

but Pinckaers' analysis does not substantially differ from the one given by John Paul II in *Veritatis splendor*, which receives more respectful treatment.

Although for the most part a summary of the work of others, Odozor does come to various judgments about a number of contested issues, most of which seem both balanced and reasonable. In covering so much ground in a way that is for the most part fair to all concerned, *Moral Theology in an Age of Renewal: A Study of the Catholic Tradition since Vatican II* can itself be judged as a contribution to renewal.

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## Great Commission Companies: The Emerging Role of Business in Missions

**Steve Rundle and Tom Steffen**

Downers Grove, Illinois: InterVarsity Press, 2003 (204 pages)

This book confirms that there is growing understanding in the church of the integrated relationship between missions and free enterprise within the context of God's redemptive activity in the world. Rundle and Steffen present a wonderful picture of how kingdom initiatives are maintained while free enterprise sustains and increases human flourishing. The central purpose of the book is to showcase "how business can be used to bring the good news in word and deed to the neediest and least evangelized parts of the world" (6).

The book presents the role of business in missions in two parts: one theoretical and the other practical. The first six chapters cover theoretical topics while the last six chapters cover the practical application of the theory by providing multiple examples. The book opens in the preface by taking a rather optimistic look at globalization, noting that "globalization did not catch God by surprise, nor is it out of his control" (1). Christians impact the world, both spiritually and economically by engaging the economy in ways consistent with God's preference for human community.

Chapter 1 opens by dismantling the false notion that there is a vocational hierarchy for Christians. For example, there are many Christians who place a low value on business people, trades people, lawyers, and so on while placing very high vocational value on foreign missions. The result of viewing some vocations as more spiritual than others serves only to "undermine the effectiveness of the church because many Christians simply resign themselves to second status, or worse, become completely detached from any involvement in ministry" (13). The authors want to affirm the vocational role of the entrepreneur as an invaluable partner in world missions.

The authors are careful to note that this is not a book about microenterprise. While valuing the development of smaller, local businesses, the authors believe that properly motivated multinational corporations "can greatly assist the development process by

upgrading a country's economic capabilities, contributing to its integration into the global economy and fighting against poverty and other socioeconomic problems" (16). The contribution of big business to large-scale social stabilization often goes unnoticed.

The second chapter reminds readers about the central place of evangelism in missions while noting its valuable integration with free enterprise. The integration of business and missions leads to their definition of a Great Commission Company: "a socially responsible, income producing business managed by kingdom professionals and created for the specific purpose of glorifying God and promoting the growth and multiplication of local churches in the least-evangelized and least-developed parts of the world" (41). This missions strategy offers a context for dramatic, holistic change in places of great need.

Chapter 3, on globalization, is the crown jewel of the book. This chapter superbly synthesizes political theory, economics, and theology in its treatment. The authors note that two major economic forces that are changing the world are technology and economic liberalization. Rapid advances in information technology, communications, machinery, and so on, coupled with more and more countries opening trade markets has produced an international economic interdependency that emerged unplanned. This chapter also succinctly describes why planned economies fail.

For developing countries, chapter 3 nicely handles the misconception that poverty is a function of the lack of material and natural resources. The authors describe the worldview transformation that must occur in many developing countries: the denunciation of now-common practices such as "cheating, corruption, and cronyism" (56). The absence of economic progress has much to do with poor leadership. The authors also dispel the myth that firms relocate to developing countries to avoid high wages by explaining that the highly waged and highly regulated regions of Western Europe attract more foreign capital than all developing countries combined. Moreover, the United States attracts "more than *nine times* more FDI [foreign direct investment], on average, than its poorer and less-regulated neighbor, Mexico" (57, italics original).

The demand side of industry, the authors explain, is an important determinant of globalizing trends. Facing a more sophisticated consumer base, firms must continually look for new markets in order to survive. They must provide better products to meet growing consumer demand. International consumer choices integrate world markets. Some of the other positive consequences of large business that moves into needy areas include: providing an inflow of capital, creating new jobs, introducing new skills and technologies, and increasing foreign exchange.

The second half of the book (chapters 7 to 11) profiles companies that exemplify the type of work described in the first half of the book. In this section, readers will find amazing pictures of the long-term positive social and spiritual consequences of Christian-led enterprises in communities all over the world. Christian leaders in these companies are concerned about the holistic needs of both their employees and the communities around them.

There are a few minor difficulties in the book. Each chapter ends with a set of review questions that some may find superfluous, even at the college level. Additionally, the authors at times try too hard to make a direct connection between free enterprise and evangelism when it is not necessary to do so. Simply stated, free enterprise provides a firm social platform from which the church can apply and accelerate its work. This connection may not be immediately obvious to some, even though communities have flourished this way for centuries. Nevertheless, the book offers a helpful reminder of Genesis's cultural mandate ("to rule and subdue") and will be a vital resource for those involved in communities that suffer from spiritual and material poverty.

Rundle and Steffen have written a book needed by missions courses at the college and seminary level. It will help seminaries think more creatively about missions, given our current global economic climate. Pastors and parishioners will also find the book valuable in developing strategies for innovative and progressive approaches to international missions.

—Anthony Bradley  
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## Law & Custom: The Thought of Thomas Aquinas and the Future of Common Law

**David VanDrunen**

New York: Peter Lang, 2003 (192 pages)

It is a welcome surprise to find a new book on the role of custom at a time when legislation seems to have taken over as the paradigmatic source of law. The surprise is all the more welcome if the book draws inspiration from the teachings of such a powerful mind as Thomas Aquinas, as does David VanDrunen's *Law & Custom: The Thought of Thomas Aquinas and the Future of Common Law*.

The book is divided into five chapters. The opening one, "Law and Custom in the Western Legal Traditions," sets the historical context by outlining the importance of custom in Roman law, which had a strong hold on continental law through the medieval period and was influential in the Anglo-American common-law tradition. VanDrunen concludes that custom had great practical significance as a source of law in the Middle Ages. This, he argues, is crucial for understanding the environment in which Aquinas lived and wrote.

Chapter 2 focuses on the contribution of Aquinas to the theory of custom. This is preceded by a lucid synthesis of Aquinas' theory of law, which VanDrunen calls "theology of law." We are reminded here of the fourfold classification of law: eternal law, natural law, human law, and divine law. Next, the author turns to what he refers to as "the legal functions of custom" in the thought of Aquinas. The key passage is *Summa Theologiae* I-II q. 97 a. 3c, which discusses custom as a source of creation, abrogation, and interpretation of law. According to VanDrunen, this text grants a paramount role to