



THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Reconstruction

The Deep Roots of Early Christian Theology

Reconstruction: Objectives

- Deconstructing Christian faith is common
- Common outcomes: Collapse? Holes?
- Why construct at all?
- Early Christianity helps us discern a strong foundation

Reconstruction: Objectives

- Identify controversial issues commonly debated in Western Christianity
- Examine early Christian views on the issue
- Identify if, where, and why Christians shifted on the issue
- Recover a framework for approaching the issue in today's context



Reconstruction

The Deep Roots of Early Christian Theology

- 4/30 Slavery: How the Early Church Got It Right
- 5/7 Women in the Early Church
- 5/14 The Goodness of God and the Healing of Creation:
Ministry According to Athanasius of Alexandria
- 5/21 Does God Have a Dark Side? Hell in the Early Church
- 5/28 Scripture: How Authoritative Is It? Why Do We Need It?
- 6/4 Scripture: Is the Bible the Product of Empire? Violence?
- 6/11 Politics, the Church, and Jesus' Restorative Justice
- 6/18 Sexual Ethics and the New Creation
- 6/25 The Person, the Face, and the Climb Up the Mountain:
Gregory of Nyssa and the Shaping of Desire



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Politics, the Church, and Jesus' Restorative Justice

Mako A. Nagasawa

The Anástasis Center for Christian Education and Ministry

Outline

- Introduction: John Winthrop vs. Roger Williams (5 min)
- Discussion (5 min)
- Freedom of Religious Conscience vs. Christendom (10 min)
- Human Development: Health and Education (10 min)
- Human Rights Without Theocracy: Land and Property (10 min)
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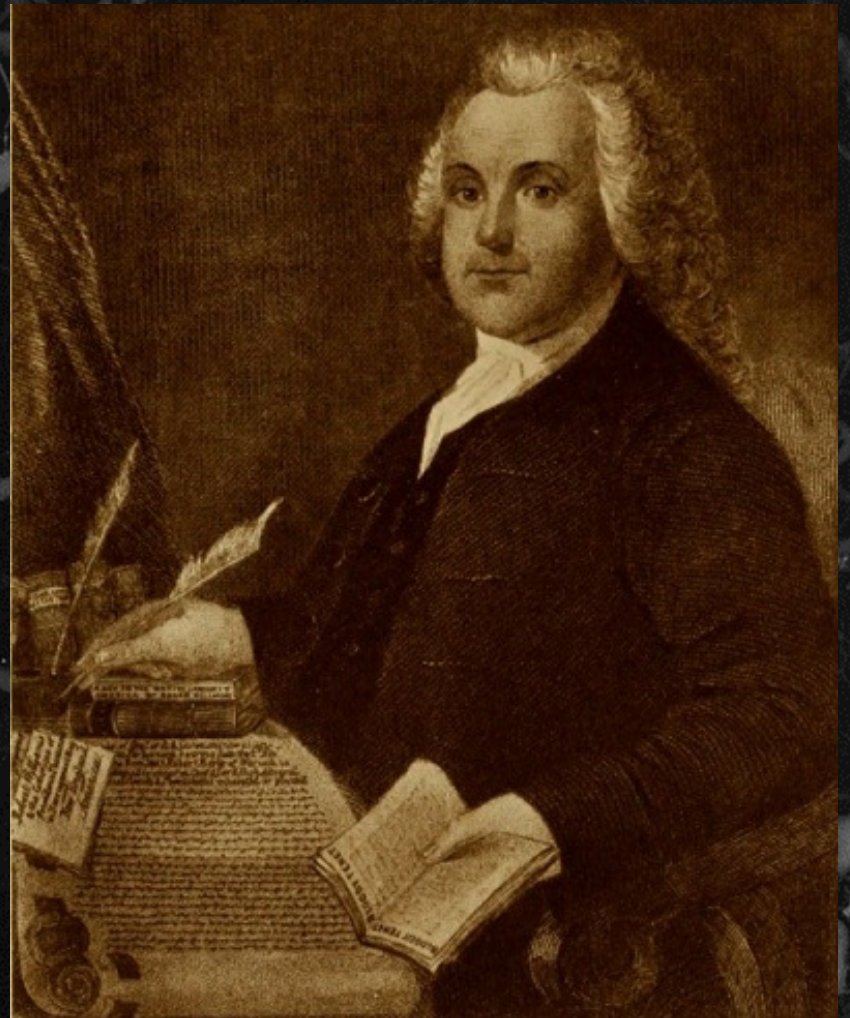
John Winthrop

1587 – 1649



Roger Williams

1603 – 1683



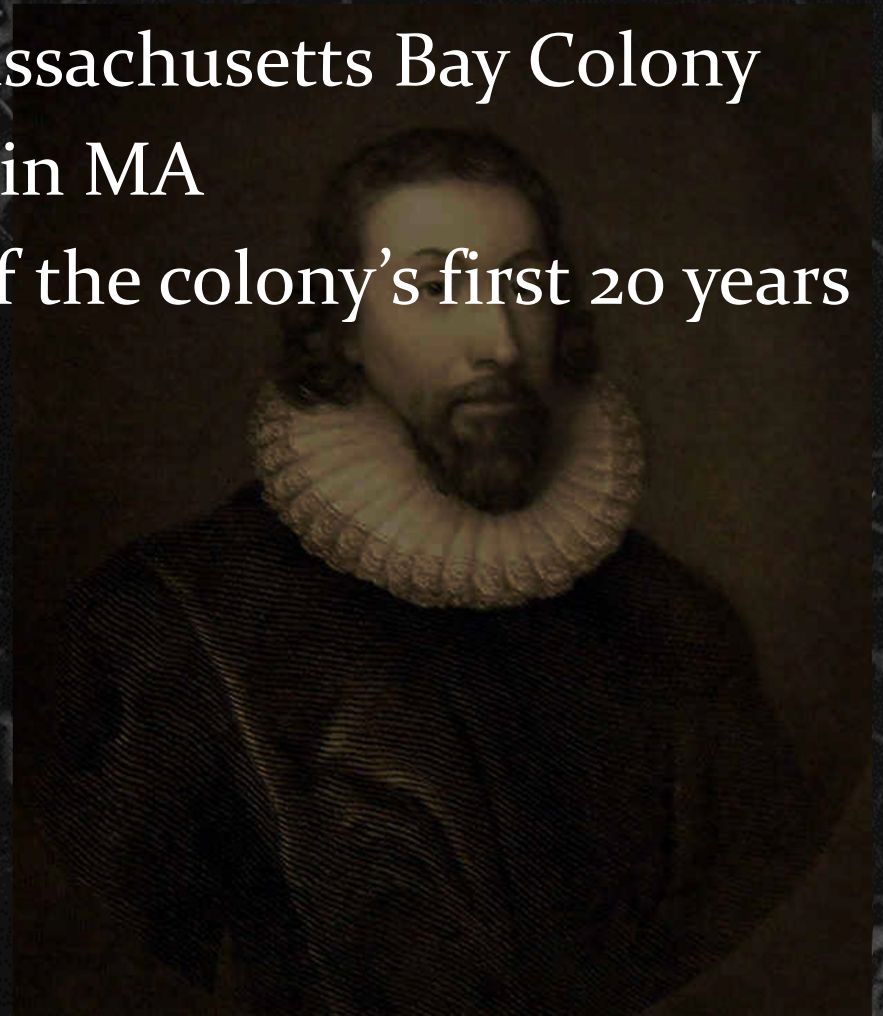
John Winthrop

- 1587 – 1649
- English Puritan lawyer



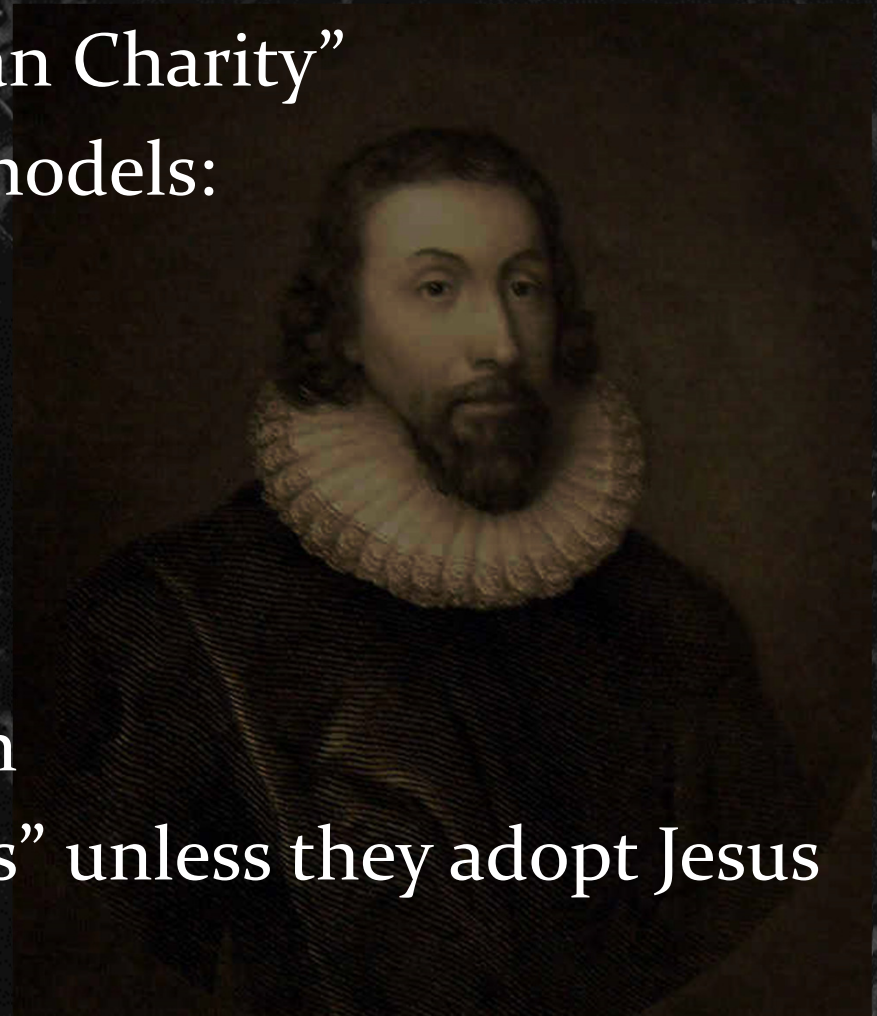
John Winthrop

- 1629: Elected Governor, Massachusetts Bay Colony
- 1630: Left England, arrived in MA
- Served as Governor for 12 of the colony's first 20 years



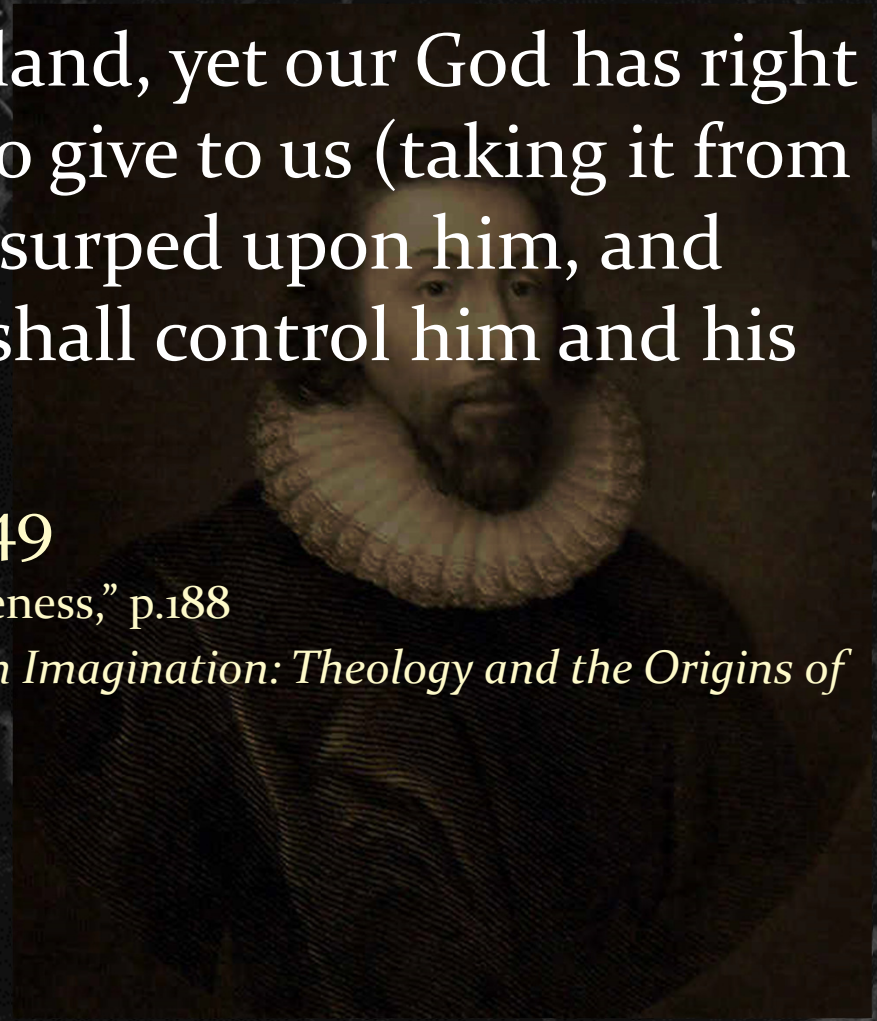
John Winthrop

- Sermon, “Model of Christian Charity”
- Theocracy, “city on a hill” models:
 - Ulrich Zwingli in Zurich
 - John Calvin in Geneva
 - Henry VIII in England
 - John Knox in Scotland
 - Gustavas Vasa in Sweden
- Heretics: exile or execution
- Native Americans: “savages” unless they adopt Jesus and Puritan culture



