



IS NOTHING SACRED? WHEN SEX INVADES THE PASTORAL RELATIONSHIP, by Marie M. Fortune. San Francisco: Harper & Row, 1989. Pp. 192. \$16.95.

Marie M. Fortune reveals no new secrets in her latest book *Is Nothing Sacred?* Rather, Fortune, Executive Director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Washington, reminds the reader of an historic truth brought to light again and again, but seemingly often forgotten. In 1872 Victoria Woodhull broke the silence surrounding Henry Beecher Ward's sexual liaison with a member of Brooklyn's Plymouth Congregational Church and Woodhull herself was charged with "passing obscenity through the mails" and later acquitted.

So, too, with the case study of Rev. Dr. Peter Donovan, the "young, flashy, and dynamic" thirty-six-year-old called to First Church of Newburg in the early 1980s. Formal complaints of professional misconduct were brought by six women against Rev. Donovan, charges which included sexual contact with counselees and employees, verbal threats to intimidate anyone who might report his activities, and use of physical force to engage in sexual intercourse. Yet the response within the church to initial reports of Rev. Donovan's misconduct was only slightly above charging the women with "passing obscenity through the mail." Several months after their initial reports to the congregational president, the women who accused Rev. Donovan received a letter from the president which acknowledged that "mistakes have been made, but it is also apparent that there are many evidences of excellent leadership during that time."

Fortune's point in this case study is quite clear:

Although this is a story about a church, its pastor, and its laity, about a particular time and place and particular people, it is also a story about an institution. As such it could be a story about any institution. We create institutions and give them power in order to serve our needs. But the power we give institutions can also be abused. Institutions have designated, authorized leaders who are assumed to be trustworthy, but who can and do betray that trust. Whether in schools or hospitals, courts or churches, governments or families, we assume that we can trust the people authorized, elected, or hired to carry out their duties in the best interests of the people they serve. Ordinarily we can, but sometimes we cannot. (xiii-xiv)

Few persons in the Evangelical Lutheran Church in America, for example, can remain unaware of the truth of Fortune's words. Recently, I listened to the powerful words of a young woman who herself had been sexually victimized as a teenager by her pastor. She spoke candidly of the non-response she received from church officials as she tried to tell her story, not only to bring justice in a most unjust situation, but more particularly to prevent this same pastor from harming more twelve, thirteen, fourteen-year-old girls.

“How could this happen here?” Fortune asks. She identifies three factors which “created an environment in which Peter Donovan was able to offend relatively unhindered”:

First, the church is myopic about the problem of abuse by clergy....Second, the power of the pastoral role is a power seldom acknowledged....Third, [when] the familial model of congregational life is assumed then incest is a possibility. (99)

A working document “Sexual Misconduct by Clergy within Pastoral Relationships,” developed by the Northwest District of the American Lutheran Church in 1987, is included as an appendix to Fortune’s book. In that document sexual “conduct incompatible with the character of the ministerial office” (ELCA Constitu-

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tion 19.15.01) is defined and a policy for dealing with allegations of sexual misconduct is offered. It is a guideline worth considering by other synods and institutions of the Evangelical Lutheran Church in America. Marie Fortune’s case study should be mandatory reading for all clergy and persons preparing for ministry if for no other reason than that she brings to public notice what so often has been kept a private affair.

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THE RISE AND FALL OF AMERICAN LUTHERAN PIETISM: THE REJECTION OF AN ACTIVIST HERITAGE, by Paul P. Kuenning. Macon, Georgia: Mercer University Press, 1988.

Paul Kuenning’s book on Samuel Simon Schmucker and the Franckean Synod is a welcome addition to a sparse literature on an important aspect of American Lutheran history. Not least because Schmucker has been neglected by historians while his name has been bandied about by ecclesiastical polemicists, critical essays like this one are desperately needed. If *The Rise and Fall of American Lutheran Pietism* serves only to occasion renewed study of a crucial period in American Lutheran history it will have served an admirable purpose. It is, however, also a substantial contribution in its own right.

Kuenning advances two basic arguments in his book. First, he proposes that Samuel Simon Schmucker and the Franckean Synod, formed in 1837 in New York state, represent a nineteenth-century version of the earlier pietism of Philip Jacob Spener and August Herman Francke. Henry Melchior Muhlenberg is the obvious connecting link between the Halle pietists and the United States, and Kuenning’s study is thus one more contribution to the long-running debate over whether Muhlenberg was a pietist or a confessionalist or both. A shared emphasis on the doctrine of sanctification and an optimistic, post-millennial eschatology, in Kuenning’s opinion, best demonstrate a substantial continuity between the Halle theologians and Muhlenberg.

