The Christian Science MonitorWeekly.

Ann Hermes/The Christian Science



LOWES
PRICES

Possibility: Use Restorative Justice in Youth Conflict for Brain Development

TED

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Participate

About

Daniel Reisel:

The neuroscience of restorative justice

TED2013 · 14:35 · Filmed Feb 2013

Subtitles available in 2 languages

 [View interactive transcript](#)

Restorative Justice Takes On West Oakland Sc

Restorative Justice Takes On Oakland Schools



Concern: Residential Segregation

“For Detroit [in 1974] to have met the standard of racial balance set by the court, it would have had to expand its bus fleet by 350 new vehicles at a cost of more than \$12,000 each in order to move tens of thousands of children across 53 independent school districts at a hard cost of \$25 per student per month during a time when the Detroit city school system was already several million dollars in debt. This was busing on the scale of the Normandy invasion, executed twice a day, five days a week, with 12- and 13-year-olds.”

-- Tanner Colby, *The Massive Liberal Failure on Race*,
Slate, Feb 3, 2014

Possibility: Tie Urban Redevelopment Funds to Diversity Targets

US / CA / AU

LOGIN / REG

RADIO ARCHIVE

WAYS TO LISTEN

FAVORITES

PODCAST

TV ARCHIVE

ABOUT US

STORE

DONATE

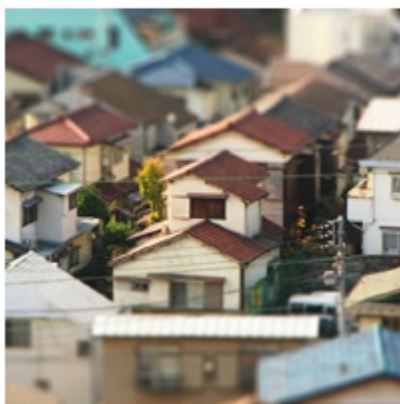


THIS
AMERICAN
LIFE
FROM WBEZ

SEARCH

OUR BLOG

Leaving PRI
MAR 21, 2014



512: House Rules

NOV 22, 2013

Where you live is important. It can dictate quality of schools and hospitals, as well as things like cancer rates, unemployment, or whether the city repairs roads in your neighborhood. On this week's show, stories about destiny by address.

Much of this story is told to Nancy Updike by ProPublica reporter Nikole Hannah-Jones, whose series on the Fair Housing laws — with more stories, research and interviews — is [here](#).



00:00 / 00:00

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TRANSCRIPT

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PROLOGUE



Ira talks to 15 year old Jada who, when she was in third grade, moved from Akron Public Schools in Ohio, to the nearby Copley-Fairlawn schools in the suburbs. After two years, Jada was kicked out by administrators who discovered that her mother was using Jada's grandfather's address in Copley, instead of her own in Akron. Jada says that while the schools are only a few miles apart, the difference in education was astounding.

For more information about Jada and her mother, Kelley Williams Bolar, who spent 10 days in jail because she falsified documents so she could enroll Jada and her sister in the Copley-Fairlawn schools, you can [go here](#). (5 minutes) [education](#) • [parenting](#)



