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Our Mission

Quaestus is a student-led journal presenting ideas about Liberty, Faith, and Economics from a Christian perspective in order to promote human flourishing.

Our Vision

We aim to inspire the next generation of Christian thought and leaders by addressing global issues with sound moral and economic principles.

A Letter from the Editor

The following periodical includes transcriptions from the 2023 Liberty, Faith, and Economics Summit in partnership with the Acton Institute, an American think tank which focuses on religion and liberty. The summit was held in partnership with the Acton Institute. The focus of this year's LFE summit was the compatibility of Christianity and capitalism. A second periodical will be published in the spring including student and faculty articles related to this topic.

Quaestus (Kway-stus) is a group for students who want to get people talking on important topics.

nki jv."jku"cr rtqcej "vq"swgukqpu"qh"geqpq o keu"qt"
politics was always one of a theologian, returning
to what Scripture has to teach us about these
vj kpi u0" F t0"Ncp g"vj gp" o qxgf"kp vq"vj g"ur gek L eu"qh"
Martin Luther's writing where it touched upon
vj gug" o cv wgtu0" J g" L tuv"fkuewuugf"Nwv jgt 0u" gctn{"
y qtmu."y jgtgkp"j g"etk vks wgu"j ctuj n{"vj qug"y j q"
would engage in price gouging or hefty control of
vj g" o ctmgvu0"Gxgp"vj qwi j"uq o g"j cxg"kp vgt r tgv gf"
that Luther held a disdain for loaning money and
qypgtujkr"qh"rtkxcvg"rtqr gtv{"i gpgtcn{"v jku"y cu"
uk o rn{"pqv"vj g"ecug0" F t0"Ncp g"pqvgf."0Nwv jgt"pgxgt"
dgnkgxgf"vj qug"vj kpi u0" J g"dgnkgxgf"vj cv"pq" o cv wgt"
where you are in a social structure or system, you
ecp"uvknn"dg"ukphwn."cpf"vj cv" {qw"ecp"cnuq"ugtxg" {qwt"

of wealth. Socialists respond to such problems with their idea of re-allocating the wealth and



j q y " e c p " K " t g e q p e k n g " v j g u g " q r r q u k p i " x k g y u A " F t 0 "

Ferguson suggested that when the Bible condemns riches and wealth, they are often connected with deception, oppression, and exploitation; when the Bible treats these things kindly, they are associated

y k v j " r t q f w e v k x k v { 0 " U j g " e q p v k p w g f . " u c { k p i . " õ U q . "

there are two ways to gain wealth. I can just

g z v t c e v " k v = " K " e c p " v c m g " k v " h t q o " { q w . " c p f " p q y " K ø x g "

i q v " u q o g " c p f " { q w ø x g " i q v " n g u u 0 " Q t " K " e c p " e q o g " w r "

y k v j " u q o g " e n g x g t " p g y " y c { " v q " f q " v j k p i u " u w e j " v j c v "

we can make more of Lanlj 00030g 1pneedn, and

" F t 0 " Y c v v u < " ö H c m n " d c e m " q p " { q w t " x q e c v k q p 0 "

Y j c v " k u " v j g " r w t r q u g " q h " v j g u g " f k u e q x g t k u A " K u " k v " v q "

u g t x g " v j g " p g k i j d q t A " k v " k u " r t q d c d n { " i q q f 0 ö " F t 0 " Y c v v u "

then addressed the issue of transhumanism, "In

t g i c t f " v q " v t c p u j w o c p k u o . " v t c p u j w o c p k u o " u g t x g u "

{ q w t " q y p " x c p k v { . " p q v " { q w t " p g k i j d q t 0 " k h " v j g " r w t r q u g "

k u " x q e c v k q p c n " ö " v j g t g " k u " u q o g " i q q f 0 " k h " { q w " c t g "

r w v v k p i " { q w t u g n h " c d q x g " I q f . " v j c v " k u " k f q n c v t { 0 ö "

Dr. Lane: "The temptation is that the state

y k n n " u q n x g " v j g " r t q d n g o 0 ö " F t 0 " N c p g " y c t p g f " v j c v "

if you hand the reins to a few people within the

state, someone in the state has to become a moral

agent operating within the economic system.

