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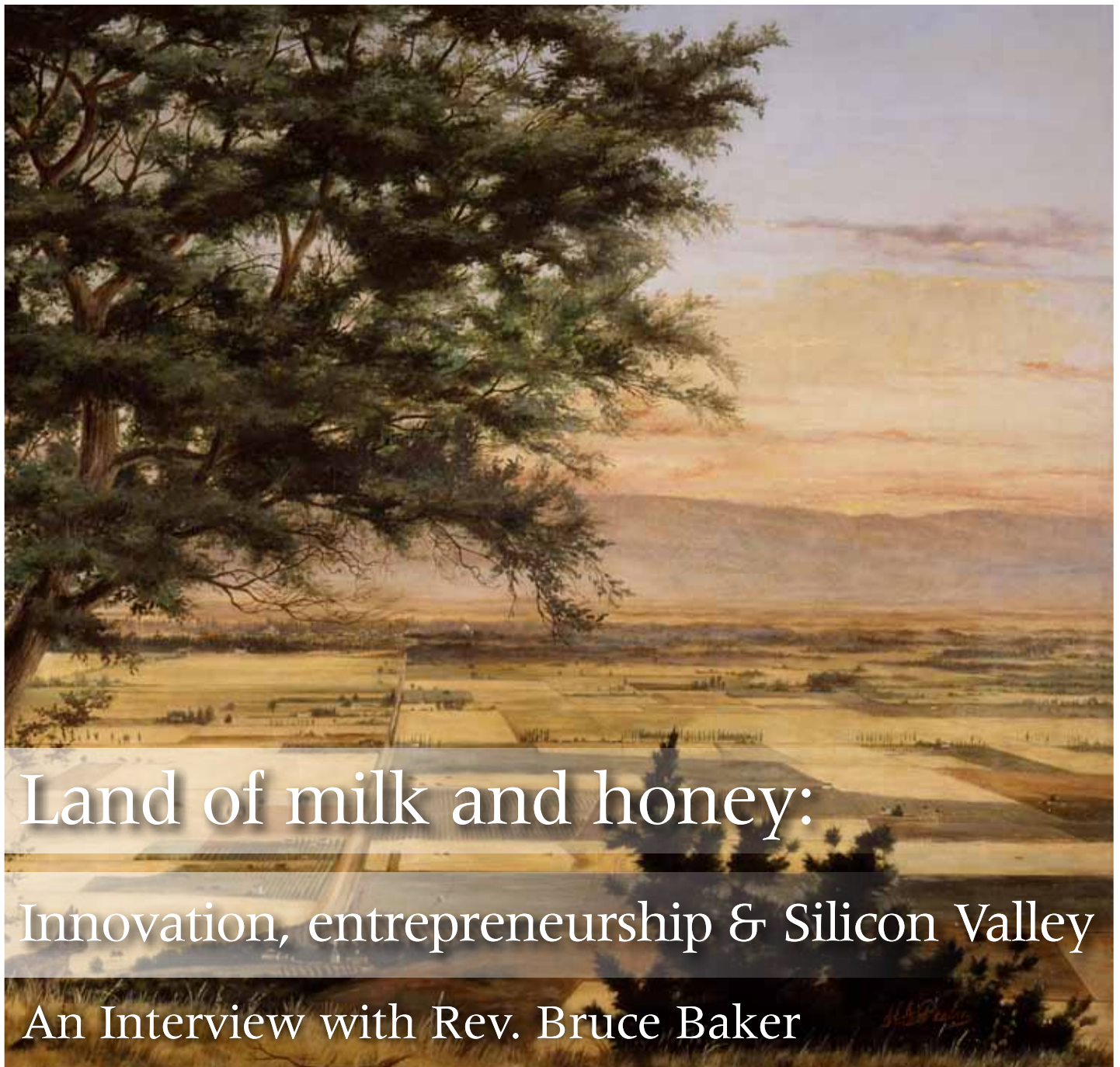
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Religion & Liberty

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Land of milk and honey:

Innovation, entrepreneurship & Silicon Valley

An Interview with Rev. Bruce Baker

A Journal of Religion, Economics, and Culture

Editor's Note



Sarah Stanley
Associate Editor

The first issue of *Religion & Liberty* in 2016 will explore several topics from a variety of faith traditions: entrepreneurship, the International Criminal Court, business philosophy, common grace and the 18th-century British abolition movement.

Late last year I had the privilege of interviewing Rev. Bruce Baker, a Silicon Valley veteran, entrepreneur, pastor and college professor. For this issue's interview, he discusses the history of Silicon Valley, technocracy, how Christians can be "winsome" witnesses and more.

Charles Koch, while widely admired in many spheres, is completely disparaged in others. In a new review, Stephen Schmalhofer tackles Koch's latest

book, *Good Profit*. While Koch's previous writings have been more nuts and bolts, this one focuses on the philosophy of business.

Whether you run a company that manufactures farming equipment or you're a professor of philosophy, you're dealing with common grace. Richard J. Mouw discusses the importance of common grace in all spheres of life.

The first chapter of Hebrews addressed the nature of Christ. The Double-Edged Sword says that "Christ holds the world together, and everything in creation is put under his authority and dominion" as our prophet, priest and king.

The United States and the European Union: the ultimate international "frenemies." In this excerpt from his new book, *The New Totalitarian Temptation*, Todd Huizinga discusses universal jurisdiction, the International Criminal Court, and how fundamentally different the U.S. is from the EU.

Acton's executive director, Kris Mauren, explains the significance of the "One and Indivisible" conference series. Religious and economic freedom have a significant and complex relationship. This conference is based on the Second Vatican Council's *Dignitatis Humanae*, an important development that has strengthened the moral and legal case for worldwide religious freedom. It also provides the theological foundation for the conference series.

In the 18th century, one woman was profoundly influential in the abolition movement. Hannah More was a talented poet, playwright, moral writer and philanthropist. Her powerful 1788 poem, "Slavery," drew attention to the horrors slaves faced, making her a voice for the British abolition movement.

In his column, Rev. Robert Sirico reflects on the past, present and future, commenting on how this very issue of *Religion & Liberty* shows the diversity of vocations, beliefs and topics Acton addresses.

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Cover Photo: "Santa Clara Valley" by Harold G. Peel, circa 1900. LA County Museum of Art.

Inside Photos: Pg3: Andy Grove, Robert Noyce and Gordon Moore in 1978. Source: Intel Free Press; Pg8: John Deere by Ted Van Pelt, 2012; Pg11: Prune Orchard near Santa Clara, CA, Wikimedia Commons; Pg14: Hannah More, painting by Henry William Pickersgill, 1873 Wikimedia Commons.

