

Out of Eden: A Christian Ethics Study Guide to Food and the Environment
Session 1
Sugar: Did God Make Poison?

Part 1: An Introduction to Sugar

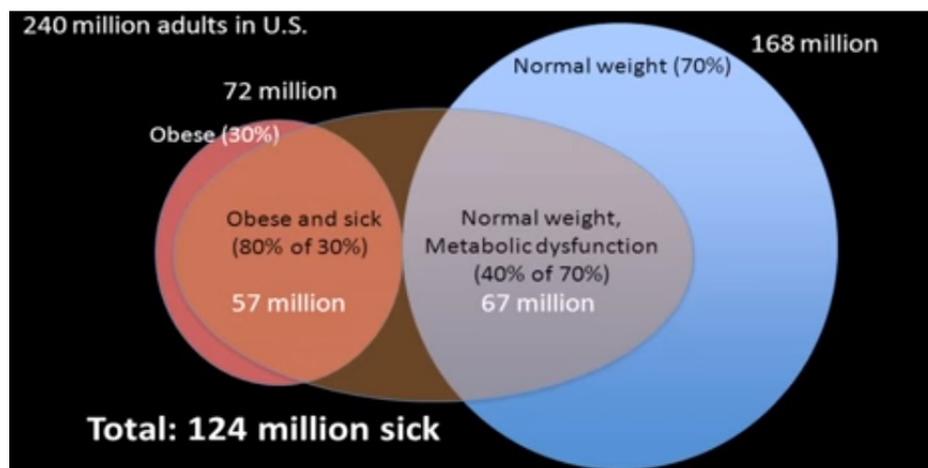
Watch a 20 minute video by Dr. Robert Lustig from 2013, *Sugar – The Elephant in the Kitchen* (TEDxBermuda Talk). These notes summarize the video, but I highly recommend watching the video itself.

The Necessary Conditions for Personal Responsibility and Freedom

- Knowledge: You have the information
- Access: You have the ability to exercise a choice
- Affordability: You can afford your choice, and society can too
- No Other-Harm: Your actions don't hurt others
- Knowledge is withheld
- Some people don't have choices (food deserts, cost of healthy food)
- Not Affordable: The true cost is hidden and steep
- Other-Harm: Companies are not incentivized to care

Some Health Care Facts

- Medicare will be broke by the year 2026 because of chronic metabolic disease
 - \$245 billion in 2012 in America went to diabetes
 - \$200 billion for dementia, another chronic disease
- Obamacare promises preventative services, but there are none for chronic metabolic diseases.
- Rising health care costs do not come from the obesity epidemic.
 - 30% of American adults are obese (72 million),
 - 80% of obese people (57 million) have type 2 diabetes, hypertension, etc.
 - But 20% of obese are metabolically healthy – how can that be true?
 - 70% of American adults are 'normal weight' (168 million)
 - 40% of this population (67.2 million) have the exact same metabolic diseases
 - So half of the adult population is sick. And 1/3 of all children born after the year 2000 are estimated to become diabetic.



Processed Food – Health Risks

Food processing removes some of the nutrients, vitamins and fiber present in the food

Cheap artificial sugars, salt and preservatives in processed foods have less fibre quantity & don't add any nutrition benefits, it **slows down digestion**

The salts, phosphates and other artificial ingredients in the processed food leads to kidney and other health problems

Frequent consumption of processed foods can lead to **hormonal problems** like menstrual irregularities, premenstrual syndrome, **infertility**, thyroid dysfunction etc



Processed foods are **HIGHLY ADDICTIVE** and make you crave them frequently.



Some processed dairy products, dried fruits etc contains Sulphite which causes a range of health diseases like headache, skin rashes, irritable bowel syndrome etc.

Processed food kills natural taste and colour of foods. In order to restore the natural flavour, manufactures add cheap artificial sugar, salts, fats, colours and preservatives that create **GASTROINTESTINAL** problems, **HORMONAL** Problems, **NERVOUS SYSTEM** problems etc



Frequent consumption of processed food can also lead to **nervous system problems** like depression, irritability and inability to concentrate.

