

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

intersectional approach. The worker justice she envisions includes distributive and participatory elements that do not marginalize or oppress women and girls, LGBTQIA+ persons, people of color, and low-wage workers. Her liberatory intersectional feminism also positions Firer Hinze to explore the ways in which work is itself gendered, racialized, and stratified. She writes, "This ethic is radical in its inclusivity: dedicated to economic sufficiency, security, and status for all. It is committed to radically comprehensive analysis: employing critical, evidence-based disciplines and analysis to understand material, ideological, and structural obstacles to inclusive livelihood, especially in asymmetries of power and in intersecting, difference-based inequities and oppression" (69). Beyond mere analysis and ethical theory, Firer Hinze emphasizes that the vision of radical sufficiency ethics is "practically transformative: dedicated to undertaking smart, solidary action to combat those obstacles and move its inclusive vision closer to on-the-ground reality" (69).

Radical Sufficiency was in the final stages of publication when SARS-Co-V2 (COVID) began sweeping the globe, causing illness and death on a scale that disrupted every aspect of life. The text mentions COVID briefly, but as an event that "brought home the inescapable connectedness—de facto solidarity—of household, national, and global economies." If we were not yet convinced of the merits of Firer Hinze's critique and her proposal for economies that are participatory, productive, and provisioning for all people and communities, then COVID has provided ample evidence of what is at stake. *Radical Sufficiency* is an indispensable resource for everyone interested in learning from the pandemic and taking practical action for the future of work, comprehensive wage justice, the flourishing of families, and the sustenance of the created world.

Radical Sufficiency is ideal for use in graduate and advanced undergraduate classrooms. The structure is clear, and Firer Hinze provides engaging theological, historical, and biographical context, and each chapter includes a brief conclusion and clear transition to the chapters that follow making it both a comprehensive primer on Catholic social teaching and a constructive vision of an ethical economy. The final chapter asks plainly, "Where do we need to go?, What do we need to get there?, and What then should we do?" and gets to the heart of Firer Hinze's claims in a way that will be engaging and inspiring for all readers.

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