

in my view, it gives sometimes an exaggerated impression of the achievements of Keynes and Hayek, e.g., their alleged solutions to the capital paradoxes. In any case, even if the return to Keynes and Hayek is something very much to be desired, it should be clear – and Goodspeed makes it clear to the thoughtful reader – that the most valuable that we might find in their texts is not easy solutions to our problems. Rather it is an invitation to leave the turnpike of dynamic general equilibrium for the untidy territory of coordination failure.

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BRUNO DYCK, *Management and the Gospel: Luke's Radical Message for the First and Twenty First Centuries*, New York, Palgrave Macmillan, 2013, pp. xvi+302.

IN this fascinating book Bruno Dyck advances the state of the art on the theology and spirituality of management by elaborating an integrative framework of New Testament theology, organizational behavior and business ethics in a scholarly, yet accessible, challenging and reader-friendly way. The book is replete with coherent and persuasive arguments on the relevance of Luke Gospel's tenets and principles to the secular world of contemporary rationalized organizations in their quest for inner meaning, purpose, new identities and above all, vision in turbulent times. In this respect, Lukan material offers permeating insights on the process of articulation of new communities of practice founded on the priority of the common good as exemplified in alternate norms stemming from Jesus' teachings.

The purpose of this study is two-fold: to identify proper Lukan material on management and leadership, and to outline a set of potential implications of these findings for today practice through developing ethical and spiritual foundations of modern management. In explicating his particular approach, Prof. Dyck explores

Kingdom of God value-systems as akin to an effort of escaping from, and finally overcoming the Weberian «iron cage of modernity» deeply entrenched in the premises of an individualistic and materialistic Protestant work ethic that justifies individual well-being. Luke's countercultural message may provide the necessary underpinnings that help enact, as well as implement such transition in view of seeking an alternative to the prevailing self-centred hedonistic pursuits reflected in economic behaviour.

In sharp contrast to mainstream management rhetorical emphasis on productivity and performance, Prof. Dyck substantiates a more holistic, comprehensive conception grounded in Hellenistic and early Christian narratives that is more likely to facilitate managers to transcend conventional organizational norms in favour of redistributive practices alleviating the economically worse-off, and/or designed to ensure equitable treatment. Conceivably, «the goal is to contrast and compare KOG management with contemporary organization theory and practice, and to begin to speculate what modern management theory and practice based on a first-century KOG ethic might look like» (p. 158) ... «if it were consistent with the teachings embedded in the Gospel of Luke. And perhaps, more importantly, it can highlight glimpses of KOG management in contemporary goods and services producing organizations» (p. 192).

A major finding of this study consists in the identification of a four-phase process model embedded in Luke's travel narrative (Lk 9:51-19:40) involving problem recognition, action response, changed way of seeing and ultimately, institutional change. These four phases occupy a prominent position in Dyck's attempt to implement core KOG principles to a wide range of organizational areas: organizational structure/motivation/leadership, economics/finance/accounting, and finally marketing/supply chain management and business strategy. Noteworthy is the fact that the entire book is structured accordingly, in conformity to this four-phase process model.

The first phase refers to an attempt at seeking to identify the shortcomings and deficiencies associated with conventional understandings of management issues; the second implies an endeavour centred on undertaking proper actions to effectively address these shortcomings, while the third is informed by an experience of developing alternative worldviews shaped through participating in context-specific actions. The fourth phase encompasses the dimension of implementing new structures and systems consonant to KOG values, the latter presupposing an ideal of societal transformation inaugurated by Luke's radical proclamation of the Gospel.

The study consists of six parts, the first labeled as an introduction, while the latter addressing the managerial implications of this approach. Part two is related to *problem recognition*: more specifically, chapter 4 focuses on three core management dimensions that are of relevance to both first-century and twenty-first century contexts: managing relationships *within* as well as *between* organizations, and managing money. In a Hellenistic context, managing relationships within organizations refers to the ancient Greek *oikonomia* tradition incorporating an extended form of household management centred on *oikoi*, the primary units of both production and consumption, as well as the focal point of ancient organizational structures. Managing relationships between organizations bears a two-fold connotation: Roman *patron-client relations* shape societal obligations and expectations entering in tension with the moral duties epitomized in the Hellenistic ideal of benefaction. Managing money reflects a binary opposition between *unnatural chrematistics* based on the pursuit of wealth, and *sustenance economics*, the latter viewed as inimical to the morally and socially detrimental nature of purely acquisitive aspirations. Seeking sordid financial gain from lucrative economic activities is somewhat pertinent to patronage relationships in which honourable managers are duty bound to gain considerable power over other households.

The next two chapters (chs 5 and 6) are thus designed to apply this three-dimensional management lens to two Lukan parables reflecting first-century managerial activities: the parable of the shrewd manager (Lk 16:1-13) and that of the ten pounds (Lk 19:12-27) are interpreted as exemplifying countercultural ideals that challenge conventional first-century norms, namely acquisitive economics and the dominant patron-client value-system embedded in it. Albeit this mode of interpreting the second parable is far from being uncontroversial, the first parable's material seems to be quite supportive of the depiction of the manager as a *moral agent* administering scant financial resources in a redistributive manner that tends to discredit acquisitive economics and is more likely to pertain to the Hellenistic benefaction tradition.

