

"Christian Ethics for Christian Economists: An Annotated Bibliography"  
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Donald McCloskey's recent article and now book, *The Rhetoric of Economics* (Madison: University of Wisconsin Press, 1985), has been an extremely important part of my own attempt to try and understand the ethical dimension of economic thought. In my view however, his work does not stand alone. Rather, it has strong affinities with the work done by Thomas Kuhn in *The Structure of Scientific Revolutions* 2nd Ed. (Chicago: Univ. of Chicago Press, 1970 [1962]). Kuhn interprets knowledge in terms of the community doing the knowing. So, when he wants to understand how revolutions in scientific knowledge take place, he examines the activities of the scientific community. There he discovers that the community has its own internal code for deciding what is normal scientific activity and what is abnormal (or anomalous). This internal code is critical for the distinction between knowledge which is scientifically credible and that which is not. McCloskey's affinity to Kuhn is established because of McCloskey's parallel concern with the community of knowers. In McCloskey's case he is concerned to distinguish between how economists say they work (in the formal discussions of methodology) and how individual economists and the community of economists actually behave to ensure that their views command respect. He does this by analysing the rhetoric of this distinct community.

This concern for communities as the bearers of tradition and knowledge is a familiar one for those of us who continue to be nurtured by the traditions of the biblical people. It has a special relevance, however, for anyone who wants to bridge the great divide between the community called social ethics and the community called economics.

Some may think that this division is just another name for the gulf of scientific ignorance in which theologians (especially theologians on the left) are thought to be immersed. Economists often are heard to complain that churches and/or theologians are knee deep in economic debate justified only by their theological resources, as if the whole body of economic literature was irrelevant. To show how economists can also function as a self-justifying community, as if the whole body of literature known as Christian ethics did not exist, let me use an illustration.

In May of 1986, there was a conference of Anglican economists convened in Winnipeg. I attended as a representative of the category 'Anglican, non-economist, theologian'. It was a significant event and I was privileged to have been included, but there was one recurring event that puzzled me deeply and which Kuhn and McCloskey have helped me to understand. With regularity, whenever one of the economists developed an argument referring to an ethical dimension of economic life, they would do so in reference to

an economist who has written explicitly on ethical issues. I am thinking here of Frank Knight, Kenneth Boulding, and the like. These little interactions stood out for me like beacons in the mist for they marked boundaries of permitted discourse. Even in matters of explicit ethical concern, the conversation remained within the specified community of economists.

It is this experience of mutually exclusive self-justifying communities that McCloskey helps us to illumine. Using McCloskey, I think a more accurate representation of the debate between ethics and economics is the exchange of words between separated rhetorical communities without common reference.

Some may think that the best way to build a bridge between these communities is to place the adjective 'Christian' before each of them. My response is one of caution. On the one hand, the scandal of our denominational divisions indicates that there is no guarantee that Christian affiliation ensures understanding, much less agreement. On the other hand, that may be a reasonable place to start if only because people with a common religious commitment may be more willing to work harder to ensure that effective communication takes place.

One personal response to that experience in Winnipeg is a reaffirmation of my own need as an ethicist to continue reading the literature of economics so that I may gain a greater appreciation of the world as economists see it. This bibliographic essay is another response. At the invitation of the Secretary of the Association of Christian Economists, John Mason, I have compiled a reading list of books in Christian ethics that would provide for Christian economists a window into the rhetorical community of Christian ethics.

This list is not definitive and on review I am struck by how idiosyncratic it has become. Many important ethicists have not been included either because I am insufficiently aware of their work or because their approach was represented in part at least by others. I have tried to provide a range of approaches, a variety of denominational perspectives, and an international dimension. I have divided them into five sections according to difficulty and subject matter (introductory, general, advanced, the Bible and ethics, and social ethics).

The reader will note that I have tended to shy away from books that explicitly deal with economics from an ethical perspective, though some are referred to. There are a number of reasons for this. Within the field of ethics, economic issues are dealt with under the heading 'social ethics'. More so than ethics generally, social ethics is at its core an interdisciplinary enterprise. Furthermore, it is not only interdisciplinary but multidisciplinary. That means that the field of social ethics describes the interaction of ethics with philosophy, sociology, anthropology, psychology, political science, economics and so on. On that basis, a

bibliography which concentrated on the intersection of ethics and economics might provide an economist with more information about the partners in dialogue than it would about the discipline of ethics as such.

