From Canada

CHRISTIANITY: THE REDISCOVERY OF RESTORATIVE JUSTICE

by Pierre Allard and Wayne Northey

> *'It is not as though Christianity has been tried and found wanting. It has been found hard and left untried'.*
>
> *Ravi Zacharias, 'Diagnosing the Modern Mind' (1983)*

During the Vancouver symposium 'Satisfying Justice' held in March 1997, Pierre Allard was to address the topic 'Faith and Crime'. His address was preceded by an Aboriginal speaker recounting the abuses suffered in the residential schools and the healing journey begun by his people. Allard became uneasy. Reflecting further on this uneasiness, he became jealous and angry – until he solved the enigma. His feelings had been triggered by the fact that the Aboriginal community is conscious of having lost a treasure and has engaged on a return journey. The Christian community, on the other hand, seems not even conscious of having lost a great treasure and for the most part is not engaging on a journey of rediscovery. In the area of criminal justice, he concluded, Christianity has been found hard indeed and left untried for so long that it hardly remembers the time when justice could only be thought of in terms of a *restoring justice.*

It is the thesis of this article that a Christian reading of the Hebrew Scriptures, the life and ministry of Jesus, and the overall witness of the New Testament, point to what we would describe as a restorative justice model and practice in response to crime. For as St John's Gospel proclaims (3: 16), 'God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.' The demonstration of that contention is to what we now turn.

The essence of Christianity is that God loved humankind so much that God became human. God became human in the person of Jesus. In opening his public ministry, Jesus, the Christ, made clear his option for justice when, according to St Luke's Gospel (4: 18–19), he stood up and read: 'The Spirit of the Lord is on me, because he has anointed me to preach good news to the

poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.' The record is clear that Jesus healed and preached the Good News. He also moved freely among the people, the despised and rejected. In the Sermon on the Mount, as recorded in the Gospel according to St Matthew (5: 38–48), Jesus introduced the revolutionary ethic of forgiveness. As one theologian has explained: 'The proportional ethic of 'eye for eye, tooth for tooth' was to be supplanted by turning the other cheek, giving your cloak, and going the second mile. Not only are you to love your neighbor but, especially, are you to love your enemy and those who are unjust.'[1] In Christ, the sinner is given hope, the prodigal is welcomed home. Jesus is the great 'Restorer'. At the same time, as Bishop Harris explained in his study 'The Criminology of Christ',

> *so many things seem unfair (parable of the labourers in the vineyard, the brother of the prodigal son), unbalanced, irrational, as far as I can see. But there is the rub – as far as I can see. Christ came to take our vision beyond the horizon. He came to reveal something his followers felt they had never before experienced: a God who is completely loving – no strings attached – with no ulterior motive. And because His love is total, it is given not because we have earned it, but because we need it. Herein lies the criminology of Christ.*[2]

Jesus' option for forgiveness, for merciful restoration, is sealed forever in the mystery of his death and resurrection. The resurrection, says Brian Wren, 'meant that God himself had raised Jesus from death into a new and transformed life, thereby saying 'yes' to all that Jesus has said and done in his name'.[3] Jesus' love, as the faithful insist, is boundless, amazing, extravagant. It reaches out to all without distinction, offering hope, fellowship and new beginnings. As Wayne Northey has argued elsewhere, love – as 'forgiveness' in Christian circles, and in wider society – is too often the 'forbidden' word.[4]Yet, as he summarized at that time, forgiveness as technique and tool is also perhaps the most significant process for overcoming the devastation of crime. As Donald Shriver expressed it: 'Forgiveness in political context, then, is an act that joins moral truth, forbearance, empathy, and commitment to repair a fractured human relation.'[5] Seen in that light, forgiveness promises to deliver on learning from the past to actually transcend endlessly recycled violence in response to victimization. Forgiveness liberates us from the very core of our violent impulses.[6]

The early Christian Church's attitude of compassion toward offenders is well expressed in the Apostolic Constitutions: 'It therefore behoves you ... to encourage those who have offended, and lead them to repentance, and afford them hope ... Receive the penitent with alacrity, and rejoice over them, and with mercy and bowels *(sic)* of compassion judge the sinners.'[7] Significantly, the death of Christ among criminals, on a cross, was to link Christianity to criminal justice forever. This remained so, no matter how much the first and subsequent generations of Christians would have to struggle to understand the full meaning of Christ's incarnation, followed by his death, his resurrection, and ascension.

