

Christian Restorative Justice Applied to Prostitution & Poverty

God's Restorative Justice in Motion

Katelyn Hannan and Mako A. Nagasawa



THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Why This Class?

- Survivors and caregivers
- Law enforcement and policy makers
- Training for organizations
- Churches and ministries that support

Why This Class?

- Session 1
 - Four Principles of Justice
 - “An Eye for an Eye” as Restorative Justice
- Session 2
 - Why did God exile us and make us mortal?
 - Why did God have an Israel?
- Session 3
 - Is Jesus an agent of divine retributive or restorative justice?
 - What about divine fire and human destiny?

Other Ways to Engage

- The Anástasis Center for Christian Education and Ministry
 - [Healing Atonement and Restorative Justice](#) Facebook group
 - [The Anástasis Center](#) YouTube channel
 - [The Anástasis Center](#) Website for resources
- Mako's social media
 - [Mako A. Nagasawa](#) Facebook author account
 - [Mako Nagasawa](#) Facebook personal account
 - [Instagram](#)
 - [Twitter](#)

Outline

- Intro, Sarah Jo (10 min)
- Prostitution (45 min):
 - The Council of Elvira and 1 Corinthians 11:2 – 16
 - The Building Blocks & Q&A (10 min)
 - Addressing a Challenge & Q&A (10 min)
- Poverty (25 min):
 - Housing First as an Example
 - The Building Blocks
 - Addressing a Challenge & Q&A

Outline

- Prostitution:
 - The Council of Elvira and 1 Corinthians 11:2 – 16
 - The Building Blocks
 - Addressing a Challenge
- Poverty:
 - Housing First as an Example
 - The Building Blocks
 - Addressing a Challenge

The Early Christian View of Prostitution as Slavery

- Council of Elvira:
 - Circa 306 AD
 - Regional council
 - 19 bishops
 - 26 presbyters
 - Numerous deacons and laypeople
 - Administrative and pastoral decisions: 81 canons

Pictured: Puerta de Elvira, in Granada, Spain (11th century)
Credit: [Jmdigne](#) ; [CC BY-SA 3.0](#)

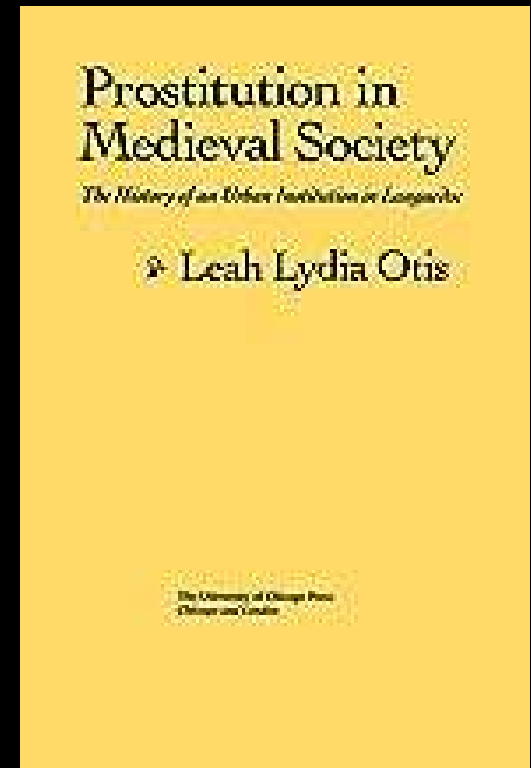


The Early Christian View of Prostitution as Slavery



“**Procurring** was therefore considered to be a matter of spiritual jurisdiction, and strong measures were taken against it at the Council of Elvira (c. 300), whose canons were included in most of the major canon-law collections of the Middle Ages.”

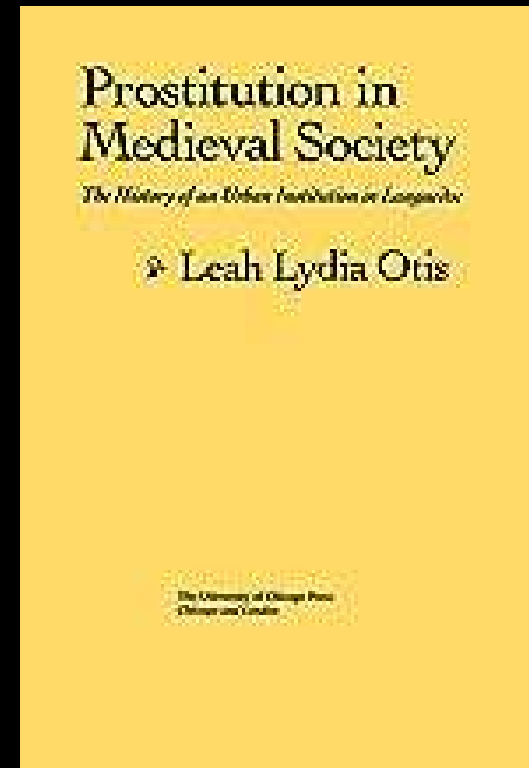
- Leah Lydia Otis, *Prostitution in Medieval Society: The History of an Urban Institution in Languedoc* (Chicago, IL: The University of Chicago Press, 1985), p. 12 – 13



The Early Christian View of Prostitution as Slavery

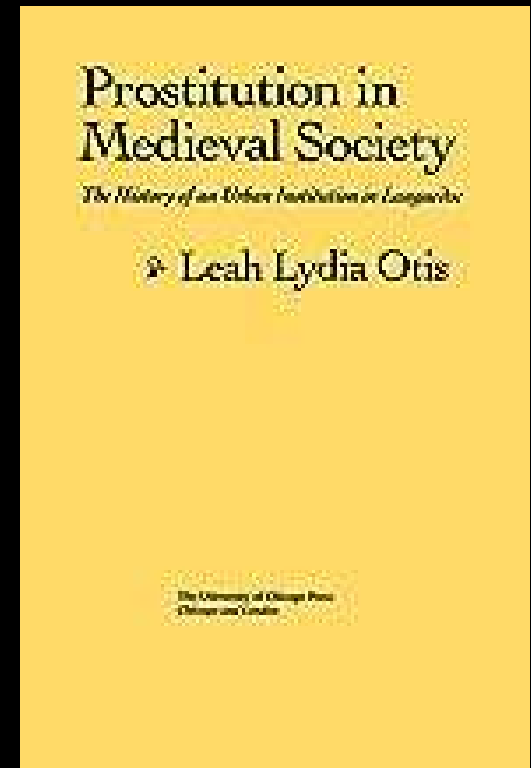


“Although the Church fathers fulminated against the commerce of the body with the same ferocity as against other sins of the flesh rampant in the Roman world, prostitution, being a **social phenomenon rather than a personal sin** (such as fornication), did not, strictly speaking, lie within the spiritual jurisdiction of the Church. Despite its condemnation of all premarital and extramarital sexual activity, the Church recognized prostitution to be an inevitable feature of worldly society...



