

WYOMING DISTRICT

# ROUND-UP

Wyoming District—LCMS  
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[www.wylcms.org](http://www.wylcms.org)



OCTOBER/  
NOVEMBER 2024

## *The Christian in Community: And Is Man a Lord?*

The impulse to give names to things is fully human. God brought the animals to Adam to see what he would call them, and whatever he called them, that was their name. The naming of things obligates us to use words truthfully. We are commanded by God to give things their proper names. And in using such names and words truthfully, we also come to understand what the thing is and what it is for. This is how God teaches us to use words.

It is in the exercise of this lordship that we have also given names to the seasons or eras of human history. We gave the name Modernism to the recent time when man rejected past wisdom for future gain, when he gloried in his ability to understand and use the world around him through applied science. Modernism was the age of science and technology. It was an optimistic season.

But when the two World Wars and the Cold War showed us that science could not solve the evils of human nature, we began to look elsewhere for a better future. We gave a new name to the season that followed: Post-Modernism. Modernism and its optimism is dying. And in its place is a time when man seeks not only to master Nature and Technology, but Human Nature itself. Our world recognizes that Man himself must be changed. His language, his customs, his religion, his morality, and Man's very nature must be transformed. We need a new humanity. Only by such transformation can the evils of human nature and human society be overcome. The world makes this utopian calculation as though there were no God and no divinely revealed wisdom, as though Man were not God's creation.

*Let us burst their  
bonds apart and cast  
away their cords from  
us.  
Psalm 2:1-3*

Some have thought to call this season of history Post-Christian, because they perceive that Christianity—Christian doctrine and Christian morality—is under attack. An unbelieving world wants to associate the evils of human nature with Christianity, because the Christian Scriptures establish the orders of creation and condemn man's sin. They blame Christianity for sin's consequences.

But Christianity has always been under attack. The world has never loved Christ or his Christians. "Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together against the LORD and against his Christ, saying, 'Let us burst their bonds apart and cast away their cords from us'" (Psalm 2:1-3). Even when Christendom was able to exercise its enormous power to do good, the corruptors of God's Word were always at work.

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Our time is not Post-Christian. It may turn out that this season of the world's history is as fully Christian as any because of the brightness that the light of the gospel brings to this darkened humanity. Christ has promised that his church will abide until the End. "He who sits in the heaven laughs; the Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 'As for me, I have set my King on Zion, my holy hill'" (Psalm 2:4-6). Every season of the world is a Christian season, because Christ our Brother and Lord is seated on the throne of God in heaven and rules over all things for the sake of his Church (Ephesians 1:22-23).

But our times are marked by evils that we should name. Instead of Post-Christian, we might call this season of history Post-Human. We are witnessing man's efforts to change human nature itself by the applied sciences of psychology, pharmacology, and politics. It is a perilous project, and its end is death (Proverbs 14:22).

C. S. Lewis reminds us that the price of our gaining mastery over human nature is the abolition of man himself. It begins with man's attempt to conform reality (Nature) to his desires. "For the wise men of old the cardinal problem had been how to conform the soul to reality, and the solution had been knowledge, self-discipline, and virtue. For magic and applied science alike the problem is how to subdue reality to the wishes of men: the solution is a technique; and both, in the practice of this technique, are ready to do things hitherto regarded as disgusting and impious – such as digging up and mutilating the dead" (C. S. Lewis, *The Abolition of Man*, chapter 3).

That is, we are now using science just like one would use magic, to control and subdue reality – the Creation – to our will, like the alchemists of the Renaissance trying to turn lead into gold. It has likely escaped our notice how very much like the magicians we have become in our desire to force Nature and reality to conform to our own wishes and desires. And we have undoubtedly failed to see how much of our humanity has been abolished in our pursuit of these techniques and technologies. Consider the consequences of the following otherwise harmless commonplaces of our lives today.

