What's in a name?

By CAMERON A. Mackenzie

There's something new at Concordia this fall — names! They're everywhere. Almost overnight the Board of Regents has transformed our campus into a historian's delight by naming not only all the buildings to commemorate our church's past and to pay tribute to some of our saints, but also naming all the streets.

Prior to this year only the streets and three buildings had names. Luther's private estate was commemorated by both the main street of our campus and by one of our church's past and to pay tribute to Illinois; and Kramer Chapel (after Charles Kramer, whose homestead comprised the original acreage of our present campus). The three residential streets were named after English Bible translations: the north classroom building is named Scriptura; the south classroom building is named Tyndale; and the east classroom building is named Wycliffe.

The other major buildings on campus 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 Martin Luther, who is considered the pioneer in our seminary's commitment to sola scriptura in our own English-speaking milieu. John Wycliffe, at our seminary's commitment to sola scriptura in our own English-speaking milieu.

The synod's leading theologian, C. F. W. Pieper, was the beginning of Concordia and our book and book of liturgical music. The other major buildings on campus 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 Martin Luther, who is considered the pioneer in our seminary's commitment to sola scriptura in our own English-speaking milieu.

By selecting names from the theological past of our institution, 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 deserve serious study today.

A second group of dormitories, J-M, has been named after Luther's fellow reformers of the Reformation period. Philip Melanchthon (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 Melanchthon'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 polemist 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 (1523-86) 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 arduous of doctrinal truth not compromised. Johann Gerhard (1622-1677) was probably the most influential of seventeenth century Lutheran theologians. A professor at the University of Jena, he is the author of an exhaustive Lutheran dogmatics. Abraham Calov (1612-80) 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-G, 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 toFranz, 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 lectures on the Small Catechism. Theodore Engelder (1865-1949) was a professor at Springfield from 1914 to 1920 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 1946 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 and expounded in the Confessions and as confessed by orthodox teachers through all the ages of the church's past.