The Early Christian View of Prostitution as Slavery

“Canonical wrath was focused, rather, on **those who profited** from this commerce, for, while prostitution was regarded as a social phenomenon distinct from the sin of fornication, **procuring** was considered by the Church to be synonymous with the sinful act of encouraging debauch (since the latter is usually associated with a pecuniary motive, whereas fornication can be committed out of passion as well as out of desire for money)...

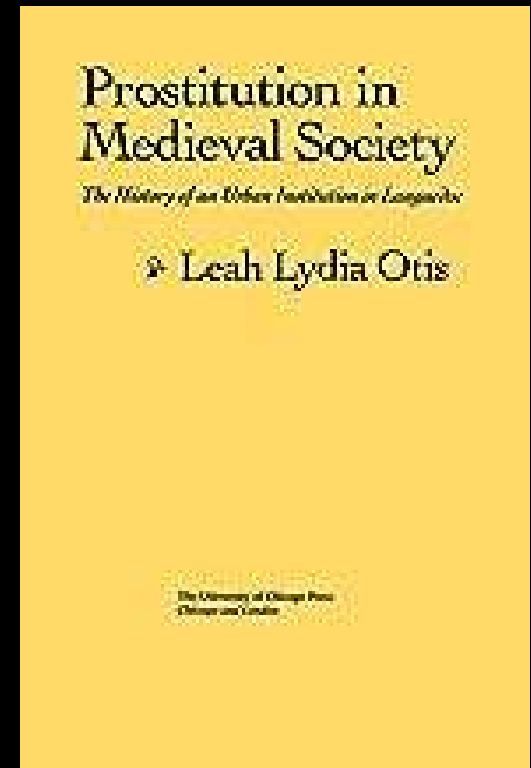


The Early Christian View of Prostitution as Slavery



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Opportunities for Women

- Authority in the Church: 1 Corinthians 11:2 – 16



Opportunities for Women

- Spiritual Authority and Cultural/Biological Authority
 - Can a wife preach when her husband is part of the congregation?
 - Can a daughter preach to her father?
 - Can a former prostitute preach to honorable women and men?
 - And does it matter what she wears?

Opportunities for Women

- Why were “head” and “headcoverings” coming up?
 - Roman law required:
 - Honored women: *stola* and *palla*
 - Prostitutes, adulteresses: male *toga*; braided, uncovered hair
 - How should ex-prostitutes gifted to preach dress?
 - Is she appearing like a man? Does that break Jewish law?
 - Is she sexually signaling?
 - Should we break Roman law to honor a Christian woman preacher? And not signal low status or sexuality?
 - Lots of other combinations involving head coverings
 - E.g. Men wearing head coverings – associated with funerals

Opportunities for Women

- A: All churches do this (2 – 3)
- B: Heads: Men uncover; women cover (4 – 6)
- C: Women reveal who man/humanity is (7)
- D: Respect where you come from: Eve from Adam (8)
- E: Gender interdependence in creation (9)
- F: Women wear a sign of authority on their heads (10)
- E': Gender interdependence “in the Lord” (11)
- D': Respect where you come from: man from mother (12)
- C': Women wear a hair covering (13)
- B': Heads: Men uncover; women cover with hair (14 – 15)
- A': All churches do this (16)

Outline

- Prostitution:
 - The Council of Elvira and 1 Corinthians 11:2 – 16
 - **The Building Blocks**
 - Addressing a Challenge
- Poverty:
 - Housing First as an Example
 - The Building Blocks
 - Addressing a Challenge

Building Blocks

- In order for Paul to say this about women, what else needs to be true? What are the building blocks?
- Genesis 1-3
 - Note: Some of Paul's references to Genesis 1 – 3:
 - 1 Tim 2:13 – 14
 - 1 Cor 6:16; 11:8; 15:45; etc.
 - 2 Cor 11:3
 - Eph 5:31
 - Rom 5:12 – 21; 16:20

Building Blocks

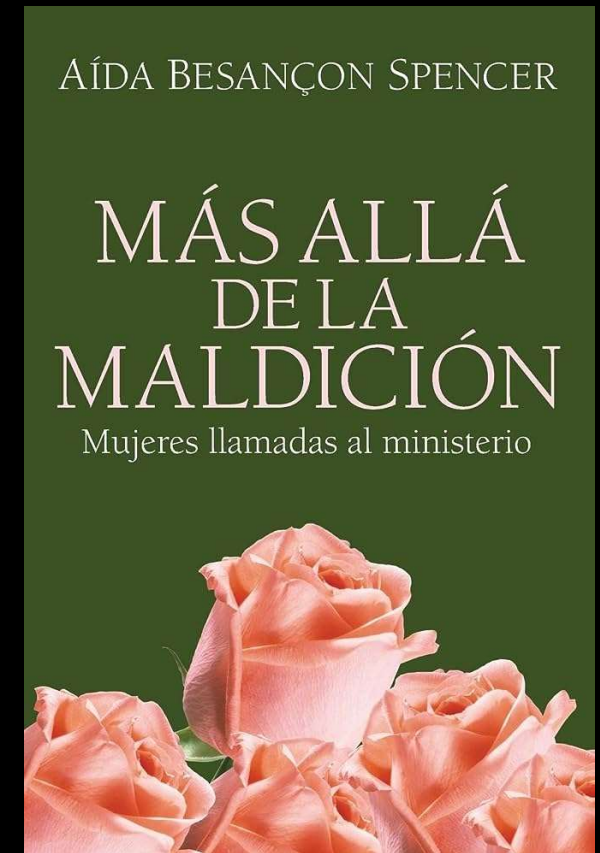
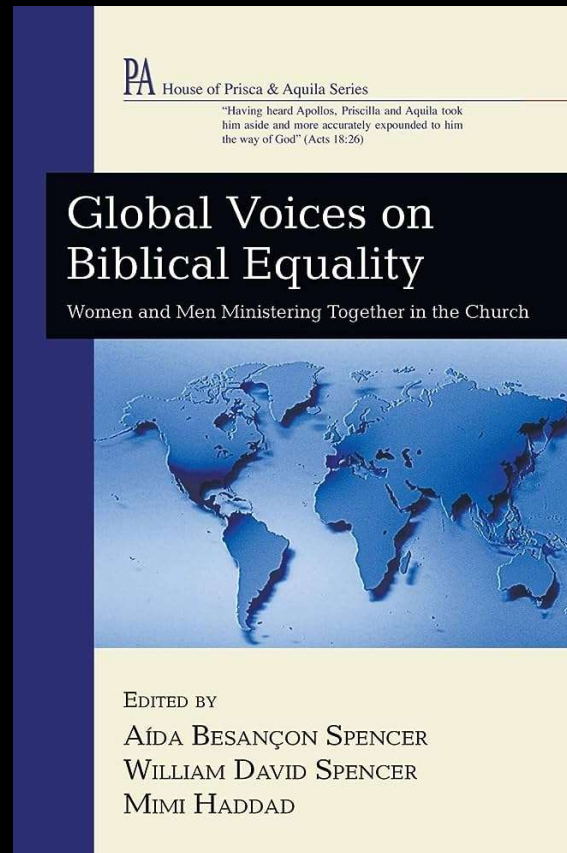
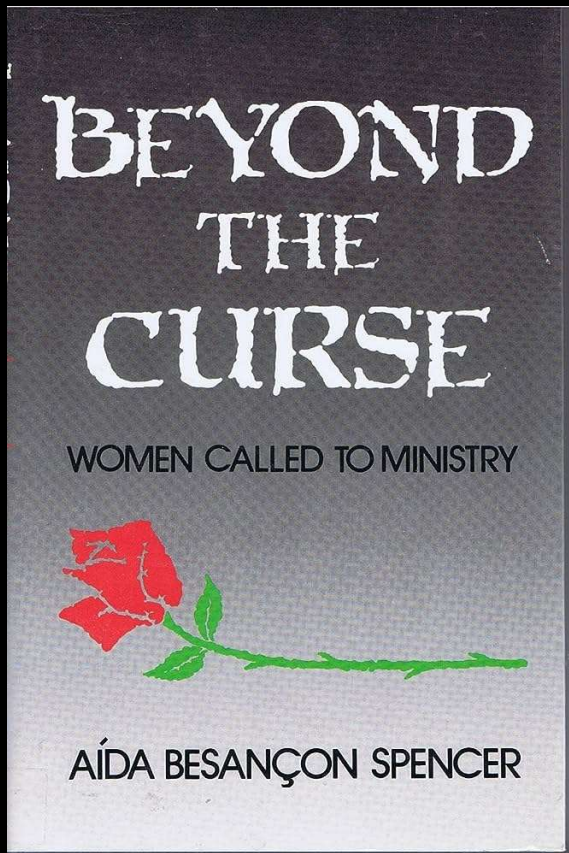
- God's Original Vision for Relations
 - Critique of slavery
 - Women as image-bearers equal to men
 - Women can have authority outside the family
 - Jesus' teaching on lust
 - Sensitivity to power relations