Secondly, there are notorious methodological conflicts between the discipline of economics and other disciplines in the social sciences--sociology and political science for instance. These other disciplines are immensely important for the social ethicist. However, a bibliography which focussed exclusively on them would be merely an invitation to transfer those conflicts onto new ground. My desire is to paint for the reader a picture of the discipline as it appears to someone inside it.

All that having been said, there may still be some who would feel denied if I did not say where they could find the best place to enter that particular debate about ethics and economics. For that group I will make the following recommendations. In Beverly Harrison's book *Making the Connections* (see Social Ethics section) there is an article entitled "The Role of Social Theory in Religious Social Ethics." In this article she neatly demonstrates the implications for social ethics of different choices in social theory through an examination of Reinhold Niebuhr's political realism, Max Weber's sociology, and Marxian political economy.

Lee Cormie is an important Catholic theologian whose article "The Economic Crisis Is a Moral Crisis" appears in C. Lind and T. Brown (eds.) *Justice as Mission: An Agenda for the Church* (Burlington, Canada: Trinity Press, 1985). In this short article Cormie places the 1983 Canadian Bishops' statement "Ethical Reflections on the Economic Crisis" in the context of papal teaching, the teaching of the Canadian bishops, and developments in the Third World.

The best most recent book I can recommend is a collection edited by Bruce Grelle and David A. Krueger entitled *Christianity & Capitalism: Perspectives on Religion, Liberalism & the Economy* (Chicago: Center for the Scientific Study of Religion, 1986). In particular the two essays by the editors are worth noting. Bruce Grelle describes the significance for religious studies of perspectives from social theory and David Krueger surveys twentieth century Protestant social ethics on questions of economic life in general and capitalism in particular. Taken together, the footnotes from these articles will provide the best possible entry into economic questions as seen from the perspective of social ethics.

#### INTRODUCTORY

Waldo Beach & H. Richard Niebuhr (eds.) *Christian Ethics: Sources of the Living Tradition* 2nd Ed. (NY: Random House, 1973 [1955]). If your first concern is to know what Augustine or Aquinas or Luther had to say about ethics, this is the place to

begin. Essentially a compilation of excerpts, it also has short introductions to each of the authors. For more on H. Richard Niebuhr, see the General section.

- Bruce C. Birch & Larry L. Rasmussen **Bible & Ethics in Christian Life** (Minneapolis: Augsburg, 1976). A good survey of the problems encountered in relating the Bible to Christian ethics; some attempts to overcome the problems; and the resources the Bible continues to make available to us. It also contains a useful bibliography on the subject although it is a little out of date now. It is as easily written as this material gets.
- R. S. Downie **Roles & Values: An Introduction to Social Ethics** (London: Methuen, 1971). The easiest book I have come across to introduce students to social ethics rather than moral philosophy, since it looks at the importance of role theory for moral decision making. Caution: this is a book about ethics, not Christian ethics. Recommended for students with no background in sociology.
- A. R. C. Duncan **Moral Philosophy** (Toronto: CBC, 1965). For students with no background in philosophy, this is the place to start. This book began life as a series of CBC broadcasts in the CBC Massey Lecture series. Prof. Duncan retired as head of the Philosophy Department, Queen's Univ., Kingston, in 1980. As with the previous selection, this is a book about moral philosophy, not moral theology.

#### GENERAL

- (Paul Abrecht) **Church & Society: Ecumenical Perspectives, Essays in Honour of Paul Abrecht**, Roger Shinn (ed.); **THE ECUMENICAL REVIEW** 37/1 (1985). Abrecht was director of the WCC sub-unit on Church and Society from 1948 to 1983. His name is therefore associated with the most important and controversial developments coming out of that office. This book also establishes the continuity between Abrecht and J. H. Oldham, the Anglican layman and colleague of William Temple, who was so influential on the Church and Society movement prior to the creation of the WCC.
- Joseph L. Allen **Love & Conflict: A Covenantal Model of Christian Faith** (Nashville: Abingdon Press, 1984). The concept of covenant is especially important in Protestant ethical discourse. I currently am using this as a required text for Protestant and Anglican seminarians. Allen teaches ethics at the Perkins School of Theology, Southern Methodist Univ.
- John C. Bennett **The Radical Imperative: From Theology to Social Ethics** (Philadelphia: Westminster Press, 1975). About 15 years ago Bennett retired as president of Union Theological Seminary in New York City. That means that he was and continues to be very influential in the American context and also that he did

very little writing in book form. He was/is very active in ecumenical circles (esp. WCC) and his name is strongly identified with the journal CHRISTIANITY & CRISIS. Of special interest to members of the A.C.E. is his call in this book for a renewed economic ethics.

