INTRODUCTION

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This introduction a) presents organized religion as a source of "spiritual goods" and briefly summarizes each of the seventeen tradition-centered articles; b) explains why organized religion merits the attention of business ethics; c) categorizes the articles according to rubrics useful for teaching and research; d) further explains the value of these essays to academic researchers, business practitioners, and spiritual seekers.

Business organizations thrive by tapping new dimensions of human motivation, skill, character, and action. The latest resource of interest is "spirituality," the human capacity to feel connected with the deepest sources of meaning. Tapping such reserves of personal energy and effort might encourage the fullest expression of creativity and feeling. But where does spirituality come from? Surely its major source is established, organized religion: those traditions which stretch back hundreds, if not more than a thousand or two thousand, years. These traditions have accumulated rich deposits of wisdom about human character and action.

This anthology offers up spiritual goods in seventeen original, historical flavors, Western and Eastern. Our goal is that these essays will serve to deepen the bonds of mutual respect within increasingly diverse business organizations, and to that end, we have aimed this collection of essays at three audiences.

For academic researchers, these essays offer a set of historical claims and contemporary interpretations to use in formulating questions and hypotheses about how religion affects the way believers interpret their involvement in business. For philosophers, these essays illustrate what happens to moral reasoning in business when it is viewed *sub specie aeternitate*—under the aspect of eternity—where the context is expanded from human purposes to conceptions of ultimate reality. For social scientists, these essays delineate worlds of meaning that might prove a fertile source of hypotheses about the intersection of religion and business behavior, particularly about why business participants think and act the way they do.

For business practitioners, these essays open up windows into the faith-worlds inhabited by those who work around and with them. The essays will enable people in business to understand why their colleagues, employees, managers, and others approach ethical issues the way they do.

And finally, for those seekers who struggle to connect their work lives and their spiritual lives, we hope that these essays will help them tap the insights of organized religion for making wise decisions and coping with the pressures of the business world—perhaps even to rediscover their own religious roots.

A more detailed exploration of what these three audiences might find in these essays appears at the end of this introduction. We begin here by outlining the scope, contents, and organization of the collection, then take up some difficulties in linking religious discourse with business practice.

BREADTH OF COVERAGE

All of the essays were developed specifically for this collection. We sought scholars who were both expert and practiced in their own religious traditions and desirous of explaining how those traditions intersect with the world of business. While there have been other collections of texts that seek to relate faith to business, none, to our knowledge, has attempted to pose a common set of questions to contributors representing such a broad set of traditions.

Eight of these essays originally appeared in the March 1997 issue of *Business Ethics Quarterly* (*BEQ*), the focus of which was on Western religious approaches to business ethics in the United States. Jewish, Roman Catholic, and Protestant perspectives were represented by three essays each, for a total of nine, in order to give some indication of the range of viewpoints within each tradition. When that collection appeared, colleagues in the Society for Business Ethics encouraged us to expand this set to include

other voices on the North American religious scene. The need is compelling. During the past few decades, global religions have become firmly planted in the United States. Now, as the world economy brings the major cultures of the world into close and sustained contact, it seems imperative to give space to other religious traditions, which already collectively count tens of millions of adherents in the United States alone. The essays new to this volume have drawn in Buddhism, Islam, and Mormonism. To broaden the coverage of the Christian family, we have included Eastern Orthodoxy, Mormonism, and two more Protestant groups: the Baptists and the Mennonites.[1] The seventeen essays represent a commodious slice of traditions. Still, we would be the first to admit that we have but sampled the astonishing diversity on the U.S. religious scene.[2]

Summary of Contents

Because the essays vary so much in content and emphasis, they are presented here simply in alphabetical order—first by tradition, then by author. (The short introductions to each religious tradition were penned by the contributors.)

Buddhism

Bodhipaksa outlines Buddhist teachings for avoiding harm to self and others while practicing business, illustrating his case with a lengthy discussion of how an intentionally Buddhist company in Britain coped with employee burnout by choosing not to grow for a period of time. Judith White argues that Buddhism teaches a compassionate sense of interconnectedness, which could serve to reduce the harmful impacts of global corporate activity.

