

in which people engage as individuals and as parts of small, often contingent groups, in electoral politics and issue advocacy. They will inevitably learn what works, will be sometimes inspired, and often chastened. What will enable them to resist the supposed theocratic temptation is, in the end, their recognition of their fellows as image bearers of God and the distinction between the City of God and the City of Man.

If McGraw succeeds in persuading liberal democratic theorists that their concerns about religious integrationists are misplaced, he will have done both groups an immense service. He will have left the political process free to do the kind of work it does best, with or without the assistance of the kind of comprehensive religious, social, and partisan institutions he favors. From that process, everyone can learn and everyone can benefit.

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Entrepreneurship in the Catholic Tradition

Anthony C. Percy

Lanham, Maryland: Lexington Books, 2010 (191 pages)

There is a portion of the population of otherwise orthodox Catholic thinkers and authors who—for reasons that absolutely need to be examined and resolved—look at the business world with undue diffidence. This has created a real problem in politics and even in other areas of human activities as it has hindered the proper understanding and implementation of Catholic social thought and works of evangelization. This unacceptable situation has often been the reason why some good Catholics have found justification to place themselves in the camp of enemies of the Church, especially concerning major social issues.

With this backdrop, the work of Father Percy is a great resource to help alleviate the problem. First, he approaches the issue from the proper perspective. He is looking at man, the entrepreneur, son of God, and gifted with skills and talents but, especially, with the intellectual powers of intelligence and decision. Too often the subjects of entrepreneurship and free markets are viewed at the rarefied altitude of economics that looks at human affairs in such an elevated and macro dimension that the human quality of the whole field is ignored or terribly crippled.

Father Percy, a diocesan priest, whose present work is the fruit of his doctoral dissertation at the Catholic University of America, after proper study of the works of theologians, finds the quality of entrepreneurship in the very practical and immediate realities of men at work. He finds it in the very nature of work itself of which entrepreneurship is nothing more than a logical extension or more simply a fuller expression. He tells us that Saint Jerome is not shy in his use of the term *capital* as a metaphor for grace. Indeed, as human beings strive for personal sanctity, their progress is measured in “graces” that have been acquired to merit the beatific vision and even further to climb in the scale of glory that exists in the heavenly Jerusalem. Furthermore, at a minimum, of necessity, a parallel has

to be drawn between financial capital and grace before a distinction can be articulated between the economy of grace and the financial economy.

Father Percy tells us that Aquinas, studying the role of the entrepreneur, considers both risks and returns as major elements of his analysis. The Angelic doctor, he insists, actually tends to focus on risk taking rather than returned payout as the prime consideration of entrepreneurs. This understanding, naturally, is to be contrasted with the faulty vision possessed by those who do not appreciate the role of entrepreneurs and expect that the latter concentrate their gaze on returns and profits as if drunk from a shiny accumulation of gold coins, which shows how these denigrators are out of touch with the reality of their contempt. An article in *Inc.*, the premier publication of entrepreneurs, mentioned that fear—such as fear of meeting the next payroll—was the dominant and most common feature of the life of entrepreneurs.

What few people seem to understand is that the various trades alluded to in both testaments, including in the parables—the work of the shepherd, that of the fisherman, the wine producer, the grower—are all works of entrepreneurs. Saint Joseph, the earthly father of our Lord, was an entrepreneur. In simple economies, including most of the economies of the present Third World, the overwhelming majority of people who work do so independently. The average business operation has two or three people, mostly family members who are entrepreneurs. In addition to the practical aspect of the work, they have to use their initiative to adapt the services they render and products they fabricate to the demand of their market. In addition to being workers, they are business strategists. Thus, the depictions of struggles and victories often couched in lyrical sentences that these biblical characters experience in completing their work are the struggles and victories of entrepreneurs. They are offered to us in the Bible as the common experiences of worthy people, pillars of their communities.

Several of these stories mention owners of large farms and operations, such as the father of the Prodigal Son. Note that their stories do not dwell on what kind of bosses they are and how important it is that they acquired the means of production but on the practicalities of the decisions that these people, as human beings like any others, typically have to make in the discharge of their functions, their work.

As an example, Father Percy examines the function of starting a new project. He finds in Aquinas the rapport between planning any great new work and the virtue of magnificence: “The intention of magnificence is the production of a great work.” Further, “magnificence is connected to holiness.” There is a practical aspect to this virtue of the entrepreneur, as Aristotle said, “a magnificent man will produce a more magnificent work with equal, [proportionate] expenditure.” This is naturally to be contrasted with the bureaucratic mentality in which no one has the stomach to undertake a major project on his own and where all large projects are plagued with costs and time overruns.

Father Percy does us the great favor of including in his book a review of declarations of the successive popes since Leo XIII on the social teachings and how they treat entrepreneurship. He specifically reviews Pope John Paul the Great’s contribution in his two encyclicals, *On Human Work* and *Centesimus Annus*, both of which address the problem

of economics and labor at the level of the entrepreneur as man with a special vocation in the economy of creation, which, a structural analysis can show, is not at all divorced from the economy of grace.

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Why Business Matters to God (And What Still Needs to Be Fixed)

Jeff Van Duzer

Downers Grove, Illinois: IVP Academic, 2010 (201 pages)

You might not expect a solid theological work from a business school dean who was formerly a lawyer, but that is precisely what Jeff Van Duzer gives the reader in *Why Business Matters to God*. The grasp of the Bible and theology displayed here would make his theological colleagues proud. Van Duzer moves effectively from theology to business throughout the book and leaves the reader with little doubt that he has made his theological case concerning the intrinsic value of business well. For the businessperson who is looking for more specifics about integrating his or her faith into the day-to-day issues in the workplace, that is not the goal of the book (to see more of those specifics addressed, see Kenman L. Wong and Scott B. Rae, *Business for the Common Good*, IVP Academic, 2011). It broadly affirms the value of business in God's economy and provides discussion of some of the issues that such an affirmation raises (such as the place of profit and the responsibilities of companies to shareholders) but says less about the specific challenges that confront businessmen and businesswomen as they work out their faith in the workplace. It is very strong on why business matters to God but a bit light on the subtitle—what still needs to be fixed.

Van Duzer approaches the biblical teaching on business from the broad theological framework of creation—fall—redemption—consummation. He correctly insists that business has intrinsic, not just instrumental value. From his reading of the creation accounts, he argues that business has two intrinsic purposes: first, to provide goods and services and enable communities to flourish; and second, to provide opportunities for meaningful work. Although work and relationships in the workplace are distorted as a result of the general entrance of sin (Van Duzer does a good job of giving examples of these distortions—from the way work is perceived culturally to the way a company treats its employees), the creation purposes still are in effect and are being completed in the realms of redemption and consummation. He rightly insists on the eternal value of work, suggesting that it is practically incomprehensible that God would give work such intrinsic value and not have it last for eternity. He further points out that the vision of the consummation of all things is not the garden or the wilderness but, rather, the city—a vision of development and commerce.