

Reintegration and Anamnesis: Theological Tools for Wartime Harms

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Abstract: War is a complex phenomenon, which both results from and produces intersecting forces of power, trauma and reaction. This paper uses the story of Cain and Abel, found in Genesis 4, to open up the exploration of two particular harms which war causes: the silencing of victims and the moral injury of combatants and civilians. Scripture provides tools for helping to heal these harms. In place of silence, the Old Testament offers the outcry, the inarticulate cry of the afflicted which rises to heaven and causes God to come down to investigate and respond. For the soul-wound of moral injury, Scripture offers rituals of confession and lament, and preeminently, re-integration, which is not only the healing of communities but of fractured souls. Both of these are found at the Lord's Table, where the outcry of the groaning world is held in the wounded heart of the Saviour, and where communities and souls find their healing through the Cross.

Keywords: war, moral injury, outcry, Bible, Lord's Supper, Christian tradition.

War is always a complex phenomenon, which both results from and produces intersecting forces of power, trauma and reaction. This paper will use the story of Cain and Abel, found in Genesis 4, to explore two particular harms which war causes; harms seen in the war in Ukraine but also in other conflicts. We will then consider two theological tools to assist the church in addressing these harms.

In the theological exploration of human violence, the story of Cain and Abel is both prototypical and paradigmatic. As the very first story that follows the catastrophe of the Fall, it must be reckoned with in its exploration of the effects of desire and shame, and their presence at the root of all violence. Nor should the theme of fraternal rivalry¹ be overlooked, a theme which has been played out in all societies since – not only between actual siblings, but between brother societies.²

¹ See the work of René Girard for a nuanced exploration of such mimetic rivalry.

² This is seen in the biblical record in the perpetual hostility between Israel and Edom – two nations descended from twin brothers. See Genesis 36:1 and the book of Obadiah, for example.

The two themes under exploration in this article are those of the outcry and moral injury, and their associated theological tools of anamnesis and reintegration. Taking them separately, we will investigate how each emerges from the text, consider the theological tools that address them, and then we will allow the themes to reconverge in the closing portion of this article. First, we will consider the *outcry*.

The Outcry

Cain said to his brother Abel, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him.

Then the LORD said to Cain, "Where is your brother Abel?" He said, "I do not know; am I my brother's keeper?" And the LORD said, "What have you done? Listen; your brother's blood is crying out (ז'ק) to me from the ground! And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. (Gn 4:8-11).³

As the blood of Abel drains from his body into the receiving soil, it has a powerful effect, upon the earth itself, but also upon God. As it soaks into the ground, the earth opens its mouth to receive it, generating an outcry which goes up to God.

The outcry is an important biblical metaphor, and for good reason. In her exploration of physical suffering *The Body in Pain*, Elaine Scarry speaks of the cry which emerges from sufferer in the context of extreme pain. When agony defies articulation, the unutterable word condenses into a primal utterance.

Physical pain does not simply resist language but actively destroys it, bringing about an immediate reversion to a state anterior to language, to the sounds and cries a human being makes before language is learned.⁴

Such an outcry is an intercultural phenomenon; it is universally expressed and universally comprehended. And, more significantly, it is deep, primal, language which speaks not simply to other humans, but to the heart of God. "Your brother's blood cries out to me from the ground" (Gn 4:10).

In the biblical world, the outcry (noun זֶק *z'q*, verbal cognate ז'ק *z'q*) is of vital importance to the process of judicial retribution. It is the means whereby a human victim – or one who speaks on their behalf – not only protests violence and defies the controlling narrative of the oppressor, but also legally appeals for justice. For instance, in 2 Samuel 13, Tamar, the daughter of king David, is raped by her half-brother. After her violation Tamar makes an outcry, which is not simply an expression of personal grief, but also an appeal to the king her father for intervention.

Tamar put ashes on her head, and tore the long robe that she was wearing; she put her hand on her head, and went away, crying aloud (ז'ק) as she went.⁵

³ All scripture references are taken from the New Revised Standard Version.