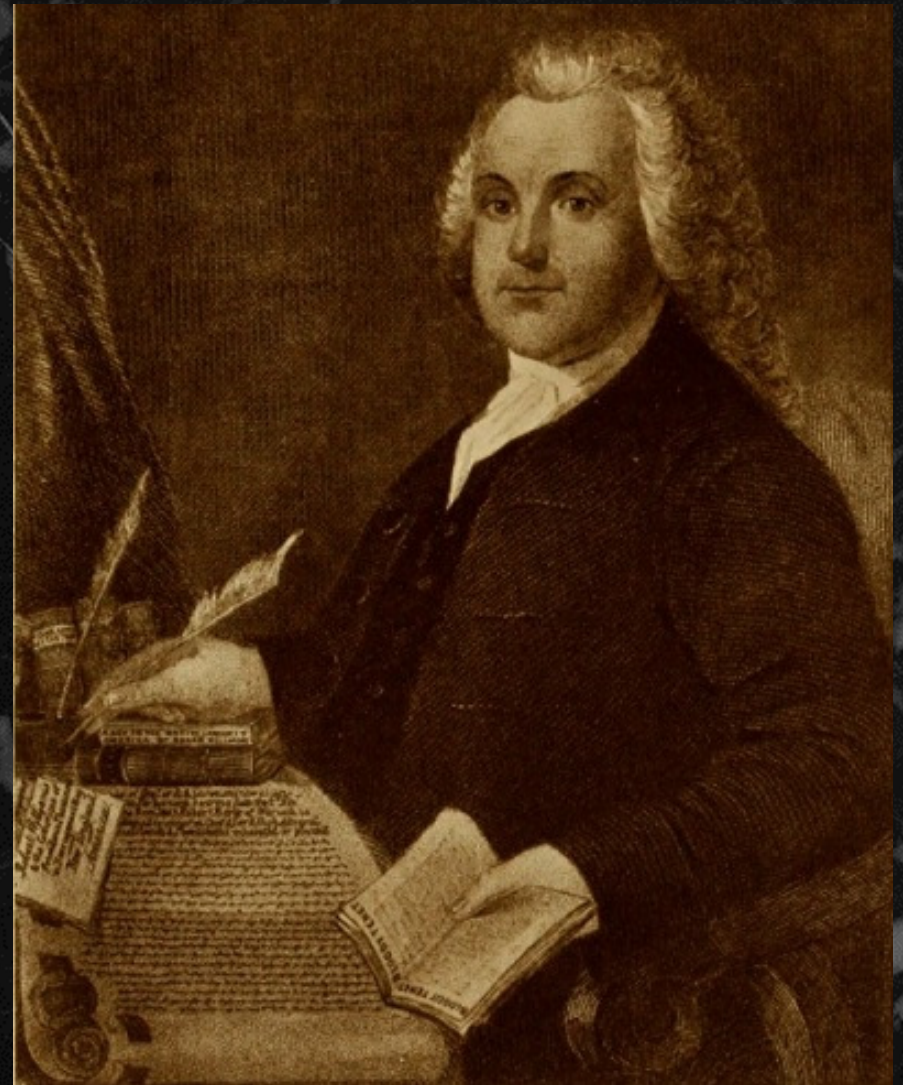
John Winthrop

- “If we have no right to this land, yet our God has right to it, and if He be pleased to give to us (taking it from a people who had so long usurped upon him, and abused his creatures) who shall control him and his terms?”
- John Winthrop, papers 3:149
- See Harvey, “A Social Economy of Whiteness,” p.188
- See Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race*, p.79



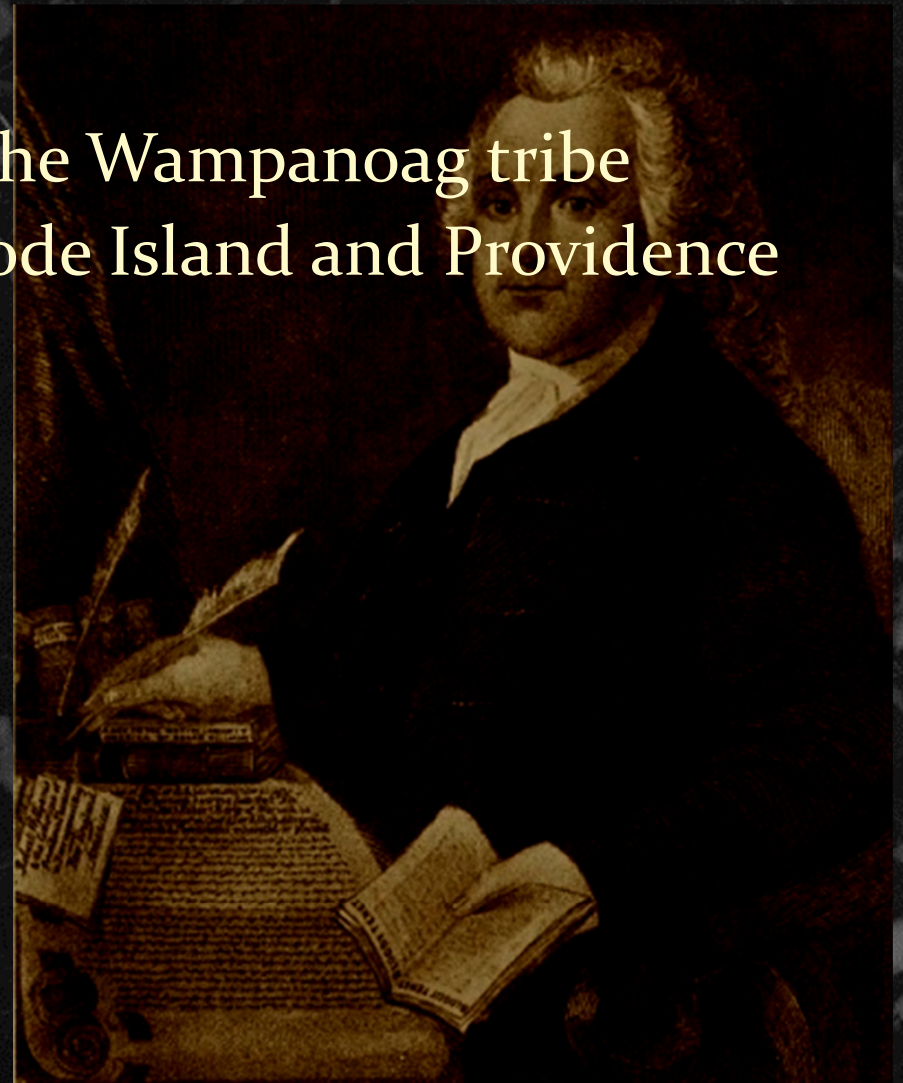
Roger Williams

- 1603 – 1683
- Apprenticed under an English jurist
- Linguist (English, Dutch, French, Hebrew, Greek, Latin)
- English Reformed Baptist theologian



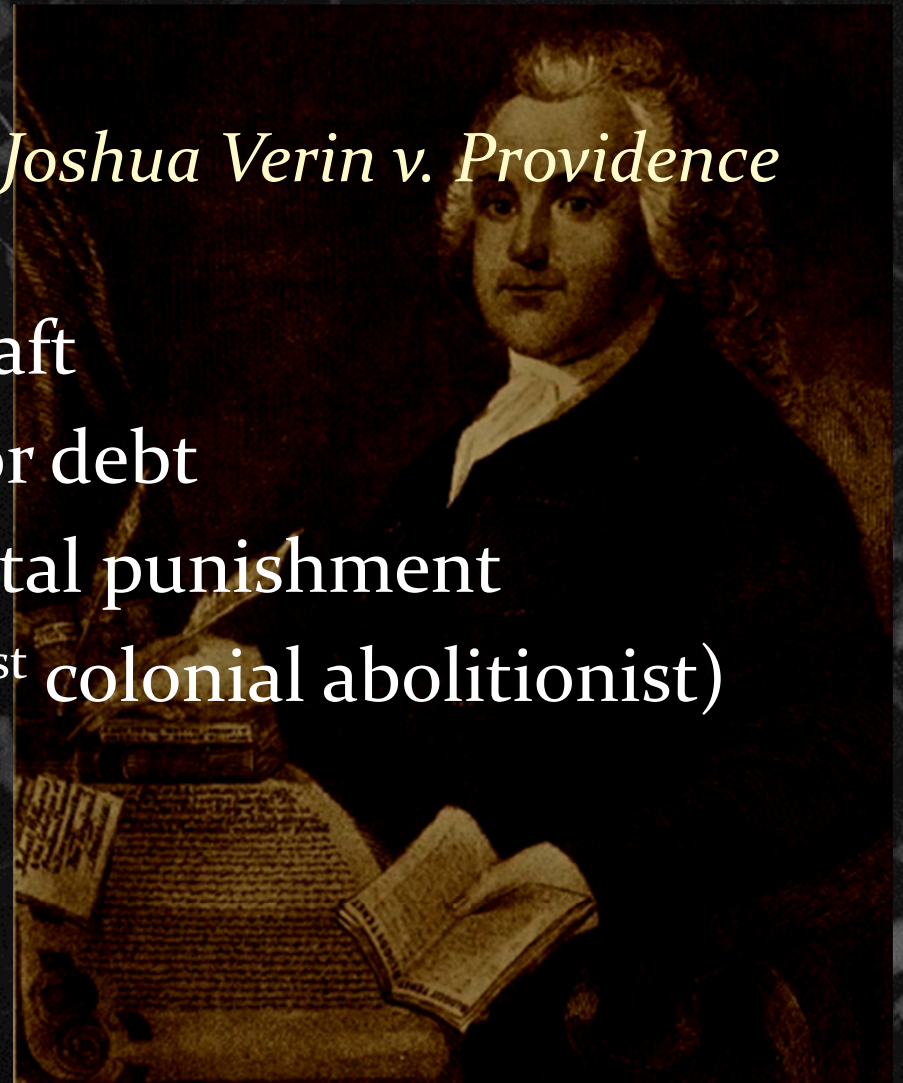
Roger Williams

- 1636: Bought land fairly
 - From Massassoit, chief of the Wampanoag tribe
 - Founded the Colony of Rhode Island and Providence Plantation