Christianity

A) Eastern Orthodoxy

According to Stanley Harakas, Eastern Orthodoxy is inalterably imprinted with the teachings of the early Christian church and the church fathers, and so has consistently evaluated any economic system according to how well it meets human need and how well it can be kept subordinated to the spiritual aims of human existence.

B) Catholicism

Barbara Hilkert Andolsen suggests that women clerical employees can find dignity in their precarious contingent positions by drawing on papal social teaching about the shared gifts of God's creation, as reinforced by the egalitarian justice embodied in

Catholic worship. Dennis McCann argues that papal teaching has kept up with the transformation of industrial work into knowledge work. Manuel Velasquez traces the development of natural-law thinking from its Roman antecedents to four contemporary theories of ethical decision-making in business, illustrating each with cases.

C) MORMONISM

F. Neil Brady and Warner Woodworth narrate how the cooperative economic structure of early Mormonism gave way to conventional business practice, but suggest that communitarian elements remain, illustrating their case with examples of altruistic businesspeople.

D) PROTESTANTISM

Darryl Trimiew and Michael Greene explain the historical ambivalence of the *African-American* churches towards capitalism, and outline two contradictory tendencies: to use capitalism as a means of economic advancement specifically for Blacks, and to insist upon an egalitarian, color-blind approach to enhancing human dignity. Daniel McGee presents a similar tension among *Baptists* generally, between the unabashed pursuit of material success and a prophetic denunciation of the injustices created by capitalism. Shirley Roels describes (Calvinist) *Evangelicals* as carrying out business in a way that emphasizes piety, witnessing, tithing, and neighborliness. James Childs explains how *Lutherans* see God's rule divided in two kingdoms, worldly and religious, and so act out a vocation of love in ways appropriate to each. James Halteman draws upon a history of persecution to explain why *Mennonites* engage the business world with deep reservations about pursuing financial success.

Islam

Jamal A. Badawi moves through an extended list of basic Islamic beliefs, values, and legal prohibitions, which together serve to define good business practice for Muslims. Abdulaziz Sachedina focuses on the issue of whether Muslims can pay or charge interest on loans, showing how a thicket of legal injunctions, cultural elements, and universal norms serves to legitimate a variety of practices.

Judaism

Eliot N. Dorff explains why Judaism, which is more communitarian than American secularism, nevertheless supports strong protections of privacy in the workplace. Ronald M. Green outlines six basic principles of Jewish business ethics to support a strong

theory of manufacturer liability. Laurie Zoloth sets the principles articulated by Green and Dorff within a feminist framework to argue a similarly strong responsibility to focus health care upon its mission of care, regardless of the ability to pay.

THE BOTTOM LINE

While the essays are best savored in their particularity, some readers will wonder whether there are any threads that connect them. At the peril of pulping their distinctive teachings into a slush of bland commonality, the following generalizations can be offered. Most of the traditions surveyed here affirm business as a legitimate and socially useful kind of human work, all while drawing a firm line—that business should not be pursued at the expense of higher spiritual and moral values. This tempered enthusiasm may seem odd, given the central role of commerce, entrepreneurship, personal ambition, and hard work in contributing to aggregate economic welfare; business is valuable if not indispensable to economic welfare. But these traditions have too deep a historical knowledge of human nature to offer a naïve endorsement of business practice. They distinguish between enough and too much in work, in terms of ambition and consumption. They warn against the power of greed, and assert that human identity is fulfilled not in isolation but in community. They denounce sharp practices and counsel against taking advantage of others. They warmly commend compassion, if not justice, for those who have dropped behind or out of the frenzied, globalizing economic race of the new millennium. In short, these traditions cut directly, even fiercely, across the Hobbesian grain of influential market values—individualism, competition, and materialism.

