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Soldiers returning  
from war have

always exhibited  
signs of

psychological and  
emotional distress.

In this book,

Bernard J. Verkamp  
argues that the

contemporary

response to such s

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ric treatment and

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therapy—is only a partial solution, and that when dealing with soldiers' emotions of guilt and shame we would benefit greatly from a consideration of the religiously grounded practices of the Middle Ages.

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*Page 11/48*

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Moral Treatment of  
Returning Warriors  
in Early ...

This work is the first book-length study devoted exclusively to a scholarly and systematic analysis of how soldiers returning from battle have been, or should be, treated morally.

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Long-scattered historical material is pulled together from a variety of sources to show why and how the early medieval custom of imposing penances on returning warriors first originated, and then, by the end of the Middle Ages, had lapsed into

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Moral Treatment of  
Returning Warriors,  
Verkamp

Soldiers returning  
from war have  
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signs of  
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therapy—is only a  
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we would benefit  
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consideration of  
the religiously

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grounded practices  
of the Middle Ages.

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Bernard J.  
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University of  
Scranton Press  
(2005) Abstract  
This work is the



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first book-length study devoted exclusively to a scholarly and systematic analysis of how soldiers returning from battle have been, or should be, treated morally. Long-scattered historical material is pulled together from a ...

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Bernard J.

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The Moral

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in Early Medieval

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Author: Bernard J.

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Scranton:

University of

Scranton Press,

2006. xiii + 195 pp.

\$24.00, paper,

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. Reviewed by Alex  
Hunnicutt

Published on H-  
German

(September, 2007)

Bernard Verkamp  
seeks to draw the

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Returning  
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reader's attention  
to the contrast  
between the  
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University of  
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New Ed edition  
(December 15,  
2006). Bernard J.  
Verkamp's The  
Moral Treatment of  
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(University of  
Scranton Press) is a  
tour de force of  
research on the  
practice of the  
imposition of  
penances upon  
warriors returning



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from war. The author has compiled hundreds of resources into a dense though easily read narrative.

The Moral  
Treatment of  
Returning Warriors  
in Early ...  
As Bernard J.  
Verkamp explains

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Returning Warriors

in his important work, *The Moral Treatment of Returning Warriors in Early Medieval and Modern Times*, in the early Middle Ages, Christian knights returning from war were required to do penance for acts committed during wartime that were

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Returning  
Warriors  
seen as "sinful"  
(including injuring  
and killing other  
humans), even if  
the war had been  
judged to be a just  
war by the Church.  
As Verkamp  
explains:

Warrior Transitions:  
From Combat to  
Social Contract  
Early medieval

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theologians,  
treating the moral  
pain of returning  
warriors were  
definitely onto  
something. Why  
has it taken us so  
long, so many wars  
to realize this? Gai  
Eaton suggests a  
reason for this  
delay when he  
writes about our  
paternalistic

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disdain for the  
intellect and  
contributions of our  
ancestors: -

Treatment of  
Modern Warriors -  
Indiana University

This work is the  
first book-length  
study devoted  
exclusively to a  
scholarly and  
systematic analysis

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of how soldiers  
returning from  
battle have been,  
or should be,  
treated morally.  
Long-scattered  
historical material  
is pulled together  
from a variety of  
sources to show  
why and how the  
early medieval  
custom of imposing  
penances on

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Returning warriors  
first originated, and  
then, by the end of  
the ...

The Moral  
Treatment of  
Returning Warriors  
in Early ...

"On the  
assumption that  
the returning  
soldier's moral pain  
might actually

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Returning a rational basis, and be something other than neurotic, the book goes on to suggest how, through reconsideration of the early medieval custom of imposing penances on returning warriors, modern society can find both religious



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Returning  
Warriors  
and secular  
alternatives to the  
therapeutic  
treatment of the  
guilt and shame so  
common among  
veterans of modern  
warfare."--BOOK  
JACKET.

The moral  
treatment of  
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in early ...

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Moral Treatment of  
Returning Warriors  
in Early Middle  
Ages 225" 1 .

Anyone who knows  
that he killed a  
man in the great  
battle must do  
penance for one  
year for each man  
that he killed. "2.

Anyone who  
wounded a man,  
and does not know

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Returning  
Warriors  
whether he killed  
him or not, must do  
penance for forty  
days for each man  
he thus struck (if

Bernard J. Verkamp  
- JSTOR

Despite its title,  
this book does not  
really provide a  
thorough  
examination of the  
moral treatment of

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Returning warriors  
in the early  
medieval period.

Verkamp has made  
a survey of other  
people's studies of  
medieval  
theological  
writings, so the  
notes in the back  
of this book are  
helpful. The same  
can be said of  
Verkamp's material

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on "modern times."

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Scranton, PA :

University of

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one. Merely said,  
the moral  
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is universally

Moral Treatment Of

*Page 40/48*



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Returning Warriors  
Historically, many societies have recognized war's deleterious moral effects and required returning warriors to undergo elaborate atonement and purification rituals, i.e., quarantine, penances, etc. [ii]  
These "therapies"

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Returning  
Warriors  
provided the means and the opportunity to cope with the moral enormity of their actions in war.

Beyond PTSD – The Moral Casualties of War | Veterans for

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Returning Warriors

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in Early Medieval  
and Modern Times  
by Bernard J.

Verkamp.

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New Ed edition  
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(University of  
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warriors returning  
from war.

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Reflections  
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in medieval and ~  
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Soldiers returning  
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always exhibited  
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contemporary  
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Warriors  
PND is based on a liturgical confessional model empirically evaluated by Joób and Kettunen (39) and includes the work of Verkamp (47) regarding the "moral treatment of returning warriors". The

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three locutions of  
"pastoral,"  
"narrative" and  
"disclosure" are  
deliberately used.

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