We use the automobile to master the realities of time and distance, but the cost to our humanity is that our bodies deteriorate through lack of walking and exercise. The abundance of time- and labor-saving devices has made us so busy that we have no time or energy left for the truly human activities of eating meals together, sharing the bonds of family and loved ones, conversing with neighbors, sharing in the community of our congregations, meditating on God's Word, and the like. The world of people is opened to us through television, computer, and mobile screens, while we become increasingly lonely, unsociable, and isolated by our dependence upon and addiction to those very same screens. Schools have discovered that by locking up students' cell phones during the school day, the students are not only more focused on their studies, but they actually start talking to one another again; they regain something of their fading humanity. Or again, internet technologies give us the power of "knowing things" instantly and constantly, while we become increasingly ignorant of true human wisdom and knowledge. In short, the varied inventions of applied science exercise far more power over our humanity than we realize.

Our applied science, like magic, is abolishing our humanity. In our eager embrace of this magical power to subdue Nature to our own will we have long since forgotten how to be disgusted at the mutilation of dead bodies and other such impieties. Our Post-Human world has moved on to perverting marriage with disgusting pseudo-marriage, and the sanctified marriage act with disgusting pseudo-sex. And it seems that even C. S. Lewis did not foresee the wholesale "disgusting and impious" practices of poisoning and dismembering living children in their mothers' wombs or of mutilating and castrating the bodies of little children and teenagers whose hearts and minds have been twisted and crushed by the misadventures of broken families, sexual trauma, chemical side-effects, and other unseen spiritual assaults upon their physical bodies. These powers of science (or magic!) are thoroughly inhuman.

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It is prudent for us to remember again that what we call Nature is simply and completely the Creation of the living God, and that we too are His Creatures under His Lordship. We, as Man, are called to lordship over God's creation in Genesis 1, but we dare never forget that our lordship is under His. We are not commanded to change the creation, but to be gardeners and shepherds and stewards under the Master Gardener, Shepherd, and Creator-King. Even unenlightened man – without Holy Scriptures – can and should understand and conform his life to the realities of the created world and ultimately fulfill his obligation to his and its Creator God (Romans 1).

How much more the Christian, who has been given this divine wisdom in bright, clear, and living colors in the Holy Scriptures. After all, we Christians know Divine Wisdom Himself in the Holy Scriptures and in the flesh and blood of Jesus Christ. We know eternal truths: "I will tell of the decree: The LORD said to me, 'You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel'" (Psalm 2:7-9). The eternal Son of God is the Lord of Creation.

We should never have embraced the optimism of Modernism, even when we benefited in many ways by its technological advances. Nor should we embrace the despair of Post-Modernism or Post-Humanism in its abolition of man. Christians have been given timeless wisdom. We should use the gifts of applied science – machine and medicine and screen – with prudence, but not become their slaves. They are not human, nor can they improve our humanity. If we are not careful, we will give them the power of gods, power to diminish us, pervert us, enslave us, destroy us. If we allow them the power of gods, we should not be shocked if they turn out to have the power of demons.

The orders and seasons of the creation continue as we await our Lord's return in glory. The creation is still upheld by the Word of him who is the eternally begotten Son of the Father (Psalm 2:7, Hebrews 1:1-3). He is the measure and goal of our perfected humanity (Ephesians 4:13). As we consider the ravages of sin under Modernism and in the present Post-Human season, we Christians turn in faith to Christ and his Word, as the Holy Spirit teaches us in Psalm 2: "Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him" (Psalm 2:10-12).



### **REFORMATION 500**

In 1524 Luther's productivity embodied the truth in the saying, "If you want to get something done, ask a busy person to do it." As we have reviewed, Luther translated, improved, and wrote numerous congregational hymns throughout the first half of the year. By late summer his work was published with others in *Geistliches Gesangbuchlein*, "Little Spiritual Hymnbook." He was also doing visitations in Lutheran congregations in June and again in August.

