not match the gravity of a doomsday threat. Both of these are issues in which some believe that the possibility of disastrous though improbable environmental consequences could demand very drastic “insurance.”

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This is the first volume in the Horizon in Bioethics series, produced by the staff of The Center for Bioethics and Human Dignity in the suburb of Chicago. The series is intended to be a serious engagement about bioethical issues from the Christian-Hippocratic tradition. The twenty-three essays in this volume emerged from the inaugural conference on bioethics held at the Center in collaboration with Trinity International University and the Christian Medical and Dental Society.

These essays are divided into four parts. Part one “The Practice of Medicine” has six articles. “The Christian Stake in Bioethics” by Nigel Cameron sets the tone for the book. He points out that there is a need for Christian bioethics in this progressively secularized, post-Christian, post-modern society. “The Medical Profession in Modern Society” by H. Jochemsen et al., attacks the pseudo-religion of science and medicine, and asks the medical profession to set its own limits in the taking of human life in abortion and euthanasia, and in reconstructing a new order through genetic engineering. “Daniel versus Saul: Toward a Distinctly Christian Biomedical Ethics” by Loreen Herwaldt is a personal testimony by a physician about being a virtuous doctor. “Physician Values and Value Neutrality” by John Peppin explains the impossibility of being value neutral as a Christian doctor and encourages a disclosure up-front of one’s belief and values. “Study of Religion and Health” by David Larson and Mary Greenwald points out that religion is a neglected or mismeasured variable in health research and summarizes the beneficial association of religion and health. “The Ethics of Physician Income” by David Schiedermayer defends the high salary of physicians and encourages Christian youth to enter medical careers.

Part two “The Ethical Underpinnings of Medicine” also has six articles. “Luther’s ‘Freedom’ and a Patient’s Autonomy” by Allen Verhey points out that quest for freedom is a distinct character of the Protestant movement, and enumerates the difference between this Christian freedom and secular autonomy. “Quality of Life Criteria” by Jerome Wernow says that quality of life consideration is consistent with a sanctity of life position in dealing with terminal illness. “Bioethics in the Shadow of Nietzsche” by Stephen Williams considers Nietzsche’s influence in autonomy and egoism. “Bioethics and the Church” by Ben Mitchell delineates the role of the church in the world and in the life of the believer and encourages the church to speak the Christian truth to the world and teach it to the believer. “Decision-making in Clinical Ethics” by Robert Orr gives four factors to be considered in decision-making: medical indications, patient preference, quality of life, and contextual features; and contrasts secular and Christian thinking in medical ethics. “Christian Ethics, Pastoral Care, and Public Policy” by Dennis Hollinger differentiates these three as foundation of right and wrong, application with compassion and grace, and dialogue in the pluralistic secular public square.

Part three “The Evolving Abortion Crisis” has five articles. “Post-Abortion Syndrome” by Stephanie Smith summarizes a report from a British private commission of inquiry into the consequences of the abortion and indicates that further long-term investigation and better measurements are needed. “Abortifacient Vaccines” by Lawrence Roberge discusses the recent research in this area for very early stage first trimester abortion and possible impact on the abortion scene, the vaccine recipient, and the pro-life movement. “Legal Focus in the Abortion Debate” by Francis Beckwith tries to refute the argument put forward by Judith Jarvis Thomson about women’s right of refusing to be a good Samaritan. “Abortion and the ‘Image of God’” by Donal O’Mathuna briefly summarizes different interpretations of the image of God, uses the metaphor of God as our protector to remind us to act as protectors for the unborn, and asks us to show the grace and love of God in dealing with people of different persuasions. “Abortion: Responsibility and Moral Betrayal” by Christine Pohl points out that the abortion is an escape of responsibility — not just by the woman, but also by the male participant, extended family, church, and the community, and also a betrayal of self and the unborn child by partners, parents, and society.

Part four “The Expanding Bioethics Agenda” has six chapters. “Commercial Surrogate Motherhood” by Scott Rae discusses the issue and concludes that it is the equivalent of baby-selling, therefore morally objectionable. “Clones, Chimeras, and Barthian Bioethics” by Geoffrey Brown deplors the human creative genetic engineering of the clone, the specialized human mutant and the chimera through Karl Barth’s treatment of Imago Dei. “Advance Directives: The Case for Greater Dialogue” by Peter L. Jaggard points out the need for more dialogue between physicians and patients in terminal illness, but rejects assisted suicide and voluntary euthanasia. “The Right to Die” by Daryl Charles argues that the right-to-die movement is inconsistent with the thoughts of America’s founding fathers, and it is a perversion of moral discourse — by transforming questions of right and good into questions of individual preference. “Christian Care for the Dying” by Greg Rutteck decries neglect of the dying in the hospital and redemption of death to increase the supply of organs, and praises the hospice movement. “Rationing and Health Care Reform” by John Kilner explains the inevitability of rationing, and proposes that Christians should develop rationing criteria that do not put marginalized persons at risk.

