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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

options and likelihoods for structural reforms, such as a married clergy and a shift in attitudes toward homosexuals. Many groups call for reform, but M. estimates its likelihood as slim. "In tandem with the exit option available to disgruntled Catholics, the safety valve of selective adherence and silent dissent and the entrance of relatively traditional immigrants into the church, the effect is to slow down reform. These dynamics make the need for change feel less pressing" (22).

Important obstacles to reform are found in Catholic organizational deficits: bishops' legal control of all change, their absolute power in assigning priests, the merely advisory status of parish councils, a series of gag rules (for example, about women's ordination or changing some sexual norms), and a culture of deference. "The friends-in-high-places manner is the way things get done in much of the church" (44). Many fear that liberalizing norms or authoritative structures might lead to even more losses of membership, as they have for Protestant churches.

SNAP consists of mainly alienated ex-Catholics engaging in litigation over clergy sexual abuse. SNAP argues (perhaps with some creditability) that the Church would never have changed on its own. Rarely, however, does SNAP acknowledge as helpful church actions to address sexual abuse. Voice of the Faithful claims a nominal membership of 30,000 (but only 2,000 have ever voted on proposals). A reform group whose motto is "Keep the Faith, Change the Church," Voice of the Faithful has an aging membership and empty coffers. It finds difficulty in circumventing Catholicism's tenacious parochialism where scaling up reform from members with strong affective ties to parishes is difficult. Voice of the Faithful lacks a creditable business model and is often seen by bishops as overly adversarial. Much the same can be said about other reform groups such as Future Church. Nevertheless, Future Church was able to stop some of the widespread parish closings (because of severe priest shortages) by appealing to Rome.

Catholic conservatives show concern about family stability and fight the threats they perceive from feminism. They champion a church free from any political interference and see the church's teaching on sex and the authority of the hierarchy as a bulwark against relativism. Conservative Catholics, M. argues, are better at identifying problems than solving them. They so mistrust the state that they neglect its essential role in any widespread change in culture and society. Moreover, they nurtured an ideological affinity with evangelicals across denominational lines. This stance is "more feasible and politically more profitable than building a consensus in the church" (55). Catholic conservatives are also more active in the Church than are liberals. They are less interested in the reform of structure than in the reform of culture and have had more influence on the hierarchy than liberals have had.

M. puts his greatest hopes on the Religious Roundtable. Not technically an official Catholic organization, the Roundtable takes something of its lead from Catholic organizations that have separately incorporated, have turned to effective lay leadership, and have championed transparency in finances and accountability (as seen with Catholic higher education and health care). The Roundtable is concerned with rebuilding or saving some ministries (e.g., Catholic schools) and with moving church institutions toward greater organizational trim, excellence, and transparency. The Roundtable

is solution-oriented, for the most part avoids doctrinal issues, and keeps a focus on competency, the primacy of human capital, and efforts to help Catholics feel good about the Church again.

Not every reader will agree with M.'s sobering, provocative, and learned yet valuable take on the current state and possible renewal of American Catholicism. The book is not a heartening read. M.'s best hope is a kind of better-engineered, if not totally accommodating, hierarchy. Prospects for reform are real, if modest. The sex–authority tensions are the signature tensions in the Church that lack any clear and obvious avenue to changes in the Church's norms on divorce, contraception, and homosexuality, or the loosening of authority from the exclusive hands of a celibate patriarchy.

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