

Retreats and Small Group. Another imagining, courtesy of Art Freeman!

Thank you, Brother Freeman, for your mentoring Moravian Heart and Spirit. Thank you for making room at your table and sharing of your bounty. Thank you for blessing our lives with your gifts.

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As the author of this article, it is a privilege and a joy to be invited by *The Hinge-ITD* Editor to write a few lines on the life and work of Arthur Freeman, who was the North American Editor of *TMDK/ITD* for many years. I will focus especially on his merits for the publication of this Moravian periodical in the United States for twelve years, and on the beneficial personal friendship which we have shared with one another for more than half a century. This is also an example of the importance of personal mutual knowledge, relationship, confidence and cooperation and its meaning for the structure of Moravian fellowship in which we are joined worldwide with one another across seas and continents on the foundations of a great common ecclesiastical history and a great measure of common theological tradition and conviction.

For the academic year 1949–1950 I was privileged to be the first German foreign guest student after World War II to attend Moravian Theological Seminary in Bethlehem as a boarder in Hamilton Hall (which I always remember very thankfully) with Bernhard Michel (later for many years editor of the monthly *North American Moravian*) as my roommate. Arthur Freeman was, at that time, one of my fellow students whom I would not have forgotten until this day. The quiet, purpose-conscious, and friendly manner in which he steadily worked did not yet betray that only a few years afterwards, with academic degrees from Lawrence University, MTS, and Princeton Theological Seminary, and after eight years of pastoral work establishing a new Moravian congregation, he would be a Professor at MTS for 34 years (1961–1995) and since 1991 a Bishop of our Moravian Church.

Still in the years of his initial pastoral work he continued with studies in the field of New Testament theology and made his dissertation for a Ph.D. at the Princeton Theological Seminary with the subject “The Hermeneutics of Count Nicholas Ludwig von Zinzendorf”. This laid the tracks for much of his further academic and church work with many lectures, manuscripts and published articles on such and related subjects. All this was crowned by the publication of his book *An Ecumenical Theology of the Heart — The Theology of Count Nicholas Ludwig von Zinzendorf* (1998, Bethlehem, PA, 346 pages), for which in 2000 (the year of the 300 years jubilee of N. L. von Zinzendorf’s birth), a German-

language translation (by Barbara Reeb) was published.

In the years of his academic and theological work, his relation to practical church work was safeguarded through the fact that Freeman was in charge of continuing education for pastors of different denominations through an organization run from MTS. Decidedly influenced by the 20-year-long illness of his first wife, who died 1981, Freeman developed a strong interest in the theological and psychological aspects of illness. Physical and mental deficiencies, healing, and health were the subjects of many of his deliberations, presentations, and publications. He also became involved in the Spiritual Formation movement which resulted in an almost book-like 292-page manuscript titled “Spiritual Formation,” which could very well have been used as a textbook for some of his lectures. His interests reached into the area of systematic theology and doctrine, to matters such as the understanding of Scriptures, especially in the Moravian Church and tradition, faith, order and ministry, the particular features of Moravian Theology with Christocentrism rating very high, theology of evangelism and questions of denominational church and interchurch relationships and dialogue, as the titles of some of his many papers and publications (of which I have received from him, read, and carefully preserved) indicate.

Not only during the time of his academic teaching functions and active church service, but also in the years of formal retirement, he continued to participate in many areas of church

work (even for some time fulfilling pastoral work at Central Church in Bethlehem) and relationships, especially in dialogue matters. This included participation in the Evangelical-Lutheran/Moravian Dialogue in the 1990s and the Episcopal-Anglican/Moravian consultations after his formal retirement in the function as a theological and denominational representative of and for the Moravian Church in North America (US).

For the Moravian Church his participation in the Unity Synod of 1995 at Dar es Salaam was very helpful and important for the amendments of the text of the *Ground of the Unity* which were decided upon. After his formal retirement he could dedicate even more of his time and turned his attention to the further development of *TMDK (Transatlantic Moravian Dialogue–Correspondence)*. The first issue was published in 1993, and, until the end of 2005, he was the editor responsible for the English-language North America Edition.

The Development of *TMDK/ITD*

Let us now turn our attention to the beginnings of the *TMDK/ITD* periodical and its development, the English-language edition of which now with the publication of *The Hinge: International Dialogue for the Moravian Church*, Vol.15 / No.1, Winter 2008, has been combined with *The Hinge*.