Genesis 1 – 3

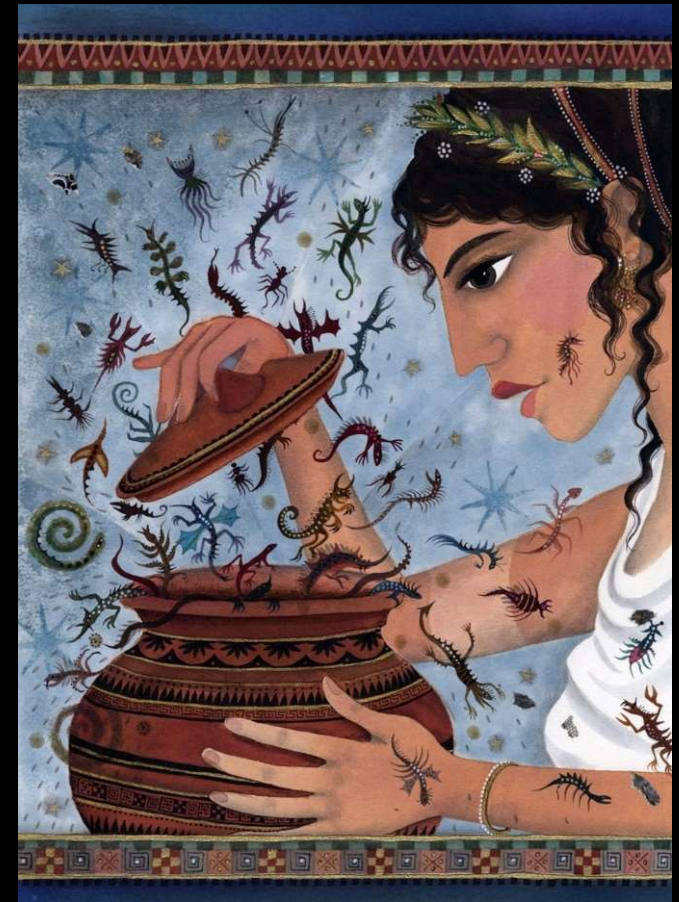
- What is the relation between Adam & Eve at creation?
- What does it have to do with power, authority?
- Hierarchy or lack of hierarchy?
- Why was Adam created first?

Shout Out to:

- Dr. Aída Besançon Spencer



A Greek Creation Origin Story



- Is this much different from the Genesis account?

Equal Image-Bearers

26 Then God said, “Let us make humans **in our image, according to our likeness, and let them have dominion** over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth.” 27 So **God created humans in his image, in the image of God he created them; male and female he created them.** (Genesis 1:26 – 27)



Equal Rulers over Creation

26 Then God said, “Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth.” 28 God blessed them, and God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”



Is Man Superior to Woman?

- “Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Genesis 2:7)



Is Man Superior to Woman?

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Genesis 1:1 – 2:3

Genesis 2:4 – 25

“Ezer Kenegdo”

18 Then the Lord God said, “It is not good that the man should be alone; I will make him a helper as his partner.” 19 So out of the ground the Lord God formed every animal of the field and every bird of the air and brought them to the man to see what he would call them, and whatever the man called every living creature, that was its name. 20 The man gave names to all cattle and to the birds of the air and to every animal of the field, but for the man there was not found a helper as his partner. (Genesis 2:18 – 19)



Naming as Perceiving and Knowing

21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. 22 And the rib that the Lord God had taken from the man he fashioned into a woman and brought her to the man. 23 Then the man said, “This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.”
(Genesis 2:21 – 23)



Eve Subordinated to Adam?

- John Chrysostom (c.349 – 407 AD)
 - Priest in Antioch (386 – 397)
 - Archbishop of Constantinople (397 – 407)
 - One of three holy hierarchs and fathers of the Eastern church



‘Wherefore you see, she was **not subjected** as soon as she was made; **nor, when He brought her to the man, did either she hear any such thing from God, nor did the man say any such word to her:** he said indeed that she was bone of his bone, and flesh of his flesh’

John Chrysostom, *Homilies on 1 Corinthians*, Homily 26 on 11:2 – 16

Formed vs. Fashioned

“Then the Lord God **formed** man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being”
(Genesis 2:7)