Luther also returned officially to his teaching duties at Wittenberg University that summer. He had been forced to stop lecturing after his trial and bold confession at Worms in April 1521. When he returned from the Wartburg Castle in March 1522 he still was not allowed to give lectures, though in part his attention had been given to translating the Bible. In February 1524 he had begun lecturing to a small "familiar circle" on the book of Deuteronomy, which also resulted in a commentary published in 1525. He lectured students on the Minor Prophets (Hosea through Malachi) Summer 1524 through Summer 1526. Many of these lectures eventually became the basis for published commentaries. Luther's reengagement with the university also led him to recognize the need for further reforms, and in November he appealed to the Elector on behalf of the university. The request for reform finally received attention in September 1525.

Luther's important work of Bible translation continued. The New Testament had been completed and published already in September 1522. The five books of Moses (Genesis through Deuteronomy) had been published in 1523. Joshua through Esther were published in April 1524. Later in 1524 the third installment of Old Testament books included Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Luther's life and work became even more demanding in the years following (as we will hear), so that the last books of the Old Testament were not completed till 1532. After he translated the Apocrypha, the entire German Bible was published in 1534 with illustrations.

Luther had recognized from the beginning of the Lutheran Reformation that good preaching was essential to the spread of the pure doctrine and the wellbeing of the churches. Most of Luther's sermons were transcribed and published after his return to Wittenberg (more than 30 in 1522, more than 25 in 1523). He had started writing postil sermons for each Sunday of the church year. A postil is a book collection of sermons prepared for pastors as models, for study, and for use when no sermon could be prepared. He returned to this work in 1524, preparing sermons for the Gospels and Epistles from Epiphany to Easter (see the historic, or one-year, lectionary in our hymnals).

It was also a time of great political and spiritual unrest. In Summer 1524 the Peasants' Revolt broke out in the southern Black Forest. The conflict became most intense March – May 1525, as we shall hear later. Late 1524 several martyrdoms for the faith took place: Caspar Tauber (a Lutheran merchant), an unnamed bookseller who had been distributing Lutheran writings, and Henry of Zutphen (Dec 10). The latter was a monk who became a Lutheran. He was tortured and burned at the stake by a mob because of his pure preaching of the Word of God. Luther himself expected death at any time, and this expectation led him to resolve not to marry.

Of far greater danger to the Lutheran churches were the errors of doctrine that various teachers were introducing or allowing in the name of the Reformation. Luther had been contending, first in letters filled with warnings and then more strongly in his preaching, against the unreformed worship practices at the Castle Church, the other church in Wittenberg (where Luther nailed the 95 Theses). A clearly exasperated Luther preached strongly against their "prayers to the saints" and their blasphemous "sacrifice of the mass" on the 1<sup>st</sup> Sunday in Advent. Their liturgy and prayers denied Christ and His atoning sacrifice on the cross. Luther's sermon was adapted and published as "The Abomination of the Secret Mass" (AE 36.311–328) a few months later. At last, on Christmas Eve 1524, the pastors at the Castle Church eliminated the blasphemous liturgy and used a more Lutheran celebration of the Lord's Supper.

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## 2025 TELL THE GOOD NEWS ABOUT JESUS CONVOCATION

# *Saving the Sons of Missouri*



The meme to the left points to a truth that can be hard to accept. Another, perhaps even more difficult, truth to accept is that, “your children and grandchildren never knew or experienced the world you were born in.” In 21<sup>st</sup> century America, this is objectively truer than at most times in history. As compared to the America of the 1960s, or even the 1990s, the religious, moral, and social landscape of America has dramatically changed.

Religious commentator Aaron Renn has observed that since the early nineties America’s cultural stance has moved from a generally positive view of Christianity, passing through a brief neutral phase, to now holding a negative opinion of the Christian faith. Most people over the age of forty would not only agree with this assessment, but they have experienced it firsthand.

This vast difference in experience naturally leads to different outlooks and perspectives among even those who hold the same faith. Besides worldly threats, generational conflict and estrangement impede the establishment of the faith in younger generations. Retention rates in the Missouri Synod, while better than most denominations, are a far cry from what they were in the past. Amid these challenges, how are we to faithfully and wisely establish and strengthen our children and grandchildren in the one, true, and unchangeable faith?

