Academic Catalog

2025–2026

LUTHER
CLASSICAL COLLEGE

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Casper, WY 82604
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www.lutherclassical.org

Fourth Printing, September 2024

Comparison of B.A. Tracks

	General Track	*Pre-Seminary / Biblical Languages Track*	*Teacher Certification Track*	*Parish Music Track*
Pre-Admission Requirements	Summer Latin Course or Placement Test (*Wheelock's Latin*)			
Core Requirements	B.A. Core (Theology, Latin, History, Law, Literature, Philosophy, Rhetoric, Mathematics, Natural Science, Art History, Music History)			
Program Requirements	N/A	Greek & Hebrew	Teaching Methods & Field Work	Music Theory & Music Skills
Program Electives	Misc. Credits	N/A	N/A	Voice/Instrument
Capstone	Senior Thesis		Senior Project	
Free Electives	Additional Courses at Each Student's Discretion			

Senior Thesis: Original research, based on primary sources, using classical and Biblical languages when appropriate, and typically defended as a disputation in the tradition of the late medieval university.

Senior Project: Examples include curriculum development (Teacher Certification Track) and composition/recital (Parish Music Track), each with a shortened senior thesis.

Comparison of A.A. Tracks

	General Track	*Trade Partnership Track*
Pre-Admission Requirements	Summer Latin Course or Placement Test (*Wheelock's Latin*)	N/A
Core Requirements	A.A. Core (Theology, History, Law, Literature, Philosophy, Rhetoric, Mathematics, Natural Science, Art History, Music History)	
Program Requirements	Latin Courses	N/A
Program Electives	N/A	Misc. Credits (Including Skilled Trade Courses)
Capstone	Sophomore Exhibition	
Free Electives	Additional Courses at Each Student's Discretion	

Notes

The A.A. Core consists of the first two years of the B.A. Core, except for Latin, which is optional for the Trade Partnership Track, but a program requirement for the A.A. General Track.

Trade Partnership Track students earn an A.A. from LCC in two years and complete a trade certificate at a partnership school in Year Three.

The Sophomore Exhibition consists of a class discussion before a live public audience. A faculty member or Teacher Certification Track student will lead an interdisciplinary Socratic dialogue on the basis of texts studied within the A.A. Core.

Important Dates

March 20, 2024	Application Deadline for Gap-Student Admission*
October 1, 2024	Application Deadline for Priority Admission*
March 1, 2025	Application Deadline for Standard Admission*
June 23, 2025–August 15, 2025	Summer Latin Course
August 17, 2025–August 24, 2025	Orientation Week
August 25, 2025	First Day of Classes for the Fall Semester
December 19, 2025	Conclusion of the Fall Semester
January 12, 2026	First Day of Classes for the Spring Semester
May 8, 2026	Conclusion of the Spring Semester

* See "Application Steps" (p. 11) for further information.

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About This Catalog

In December 2023, the Regents of Luther Classical College adopted this catalog as the college's academic plan for the 2025–2026 academic year, based on three years of work by the Curriculum Committee and feedback from over a dozen content-area experts. Anticipating the need for minor (but not substantive) revisions, an updated catalog is scheduled for publication in the early months of 2025. Meanwhile, prospective students may be assured that this current edition serves as the principal guide according to which the college administration will recruit faculty and other staff for the opening of Luther Classical College in August 2025. Prospective students are encouraged to rely upon the information in this current edition as sufficiently accurate to plan their collegiate careers.

Overview

The Purpose of Luther Classical College

Mission Statement

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.

Collegium Martini Lutheri Classicum studentes traditione classica Lutheranaque educit, et pro vocationibus piis apud oeconomiam, ecclesiam, civitatem praeparat, alens per studium optimorum patrimonii occidentis culturam Christianam.

Vision Statement

Luther Classical College offers both B.A. and A.A. programs in which students learn the truth of the Christian faith as professed in the Lutheran Confessions; are encouraged in genuine Lutheran culture; and are prepared for life in the home, the church, and the community—cherishing the Western corpus of literature, philosophy, music, art, scientific discovery, and Christian theology, and preserving the use of classical languages.

Institutional Objectives

1. To cultivate confessional Lutheran theology, liturgy, hymnody, and heritage through chapel worship, classroom instruction, and public performances and exhibitions that showcase the Gospel message of salvation in Christ.
2. To transmit the greatest insights of the Western liberal arts tradition to the next generation through a robustly classical core curriculum required of all students, including Latin readings for all B.A. students.
3. To instill in the rising generation of Lutherans the priority of Christian marriage, family, and piety, through instruction in the doctrine of vocation and the virtuous examples of faculty, staff, and administrators.
4. To equip students to serve those whom God will entrust to their care in the family, the church, and the community by offering distinctive programs of study suitable to a wide range of vocations.

Degree Programs

Pursuant to its "Institutional Objectives" (above), Luther Classical College offers the following degree programs:

- B.A. in Classical Liberal Arts (a four-year degree)
    - General Track (see p. 40)
    - Pre-Seminary/Biblical Languages Track (p. 40)
    - Teacher Certification Track (p. 41)
    - Parish Music Track (p. 43)
- A.A. in Classical Liberal Arts (a two-year degree)
    - General Track (see p. 44)
    - Trade Partnership Track (see p. 45)

The Religious Affiliation of Luther Classical College

Theological Confession

Luther Classical College holds all regents, administrators, faculty, and students to the following statement of faith:

We believe that the prophetic and apostolic Scriptures of the Old and New Testaments are the pure Word of God, clear and without error of any kind, inspired by the Holy Spirit and preserved by His grace to be the only source and standard of teaching and godly life in the Church of God (John 10:35; 2 Timothy 3:16–17). Scripture has been written so that we may believe that Jesus is the Christ, the Son of God, and that by believing we may have life in His name (John 20:31).

We confess one God in three persons, the eternal Trinity, Father, Son, and Holy Spirit (Matthew 28:19).

We confess that God, Father, Son, and Holy Spirit, created out of nothing all that exists in six days, without the aid of evolutionary processes or enormous spans of time (Genesis 1).

God made man in His image, to know and love Him perfectly (Genesis 1:26). He created them male and female for different and beautifully complementary roles and has instituted marriage as the union of one man and one woman for life (Matthew 19:4–6). He condemns all other sexual unions, whether casual (fornication) or perverse (homosexual), as contrary to human nature and destructive of human happiness (1 Corinthians 6:9). God gave marriage for the mutual companionship of husband and wife, the procreation of children, and the raising of these children in the fear and instruction of God (Genesis 1:28, 2:18; Ephesians 6:4). Since all human life, born and unborn, young and old, has been created in God's image and redeemed by the incarnation, life, death, and resurrection of the Son of God, every form of ending innocent human life (abortion, infanticide, euthanasia, suicide, murder) is an assault on God as the Creator and Redeemer of mankind (Genesis 9:6; John 3:16).

All men since the fall of Adam have been conceived and born in sin, without fear, love, or trust in God, and turned inward to their own selfish inclinations (John 3:6; Ephesians 2:1–3). They would be condemned not only to temporal death but also to eternal separation from God in hell unless saved by His grace (Romans 3:23).

To carry out His undeserved kindness toward the human race, the Father sent His Son to take on human flesh in the womb of the virgin Mary, live under the law, suffer, die, and rise again from the dead (Galatians 4:4–5). Jesus Christ, the eternal Son of God made flesh, equal to the Father as respects His divinity and inferior as respects His humanity, perfect God and perfect man, satisfied the wrath of God against sinners by His perfect life and innocent death, by which He offered to His own justice the payment for all sins of all sinners and reconciled the entire world to God (Philippians 2:5–11; 2 Corinthians 5:19).

God's grace extends also to His distributing this salvation to sinful man through the ministry of His Spirit, who works in Christ's Church through the preaching of the Gospel, confession and absolution, and the administration of Baptism and the Lord's Supper (John 20:21–23; 1 Corinthians 4:1; Romans 10:16). To this end, Christ established the pastoral office for the New Testament church (Matthew 28:18–20).

Baptism is a saving work of God, the washing of water with the word, by which God forgives sins, unites believers with Christ's death and resurrection, makes children of God out of children of the devil, and sends His Holy Spirit to rule and govern the hearts of those who believe in Him (Romans 6:4; Titus 3:5; Acts 2:38). Christ's command and promise concerning baptism apply also to infants, since babies, too, are sinners in need of salvation and can have faith in Him by the power of the Holy Spirit (Matthew 18:6, 28:19; Acts 2:39).

Absolution is the forgiveness of sins spoken by the pastor, as by God himself, on those who confess their sins and want to do better. This word of forgiveness, won by the Lord Jesus, is powerful when spoken by anyone, but God orders pastors to speak it for the particular comfort of His Church (John 20:21–23).

The Lord's Supper is the true body and blood of Christ, under the bread and wine, instituted by Christ himself, for us Christians to eat and to drink (Matthew 26:26–28; 1 Corinthians 11:23–25).

God's grace also includes the creation of faith in the human heart by the power of the Holy Spirit working through His Word (Romans 10:17). By this faith we receive the promises of the Gospel, of Baptism, and of the Lord's Supper, and so cling to the forgiveness and life won by Christ and offered to us in His Word (Mark 16:16; Hebrews 11:1).

The Lord Jesus calls all who believe in Him to a holy life, daily repenting of sin and striving to live according to His commandments (Matthew 5:48; 1 Peter 1:16). These commandments remain the eternal will of God and are therefore the norm according to which Christians live their lives, especially as they have been fulfilled in the life and suffering of the Lord Jesus (1 Corinthians 11:1). Though Christians remain sinners and so sin daily out of weakness, they at the same time flee deliberate and persistent sin, fight against the evil inclinations of their flesh, and do not let sin rule in their lives (Romans 6:14). God has called us to holiness and to the joyful expectation of living in perfection in His glorious presence.

The Lord Jesus will come again visibly upon the earth for judgment and will on the Last Day raise up all the dead. Those who have done evil and rejected Him He will send to everlasting punishment. Those who have trusted in Him and so done good according to His will He will welcome to everlasting life (John 5:29).

Confessional Subscription

The College, the Regents, the President, all clergymen, and all faculty accept without reservation:

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit: the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Treatise on the Power and Primacy of the Pope, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.

Relationship to the Lutheran Church–Missouri Synod

Luther Classical College was founded by a Board of Regents under the sponsorship of Mount Hope Lutheran Church of Casper, Wyoming. Mount Hope belongs to the Wyoming District of the Lutheran Church–Missouri Synod. LCC's Board consists of two classes of regents: permanent members and term members. Both classes are selected from members in good standing of LCMS congregations. Permanent members are elected to the Board of Regents from a list of nominees adopted by the Board of Elders of Mount Hope. Both the Senior Pastor of Mount Hope Lutheran Church and the District President of the Wyoming District serve as *ex officio* members of the Board of Regents. The District President of the Wyoming District, with the assistance of members of the Board of Directors of the Wyoming District, will conduct an annual visitation at LCC to ensure doctrinal integrity and to guide and encourage the LCC president in exercising spiritual oversight over the affairs of the college.

LCC's Board of Regents is independent of the LCMS's Concordia University System (CUS), but LCC nonetheless has close ties to the LCMS as just described. While LCC is presently neither a Recognized Service Organization (RSO) nor an Educational Service Organization (ESO) of the LCMS, LCC is resolutely a college of the church—founded by a local LCMS congregation, receiving ongoing encouragement and ecclesiastical supervision from a District of the LCMS, and being supported financially by over 160 LCMS congregations nationwide.

The professors at Luther Classical College must all be members in good standing of LCMS congregations. While students are not required to be members of LCMS congregations, they are required to be members in good standing of confessional Lutheran congregations. See "Admissions Requirements" (p. 9). Daily chapel, theological instruction, and teaching across all disciplines will be conducted in a manner consistent with LCC's "Theological Confession" (p. 3).

The People of Luther Classical College

Regents

Luther Classical College is governed by an independent Board of Regents serving the Lutheran church in accord with LCC's "Theological Confession" (p. 3). All regents are to be LCMS members in good standing. See "The Religious Affiliation of Luther Classical College" (p. 3) and "Confessional Subscription" (p. 4).

Mr. Hunter Andersen
Regent Emeritus

Mr. Justin Benson

Rev. Paul Cain

Mr. Micah Christensen

Mr. Larry Harrington

Rev. Joshua Hayes

Rev. John Hill

Rev. Christopher Maronde
Vice Chairman

Rev. Robert Paul
Regent Emeritus

Rev. Dr. Christian Preus
Chairman

Rev. Mark Preus
Regent Emeritus

Rev. Andrew Richard
Secretary

Rev. Reed Shoaff

Mr. Jeff Snyder

Mr. Timothy Wood

Dr. Scott Yenor

Administrators

Rev. Dr. Harold Ristau
President

Dr. William Lipke
Director of Admissions

Dr. Ryan C. MacPherson
Academic Dean

Mr. William Gottwalt
Librarian & Registrar

Mr. Samuel Preus
Director of Development & Marketing

Mrs. Rebekah Bennick
Chief Financial Officer

Note: A Dean of Chapel and a Dean of Students will be appointed in late 2024 or early 2025.

Faculty

All faculty serving at LCC are to be LCMS members in good standing who support LCC's "Theological Confession" (p. 3). Clergymen serving at LCC are to be rostered LCMS pastors who receive a divine call from Mount Hope Lutheran Church of Casper, Wyoming, concurrent with their appointment to LCC. See "The Religious Affiliation of Luther Classical College" (p. 3) and "Confessional Subscription" (p. 4).

Note: The names of faculty members will be listed in a 2025 revision of this catalog, as faculty are hired for classes to begin in August 2025. For the most recent listing of faculty, see www.lutherclassical.org/contact.

For contact information of selected college personnel, see p. 102.

Accreditation

State and federal law requires that an institution conferring a liberal arts degree be accredited by an agency approved by both the U.S. Department of Education (DOE) and the Council for Higher Education Accreditation (CHEA). LCC is seeking such accreditation in a manner that also protects its mission. LCC is on schedule to open in the Fall of 2025 and, upon submission of a satisfactory application, to be granted approval for conferring an A.A. degree to the first cohort of students in Spring 2027 and a B.A. degree to the first cohort of students in Spring 2029. The college also is actively developing articulation agreements with selected theological seminaries, law schools, and graduate programs to ensure that LCC graduates may pursue advanced degrees at other institutions. Accreditation policies prohibit the disclosure of more specific information until LCC has in fact achieved approval. LCC will provide updates as the process continues.

Academic Calendar

Calendar Overview

LCC's academic calendar follows a unique semester system adapted from the classical medieval model and the traditional liturgical calendar.

Regular class sessions are held each fall and spring in semesters totaling fifteen weeks each. As explained below, each semester consists of shorter periods separated by one-week breaks. Some classes meet for the entire semester. Other classes meet for shorter periods, but more intensively, followed by a different course for the remainder of that semester.

Immediately preceding the Fall Semester, a one-week orientation session introduces first-year students to college life. See "Orientation Week" (p. 72).

The **Fall Semester** is divided into three periods: a six-week Michaelmas Term, followed by a one-week Fall Break, then a six-week Reformation Term, followed by a one-week Thanksgiving Break, and finally a three-week Advent Term. A three-week Christmas Break separates the Fall Semester from the Spring Semester.

The **Spring Semester** is divided into three periods: a six-week Epiphany Term, followed by a one-week "Gesima" Break (occurring roughly around the time of the three "Gesima" Sundays), and then a nine-week Easter Term, part of which precedes and part of which follows a one-week Holy Week Break. The Spring Semester concludes with the Sophomore Exhibition (a public Socratic dialogue conducted within Theology 284: Christian Culture IV) and the Senior Showcase (public presentations from Education 495: Senior Project, Liberal Arts 495: Senior Thesis, Music 495: Senior Project, and Theology 495: Senior Thesis).

Latin 131: Introductory Latin I and Latin 132: Introductory Latin II, each spanning four weeks of intensive study, are offered during the **Summer Session** (Trinity Term), lasting eight weeks. The Summer Session provides incoming students who have not fully met the Latin pre-admission requirement to prepare for their first semester. Students who initially pursue the Trade Partnership Track (which does not require Latin) but later select a different track may enroll in Latin 131–132 during the summer between their first two years of study. See "Petitioned Advancement from the A.A. Trade Partnership Track to B.A. Programs" (p. 46) for further information.

2025–2026 Academic Calendar

Summer Session

Monday, June 23, 2025	*Trinity Term Begins*
	8-Week Session
Friday, August 15, 2025	*Trinity Term Ends*

Fall Semester

Sunday, August 17, 2025	
	Orientation Week (see p. 72)
Sunday, August 24, 2025	

Fall Semester

Monday, August 25, 2025	*Michaelmas Term Begins*
	6-Week Session
Friday, October 3, 2025	*Michaelmas Term Ends*
	1-Week Fall Break
Monday, October 13, 2025	*Reformation Term Begins*
	6-Week Session
Friday, November 20, 2025	*Reformation Term Ends*
	1-Week Thanksgiving Break
Monday, December 1, 2025	*Advent Term Begins*
	3-Week Session
Friday, December 19, 2025	*Advent Term Ends*
	3-Week Christmas Break

Spring Semester

Monday, January 12, 2026	*Epiphany Term Begins*
	6-Week Session
Friday, February 20, 2026	*Epiphany Term Ends*
	1-Week “Gesima” Break
Monday, March 2, 2026	*Easter Term Begins*
	First 4 Weeks of 9-Week Session
Friday, March 27, 2026	*Last Day of Classes before Holy Week*
	Holy Week Break
Tuesday, April 7, 2026	*Easter Term Resumes*
	Final 5 Weeks of 9-Week Session
Friday, May 8, 2026	*Easter Term Ends*

2026–2027 Academic Calendar

Summer Session

Monday, June 22, 2026	*Trinity Term Begins*
	8-Week Session
Friday, August 14, 2026	*Trinity Term Ends*

Fall Semester

Sunday, August 16, 2026	
	Orientation Week (see p. 72)
Sunday, August 23, 2026	

Fall Semester

Monday, August 24, 2026	*Michaelmas Term Begins*
	6-Week Session
Friday, October 2, 2026	*Michaelmas Term Ends*
	1-Week Fall Break
Monday, October 12, 2026	*Reformation Term Begins*
	6-Week Session
Friday, November 20, 2026	*Reformation Term Ends*
	1-Week Thanksgiving Break
Monday, November 30, 2026	*Advent Term Begins*
	3-Week Session
Friday, December 18, 2026	*Advent Term Ends*
	3-Week Christmas Break

Spring Semester

Monday, January 11, 2027	*Epiphany Term Begins*
	6-Week Session
Friday, February 19, 2027	*Epiphany Term Ends*
	1-Week “Gesima” Break
Monday, March 1, 2027	*Easter Term Begins*
	First 3 Weeks of 9-Week Session
Friday, March 19, 2027	*Last Day of Classes before Holy Week*
	Holy Week Break
Tuesday, March 30, 2027	*Easter Term Resumes*
	Final 6 Weeks of 9-Week Session
Friday, May 7, 2027	*Easter Term Ends*
T.B.D.	*Sophomore Exhibition*
T.B.D.	*Commencement Ceremony for A.A. Graduates*

Admissions Requirements and Procedures

Admissions Requirements

1. **Theological Confession:** The applicant ordinarily must be a communicant member in good standing with a Lutheran congregation that holds and teaches the Bible to be the verbally inspired and inerrant Word of God. This ordinarily includes congregations of the Lutheran Church–Missouri Synod (LCMS), Evangelical Lutheran Synod (ELS), and Wisconsin Evangelical Lutheran Synod (WELS), but may also include other conservative Lutheran congregations. The applicant's pastor will give reference regarding the congregation and membership, attendance and participation, and piety of life of the applicant. The applicant will also submit a 500-word essay confessing his or her adherence to the Biblical faith and Lutheran confession.
2. **Academic Aptitude:** The applicant will submit a transcript or its equivalent from the applicant's homeschool, parochial high school, or government high school, or a G.E.D. Luther Classical College strongly encourages students to take the Classical Learning Test (CLT) but accepts ACT and SAT scores as alternatives, recognizing that the student's high school or homeschool cooperative may have already arranged for one of those alternative exams. Scores are evaluated holistically in relation to other admissions criteria. Therefore, there is no fixed minimum score for admission. However, priority consideration will be granted to students who score 78+ on the CLT, 25+ on the ACT, or 1200+ on the SAT. LCC will consider each applicant's highest composite score on record for the CLT or SAT; for the ACT, LCC will consider the applicant's "superscore composite."
3. **Latin Proficiency (all B.A. tracks and A.A. General Track):** Students are expected to be proficient in *Wheelock's Latin* or an equivalent curriculum when they begin their first semester at Luther Classical College. A summer "bridge" course will be available for students who are not already at that level. LCC will administer a Latin proficiency test to all incoming students in order to place them in the proper level of Latin courses. The applicant may additionally provide a National Latin Exam score. Latin is encouraged, but not required, for students applying for the A.A. Trade Partnership Track Program.
4. **Liberal Arts Aspiration:** The applicant will submit a 500-word essay expressing appreciation for the classical liberal arts tradition and explaining his or her desire to attend Luther Classical College. The applicant also will provide a résumé-style listing of extra-curricular activities, volunteer experiences, hobbies, and the like, to indicate a well-rounded education that extends beyond formal coursework.
5. **Personal Interview:** An interview (via video conference if not possible in person) will be conducted as a part of the application process.
6. **English Proficiency:** Consistent with Scripture (Acts 17:26; Matthew 28:19; Revelation 7:9), LCC welcomes students of all ethnicities and linguistic backgrounds. However, since instruction is offered primarily in English, all students are expected to be proficient in college-level English. Therefore, a student whose first language is not English must achieve a minimal TOEFL score of 100 (iBT scale) or 600 (PBT scale). The admissions interview also will include a discussion of sample reading assignments to ensure that the student is prepared for success.

Application Timeline

High School Freshman and Sophomores

1. Review the **Pre-Enrollment Guide (www.lutherclassical.org/pre-enrollment-guide)** with your parents and consider how your high school coursework and independent reading are preparing you for Luther Classical College. It is called a "guide" not a "requirement" for good reason: no student can possibly follow all of the suggestions it contains, but all students will benefit from selecting from among the options it provides.

2. Complete LCC's **Pre-Admission Form** (at no cost or obligation) by answering a brief survey at **www.lutherclassical.org/pre-admission**.

High School Juniors

1. Complete the steps listed above for high school freshman and sophomores.
2. Review "Latin Proficiency" in "Admissions Requirements" (above) and be sure that your Latin progress is on track. Visit **www.lutherclassical.org/latin-resources** for a list of resources to assist in your Latin training. (Latin is optional for the A.A. Trade Partnership Program, but required for students in all other programs.)
3. Register for a standardized test, to be taken by the end of the junior year. If your score meets the "priority" threshold, apply for Gap-Year or Priority Admission (see "High School Seniors," below). If not, plan to retake the test during either the summer or else the fall of your senior year. For details concerning standardized tests, see "Academic Aptitude" under "Admissions Requirements" (p. 9).
4. Read "Admissions Requirements" (above) and "Application Steps" (below). Then begin drafting the required essays and requesting the required letter of recommendation.

High School Seniors (or Prior High School Graduates)

1. Complete the steps listed above for high school freshman through juniors.
2. If you have earned any college credits, taken any AP or CLEP tests, or completed any dual-credit (high school/college) courses, please read "Transfer of Credit Information" (p. 66) and gather transcripts, test result reports, and similar supporting documents to include with your application.
3. Select one of the following application schedules. he Gap-Student and Priority Admission schedules each require a minimum standardized test score of 78 CLT, 25 ACT, or 1200 SAT.
    1. **Gap-Student Admission:** If you already graduated from high school or expect to graduate from high school prior to June 30, 2024, then the 2024–2025 academic year will be a "gap year" for you as you await the opening of Luther Classical College in Fall 2025. The following gap-student priority admission schedule applies.
        1. February 21, 2024—The online portal for submitting an Application for Gap-Student Admission becomes available at **www.lutherclassical.org/apply**.
        2. March 20, 2024—The Application for Gap-Student Admission is due. (Gap-student applicants who do not meet this deadline may continue according to the "Priority Admission" or "Standard Admission" schedule, below.)
        3. April 10, 2024—The Admissions Department notifies applicants whether they have been accepted for Gap-Student Admission or deferred for automatic reconsideration according to the Standard Admission schedule, below.
        4. May 1, 2024—Accepted Gap-Student Admission applicants must pay a non-refundable enrollment deposit ($500.00) and register for their first semester of courses in order to reserve their seat. (See "Enrollment Procedures" on p. 64.)
    2. **Priority Admission:**
        1. August 1, 2024—The online portal for submitting an Application for Priority Admission becomes available at **www.lutherclassical.org/apply**.
        2. October 1, 2024—The Application for Priority Admission is due. (Applicants who do not meet this deadline may continue according to the "Standard Admission" schedule, below.)

3. November 1, 2024—The Admissions Department notifies applicants whether they have been accepted for Priority Admission or deferred for automatic reconsideration according to the Standard Admission schedule, below.
4. December 1, 2024—Accepted Priority Admission applicants must pay a non-refundable enrollment deposit ($500.00) and register for their first semester of courses in order to reserve their seat. (See "Enrollment Procedures" on p. 64.)

3. **Standard Admission:**
   1. November 1, 2024—The online portal for submitting an Application for Standard Admission becomes available at **www.lutherclassical.org/apply**.
   2. March 1, 2025—The Application for Standard Admission is due.
   3. April 1, 2025—The Admissions Department notifies applicants whether they have been accepted for immediate Standard Admission or have been wait-listed (see post-May 1 opportunities, below).
   4. May 1, 2025—Accepted Standard Admission applicants must pay a non-refundable enrollment deposit ($500.00) and register for their first semester of courses in order to reserve their seat, including also the summer Latin course if appropriate. (See "Enrollment Procedures" on p. 64.)
   5. May 2, 2025—The Admissions Department begins notifying the most highly qualified wait-listed applicants of any available seats.
   6. May 15, 2025—The first bracket of wait-listed applicants must pay a non-refundable enrollment deposit ($500.00) and register for their first semester of courses in order to reserve their seat, including the summer Latin course if appropriate. (See "Enrollment Procedures" on p. 64.)
   7. The preceding steps may be repeated for additional wait-listed students until all available seats have been reserved.

Latin Placement Exam

A Latin Placement Exam will be administered in November (for Priority Admission), April (for Standard Admission), and August (for the Summer Session). Students who apply for admission while their Latin training is still in progress will have the opportunity to re-take the Latin Placement Exam upon completion of their preparatory studies in order to confirm their eligibility to enroll in Latin 233: Intermediate Latin Prose for their first semester at LCC.

Application Steps

1. Refer to "Application Timeline" (above) to determine whether the gap-year, priority, or standard schedule applies best to your situation and when the application materials will be available.
2. Obtain the following application materials (PDF documents) from **www.lutherclassical.org/apply**: "How to Complete an Application for Admission," "Request for a Letter of Reference from a Pastor," "Instructions for Writing Application Essays," and "Instructions for Listing Extracurricular Activities."
3. Follow the instructions in "How to Complete an Application for Admission" to gather the necessary information (transcripts, test scores, etc.), request a letter from your pastor, draft your essays, and compile a list of extracurricular activities.
4. Submit your completed application online and pay the $75.00 application fee at **www.lutherclassical.org/apply**.
5. Questions? Please refer to the contact information on p. 102 or at **www.lutherclassical.org/apply**.

Financial Information

Tuition and Fees

Tuition Rates

Tuition is charged at a "full-time" flat rate for students enrolled in 12 to 18 curricular credits per semester plus up to 3 co-curricular credits (as defined in "Curricular, Co-Curricular, and Extra-Curricular Activities," on p. 63). Students enrolled for an excess of 18 curricular credits or 3 co-curricular credits per semester will be charged for those excess credits at the rate shown below. Students desiring to enroll in more than 21 credits per semester should request special permission from the Academic Dean.

