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Management and the Gospel: Luke's Radical Message for the First and Twenty-First Centuries, by Bruno Dyck. New York: Palgrave MacMillan, 2013. Hardcover, 320 pp., $110.00. ISBN-10: 1137280883; ISBN-13: 978-1-137-28088-6

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In *Management and the Gospel*, Bruno Dyck argues that productive organizations, and the people who manage them, ought to direct their efforts not toward the accumulation of financial capital but rather toward the provision of goods and services demanded in the local community, the development of egalitarian relationships among participants in the organization and the pursuit of egalitarian relationships between the organization and its partners in the community through benefaction. The purposes of these foci are threefold: participation in the scheme of productive community relationships desired by God (i.e., the "Kingdom of God"); participation in the work of salvation from oppressive structures and systems, in order to participate in liberating organizational structures and systems; and cooperation with

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the Holy Spirit (a member of the triune Godhead) in the abovementioned work of salvation. Next, Dyck proposes a four-phase process model of transformation that runs both forward and in reverse, from problem recognition, to action response, to a changed way of seeing, to institutional change. Finally, Dyck identifies some practical examples of organizations and their management that exemplify these themes.

Dyck develops his argument through a rigorous exegesis of the Gospel of Luke, one of the three synoptic accounts of the life of Jesus from the Christian Bible. That exegesis is impressive in its depth, drawing on historical, linguistic, and textual-analysis sources and insights to discern the meanings that large portions of the Gospel of Luke may well have had to readers (or listeners) in the first century—especially those attuned to the management of productive organizations. The care with which the text has been interpreted requires circumscribing its scope to the Gospel of Luke rather than some broader swath of Christian Scripture, but this focus was itself carefully chosen for reasons discussed below. It is this exegetical focus that differentiates Dyck's work from other normatively-themed books on religion on the workplace that have had a theological focus (e.g., Van Duzer 2010), and from books that describe and sometimes commend practices of faith in the workplace from a historical or sociological perspective (e.g., Miller 2007).

Grounding the book in Scriptural exegesis rather than theology has the advantage of potentially informing a broad population of readers who disagree on theology but agree on the Gospel of Luke as a sacred text. However, any hermeneutical task unavoidably requires the interpreter to bring his or her own questions to the text, laden with the interpreter's own motivations and frameworks of understanding (Anderson 1998). Dyck's focus is on interrogating the Gospel of Luke regarding the management of productive organizations, and merging the horizons of the economic life of the first century with those of the twenty-first (Gadamer 1989). The Mennonite experience since the Radical Reformation of the sixteenth century informs and motivates that inquiry, with interpretive emphasis placed upon countercultural social and economic practices, egalitarian relationships, the development of interdependent communities, and an ethos of simplicity and generosity rather than consumption. These themes are carefully grounded in the Scriptural text, and have the potential to challenge and inform adherents of other Christian traditions as they consider the implications of the Gospel for their own participation in and management of productive organizations. However, some other themes are more problematic. In particular, chapter eleven feels flat in its emphasis on salvation from suffering (e.g., oppressive social structures), with little discussion of divine action to save humans from their own sins. Adherents of traditions that emphasize the sovereignty of God and the sufficiency of divine grace (e.g., Lutherans and Calvinists) will likely dispute the claim in that chapter that people must individually and collectively participate in their own salvation. Nonetheless, these particular emphases need not detract from the value and impact of the rest of the book, even for readers who would dispute some of their insights or implications.

Dyck builds his argument progressively across six sections, plus detailed appendices on methods. The first section introduces the Gospel of Luke itself, with an overview of its place within the New Testament, and its narrative layout and themes based on the work of Biblical scholars. A short discussion also explains why Luke is

a good text for the interpretive task at hand, since the preponderance of New Testament references to "money," "wealth," "management / manager," and "owner" occur in Luke, along with a large number of references to property and households. This section also introduces the concept of the "oikos," or household, which in the first-century Mediterranean referred not to a nuclear family and its property, but rather to a productive enterprise centered upon an extended family as well as servants and slaves.

