

Athanasius's opposition of an earlier form of the Heteroousian project frames the theology of Eunomius. In fact, Eunomius bases his version of a theory of names on Athanasius's claim that divine simplicity entails signification of divine substance by divine names. However, the Heteroousians drew upon this theory without employing Athanasius's subtle, but crucial, distinction between the sense of names and their reference.

To put it simply, Heteroousian theology is problematic insofar as it hardens the relationship between names and referents in theological discourse. This is seen, for instance, when Basil's "notionalist" theory of names reintroduces mental space between divine names, the notions or characteristic marks they signify, and the divine essence. Likewise homoiousian theologians George of Laodicea and Basil of Ancyra provide Basil of Caesarea with a precedent for intellectual creativity in the face of the Heteroousian project. George and Basil prioritized the names "Father" and "Son" over the name "unbegotten" by inserting "a notional level between names and things" (181). Against the Heteroousians' epistemological optimism (humans can comprehend both earthly and divine substance completely), Basil maintains a more chastened epistemology: not even earthly substances are knowable in and of themselves, much less can humans comprehend the divine essence. D. carefully and astutely spells out the relationship between Basil's theory of names, that of Origen, and that of various pagan theorists. D.'s account of Basil's thought includes a painstaking, but rewarding, account of Basil's terminology—proper names, absolute names, relative names, and derived names (chap. 6). In each case D. demonstrates that, for Basil, names refer to distinctive features or marks, but *not* to substance. D.'s treatment here is unstintingly nuanced, never overstating the case. It is hard to imagine a more balanced intellectual portrait.

This meticulously argued monograph will not only be of interest to the historical specialist, but it may also catch the eye of modern theologians. The contested return of "metaphysics" to the modern theological scene ought to be conducted carefully. D.'s meticulous and thorough treatment of the complicated relationship between philosophy and fourth-century Christian theology on such an important issue as divine naming is enviable. Both historians and modern theologians would do well to imitate his example.

Marquette University, Milwaukee

KELLEN PLAXCO

THE SOCIAL MISSION OF THE U.S. CATHOLIC CHURCH: A THEOLOGICAL PERSPECTIVE. By Charles E. Curran. Washington: Georgetown University, 2011. Pp. xi + 196. \$26.95.

This book is invaluable for readers interested in engaging more deeply with the Catholic social tradition. By exploring the theological underpinnings

that inform the church's social mission, Curran provides a framework for understanding the distinctive dimensions of Catholic social thought and practice. He also offers an accessible entry into the historical development of the US Catholic Church by tracing its approach to social engagement in changing contexts. C. gives particular attention to the significance of Vatican II for the church's self-understanding.

With its emphasis on the theological developments surrounding the council, the book is timely and relevant for scholars working to interpret the council's significance for today. C. explores specific themes addressed at that council including the vocation of the laity, the relationship of the church to the modern world, and the church's approach to religious freedom. He provides concrete examples to illustrate theological developments around these themes. By both citing instances of socially active clergy and religious and also showing the increased participation of the laity in ecclesial ministries, C. effectively underlines the breakdown of the rigid distinction between the spiritual and temporal realms that defined the church's social mission prior to the council.

C.'s chapter on understanding the church after Vatican II is particularly helpful for grasping unique dimensions of the Catholic approach to social engagement. Perhaps the text's most important contribution is the way it builds on the theme of catholicity to highlight multiple dimensions of Catholic theology. C. presents catholicity as a defining quality of the church, suggesting that it provides a basis for the church's tendency toward a both-and rather than an either-or attitude to reality. This is evidenced by the church's emphasis on mediation and the goodness of creation. The principle of catholicity, as C. describes it, also provides the rationale for the church's aim toward inclusivity in membership, resulting in a diverse community. Invoking sociological data on church membership that shows unity on essential beliefs and diverse perspectives on beliefs considered nonessential to the Catholic tradition, C. argues that such inclusivity can be readily observed in American Catholic thought and practice. Catholicity also motivates the church's aim toward inclusivity in its concerns, which provides the foundation of the church's emphasis on social engagement. This chapter, in particular, will be helpful for introducing Catholic thought and practice to a religiously diverse audience.

C.'s thorough development of catholicity allows him creatively to engage with important questions in the post-Vatican II church. In doing so, C. takes up some of the most widely discussed topics in the US Catholic Church today—the separation of church and state, the relationship between morality and civil law, and the role of the US bishops in addressing concrete policies. Specifically, C. addresses the topic of religious freedom and the challenges that Catholic institutions face in expressing their religious identity within a diverse context. He applies his well-developed theology of

catholicity to argue that Catholic institutions are characteristically inclusive, which is itself an integral quality of the Catholic Church. By embracing and expressing such catholicity, institutions such as Catholic hospitals and Catholic charities can continue to participate in the church's social mission within a pluralistic context.

C. dedicates an entire chapter to analyzing how the US Catholic Church has addressed the issue of abortion law. By contextualizing current debates in the history of the US Catholic Church, he reveals a diversity of approaches in the church that are not reflected in the US bishops' treatment of abortion law. He advocates for an approach that manifests the catholicity of the church by allowing a level of diversity in unity. Ultimately, C. argues, people can still be good Catholics and arrive at different positions on abortion law because it, like other moral issues, involves making prudential judgments. By ending on such a church-dividing issue as abortion law, C. left me wanting more theological analysis of how the church can productively engage in collective discernment. While the book does address the ecclesiological tensions involved in dissent from noninfallible church teachings, the reader could benefit from a discussion of the role of the Holy Spirit in the teaching and learning process within the church.

With his characteristically thoughtful attention to history, C. highlights the contextual quality of Catholic theology. This contextually-sensitive theological analysis of the church's social mission will be useful for educators and students of Catholic social thought.

University of San Francisco

ERIN BRIGHAM

MORALITY AND WAR: CAN WAR BE JUST IN THE TWENTY-FIRST CENTURY?
By David Fisher. New York: Oxford University, 2011. Pp. vii + 303. \$45.

Morality and War is both a revised doctoral dissertation and the distillation of a long career of thinking about ethical issues in defense policy. On leaving his study of philosophy and classics at Oxford (Greats), Fisher went into the United Kingdom's Civil Service, where he held a variety of senior positions. On retiring, he prepared a doctoral dissertation in the department of War Studies at King's College, University of London, which, after suitable revisions, has now been published as guidance for the new forms of conflict that have marked this century. F. exemplifies the reflective practitioner, having earned a place both in the councils of government and in various forums of public and academic debate. He currently serves as cochair of a small but energetic organization, the Council on Christian Approaches to Defence and Disarmament. So it is not surprising that his book faces in a number of different directions and can be read profitably by a wide range of scholars and practitioners.