$ 500	Enrollment Deposit (applied toward Fall tuition and fees)
$4,250	Full-Time Tuition per Semester (Fall or Spring)
$2,400	Summer Tuition for Latin 131–132 (8 credits at $300/credit)
$ 200	Per Credit Tuition for Individual Music Lessons*
$ 400	Per Credit Tuition for Part-Time Enrollment or Excess Credits

*See "LCC Music Scholarship (Application Required)" (p. 15) for a potential discount of music lesson tuition.

Fees

$ 75	Application for Admission Fee (first-year students only)
$ 100	Technology Fee (per Semester)
$ 200	Activities Fee (per Semester)
FREE	Campus Parking

Due Dates

1. May 1—Fall Enrollment Deposit and first half of Summer Latin Tuition (if applicable)
2. July 1—second half of Summer Latin tuition (if applicable)
3. August 1—Fall Tuition and Fees (minus Enrollment Deposit)
4. January 1—Spring Tuition and Fees

Books

New books could cost about $1,000 to $1,500 per year, or significantly less if used books in good condition are found. A list of books required for each course is posted to the learning management site (LMS) by April 1 (for the coming Summer Session and Fall Semester) and October 1 (for the coming Spring Semester).

Campus Housing

LCC's Housing Coordinator will assist students in reserving campus housing and finding roommates as well as alternative arrangements such as host families from Casper-area congregations or college-supervised rental properties near campus.

The projected cost for student housing, whether on campus or off, is estimated at $300 to $400 per month.

See "Student Housing" (p. 72) for further details concerning housing opportunities both on and off campus.

Meal Planning

Luther Classical College provides a shopping guide to assist students in developing their own routines of preparing affordable and nourishing meals, both individually and in cooperation with roommates. Students should learn to cook before completing high school and also consult their parents for budgeting advice as they prepare for college living. See LCC's *Student Handbook* for further information.

Payment Methods

Student may pay for tuition and fees by either check, bank transfer, or credit/debit card (processing fees may apply). Students paying by bank transfer or credit/debit card may enroll in an automated payment program to ensure timely payment of tuition and fees for each new semester.

Refunds

The Application Fee and Enrollment Deposit (paid by incoming first-year students) are nonrefundable. In extenuating circumstances (such as prolonged medical leave or military deployment), a student may defer enrollment until the following academic year, in which case the Enrollment Deposit will remain as a credit on that student's account to offset future tuition charges.

If a student withdraws entirely from the college, tuition and fees in excess of the Enrollment Deposit will be refunded according to the following proration:

Before the first day of classes 100%

Thereafter, through the first Friday of classes 80%

Thereafter, through the second Friday of classes 70%

Thereafter, through the third Friday of classes 60%

Thereafter, through the fourth Friday of classes 50%

Thereafter, through the fifth Friday of classes 25%

Thereafter, through the tenth Friday of classes 5%

Thereafter ..... No Refund

If a student withdraws from some courses but remains enrolled in other courses, then any resulting difference in tuition will be refunded according to the same proration schedule shown above.

Financial Aid Information

The College's Philosophy of Fair Pricing

Luther Classical College is funded by charitable donations and transparent tuition payments, not by government grants or subsidized loans for which taxpayers ultimately bear the hidden costs. By avoiding participation in government-managed financial aid, LCC preserves its institutional autonomy in order to remain faithful to the Holy Scriptures and the Lutheran Confessions. By keeping administrative costs low, the college sets tuition and fees at a level that most families find affordable, so that students can have realistic options for graduating free of debt.

The tuition that students pay to attend Luther Classical College is roughly on par with the average net student payment for in-state public university tuition and is far less than the average net student payment for private colleges and universities. Even when adding living expenses, books, and fees, the total annual cost for attaining an education at LCC without government aid remains less than the typical net (post financial aid) cost for government-aided colleges and universities.

The Student's Responsibility for Financial Stewardship

LCC encourages prospective students to talk with their parents about prudent methods of financial stewardship as they plan to accumulate savings before college, to seek gainful employment during the college years, and to pay any college-related debt in a timely and responsible manner after graduation. As a general rule, students should limit their work schedules to ten or fifteen hours per week when classes are in session, foreseeing the future financial value of their present commitment to completing their studies diligently. Faithful students earn strong letters of recommendation from their professors, which may enhance employment opportunities both during their collegiate summers and after graduation.

As students talk with their extended families and baptismal sponsors about their reasons for choosing Luther Classical College, they should request prayers for financial prudence and invite donations toward their textbooks or other incidental expenses. For example, some online booksellers offer a "wish list" feature by which students may specify the books needed for their classes so that friends and family can offer to purchase those books as birthday or Christmas gifts. Students also may encourage their home congregations to support LCC as Scholars' Congregations. (See "Scholars' Congregation Scholarship (Automatic Award)", below.)

Developing Christian communities centered in charitable stewardship ultimately will produce a blessed union of material and spiritual benefits that by far outpace any apparent monetary gain that the standard "financial aid" bureaucracy promises. If a secular college education is worth anything at all, it is "daily bread," and ultimately God is the Giver. A Christian education, coming as God's answer to more than just the Fourth Petition, is priceless, but God's generosity is boundless. For this reason, students are wise to pursue college financing first and foremost as a spiritual discipline of learning to trust each day anew in Christ, who has given Himself for their salvation and certainly will provide for their lesser needs as well. While the rest of the world chases after government "entitlements," Luther Classical College graduates will, with grateful and joyous hearts, pursue new opportunities to share the blessings they have received with their congregations, their communities, and the next generation of students—in their own families and beyond.

Scholarship Opportunities

LCC Academic Merit Scholarship (Automatic Award)

Academic merit scholarships automatically will be awarded to all applicants who score within the following ranges on one or more of the standardized tests indicated. LCC will consider each applicant's highest composite score on record for the CLT or SAT; for the ACT, LCC will consider the applicant's "superscore composite."

Tier I Academic Merit Scholarship ..... $1,062.50 (25% of tuition) per semester (104+ CLT, 34+ ACT, or 1490+ SAT)

Tier II Academic Merit Scholarship ..... $850.00 (20% of tuition) per semester (98–103 CLT, 32–33 ACT, or 1420–1480 SAT)

Tier III Academic Merit Scholarship ..... $425.00 (10% of tuition) per semester (93–97 CLT, 30–31 ACT, or 1360–1410 SAT)

Tier IV Academic Merit Scholarship ..... $212.50 (5% of tuition) per semester (88–92 CLT, 28–29 ACT, or 1300–1350 SAT)

As a condition of maintaining these scholarships, LCC Merit Scholars must satisfy the criteria of "The President's List" (for Tiers I and II) or "The Dean's List" (for Tiers III and IV) for each semester preceding the scholarship renewal. If a recipient of a Tier I or Tier II Academic Merit Scholarship fails to satisfy the criteria for "The President's List" but instead satisfies the criteria for "The Dean's List," then that student's scholarship will be renewed at the amount indicated above for Tier III. See p. 67 for further details.

Scholars' Congregation Scholarship (Automatic Award)

The supporting congregations of LCC include Tier I Scholars' Congregations (donating $5,000+ annually to LCC) and Tier II Scholars' Congregations (donating $2,500 to $4,999 annually to LCC).

Each student whose home church was a Scholars' Congregation during the fiscal year (July–June) preceding the current academic year will automatically receive a Scholars' Congregation Scholarship as follows:

Tier I Scholars' Congregation ..... $425.00 (10% of tuition) per semester

Tier II Scholars' Congregation ..... $212.50 (5% of tuition) per semester

This scholarship is automatically renewed at the applicable tier for returning students who remain in academic good standing (see "Good Standing," p. 68) and whose home congregation continues supporting LCC as a Scholars' Congregation. Similarly, a returning student becomes newly eligible for this scholarship if the home congregation becomes a Scholar's Congregation during the fiscal year preceding the academic year in which the scholarship is granted.

LCC Music Scholarship (Application Required)

Students who actively develop individual musical talents for voice or instrument and show a willingness to use their skill in service to the church may apply for a scholarship waiving 50% of the tuition charge for individual music lessons (see "Tuition Rates" on p. 12). Application materials will be available in the early months of 2025.

Combination of Multiple Scholarships

A student may receive more than one scholarship and benefit from the combined total, up to 100% of tuition.

Campus Employment Opportunities

A variety of part-time jobs will be available for students on campus, such as the following: Latin tutor, resident assistant, library assistant, groundskeeping assistant, and janitor.

Educational Philosophy

Jesus Christ is the Good, the True, and the Beautiful

A classical liberal arts education pursues the Good, the True, and the Beautiful by standing on the shoulders of giants, that is, by reading the Great Books of Western Civilization. From the Great Books, students glean wisdom from the past that will instill virtue in the present as they continue the Great Conversation into the future. The Great Conversation—probing the depths of human nature and reaching toward the heights of human potential—encompasses the Trivium (Grammar, Logic, and Rhetoric) and Quadrivium (Arithmetic, Geometry, Music, and Astronomy). Such an education fosters a love for learning that extends beyond the classroom and, indeed, beyond the diploma. The student is thus "liberated" (hence, the term "liberal arts") from a slavish submission to the grueling tasks of checking off boxes to complete one's schooling, get a job, and enter the rat race of the global economy. But where is Christ in the preceding summary?

Christianity corrects what is misaligned in secular traditions of the liberal arts not by *claiming* that Jesus is the Good, the True, and the Beautiful *to* which all scholarship should be devoted—for that would still be pagan man's arm reaching toward God—but rather by *proclaiming* that Jesus *was, is, and ever shall be* the Good, the True, and the Beautiful *from* which all scholarship derives both its proper origin and its proper aim. One does not establish the Christian liberal arts simply by adding Jesus to the Greco-Roman tradition; rather, one discovers that God was there all along, albeit hidden, as Luther said, behind a mask. Before the Greeks began philosophizing, when Romulus had barely built Rome, King Hezekiah "did what was *good* and right and *true* before the Lord his God" (2 Chronicles 31:20), *beautifying* the temple and purging it of idolatry (2 Chronicles 29).

Hezekiah endured problems still familiar today—a time when leaders of church and state alike had turned from the ways of the Lord, when an idolatrous parent was likely to murder a child and call it a holy act, a time when genuine education had been banished from the kingdom. Hezekiah studied the Scriptures, cleansed the temple, revived the Passover celebration, and clung anew to the words and promises of the coming Christ. That Messiah came with the birth of Jesus, who taught, "No one is *good* but One, that is, God" (Matthew 19:17). It is Jesus alone who came as God in the flesh. Therefore, He was and is and always shall be "the Good." Jesus furthermore revealed himself as "the way, the *truth*, and the life" (John 14:6). God's people "worship the Lord in the *beauty* of His holiness" (Psalm 96:9), and St. Paul wrote of those who proclaim Jesus as the Christ: "How *beautiful* are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" (Romans 10:15, quoting Isaiah 52:7) Thus, the Good, the True, and the Beautiful—the one God-Man Jesus Christ—pursues us, not through our own studies of the ancients, but through His called servants preaching His Word and administering His Sacraments. To be educated in the Christian faith is not to grasp for God, but to learn *that* He came *for* us (as the atoning substitute for sinners) and *how* He still comes *to* us (through His means of grace).

God comes to sinful man in a redemptive way only through Word and Sacrament, but God comes to all men in a providential way through the testimony of the conscience, the exercise of right reason, and the usefulness (at least for matters in this life) of the senses. What the Greeks and Romans accomplished in seeking goodness, truth, and beauty relied upon God's blessing of natural revelation. While some of them rejected the Creator and committed grave sins against nature (Romans 1), others recognized the work of God's law in their hearts and trained themselves in civil righteousness by respecting God's gift of the conscience (Romans 2). Thereby they planted Western Civilization in the soil of history, a civilization rooted in the natural law of the Creator but bearing the best fruit only when also nourished by the Gospel of the One who alone is Good, True, and Beautiful. When the Goodness of Christ becomes the goodness of man as a gift received by faith, then the result is not merely an outward civil righteousness that even the best citizens among the pagans were able to produce in ignorance of the Gospel, but a righteousness before God that at last brings eternal comfort to the sin-struck conscience (Romans 3). The valuing of "philosophical" righteousness—of the pagan's best efforts at goodness, truth, and beauty—as useful for this life, but the disparaging of all human efforts as useless before the throne of God, and the corresponding celebration of Christ's own

righteousness offered to the Father on behalf of sinful man (Romans 4–5)—this distinction between two types of righteousness drove Martin Luther and Philip Melanchthon to reform the curriculum at the University of Wittenberg and thereby to reform the church (Apol. IV [II]). It all began with careful attention to language: "The just shall live by faith" (Romans 1:17, quoting Habakkuk 2:4). From the plain grammar and vocabulary of Holy Scripture, all else flowed: the Six Chief Parts of Luther's Small Catechism, the distinction (but never quite a separation) between God's two kingdoms of church and state; the equipping of the saints for vocations within family, church, and society; the cultivation of the visual arts and music; and, from a renewed perspective, the pursuit of the great learning of the past—in service to man in the present and in glory to God without end. Luther Classical College has inherited, and stands ready to cultivate, this tradition of classical, Lutheran education.

The Enduring Value of a General Education

Both the B.A. and A.A. degrees at LCC offer "general" tracks, so named because the Latin word *genera* (plural of *genus*) refers to broad categories. Just as a biological *genus* contains many particular *species*, so also the *genus* known as "natural science" includes several *species*: astronomy, biology, physics, and so on. While a specialist might study physics year after year after year, a generalist would study the foundations of several different sciences, emphasizing what they all have in common (their *generic* properties) as well as appreciating what is unique about each of them (their *specific* differences). According to the classical view of education—espoused by Plato, Aristotle, Cicero, Marcus Aurelius, Boëthius, and Melanchthon—a student gains understanding by grasping both the genus and the specific differences (*genus et differentia*) of various subjects.

The example given above concerning science applies to other *genera* as well. Consider the humanities: history is the study of human activities; law is the study of human order; literature is the study of human writings; philosophy is the study of human thought—all of the humanities reveal something unique about humans as compared to animals, all of them emphasize an aspect of the "image of God" in which man was created, all of them highlight how man is in a way like unto God, and yet still different from his Creator. A student could attempt to master just one *specific* subject, such as literature, but greater wisdom comes from surveying multiple *species* within the *genus* "humanities": history, law, literature, and philosophy each reveal something unique about humanity. Thus, studying history and literature together always yields greater insight than pursuing one to the exclusion of the other.

To be generally educated—that is, to have a firm grasp of all the *genera* of knowledge—is, in fact, the only way to become well-educated. To attempt a *specific* education too early—whether out of personal fascination, for a profit motive, or for any other reason—leads to intellectual myopia, resulting in ignorance concerning other subject areas as well as a shallow understanding of one's focal subject. A general education reveals the beauty of the forest by studying several types of trees; an education too quickly specialized will mistake one tree as representative of the whole forest, while failing to appreciate the important contributions that other kinds of trees make to the forest at large.

LCC's "General Track," whether pursued as a two-year A.A. degree or a four-year B.A. degree, provides a broad foundation of knowledge, a versatile set of skills, and a thorough training in theology that sanctifies both the mind and the hands for God-pleasing service to one's neighbors in the family, the church, and civic life. The other tracks are similarly "generic" (in the praiseworthy sense described above). The General Track leaves room for some elective courses, while the other tracks tend to focus that extra time and energy upon a specific cluster of courses, such as Biblical languages for pre-seminary students, pedagogy and field experience for future teachers, or music theory and music performance for future parish musicians. Students from all tracks participate equally in the "Great Conversation" of the liberal arts, escaping the narrow confines of careerism and grasping the *genera* that open up their futures to countless opportunities.

An Integrated Approach to Curricular Design

The curriculum at Luther Classical College is integrated in four ways:

1. **A Classical Lutheran Core Curriculum:** Students enroll in about 80% of their courses in common, as a core curriculum (see p. 37). Each track (see p. 40) offers a few courses for special focus, and students also enjoy some space for free electives, but the most valuable part of the curriculum is the core that all students study together. Most reading assignments are common to all students, laying a unified foundation that they share with each other, with their professors, and with great thinkers of the past. Daily chapel services, regular "Christian Culture" events, and personal guidance from a faculty mentor ensure that every student receives a rich, classical, Lutheran education.

2. **Interdisciplinary Courses:** While one course may be called "literature," another "rhetoric," and another "theology," Lutheran theology shapes how literature is studied, the mastery of rhetorical devices also provides insights for understanding how the inspired authors of Holy Scripture communicated God's message, and so forth. This pattern of bridging what is learned in one course with what is learned in another becomes most obvious in Years Two through Four, when students enroll in humanities courses that integrate art, history, law, literature, philosophy, science, and theology.

3. **Faculty Cooperation:** The faculty remain mindful of who is teaching which course to which students during which semester. The faculty consult one another regularly to ensure a smooth dovetailing among Greek History, Greek Literature, and Philosophy (see "Year One: Fall" on p. 48), and again among Roman History, Roman Literature, and Principles of Civil Government (see "Year One: Spring" on p. 49). This pattern continues throughout all four years. For example, art history and aesthetic theory, while treated specifically in Art 400: History and Philosophy of Art, can be found throughout the curriculum. Greco-Roman art is treated across History 121: Ancient Greece, History 132: Republican and Imperial Rome, Literature 121: Greek Literature, and Literature 132: Roman Literature. The development of early Christian art is traced in Humanities 241: Early Medieval Worldviews. In Humanities 242: Late Medieval Worldviews, students read Dante's *Divine Comedy* while studying the illustrations he inspired among Botticelli, Vecchietta, and especially Giovanni di Paolo. The woodcuts and paintings of Dürer and Cranach will be interwoven with readings from the Lutheran fathers in Theology 251: The Lutheran Reformation I and Theology 252: The Lutheran Reformation II. Imagine, furthermore, comparing several paintings of Christ's descent into hell in order to discern how the artists and their patrons stood on the debate that the Lutheran church addressed in Formula of Concord IX.

4. **Students' Commonplace Notebooks:** Each student keeps a commonplace notebook, recording quotations and ideas encountered across the curriculum in order to identify connections between what is preached in chapel, taught in the classroom, and occurring in the world beyond campus. The "Christian Culture" series provides opportunities for students to discuss these connections with one another and with a mentoring professor. (See Theology 181: Christian Culture I on p. 91.) Commonplace notebooks also provide a starting point for writing essays and delivering speeches in various courses.

The Value of Studying Multiple Disciplines

Each academic discipline brings both a unique set of methods that form the mind and a unique set of subjects that fill the mind, equipping students not only to pursue depth within that discipline but also to achieve greater breadth as one discipline is integrated with another. The disciplines are not equal partners in the pursuit of wisdom, but rather theology serves as *regina scientiarum* ("the queen of the sciences"), to which all other studies are subordinate. Classical languages come next in importance, because without them a student cannot directly grasp the foundational texts of Western Civilization, nor adequately understand the grammar and rhetoric even of modern English. Just as the Northern Renaissance (and the Lutheran Reformation that it fostered) focused on the *studia humanitatis* ("the humanities"), so also at Luther Classical College the disciplines of history, law, literature, and philosophy receive strong emphasis. The University of Wittenberg cultivated mathematics and natural science (or what then was called

"natural philosophy"), even as Reformation theology encouraged the Scientific Revolution. Finally, no classical curriculum, especially not a curriculum for Lutheran students, would be complete without due attention to the fine arts. Woodcuts, paintings, and church architecture (ornamented with sculptures and stained glass) give visual expression to the "solas" of the Reformation, even as church music carries the Gospel to people's ears and implants those saving truths deep into their memories.

Theology

Unfortunately, theology became in the nineteenth-century a pseudo-scientific discipline by selling the birthright of faith in exchange for a pottage of rationalism, from which liberalism arose in triumph: denying the miraculous, downplaying human sin, and celebrating each person's contemplation of divine transcendence. With theology departments thus secularized, anthropology departments struck the next blow, relegating Christianity to one belief system among many in a cross-cultural smorgasbord on a menu of "comparative world religions." The resulting separation of faith from fact, with a coincident relegation of faith to feelings, ushered in an era of postmodern subjectivism. A retreat to medieval scholasticism would at least reestablish objective truth in the realm of theology, but the rigid gaze of the hyper-logical scholastics too often missed the forest rooted in grace for the trees that bore good works.

The Lutheran Confessions approach theology differently from the prevailing medieval, modern, and postmodern alternatives. The Confessions return to Scripture alone, pursuing theology as God (*theos*) talking (*logos*) to us about Who He really is, not man talking about whom he mistakenly supposes God to be. Lutherans deploy reason as a servant to faith, not a master over faith, gathering from the plain patterns of Greek and Hebrew grammar what the Holy Spirit's words mean. The Scriptures proclaim Christ: the Son of God who became the Lamb of God to take away the sins of the world. The plain words of Him Who is the Word mean that "baptism now saves you" (1 Peter 3:21), and likewise that "is means is" in Christ's institution of the Holy Supper. The core teachings of the Old and New Testaments have best been summarized in the Six Chief Parts of Luther's Small Catechism. Just as a heartfelt compassion for souls and the pastoral care of troubled consciences receive repeated emphasis in the Lutheran Confessions (even amid necessary and proper academic debates over the definitions of "*de congruo*" and "*ex opere operato*" and "*genus majestaticum*"), so also Lutheran theology simultaneously serves both the mind and the heart of man. The modernist's choice between rationalism and pietism need not be made, because a third option, orthodox confessional Lutheranism, shall be preserved for all eternity, to be taught and preached, chanted and sung, lived and passed down the generations.

Understanding man's First Article creation in God's image, Second Article redemption from sin, and Third Article vocation in faith and sanctified works puts the study of any academic subject into proper perspective. What Saint Anselm called "faith seeking understanding" begins not with wishful thinking but with Biblical faith, that is, a confidence grounded in the words and works of Christ the Risen One. The true theologian's *oratio* (prayer), *meditatio* (Scripture study), and *tentatio* (struggle, *Anfechtung*) return each day anew to the Gospel proclamation that for Christ's sake one has a clean conscience before God. In the divine liturgy and the historic hymns of the church, Christians across the ages are built up into one body, the Body of Christ, that confesses and sings, world without end.

Classical Languages

"Grammar" in the liberal arts trivium traditionally meant Latin. The study of Latin trains the mind like the study of no other language. Latin is precise, having noun declensions and verb conjugations that indicate exactly how words relate to one another and how they together say something about the world. Latin is consistent, having only a few irregular forms, and even those exceptions are quasi-regular. Latin is elegant, capable of concisely summarizing Caesar's triumphs in Gaul or allowing endless wordplay in Cicero's speeches before the Roman Senate. Latin is historical, being both the native tongue of so many foundational works in Western Civilization and also the mother tongue from which many daughter languages emerged. About 60% of all English words derive from Latin; among academic terms in law, medicine, and theology, the ratio is closer to 80%. The mastery of these professions in English requires, therefore, a familiarity with Latin.

Furthermore, the study of Latin enables a person to translate from English to English, that is, from sophisticated English to simplistic English. One cannot comfortably read great works in English—such as *The Federalist Papers*' defense of the U.S. Constitution or Jane Austen's stories of aristocratic match-makings—without a command of the higher, more Latinate, dialect. One cannot fully understand English grammar apart from recognizing within modern English the vestiges of the Latin-like subjunctive that still was expressed explicitly in Shakespeare's well-metered verse. It was to students' great advantage that Latin used to be required for entrance into American colleges and universities, a tradition now being revived by Luther Classical College.

Of course, English has a mixed ancestry, being derived also from the Saxon tongue—spoken today, in modified form, in Germany and Scandinavia; the interplay between the Saxons and the Normans has left its mark in nearly every English sentence. From the Normans' Latin-becoming-French, England received words of authority (like *crime*, *police*, and *justice*). From the Saxons, England retained the words of the conquered tribes who tended animals (like *cow* and *sheep*) for the Normans to eat in the conquerors' luxury (how telling that *beef* and *mutton* derive from the Norman, not the Saxon, speech). The best American orator knew how to employ both languages, but took care to keep each in its own place, referring in one breath as a Norman to the American nation "conceived in liberty" (*concepta libertate* → *conçu en liberté*) and in the next breath speaking as a Saxon about the "rebirth of freedom" (*Wiedergeburt der Freiheit* → *genfødsel af frihed*). Though interwoven, the ancestral tongues of English have not been fully merged, and thus the mongrelized alternatives "conceived in freedom" and "rebirth of liberty" did not flow so readily from Lincoln's lips.

Just as Latin provides a means for mastering English rhetoric and exploring American heritage, so also Latin provides a foundation for studying other languages and cultures. Greek grammar closely tracks Latin grammar, which means that the hard work expended in mastering Latin syntax pays a handsome dividend when the student takes up the second great classical language "as a treat," as Winston Churchill advised. The lesson learned by struggling to align English and Latin when they never quite make a one-to-one correlation also stretches the mind to recognize that each culture, through its unique language patterns, maps the world in unique ways. Sometimes the chasm can be bridged by swapping active for passive and subject for object when translating a Latin gerundive into an English gerund. At its extreme, however, a linguistic gap results in the confusion experienced at Babel. Thankfully, the same God who judged Nimrod's nation with division in the days of Peleg (Genesis 10:25; 11:1–9) also sends forth the everlasting Gospel for the redemption of "every nation, tribe, language, and people" (Revelation 14:6). To appreciate diversity of languages is, therefore, to participate more fully in the mystery of the Body of Christ. Latin directly connects the student to church history, while also laying a foundation for learning modern, and especially Romance, languages spoken by brothers and sisters throughout the ever-one Holy Christian Church.

Humanities

History

History contributes to the virtue of prudence, or decision-making that is both wise and practical. History broadens one's experience through the examination of the thoughts and actions of other people in various times and places, while seeking to identify general patterns among the circumstances and consequences of their choices. History provides the material for effective oratory, for one must not only know how to speak but also have something to say; history fills in the rhetorical *topoi* (topics), the facts about various subjects, necessary for responsible debate.

Although each historical epoch has unique features, all of history shares in common the humanity of its actors and the divine providence of God, who created us in His own image and still preserves us according to His mercy. Moreover, in the Incarnation of Jesus Christ, God Himself entered human history to redeem us fallen sinners. Even the seemingly random or destructive acts of human history fit the unfolding of God's eschatological plan. History, accordingly, serves not only the virtue of prudence across the three estates, but also the closely related tasks of apologetics and evangelism within God's kingdom of grace.

The student of ancient history has several starting points from which to select: the dispersion of seventy people groups from Babel (ca. 2200 B.C.), as recorded in Genesis 10–11; the chronicles of the Shang Dynasty in China (ca. 1600–1046 B.C.), as recorded on oracle bones; the Trojan War on the western coast of present-day Turkey (ca. 1200

B.C.), as told by Homer and retold by Virgil; the founding of Rome (ca. 753 B.C.), and its subsequent rise to world dominance, as told by Polybius, Livy, and Plutarch; the monumental struggles within and between the Persian and Greek empires, (ca. 536–323 B.C.), as told by Herodotus, Thucydides, Xenophon, and Arrian; or, the emergence of early civilizations in Sumeria and Egypt, often said to have occurred some 1,000 years before the Biblically established date of Noah's Flood (ca. 3,500 B.C. versus ca. 2,400 B.C.), as told by present-day archaeologists.

The Biblical account alone comes by inspiration of God and contains no errors. The Old Testament's historical narratives serve as a grand prologue to the incarnation of Jesus Christ, and the New Testament traces His life, death, and resurrection and the early spread of His Gospel throughout the Roman Empire. To learn more about that ancient world, secular sources also must be consulted. When seeking to understand aspects of the ancient world that are not recorded in Holy Scripture, Christians properly turn to extra-Biblical sources, but always with a measure of caution. Every secular account of ancient civilizations has been colored by its author's motives and limitations. Each text continues to be reinterpreted according to the proclivities of present-day readers. Reading those texts well requires a pious even if precarious balance between humility—as one learns from one's elders—and skepticism—as one remembers that (excepting only God's prophets, evangelists, and apostles) even the best scholars of antiquity were not infallible.

