

talent and treasure. Volunteer groups rely heavily on non-monetary resources to support their organizations. This suggests the need for additional research on a congregation's total resource income and expenditures and the process of making decisions about resource utilization. The structure and values of the group, clergy and laity roles, and the links to larger denominational bodies all make an impact on the decision-making process.

Ted Ownby discusses the Church of Christ in the Southeast, while Klay and Lunn mention the restorationists. However, the book provides no discussion of the role of the Christian Church (now the Disciples of Christ, Independent Christian Churches and the Churches of Christ). In the nineteenth century the Christian Church was a unified movement which, according to Walker (1992), was marked by "... bold evangelism, enrichment of church life, serious educational programmes, and a vital church press" (p. 414). Founded by Barton Stone, Thomas and Alexander Campbell, this movement was characterized by revivals, printed materials, and large increases in church growth. Between 1850 and 1900, numbers of members increased from 118,000 to 1,120,000, fifth among religious bodies in the United States (Walker, p. 415). This rapid growth is more significant due to the fact that there was no assistance from emigration; in addition, only adult conversions were counted. Unlike many evangelical congregations of the 20th century the Christian Church did not move in the direction of transdenominationalism, although the more conservative of the congregations have exhibited the aforementioned characteristics of evangelicals. Curious it is, indeed, that a movement of this size, which possesses such similar characteristics to evangelicalism, would be absent from this book.³

The editors note many additional research opportunities for scholars in evangelicalism. In addition to their suggestions I would mention the use of theories of economics and religion to enhance our understanding of evangelical structures and decision-making processes. For example, use of the research of Douglass North, Joe L. Wallis, John C. Hilke, Laurence Iannaccone, Barbara Redman and Kenneth Elzinga would greatly enrich scholarship in this field.

Overall, the book provides a good historical and institutional description of evangelicals and their relationship to financial funding. It is excellent for non-technical reading and for a broad understanding of the movement and all its colors. The case studies are informative and interesting and the general articles offer a good feel for the past and current history of this important American religious movement.

Endnotes

- 1 This is consistent with findings in Hoge (1994).
- 2 Yohn notes that these entrepreneurs were so successful they were eventually absorbed by their male counter-

parts in parallel organizations.

- 3 An excellent discussion of this movement is found in Williams (1991).

References

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A Catholic Response to Economic Globalization: Applications of Catholic Social Teaching

Paul Cleveland, Gregory M.A. Gronbacher, Gary Quinlivan, and Michel Therrien. Grand Rapids, MI: Center for Economic Personalism. 2001. ISSN: 1531-4057. \$6.00.

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This thoughtful document advances the dialogue about globalization by focusing on key principles of Catholic social teaching relevant to the worldwide economic phenomenon called globalization. Most readers will not be in agreement with all the authors' points, but should come away believing that Catholic social teachings can be instrumental in fashioning a more humane and improved globalization process than the one we are presently experiencing. The authors are not as critical as this reviewer of the present predominating version of globalization, yet they manage to touch upon most major points of contention in the ongoing debates about globalization's evolution.

First, let me highlight some areas of agreement with the authors. They do a good job of quoting Catholic ecclesial authorities on the globalization topic, starting with the present Pope. They rightly highlight the following quotation from John Paul II:

Globalization must allow for greater participation by people, not their exclusion or isolation; it must apply a greater capacity to share, not to impoverish a large part of the population for the benefit of the few. Nobody must be excluded from economic circles; on the contrary, each and every one should benefit from technological and social progress, as well as from the fruits of creation (p. 1).

After the Pope, Bishop Diarmuid Martin, Secretary of

the Pontifical Council for Justice and Peace, is the next most quoted Church figure, articulating perspectives on globalization, such as,

Building a truly global economy cannot be simply a question of the transnational expansion of personal or corporate interest. It means, above all, building a system which permits the active participation of all persons and nations in realizing the God-given potential with which they have been endowed, an economy that is truly at the service of the entire human family" (p. 9).

Six key principles of Catholic social teaching are examined in order to analyze economic globalization: (1) human dignity and human capital; (2) solidarity and participation; (3) the preferential option for the poor; (4) the universal destination of material goods; (5) the common good; and (6) genuine human development.

Regarding human dignity and human capital, Francis Cardinal George of Chicago is quoted:

At the very foundation of a globalization that is just and equitable is the dignity of the human person. . . . Without this focal point, any project for society is bound to go astray and enslave rather than set free. We must make the proclamation in a globalized world (p. 8).

