

The Waterloo Scroll

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The Waterloo Scroll

A Publication of Waterloo
Lutheran Seminary

Waterloo, Ontario

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We see our purpose:

To aid in maintaining a bond of fellowship
in Christ among students, faculty and pastors;

To set forth views of individuals of this
institution;

To present to our readers a picture of the
life, personalities and aspirations of Waterloo
Seminary.

To this task we joyfully dedicate ourselves.

The Graduation Service will be a part of
the graduating exercises of Waterloo Lutheran
University. These exercises will be held
in the Mutual Life Auditorium on May 20th
at 3 p.m.

The historic Rite of Ordination will take
place in St. Peter's Lutheran Church, Preston,
June 7th, during the meeting of Synod. The
preacher for this day will be Dr. J. Ray
Houser, president of the Seminary.

The annual Summer School for Parish
Workers will be held the week of August
20th-25th, at Waterloo University College and
the Seminary. The Summer School offers a
unique opportunity for instruction and in-
spiration to members of organizations, choir
directors, organists and to all others who take
an active part in the life of the congregation.

To all those who presented articles, we
acknowledge gratefully their contributions
and help. Our thanks is also expressed to
Rev. Durst for his guidance as faculty ad-
visor and to Mrs. Orr for circulating this
issue.

The Seminary continues to progress to-
wards accreditation. The Seminary Library
had added its 7,000th volume. The required
number of volumes for accreditation is
15,000. Rev. Teigen, returning from studies
at Chicago Lutheran Theological Seminary,
has now completed his residence work for his
Doctorate. Rev. Glebe in September 1961
will lecture in the Department of Practical
Theology.

The editorial board humbly dedicates this
Waterloo Seminary Scroll to the first graduat-
ing class of students from British Guiana.

A MEDITATION

— By Del Beier

"The Lord said unto my Lord" (Psalm 110: 1). As we think about this Psalm 110, let us note that it bears the forceful title, **Oracle of Jehovah**. And here, let us also observe at the outset: it was in the spirit of prophecy and from the brighter aspect of his own kingship that David beheld the victory and glory of the Second David. The Psalm is plainly messianic. Jesus applied it to Himself in the Gospels of Matthew (22: 44), Mark (12: 36) and Luke (20: 41); He asked the people: "How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, the Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth Him Lord; and when is he then his Son? And the common people heard Him gladly" (Mark 12: 35-37). Now, in the Psalm there is a description of the people in the ranks who are linked with the picture of their Leader, their Priest (verse 4), their Christ — "Thy people shall be willing in the day of Thy power, in the beauty of holiness from the womb of the morning: Thou hast the dew of Thy youth" (verse 3).

The people of the Victorious Priest are an army at its peak. ". . . the day of Thy power . . ." — Such a day is the day of greatest significance. No D-Day for the American forces or any other worldly forces could ever equal such a Day of Divine Victory. And such a "day of power" must involve all Christians. We sing hymns, such as "Thine is the glory, Risen, conquering Son . . ." We must also live out the ramifications of hymns, such as "Rise ye children of salvation . . ." The term "power" can mean army or forces, the army of God. Good Friday, with its Calvary Cross, was the day of the Self-Sacrificing Priest, Jesus Christ (Hebrews 9, et al.); and Easter Sunday was the revelation of His power. Therefore, with courage, Christendom celebrates and anticipates the Advent, our Lord's Final Coming in manifest power and glory. With "gladness and singleness of heart" (Acts 2: 46), Christ's faithful people pray in His Own evangelical-eucharistic Service of the Word and the Sacrament: "Come Lord Jesus". As we proclaim Him, we too are people of the Victorious Priest, an army at the very peak of power.

Such people hold a defense and an offense. In the Psalm the people of the Victorious Priest are pictured as arrayed "in the beauty of holiness". Each and every one of God's people (men, women and children) is a soldier-priest equipped with armor and weapons (I Peter 2: 5, 9). But our defense is not in plated armor; nor is it in nuclear weapons — We are, rather, vested in robes

of consecration to God's service, and, by His Grace, nothing is able to separate us from Christ's Love (Romans 8). The members of Christ's Royal Priesthood are thus able to maintain beauty and holiness and purity as they "fight the good fight". There is a history of militancy among God's people; e.g. at Jericho Joshua used soldiers and priests, marching around those walls. And we too in our Royal Priesthood are part of the Church Militant. We too, as God's soldiers, shall win glorious victories through priestly consecration, through faithful dependence upon Almighty God. We hold a defense and an offense.