A classical education in the Western tradition privileges the Greek and Roman authors above the insights from ancient China or the theories of present-day archaeologists. This Greco-Roman emphasis does not imply that those other sources lack importance, but rather that they lack relevance to the particular aim of the classical, Western tradition, particularly when pursued by Lutheran scholars: to rediscover the rise and fall of a civilization that became, in varying stages, the cradle, the nemesis, and the sponsor of the New Testament church whose fathers authored the three ecumenical creeds. The fall of the Roman Empire and its replacement by the Papacy's "Holy Roman Empire" supplies the necessary factual background for understanding the Lutheran Reformation, a theologically focused but politically transformative event of epic proportions. Moreover, through a courageous act of intellectual *fiat* ("let there be…") by influential thinkers of the late 1700s, Greco-Roman antiquity also became the cornerstone of ordered liberty for the world's longest-standing republic, the United States of America. The living legacies of the Lutheran Reformation and the American Revolution teach us still today that when people learn well the lessons that ancient Greeks and Romans offer, great and wonderful things become possible.

In brief, those lessons center upon the natural relationship between virtue and liberty—a mutual dependence that can be ignored only at great peril to both oneself and one's nation. Tacitus and Suetonius found this fact of human nature revealed in the contrast between the despotic emperors Tiberius through Domitian and the more temperate, at times even benevolent, rulers who preceded and followed them; Gibbon extended those accounts of the first century into the fifteenth century, the eve of the Lutheran Reformation. Burke repeated the analysis in his comparative evaluation of the two great modern revolutions: the American (favorable) and French (unfavorable). The saga continues to our own time. How better to understand Stalin, Hitler, and Mao Zedong in the twentieth century than to study Claudius, Nero, and Domitian first? Similarly, how better to understand Abraham Lincoln, Winston Churchill, and Ronald Reagan, than to study Cicero, Constantine, and Justinian first? Human nature, both at its worst and at its best, is the same the world over and changes not with the centuries, but nowhere do we find vices, virtues, and their far-reaching consequences more instructively recorded than in the works of ancient Greece and Rome. Later authors—Dante, Milton, and Shakespeare among them—resound with echoes of those same ancient truths. The time for producing great works has not expired, but for those seeking to lead the way forward, the first step must—however paradoxically—be backward, "*ad fontes*," return to those ancient sources!

Law

According to its theological use, *lex semper accusat* ("the law always accuses"). Nevertheless, according to its civic use, the law curbs, educates, and protects. The Augsburg Confession pays respect to "lawful civil ordinances" as God's Romans 13 blessing to all people (AC XVI, 1). Just as the two marks of the church are the pure preaching of the Gospel and the pure administration of the sacraments (AC VII), so also the two marks of legitimate civil authority are the punishment of evil doers and the protection of the innocent (Romans 13:3–4; 1 Peter 2:13–14).

While different societies may have different laws and even different systems of political order, all civil governments must bear those same two marks if they are to lay claim to Fourth Commandment authority; conversely and perversely, to punish the innocent and protect the evildoer is to become a false state, an establishment of Satan under Revelation 13 rather than an establishment of God under Romans 13. So concluded the Lutheran confessors at Magdeburg who withstood a year-long siege by Papal-Imperial forces, an apostate church united with an illegitimate civil authority. So concluded the courageous Lutherans Dietrich Bonhoeffer in Nazi Germany and Eivind Berggrav in Nazi-occupied Norway when they exercised political resistance against tyranny. Frederick the Wise's protection of the "outlaw" Martin Luther was no different; the ramshackle edict from the Diet of Worms had no proper claim within the divinely established civil government of Saxony.

As seen from the preceding examples, Lutheran theology and Lutheran history together provide guidance for evaluating and responding to civil authorities. Generally, a subject is called to obey. Simultaneously, a ruler is called to serve as God's own representative of justice. Rarely, a lesser magistrate may need to interpose on behalf of the people against a tyrant from the top. Occasionally, a pastor may need to preach from the pulpit that Caesar has wrongfully claimed what is God's, or that a wayward church leader has wrongfully claimed what is Caesar's. God alone draws the line between the Two Kingdoms, and all are called to respect His ordinance above all others. Whether as ruler or subject, as soldier or civilian, each person has an office within the civil realm. Likewise, within the church, pastor and laity have distinctive callings from God. Through those individual vocations, as well as those within the home, each person navigates between the Two Kingdoms in appropriate ways that diminish neither kingdom but instead serve one's neighbors in accordance with God's will within each kingdom.

Within the broad contours of Lutheran political theology, various political philosophies can be critiqued and, to greater or lesser degrees, adopted. Plato's *Republic* criticized democracy and championed aristocracy, but Aristotle's *Politics* argued instead that monarchy, aristocracy, and democracy each have their characteristic virtues and vices. Cicero cherished the Roman Republic but even more so celebrated the natural law, which is unique to no society but foundational to all of them. Augustine, Aquinas, and Melanchthon each articulated a Christian philosophy of natural law and on that basis sketched out principles for political order, including also a moral framework for waging a just war. Indirectly, the Lutheran Reformation led to the American Revolution; more directly, the Lutheran Reformation encouraged healthy civic participation by all Christians according to vocation. Lutherans neither joined the Anabaptists in eschewing marriage and property ownership, nor joined the Papacy or the Calvinists in commingling church and state into one estate. Rather, Lutherans cultivated all the good and Godly institutions of home, church, and state, each as given by God.

God providentially causes kingdoms to rise and fall, and He places each person within a particular society to serve as a channel of His blessings to the people in their midst. Politics is the chief tool by which they do so within the Kingdom of the Left. The American Experiment has offered unparalleled opportunities to forge a just society, but also unique challenges. While armchair political philosophy has a vital role within the academy, students ultimately need to be prepared for where the rubber hits the road within their own communities. God does not call anyone to love humanity in the abstract, but He does expect each one of us to love our actual, concrete neighbors as ourselves, exactly as we encounter them within our vocations.

Economics relates so closely to politics that often the term "political economy" appears in the modern Great Books. In them, the student finds a wealth of examples demonstrating the profound importance of beginning with the proper foundational principles. What rights, and what responsibilities, apply to property ownership? Is the possession of wealth itself a sign of injustice? Or, is a free market sufficient for justice? Are humans mere animals, best to be governed by a powerful zookeeper? Or, are humans angels, not needing to submit to any earthly authority? Given that people with power seldom use it benevolently for long, what sort of constitution best protects subjects not only from one another but also from their rulers? Recognizing both the dignity and the depravity of man—created in God's image and fallen into sin—Christian social thought provides a sound pathway through these perennial puzzles. People have natural responsibilities (love your neighbor as yourself by obeying legitimate authority, protecting innocent life, respecting genuine marriage, and preserving each other's property) and corresponding rights; governments properly exist to protect those rights.

But civil government is not alone in addressing people's economic needs; nor is the state the primary institution for doing so. Entrepreneurs, as they provide for their families, their workers, and their customers, fulfill a station in life distinctive of the modern West, in which those blessed with capital have the duty to serve those whom God has placed within their economic care. Trade and commerce flourish when well-crafted laws foster ordered liberty among a virtuous people who use the market as a mode of match-making rather than as a tool for opportunism.

Oeconomia historically referred to the household, not the society, for the home is the true foundation of the state, and the householder is the original entrepreneur. The church, too, has an interest in promoting charity to support the needs of the poor. When the state oversteps the work of the family or restricts rather than supports the work of the church, the results will be unavoidably uneconomical—contrary to the home's (*oikos* → *oeco* → *eco*) natural order (*nomia*). Recognizing the distinctive vocations that each Christian has within the family, the church, and the civil realm lays the groundwork for addressing the challenges of fostering a humane political economy. Preparing faithful citizens for this work is a great gift that the home and church can together foster, guiding the state to take up its role in turn.

Literature

Epic poems and sonnets, tragic plays and comedies, novels and short stories all stir the imagination toward a rediscovery of the same truths revealed by the great works of nonfiction—histories of hope and despair, of conquest and defeat, of friendship and loneliness, and of everything else that fills and empties the human heart.

"What is man, that You are mindful of him?" asks the Psalmist of God, to which all of the world's great literature attempts an answer. To understand man, of course, one must also understand his Maker, and so literature never drifts far from theology. Even pagan literature has redeemable value. Martin Luther remarked that by reading Virgil's *Aeneid* he learned the fundamentals of poetry that enabled him to write Christian hymns. Philip Melanchthon, for similar reasons, encouraged the study of the Roman playwright Terence, albeit with caution against the vulgar content. The Lutheran Reformation did not cherish all pagan works, but rather selected those which by either form or substance could be useful to the vocations of redeemed children of God.

Advancing the English Reformation, John Milton transformed Homer's *Iliad* and *Odyssey*, which told of capricious gods and goddesses who meddled in the affairs of ambitious and blood-thirsty men, into a monumental retelling of Adam and Eve's fall into sin that concluded with a preview of Christ's redemptive work. Milton's *Paradise Lost* demonstrates by poetic elevation that even the lowest depth of humanity is not so far gone that God cannot reach down, indeed come down, to save. Those who refuse God's gift of grace find themselves in Dante's *Inferno*, a hell in which their own sins come back, amplified, to visit them for eternity.

In addition to exploring the connection between God and man, literature also links each person to his neighbor. Literature properly belongs to that branch of study called "the humanities," for in both poetry and prose one finds something that people of all cultures have in common, but something which none of them have in common with brute beasts. Cicero maintained that the human capacity for language marked mankind as unique. Aeschylus, Sophocles, and Euripides deployed that gift to write tragic plays for a specifically Athenian audience in the fifth century B.C., but the plumb line that their dramatic scripts stretched across human life measures true for all time. Modern psychology has penetrated no deeper, and often far less clearly, into the human psyche than they. A generation after Euripides, Aristotle attempted to codify the elements of drama—plot, character, hubris, and so forth. His categories provided the scaffolding for Renaissance playwrights, most notably William Shakespeare.

While Shakespeare at first reading seems quaintly out of date—replete with *thees* and *thous*—the patient twenty-first-century reader soon is rewarded with a re-discovery of the roots of modern English. "Love at first sight," "to thine own self be true," "uneasy lies the head that wears the crown," "all the world's a stage," and "off with his head!" come word for word from Shakespeare. Like all great literature, his writing exhibits an excellence of form in a manner accessible to the common man, such as those of the lower-middle class who paid a penny for admittance to the yard at Globe Theatre.

In more recent times, the Russian novelists Tolstoy and Dostoevsky have continued to outshine social scientists and literary critics alike, in revealing the secret motivations of the human heart while demonstrating both the opportunities and the limitations of human achievement. "All happy families are alike," wrote Tolstoy, but "each unhappy family is unhappy in its own way." To learn this difference, to practice through reading what one hopes to accomplish by living, one must keep turning the page. "Learning to love is hard and we pay dearly for it," writes Dostoevsky. "It takes hard work and a long apprenticeship, for it is not just for a moment that we must learn to love, but forever." This yearning for eternity recurs frequently in the great literary works, and why shouldn't it? After all, "[God] has put eternity into man's heart" (Ecclesiastes 3:11).

Philosophy

As recently as the early nineteenth century, nearly every subject was a branch of "philosophy." The college president customarily taught a capstone course to the graduating class called "moral philosophy" (now called ethics, taught relativistically rather than objectively, offered as a freshman elective rather than a senior requirement, and taught by an adjunct while the president is busy fundraising for athletics). Other courses included "mental philosophy" (later to be replaced by cognitive psychology). "Natural philosophers" studied the physical world and its varied kinds of living beings, while also reading Latin literature, memorizing English poetry, and contemplating beautiful paintings; after dropping those "arts and letters" pursuits in order to become specialized, they became known as "scientists." What, then, of philosophy? What formerly had been the common pursuit of inquiry became marginalized into the ghetto of general education electives. Overlooking what the "Ph" in "Ph.D." stands for, a person now may attain a doctoral diploma without taking a single philosophy course. Caricatures of Socrates conveniently dismiss philosophy as annoying at worst and irrelevant at best. But despite its superficial critics, philosophy remains the vital hub of collegiate conversation among those who continue the Great Conversation.

What is truth? Does God exist? What's the difference between right and wrong? Are human actions pre-determined, or do people have free will? What makes for a just society? What does such-and-such mean, and how can its definition be clarified for the sake of a more fruitful conversation? It is not so much, as Socrates suggested, that the "unexamined life is not worth living," but rather that the unexamined life is no life at all; humans intuitively philosophize. Children ask "why?" and "how?" constantly. Adults also would be wiser if they continued rather than abandoned that quest. Philosophy is not merely fun but also productive. "Socratic questioning," pursued as recorded in Plato's dialogues, does not merely mean "teaching by asking questions" or "maximizing group participation," but rather seeking to discover both whether something is true and also the reason why it is true. To answer neither question is to remain ignorant; to answer only the first question is to have knowledge but still lack understanding. Philosophy promotes both knowledge and understanding, which together lead to wisdom—something to be desired among all the other academic disciplines and to be applied in all of life's pursuits.

In the realm of philosophy, Christians have a clear advantage, for they are keenly aware of human limitations, of the clouded understanding that results from original sin, of the conniving deceit animating a will turned away from God, and yet they know the Truth Himself, Jesus Christ, God incarnate. Saint Paul cautions against "philosophy and empty deceit, according to the tradition of men," even while encouraging "*philosophia kata Christon*" ("philosophy according to Christ," Colossians 2:8). Christians, therefore, may fruitfully ask the big, perennial questions of philosophers, and in critiquing the answers offered in the past, they have opportunity to "cast down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ" (2 Corinthians 10:5). The resulting acclamation of truth and rejection of error is well modeled by the "affirmativa" and "negativa" of the Formula of Concord, even as the Formula's caution not to press mysterious matters of the faith too far also models the humility appropriate for finite humans, creatures who inquire into the ways of their Creator with a spirit of awe rather than of arrogance. Who better than Lutherans, therefore, to be philosophers? Where better to study philosophy than at a college of the Lutheran church?

Mathematics and Natural Science

The church confesses in Luther's Explanation to the First Article of the Apostle's Creed that "God has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them." Therefore, Christians approach the study of God's creation with optimism: their faculties of sight and thought have the potential to align with the world God has created. However, the church confesses in the Third Article that "I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." Therefore, Christians recognize that scientific endeavors have limits: our eyes may deceive us, our thoughts may stray from logic, and, in any case, God surpasses human reason even when it functions at its best. Strictly speaking, science neither proves God's existence and attributes, nor persuades anyone to have saving faith in Him. At the same time, science remains useful for Christian apologetics because nature points to its Creator even while our gracious God remains hidden, as if behind a mask. It is simultaneously true that those who deny the Creator are without excuse, since nature itself bears witness, and that apart from faith worked by the Holy Spirit through Word and Sacrament no one can believe in Christ. Science and faith are paradoxically related.

The Scientific Revolution and the Lutheran Reformation occurred nearly simultaneously—a chronological correspondence that resulted not from mere coincidence but from historical interactions. The *via moderna*, or "modern method," of philosophy challenged the Scholastic reliance on Aristotle's metaphysics and summoned empirical investigations of nature. Nominalism, the new philosophy that Luther learned as a university student, rejected received traditions of physical natures whose properties were deductively predictable, inviting instead a "look and see" approach to discover by observation and to confirm by experiment how nature in fact is. For Luther, nominalism became an encouragement to look at the text of Scripture and see what God's Word really teaches, rather than just trusting church officials' pronouncements. For others, it meant looking at the Book of Nature to discover what God had created and how it worked.

The Lutheran doctrine concerning the real presence of Christ's body and blood in, with, and under the bread and wine in the Lord's Supper allowed for mysterious notions of space and time—how can Christ be eternal and omnipresent and yet also be found here and now to be eaten and drunk? The Lutheran insistence upon neither adding to nor subtracting from Scripture, and the corresponding willingness to leave paradoxes unresolved, prepared the Lutheran mind to ponder either an earth-centered or else a sun-centered universe. It was a Lutheran named Andreas Osiander who wrote the preface for Copernicus's work from which the Scientific Revolution got its name—*De revolutionibus*, or *Concerning the Revolutions of the Heavenly Bodies*. Although Luther himself ridiculed Copernicus in an off-handed comment during one of his Table Talk sessions, Philip Melancthon's more rehearsed response was to encourage the study of this new theory at the University of Wittenberg. In fact, no one took as much interest in Copernicus as the Lutherans. A Lutheran mathematics teacher named Johannes Kepler refined Copernicus's theory by substituting ellipses for circles. Lutherans took keen interest in other sciences, too. A century after Kepler, a Lutheran botanist named Carolus Linnaeus introduced scientific nomenclature for all that God had created. We have called ourselves *Homo sapiens* ever since.

If science is good, and Lutherans promoted science, then Lutherans must be good, too—but such reasoning is unsound in so many ways. First, science so easily can be turned for evil, whether to promote thoughts that war against the Creator (consider Darwinism) or actions that war against one's neighbors and their Creator (witness today's dilemmas in bioethics). Second, Lutherans themselves have struggled to find the proper relationship between faith and reason, with Kepler, for example, hesitating to affirm all that the Formula of Concord said about Christology because some of it did not conform to his mathematical ways of thinking. As to even more basic questions, such as whether and, if so, how nature can be known by man, the children of Lutherans have profoundly disagreed. Immanuel Kant, raised in a Lutheran home but shaped by the rationalism of the Enlightenment, concluded that the mind is structured in such a way that no rational person can experience the universe except in terms of space and time, cause and effect. Søren Kierkegaard, also raised in a Lutheran home, went the other direction, concluding that reason is too small of a box to contain either God's nature or our own. A leap of pure faith, not a necessity of pure reason, lays the foundation for what we know about ourselves and the world around us.

What, then, is the proper Lutheran approach to science? The Lutheran Confessions have much to say about epistemology, that branch of philosophy dealing with fundamental questions of knowledge and certainty. Ultimately, however, the Confessions appeal to both reason and experience in a manner that also rises above those realms. For example, Article I of the Formula of Concord deploys Aristotelian notions of essential and accidental properties, while also insisting that orthodox theology cannot be reduced to the categories of human thought. The pursuit of science remains, then, forever a pursuit—one that the Christian is freed to engage within his vocation, even while taking care not to claim too much certainty in his conclusions. "This is most certainly true" never quite fits the natural sciences, but instead finds its triple "Amen" in the three articles of the Apostle's Creed.

The problematic quest for certainty in science does not diminish the utility of scientific knowledge, for even if facts are sometimes mistaken or older theories become replaced by newer ones, the provisional understanding that science affords often enough suffices for the needs of this body and life. Science thereby serves as one of God's many blessings in our midst, a blessing that the state rightly protects and even sponsors for the benefit of the family. When the state instead wields an ungodly adulteration of science as a tool of oppression against the unborn, the elderly, or the infirm, or when government schools deny the Creator, His gift of the two sexes, or the natural law of chastity, then the church rightly objects that Caesar has abused the realm God assigned him and the voices of Christian fathers must be heard again.

If education is to serve the whole person in preparation for a range of vocations within the home, the church, and the state, then scientific education, too, must be broad rather than narrow, and must include philosophical criticism of its own treasured assumptions, methods, and results. Rather than memorizing the latest menu of "facts" from "settled science" and accepting without question the prevailing theories of "scientific experts," a classically liberating education centers upon a return to the old enterprise of "natural philosophy," namely, a free inquiry into *physis*—the nature of the universe—an inquiry that in the Christian tradition also requires that one seek justice, love mercy, and walk humbly before his God (Micah 6:8).

Fine Arts

Music

Within the liberal arts, music fills an important role among the "quadrivial," or quantitative, disciplines: arithmetic, geometry, music, and astronomy. "As the eyes are framed for astronomy," wrote Plato, "so the ears are framed for the movements of harmony," each of them manifesting geometrical relations in concrete ways (*Republic*, VII, 530d). For any two tones separated by one octave, the higher one vibrates at exactly twice the frequency of the lower one; for a musical fifth, the ratio is 3:2, and for a major third or major fourth, it is very close to 5:4 or 4:3, respectively. "To possess the art of recognizing the sounds that can or cannot be blended is to be a musician," explains Plato. "If one doesn't understand that, one is unmusical" (*Sophist*, 253b). Coming to grips with the "very close to" aspect of those ratios led to competing theories of how best to tune instruments; splitting the difference, Bach's *Well-Tempered Clavier* presented fugues in all 24 major and minor keys without needing to re-tune between them.

However, the greatest resonance between music and other disciplines is not to be heard in mathematics, but in theology. "After the Word of God," remarked Luther, "music deserves the highest praise." Birds sing, but only man composes, arranges, and conducts—not to mention invents instruments that can be played well only after years of practice. To be created in God's image meant, originally, to have true knowledge of God and live in righteousness, but even after the fall into sin, a vestige of God's image remains in the creativity that humans alone among His creatures exhibit. Where is this more obvious than in music? And where is it more edifying than in church music?

It was the hymnals of Lutheran homes that preserved the Reformation faith when the tumult of the Thirty Years' War often prevented people from gathering for public worship. Luther's chorales, because they were nothing other than the Gospel set to music, had "the power of God to salvation for everyone who believes" (Romans 1:16), converting the people of Magdeburg in the weeks before Luther's own arrival to preach his first sermon there.

What hymns offer for the proper occasions of the church year, the ordinaries of the liturgy provide for all time—not merely for the constant element common to each Sunday throughout the church year, but also for a constant testimony year after year, so long as the church militant endures. Through ancient words chanted to ancient melodies, members of the Body of Christ, here and now, join the song of the saints that went before them, there and then, as they sing of the great and gracious deeds of the eternal God, world without end. With good reason, Johann Sebastian Bach is often ranked as world history's best composer. His *Saint Matthew Passion* and *Mass in B Minor*, plus over 400 chorales, carry into the ears and the heart the words and promises of Christ: the greatest words set to the greatest music afford the greatest benefit to all who hear.

No appreciation of the Lutheran Reformation would be complete without music history, and music history requires familiarity with music performance—both on man-made instruments and with the God-made human voice—as well as music theory. While future parish musicians derive obvious practical benefits from such pursuits, everyone else benefits, too. Congregational singing has always been the hallmark of the Lutheran church, and family singing of Lutheran homes. Both of these life-preserving activities flourish best in a culture of a memorized core of classical chorales: the Lutheran *Kernlieder* tradition.

Music, argued Aristotle, requires hard work but also brings virtuous pleasure—an ennobled rather than reckless leisure—that is necessary for any community to prosper (*Politics*, VIII). As Christians know best, the truest and most lasting pleasure is to be found not in human leisure for this life, but in divine salvation for the life to come, wherefore Bach signed his manuscripts "SDG" for *soli Deo gloria* ("to God alone be the glory").

Visual Arts

To the radical reformer Andreas Karlstadt, church art was idolatrous; while Luther was secluded in Wartburg, Karlstadt persuaded the Wittenberg City Council to decree that images should be removed from local church buildings. Violent mobs soon saw to it that statues and paintings were demolished. Luther responded with a series of sermons and pamphlets, calling for the preservation of church art for its pedagogical value. By this, Luther did not simply mean that art helps people to learn, but more specifically that Christian art points to Christ the Savior.

Woodcuts illustrated Luther's catechism and provided means to mass produce clever depictions of the Pope's deviations from Scripture as the clumsy work of a spiritual jackass. Like music, the visual arts served as a carriage for the Gospel, as altar painting portrayed the Means of Grace. What Luther's German translation of the Bible accomplished for the literate, church art made accessible also for the illiterate.

Just as the study of Scripture became more careful and fruitful in the wake of the renewed attention to primary texts and original languages fostered by Northern Renaissance Humanism, so also the Italian Renaissance brought Christian art to new heights by first rediscovering and then extending the pursuit of beauty from classical antiquity. Greek sculpture and architecture depicted man at his best, indeed, even better than life, by mathematically calculating ideal proportions. Renaissance realism, too, brought vivid paintings of Bible history to the eyes of the beholders. Still today, eyes, minds, and hearts marvel at the works of Fra Angelico, Botticelli, Raphael, Titian, Michelangelo, Caravaggio, Rembrandt, … and the list goes on.

Art history serves both as a canvas and as a mirror, revealing the *mentalité* of each succeeding age. While beginning as a mild abstraction that softened without erasing realism, impressionism soon gave way to post-impressionism and, before much longer, to post-artistic attempts at securing government art funding for non-art. The medium itself became the message, when neither the artist's intention nor his technique mattered as much as the audience's self-oblivion. Man, who began by turning away from God, soon discovered that he had turned away also from himself, a creature made in the image of God. To forsake the Beautiful leads also to an abandonment of the True and the Good, but even in the nadir of postmodern despair, God's arm remains long enough to reach down and save. A return to classical models may provide artists both in and beyond the church with a rebirth—another Renaissance—yet to be appreciated.

Rhetoric

If the aim of education is to empower graduates to get a job, and the purpose of a job is to make money, then rhetoric must be reduced to the art of persuasive communication, for persuasion leads to both employment and profitability. People who thought this way in Socrates's day were called "sophists," appearing to be wise while underneath their words lurked an embarrassing combination of charlatanism, ignorance, and ugliness—quite the opposite of the Good, the True, and the Beautiful.

While Plato's dialogues tore sophistry apart, it fell to Aristotle, Cicero, and Quintilian in successive generations to build up a genuine rhetoric, the object of which was to "speak well" in the fullest sense. The ideal speaker could address any audience, concerning any topic, on any occasion, in a manner that served rather than sidestepped truth, justice, and (although it was not yet called so) the American way. Form served not the speaker but the content, which means that the rhetorician required a well-rounded education in all subjects.

In the "trivial" arts, grammar came first while logic and rhetoric sometimes rotated between second and third. Regardless of the sequence in which these arts were listed, the relative emphasis between logic and rhetoric shifted at Wittenberg under the leadership of Martin Luther and Philip Melanchthon. While the medieval scholastics had perfected the art of logical discourse, the Lutheran reformers restored an appreciation for the nuances of language: figures of speech, rhetorical tropes, and also the broader outline of how a discourse flows. To read Scripture not primarily as a source book for propositions that could be injected into syllogisms, but rather as a divine literary masterpiece now drew renewed attention to the Holy Spirit's own leitmotivs. Melanchthon's *Loci* and *Commentary on Romans*, and Luther's catechisms, sermons, and treatises, accordingly brought to the forefront of theological discourse the interplay between Law and Gospel. Rhetoric expressed what grammar and logic had discovered in Holy Writ: the literally *crucial*, cross-centered, difference between Law and Gospel that, when properly distinguished, reveal God's salvation of man apart from man's own works, as well as the distinctions between the Two Kingdoms and the Three Estates that reveal where and how man's good works fit within God's plan.

Students at Wittenberg progressed to the master's degree by learning the art of disputation, crafting arguments that properly accounted for opposing viewpoints while not surrendering to indecision or relativism. Wittenberg, Leipzig, Magdeburg, and Jena became centers for publishing the rhetoric of Lutheran theologians: Bibles, hymnals, catechisms, commentaries, sermons, and treatises. Breaking from hagiographic traditions, Lutheran scholars invented a new genre of literature known as church history, even as Lutheran pastors reclaimed pre-scholastic models that restored the sermon to a proclamation of forgiveness in Christ. Good writing, beautiful writing, true writing edified God's people once again. The church and state require nothing less today, best to be provided by colleges that read Cicero's clever turns of phrase in Latin, sing Luther's hymnological masterpieces in German, and practice the art of public disputation so that the light of truth may expose the folly of error for the health of hearts, minds, and souls everywhere.

What the Classical Liberal Arts Tradition Contributes to Modern Academic Disciplines

Modern academic institutions typically disparage the classics and the liberal arts tradition, but the converse is not true. A classical liberal arts tradition recognizes the value of modern disciplines in the ongoing development of the quest for knowledge and wisdom. Although Luther Classical College does not offer degrees in conventional modern disciplines, the classical liberal arts curriculum nonetheless invites two-way communication with those disciplines: gleaning insights from the Great Books that founded the new studies at the modern university and offering in return a deep heritage of earlier thinkers whose insights remain relevant today.