⁴ Elaine Scarry, *The Body in Pain: The Making and Unmaking of the World* (Oxford: Oxford University Press, 1985), 366.

⁵ 2 Sm 13:19.

Tragically for Tamar, and for so many since, that cry of protest and outrage, that wordless articulation that should provoke investigation and intervention, falls upon deaf ears. In the human realm there are none to hear, or none who will respond.

But this does not mean that the outcry is ineffective. For as the apostle Paul tells us, ours is a God who hears groans too deep for words.⁶ In the metaphor commonly employed by the Old Testament, the outcry that goes *up* to God provokes him to come *down* (**yrđ**) to investigate and enact judgment. As Matthew Lynch writes of the ancient Israelite worldview:

Sound was thought to travel upward where it came to God's attention. But it was not just any sound. The victim's outcry had a particular tendency to rise above the background noise to reach the divine ear.⁷

So it is that the sadistic violence and gross inhospitality of Sodom provokes God to investigate, and then decree its destruction:

Then the LORD said, "How great is the outcry (**zə 'āqâ**) against Sodom and Gomorrah and how very grave their sin! I must go down (**yrđ**) and see whether they have done altogether according to the outcry (**zə 'āqâ**) that has come to me; and if not, I will know."⁸... We are about to destroy this place, because the outcry (**zə 'āqâ**) against its people has become great before the LORD, and the LORD has sent us to destroy it.⁹

Likewise, the outcry of the enslaved Hebrews gains God's attention and causes him to intervene:

The Israelites groaned under their slavery, and cried out (**z 'q**). Out of the slavery their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob.¹⁰... "I have observed the misery of my people who are in Egypt; I have heard their cry (**zə 'āqâ**) on account of their taskmasters. Indeed, I know their sufferings, and I have come down (**yrđ**) to deliver them from the Egyptians."¹¹

To make an outcry is to refuse to capitulate, to refuse to succumb, and to refuse to give assent that the evil that is happening is acceptable or inevitable. It is a declaration that such crimes run counter to the grain of the universe, because the universe is upheld by a God of peace and justice. The outcry, then, is a potent weapon because it is an appeal to the divine Judge.

But abusers, oppressors, and the wagers of war love silence to shroud their deeds. They seek to create such silence in a number of ways: they still the tongues of those they torture, and seek to engender deafness in those who might hear; they coerce silence in onlookers by intimidation, or by appeal to base self-interest. Oppressors also

⁶ Rom 8:26, NIV.

⁷ Matthew Lynch, *Portraying Violence in the Hebrew Bible: A literary and cultural study* (Cambridge: Cambridge University Press, 2020), 154.

⁸ Gn 18:20–21.

⁹ Gn 19:13.

¹⁰ Ex 2:23–24.

¹¹ Ex 3:7–8.

create silence through the manipulation of history – by controlling the narrative and suppressing stories. They seek to erase names from memory, they obliterate villages and bulldoze over mass graves.¹²

But these actions reveal their profound ignorance of the Love and Justice that governs the universe. They do not know that innocent blood creates a stain that cannot be washed away; that it utters an outcry that will not be silenced. And they imagine that what is unremembered by humans is forgotten by God.

Response to the outcry: anamnesis

Our Scriptures are full of the inconvenient voices of those whom the powerful wicked wish were silent and forgotten. Loudly and clearly these voices speak; they weep, they rage, and they are remembered. And out of their pain and agony those voices rise in terrible beauty, testifying to the outrage, lamenting the great fissures in God's good world, accusing and protesting the wagers of war and the perpetrators of oppression. I call them the "voices from the underside".¹³

The voice of the Lamentor of Jerusalem rises in solidarity with the lamenters of today. Consider these words of lament from ancient victims of an aggressive military campaign:

