

What's in a name?

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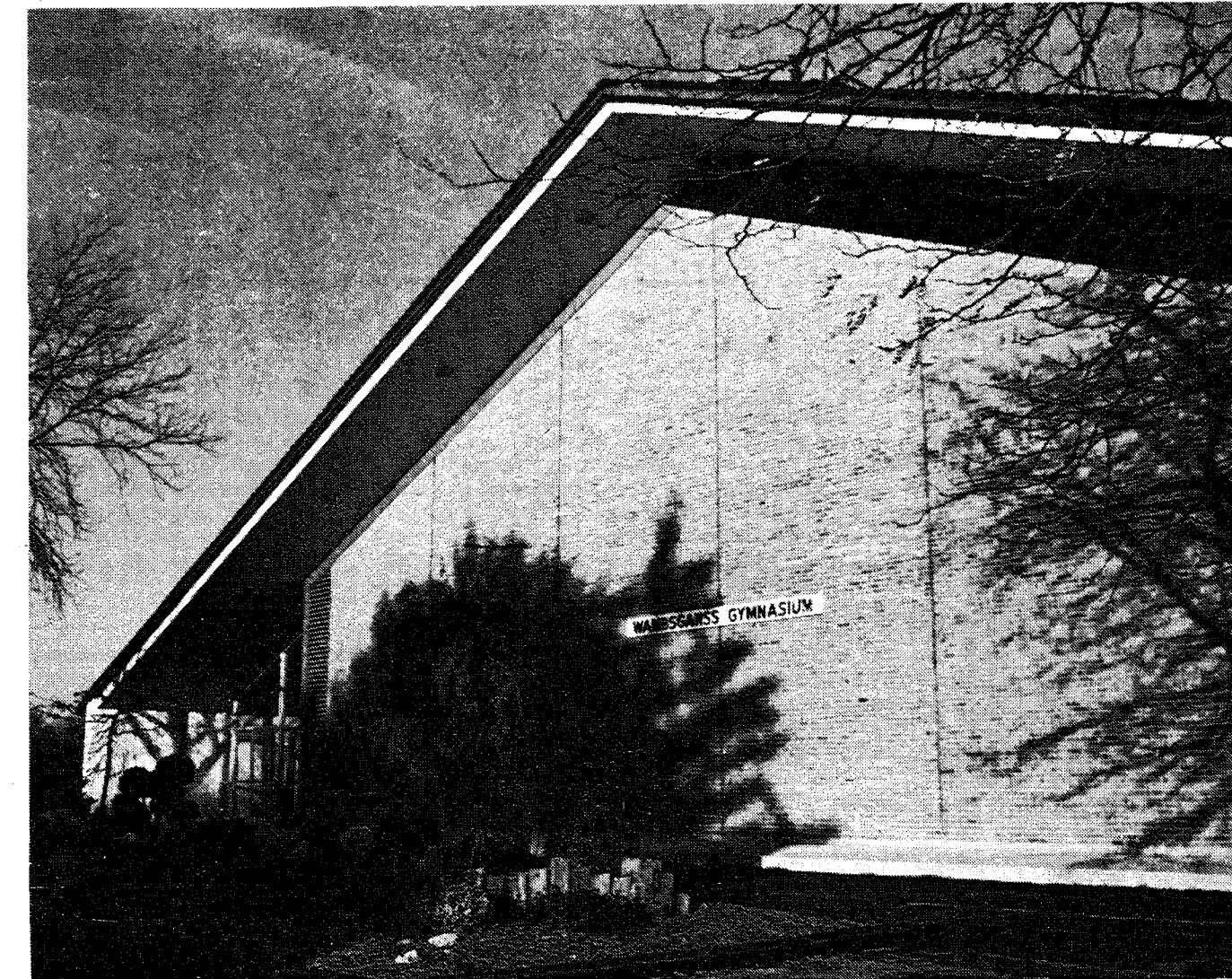
There's something new at Concordia this fall — names! They're everywhere. Almost overnight the Board of Regents has transformed our campus into an historian's delight by putting names on all the buildings to commemorate our church's past and to pay tribute to some of God's saints.

