

APPENDIX A FAITH DEVELOPMENT

Modern concerns for understanding faith development provide helpful information about "Coming to Faith". This may be seen from a number of perspectives.

Faith may be viewed from the perspective of its "contents",¹⁰⁸ the characteristics of the personality type of the person who has faith, the functional aspect of faith (having to do with the ways faith is affected by the psychosocial tasks of the stages of human development), and the structural aspect of faith (the ways in which we approach faith according to the stages of cognitive development. Conversion may be seen as primarily a change or shift in the contents of faith, while the functional and structural aspects of faith may be seen in relation to life stages and development.

Understanding faith developmentally is important because religious communities need to provide for the coexistence of faith varieties within the same community and provide space for individual expressions of faith as part of coming to personal and owned faith. The community can only embrace those whose faith it permits and will lose those whose faith it illegitimizes.

THE MYERS-BRIGGS TYPE INDICATOR

The Myers-Briggs Type Indicator is based on the personality theory of Carl Jung as amplified by Katharine Briggs and Isabel Briggs Myers.¹⁰⁹

The scoring shows preference strengths in:

- E/I S/N T/F J/P
- *E/I Attitude: Extroversion or Introversion*
 - *P - Perception (S/N) Function: Sensing or Intuition*
 - *J - Judgment (T/F) Function: Thinking or Feeling*
 - *Attitude to external world (J/P): Perception or Judgment*

EXTROVERSION/INTROVERSION has to do with whether one's primary investment of interest and energy is in the outer world of people, things, and events or in the inner world of mind and inner experience.

PERCEPTION: SENSING/INTUITION has to do with whether persons perceive their world primarily through sensory reception and observation (Sensing) or through inner awareness (Intuition) by which the world is viewed, understood, and ordered.

JUDGMENT: THINKING/FEELING has to do with the rational process one uses, how one decides, one's Judgment. Thinking examines abstractly and intellectually what is perceived and makes decisions on that basis. Feeling takes into account the way things and persons matter according to personal values (having nothing to do with emotional feeling).

JUDGMENT/PERCEPTION ATTITUDE: This has to do with one's preferred attitude toward the external world. Judgment means that one relates to the external world through a judging process (T or F), giving the world its order and structure from within oneself. Perception means that one relies on a perceptive process (S or N), responding to the world primarily in terms of the way the world presents itself and is

¹⁰⁸. James Fowler speaks of the "contents" of faith as: the centers of value that claim us (our "gods"), the images of existence that we form to give order and coherence to life, the master stories by which we interpret and respond to life. He intentionally defines this in a general way so that it applies to most persons, including those who are not adherents of religious traditions. James Fowler, *Stages of Faith*, NY: Harper and Row, 1981.

¹⁰⁹. See Isabel Briggs Myers with Peter B. Myers, *Gifts Differing*, Palo Alto, CA: Consulting Psychologists Press, 1980.

perceived. In simplest terms this means that a J prefers a structured world and a P prefers an unstructured, more spontaneous world. This preference is also used to determine one's DOMINANT (strongest) function (whether it is one's preferred Perception or Judging function).

Briefly, the effect of type on spirituality may be summarized as follows:

Extroversion = preference for spiritual interests in the world of action and persons, sociability;

Introversion = preference for spiritual interests in the inner world of mind, imagination, privacy and solitude;

Intuition = preference for meaning, the pattern of things, intuited meaning of events and life, the inner voice of God and life;

Sensation = preference for the experienced world, meditative imaging, for the Extrovert the world of creation and people;

Thinking = preference for more abstract, conceptual treatment of religion and principled treatment of life;

Feeling = preference for religion as relational and personal;

Judgment = preference for a structured religious and moral life;

Perception = preference for a more spontaneous religious life.

ERIKSONIAN MEASURE OF PSYCHOSOCIAL DEVELOPMENT

Erik Erikson studied in Vienna under Anna Freud, emigrated to Boston where he became the first child psychoanalyst in the city. He moved beyond Freud's interest in childhood and pathology to psychosocial development beyond puberty and a concern for the growth and development of the healthy personality, viewed in terms of eight stages. In each stage the person confronts a developmental task posed in terms of a favorable resolution of conflicting attitudes in favor of the positive, though without elimination of the negative. Even if there is a resolution of the attitudes within an appropriate stage, one continues to deal with these attitudes throughout life and new crises may make old resolutions come unstrung. The rich Christian tradition, the fullness of the Gospel, provides perspectives and resources which may be drawn upon to deal with resolution of various of the opposing attitudes. As one's faith develops it is affected by the unresolved psychosocial tasks or those that have become crucial because of what is presently going on in one's life. One must also consider how certain understandings of the Christian tradition may contribute to an unfavorable balance towards the negative attitude. A very helpful book which explores the Christian tradition in terms of the Eriksonian stages and tasks is: Evelyn and James Whitehead, *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life*, Doubleday and Co., 1979.

Trust vs Mistrust: Here the issues are relational and bad experience with one's early environment. Working on relationship with God and others becomes important, but we need to remember that the anxieties that lead to mistrust belong to levels of life that reason often cannot touch. We need not just new thoughts, but new experiences of life. Frequently an "existential anxiety", an anxiety about life as a whole, is a problem. Thus centering life in God experientially becomes important in finding an experienced and dependable reality which transcends the uncertainty and risk of life. Sometimes relationship with another human will provide a window into a new experience of reality as trustworthy. However to learn to trust is for many a long process or sorting out old experience, gaining new perspective, and appropriating new experience. It is not that one should become naively trusting, for there is much in life that cannot be trusted. Rather, mistrust should be situationally appropriate, rather than pervasive. Legalistic and perfectionistic expressions of Christianity may only provide opportunity for transference from childhood of experience of an unaccepting environment.

Autonomy vs Shame and Doubt/ Initiative vs Guilt: Here the issue is whether in early life one has been given permission to be oneself and initiate one's own actions. If not, then doubt about oneself and guilt for making mistakes or even for initiating successful actions may be the consequence. The way that God affirms us and gives us freedom in the Gospel is important here, but one needs to be cautious about using some elements of the Christian tradition. The emphases on sin, self-denial, and flesh (as leading to sin) only reinforce shame, doubt and guilt. Too much emphasis on God's sovereignty and surrender to God, with diminishment of ego, undercut Autonomy. Some forms of Christianity produce weak, dependent and

frustrated persons as do some parents. Here one needs to be "wise" about how the Christian tradition is used. Gal. 3-5 is very helpful in speaking of how God brings humankind to maturity and freedom in Christ. Behind the pages of the Gospels one also finds a Jesus who encouraged autonomy and freedom from guilt.

Industry vs Inferiority: Industry is an active orientation towards producing. The ability to produce depends on one's Trust, Autonomy and Initiative ... and it also depends on Identity. Identity before adolescence is more a sense of oneself given from early environment (significant others) and intuited. We produce out of what we are through freedom to be and act .. and to make mistakes. Though production is often seen by the individual as a way of solving the unresolved tasks of earlier life, this works with difficulty, and frequently successes are not appropriated. Industry is then best dealt with by working on the other tasks of development while engaging vigorously in the process of living and doing. Though the approach to life in the Gospel of Matthew is very much that of doing and obeying the commands of Jesus, seeking purity and perfection, such an approach does not deal with the issues underlying difficulty in performance. Because of the complexity of being human, it is also important to accept one's humanity as well as one's performance failures, to accept what it means to be human. The Pauline understanding of productivity as the result of the acceptance of God's love and the new inner dynamics introduced by the presence of God's Spirit are important here.

Identity vs Role Confusion: Identity implies knowing who one is, where one is going, and who one is in relationship to others; an integration of self-understanding and the views of one by others; and an at-homeness with oneself. As indicated above, there is an identity which one early receives from others and which is intuited. But the identity of which we speak here is more reflective and conscious. It is also more whole, rather than fragmented by the many expectations of others. Biblically we are presented with two aspects of identity: we are made in the image of God and we are called to put on Christ, becoming children of God. These are gracious givens, but need to be worked with and integrated into our lives in ways that respect individuality (e.g. Paul's treatment of the variety of gifts which expresses variety of personality). The Christian tradition then calls upon us to appropriate God's givens as support or counterpoint to givens from significant others in childhood, and the exploration of the meaning of our individuality through living it out in concrete ways. God's givens are crucial as is the living out of our individuality in the context of a supportive community which calls us to be what is possible. However, we are not "saved" by our identity, by our psychosocial well-adjustment, as we are not saved by our industry. We dare not become developmental perfectionists, psychological Pharisees.