How deserted lies the city
that once was so full of people!
How like a widow she has become,
she that was great among the nations!..
She weeps bitterly at night,
with tears on her cheeks...
Her pursuers have overtaken her
in the midst of her distress...
Her foes have become the masters;
her enemies prosper...
Her children have gone away,
captive before the foe...
When her people fell into the hand of the foe,
and there was no-one to help her,
the foe looked on mocking over her downfall...
All her people groan
as they search for bread;
they trade their treasures for food
to revive their strength.
"Look, O LORD, and see
how worthless I have become."¹⁴

¹² Here are three examples from beyond the current Russia-Ukraine war: renaming as colonial practice (Williamson, Beth. "Historical geographies of place naming: Colonial practices and beyond," *Geography Compass* 17, no. 5 (2023): e12687); the eradication of 418 Palestinian villages <https://tinyurl.com/3j89etx8>; the concealment of mass graves in Iran <https://tinyurl.com/bdh28368>.

¹³ I expand this further in Helen Paynter, *Blessed are the Peacemakers: A Biblical Theology of Human Violence*. (Grand Rapids: Zondervan, 2023), 127-135.

¹⁴ Lam 1:1-11.

Scripture also contains words of protest against violence and injustice, such as these from the prophet Habakkuk:

O LORD, how long shall I cry for help,
and you will not listen?
Or cry to you "Violence!"
and you will not save?
Why do you make me see wrongdoing
and look at trouble?
Destruction and violence are before me;
strife and contention arise.
So the law becomes slack
and justice never prevails.
The wicked surround the righteous –
therefore judgment comes forth perverted.¹⁵

The third "voice from the underside" is prophetic rage, such as these words of Amos, thundering against the brutalities of war.

This is what the LORD says:
"For three transgressions of Tyre,
and for four, I will not revoke the punishment;
Because they delivered entire communities over to Edom,
and did not remember the covenant of kinship...
"For three transgressions of Edom,
and for four, I will not revoke the punishment;
Because he pursued his brother with the sword,
and cast off all pity;
he maintained his anger perpetually,
and kept his wrath forever...
"For three transgressions of the Ammonites,
and for four, I will not revoke the punishment;
Because they have ripped open pregnant women in Gilead
in order to enlarge their territory."¹⁶

At the same time that Scripture gives voice to these laments, protests and condemnations, it also tells the stories, demonstrating a determination not to forget the stories of little people whose body were used as others' playgrounds. For example: in the days before the first king of Israel, a woman died horribly at the hands of violent men.¹⁷ In the thinking of the day, she was 'just' a woman, a low status woman at that – a secondary wife, one whose marital fidelity had been impugned. These factors combined to place her on just about the lowest stratum in her world. And through the murderous violence of strangers and the neglect and cowardice of the man who had the duty to protect her, she was murdered. Violated by strangers and dismembered by her own husband, her

¹⁵ Hab 1:2-4.

¹⁶ Am 1:9-13.

¹⁷ This story and its sequel can be found in Judges 19-21.

voice was silenced forever at the culmination of her ordeal. But this was not even the end of the matter. Following on from her own trauma, and as a direct consequence of wounded male pride, came inter-tribal conflict – a series of battles which resulted in the war rape of hundreds more women.

But though these voices were quickly snuffed out, their outcry continues.¹⁸ Their stories were not left in the second millennium before Christ – they were not, like the pottery those women cooked with, buried beneath layers of history, never to be retrieved. Their abusers imagined that their story would soon be forgotten; that the memory of their deathly terror would quickly be lost in the sands of time. But they had reckoned without the divine Watcher, who does not forget. And his concern for these women wrote their story into our Bible so that we would not forget, either. This is what we call *anamnesis* – a determined refusal to forget.¹⁹ And so the story stands in our Scripture, as a monument to the horrors experienced by women who suffer at the hands of brutal men, and as a testimony to the relentlessness of their spilled blood, whose outcry rises to heaven and causes God to come down.

