

Biblical Essays in Honor of Daniel J. Harrington, SJ, and Richard J. Clifford, SJ: Opportunity for No Little Instruction. Edited by Christopher G. Frechette, Christopher R. Matthews, and Thomas D. Stegman, S.J. Mahwah, NJ: Paulist, 2014. Pp. xxii + 323. \$29.95.

This collection of essays pays tribute to the outstanding careers of two men whose scholarship, teaching, and pastoral influence impacted the lives of colleagues, students, and lay faithful for more than 50 years. As colleagues first at Weston Jesuit School of Theology, then at its new incarnation as Boston College's School of Theology and Ministry, Harrington and Clifford both made significant contributions in research, training students for ministry, and the profession of biblical studies. The editors note that their scholarly interests intersect in wisdom literature and have therefore subtitled the Festschrift with a phrase from the prologue to the Book of Sirach, "opportunity for no little instruction." The underlying themes through which the essays of the volume coalesce include Harrington and Clifford's shared concern for the Jewish world of the New Testament and the reappropriation of texts and traditions in new faith contexts.

The volume consists of essays from 18 fine scholars, both former students and colleagues; the contributions are grouped into four sections: Portrayals of God, Second Temple Recastings of Scripture and Tradition, New Testament Deployments of Scripture and Tradition, and Early Reception of New Testament Texts. Due to the rather large number of contributors, the essays are fairly brief, the bulk of them devoted to the third category, New Testament Recasting of Jewish Scripture. The content focuses on all aspects of biblical and extracanonical writings of the First and Second Temple Periods and into the martyrology of the early centuries of the Christian era. Several contributors acknowledge their personal gratitude to the honorees (e.g., Mark Smith, John Endres, Christopher Matthews, Donald Senior, PHEME Perkins, Carolyn Osiek), while others are more formal in their approach. The essays that fall into the former category tend to be more engaging, balancing scholarly interpretation with a personal approach toward collegiality. Nonetheless, the more implicit homage of other friends, colleagues, and former students (e.g., Thomas Stegman, Christopher Frechette, John Collins) likewise offer solid contributions to the field.

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Ordination of Women to the Diaconate in the Eastern Churches: Essays by Cipriano Vagaggini. Edited by Phyllis Zagano. Collegeville, MN: Liturgical, 2013. Pp. xiv + 64. \$9.95.

This slim volume presents translations of two seminal essays by Vagaggini on the history and theology of female deacons in the East. The first essay is brief, consisting of the text of Vagaggini's intervention at the 1987 Synod of Bishops on the Laity. It is a

detailed and erudite historical analysis of the ordination of women to the diaconate in the East. (This essay establishes the rationale for the publication of the text of the intervention.) Vagaggini's scholarship is sound: he marshals evidence on the role of deaconesses from church orders (*Didascalia* and Apostolic Constitutions), the late fourth-century writings of Epiphanius of Salamis, and the Byzantine rite of ordination from the earliest extant eucharistical evidence of Constantinopolitan provenance. Vagaggini's arguments are weighty, although passing reference is mistakenly made to a third-century date of *Apostolic Tradition*. An editorial footnote explaining the historical provenance of Epiphanius's writings would have been helpful.

Vagaggini's essay argues that deaconesses were ordained in the sanctuary with a ritual of laying on of hands and exercised both liturgical and pastoral ministries. The deaconess's role was also distinct from the deacon's and that of the other orders. His presentation yields diverse perspectives on the classification of the deaconess with one consistent element: an older woman can receive diaconal ordination.

The publication of Vagaggini's work appears to be designed to reinvigorate discussion on the possibility of ordaining women to the diaconate in the Roman Catholic Church. Several authors have updated the scholarship on this topic since the 1987 intervention, so the contribution here is not original. Yet the book is quite useful for Catholic readers who want to continue the tradition of *ressourcement* in ascertaining the possibility of including women in the evolution of the diaconate. Scholars and pastors devoted to serious ecclesiological projects will find this small book valuable both historically and theologically.

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Friedensethik im frühen Mittelalter: Theologie zwischen Kritik und Legitimation von Gewalt.
Edited by Gerhard Beestermöller. Münster: Aschendorff, 2014. Pp. 327. \$46.70.

A collection of papers presented at a small conference devoted to the ethics of peace in the early Middle Ages would seem to be of interest to a relatively small audience. Indeed, some papers in this collection might interest only specialists. Yet the volume should appeal to a larger audience because the articles thoughtfully address the age-old tensions between theology and war, divine authority and worldly power.

The collection traces the beginnings of war when it was regarded as necessary and natural, either for plunder or revenge. Over time, women, children, and orphans were regarded as innocents and deserved protection. Thus, the question was no longer about unlimited wars but about limited ones, and that question helped lead to the notion of the justified war. Several authors (Lutz E. von Padberg and Wilfried Hartmann) deal with the claim that war was justified against heathens. War was seen as a final, but necessary, resort in order to protect the Holy Land; the phrase "*militia Christi*" applied to those who fought for the church in the Crusades. The issue of war was no longer so much about war as such or even justified war, but rather about what to do with the enemy: