

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.

Gerald R. Harris Winston-Salem, NC

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

of persuasion resided in his arguments alone. Never did I see him attempt what has become far too common in the church: to use the power or authority of his position or titles, to coerce someone into towing the line. In disagreements he always stuck to discussing the issues, not to demeaning those who differed with him. He was never dismissive of another person's point of view or of the person.

I remain grateful for Professor Freeman's paper on theological method in the Moravian tradition, which the Faith and Order Commission adopted as a guide for its work. Again, Art's paper and the spirit in which it is written is a great argument for the value of the Moravian tradition. If his perspective had governed the way we have responded to any number of theological differences in the last few years, we would not only be better off, but would be more faithful to our own heritage.

Professor Freeman's merits as a Bishop were in great evidence during the Northern Province Synod of 1994. I chaired the sub-committee that considered changes to our statement scripture in the *Ground of the Unity* and in the *Moravian Covenant for Christian Living*. This sub-committee was comprised of the full spectrum of views on the subject and of some delegates who felt strongly about their views (read, ready to defend to death). I am convinced that apart from Bishop Freeman's gentle, yet powerful wisdom and gracious spirit, we would not have come out of committee with anything worth presenting on the floor of synod, let

alone a proposal that made its way into our *Book of Order*.

When it came time for me to pick a project/thesis advisor for my D.Min., I turned to Professor Freeman. I was working in an area that had become a passion of his: spiritual formation. He proved to be not only a wise counselor, but an ass-kicker as well. After completing course work, I fell into a funk before completing the thesis. Professor Freeman called one day and was not at all happy with my excuses or lethargy. His gentle spirit assumed a bolder form.

The narrator of Herman Hesse's *Journey to the East* says to Lukas, "I have not come here to instruct you, but to learn from you." I thought of Art when I read this line. I was used to college professors who lectured, pouring their knowledge into my porous brain. The professor was the possessor of knowledge or information that I did not have and needed, at least to pass the course. I did not bring anything to the table. I was impressed by the way Art honored the experience of his students. Art believed each person's experience offered a unique perspective on whatever subject we were discussing.

The narrator of Hesse's novel goes on to say: "It is my passionate desire to... tell quite simply the story of our journey." I think Art has told the story of our journey as Moravians in ways most beneficial to the church. Printing an edition of Art's papers on Moravian theology and practice would bring his wisdom and irenic spirit to a larger audience, an audience

that continues to struggle over questions of Moravian identity.

Hesse's narrator continues, "the reality that I once experienced, together with my comrades, exists no longer, and although its memories are the most precious and vivid ones that I possess, they seem far away, they are composed of such different kind of fabric, that it seems as if they originated on other stars in other millennia, or as if they were hallucinations." A recognition and recovery of Art's contribution to the Moravian experience, would go a long way to keeping the narrator's experience from becoming our own.

The Rev. Gerald R. Harris is the Senior Pastor of Home Moravian Church.

Gerald Stover Bethlehem, Pennsylvania

There are many former students of Professor Arthur Freeman's who would be more qualified than I am to report the academic influence Professor Freeman has had upon their life and professional public Christian witness. My own report is more private and personal. I will talk about Art Freeman as a Professor, Mentor, Spiritual Director, and Friend.

Dr. Freeman guided and refurbished my Christian worldview during a time of personal upheaval and a disjunctive period in my young adult life. A foundering transfer student from

another seminary, I was skeptical about the value of any graduate school of religion or any school of Christian theology when I arrived at Moravian Theological Seminary.

Dr. Freeman's patient attendance to my interest in the link between New Testament Studies and the theology of Christian Spirituality set me on a new path, and offered me a foundation for serious systematic reflection and adult Christian living. His course work was copious, but the challenge of his lectures and his academic handouts made me hungry for lasting peace and personal integrity in all matters of conviction, word, and deed. Dr. Freeman spoke and taught of the New Testament and Christian spirituality in a way that grounded me in Christian hope for adult life.

Arthur Freeman wrote me a warm personal letter following my first semester at Moravian Seminary assuring me that my pastoral gifts and calling were valid, and that my calling to seminary life and further graduate school training were both meaningful and pertinent to others in need. The warmth of his letter unnerved me completely. I left Seminary after a very awkward and uncomfortable first year and moved out of the area.

This quiet affirmation by Arthur Freeman of my spiritual interests and commitment to adult Christian life could not be forgotten, however. When I returned to Moravian Seminary a year later, I knew that his observations about my Christian life and witness had import and depth that I could not ignore. My attention to his course work and scholarship deepened.