Elie Wiesel is a Jewish holocaust survivor – whose family died in Auschwitz and Buchenwald. Of those darkest of times, he is said to have declared, “I can tolerate the memory of silence but not the silence of memory.”²⁰ Stories must be told, the dead must be remembered, atrocities must be brought into the light. But even when they are not, they are held in the memory of God.

Moral Injury

Now we will turn to a second traumatic consequence of war which finds its roots in Genesis 4, mainly identified from the divine voice in the passage. Below are God’s words with Cain, both before and after the murder.

The LORD said to Cain, “Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it.”²¹

And the LORD said, “What have you done? Listen; your brother’s blood is crying out to me from the ground! And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth.” Cain said to the LORD, “My punishment is greater than I can bear! Today you have driven me away from the soil, and I shall be hidden from your face; I shall be a fugitive and a wanderer on the

¹⁸ This argument is developed more fully in Helen Paynter, *Telling Terror in Judges 19: Rape and Reparation for the Levite’s wife* (Abingdon: Routledge), 2020.

¹⁹ The term “anamnesis” was employed in Walter Benjamin, *The Arcades Project*, trans. Howard Eiland and Kevin McLaughlin (Cambridge: Harvard University Press, 1999).

²⁰ These words are often quoted, but the exact reference is hard to obtain. Wiesel says something similar in his 1986 Nobel Prize acceptance speech, “Hope, Despair and Memory,” The Nobel Prize, Nobel lecture given December 11, 1986. [nobelprize.org/nobel_prizes/peace/laureates/1986/wiesel-lecture.html](https://www.nobelprize.org/nobel_prizes/peace/laureates/1986/wiesel-lecture.html).

²¹ Gn 4:6-7.

earth, and anyone who meets me may kill me.” Then the LORD said to him, “Not so! Whoever kills Cain will suffer a sevenfold vengeance.” And the LORD put a mark on Cain, so that no one who came upon him would kill him. Then Cain went away from the presence of the LORD, and settled in the land of Nod, east of Eden.²²

While, as we have seen, the narrator speaks eloquently about the potency of Abel’s spilled blood, the focus in this passage is upon Cain, the perpetrator. After the crime, God has an extended conversation with him about his punishment and its limits. Divine concern for the guilty is a constant within Scripture; for example, consider the provision of the cities of refuge for man-slayers (Nm 35:11-28).

But before any of that, God pre-emptively warns Cain against the temptation to commit sin (vv.6-7). The murderous rage Cain feels is a threat to *him* (Cain) as much as it is a threat to his intended victim. Unexpectedly, perhaps, it is not primarily human suffering of violence that is the focus in Genesis 4 but rather human complicity in it. The unarticulated assumption of the text is that the most tragic thing that can happen to humanity is that we *become* violent.

This is the way of war. It is, perhaps, its deepest tragedy. War leads us all into violence – violence in order to protect, violence to try to limit violence, and perhaps even the violence of revenge. It harms the soul of all that it touches.

Using the well-established arguments of Just War Theory,²³ many theologians would argue that acting violently for self-preservation or to defend others is the “least-worst option” at times – a non-ideal that must be endured. But even when violence is the proper and necessary response, it comes at a cost to the perpetrator. Modern theorists call this “moral injury”, perhaps reflected in God’s words to Cain, “you will be a restless wanderer on the earth” (v.12, NIV).

Moral injury is a form of Post-Traumatic Stress Disorder, but while standard PTSD could be characterised as resulting from a “terror of one’s own vulnerability”, moral injury arises from a “horror at one’s own immorality.”²⁴ It is an unseen wound that is usually borne as a consequence of an individual’s own actions when those actions transgress that individual’s moral compass. It may also be seen when the actions of those in authority, such as military superiors, are seen to transgress those same moral standards. In other words, moral injury arises from the dissonance between one’s values and one’s complicity.

Participation in a morally injurious event may result in moral dissonance, where the “ideal self” and the “perceived self” are seen as quite distinct. When the gap between ideal and action is relatively narrow, the resultant moral dissonance can be constructive and corrective. But when the gap is wide, it is likely to be damaging. But moral

²² Gn 4:10-15.