When President Hill was welcoming everyone to the Christian Culture Conference last year, he said, “Our time, our age of the world, is a time of unparalleled opportunity, hope, and joy.” I wholeheartedly agree with him and believe that this is a necessary attitude as we face the challenges of our age.

This presentation will address the challenges of passing down the scriptural truth to our own sons and daughters—specifically our young adults. First, we will take a hard look at **the situation** we find ourselves in, and, just as importantly, the situation from the perspective of those who did not grow up in an America that was not so openly antagonistic to the faith. We will also discuss the necessity of facing the situation truthfully when considering what is to be done. Dealing with the truth and applying truth is a simple formula, yet it can be painful to do. Secondly, we will look at **obstacles** to the passing down of the faith to our sons—especially as it concerns generational tendencies and faults. Thirdly, we will consider the most common **reactions** of young people to the challenges of today’s world—the good, the bad, the ugly, and the understandable. Finally, we will consider our own reactions and **responsibilities** concerning how best to teach our heirs, establish them in the faith, and exhort them in holy living. The importance of **loyalty** and **love** towards our sons will be interwoven throughout the presentation.

An overarching goal during the convocation will be to identify appropriate parables and biblical narratives to our current situation, and to avoid inappropriate applications. I would suggest reading in preparation for the conference: Cain and Abel (Genesis 4); Psalm 133; The Parable of the Prodigal Son (Luke 15:11-32); The Parable of the Two Sons (Matthew 21:28-32); The Parable of the Talents (Matthew 25:14-30); Removing the Log before the Speck (Matthew 7 and Luke 6); The Sons of Eli (1<sup>st</sup> Samuel 2-4); Joab’s Rebuke of David (2<sup>nd</sup> Samuel 19:1-8); Psalm 50; Psalm 69; Psalm 106; and, Psalm 144. Additionally, I would recommend doing a word search for “son” and “daughter” in the Book of Proverbs and study the passages.

*Registration information available on page 7*

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Meanwhile, Luther's former colleague Andreas Karlstadt, who had stirred up great trouble at Luther's St. Mary's Church in Wittenberg while Luther was in hiding at the Wartburg Castle, was expounding his errors elsewhere in Germany. He was in Strassburg (southwest Germany) in Summer 1524, and his teaching created confusion and uncertainty. The Strassburgers had three doctrinal questions in particular: the presence of Christ's body and blood in the Lord's Supper, infant baptism, and the use of images (pictures, crucifix, etc.) in worship. They sought guidance from Ulrich Zwingli, who wrongly taught that the bread and wine in communion merely represented Christ's body and blood, and from Martin Luther. Zwingli would become Luther's primary theological opponent in the latter part of the 1520s. Luther provided two responses: a brief letter directly to the Strassburgers ("Letter to the Christians at Strassburg in Opposition to the Fanatic Spirit," AE 40.65-71), and a longer treatise published in two parts at the end of 1524 and beginning of 1525, "Against the Heavenly Prophets in the Matter of Images and Sacraments" (AE 40.79-223). We will give more attention to this important work in the coming months.

In his letter to the Strassburgers Luther made a foundational statement about our doctrine of the Lord's Supper. He had seen the writings advocating a symbolic doctrine of the Lord's Supper. Concerning Christ's words, "This is My body," "This is My blood," Luther wrote, "But I am a captive and cannot free myself. The text is too powerfully present, and will not allow itself to be torn from its meaning by mere verbiage" (AE 40.68). Christ spoke too clearly and powerfully for any Christian to abandon the simple text of the Lord's Supper. God grant that we too remain captives to God's Word, that we may hold fast to the words of the Lord's Supper and all that Holy Scriptures teach us.