K p " c " İ q w t k u j k p i " u q e k g v { . " { q w " y q p ø w " c n y c { u " j c x g "

E j t k u v k c p u " k p " g x g t { " r q u k v k q p " q h " r q y g t . " d w v " ö { q w "

e c p " j c x g " x k t v w g " v j c v " k u " v c w i j v " y k v j k p " c " u q e k g v { " v j c v "

j g n r u " k v " İ q w t k u j 0 ö "

Dr. Ferguson closed out the discussion

c p f " r w v " v j g " u e k g p v k E " e q o o w p k v { " k p " v j g " Y g u v " k p "

geppq oke"u{uv g o ö"Hgt i wuqp"dg i cp"vj g"vj tgc f"qh"
her response by explaining the new historians of
capitalism and misconceptions about the role of
rtqL<"öVjgtg"ku í "c"urnkv"Jdgv yggp_"uq o g"rgqrng"
in academic history and some people in economics

kuv í "Kp"qpg"qh"jku"dqqmu."jg"uc{u."÷tceku o "cpf"
ecrkvcnku o "ygtg"dqtp"vykpu00" í "Kp"qvjgt"yqtfu."
they go together, so when you see claims like that,
kv"uwtg"nqqmu"nkmg"pqy" {qwøxg"iqv"cp"geqpq o ke"u{u-
vg o "vjcøu"iqv"cnqv"qh"klwuvkeg"cpf"qrrtguukqp í "

you look at the book,

Then, if you go on, you see that other free market thinkers were two of the major hqwpgtu"qh"vjg"PCCER" [qw"jcxg"vjkgmtu"nkmg" Rose Wilder Lane writing for the greatest black newspaper in the United States, arguing against |qpkpi í ""]cpf_"n{pejkpi."dgecwug"qh"vjg"yc{"vjcv" it's used to oppress black Americans. Zora Neale Hurston, the great black writer, was an anti-new fgcngt."kpfkxkfwnkuv."]cpf_"htgg" octmgvggt í "K" ecp"iq"qp"cpf"qp"cpf"qp í Vjgtg"ku"cyjng"htgg" market, pro-black tradition and pro-minority rights tradition in the United States, and nobody talks about it. What do they assume? They assume that either you're pro-black but you're [pro] big iqxgtpogpv"ó" {qwøtg"cuuwokpi"vjcv"vjg"uvevg"jcu" vq"eqog"kp"vq"uqnxg"rtqdnngou"ó"qt" {qwøtg"}rtq_" uocnn"iqxgtpogpv"dww" {qw"fqpøv"owej"ectg"cdqww" the history of injustice and oppression that black C ogtkecpu"cpf"qvjgtu"jcxg"gzrgtkgepgf í "Vjgtg" is a whole free market tradition that is neither of vjqug"vjkipi u í "Jkv"ku_"rtq/dncem"cpf"htgg" octmgv" cpf"uocnn"iqxgtpogpv." yjkej"K"vjkgm"ku í "cp" incredible possible third option for us to break out qh"vjku í ""uvknn"vq"Łpf"eqpxgtucvkqp"vjcv"yg"jcxg" ctqwpf"klwuvkeg"cpf"qr rtguukqp"kp"qwt"jkuvqt {0ö

" Dgcdqww"dgicp"d{"fgŁpkpi"ecrkvcnku o " cpf"vjg"uqekcnkuv"encko u"cdqww"eqpuw o rvkxg" ceswkukvkgpguu"cpf"gpuxtqpogpvcn"fguvtwevkqp0" Jg"Łtuv"htcogf"vjg"uqekcnkuv"rgturgevkxg"qp" capitalism: "Capitalism is the system that relies

We're in this time where some of the
enck o u"ctg í "]vjcv_kv"yqwnf"vcmg"30:"{gctu"vq"
tgrngpkuj"jqy"owej"yg"eqpuwog"gxgt{"{gct."
so we're in this sort of death spiral where we're
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yg"fq"kp"tgurqpug"vq"vjcvA" í "Vjgtgøu"vjg"ukorng"