²³ For one articulation of Just War theory, see Arthur F. Holmes, “A Just-War Response’ to Harold O. J. Brown, “The Crusade or Preventive War,” in Robert G. Clouse, ed., *War: Four Christian Views* (Downers Grove, IL: InterVarsity Press, 1981), 115-150.

²⁴ Larson and Zust, *Care for the Sorrowing Soul: Healing Moral Injuries from Military Service and Implications for the Rest of Us* (Wipf and Stock Publishers, 2017), 3.

dissonance itself is not moral injury. However, when it is compounded by moral pain, a complex set of emotions such as “guilt, shame, disgust, anger, hostility, despair and betrayal”, and when that moral pain is not processed then it is likely to result in injury rather than moral repair.²⁵

In warfare, moral injury is practically unescapable among military actors, whichever side they are on, and however just the cause for which they fight.

Moral injury is a virtually inevitable consequence for combatants because war requires transgressing personal values [...] to protect the same values on the larger social scale.²⁶

But while moral injury has mainly been studied in combatants, there is emerging research that it can also be found among non-combatants who have been exposed to conflict situations.²⁷

One attempt at a formal definition of moral injury is this one.

Moral injury is the complex “soul” wound that results from a person’s inability to resolve the difference between one’s idealized values and one’s perceived experiences. This wound produces a chain of emotions and maladaptive behaviors that corrode character and damage an individual’s capacity for living.²⁸

In other words, war has a cost upon all who are involved in it; a cost which transcends its direct physical and emotional consequences. In the metaphor used above, it causes a *soul wound* – a fragmentation of self. This is “a persistent existential crisis that erodes the very fabric of their sense of self... a spiritual and existential ambivalence that leads to a deep identity crisis.”²⁹

In theological terms, this soul wound arises because, as Scripture shows us, human blood is costly and it leaves a stain. Consider, for example, these words from Genesis 9, where the significance of taking human life is revealed in all its gravity:

Whoever sheds the blood of a human,
by a human shall that person’s blood be shed;
for in his own image
God made humankind.³⁰

A similar theme emerges in Numbers, where God is telling the Israelites that they may not overlook intentional murder:

You shall not pollute the land in which you live; for blood pollutes the land, and no expiation can be made for the land, for the blood that is shed in it, except by

²⁵ Larson and Zust, *Care for the Sorrowing Soul*, 24.

²⁶ Larson and Zust, *Care for the Sorrowing Soul*, 4.

²⁷ Negar Fani et al., “Moral Injury in Civilians: Associations with Trauma Exposure, PTSD, and Suicide Behavior,” *European Journal of Psychotraumatology*, vol. 12,1 (2021). <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8480773/?fbclid=IwAR21qlmVj3AzY5xGHM1Sd1GMDGeKIBhOvHMGk5fYenvuEZI7nwkBaI5gxpQ>

²⁸ Larson and Zust, *Care for the Sorrowing Soul*, 5.

²⁹ Sean Levine, quoted in Brad E. Kelle, *Bible and Moral Injury: Reading Scripture Alongside War’s Unseen Wounds* (Abingdon Press, 2020), 27.

³⁰ Gn 9:6.

the blood of the one who shed it. You shall not defile the land in which you live, in which I also dwell; for I the LORD dwell among the Israelites.³¹

It is for this reason that Scripture reflects a deep ambivalence towards war, even when that war is “righteous”. This is why David, who had chiefly fought his wars under God’s instruction, was prohibited from building God’s temple on account of those same wars. The Chronicler offers us David’s account of that:

My son, I had planned to build a house to the name of the Lord my God. But the word of the Lord came to me, saying, “You have shed much blood and have waged great wars; you shall not build a house to my name, because you have shed so much blood in my sight on the earth. See, a son shall be born to you; he shall be a man of peace. I will give him peace from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for my name.”³²

Healing for the Soul-Wound: Reintegration

This ambivalence towards even the “justified” shedding of blood is reflected in the cleansing practices required of soldiers returning from the battlefield. In the book of Numbers we see the prescription and its enactment.