And the Victorious Priest's soldiers have a youthful morale. The Psalm tells us that He "has dew", as in the early morning. It is little wonder that the psalmist spoke of such fresh dampness, because in Palestine they have enormously impressive dews. And such fresh dampness, as the dew, tells a good parable about God's gracious gifts to His people. In the morning the dew, which is formed in silence, may be found mysteriously covering everything outside — It is, as it were, a covering from above upon the earthly matter. And so also is the influence of genuine Christianity — Faith, hope and love (I Corinthians 13: 13) provide an altogether refreshing and stimulating influence upon the people of God. This influence can refresh our morale, just as the dew refreshes the earth. The Christian's personal morale practically determines to some extent his or her ability to happily win victories in the cause of Christ's Church Militant. The people of the Victorious Priest do have a youthful, a resilient morale (cf. Matthew 20, 21).

Let us remember that the people of God are not some kind of mercenaries or hirelings in an army of sorts. No, "Thy people shall be **WILLING** in the day of power". Willingness is of the utmost importance in any task of stewardship or missionary work or pastoral work or what have you. And the Christian is one who in every-day-life experiences and decisions faces the tension of this question: "What would God have me do?" The people of the Victorious Priest are an army at its peak; they hold a defense and an offense; they have a youthful morale. Let us each seriously challenge ourselves; let us each ask ourselves — "Am I God's?" — His people are thus willing.

THE FUTURE OF THE SEMINARY

— By Dr. J. Ray Houser

Quite frequently this question is addressed to us, "What is the future of the Seminary? What are its plans?" For me as an individual to answer this question would be rather presumptuous. Every member of the Board of Governors, every pastor of the Synod, every member in one of our congregations shares the answer to this question. The Canada Synod in convention assembled ultimately has the final word in the answer. In fact the new Lutheran Church in America, of which our Synod will be a part, has a share in this answer, simply because the future of the Lutheran Church in this great and booming Canada is definitely associated with the type and quality of theological education it provides for future leadership. As goes its seminary, so the church goes.

However, as we feel the pulse of the church we believe that all interested parties want the Seminary to be an institution of which the entire church can be proud. We are convinced that all our people, with their great Lutheran tradition of a highly trained ministry, will not be satisfied with a second rate institution for the training of their pastors and future leaders.

Evidences of this desire to have our Seminary attain to the highest possible standards of excellency are many and most heartening. In no area has this been manifested more than in the recent strengthening of the Seminary library. Conferences of Synod, Auxiliary, Board of Governors, and individuals have co-operated to such an extent that a talented young pastor in the Synod was encouraged to secure a degree in library science at one of Canada's best schools and to become full-time librarian of the Seminary. From a budget item of \$700 in 1957 for books there was an increase to \$3,250 in 1960-61. In May, 1959, total volumes in the library was 4,700; today, 7,000. A grant of \$6,000 from the Women's Auxiliary was tremendously helpful in this increase. We are a long way from our immediate goal of 15,000 volumes but we certainly are on our way. In circulation of books the increase is a propor-

tionate one, now 2,329 per month. In the fall of 1959 a separate reading room for seminary students was opened. In the fall of 1960, with the help of the U.L.C. Board of Higher Education and a budget grant, a microfilm reader was installed in the reading room.

In our faculty progress is also evident, thanks to our Board and the National Lutheran Education Association. One of our professors was granted leave of absence with grant-in-aid for one semester to continue his studies for an advanced degree. Another person was added to our faculty, given opportunity for advanced study, and will begin his work with us this fall.

During this period of library improvement and of staff increase, the academic and other qualifications for admittance into the Seminary have been raised. We predict that the new church will establish higher standards for admittance and graduation.

What are our plans for the Seminary? The final answer to this question will be given at the coming convention of the Synod in Preston, June 5. Then the enlarged Centennial Advance Committee will give its report relative to the financial needs of the Seminary for a new building and to the total needs of Synodical projects. Certainly its report relative to the future of the Seminary, and the consequent action which Synod takes will help answer the question so many now are asking. The alumni of the Seminary, the pastors in the Synod, the delegates have the opportunity to determine whether the Seminary will retrogress, mark time, or continue its forward movement into the second half of its first century of service to the church. We have only one vote but if the Centennial Advance Committee proposes that Synod go all out to provide the funds needed by the Seminary to train quality leadership for the Canadian Lutheran Church in coming years, our vote will be a resounding "Yes". We have the suspicion that every alumnus will also so vote.

