

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:

Was it permissible according to church doctrine to kill non-Christians? Did the church encourage, or even demand, that death could be avoided if one became a Christian?

One way Christianity moved away from war was in recognizing human worth and dignity, leading eventually to the modern doctrine of human rights (Matthias Perkams). And since conflict was often unavoidable, dialogue became increasingly popular. St. Benedict emphasized the necessity of communication and dialogue for conflict resolution (Wolfgang Gottfried Buchmüller). Other major theologians discussed here are Augustine and Bernard of Clairvaux.

These contributions may be focused on peace, but they are neither naively idealistic nor theologically doctrinaire. Instead, the essays show accomplished scholars struggling with the eternal questions of legitimate war and lasting peace.

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America's Pastor: Billy Graham and the Shaping of a Nation. By Grant Wacker. Cambridge, MA: Harvard University, 2014. Pp. 413. \$27.95.

This is a very smart book. As Wacker makes clear from the opening page, it is not meant to be a conventional biography. The book's focus is less Billy Graham himself (about whom many biographies have already been published) than a series of larger questions about US culture itself. W. posits that the "rise, singularity, and longevity of a lanky farm kid from North Carolina helps us understand how America constructed and experienced leadership. More important, Graham's story sheds light on the formation of a moral vocabulary that expressed the grievances and aspirations of millions of people" (5). W. reveals how Graham's career provides a useful hermeneutical lens for making sense of the complexities of American culture in the six decades since World War II (the span of Graham's career).

W.'s prose style is elegant and lucid, and he offers many interesting facts along the way: for example, Graham is the only living American to be featured in the stained glass of the Washington Cathedral; he was listed 57 times in the Gallop Poll's roster of "10 Most Admired Men"—easily defeating the next in line, Ronald Reagan, who appeared 37 times; he was called "the 13th Disciple" by a CNN correspondent; and in a 1978 *Ladies Home Journal* survey, the only person listed above him in the "Achievement in Religion" category was God). But the biographical details of Graham's career—as interesting as they are—recede into the background, as W. uncovers the larger pattern of meanings: he convincingly adumbrates how Graham reshaped the traditional evangelical language of revivalism into a moral vocabulary that millions of Americans (evangelicals and others) used to make sense of their private lives and public commitments. W. likewise shows how Graham came to shape the very culture that created him, eventuating in a pastoral career in which Graham "spoke both for and to modern America" (28). Just part of the elegance of W.'s study is his ability to show Graham's uncanny ability to adopt trends in the wider culture and