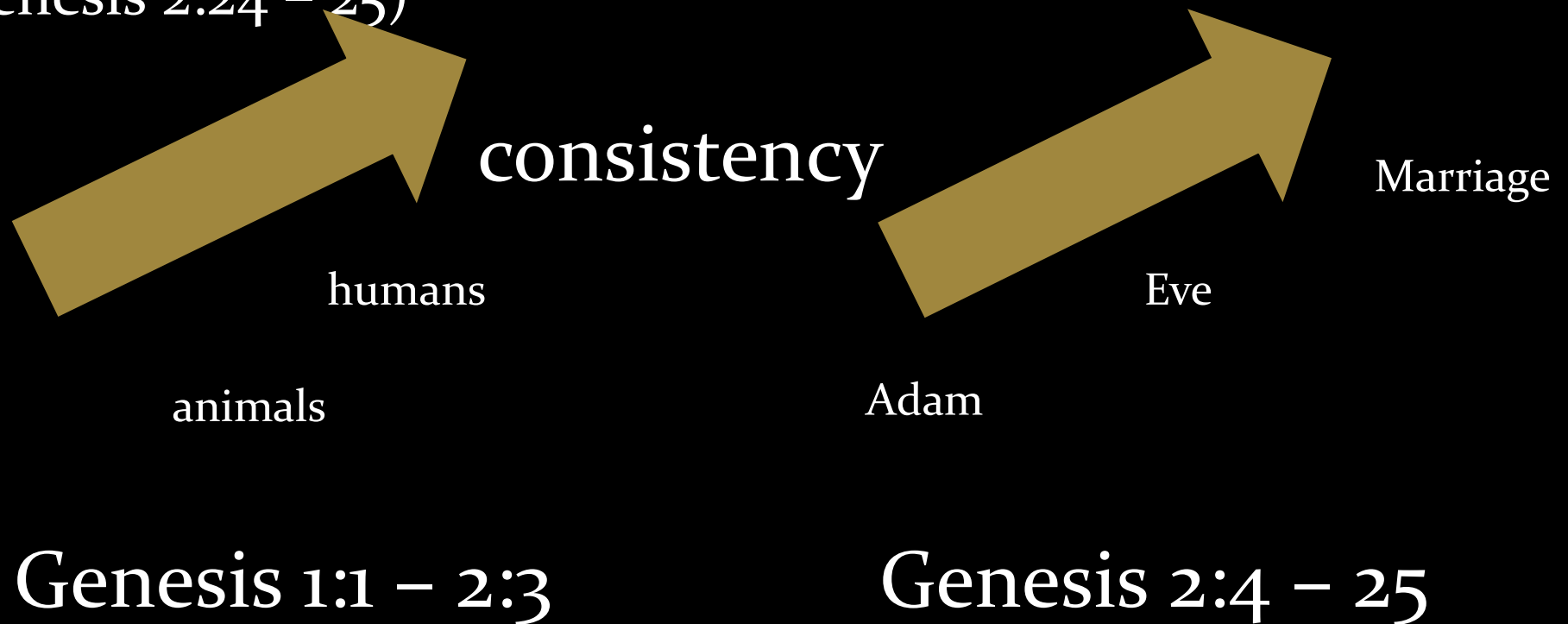


“And the rib that the Lord God had taken from the man he **built/fashioned** into a woman” (Genesis 2:22)



Adam, Eve, Marriage

24 Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. 25 And the man and his wife were both naked and were not ashamed.
(Genesis 2:24 – 25)



Adam, Eve, Marriage

24 Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. 25 And the man and his wife were both naked and were not ashamed.
(Genesis 2:24 – 25)

God's intention: A repeating story!
Each married couple equal to their parents
Each new Adam and Eve
A new portion of the garden land

A necessary condition for
women to lead in society



Interpreting the Fall

- If man & woman were created equal with mutual tasks, was this situation changed with their fall?
- What is the curse (as it relates to men and women)
- What were Eve's and Adam's respective parts in the fall?

Why Did the Serpent Attack the Woman?

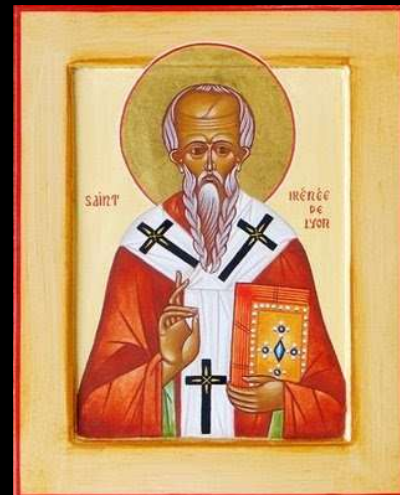
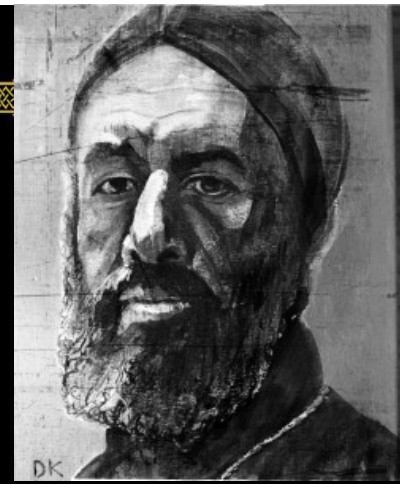
- Genesis 3:1 Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’”
- Genesis 3:6 So when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband, who was with her, and he ate.



Why Did the Serpent Attack the Woman?

- Irenaeus of Lyons (130 – 202 AD)
 - “Why also did it [the serpent] not prefer to make its attack upon the man instead of the woman? And if you say that it attacked her as being the weaker of the two, [I reply that], on the contrary, **she was the stronger... For she did by herself alone resist the serpent, and it was after holding out for a while and making opposition** that she ate of the tree, being circumvented by craft; whereas Adam, making no fight whatever, nor refusal, partook of the fruit handed to him by the woman, which is an indication of the utmost imbecility...” Irenaeus of Lyons,