**Future Dates (see [wylcms.org](http://wylcms.org) for information)**

February 7-8: TTGNAJ, Ramkota, Casper  
February 14-16 St. Andrew's Youth Breakaway (high school), Laramie  
May 1-3: WY District Convention, Ramkota, Casper  
June 3-4: LCC Christian Culture Conference, Casper  
July 16-18: Homeschool Retreat  
August 4-8: Lutheran Youth Camp, Lander

**"...REMEMBERING YOU IN MY PRAYERS..." (Eph. 1:16)**

For our active-duty chaplain, **Rev. Ryan Mills (Colorado)**.

**PASTORS AND CONGREGATIONS**

**Rev. Travis Sherman (Grace, Gordon)** is serving **Grace, Merriman**, NE (Nebraska District) while it considers its future. Pr. Hill will meet with the congregation on December 15.

**Our Savior's, Chadron and Grace, Gordon (Rev. Travis Sherman, Grace, Gordon)**: Both congregations have approved their Multi-Parish Agreement. The installation of Pr. Sherman at Our Savior's will be November 24 at 2:00PM

**Redeemer, Harrison (served by Rev. Darren Pflughoeft, St. Paul's, Lusk) and Bethlehem, Crawford (served by Rev. Richard Mueller, Immanuel, Alliance)** have indicated their intention to call a semi-nary candidate.

**Grace English, Pine Bluffs; Zion, Grover (Rev. Lincoln Winter through December 31)** met with Pr. Hill October 20 and are exploring receiving pastoral care through a local congregation.

**Grace, Greybull (served by Rev. Jared Korb, St. Luke's, Worland)** will meet with Pr. Hill November 24 to explore future parish arrangements.

**Zion, Emblem** will meet with Pr. Hill November 24 to discuss their future.

**Trinity, Riverton**: Rev. Stephen Kieser accepted the divine call and was installed October 26.

**LUTHER CLASSICAL COLLEGE**

**Dr. Caleb Karges (Concordia, Irvine, CA)** received and accepted a solemn appointment to serve as Dean of Students and Associate Professor of Humanities at LCC.

**Mount Hope, Casper (served by Rev. Dr. Christian Preus and Rev. Andrew Richard)** extended a call to **Rev. Thomas Obersat (Ebenezer, Paige, TX)** as Assisting Pastor. He will serve LCC as Advancement Officer.

**THE NEXT ROUNDUP**

The next Roundup will be delivered to congregations after December 20 (December 2024).

# TTGNAJ SCHEDULE AND REGISTRATION

## Friday, February 7

- 12:30PM: Registration Begins
- 1:30-3:00PM: Session 1 with Rev. Ramirez
- 3:15-4:45PM: Session 2
- 5:00-5:30PM: Vespers
- 6:00-7:00PM: Social Hour (Cash Bar)
- 7:00-8:45PM: Banquet
- 8:45-9:00PM: Compline

## Saturday, February 8

- Breakfast on your own
- 7:45-8:15AM: Matins
- 8:20-9:50AM: Session 3
- 10:00-11:45AM: Session 4
- 12:00-1:00PM: Lunch (provided)
- 1:00-2:00PM: Q&A
- 2:15-3:00: Vespers



## REGISTRATION INFORMATION

Primary Contact: \_\_\_\_\_ Phone: \_\_\_\_\_

Address/City/State/Zip: \_\_\_\_\_

Home Congregation: \_\_\_\_\_

Email: \_\_\_\_\_

### Banquet is included in the registration costs below

Family of 3 or more \_\_\_\_\_ x \$140 = \_\_\_\_\_

OR

Individual adult or student (10 and over) \_\_\_\_\_ x \$65 = \_\_\_\_\_

College Student \_\_\_\_\_ x \$25 = \_\_\_\_\_

Number attending banquet (10 and over) \_\_\_\_\_

Children under 10 attending banquet \_\_\_\_\_

Total amount Enclosed \$ \_\_\_\_\_

Please make checks payable to: Wyoming District—LCMS  
Mail to: Wyoming District—LCMS, 2400 Hickory St., Casper, WY 82604

Registration is also available at [wylcms.org/ttgnej](http://wylcms.org/ttgnej)



## We've made improvements...

During the past couple of months, we have been working on ways to keep you informed between Roundup distributions. Here's what we've done...

