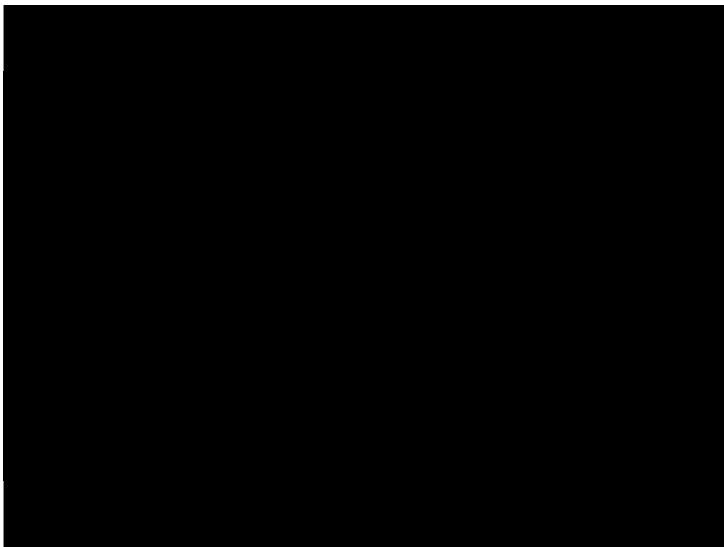


Restorative Communities

Radical Reformation Ruminations



Restorative communities: organisational perspectives

David B Moore' s vision for *effective restorative* community:

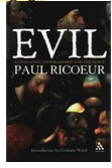
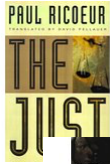
Demonstrate:

- the importance of fair process
- the incorporation of genuine conversation



Moore, David B. And John M. Mcdonald. *Transforming Conflict in Workplaces and Other Communities*. Bondi: Transformative Justice Australia, 2000.

RESTORATIVE COMMUNITIES
Radical Reformation Ruminations



Ricoeur's challenge

*abandoning the kind
of discernment and
judgment necessary
for enacting justice*

Ricoeur, Paul.
The Just. Chicago: University of Chicago Press, 2000.
Evil: A Challenge to Philosophy and Theology. Translated by John Bowden. London: Continuum, 2004.
Memory, History, Forgetting. Chicago: University of Chicago Press, 2004.

RESTORATIVE COMMUNITIES
Radical Reformation Ruminations

Restorative communities: therapeutic perspectives

Everett Worthington III's vision for *healing (restorative)* community:

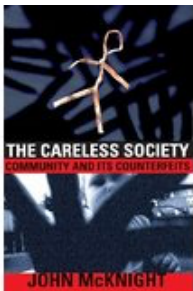
Five steps contained in the acronym R-E-A-C-H:

Recall the hurt
Empathise,
Altruistic gift of forgiveness,
Commit publicly to forgive
Hold on to forgiveness.'

Worthington, Everett L.
Forgiving and Reconciling: Bridges to Wholeness and Hope. Downers Grove: IVP, 2003
The Power of Forgiving. Philadelphia: Templeton Foundation Press, 2005.
A Just Forgiveness: Responsible Healing without Excusing Injustice. Downers Grove: IVP, 2009.

RESTORATIVE COMMUNITIES
Radical Reformation Ruminations

McKnight's challenge



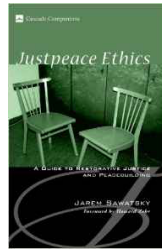
*the ideology of
'allopathic' therapies
that effectively:*
i. *disperse
community,*
ii. *isolate the afflicted*
iii. *call on the spirit of
expert intervention*

McKnight, John. *The Careless Society : Community and Its Counterparts*. New York: BasicBooks, 1995.

Restorative communities: ethical perspectives

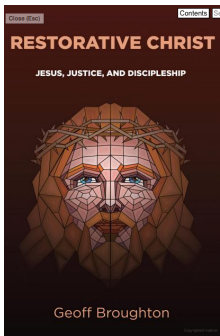
Jarem Sawatsky's vision for **justpeace** (*restorative*) community:

- 1. honest about the tensions and complexity required to build communities of peace.
- 2. correctly notes that restorative communities involves a credible way of life and not just a program to be implemented



Sawatsky, Jarem T. *Justpeace Ethics: A Guide to Restorative Justice and Peacebuilding*. Cascade Books, 2008.