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Land of milk and honey: Innovation, entrepreneurship and Silicon Valley

An interview with Rev. Bruce Baker

What is it about Silicon Valley? Why did this agriculturally gifted valley give birth to so many of the world's leading technology firms while simultaneously becoming the cultural landmark of the entrepreneurial spirit? Someone who not only has studied the Valley extensively but also was part of several Silicon Valley giants shares some insights with Religion & Liberty's associate editor, Sarah Stanley.

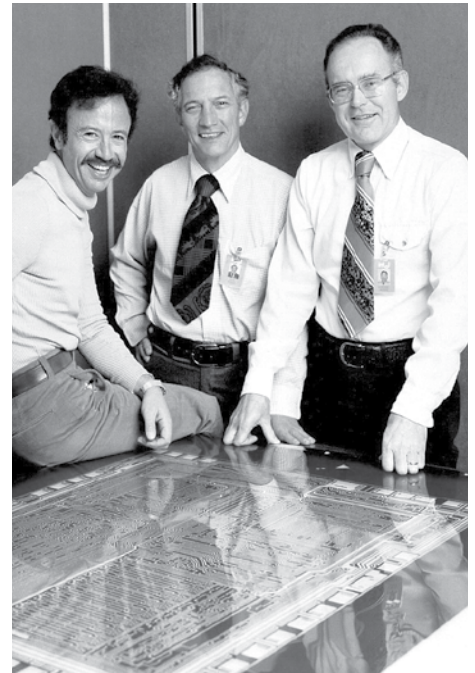
Rev. Bruce Baker began his career interested in entrepreneurship and technology but was called to the ministry two decades in. He received a Bachelor of Science degree in applied science from the California Institute of Technology in 1978 and a Master of Business Administration from Stanford University in 1981. Baker cofounded Four Pi Systems Corporation, where he earned five patents for his inventions in X-ray physics, computer software and machine vision. After the company was bought out by Hewlett Packard in 1992, Baker began managing in the brand-new department of handheld mobile computing devices at Microsoft. After four years at Microsoft, he was called to attend seminary. He received a Master of Divinity degree from Fuller Theological Seminary in 2001 and a Doctor of Philosophy in theological ethics from the University of St. Andrews in 2010. He is ordained as a pastor in the Presbyterian Church (USA) and serves as executive pastor of First Presbyterian Church in Bellevue, Washington. In 2010, he began teaching business ethics at Seattle Pacific University where he is also the main contributor to the scholarship and research activities of the Center for Integrity in Business.

R&L: *In your work, you've asked a question that many others have asked about Silicon Valley: How did this "gratuitously gifted" region give birth to so many world-class technology companies? But your explanation uses "biblical motifs" to describe the innovation and entrepreneurship there. How do you connect these biblical themes and concepts with the technical and very secular culture that prevails in Silicon Valley?*

Rev. Bruce Baker: I think we learn something about entrepreneurship and the history of the Valley by using the biblical motif and looking at it through a theological lens. At the outset I need to say that there's also a risk here. The risk is that we start to think there's something religiously motivated in this wave of entrepreneurship and technology, and there's not. I don't believe there is. Rather, what I'm asking is, What can we learn about human nature, about how entrepreneurship works and about what makes it a good thing for human flourishing? What can we learn about that by looking at it through a biblical lens?

When I do that, the first thing I see is the parallel between the story of the original founders, the "Traitorous Eight" of Fairchild Semiconductor. Led by Bob Noyce, they became sort of the seed, the progenitors of generation after generation of these inventive, productive, exciting technology companies that followed on after them, with Intel being the big one that came next. Noyce was one of the founders of Intel. It was in 1957 that they left Shock-

ley Semiconductor, founded Fairchild and launched this new initiative. Now here are the things I find in common: When I look at it and compare what they did to the



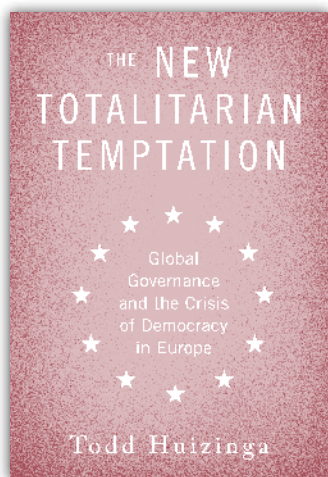
Andy Grove, Robert Noyce and Gordon Moore

Source: Intel Free Press 1978

Exodus story, it's just interesting. In both cases there's a valley and there's a land flowing with milk and honey.

During the 20th century, it was called "The Valley of Heart's Delight." Everything grew there: apricots, cherries, almonds, peaches, pears, plums. And so it was a garden. In both cases, there's a visionary leader. In both cases, the people are entering this new land with an idea that they're going

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The EU: global judicial despotism and the international criminal court

By Todd Huizinga

This essay has been excerpted from Todd Huizinga's new book, The New Totalitarian Temptation: Global Governance and the Crisis of Democracy in Europe (Encounter Books, 2016).

The European Union's goal of creating a post-nation-state, supranationally governed world—in which nations give up key aspects of their national sovereignty to a web of international institutions that administer and enforce a body of international law—is diametrically opposed to U.S. identity and ideals. Americans instinctively refuse to recognize as legitimate any international organization, law or treaty that claims any authority over Americans above the U.S. Constitution, particularly if that organization, law or treaty contradicts the Constitution or violates Americans' constitutional rights.

In the American system, it is because sovereignty rests in the people that the U.S. government does not have a right to transfer sovereignty to any other organization, government or group of governments. But in the EU, the member states have been ceding ever more sovereignty to “Europe” since the establishment of the European Coal and Steel Community in 1952. Sovereign power is exactly what the European Union exercises over the national governments of the EU member states. And again, for EU elites it is not just about Europe. Their vision of supranational governance is a global one, and that is why a political and moral clash between the American idea of demo-

cratic sovereignty and the EU's agenda is unavoidable. Regardless of the eerie ambiguity of the global governance ideology, which lets it appear to be almost anything to anyone, there is at least this one foundational certainty: the idea of global governance, at its core, cannot but be a sworn enemy to democratic sovereignty as practiced in the American system. The U.S.-EU dispute over the International Criminal Court will graphically illustrate the seriousness of the break this difference in worldview portends.

The International Criminal Court (ICC) is not about bringing criminals to justice. It is about giving teeth to global governance. It is about giving enforcement powers to an international body that is not accountable to any electorate or to any elected government—powers that in many ways go beyond those of any duly constituted national court in a democratic country. For example, a U.S. citizen could conceivably be brought before the ICC on a charge that the U.S. government considers politically motivated and illegitimate, and be subject to prosecution and punishment without benefiting from several key rights that the U.S. Constitution guarantees to those who are prosecuted in U.S. courts.

