

Waybook: Germany – Echoes of Reformation

Formation through faithfulness, courage, and clarity.

Day 1: Why We Walk These Roads

Daily Reading:

Genesis 12; Hebrews 11:8–10

Key Scripture:

“By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.” (Hebrews 11:8, ESV)

Historical/Cultural Context:

Genesis 12 is the beginning of God's redemptive story through Abraham—a man called not with a plan, but with a promise. His obedience sets the tone for the life of faith: walking forward without clarity, guided by trust. Hebrews 11 reflects on Abraham's journey as the archetype of spiritual pilgrimage. Not rooted in destination, but in dependence. It's the same kind of faith that reformers, prophets, and disciples have walked ever since.

Devotional:

Every journey begins with a leaving. Not just of home, but of assumptions. Of control. Of certainty. Abraham didn't know where he was going—but he went. That's the posture this trip invites.

You've made it here. The planning is done. But let's be honest: it won't all be perfect. Plans shift. Feet ache. Group dynamics require grace. And that's okay. Because this trip is not about perfect days. It's about opening your life to something deeper.

This journey isn't something that will just *happen* to you. It's something you must participate in. Engage your heart. Ask questions. Reflect deeply. Take initiative to meet others, to walk slowly, to pay attention.

Berlin is layered with stories—some bold, some buried. The old stones and new glass will not hand you insight; they will invite you to seek it. What matters is not what you see, but how you see it. Are you willing to be changed?



Abraham didn't need a map. He needed trust. You don't need to figure out what this trip will be. You just need to walk—open, honest, and attentive. The road ahead is not just a path through Germany. It's a path into the heart of God.

Morning Reflection Questions:

- What expectations or assumptions might I need to release today?
- Am I willing to let this journey shape me, even in ways I didn't plan for?
- How can I actively engage with what God is doing today?

Location Context:

- **Tiergarten:** Once royal hunting grounds, now a public garden—a quiet place to prepare inwardly.
- **Brandenburg Gate:** A monument of power, division, and unity—its presence speaks of thresholds and turning points.
- **Berlin Cathedral:** A symbol of church and empire, revealing both glory and human frailty.

Evening Journaling Prompts:

- What stood out to me today, and why?
- Did I resist or receive the invitations God offered in the day's moments?
- What part of myself feels most open—or most guarded—right now?

Day 2: Faithfulness in a Fractured World

Daily Reading:

John 18:28–40; Daniel 3

(Optional support: Psalm 27)

Key Scripture:

“Everyone who is of the truth listens to my voice.” (John 18:37b, ESV)

Historical/Cultural Context:

John 18 places Jesus before Pilate—a ruler caught between the truth he senses and the power he serves. Pilate’s haunting question, “What is truth?” reverberates through history. Daniel 3 tells of three young men who refused to bow to empire, choosing fire over falsehood. Both stories confront the question of allegiance: when power demands compromise, who do we follow? The way of Christ is often the way of resistance, not rebellion for its own sake, but loyalty to a higher authority.

Devotional:

In the 1960s, psychologist Stanley Milgram set out to answer a haunting question: How could so many ordinary people participate in the atrocities of Nazi Germany? Was it a unique evil—or something more universally human?

His experiment was simple, disturbing, and unforgettable. Volunteers were instructed to administer electric shocks to another person for wrong answers. As the “shocks” increased (though they were fake), the learner’s cries of pain grew louder. Despite visible distress, over 60% of participants continued—because an authority figure in a white lab coat told them to.

Milgram’s conclusion was not about one country or moment in time. It was about us. About how ordinary people—when placed in the right environment, under pressure—will often obey authority even when it violates their conscience. Evil isn’t always loud. Sometimes it looks like silence. Compliance. Averted eyes. Comfortable routines.

And so we ask: Whose authority are we following?

Jesus said, “Everyone who is of the truth listens to my voice.” That’s not a vague spiritual metaphor. It’s an invitation—and a dividing line. Because listening to Christ often means not listening to other voices. Not following what is easy. Not blending in.



Take a moment to examine your life. Your rhythms. Your media. Your habits. Your community norms. Who is discipling you? Who are you apprenticed to? What systems shape your decisions and desires?

The stories we walk through today—Bonhoeffer's home, the resistance memorials—aren't just about bravery. They are about clarity. About the slow formation of people who saw through cultural fog and chose a different path.