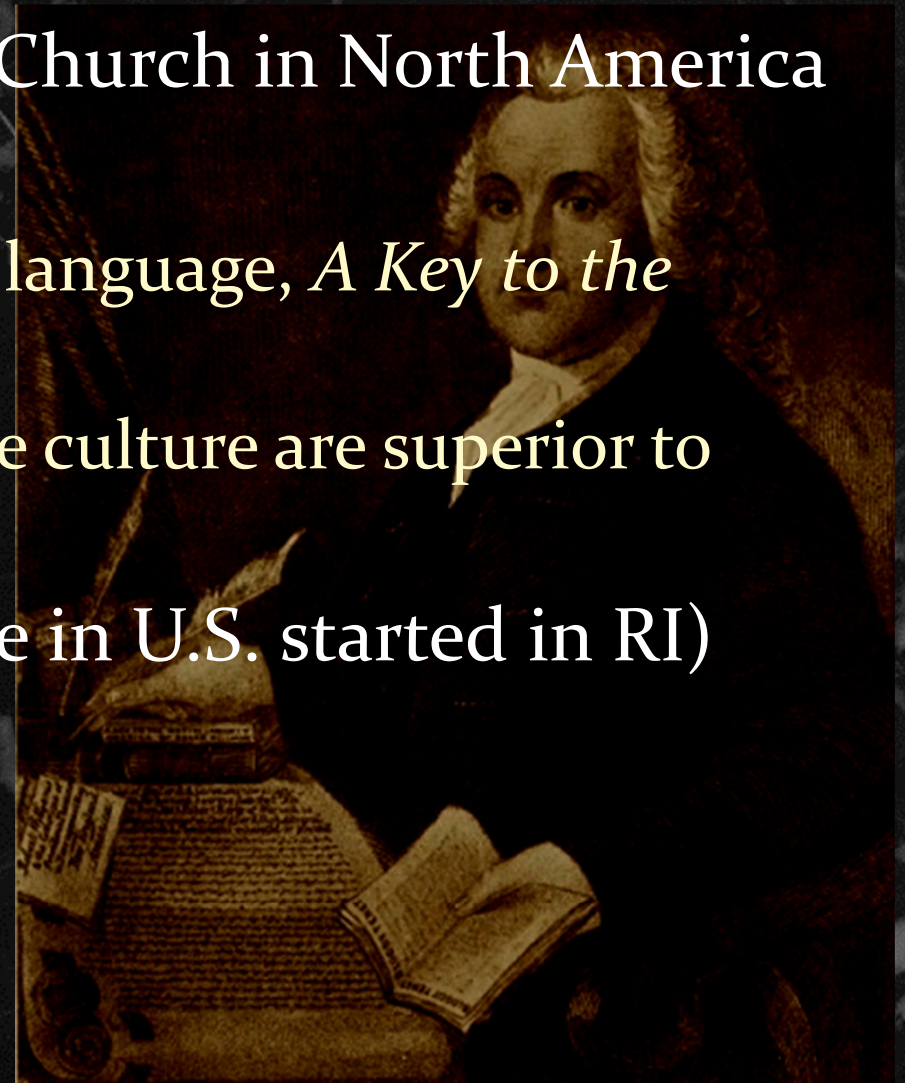
Roger Williams

- “Liberty of conscience”
 - Including for Jane Verin in *Joshua Verin v. Providence* (1638)
- Abolished trials for witchcraft
- Abolished imprisonment for debt
- Stopped most forms of capital punishment
- Abolished chattel slavery (1st colonial abolitionist)



Roger Williams

- 1638: Founded first Baptist Church in North America
- 1643: As missionary
 - Wrote first study of Native language, *A Key to the Language of America*
 - Said many aspects of Native culture are superior to European
- (1763: first Jewish synagogue in U.S. started in RI)



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Discussion

1. Is this comparison between John Winthrop and Roger Williams still relevant today? How?
2. John Winthrop drew much more from the Sinai covenant in the sense of Israel being like a nation but separated from them. Is that a good way to approach political questions?
3. Roger Williams drew more from Jesus' mission to his disciples to be different, while going into the nations. Is that a good way to approach politics?

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Freedom of Religious Conscience

- Tertullian of Carthage (c.155 – c.220)
 - “It is a **fundamental human right, a privilege of nature**, that every man should worship according to his own convictions: one man’s religion neither harms nor helps another man. It is assuredly no part of religion to compel religion — to which **free-will and not force** should lead us...

Freedom of Religious Conscience

- Tertullian of Carthage (c.155 – c.220)
 - “..You will render no real service to your gods by **compelling** us to sacrifice. For they can have no desire of offerings from the unwilling, unless they are animated by a spirit of contention, which is a thing altogether undivine. Accordingly the true God bestows His blessings alike on wicked men and on His own elect; upon which account He has appointed an eternal judgment, when both thankful and unthankful will have to stand before His bar.”
 - Tertullian of Carthage, *Letter to Scapula, Governor of Roman North Africa* (c.216)

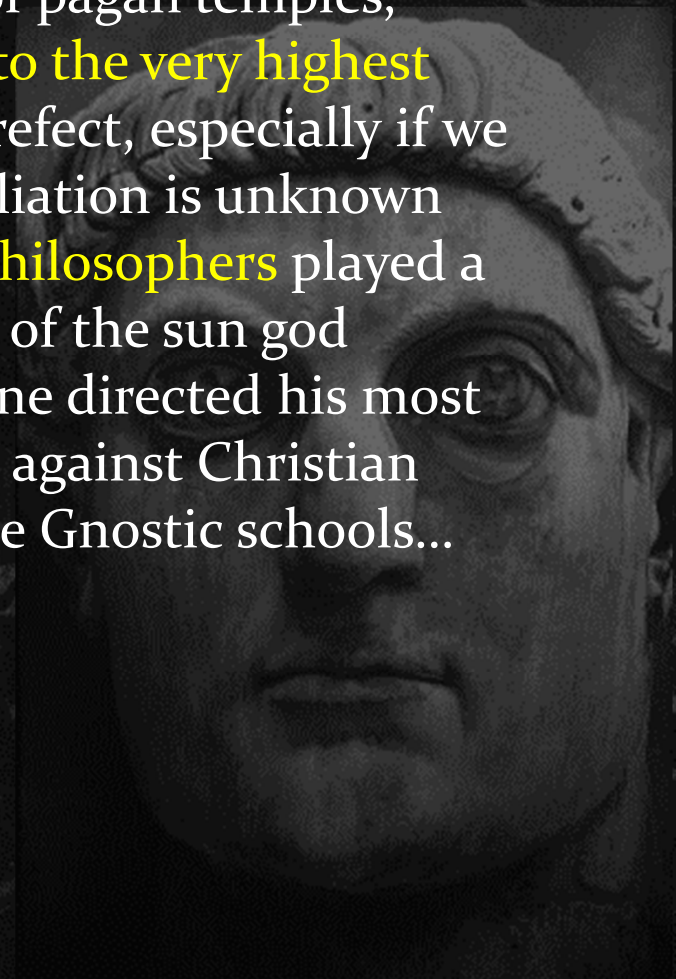
Freedom of Religious Conscience

- Freedom of religious conscience; Christian grounds
 - Emperor Constantine, Edict of Milan (313)
 - Religious toleration to both Christians and pagans



Freedom of Religious Conscience

- Freedom of religious conscience; Christian grounds
 - Emperor Constantine
 - “More significant even than his tolerance of pagan temples, Constantine continued to appoint **pagans to the very highest positions**, including those of consul and prefect, especially if we may assume that most whose religious affiliation is unknown were, in fact, pagans. In addition, **pagan philosophers** played a prominent role in his court and depictions of the sun god appeared on his coins. Indeed, “Constantine directed his most ferocious rhetoric” not against pagans, but against Christian heretics: Valentinians, Marcionites, and the Gnostic schools...



Freedom of Religious Conscience

- Freedom of religious conscience; Christian grounds
 - Emperor Constantine
 - “Partly for these reasons, ever since Gibbon’s time, leading historians have dismissed Constantine’s conversion as an insincere political gambit. But the most recent historians now regard Constantine’s conversion as genuine and cite the persistence of pagan elements in his reign as examples of **his commitment to religious harmony**.. Of critical importance are two edicts [the *Edict to the Palestinians* and the *Edict to the Eastern Provincials*] issued by Constantine soon after he defeated Licinius to reunite the empire. Both stressed **peaceful pluralism**.”
 - Rodney Stark, *Cities of God: The Real Story of How Christianity Became an Urban Movement and Conquered Rome* (Harper Collins: New York, 2006), p.189 – 194

Freedom of Religious Conscience

- Freedom of religious conscience; Christian grounds
 - Council of Nicaea (325): Hosius of Cordoba (c.256 – 359) and Athanasius of Alexandria (298 – 373)
 - “In this letter [Athanasius of Alexandria, *History of the Arians* 44], for the first time since the beginning of the policy of collaboration between the empire and the church inaugurated by Constantine in 313, a spokesman of the ecclesiastical hierarchy proposes that it is appropriate for the emperor **to abstain from interfering in the internal affairs of the church**, such as was in the Arian controversy. On the basis of Mt.22:21, Hosius affirms the basis of the separation of the two powers. For such reasons, this letter is a very important document in the history of the church.”
 - Angelo Di Berardino, *Patrology* (Westminster, Maryland: Christian Classics, Inc., 1986), p.57

Freedom of Religious Conscience

- Freedom of religious conscience; Christian grounds
 - Ambrose of Milan (340 – 397)
 - “Ambrose, Bishop, to the most blessed Prince and most Christian Emperor Valentinian... No one is injured because God is set before him. He keeps his own opinion. **You do not compel a man against his will to worship what he dislikes.** Let the same liberty be given to you, O Emperor, and let every one bear it with patience, if he cannot extort from the Emperor what he would take it ill if the Emperor desired to extort from him. A shuffling spirit is displeasing to the heathen themselves, **for everyone ought freely to defend and maintain the faith and purpose of his own mind.**”
 - Ambrose of Milan, *Letter 17* (386?)

Freedom of Religious Conscience: The Movement to Christendom

- Coercing the Heretics and Pagans
 - Emperors Theodosius I and Gratian (March 380)
 - “We desire that **all peoples subject to Our benign Empire shall live under the same religion** that the Divine Peter, the Apostle, gave to the Romans... we should believe that the Father, Son, and Holy Spirit constitute a single Deity, endowed with equal majesty, and united in the Holy Trinity. We order all those who follow this law to assume the name of Catholic Christians, and considering others as demented and insane, we order that they shall bear the infamy of heresy; and when the Divine vengeance which they merit has been appeased, they shall afterwards be punished in accordance with Our resentment, which we have acquired from the judgment of Heaven.”
 - *Codex Theodosianus* 16.1.2

Freedom of Religious Conscience: The Movement to Christendom

- Coercing the Heretics
 - Emperor Theodosius I (November 380)
 - Confiscates Arian church buildings, bans their meetings
 - Gives the confiscated property to Gregory of Nazianzus
 - “The emperor enacted a law, prohibiting heretics from holding churches, from giving public instructions in the faith, and from conferring ordination on bishops or others. Some of the heterodox were expelled from the cities and villages, while others were disgraced and deprived of the privileges enjoyed by other subjects of the empire. Great as were the punishments adjudged by the laws against heretics, they were not always carried into execution, for the emperor had no desire to persecute his subjects; he only desired to enforce uniformity of view about God through the medium of intimidation.”
 - Sozomen (c.400 – c.450), *Histories* 7.7

Freedom of Religious Conscience: The Movement to Christendom

- Coercing the Heretics
 - Context: The Second Ecumenical Council, the Council of Constantinople (381)
 - John Chrysostom of Constantinople (347 – 407)
 - Jesus' parable of the wheat and the tares (Mt.13:24 – 42)
 - Forbade us from killing heretics
 - But we are still “to restrain heretics, to stop their mouths, to take away their freedom of speech, to break up their assemblies and societies.”
 - John Chrysostom, *Homilies on Matthew* 46

Freedom of Religious Conscience: The Movement to Christendom

- Killing the Heretic – The First Division
 - Usurper Western Emperor Magnus Maximus
 - Executed Priscillian, bishop of Avila, and six supporters, for “practicing magic” (385)
 - Sought to curry favor with Christians
 - Synod of Trier
 - Approved of Maximus’ act!
 - Ambrose of Milan, Siricius of Rome, and Martin of Tours
 - Protested the execution
 - Advocated reducing persecution of Priscillian’s followers

Freedom of Religious Conscience: The Movement to Christendom

- Coercing the Heretics
 - Augustine of Hippo (354 – 430)
 - Jesus' parable of the wheat and the tares (Mt.13:24 – 42)
 - Killing heretics is wrong, but coercing them was acceptable
 - Unlike in Jesus' day, weeds can now be easily separated from wheat because of the power of the state!
 - Jesus said, "Compel them to come in" (Lk.14:23)
 - Jesus coerced Saul of Tarsus (Acts 9:1 – 18)
 - The Church was meant to wield power of coercion
 - Emperor Constantine fulfilled prophecy? Eusebius of Caesarea, *Church History*
 - Thomas Aquinas, John Calvin, Puritans affirmed Augustine
 - Jews were exceptional: will serve as witnesses in the future

Freedom of Religious Conscience: The Movement to Christendom

- Coercing the Heretics
 - Emperor Theodosius I (~395)
 - Banned the building of new synagogues and ordering the destruction of existing ones in areas with weak defenses
 - *Codex Theodosianus* 16.8.22
 - Declared pagans unable to participate and serve in government or the military
 - *Codex Theodosianus* 16.10.21
 - By 416, most non-Christian army officers, public employees, and members of the judiciary had been dismissed
 - See Rodney Stark 2006, p. 191

Freedom of Religious Conscience: The Movement to Christendom

- Killing the Heretics
 - Context:
 - The Third Ecumenical Council, the Council of Ephesus (431) resulted in the Eastern Syrian Christians (Nestorians) split
 - The Fourth Ecumenical Council, the Council of Chalcedon (451) resulted in the Oriental Orthodox Churches split
 - Emperor Justinian (485 – 565) reigned 527 – 565
 - Massacre of the non-Chalcedonian Christians
 - Egyptian Coptic Orthodox
 - West Syrian Oriental Orthodox

