

Farkasfalvy. But neither Catholic nor Protestant scholars go down that route. Fr. Farkasfalvy returns again and again to the question of the relationship between divine and human authorship in the Scriptures, mostly because of the way it relates to questions about truth or inerrancy that are a central concern of *The Inspiration and Truth of Sacred Scripture*. A more exegetical approach to the scriptural texts reveals the instructive variety of forms that the interrelationship of divine and human can take. It also undermines the assumption that bedevils both Catholic and Protestant discussion that there actually is a link between inspiration and truth/inerrancy. The Scriptures' own references to the Holy Spirit's relationship to the Scriptures see the implications of that relationship quite otherwise, as is hinted at by a comment Fr. Farkasfalvy picks up from Henri de Lubac that Origen would see the main effect of inspiration as lying not in inerrancy but in the unfathomable depth of meaning in texts (137). Facilitating our investigation of those riches is surely at least as important as fretting over inerrancy.

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Consumer Ethics in a Global Economy: How Buying Here Causes Injustice There. By Daniel K. Finn. Washington, DC: Georgetown University Press, 2019. ix + 173 pages. \$34.95 (paper).
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This book represents the latest installment in a movement—led by Daniel Finn and joined by David Cloutier, Matthew Shadle, and Daniel Daly—to introduce the critical realist sociology of Margaret Archer to Christian moral reflection. This framework can organize an increasingly fragmented field while resolving ethical quandaries left by the field as impasses. Here, Finn takes up the thorny question of consumers' implications and, by extension, moral responsibilities regarding unjust labor practices hidden behind sinuous supply chains. For him, “We can fully understand our *moral* responsibility as consumers in the market only if we understand our *causal* participation as consumers in the harms that markets cause in the lives of those distant others who produce the things we buy” (154). Adequate moral analyses of this question require robust understanding of agency and economics. Finn gifts readers with both.

The first two parts of the book outline the problem and propose a solution. In part 1, Finn considers how individualistic and empiricist conceptions of causality, in both ethics and economics, blind us to the ways markets themselves shape moral agency. Labor malpractices cannot simply be blamed on

selfish factory owners; the pull of market conditions makes it virtually impossible to increase wages or secure safe conditions (43). Without an adequate understanding of the causality embedded in social structures, however, this case is difficult to make. In part 2, Finn turns to the critical realist sociology of Archer to fill this lacuna. From this perspective, avowedly nondeterministic “structures generate restrictions, opportunities, and incentives in the face of which persons in those structures make different decisions than they otherwise would make” (68). Thus, more so than individuals within them, markets shape the choices and moral characters of producers and consumers, whether through prices, regulations, or unions. This thick account of causal agency enables a moral assessment of markets.

Part 3 executes this assessment. From a critical realist perspective, markets are structures of sin insofar as they incline moral agents toward evil choices; buying here causes injustice there. Our reliance on these structures shows that “we lead indicted lives,” a realization that should prompt conversion and the promotion of alternative structures of grace that shape human choices toward the good (140). Taking up this charge, Finn suggests, can take the form of supporting fair-trade organizations, consumer-led groups that seek to improve corporate practices, and international NGOs that empower persons who are poor. These actions can set the conditions of saving possibilities for a market oriented toward the good.

Finn shows the effectiveness of critical realist sociology for Christian ethics, as the complexity of critical realism matches the complexity of our moral responsibility in an interconnected world. Because of its density, this book could be used in graduate courses on economic ethics or, because of its attention to methodology, courses on Christian social ethics. He rightly judges the “noncollectivist, nonindividualist, nondeterministic, and nonempiricist” character of critical realism as making it most fit for fruitful dialogue between theology and the social sciences (62). Other partners can likewise strengthen this dialogue. One wonders, for instance, how these efforts might be complemented by the critical realism of Bernard Lonergan. Starting in the 1930s, Lonergan aspired to produce a critical realist analysis of social reality that could buttress Catholic social teaching. Since carried forth by Robert Doran, Neil Ormerod, and others, this project has yielded a similar account of structural sin and the formative character of structures to Finn’s project; so too has it produced a critical realist understanding of the preferential option for the poor (anticipated by Finn [73]), the redemptive agency of the church, and an emergent account of social grace rooted in the Trinitarian missions. While Finn dismisses Lonergan’s work for involving “a complex system of concepts and neologisms that are a challenge to grasp even for a committed student” (58), the theological depth of Lonergan’s

critical realism makes it well worth the effort in future iterations of Finn's project and those like his. Indeed, Finn notes that critical realist social analysis "applies equally well to ... the environment, racism, sexism, homelessness, health care, and economic inequality" (96). One hopes that Finn's work continues to inspire these desperately needed applications.

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Christian Flesh. By Paul J. Griffiths. Stanford, CA: Stanford University Press, 2018. xv + 153 pages. \$25.00 (paper).
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Christian Flesh is a creative and constructive theological exegesis on human flesh. Griffiths is clear that his meditation on the flesh, while grounded in the Catholic tradition and written using the grammar of Christian thought, is *speculative*; he takes teachings on the flesh to places where orthodoxy has not yet gone, but where it might go. The book contains six chapters, each a rumination on some aspect of human flesh and its relationship with other flesh—of a human person, of a divine-human person (Jesus), or of an animal—and the conventions that shape how we view and judge the flesh. Throughout, Griffiths penetrates the meaning of *verbum caro factum est* and how after baptism "Jesus's flesh is closer to [Christian flesh] than anyone else's" (64).

Griffiths' method is precisely an exegesis on the flesh and not on previous theological utterances on the flesh. Aside from biblical passages, he eschews any citational engagement with previous works of systematic, biblical, moral, and constructive theology. Three pages' worth of "works consulted" are provided at the end of the book, but the list lacks proper bibliographical references and reflects merely works he "recall[s] having read and been stimulated by (as often negatively as positively) while preparing for and writing this book" (147).

The opening chapter is an extended elegy of postlapsarian flesh. Griffiths describes the flesh's interactions with other humans and with the world around it, emphasizing the limits of porous flesh in this world marked by suffering, lament, and death. In discussing everything from "leakage into the world [including] blood, sweat, tears, piss, shit, semen, milk, and breath" (14) to the necessity of fleshly caresses for the survival of humans (20–24) and the fragility of flesh marked with mortality (24–26), this chapter's content comes from the immediate experience of being-in-the-flesh-in-this-world and is thus comprehensible to any reader, whether or not they believe the flesh to be devastated because of original sin.