Today's challenge isn't just to remember history. It's to confront ourselves.

What assumptions have we absorbed without questioning? What lies have become normal in our communities? What kind of person am I becoming, simply by going along?

The way of Jesus is not neutral. It requires listening, training, discernment—and often disruption. Not to make us louder, but truer. Not to make us defiant, but faithful.

Morning Reflection Questions:

- Whose voice most influences my choices and beliefs?
- What cultural values have I absorbed without examination?
- Where might I be more obedient to convenience than to Christ?

Location Context:

- **Bonhoeffer-Haus:** A quiet space once filled with questions, study, and costly clarity.
- **Matthäikirchplatz Memorial:** Honors lives lost in silence—and in defiance.
- **Bendlerblock:** Site of action against injustice; also a place where many did not act.

Evening Journaling Prompts:

- What did today's places reveal to me about the world I live in?
- Where do I sense God calling me to question or resist cultural norms?
- What does it mean for me to listen to the voice of Jesus above all others?

Day 3: Here I Stand – Conviction in Uncertain Times

Daily Reading:

Acts 4:1–20; Romans 1:16–17

Key Scripture:

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes...” (Romans 1:16, ESV)

Historical/Cultural Context:

In Acts 4, Peter and John are arrested for preaching the resurrection of Jesus. Though threatened by the authorities, they refuse to remain silent. Their boldness is not rooted in rebellion but in relationship—they had been with Jesus, and it showed. Their conviction wasn't defensive; it was embodied.

In Romans 1, Paul declares the gospel as the power of God for salvation—a message not based on merit but on grace. This passage became the spark for Martin Luther's spiritual awakening. The righteousness of God was no longer something to fear—it was a gift to receive through faith. These Scriptures speak into Luther's story and our own: when truth grips the soul, it demands a response.

Devotional:

Conviction does not begin in conflict. It begins in closeness.

Martin Luther didn't set out to divide the church or reshape history. He set out to know God. As a young monk, Luther was overwhelmed by the weight of his own sin. He lived in constant fear of God's judgment—terrified that no matter how many confessions or penances he performed, it would never be enough. His conscience was tormented. “*How can I find a gracious God?*” became the haunting question of his soul.

And then he discovered the gospel.

While studying the book of Romans, Luther encountered a truth that shattered his fear: “*The righteous shall live by faith.*” It wasn't perfection that made someone right with God. It wasn't religious performance. It was grace—received through faith in Jesus Christ. This revelation changed everything for him. He had found what his soul longed for: not a God of unreachable demands, but a God of undeserved love.



But as Luther's heart was being set free, he looked around and saw a church selling forgiveness. Through indulgences—official certificates offered for money—people were being told they could reduce their punishment in the afterlife. Grace, the most precious gift, was being commercialized. That contradiction broke his heart.

The 95 Theses, which he posted in 1517 on the door of the Castle Church in Wittenberg, were not an act of defiance but of pastoral concern. He wasn't trying to make a scene—he was pleading with the Church to return to the truth he had discovered. The freedom he found in Scripture became a mirror to the Church's distortion of the gospel. And that mirror sparked a fire.

Luther's story is not just a piece of history. It is the pattern of transformation.

Conviction doesn't come from wanting to be right. It comes from walking so closely with God that truth becomes unavoidable—and uncontainable. The world may call it rebellion, but in heaven, it's called faithfulness.

This is what we see in Acts 4. Peter and John, arrested and told to be silent, reply, "*We cannot but speak of what we have seen and heard.*" They weren't trying to stir controversy. They simply could not deny the truth that had changed them.

And so we ask: are we close enough to Jesus that our lives speak truth—whether or not we say a word?

Conviction is not about being loud. It's about being immovable. When your heart is rooted in Christ, you don't need to push back on the world—the world pushes back on you. And when it does, will you remain?

Don't seek to make a statement. Seek to be so formed by the love of God that your life is the statement. Not of arrogance, but of clarity. Not of confrontation, but of grace. That is how reformation begins. That is how it continues.

Morning Reflection Questions:

- What am I deeply convinced of—not because others say so, but because of God's Word?
- Where am I tempted to compromise or remain silent?
- How would my life change if I lived daily in the awareness of God's grace?

