

re-credentialed for postmodernity may be grateful for the help that Foucault is made to lend, even if admirers of the latter look in vain here for a flash of the personality they may think they know from his own writings.

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Credo: Historical and Theological Guide to Creeds and Confessions of Faith in the Christian Tradition. By **Jaroslav Pelikan**. New Haven, Conn.: Yale University Press, 2003. liv + 609 pp. \$37.50 cloth.

Not only in the U.S. but also in Europe, people in recent years have been producing new editions of important confessions (for example, *Evangelische Kirche in Deutschland*, the Edition reformierter Bekenntnisschriften [Neukirchen-Vluyn]). In the U.S. it became more and more clear that the monumental opus of Philipp Schaff, *Bibliotheca Symbolica Ecclesiae Universalis: The Creeds of Christendom, with a History and Critical Notes* (New York, 1877), which is also in use in Europe, no longer was sufficient for modern and scientific demands. So work on a “new Schaff” began. Jaroslav Pelikan is one of a very small company of scholars who would attempt such a task. The new edition, *Creeds and Confessions of Faith in the Christian Tradition*, comprises three volumes of documents, but the editors have wisely added a fourth, *Credo*, a remarkable study of the role of creeds over the whole history of Christianity.

Credo stands as an independent reference work devoted to what creeds and confessions are and what their role in history has been. The narrative essays comprise four major sections: “Definition of Creed and Confession” (1–121), “The Genesis of Creeds and Confessions” (123–244), “The Authority of Creeds and Confessions” (245–364), “The History of Creeds and Confessions” (365–515).

According to Pelikan, it is the nature of Christendom that the development of theological reflection defines the formal character of confessions of faith. Based on the “Schema Israel” (Deuteronomy 6:4), the Old Church of necessity developed the classical creeds of the early church and the theological developments that supported the first confessions of faith.

At the same time, Pelikan shows in his studies not only the formal character of confessions of faith but also the historical and political temporality of Christian creeds. Pelikan distinctly calls by name the conflicts about the authority and tradition of creeds and calls into question the roles of church and politics, which existed in medieval times (in both East and West), during the Reformation, and in the modern era. Between these poles—on one side, the formal necessity of a Christian creed, on the other, its political and ecclesiastical temporality, Pelikan unfolds his historical considerations. The result of his reflections is as historically sobering as theologically encouraging: creeds were and are a historical matter of dispute. At the same time, they have a theological necessity because they articulate Christian beliefs in their time and bring up anew what is theologically essential. In this way, they do justice to the biblical idea that belief together has to be belief that forms the life of men.

Pelikan’s study *Credo* is especially worthy because the author’s thoughts are founded on many references to the creeds and confessions of many

churches. We only can thank the author that in three other major sections he makes it possible for the reader to work on the texts as well as he does. First, an important "Abbreviations of Creeds and Confessions" (xvii–xliv); second, an extensive bibliography dates titles in the area of Christian history and the creeds (517–36); and third, several indexes to *Creeds and Confessions of Faith in the Christian Tradition* and to the present volume *Credo*.

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***The Ecumenical Movement: An Introductory History.* By Thomas E. Fitzgerald.** Contributions to the Study of Religion 72. Westport, Conn.: Praeger, 2004. xii + 276 pp. \$64.95 cloth.

Comprehensive discussions of the ecumenical movement are few and far between, and Thomas Fitzgerald has helped to fill an important niche. Dr. Fitzgerald is well suited to comment on the phenomenon, as an Orthodox priest, church history professor, and former officer of the World Council of Churches. The ecumenical movement, as he defines it, is the "quest of Orthodox, Roman Catholic, Anglican, Old Catholic, and most Protestant churches for reconciliation, and the restoration of their visible unity in faith, sacramental life, and witness in the world" (1). The search for this visible unity reflects an essential yearning for the undivided church. Ecumenism is distinct from interdenominational and interconfessional activity because it represents a higher end: the practical achievement of the unity that must describe the gathering of God's faithful people, since nothing that is fully derived from God may be divided.

Fitzgerald first surveys the early church, with its message of universal salvation, and the Pauline assumption that truth and unity must go hand in hand. He notes the importance that the church fathers ascribed to visible unity and stresses that by the fourth century the patriarchates, while united in essence, diverged in language, theological emphasis, and liturgical custom. In analyzing the separation of the Oriental Orthodox churches, the division of Roman Catholicism from Orthodoxy, and the emergence of the Protestant churches during the sixteenth century, Fitzgerald emphasizes that all these separations occurred over an extended period of time and involved unhappy conjunctions of theological controversy and social and political discord. While acknowledging that these separations left lasting wounds, he maintains that division was by no means an inevitable result.

Fitzgerald then examines transnational ecumenism from the early nineteenth century to the present. The earliest ecumenical dialogue was embodied in such nondenominational groups as the Evangelical Alliance and the World Student Christian Federation. This was followed by interdenominational interaction, and the role of the Orthodox Church, particularly its dialogues with Anglican theologians, receives good treatment here. The early twentieth century witnessed the rise of the "Life and Work" and "Faith and Order" movements, devoted to the removal of obstacles that stood in the way of unity in the life of the church, but also recognizing the attachment of believers to the historic churches. The story concludes with an account of the establishment of the World Council of Churches (WCC) in 1948, incorporating a new focus on the role of the laity and a Christocentric theology. In the wake