

## Resources for ELCA Leaders and Members

by [Pastor Dennis D. Nelson](#), Executive Director of Lutheran CORE (ELCA)



### HUMAN SEXUALITY

One of our ministry goals as Lutheran CORE is to provide resources for those who want to learn more about and/or want to inform their congregations about what the ELCA is actually doing.

The task force that is reconsidering the 2009 ELCA social statement, “Human Sexuality: Gift and Trust,” has released a study guide that focuses on the whole issue of bound conscience. They are asking for responses by September 30. Here are links to two articles which I have written recently that can help you evaluate, respond to, and lead your congregation in understanding and responding to this study guide.

For our July 2026 newsletter I wrote an article which gave an overview of the reconsideration process and evaluated the study guide as developed by the task force. I described their work as “An Obvious Attempt at Damage Control.”

[An Obvious Attempt at Damage Control: - Lutheran Coalition for Renewal \(CORE\)](#)

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- The problems built into the ELCA’s constitution from the beginning
- We never talked about God
- IRS laws and charitable giving
- Hello and thanks
- Videos about prayer guides, contemporary worship and an Advent book

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# The Tradition of Biblical Theology

by [Pr. Brett Jenkins](#), Pastor of Holy Cross Lutheran Church, Bethlehem, Pennsylvania, and Dean, NE Mission District, NALC

In my last article for Lutheran CORE I reflected on the fact that the animating principle of the Lutheran Reformation was *ad fontes*—back to the sources of Christian faith. I also recounted how the formal principle of the Reformation came to be *sola Scriptura*—that Scripture alone was to be the standard by which all Christian teaching and practice was to be measured.

The Lutheran take on sola Scriptura is radically different from that of Reformed (Calvinist) theology. Calvinism operates under what it calls “the regulative principle” of Scripture, which may be roughly summed up as “what is not commanded (in Scripture) is forbidden.” Using this hermeneutic (reading perspective), Scripture becomes the *source* of all Christian revelation.

Luther, on the other hand, seeking not to reinvent the Church but to re-form it, turned to the Scriptures with a completely different set of assumptions. Sure, the medieval Church had gotten off track and out of alignment with God’s revealed will, enshrined in the Scriptures, but the Scriptures could not logically be the *source* of Christian truth, for there were several decades’ worth of Christians before there was a New Testament. No, the source of Christian faith is the Apostolic proclamation “Christ is risen!” but the *standard* by which Christian faith and practice was to be measured were the canonical Scriptures, which were a “snapshot” of the Apostolic mind, inspired by God “so that nothing was written down that should not be.”<sup>1</sup>

Thus, in Lutheran usage, a Christian belief (like the word “Trinity”) or Christian practice (like making the sign of the cross) need not be found in the Scriptures to be authentically Christian; they need merely be *measured* by the standards presented in the Scriptures. An authentic Lutheran hermeneutic for reading Scripture is “what is not forbidden is permitted.”

At first blush this may seem to be a distinction without a difference, but its implications for Christian faith, life, and church practice are staggering, especially if we are seeking to ground our witness in the tradition of the Church catholic, as I argued that we

should in my last article. The modest Lutheran approach maintains continuity with the Church across time while allowing for necessary course corrections when error seeps in or new missional needs are encountered as the Spirit leads the Church “into all truth.” (John 16:13) The Calvinist approach not only permits but nearly *commands* each generation to reinvent its faith and practices, searching the Scriptures to justify their choices.

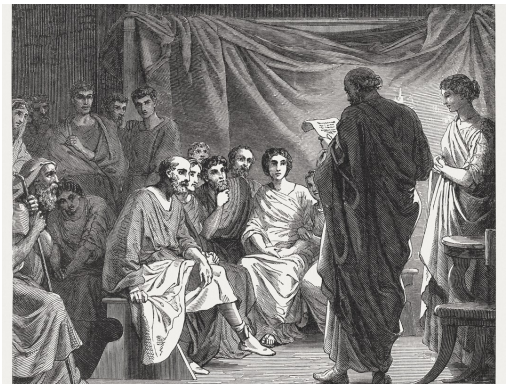
The Calvinist approach is fundamentally *anti*-tradition. The Lutheran approach is *cautiously optimistic* about Christian tradition. This has serious consequences.