Broughton's challenge



hesitancy in drawing on the life and death of Jesus or centuries of faithful Christian practice for the deep roots of 'justpeace' only serves to undermine such his principle-based approach

Restorative communities: conflict-resolution perspectives

John Paul Lederach's vision for **reconciled** (*restorative*) community:

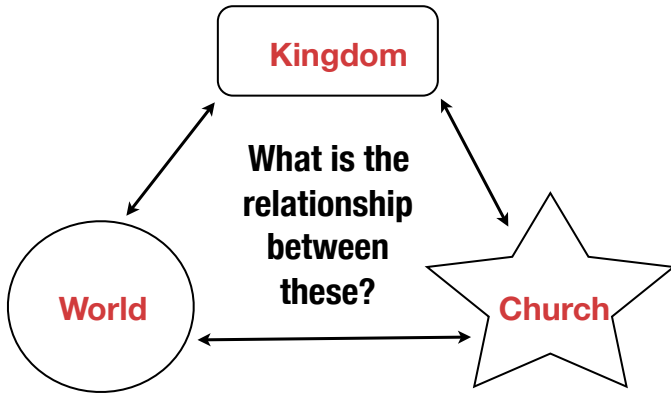
- 1. Reconciliation requires concrete, social (public) places.
- 2. The critical role of 'middle-range' leaders and actors



Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, D.C.: United States Institute of Peace Press, 1997.
The Moral Imagination: The Art and Soul of Building Peace. Oxford: Oxford University Press, 2010.

RESTORATIVE COMMUNITIES

Radical Reformation Ruminations



RESTORATIVE COMMUNITIES

Radical Reformation Ruminations

Constantine, Roman Law and the Church: The Good ...

Before Decius, in A.D. 250, there was no formal legal foundation for a systematic, empire-wide persecution of Christians. Under the *cognitio* system in Roman law, provincial governors chose whether or not they would hear cases against Christians. Some did; some did not.

After the Decian and Diocletian persecutions ended and after the rise of Constantine, specific legal structures developed to support Christian social ideals. Roman law came to forbid crucifixion, gladiatorial shows, the branding of slaves' faces and abandonment of infants.

Constantine also repealed Augustus's marriage laws, which penalized celibates, childless couples and widows who did not remarry. Sunday labor was discouraged except where it was necessary on farms, and in A.D. 321 a law was passed that closed all courts on Sundays, unless they were engaged in freeing slaves.



RESTORATIVE COMMUNITIES

Radical Reformation Ruminations

Constantine, Roman Law and the Church: The Bad ...



The church itself came to play a greater role in public life. It was given public grants, property that had been taken away was restored, new buildings and copies of the Bible were financed by the government. In addition, bishops and deacons were given new privileges and came to resemble their secular counterparts. Canon law mirrored Roman law, the clergy's role and vestments were similar to that of their counterparts in civil life, and, from A.D. 318, bishops were permitted to rule in civil suits. Eventually, through Theodosius's edict of A.D. 380, Roman law ensured the dominance of Christianity and the silencing of its rivals.

The 'Church' of Christendom: The Ugly

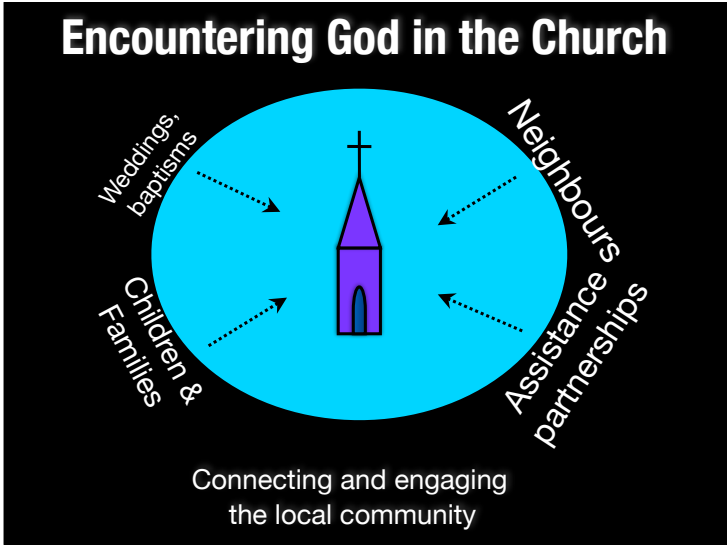


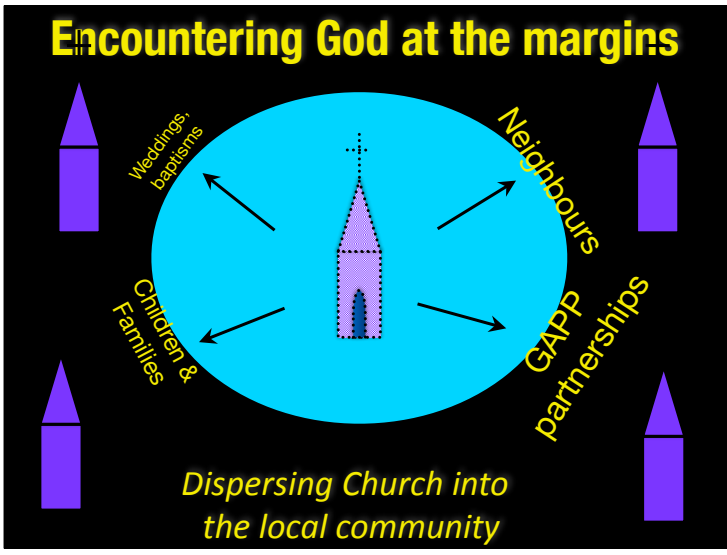
From the 4th century, the surrounding culture brought people to the door of the Church.