It is sometimes worried that organized religion is too critical of business. To be sure, some of the essays in this volume apply a sharp knife. From the perspective of Roman Catholicism, Barbara Hilkert Andolsen finds injustice in the reduction of women clericals to a contingent and disposable workforce, while Judith White finds several notorious business practices at odds with Buddhist understandings of interdependence and compassion. But what these essays criticize is of a piece with what they affirm, and it is such affirmations that are remarkable today. They affirm that there is a dignity and value to human character and action in business that constitute real spiritual goods. These goods include the capacity to adhere resiliently to good values, to make right decisions, to abstain from harmful actions, and to discipline the economic power of business with the rectitude of a good conscience. To the fevered business climate of today, these traditions speak quietly but forcefully of restraint, decency, and other-regard.

It would be too simple to suggest that these religious traditions want to put a brake on business. Rather, it might help to envision them as a moral gyroscope. Just as a gyroscope keeps an airplane on course by resisting, through its own inertia, any changes of direction, these religious traditions offer a cohesive set of values which affirm much of what business is about as long as it does not ask too much or inflict suffering or injustice. The very inertia of their teachings and practices presents a continuing pattern of mild resistance; a resistance so ingrained and familiar that it may not be noticed in most business organizations. Religious values may quietly coexist with much of business practice, and then surface to offer sudden and surprising resistance when that equilibrium of values is disturbed by the blatant injustice, callousness, or destructiveness of some ill-conceived business strategy.

WHY FOCUS ON ORGANIZED RELIGION?

Before attempting to categorize these essays and outlining their value for specific audiences, we will take up one knotty challenge. It might seem quaint that the anthology focuses upon recognized Christian denominations and other religious traditions in all their gnarly distinctiveness. In business circles, "religion" is out and "spirituality" is in, and surely most spirituality already affirms the humane values embraced by these traditions. Given the current (faddish?) interest in using spirituality as a tool to improve business performance, it might help to explain in more detail why we chose to focus on organized religions rather than the most contemporary currents in spirituality.

Spirituality in its secular form, according to one helpful definition, is "the basic feeling of being connected with one's complete self, others, and the entire universe."[2] Such spirituality is wonderfully general, personal, and open-ended. It can be tolerated, if not encouraged, by business because it is indefinitely malleable in the direction of inclusiveness. According to its promoters, it can be an effective means for attracting the united loyalty and energies of organizational members. The kind of spirituality encouraged within business corporations is palatable to employees because its ultimate referent is personal taste and so it provides an unthreatening quasi-religious vehicle for American individualism.

Religion, in contrast, suffers from being organized. It is seen by skeptics as calcified into dogmas which attract people who coalesce into contentious groups. As such, organized religion presents a burden both to the free-seeking spirit and to the

responsible executive. One CEO recently observed to researcher Ian Mitroff:

> I have little place for organized religion in my life and work. I view it as dogmatic, close-minded, and generally intolerant of other points of view. It divides more than it unites. It is more exclusive than it is inclusive. [3]

Indeed, the sheer profusion of traditions and denominations on the U.S. scene suggests that organized religion is constituted by competing traditions divided by dogma, liturgical practices, and history. At its worst, organized religion is fragmented by sectarian tendencies, tainted by legalism, and therefore dangerous to the integrated functioning of business organizations with their diverse populations. Employers rightly worry about religious expression in the workplace.

Still, there are three reasons for focusing this anthology on organized religion. The first concerns the positive contribution religion makes to the workplace. Some employers prefer employees who are anchored in a faith tradition because such membership has its benefits. Employees who are firmly committed to one may be loyal to the other as well. Having been socialized into a worshipping community, they may be willing to accept authority and direction in their work. (For a striking illustration of this thesis, see Dennis McCann's account of industrial Roman Catholicism.) They may reflect the virtues of what used to be called the Protestant work ethic—diligence, reliability, honesty, and thrift. Furthermore, when a business attracts managers and employees from the same religious group, they might reinforce these values in each other. Some businesses even have sought to permeate their culture with the norms and ideals drawn directly from a particular religious tradition. Self-proclaimed "Christian" businesses, singly or in networks, reflect this approach, but Christians hardly hold a monopoly. In the first essay of this volume, Bodhipaksa describes, in some depth, a trading company infused with Buddhist values.