Here is an example from my own pastoral experience. At a recent meeting, a well-meaning layman, influenced by the incipient Calvinism of American Evangelicalism, presumed to teach theology at a Christian Education Committee meeting. I had proposed a blessing of the backpacks as a kickoff to the school year. This person declared, “Jesus didn’t bless things, He blessed people. We’re not blessing any backpacks.” Because I was not present at the meeting, his opinion carried the conversation.

He meant well. He was trying to be faithful, but his most influential theological formation had come at the hands of a quasi-charismatic parachurch ministry. His theology was so infused with the Calvinism nearly inescapable in American Evangelicalism that he put me in the position of needing to reeducate people in a Lutheran church on established Lutheran practice, found in our own worship resources, which were crafted by highly trained and experienced Biblical and liturgical theologians.

Of course, Jesus did bless—or *consecrate*—things if He was a faithful Jew conforming to first century Jewish practice... I confess, I wonder how the person in question missed Jesus’ blessing the bread and fish in Matthew 14 or the elements at Passover! Still, the point I am trying to make is that because he couldn’t immediately recall to mind a positive instance of Jesus’ doing something, it meant that Christians should not do that thing either—his

approach to *sola Scriptura* was Calvinist, not Lutheran. Rather than asking, “Are Christians permit-



<sup>1</sup> Here I am defining the inspiration of Scripture apophatically, in the same way the union of Christ’s human and Divine natures was defined at the Council of Chalcedon as being “without confusion, change, division, or separation.”

## When Faith Stays at Church: Recovering Luther's Vision for the Christian Home

by [Mr. Paul Flemming](#), Fredericksburg, VA

I have been reflecting recently on my own upbringing and, in doing so, have come to an uncomfortable realization.

My parents were faithful Christians. We attended church regularly. We prayed before meals. We prayed before bedtime. I attended Sunday school and was confirmed. My parents sincerely believed in Jesus Christ and made certain that I received a Christian education.

Yet we almost never talked about God.

Faith belonged in church. Religious education belonged to the pastor, Sunday school teachers, and confirmation instructors. At home, we lived as Christians, but we rarely discussed why we believed what we believed or what God's Word meant for our daily lives.

Looking back, I do not blame my parents. They simply reflected the culture in which they had been raised. They likely assumed the pastor was better equipped to teach the faith. Whatever the reason, faith became something practiced primarily on Sunday rather than intentionally woven into everyday family life.

The surprising part is that I repeated the same pattern with my own children. Only much later did I realize that I had unintentionally passed along the model I had inherited.

Then something unexpected happened.

My wife began reading the Bible faithfully. I was genuinely pleased that she had taken such an interest in God's Word, yet I found myself strangely uncomfortable. Looking back, I cannot fully explain why. I believed the Bible was God's inspired and authoritative Word. I attended church faithfully. Yet seeing someone intentionally engage Scripture every day somehow exposed how little I had done the same.

Eventually, I decided to listen to the entire Bible in one year. That simple decision changed my life.

The more I immersed myself in God's Word, the more I wanted to understand it. One year of listening became years of study. Today, to my own amazement, I am pursuing a Master's degree in Orthodox Lutheran Theology. Had someone predicted that twenty years ago, I would have laughed.

Looking back, I now understand something that Martin Luther understood nearly five hundred years

ago.

Following the Reformation, Luther was deeply troubled by the widespread ignorance of Scripture among ordinary Christians. During the Saxon

Visitations, he discovered that many people, including those expected to teach others, knew very little of the Christian faith. His response was not merely to educate pastors.

He wrote the *Small Catechism* for fathers and mothers.