What brought them ?
Baptisms/Weddings/Funerals
Questions of life / Pastoral Crises

The Church was a '**restorative community**' when it was :

- Engaging: pastoral care, social safety net
- Embracing: from the door to the altar
- Exemplary: values of Kingdom, Church and World



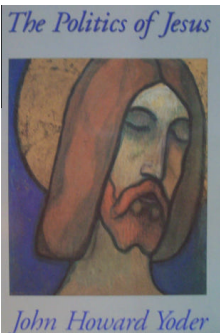


Jesus, the Kingdom and the Church ...

Jesus spoke of the Kingdom of God: people ruled by God.

1. The Kingdom of God as a unifying theme of the Bible?
2. The teaching of Jesus is about kingdom discipleship.
3. Jesus' death as redemptive for many (Mark 10:45)
4. Jesus' resurrection as Lord by the Spirit of God (Rm 1:3-4)
5. 'Going to Church' in the first century
6. The Radical reformation emphasis on a 'believer's Church' ... The Second Helvetic Confession, pp.119-120

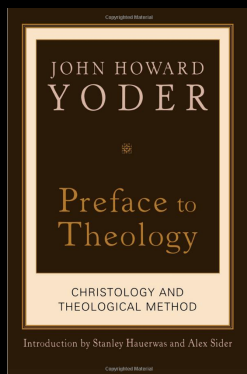
Yoder, Jesus and the Church



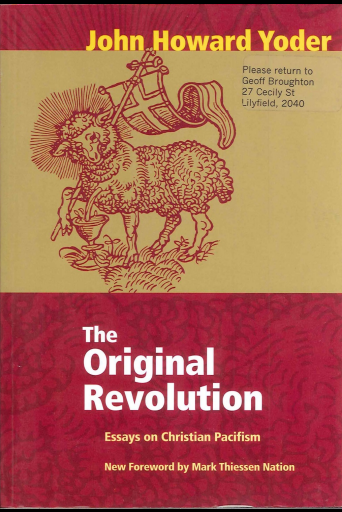
Yoder on Jesus: an overview

Throughout his writings and in addressing this problem, Yoder treats the relationship between the life and death of Jesus indirectly by employing several themes, including:

- i. a theology of *reconciliation*
- ii. an ethic of *subordination* (innocent suffering)
- iii. an ethic of *discipleship*
- iv. an eschatology centered on Christ's lordship (*disarming the powers and the war of the Lamb*).

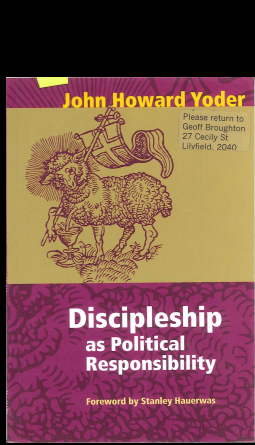


Yoder, John Howard. *Preface to Theology: Christology and Theological Method*. Grand Rapids: Brazos Press, 2002.



Yoder's threefold challenge for Christian communities

1. what is the nature of the church?
2. what is its mission?
3. how does the 'order of redemption' (the church's agency) intersect with the 'order of providence' (the government's agency)?

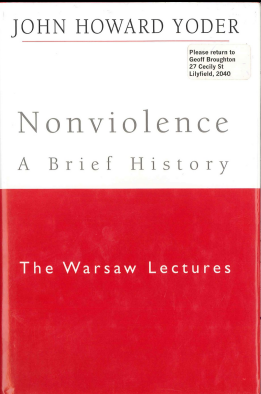


Yoder argues that the church must be a *foretaste*, a *herald* or a *model* of the kingdom before the watching world.

Unlike Bonhoeffer, who prioritised the church's solidarity with the world, Yoder maintained that

'integral to the calling of the church is for it to demonstrate what love means in social relations.'

Yoder lays stress on the distinctiveness and visibility of the church's life. The church should be an exemplary body and a counter community so that the world can imitate and be challenged by it. Thus, the church *'will be most deeply and lastingly responsible for those in the valley of the shadow if she is the city set on the hill'* ... [Yoder's] interpretation of Jesus' teaching about 'binding' and 'loosing' (Matthew 18:15-20) illustrates this kind of witness before a 'watching world'. Here 'the constantly beckoning imperative remains the love of the enemy ...





*Yoder's model of the church risks idealistic irrelevance by drawing too great a distinction between the alternate practices of the Christian community and the so-called 'secular' communities outside it. This might strengthen the witness of the church, but has the potential to simultaneously weaken its solidarity with the world. Despite his attempts to locate the Christian community in the world, the major trajectory of Yoder's model remains **witness***

