

Freedom Practices Journal

2025 Lenten Devotional



A Lenten Journey

Freedom Practices Journal: A Lenten Journey

"Freedom is coming, oh yes, I know..."

Lent is a season of preparation, not just of restraint, but of liberation. As we journey toward Easter, we reflect on what it means to be truly free—spiritually, emotionally, and communally. Each week, we will engage in a practice that deepens our understanding of freedom in Christ.

Freedom is Coming: A Note from the Pastor

Over Christmas break, I was inspired by Timothy Snyder's exploration of freedom in *On Freedom*. He argues that we often settle for "negative freedom," believing that removing external restraints will make us free. But true freedom, he suggests, is more than freedom *from* something—it is freedom *for* something. Protestant reformer Martin Luther would agree:

"A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."

The Christian tradition has long emphasized that freedom comes with responsibility. It is not simply doing whatever we want but using our freedom for good. Augustine and Calvin saw human nature as incapable of this without God's grace. Calvin even went so far as to say we are "totally depraved" and unable to do what is right without divine transformation.

I wouldn't go that far—but I question how free I really am, especially when I try to change habits, catch myself doomscrolling, or notice how despair and cynicism seep in, robbing me of the ability to use my freedom for good. As the Apostle Paul said:

"For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate." (Romans 7:15)

I'm with Paul on this dilemma. I start so many days with great intentions, but I fail to follow through too often. Limited time and tiredness play a role, but sometimes, I don't feel like doing what's on my list. My favorite excuse? Convincing myself that my sermon needs more research, I scroll through the news, telling myself it's "productive."

Do you love starting new projects but struggle to finish them? Welcome to my club! Instead of facing difficult tasks—like handling a tricky situation—I opt for something easier and hope the problem disappears. I know what would make me healthier, wiser, or a better leader, but I don't always do it, even when my intentions are good. And we all know that good intentions alone don't pave the road to any place worth going.

Paul's dilemma about free will persists across the centuries. Studies show that 88% of New Year's resolutions fail within two weeks. (That's why I tried to outsmart the process by starting in Advent—so far, I'm hitting the gym four to five days a week!) Medical research estimates that 50% of people don't follow their doctor's recommendations for healthy habits or prescribed medications, leading to 125,000 preventable deaths each year.

But this struggle isn't just personal—it's collective. The Harvard Business School reports that 83% of strategic plans fail to create real change. Despite overwhelming public support, critical legislation often stalls. A Fox News poll found that 87% of registered voters favor universal background checks for gun ownership, yet bills don't pass. Similarly, the *For the People Act*, aimed at expanding voting rights and reforming campaign finance, had the support of 67% of Americans—across political affiliations—yet it never became law.

If our actions don't align with our hopes and values, how free are we, really? How much do we limit our freedom by putting off hard choices, clinging to worry and fear, or choosing comfort over the risky work of love and justice?

Asking these questions is how Lenten sermon series are born! The lectionary scriptures for Lent provide wisdom on temptation, fear, risk-taking, letting go, service, and generosity. They help us explore how to free ourselves from what holds us back and how to use our freedom to live in God's love. Lent moves us toward the ultimate freedom of resurrection—the victory over sin and death that frees us to be fully alive in Christ.

I've titled this series "**Freedom is Coming**" after one of my favorite South African songs. We have also developed a study guide to accompany the lectionary for your weekly reflections, which you can download here: [\[Insert Link\]](#).

As we journey through Lent together, I invite you to reflect on what holds you back and what sets you free. Where is God calling you to step beyond comfort into courageous love? How might this season be a time of renewal, where you embrace the freedom Christ offers?

I look forward to exploring these questions with you in worship, study, and community. May we walk toward Easter with open hearts, ready to receive the coming freedom.

Peace,

Pastor Todd

Week 1: The Freedom to Pay Attention (Luke 4:1-13)

Scripture:

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tested by the devil. He ate nothing at all during those days, and when they were over he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'"

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil^l said to him, "To you I will give all this authority and their glory, for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written,

'Worship the Lord your God, and serve only him.'"

Then the devil led him to Jerusalem and placed him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down from here, for it is written,

'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"

Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time." (Luke 4:1-3)

Reflection:

Jesus is tempted with power, security, and spectacle. Each temptation is a distraction—a call to focus on something other than God. Today, we live in an attention economy, where social media, propaganda, and endless noise pull us away from what truly matters. Chris Hayes, in *The Siren Song*, explores how our attention is mined and manipulated. Freedom begins with reclaiming our focus.

Quotes:

- *"The price of liberty is eternal vigilance."* — Wendell Phillips
- *"Attention is the beginning of devotion."* — Mary Oliver
- *"You will know the truth, and the truth will set you free."* — John 8:32

Practice: The Digital Fast

This week, step away from digital distractions. Set intentional times to disconnect from social media, news, and constant input. Instead, practice deep focus—through Scripture, silence, or simply being present.

Journal Prompt:

- What distractions keep me from paying attention to God?
- How does media shape my thoughts and desires?
- What does it mean to be present in the moment?

Week 2: The Courage to Be Free (Luke 13:31-35)

Scripture:

At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” He said to them, “Go and tell that fox for me, ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.’ Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”
(Luke 13:31-35)

Reflection:

Jesus refuses to be intimidated by Herod’s threats. Instead, he remains committed to his mission, lamenting Jerusalem’s unwillingness to embrace freedom. True freedom requires courage—the ability to resist fear and live truthfully.