Again and again, before each chief part, Luther repeats the simple instruction:

**"As the head of the family should teach them in a simple way to his household."**

That sentence may be one of the most overlooked in Lutheranism. Even more striking are Luther's opening words in the Preface to the *Small Catechism*:

**"The deplorable, miserable condition which I recently observed when visiting the parishes has constrained and compelled me to prepare this Catechism."**

Luther was not lamenting the failures of society. He was lamenting that Christians no longer knew the basics of their own faith.

His solution was revolutionary in its simplicity. Return God's Word to the home. This was never Luther's idea alone. It is deeply biblical.

Through Moses, God commanded His people:

"These words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." (Deuteronomy 6:6-7)

Likewise, Psalm 78 declares that one generation is to tell the next "the glorious deeds of the Lord" so that "they should set their hope in God."

The Apostle Paul instructs fathers:

"Bring them up in the discipline and instruction of the Lord." (Ephesians 6:4)

And Paul reminds Timothy that from childhood he had known the Holy Scriptures, "which are able to make you wise for salvation through faith in Christ Jesus." (2 Timothy 3:15)



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## “A Significant Charitable Giving Opportunity: Benefitting Your Church of Charity Now, in 2026”

by [Pr. Don Brandt](#), Director of Lutheran CORE's [Congregational Lay-Led Initiative \(CLI\)](#)

No doubt you've heard that the *median age* of the U.S. population keeps going up. It is currently estimated to be 39. And yet the median age of those who attend church is much higher: 57. My guess is that the median age of Lutheran congregations might even be pushing 60.

However, there are some definite advantages when it comes to church members who are in their late 50's, 60's, 70's and beyond. First of all, there is the matter of their faith maturity, which has “stood the test of time”. And speaking of time, there is the amount of discretionary, volunteer time they often give to their church and community, especially when they are healthy enough to qualify as “active retired.” Last, but not least, there is the matter of their *financial* stewardship and generosity. Many are mature Christian disciples who are old enough and mature enough to realize that when it comes to their wealth, “they can't take it with them”.

Perhaps you have heard of the “**great wealth transfer.**” This is the estimate that Baby Boomers and the Silent Generation will be leaving behind \$84.4 trillion (that's “trillion” with a “T”) in assets between now and 2045. The great majority of this wealth will of course be left to children and grandchildren. (And who am I to judge as to whether these heirs will spend their inheritance responsibly?) But **an estimated \$12 trillion will be going to charitable organizations.**

I have for many years been convinced that “delayed gratification” is a sign of emotional maturity and wisdom; while “immediate gratification” is often an indication of impulsivity and a *lack* of maturity. However, current IRS law—in this year of 2026—offers an exciting opportunity to experience immediate gratification through a specific act of generosity. This is possible due to **Qualified Charitable Distributions (QCDs)**, which allow for nontaxable distributions by a direct transfer of funds from a traditional IRA, in 2026, to your church or charity. And this is definitely a giving opportunity that more church members need to hear about. When it comes to an IRS provision that has been “under the radar,” this is it! My wife and I only learned of this provision (and granted, she *understood* the details far sooner than I did) within the last two years. But we have now started using **Qualified Charitable Distributions** as our primary way of giving offerings to our



home congregation.

However, before getting into the details regarding **QCDs**, a caveat: I am not a tax professional, *nor*—as the saying goes—“have I even played one on television.” (To reference a very old TV commercial) So the following information is something you need to run by your own professional tax accountant, who *will* definitely know about QCDs. (And in the unlikely event he/she has no idea what they are, you will need to find a new accountant.) Also, your state of residence might make a difference in some of the details regarding QCDs, but your local tax professional will know if that is the case. Furthermore, what I am about to share, while accurate for any contribution made in 2026, could possibly change next year. After all, when it comes to tax law, it's hard to predict what the US Congress might or might not do. And one more caveat “up front”: **Qualified Charitable Distributions** can only be made by taxpayers who are seventy-and-a-half years of age or older.