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Processed Foods

Too little:

- Fiber
- Omega-3 Fatty Acids
- Micronutrients

Too much:

- Trans-fats
- Branched Chain Amino Acids (in corn-fed animal products)
- Omega-6 Fatty Acids (plant oils, polysaturates)
- Alcohol
- Sugar

Key Lesson: A calorie is *not* just a calorie, although processed food companies commonly argue that all calories are the same. Different calories do different things in your body.¹

¹ For more information, see *Sugar: The Bitter Truth (Short Version)* by Underground Wellness, a 10 minute video on Youtube. This vlogger summarizes Dr. Lustig's 90 minute video *Sugar: The Bitter Truth* (2009), including the chemical breakdown in the body of different types of calories, proving that "a calorie is NOT a calorie." See also *Is Sugar Toxic?* by 60 Minutes (2012), a 15 minute video on Youtube. This is a great introduction to the topic, with interviews of Dr. Lustig and other researchers.

How Does Sugar Affect Us Biochemically?

7 Side Effects of Soda

Phosphoric Acid - Weakens bones and rots teeth

Excessive artificial sweeteners makes you crave more

Carmel Color - Made From the chemical caramel, is purely cosmetic, it doesn't add flavor yet is tainted with carcinogens.

Formaldehyde - Carcinogen, it is not added in soda but when you digest aspartame, it will break down into 2 amino acids and methanol = Formic acid + Formaldehyde (diet sodas)



High Fructose Corn Syrup is a Concentrated form of sugar, Fructose derived from corn. It increases body fat, cholesterol and triglycerides and it also makes you hungry.

Potassium Benzoate = preservative that can be broken down to benzene in your body. Keep your soda in the sun and benzene = Carcinogen

Food Dyes = impaired brain function, hyperactive behavior, difficulty focussing, lack of impulse control.

Dave Sommers

- Sugar causes liver fat accumulation
- Sugar is addictive
 - 6 – 9 teaspoons of sugar per day (American Heart Association); we are up to 22
- 1 soda per day increases your risk of diabetes 11 times
- Americans consume 2.5 sodas per day

Sources of Sugar in Our Diet

- 1/6 in desserts
- 1/3 in beverages
- 1/2 hidden in foods that didn't use to have sugar
 - Salad dressings
 - Yogurt (other than plain)
 - Tomato sauce, ketchup, condiments
 - Crackers, other carbohydrate products

Of the 600,000 items in the American food system, 80% is spiked with added sugar. Worse yet, there are 56 names for sugar.

Agave nectar	Barbados sugar	Barley malt	Beet sugar
Blackstrap molasses	Brown sugar	Buttered syrup	Cane juice crystals
Cane sugar	Caramel	Carob syrup	Castor sugar
Confectioner's sugar	Corn syrup	Corn syrup solids	Crystalline fructose
Date sugar	Demerara sugar	Dextran	Dextrose
Diastatic malt	Diatase	Ethyl maltol	Evaporated cane juice
Florida crystals	Fructose	Fruit juice	Fruit juice concentrate
Galactose	Glucose	Glucose solids	Golden sugar
Golden syrup	Grape sugar	High fructose corn syrup	Honey
Icing sugar	Invert sugar	Lactose	Malt syrup
Maltodextrin	Maltose	Maple syrup	Molasses
Muscovado	Organic raw sugar	Panocha	Raw sugar
Refiner's syrup	Rice syrup	Sorghum syrup	Sucrose
Sugar	Treacle	Turbinado sugar	Yellow sugar

Should We Regulate and Tax Sugar?



Addictive, not toxic
No regulation



Addictive, toxic
Regulation, taxation



Addictive, toxic
We currently do nothing

‘Sugar starts to fry your liver at about 35 pounds per year, just like alcohol would at the same dosage. This is because fructose — the sweet molecule of sugar — is metabolized in the liver just like alcohol. It's not because of the calories. Alcohol is not dangerous because it has calories; alcohol is dangerous because it's alcohol. It's the same with sugar. And we're at 100 pounds per year, triple our limit. That is why children now get the diseases of alcohol consumption — type 2 diabetes and fatty liver disease — without ever drinking alcohol.

‘Two regulatory issues are currently in play. As Klein notes, the U.S. Food and Drug Administration must now decide on the proposal for including ‘added sugar’ on the Nutrition Facts label, and the U.S. Department of Agriculture must act on its own Dietary Guidelines Advisory Committee's (DGAC) recommendation to limit added sugar consumption to 10% of total calories. The food industry is fighting both of these tooth and nail.’²

The following diseases were considered to be ‘personal responsibility’ diseases until the sheer magnitude made them public health crises and environmental problems for government: syphilis, cholera, lead poisoning, tuberculosis, food-borne illnesses, vitamin deficiencies, pollution, tobacco. Newer ones include: climate change, HIV, teen pregnancy, guns.