No Christian discussion of restorative justice can begin without acknowledging the significance of the Hebrew Scriptures. Here we might highlight three Old Testament features as they connect to New Testament themes pertinent to restorative justice: *shalom*, the Prophets, and vengeance. Shalom, as Perry B. Yoder's seminal study of the concept explains, is the Bible's word for salvation, justice, and peace. Howard Zehr's influential book on restorative justice draws heavily on Yoder's work to make the same point.[8] Yoder concludes in part: 'God's justice is a response to the lack of shalom in order to create the conditions of shalom.'[9] In Hebrew Scripture, therefore, restorative justice is a *peacemaking response* to crime for all those persons affected by it.

The Prophets, Christians claim, all pointed to Jesus the Christ (Messiah), who shatters for all time the legitimacy of scapegoating. From his time on, no enemy may ever be put outside the circle of God's love – or indeed ours. Hebrew prophetic insight, Christians argue, anticipates the advent of a 'Suffering Servant' whom Christians and New Testament witnesses appropriate as their Saviour, Jesus the Christ. So James G. Williams concludes: 'In understanding his suffering, in standing with him and not with the persecutors, those who are taught by him begin to transform the structures of sacred violence.'[10] Against wider cultural trends towards violence and vengeance, for example, the prophet Amos pointed to the priority of doing justice over engaging in worship; Hosea's genius was to set the question of deserved punishment within the family context, where mercy and justice are finally balanced properly; and Jonah had to learn the hard lesson that God never ceases to care even for the 'stranger/enemy'. The Hebrew Prophets pulsated with dynamic pointers to the non-violent work and words of Jesus, and proleptically to the non-violent way of the

Cross. New Testament writings in fact build on an antisacrificial momentum begun in the Old Testament and point in John 1 and Hebrews 1 to Jesus as the Christians' 'hermeneutic lens'.

Still, there are 'six hundred passages of explicit violence in the Hebrew Bible, one thousand verses where God's own violent actions of punishment are described, a hundred passages where Yahweh expressly commands others to kill for no apparent reason ... Violence ... is easily the most mentioned activity and central theme of the Hebrew Bible.'[11] And there are portions of the book of Revelation and other texts scattered about the New Testament with a violent tinge or avowal. Christian traditions, for reasons which we will explain later, have regrettably tended to endorse these sources in embracing retributive justice. As will be seen, part of the problem lies in what René Girard called a 'scapegoat mechanism' found in early Old Testament traditions. In the surrogate sacrifice of a ram in place of Isaac, for example, the scapegoat was an animal instead of a human being.[12] Animal sacrifice in the Old Testament is never far from human sacrifice. There is, however, a move away from this scapegoat mechanism, especially during the time of the later prophets.[13] Thus Micah (6: 8) identifies animal sacrifice as child sacrifice disguised; importantly, Jesus draws on this very passage in Matthew 23: 23. Some call Micah 6 the 'high water' mark of Old Testament spirituality. Hosea rejects all sacrifice except sincere conversion of the heart. The requirement for sacrifice is countered in Jesus' teaching and is rejected through the Cross. 'It is mercy I desire and not sacrifice (Matt. 9: 13),' Jesus says straightforwardly, quoting from Hosea 6: 6.

In his book *The Vengeance of God*, a work thematically close to Timothy Gorringe's magisterial critique *God's Just Vengeance*, H.G.L. Peels raises a cautionary note: '... it is clear that the prayer for vengeance in the Old Testament and the command for love in the New Testament operate on a different level, and a contrast drawn between such different texts can only produce a false picture.'[14] Further, Peels discerns that 'Between the vengeance and the love of God there is no contradiction, but sometimes there is a tension ...'[15] He does note, however, that 'Wrath and vengeance are variables, while love is a constant in God's relationship with mankind'. He concludes, finally: 'The fact that God's vengeance stands in the service of salvation is the most evident from the longing for and joy concerning this vengeance, in which there is, incidentally, no trace of malice ... The God of vengeance and the God of love are one and the same God. He is the