Freedom of Religious Conscience: Christendom Repudiated

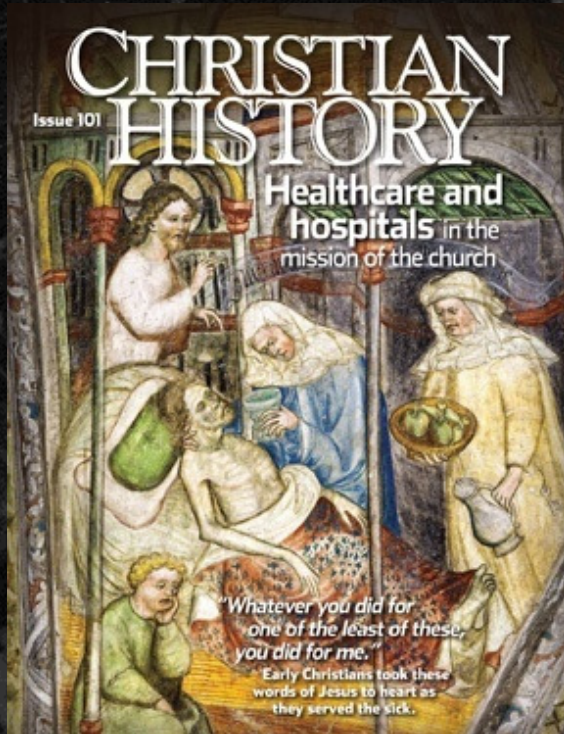
- Poland
 - Jewish Renaissance: 13th – 18th centuries
- European Anabaptists: believers' baptism vs. infant baptism
 - Church is not synonymous with civil society
 - Schleithem Confession (1527)
 - Menno Simons (1496 – 1561) left Catholic Church and joined (1536)
- England
 - Roger Williams, *The Bloody Tenet of Persecution* (1644)
 - John Milton, *A Treatise of Civil Power in Ecclesiastical Causes* (1659)
 - Pierre Bayle, *A Philosophical Commentary on These Words of the Gospel, Luke 14:23, "Compel Them to Come In, That my House May Be Full"* (1680s)
 - John Locke, *A Letter Concerning Toleration* (1689)
 - English Bill of Rights (1689)
- United States
 - First Amendment (1789)
 - William Apess, *A Son of the Forest* (1829)

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Human Development: Health Care

- Earliest: home-based care for the sick
- The *parabolani* (“gamblers”) in plague-stricken cities



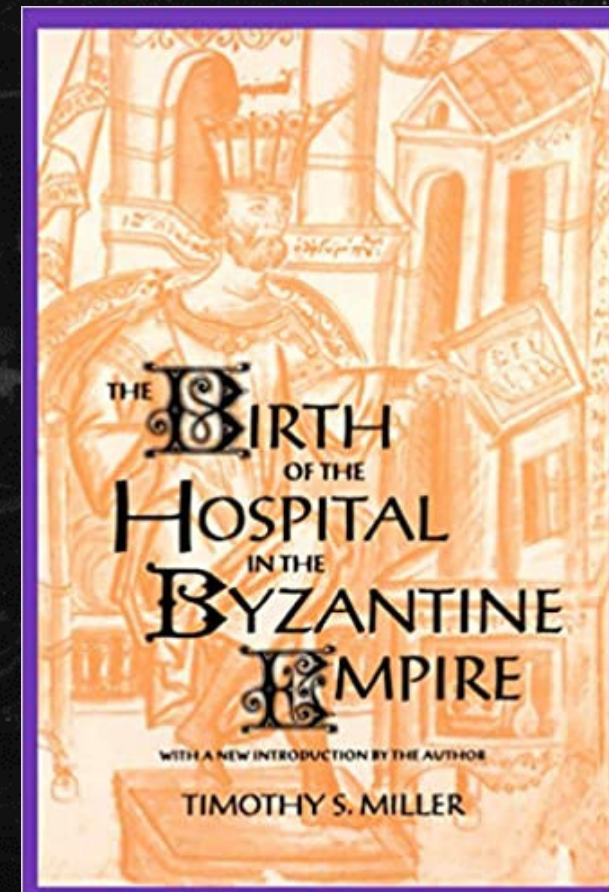
Human Development: Health Care

- “Cyprian, Dionysis, Eusebius, and other church leaders thought the epidemics made major contributions to the Christian cause. I think so too.”
 - Explanatory power: Pessimism vs. realism and hope
 - Moral power: Christian love and charity
 - Institutional power: Survival of Christian networks

Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: Harper Collins, 1997), p.74 – 75

Human Development: Health Care

- From the 2nd – 5th centuries, *hospitality* tended to be organized by *deacons*:
 - *Xenodochia*: inns for travelers
 - *Nosocomia*: infirmaries
 - *Brephotrophia*: foundling homes
 - *Orphanotrophia*: orphanages
 - *Gerocomia*: homes for the aged



Human Development: Health Care

- The Council of Nicaea (325 AD)
 - Hospitals in every Christian community large enough to have a basilica

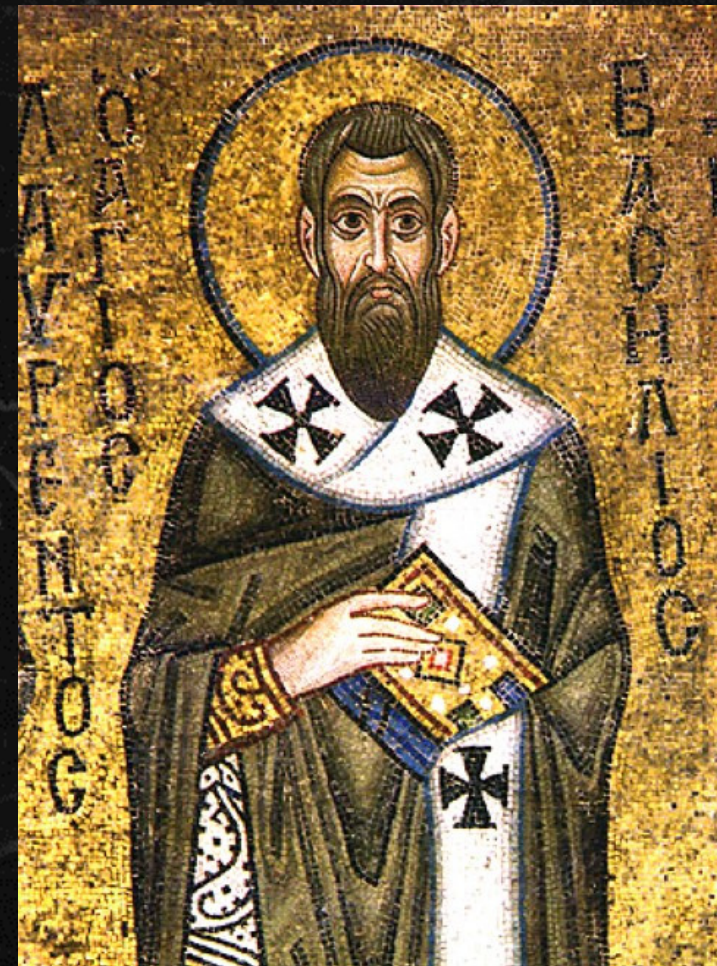
Human Development: Health Care

- Basil of Caesarea (330 – 379)
 - “Had seven diplomas of education—one of them being a diploma of medical education.”
 - Archbishop of Caesarea (370 – 379), leader in pro-Nicene alliance
- Completion of the Basileiad, 372:
 - “In the center of the hospital complex there was a magnificent church, and around it there were structures, guest houses/hotels, schools, orphanages, homes for the poor, and the hospital itself. Such a thing had not existed anywhere else. Saint Basil personally supervised the work, gave advice to the builders, and worked himself. When the construction of this magnificent city was completed—where the main focus was love for humanity—Basil the Great took over the leadership of one of the departments of the hospital: the most difficult —the quarantine department for the lepers.” Metropolitan Nektarios, “The Hospital is an Invention of the Church,” *OrthoChristian*, <https://orthochristian.com/117122.html>

Human Development: Health Care

“...historians have argued that “the hospital was, in origin and conception, a distinctively Christian institution.””

- Thomas Heyne, “Reconstructing the World’s First Hospital: the Basileiad,” *Hektoen International: A Journal of Medical Humanities*, February 24, 2017, <https://hekint.org/2017/02/24/reconstructing-the-worlds-first-hospital-the-basiliad/>
- See also: Gary Ferngren, *Medicine and Health Care in Early Christianity* (Baltimore, MD: Johns Hopkins University Press, 2009), p.124 – 9.
- See also: Andrew Crislip, *From Monastery to Hospital: Christian Monasticism and the Transformation of Health Care in Late Antiquity* (Ann Arbor, MI: University of Michigan Press, 2005)
- See also: Timothy S. Miller, *The Birth of the Hospital in the Byzantine Empire* (Baltimore: Johns Hopkins UP, 1997)



Human Development: Health Care

Medical and biological knowledge was preserved in books and manuscripts.

Byzantine doctors were the first to surgically separate conjoined twins – in 942 AD.

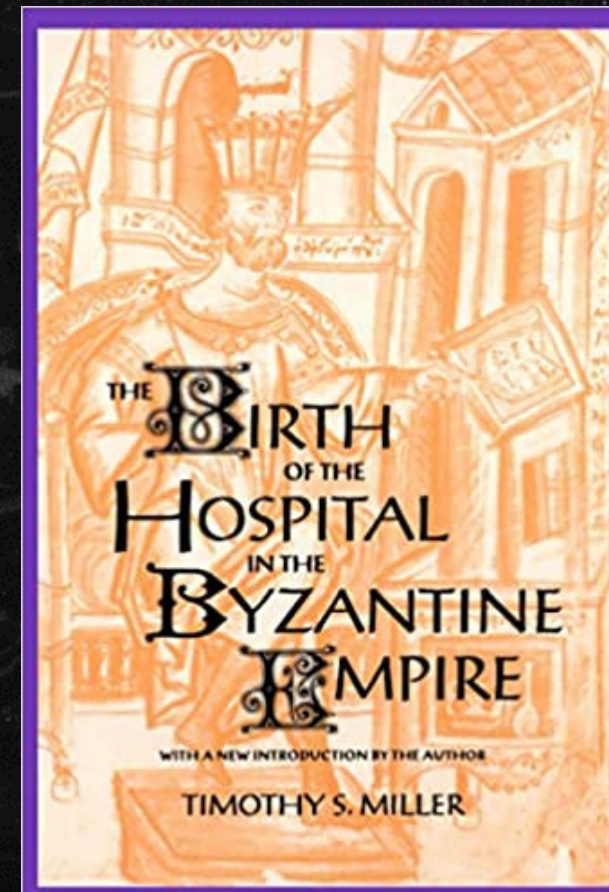
- Denys Montandon, “The Unspeakable History of Thoracopagus Twins Separation,” *International Society of Aesthetic Plastic Surgery*, Volume 9, Number 3, September – December 2015; <http://denysmontandon.com/wp-content/uploads/2016/01/conjoined-twins.pdf>



Figure 1: A Byzantine separation of a dead conjoined twin. (Codex Skylitzes Matritensis, fol. 131 (12th c.) Madrid National Library)

Human Development: Health Care

- Public health as a Christian concern and Christian ministry
 - Synthesis of Christian activity, Greek medicine, Roman administration
- Today in the U.S.:
 - Why is work a requirement for health?
 - Isn't health a requirement for work?
 - Children of unemployed parent(s)?
 - Children themselves?
 - Children's caregivers' health?



Human Development: Health Care

← Thread



The Q Origins Project
@QOrigins



It's *amazing* how much prepper talk involves guns, gold, and goods & how little involves questions like:

“what’s the *most* hygienic, least water-contaminating place to poop if the sewer system breaks down?”

or

“How will I get medication for my loved ones w/no supply chain?”

12:23 PM · Oct 15, 2021 · Twitter Web App

2,652 Retweets 195 Quote Tweets 22.6K Likes

Diarrhea kills 2,195 children every day—more than AIDS, malaria, and measles combined ¹. Diarrheal diseases account for **1 in 9 child deaths** worldwide, making diarrhea the second leading cause of death among children under the age of 5.