WAYS TO
EXPLOR

By Date

From the radio archives

By Tag

Organized lists

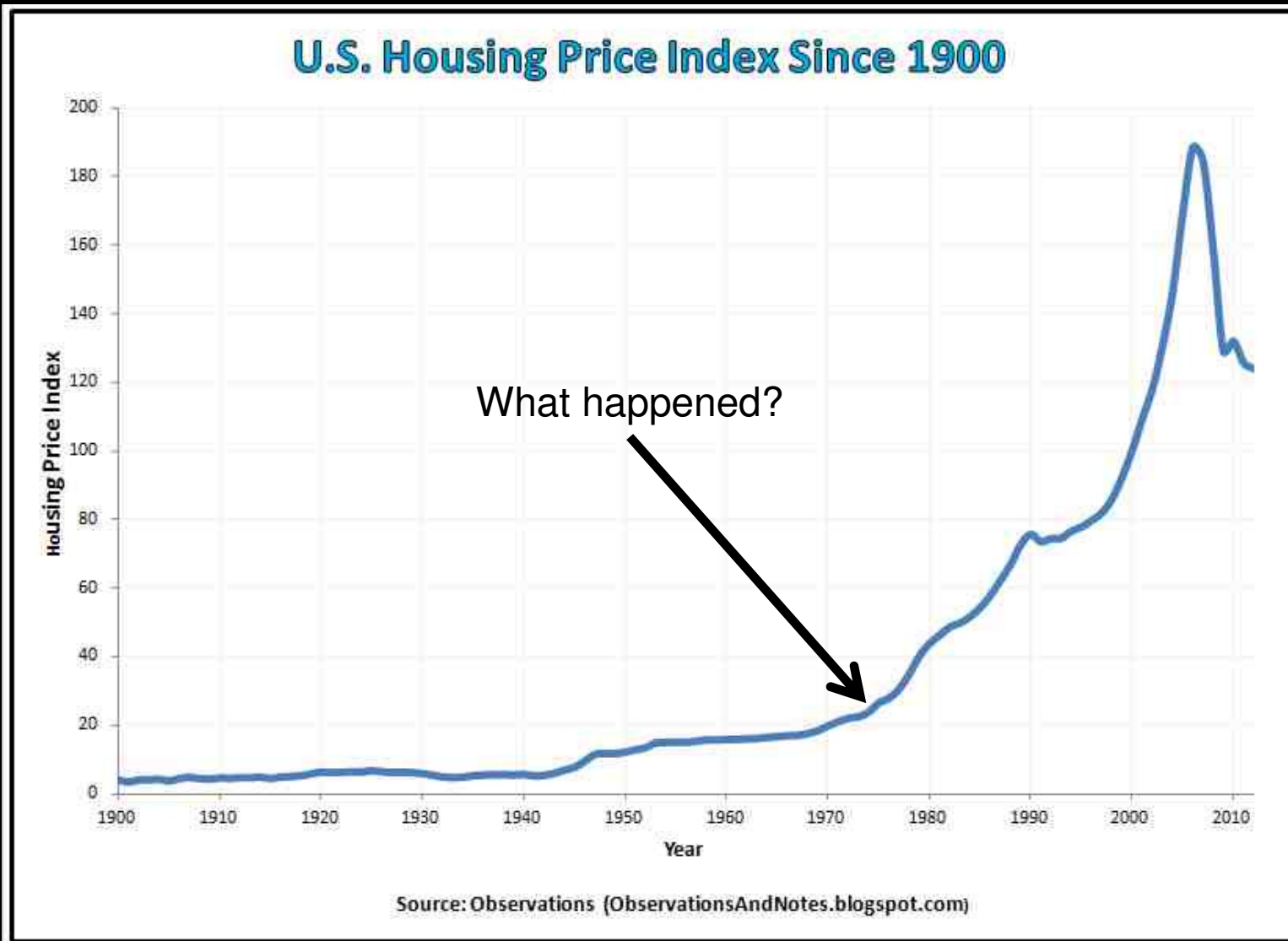
By Contributor

Listen by contributor

By Location

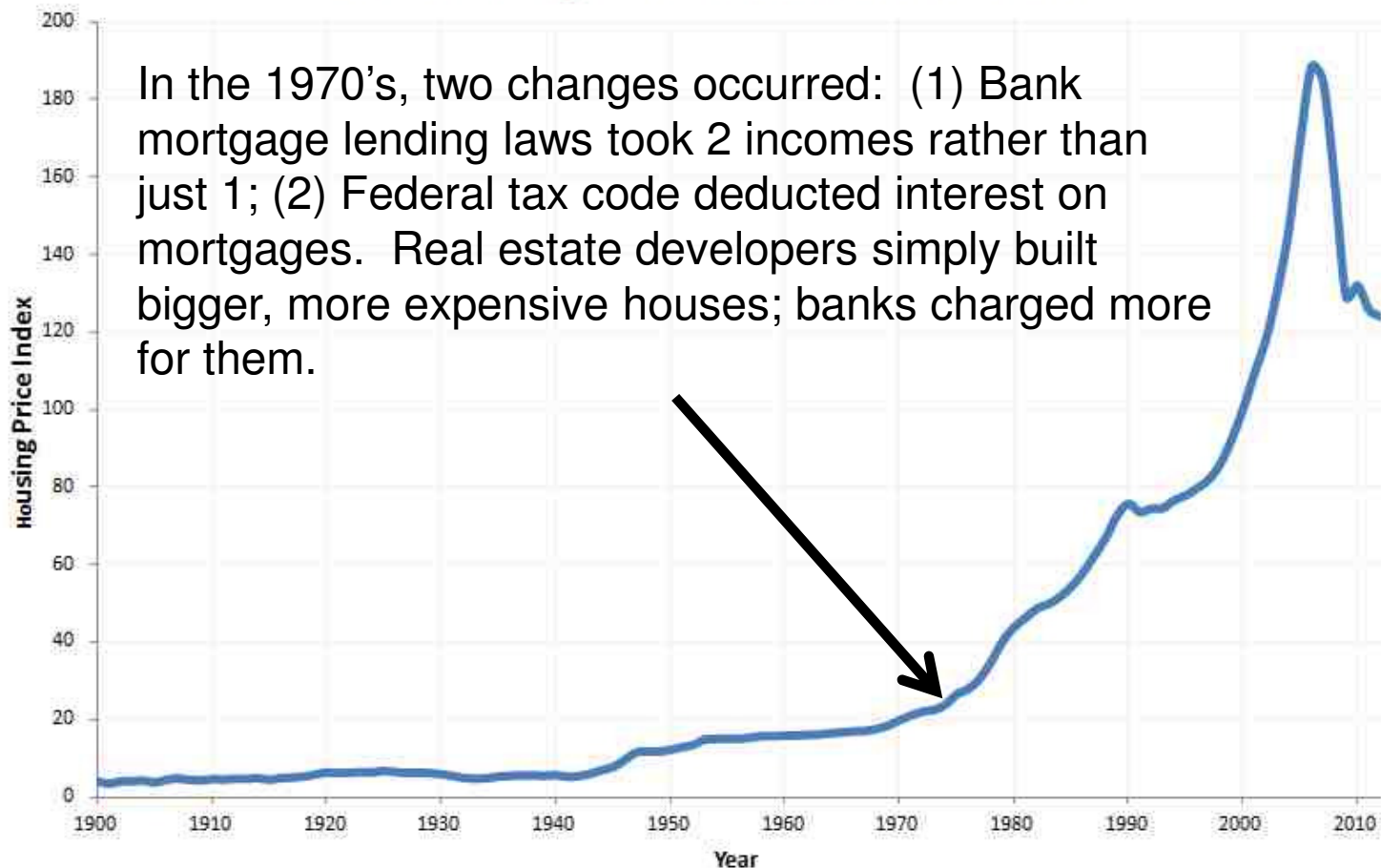
Where stories take place

Concern: Residential Segregation



Concern: Residential Segregation

U.S. Housing Price Index Since 1900



Source: Observations (ObservationsAndNotes.blogspot.com)

Concern: Residential Segregation

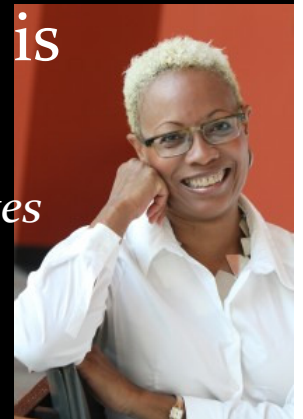
- 1950: 983 square feet
- 1960: ~1200
- 1970: ~1400
- 1980: almost 1800
- 1990: ~2100
- 2000: almost 2400
- 2008: 2519
- 2010: 2100

<http://www.census.gov/const/C25Ann/sfttotalmedavgsqft.pdf>

http://switchboard.nrdc.org/blogs/kbenfield/us_home_size_preferences_final.html

Concern: Residential Segregation

- ‘Home ownership has been an important vehicle in creating a solid white middle class, but it has not done the same for most black homeowners, because blacks and whites buy homes in very different neighborhoods.’
- ‘The recent crash and subsequent rebounding of the market— “fiscal cliff” jitters notwithstanding—show how meaningful this is: White median net worth is down by only 16%, while black median net worth is down by 50%.’
- Dorothy Brown, *How Home Ownership Keeps Blacks Poorer Than Whites* (Forbes, Dec 10, 2012)



