

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.

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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.

The subtitle of the trilogy suggests that ethics is theology. But for O'D. theology is sourced primarily in Scripture, which requires interpretation, described by O'D. as the cheerful acceptance of the text's offer of more than lies on its surface, its invitation to come inside to attune ourselves to its resonances and its dynamics, suggestions, and logic (136). Little more is said about the criterion for distinguishing good interpretation from bad interpretation. With regard to the use of Scripture, O'D. uses this source primarily as a document of faith. There is no discussion whatsoever of the various forms of biblical criticism and how they could and should contribute to our interpretation of Scripture. O'D. brings to his own interpretation and its ramifications an astute perception of what is occurring in the ordinary life of individuals and in the broader life of society. In the light of Scripture, he criticizes many of the fads in our contemporary world.

A good example of his theological approach is his disagreement with consequentialism and utilitarianism. Most Christian ethicists here appeal to arguments they share with philosophers, recognizing that the human act involves more than consequences, that such an approach too easily sacrifices individuals, and the difficulty of determining the consequences of action. O'D. is not unaware of these arguments, but he employs a theological perspective according to which consequentialism is a sin of anxiety, which goes against the biblical understanding of time.

Although O'D. develops a somewhat singular and unique approach to Christian ethics, he is well acquainted with what others have written. His references to the patristic tradition, the medievalists, and contemporary writers illustrate the depth of his knowledge. In the process he experiences disagreement with figures such as Karl Barth, Jürgen Moltmann, and Anders Nygren.

This is not an easy book to read or to review. Even the blurbs on the cover recognize that the book is difficult and requires very careful reading. The very singularity and creativity of O'D.'s approach make the book somewhat difficult to comprehend. Some individual parts are more meditative than systematic. Although the general approach is somewhat clear, at times it is hard to see how the individual parts fit together. The book could be structured more orderly and systematically if the beginning and end of each chapter clearly pointed out how the chapter fits into the development of the whole. Occasionally confusion arises by indicating a number of points that will be developed, but some of which are not developed until much later on. For example, O'D. maintains that he will take four progressive soundings to show how anxiety generates its various sins against time. The first two, greed and impatience, are then discussed (174–75), but the other two soundings are developed in subsequent chapters. It is confusing to read 25 and 50 pages later the third and fourth soundings.

Many moral theologians and Christian ethicists like myself find the evangelical approach too narrow and want to give a significant role to tradition, human reason, and experience. But all should recognize the important contribution O'D. has made to evangelical ethics.

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