Lord who brings his kingdom in justice and grace.'[16] Significantly, vengeance is self-consciously omitted from Jesus' agenda – even when he quotes Scripture with such themes in it.[17] Rightly understood, the words 'punishment' and 'retribution' have no place in Christian vocabulary.[18]

James Alison discerns a dynamic of *subversion* at work in Christian theology in light of the resurrection of Jesus; it is a dynamic that reconceptualizes the categories of wrath and vengeance such that they (and God) are completely shorn of violence. He explains:

> *So we have a gradual ironic subversion of the language of wrath, whereby that which is initially seen as something active (God being angry) is recast to show God being righteous in the midst of human anger, but without losing the word 'wrath'. Something of the same process can be seen (but more obviously) in the Johannine reworking of the theme of God's judgment whereby God's judgment of humanity consists not in any judgment actively exercised by God, but in the judgment undergone by Jesus at the hands of human beings. We are judged by our relationship to that judgment. We see then how God 'handing over' Jesus to us can be described as God's wrath, when the content of that wrath is the human violence exercised against Jesus, or the simultaneous handing over of ourselves to idolatry typified in the killing of Jesus ... The true understanding of wrath came about exactly at the same moment as there emerged the possibility of being freed from it: it is the forgiveness of the resurrection which defines the nature of sin.*[19]

In light of the Resurrection, God's wrath is, christologically speaking, nothing less than forgiveness. In Jurgen Moltmann's words: 'God's wrath is nothing less than his wounded love and a pain which cuts to the heart. His wrath is therefore an expression of enduring interest in man.'[20] God's wrath is in fact in complete solidarity with our suffering such that the very pain of existence is endured by God, taken up into God's very life. In fact, a Trinitarian understanding of God arises from Jesus' death on the cross: God experiences wrath and death in his Son. Thus, 'the material principle of the doctrine of the Trinity is the cross. The formal principle of the theology of the cross is the doctrine of the Trinity.'[21] Seen in this light, God's wrath experienced as abandonment, as 'Godforsakenness',[22] becomes one's hope and joy in the power of the Resurrection.[23] God's exercise of vengeance is

forgiveness and liberation; this is, to borrow a book title from James Alison, '*the joy of being wrong*' in Jesus. Jesus determines to disarm every state executioner and to set every prisoner free.[24]

Many forces were to combine through the centuries to bury the richness of biblical restorative justice and make it virtually disappear.

The historical record is certainly clear that the *persecuted* church quickly became the *persecutor* in its response to pagans, Jews, other outsiders, and eventually criminals.

Kee says: 'It is not that the perspective of the early church provides the norm for critically assessing the life of the church today. To the contrary, after Constantine, it is the church under the sway of imperial values which now provides the perspective for reading the Bible.'[25] Certainly hermeneutics of the founding biblical texts themselves becomes an issue before the texts are even read. This does not make the issue of Jesus' teaching in this matter any easier!

A large body of twentieth-century biblical scholarship[26] based upon a rereading of the founding texts has discovered the truth of Gandhi's statement that 'the message of Jesus, as I understand it, is contained in the Sermon on the Mount ... Much of what passes as Christianity is a negation of the Sermon on the Mount.'[27] Or again, he observed: 'the only people on earth who do not see Christ and his teachings as non-violent are Christians.'[28] While not agreeing fully with Gandhi, both Walter Wink and Glen H. Stassen offer in their books a sustained rereading of Jesus that points up 'a great irony of history that the cross, symbol of the ultimate triumph of peaceful means to peaceful ends, has been used as a standard in battle'.[29] This includes the 'war' against crime.

To measure properly the consequences of such a move – from the biblical, restorative concept to a Roman punitive concept – one turns to the distinguished Dutch historian of law, Herman Bianchi. His special expertise lies in biblical justice, especially as it relates to the legal system and, more specifically, to the penal law system. From the very beginning, he points out, Christianity claimed to be a leaven for the entire culture, including the legal system. Yet, 'nowhere else did the Christian religion have less chance to accomplish this claim than exactly in the legal system ... And no legal system was ever more fit for resistance than the Roman legal system, as it was continued in continental Europe after the fall of the Roman empire and even officially adopted later in the Middle Ages. The glamour of this legal

system was so strong that it radiated also to Britain.'[30] Perhaps this would not have been so significant were it not for one striking fact: the legal system had little or nothing whatever to do with the teachings of Christian doctrine. But because the Middle Ages pretended to be a totally Christian culture, the Roman system was accepted as consistent with Christian doctrine. Thomas Aquinas went even further and proclaimed the Greco-Roman idea of justice to be *the* ideal of justice. Hence, Bianchi explains, 'it came to be that the Western legal system continued to be Greco-Roman in nature and was nevermore endangered by any biblical thought. The Reformation attacked many ideas of medieval doctrine, (but) it never ever pronounced any doubts concerning the legitimacy of Greco-Roman justice for a Christian culture.'