 <https://www.cdc.gov/healthywater>

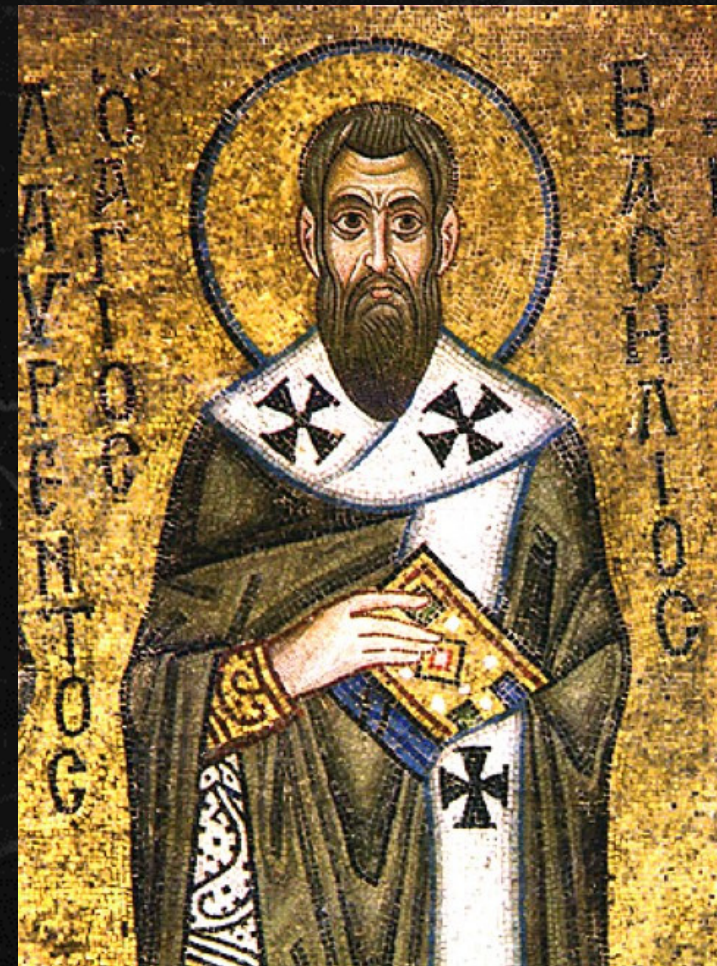
[Global Diarrhea Burden | Global Water, Sanitation and Hygiene - CDC](#)

 About featured snippets

 Feedback

Human Development: Education

- Basil of Caesarea (330 – 379)
 - “Now to that other life [the eternal life] the Holy Scriptures lead the way, teaching us through mysteries. Yet so long as, by reason of your age, it is impossible for you to understand the depth of meaning of these, in the meantime, by means of **other analogies which are not entirely different**, we give, as it were in shadows and reflections, a preliminary training to the eye of the soul...



Human Development: Education

- Basil of Caesarea (330 – 379)
 - “...imitating those who perform their drills in military tactics, who, after they have gained experience by means of gymnastic exercises for the arms and dance-steps for the feet... enjoy when it comes to the combat the profit derived from what was done in sport.



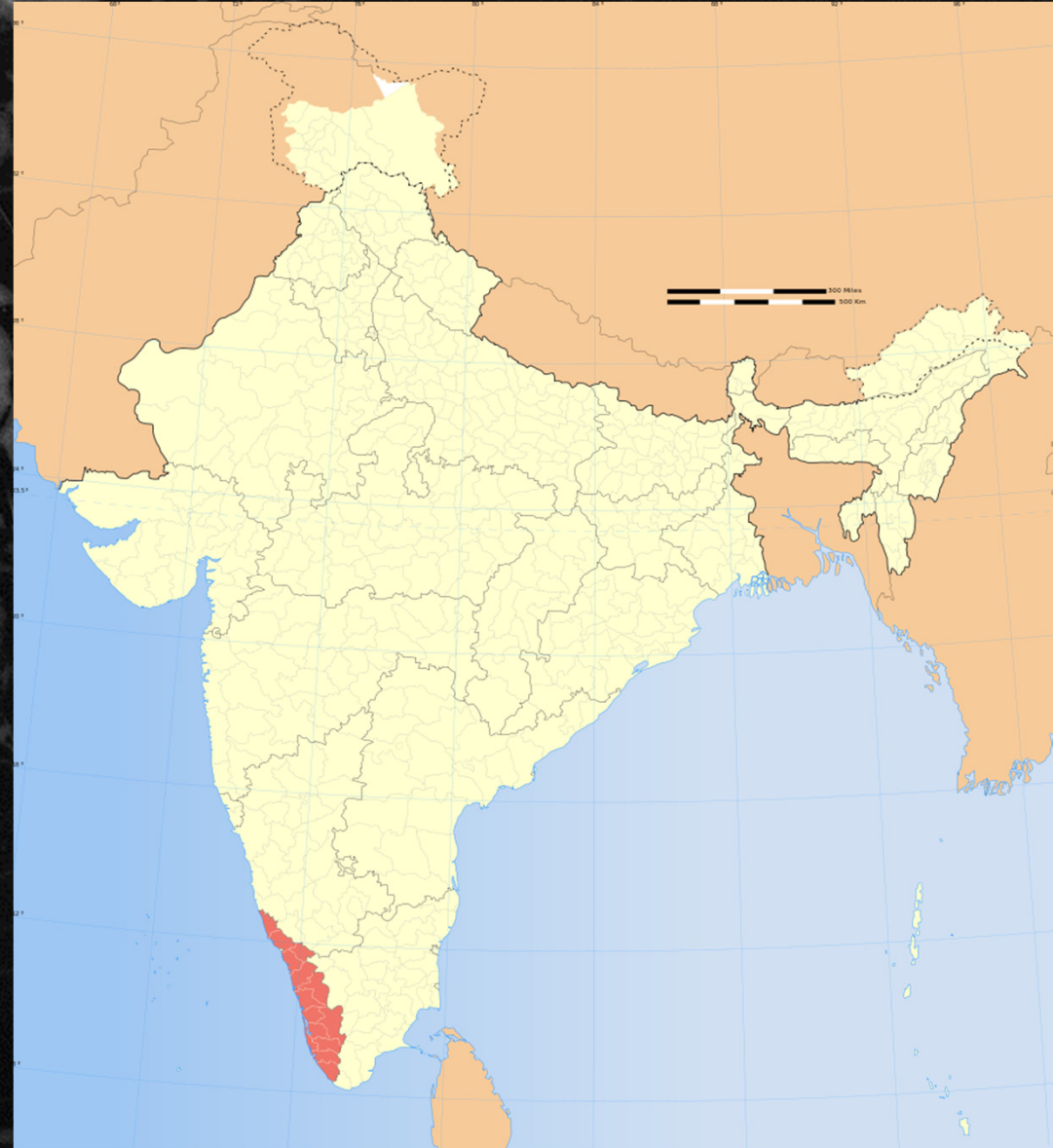
Human Development: Education

- Basil of Caesarea (330 – 379)
 - “So we must... associate with **poets and writers of prose and orators and with all men from whom there is any prospect of benefit with reference to the care of our soul...**”
 - Basil of Caesarea, *Address to Young Men on the Right Use of Greek Literature* (363/4 or late 370's), 39, citing Moses trained in Egyptian wisdom, Daniel in Babylonian
 - Cf. Clement of Alexandria, Origen, Basil, Gregory of Nyssa, Gregory of Nazianzus, John Chrysostom



Human Development: Education

- Indian State: Kerala
 - Apostle Thomas, 52 AD?
 - Highest % Christian
 - Highest literacy rate
 - Highest status of women
 - Lowest infant mortality
 - Lowest homicide rate



Human Development: Education

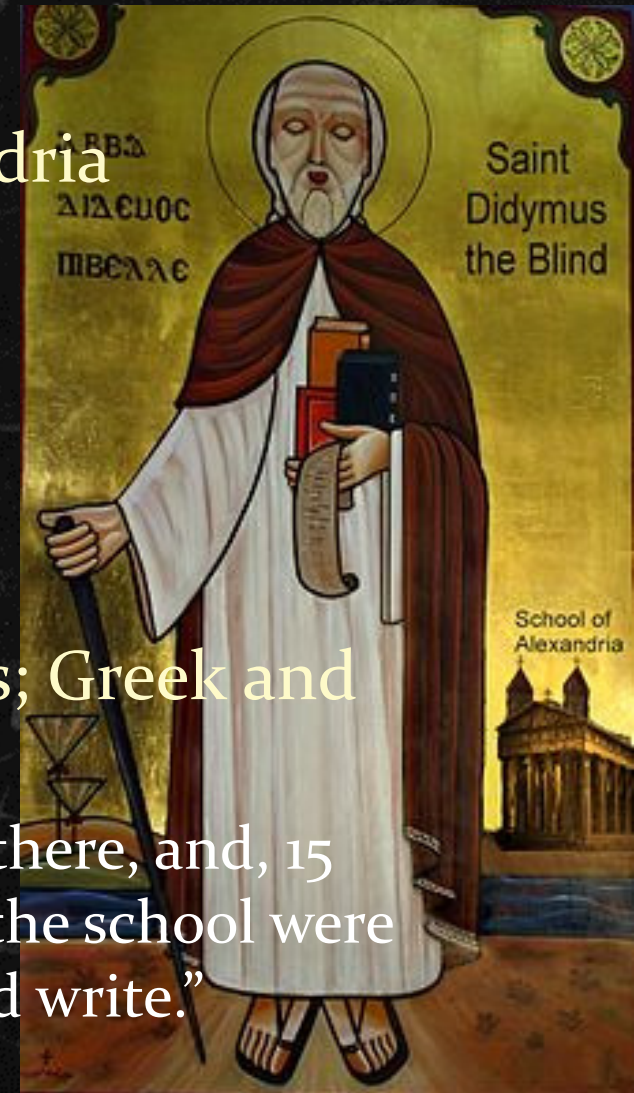
- Gondishapur, Persia (Iran)
 - Monastery before 376
 - 489 Moved from Edessa to Gondishapur/Nisibis
 - Likely combined with the Christian School of Edessa
 - Offered education in medicine, science, philosophy, theology
 - During the 6th – 7th centuries: Gondishapur was the most important medical center of the ancient world
- 1955: Gave its name to Jundishapur University in Ahvaz, Iran



Cambridge History of Iran, Volume 4, p.396

Human Development: Education

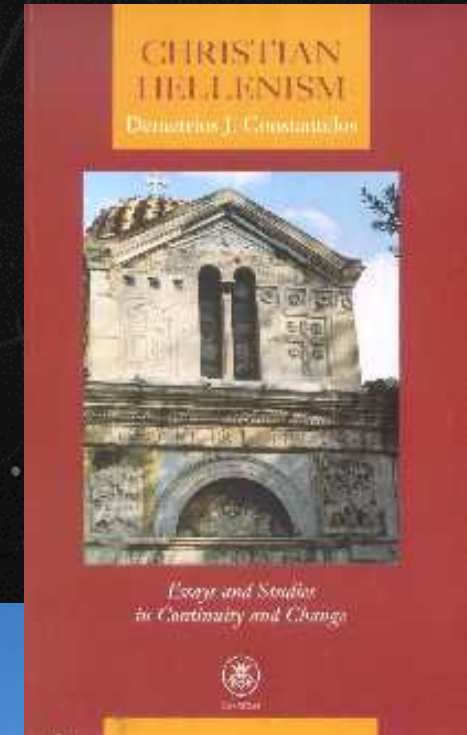
- Christian School at Alexandria
 - Formed alongside the Library of Alexandria
 - Famous teachers:
 - Pantaenus (died c.200)
 - Clement (150 – 215)
 - Origen (184 – 253)
 - Didymus the Blind (313 – 398)
 - Philosophy; Bible; science; mathematics; Greek and Roman literature; logic; arts
 - “The Q&A method of commentary began there, and, 15 centuries before Braille, blind students at the school were using wood-carving techniques to read and write.”
 - Thomas C. Oden, *How Africa Shaped the Christian Mind* (2007), p.43 – 44



Human Development: Education

- Emperor Theodosius II's Pandidakterion
 - 425: Founded in Constantinople
 - Modeled after Alexandria
 - 31 chairs in subjects taught in both Latin and Greek
 - Byzantine society was educated
 - Primary education was widely available, sometimes even at village level
 - For men and women, uniquely in that era
- Now the Imperial University of Constantinople

Peter Rietbergen, *Europe: A Cultural History* (1998), p.101



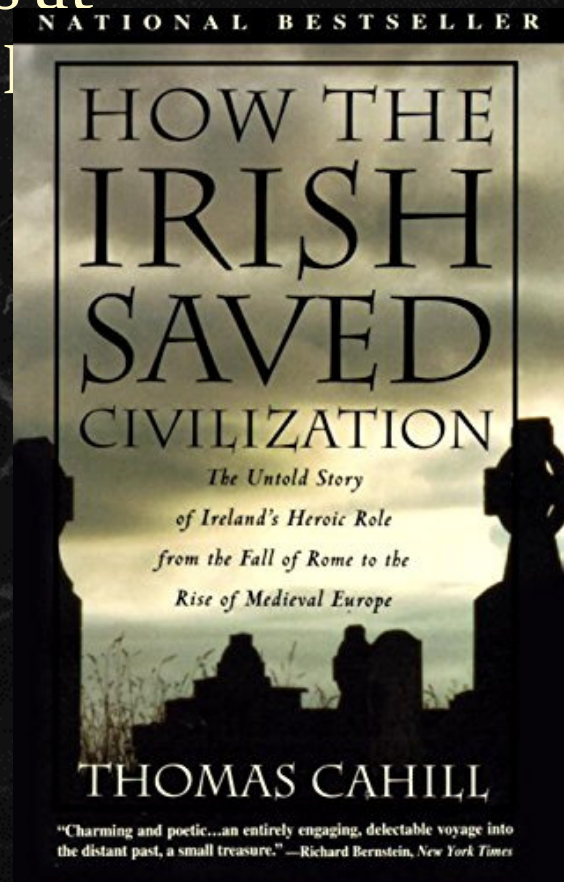
Human Development: Education

- Baghdad's House of Wisdom
- Hunayn ibn Ishaq (809 – 873) was appointed by the Abbasid Caliph and became a specialist in ophthalmology