- \* Added a 'Call Updates' tab to the homepage. By clicking this tab, you'll get information about the call process and see a list of our current Calls and Vacancies.

- \* Added the Treasurer's Manual to the Resources tab

- \* Added Circuit Visitors to our Directory tab

Here's what's in the works:

- \* Adding a tab for Convention to the homepage. This tab will include only information for our upcoming Convention. Past convention materials will remain under the Resources tab.

- \* Getting updated photos of all of our pastors for the Directory tab.

See all of this and more at [wylcms.org](http://wylcms.org)

If you see information that you believe to be incorrect, please email Tiffany at [thoff@wylcms.org](mailto:thoff@wylcms.org)

### Convention Deadlines

**January 1, 2025:** Nominations for DP and 1st VP due to District Secretary

**February 1, 2025:** Voting Delegate Registration due to District Secretary

**February 1, 2025:** Reports due to DPAA  
([thoff@wylcms.org](mailto:thoff@wylcms.org))

**February 1, 2025:** Overtures due to District Secretary

**February 1, 2025:** Nominations to other offices

**March 20, 2025:** Convention Workbook published

**April 17, 2025:** Convention Banquet Registration

**July 2, 2025:** Convention Proceedings published

The Wyoming District Convention and Banquet is open to all members of the Wyoming District to attend. Lay members attending convention do not need to register. Voting Delegates must register according to the deadlines above. All attendees that are attending the banquet must register and pay for the banquet by the deadline above. Please call the District office with any questions.

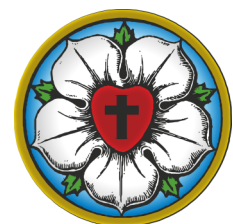
### Seminary Students

Please keep all seminary students in your daily prayers, especially naming those within our district.

Brandon Streeks  
4308 Walker's Ridge  
Fort Wayne, IN 46818

Nathaniel Mars  
5410 Brighton Drive  
Fort Wayne, IN 46825

Eddy Krez (on Vicarage)  
801 Seminary Pl.  
St. Louis, MO 63105







LUTHER  
CLASSICAL COLLEGE

# Nota Bene! Good News from LCC

Providing Periodic Updates to Our Supporting Congregations

www.lutherclassical.org  
Casper, Wyoming

November 2024 Edition

## DR. CALEB KARGES JOINS LCC FACULTY AS DEAN OF STUDENTS

As Luther Classical College prepares to open to its first cohort of students in August 2025, Dr. Caleb Karges will join the faculty as dean of students, effective January 1, 2025. Dr. Karges holds a Ph.D. in Modern History from the University of St. Andrews in Scotland. He has extensive teaching experience in the areas of history, political science, and German. He will serve as associate professor of humanities at LCC, teaching part-time while also supervising student housing and student activities as dean of students.

“Dr. Karges brings not only academic strength, but also a track record of caring for students both inside and outside of the classroom,” notes Dr. Ryan MacPherson, LCC’s academic dean. While a professor at Concordia University Irvine, Dr. Karges and his family lived in student housing in the role of Faculty-in-Residence. He and his wife Jennifer labored side-by-side to foster a unique academic community to meet the needs of their students while modeling Christian marriage and parenting. “I think what made it truly special,” Jenn Karges reflects, “was opening up our home to our students and letting them be in the life of our family. We were able to mentor so many students, and many of them have become lifelong family friends.” Dr. Karges agrees, “This, by far, has been the capstone of my work at Concordia, and I am overjoyed that I can carry this on at Luther Classical College in my new role as Dean of Students.”