Dietrich Bonhoeffer *Ethics*, Eberhard Bethge (ed.) (London: SCM Press, 1955). Bonhoeffer was executed in the concentration camp at Flossenburg, April 9, 1945. Perhaps because of his status as a Christian martyr he has exercised considerable influence over Protestants trying to come to terms with the dilemmas of war. A more readable introduction to Bonhoeffer's work would be his *Letters & Papers from Prison* 3rd Ed. (London: SCM Press, 1971 [1953]).

Robert Cooper (ed.) "What Does It Mean to Be Good? A Consultation on Ethics" ANGLICAN THEOLOGICAL REVIEW LXI/1 (1979). Anglican moral theology is in considerable disarray right now. This special issue of the ATR is a good example of the state of the question. For a constructive attempt to deal with some of the problems, see Timothy F. Sedgwick's "Revisioning Anglican Moral Theology," in ATR LXIII/1 (1981).

Charles Curran *Directions in Catholic Social Ethics* (Notre Dame: Univ. of Notre Dame Press, 1985). Charles Curran is arguably the most highly respected American Catholic moral theologian. That makes it all the more surprising that his work should be criticized by the Vatican, as now is the case. He has published many books, including the important series *Readings in Moral Theology* (see Bible & Ethics section). This is just his most recent.

James M. Gustafson *Protestant & Roman Catholic Ethics* (Chicago: Univ. of Chicago Press, 1978). Gustafson is a Protestant and former student of H. Richard Niebuhr, though he has taken a more conservative road. He is most well known for his attempts to understand and reconcile Protestant and Catholic positions. In that sense I would say this is his best book. Other books to look at might be his *Christ & the Moral Life* (NY: Harper & Row, 1968) and his series *Ethics from a Theocentric Perspective* (Chicago: Univ. of Chicago Press, vol. 1 in 1981, vol. 2 in 1984).

Stanley Hauerwas *A Community of Character: Toward a Constructive Christian Ethic* (Notre Dame: Univ. of Notre Dame Press, 1981). Hauerwas is a leading figure in the attempt to critique liberalism from a conservative perspective. In particular he is concerned to recover the importance of "the virtues" because he considers the formation of character to be central to the Christian life. Other important books of his are *Vision & Virtue: Essays in Christian Ethical Reflection* (Notre Dame: Univ. of Notre Dame Press, 1981) and *The Peaceable Kingdom: A Primer in Christian Ethics* (Notre Dame: Univ. of Notre Dame Press,

1984).

Paul T. Jersild & Dale A. Johnson **Moral Issues & Christian Response** 3rd Ed. (NY: Holt, Rinehart & Winston, 1983). Libraries are full of books like this. They are extremely useful because they offer a range of viewpoints by well-known authors on topics of pressing moral concern. They also are easily and quickly dated. This one deals with the current moral crisis, ethics and sex, racism, feminism, homosexuality, capitalism v. socialism, 1st world v. 3rd world, nuclear war, capital punishment, genetic engineering, abortion, and euthanasia.

Paul Lehmann **Ethics in a Christian Context** (NY: Harper & Row, 1963). This book has been a standard text for many years and it remains durable. Concerned as it is with the boundary between religion and ethics, it includes useful treatments of Aristotle, Kant and William James, as well as a useful critique of both Roman Catholic and Anglican moral theology.

Edward LeRoy Long, Jr. **A Survey of Christian Ethics** (NY: Oxford Univ. Press, 1967). There are several surveys of this type although this is one of the most recent. Long recently has published a follow-up called **A Survey of Recent Christian Ethics** (NY: Oxford Univ. Press, 1982).

Alasdair MacIntyre **A Short History of Ethics** (NY: Macmillan, 1966). There are many surveys of this sort. This is a good one by an important moral philosopher (see Advanced section). Note that it is a history of ethics, not Christian ethics.

John MacQuarrie (ed.) **A Dictionary of Christian Ethics** (London: SCM Press, 1967). A dictionary of Christian ethics can be invaluable for anyone doing sustained work in the field. This would be the best available except that it just has been surpassed by the second edition, edited by MacQuarrie and James F. Childress, and published as **The Westminster Dictionary of Christian Ethics** (Philadelphia: Westminster Press, 1986).