Intimacy vs Isolation: Intimacy is the capacity to commit oneself to concrete relationships, and to do so not merely on the basis of personal need, but learning how to care (and if need be sacrifice) for others. Relevant here is the Christian concept of love, reflecting the gracious love of God which goes beyond self-need and even suffers for the other. It is no accident that Christianity sees human intimacy as dependent on the reception of the intimacy of God. Contemplation and meditation become important here, but particularly contemplation - allowing God to be intimate with us. Though relationship with God followed by human relationship is the correct theological order (the first tablet of the Ten Commandments is the basis for the second), yet growth in relationship with God and humanity seems to be reciprocal, each becoming ground for the other. Thus in the exploration of human relationship we also discover the possibilities of relationship with God. The church should be the place where intimacy is explored as it should be the place where God is explored. Thus the church must be careful about concern for righteousness, holiness, and purity which does not allow intimacy in terms of our human reality and thus only allows for an artificial and stylized intimacy.

Generativity vs Stagnation: Generativity expresses concern for the world and the future and opens new avenues of self-fulfillment. Related to it is what the Bible says about the place of humanity in creation and the call to ministry and vocation inherent in the Gospel. Here we need to explore the biblical traditions with an awareness of the way context influenced generative possibilities. Jesus addressed and acted within his society as an OT prophet while the early church, having moved from Palestine into the vast Greco-Roman world, could do little to change society. Their expression of generativity was often the transformation of the human situation within the Christian community rather than without. Eschatology

provided them with a vision of a future transformed world, but often caused them to leave this to God's future transformation of the cosmos. Their world was often regarded pessimistically as the domain of Satan. We need their vision and concern for transformation, with revision of some of their presuppositions and recognition of our living in a different context. We need a new appraisal of creation as God's, as reflected in creation spirituality, rather than interpreting the world dualistically through the perspective of the Fall, the dominance of Satan and the problems of the flesh. Liberation theology has called attention to elements of the biblical tradition calling to world involvement and God's concern for the marginal persons. Thus there are significant resources within the tradition, rightly interpreted. Also important is the role of the Spirit as the contemporary dynamic of God operating in history according to the paradigm of Christ, leading to service and compassion.

Ego Integrity vs Despair: Integrity is defined as the acceptance of one's own unique life, experience and meaning -- a sense of satisfaction with one's accomplishments. This is a task of the maturing individual. However, one senses in this definition some of the Western ideals of success and accomplishment. The course of life is not always towards wholeness and integration, not all are successful. Some persons' lives are one tragedy after another. Some are biologically limited, as in the case of retardation. It is true that one can learn to accept one's own unique life as meaningful whatever it has contained, but this can only be done from a transcendent perspective and with a transcendent vision which gives wholeness that may not exist in immanent experience. Depression and despair can come from disappointment with life, but are frequently conditions of one's life context and sometimes related to body chemistry (as in endogenous depression). One needs the transcendent vision of wholeness which puts one's life together beyond the limitations of context and creates some unity even in dis-integration. Thus faith, philosophy of life, and experience of transcendent integrity, through experience of God, are important.

STRUCTURAL STAGES OF FAITH

James Fowler in *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, NY: Harper and Row, 1981, indicates the following stages:

Stage 1 INTUITIVE-PROJECTIVE FAITH age 3-7 yrs.

The "fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primal related adults."

Stage 2 MYTHIC-LITERAL FAITH age 7-12 yrs.

The "stage in which the person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community." Beliefs and morals are appropriated literally.

Stage 3 SYNTHETIC-CONVENTIONAL

Since the person's experience transcends the family, other social/cultural spheres demand attention. "Faith must provide a coherent orientation in the midst of that more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook."