The second argument has to do with sheer numbers. The religious groups surveyed in this volume have managed to attract and retain huge numbers of followers in the spiritual free market of the United States. Their numbers range from the hundreds of thousands, in the case of smaller groups like Mennonites, to the tens of millions, in the case of Roman Catholics. They maintain a visible presence in hundreds of thousands of worship structures; they reproduce themselves from generation to generation through institutions of education and outreach. They have legacies of thought and practice which date back hundreds, if not thousands,

of years, and they in some way draw upon these traditions to inculcate basic values and worldviews in their members. Some have articulated comprehensive guides to moral belief and practice for their members, who go to work, by the tens of millions, in business enterprises which resist affiliating or identifying with any religious tradition.

Third, organized religion is likely to remain an important source of the moral convictions that people bring to work—particularly in synergy with or reaction to the explosion of spirituality in the workplace. If and when such secular enterprises adopt or encourage the practices of spirituality, they inadvertently bring organized religion into play for those executives and employees who identify strongly with established traditions. These individuals are likely to filter any such calls to spirituality through the interpretive mesh provided by their own religious backgrounds. They are going to accept as genuine what coheres with their own religious views and reject what doesn't. They even may prefer dealing with unfamiliar religious traditions to coping with unfamiliar spiritual practices.

COPING CONSTRUCTIVELY WITH RELIGIOUS DIVERSITY

U.S. businesses by and large have coped with the plethora of religious traditions among their employees by adopting a policy of cautious toleration. Such an approach reflects the inherited common sense of political liberalism: allow no one religion to dominate; tolerate all which conform to the standards of civil discourse and behavior; and seek to rally everyone around a common moral core, or at least some "overlapping consensus," shared by all faiths.[4] This liberal solution is evident in public policy and business behavior. Federal law entitles employees to "reasonable accommodation" of their religious expression at work. Some CEOs have brought their religious convictions out of the closet and expressed them in a constructively humanistic way which invites public approval.[5] Some companies have hired "workplace chaplains" who bring their own traditions into play only when specifically invited to do so.[6] The spirituality movement expresses, at least in its ideals, the tolerant and humanistic contours of the liberal solution.

Still, the polite toleration of unusual practices and the winsome packaging of traditional truths hardly gets at what here will be termed the puzzling power of organized religion. Even though religious groups may articulate theologies which are hundreds or thousands of years old and seem to bear little relevance to contemporary business practice, even though these groups may

stumble in addressing the pressing spiritual concerns of their followers, even though they may be corrupted by the very world they are attempting to transcend or purify, the traditions of organized religion still retain an often subtle but continuing hold on the moral outlooks of their participating members. They provide enduring sets of rules, a backstop for moral intuitions, a spiritual last resort, and sometimes, as in the case of conservative and fundamentalist denominations, a galvanizing force for moral change.

What is needed, therefore, is more than polite toleration. The answer to the problem posed by the unruly presence of religion in business is not to sweep differences under the rug, or to digest them into some generically humane spiritual nectar. Toleration as mutual non-interference barely touches differences in religious belief, feeling, and practice. It can provide only a weak immunity against future zealotry and oppression. Rather, the liberal consensus on toleration—necessary for the viable functioning of religiously diverse business enterprises—needs to be strengthened. Deeper mutual understanding is needed, the kind of understanding produced when the inheritors of one tradition seek to enter into and explore other traditions. Such explorations are best motivated not simply by a generalized respect, but by genuine curiosity. And curiosity is merited. For after all, the traditions included in this volume play an important role in the lives of their followers. They offer their followers coherent sets of practices and beliefs which have been refined and adapted over decades, centuries, and even millennia. Most have deep historical roots and remarkable staying power. They serve as spiritual home bases, which draw their people back to worship, or to find solace in times of difficulty. These markers of persistence raise the question: why? Why have these traditions taken root and endured? We hope these essays will help to generate such curiosity, and will contribute to a deeper understanding among these traditions.