Countries that tax soda: Finland, France, Hungary, Mexico.³ ‘The World Health Organisation calls soda taxes the most effective strategy for improving diet (along with subsidising fruit and vegetables).’⁴

Discussion Questions

- Please summarize the points about sugar and diabetes and their cost to our health care system
- What do you think about his argument that this is less about personal responsibility and more about our biochemistry and systemic factors?

² Robert H. Lustig, ‘Sugar in Food Is Poorly Labeled, and the Industry Likes It That Way,’ *Los Angeles Times*, March 20, 2015

³ Tina Rosenberg, ‘How One of the Most Obese Countries on Earth Took on the Soda Giants,’ *The Guardian*, November 3, 2015 notes that after the soda tax law went into effect on January 1, 2014, ‘The decline [in sales] started slowly but accelerated: by December 2014, soda sales were down 12% from December 2013. And the drop was greatest among the poorest Mexicans – by December they were buying 17% less sweetened soda than the year before. (Terrazas was right – the tax does affect the poor disproportionately. But so does diabetes.) In September, Mexico’s national statistics institute released data on beverage consumption showing that Rivera’s findings actually slightly understated the soda tax’s success.’

⁴ Ibid

Part 2: Do We Really Believe in Transparency and Full Responsibility?

<p>‘The modern world is built on two centuries of industrialisation. Much of that was built by equity finance. Which is built by limited liability.’⁵</p> <p>‘Support for limited liability came mainly from utilitarian economists such as Bentham, Senior, and J.S. Mill, and later from Cobden and Bright... Effectively, the legislation removed the power to sue individual investors, and also removed the power of individual creditors to sue at all... The decision to allow limit of liability to the extent of each shareholder’s own investment clearly marks a retreat from retributive or evangelical economics.’⁶</p> <p>‘The consequences of the Companies Act 1862 [in Great Britain] completed the divorce between the Christian conscience and the economic practice of everyday life. Legally speaking it paganized the financial and commercial community. Henceforward an astute man by adherence to legal rules which had nothing to do with morality could grow rich by virtue of shuffling off his most elementary obligations to his fellows.’⁷</p>	<p>^{20:15}You shall not steal. ¹⁶You shall not bear false witness [i.e. lie].’ (Exodus 20:15 – 16; cf. Deuteronomy 5:19 – 20)</p> <p>Not stealing someone’s health: ^{21:18} If men have a quarrel and one strikes the other with a stone or with his fist, and he does not die but remains in bed, ¹⁹ if he gets up and walks around outside on his staff, then he who struck him shall go unpunished; he shall only pay for his loss of time, and shall take care of him until he is completely healed. (Exodus 21:18 – 19)</p> <p>Not bearing false witness about your own neighborliness: ^{22:1} You shall not see your countryman’s ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman... ⁸ When you build a new house, you shall make a parapet for your roof, so that you will not bring bloodguilt on your house if anyone falls from it. (Deuteronomy 22:1 – 8)</p> <p>‘Limited liability is contrary to biblical teaching because, exceptionally in the law of contract, it allows that certain debts may be left unpaid. As a result shareholders, who retain rights of ownership, are excused responsibilities of ownership, while directors bear some of the responsibilities of ownership, and share some of the rewards, but carry few of the risks. This flaw at the heart of corporate structure leads to problems in corporate governance, absence of corporate social accountability, and an unhealthy trend towards corporate giantism. Solutions lie, it is argued, in policies that restore shareholder liability, and incentives for business not to incorporate.’⁸</p> <p>‘[Adam] Smith, indeed, predicted what might happen in the <i>Wealth of Nations</i>, when he supported the idea of private companies (or copartneries) against joint stock companies, the equivalent of today’s limited liability firm. In the former, Smith said, each partner was “bound for the debts contracted by the company to the whole extent of his fortune”, a potential liability that tended to concentrate the mind. In joint stock companies, Smith said, shareholders tended to know little about the running of the company, raked off a half-yearly dividend and, if things went wrong, stood only to lose the value of their shares.’⁹</p>
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⁵The Economist, ‘The Key to Industrial Capitalism,’ *The Economist*, December 23, 1999