*** From this point on no ages can be assigned to stages. This "conformist" Stage 3, tuned to the judgment of significant others, is the stage where faith development may stop for many adults. What happens with Stage 3 and beyond depends on several factors: the understanding of faith and the faith development allowed within a tradition; the life experiences which produce growth and provide new experience; and the resolution of early life issues which give one the personal freedom to grow.

Stage 4 INDIVIDUATIVE-REFLECTIVE FAITH

The person takes responsibility for his/her own commitments, lifestyle, beliefs, and attitudes. Such issues need to be dealt with as : individuality vs. group influence, subjectivity and feelings vs. objectivity, self-fulfillment vs. being for others. A capacity for critical reflection is developed.

Stage 5 CONJUNCTIVE FAITH

This "involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty and conscious cognitive and affective adaptation to reality." One's past is reworked and reclaimed. Personal depths are plumbed. This Stage is frequently connected with a working through of the mid-life crisis.

Stage 6 UNIVERSALIZING FAITH

Fowler describes this Stage as "exceedingly rare. The persons best described by it have generated faith compositions in which their felt sense of an ultimate environment is inclusive of all being. They have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community." They are open to relationships with persons and traditions other than their traditions and representing other faith stages.

APPENDIX B PAULINE PRINCIPLES REGARDING THE CHRISTIAN'S RELATIONSHIP WITH THE WORLD

Paul's approach to the relationship of the Christian with the world was more focused on the proclamation of the Gospel to the world and enabling Christians to continue to live in their societal relationships before the structures of this world passed away. He did not deal much with the transformation of society because the Christian communities were powerless to effect change and the ultimate transformation of the world would soon be effected by God. The societal impact of the Gospel was to be experienced within the church where the "new society" was coming into being. The household code in Ephesians and Colossians (though their Pauline authorship is sometimes questioned) deals with the relationship of one Christian to another, not Christians to non-Christians as in I Peter. Nevertheless, there are helpful principles in his epistles which can be applied to the relationship of the Christian to the world.

1) The power structures of this world (e.g. elementals: probably cosmic, natural and political structures - Gal. 4, Law - Gal. 3, state - Rom. 13) all have their place, but do not always serve God's purpose or enable human maturity (argument of Gal. 3-4). They also need redemption (Col. 1:19-20, Rom. 8:18-25) and are passing away (I Cor. 2:6-9). They were created by Christ and find their meaning in him (Col. 1) and are to be subject to him (I Cor. 15:24, Phil. 2:10). Christ is the meaning of the world powers if they are functioning properly, as created (Col. 1:15-20).

2) God's intention is to bring humans to the freedom and maturity in which they may exercise their responsibility over the world, which is the human inheritance. The conditions for maturity are created through the gift of the Spirit, in Christ, and the recognition of the relationship with God (Abba, Father). Maturity is only gained in relationship to God. (the argument of Gal. 3-4).

3) God's intention is to create a new humanity in Christ, breaking down all barriers and distinctions (Gal. 3:27-29). The church is an expression of the new humankind, the new society, which is in turn a paradigm for society outside the church. However, the church must be humble about its understanding of this paradigm. The church does not manifest perfect humanity and community, but the result of the expression of the transcendent within our humanity -- which remains human. "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." (II Cor. 4:7)

4) Justification by faith, not works, opposes valuing a person by accomplishments. It is not that accomplishments are not to be valued (I Cor. 3:10-15), but the value of a person is not to be determined by accomplishment. Value and identity are God's gracious gift. Such valuing runs against the grain of much of society and economics, but is a necessary dimension in which the person may become rooted and so face the demands of society. The church also needs to work towards making society more "gracious".

5) Love is a primary value and is present wherever the Spirit of God is present. It expresses God's attitude to the world and is to be valued above all else, even knowledge (I Cor. 13, 8:1-3). It is that which causes humans to move toward each other beyond self-interest.

6) Sin is that which prevents relationship with God and others and prevents life.

7) There is a basis in Paul for discussing how Christians may participate with non-Christian groups within society for the improvement of the quality of that society. This is to be found not only in his understanding of God's making moral principles implicit within creation and human conscience (Rom. 1-2), but in his very thoughtful treatment of "meat offered to idols", which is really a treatment of how Christians might relate to their society without falling prey to its idolatries (I Cor. 8-11, see also Rom. 14).