SALVATION ACCORDING TO GNOSTICISM AND ACCORDING TO PAUL

— By Keith Crouse

To appreciate this problem more fully it would seem fitting at the beginning to outline Gnosticism, this system being by far the least understood of the two to be discussed. Once we have come to an understanding of just what Gnosticism is, in essence, it would then seem proper to compare its concept of salvation with the soteriology of Paul.

The term, Gnosticism, comes from the Greek word "gnosis", meaning knowledge. This knowledge has been defined as "a mystical enlightenment mediated by the supernatural process of revelation."¹ As thus defined it differs from the rational knowledge of the Greeks where "the mind is **informed** with the forms it beholds and while it beholds them. The knowledge in Gnosticism is more subjective, "the subject being **transformed** by the union with a reality that in truth is itself the supreme subject in the situation and strictly speaking never an object at all."² The difference, then, between Greek and Gnostic knowledge is the difference between rational and mystical knowledge.

It is in the above distinction where the early church fathers had erred in their interpretation of Gnosticism. They thought that this threat to Christianity was a philosophy, a cosmology, when in reality it was a religion and eschatological.

Where the early church writers got the above idea was from the higher forms of Gnosticism. These attempted a rationalization of the supernatural and thus gave the illusion of a philosophy. It was with this view that Harnack called Gnosticism, "the acute Hellenization of Christianity."³ Yet his statement was only a half-truth. Gnosticism indeed got its name from Greek culture, was expressed in Greek rational forms and was a product, in fact, a part of the syncretism associated with Hellenism. Yet Gnosticism had a spirit that escaped Hellenism as revealed in Spengler's "pseudo-morphosis".⁴ The myth and the imagination of this system could not be adequately expressed by the Greek mind. Again, Gnosticism borrowed much from Christianity and the rapid secularization of Christianity undoubtedly gave birth to gnostic religions in a syncretistic world. However, recent evidence shows that there were the germs, at least, of organized Gnosticism in pre-Christian thought⁵ and this, therefore, proves that Christianity was only one of the contributors to Gnosticism.

Gnosticism was more than a religion. As

present evidence finds it and as our above discussion hints at, Gnosticism was a movement, a spirit somewhat similar to a new "ism" in literature or politics. It pervaded even the pre-Christian world and grew through the first to its peak in the second and to its decline in the third century. Yet even today it is not dead. Any religious movement that stresses solely man's individual knowledge of salvation as against the Redeemer who originated the knowledge, is Gnostic.

The above paragraph is validated by the syncretism in the original Gnostic movement. Authorities have thought, as we have seen, that this movement was a secularized Christianity or inspired by the Greek philosophers. Other authorities now see Gnosticism as a sprout of Babylonian astrology, of Persian Zoroastrianism, of the Egyptian mystery cults, a movement imbued with the Greek mystery cults, or a sprout of Hellenized Judaism, according to their individual interpretations. The truth of the matter is that Gnosticism did not spring solely from any of these sources but that elements from all of them came to comprise what is now known as Gnosticism. Gnosticism, then, if it is a religion that uses all religions, and as such represents the religious spirit of the age. It is in the same relation to individual religions as philosophy is to sciences and arts, with this exception: Philosophy is the source and the end of the sciences and arts, whereas Gnosticism is not the end of religions. This spirit of "gnosis" which sought in its time to amalgamate, to find the truth that was the basis of all religions, did by the very nature of religion — its subjectivity, fail. It was, however, the religious spirit of the age.

Bousset, to some extent, agrees with the above interpretation of the Gnosticism as syncretism. He calls Gnosticism "a reaction of antique syncretism against the rising universal religion of Christianity."⁶ Yet it does not do justice to Gnostic syncretism. The backward movement of this Gnostic syncretism was an attempt on the part of the Orient (i.e. of the original non-Jew and non-Greek world) to realize itself in the opportune moment when the false form of Hellenism was cracking and when the form of Christianity had not yet crystallized and had not yet hardened. If it was reactionary and backward, it was only so that the Orient might come to the grass roots of its identity in order to immerge as itself, as a significant factor in the world.