Second, Kuenning contends that objection by other Lutherans to their well known

abolitionism and ethical activism contributed significantly to the repudiation of Schmucker and the Franckean Synod by the forces eventually to divide the General Synod and form the General Council in 1867. Here Kuenning argues against the majority of historians who have traditionally seen this division as occasioned primarily by differences in doctrine, and it is here that Kuenning's book is most forcefully revisionist.

On both scores Kuenning's work is instructive and at times persuasive but not finally conclusive. Kuenning's first argument is in one respect no more than the reiteration of a commonplace. As the work of James Haney and others has made clear, Schmucker was formed by pietist mentors and influences and was himself a pietist. At the same time both Schmucker and the Franckean Synod represented an evolving tradition open to other influences and affected by a variety of changing historical factors. To make this observation is to open a fundamental question about Kuenning's approach. It is not enough to say that Schmucker or the Franckeans were pietists. As Jaroslav Pelikan and many others have repeatedly observed, in the nineteenth century virtually all American Lutherans were deeply influenced by pietism. Representing a variety of antecedent European traditions and constantly adapting their ways of church life to new times and places and contexts, pietists appear on both sides of every major question agitated by American Lutherans in the nineteenth century. Pietist influence, in other words, pervades American Lutheran history and works itself out in a variety of conflicting ways. Southern Lutheran pietists, sprung from the same tradition as Schmucker and the Franckeans, opposed their northern counterparts on the question of how to respond to slavery and agitation for its abolition, as did C. F. W. Walther and other theologians as profoundly pietist in background. Norwegian-American Lutherans,

on the other hand, were sharply divided over the same question, yet nearly all of the Norwegians were both strongly conservative in doctrine and pronouncedly pietist in its appropriation.

Kuenning is, therefore, on ground difficult to defend when he draws straight lines from a religious tradition to political conviction. It is, in fact, no easier to sustain conclusions of this kind about history than it is to predict such things in the present. Reality, as Nathan Söderblom once observed, is not made for the sake of scholarship; it is more complicated than scholars often like to have it. A more discriminating view of pietism and its variants and of the development of these traditions in the United States would have sharpened Kuenning's argument and given it the nuance it deserves. This is not to deny, however, that he is properly in search of a neglected factor in American Lutheran history.

The same attention to historical complexity would also have qualified Kuenning's discussion of his foil, conservative, confessionalist Lutheranism. Conservative Lutherans were, in fact, as diverse as the pietists in their political opinions and activities. They generally did not, as Kuenning suggests, "bifurcate" politics and religion, but rather understood the relation of Christian faith to the civil sphere in a number of different ways. Unlike those who called upon the church and its ministers to take corporate stands on political and ethical questions, confessionalist Lutherans usually tended to focus their attention on the training of the individual to take up the responsibilities of citizenship. The caricature which suggests that doctrinally conservative Lutherans were pessimistic quietists is wholly without basis in evidence. To cite only one example, it would be difficult to describe emigrant opponents of the Prussian union as

either pessimists or political quietists. They were, in fact, courageous activists of a remarkable kind. Incorporation of the findings of, for example, Robert Bigler's *The Politics of German Protestantism* or Walter Conser's *Church and Confession* would likely have made Kuenning's presentation less tidy but probably more secure with respect to both confessionalists and pietists alike, particularly in view of the frequent fusion of these traditions in nineteenth-century Europe and the intricate history of their relations to rapidly changing contexts in the United States during the same period.

Kuenning's second argument, that the rejection of Schmucker and the Franckean Synod and the eventual rupture of the General Synod were due to their political activism and abolitionism, is more difficult to evaluate. Political convictions, as any observer of the contemporary American Christian scene can testify, play a large role in the life of the church, but one that is often difficult to document. Such appears to have been the case in the nineteenth century as well, and from the distance of a century and more it is even harder to figure out which comes first: the cart or the horse, theology or politics. As Mary Fulbrook's *Piety and Politics: Religion and the Rise of Absolutism in England, Württemberg, and Prussia* and a number of other studies demonstrate, pietists are no easier to predict than many other Christians on this point. Kuenning has certainly identified an important and hitherto frequently overlooked factor in the events that disrupted American Lutheranism in the nineteenth century, but he may overstate its importance. His argument in any event is often based on silence, coincidence of events, and chronological sequence, which factors even when taken together do not add up to causality. Political convictions and social activism undoubtedly played a role in the events Kuenning studies, but their precise significance is more difficult to assess and the identification of causal relations can only be more tentative than his book indicates.

In spite of these reservations and other more specific historical questions that might be raised, this is a valuable and an instructive book. With this provocative study, Kuenning has reopened a scholarly discussion that has for too long been closed, to the detriment of both the study of American religion and American Lutheran church life. Well disposed to his subject, this author has, among other things, understood what was and is most important about Schmucker as a Christian theologian. While neither Schmucker's doctrinal posi-

tion nor his specific ecumenical proposals are likely to commend themselves to contemporary theologians, his ecumenical vision and his desire to bring the Christian tradition and American modernity into conversation for the sake of Christian mission may yet stir the American Lutheran imagination. Kuenning deserves thanks for bringing this aspect of Schmucker's work to our attention again.