In May 1987 Dr. Hans-Walter Erbe from the German Moravian Church spent some time in Bethlehem, PA, from where he returned with an honorary doctoral degree. During his stay there he had contacts with members of MTS

and Moravian College, among whom Win Kohl and Arthur Freeman played significant roles. Already in May 1987 in a letter to H.-W. Erbe, Freeman, as a professional and well-informed Moravian theologian, expressed the wish to aim at some kind of theological dialogue with European Moravians, especially with those in Germany, because he felt that this might be of interest for American Moravian pastors and theologians. With his letter he did send, as a starting point for a possible exchange of thoughts and opinion, his essay on “Moravian Faith/Identity and Evangelism” which he had conceived already on 1/29/1986 and revised on 11/22/1987. This paper was translated by Frieder Vollprecht and even published in German in 1990 in the periodical UNITAS FRATRUM. Copies of the text of this essay were distributed to a number of Moravians with known theological interest and knowledge (Bishop Hellmut Reichel, Bishop Paul W. Schaberg, Heinz Schmidt, Dr. Jörn Reichel, Hans-Christoph Hahn, Dr. Walther Günther, Bishop Theodor Gill, Hartmut Beck) most of whom were theologians and Moravian ordained ministers (except for H.-W. Erbe and J. Reichel). Their individual replies were returned to Freeman, who on March 6, 1990 (revised May 28, 1991) answered again in one lengthy, 14-page document “Reply to Respondents”. This was the very beginning of a sort of dialogue, which, however, had not yet the form which could satisfy the participants.

In December 1989 Hans-Walter Erbe (who was 86 years old at that time and who died on February 12, 2001 at the age of 98)

invited Hartmut Beck, being a theologian and Moravian minister with background knowledge of the Moravian Church in North America and language proficiency for English, possibly to take care of this matter, which so was agreed upon. H.-W. Erbe communicated this to the participants of this dialogue by correspondence on May 13, 1990, asking for their agreement, which they did give, and for further confidence and cooperation in the matter. We did feel, however, that it was not satisfactory to have a given number of participants on the one European side of the dialogue process and one only, Arthur Freeman, on the other one, but that for a real dialogue the base at both sides should be widened and strengthened in appropriate ways. After continuing considerations, I invited to a preliminary meeting on April 15, 1993 at Neuwied, Dr. Walther Günther, Frieder Vollprecht (who now is also a member of the European-Continental Provincial Board), Helge Heisler (the two last ones still being members of the present Editorial Committee) and Bishop Bernhard Krüger.

All this resulted in the publication of the first comparably small, 32-page issue (*TMDK* Nr.1) in the German language in July 1993. It began as a small periodical with three copies per year until the end of 1999, when it changed to two per year in 2000, each one an average of about 80 pages. Consultations with Arthur Freeman, who from the very beginning was Editor for the English North America Edition, Dean David Schattschneider, and Otto Dreydoppel on his Editorial Committee, led to the publication of the first English-language

issue *TMDK* No.1, NA-Edition, with 64 pages in November 1993. Since that time until May 2003 with *TMDK-NA* No.26 and *TMDK-EU* Nr. 27 when *TMDK* was changed to *ITD* in the new form (both then again starting with the number 1), the North American issues were always one figure behind in the sequence of counting the issues. They were for a long time in both languages rather identical, carrying each one the same shared and exchanged main articles, each one translated into the respective other language. So *TMDK/ITD* for a long time was in a very real sense bilingual in a way that will no longer be the case.

In October 2000 the Editorial Committees in North America and for Europe agreed to a policy statement under the headline *TMDK: Identity and Purpose*. This was published in *TMDK-NA* No.21, November 2000, pg.10, and it is still worthwhile to quote the first passage of it literally:

Transatlantic Moravian Dialogue—Correspondence/Transatlantische Moravische Dialog—Korrespondenz *TMDK* is a journal for the support of theological dialogue in the International Moravian Church and wishes to contribute to contemporary theological discussion. It seeks to encourage the development of theological studies and skills which will support the Church in its life and faith, to learn from the insights and perspectives of others as they share from different contexts, and to provide a deposit of theological discourse which may become a resource for the future.

From July 1993 until November 2007, in the 27 issues of *TMDK-EU* and 26 issues *TMDK-NA*, and the 9 of *ITD-EU* and 5 of *ITD-NA*, many subjects were discussed: The Moravian Church in History, Ecumenical context and its Uniqueness; Church-Society-Politics; Pastoral Care; Psychology and Theology; Ecclesiology; Confessing Faith; Ecumenical Dialogue; Theological Education; Changing Perspectives on Mission; Women in the Ordained Ministry; Laity and Offices; Zinzendorf in the Year 2000; The Church and its Unity; Gospel and Culture; Faith and Charisma; Experience and Theology; Essentials and Variety; Justice and the Global Setting; Future and Evangelism and many others.