Location Context:

- **Castle Church (Schlosskirche):** The door where the 95 Theses were posted—a symbol of protest grounded in theological clarity.
- **Lutherhaus:** Luther's home, a center of study, hospitality, and the steady formation of faith that would shape a movement.

Evening Journaling Prompts:

- What did I learn today about the cost and beauty of conviction?
- How do I respond when truth and comfort are in conflict?
- What steps can I take to draw nearer to God and live with deeper clarity?



Day 4: The Reformers as People

Daily Reading:

Luke 22:24–34; 2 Corinthians 12:7–10

Key Scripture:

“But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’” (2 Corinthians 12:9a, ESV)

Historical/Cultural Context:

Luke 22 captures a moment of contrast. Just after Jesus institutes the Lord’s Supper, the disciples argue over who is the greatest. Jesus doesn’t scold them—He redirects them. Then, He turns to Peter and predicts his failure—but also his restoration: “*When you have turned again, strengthen your brothers.*” In 2 Corinthians, Paul opens up about his “thorn in the flesh”—a weakness God used to reveal His sufficiency.

These stories remind us that God’s power is not found in perfect people, but in surrendered ones. That’s the lens we need when we look at the reformers—not as flawless icons, but as fragile people deeply dependent on grace.

Devotional:

The heroes of history often seem larger than life. But that illusion doesn’t serve us well. Because when we mythologize people like Luther or Melanchthon, we not only lose sight of their humanity—we excuse ourselves from the call to transformation.

Today is a day to slow down. To reflect. To remember that the reformers were not spiritual giants because they were strong, but because they were faithful. And even that faithfulness was messy, halting, and imperfect.

Philipp Melanchthon, Luther’s close collaborator, was brilliant and gentle—but often hesitant and conflict-averse. He longed for unity and peace, sometimes to a fault. Luther, by contrast, was bold and volatile—at times courageous, at times combative. Both were used by God. Both were deeply flawed.

The temptation is to think God uses people because they are exceptional. But the truth is, God uses people who are available. Who return to Him again and again. Who are honest about their weakness and remain open to being shaped.



Jesus knew Peter would fail. He told him so. But He also told him to come back—to be restored, and then to strengthen others. That’s the journey of every disciple. Not up and to the right, but down into humility and dependence, and then forward in grace.

Paul begged God to remove his thorn, whatever it was. But the answer came not in healing, but in presence: “*My grace is sufficient for you.*”

That same grace is sufficient for you.

You don’t need to be brilliant, brave, or battle-ready. You need to be honest. You need to be close to Jesus. You need to be open.

Today, as you walk through the homes and churches of these reformers, don’t ask how to be like them. Ask how to be with God as they were. In their doubts, their exhaustion, their disagreement and regret—God remained faithful.

Let that be enough for you, too.

Morning Reflection Questions:

- Do I feel pressure to appear strong in my walk with Christ?
- What weaknesses or struggles have I been hiding or ashamed of?
- How might God be inviting me to bring those into the light?

Location Context:

- **Melanchthon House:** Home of a reformer whose intellect and humility shaped Lutheran theology—quiet strength, honest doubt.
- **Stadtkirche (Town Church):** Luther’s preaching pulpit—where the Reformation reached the people, and theology met real life.

Evening Journaling Prompts:

- How did seeing the reformers’ homes and churches affect how I view them?
- Where have I tried to earn or fake strength instead of receiving grace?
- What would it mean for me to lead—not from perfection, but from being formed by grace?

Day 5: God's Word in Our Words

Daily Reading:

Nehemiah 8; John 1:1–14

Key Scripture:

“And they read from the Book of the Law of God clearly, and they gave the sense, so that the people understood the reading.” (Nehemiah 8:8, ESV)

Historical/Cultural Context:

Nehemiah 8 records a powerful moment of restoration. After years of exile and hardship, the people of Israel gathered to hear the Scriptures read aloud—many for the first time in a language they could understand. As Ezra and the Levites read and explained the Word, the people wept. But those tears turned to joy. God was no longer distant or silent. His Word had come near.

John 1 deepens this reality. “*The Word became flesh and dwelt among us.*” The Word is not just information—it is a person. Jesus, the Word incarnate, steps into human experience to make God known. God speaks not in abstractions but in our language, our world, our flesh. And still today, the Word wants to dwell with us.