The authors make a strong assertion that globalization will come to serve the genuine interests of the human family only if an appropriate political and cultural framework circumscribes the process. They do not define this framework; rather, they criticize "collectivist economic systems" and stress an individualized conception of the primacy of the human person.

Solidarity and participation are stressed, again appropriately quoting the Pope:

The Church . . . is called not only to promote greater integration between nations, thus helping to create an authentic globalized culture of solidarity, but also to cooperate with every legitimate means in reducing the negative effects of globalization, such as the domination of the powerful over the weak, especially in the economic sphere (p. 10).

Archbishop Renato Martino warns, "A process of globalization without the safeguard of a determined ethic of solidarity, can only result in rendering existing imbalances more acute" (p. 10). The authors affirm that "one's willingness to participate in the social order while striving for social justice is the social virtue of solidarity. . . . and, solidarity requires a radical commitment on the part of individuals to the common good" (p. 11). They conclude that

Solidarity is an indispensable social virtue for the realization of economic globalization's full potential. Without solidarity, globalization will inevitably turn against the human person and subject multi-

tudes of people to the destructive consequences of greed, envy, and an unrestrained individualism (p. 13).

Their warnings that solidarity and/or redistribution cannot be forced upon others, and that ultimately charity and service are the commitments that are key to solidarity, reduce the concept of solidarity to an individualistic voluntary philanthropy as opposed to being a matter of economic justice. Humane labor standards, for example, will not be enhanced throughout the world merely through charity and service.

The preferential option for the poor is done a disservice with a particularly weak section on this social teaching principle. It is not enough to briefly state that this option is a special form of primacy in the exercise of Christian charity to which the whole Church bears witness. I do like their Biblical reference that failure to practice this fundamental option "is to be like the rich man at the gate who pretended not to know the beggar Lazarus lying at his feet" (p. 14). However, to assert that the economic productivity of globalization can generate tremendous surplus that the Church can then provide for those who are unable to provide for themselves is to miss an important component of the option for the poor. Those corporations and individuals who most benefit economically from globalization are called, in the option for the poor, to prioritize the poor in their very economic activity, not simply provide charity after the profits have been generated. A more holistic understanding of the option for the poor should imply seeing the economic world from the perspective of the poor, which will cause the financial leaders of globalization efforts to create a much more humane global economy than the one presently being fashioned.

Private property and the universal destination of material goods are given much more ink than the option for the poor. Here, some Christians, "influenced by various theologies of liberation, have taken issue with this aspect of free enterprise, arguing that property rights, as a human construct, exploit the poor" (p. 14). Those influenced by these theologies are unfairly reduced to followers of the philosophies of Karl Marx. Pope Leo XIII is cited to help conclude that "property is a natural extension of who we are" (p. 15). Frederic Bastiat, a Catholic economist of the eighteenth century, is quoted to argue that the law secures the right to property, and that the rule of law "implies an objectivity on the part of the legal and juridical system, that all are treated equally . . . the rule of law in the protection of property rights is necessary for the proper growth of economic globalization" (p. 15). Such arguments are ambiguous about how globalization proponents understand the rule of law. Are the authors talking about local, national, or international laws, which have clearly been in tension with each other throughout the globalization process? What about intellectual property laws that, for example, facilitate

corporations spreading their corn and other agricultural seeds around the globe or pushing the frontiers of calling other life forms their property to be sold on the global market? While I disagree with the harsh defense of property rights here, there are basic elements of the authors' perspectives that most (myself included) would agree with: "that God intends the goods of the earth to benefit all human beings;" and that "through good stewardship, it is private ownership, coupled with a limited but secure political order, that best serves the common good" (p. 17).

The *Catechism of the Catholic Church* is quoted to explain the three essential elements of the common good: (1) presupposition of respect for the person; (2) social well-being and development of the group; and (3) the stability and security of a just and peaceful order. Here the authors rightly assert that the common good requires that an authentic relationship exist between the good of the individual and the good of society, especially in the face of fears that unfettered globalization will accentuate individualism in the marketplace and cater to the whims of powerful interest groups, such as corporations or national governments.

Genuine human development is the last Catholic social teaching principle discussed. Here I agree with the authors, who quote Pope Paul VI, that for development to be complete, "we must work for the . . . development of the whole human being and all people" (p. 21).

