

Editorial | *New Urbanism*

As you may have already noticed from a quick scan of the contents pages, this issue of *Markets & Morality* is extensive, addressing a broad range of topics that will be of interest to theologians, ethicists, economists, and all those concerned with the view of the person that our built environments imply. For those in the latter category, this issue should be especially alluring because the articles by Philip Bess (architect, planner) and Eric Jacobsen (pastor) and the controversy between Chuck Bohl (architect, planner) and Mark Pennington (political economist) investigate the burgeoning new movement in planning circles known as the New Urbanism. New Urbanist ideals have captured the imagination of many architects, economists, ethicists, theologians, pastors, public policy analysts, neighborhood activists, developers, and small business owners. In fact, a recent editorial in the *New York Times* refers to the New Urbanism as “the most important phenomenon to emerge in American architecture in the post-Cold War era.”

What is the New Urbanism? Emily Talen (*Urban Studies* 36, 8 [1999]: 1361) describes it as an “umbrella term” for an increasingly popular movement among planners that encompasses “neotraditional development” and “traditional neighborhood design.” New Urbanists stress the importance of the built environment in fostering community but emphasize that there must be a change in mindset, design, and practice concerning how communities are physically constructed to overcome current civic deficits, loss of social capital, and a diminished sense of community. They argue that the organization of

physical space is intimately related to the way in which persons are understood both as individuals and as social beings.

New Urbanists contend that the main defect of standard suburban development (a.k.a. sprawl) is not aesthetic or even environmental but social: its tendency to undermine the building of community and intergenerational cohesion. For this reason, they insist that the planning profession (at all levels) must reinstate the community-forming elements of traditional neighborhood design in new town development and urban renewal projects. Although the New Urbanists claim that traditional towns and urban neighborhoods are more conducive to developing community and provide more life choices than contemporary suburban living, their critics counter that the New Urbanist designs are artificial, elitist, and open the door to increased intervention by government. Regardless of which view one takes, the interdisciplinary nature of the New Urbanist project coupled with the fact that the movement raises important issues concerning the theological and ethical dimensions of market activity and human anthropology, makes *Markets & Morality* an ideal forum in which to explore further the possible promises and potential perils of the New Urbanism.

On April 12, 2003, Marjorie Grice-Hutchinson, the person most responsible for reviving scholarly interest in the economic thought of the sixteenth- and seventeenth-century moral theologians of the University of Salamanca, passed away in Malaga, Spain, a few weeks shy of her ninety-fourth birthday. During World War II, Grice-Hutchinson was drafted into Britain's Foreign Department to serve in its intelligence unit and to do translation work, at which time she developed a lifelong interest in economics. Through teaching a course on the translation of documents into English and Spanish at the London School of Economics, she came into contact with Friedrich von Hayek and R. S. Sayers, who urged her to study the manuscripts of the then-obscure and largely forgotten theologians of the School of Salamanca. She translated into English long passages from their works having to do with the morality of money, the determination of just prices, and the value of money in exchange (cf. *School of Salamanca: Readings in Spanish Monetary Theory, 1544-1605* [Oxford: Clarendon, 1952]). In later works, she explored the broader cultural and historical context in which the Salamancan theologians wrote (cf. *Early Economic Thought in Spain, 1177-1740* [London: George Allen & Unwin, 1978] and *Economic Thought in Spain: Selected Essays of Marjorie Grice-Hutchinson* [Brookfield, Vt.: Edward Elgar, 1993]). These efforts made her an authority on business and economic life in sixteenth-century Spain. For more

on her lifetime achievements, consult Laurence Moss's introduction to *Economic Thought in Spain*.

It is no exaggeration to say that the recent addition of the scholia section in *Markets & Morality* was inspired, in part, by the work of Grice-Hutchinson. While the scholia's purpose is to assist contemporary scholars in retrieving the once vibrant natural-law foundation of Christian social ethics, economics, and moral philosophy, our translations are drawn from both sixteenth- and seventeenth-century Protestant and Roman Catholic moral theologians, some of whom were involved with the University of Salamanca. The scholia installment for this issue consists of a chapter on the types of law from the fourth volume of Reformed theologian Hieronymus (Girolamo) Zanchi's (1516–1590) *Operum theologicorum*, painstakingly translated by Jeffrey J. Veenstra, adjunct instructor in classical languages at Calvin College.

Looking ahead to the fall issue, readers should be aware that volume 6, number 2, will be organized thematically around papers from Baylor University's 2002 Pruitt Memorial Symposium, "Christianity and Economics: Integrating Faith and Learning in Economic Scholarship," held November 7–9, 2002, in Waco, Texas. John Pisciotta and James Henderson, conference organizers and professors in Baylor University's Department of Economics, will serve as guest editors. To keep the journal to a manageable size, the scholia and controversy sections will be suspended in the fall but will resume in the spring (vol. 7, no. 1). As always, I encourage readers to visit our webpage (www.marketsandmorality.com) for general inquiries, subscription information, and downloadable PDFs from the archives.

—Stephen J. Grabill