Here is some additional introductory information about QCDs:

1. QCDs allow those who are seventy-and-a-half or older to transfer up to \$111,000 in 2026 directly from an Individual Retirement Account (IRA) to an eligible charity. (Churches, of course, are eligible charities.) When this is done, up to 100% of your contribution can offset your IRA distribution for that year.
2. Also, QCDs can go towards satisfying the Required Minimum Distributions (RMDs) that begin at the age of 73. (Those RMDs would otherwise be added to your taxable income.)
3. QCDs cannot be made from ongoing employer-sponsored IRAs — like 401(k)s — but only from certain qualified Traditional IRAs.

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## Resources for ELCA Leaders ...

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For my August 2026 letter from the director, I wrote an article that zeroed in on the whole concept of bound conscience, which is the focus of the work of the task force between now and the 2028 ELCA Churchwide Assembly.

[LETTER FROM THE DIRECTOR - AUGUST 2026 - Lutheran Coalition for Renewal \(CORE\)](#)

### CHURCHWIDE ASSEMBLIES

In our May 2026 newsletter I gave a long list of articles that I have written regarding the ELCA covering the period of time between the 2022 and 2025 Churchwide Assemblies along with a summary of the major points from each of these articles.

[What's Next With The ELCA? - Lutheran Coalition for Renewal \(CORE\)](#)

Here is a link for those looking for a shorter and more condensed version of the above.

[ELCA 2026 SUMMARY DOCUMENT](#)

And here is a link to a document that focuses on actions taken and decisions made by the 2019, 2022, and 2025 ELCA Churchwide Assemblies.

[ELCA 2019-2026](#)

Finally, my June 2026 letter from the director contained a list of questions that you can use if and/or when your synodical bishop or another synodical representative visits your congregation.

[LETTER FROM THE DIRECTOR - JUNE 2026 - Lutheran Coalition for Renewal \(CORE\)](#)

I hope and pray that these resources are helpful for you in understanding and in communicating to your congregation what the ELCA is doing and the direction in which it is going.

## “A Significant Charitable Giving Opportunity...”

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4. While the maximum limit for a QCD donation, for an *individual* taxpayer, is \$111,000 in 2026; for a couple filing jointly where each spouse makes distributions from their own IRA, the upper limit is \$222,000.

5. This is important: The QCD must be a **direct transfer** from your IRA custodian to your charity of choice. This amount will then, dollar-for-dollar, reduce your taxable income for that year. For QCDs going to your congregation, you might want to notify your church treasurer or bookkeeper to be expecting this contribution.

6. If your retirement total income for 2026 is getting close to a *higher* income tax bracket, a large QCD donation can result in your remaining in your current tax bracket. (Or, in rare cases, you might find yourself in a lower tax bracket due to a substantial QCD donation.)

**QCDs present a relatively unique and exciting opportunity to make one or more substantial donations to your church this year.** And these contributions (again) will reduce your taxable income by the same dollar amount as your QCD donations.

Next step? Contact your tax accountant to confirm the information above and then contact your IRA custodian regarding the contribution you would like to make. For those of us who are already in this age category, it's time we start considering the use of this QCD strategy to financially support the on-going mission of Christ's church. And don't forget: "You can't take it with you."

## When Faith Stays at Church ...

*Continued from [page 3](#)*

Notice what all of these passages have in common. The primary responsibility for passing on the faith belongs in the home.

Pastors assist in that calling.

Congregations support it.

Christian schools strengthen it.

But none of them replace it.

Perhaps one of the greatest barriers today is not unbelief but discomfort.

Many Christians sincerely believe, yet feel awkward discussing God with their spouses, children, or grandchildren. They fear they do not know enough. They worry someone might ask a question they cannot answer. They assume religion is best left to the professionals.

I understand that feeling because I lived it.