Devotional:

High above the town of Eisenach, in the thick stone walls of Wartburg Castle, Martin Luther hid as an outlaw. It was 1521. He had been excommunicated, labeled a heretic, his life hanging in the balance. But even in isolation, he was not paralyzed.

Here, in his room, he took up the Greek New Testament and began to translate it into German.

Luther's goal was to translate it into a language the common people could understand. Clear, faithful to the original languages, and written in the rhythms of everyday people. Luther believed the Word of God was not meant to be caged behind pulpits and priests. It was meant to live in kitchens, barns, market stalls, and schools. In ordinary hands and open hearts. This was not just about literacy. It was about access. Dignity. Grace.

Nehemiah's people wept when they heard the Word—not because it was harsh, but because it was *clear*. It made sense. It came home to them. And John reminds us: the Word doesn't just speak—it *moves in*. *The Word became flesh and dwelt among us*. God has



always desired to be near His people—not just in proximity, but in understanding. He wants His truth so deeply written on our hearts that it becomes part of us. Inseparable. Alive.

That same Word wants to dwell with you.

But does it?

Not just in theory, but in practice. Not just in memory, but in movement.

Too often, we approach Scripture like a reference book—distant, difficult, or useful only in crisis. But God's Word is not static. It is living. And it's not just meant to be read—it's meant to be received, wrestled with, obeyed, cherished. It is a voice, a presence, a guide.

So ask yourself: Is this how I approach the Word of God?

Do I open it with the expectation that God is speaking? Do I truly seek to understand—not just the meaning of the words, but the heart of the One who speaks them? Is His Word dwelling in me, reshaping my thoughts, interrupting my assumptions, anchoring my soul?

As you walk Wartburg Castle, imagine Luther alone at his desk, translating by candlelight. Not to make a name for himself—but to make the name of Christ known. He wanted the people to hear God speaking to *them*—clearly, directly, lovingly.

That same invitation is yours today.

Morning Reflection Questions:

- How do I approach Scripture: as a task, a duty, or a living voice?
- In what ways has God's Word taken root in me—and in what areas am I still closed off?
- What would it look like to allow Scripture to dwell in me more fully?

Location Context:

- **Wartburg Castle:** Fortress where Luther, in hiding, translated the New Testament into the language of his people—bringing Scripture out of obscurity and into the daily life of ordinary Christians.
- **Eisenach:** Luther's boyhood town—a place of formation, memory, and return.



Evening Journaling Prompts:

- What did today's places reveal to me about the cost and calling of making God's Word known?
- Where in my life is God's Word dwelling richly? Where is it absent?
- What changes might I need to make to not just read Scripture—but to be formed by it?



Day 6: Remembering Courage

Location: Flossenbürg and Buchenwald Memorials

Daily Reading:

Luke 22:39–53; Hebrews 13:12–16

Key Scripture:

“So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured.” (Hebrews 13:12–13, ESV)

Historical/Cultural Context:

Luke 22 shows Jesus in Gethsemane—a place of sorrow and surrender. The Son of God, fully aware of what lies ahead, prays, weeps, and yields: “*Not my will, but yours, be done.*” Then He is betrayed and taken. He steps willingly into injustice, suffering, and silence.

Hebrews 13 draws a sharp line between comfort and discipleship. Jesus suffered outside the city gates—cut off, rejected. And we are called to follow Him there. Not just in belief, but in action. Not just in sentiment, but in sacrifice. True discipleship often lives beyond the boundaries of what is socially acceptable.

Devotional:

There are places in the world where the silence is thick—where the air feels heavy with memory. Flossenbürg is one of them.

It was here, on April 9, 1945, just weeks before the end of World War II, that Dietrich Bonhoeffer was executed. A pastor, theologian, and resistor of the Nazi regime, Bonhoeffer's final steps were not taken in a cathedral but in a prison yard. His death was not public, but his life had already spoken volumes.

But Bonhoeffer's story didn't begin with heroic defiance. It began with quiet formation.

He studied the Scriptures. He prayed. He trained his heart to listen for God's voice. He wrestled with complexity and compromise in his culture. And over time, those small, faithful choices shaped him into someone who could see clearly when others looked away—and stand firm when others bowed.

He didn't suddenly become courageous. He was *formed* into it.