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itcpfhcvjgt."Hgnkz"FGumqkxk."jku"rctgpvu"ecog"
jgtg"kp"vjg"dgikppkpi"qh"vjg"42vj"egpvwt{" í "O{"
grandfather got an education in this country up to
vjg"ukzv"itcf" í "Jgtgøu"yjc"vjgug"rgqrng"omkpi"
this argument would say about my grandfather:
vjcv"jg"ycupøv"xgt{"gfwevcgf í "cpf"vjcv"vjg"
know better about how to make decisions than he
fkf í "]Ykvj"cv_ukzv"itcf"gfwevcvqp." í "jg"uvctvgf"
yqtmkpi"y"jgp"jg"ycupøv"gxgp"cvggpcigt í "Jg"
had to support the family, but he also was able to
support himself before he was twenty years old.
kp"vjg í "Tqctkpi"Vygpvkgu."jg"ycu"pqv"tqctkpi."
jg"ycu"yqtmkpi í "Jg"yqwnf"yqtm"Łxg"fc{u"cv"
week. He would take the money that he made
that week, [and] he was good enough at math to
fkxkfg"kv"wr"Łxg"vko"gu"j"kp"vq_Łxg"gswn"rkngu0"Jg"
yqwnf"vcmg"ppg"qh"vjqug"rkngu"cpf"fkxkfg"kv"kp"jcnh"
half would go to the church. He would take the
qvjgt"jcnh"qh"vjcv"cpf"rww"kv"kp"vjg"dcpm í "Vjgp"
jg"jcf"vq"ngctp í "jqy"vq"nkxg"qp"vjg"qvjgt"hqwt"
parts. Now, of course he had expenses; [he needed
o"ppg{"vq_ "vq"gcv."vq"jcxg"cv"rnceg"vq"nkxg."}vq"dw{"_ "
enqvjgu."}cpf"vq"rc{"_ "hqt"vtcpurqtvcvqp"}cpf_ í "
cnn"vjg"fckn{"pgeguukvkgu"kp"nkhg í "Cv"vjg"gp"qh"vjg"
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]Gxgpvwcnn{._"vjg{"jcf"cv"jcnh/qhh"ucng"qp"jqwugu."
cpf"uq"jg"dqwi"jv í "cp"crctv"ogpv"dwknfkpi"qp"
Rctpgnn"Cxgpwg"cpf"nkxgf"kp"vjcv"jqwug"hqt"ukzv{"
{gctu0"Jg"jcf"ucxgf"o"ppg{"cpf"vjku"jqwug"jcf"
dggp"tgrquuguugf0"Jg"dqwi"jv"kv"cv"cv í "tgcnn{"nqy"
rtkeg." í "cpf"kv"ycu"cv"yq"Ĥcv0"Vjg{"nkxgf"kp"vjg"
top apartment; that's where my mother was raised.
Jg"tgpvvgf"qww"vjg"Łtuv"ngxgn"ncvgt0"Jg"tgfkf"vjg"
basement, and he rented that. So, my grandfather
ycu"cv"ecrkvcnkuv í "Jg"iqv"cv"lqd"cu"cv"dcddgt."
cpf"vjgp"jg"dqwi"jv"cpqvjgt"dwknfkpi." í "Hgnkzøu"
Dctdgtujqr í "Hqt"ukzv{"{gctu."jg"qypgf"vjcv"
dwknfkpi í ö

" Dgcdqww"ygpv"qp"vq"fguetkdg"vjg"ikxkpi"
pcvwtg"qh"jku"itcpfhcvjgt<ö"Yjgp"jg"}ycu_Łxg"
years old, [my grandparents] took my brother
qp"xcecvkqp"ykv"vjg"o0"Vjg{"ygpv"vq"Hnqtkfc0"
Yjgp"K"ycu_Łxg."yg"ygpv"vq"Hnqtkfc."}cpf"hqt_ "
o{"ukuvgtu."}kv"ycu_ "vjg"ucog0"Yjgp"K"ycu"v"ygnxg"

years old, I went to London, to Lisbon, to Spain, to Morocco, and so on. My sisters went on trips ykvj"i tcpf rctgpvu"]vqq_0" Y jgp"K" ycu"ugxgpyggp" {gctu"qnf." o {"i tcpf rctgpvu"vqqm"wu"cmn"ó" o {" o q o" cpf"fcf." o {"ukdnkpiu."vjg"y jqng"i tqwr"ó í "vq" Lgtwucng o 0" Yg" y gpv"qp" c"vtr"vjcv" ycu"ecmgf í " Easter in the Holy Land and Paul's Missionary Vtkru í "Qp" J qn{"Vj wtufc{"K" ycu"kp"vjg"i ctfgp"qh" Gethsemane; on Good Friday, we carried the cross kp"vjg"uc o g" rncegu" y jgtg"Lguwu" y gpv0"Qp"Gcuvgt" Uwpfc{"K" ycu"tki j v"vjgtg"cv"vjg"vq o d0"Pqy" gxgt {" {gct"qh" o {"nkhg."K"ugg"vjqug" rncegu" c ickp í "K" y gpv" vq"vjg" rncegu" y jgtg"Uv0"Rcwn" y gpv"vq í "Gxgt{"vk o g" I hear Corinthians now, I think of [Corinth]. I went to where St. Paul [and] St. Peter went in Rome.