⁶ Boyd Hilton, *The Age of Atonement* (Oxford: Oxford University Press, 1988), p.257 – 259

⁷ Sir Arthur Bryant, *The Search for Justice: A History of Britain and the British People*, volume 3 (New York: Collins, 1990), p.177

⁸ Paul Mills and Michael Schluter, *After Capitalism: Rethinking Economic Relationships* (Cambridge: Jubilee Centre, 2012), ch.10

⁹ Larry Elliot, ‘Plc: The Prerogative of the Unaccountable Few: Adam Smith Argued for Free Trade and Self-Interest, But Not This Kind of Capitalism,’ *The Guardian*, July 9, 2007; cf. Rachel Maizes, ‘Limited Liability Companies - A Critique,’ *St. John’s Law Review*, Summer 1996; Philip Mattera, ‘The Buck Doesn’t Stop Here: The Spread of Limited Liability Companies,’ *Corporate Research Project*, September 2002; Marie-Laure Djelic, ‘When Limited Liability Was (Still) An Issue - Conflicting Mobilizations in Nineteenth Century England (paper), May 2010; Stephanie Blankenburg, Dan Plesch, and Frank Wilkinson, ‘Limited Liability and the Modern Corporation in Theory and in Practice,’ *Cambridge Journal of Economics*, September 2010 (see whole issue, ‘Corporate Accountability and Legal Liability: On the Future of Corporate Capitalism’)

Historical and Cultural Background

- Ancient biblical Israel was a nomadic people who became agrarian. The first five books of the Bible – the ‘books of Moses’ or Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) – are foundational documents, like a charter or constitution. The ‘Ten Commandments’ are the foundation for the moral and legal principles. The other sections of Jewish law are stated as case law examples of the Ten Commandments, meant to be mined for more meaning.
- Deuteronomy is an extended reflection and elaboration of the Ten Commandments. It is easier to perceive this way, where chapters 1 – 11 serve as a long introductory frame. Note that the two passages from Deuteronomy come from the theft and false witness sections:

Parallels Between the Decalogue and Structure of the Covenant Stipulations (Dt.12:1 – 26:19)¹⁰

<i>Chapter</i>	<i>Commandment</i>	<i>Parallel Theme</i>
12:1 – 14:21	1, 2, 3 (monotheism, idols & swearing)	Purity of worship, exclusion of foreign gods, name of God (12:3, 5, 11, 21)
14:22 – 16:17	4 (sabbath)	Holy rhythms of daily life and concern for the poor
16:18 – 18:22	5 (honoring parents)	Respect for legitimate human authority: judge, king, priest, prophet
19:1 – 21:9	6 (murder)	Situations dealing with loss of human life
21:10 – 14	7 (adultery)	Marriage to a woman from a defeated people, after wartime
21:15 – 22:4	8 (theft)	Various commands instilling a community ethos of care and compassion towards the weak and the poor
22:5 – 23:14	9 (false witness)	Various commands about representing one’s self or others accurately
23:15 – 26:19	10 (covetousness)	Various commands about greed, protection of the vulnerable

Discussion Questions

- What surprises you about this comparison?
- What did the eighth and ninth commandments mean in the economic aspect of relationships?
- Would full liability wreck the economy? Or build a trust-worthy economy?

Action Steps – Options

- Try to not eat processed food, only natural food. Nothing that looks like a chemistry experiment on the label. Discuss with your group whether this is feasible, and how long of a time period you want to take on as a challenge.
- Tell your friends and family members how sugar is affecting them.
- Do a little history on a processed food company or a fast food company: Coke, MacDonalds, etc. Find out how much sugar is in their products, and how they’ve responded to criticism.
- Ask your doctors how much they were trained in nutrition.
- Read page 26 onward of the Credit Suisse report on sugar. Find out what your State is doing, if anything.
 - Note that the reports says that different States in the U.S. are trying different things. CA is considering a one cent tax on soft drinks.
 - France imposed a 5% tax on sugary drinks. It could have been increased by now.
 - Hungary and Ireland have imposed taxes on foods perceived to be unhealthy.
- Sign up for Dr. Lustig’s non-profit research and activism organization, the Institute for Responsible Nutrition: <http://www.responsiblefoods.org/>

