

two books provide a good introduction to the bilingual approach that is necessary to do economics in a way that is nourished by the Catholic tradition.

**References**

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**John P. Tiemstra**  
Calvin College, emeritus

My serious study of Christianity and economics began with a seminar at the Institute for Christian Studies in Toronto in July 1974, led by A.B. (Tony) Cramp of Cambridge University and Bob (Bob) Goudzwaard of the Free University of Amsterdam. That was also where I met George Monsma and Eugene Dykema, and began discussing with them the possibility of my teaching at Calvin College.

The seminar took a hard critical look at neoclassical economics, suggesting that it is not a useful paradigm for scholars looking for a Christian approach. I found this argument very convincing, but for a long time it was hard to find the case made in print. Cramp’s notes were issued in booklet form by ICS, but were not easily available. Goudzwaard’s ideas about this became more available with the publication of his magnum opus, *Capitalism and Progress*, which appeared in English in 1979.

But a more influential voice, at least with English-speaking economists, was Donald A. Hay of Oxford University. Hay published a couple of pamphlets in the 1970s that circulated among the few who were interested in these ideas. One of these was reprinted in the *Through the Eye*

of a *Needle* readings collection that we produced for our Calvin economics students, the first edition of which appeared in 1984. His work finally came out in book form as *Economics Today: A Christian Critique* in 1989. It was published by British Inter-Varsity, and was briefly distributed in the U.S. by Eerdmans.

*Economics Today* sealed the case, as far as I was concerned. Hay devotes his first 80 pages to covering biblical and theological principles that bear on economic life. This material is an open-minded look at what our religious faith teaches us about how we conduct our business with each other. Then he contrasts that with the account from neoclassical economic thought, to devastating effect. This book had a profound influence on my thinking and my career.

But if I were going to leave the neoclassical school behind, how would I do economics? What paradigm would I use? By the early 1980s, a number of Calvin alumni were doing graduate work in economics at the University of Notre Dame, and that is where I found the answer I was seeking. In a 1983 book titled *An Inquiry into the Poverty of Economics*, Charles Wilber and Kenneth Jameson (both then at Notre Dame) proposed Post-Keynesian Institutional (PKI) economics as an alternative to conventional, mainstream thought. They elaborated this approach in the sequel, *Beyond Reaganomics*, which appeared in 1990. While this school of thought has always been rather loosely defined, it gave me a place to start my analytical work.

The other piece of the missing paradigm came from Michael Novak's landmark work, *The Spirit of Democratic Capitalism*, which appeared in 1982. Novak conceived of society as consisting of three sectors, not just two. There was the business sector, the government sector, and the moral-cultural sector. His book described the vital role each of these play in constructing a good society, and how they interact with each other. This structure has guided much of my research since then.

By 1990, there was quite a large, serious, scholarly literature about Christianity and economics. I wrote a literature survey with 121 references that appeared in *Christian Scholar's Review* (with the customary delay) in 1993. Since then, the literature has continued to grow. For young economists today looking for a way into Christian thinking about economics and the economy, there is an abundance of resources. Here are the two I would suggest as a start.

First, read Daniel K. Finn's *The Moral Ecology of Markets*. Finn be-

believes that self-interested behavior in the context of markets can be a vital part of a moral society, but only if there is a context of moral institutions of civil society, individuals and groups understand and behave according to moral principles, and there is provision for essential goods and services. Finn helps us understand how the problems of our economy relate to our understanding of fundamental moral principles.

*Global Neighbors: Christian Faith and Moral Obligation in Today's Economy* is an anthology, edited by Douglas A. Hicks and Mark Valeri. It contains essays by many of today's distinguished Christian economists, scholars of business, and theologians, including Rebecca Blank, Rebecca Todd Peters, Jeff Van Duzer, Kent Van Til, Shirley Roels, and quite a few others. The emphasis is on globalization, and a variety of views are represented. The reader catches up quickly with an important conversation that has been going on for a while now.

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