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Economics as religion has been incapable of answering in a satisfactory way many of the fundamental questions that religion historically has been asked to address. Easy

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to read, nevertheless,
the switch Nelson
makes from 'proven
science' to 'theological
insight' could be
difficult for some.

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Samuelson's mission in
Economics was to
communicate
persuasively not only
the technical details
but also the moral

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philosophy—the
implicit secular
religion—of
Keynesianism.

Samuelson's great
accomplishment was to
devise a way of
accomplishing this task
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specific time and place
in American history.

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this study, Robert H.
Nelson explores the
genesis, the prophets,
the prophecies, and
the tenets of what he
sees as a religion of
economics that has
come into full blossom
in latter-day America.

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Robert Nelson's

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Reaching for Heaven
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Holy Wars: Economic
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in Contemporary
America read almost
like a trilogy, exploring
and charting the
boundaries of theology
and economics from
the Western
foundations of ancient
Greece through the
traditions that Nelson
identifies as

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"Protestant" and
"Roman," and on into
modern economic
forms such as Marxism
and capitalism, as well
as environmentalism.

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situates the influence
of his work in the
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conversations of today
and reflects on the

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Paul Samuelson has
been called many
things in his long
career, but never
before to my
knowledge a
theologian. But
according to Robert
Nelson in this excellent
book, modern

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economics is bound inextricably with religion; and he takes Samuelson, the most influential American economist of the years after World War II, as a prime example of his thesis.

Economics as Religion: From Samuelson to Chicago and ...

Robert H. Nelson's book, Economics as Religion, is a history of

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modern economic theory, presented as a new form of secular religion in our society. His thesis is that the economics profession constitutes the new priestly class in the modern, materialistic, scientific world.

"Economics as Religion: From Samuelson to Chicago and ...

Economists, he claims, "serve as the

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priesthood of a modern
Samuelson To
secular religion of
Chicago And
economic progress that
Beyond
serves many of the
same functions in
contemporary society
as early Christian and
other religions did in
their time.”

Economics as Religion: From Samuelson to Chicago and ...

That religion is
economics. Robert
Nelson, professor of

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public policy at the University of Maryland, examines this idea in Economics as Religion: From Samuelson to Chicago and Beyond. Today's economists, says Nelson, serve as "the priesthood of a modern secular religion," forming the basis of America's core social value: economic efficiency.

The New Faith: A Review Of

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But according to Robert Nelson in his excellent book, modern economics is bound inextricably with religion; and he takes Samuelson, the most influential economist of the years after World War II, as a prime example of his thesis.&" &-Mises Review, "Economics As Religion is an exceptional book.

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People should buy it,
read it, and assign it in
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[Robert H Nelson; Max
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Robert H. Nelson
University Park,
Pennsylvania,
Pennsylvania State
University Press, 2001
(338 pages, with
endnotes and index)

Robert Nelson's
Economics As
Religion offers a unique
set of insights into the
social role of the
economics profession.

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Paul Anthony

Samuelson (May 15, 1915 - December 13, 2009) was an American economist. The first American to win the Nobel Memorial Prize in Economic Sciences, the Swedish Royal Academies stated, when awarding the prize in 1970, that he "has done more than any other contemporary economist to raise the

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level of scientific
analysis in economic
theory"

Paul Samuelson - Wikipedia

The economics of religion concerns both the application of economic techniques to the study of religion and the relationship between economic and religious behaviours. The relationship between religion and economic behaviour

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was first identified by Max Weber who attributed the modern advent of capitalism to the Protestant reformation.

Economics of religion - Wikipedia

Prof. Robert Nelson argues that economics has become the modern religion, complete with a priesthood (economists), a sacred text (Samuelson's

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"Economics") and a
plan of salvation,
(material progress will
solve the problem of
mankind, including the
problem of sin.) Over
the top, you say? He
makes a great case.

Economics as Religion: From Samuelson to Chicago and ...

This book is certainly
worth buying .It is well
written.It is probably
true that, to some

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extent, Samuelson saw Keynesian economics as a religious type gospel of reform. Undoubtedly, the Chicago school's libertarian atheism (of Milton Friedman and others) can be regarded as a type of religion. It is certainly true that Adam Smith's work has been so badly misinterpreted by practically all economists, including Nelson, that one could

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be convinced that
Smith's Invisible Hand
is based on some type
of ...

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To support his
argument that
economics is a religion,
Nelson embraces a
fairly wide defini-
tion
of religion.

Unfortunately, as I read
the book I was never

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quite sure what
Nelson's definition
of religion was, or
whether the market or
materialistic economic
progress was the god
that was being
worshiped.

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