The second half of this book addresses opportunities and challenges presented by additional moral and cultural concerns about globalization. Upheaval within the process is acknowledged, but compared to the negative side of the industrial revolution. I disagree with the authors' claim that "it is far too easy to blame injustice on the market system, or some other social structure, for what, essentially, is the cumulative effect of personal sin" (p. 24). It is far too easy to blame personal sin, when social sin and the "structures of sin" must be acknowledged for their strong presence in the current version of globalization. To the assertion that "The market is only an instrument of free trade that inevitably reflects those virtues and vices contained within the human heart. Thus, the moral onus of economic injustice cannot be placed upon the market, even a global market" (p. 25), I respond with the question, "Then where do we place it?" I would assert that a certain share of the onus must be placed on the market and those most responsible for its growth and functioning. Another share falls on us all to be moral participants in forming a more humane global economy.

Regulation is criticized at several junctures as part of a statist approach to the problems of social, economic, and environmental injustices. Blame is placed on struggles of personal morality, the tenacity of secularism in human society, and the ubiquity of political corruption, all signs of personal sin. While I agree that there are limits to the effectiveness of some forms of regulation, today's unfettered globalization process clearly favors those people and

economic entities that already have tremendous market power. Here I believe the authors could have done more than merely criticize regulation; rather, they should have encouraged people of faith more strongly to participate in their economic lives in ways that are consistent with their faith values.

The authors assert that economists "ultimately assess the effectiveness of a system in terms of its productivity and the distribution of goods and services" (p. 25). Here, efficiency is identified as a moral concern, because an efficient economy is more capable of producing the surplus necessary to feed the hungry, clothe the naked, and house the poor. Thus, the globalized free enterprise system is victoriously claimed as the most efficient economic system. The tone resonates of neoclassical economics' overemphasizing profit maximization, paying some attention to utility maximization, and underrepresenting the value of virtue in personal and corporate economic decisions. In jumping to the book's conclusion, the authors do acknowledge that their "concern is with finding a system that best promotes material well being in a world in which people do not necessarily act virtuously" (p. 50). Catholic social teaching concerns itself with promoting such virtue, and acknowledges that it is also within the nature of human beings to be virtuous.

The increasing gap between rich and poor is observed, beckoning a deeper analysis. Concern that relative poverty can lead to social instability and alienation is also acknowledged, yet the authors speak of radical egalitarianism and equality being a modern "collectivist" concern that goes beyond the bounds of justice. I think that most who express concern about the growing disparity between rich and poor do so out of a genuine desire to see a global community that treats all fairly and prioritizes the poorest and most vulnerable. Absolute poverty is rightly posed by the authors as a valid moral concern, but charity is again proposed as a partial step, as opposed to economic justice moving the global community towards a fuller solution.

With regard to monopoly and exploitation, the authors rightly assert the need to address the reality that "globalization tends to lead to the concentration of economic power, making monopoly all the more likely" (p. 30). Exploitation of those in need is to be avoided at all costs. Bishop Martin is quoted emphasizing the need for equal opportunity among trading partners. Addressing the World Trade Organization, he speaks of the need for a multilateral organization to develop the rules of international business, but criticizes the current system and institutions: "The rules are not sufficient. . . . poor countries do not have ready access to resources and benefits, and their capacity to negotiate is not in proportion with the strength of the rich countries" (p. 32). While distinguishing between two forms of monopoly, the authors assert a moral objection when a company is able, through coercion, to eliminate or unduly restrict fair

competition. To the question, does globalization per se give rise to such monopolies, the authors conclude that "while caution must be exercised—and prudent antitrust laws must be established and enforced when necessary—exaggerated concern over globalization leading to monopolies is not justified" (p. 35). I think there is justified cause for greater concern.

Globalizing culture is well-critiqued for leading to the erosion of the cultures of mostly poorer nations. Here, Luke 9:25 is quoted: "What profit is there for one to gain the whole world yet lose or forfeit himself?"

Environmental stewardship issues are addressed, positively recognizing God's desire that all resources be shared with as many people as possible, including future generations; but the authors find that some environmentalists' lack

of an anthropocentric focus reduces down to an argument for population reduction. The abuse of land management that often results from producers attempting to reduce the overhead costs associated with production is acknowledged, but regulatory mechanisms to address such abuse are deemed price distorting command and control regulations that attempt to achieve environmental standards outside the parameters of the market.

Finally, the book ends with a call to evangelization; it affirms that the Church must be present in the globalization process to secure a better place for the poor and marginalized. I wholeheartedly agree with such an objective and feel that this book is worth reading to help create dialogue towards such a goal. ■