Bianchi's English publication, *Justice as Sanctuary*, nuances the understanding of 'Greco-Roman' legal traditions to explain that Roman slave law was indeed brutal, and that it was precisely this retributive law that was taken over into highly punitive Western ways of criminal justice. From a biblical, Christian concept of justice, however, where the victim's voice is the primary voice, we move progressively to a concept of justice where the emerging State is central; this constitutes a shift from a dynamic concept of attempting to place centre stage genuine reconciliation, restoration, and shalom between offender and victim, to a situation where the victim's voice becomes increasingly silenced.[31] In short, the victim has been displaced by the King (or Emperor) as the supreme authority responsible for 'keeping the peace' within the kingdom. The battle lines between the 'secular' and the 'spiritual' were drawn by Pope Gregory VII when publishing his twenty-seven terse propositions in *Dictatus Papae* in 1075. The implications were farreaching, as Harold J. Berman contends:

> *The Papal Revolution gave birth to a new conception of kingship in Western Christendom. The king was no longer the supreme head of the church. The era of 'sacral kinship' gradually came to an end. In matters denominated as 'spiritual', the bishop of Rome was supreme – not only over kings but also over the most important sovereign of all, the emperor. For the first time emperor and kings were conceived to be 'secular' rulers, whose principal tasks were, first, to keep the peace within their respective kingdoms, that is, to control violence, and second, to do justice, that is, to govern in the political and economic spheres. Even in these matters, moreover, the church played an important role. The reduction of*

> *royal authority in ecclesiastical matters was compensated, however, by a very large increase in royal authority in relation to other secular polities – tribal, local, feudal, and urban. In Joseph Strayer's words, 'The Gregorian concept of the Church almost demanded the invention of the concept of the State.'[32] (And) as the Papal Revolution gave birth to the modern Western State, so it gave birth also to modern Western legal systems, the first of which was the modern system of canon law.[33]*

When one combines with the Gregorian Reform, or 'Revolution', the emergence of the theology of satisfaction under the influence of Anselm of Canterbury's eleventh-century *Cur Deus Homo*, one has great difficulty recognizing the good news of the Gospel. As Berman explains:

> *However broadly Anselm conceived justice, reason required that he stop at the boundary of grace. God is bound by his own justice. If it is divinely just for a man to pay the price for his sins, it would be unjust, and therefore impossible, for God to remit the price. In Cur Deus Homo Anselm's theology is a theology of law. Before the time of Anselm (and in the Eastern Church still) it would have been considered wrong to analyze God's justice in this way. It would have been said, first, that these ultimate mysteries cannot be fitted into the concepts and constructs of the human intellect; that reason is inseparable from faith – one is not the servant of the other, but rather the two are indivisible; and the whole exercise of a theology of law is a contradiction in terms. And second, it would have been said that it is not only, and not primarily, divine justice that establishes our relationship with God but also, and primarily, his grace and his mercy; that is his grace and mercy, and not only his justice, which explains the crucifixion, since by it mankind was ransomed from the power of the devil and the demons of death – the very power which had procured the slaying of Jesus in the first place but which then itself was finally conquered through the resurrection.[34]*

Anselm's theory profoundly influenced what Gorringe has called the 'structure of affect' of subsequent centuries. By that he was referring to cultural sensibilities that responded retributively to crime. Although Anselm's theology of Satisfaction, of Atonement was never proclaimed as the 'official' doctrine of the Christian church, it was widely accepted both in Catholicism and

Protestantism;[35] it was to have a number of negative impacts, especially when applied to the criminal justice system. Over the differing voices of Lombard, Abelard, Blake, Campbell and Moberly, and others, Anselm's voice remained the strongest. In his *God's Just Vengeance*, Timothy Gorringe explains it thus:

> *For the Church Fathers, it is the devil who – illegitimately – insists on the payment of the debt incurred by humankind. Anselm inverts this. Now it is God who, legitimately, exacts the payment of debt ... In both Old and New Testaments an indebted person could be 'redeemed' by the payment of his or her debt. Jesus, following Deuteronomy, insists on the cancelling of debt as a fundamental aspect of Christian practice. Anselm, however, makes God the one who insists on debt. The debt humanity has incurred must be paid with human blood. The penal consequences of this doctrine were grim indeed. As it entered the cultural bloodstream, was imaged in crucifixions, painted over church chancels, recited at each celebration of the Eucharist, or hymned, so it created its own structure of affect, one in which earthly punishment was demanded because God himself had demanded the death of his Son. When the social reformer Joseph Gerald was tried in March 1794, he pointed out that Jesus Christ had himself been a reformer. Lord Braxfield, the presiding judge, turned to his fellow judges and remarked: 'Muckle he made o' that; he was hanget.' And many generations of the poor, like Gerald, paid the price of maintaining the 'justice' of a confessedly hierarchical system.*[36]

So instead of a merciful, compassionate God as revealed in Jesus the Christ, the Christian God became a severe judge bent on punishment and almost literally 'blood-thirsty'. The Christians who used the cross to scapegoat the Jews, to lead Crusades, and persecute others totally reversed what the cross stood for in Jesus' death and resurrection. 'Quick, head off, away with it, in order that the earth does not become full of the ungodly.' The voice is distinctly Martin Luther's. Rulers are the ministers of God's wrath, Luther insisted; it is their duty to use the sword against offenders. They are 'God's hangmen'.[37] Luther is merely one of many representatives of dominant Protestant and Catholic Church theory and practice since the eleventh century.

Charles Wesley's Journal of 1738 bears graphic witness to the tensions between 'secular' and 'spiritual' priorities. Here he recorded his ministry in Newgate prison on the night before the execution of nine prisoners: 'We

wrestled in mighty prayer ... Joy was visible in all their faces. We sang 'Behold the saviour of Mankind: nailed to the shameful tree. How vast the love that him inclined, To bleed and die for thee.' It was one of the most triumphant hours I have known.' The next morning he accompanied them to the gallows: 'They were all cheerful, full of comfort, peace and triumph, assuredly persuaded that Christ had died for them and waited to receive them into paradise ... I never saw such calm triumph, such incredible indifference to dying.' He returned home and wrote: 'Full of peace and confidence in our friends' happiness. That hour under the gallows was the most blessed hour of my life.'[38]

Such ministers as the Wesley brothers, Father John Fletcher (called the Anglican St Francis), and their followers were genuinely concerned for the poor. But where the editors of the *Spectator* readily recognized that 'law grinds the poor' simply because 'such men make the law',Wesley saw no injustice in hanging thieves. But as Gorringe plaintively asks:

> *What was it, then, which prevented them from seeing what the editors of the Spectator so clearly perceived? How was it that they could see people like Wilkes, whose hopeless background they perfectly understood, go to the gallows for offences which were trivial and which involved no violence against the person, without exerting themselves to have the sentence commuted? ... How is it that the question whether the law might be wrong, or even wicked, does not arise for these good Christian people? How could they come away from scenes of judicial murder feeling that this was 'the most blessed day of their lives'?*[39]

Throughout the centuries, the restorative voice of the Gospel did not die completely, but found deep echoes in such movements as the Anabaptist tradition. But, in the words of the Most Rev. E.W. Scott, 'all too often the State has claimed divine authority for legal actions for which no such authority exists. In this process the church, which should have been challenging or critiquing the civil authority from a Biblical perspective, has too often allowed itself to be 'domesticated' and has blessed and sanctioned when it ought to have challenged.'[40] In the first centuries CE, as the Church and the State were defining their own identity, they had engaged in a duet of cooperation. In the twelfth century, the duet became an outright duel, where the dividing lines of power were clearly drawn. Not until the modern period did it lead to full disengagement. In the area of criminal justice, the

Christian church has moved over the centuries from a theology of grace and servanthood, to a theology of law and punishment.