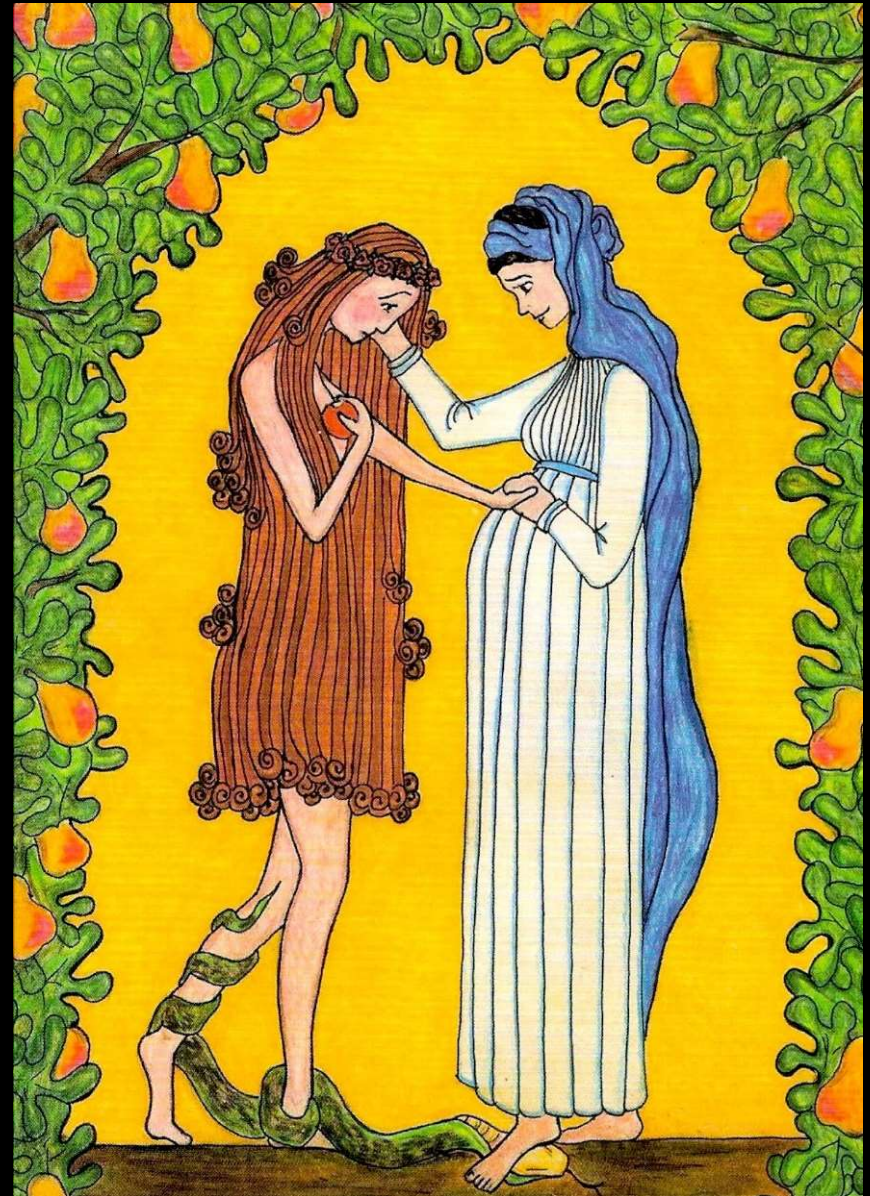
Fragment 14



Each One's Relationship to its Source is Broken

15 I will put enmity between you and the woman and between your offspring and hers; he will strike your head, and you will strike his heel.”

16 To the woman he said, “I will make your pangs in childbirth exceedingly great; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”



Naming = Perceiving & Knowing

20 The man named his wife Eve because she was the mother of all living.

21 And the Lord God made garments of skins for the man and for his wife and clothed them.



Discussion Questions

1. Have you heard it said that women are more vulnerable to sin and more deserving of the consequences?
2. What do you think of the arguments put forward here for the equality of men and women?

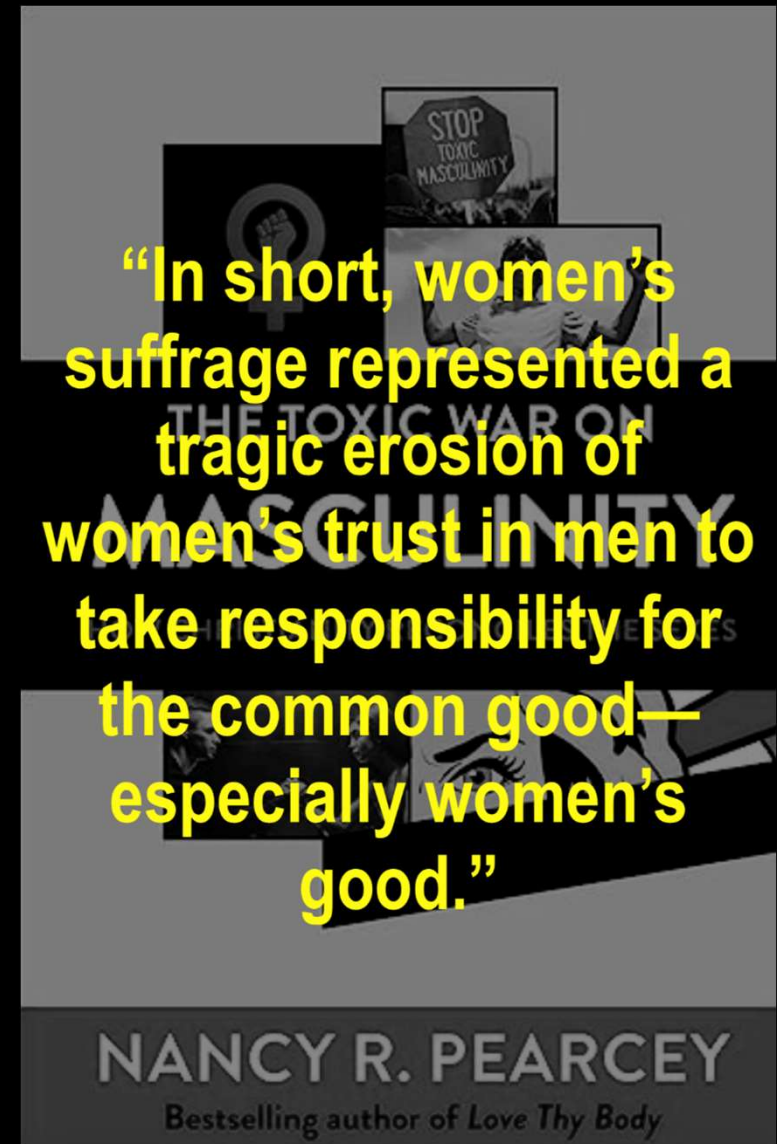
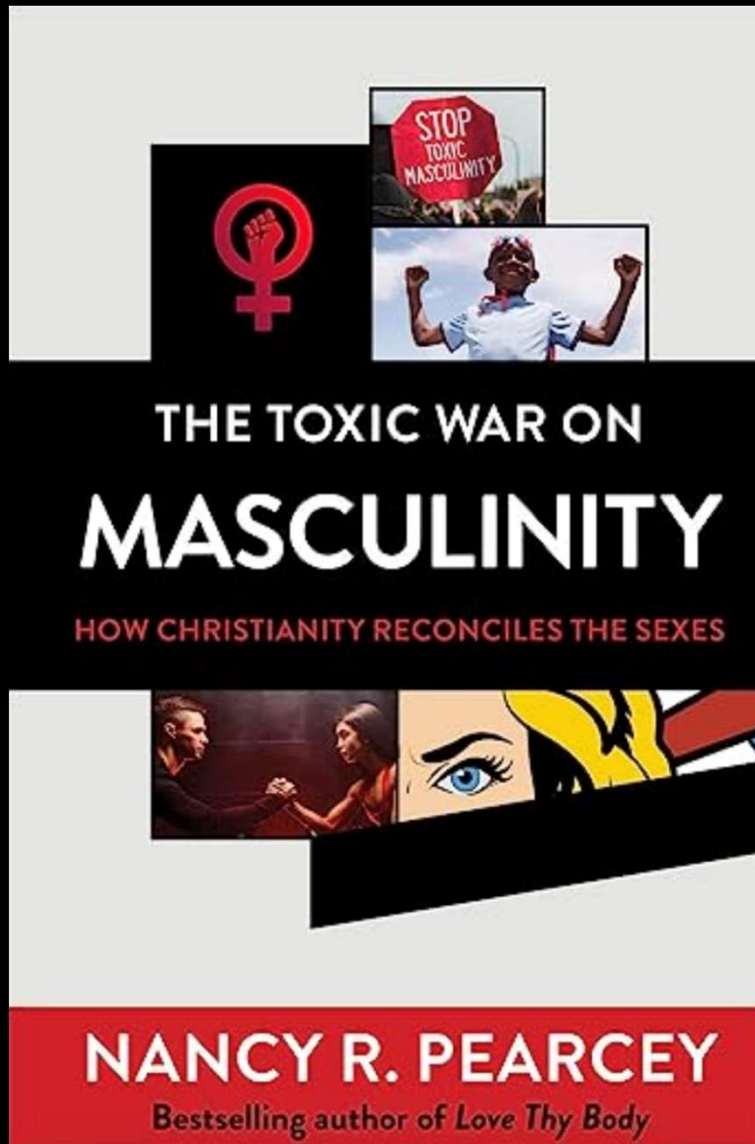
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Female Subordination