All this would not have been possible without the continued development and use of the modern electronic media-technology of which Arthur Freeman is a master. When I started the work with the old typewriter technology and heavy Air Letter Mail for manuscripts, he already had his office filled with modern electronic media machinery which he modernized and completed with ongoing developments and which he could and did use very well for communications as well as teaching functions. This did impress me when, in 1992 from August 27–September 7, my wife and I had a grand visit with the Freemans in Bethlehem, PA. Years earlier, in June 1950, I had the opportunity to visit with Arthur in Green Bay, Wisconsin which was his hometown. In 1994 in June (4th through 11th) we were pleased that the Freemans visited with us here in Karlsruhe, from where I brought

Arthur to Niesky for some theological lectures of younger Moravian ministers and students of theology here in our country. We had another important personal contact staying again with the Freemans in Bethlehem in 2000, when on May 13th at the Commencement Ceremony of Moravian Theological Seminary I was privileged to receive an honorary Doctorate of Divinity degree for which Arthur Freeman offered to respective *laudatio*. On all these occasions we had the opportunity not only for personal conversation but also for mutual consideration of theological questions and common work on the envisioned or running TMDK project.

Our joint efforts for the TMDK/ITD in which we shared so long were at the same time a period of deepened personal acquaintance, confidence, and friendship which was not only beneficial for our personal lives but also for our service as editorial partners. We engaged for more than 13 years in a mode of very good and friendly — and I dare to say efficient — cooperation. Arthur Freeman was 80 years old in October of the past year and he certainly deserves that the toil and responsibility of editorial functions be passed to younger hands. As a phase of lifetime in which we, if we through the Grace of our Lord, can get so far, often cannot exist without some or eventually even numerous medical appointments. So also I myself have now at the age of 84 handed over editorial responsibility to someone else (whose name soon will appear in the *Impressum* in the new form to which this will change) continuing, however, for the time

being with a share in the respective European Editorial Committees work.

Moravians are educated and led to live and to look upon life in the way of modesty. And it is also true that our Moravian Bishops, in the way in which we have them and consider them, exemplify modesty. But nevertheless homage and thanks should be offered to those who do deserve it: and certainly ARTHUR FREEMAN is deserving of it.

Hartmut Beck, born 1923 at Paramaribo, spent his youth in Surinam, at Herrnhut, in the Netherlands (attending there the Dutch Primary School) and in the Zinzendorf Paedagogium Boarding School at Niesky in Germany. After World War II he started theological studies as a Prisoner of War in France and continued at the Martin-Luther-University at Halle (Eastern Germany) and Tübingen. Before his final State Examination there he spent the academic year 1949–1950 as a foreign guest student at MTS in Bethlehem, PA. from which he in 2000 received the honorary Doctor of Divinity degree. His ministerial service brought him in 1952–1965 to East Africa (serving the four last years as Superintendent of Moravian Missions and as Chairman of the Board of one of the Moravian Unity Provinces in Tanzania), 1965–1977 in various functions in the Regional Church (Landeskirche) of Baden, and 1977–1988 (year of formal retirement) as pastor of and for the Moravian congregation of Hamburg with intensive

ecumenical involvement on behalf of the Moravian Church. Since 1988 he is living at Karlsruhe, still with some share in various church work activities and especially since 1993 until November 2007 as Editor of the German language Continental Edition of TMDK/ITD, of which the English North America Edition is now combined with The Hinge.

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It is eight-something on a Tuesday morning. I have finished working the night shift in the emergency room at St. Luke's Hospital in Bethlehem, PA, shared breakfast with some co-workers — eggs, hash browns and beer — and made my way to Hamilton Hall for "Introduction to New Testament Studies" with Professor Arthur Freeman. This was the beginning of a long semester, long because I worked 40 hours a week on the night shift while being a full-time student at Moravian Theological Seminary.

At the time I had a far greater liking for Old Testament studies, especially the prophets. I found the gospels light fare compared to Hosea and Amos and Isaiah. And I was exhausted with the epistles, the steady diet of my tradition of origin. As the semester wore on, exhaustion combined with a less than enthusiastic interest in the subject found me nodding off into the

fitful land of guilty sleep. Professor Freeman was gracious in not calling attention to my flagging spirit.

Somehow, I don't remember if I chose it or if it was assigned to me, I had the responsibility of reading and reviewing B. H. Streeter's *The Four Gospels: A Study of Origins*. The professor's response to my review was even more gracious: "I am not sure you read this book, or if you did, that you understood it." Believe me, that was gracious. That book put me to sleep faster than the sermons in "Introduction to Preaching."

Truth be told, and despite the nap times I enjoyed in class, some seeds were planted that have grown into a great love for the gospels. I am still not a fan of the epistles. But the gospels have become a source of unending discovery and delight, not to speak of challenges as great as any of those of the prophets.

My appreciation for Professor Freeman, his wise and humble spirit, deepened during our time together on the Faith and Order Commission. Whether we were discussing the orders of ministry and ways of recognizing and honoring lay ministry, insisting on service as fundamental to all orders of ministry, or human sexuality/homosexuality, or racism in the church, Professor Freeman did what is rare in my experience of the Moravian Church. He always brought a reasoned, biblically and theologically informed perspective to the table, a perspective which was also aware of the current status of thinking in the social sciences.

Moreover (to use one of Howard Cox's favorite words), Professor Freeman's power