

the many omissions of this sort. The general reader will find the book interesting and valuable. And it can be recommended to them.

Kettering College
Dayton, Ohio

DARYLL WARD

John A. Radano, ed. *Celebrating a Century of Ecumenism: Exploring the Achievements of International Dialogue*. Grand Rapids: Eerdmans, 2012. xxvi + 330 pp. Paperback, \$40.00.

This book is the publication of papers presented at a conference held at St. Paul Seminary School of Divinity in St. Paul, Minnesota, in June 2010 to commemorate the centenary of the 1910 World Missionary Conference in Edinburgh, Scotland. This missionary conference is seen as the event that set in motion the beginning of the modern ecumenical movement and facilitated the rapprochement of many long-separated churches. Since Edinburgh, significant ecumenical developments have emerged through dialogues between churches. This volume offers an analysis of the effectiveness of international dialogues involving the Catholic Church and is edited by John A. Radano who served on the Pontifical Council for Promoting Christian Unity at the Vatican from 1984 to 2008. In connection with this book, it is worth noting the publication in 2009 of another similar volume on the Catholic Church's involvement in ecumenical dialogues: Cardinal Walter Kasper's *Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogue* (New York: Continuum, 2009). Cardinal Kasper was one of the organizers of the conference in St. Paul and wrote the foreword to this book of essays.

Celebrating a Century of Ecumenism is divided in two major parts. In the first part, four chapters give a general survey of the achievements of international multilateral dialogues, particularly in relation to the work of the World Council of Churches and the Commission on Faith and Order. These chapters provide a brief survey of the development of the ecumenical movement since Edinburgh and a historical context for the dialogues the Catholic Church has been involved in. The second part provides reflections and analyses of the achievements of international bilateral dialogues following the Second Vatican Council, involving the Catholic Church and other church groups. Fourteen chapters present the achievements of dialogues with the Lutheran World Federation (in dialogue from 1967), the World Methodist Council (from 1967), the Anglican Communion (from 1970), the World Alliance of Reformed Churches (from 1970), the Pentecostal World Fellowship (from 1972), the Evangelical World Alliance (from 1977), the Disciples of Christ (from 1977), Eastern Orthodox Churches (from 1980), the Baptist World Alliance (from 1984), the Mennonite World Conference (from 1998), and Oriental Orthodox Churches (from 2003). Other informal dialogues are

noted in passing, among them one with the Seventh-day Adventist church (xxv, n.1; 315).

One of the great benefits of this book is to read chapters written by people who have been part of the dialogues or have made major contributions to the work of the World Council of Churches. Since I personally know many of the authors in this volume through the Commission on Faith and Order of the National Council of the Churches and the 2009 plenary meeting of Faith and Order in Crete, I'm confident that their first-hand experience and knowledge of the dialogues provide insights that are beneficial to anyone interested in the development of the ecumenical movement since Vatican II.

This volume, however, is primarily a book of essays on the international dialogues fostered by the Catholic Church. As I reflect on the analyses provided in these essays and on the involvement of the Catholic Church in the ecumenical movement since Vatican II, two areas of reflections are worth noting: the similarities of the issues discussed in dialogues with Protestant churches and the one fundamental challenge faced in the dialogue with Orthodox Churches, which is ultimately the same challenge that would also be faced in dialogues with Protestant churches.

The dialogues the Catholic Church has held with various Protestant churches share basic similarities. Almost all of them dealt with the nature and mission of the Church, the nature of unity, the role of Scripture and tradition in the teaching authority of the church, the sacraments (baptism and Lord's Supper), the apostolic succession and the ministry of oversight, and the role of Mary in the plan of salvation. While areas of common faith and witness are evident between the Catholic Church and Protestant churches, the areas of doctrinal divergences are numerous. A patient approach to dialogues, however, is bearing fruits and many barriers of prejudice are being replaced with avenues of cooperation on social and moral issues.

Dialogues between the Catholic Church and Orthodox Churches have an altogether different experience. There is little dispute regarding the nature of the church, the sacraments and episcopal oversight within an apostolic succession. For churches that are so close in matters of faith and order, the key issue to reconciliation is the bishop of Rome's claim to universal primacy. Since Orthodox ecclesiology is defined by local and national boundaries (only one bishop is responsible for all Christian churches in a given territory), Orthodox Churches have never viewed positively the presence of Eastern Catholic Churches (also referred as Uniate Churches) within the territories of Eastern Orthodox Churches. This is a complex historical issue that continues to estrange relationships between Rome and Eastern Orthodox patriarchs. Ultimately it underlines the core ecumenical issue between the two Churches: the role of the Bishop of Rome in a unified Christianity.