- Addressing a Challenge: Complementarian Extreme
 - Not just mutual submission of wife and husband (egalitarian)
 - Not just submission of wife to husband (soft complementarianism)
 - Subordination of women to a man at all times: a father or a husband (household is like a state)
 - Financially
 - “Domestic discipline”
 - “Biblical patriarchy”

Female Subordination



Female Subordination

THE COLUMN: To Save America, Repeal the 19th Amendment

Michael Walsh • 23 Jan, 2023 • 8 Min Read



Michael Walsh

Editor

Not a joke, folks.

Female Subordination



CHRISTIAN TODAY

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Complementarianism and the Trinity: Is Wayne Grudem a dangerous heretic?

Mark Woods | 28 June 2016 | 4:11 PM



Female Subordination



7 Ways to Discipline Your Wife

OCTOBER 3, 2015 / BIBLICALGENDERROLES

#7 For sexual denial

If your wife is un-submissive in the sexual arena and chronically denies your sexual advances (without legitimate medical or psychological reasons for doing so) then perhaps that upcoming trip you were going to take her on gets canceled. Maybe that wardrobe upgrade your wife was looking forward to gets downsized or canceled. The Bible says a man has to supply his wife with clothing, but it does not say it has to be the expensive clothing she wants!

Some of these disciplinary procedures may affect the family as a whole, but sometimes it is necessary to do this in an attempt to bring your wife to repentance.

These are just some examples of non-abusive ways that a Christian husband can discipline his wife in a way that honors God and his design for the home.

Conclusion

God not only give husbands the power to discipline their wives, but he also gives them

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Discussing Headship

- Critical: Read 1 Corinthians before reading Ephesians
 - Ephesians 5 – 6: Can read as Jesus reinforcing social order
 - 1 Corinthians 6 – 7: Jesus interrupts the social order
- The meaning of “head” (*kephale*)
 - Authority?
 - Source?
 - A blend of both?
 - Head is the “organ” or “body part” of speech
 - “Head” refers to the person who speaks or supplies God’s words

Discussing Headship

- No inherent “conflict of position” by gender or status in 1 Corinthians 11:2 – 16
 - Rotating preachers, men and women
 - Wives may preach to their husbands
 - Daughters may preach even to their fathers(!)
 - Formerly disgraced women to honorable men and women
 - Women should appear as women within their cultural context
 - Picture of God restoring the vision from creation
 - And creation vision grows: “Because of the angels”

Discussing Headship

- Paul's use of "creation order": D and D'
 - Paul does use "the creation order" from Genesis 2
 - But places men in the congregation in the role of sons to their mother!
 - Not men over women
 - Not maleness over femaleness
 - Restored vision of all humanity, broadly

Discussing Headship

- If men lust
 - Women listening to a male preacher: think of Eve honoring Adam as source of God's word (11:8)
 - Men listening to a female preacher: think of your *mother*, honoring her as source of God's word (11:12)
 - 'Hear, my son, your father's instruction and do not forsake your mother's teaching' (Prov.1:8) – from Genesis 1 – 2
 - Even if she is your wife, daughter, or from a lower class of honor
 - Lust, disrespect are your problems, men
 - Men: You don't lust after or disrespect your mother (Mt.5:27 – 30)
 - "You gotta respect where you came from"

Discussing Headship

- John Chrysostom (c.349 – 407 AD)

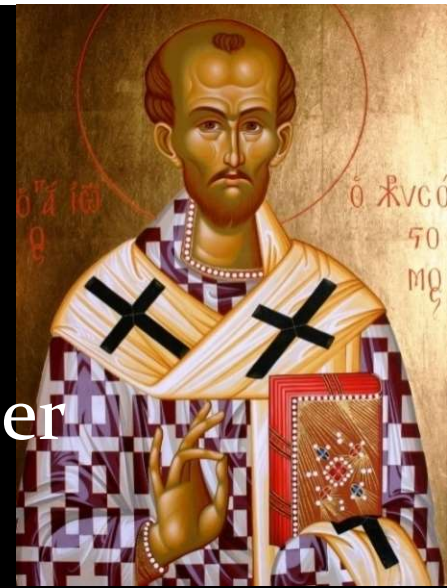


‘Their women used both to pray and prophesy unveiled and with their head bare, **for then women also used to prophesy**, but the men went so far as to wear long hair as having spent their time in philosophy...’

John Chrysostom, *Homilies on 1 Corinthians*, Homily 26 on 11:2 – 16

Discussing Headship

- John Chrysostom (c.349 – 407 AD), on whether Eve was subordinated to Adam from creation



‘Wherefore you see, she was **not subjected** as soon as she was made; **nor, when He brought her to the man, did either she hear any such thing from God, nor did the man say any such word to her:** he said indeed that she was bone of his bone, and flesh of his flesh’

John Chrysostom, *Homilies on 1 Corinthians*, Homily 26 on 11:2 – 16

Discussing Headship

- Preacher-congregation = “head-body” in a Christian context, because the “head” (preacher)
 - Is authoritative because Jesus’ teaching is, when spoken from a transformed life
 - Shared preaching authority (shared pulpit)
 - Does not have authority over the congregation in every way, like whether you should get married (1 Cor.7:25)
 - Does not have permanent authority in his/her person

Discussing Headship

- “Head” (*kephale*) = ?
- In ordinary Greek usage, “head” had too many variations of meaning, so:
 - Jesus, apostles defined “head” according to how they established it in Christian worship
 - “Heads” could be gifted women and men
 - Jesus is the true “head” of his body
 - Preachers and pray-ers vocalize the “head” role temporarily and situationally on a rotating basis (1 Cor.11:2 – 16)
 - Context, context: “I’m mad about my flat”

Discussing Headship

- How do we determine what “head” (*kephale*) means?
 - Jesus trained male and female disciples:
 - Mary of Nazareth, Samaritan woman, Martha and Mary of Bethany, women who proclaimed the resurrection, etc.
 - Junia, “well known among the apostles” (Rom.16:1 – 2); etc.
 - God is restoring His *creation order*
 - Men look at women preachers as *mother*
 - *Not as wife, or potential partner, or daughter, or dishonorable temptress*
 - Men and women speaking together: **Joel 2:28 – 29 in Acts 2**