¹⁰ Modified by Mako A. Nagasawa from Robert I. Bradshaw, *The Book of Deuteronomy*; http://biblicalstudies.org.uk/article_deuteronomy.html; last accessed May 5, 2015

Leader's Notes

Part 1: An Introduction to Sugar

Questions

1. Is sugar really all that bad? Here are some other facts and stats:
 - a. Glucose is what our cells get energy from, so eating too much causes fat stores. But where is fructose metabolized in your body? Your liver. What does that tell you? Your liver processes toxins. So it's a toxin. If you'd like a quick 10 minute science lesson, go to Youtube and look up 'Sugar: The Bitter Truth' by 'Underground Wellness.'
 - b. How come we can eat fruit? Doesn't fruit have fructose naturally? Yes. But processed food is low fiber, high sugar. Real food is low sugar, high fiber. That's why fruit juice and chocolate milk are terrible. There's a saying: 'When God made the poison, He wrapped it in the antidote.' You can't eat too much fiber. You'll get full.
 - c. Lustig says in his video that we all have insulin levels three times higher than we used to. Seven-eighths of people with diabetes don't even know they have it. '25% of all diabetes today worldwide is due to sugar and sugar alone. Not due to obesity, not due to total calories. If you want to do something, you want something actionable, you want something that's going to change how much money we spend so we can salvage Medicare? Here it is. And of course, our government is doing absolutely nothing.' (Robert Lustig, *Fat Chance: Fructose 2.0*; 58:45min mark; <https://www.youtube.com/watch?v=ceFyF9px20Y>)
2. Does diabetes really cost that much in our health care system?
 - a. One out of every three Medicare dollars is spent caring for people with diabetes. One of every five total health care dollars go towards diabetes.¹¹ And that's from the American Diabetes Association's webpage, which seems to have lower numbers than Dr. Lustig. And they are only talking about the present, not the future.
 - b. Diabetes costs us in terms of drugs, doctor time, amputations, heart attacks, kidney disease, nerve damage, and vision loss. That's not measuring the relational cost to individuals and families.
 - c. For more information, see the American Diabetes Association website, <http://www.diabetes.org/advocacy/news-events/cost-of-diabetes.html> and this 2014 article by National Public Radio: *What Diabetes Costs You, Even If You Don't Have The Disease*, <http://www.npr.org/sections/health-shots/2014/11/20/365279289/what-diabetes-costs-you-even-if-you-dont-have-the-disease>
3. What do you think about his argument that this is less about personal responsibility and more about our biochemistry and systemic factors?
 - a. How can other people be responsible when they don't have information? When their kids get served sugary chocolate milk and fruit juices in schools?
 - b. Personal responsibility cannot apply to newborns who are obese. And other brain injuries can cause obesity. The behavior is secondary to the biochemistry.
4. Who else is calling for systemic changes like regulation and taxes?
 - a. In 2013, Credit Suisse, an investment bank, started calling for taxation on sugar. <https://publications.credit-suisse.com/tasks/render/file/index.cfm?fileid=780BF4A8-B3D1-13A0-D2514E21EFFB0479>

Part 2: Do We Have an Ethics of Transparency and Full Responsibility?

5. What surprises you about this comparison?
 - a. Surprising that a set of ethics from the Jewish Bible could still be meaningful?
 - b. Eventually, we have to ask: 'If processed food or sugar companies had full responsibility and were required to be fully transparent, would they have any business?'
 - c. We also have to ask whether we should be having economic progress at the expense of justice. But what is justice?
6. What did the eighth and ninth commandments mean in the economic aspect of relationships?

¹¹ American Diabetes Association, <http://www.diabetes.org/diabetes-basics/statistics/infographics/adv-staggering-cost-of-diabetes.html>

