

Brett T. Litz, Leslie Lebowitz, Matt J. Gray, and William P. Nash, *Adaptive Disclosure: A New Treatment for Military Trauma, Loss, and Moral Injury* (New York: Guilford Press, 2016), 205 pp.

Numerous books and journal articles are beginning to detail the prevalence of combat trauma from the wars in Iraq and Afghanistan. Much of this literature is descriptive in nature as it explores *why* these wars contribute to higher levels of trauma. What Brett Litz and his colleagues achieve in *Adaptive Disclosure: A New Treatment for Military Trauma, Loss, and Moral Injury* is a practical text that guides practitioners on how to work with service members on their journey through trauma.

Adaptive disclosure is a six-session treatment process for service members coming to terms with three types of traumatic war experience: life threat, loss, and moral injury. At the heart of adaptive disclosure is the question, “What do service members and veterans need to heal and recover from the three different harms?” A strength of adaptive disclosure is that it offers a different methodology from the predominant cognitive behavioral therapy (CBT). One important difference is that adaptive disclosure focuses on guilt, shame, and anger (important in moral injury treatment), whereas CBT only minimally addresses these themes. In adaptive disclosure, the experience of the traumatic memory is integrated through the experience of forgiveness and reparative acts.

William Nash’s chapter entitled “Military Culture and Warrior Ethos” is a highlight of the text and a necessary read for anyone working with service members and veterans. This chapter is essential as it situates the reader within the context of the military and the *need* for treatment that speaks directly to that culture.

Overall, this text is an important addition to the field of treating combat trauma. Its strongest asset is its contextual focus; however, within that context, a greater inclusion of the role of religion and spirituality in providing treatment would improve the text. Although notably outside the scope of the text, the spiritual piece is missing. The importance of a “forgiving moral authority,” confession, meaning-making, and forgiveness are mentioned, but I finished the text curious whether the religious and existential aspect of combat trauma could have been better addressed. The military chaplain, as one who inherently understands and is embedded within military culture, has appropriate tools of forgiveness and penance that could be added.

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