

much that is new in this book, but they will find much to agree with and find it elegantly expressed by one of contemporary liturgy's finest exponents.

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Military Chaplaincy in Contention: Chaplains, Churches, and the Morality of Conflict.

Edited by Andrew Todd. Explorations in Practical, Pastoral, and Empirical Theology. Burlington, VT: Ashgate, 2013. Pp. xii + 183. \$34.95.

The case of military chaplaincy is a controversial issue in Christian social ethics. Todd is to be commended as editor for convening such a study as this, particularly in light of the war in Afghanistan, which serves as a backdrop for most essays in the collection. The majority of the contributors are either current or former chaplains of various branches of the British military, while the others have devoted their research to war studies and military chaplaincy. Perhaps the book's greatest strength is its attention in each chapter to the importance of experience.

The book suffers from significant problems, however, some of which are common to edited collections. For instance, David Fisher's essay, "The Robotisation of War: An End to Military Virtues?," though addressing a timely ethical concern, fails to address specifically questions pertaining to the role of military chaplains. Considering the individual soldier, Fisher wonders about what happens to the virtues that a soldier is supposed to embody in combat when the fighting itself resembles a "video game" (88). He correctly notes that drone warfare still demands virtuous judgment of the human soldier giving the command, but he omits any discussion of the role the chaplain does or should play in such training in the virtues. Another troubling omission is the book's inattention to Jesus Christ's ministry; with the exception of James Coleman's chapter, "Just War: An Ethic of Principles or a Principled Ethic?," Jesus is hardly mentioned.

Coleman's essay is easily the strongest in the collection. It addresses challenging topics, such as the relationship between Christian just war theory and international law, the tension between Dietrich Bonhoeffer's pacifism and his association with the plot to assassinate Hitler, and the emergence of *jus post bellum* and just peacemaking theory. All these issues are explicitly tied to the chaplain's role; and while Coleman generally affirms military chaplaincy, he does not do so blindly. This sets the chapter apart from the others in the collection, which as a whole reads as an *apologia* for military chaplaincy. The collection's title suggests that the essays will address both pros and cons in relation to the multifaceted issue of military chaplaincy, but in fact such a dialectic regarding conflicting positions is never achieved. The authors all take as a given that chaplains should be a part of the military rather than entertaining the radical possibilities of opposing this status quo. A summary of the early Church Fathers' abhorrence of warfare would have been a beneficial step toward a more balanced treatment of the issue at hand.

Two of the essays address the particular tension created by the stances of many Christian churches against the international conflicts of recent years on the grounds that such cases do not meet the criteria for justified violence. Peter Sedgwick makes clear that chaplains have a threefold role: moral, religious, and pastoral (65). His essay concerns the role of a chaplain in situations of terrorism and torture and poses a serious ethical challenge for chaplains: should they speak up for justice even when it may cost them their job? Sedgwick's discussion provides substantial argument for those who believe that the most important pastoral duty of the chaplain is to provide a boost for soldiers' morale, a position also argued in Andrew Totten's essay.

Peter Howson summarizes the tension between sending churches that preach "functional pacifism" (98)—the belief in the theoretical possibility of a just war, but only with criteria that are so difficult to meet that their practice more closely resembles pacifism—and the chaplains they send to minister in those unjustified wars. There are two possible resolutions to this tension: either the sending church can reconsider its position on warfare in order to lessen the confusion experienced by chaplains during combat, or the church can reconsider its decision to send chaplains at all. Unfortunately, Howson entertains only the former option. Readers are left to wonder why it is the churches that must change their own moral authority in this area, and not the individual chaplain who must act as a prophet for peace.

This collection, though it skirts an explicit treatment of pacifist concerns, is a much-needed addition to war and peace literature. It could have been improved by posing a common question tying these essays together: "When should military chaplains preach peace instead of war, even if to do so would jeopardize their jobs?" Critiques notwithstanding, the book has many intriguing chapters and, though perhaps not suitable for classroom discussion (with the exception of Coleman's essay), should be required reading for both those entering the ministry and those discerning military careers.

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The Catholic Labyrinth: Power, Apathy, and a Passion for Reform in the American Church.
By Peter McDonough. New York: Oxford University, 2013. Pp. xv + 389. \$29.95.

McDonough brings together a wide theoretical knowledge and social science data to probe the chances for likely reform of structures in American Catholicism. Sociological data abound, showing lower Catholic levels of church participation as compared to that of Protestants. The numbers exhibit dramatic losses of membership among Catholics (especially strong among those under age 40). Sexual abuse scandals, the closing or merging of parishes, the demographic slump in the priesthood, and loss of revenue, all make future flourishing of American Catholicism questionable.

M. looks to several groups that desire the restructuring of the American Catholic Church—SNAP (Survivors Network of Those Abused by Priests), Voice of the Faithful, The Leadership Roundtable, and Catholic conservative groups—to chart possible