Jonas defines Gnosticism as "a dualistic transcendent religion of salvation"⁷ This definition applies specifically to the later attempt to dogmatize the Gnostic spirit into another independent religion equitable with all the others around it. Yet this religion has all the ear-marks of its authorship — the spiritual "gnosis" of the age. It is because of this authorship that it is so strangely defined. This definition conjuncts terms that otherwise never would be seen together in one sentence. Persian dualism is combined with a transcendent God (most likely borrowed from Judaism) to produce salvation (common to Christianity and the mystery cults). Gnosticism is so essentially syncretistic that a definition of it is a syncretis; a strange conglomerate of terms.

Let us now examine the Gnosticism the above definition describes — that later Gnosticism with all its attendant dogma. By doing so, we will be better able to pin down its theory of salvation. In doing so, let us use abstractions of the main Gnostic tenets.⁸

The theology of the movement is based on a radical dualism. Some Judaic Gnostics accept the Biblical story of creation but warp it to suit their views. God, being a transcendent God, has nothing to do with creation. He did not create it, but it is the work of a demi-urge who is possibly equivalent to the Biblical Devil. Anti-Judaic Gnostics even equate the God of the Hebrews with their devil or demi-urge. This demi-urge, as creator, is opposed to God and his creation is the complete antithesis of the "Alien Life".

The above naturally reveals a dualistic cosmology. The "Alien Father,"⁹ totally separated from the world, gives sovereignty to the lower powers. Under the demi-urge are the seven archons, rulers of the seven spheres above the earth. These usually block up and down movements of the "spark"¹⁰ from above and of man's spirit here on this earth. The archon's rule is equivalent to that in a vast prison house. In some of the more elaborate Gnostic systems man is up to three hundred and sixty-five heavens removed from God. This removal from God is not only spatially but also temporally and by daemonic force. The greater the number of spheres encircling the earth, the greater the power of the archons on earth. Their rule is called "Universal Fate"¹¹ and through the law of Nature and that of Moses aim at the enslavement of man.

We have mentioned above that the archonic rule is as in a vast prison house. This is indicative of man's state on earth. A prisoner, he also is lost, and a stranger on earth. There is a great feeling of homesickness and a great dread in the Gnostic man. The reason for this, of course, is that he also is a

part of the cosmological and theological dualism. He is made up of body, soul and spirit. As man, in entity, is imprisoned within the seven spheres, so also is the spirit, the divine spark, imprisoned within the seven components of the body. Here only is the "alien God" and all the lower powers combined. Here only does dualism become monism and part of the transcendent God descend to earth — in the entity man. This indicates the grief within man, especially in the Gnostic. The latter alone is aware of this tragic condition as all the lower powers attempt to put man to sleep, get him drunk, make the man numb to the spirit within him.

This tragic condition is none of man's fault. Somehow a spark of the divine fell into this darkness. Through laxness on the part of the Alien God or through his inquisitive mind or through the power of the archons, the spirit descended into the Flesh. This spirit is separate from both the body and soul, the latter being the spirit of life "psyche" that created earthly man. Opposed to the "psyche" is the "pneuma", the spark of the divine.

This "pneuma" is, of course, as alien to this world as the transcendent God. Therefore, the goal of the gnostic striving is the release of the inner man and his return to the realm of light. This is salvation for the Gnostic. Release only comes, however, by knowing Gnosticism in all its facets. Yet natural revelation is insufficient; man is helpless in his unredeemed state. The only solution is through supernatural revelation. This revelation abolishes ignorance and is already a part of salvation.

A redeemer is usually associated with one's restoration to the world of Light. He alone, sent from the "Alien Father" can descend through the spheres, have an encounter with man and show him the way back up through the spheres. The Redeemer, however, only indicates the way as a teacher, not as a personal saviour.

The redeemer, hearing the "saving knowledge", can come to man through a mystical revelation, through ritual or through magic. Once the knowledge is revealed man starts to fulfill the total divine drama. This process is part of the restoration of the diety's own wholeness, after the descent into darkness. This is the only reason why diety becomes involved in the world. Some systems see the end of the world when all these "elements of light"¹² are gathered in.