Concern: Debt & Housing

Scott Schuh

Research Economist,
Federal Reserve Bank of
Boston



Who Gains and Who Loses from Credit Card Payments? Theory and Calibrations

Scott Schuh, Oz Shy, and Joanna Stavins

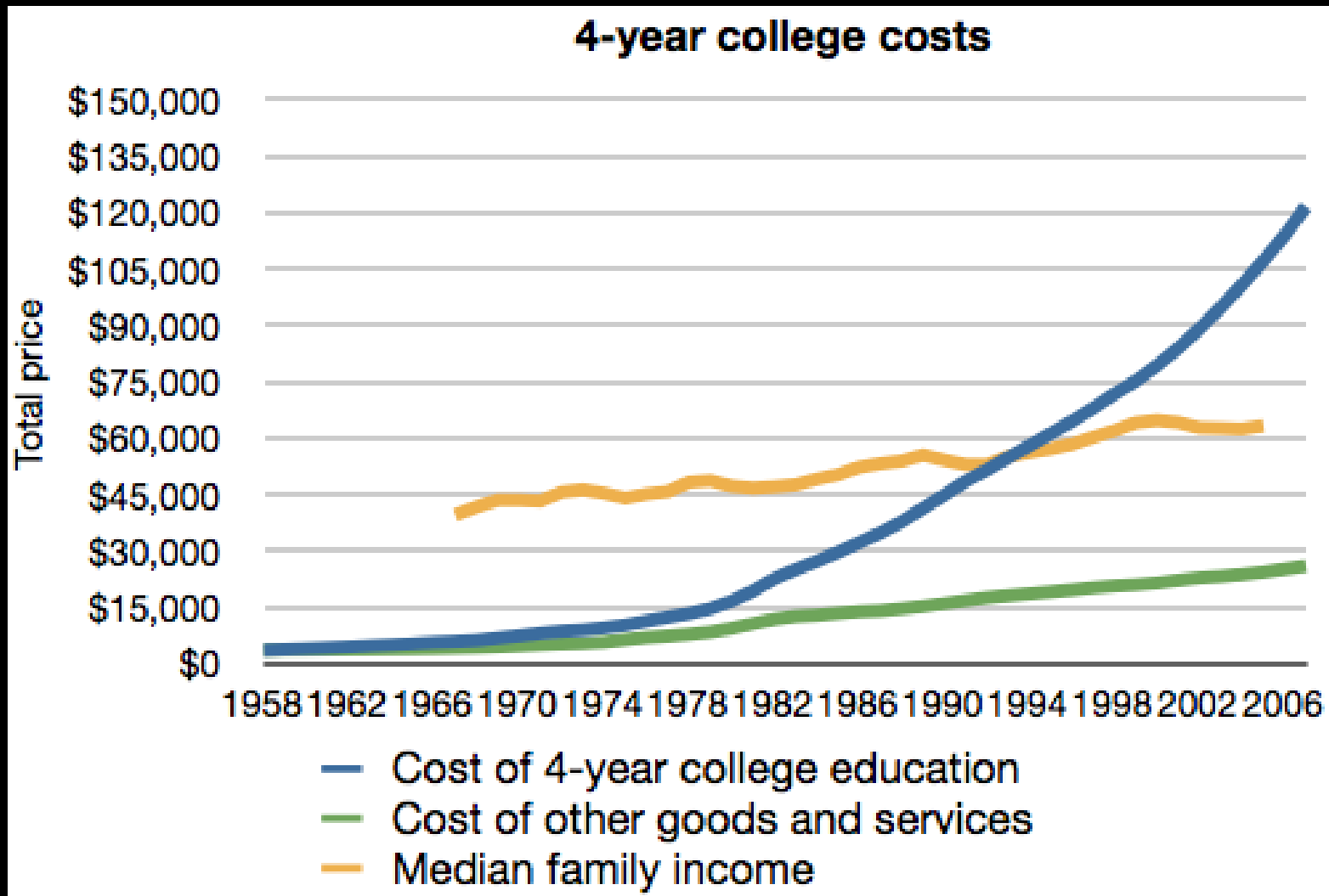
Abstract:

Merchant fees and reward programs generate an implicit monetary transfer to credit card users from non-card (or “cash”) users because merchants generally do not set differential prices for card users to recoup the costs of fees and rewards. On average, each cash-using household pays \$149 to card-using households and each card-using household receives \$1,133 from cash users every year. Because credit card spending and rewards are positively correlated with household income, the payment instrument transfer also induces a regressive transfer from low-income to high-income households in general. On average, and after accounting for rewards paid to households by banks, the lowest-income household (\$20,000 or less annually) pays \$21 and the highest-income household (\$150,000 or more annually) receives \$750 every year. We build and calibrate a model of consumer payment choice to

Possibilities for Addressing Residential Segregation and Educational Inequality

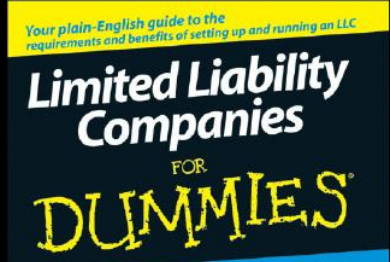
- Establish a national credit union, lend at low rate (0%?) to the poor
 - E.g. National Cooperative Bank
 - E.g. Catholic distributist cooperatives of Basque Spain
 - E.g. Islamic banking driven by equity and fees rather than debt and fractional reserve banking
- Build more fair, affordable housing
- Tie funding for city renewal to diversity targets
- Constrain mortgage lending practices
- Stop making mortgage interest tax deductible

Concern: College Tuition



Concern: Children's Health and Corporate Liability

- Some Relevant Scriptures:
 - Ex.22:1 – 15 (restitution 2-5x)
 - Dt.22:8 (full liability)
 - Lk.19:1 – 10 (restitution 4x)



The American Conservative

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BL

A Reference for the Rest of Us! FREE eTips at dummies.com

Demystifies the formation and management of LLCs

Jennifer Reuting Faceties, MyLLC.com

We Can Build That

Hagia Sophias: From Museums to Mosques

Republican Social Justice?

Rand' on Fo Policy

Adam Smith, Communitarian

Adam Smith's Pluralism, Jack Russell Weinstein, Yale University Press

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Corporate Accountability and Legal Liability: On the Future of Corporate Capitalism

Volume 34 Issue 5 September 2010

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Special Issue

Special issue: Corporate Accountability and Legal Liability: On Corporate Capitalism

Oxford Index About the Index

theguardian

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Business

Series: Economics on Monday

Plc: prerogative of the unaccountable few

Adam Smith argued for free trade and self-interest, but not this kind of capitalism

Larry Elliott, economics editor
The Guardian, Sunday 8 July 2007

Concern: Children's Health and Corporate Liability

- Brain disorders in children like ADD, ADHD, autism
- Inflammation and allergies
 - E.g. Asthma in Harlem children because of garbage truck route
- Epigenetic problems

MEET THE NEUROTOXINS



Manganese



Fluoride



Chlorpyrifos



DDT/DDE



Tetrachloroethylene (PERC)



Polybrominated Diphenyl Ethers (PBDEs)



Arsenic



Lead



Mercury



Toluene



Ethanol



Polychlorinated Biphenyls (PCBs)

Concern: Our Global Future

If it's true that only 'individual rights' matter, then our descendants really don't matter because they're not individuals yet. This is what the West just has not been able to deal with. This is why the West pushes off to the future environmental pollution, global warming, government deficits, the energy crisis, the global food shortage, the global water crisis, and so on. The truth is: we have not inherited this earth from our parents; we are borrowing it from our children. And we are leaving nothing left for them. It's taxation without representation across time. The idea of 'individual rights' is likely to be the fatal flaw of the West, especially since we give huge corporations more 'individual rights' than our future children.

The Church and Social Change

Western European Church → human rights

African-American Church → civil rights

Asian-American Church → future children's rights?