Human Development: Education

- Finnian, Columba, and the Irish Monasteries
 - 520: Finnian founds Clonard Abbey
 - Averaged 300 students; at height, housed 3000
 - 545 onward: Columba founds monasteries at Derry, Durrow, Kells, Swords, Dummcliff, and others
 - Monasteries preserved classical learning



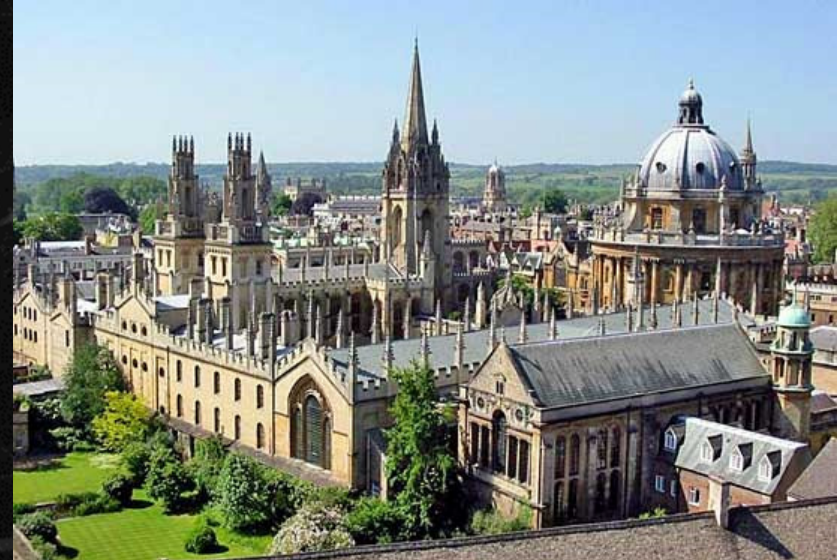
Human Development: Education

- Emperor Charlemagne (r.768 – 814)
 - Started public schools for literacy, to read Scripture
 - Carolingian Renaissance began
- University of Paris established 1200
 - Modeled on University of Constantinople



Human Development: Education

- King Alfred (r.871 – 886)
 - Trained all free men in literacy and law
- Oxford University established 1100S
 - Modeled on University of Constantinople
- Cambridge University established 1209



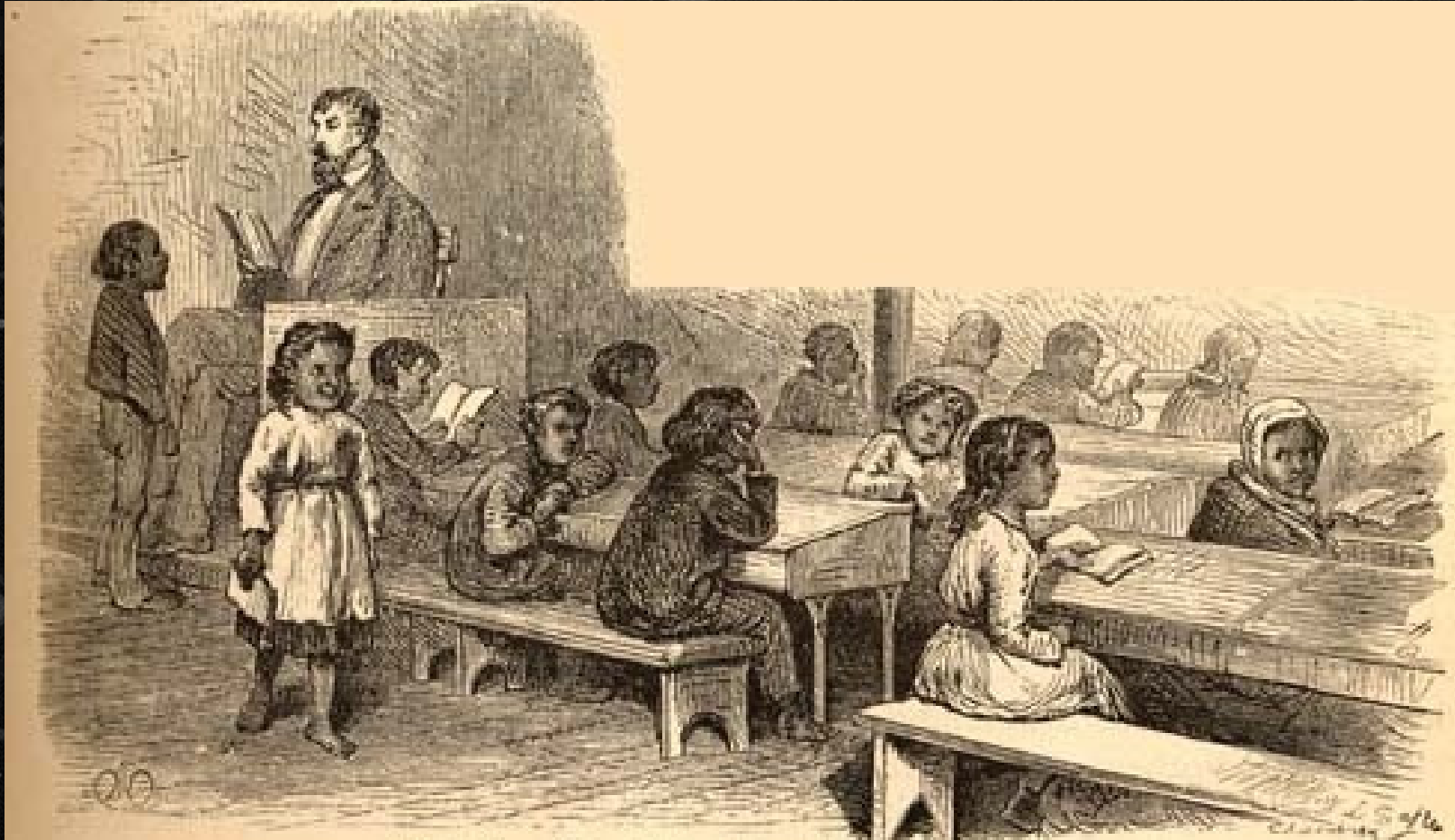
Human Development: Education

- Martin Luther (1483 – 1546), on parents who don't teach their children to read:
 - “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.”



Human Development: Education

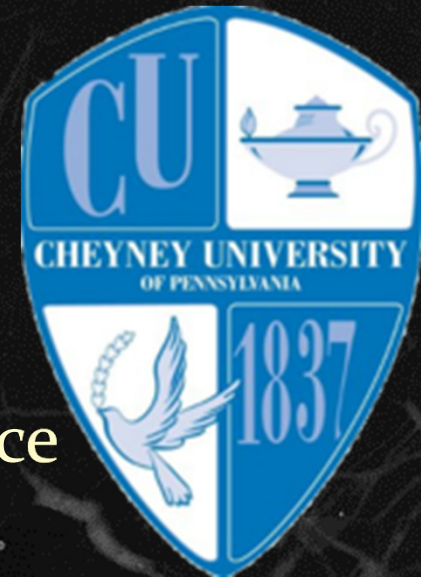
- The Old Deluder Satan Act of 1647 in Massachusetts
 - Started the first public school in America, funded by taxes



"The Asbury Manual Labor School," in the Creeks domain.

Human Development: Education

- Historically Black Colleges and Universities
 - 1837: Cheyney University of Pennsylvania
 - 1851: University of the District of Columbia
 - 1854: Lincoln University
 - 1856: Payne Theological Seminary; Wilberforce University
 - 1857: Harris-Stowe State University
 - 1862: LeMoyne-Owen College
 - 1865 - 1870: 24
 - 1871 - 1880: 17
 - 1881 - 1890: 14
 - 1891 - 1900: 16
 - 1901 - 1975: 27



Human Development: Education

- Protestant missions and literacy:
 - Robert Woodberry, “The Missionary Roots of Liberal Democracy,” *American Political Science Review* (May 2012)
 - “Robert Woodberry: Empire and the Missionary Roots of Liberal Democracy,” *Geopolitics and Empire podcast*, June 4, 2020;
 - <https://guadalajarageopolitics.com/2020/06/04/robert-woodberry-empire-the-missionary-roots-of-liberal-democracy-147/>

Outline

- Introduction: John Winthrop vs. Roger Williams (5 min)
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- **Human Rights Without Theocracy: Land and Property (10 min)**
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- God's Justice: Restorative or Retributive? (5 min)
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Human Rights Without Theocracy: Land and Property

- Ambrose of Milan (340 – 397)
 - “When giving to the poor, you are not giving him what is yours; rather, you are paying him back what is his. Indeed, what is common to all, and has been given to all to make use of, you have usurped for yourselves alone. The earth belongs to all, and not only to the rich... You are paying back, therefore, your debt; you are not giving gratuitously what you do not owe.”



Human Rights Without Theocracy: Land and Property

- Ambrose of Milan (340 – 397)
 - “The story of Naboth is an ancient tale. But today it is an everyday occurrence.”
 - Ambrose of Milan, *On Naboth*
 - “He groaned deeply when he saw that the root of all evil, avarice... increasing more and more among men and particularly in the holders of high office, so that intervening with them was an exceptionally heavy task because everything at court was up for sale.”
 - Paulinus of Milan, *Life of Ambrose*



Human Rights Without Theocracy: Land and Property

- Ambrose of Milan (340 – 397)
 - “He presented the care of the rich for the poor as a necessary consequence of the unity of all Christians.”
 - Peter Brown, *Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350 – 550 AD* (Princeton University Press, 2012), p.147



Human Rights Without Theocracy: Land and Property

- Basil of Caesarea (329 – 379 AD)
 - “That bread which you keep belongs to the hungry; that coat which you preserve in your wardrobe, to the naked; those shoes which are rotting in your possession, to the shoeless; that gold which you have hidden in the ground, to the needy. Wherefore, as often as you were able to help others, and refused, so often did you do them wrong.”



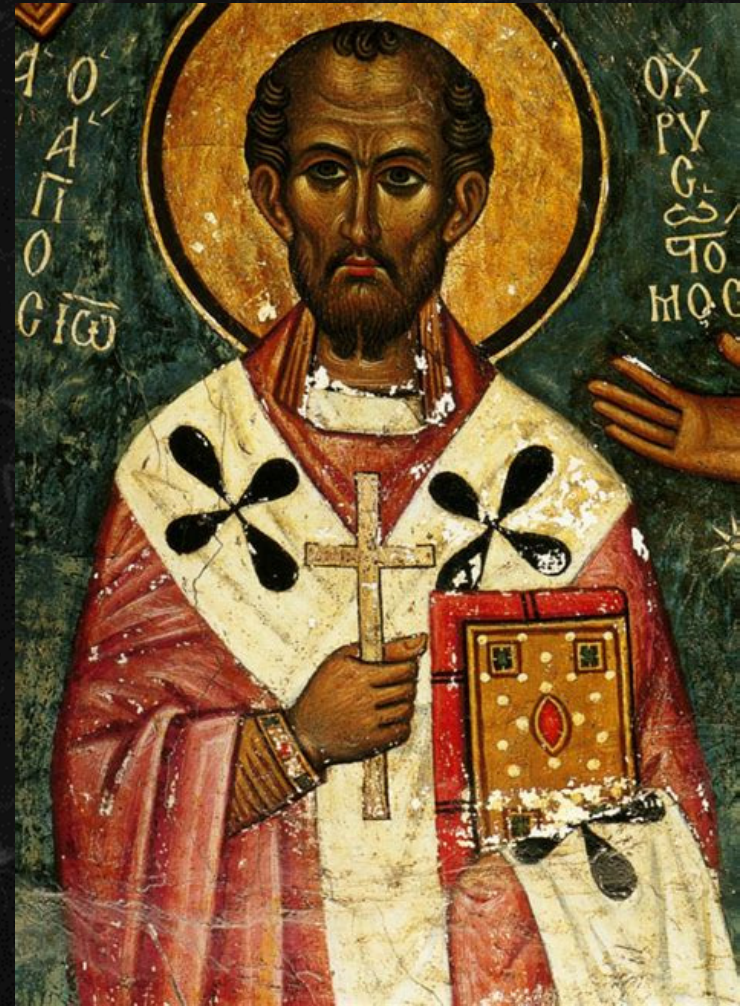
Human Rights Without Theocracy: Land and Property

- Gregory of Nyssa (c.335 – c.395 AD)
 - “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 of Nyssa, Fourth Homily on Ecclesiastes



Human Rights Without Theocracy: Land and Property

- John Chrysostom of Constantinople (340 – 407 AD)
 - “Are not the earth and the fullness thereof the Lord’s? If, therefore, our possessions are the common gift of the Lord, they belong also to our fellows, for all the things of the Lord are common.”



