

theological content of those doctrines. Again, C. notes that biblical talk about God offers conflicting affirmations concerning God's passibility and impassibility; however, he concludes that "whatever one wants to make of the passibilist passages in the Old Testament, this strand of testimony makes up only one facet (and a nondominant one at that) of a more general Jewish understanding of God that tends to privilege God's majesty, glory, transcendence, holiness, and otherness" (34). Chapter 4 offering a devastating (though politely presented) critique of Moltmann.

C.'s defense of God as impassible deserves serious attention and response. I suggest that C. might profitably ask what it could mean to speak of God as creator and what the notion of creator might suggest concerning a notion of God's being affected or changed. Medieval authors such as Anselm and Aquinas do not much feature in C.'s volume. Maybe they, with their concerns with creation, should have.

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THEOLOGY IN SEARCH OF FOUNDATIONS. By Randal Rauser. New York: Oxford, 2009. Pp. x + 313. \$100.

Rauser's study serves well as a primer for recent discussions on the relationship of faith and reason among evangelical theologians. In the aftermath of the Reformation, according to R., classical foundationalism (the position that indubitable truths can be known through sense perception and rational intuition) reigned supreme, even while Descartes, Locke, and Kant were undermining the unexamined premises of authoritative faith. That evangelical theology moved away from foundationalism is a commonly told story. However, R. probingly challenges that story by claiming that such moves arose mostly from a too friendly dalliance with analytic thought. And as the latter moved toward a thorough materialism, evangelical theology became plagued by nagging problems due to lack of philosophical depth. Even believers have come to ask whether evangelical Christianity is suffering from intellectual

complacency, or whether evangelicalism itself is a noetic victim of original sin.

Whereas Catholic theology always had a lively reason-faith schema to challenge its slips into theological positivism, evangelicalism only gradually is becoming accustomed to think in terms of the epistemic status of faith. Now evangelicals are in a position to explore the lifework of theologians such as Wolfhart Pannenberg (*Systematic Theology*, 1991–1998) and Alvin Plantinga (*Warranted Christian Belief*, 1999) for a grounding of evangelical surety. A sufficiently Christian epistemology would share a propositional grounding (not unlike that found in neo-Scholasticism) and a stance toward truth rooted in the one who testifies to the truth, Christ in the Spirit (232). Evangelicals, R. argues, also might find grounding in the work of both Augustine and Aquinas (243) along with a vocabulary by which they can enter into comfortable speaking terms with natural theology. All this suggests a deeper penetration and mastery of the art of systematic theology, done now interdenominationally and, in that environment, in a mutually correcting way.

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MAKE/BELIEVING THE WORLD(S): TOWARD A CHRISTIAN ONTOLOGICAL PLURALISM. By Mark S. McLeod-Harrison. Montreal: McGill-Queen's University, 2009. Pp. xii + 386. \$85.

McLeod-Harrison's volume presents a well-honed, intricate, somewhat over-extended argument for a simple but bold claim: in knowing reality, we give shape to reality. "Reality" here includes not just the World but also God. To "believe" is to "make," yet "to give shape" does not mean "to determine." M.-H. names the position he advances "noetic irrealism"; it seeks a middle path between idealism and realism. Our understandings really do bring forth different "worlds," but always within limits, for there is a "World" that exists independently of our knowing and being. That World is the creation of a God who exists independently of us. And yet, how we conceptualize God really does determine who God is, both

subjectively for us and objectively in our world. So humans are truly co-creators with God, though it is God who provides the material and sets the limits. There is, therefore, a true "ontological pluralism." Different worlds, within the one World, really do exist, just as different persons within the one God really do exist. Yet, what M.-H. does not make clear is how the different worlds can interexist, as the divine Persons do.

While M.-H. does conclude to an ontological relativism (which differs from postmodern relativism, because of the limits set by one World and one God), he does not say much about how this pluralism and relativism will play out in the world of religions. Nor does he compare the way he claims that Jesus determines reality universally with the way other historical figures might do the same. Maybe that is because he does not want to endanger his overall claim that his case for multiple worlds and for a radical codependency of God and humanity is compatible with "traditional Christianity." (He teaches at George Fox University.) Though often tedious with detail and repetition, his book will engage and challenge both traditionalists and liberals.

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LIVING WELL AND DYING FAITHFULLY: CHRISTIAN PRACTICES FOR END-OF-LIFE CARE. Edited by John Swinton and Richard Payne. Grand Rapids, Mich.: Eerdmans, 2009. Pp. xxiv + 287. \$25.

This collection is the fruit of an interdisciplinary symposium on Christian practices and end-of-life care held at Duke University in 2006. While affirming the essential importance of good medical care, the authors insist that theology rather than medicine should be the primary source of insight regarding how to die well and how to provide good care at the end of life.

Stanley Hauerwas's foreword sets the tone for much of the collection, with his focus on care for the dying as rising out of the practices of the church. Despite this orientation, little attention is given to the Christian tradition of *ars*

moriendi, although Swinton articulates the tradition's central point: the key to dying well is living faithfully throughout life. Most essays discuss practices that pertain to providing good pastoral care for the dying rather than to living faithfully. Therese Lysaught's fine contribution is an exception, framing the meaning of the sacrament of anointing in reference to the Eucharist, and offering a poignant discussion of how Cardinal Joseph Bernardin's spiritual practices significantly shaped his experience of dying.

The editors recognize that distinctive practices emerge from specific communities as an "embodied theology" (xxi), but these essays do not provide the sustained theological reflection necessary to afford a full understanding of that relationship. Christina Puchalski's discussion of how to practice compassion is deeply informed by multiple communities in a way that defies an easy, linear connection between churches and practices; she begins with a quote from the Dalai Lama and draws heavily on clinical sources before turning to St. John of the Cross. Allen Verhey's essay on prayer is pastorally helpful, theologically astute, and very readable. Richard Payne's contribution masterfully combines clinical insights with a surprisingly rich theological account of hope. Amy Plantinga Pauw's 1997 essay on dying well remains current, although it is disappointing that the editors did not solicit a new essay on the subject, given the topic's importance for this volume. This collection would work well as a supplemental reader for a graduate course on medical ethics or for a seminar on pastoral care at the end of life.

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HOLINESS AND MINISTRY: A BIBLICAL THEOLOGY OF ORDINATION. By Thomas B. Dozeman. New York: Oxford University, 2008. Pp. vi + 158. \$65.

Dozeman describes holiness as characterized by a sense of separation between God and humanity. Although humans need holiness, a feature of God's essence, we can be overcome by contact with it; ordination is God's chosen