

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.

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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.

I should note that Professor Freeman was not always understood or fully appreciated as a scholar and instructor by all his students, partly because one needs to have a certain amount of historical, theological, and philosophical background to ask Arthur Freeman pertinent questions. I was fortunate to have such a background.

I can also report that the next three years of conversation, study, reading, and writing with Dr. Freeman opened doors of understanding and appreciation of the living, resurrected Christ, the deeper aspects of the Christian gospel, and the witness of the Moravian tradition to the call to Christian unity that changed the direction of my life. I found my intellect to be fully engaged, and my need to reflect and meditate on the purpose of adult Christian life fully sated. Dr. Freeman's good will and Christian courtesy toward both my personal and intellectual journey was continual. I came to realize that this gentleman was (and still is) doing this for ALL who cross the threshold of his office door both as instructor and as a pastor.

Failing to fit into any traditional ecclesiastical role of preacher, pastor, or teacher led me to finish an MATS degree at Moravian Seminary over a period of five years. I also returned to my painting trade and became a self-employed contractor. The seminary education I had chosen and received seemed personally meaningful but hardly productive in any public or professional sense. I presented these concerns to Arthur Freeman and we conversed on an occasional and/or a monthly basis while I pursued my first

and continuing happy marriage, established a local business, and purchased a home.

A period of reasonable contentment as a "normal" adult led me away from regular conversation with Arthur Freeman. We became neighbors, but we were not yet adult friends. Dr. Freeman completed his book on Zinzendorf. I assumed all of the normal responsibilities of middle age.

Five years ago, following the death of my mother, a family crisis emerged. I found myself in need of counseling, and of a spiritual director. My wife, a graduate of the MAPC program at Moravian Seminary, was very supportive and I found an independent professional family counselor very helpful. Dr. Freeman also provided steady support as a spiritual director, even in his retirement.

I began looking for ways to thank him for his lasting contributions as a listener, and as a source of encouragement in matters of spiritual discernment. Fruits of our many conversations and exchange finally came to benefit others far beyond the Moravian circle of theological education and Moravian Church fellowship. I have gradually found meaningful places for service in local parish prayer groups, the Lehigh County Conference of Churches, the Robert K. Campbell Lectures on Christian Unity sponsored by the Lehigh County Conference of Churches," and the international Focolare Movement. Thanks be to God for these opportunities for Christian service, and most of all for Arthur Freeman's continuing affirmation

of my specialized call to ecumenical dialogue and international Christian life.

Arthur Freeman's contributions as a bishop in the Moravian Church, assistant pastor at Central Moravian Church, and as a teacher and lecturer in a wide variety of settings in Pennsylvania and abroad have filled his retirement with many meaningful opportunities for further church service.

In gratitude, I have attempted to celebrate his writings and provide context and contacts with historic Anabaptist groups in Pennsylvania, regional Catholics, and international ecumenists in order to further the Moravian witness and public ecumenical awareness of Dr. Freeman's scholarship. While not all of these contacts and contexts have proved fruitful, several have been an encouragement to Dr. Freeman and have reminded him that his students truly value his witness, writing, and work as an academic, a pastor, a teacher, and a spiritual director.

Several of these fruitful contacts are listed below:

1. Dr. Freeman presented the Durnbaugh Lectures at the Young Center for Anabaptist Studies in Elizabethtown, PA, following my introduction of his book to the Young Center staff and faculty.

2. The Society of the Atonement Vatican Library for Ecumenical Studies received copies of Dr. Freeman's book on Zinzendorf in both German and English.

3. Other regional and international seminary libraries have received copies of the Zinzendorf book by Dr. Freeman.

For other MTS graduates reading this article who have also benefited from Dr. Freeman as Professor, Mentor, Spiritual Director, and Friend, I would heartily recommend providing copies of Dr. Freeman's book (and other writings) to Seminary and graduate school of religion libraries in their immediate geographical area so that his academic materials can continue to have the wider audience that they so richly deserve.

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