With its sensitivity to national sovereignty and the constitutional rights of its citizens, the United States cannot accept this. The EU on the other hand, with its belief in global governance, is the world's most enthusiastic champion of the ICC. The EU's

ardor for the ICC is undampened by the fact that its own citizens could be subject to arbitrary prosecution without enjoying rights that various EU member states guarantee their citizens—and this is testimony to how deeply committed the EU elites are to supranational global governance.

The ICC is a logical outgrowth of the notion of universal jurisdiction, which the American sovereigntists Lee Casey and David Rivkin define as the claim that “any state can define and punish certain ‘international’ criminal offenses, regardless of where the relevant conduct took place or what the nationality of the perpetrators or victims may be.” Universal jurisdiction suggests that any country can prosecute anyone for anything it has defined as a prosecutable crime, even if the alleged crime was committed thousands of miles outside of that country, and even if neither the perpetrator nor the victim of the alleged crime has ever set foot in that country or had any connection whatsoever with that country. Presumably, the right of universal jurisdiction would be limited to certain types of crime and certain well-defined circumstances that have been internationally agreed upon.

Whether or not universal jurisdiction is limited in that way, however, it remains breathtakingly broad in scope, arrogant, intrusive and predatory upon national sovereignty. Any nation that presumes to apply universal jurisdiction to prosecute crimes that have not affected it or its citizens in any direct way is arrogating to

itself the power not only to decide what is right and wrong for other countries, but to enforce that decision by supplanting the judicial processes of other countries and possibly imprisoning their citizens. Universal jurisdiction goes so far as to claim the right to prosecute officials of other governments for actions taken “in the execution of their official duties” even if those actions were “otherwise consistent with the laws and constitution of their own country.”

All of the EU member states have some sort of universal jurisdiction law on the books, of varying levels of reach and intrusiveness. In the EU, the mission to build the soft utopia of a globally governanced world goes on.

The ICC is the next step in the universal jurisdictionists’ quest for cosmic justice, as Thomas Sowell might put it. As the first permanent international court dealing in criminal matters, the ICC “has competence to investigate, try and punish dozens of offenses,” currently within three broad categories: genocide, crimes against humanity, and war crimes, with a fourth category, “aggression,” to be included as of 2017 if approved by state parties. What is truly unprecedented about the ICC is its supranational authority, which could reach even to citizens of countries that are not signatories of the Rome Statute, the treaty establishing the ICC. In violation of previously construed international law, the Rome Statute invests the court with the authority to prosecute citizens of non-state parties, even, under certain circumstances, for crimes committed on the territory of non-state parties. Also, the reach of the ICC extends to government officials who would traditionally enjoy official governmental immunity in the performance of their official functions.

Thus, an American citizen could conceivably be prosecuted by the ICC for an alleged crime committed on U.S. soil. For example, the ICC could prosecute a Pentagon official if the ICC believes an attack

ordered by that official against a country with which the U.S. was at war to be a war crime. And it is by no means clear how it is to be determined that a “war crime” has occurred. It is quite conceivable that this Pentagon official could be accused of a war crime if civilians were unintentionally injured or killed or civilian property damaged. It is this pretense of supranational authority, crowned by an assertion of jurisdiction over non-state parties, that is the heart of the ICC’s unacceptability to the United States. For the EU it is just the opposite. It is exactly because of this supranationality that the EU values the ICC as a major step forward for global governance. And the story of the decades-long dispute between the United States and the EU over

“ Why should the United States expose U.S. citizens to the possibility of being tried, convicted and sent to jail by people who are not in any way subject to the Constitution of the United States?”

the ICC is a chilling illustration of how the global governance movement aims to impose its vision on all who resist it.

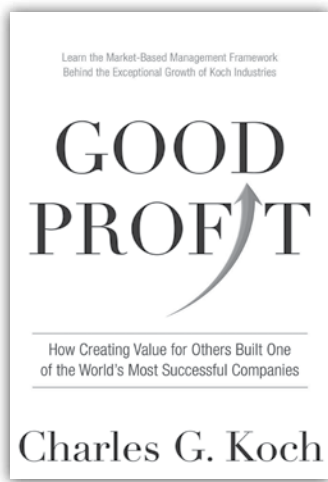
This European policy of actively undermining U.S. attempts to protect U.S. citizens and their constitutional rights came from the top, animated by the EU commitment to building a world in which no country has the right to opt out of the pursuit of universal justice. Senior government officials from European countries including Germany and Belgium publicly criticized U.S. efforts as “undermining justice,” as “incompatible with the rule of law,” and as “a blow to the credibility of international law.” For the European global governancers, this was not just a disagreement over

an isolated issue. Rather, opposing this core U.S. national sovereignty concern—the concern to protect U.S. citizens from an essentially unaccountable international court—had arguably become central to an emerging European identity. Many Europeans saw the dispute over non-surrender agreements as “a question of values regarding the role of international law,” and an issue that went “to the core of the European perception of the world, of an emerging European identity.” Of course, European advocates of the ICC insist that it poses no threat to the United States. They maintain that politically motivated prosecutions in the ICC are not possible. But as illustrated by the Belgian courts’ inquiries into the actions of George H. W. Bush and Colin Powell, among others, there is no reason to believe that other U.S. and allied officials could not be subject to frivolous investigations by an unaccountable ICC. In fact, there have been many calls to bring George W. Bush, Tony Blair and other policy makers involved in the Iraq war before the ICC.

Why should the United States expose U.S. citizens to the possibility of being tried, convicted and sent to jail by people who are not in any way subject to the Constitution of the United States? Indeed, why should any country that cares about its citizens subject itself to the whims of the ICC? How could the EU support such an institution, unless the ideological blinders of global governance have completely distorted its perspective on reality?

The story of the ICC makes clear that the European commitment to global governance, while now still “manageable,” could one day become as passionate and inflexible as it would have to be in order to realize the European dream on a global scale. If that ever happens, the price of maintaining a strong transatlantic alliance will have become a price too high to pay.

Todd Huizinga is director of international outreach at the Acton Institute and was a U.S. diplomat from 1992–2012.



Charles Koch's metaphysics of business

By Stephen Schmalhofer

Review of Good Profit: How Creating Value for Others Built One of the World's Most Successful Companies by Charles Koch (Crown Business, 2015)

Adam Smith, a venerable supporter of free enterprise, held businessmen in low regard, alleging that their every meeting “ends in a conspiracy against the public, or in some contrivance to raise prices.” While deference is due to his lasting insights into the sources of the values of men in *The Theory of Moral Sentiments* and their success in *The Wealth of Nations*, I observe that many executives tout their “core values,” but not all of these companies are successful. Businessman and philanthropist Charles Koch is successful by any financial measure. His unique approach to the creation of value positions him against Smith's caricature of scheming backroom businessmen.