The "saving knowledge" leads man to act in one of two ways in regard to the world. The usual reaction to the Gnostic revelation is that of extreme asceticism. The world is evil and the redeemed spirit is removed from it and wants no part of it, afraid of his spirit

being captured once more. The other reaction is that of libertinism. The Gnostic, sure of his salvation, having escaped this world and already in the eighth heaven is curiously still vaguely aware of a body. Yet since this body is evil and belongs solely to the archons, the best use of it is in thwarting the plans of the archons. To live a moral life is to live in conformity with the Mosiac law and that of nature. This type of life then would only enhance the world of darkness. Therefore, if this rule is abused, broken, thwarted in libertine action, then the Alien God is victorious while the archons suffer a setback.

With this discussion of the Gnostic tenets we are now ready to compare its eschatology with that of Paul's. Looking superficially both eschatologies are quite similar. In Gnosticism, as in Christianity, they look to revelation as authority. Many of the Gnostic revelation accounts are Biblical;¹³ there is always a joyous response to the news of salvation indicative of a change within both systems. Authorities today believe that the idea of the Redeemer and its main features were introduced by the life of Christ. He is accepted by the Gnostics as a model Redeemer.

A chief factor that causes many to equate the two systems is the figure of Paul. Paul is a Christian Gnostic and even has been called "the first and greatest Gnostic."¹⁴ Yet we know that Paul was very careful in keeping his converts from being swamped by the gnostic giant of his time. This apparent contradiction is only caused by the words "Christian Gnostic". Paul as distinguished from the heretical Christian Gnostics had Gnostics learnings but they were subservient to Christian doctrine. The latter made Christian doctrine subservient to Gnosticism.

Paul as the Gnostic Christian, not vice versa, spoke of Christ as being victorious over the rulers of darkness¹⁵ and emphasizes the contrast between flesh and spirit.¹⁸ Yet he always maintains the basic Christian point of view. He forges the true Christian message between two potent forces into a lasting thought in the gentile world. He keeps Christianity pure in essentials from Judaism and Gnosticism.

1 Corinthians 12:4 speaks of diversities of gifts but the same spirit. The thirteenth chapter speaks of a hierarchy built from knowledge through faith up to charity. Charities are the supreme gifts given to the Christian. These passages are undoubtedly written to denounce Gnosticism proper and to further the Christian truth. The "gnosis" for Paul, should be a function which every Christian possesses in essentials. This "gnosis" is the spirit mentioned in Corinthians 12. Knowledge of the way is not to edify us but to edify God by becoming of the "same spirit" as other Christians, regardless of their know-

ledge or abilities. The gnostic, sure of his own knowledge, has built up a hierarchical church according to the degree of "gnosis" contained by the individual. The lowest members are called "choikoi", the next up, the "psychikoi" and those completely saved, of totally awakened spirit, the "pneumatikoi".¹⁷ For the Christian all are one and the only hierarchy is that in which charity reigns supreme. The "One", signifying Gnostic unity in contrast to the "Many"¹⁸ only refers to the select group of "illuminated" ones as in contrast to the "natural" beings. This concept, quite close to the Calvinistic predestination, has no place in Christianity. Different grades of enlightenment are not present in the Christian scheme of Salvation — Christ died once for all, and there is a communion of saints, entrance requiring only faith in Christ.

Another factor that caused many to regard Christianity and Gnosticism alike in eschatology was that both used Christ as a Redeemer, as we have mentioned above. However, the resemblance, again was on the surface. "The man from heaven"¹⁹ is similar to Christ only in that both come from heaven. There is no incarnation in Gnosticism. Christ is not both Son of man and Son of God; he is only the latter. Once we move to Christ's existence here on Earth, the Gnostic Christ exists in one of three heretical forms, depending on the school of Gnosticism considered: The Christ as the son of God united with an earthly body with which he remains in contact until the Crucifixion; the Phantom Christ who only gives the impression of having corporeal form; the Christ that did not exist on earth at all, not even giving the illusion of corporeal form. None of these Christs give us the Christ of Passion; all advance his divinity at the expense of Christ's humanity.²⁰

The figure of the Redeemer also is not common to all schools of Gnosticism. Herein lies the chief difference: In Gnosticism the Redeemer serves the "gnosis" and is independent of it; in Christianity the "gnosis" and the Redeemer are one and the same.