Overall this book is a good beginning for conservative Christians to enter into dialogue about bioethics. Some
Articles have fallen into the mentality of cultural war and tend to be judgmental. Some take mediate positions such as the fetus may not be an image of God from the moment of conception, or Scripture may not forbid genetic surrogacy in which the surrogate contributes both the egg and the womb. Many areas are touched upon only superficially, such as new reproductive technologies, human genetics, health care reform, health policy, and experimentation on human subjects. I hope some in-depth treatises will be written in the future, grounded in Scripture and theology, fully informed about the medical and scientific issues, to provide clear analysis of Christian options. These will be welcome by the church and will provide Christian education material for adults. To convince the secular public to return to the Judeo-Christian-Hippocratic tradition ultimately depends on the testimony of the Christian community, as well as their evangelism, dialogue, and caring.

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Every Christian should read this book. It shows how economic theories guide governments. The author says in the Preface, which is titled, “The struggle for a minority opinion.” Simons mentions four reasons supporting the need for a minority opinion. First: “The radical need to move from viewing social relationships as embedded in an existing economy, to holding economic systems accountable to already existing sets of human relationships and communities.” Second: “An opportunity to place the anthropologies assumed by economists from both capitalist and socialist backgrounds in critical dialogue with a more sensitive communitarian vision of the human person derived from key Christian doctrinal perspectives.” Third: “The need for the voice of Christian churches on economic issues to become even more public and credible.” Fourth: “To suggest strategies to the Church for alternative ways of communicating and witnessing the relevance of its wisdom in the realm of economic organization.”

The writer shows his Roman Catholicism. He only treats as a Protestant economic theory the theory of the “invisible hand” of Adam Smith. Simons thinks that Smith derived his theory from the Protestant doctrine of Original Sin. Simons does not mention Protestant economists who criticize the economic and political scene. One example is De Lange and Goudzwaard, who wrote Beyond Poverty and Affluence (University of Toronto Press, 1995).

The author knows that politicians (and others) in the “First” world will not receive his book well, since the First world increases its wealth by keeping the “Third” and “Fourth” worlds dependent (p. 139). Goudzwaard says it even more strongly, namely that the rich in Western society are becoming richer at the cost of the poor, including the poor in their own countries. Simons warns against the thought that Christian norms only apply to personal morality (p. 162).

Some people may disagree with certain ideas in this book, but the basic points need to be considered: mankind is destroying our planet; the rich trample the poor, often unknowingly; churches have to stand together and fight the secular, worldly economic systems. Modern society must hear that message. I recommend the book for critical reading.

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“God owes us nothing”; this statement is by no means universally accepted even within Christianity. But what is God supposed to owe us? Life, eternal life, life in eternal happiness. Does he auto-From the standpoint of the Almighty, the Creator of all, nothing is owed to anyone; everything is a matter of divine grace. From the standpoint of man the answer is not so obvious. If God owes us nothing, then our actions have no bearing on the afterlife, on eternal happiness. We cannot in any way earn the entrance to God’s presence; this entrance is bestowed only by God’s grace. And this is a position of Augustinian. On the other hand, as Pelagius maintained, man can earn the afterlife, thus God owes it to man. A middle course is called semi-Pelagianism according to which man’s action counts since man cooperated with God’s grace. Thus God owes us, if only a little bit.

Although discussions concerning which position is correct are as old as Christianity, they have risen to the height they reached in seventeenth century France. Theological aspects of these discussions are brilliantly presented by Kolakowski. The author concentrates on the core discussions between Jansenism and the doctrine of the Molinists, on the problem of human freedom versus God’s grace. On the theological level the question is whether man can add anything to God’s grace, and the Augustinian-Jansenist answer was negative, which amounted to espousing the doctrine of predestination. The positive answer of the Molinists stresses human freedom and partnership with God, whose reward can be won by appropriate actions. There was also a practical side to the issue. Jansenists called for total commitment to a godly life. This attitude led Pascal’s renunciation of scientific pursuits. The Molinists emphasized acts as the path leading to God, which led to indulgences and the like. The problem was that the Jesuits wanted to retain influence of the higher strata of the society, which was impossible to do in the Jansenist...