" ðPqy."vwtpkpi"vq"vjku"swgukqp"qh" fgi tcfvkkp"qh"vjg"gpuktqpo ggv."kv"ku" c"ugtkqwu" rtqdn g o í "Yg"pggf"vq"vcmg"ugtkqwun{"j qy"yg í " ectg"hqt"vjg"gctvj í "Vjg{"vwtpp"vq"rgqrng"nkm g" o {" i tcpfhcvjgt."cpf"]vjg{"_vt{"vq" rnc{"qp"jku"gp x{"cpf" say, 'Look at the one percent, look how much they jcxg."nqqm"cv"vjg"vqr"vgp"rgtegpv0ø" O {"i tcpfhcvjgt" ycu"pgxgt"kp"jku"nkhg"cp{ y jgtg"enqug"vq"vjg"vqr"qqg" percent or the top ten percent... There are people vjcv" y cpv"vq" rnc {"qp"vjg"gp x {"cpf"ceswkukvkgpgguu" of people, and then [they] encourage them to be fktwrvkxg."]vq_"ujcmg"gxgt{vj kpi"wr í "Ngvøu"dg" vjqwi j vhw n"cpf"vt{"vq"Łiwtg"qww" y jcv"ctg" y g"dgkpi" vqn f"vq"fq"vj tqwi j"vjku í ö

"I would [also] point to this story that the writer G.K. Chesterton tells. He points to two characters. He calls them Hudge and I wfi g0" J wfi g"tgrtgugpvu"dk i"dwukpguu=" í vjg" dki"dwukpguurgtuqp"vj kpmu"vjg{"ecp"uqnxg"cmn"vjg" yqt n føu"rtqdn g o u í "d{"dk i"dwukpguu0" Yg"pggf" hqqf." í u jgnvgt."cpf" í enqvj kpi."uq"y gøtg"i qkpi"vq" jcxg"dk i"dwukpguu"uqnxg"cmn"vjgug"rtqdn g o u0" I wfi g" uc{u í "vjcvøu"i qkpi"vq" o cmg"vj kpiu" yqtug0" Yg"pggf" dki"i qxgtp o ggv0" J gtgøu" y jcv"Ej guvgtvqp"uc{u<"kh" you look closely, they're almost always in league with each other. Big business turns to big

and 'let's decide.' So, there is a little bit of a
eqwpgtkpvwkvkxg"pcvwtg"vq"geqpq o keu"dgecwug"
yg"jcxg"vq"hcmm"dcem"cpf"iq"yckv." í "vjku"ku"c"
xgt{"nctig."eqo rnz"geqpq o {"ykvj"vqq"ovej"
kphqt o cvkqp"hqt"vjg"egpvtcn"rncppgt"vq"itcur í "
That's where the humility comes in; the central
rncppgt"fqgupøv"jcxg"vjg"kphqt o cvkqp"vjg"yc{"
vjcv"K"fq"cdqvv"o {"jqwugjqnf"qt í "dwukpguu í "
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Was Jesus a Socialist?

Transcribed by: Ambrose Shaltanis, Senior Editor

“You are probably expecting me to probably expecting me to say He was just the opposite: a capitalist. But in fact, I want to begin by saying “I don’t think it’s fair to call Him either is to do so would limit Him to about a fraction of who He was and why He came and what His

iqxgtpo gpv"uvqr rrf"uwdufk|kpi"y jgc v."cpf"kh"
you're right, and all the wheat farmers go out of
business, what do you think would happen to the
rtkeg"qh"y jgc vAø"Cpf"gxgt{dqf{"ugpugf"vjcv"kv"
would go through the roof. So, I said, 'There is a
price of wheat, I don't know what it is, but there
is a price where I would drop what I'm doing and
start growing.' That is the market's way of saying
that price is what dictates direction, not dictates of
rqnkvekcpcu."dvw"rtkegö

in it when you pawned off the responsibility of helping the poor to politicians.’ There is a lot of misunderstanding about His sympathy to the poor, He wanted to see that from you, from your free

Socialists think that when Jesus chased the money changers from the temple, He was being anti-capitalistic. Reed swiftly counters this fraud in Mark chapter 11, the primary offense is the location and time. Reed likens the money changers’ actions to that of someone playing the kazoo at a funeral. It doesn’t matter how phenomenal of a player he is; a funeral is not the right place or time for the kazoo. Jesus threw them out of the house of God because of the extenuating circumstances surrounding their dishonesty. He is not making a socialist statement in His actions.