We have seen that in Gnostic Christology there is no thought of the Passion of our Lord or of its attendant of incarnation and resurrection. This leads us into a discussion of sin and fate. We have discussed the dualism inherent in the Gnostic scheme. We saw there that God was not responsible for creation and the life of man on earth, except for the "spark," the spirit imprisoned within man. As a result the Gnostic man is without sin. All the earthly laws are Initiated by the Devil and adherence or non-adherence to these would make little difference with regard to the spirit of man, except as a threat to steal the spark and to keep it prisoner by drugging it, here on earth. Although this threat was ever-present, man's becoming a

victim of this world did not anger a God who actually was impersonal. For the "Alien Father" had not created the world and was only interested in it in order to recapture the "spark". So sin did not exist but only "Universal Fate". This God, however, that could not get angry also was more powerful than the archons so that no matter how immersed one did become in the world, there was to be no regret of having disobeyed the "Alien Father". The other opinion rather, was prevalent — that of blaming the "Alien Father" for having allowed this tragic situation to occur.

With this dualistic view of creation, therefore, a Christian Divine Passion was unthinkable. A Redeemer coming to blot out all of man's disobedience to God by being completely obedient to Him yet voluntarily taking upon Him all these disobediences, is impossible. To the Gnostics it was foolishness. Here is the contrast: A God of total omnipotence, a personal God of total transcendence and at the same time a God living in all creation with a total super-mandane entity, totally mystical and alien to this world, limiting all his activity and involvement to the spirited world. The difference in essence is the difference between a semi-present and an omni-present God.

Now let us look at salvation according to Gnosticism and according to Paul. If we analyze salvation we can produce the major factors that constitute salvation. Therefore, let us ask the following concrete questions in regard to the two systems:

- From whom does salvation come?
- From what is the person saved?
- What is the type of salvation?
- What is the content of salvation?
- What is the path of salvation?

By asking these questions I hope to cover quite adequately salvation in all its facets and to thus see concretely the main agreements and differences of the systems, as they are in summary.

The first question has been answered quite adequately above. "From whom" implies the Gods of the respective systems. We have seen that the Gnostic God is impersonal and transcendent while the Pauline God is personal, omni-present and descendent as well as transcendent.

"That from which we are saved" is bound up with the dualistic cosmology and theology discussed above. The Gnostic is saved from Universal Fate and escapes from this vast prison house of the realm of darkness. He is saved from this mortal world and its order. The Christian, however, is saved from the Devil that is existing in a subordinate position here on earth. Better expressed, the Christian is saved from a creator's wrath

under whom he, as creature, has disobeyed. Originally he and all creation not only bore but upheld the marks of their God-given creatureliness.

The type of salvation is the same in both cases. It is not temporary, but eternal salvation. Salvation in both cases is spiritual and is decidedly other worldly. Although in both cases one can be saved while existing here on earth, yet this salvation is not from the terrors of this world. It is spiritual. It is also not salvation according to Greek thought. The mind does not live on after death, the forms do not re-unite with the form, the end and the essence of the world is not mind, but spirit. Both systems also emphasize the need of man, the futility of man in regard to soteriology without divine intervention. Yet the Gnostic needed only a teacher, while the Christian needed a Redeemer ever pleading man's case. The Gnostic, after learning from the judge all he thought necessary, hoped to plead his own case. Of the two the Gnostic stressed the work side while the Christian stressed the grace side of the works — grace concept.

The content of salvation differs with regard to the two systems. This question is very similar to that which asked, "From what is the person saved?" When we saw what man was saved from we also had to consider what the entity was that was being saved. For the Gnostic this entity is spirit as we have mentioned. Only the spiritual man, not his soul or body, is that which is saved by being united with the other "elements of Light" in the realm of Light. The Christian, on the other hand, is saved as a complete entity. Because of the monism and the omni-present personal God, man is resurrected as a new and glorified body. This body includes mind, soul, physical body as well as spirit. The complete man is the content of that saved according to the Christian view.

Lastly the "Path of Salvation" also is different in the two systems. We have seen in our discussion of Paul that for the Gnostic "gnosis" is the path, while for Paul the path is Christ. We also have seen that the Christian identified the "gnosis" with Christ while the Gnostic divorced the two. In conclusion we have seen that for the two usually both "gnosis" and Christ were needed but in Gnosticism the "gnosis" was given supremacy while in Christianity Christ was prominent. In a word, then, the Gnostic found the way after being shown the road map while the Christian was hand-led, incapable of accurately interpreting this map. However, Christ knew of a much simpler, more miraculous and shorter route because He had a much greater knowledge of it. The Gnostic could not hope to have such a perfect and miraculous knowledge of the way when his God was at the most only present as a

"spark", a fragment in the world. The Christian whose God had a creation that was but a living extension of Himself, was bound to have the advantage.