Human Rights Without Theocracy: Land and Property

- England's Charter of the Forest (1217)
 - Accompanied the Magna Carta (1215) limiting royal power, protecting rights of barons (later, citizens)
 - “Forest” = public heathland, grassland, wetlands – up to 1/3 of Southern England – open to peasant use for farming, grazing animals, fishing, firewood
 - Peasants were protected from the aristocrats enclosing the land



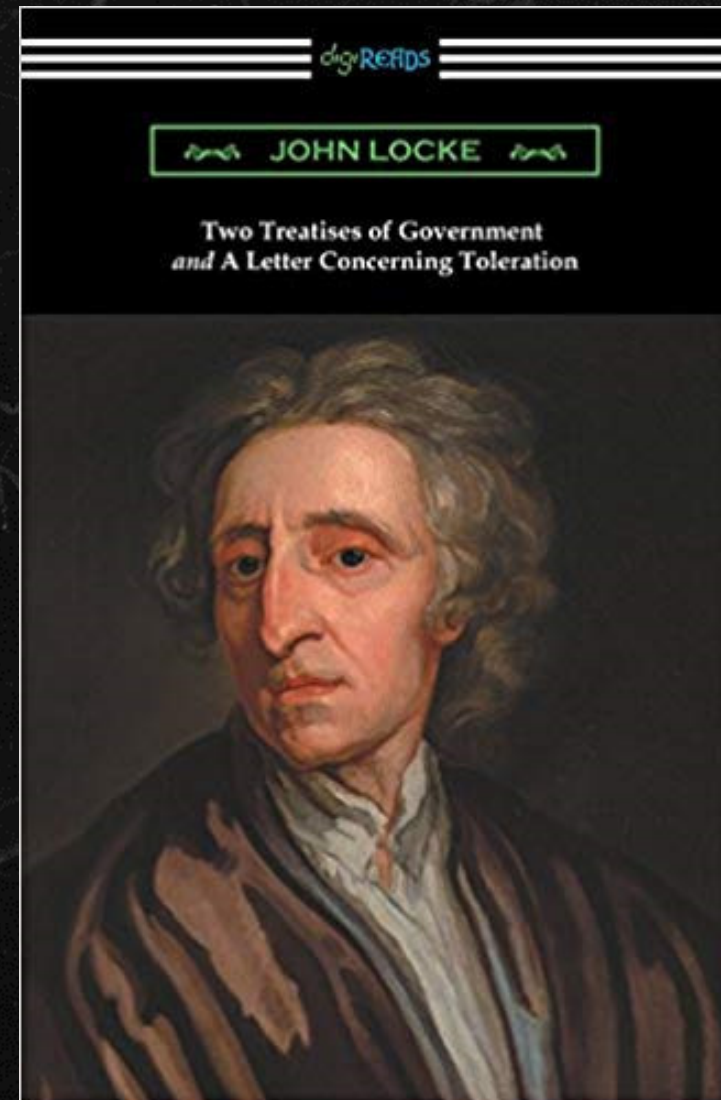
Human Rights Without Theocracy: Land and Property

- Thomas Aquinas (1225 – 1274 AD)
 - “In cases of need, all things are common property. There is no sin in taking private property when need has made it common.”



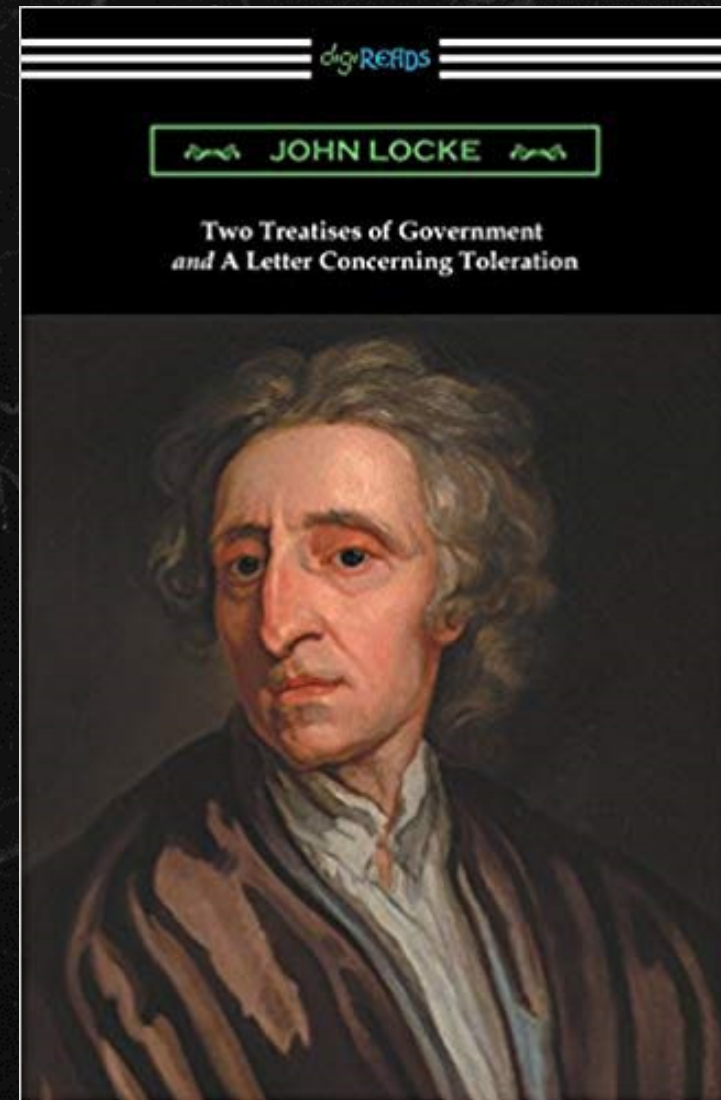
Human Rights Without Theocracy: Land and Property

- John Locke (1632 – 1704)
 - “God gave the world to men in common; but... it cannot be supposed he meant it should always remain common and uncultivated. He gave it to the use of the industrious and rational, and labour was to be his title to it...”
 - John Locke, *Second Treatise of Government*, ch.2, sec.34



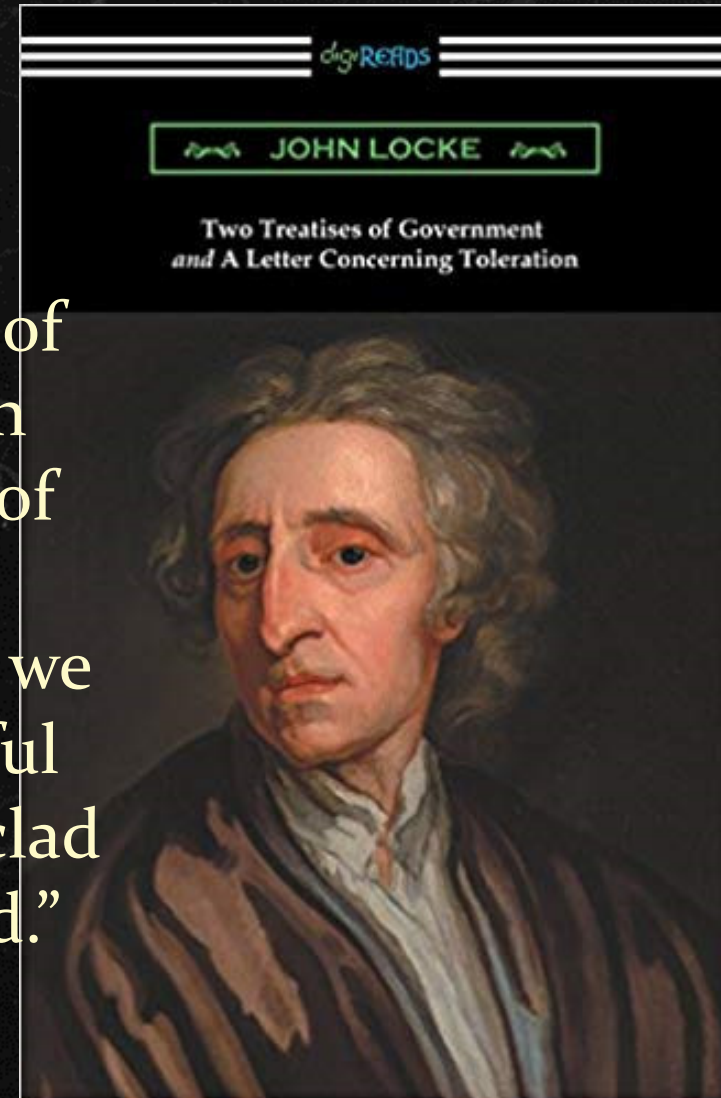
Human Rights Without Theocracy: Land and Property

- John Locke (1632 – 1704)
 - “Whatsoever then he removes out of the State that Nature hath provided, and left it in, he hath mixed his Labour with, and joyned to it something that is his own, and thereby makes it his Property.”
 - John Locke, *Second Treatise of Government*, ch.2, sec.27



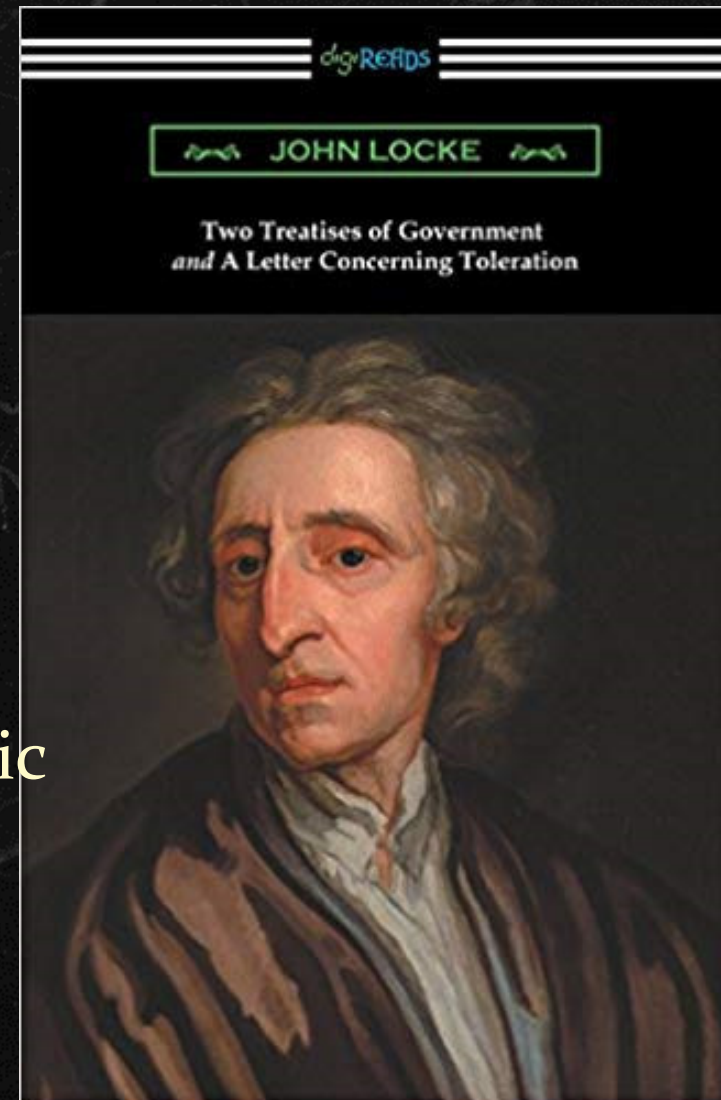
Human Rights Without Theocracy: Land and Property

- John Locke (1632 – 1704)
 - “There cannot be a clearer demonstration of any thing, than several nations of the Americans are of this, who are rich in land, and poor in all the comforts of life... yet for want of improving it by labour, have not one hundredth part of the conveniencies we enjoy: and a king of a large and fruitful territory there, feeds, lodges, and is clad worse than a day-labourer in England.”
 - John Locke, *Second Treatise of Government*, ch.5, sec.41