Quotes:

- *“Freedom lies in being bold.”* — Robert Frost
- *“He who is not courageous enough to take risks will accomplish nothing in life.”* — Muhammad Ali

Practice: Speak Your Truth

This week, practice speaking courageously—whether it’s sharing a difficult truth, writing a letter, or standing up for justice.

Journal Prompt:

- Where do I feel silenced?
- What truth do I need to speak this week?
- How does fear keep me from freedom?

Week 3: The Patience of Freedom (Luke 13:1-9 – The Fig Tree Parable)

Scripture:

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you, but unless you repent you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the other people living in Jerusalem? No, I tell you, but unless you repent you will all perish just as they did.”

Then he told this parable: “A man had a fig tree planted in his vineyard, and he came looking for fruit on it and found none. So he said to the man working the vineyard, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’ He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good, but if not, you can cut it down.’” (Luke 13:1-9)

Reflection:

Freedom takes time. Like the fig tree given another chance to grow, our journey requires patience. Growth is slow, but God does not give up on us.

Quotes:

- *“Freedom is the oxygen of the soul.”* — Moshe Dayan
- *“Patience and perseverance have a magical effect before which difficulties disappear.”* — John Quincy Adams

Practice: Waiting with Trust

Choose an area of your life where you feel impatient. Instead of forcing an outcome, practice waiting with trust.

Journal Prompt:

- What am I waiting for in my life?
- How do I respond to waiting—do I trust, or try to control?

Week 4: The Risk of Freedom (Luke 15 – The Prodigal Son)

Scripture:

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

So he told them this parable: “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? And when he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my lost sheep.’ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

“Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

Then Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the wealth that will belong to me.’ So he divided his assets between them. A few days later the younger son gathered all he had and traveled to a distant region, and there he squandered his wealth in dissolute living. When he had spent everything, a severe famine took place throughout that region, and he began to be in need. So he went and hired himself out to one of the citizens of that region, who sent him to his fields to feed the pigs. He would gladly have filled his stomach with the pods that the pigs were eating, and no one gave him anything. But when he came to his senses he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate, for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field, and as he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command, yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your assets with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’” (Luke 15)

Reflection:

The father gives the son freedom—even knowing it could lead to suffering. Love and freedom always come with risk.

Quotes:

- “*To love is to risk.*” — C.S. Lewis
- “*Grace is free only because the giver himself has borne the cost.*” — Dietrich Bonhoeffer

Practice: Letting Go

Release control over something or someone. Trust God with what you cannot control.

Journal Prompt:

- What am I holding onto that I need to release?

Week 5: Freely Given, Freely Spent (John 12:1-8 – Mary Anoints Jesus)

Scripture:

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those reclining with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus's feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me." (John 12:1-8)

Reflection:

Mary's anointing of Jesus is an act of extravagant love. Freedom is not hoarding, but radical generosity.

Quotes:

- "The measure of a life is not its duration but its donation." — Corrie Ten Boom

Practice: Radical Generosity

Give something freely this week—your time, money, or kindness.

Journal Prompt:

- What do I cling to instead of freely giving?

Palm Sunday: The Freedom to Speak (Luke 19:28-40)

Scripture:

After he had said this, he went on ahead, going up to Jerusalem.

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.' " So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus, and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. Now as he was approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

*"Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!"*

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out." (Luke 19:28-40)

Practice: A Declaration of Freedom

Write a personal "Freedom Manifesto." Declare what it means for you to live freely in Christ.

Maundy Thursday: Freedom Through Service (John 13 – Footwashing)

Scripture:

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, got up from supper, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet,^[b] but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' I tell you this now, before it occurs, so that when it does occur you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me."

After saying this Jesus was troubled in spirit and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining close to his heart; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me, and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times. (John 13)

Practice: Serve Freely

Find a way to serve someone this week—not out of obligation, but out of love.

Easter: The Freedom of Resurrection (John 20 & Luke 24)

Scriptures:

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus's head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed, for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb, and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not touch me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.' " Mary Magdalene went and announced to the disciples, "I have seen the Lord," and she told them that he had said these things to her.

When it was evening on that day, the first day of the week, and the doors were locked where the disciples were, for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name. (John 20)

But on the first day of the week, at early dawn, they went to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were

terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to the hands of sinners and be crucified and on the third day rise again." Then they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but they did not see him." Then he said to them, "Oh, how foolish you are and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him, and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem, and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road and how he had been made known to them in the breaking of the bread.

While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you." They were startled and terrified and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see, for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. Yet for all their joy they were still disbelieving and wondering, and he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised, so stay here in the city until you have been clothed with power from on high."

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and they were continually in the temple blessing God. (Luke 24)

Practice: Live as a Resurrection People

Step into something new this week—whether it’s a creative project, a relationship, or a step of faith.

Closing Reflection

Throughout this Lenten season, we have explored freedom in Christ. Freedom is not just the ability to do what we want—it is the power to choose love over fear, truth over silence, and service over self-interest. As Easter dawns, may we step fully into the freedom that God offers. **Freedom is coming—oh yes, we know.**