At LCC, all students read the great works by Homer, Plato, Aristotle, Virgil, Augustine, Aquinas, Dante, Luther, Shakespeare, Milton, and the like. But the conversation does not end with the "canonical" literature. Students also engage in conversations drawn from the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* and the Associated Press's *Style Book*—two of the most influential works shaping the public square in which

today's educated Christian must be ready to bear witness. For additional examples of how a classical, liberal arts degree provides an enlightened entrance into, rather than a stubborn avoidance of, contemporary academic discourse, consider the following ways that the LCC curriculum brings a deeper understanding to the standard majors offered at non-classical colleges and anti-classical universities today.

Business

- Humanities 464: Modern and Postmodern Worldviews (Taylor's model for factory efficiency; Japanese Hō-Ren-Sō management style; Lee Iococca's *Autobiography*)
- Mathematics 160: Entrepreneurial Computation and Analysis
- Law 365: The U.S. Constitution and Landmark Supreme Court Decisions (including business law)
- Law 460: Modern Economic Theories
- Rhetoric 170: Progymnasmata and Composition (applicable to marketing)
- Rhetoric 370: Oratorical Composition and Delivery (applicable to marketing)
- cf. "Psychology and Social Work," below (applicable to marketing)

Communication and Journalism

- Latin 233: Intermediate Latin Prose (Caesar's military history/war journalism)
- Literature 121: Greek Literature (Athenian tragedies)
- Literature 360: Early Modern English Verse (Shakespearean drama)
- Rhetoric 170: Progymnasmata and Composition
- Rhetoric 270: Oratorical Analysis and Delivery
- Rhetoric 370: Oratorical Composition and Delivery
- Rhetoric 470: Disputations and Loci
- Liberal Arts 495: Senior Thesis

Criminal Justice

- History 121: Ancient Greece (origins of democracy and trial by jury)
- History 132: Republican and Imperial Rome (foundational principles for the U.S. Constitution)
- Humanities 241: Early Medieval Worldviews (Code of Justinian)
- Humanities 242: Late Medieval Worldviews (Spanish Inquisition)
- Law 100: Principles of Civil Government (Magna Carta; U.S. Constitution and Bill of Rights)
- Law 365: The U.S. Constitution and Landmark Supreme Court Decisions
- Law 460: Modern Economic Theories
- Philosophy 200: Logic (preponderance of evidence)
- Rhetoric 470: Disputations and Loci

Psychology and Social Work

- Literature 121: Greek Literature (cognition and emotions)
- Literature 360: Early Modern English Verse (cognition and emotions)
- Humanities 464: Modern and Postmodern Worldviews (Freud, Erikson, Kübler-Ross, *DSM-V*, etc.)
- Natural Science 460: Biology and Medical Ethics (evolutionary psychology; human subjects research ethics)
- Philosophy 100: Philosophical Inquiry kata Christon (cognition, epistemology, and ethics)
- Theology 251: The Lutheran Reformation I (guilt and forgiveness)
- Theology 465: Post-Reformation Theology (the psychologization of faith among liberal theologians)

Sociology and Cross-Cultural Anthropology

- History 121: Ancient Greece (social institutions in cultural context)
- History 132: Republican and Imperial Rome (social institutions in cultural context)
- Humanities 353: Renaissance through Enlightenment Worldviews (European-New World relations)
- Humanities 464: Modern and Postmodern Worldviews (Max Weber, Emile Durkheim, Clifford Geertz, etc.)
- Law 100: Principles of Civil Government (legal institutions)
- Law 460: Modern Economic Theories (Karl Marx)

Without offering specific majors in the preceding subjects, LCC effectively provides the classical equivalent of a baccalaureate minor (18 to 27 credits) in each of them. Brain surgery, rocket science, and several other specialized careers will require more than Luther Classical College ever intends to deliver, but the acknowledgment that those fields require more from a specialized degree should not imply that they benefit anything less from general education. LCC's A.A. in Classical Liberal Arts remains a versatile and venerable foundation for all of life, including specialized careers that may require additional education elsewhere. See "A.A. Program Requirements for the General Track" (p. 44) and "Transferring to Another College or University" (p. 67) for further information concerning those opportunities.

Pedagogical Methods

Class Size

Enrollment for core courses are capped at about thirty students, ensuring that everyone has an opportunity to ask questions. Professors become acquainted with each student as an individual.

Program requirements and program electives typically enroll ten to twenty students per session, resulting in an even more favorable teacher-to-student ratio as students hone their skills in preparation for graduation and the world beyond.

Classroom Instruction Techniques

Faculty have earned advanced degrees and continue to research within their fields. As an expert in one or more subject areas, each one deservedly serves as a "sage on the stage." Serious students are grateful to listen to them lecture. The postmodern university, by contrast, has favored the "guide on the side" model, which unjustly exchanges a student's tuition money for the pseudo-privilege of hearing the untutored opinions of his classmates.

As valuable as an expert lecture can be, Socratic questioning provides another means to impart wisdom. In this model, students participate not to share their subjective proclivities, but rather to be guided by the professor's probing inquiries toward first principles according to which specific examples can be categorized, evaluated, and applied in a shared pursuit of goodness, truth, and beauty.

The testing of ideas involves a constant return to primary texts, logic, and common human experience. In time, students learn to mimic the patterns of excellence modeled by their professors. Each of the B.A. tracks requires a "Senior Showcase" project (p. 35), which involves not only creativity and research, but also the student's own delivery of a public lecture. Meanwhile, students in Humanities 353: Renaissance through Enlightenment Worldviews and Humanities 464: Modern and Postmodern Worldviews learn to apply Socratic questioning to each others' oral presentations concerning the seminal works of the past six centuries. Students in the B.A. Teacher Certification Track furthermore discover in Education 400: Classical Pedagogy and apply in Education 470: Teaching Practicum techniques for designing and implementing lessons for a classroom of their own. "A disciple is not above his teacher," said Jesus, "but everyone who is perfectly trained will be like his teacher" (Luke 6:40).

Reading and Writing Assignments

Learning from the Great Books requires that one read the Great Books. Courses in history and literature generally have the highest reading loads, followed by theology and philosophy. By balancing those courses that are more reading intensive with those that emphasize other ways of learning, the total work load is kept manageable. (See "Curriculum Discendi: The Course of Learning," beginning on p. 47, for sample schedules.) Students also learn successful strategies for navigating the pages of longer texts and for keeping a trail of notes to find their way back to the author's chief points. In Literature 360: Early Modern English Verse, students read aloud in groups, both in class and as homework, so that they can visualize the action on Shakespeare's stage while working through his plays. Latin courses are conducted primarily by reading aloud in class, rather than studying alone, so that students receive instant correction toward habits of excellence. In this collegiate, indeed collegial, culture of reading, students encourage each other to turn the page for the next great reward.

Good reading leads naturally to good writing. Courses in Rhetoric provide direct instruction on crafting essays and speeches, even as Latin courses draw attention to rhetorical tropes and Literature courses provide additional models worthy of imitation. While writing assignments provide professors with a window into each student's progression of learning, the educational value of writing continues beyond college, as students draw from their collegiate portfolio to apply for teaching licensure or simply to review the insights they gleaned from the Great Books. Writing assignments vary from short reactions on assigned texts to longer research papers and senior theses; across the curriculum, students record daily discoveries of wisdom in their commonplace notebooks, which become treasure houses of themes for future writing projects or speaking engagements. Students who struggle while writing will be rewarded when they have written, for the exercise of putting words coherently on the page brings a corresponding coherence to the mind.

Reading and writing are, moreover, quintessential Christian activities: literacy among God's Old Testament people far surpassed that of their Near Eastern neighbors; strong archaeological evidence suggests that the Hebrews, not the Phoenicians, invented the world's first alphabet; a Jewish boy became a Jewish man by reading the Torah in the synagogue; the New Testament consisted of written Gospels and Epistles, to be copied and dispersed in the pattern of Revelation 1:3: "blessed is he who reads and those who hear the words of this prophecy." In the wake of the Reformation, grammar schools were established across northern Europe for boys and girls alike to meditate on the Scriptures, sing from the hymnal, and study the Greco-Roman classics. By copying from the giants who wrote before them, they in turn became effective writers for the needs of their homes and home-based businesses, their congregations, and their communities.

Standards of evidence in western jurisprudence strongly favor written records, as does the discipline of history—not only from Herodotus and Thucydides but, even earlier, from the Biblical books of Kings and Chronicles. Cultures in which writing remains undeveloped, or reading is disparaged, do not have the same grounding in objective truth that the literate West has established through the preservative power of the written word. Moreover, God Himself has

promised to deal with us in no other way *nisi per Verbum* ("except through the Word," Apol. IV, 67)—the inspired written Word that is to be preached and believed, for "faith comes by hearing, and hearing by the Word of God" (Romans 10:17). To cherish such reading and writing is, then, to participate in both the faith of our Christian fathers and the civilization of our Western fathers, the twin gifts of church and state that enable a people to flourish in both this world and the next.

Academic Programs

Program Objectives

Luther Classical College's core program objective is to provide a common foundation in confessional Lutheran theology and the classical liberal arts tradition for all students. All students take the same courses that belong to the core program curriculum, which is the bulk of all studies at LCC, regardless of track. Students also have the option to select a track designed to prepare them for specific work after college.

B.A. Degree Programs

Four tracks are available within the **B.A. in Classical Liberal Arts**:

1. **General Track (p. 40):** The goal of the B.A. General Track is to provide students with a four-year curriculum in Lutheran theology and the classical liberal arts, instilling a passion for family life, deepening one's appreciation for the church, and cultivating a broad skill set appropriate for many careers.
2. **Pre-Seminary/Biblical Languages Track (p. 40):** The goal of the B.A. Pre-Seminary Track is to prepare students spiritually, morally, and intellectually for enrollment at a confessional Lutheran theological seminary in preparation for ordination into the pastoral office. The same coursework also may be completed as a Biblical Languages Track that trains students in Old Testament Hebrew and New Testament Greek for personal spiritual edification and potential applications in various lay vocations.
3. **Teacher Certification Track (p. 41):** The goal of the B.A. Teacher Certification Track is to prepare students to teach in classical Lutheran schools through pursuit of the certification requirements of the Consortium for Classical Lutheran Education.
4. **Parish Music Track (p. 43):** The goal of the B.A. Parish Music Track is to prepare students to support the church musically with instrumental accompaniment, conducting, composition, arrangement, and the fostering of congregational part-singing.

A.A. Degree Programs

Two tracks are available within the **A.A. in Classical Liberal Arts**:

1. **General Track (p. 44):** The goal of the A.A. General Track is to provide students with a two-year curriculum in Lutheran theology and the classical liberal arts, especially appropriate for the vocation of Christian motherhood and for careers requiring neither a bachelor's degree nor specific trade skills. This track may serve either as a terminal A.A. degree or else as a stepping stone toward a B.A. degree at another institution should the student desire to complete a major not offered at Lutheran Classical College. (See "Transferring to Another College or University" on p. 67.)
2. **Trade Partnership Track (p. 45):** The goal of the A.A. Trade Partnership Track is to prepare students for a variety of vocations and includes training in a skilled trade through relationships with other colleges and businesses. This track is designed to work in conjunction with either an A.A.S. trade school degree or else non-degree trade certificate program at a partnership trade college. (See "Trade School Placement Services" on p. 71.)

Overview of Program Components

Categories of Requirements and Electives

Each of the B.A. Degree Programs and A.A. Degree Programs listed above requires the following components to be completed for graduation:

- **Core Requirements**—a set of mandatory courses for a given degree, distinguished by "B.A. Core" versus "A.A. Core." Core courses are required regardless of which track the student selects within that degree.
- **Program Requirements**—a set of mandatory courses unique to the track the student selects within the B.A. or A.A. degree. For example, the A.A. Trade Partnership Program requires a skilled trade course; the B.A. Teacher Certification Program requires educational field experience.
- **Capstone**—a culminating educational experience, consisting of the Sophomore Exhibition (for A.A. programs, p. 35) or else the Senior Showcase (for B.A. programs, p. 35).

Some programs also require the following components to be completed for graduation:

- **Pre-Admission Requirements**—the equivalent of Latin 131 and Latin 132, whether completed during the Summer Session or satisfied by LCC's Latin Placement Exam. Latin is optional for the A.A. Trade Partnership Program, but required for all other programs.
- **Program Electives**—clusters of courses from which students choose sufficient credits of a given category in order to complete their program. For example, the B.A. Parish Music Program involves program electives to be selected from both individual and ensemble music lessons.

Finally, students also may enroll in:

- **Free Electives**—any additional courses that students choose to take without regard to the student's degree or track. These courses count toward the cumulative number of credits required for graduation and also serve to broaden or deepen a student's knowledge in the student's chosen subject area. A student may enroll in any course as a **free elective** if:
    1. that course is not otherwise required for the student's program;
    2. the student has met all prerequisites for that course; and,
    3. the student has sufficient time to devote to that course during that semester.

The same course may serve as a **program requirement** for one student (such as Greek for a student in the Pre-Seminary/Biblical Languages Track) and a **free elective** for another student who is enrolled in a different track. Similarly, the same course may serve as a **program elective** for one student (such as a music ensemble course for a student in the Parish Music Track) but a **free elective** for another student who is enrolled in a different track.

The following courses are **free electives** for all students, since they are not listed under any track:

- Art History 201, 202
- German 151, 152, 253, 254
- Greek 300-Level
- Hebrew 300-Level
- Latin 400-Level
- 290/390 Topics classes in a variety of disciplines (often taught by a visiting lecturer)

Sophomore Exhibition

As the culminating experience of Theology 284: Christian Culture IV, the Sophomore Exhibition consists of a class discussion before a live public audience. A faculty member or Teacher Certification Track student will lead an interdisciplinary Socratic dialogue on the basis of texts studied within the A.A. Core.

Additionally, during the second semester of the sophomore year students in the B.A. Parish Music Program perform for evaluation by the Baccalaureate Musician Review Panel (see "B.A. Program Components for the Parish Music Track," p. 43).

Senior Showcase

The Senior Showcase involves the completion of one of the following program-specific courses:

- B.A. General Program—Liberal Arts 495: Senior Thesis
- B.A. Pre-Seminary/Biblical Languages Program—Theology 495: Senior Thesis
- B.A. Teacher Certification Program—Education 495: Senior Project
- B.A. Parish Music Program—Music 495: Senior Project

Within each of these capstone courses, structured flexibility allows students to pursue a Senior Showcase project/thesis of their own choosing while also adhering to academic standards appropriate to their degree program.

Summary of Credit Loads by Program

The following charts summarize the distribution of core credits and program-specific credits. Specific lists of core courses and program-specific courses may be found for each program starting on p. 40. Descriptions of course content begin on p. 76.

For B.A. programs, 16 credits of Latin are included in the core credit count common to all programs; for A.A. programs, these Latin credits are included as program-specific credits in the A.A. General Track only, because the A.A. Trade Partnership Track does not require Latin. (If pursuing a program that requires Latin, see "Ways to Fulfill the Latin Pre-Admission Requirement" on p. 37.)

The total number of credits exceeds what has become conventional at other colleges and universities for three reasons: 1) the total includes pre-admission Latin credits; 2) the total includes not only "bookish" courses but also lighter activities, such as the Christian Culture series and choir; and, 3) whereas the trend in higher education has been to decrease both total credits and core credits, LCC remains committed to a thorough training of every student.

B.A. Programs

	Core	*Gen.*	***Total***	*Pre-Sem.*	***Total***	*Teaching*	***Total***	*Music*	***Total***
Pre-Admission Latin	**8**	0	**8**	0	**8**	0	**8**	0	**8**
Year One: Fall	**18**	0	**18**	0	**18**	0	**18**	1	**19**
Year One: Spring	**18**	0	**18**	0	**18**	0	**18**	1	**19**
Year Two: Fall	**15**	0	**15**	4	**19**	0	**15**	1	**16**
Year Two: Spring	**14**	0	**14**	4	**18**	0	**14**	1	**15**
Year Three: Fall	**12**	0	**12**	7	**19**	3	**15**	5	**17**
Year Three: Spring	**12**	0	**12**	7	**19**	0	**12**	5	**17**
Year Four: Fall	**12**	0	**12**	3	**15**	3	**15**	5	**17**
Year Four: Spring	**9**	6	**15**	6	**15**	6	**15**	8	**17**
4-Year Total	**110**	**6**	**116**	**31**	**141**	**12**	**122**	**27**	**137**
Incl. Pre-Adm. Latin	**118**	6	**124**	31	**149**	12	**130**	27	**145**

A.A. Programs

	Core	*Gen.*	***Total***	*Trade*	***Total***
Pre-Admission Latin	**0**	8	**8**	0	**0**
Year One: Fall	**16**	2	**18**	0	**16**
Year One: Spring	**16**	2	**18**	0	**16**
Year Two: Fall	**13**	2	**15**	3	**16**
Year Two: Spring	**12**	2	**14**	3	**15**
2-Year Total	**57**	**8**	**65**	**6**	**63**
Incl. Pre-Adm. Latin	**57**	16	**73**	6	**63**

Core Requirements

B.A. Core Requirements

All B.A. programs require 118 credits of required courses that form a robust core curriculum in confessional Lutheran theology and the classical liberal arts. Of these 118 credits, 8 are granted in view of pre-admission Latin competency (see "Ways to Fulfill the Latin Pre-Admission Requirement," below); the remaining 110 credits are completed within a four-year curriculum.

While the courses below are organized according to modern academic disciplines, they are taught within a classical liberal arts tradition that emphasizes cross-disciplinary relationships so that students acquire a holistic, rather than fragmentary, understanding. See "An Integrated Approach to Curricular Design" (p. 18) and the brief notes at the conclusion of each section below.

Theology: The Queen of the Sciences

Theology 100: Lutheran Commonplaces and Catechisms ..... 1 cr.

Theology 115: Old Testament Survey ..... 3 cr.

Theology 116: New Testament Survey ..... 2 cr.

Theology 251: The Lutheran Reformation I ..... 2 cr.

Theology 252: The Lutheran Reformation II ..... 2 cr.

Theology 310: The Gospels ..... 3 cr.

Theology 345: Church Fathers ..... 3 cr.

Theology 400: Defense of the Faith ..... 3 cr.

Theology 465: Post-Reformation Theology ..... 3 cr.

Total ..... 22 cr.

The faculty is committed to providing a confessional Lutheran education within every class they teach, not just in **Theology** courses.

Classical Language: Latin

Latin 131: Introductory Latin I (pre-admission requirement) ..... 4 cr.

Latin 132: Introductory Latin II (pre-admission requirement) ..... 4 cr.

Latin 233: Intermediate Latin Prose ..... 2 cr.

Latin 234: Intermediate Latin Poetry ..... 2 cr.

Latin 345: Patristic Latin ..... 2 cr.

Latin 356: Reformation Latin ..... 2 cr.

Total (including 8 pre-admission credits of Latin 131–132) ..... 16 cr.

Ways to Fulfill the Latin Pre-Admission Requirement

Latin 131 and 132 may be completed during the summer preceding the student's first Fall Semester, or else waived by satisfactory performance on LCC's Latin Placement Exam. (See "Admissions Requirements and Procedures" on p. 9.) Students completing Latin 131–132 in the summer will receive 8 credits on their summer transcript. Students who test

out of those courses through a placement exam will receive retroactive credit for them on their transcript upon earning a C+ or higher in either Latin 233 or Latin 234, thereby confirming the results of the placement exam.

The Humanities: History, Law, Literature, and Philosophy

History 121: Ancient Greece ..... 3 cr.

History 132: Republican and Imperial Rome ..... 3 cr.

Humanities 241: Early Medieval Worldviews ..... 3 cr.

Humanities 242: Late Medieval Worldviews ..... 3 cr.

Humanities 353: Renaissance through Enlightenment Worldviews ..... 3 cr.

Humanities 464: Modern and Postmodern Worldviews ..... 3 cr.

Law 100: Principles of Civil Government ..... 3 cr.

Law 365: The U.S. Constitution and Landmark Supreme Court Decisions ..... 3 cr.

Law 460: Modern Economic Theories ..... 3 cr.

Literature 121: Greek Literature ..... 3 cr.

Literature 132: Roman Literature ..... 3 cr.

Literature 360: Early Modern English Verse ..... 3 cr.

Philosophy 100: Philosophical Inquiry kata Christon ..... 3 cr.

Philosophy 200: Logic ..... 3 cr.

Total ..... 42 cr.

The **Humanities** classes listed above integrate theology, science, and the fine arts, as well as history, law, literature, philosophy.

Natural Science: Natural History, Physical Science, and Mathematics

Mathematics 160: Entrepreneurial Computation and Analysis ..... 3 cr.

Mathematics 305: Euclidean Geometry ..... 3 cr.

Natural Science 205: Astronomical Observations and Theories ..... 3 cr.

Natural Science 365: Physics and Metaphysics ..... 3 cr.

Natural Science 460: Biology and Medical Ethics ..... 3 cr.

Total ..... 15 cr.

Science is integrated across the curriculum, such as in the Humanities classes listed earlier and in Theology 400: Defense of the Faith.

The Fine Arts: Music, Painting, Sculpture, and Architecture

Art 400: History and Philosophy of Art ..... 3 cr.

Music 200: Music History ..... 3 cr.

Music 205: Hymnody and Liturgics ..... 2 cr.

Total ..... 8 cr.

Art History is integrated across the curriculum by a carefully coordinated effort among the faculty, especially in Humanities and Theology. Thus, Art 400: History and Philosophy of Art is a synthesis of, rather than an introduction to, art history. For students desiring additional training in this area, Art 201: History of Western Art I and Art 202: History of Western Art II serve as free electives for all programs.

Virtue and Piety: Prudence, Temperance, Fortitude, and Justice, with Faith, Hope, and Love

Rhetoric 170: Progymnasmata and Composition ..... 3 cr.

Rhetoric 270: Oratorical Analysis and Delivery ..... 2 cr.

Rhetoric 370: Oratorical Composition and Delivery ..... 3 cr.

Rhetoric 470: Disputations and Loci ..... 3 cr.

Theology 181: Christian Culture I ..... 1 cr.

Theology 182: Christian Culture II ..... 1 cr.

Theology 283: Christian Culture III ..... 1 cr.

Theology 284: Christian Culture IV ..... 1 cr.

Total ..... 15 cr.

Rhetoric courses include instruction in writing and oratory, as well as a cross-disciplinary exposure to content in other subject areas, especially to ensure that A.A. students receive exposure to modern history. The **Christian Culture** series includes chapel, guest lectures, Bible studies, and academic advising with a faculty mentor.

A.A. Core Requirements

All A.A. programs require completion of the first two years of B.A. core courses (except for Latin, as noted below), consisting of 57 credits. The A.A. core courses appear in the preceding list of B.A. core courses, numbered in the 100s (first year) and 200s (second year).

The Latin courses listed as first- and second-year B.A. core courses are not required for the A.A. Trade Partnership Track. Those Latin courses do, however, apply to the A.A. General Track as program requirements.

The distinction between the A.A. and B.A. core requirements may most clearly be seen by viewing a sample schedule for each semester in “Curriculum Discendi: The Course of Learning” (p. 47).

Program Components

B.A. Program Components for the General Track

Program Objective

The B.A. General Track provides students with a four-year curriculum in Lutheran theology and the classical liberal arts, instilling a passion for family life, deepening one's appreciation for the church, and cultivating a broad skill set appropriate for many careers.

Program Credits

116 credits + 8 pre-admission Latin credits = 124 total credits

Program Requirements

In addition to the B.A. core requirements (p. 37), this program also requires:

- Program electives ..... 6 cr.
- Liberal Arts 495: Senior Thesis ..... 3 cr.

Program Electives

This track does not require any specific clustering of electives. Each student's academic advisor will assist in selecting electives that best suit the needs of that student.

Given the importance of Greek to both the classical tradition and New Testament theology, students are especially encouraged to enroll in Greek courses as electives. Whereas the best time to begin Greek for the B.A. Pre-Seminary/Biblical Languages Track is Year Two, students in the B.A. General Track may begin Greek in Year Three instead.

Capstone

Liberal Arts 495: Senior Thesis involves the planning, researching, writing, and oral defense of the student's original thesis. Students are required to analyze primary sources, integrate multiple disciplines, evaluate primary and secondary sources from a confessional Lutheran perspective, and demonstrate competency in Latin.

Four-Year Pathway

For a sample four-year pathway toward completion of this program, see "Curriculum Discendi: The Course of Learning" (p. 47).

B.A. Program Components for the Pre-Seminary/Biblical Languages Track

Program Objective

The B.A. Pre-Seminary Track prepares students spiritually, morally, and intellectually for enrollment at a confessional Lutheran theological seminary in preparation for ordination into the pastoral office. The same coursework also may be completed as a Biblical Languages Track that trains students in Old Testament Hebrew and New Testament Greek for personal spiritual edification and potential applications in various lay vocations.

Program Credits

141 credits + 8 pre-admission Latin credits = 149 total credits

Program Requirements

In addition to the B.A. core requirements (p. 37), this program also requires:

- Greek 121: Introductory Greek I ..... 4 cr.
- Greek 122: Introductory Greek II ..... 4 cr.
- Greek 223: Intermediate Greek I ..... 3 cr.
- Greek 224: Intermediate Greek II ..... 3 cr.
- Hebrew 111: Introductory Hebrew I ..... 4 cr.
- Hebrew 112: Introductory Hebrew II ..... 4 cr.
- Hebrew 213: Intermediate Hebrew I ..... 3 cr.
- Hebrew 214: Intermediate Hebrew II ..... 3 cr.
- Theology 495: Senior Thesis ..... 3 cr.

Program Electives

This track does not require any program electives.

Capstone

Theology 495: Senior Thesis involves the planning, researching, writing, and oral defense of the student's original thesis. Students are required to analyze primary sources, integrate multiple disciplines, evaluate primary and secondary sources from a confessional Lutheran perspective, and demonstrate competency in Biblical languages.

Free Electives

Students may enroll in free electives as time permits. Students in this track are especially encouraged to enroll in 300-level readings courses in Greek (p. 79) or Hebrew (p. 80).

Four-Year Pathway

Although it is possible to complete this track by beginning both Greek and Hebrew in Year Three, it is highly recommended to stagger the two languages across the years by enrolling in Greek during Year Two. Thus, a student ideally selects this track no later than the summer before Year Two, in order to plan for appropriate enrollment.

For a sample four-year pathway toward completion of this program, see "Curriculum Discendi: The Course of Learning," p. 47.

B.A. Program Components for the Teacher Certification Track

Program Objective

The B.A. Teacher Certification Track prepares students to teach in classical Lutheran schools through pursuit of the certification requirements of the Consortium for Classical Lutheran Education.

Program Credits

122 credits + 8 pre-admission Latin credits = 130 total credits

Program Requirements

In addition to the B.A. core requirements (p. 37), this program also requires:

- Education 300: Teaching the Lutheran Faith ..... 3 cr.

- Education 400: Classical Pedagogy ..... 3 cr.
- Education 470: Teaching Practicum ..... 3 cr.
- Education 495: Senior Project ..... 3 cr.

The "Educator Marks for Excellence" developed by the Consortium for Classical Lutheran Education (CCLE) are embedded throughout the core curriculum. This means that students enrolled in any track will be well-prepared to serve as teachers: pastors teach Bible study and catechism classes, laypeople teach Sunday school, parents serve as homeschool teachers, etc. The Teacher Certification Track adds to the core curriculum two courses focused upon classical and Lutheran pedagogy and also includes field experiences in classroom observation and practice teaching. As students complete their degrees, they will assemble a portfolio of LCC coursework in preparation to submit an application to CCLE for certification as a classical Lutheran teacher. Typically graduates will apply to CCLE upon gaining additional experience as full-time teachers. CCLE will then evaluate those applications for satisfactory demonstration of the "Educator Marks for Excellence." LCC is pleased to partner with CCLE as a Classical Teacher Preparation Program.