In summary, Gnosticism was a mystical syncretistic, transcendent and dualistic religion of salvation which represented, in essence, the spirit of the gentile world when Christianity entered into it. Its dualism, however, was the basic factor that put its theology of salvaion into discord with the soteriology of Paul.

1 Matthew and Smith, *A Dictionary of Religion and Ethics*.

2 Hans Jonas, *The Gnostic Religion*, p. 35.

3 *Ibid.*, p. 36.

4 *Ibid.*, p. 36. "If a different crystalline substance happens to fill the hollow left in a geological layer by crystals that have disintegrated, it is forced by the mold to take on a crystal form not its own and without chemical analysis will mislead the observer into taking it for a crystal of the original kind."

5 Hans Jonas, *The Gnostic Religion* p. 36.

6 Willam Bousset, *Hauptprobleme der Gnosis*: Gottingen, 1807, p. 7.

7 Hans Jonas, *The Gnostic Religion*: Beacon Press, 1958, p. 32.

8 *Ibid.*, pp. 42-47.

9 *Ibid.*, p. 49.

10 *Ibid.*, p. 59.

11 *Ibid.*, p. 43.

12 *Ibid.*, p. 68.

13 Samuel Macaulay Jackson. *The New Schaff-Herzog Encyclopaedia of Religious Knowledge*: Baker Book House, Michigan, 1958, Vol. IV, p. 498.

14 R. Wilson, *The Gnostic Problem: A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy*: A. R. Mowbray & Co., Ltd., London, 1958, p. 71.

15 *The Bible*: Colossians 2: 15.

16 *Ibid.*, Cor. 7: 1.

17 James Hastings, *Encyclopaedia of Religion and Ethics*: Charles Scribner's Sons, New York, 1924, p. 235.

18 Hans Jonas, *The Gnostic Religion. The Message of the Alien God and the Beginnings of Christianity*: Beacon Press, Boston, 1958, p. 58 flw.

19 R. Wilson, *The Gnostic Problem. A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy*, A. R. Mowbray & Co. Ltd., 1958, London, p. 77.

20 *Ibid.*, pp. 226-227.

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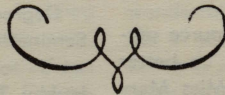
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DOMESTICATING THE ISSUE



— Mardelle Beier

The interests of a specialized group of learners at Waterloo Lutheran Seminary determined the group's educational goals and activities. Wives and fiancées of seminarians and pre-theology students, also, receive an education while their husbands are in the seminary. Opportunities for "fellowship, study, and discussion" with fellow "Seminettes" for the purpose of helping them to be "better able to fill the role of a pastor's wife" are provided at the monthly meetings of the Seminette Club.

There are sixteen Seminettes "on campus" this year — eight are wives of seminarians and an equal number are the wives of pre-theology students. Three wives of seminarians from British Guiana are, also, members (although at home in B. G.) and keep informed about the monthly activities of the club through the newsletter which is published periodically for present Seminettes and Seminette graduates. Four Canadian provinces, two States, British Guiana, and Liberia are represented by the members of the club.

The group planned the educational activities in true democratic fashion under the guidance of the president, Mrs. Walter Ludwig. One of our resources has been experience — the experiences of pastors' wives. Mrs. A. L. Conrad of St. John's, Waterloo, pointed out the many joys and "advantages" of being a pastor's wife, suggested simple menus for entertaining and gave us ideas for a family devotional life. Former Seminettes, now pastors' wives, shared their experiences with us through letters. Books on the subject written by clergy or their wives are available for reading to provide additional insights about our future roles.

Educational lectures by other resource persons were designed to help us to be better mothers, wives and homemakers. Miss Mary Kay Lane, instructor in the Psychology department at Waterloo Lutheran University, spoke to us about "Child Guidance" and acquainted us with such concepts as "self-

security" and "natural punishment". Christian family life was the topic presented by Dr. Otto Heick. His discussion included such areas as love in marriage, children's place in marriage and the status of the pastor's family in the community. A number of lectures were given by Dr. J. Ray Houser on "The Pastor's Wife", in which he discussed personal traits of the pastor's wife, incidents which may occur in a pastor's home or congregation, and what is expected of a pastor and his wife. Mrs. Del Beier gave us some ideas for "economizing" in the home — a real issue in most parsonages. Budgeting, consumer buying, and savings plans were discussed by the group.