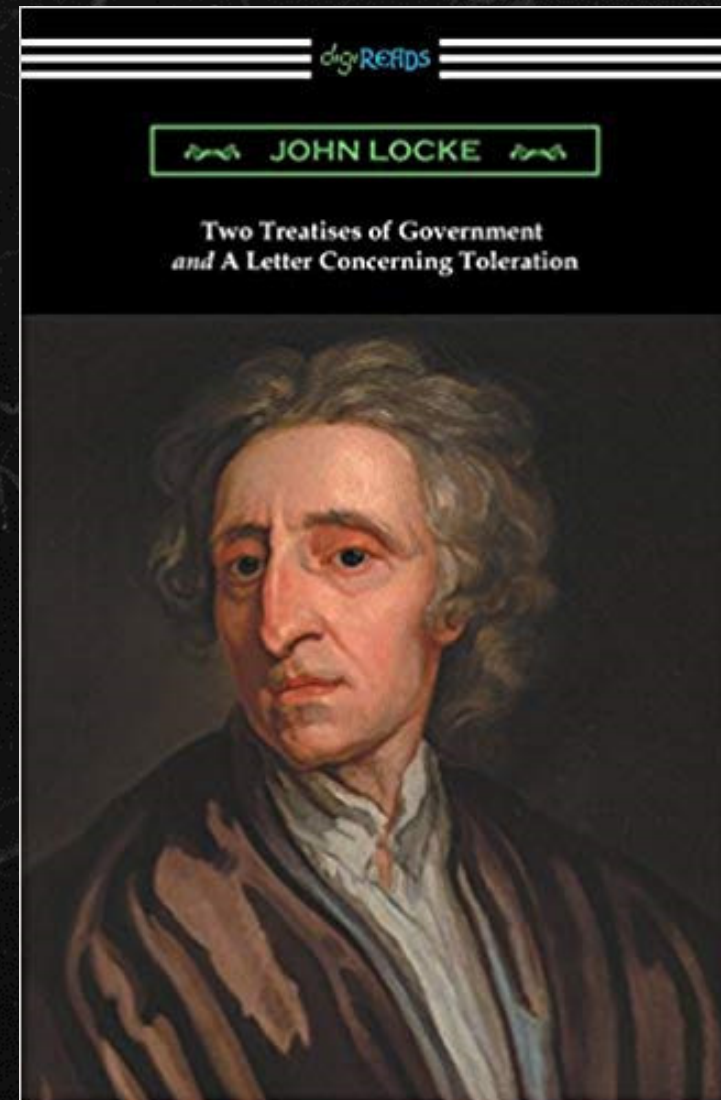
Human Rights Without Theocracy: Land and Property

- John Locke (1632 – 1704)
 - A conqueror, using force unjustly “forfeits his life”
 - John Locke, *Second Treatise of Government*, ch.16, sec.181 – 182
 - Right to inherit your father’s goods, defend against conquest
 - ch.16, sec.190
 - Stealing property is an act of domestic warfare
 - ch.17, sec.197 – 198



Human Rights Without Theocracy: Land and Property

- John Locke (1632 – 1704) contributes to why Americans tend to:
 - Fear smarter immigrants/POC
 - Have a culture of workaholism
 - Be skeptical of publicly held land
 - Believe productivity justifies the destruction of land
 - Believe that America is a pure meritocracy when it isn't



Human Rights Without Theocracy: Land and Property

- John Locke (1632 – 1704) was tempered in the early United States

- “Life, liberty, and the pursuit of happiness”

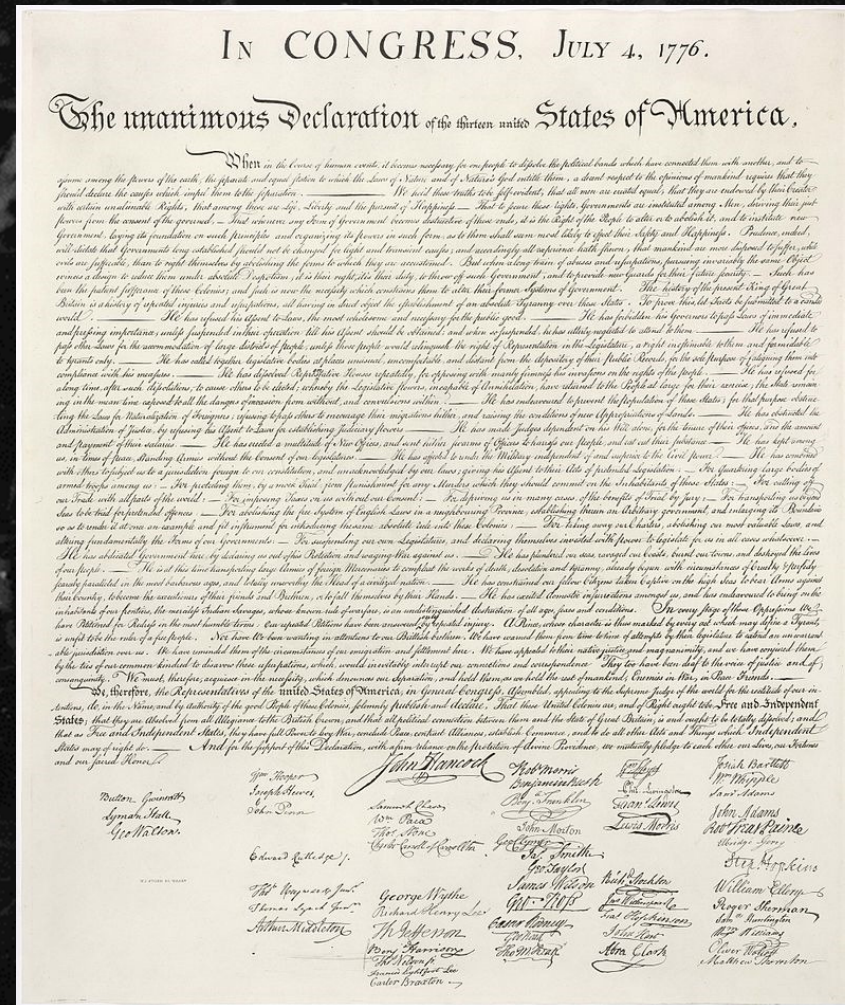
- Declaration of Independence

- “Life, liberty, and property”

- Thomas Jefferson

- “Private property is the creation of society”

- Benjamin Franklin



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- Human Rights Without Theocracy: Other-Harm and Criminal Justice (10 min)
- God's Justice: Restorative or Retributive? (5 min)
- Discussion (10 min)

Discussion

1. Have you been more influenced by the Charter of the Forest or John Locke? Why?
2. How does this compare with Christian views today about:
 1. Soul and body
 2. Health care
 3. Publicly funded education
 4. Nutrition and housing

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Human Rights Without Theocracy: Other-Harm and Criminal Justice

- Emperor Constantine (315+)
 - Imposed the death penalty on those who kidnap and enslave children
 - Forbade separating slave families
 - Made manumission possible at a church service
 - Forbade branding the face
- Reflects Christian leaders' convictions
 - Constantine was (at best) a new Christian (313 AD)
 - Mentored by Lactantius of Rome
 - See Reconstruction 2022 Session 1



Human Rights Without Theocracy: Other-Harm and Criminal Justice

- Ambrose of Milan (340 – 397)
 - Emperor Theodosius I:
 - Held court in Milan
 - Massacre of Thessalonica (390)
 - Direct responsibility murky
 - Ambrose:
 - Required public repentance in plainclothes
 - Denied communion; period lasted 8 months
 - Memory tied to *policy change*: 30 day delay between an order of capital punishment and its execution
 - Peter Brown, *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (University of Wisconsin Press, 1992), p.110
 - Note historical uncertainties: Matthew A. McIntosh, “Theodosius Avenging a Roman Official in the Massacre of Ancient Thessalonica,” *Brewminate*, June 6, 2022; <https://brewminate.com/theodosius-avenging-a-roman-official-in-the-massacre-of-ancient-thessalonica/>

Symbolic fictional encounter: Anthony van Dyck, *Saint Ambrose Barring Theodosius from Milan Cathedral* (1619)



Human Rights Without Theocracy: Other-Harm and Criminal Justice

- Ambrose of Milan (340 – 397)
 - “Here is something else which helps you gain a good reputation: rescuing someone in need from the hands of the powerful, or **saving a condemned person from death.**”
 - Ambrose of Milan, *On Officials / De officiis* 2.21.102



Human Rights Without Theocracy: Other-Harm and Criminal Justice

- Emperor Justinian (482 – 565) and Empress Theodora (c.500 – 548)
 - 525 AD: ‘Theodora had hardly been crowned when she started a crusade against prostitution... Brothel keepers and procurers of Constantinople were living off the earnings of poor women who were virtually their slaves. Justinian and Theodora **rid the city of them and converted a palace into a convent** that might serve as a refuge for women who had escaped prostitution.’
 - James Allan Evans, *The Empress Theodora*, p.31 – 32



Human Rights Without Theocracy: Other-Harm and Criminal Justice

- Emperor Justinian (482 – 565) and Empress Theodora (c.500 – 548)
 - 534 AD: Actresses (also prostitutes) were free to leave the theatre; coercion made illegal
 - 535 AD: Women cannot be imprisoned because male guards could rape them
 - 541 AD: Marriages between social unequals was permitted and legalized
 - Divorced wives given rights to children, finances, estate
 - Justin II: divorce only by mutual consent
 - James Allan Evans, *The Empress Theodora*, p.36 – 39



Human Rights Without Theocracy: Other-Harm and Criminal Justice

- Prince Vladimir of Kiev is baptized (988)
 - “Among his first acts as a Christian ruler was to tithe his wealth to the Church and the poor and to outlaw capital punishment.”
 - Father Stephen Freeman, “Going to Hell with the Terrorists and Torturers,” *Ancient Faith*, December 12, 2014; <http://blogs.ancientfaith.com/glory2godforallthings/2014/12/12/going-hell-terrorists-torturers/>.



Human Rights Without Theocracy: Other-Harm and Criminal Justice

- John Calvin (1509 – 1564)
 - God’s justice is retributive, not restorative
 - “Wherever Calvinism spreads, punitive sentencing follows.”
 - Timothy J. Gorringer, *God’s Just Vengeance: Crime, Vengeance, and the Rhetoric of Salvation* (Cambridge University Press, 1996), p.140
- John Owen (1616 – 1683)
 - “He who cannot but hate all sin cannot but punish sin; for to hate sin is, as to the affection, to will to punish it, and as to the effect, the punishment itself. And to be unable not to will the punishment of sin is the same with the necessity of punishing it.”
 - John Owen, *Works* 10:550; originally titled *Justitia Divina* in 1653.



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- **God's Justice: Restorative or Retributive? (5 min)**
- Discussion (10 min)

God's Justice: Restorative or Retributive?

- “Had it been a case of a trespass only, and not of a subsequent corruption, repentance would have been well enough; but... men came under the power of the corruption... Once man... demanded to be healed... the Healer and Savior... was made man, and used the body as His human instrument” [...] “that He might kill sin, deprive death of its power, and vivify man.”
 - Athanasius of Alexandria (298 – 373), *On the Incarnation* 2.7
 - Irenaeus of Lyons (130 – 202), *Against Heresies* 3.18.7
- “Sin against an infinite being demands an infinite punishment in hell. In a few hours, Jesus suffered and exhausted the infinite punishment that impenitent people cannot exhaust even after an eternity in hell” [...] “to undergo the severity of God’s vengeance, to appease his wrath and satisfy his just judgment.”
 - R.C. Sproul, *Christ’s Descent Into Hell*
 - John Calvin, *Institutes* 2.16.10

God's Justice: Restorative or Retributive?

- “In eternity God supplies good things to all because He is the source of good things gushing forth goodness to all... sinners desire sin though they do not have the material means to sin... they are punished without any consolation. For what is hell but the deprivation of that which is exceedingly desired by someone? Therefore, according to the analogy of desire, whoever desires God rejoices and whoever desires sin is punished.”
 - John of Damascus (c.675 – 740), *Against the Manichaeans* 94.1569, 1573
- “As language cannot describe the severity of the divine vengeance on the reprobate... His indignation is like a raging fire... inflamed with dire indignation against them...’
‘There will be no end to this exquisite horrible misery... You will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all... For who knows the power of God’s anger?’”
 - John Calvin, *Institutes* 3.25.12
 - Jonathan Edwards, *Sinners in the Hands of an Angry God*

Why Roger Williams Was Right

- Freedom of Religious Conscience
 - Restoration in Christ requires our free choice to love Jesus
- Human Development: Health and Education
 - Restoration is anticipated by healing and learning
- Human Rights Without Theocracy: Land and Property
 - Restoration refers back to the Garden of Eden and Jubilee
- Human Rights Without Theocracy: Other-Harm and Criminal Justice
 - Restoration involves reconciliation and restitution
- God's Justice: Restorative or Retributive?
 - Restorative: of human nature, desires, and divine vocation

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Discussion

1. Scripture calls us to be “imitators of God” (e.g. Ephesians 5:1) in various ways. What does it mean to imitate God’s justice, if God’s justice is
 1. Restorative?
 2. Retributive?