

Feminist Catholic Theological Ethics: Conversations in the World Church. Edited by Linda Hogan and A. E. Orobator, S.J. Catholic Theological Ethics in the World Church. Maryknoll, NY: Orbis, 2014. Pp. xi + 300. \$42.

This collection of essays is the second in a projected series of six volumes organized by James Keenan on the general topic of Catholic theological ethics in the world church. Orobator, one of the volume's editors, states that the essays discredit at least two myths: feminism and its discourse are outdated, redundant, and irrelevant for church and society; and feminism has reached its saturation point and nothing new can be added to the discourse (1).

The contributing authors raise many issues of feminist ethical concern ranging from the enduring crisis of HIV/AIDS to theological implications of Marian worship in post-colonial Zimbabwe, as well as considering modern-day slavery and ethical challenges posed by perennial yet ethically problematic social realities such as poverty, and cultural practices such as dowry and female genital mutilation. By shining a feminist analytical light on these contemporary and perennial ethical issues, several authors successfully challenge the view that feminism and, by extension, feminist theological ethics, are dated, redundant, and irrelevant. They highlight new insights about feminism itself and provide new perspectives on key feminist themes, such as gender's social construction rather than its biological determination. By using the feminist frame of reference, these new voices express their indignation against injustices.

The volume introduces voices of male feminists as well, including Aloysius Lopez, who intriguingly articulates "feminist and gender provocations to clericalism in the Philippines" (85), and Shaji George Kochuthara, who categorically declares that dowry is social structural sin (115). James Keenan urges men to acknowledge "male privilege," and agrees with Lisa Cahill that they should accept their accountability for excluding women from ecclesial decision making, thus creating environments that are likely to "conceal abuse and even to create it" (223–25). Keenan insists, however, that men must do more than just acknowledge male privilege; they must become proactive and themselves become feminists (228).

Other authors, especially Kochuthara, consider feminism as "war against systemic injustices of sexism and allied intersecting systems of domination" (114–15). In these essays both male and female feminists bear prophetic witness against a variety of gendered injustices, including modern-day slavery (Shawnee M. Daniels Skykes), the HIV/AIDS crisis (Alison Munro), sexist education (Veronica Jamanyur Rop), and feminized extreme poverty (Maria Clara Bingemer). In thus redefining and reclaiming feminism as a viable tool in the quest for justice, the authors address a persistent misconception: feminism constitutes a gender war waged by women against men and is itself therefore morally suspect.

In terms of subject matter for future conversations, the essays call for a more rigorous discussion of key feminist motifs, including, but not limited to, the oft-challenged issue of gender essentialism (86). Both Aloysius Lopez Cartagena and Agnes M. Brazal pick up this theme and raise the issues of what they call "gender fluidity" (85). They acknowledge this fluidity and show its implications in constructing feminist

theological ethics. Lopez calls for a deeper application of this thought in his most insightful and incisive analysis of the issue of masculinity in relation to the problem of clericalism in the Church. He offers a typology of diverse masculinities operational today and shows their implications for both men and women in church and society, thus offering new insights to consider in the enduring clericalism in the Church (86–88).

Similarly, Brazal challenges essentialism implicit in the view that men are essentially different from women—the concept that “men are from Mars and women are from Venus” (or in the Filipino case, beauty is to women as power is to men). Brazal notes that instead of this essentialist and dualistic differentiation between men and women, a fluidity of these two characteristics allows them to flow into each other so that both become defining features of the same person, regardless of gender. Thus moral courage becomes a measure of inner beauty as well as of power and strength in both men and women.

In sum, the book promises to be an exciting addition to the available literature on feminist theological ethics in its diverse manifestations. It is an excellent resource. I highly recommended it for those seeking to understand the intersection between feminism on the one hand and religion and ethics on the other. I also commend it to those who wish to map the implications of that intersection for human flourishing, including but not limited to that of women and children.

Teresia Mbari Hinga
Santa Clara University

Finding and Seeking: Ethics as Theology 2. By Oliver O'Donovan. Grand Rapids, MI: Eerdmans, 2014. Pp ix + 249. \$28.

This is the second volume in O'Donovan's proposed trilogy, *Ethics as Theology*. O'D. is recognized as a leading—perhaps *the* leading—figure today in evangelical ethics. He is now retired from both his posts as Regis Professor at Oxford and Professor of Christian Ethics and Practical Theology at the University of Edinburgh. In this volume, O'D. develops three major points. He discusses the moral self as an agent responding in faith to the summons of God, the self as an awakened agent practically engaging life in this created world, and the self in light of the not-yet-future realized in the moment of action, with emphasis on deliberation and discernment. The book's nine chapters discuss the Spirit and self, faith and purpose, faith and meaning, the pursuit of good, wisdom and time, love and testimony, hope and anticipation, deliberation, and discernment.

O'D. discusses the self in light of the three theological virtues of faith, love, and hope—the sequence in which they most often appear in the New Testament. He develops at length the sins against these three virtues (doubt, folly, and anxiety) that correspond with his three major points: the self, the world, and time in the context of action. These creative connections display the singularity of O'D.'s approach.