How to Categorize the Essays in this Anthology

Given the variety of these seventeen essays, a reader might be tempted to see them as a testimony to ultimate cacophony rather than to ultimate leverage over the moral challenges of business. But while they resist being collapsed into neat, simple categories, they do permit two basic kinds of classification of interest to teaching and research in business ethics.

First, as any teacher of business ethics knows, no device opens up concrete reflection as well as a good case. It is for that reason that we asked our contributors to focus the wisdom of their tradition upon some characteristic issues or cases. While not all discussed

particular questions in any depth, they overlapped enough to permit some comparisons. Perhaps the easiest access to these essays is afforded by comparing what they say about particular issues or questions.

Product safety and liability:	Green, Velasquez
Downsizing and closures:	McCann, Childs, Zoloth
The charging or receiving of interest:	Harakas, Badawi, Sachedina
Privacy in the workplace:	Dorff
Contingent workers:	Andolsen
Bribery:	Velasquez
Women in the workplace:	Andolsen, Badawi

Second, for purposes of further research, the essays can be categorized according to the kind of argumentation in which they engage. Below, we have separated those traditions that have evolved methods for reasoning through moral quandaries and rendering judgments about practical issues from those that seem more interested in general questions about what convictions and commitments believers ought to bring to their participation in business. The first group is more germane to business ethics as a field of practical argumentation, while the second is more useful to religious ethics and fields such as organizational behavior.

Essays Focusing on Moral Reasoning in Business

Islam:	Badawi, Sachedina
Judaism:	Dorff, Green
Roman Catholicism:	Velasquez

Essays Focusing on the Orientation and Motivation of Business Practitioners

Buddhism:	Bodhipaksa, White
Eastern Orthodoxy:	Harakas
Protestant Christianity:	Trimiew and Greene, McGee, Roels, Childs, Halteman
Judaism:	Zoloth
Mormonism:	Brady and Woodworth

Readers interested in the first group should consult the essays on Islam, Judaism, and the natural-law tradition within Roman Catholicism.[7] These essays outline and illustrate the methods for moral reasoning in business used by each tradition. These presentations suggest that such methods differ markedly. The natural-law tradition offers a range of methods based upon differing assumptions about how basic moral goods are defined, and how conflicts between them are resolved. Judaism appears

to offer more of a consensus about nature and ordering of human goods, as expressed through a set of moral principles hammered out through a long tradition of interpreting scripture. Islam offers what to the observer seems a similar procedure, using different scriptural resources, but seems divided as to whether to rely more upon scripture or upon the subsequent history of legal interpretation.

Readers more interested in broader questions of motivation and value orientation should consult the remaining thirteen essays. These essays quarry their traditions to explain, in historical depth, the characteristic posture of each toward participation by their members in the business system. They convey a rich sense of the moral sensitivities that each tradition seeks to cultivate in its followers. Because several of these traditions—certainly the Eastern Orthodox, African-American, Mennonite, and perhaps Baptist—continue to wrestle with the moral value of capitalism per se, they have more to do with issues of political economy than with the practical questions of interest to business ethics.[8] They make their arguments in a manner characteristic of the humanities rather than of the social sciences. The organizational behaviorist wanting a quantitative survey of what the members of each religious group actually believe and do needs to look elsewhere for hard data, but nonetheless might generate some useful hypotheses from the ideas spun out in these essays.

INTENDED AUDIENCES

We collected these essays on the assumption that three discrete audiences might be curious about the intersection of organized religion and business.