Whoever in the open field touches one who has been killed by a sword, or who has died naturally, or a human bone, or a grave, shall be unclean seven days. For the unclean they shall take some ashes of the burnt purification offering, and running water shall be added in a vessel; 18 then a clean person shall take hyssop, dip it in the water, and sprinkle it on the tent, on all the furnishings, on the persons who were there, and on whoever touched the bone, the slain, the corpse, or the grave.³³

Camp outside the camp seven days; whoever of you has killed any person or touched a corpse, purify yourselves and your captives on the third and on the seventh day. You shall purify every garment, every article of skin, everything made of goats’ hair, and every article of wood. ... You must wash your clothes on the seventh day, and you shall be clean; afterward you may come into the camp.³⁴

These post-war rituals reflect an understanding by ancient Israel of the effect of war upon those who wage it. And these cleansing rituals appear to form just the first in a series of steps undertaken by returning warriors to facilitate their reintegration into their communities.³⁵ Strikingly, the last of these steps is lament, often conducted communally. On one occasion at least, the lament was uttered even though the battle had been successful, and when the fallen were David’s enemies rather than his own men.

³¹ Nm 35:33–34.

³² 1 Chr 22:7–10.

³³ Nm 19:16–18.

³⁴ Nm 31:19–24.

³⁵ Kelle, *Bible and Moral Injury: Reading Scripture Alongside War’s Unseen Wounds*, 77.

Your glory, O Israel, lies slain upon your high places!
 How the mighty have fallen! ...
 You mountains of Gilboa,
 let there be no dew or rain upon you,
 nor bounteous fields!
 For there the shield of the mighty was defiled,
 the shield of Saul, anointed with oil no more.
 From the blood of the slain,
 from the fat of the mighty,
 the bow of Jonathan did not turn back,
 nor the sword of Saul return empty.
 Saul and Jonathan, beloved and lovely!
 In life and in death they were not divided;
 they were swifter than eagles,
 they were stronger than lions...
 How the mighty have fallen
 in the midst of the battle!³⁶

Shed blood matters, even when it is the blood of the enemy.

For people with a meaningful Christian faith, the journey of moral injury and healing has certain particular characteristics. First, one's own religious and moral convictions provide the "ideal" against which the "actual" is measured.³⁷ This is similar to Paul's words in Romans 7:

I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am!³⁸

In the case of moral injury one might need to add, "I do not do the good I want, but the evil I do not want is what I *have to* do." Because sometimes the way of peace or the way of justice – the call of true discipleship – necessitates a compromise of one's moral framework.

This necessity of moral compromise was articulated by Dietrich Bonhoeffer. In 1932, with the shadow of National Socialism growing in Germany, he addressed international youth conferences in Czechoslovakia and Switzerland. He reflected on the Church's temptation to remain aloof from involvement for fear of taking an ethical misstep. Rather, he urged, the church must be prepared to take risks.

The church thus dares to [make moral pronouncements] out of the clear recognition that it is possible [thereby] to take the name of God in vain, that the

³⁶ 2 Sm 1:19–25.

³⁷ Larson and Zust, *Care for the Sorrowing Soul*, 160.

³⁸ Rom 7:19–24.

church is in error and is sinful. But it may speak it in faith in [...] the forgiveness of sins that holds true for the church as well.³⁹

These musings were an early prefiguration of Bonhoeffer's decision to conspire against Hitler's life; a decision he made after much soul-searching:

Because Jesus took the guilt of all human beings upon himself, everyone who acts responsibly becomes guilty. Those who, in acting responsibly, seek to avoid becoming guilty divorce themselves from the ultimate reality of human existence.... They place their personal innocence above their responsibility for other human beings and are blind to the fact that precisely in so doing they become even more egregiously guilty.⁴⁰

