



LUTHER
CLASSICAL COLLEGE

Request for a Letter of Reference from a Pastor

For completing an Application for Admission (Fall 2025 Cohort)

INSTRUCTIONS FOR THE APPLICANT

To complete your application to Luther Classical College, please fill out and sign the FERPA form below and then ask your pastor to follow the directions that follow when writing and submitting a letter of reference on your behalf.

Generally, you should ask your current pastor. However, if you have recently changed pastors, you may ask the pastor who served you previously if that person knows you better. If your pastor is a close relative of yours, he may at his discretion ask an elder or similar person to write the letter in his place.

You may be assured that LCC will take every reasonable step to maintain confidentiality.

Under the Family Educational Rights and Privacy Act (FERPA), applicants for admission to a college receiving federal financial aid have 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. <https://ecfr.io/Title-34/Section-99.12> Although Luther Classical College declines federal financial aid and therefore is exempt from FERPA, 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.

Please check one of the following options and sign your name below.

"I have read the preceding description of FERPA and I hereby choose to ___ waive / ___ not waive my right to inspect and review my pastor's letter of recommendation."

Printed Name: _____

Signature: _____

Date: _____

INSTRUCTIONS FOR THE APPLICANT'S PASTOR

Thank you for taking the time to write a letter of reference for an applicant to Luther Classical College. LCC 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. The 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. Please read "The Religious

Affiliation of Luther Classical College” (attached, from an excerpt of the Academic Catalog) to learn more about our theological commitments.

Your letter will assist us in ensuring that all students at LCC are confessional Lutherans who will joyously attend weekly divine services (at a local Lutheran congregation) and daily chapel services (under the supervision of the college’s dean of chapel); eagerly receive theological instruction; and, actively desire that their instruction across all disciplines be conducted in a manner consistent with Holy Scripture as expounded in the Book of Concord and reflected in the traditional liturgy and hymnody of our congregations.

Please address each of the following themes in your letter of reference:

- *Your Relationship to the Applicant:* How long and in what capacity have you known the applicant?
- *The Applicant’s Church Membership:* For how long has the applicant been a communicant member in good standing of your congregation? Comment, similarly, about prior membership(s) at other congregation(s), if known to you. Given that two LCMS congregations and one WELS congregation (each practicing closed communion) are located in Casper, what recommendations do you have for this applicant to receive the Lord’s Supper while attending Luther Classical College?
- *The Applicant’s Theological Confession:* Does your congregation believe, teach, and confess what LCC professes in its “Theological Confession”? Or, if your congregation is not fully in alignment with LCC, do you nonetheless have reason to expect this applicant will be a good fit at LCC? Please explain. Is the applicant prepared to uphold the teachings of LCC’s “Theological Confession” in both word and action?
- *The Applicant’s Participation in Congregational Life:* Does the applicant attend the divine service regularly? To what extent has the applicant participated in Bible study, youth group, and similar activities? In what ways has the applicant served the congregation (e.g., choir, musical accompaniment, teaching Sunday school, etc.)?
- *The Applicant’s Piety of Life:* Has the applicant demonstrated piety of life and Christian compassion toward his or her family, the congregation, and the larger community? Do you have any reservations about recommending this applicant to LCC? Give specific examples when possible.

Please submit a scan of the first page of these instructions (including the student’s FERPA signature) together with your letter via email to admissions@lutherclassical.org.

Your letter must be received by October 1 (Priority Admission) or May 1 (Standard Admission) for full consideration; after May 1, applications will be considered so long as seats remain open.

For more information, please contact Dr. William Likpe, Director of Admissions, at admissions@lutherclassical.org or 307 284 1730.

www.lutherclassical.org

Rev. 2/13/2025

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).