- a. (For the leader, FYI) Scripture demonstrates that by condemning characters like Laban the deceiver, who changed the terms on the more vulnerable Jacob multiple times to basically enslave him (Gen.29 – 31). Within the Sinai covenant, the overarching concern about the honoring of relationships seems integrated into two commandments: the commandment to not steal and the commandment to not bear false witness against your neighbor (Ex.20:15 – 16; Dt.5:19 – 20).
 - i. Hence, in the very first section of case law following the Ten Commandments, Moses commanded protections for the betrothed girl who lived as a guest in another household waiting for marriage; if the betrothal was not kept, she was free to go with honor and without debt (Ex.21:7 – 11). If your spouse cheats on you (Num.5:11 – 31; Mt.19:3 – 12), or perhaps had significantly falsified himself/herself to you prior to marriage (Dt.24:1), s/he has changed the terms of your relationship; while you could certainly forgive and remain with the person, you would not be under oath in principle to remain in the marriage. Israelites were to not deceive the more vulnerable aliens and foreigners in economic transactions; so Israel had to have just weights, balances, and measures to be fully transparent with them in trading and making economic promises (Lev.19:33 – 36; Dt.25:13 – 16).
 - ii. In the ‘theft’ category: (1) The law protecting the rights of the firstborn, especially in cases where there are two wives (Dt.21:15 – 17) which, if broken, would be stealing from the firstborn son. Note that polygamy was not the ideal, based on the monogamous model of Adam and Eve from Genesis 2; polygamy came from the sinful line of Cain in Genesis 4. But foreigners were welcome to join the community of Israel, and some could be polygamous. Why? Because of childbearing. It’s hard to overstate how valuable children were to people in the ancient world, and polygamy was practiced in the Ancient Near East and elsewhere, though discouraged in Israel. So the law regulated a situation without approving it per se. (2) The law for how the family of a rebellious son can publicly distance itself from that son (21:18 – 23), which, if not followed, might stigmatize the entire family and rob them of a proper place in the community. (3) The law obligating the Israelite to help a neighbor’s stray livestock (22:1 – 4), which, if broken, would be stealing.
 - iii. In the ‘false witness’ category are: (1) The law against cross-gender dressing (Dt.22:5). Cross-gender dressing might have been done to falsify one’s own appearance. It might strain or break trust in many, many ways, such as: gaining someone’s trust dishonestly; forming misleading emotional entanglements; receiving economic support by impersonating someone else; etc. (2) Taking a mother bird along with her eggs (22:6 – 7) would falsify Israel’s relationship to the creation which originates from God’s command to rule the creation in such a way that will lead to its flourishing and not its spoiling or devastation. (3) Not having a secure parapet on one’s rooftop (22:8) would falsify an offer of hospitality (rooftops were like modern day porches or balconies, designed for leisure, and needed the railings) by endangering the guest; and so on. So changing the nature of a contract in a hidden way, or coercing a less powerful person to accept a changed contract, involves falsifying one’s self and bearing false witness to a neighbor about one’s intentions.
- b. (For everyone) Let’s look at the three examples in 22:1 – 8. If you’re a farmer, how important would this law about stray livestock be, in Dt.22:1 – 4?
 - i. It could make or break you!
 - ii. It means you could trust your neighbor – although this does seem to assume that people knew each other pretty well, and even knew each other’s animals.
 - iii. It means that if your animal wandered into someone else’s land or yard, that didn’t make it theirs. So luring your neighbor’s cow with really good hay onto your land doesn’t work. That would be a devious technicality.
 - iv. You have more of an incentive to be transparent with your neighbors about your cows and sheep giving birth because everyone having more information benefits everyone in the community.
 - v. You have to be proactive about the welfare of your neighbor.
- c. (optional) What about the principle about not taking a mother bird, but only the eggs or young instead, in Dt.22:6 – 7? What are the values behind this law?

- i. Care for nature – the mother bird can reproduce and have more young
 - ii. Care for other people – if the mother bird reproduces, other people can benefit
 - iii. So the law communicated to Israel to be proactive, to understand the natural world, and care for it and others
- d. What about the principle about building a railing on your rooftop in 22:8?
 - i. People hung out on rooftops back then, like we do with porches today.
 - ii. In the eyes of the law, and God, whose fault is it if someone falls off? The owner of the house. Not the person who falls off.
 - iii. Would you be a ‘good neighbor’ if you didn’t build a railing? Why can’t people just take their own chances with you and your roof? It’s their actions, after all, right?
 - iv. How much does a railing cost? Why should the owner have to pay for it? Hospitality’s sake. Being proactive about other people’s safety.
 - v. So here’s where we get into proactive product safety for people and corporations (who according to American law count as people). You have to be proactive about preventing harm. If you know there’s a danger and it can be avoided or mitigated, you have to pay for it. Think about processed food companies, tobacco companies, and other companies that are selling toxic stuff.
- e. (optional) There’s another passage worth mentioning from Dt.25:13 – 16 about weights and scales. You have to be transparent and honest in your financial/economic dealings. No trickery. No cheating.