8) Paul's affirmation of the variety of spiritual gifts and experience would seem to support that there might be different Christian perceptions and approaches to the same issue. His treatment of meat offered to idols suggests that there are even different issues for different persons dealing with the same issue.

9) Ethics should be dealt with in terms of the situation in which a decision must be made and out of the understanding of God, humanity and world inherent in the Gospel. Paul indicates that in doing this one should draw not only on the Christian tradition, but the leading of the Spirit and practical wisdom. (Note how Paul does this in I Cor. 7 where he deals with various issues regarding marriage, divorce and sexuality. Here he helpfully makes explicit his methodology for treating issues.)

10) The fact that Jews sought a sign, Greeks sought wisdom and God gave a cross (I Cor. 1), means that all humans must be humble about their ideas and solutions. We need to listen and be open and know the presuppositions we bring to our attempts to find societal solutions. In Rom. 9-11, after Paul spends three chapters stating his solution to salvation history, he concludes: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33)

11) We need to beware of social legalism as providing ultimate solutions. Paul in Gal. 3-5 indicates that Law has a role until human maturity is possible. Before maturity, under the Law, there is the promise of maturity and freedom. When one appropriates the conditions of maturity, action is the fruit of one's inner life (the Spirit - Gal. 5), and freedom and responsibility walk together, as is fitting in the complexity of ethical decisions.

12) Truth needs to be spoken before the sources of power. Rom. 13 is misleading regarding Paul's willingness to speak of the temporary status of political and economic systems. Describing the state as "ordained by God" was probably a polite situational bow to Christians living in the shadow of Rome. Certainly it does not fit his comment on the "rulers of this age" who are "doomed to pass away" and "crucified the Lord of Glory." (I Cor. 2:6ff). Though one may question the historical accuracy of the presentation of Paul's defense before governmental officials in Acts, it is difficult to deny his courage in taking the contribution and Gentile converts to Jerusalem "to make the Jews jealous" (Rom. 11:14), which caused his arrest, and the courage of his appeal to Caesar. To speak truth for Paul involved a willingness to point to the Transcendent while recognizing the limits of human knowledge.

13) Beyond Paul, we need to be able to do more than was within the limits of Paul's horizons. We cannot merely approach the world from within the perspective of the Christian wisdom. We need to listen to the wisdom of the non-Christian world and the sciences, appreciating all truth as part of God's truth. In doing this we must still maintain Christian integrity by affirming the unique and transcendent value of the Christ event and the centrality of grace as foundational to the growing structures of knowledge -- as did Paul.

APPENDIX C MORAVIAN FAITH/IDENTITY AND EVANGELISM

[In 1987 Hans-Walter Erbe received an honorary doctor's degree from Moravian Theological Seminary. This occasion to honor his service provided a time to meet and discuss the possibility of a transatlantic dialogue for the Moravian Church, focusing on contemporary issues of theology, churchly identity, and mission. This was begun with an initial paper on this subject entitled "Moravian Faith/Identity and Evangelism" to which nine European Moravians responded, followed by my reply to the European responses in 1990. The initial paper was published in *Unitas Fratrum*. The materials from this dialogue are available upon request. This dialogue eventually gave birth to the present periodical Transatlantic Moravian Dialogue Correspondence (TMDK). I include a portion of the first paper from this earlier dialogue.].

Theology and Identity of the Moravian Church

Although it has often been said that the Moravian Church does not have a theology or is not theologically inclined, it is my feeling that it has a very definite theology. In its long history it has variously had its unique stance and been inclined towards the theological expressions of the other theological traditions. In the late 16th and early 17th century the Ancient Church was decidedly affected by the Reformed tradition. In 18th Century Germany the Renewed Church was quite Lutheran, affirming the special role of the Augsburg Confession.