Prior to this year only the streets and three buildings had names. Luther appropriately enough was commemorated by both the main street of our campus and by our meeting-reception center; two important families of donors were remembered in the Werner Administration Building (after Clara and Spencer Werner of Paris, Illinois); and Kramer Chapel (after Charles F. Kramer whose homestead comprised the original acreage of our present campus). The three residential streets were all named after English Bible translators — a nice statement of our seminary's commitment to *sola scriptura* in our own English-speaking milieu. John Wycliffe, at the end of the Middle Ages (1330-84), instigated or inspired the first complete translation of the Bible into English. At the time of the Reformation, William Tyndale (1494-1536) was the translator of the first printed English New Testament; and Miles Coverdale (1488-1568), building on Tyndale's work, produced the first printed English Bible.

Now the rest of the buildings have also been given names. Next to Martin Luther Hall is Katherine Luther Hall, the seminary cafeteria and banquet center, named after Martin's wife (1499-1552) who not only made sure that her husband ate well but also provided for a host of children, guests, relatives and students throughout her married life.

The other major buildings on campus all bear the names of those important to the founding of The Lutheran Church-Missouri Synod and especially this seminary. The south classroom building is named after F. C. D. Wyneken (1810-76), Synod's second president and missionary pastor to Indiana and surrounding states, whose Notruf made a powerful appeal to German Lutherans to assist their co-religionists in America. One of those who responded to America's need was Wilhelm Loehle (1808-72), a Bavarian pastor who, although he never came to America, trained and sent several missionaries to these shores. In 1846 he established a missionary training school in Fort Wayne by sending eleven students and a tutor to labor under the leadership of Wilhelm Sihler (1801-85), one of Synod's founding pastors. This Fort Wayne educational effort was the beginning of Concordia Theological Seminary. Accordingly, Loehle's name graces the north classroom building and Sihler's the auditorium.

Two other early leaders of the Synod and seminary are likewise commemorated. August Craemer (1812-91) came to the United States in 1845 as pastor-missionary of Loehle's mission-colony in Frankenmuth, Michigan; but in 1850 he accepted a call to the professorship of the seminary, where he labored for the next 41 years including the last 14 as president. Craemer's name is on the student commons. During Craemer's tenure, the seminary spent 14 years in St. Louis where, along with the "theoretical" seminary founded by the Saxon



emigrants in Perry County in 1839, it flourished under the presidency of Synod's leading theologian, C. F. W. Walther (1811-87). Walther's name is on the library.

The gymnasium has been named for the Wambsganss family of Fort Wayne who produced two pastors for Emmaus church in Fort Wayne: Philip, Sr. (1823-1901) who actually organized the church; and Philip, Jr. (1857-1933) who assisted and succeeded his father at Emmaus. The Wambsgansses were also important in establishing the Lutheran deaconess movement — Philip, Sr. by marrying one of the first Lutheran deaconesses trained in this country and Philip, Jr. by serving as first president of the Lutheran Deaconess Association of the Synodical Conference with a training school right here in Fort Wayne.

But why the gym? Because one of the Wambsganss offspring, William (1894-1985), instead of following in his father's footsteps to become a preacher, became a major league ball player, for most of his career with the Cleveland Indians. In baseball lore his major claim to fame is the only unassisted triple play in World Series history (1920 - Indians vs. Dodgers).