Enda McDonagh **The Making of Disciples: The Tasks of Moral Theology** (Wilmington, Delaware: Michael Glazier, 1982). McDonagh is an Irish Catholic writer attempting to revise moral theology after Vatican II and after liberation theology. This would be a recommended book for Anglicans wanting to move in the same direction. Another important book of his is **Doing the Truth: The Quest for Moral Theology** (Notre Dame: Univ. of Notre Dame Press, 1979).

Walter Muellder **Moral Law in Christian Social Ethics** (Atlanta: John Knox Press, 1966). In the same way that Reinhold Niebuhr dominated Union Seminary in New York City, and H. Richard Niebuhr dominated Yale Divinity School, so Walter Muellder dominated the Boston University School of Theology through an approach which came to be known as "communitarian personalism." Other

books to look at are his *Foundations of Responsible Society* (NY: Abington, 1959), *Methodism & Society in the Twentieth Century* Board of Social & Economic Relations of the Methodist Church (ed.) (NY: Abington, 1961), and a more recent collection *The Ethical Edge of Christian Theology: Forty Years of Communitarian Personalism* (Edwin Mellon Press, 1982). (See the Social Ethics section for an important volume of essays in his honour.)

H. Richard Niebuhr *The Responsible Self: An Essay in Christian Moral Philosophy* (San Francisco: Harper & Row, 1963). H. Richard Niebuhr was less well known and less prolific than his brother Reinhold, but he was probably the better ethicist and theologian. Many of the most well known American ethicists today trained under him. He was in continuous dialogue with the discipline of sociology. Other books that are very much worth your effort are *The Social Sources of Denominationalism* (NY: Meridian, 1957), *The Kingdom of God in America* (NY: Harper & Row, 1937), and *Christ & Culture* (NY: Harper & Row, 1951).

Reinhold Niebuhr *An Interpretation of Christian Ethics* (NY: Seabury, 1935). The most famous member of the family, Reinhold became a socialist in the 1920's when he was working in an industrial mission in Detroit. He became most clearly identified with the "Christian Realist" position which was also part of the anti-communist tide of the 1950's, and during this period he gained prominence in establishment and government circles. He returned to a more critical position during the anti-Vietnam War protests of the late 1960's and early 1970's. More so than other writers, from an intellectual point of view there are several Reinhold Niebuhrs. Other books of his to look at are his Gifford Lectures for 1939 *The Nature & Destiny of Man: A Christian Interpretation* (NY: Scribner's, 1941), *Moral Man & Immoral Society: A Study in Ethics & Politics* (NY: Scribner's, 1932), and *The Children of Light & the Children of Darkness: A Vindication of Democracy & A Critique of its Traditional Defense* (NY: Scribner's, 1944). An important biography of Niebuhr recently published is Richard Wrightman Fox's *Reinhold Niebuhr: A Biography* (NY: Pantheon, 1985).

Oliver O'Donovan *Resurrection & Moral Order: An Outline for Evangelical Ethics* (Nottingham: Inter-Varsity Christian Fellowship, 1986). O'Donovan is an Anglican from the evangelical tradition, formerly at Toronto, now teaching at Oxford. This tradition has been important historically for Anglicanism but often is unrepresented in the Anglo-Catholic version of moral theology.

Paul Ramsey *The Just War* (NY: Scribner's, 1968). Ramsey is one of the most well-known conservative ethicists teaching in the United States today. See also his *Basic Christian Ethics* (NY: Scribner's, 1950).

Herbert Waddams *A New Introduction to Moral Theology* (London: SCM, 1964). This is an introduction to the Anglo-Catholic tradition in Anglican moral theology, updated to try to come to terms with Freud. It includes a useful glossary of terms and a bibliography for further reading in this tradition.

J. Philip Wogaman *A Christian Method of Moral Judgment* (Philadelphia: Westminster Press, 1976). Wogaman is Dean of Wesley Theological Seminary in Washington, D.C. This is a standard textbook in some seminaries. Wogaman writes from an idealist philosophical position, makes use of political theory and has written several books on ethics and economics, including *The Great Economic Debate: An Ethical Analysis* (Philadelphia: Westminster, 1977). His most recent book is *Economics & Ethics: A Christian Inquiry* (Philadelphia: Fortress Press, 1986).