In spite of long-standing differences between churches and communions, the last decades of ecumenical dialogues have produced some valuable insights

and developments that continue to make the ecumenical movement possible. I especially note three such insights. The first insight comes from Orthodox Churches: it is a sincere openness to the work of the Spirit in other Christian communities. The participation of the Orthodox Churches in the ecumenical movement has been and continues to be a matter of uneasiness, and the feeling of antipathy toward the movement, especially the World Council of Churches, runs deep in some areas. While both the Catholic Church and the Orthodox Churches see their own churches as the “One, Holy, Catholic and Apostolic Church” of the creeds, the Orthodox Churches have struggled with their participation in the ecumenical movement and in finding an adequate definition of the boundaries of the church. A simple formulation that has attempted to articulate a complex conviction is “The Church is us, but we’re not 100 percent sure about the rest of you” (15). This genuine openness to the working of the Holy Spirit in other Christian communities has allowed the Orthodox Churches to participate in ecumenical activities and has also provided many other Christian communities with a meaningful encouragement for their participation in dialogues.

Another significant and consequential contribution to ecumenism is a simple methodology that has emerged from the Methodist-Catholic dialogue: “seeing the church of the Lord Jesus Christ in each other’s church” (106). This approach to dialogue is based on the concept of communion (*koinonia*) and serves now as the organizing principle of many dialogues. Christian communities share in common numerous aspects of Christian faith that find expression in faith and order, prayer and sacraments, mission and service. These are really gifts of the Spirit that have been developed in each community in spite of separation and divisions. *Koinonia* is the dominant concept influencing the ecumenical movement at the moment. Church unity is no longer spoken of as a matter of one church dissolving itself to merge with another. The goal of church unity is now sustained by the discovery of the gifts of the Spirit churches share in common and desire to embrace from one another.

A third meaningful methodological development emerged from the Lutheran-Catholic dialogue: the use of “differentiated consensus” in the preparation of consensus documents such as the *Joint Declaration on the Doctrine of Justification* (1999) and *The Apostolicity of the Church* (2006). “Differentiated consensus” is the recognition of two levels of agreement. The first level is a real and essential consensus on a particular point “that is neither a general, loose agreement nor a compromise.” The second level states the remaining differences. “These differences are also real and essential. But the critical point is that all these differences do not challenge the agreement or consensus on the first level.” This schema provides for unity and diversity, and does not require a synthesis of the differing positions (90). This methodological

approach is seen as a real breakthrough in bilateral dialogues with unmistakable implications for the future of the ecumenical movement.

Today, more than ever, the Catholic Church plays a pivotal role in the ecumenical movement. From an inflexible rejection of the movement before Vatican II, the Catholic Church now sustains the movement. Its patient and open approach to dialogue has removed many barriers with other Christian communities. As Cardinal Kasper comments in his foreword, “The path to the full unity of all Christians is nowhere near its end. But what has been achieved in the ecumenical century that lies behind us can give us courage and confidence that what the spirit of God has initiated will continue in the new century in a rapidly changing world in ways that we human beings cannot predict” (x).

Andrews University

DENIS FORTIN

VanderKam, James C. *The Dead Sea Scrolls and the Bible*. Grand Rapids: Eerdmans, 2012. ix + 202 pp. Paper, \$25.00.

James C. VanderKam is the John A. O’Brien Professor of Hebrew Scriptures at the University of Notre Dame and a member of the international team charged with editing and translating the Dead Sea Scroll manuscripts. He has authored many books and is one of two editors-in-chief of the *Encyclopedia of the Dead Sea Scrolls*. VanderKam previously published *The Dead Sea Scrolls Today*, an important introduction for readers interested in the Dead Sea Scrolls, and *An Introduction to Early Judaism*.

The Dead Sea Scrolls and the Bible contains seven chapters, six of which began as the Speaker’s Lectures at Oxford University in May 2009. This book surveys the Dead Sea Scrolls and explores how they enlighten both the Hebrew Bible and the NT. The purpose of these published lectures is to provide the reader with up-to-date overviews of interesting subjects in the area of the scrolls and to ponder the scrolls’ significance in relation to the Bible. VanderKam’s goal is to communicate the implications of the scrolls and their context by asking questions such as: “What is the information available, what are the problems connected with it, and what possibilities are raised by it?” (ix).

VanderKam begins his book with a “survey of the manuscript copies of books that eventually became part of the Hebrew Bible” (x). While he does not provide new information about the scrolls, he discusses the number of scrolls that were found as well as with their relationship to the Bible. He further explains how these copies of the scrolls were found, and in which cave, and also how the nonbiblical text reveals the worldview of the people of that time that influenced how they transmitted their text. VanderKam continues by comparing the Judean Desert texts with the MT; the differences,