Over the last twenty-five years, there have been a number of initiatives in many countries challenging us to go beyond a retributive justice to a restorative justice. These initiatives have been emerging signs of hope calling for a radical reengagement of the Christian faith in criminal justice issues from a restorative justice perspective. One can recapture the heartbeat of God for restoration, reconciliation, and peaceful communities in a great number of Scriptural passages: in Matthew (5–7) and Luke 6, in Romans (5: 6–11 and 12: 1–21); from 2 Corinthians (5: 11–21) to Ephesians (2: 11–22 and 5: 1, 2) and in many other passages of the New Testament. Other passages, however, were often read politically and used to justify wars, crusades, and vengeful attitudes towards offenders. These include St Paul's letter to the Romans (chapter 13), the first Epistle to Peter (chapter 2), and the Epistle to Titus (chapter 3). We can nonetheless reconcile these texts, and make them work restoratively. As Gorringe writes:

> *Our fundamental hermeneutic principle must be derived from the overall direction of the New Testament documents. The central story they tell speaks of God's movement 'downwards and to the periphery, his unconditional solidarity with those who have nothing, those who suffer, the humiliated and injured'. This represents a diametrically opposite perception to the Roman view which assumed that, as Caesar once said to his rebellious soldiers, 'as the great ordain, so the affairs of this world are directed'. The crucifixion of Jesus, on the other hand, constitutes 'a permanent and effective protest against those structures which continually bring about separation at the centre and the margin'. It is this protest rather than an endorsement of expiatory sacrifice, which is the heart of the New Testament witness. Turning Christianity into a cult centred on an expiatory death achieved long ago, and honoured in the present by other – or inwardly – asceticism, represented an easy option, a refusal of the costliness of the gospel ethic, of a realization of the Jubilee prescriptions. The recovery of a text of protest and critique would serve to create quite different mentalities and structures of affect from those avowed by Christendom.*[41]

The new paradigm of healing, reconciliation and forgiveness has led many practitioners in the justice field – both professional and lay – to undertake restorative justice initiatives. What follows are but a few initiatives now engaging the Christian churches in a re-examination of their attitudes toward the criminal justice system. Over twenty-five years ago, Canadians pioneered the Victim Offender Reconciliation Programs (VORP) which, as its title suggests, focuses on reconciliation. Used at first in property crimes, the Victim Offender Mediation Program (VOMP)[42] in British Columbia, Canada, has provided ample proof over the last several years that, properly done, victim offender mediation can be successfully applied even in the most serious cases.

Relentlessly through the years, the *Church Council for Justice and Corrections (CCJC)* has engaged the churches of Canada on a journey of rediscovery of the theological and biblical foundations of a more satisfying, transformative, justice. CCJC played a significant role in the abolition of capital punishment in Canada and has provided the churches with many valuable hands-on tools in the area of criminal justice.[43] Indeed, the missions of both the Correctional Service of Canada and the National Parole Board are a commitment to enlightened corrections where offenders, victims, and the communities must be treated with respect and professionalism of the highest order. As was evident in the 1997 Vancouver Symposium on 'Satisfying Justice', new partnerships are being formed between various government departments and the private sectors in order to move forward a restorative justice agenda. Initiatives such as Circle Sentencing, family conferencing, restorative parole, and so forth, are now the subject of daily conversation in many quarters. Community Chaplaincies and Circles of Support constitute growing initiatives which seek to involve the faith communities in playing a more significant role with offenders and victims, and for ensuring that crime is returned to the communities for creative solutions.[44] Annually in November, 'Restorative Justice Week' takes place in Canada, and is proving to be one of the most effective educational tools to sensitize people of faith to the challenges of doing justice in a biblical way. Then too, 'A Call to Justice' was a 1997 proclamation by the Interfaith Committee on Chaplaincy in the Correctional Service of Canada; it aims at calling for restorative justice by rediscovering our spiritual roots.

In *An Ethic for Christians* William Stringfellow wrote that 'There comes a moment when words must either become incarnate or the words, even if literally true, are rendered false'.[45] As we have seen, Christianity is

beginning to unearth and revivify the spiritual roots of restorative justice inherent in the original Gospel. The signs are encouraging. Theological reflection on criminal justice evokes a call to creativity, a call to repentance and conversion, and a call to community. As Christians return to the spiritual roots of restorative justice, they will be challenged to discover new ways of doing justice. Repentance, or 'changing one's course in life', should lead to a commitment to influence through servanthood and not through power; to change one's perspectives on crime in the knowledge that the line dividing good and evil cuts through every human being. Restorative justice is a call to build new communities where acceptance and reconciliation are realities. Restoration and reconciliation are lived in the community of the covenant of love between God and humankind, and between individual persons. It is becoming part of a community committed to justice in a world of injustices, a community committed to listening to all sides when crime happens, and a community committed to truth beyond the 'guilty/not guilty' dichotomy. It is becoming a community committed to offering opportunities for reparation and peacemaking so that offenders and victims find healing in a community of hope.