^{25:13}You shall not have in your bag differing weights, a large and a small. ¹⁴ You shall not have in your house differing measures, a large and a small. ¹⁵ You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which the LORD your God gives you. ¹⁶ For everyone who does these things, everyone who acts unjustly is an abomination to the LORD your God. (Deuteronomy 25:13 – 16; cf. Leviticus 19:33 – 36)

- 7. Wouldn’t full liability wreck the economy? Or build a trust-worthy economy?
 - a. If you couldn’t trust anyone who brought you food, wouldn’t you have to grow your own? If you couldn’t trust people who built houses, or drug companies...? If you couldn’t trust other people’s products, you’d try to do everything yourself. Trust is essential to economic progress.
 - b. Limited liability seems to require the growth of the regulatory state, which requires taxes, bureaucracy, watchdogs, and watchdogs to watch the watchdogs. In Bloomberg Business, journalist Paul Barrett writes in his August 2, 2016 article, ‘Why White Collar Crime Is Here to Stay’:

‘When it comes to errant corporations, Buell writes, the government runs into a structural problem: As a legal creation, the corporation was specifically designed to reduce personal responsibility. It’s a device that allows individual owners—shareholders—to limit their liability while sharing capital. The sheer size and complexity of many modern companies allows top managers, nominally employees of those shareholders, to maintain that whatever criminality may have transpired in the trenches escaped their notice.’¹²

- c. Let me answer that by referring you to the Adam Smith reference. Smith recognized that the modern corporation could become a legal entity where everyone connected to it is just trying to profit by lack of transparency and stealing health (or something) from someone else. Shareholders are just looking to make a short term gain. We see that in investors in Coke, Pepsi, General Mills, etc. Workers and CEO’s are incentivized to make as much money as possible while staying sane, and get out of there at the end. Labor unions might care about the product but more often cares primarily about working conditions and time off, which are important but it’s not the whole package.

¹² Paul Barrett, ‘Why White Collar Crime Is Here to Stay,’ *Bloomberg Business*, August 2, 2016

- d. Is the market really a free market when people are tricked into buying things? Are you really exercising a free choice when you become addicted to sugar? Is the market really a free market when people are not really responsible for the products and services they sell?
- e. (optional: If you have someone who says limited liability is essential to economic growth)
 - i. Personally, I can see how some companies that are inventing new products might be limited liability companies, to attract more capital, for a temporary season.
 - ii. Economic growth and innovation happened with full liability

1. Monks in Christian monasteries invented different kinds of wine and beer, eyeglasses, clocks, printing press, etc. The greatest explosion of technology happened in monasteries, before limited liability. For a very scholarly assessment, see L.M. Sacass, 'Christianity and the History of Technology': <https://thefrailestthing.com/2012/03/01/christianity-and-the-history-of-technology-longform/>
2. See the growth of technology in 800 – 1350 AD with full liability: <http://lisahistory.net/hist106/pw/lectures/6medieval.htm>. See also medieval technology after the Renaissance of the 12th century in Western Europe: https://en.wikipedia.org/wiki/Medieval_technology
3. The website *World History in Context* says:

'Historians used to believe that, after the fall of Rome, a "Dark Age" settled over Europe and was not lifted until that glorious "rebirth" called the Renaissance. In technology, as in many other areas of medieval studies, this view has been resoundingly disproved as more and more evidence has come to light from archaeological digs and newly discovered or re-examined documentary sources. Scholars now know that people of the Middle Ages were extremely interested in using technology to create wealth, comfort, and change in a society that had lost a central cultural influence with the end of the Roman Empire. In fact, the Middle Ages was the period in which the Western predilection for doing things with machines was born. Pulling themselves from the wreckage of the Roman Empire and aspiring to re-create Roman glories as they understood them, medieval Europeans instead created the foundations of the modern world. From simple "machines" such as the gear and the pulley, they made complex machinery to stamp, grind, pump, jack, throw, pull, and lift. With the simple straightedge and compass, they transformed basic geometry into complex patterns and then erected these patterns in stone, developing in the process new ways to enclose space. In their wars, they sought new mechanical and architectural solutions to the perennial problems of attack and defense. With new understandings of how the elements in a technological system could be manipulated, they reorganized their methods of work and increased productivity manifold.' This was without limited liability.