Kuenning himself has also taken the risk of directly bringing the American Lutheran past into conversation with its present. No one will want to miss his concluding comments, both provocative and tendentious, on the pertinence of the pietist tradition for the contemporary church. There will certainly be something here to engage the attention of any Lutheran reader, including the author's extraordinary suggestion that liberation theology is an apt commentary on pietist eschatology.

Losers, as Kuenning remarks, rarely fare well in history. That is certainly the case with Schmucker and the Franckean Synod. Self-consciously sympathetic to both, Kuenning has set out

to show them in a more favorable light. The evidence may not fully warrant his conclusions and the actual history may be much more complicated than his book would suggest, but Kuenning has drawn our attention to factors that scholars cannot again neglect in the telling of American Lutheran history. His book deserves a wide reading and intensive discussion.

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TOMAHAWK AND CROSS, by Gerhard M. Schmutterer. Sioux Falls, SD: Augustana College (The Center for Western Studies), 1989. Pp. 214. \$12.95.

Gerhard M. Schmutterer, professor emeritus of German at Augustana College, Sioux Falls, South Dakota, has done pastors and citizens interested in the history of the upper Great Plains a fine service by writing *Tomahawk and Cross*, a history of certain Lutheran missionaries among the northern plains tribes during the years from 1858 to 1866. The first half of this volume consists of a very readable, adventure-filled narrative which has been composed by Dr. Schmutterer, while the second half includes the translated primary sources upon which most of the narrative is based. By sticking close to primary sources, the author gives the reader a clear glimpse of dedicated Christians struggling to make the gospel known against great odds.

The narrative moves in a lively pace from Neuendettelsau, Germany, to Wartburg Seminary in Dubuque, Iowa, to the Missouri River, to Fort Sarpy on the Yellowstone, and Deer Creek Station in present-day Wyoming. Young missionaries, filled with the passion for the gospel which has been the beating heart of the Christian church, travel on a riverboat, battle illness and the cold, try to raise gardens beneath the relentless sun, and suffer fright and finally tragedy at the hands of the impoverished, desperate tribesmen. Of the two first missionaries to go from Wartburg to work among the Crow—Rev. Johann Schmidt and Rev. Moritz Braeuniger—one simply disappeared, the likely victim of violence along a rain-swollen creek. Yet, the adventure is by no means maudlin or grim for there is fiddle music in the evening, lots of smoking of the sacred pipe, and the steady, joyous impulse of Christian calling.

The author, himself a product of the mission-filled ethos of Neuendettelsau, makes it clear that these missionaries were faced by great and finally insurmountable difficulties. The greatest impasse was the disillusionment, disease, and unrest caused among the tribesmen by the weakness of and persistent disregard for the treaty of Fort Laramie. The author writes:

The treaty stated that the U.S. could build roads and forts in Indian country, increasing the white man's presence and inviting disaster. Moreover, it foreshadowed a drastic change in the tribal way of life because they would be restricted to specific areas and gradually be forced to rely on government handouts or become sedentary farmers.

Schmidt, Braeuniger, and their little group of successors were not only faced

with the natural difficulty of proposing a new faith to a new people, but had to suffer the hostility spawned by the dark side of the encroaching white frontier.

In 1867, as a result of the unsettled conditions in the West, the Iowa Synod officially ended the mission work begun in the spring of 1858. The mission station at Deer Creek was abandoned and, as the author learned on a visit to the site in 1989, has disappeared from the face of the earth. From the viewpoint of the world and even the church, the mission must be counted a failure. Yet, the missionaries bore witness to the reality of the risen Christ and on Christmas Day, 1863, they baptized their first convert at Deer Creek station. The author writes:

On that first Christmas day, Brown Moccasin was baptized in his own language. As the first baptized convert, he received the name Friedrich Sigmund Christoph, in honor of Reverend Sigmund Fritschel.

Later, accompanied by two other young, baptized tribesmen, Brown Moccasin returned to Iowa with the missionaries. One of these three was named Little Bone and he died, in Iowa, as a youth of seventeen or eighteen. As Little Bone lay dying, he asked for communion and rejoiced that he would soon be united with a Christian friend who had preceded him in death. What to the world seems like failure may seem to God like a small, if precise, alleluia chorus.

This book has the capacity to stir up within the reader a renewed sense for the ennobling character of our Christian calling. Braeuniger and Schmidt set out to bring the gospel of Jesus to the inhabitants of the vast tracts beyond the Missouri and it is well that Gerhard Schmutterer has given us such a fine reminiscence of them.