And his resistance wasn't simply against tyranny. It was for truth. For love. For Christ.

As we walk through Flossenbürg, and later Buchenwald, we don't just remember the horrors committed. We reflect on the seeds that made them possible: silence, complicity, moral drift, allegiance to power over principle. These evils didn't erupt overnight—they took root slowly, in ordinary people.

Which brings us back to the question Milgram raised: under pressure, whose authority do we follow?

We are not exempt from the temptations of conformity, self-preservation, and selective silence. The line between good and evil does not run between nations or ideologies—it runs through every human heart.

So today, let the silence speak.

Let the weight of this place invite you to examine not just history, but your own heart.

Jesus suffered “outside the gate”—rejected by the systems of His day, misunderstood by the crowds. And we are called to follow Him there. Into discomfort. Into places of loss. Into spaces where bearing His name might cost us something.

Not for the sake of suffering—but for the sake of love.

And in that place, God meets us. Strengthens us. Reforms us.

Morning Reflection Questions:

- Where am I tempted to stay silent rather than speak the truth?
- What fears keep me from fully identifying with Christ “outside the camp”?
- How might I begin to live more faithfully in the face of cultural pressure?

Location Context:

- **Flossenbürg Concentration Camp:** Site of Bonhoeffer's execution, a place of unimaginable cruelty—and of one man's faithful witness.
- **Buchenwald Memorial:** One of the largest camps on German soil; a solemn reminder of the human capacity for evil and the necessity of resistance.



Evening Journaling Prompts:

- What did I feel walking through these places today? What questions did it raise?
- What does courage look like in my context—my workplace, my neighborhood, my relationships?
- In what small ways is God calling me to live more boldly, more truthfully, more like Jesus?



Day 7: Creativity & Joy in a Weary World

Daily Reading:

Genesis 1:26–31; Colossians 1:15–20

Key Scripture:

“For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things... making peace by the blood of his cross.” (Colossians 1:19–20, ESV)

Historical/Cultural Context:

Genesis 1 reveals our original calling: to bear God’s image and steward His creation. We were made to reflect His goodness, cultivate beauty, and fill the earth with life-giving love.

Colossians 1 declares Jesus as the true image of God—the One through whom all things were made and are now being reconciled. His death and resurrection do not signal an escape from the world, but the beginning of its renewal. The Kingdom of God is not only coming—it has already begun.

Devotional:

We have stood in the shadows of history—where conviction was tested, where evil advanced through apathy and propaganda, and where silence became its own form of complicity. But today, we step into the light. Today, we walk in joy.

The Thuringian Forest stretches before us in quiet beauty, untouched by the noise of empires. And in the heart of Eisenach, the music of Johann Sebastian Bach continues to echo. Bach, a man shaped by deep faith, did not wield weapons or publish manifestos—he wrote music. And through it, he made beauty speak.

That is no small thing.

We are not merely here to survive the brokenness of the world. We are called to participate in its renewal. From the beginning, God created humans to reflect His image—to be fruitful, to multiply what is good, to work, build, sing, plant, heal, and restore. Jesus, the Second Adam, came not just to forgive sin, but to restore us to that vocation. To reclaim what was lost and invite us to live with holy purpose.

This is why Jesus called us *the salt of the earth*—preserving what is good and flavoring the world with hope. He called us *the light of the world*—illuminating darkness not by judgment,



but by presence. A city on a hill. A lamp on a stand. Lives that cannot be ignored because they burn with truth and beauty.

The resurrection is not a signal to wait for heaven. It's a summons to begin living it now.

We say "Your kingdom come, your will be done"—but do we mean today?

Too often, Christians shrink back, waiting for escape, or assume that darkness is final. But God has not abandoned His world. He is making all things new—and He is doing it through people like you. People who cook, write, teach, forgive, organize, pray, build, and create. People who reflect the image of the Creator in how they live and love.

This trip has shown you sorrow. But it has also shown you grace. Let today remind you: evil does not have the final word. The tomb is empty. The Spirit has been given. And the Kingdom is breaking in.

So walk slowly. Listen deeply. Sing if you can. And above all, remember: you are God's image-bearer. You are salt. You are light. Let the world see and give glory to your Father in heaven.

Morning Reflection Questions:

- Where have I believed the lie that my life can't make a difference?
- What parts of God's image do I uniquely reflect through creativity, work, or care?
- How might I live more intentionally as a participant in God's Kingdom?