Reed again emphasizes the point made earlier with the rich young ruler when he correctly not an exhortation for one to abolish all material possessions, but for one to “Keep their eyes on the

in the book of Acts, which describes when the disciples pooled together their money and possessions. While appearing socialistic at

differences in this scenario which keep it wholly separate from the desires of those wishing to harkens back to his primary key word that use of force. This action was not commanded by Christ, nor by the state. Reed compares this to the pilgrims pooling their wealth at Plymouth, citing I commanded or intended to be.

Tggf"enqugu"jku"urggej"ykvj"qpg"Łpcn" to imagine Jesus endorsing an economic system with the track record of socialism. Capitalism has and created more prosperity for those in need. His last words are these: “Was Jesus a socialist? No. Was He a capitalist? No. Was he sympathetic to the ethics of one system or another? I would say

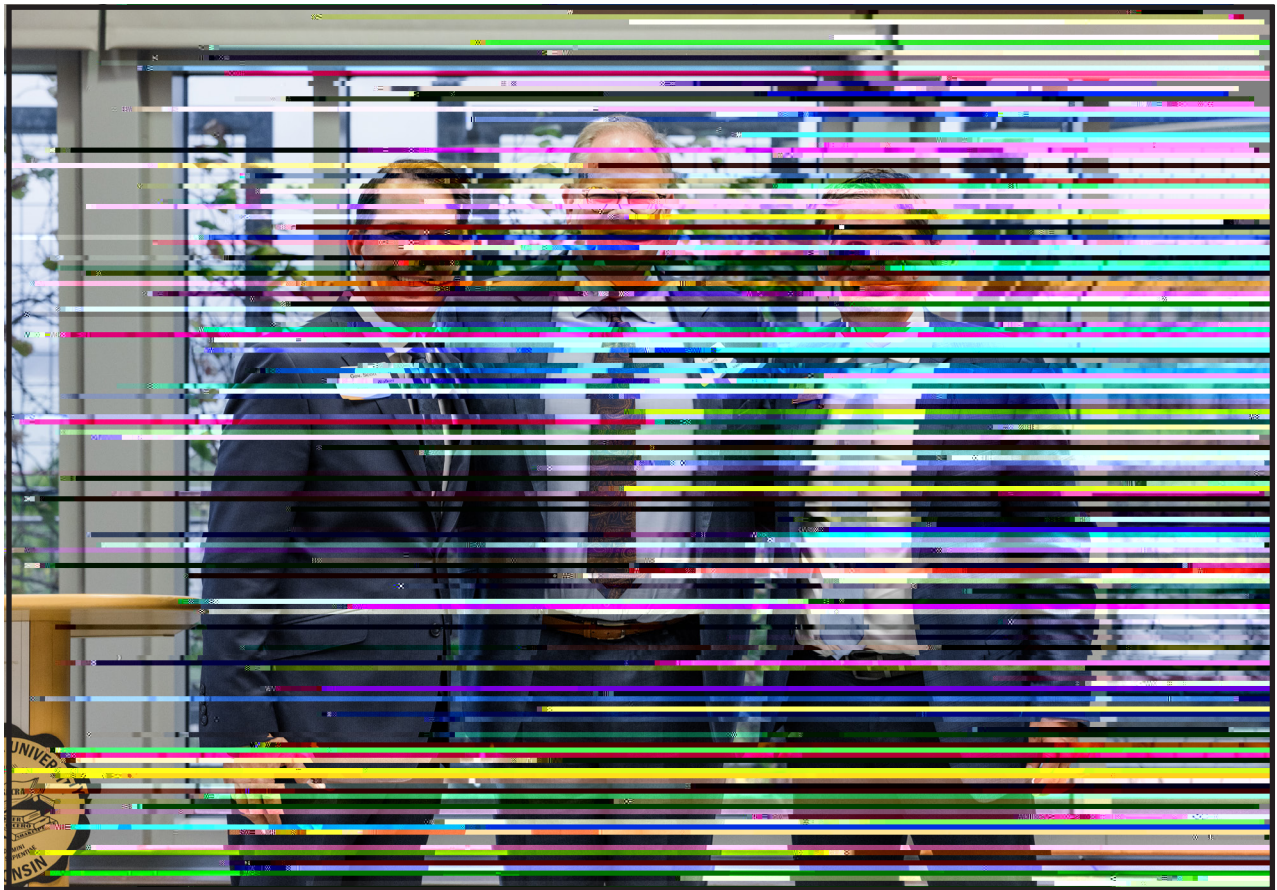


Herbert Walker Bush who ran famously on a

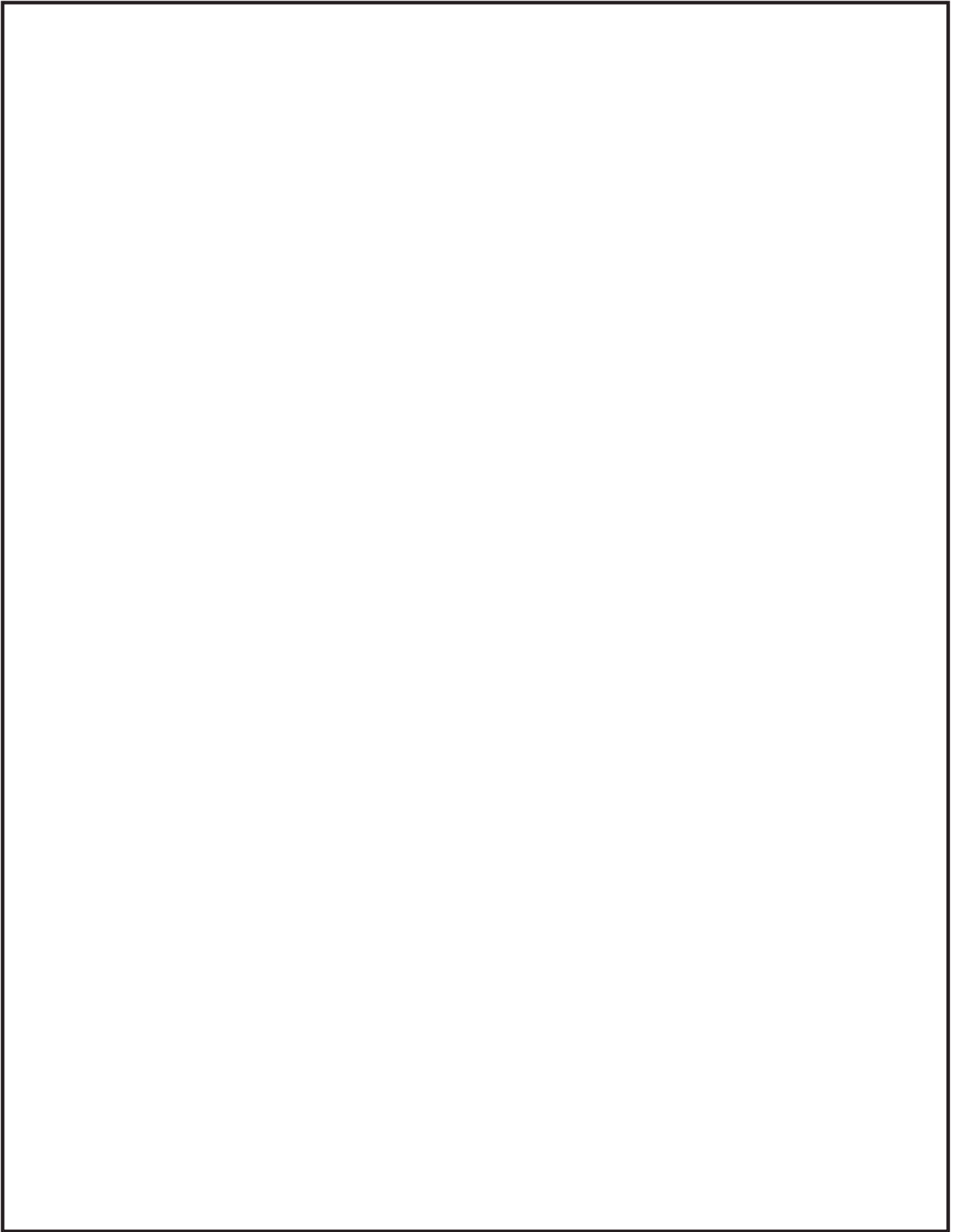


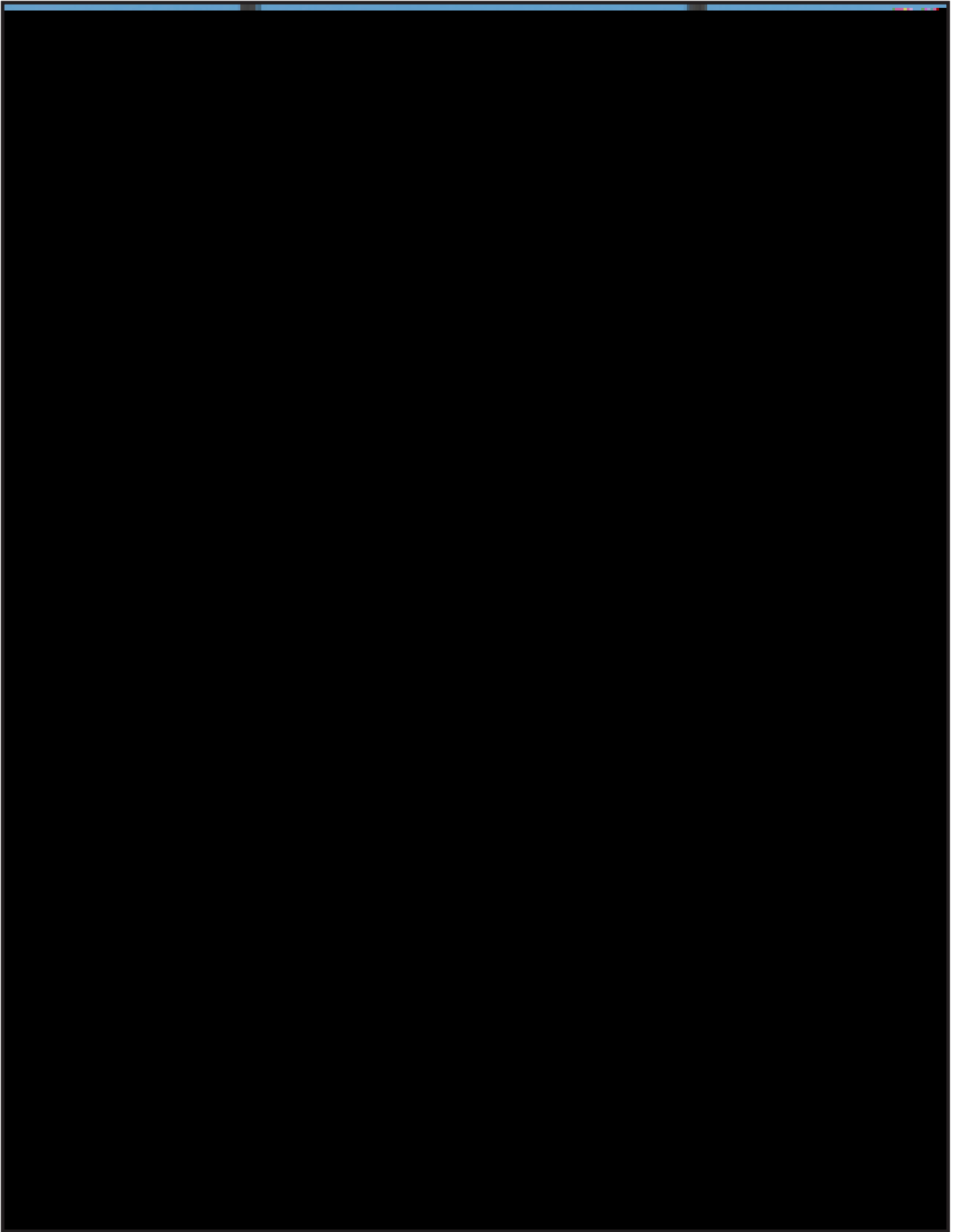
Capitalism has done more—market-based, entrepreneurial, not empirical, not crony capitalism, but true capitalism. The entrepreneurial spirit. It's one of the things, one of the proudest o q o g p v u " K " j c x g " q h " o { " u q p " O c w . " y j q " q y p u " c " u o c m n " n k v v n g " f k i k v c n " o c t m g v k p i " L t o . " u g n n u " l w u v " u q w v j " q h " f q y p v q y p " c v " v j g " g f i g " q h " v j g " 5 t f " c p f " 7 v j " y c t f . " was last year. He and I we chat a little bit about his business, and he was concerned about recession e q o k p i " j g " u c k f . " o k " i q v " L h v g g p " r g q r n g " y j q u g " h c o k n k g u " f g r g p f " q p " w u o o " C p f " K " v j q w i j v . " o O c p . " { q w o x g " d g e q o g " c " u o c m n " d w u k p g u u o c p o o " D g e c w u g " k v o u " not about how much money you made, it's about u g t x k e g 0 "] í _