Several practical educational experiences were provided: at each meeting one of the Seminettes had the experience of leading the group devotions; and a number of girls began the sewing of stoles under the instruction of Mrs. Ragnar Teigen.

Besides the fellowship present at each meeting, there were several parties for the seminarians and their families. The Hallowe'en party provided a means of getting acquainted and much entertainment. This year a Christmas luncheon and party for faculty, seminarians, and pre-theology students and their families or friends was held at St. Paul's, Bridgeport, with Christmas atmosphere and fellowship prevailing.

Plans are underway for the second Seminette reunion this June. Last year the initial reunion was held during Synod and was attended by thirteen Seminettes — present and former. Dinner and fellowship were enjoyed at "The Pines" in Bridgeport.

Degrees will be awarded to some of the Seminettes — Senior Seminettes look forward to receiving their P. H. T. (Putting Hubby Through) degrees at graduation time. We hope that learning will have been effective for these graduates in their lives as pastors' wives and that the Grace of God will abound in their service to Christ.

And so on . . .

—By Del Resmer

1960. Our fiftieth anniversary year. Time for a new name. How about this suggestion? The Evangelical Lutheran Seminary of Waterloo and the Rest of the World. (ELSWRW) After all, our seminary has been taking on a very definite international flavour in recent years. For example . . . our junior class comes from Detroit, Michigan (Lee Ecola) Nova Scotia (Keith Crouse) and Liberia (Roland Payne). Next year we are hoping to even have one from Ontario. Our new international stature is also emphasized in our senior class, which following graduation will be scattering to the four corners of the world: British Guiana, Finland, New Brunswick, Brodhagen (and Heidelberg). We might almost call it "Operation Dispersion". Dr. Houser will be continuing his long established practise of interested follow-up of graduating students by flying to B. G. for Paul, (Jagdar) Winston (Bone) and Desmond's (Hamlet) ordination. This will give him a chance to become personally familiar with their field of service and to get a better idea what type of problems will be confronting them following graduation. (e.g. What kind of bait do you use for piranni? How to avoid Boa Constrictors when crossing rivers.) At least these are problems that Canadian students will not have to worry about . . . O, it has been an exciting year . . . Prof. Morgenson, (Waterloo College Psychology Dept.) spoke to the Assembly on Alcoholism. Who tipped him off? Rev. Zimmerman spoke on Masonry, after which the student body unanimously voted to submit a brief to the B.A.M. asking that they restrict building materials in new churches to lumber only. Henry Fisher, (class of '62) attended an ecumenical conference at Emmanuel College in Toronto. Were the other participants in the group ever surprised; they didn't know

that there were any Lutherans in Canada. Dr. Houser returned from a meeting of the Board of Deaconess Work, and informed us that Deaconesses are now commanding salaries of \$5,000 plus as directors of religious education. You don't know how encouraging that is to a father of three girls. Prof. Teigen, who had spent the fall and early winter listening to Dr. Forel (Chicago) crack jokes about Missouri Synod, has returned to the frustrating task of making Old Testament and Hebrew scholars out of students still struggling with English. To add to the problem he is trying a new psychological approach. (He is lecturing to us in our sleep. 8 a.m.) Prof. Schultz is finally getting a chance to read all those books on his reading lists. In addition he is responsible for keeping us informed on the number of books we have not yet read. (As of last week I have 6,995 to go.) In the visitors department we have been pleased to have many former grads drop in to see us, and heartily encourage more to do so. It always makes our lot as students more bearable when we see how exhausted and frustrated graduates look . . . Come back to see us, you can always find sympathy and understanding at Waterloo . . . even if you can't find a chair in our common room. But, that is all going to be done away. With everyone enthusiastically supporting our fund drive for a new Seminary building, unheard of luxury is just around the corner. We may even have chairs in our new common room.

Joking aside, it has been another year of wonderful fellowship and growth and, as you did in years past, we don't like to see it end. But end it must, and we commend our graduates to the care of our Lord. We ask your prayers for them as they go out to serve as you have in past years.