Since 1967, Koch has overseen operations at Koch Industries where he developed and implemented “Market-Based Management.” Following a large acquisition by Koch Industries in 2004, he urgently systematized the method and continues to share it. Koch's first book on the method was grandiosely titled *The Science of Success: How Market-Based Management Built the World's Largest Private Company*, but in 2015, he reentered the marketplace of ideas with a more accessible version—*Good Profit: How Creating Value for Others Built One of the World's Most Successful Companies*.

Removing the pretense of science from the title better reflects the method's foundation

in the ideas of spontaneous order and the price system articulated by Austrian economist F.A. Hayek. Koch Industries' business model is based on acquiring complementary companies that either enhance or can be improved by the performance of existing Koch business units. Koch managers seek to integrate these new acquisitions into the company's operations to realize the expected gains from economies of scale and knowledge sharing. But this integration can blunt the information signals provided by external networks as well as create wasteful internal political battles, especially over budgets and other signs of corporate status unrelated to “good profit.”

To reduce the sclerotic effects of bureaucracy, Koch reintroduces internal market practices. For example, when one Koch business purchases products from another Koch business, the transactions are done at prevailing market prices, not with a “family discount.” Internal support services, such as accounting or credit, compete alongside external service providers to earn the right to serve each Koch business. This is done to ensure good stewardship of economic resources (opportunity cost) and also to avoid wasting human talent and creativity (comparative advantage).

Koch's book is more business philosophy than process. The book brings to life the observation of Binx Bolling in Walker Percy's *The Moviegoer* that “businessmen are our only metaphysicians.” The end to which Koch orders the actions of his

company of more than 100,000 people is to earn “good profit” by striving “to be the counter-party of choice to our customers, vendors, communities, and employees.” Striving for this end requires the constant discernment of what your customers value and for how much. To discern and ideally anticipate what your customers need requires a set of personal values to guide decision-making within the organization. In Market-Based Management, the cardinal “guiding principle” is integrity.

Too often integrity is offered up like just another generic corporate value, but trust and reputation are at the heart of commercial life. When a business like online retailer Amazon operates with integrity and a deep commitment to all of its customers, enormous opportunities are created. Netflix, the popular video-streaming service, is a significant business customer of Amazon Web Services (AWS), the cloud-computing platform powering the e-commerce giant and available as a service to startups and Fortune 500 corporations alike. Netflix chooses to use AWS despite competing directly with Amazon Instant Video's streaming service.

The rise of highly valued and popular two-sided network or marketplace businesses may signal that economist Ronald Coase is due for a revival. The Nobel laureate's 1937 article answered an ambitious question: Why do firms exist? His simple but powerfully developed response was that transaction costs are not zero and are not ignored by entrepreneurs. Traditionally, entrepreneurs respond to these costs with

vertical integration and other supersessions of the price system. At Koch, the formation of employees and selection of partners and customers with integrity is emphasized, partly due to the human duty of moral action but also because of the saved “time and money spent on controls, contracts, litigation, and security.”

The internet has helped entrepreneurs slim down the scope of their firms, instead facilitating peer-to-peer connections (e.g., dating apps) or commerce (e.g., Etsy, Thumbtack). The speed of communication has aided growth, but the most successful marketplace businesses have developed ways of signaling the reputation and integrity of buyers and sellers. New businesses are providing transparency and aggregating reputation so customers and producers can make better decisions (e.g., TripAdvisor, Yelp, Angie’s List). This is both transactional (Where should I stay on my trip?) and character forming (How can our team better serve others?).

Good Profit only briefly notes Charles Koch’s political activities. While the political press focuses on his electoral gamesmanship, Koch spends a significant amount of his philanthropic time and money supporting research and education to enhance the public’s understanding of the integrity of free enterprise. A loss of confidence in free enterprise emerges from the growth of “crony capitalism,” as a Legatum Institute survey reports that 65 percent of Americans believe most big businesses have dodged taxes, polluted or bought favors. In other words, a majority of Americans believe large corporations lack integrity. For his part, Charles Koch has advocated (in the *Wall Street Journal* and elsewhere) for an end to government subsidies and protectionism favoring some industries, producers and consumers over others. Returning once more to the creation of value, Koch predicts that with the end of corporate welfare and the restoration of integrity in enterprise, “[O]ur economy will rebound. Our liberties will be restored.”

Stephen Schmalhofer writes from New York City.

Double-Edged Sword: *The Power of the Word*

Hebrews 1:1–4

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they.

Christ is appropriately called the Word because he is the final revelation, image and voice of the Father. Christ is the elected one from all eternity to bridge the divine-human divide. The one who reconciles us to the Father.

The good news is that Christ is the one who helps us understand the fullness and heart of the Father. Some have mistakenly tried to separate the Son from the Father: either by incorrectly asserting that Christ was not divine or that Christ appeases an angry or vengeful God. But it is important to remember that they are the same substance and Jesus perfectly reflects the likeness and will of the Father. “He manifested himself by a body that we might receive a conception of the unseen Father,” declared Augustine.

Christ too fully reminds us and assures us that the will of the Father includes humanity in his eternal plan.

This passage offers an excellent overview of the offices of Christ, which include “Prophet,” “Priest” and “King.” Even more, Christ holds the world together, and everything in creation is put under his authority and dominion.

Also mentioned is the deliverance from sin through Christ, reminding us that though he was made low through his humiliation on the cross on our behalf, God has bestowed on him a seat at his right hand. Jesus receives the highest honor and is given full glory but continually advocates for us. Even more, he continues to share our human form and bear the marks of his suffering. There is never a time that Christ will not share in human form. That truly is the great news of the incarnation and God’s love for us. Christ unites us eternally to the Trinity through the incarnation.

The writer of Hebrews makes a critical claim within the passage, and that again is that Christ holds all creation together. It’s, of course, an amazing countercultural claim to so many. But it’s a principle truth of Scripture and Christian life. It’s an amazing assurance that we are included in the life of God, and he has an eternal purpose for us.



Common grace in ivory towers and tractor companies

By Richard J. Mouw

Excerpted from "Getting the trophies ready: serving God in the business world," an essay which first appeared in the Journal of Markets and Morality Spring 2015 issue. In this essay, Mouw discusses three "Kuyperian spheres" of service: academia, business and the church.



John Calvin

Art by Hans Holbien. Source: Wikimedia Commons

Most of the time, most of us make the linguistic transitions in our daily lives quite smoothly. We work alongside our colleagues, stop at the grocery store to make a purchase, go home to a family meal and then relax in front of our TV sets as spectators in the world of athletics. In all of that, we encounter different languages. How we talk at the workplace differs from our meal table conversations, and the vocabulary of the commentators on ESPN is yet another pattern of speech. We typically navigate all of that with no awareness that we have successfully made our way through a variety of Kuyperian spheres.