Generally, sometimes more and sometimes less consciously, there has been an awareness of epistemological issues which has decidedly affected the position of the Moravian Church on theology. It is well expressed in the statement on theology in 1979 by the Joint Theological Commission of the Northern and Southern Provinces, U.S.A.:

"Theological reflection in the Moravian tradition is not to be understood as an attempt to arrive at final answers but is a way of thinking about God and His relationship to us so that He can, through His Spirit, draw us to Himself, and to His Son, and we can know Him as the Source of our living. Such reflection should lead to sharing of ideas and experiences, articulation of our faith, new levels of trust toward each other as persons through whom God partially discloses Himself in various ways, stimulation of the Christian life and our attentive waiting upon God for His clarification of our understanding."

One may say that the theological views which are particular to the Moravian Church were formed by an awareness that Christianity at its heart was relational, not conceptual; that the fostering of Christian life was central, without which concepts had no "coinage"; and that conceptual, liturgical and institutional expressions were shaped by historical contexts. The understanding of the Ancient Church was particularly formed by its dividing all theological and ecclesial matters into: essentials, ministerials and incidentals. In the Zinzendorfian period we have the emphasis on Basic Truths, or Fundamentals, and Heart Religion-- somewhat equivalent to the Essentials of the Ancient Church. This is a very explicit theology, though it is not a "systematic" theology. Zinzendorf, for example, did not write a systematic theology because he theologically believed that it was not possible -- one cannot know and express God that way. Any attempt to systematize understanding of God will always have gaps because of human limitations. One needs to accept that the only Christian system is Christ, the historical expression of the *Person* of God. As Zinzendorf has God say in a poem that expresses his epistemology, "My nature, which no one sees, has built itself a body".¹¹⁰ Zinzendorf's belief that Heart Religion ¹¹¹ was the basis of all Christian religion,

¹¹⁰. "Allegegenwart", *Graf Ludwigs von Zinzendorf Teutscher Gedichte*, Erster Theil, Herrnhuth, 1735, pp. 106-108.

¹¹¹. Zinzendorf defined "Heart" as the inner person which had five senses as did the outer person. The "Heart", especially when it has been brought to life by the Holy Spirit, can perceive the Saviour *objectively* and *directly*. In modern terms we might speak of this as "intuition" or "extra sensory perception". Zinzendorf's approach is very similar to Teresa of Avila's

allowed him to recognize that creeds and theologies may be adhered to as legitimate cultural incarnations of Christianity, valid for their context. Thus Moravians of the Renewed Church in different countries adhered to different creedal formulations, yet all belonged to the same *Brüdergemeine* (Congregation of Brethren). In the 18th century Moravian Church separate membership lists were even preserved for Moravians, Reformed and Lutherans within the *Brüdergemeine*. Thus the treasures of each would not be lost.

The Moravian Church then is inheritor of a particular approach to theology and a particular understanding of Christianity about which it has not always been adequately conscious or articulate. It is also inheritor of a variegated 500 year heritage. It is not a Church without creeds or a theology, nor is its theology expressed (in a definitive sense) in the Easter morning liturgy, as is so often said.¹¹² The Ancient Church had its creeds. The Renewed Church accepted the great creedal expressions of Christianity as indigenous expressions of faith while affirming that Christianity was not primarily conceptual/creedal.

Zinzendorf's Understanding of Evangelism

Zinzendorf had a well-thought out approach to mission and evangelism, in harmony with his understanding of Christianity. This expressed itself in various ways in various contexts: foreign missions, strategies for Europe and Britian (settlement congregations and the Diaspora societies), and a particular strategy for the American context (expressed in his desire to create an indigenous German-speaking church in Pennsylvania, the "Congregation of God in the Spirit"). His understanding of evangelism involved:

1. There is a spiritual dimension to life which many are conscious of even if they are not aware of the real nature of God and Christ. It is the responsibility of the church's mission to function like Peter to Cornelius, to help persons interpret and identify their experience. The Catechism for the Heathen ¹¹³ is a striking example of this. One then begins with listening to the spiritual experience of others. For Zinzendorf the universal experience of God was really an experience of Christ who is Creator and "experiential Father" of all humanity.
2. Congregations, expressions of the Christian faith and life, need to be planted so that there is a reality, a presence, to which to point when the Gospel is spoken of. This does not mean, however, that the growth of congregations in membership is of primary concern, but rather the work of the Creator/Saviour with the individual. (See item 4.)
3. The Gospel is to be preached in general so that others may hear the Good News -- so that the Christian words are public.
4. However, it is another matter when working with individuals. One is not to proceed with the conversion of individuals nor to rush them in their process with God unless one first discerns what God is doing in that individual's life. The process is God's, not ours, and we can only be supportive and interpretive of it.