Location Context:

- **Thuringian Forest:** A landscape of rest and wonder—a place to breathe, reflect, and see creation as God intended it.
- **Bachhaus Museum:** Home of J.S. Bach, whose music proclaimed the beauty and order of God—a witness in sound to the glory of grace.

Evening Journaling Prompts:

- How did today's contrast of beauty and prior darkness impact my heart?
- What does it mean for me to be salt and light in my world?



- Where is God inviting me to create, serve, or love more intentionally?



Day 8: What Will You Carry Home?

Daily Reading:

Luke 24:13–35; James 1:22–25

Key Scripture:

“But be doers of the word, and not hearers only, deceiving yourselves.” (James 1:22, ESV)

Historical/Cultural Context:

In Luke 24, two disciples walk away from Jerusalem, confused and disappointed. The resurrected Jesus joins them—unrecognized—and opens the Scriptures to them. Their hearts burn. They see clearly only when He breaks the bread. Their confusion becomes clarity. Their retreat becomes return.

James exhorts us to not merely hear the Word, but to act on it. He compares forgetful listeners to someone who looks in a mirror and walks away unchanged. Both texts remind us: revelation demands response.

Devotional:

It's easy to think transformation happens in the moment. But often, it unfolds slowly—afterward, as we walk. As we return.

Today you walk the same cobblestone streets that young Martin Luther once did as a monk in training. This was where he lived in silence, studied Scripture, and practiced discipline. His world was still small. His convictions still forming. He didn't yet know the fire they would one day ignite.

But formation was already happening.

That's true for you, too. This trip may feel like a mountaintop—but the real work begins when you go home. After the suitcase is emptied. After the novelty fades. What you carry into your daily life will either become habit—or a fading memory.

The question is not just “What did you see?” but “What are you now becoming?”

Jesus walked with the disciples on the road to Emmaus, not with thunder or signs, but with presence, Scripture, and a meal. When they recognized Him, they didn't stay—they turned around. They went back, full of purpose.

You, too, are returning. But not back to where you were. At least, not as the same person.



So ask yourself honestly: What will I carry home? What truths will I live out? What clarity has God given? What courage has been stirred? What must change—not to earn God's love, but because you've encountered it?

Don't let this become just a story you tell. Let it be the next chapter in the one God is writing in you.

Morning Reflection Questions:

- What moments from this journey have marked me most deeply?
- What will I need to guard when I return to daily life?
- What next steps is God calling me to take?

Location Context:

- **Augustinian Monastery:** Luther's monastic training ground—silent stone walls where conviction was formed before it ever found its voice.
- **Erfurt Old Town:** A place where sacred history meets everyday life.

Evening Journaling Prompts:

- What do I now see more clearly about myself, God, and the world?
- What fears or excuses might I face when I return—and how can I prepare to respond in faith?
- What one thing can I begin practicing at home to keep living what I've learned?

Day 9: Departure

Daily Reading:

Philippians 1:3–6

Key Scripture:

“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.” (Philippians 1:6, ESV)

Devotional:

Today you head home.

There's packing, maybe some last conversations, maybe just quiet. But under it all is a simple question: *What now?*

It's easy to return and slip right back into old routines. To let what you've seen and felt fade into memory. But this trip wasn't meant to be just an experience—it was meant to shape you. And that work doesn't stop here.

So as you travel, stay open. Don't rush to wrap it all up. Let some questions linger. Ask yourself honestly:

- *What needs to change?*
- *Who am I becoming?*
- *What will I carry forward from this journey—not just in ideas, but in how I live?*

Transformation doesn't happen in an instant. It's a process. And God is not finished with you. The same Spirit who met you here goes with you into whatever is next—into your relationships, your work, your rhythms, your decisions.

So take the time to reflect. Pay attention to what's stirring in you. And remember: you don't have to have it all figured out. You just need to keep walking—listening, obeying, staying close to Jesus.

He began something in you. And He's not done.

Closing Prayer:

Father, thank You for the road behind and the road ahead. For the truth that challenged me and the grace that sustained me.



As I return, help me carry what You've planted. Let clarity lead me, courage strengthen me, and love define me.

Keep my heart awake. Let me live as salt and light. Let me walk with You.

Amen.