Sometimes, though, the boundaries between spheres are crossed only with great linguistic difficulty. This has certainly been true often in encounters among scholars in the academy and practitioners in the business world. As an academic who has often done some traveling between those two spheres, I can testify to the fact that communication between inhabitants of the two spheres has not always been easy. Sometimes it is simply a problem of understanding each other's language, but frequently the difficulties are rooted in deeper problems.

I can testify, wearing my academic hat, that we often have had difficulty talking to and about business practitioners because of a suspicion about what we think is really going on in the marketplace. Sometimes the suspicion has to do with a discomfort in

the presence of wealth. Many of us have started our academic careers with significant financial debt, and we see ourselves as awkward financial managers. Sometimes the suspicion is more ideological in nature: To be trained in the academy is often to hear quite a bit of anticapitalist rhetoric, embodied in oversimplifications of what competition and profit-making are all about. Understandably, then, leaders in the business community often avoid

"...it can be tough on the people who teach business in colleges and universities. Either they occupy some kind of uncomfortable middle space, or they are forced to move in one or the other polarized direction."

any kind of dialogue about business practices with the "left wing" intellectuals who inhabit their "ivory towers."

Where those antagonisms prevail, it can be tough on the people who teach business in colleges and universities. Either they occupy some kind of uncomfortable middle space, or they are forced to move in one or the other polarized direction.

There has been much in our presentations and dialogues about how best to work in engaging in this complex task together, and my assignment is not to add more content to what we have already received but to tie things together by reflecting a bit on what we have witnessed here, as well as to encourage us all to keep at the important task of kingdom witness in these important areas of human interaction.

Some of the most productive conversations I have had on the subject of common grace were with Bob Lane during his ten-year stint as the CEO of the John Deere company. Bob got in touch with me shortly after he read my book on common grace. Several times I traveled at his invitation to the John Deere headquarters in Moline, Illinois, for some engaging theological discussion about the relevance of Kuyperian thought to the selling of tractors, combines, and other farm equipment. Bob had found in the theology of common grace a helpful fleshing out of a key insight he had learned in Arthur Holmes' philosophy class at Wheaton College—the profound claim that Holmes also chose as the title for one of his books: “All truth is God’s truth.”

As the CEO of a large international company, Bob worked with a team of key managers who represented a wide variety of religious and worldview perspectives: Muslims, Hindus, Confucians, Christians, Jews, persons who claimed no religious faith at all, and many others. The theology of common grace allowed Bob to see this not simply as a diversity to be tolerated but as a positive blessing from the Lord. If that sounds a bit too optimistic to some of our theological ears, it is important to be reminded of John Calvin’s own perspective on these matters.

Many of you know that the doctrine of common grace has been much debated in the world of Dutch Calvinism. Those of us who defend the doctrine insist on going back to Calvin himself as the source of this important teaching. Even

though the great Reformer had established himself as a defender of the doctrine of the “total depravity” of fallen humanity, he managed to express appreciation on many occasions for the contributions of non-Christian thinkers.



African American worker using drill press © Susan Chiang; istockphoto.com

Before his evangelical conversion, Calvin had studied law, and he never lost his respect for the ideas he had gleaned from the writings of various Greek and Roman writers, especially Seneca. In his *Institutes*, Calvin observed that there is an “admirable light of truth shining” in the thoughts of pagan thinkers. This means, he said, that “the mind of man, though fallen and perverted from its wholeness,” can still be “clothed and ornamented with God’s excellent gifts.” Indeed, he insisted, to refuse to accept the truth produced by such minds is “to dishonor the Spirit of God.” For a punch line that we defenders of common grace especially like to quote, Calvin says that there is “a universal apprehension of reason and understanding [that] is by nature implanted in men,” and when we see this ability to understand important things correctly at work in unbelievers, we should celebrate this as a “peculiar grace of God.”

This goes well beyond the kinds of things that are usually associated with the idea of common grace: things like the fact that God sends rain to nurture the crops of both believing and unbelieving farmers, and that even very wicked governments

often manage to do some things that promote human flourishing. All of that can be explained simply by the work of divine providence—God’s use of bent sticks to draw a few straight lines.

Calvin sees this common grace operating inside unbelievers. They actually think some correct thoughts and are—at least in some areas of human inquiry—lovers of truth. Kuyper nails down this idea of the inside dimensions of common grace in this wonderful passage: In addition to the purely external operations, he says, common grace is at work “wherever civic virtue, a sense of domesticity, natural love, the practice of human virtue, the improvement of the public conscience, integrity, mutual loyalty among people, and a feeling for piety leaven life.”

In the business world, then, we need to recognize that we can discover insights into truth, stewardship, promotion of human good, healthy employee practices, and the like from those who do not

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name the name of Jesus Christ. Kuyper's important emphasis is also affirmed by his younger colleague Herman Bavinck, who wrote that because of common grace there is "[s]ometimes a remarkable sagacity . . . given to [unbelievers] whereby they are not only able to learn certain things, but also to make important inventions and discoveries, and to put these to practical use in life."

"...on the reality of common grace, as a favorable disposition of God toward all human beings, is a blessing received from the Reformed tradition—although we can also find variations on our common grace theology in other theological traditions as well. "

That wonderful insistence on the reality of common grace, as a favorable disposition of God toward all human beings, is a blessing received from the Reformed tradition—although we can also find variations on our common grace theology in other theological traditions as well. For those of us who endorse the Reformed doctrine of common grace, however, it is important to keep reminding ourselves that it is not enough to approach the kinds of issues we have been wrestling with here as if we are the only ones who have access to the truth about the practical concerns and challenges of the human condition.

Richard J. Mouw is professor of faith and public life at Fuller Theological Seminary in Pasadena, California.

Acton FAQ

What is the "One and Indivisible" conference series?

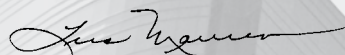
In order to discuss and promote an understanding of the relationship between religious liberty and economic freedom among present and future leaders around the world, the Acton Institute has held four sessions out of a five-part international conference series titled, "One and Indivisible? The Relationship Between Religious and Economic Freedom."

The Roman Catholic conception of religious liberty as specified in the Second Vatican Council's Declaration on Religious Freedom, *Dignitatis Humanae*, is one of the most significant developments in Catholic doctrine in modern times. It has great potential for strengthening the moral and legal case for religious freedom around the world. This document provides the theological underpinnings for the conference series.

Many studies have emerged about the correlation between political and economic freedom. The complex relationship between faith, religious liberty and economic freedom, however, remains relatively unexplored by clergy, theologians, social scientists and economists.

By bringing attention to the important and complex relationship between religious liberty and economic freedom, Acton hopes to stimulate deeper reflection about the ways in which these two forms of freedom can support each other and thereby magnify a broader understanding of freedom more generally.