For academic researchers, the essays helpfully present the sources, thought patterns, and mood of each surveyed religious tradition in order to indicate what kinds of values, belief structures, and patterns of moral reasoning are expressed by that tradition. Such material should provide viable grist for further study. The fact that so many people have a foot in both organized religion and in the business world alone raises interesting questions. How might these traditions influence the kind of decision-making that goes on within business corporations? What kinds of conceptual tools do they offer their members for identifying and sorting out the moral elements in those decisions? What other guidance do they provide for resolving ethical dilemmas? What kinds of resources do they provide as individuals strive to achieve success while retaining their humanity? Do they recommend full-hearted participation in the competitive game? Do they commend personal ambition? Do they rule certain forms of behavior out of

bounds? With what kind of meaning does the tradition envelop the world of business? Where does a life at work in business fit within the comprehensive visions of meaning which these religions offer to those who cross their thresholds? These questions might be of interest to scholars who seek to understand how business organizations function, and the essays in this volume answer them, explicitly or implicitly.

Most of the traditions surveyed here have deep reservations about the values of individualism, competition, and materialism; such perspectives ought to be of interest to academics nervous about the power of market capitalism. If even a trickle of such subversive ideas seeps into the minds and hearts of current believers, do they have a discernible effect on decision-making in business settings? Do these traditions indeed provide the moral gyroscope suggested above?

The question might be recast in terms of moral theory. Do these traditional claims provide a deontological floor below which the consequentialist logic of bottom-line thinking may not sink? Do they amplify utilitarian strands in such reasoning by reference to larger social goods? Do such values work their way into a language of virtue, or are they transmitted through the culture of a company in some other way? Must religious values be translated and digested into some secular equivalent before they can effectively shape the ethos of a corporation? Some CEOs may acknowledge publicly their own religious motivation, as when Aaron Feuerstein shrugged off his heroic rescue of Malden Mills with a matter-of-fact reference to his Jewish faith. What about the everyday transactions of communication, planning, exchange, and adaptation, where values emerge into articulation and action? What happens if and when the discourse of a given business corporation becomes more tied to a particular religious tradition?

For business practitioners, the essays in this volume provide a substantive guide to understanding the diversity of faith traditions in the workplace. Executives and managers faced with the legal requirement to accommodate religious expression might wonder: if members of a given religious group were to take their tradition seriously, what convictions and attitudes would they likely bring to work? The essays describe, in considerable depth, the legacy of each religious tradition. They seek to open windows, to permit those outside to peer into, understand, even enter into, the worlds of meaning within which organizational life is interpreted.

A close look is needed because these worlds are diverse. While all the traditions commend some kind of regard for those who are disadvantaged, the compassion commended by Buddhism

exhibits a strongly different flavor than the love of neighbor commended by Lutheranism, the generosity toward the poor commended by Eastern Orthodoxy, the social justice required by Roman Catholic social teaching, and the ardent care for victims enjoined by Judaism. All the traditions have reservations about the materialism and individualism promoted by market capitalism, but these attitudes vary widely. At one end is skepticism in all its variety, shaded by sharply different historical experiences (from the slavery experienced by African-Americans to the communism experienced by Eastern Orthodoxy). At the other end is a tempered optimism which similarly receives different nuances, from the appreciation of aggressive economic action in Mormonism, to the fervent faith of Evangelicals, to the analytical ebullience of Roman Catholic social teaching.

However much they differ, the essays offer a common resource to practitioners. They sketch, in greater or lesser detail, the moral economy in which each tradition situates its adherents; this should provide valuable data for executives, managers and employees seeking to understand each other. First, the essays offer a clear sense of whether the tradition is exclusive or inclusive—who is considered within the moral community and who is considered outside. Mennonites, for example, practice a discipleship oriented to preserving their community, whereas Lutherans and Evangelicals are commanded to reach out to neighbors everywhere. Each of these orientations has its moral assets and liabilities for organizational practice. Second, the essays signal what counts for meritorious or blameworthy attitudes and behavior—how blamelessness is to be achieved, if at all, and how fault is to be overcome. Jewish and Islamic law define these moral boxes in ways that overlap in important respects, and differ in others. Third, the essays further explain how and in what ways economic activity poses a threat to the viability of the faith community, and how that threat needs to be addressed. For example, Buddhism seeks to protect the spiritual health of each seeker, primarily by encouraging the cultivation of self-discipline. Catholicism sees the dignity of its members eroded by injustice, and so see it natural to appeal to government as well as enterprising individuals to create the conditions that bolster such dignity.