So the personal faith of the one who acts in such circumstances may both provide the framework which judges their actions as wrong, and also the impulse that in such extreme circumstances, such transgressions must be dared. But, thirdly, it can provide a means for processing that dissonance— a route to reintegration.⁴¹

Above, the concept of “reintegration” was used with reference to a combatant returning home and becoming part of their community once again. But the word in English has a deeper meaning, which relates to its etymology. “Reintegration” has at its root the word “integrity”, which at its core means, not uprightness (though it is often used that way) but wholeness. Someone who acts with integrity is someone who is not fractured, not hypocritical, but whole. They are one person through and through. Such an idea is reflected in the epistle of James, who refers to “double-mindedness” (*dipsychos*) twice in his epistle.⁴² The “double-minded” person is one who professes one thing and acts differently, or who thinks two things at once.

So “reintegration” is about more than returning home and fitting into the family again. Reintegration is about becoming whole again, about healing the soul wound, by processing and dealing with the moral injury. Some of that processing will be psychological, but some will be spiritual – not that these two facets can be wholly distinguished. Part of the cure for moral injury is confession and lament and the receipt of forgiveness. And this brings us to my final, and I think the ultimate, theological resource for the silencing of the victim and moral complicity of the actor, the two great woes of war that we have been considering.

Reintegration and Anamnesis at the Lord's Table

The Lord's table is the place where we are all bidden to come in humility, making confession of our brokenness, and where we are all invited to eat and drink the bread

³⁹ Dietrich Bonhoeffer, *Ecumenical, Academic, and Pastoral Work Book: 1931-1932*, ed. Eberhard Amelung, Christoph Strohm, Victoria J. Barnett, Mark S. Bocker, and Michael B. Lukens, Dietrich Bonhoeffer Works, Vol. 11 (Minneapolis: Fortress, 2012), 361. Punctuation altered for the sake of clarity.

⁴⁰ Dietrich Bonhoeffer, *Ethics*, ed. Clifford J. Green, Dietrich Bonhoeffer Works, Vol. 6 (Minneapolis: Fortress, 2005), 275-76.

⁴¹ Larson and Zust, *Care for the Sorrowing Soul*, 161.

⁴² James 1:7 and 4:8

and wine of its cure. It is the place where the wounded innocent and the morally injured may both find healing. It is the *locus* where re-integration takes place at all levels, most particularly the soul. For here our fractured souls receive their cure, and here we are re-integrated into the Body of Christ.

Writing in the aftermath of the brutal Pinochet regime in Chile, the Catholic theologian William Cavanaugh explored the significance of the Eucharist in that context.⁴³ Pinochet's junta specialised in torture and disappearances, and used these actions upon individual bodies as a means of disrupting the social body.

Torture is a kind of perverted liturgy, a ritual act which organizes bodies in the society into a collective performance, not of true community, but of an atomized aggregate of mutually suspicious individuals... Torture is not a merely physical assault on bodies but a formation of a social imagination.⁴⁴

In such a context, the Eucharist can be understood to perform a re-integrative function.

[The Eucharist is] an alternative economy of pain and the body. [...] Torture creates fearful and isolated bodies, bodies docile to the purposes of the regime; the Eucharist effects the body of Christ, a body marked by resistance to worldly power. Torture creates victims; Eucharist creates witnesses.⁴⁵

Crucial to Cavanaugh's argument is that the Lord's table exercises a discipline – a potentially fatal discipline – upon those who come. None may come without repentance, but for some, that repentance lies out of reach.

The gravity of an offense is often invoked in separating ordinary sins from sins meriting excommunication. I would argue that this not be understood as simply a matter of degree but of kind. In other words, excommunication is not reserved for those individuals who simply outdo the rest of the church's ordinary sinners in the number or degree of their sins. Excommunication is better understood as applicable to those kinds of sins which impugn the identity of the body of Christ.⁴⁶

Therefore tortured and torturers cannot partake together because this denies the unity of the Body of Christ. This is the underlying logic of Paul's words in first Corinthians, "all who eat and drink without discerning the body, eat and drink judgment against themselves."⁴⁷ For this reason part of the role of the church is to exercise proper discernment about who may and may not participate in communion.