The first of these conferences, "Faith, State, and the Economy: Perspectives from East and West," was held in Rome in April 2014. In November 2014, the conference "The Relationship Between Religious and Economic Liberty in an Age of Expanding Government" was held in Washington. Two more conferences were held in 2015, one in Buenos Aires in the spring and the other in Jerusalem in the fall. They were titled, respectively, "Christianity and the Foundations of a Free Society: Religious, Political and Economic Freedom" and "Judaism, Christianity and the West: Building and Preserving the Institutions of Freedom." The final conference of this series will be held in April 2016 in Rome and is titled, "Freedom With Justice: *Rerum Novarum* and the New Things of Our Time." Please visit www.acton.org/program/religious_liberty/home for more information.



Kris Alan Mauren
Executive Director

to create a new form of society. In both cases, there are giants around who can squash them. So I found these parallels really interesting. And the way I see it, they really did create a new culture of work. What does it mean to be a community of work together? They broke with the East-Coast establishment and the East-Coast culture that was very much focused on the trappings of power.

Noyce and that crew were not. He was a model of humility in that sense. And, of course, we don't want to reach too far and compare him to Moses, but Moses is also known for being the meekest of leaders, right? There's something about this culture that treated people as a group where the focus was on "what is our shared vision?" rather than "who has power?" And I think that remains, by and large, a very important telltale sign of the things we admire about Silicon Valley today. It has changed business. It has changed American business. And it is copied around the world.

England has Silicon Fen and Silicon Roundabout, Scotland has Silicon Glen, Berlin has Silicon Allee and New York City has Silicon Alley. I mean, everybody wants to copy what's happening here.

The next step I looked at was, "What can we learn about human nature and creativity by looking at these entrepreneurial stories?" I looked at the signs of the *Imago Dei* within humanity that are related to this creative activity. And so then I started identifying some traits of this type of entrepreneurship that I think stand out in the high-tech world and in Silicon Valley in particular.

Do you find biblical motifs, or prototypes in Scripture, for the innovator and entrepreneur?

The biblical motif that was helpful to me was Moses and the tribe. The tribe of people venturing, trekking, wandering, but with a vision for where they were headed, not knowing how to get there, not knowing what it was going to look like when they did finally arrive. But acting in faith. And I think acting in faith is part of the motif—there's something about the visionary leader. Think of Steve Jobs. He was able to cast a vision. And I think a trait exists in these entrepreneurial leaders that does cast a vision. So that's one motif.

The other—maybe I wouldn't call it "motif" so much as biblical understanding—is that



Prune Orchard near Santa Clara, California. Source: Wikimedia Commons

creativity and ingenuity are gifts from God. So there's something charismatic about that in the literal sense of the word charismatic, not in the TV sense. A charism is a gift of God. And I think we can see that in these business successes and in good leaders and in creative people who create new businesses and new technologies. I think we see that at work, whether or not they profess faith, whether or not they have religious faith. It's there. It's part of how we're made. Maybe that's where the biblical understanding comes in.

The Valley is also legendary for its outsized personalities—Bill Hewlett and David Pack-

ard, Intel founder Bob Noyce, Steve Jobs, to name just a few. What is it about northern California and Seattle that attracts these types?

That is a mystery. Everybody's trying to copy it. Everybody seems to think, "If we could just figure out what the magic ingredients are, we'll go create the right incentives, and we can do that somewhere else." That doesn't happen. I don't think you can just copy it like that. It's too holistic. There's something woven into people's concepts of reality and their faith in their ability to create, their willingness to risk it all. That's the big part of it. That alone is a big part of a cultural impediment. In most cultures, you can't risk it all. You don't have the opportunity to start over. That's the problem. These people [in Silicon Valley] were starting over. They started by rejecting it all, which means they were outcasts. They were refugees in a way.

California continues to attract people who are in a sense cultural refugees. They've been coming for hundreds of years, whether it was the Gold Rush of '49 or the waves of Chinese laborers building

railroads or the waves of immigrants from Asia and Africa today or refugees from around the world. Andy Grove himself was somewhat of a cultural refugee from Hungary. He was another founder following in Noyce's steps. He was the CEO of Intel while I was there. So there's something about this sort of refugee, being a sojourner from another place, having to start over. . . . Again, there's a biblical motif of being a sojourner. And I think in California we have that kind of woven into the culture in a way. Now, to some extent Seattle is developing its own culture, an entrepreneurial and high-tech culture. But it

continued on pg 12

feels different somehow. I want to study that next.

You've already briefly touched on this. Other U.S. regions, and other countries, have tried to replicate Silicon Valley. But the Valley has a deeply networked infrastructure of talent, service companies, world-class universities and venture capital and other finance firms. Can you instill what amounts to a spirit of innovation in another place and culture that easily, and is the Valley's success repeatable?

Well, I think it was organic in the Valley. So I don't think it was instilled, per se. The closest thing you can come to saying that it was intended or instilled would be to look at Frederick Terman. Terman was the distinguished professor of electrical engineering at Stanford University. And he was a teacher of Hewlett and Packard. He encouraged them to go and create—a metaphorical “Go West, young man” sort of speech they got from him to create new technology. And he saw the opportunity for Stanford University, in particular his field of electrical engineering, to create a fresh wave of innovation and industry. So he was a visionary that way. But if there is a way to instill it, it's a mystery. I guess the closest thing I can point to would be a kind of faith for trusting that new technology will create opportunities that we haven't even foreseen yet. And that it's worth investing in for its own sake, even though you can't see how it's going to pay off. It doesn't matter. It's worth doing anyway.

But you don't see a copy of Silicon Valley popping up in, say, India or somewhere?

Well, it's happening . . . it is happening all over. I mean, India has Bangalore—although I haven't been there—is an example. Hyderabad is another one; it's kind of similar. It's got a whole fresh wave of tech entrepreneurs. And what we're seeing now is actually people who have earned their chops in America, in universities and high-tech businesses, going back to India. Many of the Indian nationals are going back to India. In fact, I have a friend from Microsoft who did

that. He was a manager at Microsoft. Indian-born, very successful manager at Microsoft. He left Microsoft, started a new software company and went back to India to start there. So it is happening around different places. It's not just something you can plan. I think it's organic, which, again, fits with our biblical understanding of how things happen.

In his book Knowledge and Power, George Gilder wrote that the market economy, or capitalism, is by nature giving because the risk it assumes is uncertainty; no real knowledge or assurance exists in a world of “unfathomable complexity that requires constant efforts

“ The Silicon Valley model, and entrepreneurship in general, is not ultimately driven by money. It's not driven by someone's desire for money. It's just not. It's driven by a desire to create something of use, to create something of value. The money certainly comes . . . it's just secondary. “

of initiative, sympathy, discovery and love.” Socialism is deterministic, capitalism is altruistic. Does that ring true in light of what you've seen in the tech world?