Even after confirmation, intentionally talking about religion made me feel strangely uncomfortable. It almost felt as though I were becoming someone I was not. Looking back, I realize it was not because I lacked faith.

It was because I lacked practice.

No one had ever modeled ordinary conversations about God's Word around the dinner table or during daily life.

The remarkable discovery was that the discomfort gradually disappeared as I spent more time immersed in Scripture.

Confidence does not come from knowing every answer. Confidence comes from becoming familiar with God's Word.

Parents do not need theology degrees.

They simply need to be willing to open the Bible, read it together, pray together, and occasionally say, "I don't know the answer, but let's discover it together."

Children learn as much from watching that humility as they do from hearing perfect explanations.

Our culture understands the importance of daily formation.

Every day, our children are being catechized by social media, entertainment, schools, advertising, politics, and popular culture. They are constantly being taught what to value, whom to trust, and how to understand the world.

If the Church offers God's Word only for one hour each week, we should not be surprised when other voices become louder.

The Christian home must once again become a place where Christ is spoken of naturally.

Not through long theological lectures.

Not through guilt.

But through ordinary conversations rooted in God's Word.

Read a few verses after dinner.

Ask one simple question: "What does this passage teach us about God?"

Pray together before bedtime.

Talk about Sunday's sermon during lunch.

Small habits, practiced faithfully over many years, shape generations.

Yet we must remember that the future of the Church does not ultimately rest upon our efforts. Christ Himself has promised, "I will build My Church" (Matthew 16:18). He preserves His Church through the Holy Spirit working through the Means of Grace—His Word and Sacraments.

In His mercy, God also calls parents and grandparents into this sacred vocation. He entrusts them with the privilege of placing His Word before the next generation, trusting that the Holy Spirit will accomplish His saving work through that Word.

Luther understood this.

Scripture teaches it.

Perhaps it is time we recover it.

If we desire our children and grandchildren not merely to know about Jesus, but to know Him as their crucified and risen Lord and Savior, then the Christian faith must become more than something we attend on Sunday morning.

It must become something we joyfully read, discuss, pray, and live together every day.

Not because our conversations create faith, but because God has promised that **His Word shall not return to Him empty, but shall accomplish the purpose for which He sends it** (Isaiah 55:11). As Christian parents and grandparents faithfully place that life-giving Word into the hearts of their families, we may confidently trust the Holy Spirit to do what only He can do: create faith, strengthen faith, and preserve Christ's Church from one generation to the next.

May God grant us the confidence not only to believe His Word, but to speak it naturally, faithfully, and joyfully within our homes, for the blessing of our children, our grandchildren, and generations yet to come.

## The Tradition of Biblical ...

Continued from [page 2](#)

ted to bless things?” (is that a valid development of Christian practice based on not merely Jesus’ actions, but Old Testament instruction) his instinct was to ask, “Are Christians commanded to bless things?”

The relevance of these two different approaches to Biblical interpretation is manifold for Christian life and faith, and I leave it to Lutheran CORE readers to work out its implications in your own mission context, but one thing I think is worth noting; it was my conviction for the last eight years I served in the ELCA that the theological distraction, dissipation, and dissidence that I saw overtaking the denomination had been built into it from the beginning by its own constitution, which stated that the canonical Scriptures were the “authority, *source*, and norm” for the church’s life and faith. In my estimation, the word “source” represented a Calvinist incursion into a Lutheran context, permitting the church to eventually do whatever it wanted theologically without regard for Christian tradition, for as Cyril of Alexandria wrote to John of Antioch in the wake of the Council of Chalcedon, “those who love to upset sound doctrine pervert ... words to their way of thinking. ... remember that the followers of every heresy extract from inspired Scripture the occasion of their error.”

## Thank You and Warm Welcome

by [Pastor Dennis D. Nelson](#), Executive Director of Lutheran CORE (ELCA)



One of the greatest joys that I have experienced while serving as Executive Director of Lutheran CORE has been working with a wonderful Board of Directors. Over the years many different people have served on the Board, but they consistently are a group of people who have a deep love for and com-

mitment to our Lord Jesus Christ, the authority of the Bible, the Great Commission, and mission of the church to make disciples of all nations.

