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.

In the book's first half, F. lays out the case for thinking about morality as a guide for the conduct of war. His main battle is not only with the realism that descends from Thucydides and Hobbes but also with the "partial realism," which he ascribes to Walzer, finding it in the latter's claim that in "situations of supreme emergency" where the survival of a just political community is at stake, the norms of just-war theory may be overridden. F. also opposes moral relativism and skepticism in forms ranging from the casual dismissiveness of undergraduates and journalists to the historically and conceptually sophisticated approaches of Isaiah Berlin and Richard Rorty. The fundamental position F. defends in ethics is "virtuous consequentialism," which blends assessment of the consequences of action and policy with an Aristotelian emphasis on the importance of virtue for both moral action and moral decision. He steers away from a morality of intentions and acknowledges that states act from a mixture of motives. F. makes it clear that an absolutist reading of moral rules is a simplifying distortion of moral reasoning, a point he applies to the issue of noncombatant immunity.

As a good Aristotelian, F. believes that the final word is with the person of practical wisdom who has been schooled in virtue, not with the invocation and application of a universally binding rule. At the same time, he rejects realist tendencies to free the realms of political and military action from moral restraints. In staking out these positions, he gives an admirably clear and concise summary of the requirements of the just-war tradition as it has come down to our time.

F. devotes the book's second half to some of the issues of contemporary war, especially as these have developed in the Middle East over the last couple of decades. Here he shows great sensitivity to the changing nature of war and to the diversity of circumstances. He is particularly good at steering the discussion away from immediate inflammatory reactions to gruesome episodes and toward the reflective wisdom contained in the just-war tradition; thus he makes a clear and well-focused case against legalizing torture. He makes telling criticisms of the behavior and policies of the United States and the United Kingdom in the responses to 9/11 and in the run up to the 2003 invasion of Iraq. But he makes a revealing and, in my view, mistaken concession when he allows that, though the invasion of Iraq was unjust, "the ensuing operations to restore peace and security to that troubled land are just" (220). While he is right to question the advocates of immediate withdrawal, the simple contrast between past unjust actions on the one hand and current and future just actions on the other ignores the moral taint that the earlier decision puts on the remedial efforts, even when these are well intended. This point calls for a measure of Niebuhrian realism. Mistakes that arise from willful ignorance and arrogant neglect of the complex situation of others are destructive of the possibilities of morally satisfactory solutions. But in fact, if not in theory, F. is thoroughly familiar with the difficulties of implementing morally sound policy in a world of bitter conflicts and cannot be dismissed as naïve or utopian. Readers may wish that he had given more scrutiny to the theological issues presented by just war, but that would be to mistake the very real contribution that the book makes to renewing the credibility and the applicability of just-war thinking in the age of jihad, drones, and non-state actors, which is at the same time an age of global communications, multinational oil companies, and divided international organizations.

Georgetown University, Washington JOHN P. LANGAN, S.J.

CATHOLIC SOCIAL LEARNING: EDUCATING THE FAITH THAT DOES JUSTICE. By Roger Bergman. New York: Fordham University, 2011. Pp. xiii + 203. $70; $24.

As one who has spent much energy in writing and instructing on Catholic social teaching (CST), I eagerly began reading this book with the intriguing title of “Catholic Social Learning.” I was not disappointed! Bergman, for many years director of the Justice and Peace Studies Program at Creighton University, has done a great service in grounding an appreciation of CST in the practical experience of himself and his students as they grapple with challenging lessons of faith and life.

Writing about substantive topics (e.g., Aristotle’s discussion of virtue, Newman’s idea of a university, Ignatius’s conversion pedagogy, Alasdair MacIntyre’s emphases on moral inquiry), B. combines scholarship with practicality and a very pleasant style that compels the reader to move forward. I found particularly helpful his constant reference to the experiences of his students who truly “learned” the riches of CST through a moral, intellectual, and spiritual formation.

In both his own experiential growth toward a commitment to justice and his emphasis on his students’ growth, B. is influenced by Gabriel Marcel’s simple response to what provokes the question of what changes one’s life: “Through personal encounters. Nothing else ever changes anyone in an important way” (39). The book explores three paths of personal encounter with reality that affects the outcome of a learning process leading to dedication to justice. These are the curricular offerings of his Creighton program: service learning through immersion experiences and contact with moral exemplars.

All these offerings rely on the well-known “pastoral circle”—or as B. prefers to call it, “pedagogical circle”—the approach that moves through encounter with the poor, analysis of the structural causes of poverty, theological reflection on its meaning, and commitment to action response.