It does. And I think the key is this: there's an element of grace in it. And I think it catches most people by surprise. And it sounds like an oxymoron, to think that what keeps the economy alive is grace. But I fully believe it does. What keeps the economy alive is the same thing that keeps the human spirit alive. It's grace. And a healthy economy has grace embedded in it somehow. Every transaction

needs to contain an element of concern and care for the shalom of others and the shalom of the community. Or else that economic system will die. And history has shown that repeatedly. So I completely believe that. And I think you raised a really good connection there, because entrepreneurship is a place where that's essential. The Silicon Valley model, and entrepreneurship in general, is not ultimately driven by money. It's not driven by someone's desire for money. It's just not. It's driven by a desire to create something of use, to create something of value. The money certainly comes . . . it's just secondary. The money comes in as the necessity of doing it in a way that's pragmatic and sustainable and enables you to create jobs and get it done. But the thing at the heart of creation is not money. It's the desire to create something of value or something beautiful.

Let's talk about the ethical and moral culture in the tech industry. There's a deep strain of technocratic thinking that approaches almost every human or social problem as something that might be fixed with better software code or a new app. But you've said that no amount of “social entrepreneurship” will do much good unless people are willing to actively address corruption, dishonesty and chaos. How has that message been received?

That is a tough one because there are so many great advantages to using data and applied big data in ways to create new efficiencies or monetize relationships. So there's a tremendous economic force we're dealing with that wants to commoditize. Here's where I think we risk crossing the line: it's when we commoditize human relationships or the humanity of the relationship in the workplace. The big power of big data creates a pressure in that direction. The pressure in that direction, eventually, in some places, is going to cross that line. The hard question is figuring out where it crosses the line. Because a lot of what it does is really good. It helps cure disease. It helps eliminate poverty. It helps people in struggling third-world economies to

actually have an opportunity to make things better than they didn't have before. So big data is a gift in that sense. So where does it cross the line? And what I keep going back to in my studies and teaching of this is that I keep asking, "Well, what's the impact this is having on human dignity?" And so that comes back to the question, What does it mean to be human? That brings us back to our faith at some point. We eventually end up there. And you have to ask whether the way we're doing this is contributing to human dignity and human flourishing or whether it's somehow demeaning it or impinging on it? It's a tough question.

With many tech entrepreneurs viewing their businesses as essentially social institutions, does that make it easier to view their work more deeply, especially in a sense of vocation or mission in a Christian context?

Another great question. Yes, it helps. There's an opportunity here, and we're seeing a lot of good tech companies take advantage of that. Microsoft does it. Google does it. Many others. They have an expectation that their employees are going to use some of their time to be involved in social purposes, using their skills and their gifts. And I admire that. And I think what that does for the company, whether it's Microsoft or Google or whoever, is create an awareness within the community of work that we're involved in a greater reality. We're not just playing a game. It's not just about winning the most market share or winning the most users. There's actually a greater reality here. When companies deliberately pay attention to that, I think that builds up the ethics of their own company internally for what they're doing. Don't be evil. This is Google's mantra.

But, yes, it keeps people mindful. And mindfulness is important. Mindfulness, actually, is one of those analogs that I'm studying in my research. Because I'm looking at how companies keep people mindful of this, just what you're asking about. And so I think you're hitting on one of those analogs that does that and

helps build up the ethical climate.

The tech world is a place where great successes and unimaginable riches have been achieved and celebrated widely. You don't hear much about failure, which is a lot more frequent than success. How do you pastor people who are dealing with shattered entrepreneurial dreams?

Well, I think it's largely a hypothetical question for me. Just so you know, I'm not talking about any particular person or particular case. But the fundamental thing is recognizing that our life is in God. I'm coming back to basics: understanding who you are.

For me, it's about identity. That's the key thing. I want to help draw people back to their true identity. A shattered dream, that's not your true identity, I would counsel that person. That is what is happening in your life journey at this moment, to this company you are involved with or to this venture you're involved with. That's not you. Your identity is in Christ and him alone. And from my personal experience, then, I can share with them how I've experienced that, because I have. When we look back on our lives, I think any one of us can ask, "What have we really learned that really matters? Where's there wisdom in my life?" Guess where we end up coming from? We end up coming from the failures and the pains, because that's where the real wisdom came from.

And it turns out to be a wisdom we never asked for. We didn't want it, but yet there it is. And that is how God works in our lives. My experience, he takes everything and uses it. And that has amazed me about our God. He takes everything and uses it. All the pain, the horrible things that happen, the failures—he does something with them. And so the blessing is to know him and to know that's who he is and to know that's what he does. And a lot of times that's hard to see, so the pastor's role in that situation is to understand that that person can't see clearly and to walk alongside them in the midst of it. Ultimately, the pastor's job is

to be able to point to that reality without being able to heal it.

As a pastor, how do you bring the gift of the gospel to a tech culture that may be thoroughly unchurched or even hostile to Christianity—especially in a diverse, multicultural place where many may have been raised in spiritual traditions outside of Christianity?

What people need in that situation is a winsome witness.

So what does that look like? They need to see someone who is living their life in a way that there's something attractive and winsome about it—in the way they handle adversity, in the way they treat the people around them. I've noticed people like that at work, for example, in that tech culture. And I've noticed something about that person. I've never heard him or her demean another person in a meeting. I've seen that person always be an encouragement. And you notice little things like that, the more explicit things. That helps. The other explicit thing you can do—that is noticeable, that helps people—again, is to help them get their bearings, help them get their context. Remind them who they are and always be reminding them of the greater reality, that, whether this product succeeds or fails, it's not going to change who they are.

And one way of reminding them of that is what changes people's lives—to get into relationships. So helping them to be involved in relationships outside of the high-pressure, high-stakes, high-intensity game they're caught in, which is a great, fun game, you know? But when it wraps people up, they can lose their bearings. So, again, it's helpful to have some involvement in something outside of that. It could be a social venture. It could be initiatives at work that take our technology and use it in ways purely motivated by serving. It's looking at our company and business as service and always putting that first. So there's a variety of ways to try to help cultivate those relationships and make them part of our workplace culture. ■■■■

Hannah More [1745 – 1833]

Genius without religion is only a lamp on the outer gate of a palace; it may serve to cast a gleam of light on those that are without, while the inhabitant sits in darkness.

Talented poet, playwright, convicted moral writer and philanthropist Hannah More was arguably the most influential woman of her time. Witty and quick, she is best known for her writings on abolition and for encouraging women to get involved with the anti-slavery movement. She was born on February 2, 1745, near Bristol in southwest England and was the fourth of five daughters of Jacob and Mary Grace More. Jacob was a schoolmaster, and eventually his eldest daughter, Mary, followed in his footsteps, opening a school for girls in 1758. Hannah became a pupil at twelve and eventually taught there as well.



More mastered writing at a young age. When she was 17 she wrote her first play, *The Search After Happiness*. In 1767, More became engaged to William Turner, a local landowner. After six years, Turner kept refusing to name a date for the wedding, so More broke it off. To compensate, Turner gave her an annuity of £200. Armed with this financial stability, More pursued writing full time.