Fieldwork experiences typically occur at one of the classical Lutheran partner schools within a practical distance from LCC or at a Casper-area Lutheran home school. (For a list of those schools, see "Classical Lutheran Schools & Homeschools" on p. 74.) Fieldwork may include observing a class, guest teaching a class for the afternoon, or living with a host family for a week while teaching several classes under the supervision of a seasoned teacher. Summertime brings additional opportunities, such as coordinating a music camp, serving as a Latin tutor, or teaching Shakespeare at the Lutheran Institute for Regenerative Agriculture (see p. 75).

Program Electives

This track does not require any program electives.

Capstone

Education 470: Teaching Practicum includes classroom observation and student teaching experiences, applying insights from Education 300: Teaching the Lutheran Faith and Education 400: Classical Pedagogy. This course prepares students for homeschooling and for teaching in classical Lutheran schools, consistent with the "Educator Marks for Excellence" developed by the Consortium for Classical Lutheran Education.

Education 495: Senior Project involves either a senior thesis or alternative exhibition demonstrating the student's grasp of both the theory and the practice of classical Lutheran education, such as: historical research, theological evaluation, curriculum development, or community engagement. For example, a student might research the history of pedagogical philosophies, design a classical curriculum, or conduct research concerning current practices in classical Lutheran education. Students also synthesize all prior work into a portfolio in preparation to apply for certification with the Consortium for Classical Lutheran Education.

Free Electives

Students may enroll in free electives as time permits. Students in this track are especially encouraged to enroll in 400-level Latin readings courses or Greek.

Students also may enroll in specialty courses in selected content areas from other institutions, transferring those credits back to LCC as electives. This may be helpful, for example, for someone seeking to teach high school calculus. However, all students are encouraged to focus on breadth rather than depth, mindful that the best teachers are not narrow specialists, but well-rounded mentors equipped to serve their students for all of life.

Four-Year Pathway

Because the education-specific courses do not begin until Year Three, it is possible for a student who initially was considering a different track to transfer into this track as late as the summer between Year Two and Year Three and still complete a degree within four years.

Students desiring to transfer specialty courses from other institutions (see "Free Electives," above) generally will find it best to enroll in those courses during the summer or else in Year Three or Year Four.

For a sample four-year pathway toward completion of this program, see "Curriculum Discendi: The Course of Learning," p. 47.

B.A. Program Components for the Parish Music Track

Program Objective

The B.A. Parish Music Track prepares students to support the church musically with instrumental accompaniment, conducting, composition, arrangement, and the fostering of congregational part-singing.

Program Credits

137 credits + 8 pre-admission Latin credits = 145 total credits

Program Requirements

The B.A. core requirements (p. 37) includes two courses especially supportive of this track:

- Music 200: Music History ..... 3 cr.
- Music 205: Hymnody and Liturgics ..... 2 cr.

In addition to the B.A. core requirements, this program also requires:

- Music 301: Music Theory I ..... 3 cr.
- Music 302: Music Theory II ..... 3 cr.
- Music 371: Music Skills I ..... 3 cr.
- Music 372: Music Skills II ..... 3 cr.
- Music Performance Electives, including:
    - Individual Lessons ..... 2 cr.
    - Ensemble Lessons ..... 2 cr.
    - Additional Individual or Ensemble Lessons ..... 8 cr.
- Baccalaureate Musician Review Panel (see below)
- Music 495: Senior Project ..... 3 cr.

Baccalaureate Musician Review Panel

Students in the B.A. Parish Music program must pass an evaluation by the Baccalaureate Musician Review Panel to advance within the program from sophomore to junior year. The panel may consist of LCC music faculty, visiting music faculty, and community musicians. The panel, which generally reviews students during the Spring Semester of Year Two, will provide personalized feedback concerning the student's vocal and/or instrumental performance. Those who do not pass the panel's evaluation may request a second review or else select the B.A. General Track to complete their degree.

Program Electives

Options for individual lessons include:

- Music 173–174, 273–274, 373–374, 473–474: Individual Vocal Lessons
- Music 175–176, 275–276, 375–376, 475–476: Individual Instrumental Lessons

Options for ensemble lessons include:

- Music 180: Vocal Ensemble
- Music 181: Instrumental Ensemble

Capstone

Music 495: Senior Project culminates in the composing, conducting, and/or performance of quintessentially Lutheran church music, together with a shortened senior thesis that explains the historical, musicological, and theological dimensions of the work. For example, a student may perform a senior recital and prepare program annotations that demonstrate music scholarship.

Free Electives

Given the importance of the Latin and German languages to church music, students in the B.A. Parish Music Track are encouraged to supplement their program requirements with free electives in 400-level Latin readings courses or German. Other possibilities include art history electives, in order to explore the relationships between the visual arts and music.

Four-Year Pathway

For a sample four-year pathway toward completion of this program, see "Curriculum Discendi: The Course of Learning" (p. 47).

A.A. Program Requirements for the General Track

Program Objective

The A.A. General Track provides students with a two-year curriculum in Lutheran theology and the classical liberal arts, especially appropriate for the vocation of Christian motherhood and for careers requiring neither a bachelor's degree nor specific trade skills. This track is designed to serve either as a terminal A.A. degree or else as a stepping stone toward a B.A. degree at another institution should the student desire to complete a major not offered at LCC.

Program Credits

65 credits + 8 pre-admission Latin credits = 73 total credits

Program Requirements

This program has no requirements beyond the A.A. Core Requirements (p. 39).

Capstone

The Sophomore Exhibition (p. 35) serves as the capstone for all A.A. programs.

Free Electives

Students may enroll in free electives as time permits, including any 300-level courses for students who have demonstrated sufficient academic ability and fulfilled any prerequisites.

Two-Year Pathway

For a sample two-year pathway toward completion of this program, see "Curriculum Discendi: The Course of Learning" (p. 47).

Automatic Advancement from the A.A. General Track to B.A. Programs

Students who earn an A.A. in the Classical Liberal Arts within the General Track thereby complete the Year One and Year Two of coursework for the B.A. in Classical Liberal Arts. These A.A. graduates are welcome to continue

into Year Three as B.A. students. As a result of the overlap between the A.A. Core Requirements and the B.A. Core Requirements, A.A. General Track graduates will automatically be on schedule to complete the B.A. General Track by the end of Year Four. They similarly may be able to complete one of the other B.A. tracks by the end of Year Four or five, depending upon the electives that they selected during the A.A. years. Students desiring to advance from the A.A. General Track to one of the B.A. programs should consult their academic advisors to assist in planning.

A.A. Program Requirements for the Trade Partnership Track

Program Objective

The A.A. Trade Partnership Track prepares students for a variety of vocations and includes training in a skilled trade through relationships with other colleges and businesses. This track is designed to work in conjunction with either an A.A.S. trade school degree or else non-degree trade certificate program at a partnership trade college.

Program Credits

63 credits + zero pre-admission Latin credits = 63 total credits

Program Requirements

This program consists of an A.A. from Luther Classical College (Year One and Yea Two) followed by the completion of a trade certificate at a trade school (Year Three). Students may begin their skilled trade coursework at the partnership trade school while completing their A.A. during Year Two at LCC or even before enrolling at LCC. After graduating from LCC, they complete a trade certificate and pursue apprenticeship employment in Year Three, with an invitation to attend daily chapel, participate in ensemble music groups, and enroll in electives at LCC as their schedule permits.

No specific courses beyond the A.A. Core (p. 39) are required for this program. Latin is optional.

Program Electives

This program requires 6 credits of program electives:

- a skilled trade course at a participating trade school ..... 3 cr.
- either another skilled trade course at a trade school or a liberal arts elective at LCC ..... 3 cr.

See "Trade School Placement Services" (p. 71) for information about completing a trade certificate at a trade school.

Capstone

The Sophomore Exhibition (p. 35) serves as the capstone for all A.A. programs.

Free Electives

Students may enroll in free electives as time permits, including any 300-level courses for students who have demonstrated sufficient academic ability and fulfilled any prerequisites.

Two-Year Pathway

The program elective courses generally fit best within the second year, but students may enroll in an elective in Year One if they have sufficient time to devote to their studies. By enrolling in one or more skilled trade courses at a trade partnership school, students begin to build relationships with mentors in their desired trade and also lay the foundation for completing a trade certificate.

For a sample two-year pathway toward completion of this program, see "Curriculum Discendi: The Course of Learning" (p. 47).

Petitioned Advancement from the A.A. Trade Partnership Track to B.A. Programs

Students who earn an A.A. in the Classical Liberal Arts within the Trade Partnership Track thereby complete the first two years of coursework for the B.A. in Classical Liberal Arts, *except* for the following 16 credits:

Latin 131: Introductory Latin I (Pre-Admission for B.A. programs) ..... 4 cr.

Latin 132: Introductory Latin II (Pre-Admission for B.A. programs) ..... 4 cr.

Latin 233: Intermediate Latin Prose (Year One for B.A. programs) ..... 2 cr.

Latin 234: Intermediate Latin Poetry (Year One for B.A. programs) ..... 2 cr.

Latin 345: Patristic Latin (Year Two for B.A. programs) ..... 2 cr.

Latin 356: Reformation Latin (Year Two for B.A. programs) ..... 2 cr.

Students desiring to advance from the A.A. Trade Partnership Track into one of the B.A. Tracks may submit a petition to the Academic Dean, indicating: 1) which of the preceding Latin courses already have been satisfied and how (e.g., LCC courses taken as electives within the A.A. Trade Partnership Track, transfer courses from another college, or course equivalencies by satisfactory scores on placement exams); and, 2) when the petitioner intends to complete any remaining courses and how (the same three options). LCC students in good standing, or recent LCC A.A. Trade Partnership Track graduates, who fulfill the Latin requirements in accordance with an approved petition will be automatically admitted into LCC's B.A. program of their choice without need to submit any additional application for admission. Students desiring to advance from the A.A. Trade Partnership Track to one of the B.A. programs should consult their academic advisors to assist in preparing a petition.

Curriculum Discendi: The Course of Learning

The following semester schedules of courses reflect a standard model for completing an A.A. in two years or a B.A. in four years, consisting primarily of core courses (p. 37) in the classical liberal arts tradition, supplemented by courses specific to each track (pp. 40–45), such as Greek and Hebrew for pre-seminary students. **Free electives** may be added to any track, for up to 18 **curricular credits** (graded courses) plus additional **co-curricular credits** (pass/fail courses), totaling a maximum of 21 credits, per semester. (See "Definitions" on p. 63.) Students desiring to enroll in more than 21 credits should request special permission from the Academic Dean.

These model schedules are intended to allow for some flexibility. The exact scheduling of course offerings may vary from the examples shown. For example, sometimes the Year-Three and Year-Four cohorts may be combined, co-enrolling in Music Theory or in Greek. In that case, a Year-Three student might be enrolling in a course that the following model otherwise would suggest for Year-Four students, or vice versa. The Registrar will post fall course schedules in March and spring course schedules in October, so that students have ample opportunity to develop a successful plan with their faculty mentor.

Year One: Fall

All B.A. and A.A. Tracks

History 121: Ancient Greece ..... 3 cr.

Literature 121: Greek Literature ..... 3 cr.

Philosophy 100: Philosophical Inquiry kata Christon ..... 3 cr.

Rhetoric 170: Progymnasmata and Composition ..... 3 cr.

Theology 100: Lutheran Commonplaces and Catechisms (first five weeks) ..... 1 cr.

Theology 116: New Testament Survey (last ten weeks) ..... 2 cr.

Theology 181: Christian Culture I ..... 1 cr.

Subtotal ..... 16 cr.

A.A. General Track and All B.A. Tracks (Optional for A.A. Trade Partnership Track)

Latin 233: Intermediate Latin Prose (prerequisite: Latin 132) ..... 2 cr.

Cumulative Total ..... 18 cr.

B.A. Parish Music Track

Elective for Music Track (see p. 43) ..... 1 cr.

Cumulative Total ..... 19 cr.

Planning Suggestions

Parish Music Track students can complete a B.A. in 4 years by taking 1 elective credit as shown above. However, they are encouraged to take more: for example, 1 credit for choir, 1 credit for orchestra, and 1 credit for individual lessons in voice or instrument. That would make 3 elective credits, for a total of 21 credits, for the semester shown above. Students should consult their mentoring professors to determine the most suitable credit load for their circumstances.

Year One: Spring

All B.A. and A.A. Tracks

History 132: Republican and Imperial Rome ..... 3 cr.

Law 100: Principles of Civil Government ..... 3 cr.

Literature 132: Roman Literature ..... 3 cr.

Mathematics 160: Entrepreneurial Computation and Analysis ..... 3 cr.

Theology 115: Old Testament Survey ..... 3 cr.

Theology 182: Christian Culture II ..... 1 cr.

Subtotal ..... 16 cr.

A.A. General Track and All B.A. Tracks (Optional for A.A. Trade Partnership Track)

Latin 234: Intermediate Latin Poetry (prerequisite: Latin 132) ..... 2 cr.

Cumulative Total ..... 18 cr.

B.A. Parish Music Track

Elective for Music Track (see p. 43) ..... 1 cr.

Cumulative Total ..... 19 cr.

Planning Suggestions

Students in the Trade Partnership Track (16 credits, as shown above) may consider adding liberal arts electives from LCC or electives in skilled trades from a partnership trade school. At least 3 elective credits must be in skilled trade coursework at a participating trade school. This generally is accomplished in either the Fall or Spring of Year Two, as illustrated on pp. 50–51, but students willing to enroll in more than 16 credits/semester may begin taking trade skill classes in Year One. Students also may explore summer course offerings at the trade school of their choice.

Year Two: Fall

All B.A. and A.A. Tracks

Humanities 241: Early Medieval Worldviews ..... 3 cr.

Music 205: Hymnody and Liturgics ..... 2 cr.

Philosophy 200: Logic ..... 3 cr.

Rhetoric 270: Oratorical Analysis and Delivery (prerequisite: Rhetoric 170) ..... 2 cr.

Theology 251: The Lutheran Reformation I ..... 2 cr.

Theology 283: Christian Culture III ..... 1 cr.

Subtotal ..... 13 cr.

A.A. Trade Partnership Track

Elective (Liberal Arts at LCC or Skilled Trade at a Partnership School) ..... 3 cr.

Cumulative Total ..... 16 cr.

A.A. General Track and All B.A. Tracks (Optional for A.A. Trade Partnership Track)

Latin 345: Patristic Latin (prerequisite: Latin 234) ..... 2 cr.

Cumulative Total ..... 15 cr.

B.A. Pre-Seminary/Biblical Languages Track

Greek 121: Introductory Greek I (prerequisite: Latin 132) ..... 4 cr.

Cumulative Total ..... 19 cr.

B.A. Parish Music Track

Electives for Music Track (see p. 43) ..... 1 cr.

Cumulative Total ..... 16 cr.

Planning Suggestions

Trade Partnership students must complete at least 3 credits in a skilled trade course at a participating trade school in order to complete an A.A. at LCC. This course generally is completed either during the Fall or the Spring of Year Two. During the other semester, the student may enroll either for an additional skilled trade course or else an elective at Luther Classical College. Students desiring to enroll in more than 16 credits per semester may begin skilled trade courses in Year One and take additional courses in Year Two, thereby progressing further down the path toward certification in that trade while completing an A.A. at LCC within 2 years. Following the completion of the A.A., students may continue, in Year Three, to participate in chapel and elective courses at LCC while finishing their trade certification at a partnership school.

Greek is strongly encouraged for the A.A. General Track and all B.A. tracks, while being required for the B.A. Pre-Seminary/Biblical Languages Track. Pre-Seminary students should begin Greek in Year Two as shown above; students in other B.A. tracks may prefer to wait until Year Three in order to maintain a manageable credit load in relation to the requirements of their specific track.

Year Two: Spring

All B.A. and A.A. Tracks

Humanities 242: Late Medieval Worldviews ..... 3 cr.

Music 200: Music History ..... 3 cr.

Natural Science 205: Astronomical Observations and Theories ..... 3 cr.

Theology 252: The Lutheran Reformation II ..... 2 cr.

Theology 284: Christian Culture IV ..... 1 cr.

Subtotal ..... 12 cr.

A.A. Trade Partnership Track

Elective (Liberal Arts at LCC or Skilled Trade at a Partnership School) ..... 3 cr.

Cumulative Total ..... 15 cr.

A.A. General Track and All B.A. Tracks (Optional for A.A. Trade Partnership Track)

Latin 356: Reformation Latin (prerequisite: Latin 345) ..... 2 cr.

Cumulative Total ..... 14 cr.

B.A. Pre-Seminary/Biblical Languages Track

Greek 122: Introductory Greek II (prerequisite: Greek 121) ..... 4 cr.

Cumulative Total ..... 18 cr.

B.A. Parish Music Track

Electives for Music Track (see p. 43) ..... 1 cr.

Cumulative Total ..... 15 cr.

Planning Notes

Latin courses are offered as 2 credits per semester, but they meet 4 times per week with virtually zero homework. This ensures that students remain immersed in Latin throughout the week so that they can read and think more fluently in the foundational language of the ancient and medieval world. Rather than wrestling with a difficult text on their own and becoming discouraged by their homework, students receive immediate guidance from their professor and encouragement from their peers as they read texts aloud in class. As needed, students can review rare verb forms or make flashcards to fill in weaknesses in their vocabulary, but generally the homework load will be light as Latin becomes second-nature through constant repetition within a community of classically minded students. Moreover, students will begin to apply their Latin knowledge in supplementary readings across their theology and humanities courses, or by singing in Latin in the college choir. By Year Four, students quite comfortably will incorporate Latin texts in their senior capstone essays.

A.A. Track students may consider adding an elective course, possibly including a 300-level course, during Year Two.

Year Three: Fall

All B.A. Tracks

Literature 360: Early Modern English Verse ..... 3 cr.

Mathematics 305: Euclidean Geometry ..... 3 cr.

Rhetoric 370: Oratorical Composition and Delivery (prerequisite: Rhetoric 270) ..... 3 cr.

Theology 310: The Gospels (prerequisite: Latin 234; encouraged: Greek 122) ..... 3 cr.

Subtotal ..... 12 cr.

B.A. Pre-Seminary/Biblical Languages Track

Greek 223: Intermediate Greek I (prerequisite: Greek 122) ..... 3 cr.

Hebrew 111: Introductory Hebrew I (prerequisite: Latin 132) ..... 4 cr.

Cumulative Total ..... 19 cr.

B.A. Teacher Certification Track

Education 300: Teaching the Lutheran Faith ..... 3 cr.

Cumulative Total ..... 15 cr.

B.A. Parish Music Track

Music 371: Music Skills I ..... 3 cr.

Electives for Music Track (see p. 43) ..... 2 cr.

Cumulative Total ..... 17 cr.

Planning Suggestions

The 100-level courses in Greek and Hebrew have Latin as a prerequisite, since by studying Latin students master English grammar and also acquire a comprehensive theory of how God's gift of human languages works. All B.A. students and A.A. General Track students will have completed *Wheelock's Latin* (or equivalent) as an admissions requirement completed prior to Year One; A.A. Trade Partnership Students may enroll in Latin as an elective during the Summer Session. When teaching Greek and Hebrew, LCC's faculty will take students quickly beyond the basics that are common across many languages (the "imperfect tense," the "subjunctive mood," an "interrogative pronoun," etc.) and spend more time on the unique features of Greek and Hebrew. As students move beyond the perfunctory building blocks, they will begin to grasp the *Sprachgefühl*—the intuitive understanding of those languages in which God's inspired authors recorded Holy Scripture.

The 100-level Biblical language courses meet four times per week, and the 200-level Biblical language courses meet three times per week, but tutorial sessions will be available on the remaining days so that students can keep their newly acquired knowledge fresh throughout the week.

Year Three: Spring

All B.A. Tracks

Humanities 353: Renaissance through Enlightenment Worldviews ..... 3 cr.

Law 365: The U.S. Constitution and Landmark Supreme Court Decisions ..... 3 cr.

Natural Science 365: Physics and Metaphysics ..... 3 cr.

Theology 345: Church Fathers (prerequisite: Latin 345; encouraged: Greek 223) ..... 3 cr.

Subtotal ..... 12 cr.

B.A. Pre-Seminary/Biblical Languages Track

Greek 224: Intermediate Greek II (prerequisite: Greek 223) ..... 3 cr.

Hebrew 112: Introductory Hebrew II (prerequisite: Hebrew 111) ..... 4 cr.

Cumulative Total ..... 19 cr.

B.A. Parish Music Track

Music 301: Music Theory I ..... 3 cr.

Electives for Music Track (see p. 43) ..... 2 cr.

Cumulative Total ..... 17 cr.

Planning Suggestions

During the summer between Year Three and Year Four, students may pursue internship opportunities that may assist in employment and graduate placement after graduation, while also providing a current service to congregations and families.

Year Four: Fall

All B.A. Tracks

Humanities 464: Modern and Postmodern Worldviews ..... 3 cr.

Natural Science 460: Biology and Medical Ethics ..... 3 cr.

Rhetoric 470: Disputations and Loci (prerequisite: Rhetoric 370) ..... 3 cr.

Theology 400: Defense of the Faith (prerequisites: Theology 251, 252;
Philosophy 100, 200; Natural Science 205, 365) ..... 3 cr.

Subtotal ..... 12 cr.

B.A. Pre-Seminary/Biblical Languages Track

Hebrew 213: Intermediate Hebrew I (prerequisite: Hebrew 112) ..... 3 cr.

Cumulative Total ..... 15 cr.

B.A. Teacher Certification Track

Education 400: Classical Pedagogy ..... 3 cr.

Cumulative Total ..... 15 cr.

B.A. Parish Music Track

Music 372: Music Skills II ..... 3 cr.

Electives for Music Track (see p. 43) ..... 2 cr.

Cumulative Total ..... 17 cr.

Planning Suggestions

By Years Three and Four, students are maturing in their abilities to read, think, write, and speak within the Great Books tradition of the liberal arts. In the 300-and 400-level Humanities classes, the professor becomes less of an instructor and more of coach, as students read independently and prepare class presentations to teach their peers; their classmates, in turn, ask them questions—drawn from the other readings. No two students read the same book, but all students become familiar with a broad range of seminal publications encompassing theology, history, law, literature, philosophy, science, and the arts. The experiences of independent reading and of peer-to-peer instruction lay the foundation not only for the senior capstone project, but also for the many ways that LCC graduates will serve as "teachers"—in the home, in the church, in the school, and in a variety of career settings where clear thinking, effective communication, and team leadership play a vital role.

Year Four: Spring

All B.A. Tracks

Art 400: History and Philosophy of Art ..... 3 cr.

Law 460: Modern Economic Theories ..... 3 cr.

Theology 465: Post-Reformation Theology ..... 3 cr.

Subtotal ..... 9 cr.

B.A. General Track

Liberal Arts 495: Senior Thesis ..... 3 cr.

Elective ..... 3 cr.

Cumulative Total ..... 15 cr.

B.A. Pre-Seminary/Biblical Languages Track

Hebrew 214: Intermediate Hebrew II (prerequisite: Hebrew 213) ..... 3 cr.

Theology 495: Senior Thesis ..... 3 cr.

Cumulative Total ..... 15 cr.

B.A. Teacher Certification Track

Education 470: Teaching Practicum (prerequisite: Education 300, 400) ..... 3 cr.

Education 495: Senior Project ..... 3 cr.

Cumulative Total ..... 15 cr.

B.A. Parish Music Track

Music 302: Music Theory II ..... 3 cr.

Music 495: Senior Project ..... 3 cr.

Electives for Music Track (see p. 43) ..... 2 cr.

Cumulative Total ..... 17 cr.

Planning Suggestions

During Year Four, students will work with their academic advisors to form a transition plan into life after college. For some students, this will include applying for seminary or graduate school during the Fall Semester of Year Four. For other students, this will include applying for a job during the Spring Semester of Year Four. Although most students will choose one or the other of these options, all students should remain mindful of the broader definition of "vocation," which includes far more than a career. The lasting value of a college degree is not to be measured by academic accolades or gainful employment, but by renewed service to one's neighbor in the three estates in which God is always at work through each Christian man, woman, and child: the family, the church, and civil society. A graduating student's Senior Showcase (produced in a "495" project or thesis course, above), while exhibiting academic excellence, creative genius, and diligent persistence, above all glorifies God in humble service to one's neighbors.

Student Learning Outcomes

The "B.A. Core Requirements" (p. 37) and "A.A. Core Requirements" (p. 39) ensure that each student meets core learning outcomes for the B.A. or A.A. degree, respectively. The various "Program Components" (p. 40) ensure that students furthermore meet program learning outcomes specific to their selected track. Student learning outcomes may be categorized by discipline as follows.

Theology

Outcomes 1–6 apply to all programs. Outcome 7 applies only to B.A. programs.

1. **Biblical Isagogics**—(a) to identify the inspired author, historical and canonical setting, and major theme of each book of the Bible; and, (b) to recall from memory verses that serve as *sedes doctrinae* ("seats of doctrine") in catechesis or as foundational texts in the liturgy and hymnody of the Lutheran Church. *Theology 115: Old Testament Survey; Theology 116: New Testament Survey; Theology 310: The Gospels; Music 205: Hymnody and Liturgics.*

2. **Biblical Hermeneutics**—to explain how Scripture is properly interpreted by the historical-grammatical method, the analogy of faith, a grasp of context, and the proper distinction between Law and Gospel. *Theology 100: Lutheran Commonplaces and Catechisms; Theology 251: The Lutheran Reformation I; Theology 252: The Lutheran Reformation II; Theology 310: The Gospels.*

3. **Lutheran Catechesis**—(a) to apply the Six Chief Doctrines of the Christian faith as contained in Luther's Small and Large Catechism to one's life; and, (b) to formulate a plan for teaching it to others entrusted to one's spiritual care (according to one's vocation as a parent, pastor, Sunday school teacher, etc.). *Theology 100: Lutheran Commonplaces and Catechisms; Education 300: Teaching the Lutheran Faith.*

4. **Lutheran Confessions**—(a) to distinguish between *norma normans* (the standardizing standard—Scripture) and *norma normata* (a standardized standard—such as the ecumenical Creeds and the Lutheran Confessions); (b) to summarize the historical occasion and doctrinal content of each of the documents contained in the Book of Concord of 1580; and, (c) to integrate articles from throughout the confessions to elucidate the orthodox, Biblical teaching on specific topics. *Theology 100: Lutheran Commonplaces and Catechisms; Theology 251: The Lutheran Reformation I; Theology 252: The Lutheran Reformation II.*

5. **Liturgy and Hymnody**—(a) to explain how Lutheran liturgy and hymnody edify the Body of Christ through choral instruction in the Word of God; and (b) to demonstrate an ability to select liturgies and hymns appropriate to the church year for both corporate and individual meditation. *Music 205: Hymnody and Liturgics.*

6. **Vocation**—(a) to recognize one's own stations in life within the family, the church, and civil society as channels through which God bestows blessings upon the people thereby entrusted to one's care; (b) to appreciate the divinely established relations among the estates of family, church, and civil government; and, (c) to contemplate any change of vocation through prayer and the seeking of godly counsel from one's brothers and sisters in Christ. *Theology 181: Christian Culture I; Theology 182: Christian Culture II; Theology 283: Christian Culture III; Theology 284: Christian Culture IV.*

7. **Apologetics**—(a) to understand the perspectives of those who doubt or oppose the teachings of Christianity; and, (b) to respond to their questions with truth in love, drawing upon Scripture, natural law, logic, history, archaeology, and the natural sciences in a manner consistent with Biblical and historical examples of faithful defense of the Word of God. *Theology 345: Church Fathers; Theology 400: Defense of the Faith.*

Classical Languages

Outcomes 1–6 apply to all B.A. programs as well as the A.A. General Track. Outcome 7 applies to the Teacher Certification Track. Outcome 8 applies to the Pre-Seminary/Biblical Languages Track.