Earlier in this paper, we discussed the outcry which rises to God; the voiced articulation of rage and grief, and the no less potent outcry of spilled blood. In the Old Testament God responds to the ascent of that outcry by coming down to see and judge; at the communion table we remember the ultimate divine descent. We recall that in response

⁴³ Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ* (Oxford: Blackwell, 1998).

⁴⁴ Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, 12.

⁴⁵ Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, 206.

⁴⁶ Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, 247.

⁴⁷ 1 Cor 11:29.

to the great cumulative outcry of all the rage and grief and blood God came down, not just to inspect the world, but to inhabit it; not just to evaluate the evil, but to experience it; not just to judge it, but to provide for its redemption.

We also considered the silencing of victims, the erasure of history, the enforced forgetting of names and dates and places. By contrast the Lord's table is the place where we remember – it is a place of anamnesis.⁴⁸ As we remember the sacrifice of Christ, so we cannot but remember the broken world which his broken body encompassed. Here is the place where every victim is held. The great cloud of witnesses⁴⁹ encompasses those whose wounds are echoed in the wounds of the Saviour.

The table of the Lord is a place that does not rush us quickly to Easter Sunday but sits with us in the darkness of Friday and Saturday. It does not offer cheap or quick promises of 'fix' but lingers in the reality of that pain. Here we are reminded that though they can be forgiven and healed, these harms are not forgotten or overwritten, but are fully accounted for. As we eat the torn bread we recall the wounded hands of the Man in heaven, which surely show that the pain of the world is held forever in the heart of God.

The Lord's table makes public the claim that Jesus alone is king and that all the machinations of humankind are but empty boasts. As Cavanaugh says, "The Eucharist is the true "politics"... because it is the public performance of the true eschatological City of God in the midst of another City which is passing away."⁵⁰

Communion is the place where Heaven truly touches earth, and so it is, fundamentally, a paradox – the deepest of paradoxes. It is the place where healing and cure are offered but the realities that make them necessary are not forgotten. It is the place where eschatological hope is truthfully spoken, yet the pain of humanity's deepest woes is not abrogated but rather absorbed. It is the place where the darkness of all the sins we've committed and those committed against us is fully confronted, where the very impossibility of their forgiveness is acknowledged, and yet the place where that impossibility is transcended. Here the last Word of triumph trumps the first word of pain, but it does not over-write it.

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⁴⁸ Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, 229.

⁴⁹ Heb 12:1.

⁵⁰ Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, 14.

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Реінтеграція та анамнез: богословські інструменти для подолання кривди воєнного часу

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Анотація: Війна – це складне явище, яке одночасно є результатом і породженням перекресних сил влади, травми та реакції. Ця стаття використовує історію Каїна та Авеля, описану в 4-му розділі Книги Буття, щоб розпочати дослідження двох конкретних кривд, завданих війною: заглушення голосів жертв і моральної травми учасників бойових дій та цивільних осіб. Святе Письмо надає інструменти, які допомагають зцілити ці рани. Замість мовчання Старий Завіт пропонує крик, невиразний плач страждених, який здіймається до неба і змушує Бога спуститися, щоб розслідувати і відповісти. Для душевної рани – моральної травми – Святе Письмо пропонує ритуали сповіді та плачу, а головне – реінтеграцію, яка є зціленням не лише спільнот, але й зламаных душ. І те, й інше можна знайти біля Господнього столу, де крик стогнучого світу знаходить своє місце у зраненому серці Спасителя і де спільноти та душі отримують своє зцілення через Хрест.

Ключові слова: війна, моральна травма, крик, Біблія, Вечеря Господня, християнська традиція.

Надійшла до редакції / Received 17.07.2023

Прийнята до публікації / Accepted 12.09.2023