Notes

1. Mackey, *Punishment*, p. 15.
2. Harris, 'The Criminology of Christ', p. 9.
3. Wren, *Education for Justice*, p. 50.
4. Northey, 'Rediscovering Spiritual Roots: The Judeo-Christian Tradition and Criminal Justice', pp. 60ff.
5. Shriver, *An Ethic for Enemies*, p. 9.
6. The best biblical story told by Jesus illustrating forgiveness is Luke 15: 11–32.
7. Roberts and Donaldson, *Apostolic Constitutions*, p. 402.
8. Zehr, *Changing Lenses*, pp. 126–57.
9. Yoder, *Shalom*, p. 34.
10. Williams, *The Bible, Violence, and the Sacred*, p. 162.
11. Wink, *Engaging the Powers*, p. 146.
12. See the poignant story in Genesis 22: 1–18.
13. Barbe´, *A Theology of Conflict*, pp. 24ff.
14. Peels, *The Vengeance of God*, p. 244.
15. Ibid.: p. 294.
16. Ibid.: p. 295.
17. See Jeremias, *New Testament Theology*, pp. 204ff.

18. For a discussion of the concepts see Moule, *Punishment and Retribution.*
19. Alison, *The Joy of Being Wrong*, p. 128.
20. Moltmann, *The Experiment of Hope*, p. 76.
21. Ibid.: p. 81.
22. Moltmann's term in ibid.: p. 79.
23. The best biblical illustration of the transformation or subversion of wrath is John 8: 1–11.
24. See Luke 4: 16ff. Early Church Father Tertullian said that when Jesus disarmed Peter (Matt. 26: 51ff), he thereby disarmed the Church forever.
25. Kee, *Constantine versus Christ*, p. 168.
26. See 'Notes' in both books cited below for examples.
27. Cited in Stassen, *Just Peacemaking*, p. 33.
28. Cited in Wink, *Engaging the Powers*, p. 216.
29. Anderson, 'Jesus and Peace', p. 104.
30. For this and the following see 'Tsedeka Justice', p. 308. These issues, particularly the concept of Tsedeka justice, are thoroughly discussed in Bianchi, *Justice as Sanctuary*, pp. 1–48.
31. This process is well described by Van Ness and Strong in *Restoring Justice.*
32. Berman, *Law and Revolution,* p. 404.
33. Ibid.: p. 115.
34. Ibid.: p. 180.
35. There have been three discernible views of the atonement in the history of the church, of which the second, the 'satisfaction theory', has been the most dominant in Western history since the eleventh century. 'The second group of theories may be said to have originated with Anselm, who saw sin as dishonour to the majesty of God. Thus on the cross the God-man rendered satisfaction for this dishonour. Along similar lines the Reformers thought that Christ paid the penalty sinners incurred when they broke God's law' (Morris, 'Atonement', p. 83).
36. Gorringe, *God's Just Vengeance*, p. 102.
37. Ibid.: p. 131.
38. Linebaugh, *The London Hanged*, pp. 214–15; cited in Gorringe, *God's Just Vengeance*, pp. 3–4.
39. Ibid.: pp. 4–5.
40. Scott, 'Is Canadian Justice Just?', p. 107.
41. Gorringe, *God's Just Vengeance*, p. 82.
42. Copies of two evaluations of this program and more on the program itself, may be obtained from FRCJIA, 101-0678 Eastleigh Cres., Langley, BC, V3A 4C4, Canada.
43. One of its most helpful resources for this discussion is CCJC, *Satisfying Justice.*
44. These documents may be obtained from CSC Chaplaincy, 340 Laurier Ave W, Ottawa, Ontario, K1A 0P9, Canada.
45. Stringfellow, *An Ethic for Christians*, p. 21.

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