More had a relatively successful career in playwriting and as a part of the London social scene, but her life took a new direction sometime in the late 1780s. She bought a small house in Somerset and completely retired from London society. During this period she converted and became an evangelical. She became close to the famous abolitionist William Wilberforce and hymn-writer John Newton. In 1788, she published a poem, “Slavery,” to coincide with

the first parliamentary debate on the subject. The poem described the life of a severely mistreated female slave and brought to light England’s role in the slave trade worldwide. “Shall Britain, where the soul of freedom reigns,” she says in the poem, “forge chains for others she herself disdains?”

This and her other abolitionist writings gave the British movement a public voice. She also wrote many ethical and religious pieces. Her originality and force made these tracts and books extremely popular. When she died, it was discovered that she had earned £30,000 for her writing (not including the vast amounts she gave away), equivalent to millions today.

More and her sister Martha were moved by the poor conditions of people living in Cheddar. They set up twelve schools that focused on reading. More also donated large amounts of her writing profits to educational causes. During her work with the poor of Cheddar, she continued writing; her most famous book of this period, *Strictures on the Modern System of Female Education* (1799), argued that women’s education was severely lacking and too trivial, giving them no instruction on how to be moral, rational or even companionable.

More was also vocal in her opposition to the French Revolution. In 1793, she published a tract countering the arguments of Thomas Paine in *Rights of Man* and later wrote another tract attacking the anti-clericalism of the revolution. She used the money made from these writings to help French clergy taking shelter in England.

During her “retirement,” she stayed busy. She continued writing on evangelical piety, remained active in the anti-slavery movement, kept an open house for many visitors and ultimately inspired a generation of evangelical women. She died on September 7, 1833, and is buried at the Church of All Saints in Wrington, England.



Diversity of minds and subjects

The Acton Institute has recently crossed the quarter-century threshold, and I'm very encouraged that we're even more invigorated now by our combined missions and the programs and publications initiated to support them. Much of this in-

vigoration derives from the many wonderful people who have shared their wisdom and experiences with us, while other inspiration has come from the worlds of religion, culture, politics, business and academia. With such a panoply of intellectual, experiential and spiritual ideas constantly spinning and cohering in the Acton Institute arsenal of ideas, the future of our shared enterprise promises to be as exciting as our past.

A temptation we've avoided is to let ourselves comfortably succumb to becoming an ivory tower of insular research divorced from the activities and ideas of the world at large. The rubric of "the study of religion and liberty" is broad enough to encompass all the topics Acton has addressed thus far in its first 25 years, as well as many topics yet uncovered or events yet to transpire.

This is why I'm particularly excited by this issue of *Religion & Liberty*. The diverse content featured represents what Acton is about, connecting different faith and professional backgrounds.

Regarding the past, we learned about the significant work of Hannah More. She was an 18th-century English poet, playwright, abolitionist, philanthropist and religious polemicist. More rubbed shoulders with some of the greatest minds of her time, including William Wilberforce, Edmund Burke, Samuel Johnson, Horace Walpole and David Garrick, and she was no shrinking violet. Often ignored by modern anthologists, More crafted Christian apologetics in brilliant prose, drama and verse.

The present is represented by a focus on contemporary business, including an interview with Rev. Bruce Baker, an extremely successful Silicon Valley entrepreneur and Microsoft executive who answered God's call to the ministry. The sum of Rev. Baker's experience uniquely positions him to speak on business ethics and what it means for humanity in an increasingly technologically dependent world.

Acton has championed many of the same free-market principles associated with billionaire businessman Charles Koch. His brilliant new book *Good Profit* offers many insights and sound advice. Among these principles is recognizing customer choices and market competition as beneficial to customers and crucial to technological innovations that fundamentally spur economic growth, employment opportunities and development of wealth as remedies for disease, poverty and cultural squalor. Further, Koch advocates against corporate welfare and for an end to government subsidies, free-market principles we at Acton have supported since our beginning.

Three realms exist where we can and should serve God outside the family: church, business and the academy. As Richard J. Mouw points out, however, a prevalent academic climate currently holds much of the business world in suspicion and vice versa. Employing the Calvinist doctrine of common grace and the theological writings of Abraham Kuyper, Mouw provides us with analysis and anecdotes of why this need not be the case.

After covering the past and present, we look in this issue toward the future. In this instance, the future is represented by Acton's upcoming Religious and Economic Freedom Conference on April 20 in Rome, Italy, titled "One and Indivisible? The Relationship Between Religious and Economic Freedom." For the most part this relationship either has been discussed in vague terms between those who intuitively understood it or ignored completely. This is highly unfortunate as the Catholic faith has been at the forefront of defending religious and economic freedom since Pope Leo XIII's 1891 encyclical *Rerum Novarum*.

Additionally, the Second Vatican Council's Declaration on Religious Freedom, *Dignitatis Humanae*, provides strong moral and legal arguments for religious liberty. Because the future can only be viewed through the prism of the past, it should be noted that 19th-century Frenchman Alexis de Tocqueville observed that free religion is the friend of liberty. Liberty is also the friend of religion.

Rev. Robert A. Sirico is president and cofounder of the Acton Institute for the Study of Religion and Liberty.

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Charles Malik's *Christ and Crisis* is an invaluable guide for Christians who seek to engage our world and come to terms with the challenges unique to the era they find themselves in. Each life, each unique historical situation presents its own crisis or set of crises. Today, we read of financial crises, the environmental crisis, the crisis of radical Islam, cultural crises, political crises, crises of identity, and many more. What Malik would tell us is that these are all *spiritual* crises, first and foremost. Thus, in this uniquely accessible and ecumenically sensitive book, Malik puts all of these concerns before the most profound crisis of all: the state of our own hearts before the cross of Jesus Christ, offering readers a helpful way of truly understanding the crises of our world today.

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There are three indispensable virtues today: to be *honest* or *superficial* in the analysis of the world situation; to live and act as though halfhearted measures would avail; and to lack the moral courage to rise to the historic occasion. To be intellectually, to be deeply and dutifully in one's mode of being, and, for any reason, to play the coward—these can easily doom Western civilization, either through some sudden world catastrophe, or through the slow decay and death that come from the paralysis of fear.

Everybody has a role to play. Government, business, labour, the press, the university, the churches—every agency and every person must respond, each in his own way and each within the limits of his competence.

The matter of competence is most important, for to ask, as some people do, what is the Church doing, or what is the university doing? And to have in mind when one asks this question that the Church or the university is not doing, for example, what the press or the government is doing, and therefore is doing nothing, is most irresponsible. Similarly, to expect the government or those in authority to preach forgiveness and love and to "neglect" the security and well-being of the state is to expect the government to be a

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