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THE NEW JEROME BIBLICAL COMMENTARY, ed. by Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. Englewood Cliffs, NJ: Prentice Hall, 1990. Pp.1484.

The 1968 publication of *The Jerome Biblical Commentary* marked a significant moment in Catholic biblical scholarship. Operating in the wake of Vatican II, fifty Catholic biblical scholars produced a one-volume commentary on the Bible that non-Catholic students of Scripture received with respect and acclaim. Now, over twenty years later, the new work should evoke a similar response.

This work is clearly a *new* work, not just an updated edition. The three editors are the same but many new contributors appear and a significant number are non-clergy (including several prominent women biblical scholars). Less than half of the earlier fifty writers reappear—many with reduced or altered assignments. Approximately two-thirds of the material is new. As was the case in the earlier volume, all the writers are English-speaking Catholic exegetes—an editorial decision which allows Protestants an opportunity to see a broad range of Catholic biblical scholarship at work. The editors assert—and the volume itself verifies—that these scholars have the freedom to pursue openly their teaching and research; they “have found the

interplay between faith and free biblical research enriching on both sides, rather than antagonistic” (xxi). They do not work under an “oppressive scrutiny” and their views are not predetermined or dictated by church authority. The volume seeks to condense the results of “modern scientific criticism” while avoiding both “arid literalism” and “generalized spiritual applications.”

Several reasons are given for producing a new volume. Theories of dating and historical reconstructions have changed considerably in the last twenty years. While this volume, as did its predecessor, concentrates on historical and literary criticism, there are many junctures at which the contributors utilize or acknowledge recent alternative approaches. The final (or present) form of the text receives more attention than it did twenty years ago when

the emphasis was on historical backgrounds and compositional history. In addition, the inherent promise of an outburst of Catholic biblical scholarship represented by the 1968 volume has been fulfilled—the earlier contributors have taught a new generation, one that is highly skilled and every bit the equal of their Protestant counterparts.

Approximately one-third of the volume consists of topical articles. The articles contain convenient charts (e.g., the “Sequence Chart of Paul’s Movements” [1331] and “The Variant Accounts of Resurrection Appearances” [1376]) and are clearly cross-referenced. In addition, each article is given a detailed outline at its beginning and there is a very detailed (42 pages in length) index which connects the articles with the biblical commentary—access to the information provided could hardly be easier. The range of articles includes “Text and Versions,” “Modern Old Testament Criticism,” “Modern New Testament Criticism,” “Hermeneutics,” “Biblical Geography,” “Biblical Archaeology,” “Religious Institutions of Israel,” “Early Church,” “Jesus,” and “Paul.” Occasionally one could question the distribution of the articles; most are at the end of the volume but “Old Testament Apocalypticism and Eschatology” is placed between the commentaries for Jeremiah and Ezekiel and, while the “Synoptic Problem” is logically before the commentaries for Mark, Matthew, and Luke, introductions to or surveys of Paul and John are confined to the articles section. The editors encourage those who will use the volume for an introduction to (or review of) biblical studies to start with the articles, but the several articles distributed among the commentaries might be overlooked even though they should be included in any such initial overview. While there are advantages to having a Bible dictionary (e.g., quick access to information on proper names), this volume provides much greater depth and integration of data on the subjects treated and, because the index is so extensive, many of the features of a Bible dictionary are also available. Harper & Row Publishers very successfully issued a separate dictionary and commentary (each one volume) in the 1980s, but the editors’ decision to retain the single-volume format of the earlier *Jerome Biblical Commentary* stands up well in comparison.

One decision of the editors that was debatable in 1968 is retained in the new volume, namely, the non-canonical sequence of the commentaries. They are arranged in a roughly historical sequence; thus “Deutero-Isaiah and Trito-Isaiah” are placed after “Ezekiel” and before “Haggai, Zechariah, Malachi”; “Daniel” before “1-2 Maccabees”; and “Amos” before “Hosea.” The placement, however, becomes very confusing when “Jonah” is found at the very end of the Old Testament section—after “Tobit, Judith, and Esther”! Should “1-2 Chronicles, Ezra, Nehemiah” be lumped together under the title “The Chronicler” and placed after Malachi and

before Joel? Many biblical scholars would clearly dissent.

The editors have managed to keep a project of this scope quite up-to-date. The contributions were commissioned in 1984 and received in 1987. The bibliographic entries in most cases stop around 1985, but in a surprising number of instances (particularly in the topical articles) material as recent as 1988 is mentioned. The volume was designed to be especially helpful to “seminarians and clergy who require a commentary on the Scriptures both during their formal study of theology and for preaching in their ministry” (xx). While the commentary is not expository or suggestive of actual sermon content, this would be a suitable volume for acquisition by anyone whose library contains only commentaries from a decade or two ago.

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