1. **Foundation**—(a) to parse, from memory, nouns and verbs according to their respective declensions and conjugations and to identify the syntactical role of each word in a given sentence or poetic verse composed from among the most common 2,000 words in classical Latin; (b) to supply, from memory, a precise English definition for the most common 1000 words in classical Latin; and, (c) to approximate the definition of less frequently used words by consideration of roots, context, and cognates. *Latin 131: Introductory Latin I; Latin 132: Introductory Latin II*.
2. **Translation**—(a) to render a translation consistent with the vocabulary, grammar, syntax, and rhetoric of the original text and suitable to the translator's current audience and occasion; (b) to evaluate, by those same criteria, the translations rendered by others; and, (c) to pass a sight exam (no dictionary) in classical Latin prose and poetry. *Latin 233: Intermediate Latin Prose; Latin 234: Intermediate Latin Poetry*.
3. **Conversational Competence**—to carry on basic conversation with the professor on a familiar topic, including asking and answering questions, in classical Latin. *Latin 233: Intermediate Latin Prose; Latin 234: Intermediate Latin Poetry*.
4. **Composition**—to produce original prose or poetry in classical Latin, with accurate grammar and appropriate rhetoric. *Latin 345: Patristic Latin; Latin 356: Reformation Latin*.
5. **Heritage**—to identify insights that the fathers of the Christian church generally, and of the Lutheran church particularly, gleaned from classical writers before them, in order to claim their heritage also as one's own. *Latin 233: Intermediate Latin Prose; Latin 234: Intermediate Latin Poetry*.
6. **Preservation**—to apply translation skills for the analysis of a controversy in theology or another discipline concerning the author's original intention and the range of appropriate applications of that text to later audiences and occasions. *Latin 345: Patristic Latin; Latin 356: Reformation Latin; Liberal Arts 495: Senior Thesis; Theology 495: Senior Thesis.*
7. **Pedagogy**—(a) to select teaching methods appropriate for particular kinds of students and specified learning objectives for courses in a classical school or homeschool; and, (b) to utilize those methods in an instructional practicum. *Education 400: Classical Pedagogy*.
8. **Seminary Preparation**—to meet or exceed the entry requirement in Biblical languages for confessional Lutheran seminaries. *Greek 224: Intermediate Greek II; Hebrew 214: Intermediate Hebrew II*.

History

Outcomes 1–3 apply to all programs. Outcome 4 applies only to B.A. programs.

1. **Providence and Redemption**—to recognize that God acts through human history: (a) providentially in mysterious ways, as if hidden behind a mask; (b) redemptively through the incarnation of Christ, Whose life, teachings, death, and resurrection left visible marks in the historical record; and, (c) eschatologically, toward the gathering of the faithful into Christ's Church and the final judgment of Christ, which will usher in eternity. *Theology 115: Old Testament Survey; Theology 116: New Testament Survey; Theology 400: Defense of the Faith.*
2. **Historical Periodization**—to recognize the distinguishing characteristics, the principal persons, the transformative events, and the exemplary works of art, music, literature, science, philosophy, and theology from major periods in history, including: Antiquity, the Middle Ages, the Renaissance, the Reformation, the Enlightenment, Modernism, and Postmodernism. *History 121: Ancient Greece; History 132: Republican and Imperial Rome; Humanities 241: Early Medieval Worldviews; Humanities 242: Late Medieval Worldviews; Humanities 353:*

Renaissance through Enlightenment Worldviews; Humanities 464: Modern and Postmodern Worldviews; Theology 345: Church Fathers; Theology 465: Post-Reformation Theology.

3. **Historical Context**—to explain the interrelationships among theology, politics, economics, technology, culture, and the thoughts and actions of individuals, in order to elucidate when, where, how, and why historical events occur. *History 121: Ancient Greece; History 132: Republican and Imperial Rome; Humanities 353: Renaissance through Enlightenment Worldviews; Humanities 464: Modern and Postmodern Worldviews.*

4. **Historical Research**—to locate, interpret, evaluate, and synthesize primary and secondary source materials in order to answer questions about the ways people thought and behaved in the past. *Rhetoric 470: Disputations and Loci.*

Law

Each outcome applies to all programs.

1. **Political Theory**—(a) to recognize the natural rights to life, liberty, and property inherent in all persons by virtue of God's work of creation; (b) to distinguish the divinely established realms of church and state; (c) to distinguish vocations across the three divinely established estates of family, church, and society; and, (d) to evaluate competing political philosophies and the forms of government that they sponsor, according to the degree to which they protect natural rights and respect the divinely established purposes and limitations of civil government. *Law 100: Principles of Civil Government; Law 460: Modern Economic Theories; Theology 251: The Lutheran Reformation I; Theology 252: The Lutheran Reformation II.*

2. **Western Constitutionalism—**to explain the development of systems of law and justice, from Old Testament times through Greek democracy, the Roman republic and empire, the Byzantine codification, the Medieval canon law, the Anglo-Saxon common law, and the Magna Carta, to England's Glorious Revolution. *History 121: Ancient Greece; History 132: Republican and Imperial Rome; Humanities 241: Early Medieval Worldviews; Humanities 242: Late Medieval Worldviews; Humanities 353: Renaissance through Enlightenment Worldviews; Law 100: Principles of Civil Government.*

3. **American Constitutionalism**—to explain the original intention and the subsequent interpretation of the U.S. Constitution, by analyzing the Declaration of Independence, the Federalist Papers, and precedent-setting decisions of the U.S. Supreme Court. *Humanities 353: Renaissance through Enlightenment Worldviews; Humanities 464: Modern and Postmodern Worldviews; Law 100: Principles of Civil Government; Law 365: The U.S. Constitution and Landmark Supreme Court Decisions.*

Literature

Each outcome applies to all programs.

1. **Literary Analysis**—to explain the methods by which quality literature models eloquence of expression, reveals the essential properties of human nature, and engages the reader with God's "masks" of natural revelation, plus, in the case of Christian literature, with themes of Biblical revelation. *Literature 121: Greek Literature; Literature 132: Roman Literature; Literature 360: Early Modern English Verse.*

2. **Literary Performance**—to recite, by memorizing and by reading, with appropriate use of voice and gestures, selections of prose and poetry in a manner that is both suitable to the texts and edifying to a particular audience. *Literature 121: Greek Literature; Literature 132: Roman Literature; Literature 360: Early Modern English Verse.*

3. **Literary Composition—**to compose poetry, hymn lyrics, short stories, or literary works of other genres, incorporating literary elements and exhibiting a literary style appropriate to the message, audience, and occasion. *Literature 360: Early Modern English Verse; Rhetoric 170: Progymnasmata and Composition.*

Philosophy

Outcomes 1–4 apply to all programs. Outcome 5 applies only to B.A. programs.

1. **Inquiry**—to explain the conflicting viewpoints that influential thinkers have promoted concerning perennial issues of fundamental significance, such as: the existence of God, the nature of knowledge, the source of morality, the problem of evil, the limitations of free will, and the fostering of a just society. *Law 100: Principles of Civil Government; Philosophy 100: Philosophical Inquiry kata Christon; Theology 400: Defense of the Faith.*
2. **Logic/Dialectic**—(a) to evaluate the validity and soundness of deductive arguments and the strength of inductive arguments; and, (b) to recognize formal and material fallacies, in both written and oral presentations. *Philosophy 200: Logic; Rhetoric 470: Disputations and Loci.*
3. **Rhetoric**—(a) to analyze the structure and style of an author's or speaker's presentation according to the outline of Aristotle's *Rhetoric* and its adaptations by Cicero and Quintilian; and, (b) to produce oral and written presentations conforming to those classical rhetorical standards. *Rhetoric 170: Progymnasmata and Composition; Rhetoric 370: Oratorical Composition and Delivery.*
4. **Elocution**—to speak with appropriate modulations of pace, pitch, volume, and emotional expression, using physical gestures or other visual aids, while adapting insights from classical logic and rhetoric to one's message, audience, and occasion, and relying upon memorization, an outline, or a full manuscript as appropriate. *Rhetoric 270: Oratorical Analysis and Delivery; Rhetoric 370: Oratorical Composition and Delivery.*
5. **Argumentation**—(a) to write a thorough and fair-minded argument modeled after the Disputatio Ordinaria ("standard disputation") of the Late Medieval/Reformation university; and, (b) to defend one's argument orally against criticism. *Rhetoric 470: Disputations and Loci; Education 495: Senior Project; Liberal Arts 495: Senior Thesis; Music 495: Senior Project; Theology 495: Senior Thesis.*

Mathematics

Outcome 1 applies to all programs. Outcome 2 applies only to B.A. programs.

1. **Applied Mathematics**—(a) to apply mathematical reasoning in the fields of astronomy and physics; (b) to apply mathematical reasoning in accounting and financial analysis. *Mathematics 160: Entrepreneurial Computation and Analysis; Natural Science 205: Astronomical Observations and Theories; Natural Science 365: Physics and Metaphysics.*
2. **Geometry and Calculus**—(a) to explain the nature of demonstrative proof by tracing the line of reasoning from axioms to propositions in Euclid's *Elements* in order to establish geometrical relationships with certainty; (b) to compare the geometrical proofs in Newton's *Principia* with the new methods of calculus that Newton developed for determining areas bound by curves and instantaneous velocities of accelerating objects. *Mathematics 305: Euclidean Geometry; Natural Science 365: Physics and Metaphysics.*

Natural Science

Outcome 1 applies to all programs. Outcomes 2–3 apply only to B.A. programs.

1. **Astronomy**—(a) to appreciate both the potential and the limitations of humans' mathematical models in representing God's ordering of the sun, moon, and stars; (b) to evaluate the competing hypothesis of Aristotle/Ptolemy and Copernicus/Brahe/Kepler/Newton according to logical, empirical, and historically conditioned criteria; and, (c) to critique evolutionary cosmogonies with fidelity toward the Scriptures and fair-mindedness toward opposing theorists. *Humanities 242: Late Medieval Worldviews; Humanities 353: Renaissance through Enlightenment Worldviews; Natural Science 205: Astronomical Observations and Theories*.
2. **Biology**—(a) to understand the unique characteristics of: grasses, herbs, and trees (Creation Day 3); sea creatures and winged birds (Creation Day 5); and, beasts of the earth (Creation Day 6) in relation to man, the unique creature made in God's own image; (b) to evaluate competing hypotheses concerning the origin of life in general

and of *miyn* (reproductive "kinds," Genesis 1) in particular, according to logical, empirical, and historically conditioned criteria; and, (c) to defend the Biblical doctrine of God's creation of distinct reproductive kinds and of God's creation of man as distinct from the animal kingdom. *Natural Science 460: Biology and Medical Ethics; Theology 400: Defense of the Faith.*

3. **Medicine—**(a) to compare the modern germ theory of disease with holistic health explanations from classical to contemporary times; and, (b) to resolve bioethical dilemmas in a manner consistent with Biblical revelation and natural law, while recognizing points of tension with government-sanctioned bioethical principalism and culturally sanctioned postmodern existentialism. *Humanities 464: Modern and Postmodern Worldviews; Natural Science 460: Biology and Medical Ethics.*

Music

Outcomes 1–2 apply to all programs; outcomes 3–5 apply only to the Parish Music Track.

1. **Music History**—to demonstrate a foundational knowledge of music history, by focusing on excellent composers (such as Bach, Handel, Haydn, Mozart, Beethoven, and Mendelssohn) and their compositions. *Music 180: Vocal Ensemble; Music 181: Instrumental Ensemble; Music 200: Music History*.

2. **Hymnody**—to appreciate and understand the rich musical and textual tradition of Lutheran hymnody, with an emphasis on Martin Luther, Johann Walter, Nikolaus Herman, Philipp Nicolai, Johann Crüger, Johann Rist, Paul Gerhardt, Thomas Kingo, and Ludvig Lindeman. *Music 205: Hymnody and Liturgics*.

3. **Music Performance**—(a) to perform at a proficient level on at least one instrument or with voice; (b) to apply one's individual musical abilities within an ensemble performance. *Music 173–174, 273–274, 373–374, 473–474: Individual Vocal Lessons; Music 175–176, 275–276, 375–376, 475–476: Individual Instrumental Lessons; Music 180: Vocal Ensemble; Music 181: Instrumental Ensemble.*

4. **Music Skills**—(a) to apply sight reading and sight singing skills to the hymnal, along with competent keyboard skills; and, (b) to exercise basic conducting techniques for leading a church or school ensemble; (c) to teach introductory piano lessons. *Music 371: Music Skills I; Music 372: Music Skills II*.

5. **Music Theory**—(a) to understand basic compositional techniques for four-part hymn settings and instrumental arrangements; and, (b) to understand form and analysis in music. *Music 301: Music Theory I; Music 302: Music Theory II.*

Visual Arts

Each outcome applies to all programs.

1. **Art History**—to demonstrate a foundational knowledge of art history, including form and analysis, with a particular emphasis on works of the Italian and Northern Renaissance. *"A Note about Art History Across the Curriculum" (p. 77); Art 400: History and Philosophy of Art.*

2. **Art Criticism**—to analyze works of sculpture, drawing, painting, photography, and the like according to historical context, biographical context, theological and philosophical implications, and the development of art history. *"A Note about Art History Across the Curriculum" (p. 77); Art 400: History and Philosophy of Art.*

Christian Piety

Christian piety consists of the "fruits of the spirit" (Galatians 5:22–23), which can be encouraged but not forced, and superficially observed but not internally measured. Only God can see the heart. Only His Spirit can effect sanctification. The following Student Learning Outcomes do not purport to evaluate anyone's spiritual status, but rather establish benchmarks of civil righteousness which, in the lives of regenerate Christians, also are fruits of sanctification. Such good works glorify God and serve one's neighbor, but they neither merit salvation nor instill confidence concerning one's standing before God; rather, the conscience is to be consoled by Christ alone, whose righteousness covers all our sins (Apol. IV [II] and V [III]).

"Piety" and "virtue" are nearly synonymous. The three theological virtues (items 1–3, below) and the four cardinal virtues (items 4–7) mirror the fruits of the Spirit in various ways. They apply to each person across the three estates: family, church, and civic life. The Lutheran Confessions acknowledge that Aristotle gave clear expression to the classical virtues in terms of civil righteousness (Apol. IV [II]). However, Lutheran dogmaticians carefully distinguish between faith as an *organon leptikon* ("receiving tool") and faith as *virtus* (virtue, power, or faculty within man). As to the first sense, the church confesses in the doctrine of justification that man is saved *sola fide* ("by faith alone"); as to the second sense, the church confesses in the doctrine of sanctification that saving faith is an active faith that bears good works as its natural and inevitable fruit (FC IV). These fruits are nurtured both by instruction (1 Timothy 3:16–17) and by example (Biblical, historical, literary, and living).

Each outcome below applies to students in all programs, informally assessed as indicated below. These same marks of Christian piety apply in a similar manner to all college employees as their duty in relation to Institutional Objective #3 (p. 2).

1. **Faith**—to forsake other cares in order to attend the weekly divine service at a confessional Lutheran congregation, the daily chapel services at LCC, and a regular pattern of home devotions for the renewing and strengthening of one's trust in Christ through Word and Sacrament. *Assessment: chapel is required. See "Chapel Attendance" (p. 72). Though no formal grade will be assigned, chapel participation is a central component of the curriculum. Students and faculty will refer to recent sermons, hymns, and the like in class discussions across the disciplines. Some class assignments may explicitly refer to chapel or the Sunday services of a local congregation.*

2. **Hope**—(a) to endure hardship by trusting in the Lord with all one's heart and leaning not on one's own understanding when facing discouragement, depression, anxiety, and trauma; and, (b) to breathe the Psalter and Lutheran hymnody throughout all of life, waging spiritual warfare as a theologian of the cross through *oratio, meditatio, et tentatio*. *Assessment: individual students will receive Godly counsel from the dean of chapel, their faculty advisors, or other mentors among the campus community; anecdotal reports, with appropriate anonymity, will be considered at faculty, staff, and administrative meetings as needed for monitoring the spiritual health of the campus community, always with the aim of loving our neighbors as ourselves as we rejoice together over God's love for us all. (Discussions of mental health on campus will take the possibility of psychiatric diagnoses seriously without surrendering that which is properly theological to the neo-pagan psychologization of human life.)*

3. **Love**—to produce an original work of creative accomplishment, glorifying God and serving one's neighbors, by fulfilling a capstone requirement appropriate to one's degree program. *Assessment: Sophomore Exhibition; Senior Showcase. These endeavors are not merely intellectual, literary, or artistic feats; rather, they are acts of love, offered to God's glory and for one's neighbor's benefit.*

4. **Prudence**—(a) to formulate and follow a schedule that fosters the timely and diligent completion of one's responsibilities; and, (b) to communicate dutifully when unforeseeable circumstances render it difficult or impossible to satisfy one's obligations. *Assessment: academic advising, involving periodic review of the student's grades for all classes and discussions, as needed, to address any deficiencies of work habits.*

5. **Justice**—(a) to give due credit to each person for unique ideas or phrases, through standard academic conventions of citation and quotation; and, (b) to offer one's own original insights when assigned to do so. *Assessment: citation*

formats for essay assignments, plus either a clear record of academic integrity or else an amendment of life following a minor and rare infraction; serious or repeated infractions may result in suspension or expulsion from the college.

6. **Fortitude**—to train one's body and mind through a program of regular physical exercise. *Assessment: regular participation in Student Life activities (hiking, skiing, etc.).*

7. **Temperance**—(a) to identify a healthy variety and quantity of food and drink for the nourishment of the body; (b) to practice self-control and moderation in following diet and exercise conducive to bodily health; and, (c) to practice self-control and discernment in respect to emotional temperament, speech, and social media. *Assessment: discussions at Christian Culture events (Theology 181–182, 283–284).*

Academic Policies

Definitions

Core Courses, Capstones, Electives, and Requirements

(See "Overview of Program Components" on p. 34.)

Credit Hours

As listed in this academic catalog and on official transcripts, academic credits follow the federal government's standard for semester credits (34 CFR 600.2): 1 credit represents 1 nominal hour (50 minutes) of instruction per week for 15 weeks, with the expectation of an average of 2 hours of homework for each hour of instruction. Thus, 1 semester credit represents 45 hours of total work. Some courses, especially reading-intensive courses in classical languages, may assign less homework but spend more time in class, adhering to the alternative federal standard for intensive classroom/laboratory courses: a minimum of 30 hours of instruction per semester credit (34 CFR 668.8(l)(1)).

Curricular, Co-Curricular, and Extra-Curricular Activities

Curricular activities consist of academic courses for which credit is awarded on the basis of A/B/C/D/F assessments. Most courses fall into this category. (See "Co-Curricular Activities," below, for an important distinction.)

Co-curricular activities consist of academic courses that are performance-based (rather than content-based) and for which credit is awarded on the basis of pass/fail assessments (rather than A through F grades). The following courses are co-curricular:

- Music 180: Vocal Ensemble
- Music 181: Instrumental Ensemble
- Hebrew 315: Old Testament Hebrew Readings I
- Hebrew 316: Old Testament Hebrew Readings II
- Greek 315: New Testament Greek Readings I
- Greek 316: New Testament Greek Readings II
- Theology 181: Christian Culture I
- Theology 182: Christian Culture II
- Theology 283: Christian Culture III
- Theology 284: Christian Culture IV

Extra-curricular activities consist of non-academic activities for which no credit is awarded. Examples include student government, a chess club, a hiking club, etc. See LCC's *Student Handbook* for more information.

Both **curricular** and **co-curricular activities** appear on the student's academic transcript; **extra-curricular** activities do not appear on the transcript.

Tuition is charged at a "full-time" flat rate for students enrolled in 12 to 18 **curricular credits** plus up to 3 **co-curricular credits**. Additional charges apply for exceeding those limits. See "Tuition and Fees" (p. 12).

Grading System

Transcripts include letter grades for each curricular activity, based on percentages earned in relation to the course expectations that are presented in the respective course syllabus. The corresponding grade points for each course are then weighted according to the credit load of each course in order to calculate a student's cumulative grade point average (GPA).

Percentage Score	Letter Grade	Grade Points
96.7%–100.0%	A+	4.00
93.4%–96.6%	A	4.00
90.0%–93.3%	A–	3.67
86.7%–89.9%	B+	3.33
83.4%–86.6%	B	3.00
80.0%–83.3%	B–	2.67
76.7%–79.9%	C+	2.33
73.4%–76.6%	C	2.00
70.0%–73.3%	C–	1.67
66.7%–69.9%	D+	1.33
63.4%–66.6%	D	1.00
60.0%–63.3%	D–	0.67
00.0%–59.9%	F	0.00

Enrollment Procedures

General Enrollment Procedures

New students will be registered for classes by the Registrar in consultation with the Admissions Department. Returning students will meet with their academic advisors as they progress through their selected track.

Students must register for core requirements plus any program requirements for their preferred track. Students additionally may select program electives and free electives. See "Program Components" (p. 40) for a list of requirements and electives for each program and "Curriculum Discendi: The Course of Learning" (p. 47) for sample schedules for each semester, according to program.

Summer Latin Enrollment

Latin is optional for the A.A. Trade Partnership Program, but a pre-admission requirement for students in all other programs.

Prospective students intending to enroll in Latin during the Summer Session preceding their first Fall Semester should complete an Application for Admission (see p. 11). The application process includes LCC's Latin Placement Exam that will determine whether the student should begin with Latin 131: Introductory Latin I or Latin 132: Introductory Latin II during the Summer Session (if needed) and then with Latin 233: Intermediate Latin Prose or higher during the Fall Semester.

Current students in the A.A. Trade Partnership Track who are interested in learning Latin should contact the Academic Dean (p. 102) by April 1. Trade Partnership students may take Latin as a free elective or else as a requirement to advance into a B.A. program. See "Petitioned Advancement from the A.A. Trade Partnership Track to B.A. Programs" (p. 46).

Fall and Spring Enrollment

Due to the uniquely integrative design of the curriculum, students generally must begin in the Fall Semester rather than the Spring Semester. (See "Curriculum Discendi: The Course of Learning" on p. 47.) Prospective students who believe they would be prepared, due to unusual circumstances, to begin in the Spring Semester, should contact the Academic Dean (p. 102) to request a special accommodation.

Returning students, upon receiving advice from their designated faculty mentor, will enroll for the Spring Semester each October and for the Fall Semester each March. New students typically will enroll for Fall Semester courses when confirming their acceptance for admission in April.

If more than one section of a course is available (such as morning vs. afternoon), students may indicate their preferred section.

Adding Courses After the Start of the Semester

For classes that meet for the full 15-week semester, a student may add a class by the end of the first week. For intensive classes that meet for fewer weeks, the same ratio of 1/15 applies. For example, if a student wishes to join a class that meets five days per week for six weeks (30 meetings total), then the student must join in ample time to attend the third class meeting (since the student has already missed 2 out of 30 meetings, or 1/15 of the course). The Registrar will post specific "Add Course Deadlines" each semester.

The student will be responsible to pay any increase of tuition or fees within 15 days of adding a course. See "Tuition and Fees" (p. 12).

Withdrawing from Courses

Students may withdraw from a course during the middle of a semester, but they will be held academically and financially responsible for that decision, depending upon how soon or how late they act. For standard 15-week courses, the proportion of the course is calculated in weeks, with critical deadlines at the end of weeks 1, 5, and 10. For intensive courses that meet for fewer weeks, the same principle applies, measured as 1/15, 5/15, and 10/15 of the course's class meetings, as illustrated by the following chart. The Registrar will post specific "Drop Course Deadlines" each semester.

Academic Transcript	Withdraw Deadline	45 Meetings	30 Meetings	20 Meetings	15 Meetings
Course Not Recorded	1/15 of the Course	before #4	before #3	before #3	before #2
Grade Recorded as "W"	5/15 of the Course	before #16	before #11	before #8	before #6
Grade Recorded as "W-P" or "W-F"	10/15 of the Course	before #31	before #21	before #14	before #11
Grade Recorded as "F"	Anytime Thereafter	—	—	—	—

In the case of a first-week withdraw (or within the first 1/15 of the course), the course will not appear on the student's transcript at all. A withdraw occurring when more than 1/15 but less than 6/15 of the course has been conducted will result in a notation of "W" for "Withdraw" on the student's transcript, with no grade points assigned. A withdrawal

occurring when over 5/15 but less than 11/15 of the course has been conducted will result in a notation of either "W–P" for "Withdrawal–Pass" or "W–F" for "Withdrawal–Fail" on the student's transcript, with no grade points assigned in the case of passing but a grade point of zero applying in the case of failing. In that latter instance, the student's overall GPA will decline. Finally, a withdrawal after more than 10/15 of the course has been conducted results in a failing grade being recorded on the student's transcript.

If withdrawal from one or more courses results in a lower calculation of that semester's tuition, and the student withdraws in a timely fashion, the student may receive a partial tuition refund on a prorated basis. For details, see "Refunds" (p. 13).

Incomplete Coursework

Generally, a grade of zero credit applies to any coursework not completed by the conclusion of the course. In unusual circumstances, a student may petition for an extension to complete remaining course work. The instructor and the Academic Dean must each agree to the petition, generally with a requirement that all coursework must be completed within 30 days of the conclusion of the course. The Academic Dean reserves the right to adjust this 30-day guideline for extenuating circumstances (such as prolonged medical leave or military deployment).

Transfer of Credit Information

Transferring Courses from Another College or University to Luther Classical College

LCC accepts college courses from accredited institutions as transfer credits. Transfer credits or placement tests in classical languages may enable a student to skip a lower-level course and enroll in a higher-level course at LCC. Similarly, transfer courses in music may enable a student to progress more quickly through the requirements for the B.A. Parish Music Track.

However, due to the uniqueness of the LCC curriculum, LCC generally does not allow transfer courses from other colleges or universities to substitute for core liberal arts courses at LCC. The curriculum at LCC has been carefully designed so that each course forms part of an integrated educational experience in which confessional Lutheran theology guides cross-disciplinary engagement with the central questions of human life against the backdrop of the Western tradition. In rare instances, a course from another institution may be functionally equivalent. The Registrar will evaluate such requests on a case-by-case basis.

Dual-Credit Transfer Courses

Courses completed in dual-credit programs (simultaneously offered for high school and college credit) transfer to LCC on the same basis as other college or university credits. See "Transferring Courses from Another College or University to Luther Classical College," above.

Aside from any value as a transfer credit, the successful completion of a dual-credit course demonstrates academic aptitude and therefore contributes positively to the student's application for admission at LCC.

Advanced Placement (AP) and College Level Examination Program (CLEP) Credits

The transfer of AP and CLEP credits will be evaluated analogously to transfer credits from other colleges and universities. See "Transferring Courses from Another College or University to Luther Classical College," above.

A minimum score of 4 on an AP test or 50 on a CLEP test must be obtained for transfer eligibility.

Transferring to Another College or University

The LCC Registrar maintains official copies of syllabi that may assist students in transferring credit for LCC coursework to other institutions. The A.A. degree programs at LCC are designed to foster credit transfers to other institutions should students like to continue beyond the A.A. coursework in a field other than those represented by LCC's B.A. degree programs.

Other institutions have the discretion to accept or reject transfer credits from colleges such as LCC, and either to assign those credits as generic credits counting toward the overall graduation requirement or else to regard them as equivalent to a specific course that is required in a specific degree program at the receiving institution. Accreditation standards may shape each receiving institution's decision. (See "Accreditation" on p. 6 for information about LCC's accreditation status.) Aside from receiving transfer credits, other institutions may offer a "credit for life experience" program which recognizes the proficiency of LCC students regardless of transcript details.

LCC encourages students seeking to transfer to another institution to furnish that institution with a complete syllabus, demonstrating the scope and rigor of the LCC course, and to consult LCC's Registrar for further assistance.

For information about LCC's transfer-credit arrangements with Concordia University Nebraska, see p. 74.

Academic Honors

The Dean's List

Each January and June, the Academic Dean informs eligible students whether they merited "Dean's List" recognition on the basis of their academic performance during the preceding semester. The criteria are a cumulative GPA of 3.0 or higher, a minimum enrollment of 12 curricular credits during the most recent semester, and a GPA in the range of 3.5 to 3.9 during the most recent semester.