For seekers, these essays offer a means of finding firm ground in the spirituality movement. Those practitioners who want to know where they have come from might find needed clues, even to the extent of reconnecting with their forgotten or neglected roots in organized religion. After all, these older traditions have survived, at least in part, because they tapped into powerful sources of meaning. They offer different kinds of practical "wisdom" for

their members caught in the pressures of the market system. Skeptical observers will note that some of this wisdom sounds suspiciously similar to the advice forthcoming from the spirituality movement, and that is precisely the point. The spirituality movement has borrowed its best ingredients from established religions, and then generalized and homogenized them to appeal to the pilgrim in all of us, without, of course, giving offense to any. For many, such fast food will provide adequate nourishment; for the curious and the hungry, only the original recipe will do.

NOTES

1. By this arrangement of traditions, we do not mean to offer a normative theological judgment on the thorny issue of whether or not Mormonism is an authentic branch of Christianity. Our editorial policy, consistently applied, has been to encourage the contributors to interpret and categorize their traditions as they choose. It lies beyond the scope of this volume to report, let alone evaluate, debates about the relative religious validity of the traditions represented here.

2. Ideally, we should have included multiple voices for each of the two dozen religious "families" active in North America, just as we did for Judaism, Roman Catholicism, and Protestantism in the original collection. Such a goal was unrealistic, however. Our requirement that contributors be both attached to their traditions as well as trained in some relevant field (religion, philosophy, or an organizational discipline) sharply reduced the number of candidate scholars we could invite to contribute. The result is that, of twenty-four North American "families" of religious faith identified in a recent encyclopedia, eleven are represented here. They include the western and eastern liturgical families (here: Roman Catholicism and Eastern Orthodoxy, respectively), the Lutheran family, the Reformed-Presbyterian family (evangelical Calvinism), the Pietist-Methodist family (Black Methodism), the European Free-Church family (Mennonites), the Baptist family, the Latter-day Saints family (Utah Mormonism), the Middle Eastern family (Judaism and Islam) and the Eastern family (Buddhism). The traditions not represented include interfaith organizations, and a broad array of Christian and spiritual traditions—the Anglican, Methodist, Holiness, Pentecostal, independent fundamentalist, Adventist, Liberal, Communal, Spiritualist, Ancient Wisdom, and Magick families (J. Gordon Melton, ed., *Encyclopedia of American Religion*, 6th ed. [Detroit, Mich.: Gale Research, 1999], v–vi.)

To our great regret, Islam is underrepresented, particularly in terms of gender, whereas Hinduism and Confucianism are not represented by even a single essay. Our efforts to recruit contributors were unavailing.

2. Ian Mitroff, "A Study of Spirituality in the Workplace," *Sloan Management Review* 40 (Summer 1999).

3. Ibid.

4. For a critical appraisal of liberal attempts to work religious claims into public discourse, see Kyle A. Pasewark and Garrett E. Paul, *The Emphatic Christian Center: Reforming Christian Political Practice* (Nashville: Abingdon, 1999), 51–81.

5. For some examples, see Colleen Mastony, "Managing With God," *Forbes* (July 27, 1998), 20–22, or Jim Braham, "The Spiritual Side," *Industry Week* 248 (Feb. 1 1999), 48.

6. Jacqueline Lynn, "Higher Power," *Entrepreneur* 27 (Feb. 1999), 98.

7. Brief methodological comments on religious moral reasoning in business also are provided in the essays by Harakas and Roels.

8. This tendency to focus on the moral value of capitalism reflects the fact that these essays are authored for the most part by trained scholars of religion or religious ethics. In these fields, the macro questions concerning whole economic systems always have loomed larger than the practical issues that fall in the domain of business ethics as an applied academic field.