John Howard Yoder *The Politics of Jesus* (Grand Rapids: Eerdmans, 1972). Yoder is a Mennonite and his writing reflects that tradition's long-standing pacifist position. This book is very widely read because of the way it offers access to that tradition and to its radical position. Another book of his to look at would be *The Priestly Kingdom: Social Ethics as Gospel* (Notre Dame: Univ. of Notre Dame Press, 1984).

#### ADVANCED

Elizabeth Schussler Fiorenza *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (NY: Crossroad, 1983). This is not unambiguously an effort in the field of ethics. However, the field of biblical studies is in such creative upheaval right now that it is important to indicate how a feminist reading of the New Testament affects Christian ethics. There are other examples but this is one of the most erudite. For more on feminist ethics see Harrison (in the Social Ethics section below) or Carol Robb's "A Framework for a Female Ethics" *JRNL. OF REL. ETHICS* 9:48-68 (1981). If you are interested in following current debates in the field of Christian ethics, the *JRE* is one of the journals to monitor.

Stuart Hampshire *Morality & Conflict* (Cambridge: Harvard Univ. Press, 1983). Hampshire is a contemporary moral philosopher with a considerable reputation. This book begins with the rejection of Aristotle's notion (and most everybody else's notion as well) that the ideal human life is a life of harmony. For Hampshire life begins and ends with profound moral conflict.

Alasdair MacIntyre *After Virtue* (Notre Dame: Univ. of Notre Dame Press, 1981). Some people say this is one of the best books in moral philosophy to appear in years. MacIntyre attempts to explain the problems of twentieth century moral philosophy (its seeming irrelevance) in terms of the failure of the Enlightenment tradition to justify morality. His solution is a conservative



one--the return to virtue. Hauerwas has been heavily influenced by ManIntyre.

Richard A. McCormick **Notes on Moral Theology 1965-80** (Boston: University Press of America, 1980). McCormick is one of the leading American Catholic moral theologians. This is a collection of review articles that he writes each year in the journal THEOLOGICAL STUDIES. Consequently it summarizes the changes in Catholic moral theology through this tumultuous period. This book is almost 900 pages. He has since published the 200 page **Notes on Moral Theology 1981-84** (Boston: University Press of America).

Dietmar Mieth & Jacques Pohier (eds.) "The Ethics of Liberation-- The Liberation of Ethics" CONCILIUM 172 (1984). An extended discussion of the concept of autonomy and liberation from a Catholic perspective, primarily European and Latin American. CONCILIUM is an important Catholic journal, dedicated as it is to the new directions initiated by Vatican II. They regularly publish issues on ethics and moral theology. For more on liberation and ethics see Jose Miguez Bonino (in the Social Ethics section) or Denis Goulet's **The New Moral Order: Development Ethics & Liberation Theology** (Maryknoll, NY: Orbis Books, 1974).

Basil Mitchell **Morality: Religious & Secular, the Dilemma of the Traditional Conscience** (Oxford: Clarendon Press, 1980). Mitchell formerly was Nolloth Professor of the Philosophy of the Christian Religion at Oxford. This book represents his Gifford Lectures for 1974-75. (The Gifford Lectures are one of the most important lecture series in moral philosophy, especially for Christians, and almost always worth reading.) Like MacIntyre his subject is the "miasma of inherited muddle" in moral discourse. His argument is that much of the Western ethical tradition can only be understood if a religious worldview is presupposed.

Gene Outka & Paul Ramsey (eds.) **Norm & Context in Christian Ethics** (NY: Scribner's, 1965). This is a collection of articles by well-known ethicists on some of the most important debates of the 1960's. The four parts deal with: virtue, principles, and rule; a reassessment of natural law; the uses of the law in reformation discourse; and situation ethics. For an important article in the same vein see James Gustafson's "Context v. Principles: A Misplaced Debate in Christian Ethics" HARVARD THEOLOGICAL REV. 58:171-202 (2/1965).

Gibson Winter **Elements for a Social Ethic: Scientific Perspectives on Social Process** (NY: Macmillan, 1966). A whole generation of ethicists graduating from Chicago were trained by this man. This is the book for which he is most widely known. In it he demonstrates how different approaches to social science are grounded in different fundamental worldviews. He then ex-

plores the implications of this understandig for the discipline of social ethics. Also of interest would be his *Liberating Creation* (NY: Crossroad, 1981).