"intellectual vision". One knows one has seen and experienced, but this is not dependent on images or emotions. The best evidence for the Heart relationship with the Saviour is changed life. There are several biblical examples of "Heart Religion" which Zinzendorf liked to cite. One was that of John and Jesus mother gathered at the cross. Another was the objective perception of Jesus by John the Baptist while he was still in his mother's womb (Luke 1). See *Einige seit 1751 von dem Ordinario Fratrum zu London gehaltene Predigten in Dreyen Haupt-Abtheilungen edirter*, Erster Band, London and Barby: 1756, Abth. II, (1/17/53), pp. 153-156.

¹¹². It is true, however, that theology and worship are married in the Moravian approach.

¹¹³. This is a catechism developed for use in mission focusing solely on Christ. It identifies a people's experience of a Creator as an experience of Christ. Thus the missionary is helping them to understand the One they already have experienced. It develops Christian life in responsibility to Christ. The Trinity is only mentioned in connection with baptism. When the question is asked "Who are all these ?" (Father, Son and Holy Spirit: in whose name baptism takes place), the reply is that Jesus will teach you about this.

We should not have the "itch of making many converts". The Saviour is Creator of all souls and has his plans for each. If God's work with a person is not finished in this life, he will finish it in the next. ¹¹⁴

5. What persons are called to is primarily *relationship* with God/Christ (Heart Religion) and *new life* which flows out of that relationship. All that is needed for the person to be equipped for starting the Christian life is for the Saviour to appear before the Heart and the Heart to "see" him and respond. "Seeing" does not mean seeing an image, hearing words, or feeling emotions. It means an objective seeing, more like intuition, which may only be understood afterwards in its life-changing effects. Education may follow this, but cannot take the place of this or produce it.

6. Both on the individual level and on the ecclesial level there will be varied expressions of Christianity. The church must provide for this within the unity of a fellowship which exists around the cross of the crucified Saviour. One must be careful to provide for cultural and indigenous expressions of Christianity rather than merely repeating the patterns of the missioning church. Thus one must be aware of the penultimate nature of one's own expression of Christianity.

7. The Spirit is the formative influence in individual and corporate Christian life, leading Christians to legitimate expressions of Christianity in their context. The Spirit is also the Saviour's chief preacher, not we.

8. While faith and life can become complex, we must be concerned with maintaining simplicity. Religion is relationship with the Saviour and life is response to him. We should not be overly impressed with complexity.

9. The relational nature of Christianity means that it is available to all: infants, retarded, senile. It is not dependent on our comprehension, though comprehension is a responsibility of those who can. Experience may be provided for those who cannot comprehend: e.g. experience of the Saviour and Christian life may be provided for children in the congregation and family so that they will know the realities about which they will later be given concepts.

10. In contrast to a "theology of glory", the cross, exemplifying Jesus' sufferings and humanity, must be kept central. In fact, the ascended Christ took his humanity and wounds with him, not leaving them behind, always remaining the crucified one. Thus the cross as a symbol expresses the way the Saviour relates with us (gently, not using force); the Saviour's full embrace of human life, even sexuality; the concreteness of human salvation; and the way the church too must live. It is also the "cross-form" in which the Saviour appears to the Heart.

11. Experimentation is important. This is the way that one tests truth. The Moravian Church of the 18th century launched into a series of experiments notable not only for their variety but for their consideration of contextual issues. Settlement congregations were founded. Diaspora work was begun to revitalize the state churches. A Pilgrim Congregation traveled with Zinzendorf. Provision was made for various interest and age groupings through the choir system. Foreign missions were launched with at least the declared intent of developing indigenous forms of Christianity. An ecumenical experiment was tried in the American context where there was no state church: the Congregation of God in the Spirit.

¹¹⁴. See particularly Discourse XIII of *Twenty-One Discourses on the Augsburg Confession* and Lecture V of *Nine Public Lectures*.