Part three provides the setting for action response through identifying extended excerpts in Luke that help to corroborate this interpretative lens. In chapter 7 Prof. Dyck provides further evidence on the *oikonomia* tradition, while in chapter 8 analyses the process of moving away from acquisitive economics toward attaining sustenance economics, by placing an emphasis on passages reflective of and commensurate with the ideal of serving community rather than individual needs, reducing inequities as well as income disparities, and promoting justice and fairness through benevolent action.

Chapter 9 focuses on passages repudiating «counterfeit benevolence» based on self-interested pursuits that ultimately perpetuate status differences; in the place of practices that serve to demean the needy, Luke encourages inclusion of the marginalized and the destitute in a new fictive kinship through acts of generalized reciprocity, sharing of resources and relief from homelessness and indebtedness to estate-landlords.

Part four is intended to specify the new way of seeing inaugurated in Luke. In Dyck's view, «management is never value-neutral nor should it be thought of as something separate from one's understanding of the cosmic» (p. 84). Drawing on precisely this line of thought, chapter 10 considers managers as role models in the overall process of anticipating, enacting and manifesting the *κογ* by employing the three-dimensional lens evoked earlier. A *κογ* approach incorporates four intertwined modalities relevant to management: it is open to everyone, it is taught and learned, is enacted and finally, is manifest in societally beneficial outcomes (treating organizational members with dignity, displaying pro-social behavior and forgiveness, subverting conventional management forms and thwarting acquisitive engagements, reduce suffering experienced by those at the margins of society, fostering belongingness and inclusive types of benefaction).

Chapters 11 and 12 enrich and expand this perspective by incorporating the dimension of salvation, as well as the empowering power offered by the Holy Spirit in the process of liberation from oppressive social structures, in view of embracing and establishing unique *κογ* management practices: the latter are in a position to transcend conventional paradigms and place «greater emphasis on a holistic sense of nurturing community» (p. 118). This conception necessitates «much more research and scholarly reflection to focus on the importance of spirit-inspired management for salvation and the Kingdom of God» (*ibidem*).

Part five introduces the four-phase process-orientated model mentioned earlier, embedded in the sequential, chiasmic order (cf. Exhibit A1) and meaning of passages that comprise Luke's travel narrative (Lk 9:51-19:40). Chapter 13 is «describing the process by which *κογ* management is implemented. *κογ* management is not an event; rather, it is characterized as a journey that is informed by its destination» (p. 122). There is substantial evidence supporting this model in the first half of the narrative (ch. 14), also moving in the reverse direction (ch. 15). In short, the model identifies shortcomings involved in conventional management, addresses new ways of

seeing that in turn entail new insights culminating in the implementation of *κογ* institutional norms and practices.

The four-phase model is repeatedly replicated in six distinct cycles, the first three operating forward, while the three remaining in reverse. The Samaritan cycle (Lk 9:51-10:37) considers managing relationships with cultural outsiders, the new rules for the *oikos* cycle (Lk 10:38-11:54) addresses managing relationships within the *oikos*, and the yeast cycle (Lk 12:1-13:30) involves managing relationships concerning scriptural exegesis and interpretation. The benefaction cycle (Lk 14:1-16:13) centred on managing patron-client relations, the justice cycle (Lk 16:14-18:17) focusing on managing relationships with the social elite, and finally the salvation cycle (Lk 18:18-19:40) oriented to managing relationships with the social outcasts, comprise the three reverse cycles already alluded to. In this respect, the model involves «a more manageable step by step ongoing process» that serves to providing «a means for putting *κογ* ideals into practice» (p. 155).

The last part of the study is devoted to exploring current managerial implications in a two-fold manner that challenges conventional and highlights and develops alternative management theory and practice. Worthy to mention, among others, are the comments on Maslow's hierarchy of needs and the reformulation of situational leadership theory through a biblical lens (ch. 16), the criticism placed on self-interested financial behavior (ch. 17), and the reframing of the four P's of marketing, as well as the theological re-assessment of Porter's theory of competitive strategy based on enhancing mutually beneficial interdependence between various stakeholders that serve communal well-being (ch. 18).

In sum, we endorse Prof. Dyck's assertion that this study «does not purport to argue that a first century management lens provides the only way to interpret the Gospel of Luke. Rather, the book presents a compelling argument that such a lens makes a valuable contribution and is of particular relevance given the growing size of organizations and role of managers in first century Palestine» (p. 199). One potential area for future research would be to investigate the extent to which Luke's message, viewed through this lens, is congruent with other NT material drawing on the *oikonomia* tradition (e.g., the first epistle of Peter). For instance, Prof. Dyck plausibly argues that a four-phase process model also permeates parts of Luke-Acts narrative (see Appendix A, pp. 210-215). Furthermore, this perspective has a strong potential to inform contributions that seek to integrate management, religiosity and faith at work (e.g., workplace spirituality, spiritual leadership). Overall, the argument of this book properly reinforced in a thorough and detailed notes section, undoubtedly provides an impetus for critical reflection on the responsibilities of organizations in modern times of a multilevel, as well as multifaceted and persistent crisis.

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RICHARD D. WOLFF and STEPHEN A. RESNICK, *Contending Economic Theories. Neoclassical, Keynesian, and Marxian*, Cambridge (MA), The MIT Press, 2012, pp. 416.

AT a time when the economics profession is dominated by a unique paradigm, which is largely based on the neoclassical vision of the economy, a book which compares and contrast different approaches to economics is greatly welcome. To show that there exist different contending approaches to the analysis and comprehension of