#### THE BIBLE AND ETHICS

Charles E. Curran & Richard A. McCormick, S.J. (eds.) *Readings in Moral Theology No. 4: The Use of Scripture in Moral Theology* (NY: Paulist Press, 1984). This is an up-to-date ecumenical collection of essays that describes the variety of approaches to the use of Scripture in moral decision making. Many of the authors in this collection are represented elsewhere on this list.

Stephen Charles Mott *Biblical Ethics & Social Change* (NY: Oxford Univ. Press, 1982). Mott comes out of the American evangelical tradition through the United Methodist Church. He understands himself to be in continuity with two traditions which sometimes are thought to be contradictory: the evangelical tradition and the American social gospel. His starting point is that biblical principles are normative for Christian moral conduct and he emphasizes the role of political authority in social change.

Letty M. Russell (ed.) *Feminist Interpretation of the Bible* (Philadelphia: Westminster Press, 1985). The feminist scholars have yet to produce books clearly labelled "feminist biblical ethics." However the ethical implications of the essays in this book are impossible to overlook.

Willy Schottroff & Wolfgang Stegemann (eds.) *God of the Lowly: Socio-Historial Interpretations of the Bible* (Maryknoll, NY: Orbis Books, 1984). Feminist scholars are not the only ones keeping biblical studies in creastive disarray. This collection is a result of the materialist reading of Scripture and again, the ethical implications are impossible to miss.

#### SOCIAL ETHICS

Jose Miguez Bonino *Toward a Christian Political Ethics* (Philadelphia: Fortress Press, 1983). Miguez Bonino teaches systematic theology in Argentina. He is one of the foremost Protestant exponents in liberation theology. Other books of his to look at are *Doing Theology in a Revolutionary Situation* (Philadelphia: Fortress Press, 1975) and *Christians & Marxists: The Mutual Challenge to Revolution* (Grand Rapids: Eerdmans, 1976).

Paul Deats, Jr. (ed.) *Toward a Discipline of Social Ethics* (Boston: Boston Univ. Press, 1972). A "festschrift" (a book of essays published in someone's honour) is notoriously difficult to publish because its content often is poorly unified and marginal to the discipline. This is a festschrift--in honour of Walter Muelder (see the General section)--which is swimming

against the tide because it has made its own contribution to the definition of the discipline of social ethics.

Beverly Harrison *Making the Connections: Essays in Feminist Social Ethics* (Boston: Beacon Press, 1985). Harrison teaches social ethics at Union Theological Seminary in New York City. She is very influential in feminist and professional ethics circles. Her reputation was built partly on the papers collected in this book.

Ronald H. Preston *Church & Society in the Late Twentieth Century: The Economic & Political Task* (London: SCM Press, 1983). Preston is Professor Emeritus of Social and Pastoral Theology at the Univ. of Manchester. This book includes a particularly good survey of what used to be called 'social theology' in England over the last 150 years.

*Toward A Christian Economic Ethic: Stewardship & Social Power* by Prentiss Pemberton & Daniel Finn (Minneapolis: Winston Press, 1985), 251 pp, ISBN: 0-86683-876-7. Reviewed by John Mason (Professor of Economics, Gordon College).

Given the sometimes testy relationship between economists and Christian social ethicists, manifested particularly in the great debate surrounding the recent letter on our economy from the U.S. Catholic Bishops, it is refreshing to see an ethicist (Pemberton) and an economist (Finn) working closely together. Perhaps here is a start on smoothing the dialogue between these disciplines that are both so important in advising Christian men and women on their responsibilities in the world.

Pemberton/Finn address their work to economically successful Christians, calling them to become "justice seekers" and "committed disciples" by organizing in small groups within, across, and beyond local congregations in order to apply pressure for structural reform within society. They combine work in theology, history, and political economy to discern a Christian economic ethic, use this as the basis for criticizing existing economic structures in the U.S., and offer very practical guidelines for structuring small groups so that they become effective change agents within society.

"Economic life in the United States needs fundamental change." (167) The most troubling aspect confronting us is the 46 million Americans who are "locked out of career employment and locked into menial, dead-end jobs or into sheer joblessness," (7) and who face a "minimal standard of living and significant deprivation." (9) The count here represents all those who were below 125% of the official poverty line for 1982. The fundamental explanation for this high number is a "patterned increase in unemployment" which represents "the most significant weakness of our economic system." (106-07) We are beset today by stiffer (generally foreign) competition