All faculty at LCC must be faithful Lutherans who uphold the inspiration and inerrancy of Holy Scripture and profess the Lutheran Confessions contained in the Book of Concord of 1580 to be the correct exposition of Holy Scripture. Dr. Karges, as a rostered teacher of the Lutheran Church – Missouri Synod, holds to this confession without hesitation. “During his interview with the faculty search committee, Dr. Karges offered a winsome apologetic for young-earth creation, the Red Sea Crossing, and, most importantly, the resurrection of Jesus Christ,” notes Dr. MacPherson. “LCC will be blessed to have on its faculty a man who not only believes but also can explain to others what the Bible teaches about important issues that spread across our curriculum.”

Dr. C.J. Armstrong, chair of the history and political thought department at Concordia University Irvine, had this to say about Dr. Karges’ appointment:

“We rejoice with Dr. Caleb Karges and his family as they follow God’s call to Casper, Wyoming, and prepare to serve students at Luther Classical College. Dr. Karges, an alumnus of Concordia University, Irvine, brought his alma mater many years of faithful service as a commissioned minister of God’s Word and called professor of History. His record of excellent teaching is matched by his service to the discipline, for which his publications and presentations continue to advance learning. Above all, Dr. Karges brings to Casper both a commitment to the intellectual and spiritual development of his students, as well as earnest devotion to Lutheran liberal arts education.”

## DECISIONS FOR BUILDING

Luther Classical College has been blessed with encouraging progress on its building activities this year. And thanks to the work accomplished by its building and grounds committee, contracted building partner, Sampson Construction, and extraordinary volunteer commitment, most of LCC’s 13-acre campus is now mapped out for ten student houses, four classroom buildings, and a world-class library.

As the college develops on so many fronts, LCC’s students remain their highest priority. “I haven’t ever been able to be part of something that will impact young adults in such a unique environment,” says Rick Flemming, Project Executive for Sampson Construction, commenting on the vision of LCC’s campus development. Indeed, the vision truly driving LCC’s campus development is its unique utility for students.

For this reason, LCC is laser focused on building its first student house as soon as possible. The ground is already being prepared as the Advancement team works to raise the needed funds to see it through. “It truly has been a labor of love,” says Jeff Snyder, chairman of LCC’s building and grounds committee. “A lot of industry experts on our committee have been working tirelessly to ensure the project runs smoothly, on time, and as cost effectively as possible.”

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## STANDARD ADMISSION IS OFF TO A GREAT START

LCC has now accepted 28 students for the Fall 2025 opening. Five new students have been accepted through Standard Admission. Significantly, they continue to express in their application essays and their live interviews a clear Lutheran confession of faith and a strong desire to pursue a classical, Lutheran education.

Progress has also been made on housing. Luther Classical College seeks to provide a safe, convenient, affordable, and Christ-centered residential community for all its students. Three options are in the plans for the 2025-2026 academic year.

1. **Westwood Hills Apartments:** Westwood Hills Apartments is an apartment building in Casper managed exclusively by Luther Classical College exclusively for LCC students.
2. **Homestay Program:** Students may live with local host families from one of the two LCMS congregations in Casper.
3. **Construction of Student Housing on Campus:** LCC is working toward the construction of student houses on its campus, with the goal of the construction of one house by the Fall of 2025.

From November 1, 2024, through March 1, 2025, the Standard Admissions cycle welcomes additional applicants, with the aim of enrolling 60-70 students for the Fall 2025 semester. Students desiring to join this first cohort of students may apply here: [www.lutherclassical.org/apply](http://www.lutherclassical.org/apply). Younger students who would like to explore possibilities at LCC may fill out a short pre-admission form at: [www.lutherclassical.org/pre-admission](http://www.lutherclassical.org/pre-admission). This will allow Admissions to keep them up to date on LCC activities. For more information about Admissions or Housing, contact Dr. William Lipke, Director of Admissions, at [admissions@lutherclassical.org](mailto:admissions@lutherclassical.org) or 307-284-1730.

*Luther Classical College educates Lutherans in the classical, Lutheran tradition and prepares them for godly vocations within family, church, and society, fostering Christian culture through study of the best of our Western heritage.*