

liberationist nonviolence and how to break the spiral of violence. Drawing on Oscar Romero, José Míguez Bonino, and Helder Camara, the authors argue for solutions to systemic roots of violence and present the strategies necessary to end the spiral of violence.

Chapter 8 introduces diverse tangible practices of Christian antiviolence to combat sexual violence. This chapter can be extremely powerful for women who have survived sexual violence as it provides concrete ways they can live a fulfilling life after their trauma, as well as acknowledging their experiences and how they may have been dismissed or underplayed due to faults within religion (128). For Christians, this strategy allows victim-survivors to change the way they view their faith and use it to strengthen their life rather than weaken it.

This book is a must read for Christian leaders looking to end violence, as well as student groups and general readers who want to learn deeply about what Christian nonviolence is and how it operates in our whole society via case studies and theological reflection on violence. However, despite the authors' inclusion of insights from public and global churches' ecumenical and interdisciplinary perspectives, the book as a whole speaks from a very Christian perspective. Readers need a general knowledge of Christianity and its tenets to understand the arguments, and the subtle differences between some of the historical movements, that the authors present.

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Created Freedom under the Sign of the Cross: A Catholic Public Theology for the United States. By David DeCosse. Eugene, OR: Pickwick, 2022. ix + 179 pages. \$28.00.

"Freedom" is central to American political debate, yet its meaning is highly contested. In *Created Freedom under the Sign of the Cross: A Catholic Public Theology for the United States*, David E. DeCosse offers a rich and nuanced Catholic understanding of the term. He proposes a vision of freedom that is "liberal" in the best sense of the term, protecting the rights of people to have agency over their own lives and their communities, but also grounded in substantive truths about the human person: "Created freedom is embodied, historical, relational, and oriented to the good and to God" (12).

DeCosse's primary task is to challenge what he calls "libertarian" freedom, the dominant view of freedom in American discourse. In this view, freedom is the ability to do what one wants without constraint. As DeCosse explains in Chapter 1, this view is not so much false as limited. Libertarian freedom sees the person as an abstraction,

ignoring the ways we are conditioned by social and cultural structures ensuring that people have vastly divergent levels of autonomy over their lives.

In Chapters 2 and 3, DeCosse explores a more contextual understanding of freedom by drawing on the work of three scholars. Evelyn Nakano Glenn and Orlando Patterson show in their work how, over the course of American history, the libertarian notion of freedom developed in tandem with the institutions of white supremacy and sexism. Originally, white males exercised a kind of freedom enabled through their power over women and African Americans, and yet dependent on the labor of the latter. When libertarian freedom was abstracted from these relations of domination and assumed to be the possession of all, however, it masked how this type of freedom depends on injustice and how the victims of injustice do not equally share in freedom. From a more prescriptive direction, the economist and philosopher Amartya Sen considers what true equality of freedom would look like, developing an understanding of freedom based on capabilities, incorporating both aspects of objective well-being and agency over one's own life.

In Chapter 4, DeCosse fleshes out a theological anthropology that can sustain a more robust notion of freedom, drawing on the twentieth-century theologian Karl Rahner. With Rahner, DeCosse claims that freedom is a dimension of our transcendence, our openness to and dependence on God. The human person also experiences freedom as mediated through the body and historical reality, a perspective DeCosse finds consonant with Glenn, Patterson, and Sen's conclusions. In Chapter 5, DeCosse turns to the work of theologian M. Shawn Copeland to enrich Rahner's notion of created freedom through her reflection on the historical violation of the bodies of African American women and their struggle for freedom.

Although DeCosse's primary target is the libertarian view of freedom, he is also wary of Christians who insist that freedom must be subordinated to truth. Without nuance, this view invites a kind of authoritarianism. DeCosse draws on the work of David Hollenbach to show how a Catholic understanding of freedom can be grounded in truth but also be authentically "liberal." Freedom can only be sustained when we recognize our nature as embodied, relational agents and uncover the structural barriers that currently limit the freedom of some. In a post-secular world, Christians must dialogue with others in the public square, a proscription embodied in DeCosse's own careful dialogue with theologians and secular scholars alike. Although DeCosse is on firm ground here, it would be helpful if he further explored the relationship between civic freedom and Christian freedom: "For freedom Christ set us free" (Gal. 5:1, NAB). DeCosse's

remarks on the freedom of self-emptying love and its relationship to public life are brief and unsatisfactory.

The book could also benefit from more developed examples of how DeCosse's notion of created freedom could pay off in American public discourse. That being said, the book provides a provocative and worthwhile meditation on both authentic freedom and the abuses to which the word "freedom" has been put. The book is written in a clear, engaging style and could profitably be used in undergraduate courses on faith and politics, but it will be equally useful for graduate students and scholars in the field of Christian social ethics.

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Radical Sufficiency: Work, Livelihood, and a US Catholic Economic Ethic. By Christine Firer Hinze. Washington, DC: Georgetown University Press, 2021. xi + 349 pages. \$39.95.

Radical Sufficiency joins Georgetown's roster in the *Moral Traditions* series and weaves together the work that Firer Hinze has long been doing to advocate for wage and gender justice in economies that serve human flourishing and the common good. In a time when "radicalization" is rendered morally and politically suspicious, Firer Hinze has reclaimed its meaning for Christian ethics: getting to the "roots," the root causes of social injustice and inequity, and the liberatory roots of Catholic social thought. *Radical Sufficiency* offers a compelling ethical vision that not only meets this moment in the US economy but also provides a compelling roadmap for a just and sustainable global future.

The book provides a window onto the life and thought of John Ryan (1869–1945), a priest from Minnesota and professor of industrial ethics at Catholic University. Ryan made the "Catholic case" for wage justice in his academic writing and matched that work with tireless advocacy for workers and their families in the sphere of public policy and legislation. Firer Hinze acknowledges that his work bears "the marks of his social and ecclesial context," and yet stands as a generative interlocutor for twenty-first century ethicists who similarly confront economic turmoil, political conflict, widening inequality, and the changing dynamics of migration. The proposed vision for radical sufficiency draws on Ryan's rubric for a family living wage: work sufficient for present material well-being, secure for the future, and offering status through a share in profit gains and managerial responsibilities.

Radicalizing Ryan requires critical attention to inequities along lines of gender, race, and class, and Firer Hinze adopts this