<http://ic.galegroup.com/ic/whic/ReferenceDetailsPage/ReferenceDetailsWindow?zid=4831ef0b69c7f6f58562db2f5a971458&action=2&catId=&documentId=GALE%7CCX3034900220&userGroupName=tlc199095657&jsid=4bdf3696daf15abafb9bcc8bd92738e>

- iii. And economic growth in itself has to be tempered by moral measurements. Let me also read you a quote from Robert F. Kennedy, on measuring life by economic measures:

'Too much and too long, we seem to have surrendered community excellence and community values in the mere accumulation of material things. Our gross national product ... if we should judge America by that - counts air pollution and cigarette advertising, and ambulances to clear our highways of carnage. It counts special locks for our doors and the jails for those who break them. It counts the destruction of our redwoods and the loss of our natural wonder in chaotic sprawl. It counts napalm and the cost of a nuclear warhead, and armored cars for police who fight riots in our streets. It counts Whitman's rifle and Speck's knife,

and the television programs which glorify violence in order to sell toys to our children. Yet the gross national product does not allow for the health of our children, the quality of their education, or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages; the intelligence of our public debate or the integrity of our public officials. It measures neither our wit nor our courage; neither our wisdom nor our learning; neither our compassion nor our devotion to our country; it measures everything, in short, except that which makes life worthwhile. And it tells us everything about America except why we are proud that we are Americans.’ (Robert F. Kennedy, speech in 1968)

- f. So I think you have to fundamentally decide whether we should have progress at the cost of justice, and where your sense of justice comes from! (Leader: This is a good question to follow up with later, because ultimately justice comes from something higher than just philosophy. It comes from theology. Or, it comes from God and our understanding of God.)
8. (optional) Did Jesus also insist on transparency and full responsibility?
 - a. Explicitly, Jesus named the commandments for honoring parents (5) and against murder (6), adultery (7), stealing (8), and lying (9) along with the command to love your neighbor as yourself as commandments that he carried over (Mt.19:18 – 19). Implicitly, he seemed to be referring to the Ten Commandments as a whole, given the interaction he was having.
 - b. Also, Jesus deepened the Jewish commandment against murder to a commandment against harbored bitterness (Mt.5:21 – 22). He made this warning about anger work both ways. If you harbor anger against someone because you feel they wronged you, you need to go to talk to that person and resolve it as best you can. But also, if you know or remember that someone else is angry at you, you need to go to talk to that person and resolve it as best you can (see also Mt.18:15 – 20). So there is absolutely no reason to think that Jesus would embrace taking only ‘partial responsibility’ for your actions. And no reason to think he would be for laws that permit people to do that.
 - c. The rest of the New Testament, like the Old Testament, condemns stealing. For example, Paul condemns stealing in Ephesians 4:28 and commands that anyone stealing turn around and work and give to the needy (not just be self-sufficient). Theft via institutional injustice is condemned in Luke 3:7 – 14. The particular case of theft of persons, or slavery, is condemned in 1 Timothy 1:10 and Revelation 18:13, just as the Old Testament condemned forms of slavery beyond self-indenture or debt-repayment.¹³ Repaying a debt is commanded, lest neglecting it become a theft, in Romans 13:8 – 10.
 - d. Note the quotes above, in the comparison. Christians in earlier times opposed limited liability, when the idea was raised, as being a pagan or non-Christian idea. So we have good historical precedent. Christians today have just gotten used to the way things are.
 9. STATE: Even when this definition of justice goes beyond yours and challenges yours, are you willing to consider that it might be *true*? My argument here is that, in biblical faith, God did not make poison. He made fruit. He made bees that make honey. Those things, taken in the right context and the right way, would not have hurt us. He even made our livers as a buffer system. But not only that, at least the God of Jews and Christians made an ethics of transparency and full responsibility. It’s because, within the biblical tradition, God is actually transparent about His love for us, and takes more responsibility even for ourselves than we do. It’s us as human beings who made the real poison: lack of transparency, limited liability, and then a distortion of what our taste buds were meant to enjoy.

¹³ For a length explanation, see my paper, *Slavery in the Bible*, <http://nagasawafamily.org/article-slavery-in-the-bible.pdf>. For a short explanation, see my worksheet, *Slavery in the Bible Worksheet*, <http://nagasawafamily.org/article-slavery-in-the-bible-chart-worksheet.pdf>