The second section begins the exegesis. Just as twentieth-century managers learned to perform interpersonal, informational, and decisional roles (Mintzberg 1973), first century managers learned to manage hierarchical relationships among members of the household, manage money as a resource that could be multiplied through savvy trading or lending, and manage the relationships of the household with other households such that powerful households collected rents of money, goods, favors, and status. Aristotle critiqued these functions; he condemned the practice of accumulating money rather than directly usable goods as "unnatural," and lauded the practice of benefaction as a civic good superior to the patronage relationships common among households. Management according to these normative principles appears to have been as rare in the first century as it is today.

Based on this functional model of management, and the tension between its typical practice and its ideal, Dyck then analyzes two well-known parables from Luke as they would likely have been understood by their hearers. His analysis, grounded in these first-century concepts and informed by references to historical facts or practices that would have been familiar to first-century listeners, produces interpretations of the parable of the shrewd manager (Luke 16:1–15) and the ten pounds (Luke 19:12–27) that are radically different from common contemporary interpretations, and are both challenging in their countercultural implications (then and now) and compelling in their rigor. In the third section that follows, Dyck extends his exegesis to encompass passages throughout Luke, organized into chapters following three themes: the management of relationships within the household; the management of money; and the management of relationships between households. The implications of these passages repeatedly point toward the development of egalitarian relationships among participants in the organization, toward the inclusion of social outcasts in organizational life, toward benefaction, and away from the accumulation of money or status.

In section four, Dyck connects the three first-century management themes to three themes that Biblical scholars generally recognize as central to Luke: the Kingdom of God, salvation, and the Holy Spirit. Again, the argument in each chapter is painstakingly built from a combination of original detailed textual, linguistic, and historical analysis of specific passages, and a range of exegetical sources. Chapter 10, on the Kingdom of God (KOG), summarizes an "alternative paradigm" in which God's transcendent sovereignty and benevolence is brought into daily life in the social and economic activities of the household, with the same implications as noted at the end of the foregoing paragraph. Chapter 11 is descriptively titled "Salvation is Facilitated when People are Saved *from* Oppressive Structures and Systems, and are Saved *for* Work in Liberating Organizational Structures and Systems" (original emphases). As noted above, although the chapter affirms "the spiritual nature of salvation," its focus on the "earthly realm" may disappoint some readers, especially those whose

systematic theologies conflict with conclusions of the exegesis at hand. However, even those readers may find value in this chapter's implications by framing them as outcomes of salvation rather than as its components. Finally, chapter 12 discusses the animating work of the Holy Spirit in inspiring and mediating the work of the KOG and of salvation, though the specific implications of this for management or managers in the first or twenty-first centuries are rather vague.

Section five and Appendix A describe a four-phase process for supplanting traditional (i.e., first-century) management practices with KOG management, based upon a convincing textual analysis of the chiastic structure of the "Journey Narrative" that encompasses twenty-five passages in Luke 9:51–19:40. That narrative features seven cycles of the four phase process, each grouped around a common practice or metaphor. The phases are problem recognition, action response, a changed way of seeing, and institutional change, and they can be enacted in that order or in reverse; in fact, the final three cycles in the journey narrative relate them in reverse order.

Section six suggests implications of the book for twenty-first century management, organized once again by the three first-century functions. Each chapter relates its first-century function to several twenty-first century business or management functions; for each, a KOG perspective is contrasted with the conventional state of the function today, and an example is provided of an organization (which may or may not be a business) that has transcended the conventional approach for one approximating the KOG approach. These organizations are not necessarily Christian or even religious; their motivations for countercultural management vary, even though the account of each one's approach to it is structured according to the four-phase process model from section six. While the critical treatments of contemporary business functions are necessarily perfunctory, the examples are illustrative (if, in some cases, already familiar), and the inclusion of many non-religious organizations is encouraging for people of conscience who work in organizations that may not be receptive to religious ethics.

Altogether, this book is a valuable resource for scholars interested in the intersection of Biblical interpretation and business ethics, in the first century or the twenty-first. It could be valuable as a text for a graduate seminar in a business school or a seminary, though the careful progressive structure of the analysis would make it difficult to excerpt. It could finally be interesting for thoughtful businesspeople or ministers who bring strong intellectual proclivities and moral imagination to their professional lives.

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