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I'm grateful for the guidance early in my explorations of the relationship between Christianity and economics from wise senior economists like Kim Hawtrey, Donald Hay, Anthony Waterman, Geoffrey Brennan, David Richardson, and others. The Zadok Institute and Sydney Christian Economists Group were important to me as a student, and eventually I was put in touch with the Associations of Christian Economists in Britain and the U.S. As well as these economists, historians and theologians have shaped my thinking. Peter Groenewegen and others at University of Sydney helped convince a young theoretically oriented economist that the history of economics was important and interesting. John Hedley Brooke's course on the history of the relations between science and religion while on sabbatical at Oxford was especially significant, as well as discussions on subsequent sabbaticals with Peter Harrison, Margaret Schabas, Bob Nelson, Deirdre McCloskey, Max Stackhouse, and Wentzel Van Huysteen.

One of the difficulties was getting access to the key books and journal articles, something that was a particular problem for me an Australian between university sabbaticals. Australia's higher education system is divided between extremely secular public universities and theological colleges that have prepared candidates for ordained ministry in the denominations. Neither has much interest in the relationship between economics and Christian theology, and library holdings reflect this. So early on I tried to collect together and make accessible some of the key readings (Oslington, 2003, and Oslington, Williams & Hirschfeld forthcoming). I also sought research funding to build a reasonable collection at St Mark's National Theological Centre in Canberra. (Incidentally, St Mark's also holds the archives of the now-defunct Zadok Economists Group and Sydney Christian Economists Group, an excellent resource for anyone wanting to better understand the rise of Christian economics in the late 1970s and 1980s or compare developments across the world.) The peculiarity of the Australian system is partly why I joined friends four years ago to start a Pentecostal Christian Research University in Sydney, which would be the first private university accredited in Australia since commonwealth government regulations permitted it. Australian Catholic University is actually a public university that came out of gov-

ernment university reforms in the 1980s and for many years lacked both a chapel and a theology faculty. Australia is a peculiar place.

Kurt and Andy asked contributors to this symposium to nominate two works encountered early in our career that influenced our outlook as Christian economists. The 1994 symposium in *Faith and Economics* was important for me, including contributions from John Tiemstra, David Richardson, and Paul Heyne (who I sadly never had the pleasure of meeting). In trying to sort through the issues, I was increasingly attracted to study of the history of the relationship, and an important guide in this was Anthony Waterman's 1987 survey, to which Ross Emmett, his then PhD student and research assistant, contributed.

They also asked contributors to nominate two works we would recommend to a young economist, and to explain why. My first recommendation would be to do some reading in the history and philosophy of economics, and a good place to start would be Roger Backhouse's *The Penguin History of Economics* (more accessible than the sprawling unfinished work of Schumpeter, Viner's unfinished history of the relations between Christian theology and economics, or Anthony Waterman or Donald Winch's books on the beginnings of the discipline in Britain in the 18th and 19th centuries). The almost complete disappearance from leading undergraduate and graduate programs of the history of the discipline, in its wider intellectual context, impoverishes the education of contemporary economists. My second recommendation would be a book which I suspect will appear on a few lists, Donald Hay's *Economics Today: A Christian Critique*. The main reason I'm recommending it, though, is not the sensible and theologically well-informed treatment of various economic issues, but the attention to hermeneutical questions, especially in the appendix which many readers overlook.

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I earned my PhD in economics from Harvard University in 1989 and went on to teach economics at Occidental College, a small liberal arts college in Los Angeles. I was not Catholic, and accordingly had no inkling that there even was a body of work labeled “Catholic Social Thought.” Prior to my conversion, doubts about mainstream economics had already begun to creep in. Most notably, I began to worry that