Discussing Headship

- Reflecting back on Genesis
 - ‘Head’ as source of *God’s words for shared authority*:
 - God → Adam → Eve
- Adam/Eve (in oneness, Gen.1:27) → their descendants
 - “Hear, my son, your father’s instruction and do not forsake **your mother’s teaching**” (Prov.1:8)
 - “A man will leave his father and mother” (Gen.2:25)
 - Every new married couple is a new “Adam and Eve”
 - Directly “under” God, not the extended family
 - Recapitulates/retells the story of the first married couple

Discussing Headship

- The challenge to evangelical Protestants:
 - If men lust, then spiritual formation is required
 - Preliminary discipleship and ethics come before evangelism!
 - Patriarchy is wrong
 - Men-women is *not* the head-body relation
 - Preacher-congregation relation is the head-body relation because of Christ-church relation
 - On this occasion, interpretation of Scripture requires embodied Church practice and context
 - The Church comes “before” New Testament Scripture

Discussing Headship

- The challenge to liberal Protestants:
 - Not Western individualism
 - A larger relational vision and story: creation order
 - Gender matters
 - Some cultural norms about appearance matter

For More Info

- On the webpage *The Church and Women's Leadership*:
<https://www.anastasiscenter.org/church-and-women-leadership>
- “Women Speaking Authoritatively in the Worship Service: Notes on 1 Corinthians 11:2 – 16”
- “Women and Speech in 1 Corinthians 11 and 14”
- “The Implications of the Chiastic Structure of 1 Timothy on the Question of Women in Church Leadership”
- “Paul’s View of Headship in Marriage: How 1 Corinthians Interprets Ephesians and Colossians”
- *Reconstruction Session 2: Women in Early Church Leadership* (video)

Discussion Questions

1. How would having a shared pulpit with men and women as teachers-preachers impact you?
2. What do you think of the argument that in order to understand Paul and “headship,” we should read 1 Corinthians before we read Ephesians?



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Poverty and Housing First

- Definition of *Housing First*, expansion
- Impact
 - Escaping domestic violence
 - Relief from financial pressure, indebtedness
 - Current labor market: mobility
 - Future labor market: children and education
 - Public health: pandemic shelter
- Caveats
 - Unsustainability of American suburbs
 - Capital homesteading over housing

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Building Blocks

- Practical
 - Renters earn credit score, equity
 - Public bank, stop subsidizing private banks
 - Tax code changes
 - Zoning for multi-use, multi-family
 - European social housing model

Building Blocks

- Ideological
 - Housing not a “reward for hard work”
 - Gated communities
 - Physically or financially
 - God’s vision of relationship includes homes
 - Movie *Witness* about the Amish

Building Blocks

- God's vision of relationship
 - Garden of Eden vision (Gen.2)



Building Blocks

- God's vision of relationship
 - Israel's garden vision
 - Rest
 - Jubilee (Lev.25)
 - Gleaning (Deut.24)



Building Blocks

- God's vision of relationship
 - Jesus' claim on the world
 - "Seed of Abraham" inherits "the world" (Rom.4:13)
 - "They shall inherit the earth" not "the land"
 - Psalm 24:1 in 1 Corinthians 10:26

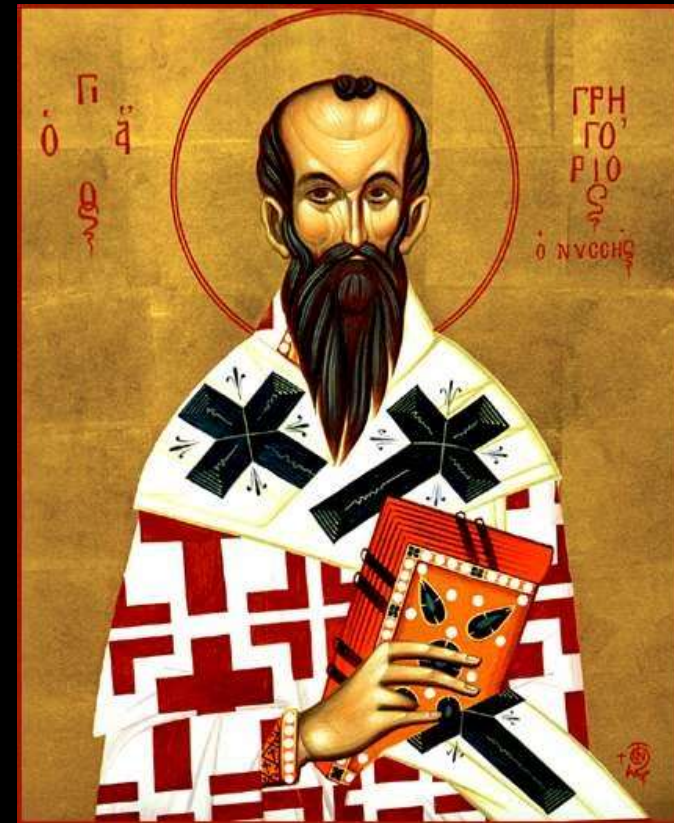
Building Blocks

- God's vision of relationship
 - Jesus' vision of sharing
 - Matthew 19:28 "paligenesia"
 - Mark 10:29 "houses, families, farms"
 - 2 Corinthians 8 – 9



Building Blocks

- God's vision of relationship
 - “You condemn a person to slavery whose nature is free and independent, and in doing so you lay down a law in opposition to God, overturning the **natural law** established by Him. For you subject to the yoke of slavery one who was created precisely **to be a master of the earth**, and who was ordained **to rule by the creator**, as if you were deliberately attacking and fighting against the divine command... How [much money] did you pay as a fair price for **the image of God**? For how [much money] have you sold **the nature specially formed by God**? God said, ‘Let us make man in our image and likeness.’”
 - Gregory, Bishop of Nyssa (c.335 – c.395 AD)



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Addressing a Challenge

- John Locke's private property absolutism



1 ALL MEN ARE CREATED EQUAL

2 CERTAIN BASIC RIGHTS EXIST INDEPENDENT OF GOVERNMENT

3 GOVERNMENT EXISTS TO PROTECT THOSE RIGHTS

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If We Lose John Locke, We Lose America

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ESSAY FEBRUARY 4, 2021

Portrait of John Locke by George Kneller (Wikimedia Commons)

Locke's American Legacy

IN RECENT YEARS IT HAS BECOME FASHIONABLE, AND IN some circles even compulsory, to express guilt over the European discovery and settlement of the Americas, as if from the perspective of the 21st century, this was an event to be regretted. Hence, even the 400th anniversary of the Pilgrims' landing received no national commemoration. Indeed, the trustees of Plymouth Plantation, the living-history museum that has explained the Pilgrim settlement to schoolchildren and tourists since 1947, chose that very year to announce a change in the institution's name to "Plimoth Patuxet" (the Wampanoag name for the location) as a way of signifying, in effect, that we should think of the spot as still really belonging to the native Americans who previously inhabited it.