The President's List

Each January and June, the Academic Dean informs eligible students whether they merited "President's List" recognition on the basis of their academic performance during the preceding semester. The criteria are a cumulative GPA of 3.0 or higher, a minimum enrollment of 12 curricular credits during the most recent semester, and a GPA above 3.9 during the most recent semester.

Graduation with Honors

Graduating students, for B.A. and A.A. programs alike, will be recognized during the commencement ceremony for achieving graduation with honors according to the following three cumulative GPA ranges:

- *Cum Laude*, 3.50 to 3.74
- *Magna Cum Laude*, 3.75 to 3.89
- *Summa Cum Laude*, 3.90 to 4.00

Academic Discipline

Academic Honor Code

All students are expected to adhere to the Academic Honor Code, namely, to cite sources and quote borrowed language in order to give credit where credit is due, to respect intellectual property rights, and to avoid plagiarism. For a copy of the code, as well as disciplinary procedures, see LCC's *Student Handbook*.

Good Standing

All students begin their career at LCC with a presumption of **Good Standing**. They continue to hold this status so long as they earn a minimum GPA of 1.5 per semester, earn a minimum cumulative GPA of 2.0, and follow the Academic Honor Code (see above). Students who have lapsed in any of those requirements may be restored to Good Standing by earning a sufficient GPA (see "Academic Probation, Suspension, and Expulsion," below) and fulfilling the disciplinary procedures in the Academic Honor Code (as detailed in LCC's *Student Handbook*).

Academic Probation, Suspension, and Expulsion

The Academic Dean will place a student on **Academic Probation** if either of the following occurs:

1. The student's GPA for the most recent semester falls below 1.5.
2. The student's cumulative GPA at the end of any semester falls below 2.0.

The student automatically will be granted one probationary semester. To be restored to a status of Good Standing, the student must enroll in a minimum of 12 curricular credits and, at the end of that probational semester, achieve a minimum cumulative GPA of 2.0. If a student does not achieve Good Standing, the student may petition the Academic Dean for a second probationary semester. The Academic Dean, the Registrar, and the student's academic advisor will serve as an appeals committee, whose decision of whether to grant a second probationary semester will be final.

Students who fail to return to Good Standing after the allotted probationary semester(s) will be placed on **Academic Suspension**. A suspended student may not enroll for classes for the next two semesters. After those two semesters, the student may return under the conditions of a probational semester as described above. A previously suspended student who fails to return to Good Standing after that probational semester will be placed under **Academic Expulsion**. An expelled student will not be permitted to re-enroll without reapplying and being accepted for admission through the standard "Admissions Requirements and Procedures" (p. 9).

Graduation Requirements and Procedures

Graduation Requirements

To be eligible for graduation, a student must:

1. Be in "Good Standing" (p. 68) by the end of the student's graduating semester.
2. Complete a minimum of 120 credits (B.A.) or 60 credits (A.A.), depending upon the intended degree.
3. Complete the "B.A. Core Requirements" (p. 37) or "A.A. Core Requirements" (p. 39), depending upon the intended degree.
4. Complete the requirements of at least one track within that chosen degree. See "Program Components" (p. 40).
5. Complete an Application for Graduation, as described below.

Application for Graduation

To ensure timely graduation, a student must complete the following steps:

1. Meet with an academic advisor to review courses that have been completed or are in progress, and to project future enrollment in any courses remaining for the student's selected degree program, including any track-specific requirements. (This step is repeated each semester to ensure the student remains on target.)

2. File a Pre-Graduation Degree Audit with the Registrar during the semester preceding graduation (generally, due October 1 in preparation to graduate in May).
3. Meet again with an academic advisor to plan to fulfill any deficiencies identified by the Registrar in the Pre-Graduation Degree Audit. (Generally, these courses will be completed in the final semester.)
4. File an Application for Graduation during the semester in which graduation is intended (generally, due March 1 in preparation to graduate in May).

Student Grievance Process

Please refer to LCC's *Student Handbook* for procedures that address student grievances.

Family Education Rights and Privacy Act (FERPA)

Under the Family Educational Rights and Privacy Act (FERPA), an applicant for admission to a college receiving federal financial aid has the opportunity to either waive or not waive the applicant's right to inspect and review confidential letters of recommendation concerning the applicant's admission. Students enrolled at such colleges also have the right to educational privacy. If students are 18 years old or older, then they, and not their parents, have rights to access their educational records and rights to preserve their educational privacy (20 U.S.C. 1232g).

Although Luther Classical College declines federal financial aid and therefore is exempt from FERPA, college accreditation standards request that LCC adhere to FERPA. Therefore, LCC offers students the opportunity to waive or else not waive the right to inspect and review confidential letters of recommendation. Furthermore, for students who have attained 18 years of age, LCC offers students the opportunity to grant or else to withhold access to their educational records by their parents. The Application for Admission includes these options. After admission, students may file an amendment of their preferences with the Registrar.

Academic Services

Library & Learning Resources

The LCC Library provides students and faculty of Luther Classical College access to text, audio/visual, digital, and other information resources necessary to support their coursework and research projects. The college library also works in cooperation with the LCMS Wyoming District Library to provide resources for pastors and their congregations. Preparations are underway to provide students and faculty access to additional resources through other Casper-area libraries as well as inter-library loan services connecting LCC with libraries throughout Wyoming.

Career Preparation Services

LCC prepares students for a variety of jobs and careers while more importantly mentoring students with a Lutheran understanding of their vocations in the three estates: family, church, and society.

"Vocation," from the Latin word for "calling," refers to how each Christian's God-given station in life serves as a channel of His blessings to the people entrusted to that Christian's care. Vocation is less about what a person does or should do (Ten Commandments), and more about what God Himself already is doing in, with, and under that person's office—such as the office of husband, or of mother, or of soldier, or of shopkeeper (First Article: Providence). As a new creation in Christ Jesus (Second Article: Redemption), Christians welcome God's calling and fulfill their responsibilities in the power of the Holy Spirit (Third Article: Sanctification).

Vocation may include a job, but this is secondary to the callings of husband or wife, father or mother. The *oeconomia*, historically, referred to stewardship of the household in general (not one's job or career in particular), with the expectation that one's employment served one's family. One's job should serve the family, rather than the family be sacrificed for the job. Pastors have an obvious vocation within the church, while also having a vocation in the home and in civil society; laypeople, too, have callings within the congregation and beyond, as echoed in the Table of Duties of Luther's Small Catechism. During the course of one's life, a person may change vocations. LCC offers Christian counsel to its maturing students as they discover God's callings in their lives.

Students receive coordinated guidance for their current and future vocations from the Dean of Students, the Dean of Academics, the Dean of Chapel, and all faculty members who serve as mentors in the Christian Culture courses (Theology 181–182, 283–284).

Workshops in résumé writing, training in etiquette, and networking with employers and partner schools are interwoven with other aspects of campus life.

In partnership with the Consortium for Classical Lutheran Education (p. 75) and the Wyoming District of the Lutheran Church–Missouri Synod (p. 75), LCC assists graduates from the B.A. Teacher Certification Track in applying for teaching positions at classical Lutheran schools.

Faculty and staff become personally acquainted with students' backgrounds, aspirations, and talents. Each student receives individual mentoring as well as participation within a community of scholars who together prepare for the life stages that follow college.

Graduate School Preparation Services

A B.A. in Classical Liberal Arts from LCC provides a strong foundation for a variety of graduate degree programs, such as a Juris Doctor (law degree) or an M.A. or Ph.D. in Art History, Classics, Cultural Anthropology, English Literature, History, Library Science, Medieval Studies, Philosophy, or Theology. While LCC's curriculum on the

surface may not seem sufficiently specialized to prepare students for graduate studies, the fact remains that most graduate programs desire a well-rounded student who has demonstrated strong competency in transferable skills. LCC students develop a facility to interpret primary texts, to express themselves clearly in writing, and to speak extemporaneously with confidence. The B.A. Core Requirements (p. 37) include both discipline-specific courses and cross-disciplinary courses, such as the Humanities courses, thereby ensuring that LCC students have a balance of depth and breadth in their understanding. See "An Integrated Approach to Curricular Design" (p. 18). Individualized projects during Year Three and Year Four, and especially the Senior Showcase (p. 35), provide opportunities for students to explore a particular academic discipline. By this means, a student may both confirm his intention for graduate studies and develop a portfolio of work to be submitted in a graduate school application.

LCC's Academic Dean sponsors study groups to assist students in preparing for the GRE, LSAT, and similar graduate school entrance exams. Faculty advisors stand ready to provide guidance as students select a graduate program and prepare their application materials.

Seminary Preparation Services

LCC's B.A. Pre-Seminary/Biblical Languages Track (p. 40) is designed to prepare students to meet or exceed the entry requirement in Biblical languages for confessional Lutheran seminaries. Course syllabi for LCC's B.A. Core Requirements (p. 37) are being developed with the aim of satisfying the theological and liberal arts entry guidelines of the following seminaries:

- Concordia Seminary (St. Louis, Missouri)
- Concordia Theological Seminary (Fort Wayne, Indiana)

LCC plans to maintain active communication with personnel at those seminaries in order to ensure that LCC students will be well prepared for admission. As specific student circumstances may require, LCC also can provide preparation guidance for other confessional Lutheran seminaries.

Trade School Placement Services

LCC's A.A. Trade Partnership Track (p. 45) requires at least 3 credits to be completed in a skilled trade course; upon graduating with an A.A. at LCC, students complete a trade certificate by taking additional courses at a trade school. LCC assists students in finding a trade school and selecting trade courses that suit individualized plans. While LCC does not limit students to any particular list of trade schools, LCC is in active communication with faculty and administrators at the following schools:

- Casper College (Casper, Wyoming), 5 minutes from LCC
- Tarkio Technology Institute (Tarkio, Missouri), 30 minutes from the Lutheran Institute of Regenerative Agriculture (p. 75)

Student Achievement Information

LCC intends to matriculate its first cohort of students in the Fall 2025 semester, to be followed by the first A.A. graduation in Spring 2027 and the first B.A. graduation in 2029. Student achievement information (e.g., graduation rates) will be published in future catalogs as it becomes available.

Campus Life

Chapel Attendance

Chapel attendance is required for everyone—student, faculty, and administrator alike. Chapel also is entirely voluntary. The apparent paradox is resolved in the recognition that the new creation that we are in Christ Jesus joyously submits its will—*voluntas* in Latin—to the ways of the Lord, celebrating the means of grace whenever and wherever we find those blessed marks of the church: that the Gospel is rightly taught and that the sacraments are rightly administered. The LCC community shall never despise preaching or His word, but gladly hear and learn it. His Word is our lamp, our life, our unity—the very heart of our community. Theology 181–182 and 283–284 include as course requirements daily chapel attendance. Chapel attendance remains a requirement in Year Three and Year Four, under the auspices of Theology 310, 345, 400, and 465. The practice of commonplace notebooking (see "An Integrated Approach to Curricular Design" on p. 18) links what is preached and sung and prayed in chapel with what is read and discussed and debated in the classroom. In brief, chapel serves both spiritual and academic aims, and at Luther Classical College the academic never can be separated from the spiritual.

Orientation Week

During the week preceding the Fall Semester, students gather to hear God's Word and sing His praises, get settled in their college housing, become acquainted with their professors and classmates, experience God's beautiful creation in Wyoming, obtain the necessary books and supplies, and prepare to begin their coursework with habits oriented toward the successful completion of their academic goals. A schedule of carefully planned activities will be provided to students as part of their registration packet. For more information, contact the Dean of Students (p. 102).

Campus Facilities

Luther Classical College is located on eleven acres adjoining the Wyoming District Office of the Lutheran Church–Missouri Synod and Mount Hope Lutheran Church and School in Casper, Wyoming.

Luther Classical College is proceeding with site engineering for the campus, with the goal of breaking ground in the Spring of 2024. The first stage of development will consist of three houses and one teaching and administration building. The houses, designed according to Georgian classical models, consist of two floors, with each floor having four bedrooms (double occupancy), four baths, and an open kitchen, dining, and living area. The teaching/administration building, also designed in the Georgian classical style, will have three classrooms, a student commons, and offices for faculty and staff.

Updates will be posted to **www.lutherclassical.org** as further information becomes available.

Student Housing

Luther Classical College is working toward the construction of student houses on its campus (see "Campus Facilities," above), with the goal of the construction of three houses by the Fall of 2025. Men and women will live in separate houses. In the event that the houses are not constructed in time for the Fall 2025 Semester, LCC will place students in safe and affordable off-campus housing.

Student Activities

The Student Activities Coordinator arranges regular events to assist students in social and physical development. For further information, see LCC's *Student Handbook*.

Local and Regional Attractions

Located along the North Platte River at the foot of beautiful Casper Mountain, Casper, Wyoming, is home to about 60,000 people. Casper has two conservative, liturgical LCMS congregations of about three hundred members each. Educational attractions within the city include the National Historical Trails Interpretative Center, Tate Geological Museum, Werner Wildlife Museum, and the Nicolaysen Art Museum. Recreational opportunities abound: jogging trails along the North Platte River, hiking and mountain biking on Casper Mountain, plus biathlon, snowshoeing, and skiing in the winter.

With a lovely view of Casper Mountain, the campus also has all the amenities of city life nearby. Smith's Grocery is a five-minute walk from campus, and in just another minute or two one can walk to Arby's or Subway for lunch. Albertson's Grocery and Walmart, as well as the Wendy's and Guadalajara restaurants, are each a five-minute drive from campus. A leading regional medical center is only ten minutes away, while an urgent care center is within a five-minute drive. A 5-minute drive brings students to Casper College, where they may wish to enroll in elective courses (especially for LCC's A.A. Trade Partnership Program—see p. 71), utilize the library, or attend a concert.

Casper International Airport provides direct service to Denver and Salt Lake City. Sheridan is a 2-hour drive to the north, while Cheyenne and Laramie are each about 2.5 hours to the south. Denver is about 4 hours away by car. The towering Grand Tetons are about 4 hours away and the amazing scenery and wildlife of Yellowstone National Park are within a 6-hour drive.

Luther Classical College also is centrally located among classical Lutheran elementary and high schools. See "Classical Lutheran Schools & Homeschools" (p. 74) for a list of schools and the travel time to each from Casper, Wyoming. With several classical schools within a 4-hour radius, plus additional schools within a full day's drive, LCC is poised to provide ample field experience opportunities for students in the Teacher Certification Track as well as to host regional conferences for teachers' continuing education. No other college in the nation is more centrally located than LCC to such a large number of classical Lutheran schools.

Partner Organizations

Luther Classical College actively develops relationships with other institutions that assist in serving students' needs.

Classical Lutheran Schools & Homeschools

The following schools and homeschools have agreed to serve as field experience sites for students in the B.A. Teacher Certification Track (p. 41). They are listed in sequence of proximity to LCC. Several schools are close enough for a day trip; others would necessitate longer travel time and therefore would be more suitable for a longer period of field experience while the student lodges with a host family.

Suitable for Hourly, Half-Day, or Full-Day Field Experience

- Mount Hope Lutheran (30-second walk—Casper, Wyoming)
- V.D.M.A. Homeschool (5-minute walk—Casper, Wyoming)
- Family Altar Lutheran Homeschool (5-minute drive—Casper, Wyoming)
- Fjell Homeschool (5-minute drive—Casper, Wyoming)
- Wittenberg Academy (online: www.wittenbergacademy.org)

Suitable for Half-Day or Overnight Field Experience

- Trinity Lutheran School (2 hours—Riverton, Wyoming)
- Martin Luther Grammar School (2.25 hours—Sheridan, Wyoming)
- Immanuel Academy (2.25 hours—Sheridan, Wyoming)
- Saint Andrews Lutheran School (2.5 hours—Laramie, Wyoming)
- Trinity Lutheran School (2.5 hours—Cheyenne, Wyoming)
- Immanuel Lutheran School (3.5 hours—Alliance, Nebraska)

Suitable for Multi-Day Field Experience (Lodging with a Host Family)

- Trinity Lutheran Classical School (4.75 hours—Miles City, Montana)
- Concordia Lutheran Elementary School (6 hours—Riverton, Utah)
- Immanuel Lutheran School (8 hours—Roswell, New Mexico)
- Zion Lutheran School (11 hours—Nampa, Idaho)

Concordia University Nebraska

LCC maintains active communication with administrators at Concordia University Nebraska (CUNE) in order to facilitate transfer of credit for graduates from LCC's A.A. General Track who wish to pursue a specialized major at CUNE. To optimize credit transfer, the two colleges are pursuing an alignment between LCC's A.A. Core Requirements (p. 39) and CUNE's "Living Pathways" general education requirements. For the current status of this arrangement, contact LCC's Academic Dean (p. 102). For additional information relevant to all credit transfers, see "Accreditation" on p. 6 and "Transferring to Another College or University" on p. 67.

Consortium for Classical Lutheran Education

The Consortium for Classical Lutheran Education has developed "Marks for Excellence" for teachers, school administrators, and schools in the classical Lutheran tradition. As a CCLE Classical Lutheran Teacher Preparation Program, LCC's B.A. Teaching Certification Track (p. 41) prepares students with a portfolio of experiences in and beyond the college classroom so that they can submit a successful application for Classical Lutheran Teacher Certification to CCLE. (Typically graduates will apply to CCLE upon gaining additional experience as full-time teachers, with their LCC portfolio serving as the foundation.) LCC faculty regularly attend and present at the annual CCLE conference. CCLE-affiliated schools (see "Classical Lutheran Schools & Homeschools," p. 74) also serve as host sites for field experience.

Lutheran Institute of Regenerative Agriculture

The Lutheran Institute of Regenerative Agriculture (LIRA), located in southern Iowa at Legacy Farms, provides summer work and apprenticeship opportunities for Lutheran young people, while also hosting conferences and retreats. LCC students have opportunities to work, to learn, and to teach, with subject matter ranging from regenerative farming techniques to the Lutheran liberal arts. For example, a Teacher Certification Track student might spend a summer at LIRA as a farm worker by day and Latin tutor in the evenings. Imagine planting seeds, gathering eggs, singing hymns, and reading Shakespeare all in one day. For updates concerning the development of LIRA's programs, visit **www.lutheransinag.org/the-plan**. For more information about opportunities for LCC students, contact the Academic Dean (p. 102).

Seminaries

See "Seminary Preparation Services" (p. 71)

Trade Schools

See "Trade School Placement Services" (p. 71).

Wyoming District of the Lutheran Church–Missouri Synod

The Wyoming District of the LCMS provides ecclesiastical oversight to ensure the theological integrity of Luther Classical College ("The Religious Affiliation of Luther Classical College," p. 3). The District also collaborates with the college in the development of library resources ("Library & Learning Resources," p. 70) and the placement of B.A. Teacher Certification Track students in classical Lutheran schools for field experience ("Classical Lutheran Schools & Homeschools," p. 74). Additionally, the District assists LCC in placing B.A. Teaching Certification Track graduates in teaching positions ("Career Preparation Services," p. 70) and in interviewing B.A. Pre-Seminary/Biblical Languages Track students for admission to LCMS seminaries ("Seminary Preparation Services," 71).

Course Descriptions

A Note about Academic Disciplines

As explained in "An Integrated Approach to Curricular Design" (p. 18), individual courses are tightly woven into a cohesive curriculum at Luther Classical College. Specific course descriptions are listed below, alphabetized by the modern convention of academic disciplines. At the end of several of those disciplinary sections, an "Across the Curriculum" comment underscores the ways that courses in that discipline dovetail with courses from elsewhere in the curriculum. In this manner, LCC preserves the integrity of the liberal arts tradition and avoids the fragmentation of learning that plagues what no longer are aptly called "*uni*versities."

A Note about Course Numbering

Ordinarily, first-year students enroll in 100-level courses, second-year students enroll in 200-level courses, and so on. For Latin, however, LCC has revived the standard pre-twentieth-century practice of treating what today are called 100-level Latin courses as a pre-admission requirement for baccalaureate studies. Therefore, at LCC first-year students enroll in 200-level Latin courses, second-year students enroll in 300-level Latin courses, and third- and fourth-year students enroll in 400-level Latin courses.

Art History

Art 201: History of Western Art I

A survey of Western art from Greek and Roman antiquity through the Renaissance and Reformation, including architecture, sculptures, paintings, illuminated manuscripts, and stained glass. Man's pursuit of beauty is explored in relation to other cultural pursuits, all of which reflect the theological presuppositions of the artist and audience. Special attention is devoted to the iconoclastic controversy and the development of Christian art in the Medieval and Reformation eras.

(3 credits; no prerequisites; free elective)

Art 202: History of Western Art II

A survey of Western art from the Reformation era to the present day, including architecture, sculptures, paintings, woodcuts, and typography. Man's pursuit of beauty is explored in relation to other cultural pursuits, all of which reflect the theological presuppositions of the artist and audience. Special attention is devoted to the tension between classical-through-Renaissance ideals versus modern and postmodern ideals (indeed, the postmodern rejection of all ideals), as well as to the tension between tradition and innovation in church architecture.

(3 credits; no prerequisites; free elective)

Art 290/390: Topics in Art History and Aesthetics

A close exploration of selected topics in the fields of art history and aesthetics, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Art 290; students in Year Three or Year Four may enroll in Art 390.

(3 credits; no prerequisites; free elective)

Art 400: History and Philosophy of Art

A survey of the cultural history and aesthetic theories of Western Civilization, contextualizing man's pursuit of beauty within the ideals of the classical, medieval, modern, and postmodern periods. Common readings include Francis Schaeffer's *How Should We Then Live?* plus selections from Giorgio Vasari's *Lives of the Artists* and excerpts from major philosophical works spanning Plato to Heidegger. Individual projects offer students the opportunity to focus in depth on one or a few works of art as critiqued by one or a few aesthetic theories.

(3 credits; B.A. Core Requirement)

A Note about Art History Across the Curriculum

The history of art is interwoven with other subjects in History 121: Ancient Greece, History 132: Republican and Imperial Rome, Literature 121: Greek Literature, Literature 132: Roman Literature, Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, Humanities 464: Modern and Postmodern Worldviews, Theology 251: The Lutheran Reformation I, and Theology 252: The Lutheran Reformation II.

Education

Education 300: Teaching the Lutheran Faith

A practical tutorial for Lutheran catechesis across the curriculum as well as the teaching of specific courses in Bible history, hymnody, church history, and apologetics at appropriate points in K–12 education. Students will practice developing and teaching lessons in a manner adaptable to various instructional levels and contexts, including classical Lutheran schools, homeschools, Sunday schools, and summer camps.

(3 credits; no prerequisites; program requirement for B.A. Teacher Certification Track)

Education 400: Classical Pedagogy

A survey of educational philosophies in the classical tradition, with special attention upon Lutheran contributions to the classical liberal arts, while also critically evaluating twentieth-century pedagogical theories that have influenced modern schooling. This course prepares students for homeschooling, for teaching in classical Lutheran schools, for serving on school boards, and for evaluating with Christian discernment the variety of government schools and non-classical private schools.

(3 credits; no prerequisites; program requirement for B.A. Teacher Certification Track)

Education 470: Teaching Practicum

Classroom observation and student teaching experiences applying insights from Education 300: Teaching the Lutheran Faith and Education 400: Classical Pedagogy. This course prepares students for homeschooling and for teaching in classical Lutheran schools, consistent with the "Educator Marks for Excellence" developed by the Consortium for Classical Lutheran Education.

(3 credits; prerequisites: Education 300 and 400; program requirement for B.A. Teacher Certification Track)

Education 495: Senior Project

As the capstone for the Teacher Certification Track of the B.A. in Classical Liberal Arts, this course culminates in either a senior thesis or alternative exhibition demonstrating the student's grasp of both the theory and the practice of classical Lutheran education, such as: historical research, theological evaluation, curriculum development, or

community engagement. Students also synthesize all prior work into a portfolio in preparation to apply for certification with the Consortium for Classical Lutheran Education.

(3 credits; prerequisites: Education 300, 400, and 470 (or concurrent); program requirement for B.A. Teacher Certification Track)

A Note about Education Across the Curriculum

The "Educator Marks for Excellence" developed by the Consortium for Classical Lutheran Education (CCLE) are embedded throughout the core curriculum. B.A. Core Requirements in History, Humanities, Literature, Mathematics, Natural Science, Philosophy, Rhetoric, and Theology include portfolio projects that students synthesize in Education 495: Senior Project as they prepare to submit their applications to CCLE.

German

German 151: Introductory German I

An introduction to the vocabulary, grammar, and syntax of German, developing skills in translation, reading, and singing. Texts, including *Luther's Works* and sixteenth-century German chorale hymns, are selected to emphasize theological German for the understanding and preservation of the theology of the Lutheran Reformation.

(4 credits; prerequisite: Latin 132; free elective)

German 152: Introductory German II

A continuation of German 151.

(4 credits; prerequisite: German 151; free elective)

German 253: Intermediate Theological German I

A readings course focused on theological German, spanning the Reformation to the twentieth century. Texts include *Luther's Works,* sixteenth-century German chorale hymns, and works of German philosophy and theology from the early modern and modern periods.

(2 credits; prerequisite: German 152; free elective)

German 254: Intermediate Theological German II

A continuation of German 253.

(2 credits; prerequisite: German 253; free elective)

Greek

Greek 121: Introductory Greek I

An introduction to the vocabulary, grammar, and syntax of classical Greek, developing skills in translation and reading in preparation for Intermediary Greek. Occasional comparisons to Koiné Greek prepare students for reading courses in Biblical Greek.

(4 credits; prerequisite: Latin 132; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Greek 122: Introductory Greek II

A continuation of Greek 121.

(4 credits; prerequisite: Greek 121; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Greek 223: Intermediate Greek I

Translating representative texts of Homeric poetry, Attic prose, Athenian drama, Platonic dialogues, and the Greek New Testament. Emphasis is placed on recognition of how vocabulary, grammar, syntax, poetic meter, and literary devices together convey an author's meaning to an audience.

(3 credits; prerequisite: Greek 122; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Greek 224: Intermediate Greek II

A continuation of Greek 223.

(3 credits; prerequisite: Greek 223; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Greek 315: New Testament Greek Readings I

A readings course in Koiné Greek, focusing on the New Testament with additional examples from the early church fathers. Emphasis is placed on reading a chapter at a time fluidly in order to acquire the *Sprachgefühl* of the inspired apostolic texts. Reading selections may alternate between whole books and the weekly lectionary from the Gospels and Epistles.

(1 credit; prerequisite: Greek 224; free elective)

Greek 316: New Testament Greek Readings II

Continuation of Greek 315. Students may enroll in Greek 316 prior to Greek 315 if that fits their schedule more readily.

(1 credit; prerequisite: Greek 224; free elective)

Hebrew

Hebrew 111: Introductory Hebrew I

An introduction to the vocabulary, grammar, and syntax of Biblical Hebrew, developing skills in translation and reading in preparation for Intermediary Hebrew. According to student ability, comparison may be made to the Latin Vulgate and the Greek Septuagint as well as standard English translations.

(4 credits; prerequisite: Latin 132; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Hebrew 112: Introductory Hebrew II

A continuation of Hebrew 111.

(4 credits; prerequisite: Hebrew 111; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Hebrew 213: Intermediate Hebrew I

Translating representative texts of the Old Testament, primarily from Hebrew but including samples of Biblical Aramaic as well. Emphasis is placed on recognition of how vocabulary, grammar, syntax, poetic meter, and literary devices together convey an author's meaning to an audience.

(3 credits; prerequisite: Hebrew 112; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Hebrew 214: Intermediate Hebrew II

A continuation of Hebrew 213.

(3 credits; prerequisite: Hebrew 213; program requirement for the B.A. Pre-Seminary/Biblical Languages Track)

Hebrew 315: Old Testament Hebrew Readings I

A readings course in Biblical Hebrew. Emphasis is placed on reading a chapter at a time fluidly in order to acquire the *Sprachgefühl* of the inspired prophetic texts. Reading selections may alternate among *lectio continua*, the lectionary, or the Psalter.

(1 credit; prerequisite: Hebrew 214; free elective)

Hebrew 316: Old Testament Hebrew Readings II

A continuation of Hebrew 315. Students may enroll in Hebrew 316 prior to Hebrew 315 if that fits their schedule more readily.