The dormitories, which surround the seminary in four distinct groupings, have been named after theologians from four eras of the church's history with which the seminary seeks to identify itself. Dorms A-D bear the names of church fathers from the first centuries of the Christian era — the age that produced our first liturgies, hymns and creeds. St. Athanasius (296-373) was bishop of Alexandria and a great defender of orthodoxy against the attacks of the Arians. Although he did not write the creed that bears his name, he was instrumental in shaping and confessing the theology that lies behind that creed as well as the Nicene Creed that comes from his own era. St. Ambrose (339-397), bishop of Milan, was also a champion of orthodoxy even when that necessitated excommunicating the emperor, Theodosius I. He is also the author of several Latin hymns, some of which are still in use today, e.g., "Savior of

the Nations, Come." St. Jerome (342-420) is remembered as a biblical scholar and as translator of most of the Bible from the original tongues into Latin, the version that we call the Vulgate. St. Augustine (354-430), bishop of Hippo, is probably the greatest theologian of the western church from this period. His influence has been immense, and his works, such as the *Confessions* and *City of God*, still require and receive serious study today.

A second group of dormitories, J-M, has been named after Luther's fellow reformers of the Reformation period. Philip Melancthon (1497-1560) was Luther's close companion at the University of Wittenberg and wrote three of the Lutheran Confessions (the Augsburg Confession, the Apology and the Treatise on the Power and Primacy of the Pope) as well as the first Lutheran dogmatics. Johann Bugenhagen (1485-1558) was Luther's pastor in Wittenberg and took part in organizing the Lutheran Church in northern Germany and Denmark. Justus Jonas (1493-1555) was professor of canon law at Wittenberg and a prominent participant in the Lutheran Reformation. He is especially important as a translator of Luther's and Melancthon's works from Latin into German or the other way around. Johann Brenz (1499-1570) carried the Lutheran reformation into Wurtemberg. He was also an active polemicist against heretical attacks on the Real Presence by some of the other Protestants.

A third group of dormitories, O-Q, has names from the period of Lutheran orthodoxy (from the Book of Concord of 1580 to about 1725), during which Lutheran theologians continued to develop, organize, defend and confess the insights of Luther and his co-reformers. Martin Chemnitz (1522-86) was instrumental in bringing peace to the Lutheran Church following the death of Luther and the theological controversies that ensued. A principal author of the Formula of Concord (1577), Chemnitz forged peace on the anvil of doctrinal truth not compromise. Johann Gerhard (1582-1637) was probably the most in-

fluential of seventeenth century Lutheran theologians. A professor at the University of Jena, he is the author of an exhaustive Lutheran dogmatics. Abraham Calov (1612-86) was head professor and dean of the faculty at Wittenberg and was extremely prolific in defense and exposition of the faith. Perhaps his most impressive work is the *Biblia illustrata*, a commentary on the entire Bible, though he too wrote an extensive Lutheran dogmatics.

The final group of dormitories, E-I, takes its names from still another epoch in history, but this time having to do specifically with the seminary, viz., its years in Springfield, Illinois, for the names on these buildings are all Springfield professors. Reinhold Pieper (1850-1920), brother to Franz, the author of the well-known dogmatics text, was president of the seminary from 1892 to 1914 and published five volumes of sermons and three of lectures on the Small Catechism. Theodore Engelder (1865-1949) was a professor at Springfield from 1914 to 1926 before moving to Concordia, St. Louis, where he served until 1946. He is the author of *Scripture Cannot Be Broken*, an articulate defense of the doctrine of Biblical inerrancy against its detractors. Walter Albrecht (1885-1961) taught systematic theology at Springfield from 1927 to 1961 and translated Pieper's dogmatics into English and compiled the index volume. Martin Naumann (1901-72) served at Springfield as professor of Old Testament from 1948 to 1972; and Clarence Spiegel (b. 1896) is professor emeritus of the seminary, having begun teaching at the seminary in 1938.

By selecting names from the theological past of our institution, the Board of Regents has helped to explicate what is already implicit in the name of Concordia and our book of Lutheran Confessions, for the purpose of this seminary remains what it always has been, i.e., to train men for the Lutheran ministry who will be faithful to God's Word as expounded in the Confessions and as confessed by orthodox teachers through all the ages of the church's past.