— DAVID LEWIS SCHEP

The institution and individuals that the American established on are Locke's moral legacy.

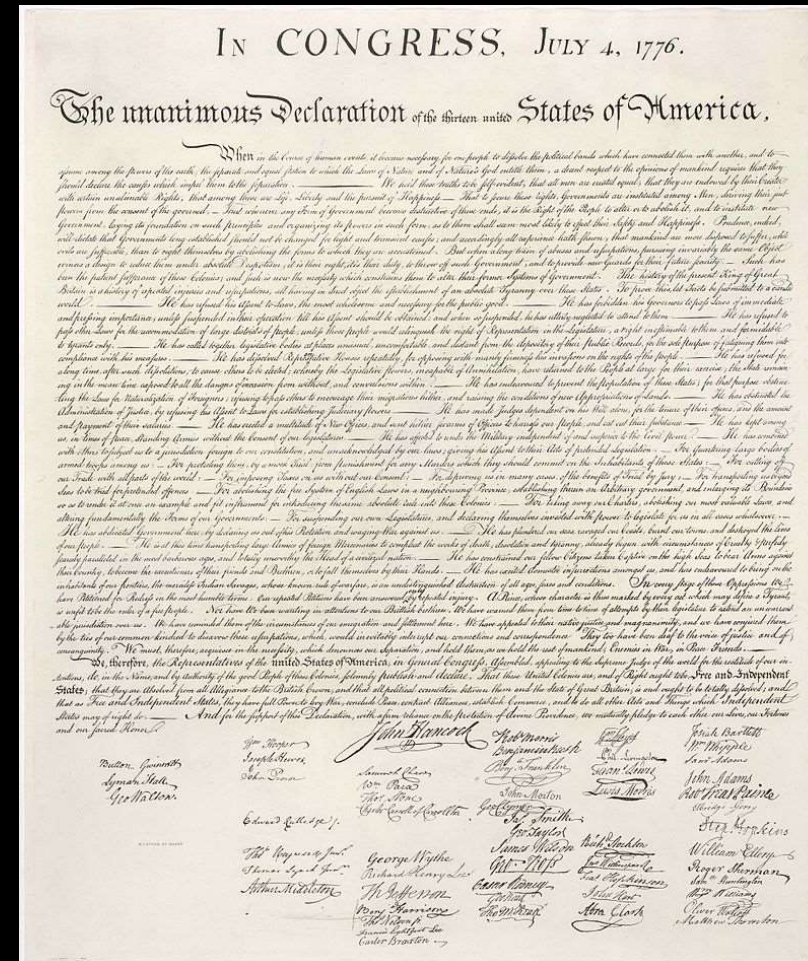
Addressing a Challenge

- John Locke's private property absolutism
 - Biblical argument
 - Private property: Enclosure plus labor
 - Prior to human community
 - No government interference
 - Used in British colonialization
 - Falsified information about Native Americans
 - Held stock in plantation slave products
 - Mining and currency?



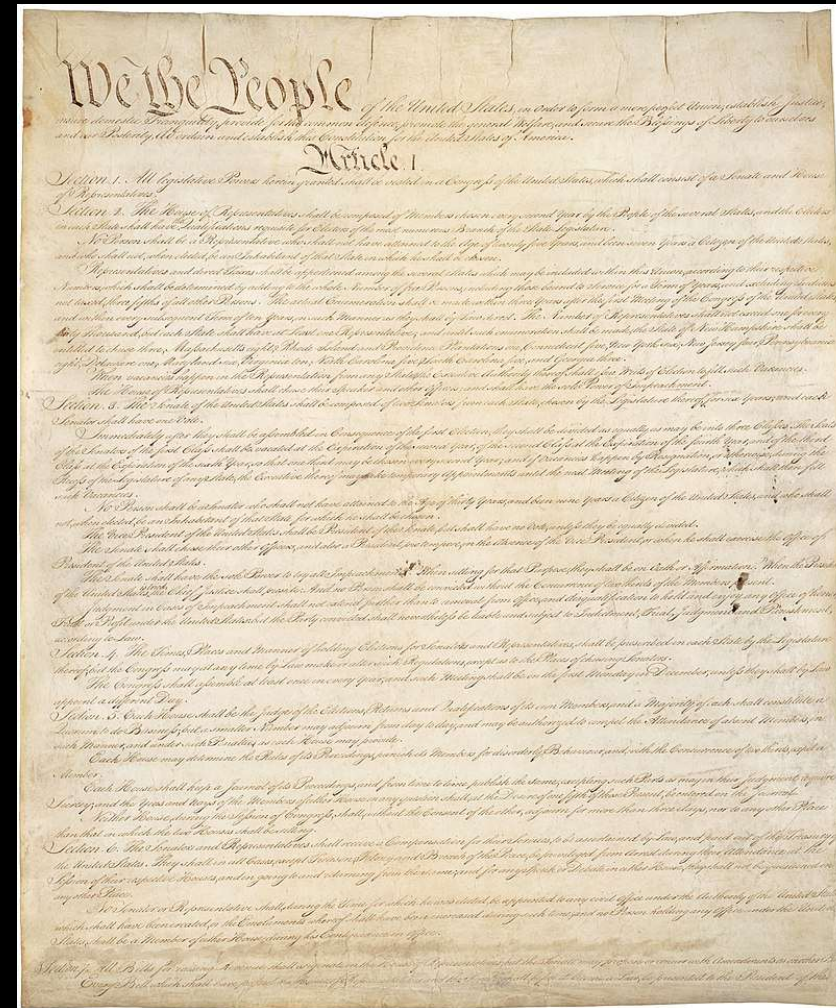
Addressing a Challenge

- Declaration of Independence
 - Thomas Jefferson: “life, liberty, and property”
 - Benjamin Franklin: “happiness” – property is the creation of society



Addressing a Challenge

- U.S. Constitution
 - 5th Amendment eminent domain
 - Recognizes that private property is the creation of society
 - Property taxes also show that!



Discussion Questions

1. What do you think about the argument presented here about housing? How do you think it would impact trafficking and prostitution?
2. Have you heard the “private property absolutist” (libertarian) argument before?
3. How does God’s restorative justice counter it?

Outline

- Prostitution:
 - The Council of Elvira and 1 Corinthians 11:2 – 16
 - The Building Blocks
 - Addressing a Challenge
- Poverty:
 - Housing First as an Example
 - The Building Blocks
 - Addressing a Challenge

Class Outline

- Session 1
 - Four Principles of Justice
 - “An Eye for an Eye” as Restorative Justice
- Session 2
 - Why did God exile us and make us mortal?
 - Why did God have an Israel?
- Session 3
 - Is Jesus an agent of divine retributive or restorative justice?
 - What about divine fire and human destiny?
- Session 4
 - How does Christian restorative justice address prostitution?
 - How does Christian restorative justice address poverty?

Feedback and Next Steps

- Consider financial partnership:
www.anastasiscenter.org/donate
- What was a highlight from the class?
- What could we have done better?
- What else are you interested in learning, in this direction?
- What can we do together?