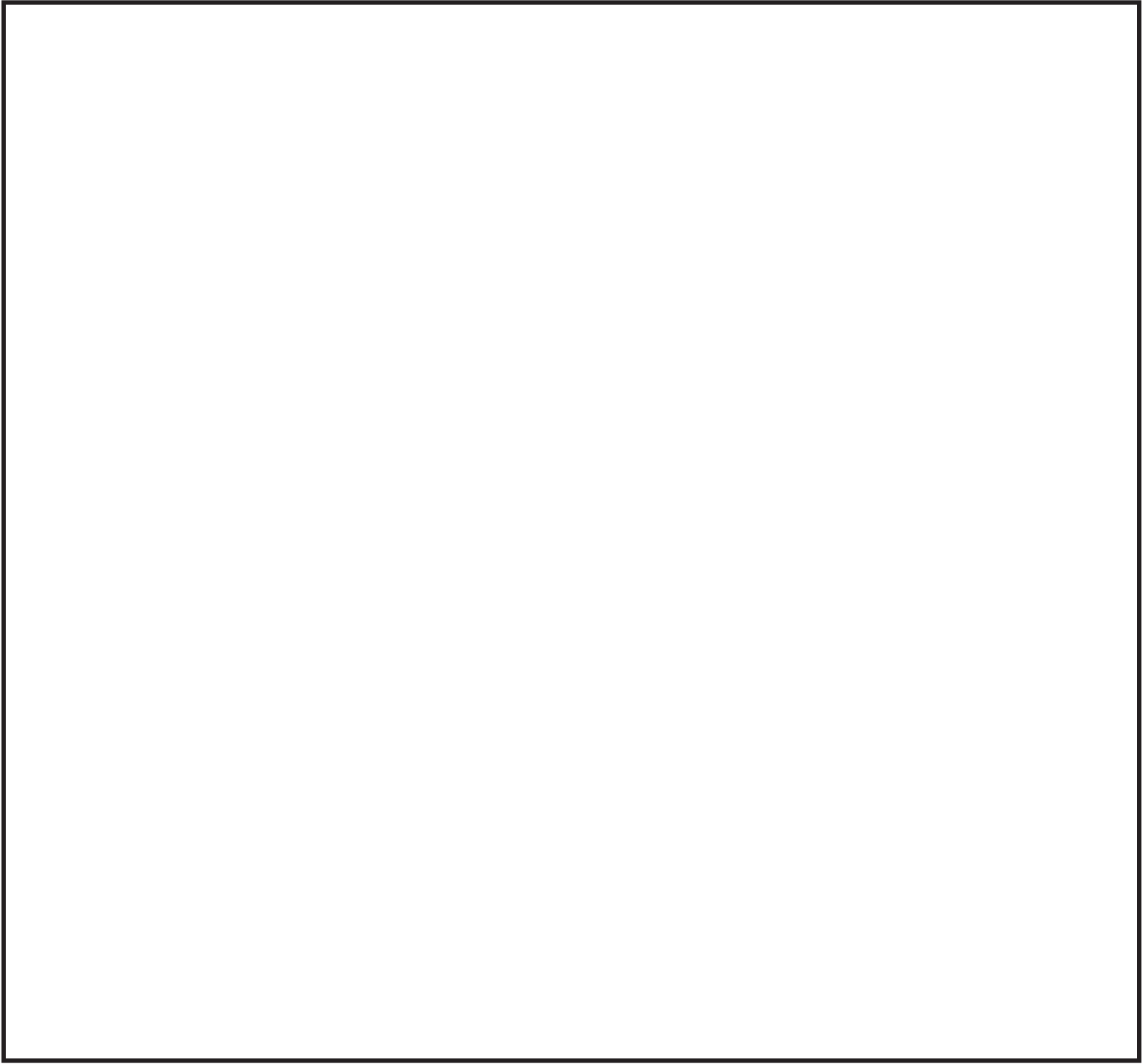
Look at the change, so from the time T q p c n f " T g c i c p " v q q m " q h L e g . " g c t n { " 3 ; : 2 u . " c v " n g c u v " according to one of the studies, about 42 percent q h " c m n " v j g " r g q r n g " k p " v j g " y q t n f " n k x g f " k p " g z v t g o g " r q x g t v { 0 " D { " v j g " d g i k p p k p i " q h " v j g " 4 3 u v " e g p v w t { " v j c v " had dropped down to about 10 percent. That's still v q q " j k i j . " g x g p " y k v j " v j g " f t q r " u k p e g . " c p f " q d x k q w u n { " v j g " r t q d n g o u " q h " E Q X K F " c p f " v j g " r c p f g o k e " c p f "



Scott Walker, Erik Ankerberg, Scott Niederjohn (Photographer Sarah Rutter)







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