This month we say a big Thank You to Chris Johnson, associate pastor of Zion Lutheran Church, Wausau, Wisconsin (ELS), who is going off the Board, and a Warm Welcome to John Mohan, pastor of St. Luke Lutheran Church, Bloomsburg, Pennsylvania (NALC), who is coming onto the board.

Chris writes –

“It has been an honor and a privilege to be a part of the Lutheran CORE board for almost 6 years and being a part of Lutheran CORE for even longer. I served as the board secretary for most of my time on the board. Going back a bit further, Lutheran CORE provided a ‘shelter’ and ‘voice’ for me while serving in the ELCA, providing a solid group of colleagues in my early years of ministry, and a solid group of believers to converse with while on the board. It is sad to ‘refrain from embracing’ the board now, especially as they meet in sunny Arizona soon, but God willing, there will come another ‘time to embrace’ in the future. Until then, I know the board is in very good hands and is led by faithful, sharp, and incredible caring Christians, including Dennis Nelson, CORE’s Executive Director.

“Being a part of the board has led me to meet some great people, many (perhaps all) who have contributed articles to the CORE newsletter. All of them, like us here at Zion in Wausau, have also been through the sanctifying experience of witnessing to various pockets of the ELCA whether in person or in writing – bishops, fellow conference pastors, synodical leaders, and laity. Listening to many stories of their resolve in speaking ‘truth to power’ but also speaking the truth in love (Eph. 4:15) shows to me that the board is in good hands and that the Lord continues His work in plucking others out of the fire (Jude v. 23) through such faithful witnessing.”

John writes –

“I was born and raised in Iowa by faithful parents. I humbly say that there hasn’t been a day in my life when I didn’t know the love of Jesus Christ. My wife, Melanie, and I were married for 30 years and became parents to two beautiful girls by adopting internationally from Colombia. My wife died in 2021 from Amyotrophic lateral sclerosis (ALS). Beginning with my second call, my focus for congregational ministry became evangelism and discipleship. My experience has confirmed the importance of discipling but also revealed the challenges present within congregations and denominations. At this point, I

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## Video Ministries—September 2026

by [Pastor Dennis D. Nelson](#), Executive Director of Lutheran CORE (ELCA)

Lutheran CORE's YouTube channel now contains seventy-two reviews of books and videos on topics of interest and importance. A link to the channel can be found [HERE](#). Two new videos have been added in the past month.

### Various Prayer Offices and Resources



#### A Video Conversation between Cathy Ammlung and Ethan Zimmerman

Many thanks to two frequent contributors to Lutheran CORE for this conversation regarding how the daily prayer offices can provide an easy-to-follow way for people to develop their personal worship and prayer life. Cathy Ammlung is a retired NALC pastor and is well known for the [Prayers of the Church](#) and [Hymn Suggestions](#) which she offers on our website. She has also provided many other videos, including her Toolkit for Worship Planners series. Ethan Zimmerman is a newly ordained NALC pastor and is beginning his first call at Christ the King Lutheran Church in Newcastle, Wyoming. A link to their video can be found [HERE](#).

Cathy writes –

“We discuss the brief prayer offices (Ethan has) created, primarily but not exclusively for middle and high school aged kids. We talk about how having a personal/private WORSHIP format is helpful in deepening Christian formation, and why the structure of the daily prayer offices such as Morning Prayer, Evening Prayer, and Compline are so valuable. We also discuss how this ‘short form’ worship can be used and modified in small groups, house churches, retreat or youth group settings, and the like. Ethan is

### Toolkit: ... Contemporary Worship



Many thanks to NALC pastor Cathy Ammlung for this fifth in a series of videos intended to provide congregations - especially those with temporary or longer-term pastoral vacancies - with some tools for worship planning. A link to her video can be found [HERE](#). A full manuscript of her presentation can be found [HERE](#).