(1 credit; prerequisite: Hebrew 214; free elective)

History

History 121: Ancient Greece

A survey of Greek history from the Trojan War to the conquests of Alexander. From Herodotus (*Histories*) and Thucydides (*Peloponnesian War*), students trace the origins of Greek civilization. From Arrian (*Indica*), Diodorus (*Bibliotheca Historica*), and Plutarch (*Lives*) students observe the leadership of Alexander the Great in action. Discussions explore the nature of historical research and writing, the philosophical foundations of statecraft, and the enduring contributions of the ancient Greeks to Western Civilization.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

History 132: Republican and Imperial Rome

A survey of Rome's history from its founding to the second century A.D. From Livy (*Ab Urbe Condita*) and Polybius (*Histories*), students trace the development of the Roman monarchy into the Roman Republic. From Tacitus (*Annals* and *Histories*) and Suetonius (*Lives*), students observe the transformation of the republic into an empire and discover how tyrants are made. Josephus (*Wars*) and Eusebius (*Ecclesiastical History*) shed light on the experiences of Jews and Christians within the Roman Empire. Each student prepares a report from Plutarch's *Parallel Lives*, comparing major historical figures from Greece and Rome. The course concludes with the opening chapters from Gibbon's *Decline and Fall of the Roman Empire*.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

History 290/390: Topics in History

A close exploration of selected topics in the field of history, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in History 290; students in Year Three or Year Four may enroll in History 390.

(3 credits; no prerequisites; free elective)

A Note about History Across the Curriculum

Historical analysis is foundational to Art 201: History of Western Art I, Art 202: History of Western Art II, Art 400: History and Philosophy of Art, Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, Humanities 464: Modern and Postmodern Worldviews, Music 200: Music History, Theology 251: The Lutheran Reformation I, Theology 252: The Lutheran Reformation II, Theology 345: Church Fathers, and Theology 465: Post-Reformation Theology.

Humanities

Humanities 241: Early Medieval Worldviews

A survey of art, history, law, literature, philosophy, science, and theology from the Fall of Rome to the First Crusade. Common readings include Augustine, the Rule of St. Benedict, Boëthius, *Sir Gawain and the Green Knight*, the *Anglo-Saxon Chronicle*, and Gibbon. Individual student projects additionally focus on other influential works from the period.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Humanities 242: Late Medieval Worldviews

A survey of art, history, law, literature, philosophy, science, and theology from the Crusades to the High Middle Ages. Common readings include Anselm, Aquinas, and Dante. Individual student projects explore other influential writings from the period.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Humanities 353: Renaissance through Enlightenment Worldviews

A seminar surveying the principal works of the Renaissance, Reformation, Scientific Revolution, and Enlightenment eras (ca. 1400–ca. 1800). Each student will read a unique set of books representing diverse authors, genres, and disciplines; present critiques of those works to the class; and, engage in discussions of other students' presentations. This course prepares students to continue beyond the bachelor's degree in lifelong learning through a combination of independent reading and communal dialogue.

(3 credits; no prerequisites; B.A. Core Requirement)

Humanities 464: Modern and Postmodern Worldviews

A seminar surveying the principal works of modernity and postmodernity (ca. 1800–present). Each student will read a unique set of books representing diverse authors, genres, and disciplines; present critiques of those works to the class; and, engage in discussions of other students' presentations. This course prepares students to continue beyond the bachelor's degree in lifelong learning through a combination of independent reading and communal dialogue.

(3 credits; no prerequisites; B.A. Core Requirement)

Latin

Latin 131: Introductory Latin I

An introduction to the vocabulary, grammar, and syntax of classical Latin, as presented in chapters 1–24 of *Wheelock's Latin*. Generally, incoming Luther Classical College students will have completed an equivalent course in high school; for those who have not, this course will be offered as a summer intensive in preparation for Latin 233: Intermediate Latin Prose, which is scheduled for the first year of studies at Luther Classical College.

(4 credits; pre-admission requirement for the A.A. General Track and all B.A. programs)

Latin 132: Introductory Latin II

Continuation of Latin 131, completing chapters 25–40 of *Wheelock's Latin*. Generally, incoming Luther Classical College students will have completed an equivalent course in high school; for those who have not, this course will be offered as a summer intensive in preparation for Latin 233: Intermediate Latin Prose, which is scheduled for the first year of studies at Luther Classical College.

(4 credits; prerequisite: Latin 131; pre-admission requirement for the A.A. General Track and all B.A. programs)

Latin 233: Intermediate Latin Prose

A readings course, focusing on Julius Caesar's *Commentarii de bello Gallico* and selected writings by Cicero. Students will develop facility in reading Latin as Latin (rather than as a text to be translated into English) as they repeatedly encounter the authors' characteristic vocabulary, syntax, and rhetoric. While grammar will be reviewed as necessary, the aim is to acquire an appreciation of Latin works as literature. Basic Latin conversational skills will be developed through class discussions of the text.

(2 credits; prerequisites: Latin 132 or placement examination; B.A. Core Requirement/program requirement for the A.A. General Track)

Latin 234: Intermediate Latin Poetry

A readings course, focused on Virgil's *Aeneid*, with supplementary readings from Plautus, Terence, or Lucretius at the instructor's discretion. Students will develop facility in reading Latin as Latin (rather than as a text to be translated into English) as they repeatedly encounter the authors' characteristic vocabulary, syntax, and rhetoric. While grammar will be reviewed as necessary, the aim is to acquire an appreciation of Latin works as literature. Basic Latin conversational skills will be developed through class discussions of the text.

(2 credits; prerequisite: Latin 233; B.A. Core Requirement/program requirement for the A.A. General Track)

Latin 345: Patristic Latin

A readings course, focused on Augustine's *Confessiones* and *De civitate Dei*, while sampling works by other Latin fathers. Basic compositional exercises will be included to enhance students' understanding of Latin as an enduring language.

(2 credits; prerequisite: Latin 234; B.A. Core Requirement/program requirement for the A.A. General Track)

Latin 356: Reformation Latin

A readings course, focused on principal Latin texts from the Lutheran Reformation by Martin Luther, Philip Melanchthon, and others. Basic compositional exercises will be included to enhance students' understanding of Latin as an enduring language.

(2 credits; prerequisite: Latin 234; B.A. Core Requirement/program requirement for the A.A. General Track)

Latin 430: Advanced Imperial and Republican Prose

A readings course, with selections from such authors as Caesar, Cicero, Livy, Tacitus, Seutonius, Pliny, and Quintilian, with a continued development of conversational and compositional skills.

(2 credits; prerequisite: Latin 345 or 356; free elective)

Latin 435: Advanced Imperial and Republican Poetry

A readings course, with selections from such authors as Plautus, Terence, Lucretius, Virgil, Horace, and Ovid, with a continued development of conversational and compositional skills.

(2 credits; prerequisite: Latin 345 or 356; free elective)

Latin 440: Advanced Patristic Latin

(2 credits; prerequisite: Latin 345 or 356; free elective)

An expansion of Latin 345, with authors and texts to be selected according to the professor's expertise and the students' research interests, with a continued development of conversational and compositional skills.

(2 credits; prerequisite: Latin 345 or 356; free elective)

Latin 450: Advanced Reformation Latin

An expansion of Latin 356, with authors and texts to be selected according to the professor's expertise and the students' research interests, with a continued development of conversational and compositional skills.

(2 credits; prerequisite: Latin 345 or 356; free elective)

A Note about Latin across the Curriculum

Latin is an enduring, not a "dead," language at Luther Classical College. The reading of Latin texts will be encouraged and at times required for class assignments or individual student projects in courses such as the following: Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Liberal Arts 495: Senior Thesis, Literature 132: Roman Literature, Theology 251: The Lutheran Reformation I, Theology 252: The Lutheran Reformation II, Theology 345: Church Fathers, Theology 495: Senior Thesis. Latin liturgies and hymns will be studied in Music 205: Hymnody and Liturgics and performed in Music 173–174, 273–274, 373–374, 473–474: Individual Vocal Lessons and Music 180: Vocal Ensemble.

Law

Law 100: Principles of Civil Government

A survey of the most insightful and influential treatises in the history of political philosophy, revealing the enduring principles of statecraft by which a God-fearing and humane political science may be developed. Includes both U.S. and Wyoming constitutional law, preparing students for vocations within their contemporary civic setting.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Law 290/390: Topics in Law

A close exploration of selected topics in the field of law, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Law 290; students in Year Three or Year Four may enroll in Law 390.

(3 credits; no prerequisites; free elective)

Law 365: The U.S. Constitution and Landmark Supreme Court Decisions

A close reading of the U.S. Constitution and landmark decisions of the U.S. Supreme Court—including *per curiam*, concurring, and dissenting opinions. Students will engage in debates over fundamental principles of constitutional law and the application of those principles in appellate litigation, while learning basic skills in legal research, such as briefing cases, tracing the progeny of legal precedents, and debating whether two cases are distinguishable with regard to the application of *stare decisis*.

(3 credits; no prerequisites; B.A. Core Requirement)

Law 460: Modern Economic Theories

A comparative evaluation of modern economic theories in relation to the historical experiences of the nineteenth and twentieth centuries. Authors include Adam Smith, Alfred Marshall, Karl Marx, Friedrich Engels, Max Weber, John Maynard Keynes, Ludwig von Mises, and Friedrich Hayek.

(3 credits; no prerequisites; B.A. Core Requirement)

A Note about Law across the Curriculum

Law receives special focus in the following courses: History 121: Ancient Greece, History 132: Republican and Imperial Rome, Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, Humanities 464: Modern and Postmodern Worldviews, Theology 251: The Lutheran Reformation I, and Theology 252: The Lutheran Reformation II.

Liberal Arts

Liberal Arts 495: Senior Thesis

As the capstone for the General Track of the B.A. in Classical Liberal Arts, this course involves the planning, researching, writing, and oral defense of the student's original thesis. Students are required to analyze primary sources, integrate multiple disciplines, evaluate primary and secondary sources from a confessional Lutheran perspective, and demonstrate competency in Latin.

(3 credits; prerequisite: Rhetoric 470; program requirement for the B.A. General Track)

Literature

Literature 121: Greek Literature

A survey of Greek literature from the ninth to third century B.C.: Homer's *Iliad* and *Odyssey*, plus selected Athenian tragedies by Aeschylus, Sophocles, and Euripides, followed by the *Argonautica* of Apollonius. Plato's *Ion* and excerpts from his *Republic* provide theoretical frameworks for analyzing the Homeric epics, as does Aristotle's *Poetics* for interpreting the Athenian dramas.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Literature 132: Roman Literature

A survey of Republican and Imperial Roman literature, including Lucretius (*On the Nature of the Universe*), Ovid (*Metamorphoses*), Cicero (*On the Nature of the Gods*), Horace (*The Art of Poetry*), Virgil (*The Aeneid*), Seneca (selected tragedies), Juvenal (*Satires*), Pliny (*Letters*), and Marcus Aurelius (*Meditations*).

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Literature 290/390: Topics in Literature

A close exploration of selected topics in the field of literature, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Literature 290; students in Year Three or Year Four may enroll in Literature 390.

(3 credits; no prerequisites; free elective)

Literature 360: Early Modern English Verse

A survey of sixteenth-century English poetry and drama. Students will observe the foundations of the modern English language being laid in selections from Shakespeare's sonnets and plays, the complete text of John Milton's *Paradise Lost*, and selected works by George Herbert and John Donne. Close readings, re-readings, and recitations aloud will reveal the literary innovations, historical allusions, philosophical assertions, and theological confessions by which the authors crafted works that transcend their own culture and testify to that which is universally human.

(3 credits; no prerequisites; B.A. Core Requirement)

A Note about Literature across the Curriculum

Literature, both in appreciation and analysis, figures prominently in Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, and Humanities 464: Modern and Postmodern Worldviews.

Mathematics

Mathematics 160: Entrepreneurial Computation and Analysis

By deploying an abacus, a slide rule, and a software spreadsheet application, students will perform Luca Pacioli's (1447–1517) rules of double-entry bookkeeping; John Napier's (1550–1617) and Leonhard Euler's (1707–1783) techniques of the logarithm; plus modern financial calculations for mortgage payments, bond valuations, and capital investment analysis. Students thereby will acquire practical skills in managerial finance applicable to non-profits and businesses

of all sizes, while also exploring mathematical concepts in relation to three important tools that have assisted mental calculations throughout the ages. While discussing Robert Kiyosaki's *Rich Dad, Poor Dad*—the best-selling personal finance book of all time—students will consider how their own vocations in the *oeconomia* align with the four cash-flow quadrants.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Mathematics 290/390: Topics in Mathematics

A close exploration of selected topics in the field of mathematics, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Mathematics 290; students in Year Three or Year Four may enroll in Mathematics 390.

(3 credits; no prerequisites; free elective)

Mathematics 305: Euclidean Geometry

A systematic study of Euclid's *Elements of Geometry*, exploring the importance of first principles and the power of deductive reasoning in demonstrating geometrical proofs. Students will hone their skills in geometry, logic, rhetoric, and elocution by presenting Euclid's propositions to one another, and critiquing both Euclid and each other. The course culminates with a survey of later contributions by Apollonius, Descartes, and Newton.

(3 credits; no prerequisites; B.A. Core Requirement)

A Note about Mathematics across the Curriculum

Students encounter mathematical developments in relation to other subject areas in Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, and Humanities 464: Modern and Postmodern Worldviews.

Music

Music 173–174, 273–274, 373–374, 473–474: Individual Vocal Lessons

Personalized study of vocal techniques, directly related to performance of standard repertory.

(1 credits; no prerequisites for Music 173, with sequential progression thereafter; program elective for the Parish Music Track)

Music 175–176, 275–276, 375–376, 475–476: Individual Instrumental Lessons

Personalized study of instrumental techniques, directly related to performance of standard repertory. May include preparation to accompany individual vocal students or to play for chapel.

(1 credits; no prerequisites for Music 175, with sequential progression thereafter; program elective for the Parish Music Track)

Music 180: Vocal Ensemble

The Luther Classical College Choir performs at chapel services, ceremonies, special events, and annually conducts a tour to congregations across the nation to share the Gospel and highlight the work of Luther Classical College. Sub-choirs of various constituents may be formed, depending upon enrollment patterns and community needs.

(1 credits; no prerequisites; program elective for the Parish Music Track)

Music 181: Instrumental Ensemble

Student musicians may participate in a chamber orchestra, full orchestra, or other instrumental ensembles, depending upon enrollment patterns and community needs. Instrumental ensembles perform at chapel services, ceremonies, special events, and annually conduct a tour to congregations across the nation. Opportunities are available for instrumentalists to collaborate with vocal ensembles.

(1 credits; no prerequisites; program elective for the Parish Music Track)

Music 200: Music History

A survey of the major styles and contributors in Western music from antiquity to the present. Featured composers include Bach, Handel, Haydn, Mozart, Beethoven, and Mendelssohn. (3 credits; no prerequisites; B.A./A.A. Core Requirement)

Music 205: Hymnody and Liturgics

A survey of hymns and liturgies of the Christian church, with particular emphasis upon the Lutheran tradition. Featured contributors include Martin Luther, Johann Walter, Nikolaus Herman, Philipp Nicolai, Johann Crüger, Johann Rist, Paul Gerhardt, Thomas Kingo, and Ludvig Lindeman. Students will learn the daily offices and the common rites of the divine service.

(2 credits; no prerequisites; B.A./A.A. Core Requirement)

Music 290/390: Topics in Music

A close exploration of selected topics in the field of music, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Music 290; students in Year Three or Year Four may enroll in Music 390.

(3 credits; no prerequisites; free elective)

Music 301: Music Theory I

An intermediate analysis of music: scales, modes, notation, keys, chords, cadences, rhythm, and harmony. Students will also explore basic composition techniques, such as four-part hymn writing and polyphonic vocal arrangement.

(3 credits; prerequisites: 2 credits of individual or ensemble music performance courses plus Music 200; program requirement for the B.A. Parish Music Track)

Music 302: Music Theory II

A deeper analysis into compositions, which involves advanced counterpoint and harmonization, plus instrumental, keyboard, and polyphonic vocal arrangement.

(3 credits; prerequisite: Music 301; program requirement for the B.A. Parish Music Track)

Music 371: Music Skills I

An introduction to musical skills applicable to a variety of situations. Students apply sight reading and sight singing skills to the hymnal and other selections, demonstrating keyboard competency and exercising basic conducting techniques and arrangement skills for leading a church or school ensemble.

(3 credits; prerequisites: 2 credits of individual or ensemble music performance courses plus Music 200; program requirement for the B.A. Parish Music Track)

Music 372: Music Skills II

A continuation of Music 371. Students develop advanced music performance skills, pedagogical techniques for piano instruction and children's choir directing, error detection, and aural abilities.

(3 credits; prerequisite: Music 371; program requirement for the B.A. Parish Music Track)

Music 495: Senior Project

As the capstone for the Parish Music Track of the B.A. in Classical Liberal Arts, this course culminates in the composing, conducting, and/or performance of quintessentially Lutheran church music, together with a shortened senior thesis that explains the historical, musicological, and theological dimensions of the work. For example, a student may perform a senior recital and prepare program annotations that demonstrate music scholarship.

(3 credits; prerequisites: Music 302 and 372, or concurrent; program requirement for the B.A. Parish Music Track)

Natural Science

Natural Science 205: Astronomical Observations and Theories

A survey of astronomy from the ancient Greeks through the Scientific Reformation to the present, including observational laboratory projects. Students will comparatively evaluate the Ptolemaic, Copernican, Newtonian, and Relativistic models of the universe by applying scientific methodologies.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Natural Science 290/390: Topics in Natural Science

A close exploration of selected topics in the field of natural science, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Natural Science 290; students in Year Three or Year Four may enroll in Natural Science 390.

(3 credits; no prerequisites; free elective)

Natural Science 365: Physics and Metaphysics

A comparison of the scientific methodologies and physical theories of Aristotle, Galileo, Newton, and Einstein, together with a philosophical inquiry into the nature of reality. Special attention is devoted to scientists' efforts to define matter, motion, energy, mass, light, velocity, time, cause, and effect.

(3 credits; no prerequisites; B.A. Core Requirement)

Natural Science 460: Biology and Medical Ethics

A survey of biology from the nineteenth century to the present, coupled with a moral evaluation of case studies in contemporary medical ethics. Students will scientifically and theologically critique Darwin's theory of evolution, Pasteur's germ theory of disease, and the development of genetics from Mendel through Watson and Crick. The course continues with a comparison of contemporary moral philosophies and the application of Biblical and natural law standards to the resolution of medical ethics case studies, emphasizing the unique perspective that Christ brings to the problem of human suffering.

(3 credits; no prerequisites; B.A. Core Requirement)

A Note about Natural Science across the Curriculum

Students explore the natural sciences in relation to other subject areas in Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, Humanities 464: Modern and Postmodern Worldviews, and Theology 400: Defense of the Faith.

Philosophy

Philosophy 100: Philosophical Inquiry kata Christon

An introduction to Western philosophy through a close reading of principal works in relation to the Christian tradition. In light of Proverbs 8:22–31, Colossians 2:8–10, and 2 Corinthians 10:4–6, students will recognize how pagan philosophy arose from the conflict between natural revelation and human sin, and how Christians can pursue philosophy "kata Christon," that is, according to the divine wisdom revealed in the incarnate Christ.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Philosophy 200: Logic

Evaluation of deductive arguments for validity and soundness and of inductive arguments for strength, following the principles of Aristotle's *Organon* and Mill's "Canons." Students devote special attention to the clear definition of terms and the construction of valid syllogisms, applying Aristotle's six rules, William of Sherwood's "Barbara Celarent" mnemonic, and Euler's diagrams. Students also learn to recognize and avoid common fallacies, both formal and material.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Philosophy 290/390: Topics in Philosophy

A close exploration of selected topics in the field of philosophy, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Philosophy 290; students in Year Three or Year Four may enroll in Philosophy 390.

(3 credits; no prerequisites; free elective)

A Note about Philosophy across the Curriculum

Students explore philosophical systems in relation to other subject areas in Art 400: History and Philosophy of Art, Humanities 241: Early Medieval Worldviews, Humanities 242: Late Medieval Worldviews, Humanities 353: Renaissance through Enlightenment Worldviews, and Humanities 464: Modern and Postmodern Worldviews. In Law 100: Principles of Civil Government, students survey the history of political philosophy, while in Law 460: Modern Economic Theories, they encounter competing social philosophies. Primary source readings include Plato, Aristotle, Cicero, and Quintillian in Rhetoric 270: Oratorical Analysis and Delivery and Rhetoric 370: Oratorical Composition and Delivery.

Rhetoric

Rhetoric 170: Progymnasmata and Composition

Progressing through the fourteen stages of imitation as presented in the *Progymnasmata* of Aphthonius, students will hone their skills in the art of composition. Exemplars from Holy Scripture, Aesop's *Fables*, and the speeches of

Abraham Lincoln will illustrate classical principles and provide models of excellence from which students can develop their own craft.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Rhetoric 270: Oratorical Analysis and Delivery

Students will learn what makes great speeches great (the art of rhetoric) and perform great speeches written by others (the art of oratory) by applying insights from Plato's *Gorgias* and Aristotle's *Rhetoric* to the analysis and re-enactment of the most influential speeches in world history, whereby students also will gain perspective concerning the most significant events of the modern era.

(2 credits; prerequisites: Rhetoric 170; B.A./A.A. Core Requirement)

Rhetoric 370: Oratorical Composition and Delivery

Students will compose speeches representing the three Aristotelian kinds—deliberative, judicial, and epideictic—and hone their skills in elocution by following advice from Aristotle and Cicero.

(3 credits; prerequisite: Rhetoric 270; B.A. Core Requirement)

Rhetoric 470: Disputations and Loci

Students will outline arguments according to the pattern of the Late Medieval disputatio ordinaria and engage in structured debates of current events both orally and in writing while deploying techniques gleaned from Aristotle, Cicero, Quintilian, and Aquinas, and also noting how Gerhard adapted the disputation into his *Loci*. Students thereby join the ranks of scholars spanning Dante (*Paradiso*, XIV.46–51) to Luther (*Heidelberg Disputation*) and Gerhard (*Loci*) who systematically explained both sides of an issue and decisively demonstrated which side was correct. Assignments will be personalized as students develop a topic, research question, and working thesis for their Senior Capstone Project.

(3 credits; prerequisites: Rhetoric 370; B.A. Core Requirement)

Theology

Theology 100: Lutheran Commonplaces and Catechisms

An introduction to the Lutheran worldview based on Melanchthon's *Loci* and Luther's Small and Large Catechisms. Students learn how to anchor their discussions of theology to "commonplaces" such as sin and grace, how to organize their study of Scripture around the six chief parts of the Christian faith, and how to see both the distinctiveness of each theological locus as well as its relation to the whole of theology.

(1 credit; no prerequisites; B.A./A.A. Core Requirement)

Theology 115: Old Testament Survey

An overview of the books of the Old Testament and an introduction to Biblical hermeneutics, applied to the various genres of law, history, and prophecy. Students will read most of the Old Testament in this class and the remainder in Rhetoric 170, in which all full-time students will be concurrently enrolled.

(3 credits; no prerequisites; B.A./A.A. Core Requirement)

Theology 116: New Testament Survey

An overview of the books of the New Testament and an introduction to Biblical hermeneutics, applied to the various genres of Gospels, history, pastoral epistles, general epistles, and prophecy. Students will read the entire New Testament.

(2 credits; no prerequisites; B.A./A.A. Core Requirement)

Theology 181: Christian Culture I

A mentored development in Christian intellectual life. By participating daily in chapel, attending a lecture series, synthesizing insights from the total collegiate experience in a Victorian-style "commonplace notebook," and meeting periodically with a mentoring professor, the student will develop a coherent understanding, and intellectual defense, of how Christians live out their vocations across the three estates.

(1 credit; no prerequisites; B.A./A.A. Core Requirement)

Note: Commonplace notetaking continues in Rhetoric 370 (Year Three, Fall), Humanities 353 (Year Three, Spring), Humanities 464 (Year Four, Fall), and the Senior Showcase (Year Four, Spring). Theology 181–182 and 283–284 also include programmed meetings with an academic advisor. During Years Three and Year Four, students continue to meet with their advisors on an as-needed basis.

Theology 182: Christian Culture II

Continuation of Theology 181.

(1 credit; no prerequisites; B.A./A.A. Core Requirement)

Theology 251: The Lutheran Reformation I

An introduction to the creeds and confessions in the Book of Concord, focusing on the Three Ecumenical Creeds and the Augsburg Confession and its Apology. Students will also read selected contemporaneous documents, especially from the principal writings of Martin Luther, in order to develop an understanding of Reformation history.

(2 credits; no prerequisites; B.A./A.A. Core Requirement)

Theology 252: The Lutheran Reformation II

A continuation of the study of the Book of Concord, focusing on the Smalcald Articles, the Treatise, and the Formula of Concord. Students will also read selected contemporaneous documents, especially from the principal writings of Martin Luther, in order to develop an understanding of Reformation history.

(2 credits; no prerequisites; B.A./A.A. Core Requirement)

Theology 283: Christian Culture III

Continuation of Theology 182.

(1 credit; no prerequisites; B.A./A.A. Core Requirement)

Theology 284: Christian Culture IV

Continuation of Theology 283, concluding with the Sophomore Exhibition. The Sophomore Exhibition consists of a class discussion before a live public audience. A faculty member or Teacher Certification Track student will lead an interdisciplinary Socratic dialogue on the basis of texts studied within the A.A. Core.

(1 credit; no prerequisites; B.A./A.A. Core Requirement)

Theology 290/390: Topics in Theology

A close exploration of selected topics in the field of theology, varying according to the expertise of a visiting lecturer or permanent faculty member with a particular research interest. Students in Year One or Year Two may enroll in Theology 290; students in Year Three or Year Four may enroll in Theology 390.

(3 credits; no prerequisites; free elective)

Theology 310: The Gospels

A survey of the Gospels, addressing the Synoptic Problem and other challenges from modern criticism, while focusing upon the Holy Spirit's inspired recordings of eyewitness testimonies concerning the life, teachings, death, and resurrection of Jesus the Christ.

(3 credits; prerequisite: Latin 233; encouraged: Greek 122; B.A. Core Requirement)

Theology 345: Church Fathers

A survey of the writings of the apostolic fathers, apologists, and Greek and Latin "doctors" of the church. Their writings provide case studies in the expansion, persecution, fragmentation, and confessional renewal of Christendom. Special attention will be paid to controversies resolved by the seven ecumenical councils.

(3 credits; prerequisite: Latin 345; encouraged: Greek 223; B.A. Core Requirement)

Theology 400: Defense of the Faith

An overview of apologetics, covering basic topics such as objections to Christianity, the inerrancy of Scripture, natural law, and historical and archaeological evidence.

(3 credits; prerequisites: Theology 251, 252; Philosophy 100, 200; Natural Science 205, 365; B.A. Core Requirement)

Theology 465: Post-Reformation Theology

A survey of theology from ca. 1600 to present, including Pietism, Rationalism, and Neo-Orthodoxy. Attention is given to how American Lutheran denominations responded to such movements.

(3 credits; no prerequisites; B.A. Core Requirement)

Theology 495: Senior Thesis

As the capstone for the Pre-Seminary/Biblical Languages Track of the B.A. in Classical Liberal Arts, this course involves the planning, researching, writing, and oral defense of the student's original thesis. Students are required to analyze primary sources, integrate multiple disciplines, evaluate primary and secondary sources from a confessional Lutheran perspective, and demonstrate competency in Biblical languages.

(3 credits; no prerequisites; B.A. Core Requirement)

A Note about Theology across the Curriculum

Lutheran theology shapes the design and teaching of each course at Luther Classical College. While the course title may strongly imply such connections in the case of Music 205: Hymnody and Liturgics or Natural Science 460: Biology and Medical Ethics, the same theological foundation underpins all courses. This is one of the reasons why Luther Classical College requires all faculty members to share LCC's "Theological Confession" (p. 3).

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