In this video, Cathy talks about some of the distinctive qualities of contemporary worship and compares and contrasts that with much traditional worship.

Cathy writes –

Whereas the structure of traditional worship may “flow” like a river, much contemporary worship has more of an “ebb-and-flow” quality, like waves on the shore. Its emphasis on the interplay of word and music may provide challenges, but also great opportunity for services that draw us into Spirit-led encounter with God, worship and praise of God, and being formed as true worshippers. There are some suggestions for planning contemporary worship, and they take note of the fact that some churches do not have regular pastoral leadership. In addition they may have members and planners that are not well versed in contemporary worship style and song. There is even a brief section describing my “adventures with AI” in selecting songs fitting a specific theme!

In her first video Cathy discussed the whole issue of why worship planning is important. In her second video Cathy talked about the church year, including festivals. The third video covers the lectionary. The fourth video covers more traditional hymnody and the most common Lutheran hymnals.

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## Video Ministries—September 2026

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### Various Prayer Offices and ...

a very engaging conversation partner, so don't miss it!"

Ethan writes –

“Attached are some prayer resources I have started to develop to help increase the frequency and give structure to prayer for those who are new to prayer. The [30 Day Psalm Cycle](#) is lifted from the 2019 BCP (Book of Common Prayer) and the [60 Day Psalm Cycle](#) is an attempt to drag the 30 Day Psalm Cycle out to 60 days. The ‘[Daily Prayer Plan](#)’ I made with young adults in mind, specifically one that I have been mentoring here and the ‘[Simple Daily Prayer Plan](#)’ is a simplified version (of an already simplified version) of the ‘Daily Prayer Plan’ that I made and distributed to the middle and high schoolers back in July.”

### Prophecies of Isaiah for Mamas and Littles

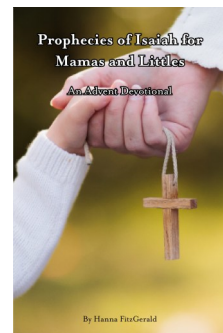


Last month we featured a video by James and Hanna FitzGerald, in which they told about Hanna's new book, which provides Advent devotionals for young children and their mothers. [HERE](#) is a link to their review. We are very glad to be able to share that Hanna's book is now available through Amazon and is featured on the American Lutheran Publicity Bureau website.

Here is the link to the ALPB website: <https://alpb.org/product-category/devotions/>

Here is the link to the Amazon page: <https://a.co/d/0gOIHvd0>

Congratulations to Hanna! She is a former English teacher who is now a full-time mother while serving her church, St. Paul's Lutheran Church in Fulton, Maryland (ELCA), alongside her husband, the Reverend James FitzGerald. The FitzGerald's are the ones who provide the weekly, lectionary-based children's messages on our website.

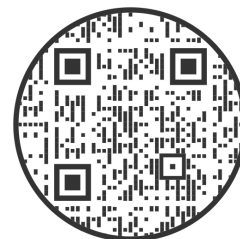


### Thank You and Warm Welcome

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believe congregations don't know how to make disciples, and denominations cannot effectively help. Lutheran CORE, I believe, is uniquely positioned to offer congregations help with discipling ministries. Using confessional theology to explore renewal, Lutheran CORE can help congregations embrace 'discipleship' that is rooted in Word and Sacraments, lived out within individual vocations, that then leads to renewal of a congregation.”

Aim your phone's camera at the QR code to the right to bring up the link to Lutheran CORE's website.



### Coming Events

- **LCMC 26th Annual Gathering & Convention.** Lutheran Church of Hope, West Des Moines, IA, October 4-7, 2026. Registration deadline was September 10th. Click [here](#).
- **Pro Ecclesia Conference** Birmingham, Alabama, Jan 11-13, 2027. Click [here](#) to register

#### CORE Voice Newsletter

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