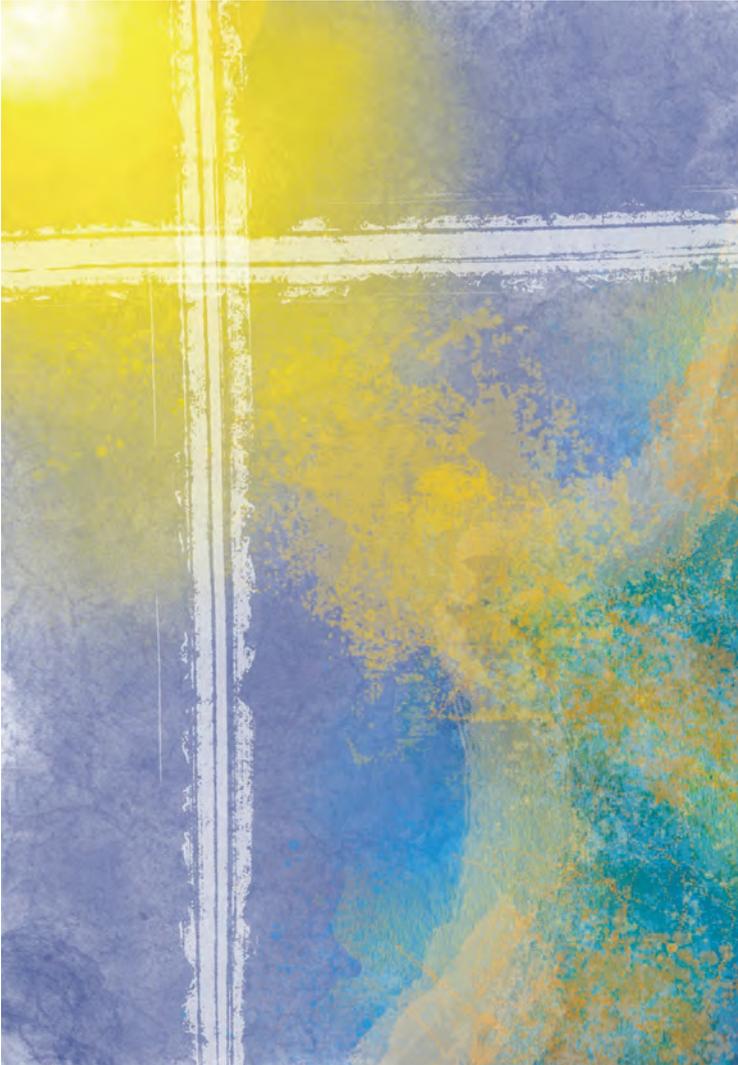


# Home in Christ – A Path of Spiritual Disciplines<sup>1</sup>



ETG Zurich, March 2026

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<sup>1</sup> This is an AI translation of a German Devotional text. Errors may occur.

## What are spiritual disciplines?

“Not much knowledge fills and satisfies the soul,  
but the inner sensing and tasting of things.”  
(Ignatius of Loyola, *Spiritual Disciplines*, Annotation 2)

Spiritual disciplines (“retreat practices”)<sup>2</sup> are an invitation to practice one’s faith. They are not meant to open up an additional space of performance, but a space of attention: toward God, toward one’s own life, and toward what happens in between.

At their core, they are not about understanding or producing as much as possible, but about perceiving. Spiritual disciplines assume that God is already present—and that we are invited to learn to turn toward Him.

Many are familiar with the idea of a “quiet time.” For many people, this plays an important role as a time of Bible reading, prayer, and personal devotion. Spiritual disciplines do not stand in opposition to this. However, they place a different emphasis. While quiet time is often shaped by active reading and praying, spiritual disciplines emphasize receiving.

Spiritual disciplines are therefore simple in structure, repetitive, and close to everyday life. Restlessness, resistance, or emptiness are also allowed to be present. Everything that arises may come before God. In this way, spiritual disciplines become a path to not only think or feel faith, but to live it—right in the midst of everyday life, step by step.

## Introduction to the daily rhythm of devotion

The daily devotions are designed as spiritual disciplines. They invite you to consciously turn toward God each day for a limited time. Each week follows a shared theme, unfolded over five interconnected days. The individual steps are intentionally repeated in order to create a space for perception and transformation.

I recommend 20 minutes for each daily devotion. What matters less is the duration than the inner posture: not having to perform, but simply being present.

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<sup>2</sup> Ignatius of Loyola (1491–1556), founder of the Jesuit order, developed the *Spiritual Disciplines* as a path of spiritual discernment. They are not theoretical theology, but a practiced discipline of listening, praying, and making decisions before God. Originally, they were intended as a multi-week, guided process in which a person reorders their life in the light of Christ.

Each devotion follows the same six steps:

1. Arriving – body exercise and opening prayer
2. Scripture
3. Theological reflection
4. Exercise
5. Prayer
6. Practice for everyday life

Feel free to use a notebook to record what is happening within you during these weeks. This deepens the spiritual process and helps make your growth more sustainable. Also consider regularly what you would like to share with your reflection group.

## 1. Arriving

### **Becoming still – a bodily exercise**

The human being is a unity of body, soul, and spirit. Faith is therefore not only a matter of thinking or feeling, but involves the whole person. Already in Scripture, we see that people consciously include their bodies in prayer: standing or kneeling, with folded or lifted hands.

In the New Testament, especially in contrast to Greek philosophies, the body gains a significant place: what we do physically matters for our faith—even into eternity. While the sharpness of our mind distinguishes us from animals, our bodily perception distinguishes us from artificial intelligence. Everything we perceive, we perceive through our senses. Everything we express, we express through our bodies.

A simple body exercise helps us to become still and arrive in the present moment. The body is not switched off, but perceived—and the inner life can grow quieter.

#### **Exercise:**

I notice how I am sitting or standing.

I feel the ground beneath my feet or the chair supporting me.

I breathe in and out calmly and consciously 4–5 times.

### **Breathing – opening prayer**

In the opening prayer, I orient myself inwardly toward God. I do not need to formulate or explain anything. A short sentence or silent presence is enough. This prayer marks the transition from everyday life into time before God.

In the free church tradition, we usually pray freely. Yet in certain situations, a written prayer can be helpful.

My Lord and my God,  
take from me everything that hinders me from You.  
My Lord and my God,  
give me everything that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
(Niklaus von Flüe)

## 2. Reading Scripture

In this material, the biblical texts are usually quite short. They are not meant to be analyzed or interpreted, but to be heard. It can be helpful to read the text slowly, repeatedly, or even aloud. A word or phrase may remain with you.

Allow inner images to arise, especially with abstract concepts such as love, joy, forgiveness—and in this process also foreignness<sup>3</sup> and home.

Divine truths are not first meant to be understood, but to work within us. In this, Mary is our example, as she treasured the words she did not understand and pondered them in her heart.

## 3. Reading the theological reflection

Each biblical text carries a message shaped by its context. The theological reflection offers an interpretation within that biblical context. It serves as guidance, helping us avoid theological dead ends.

The reflection gently introduces the theme of the day. It does not aim to instruct, but to open a perspective and deepen perception. Not every reflection will speak to everyone. What speaks to you is enough.

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<sup>3</sup> Foreignness, or alienation refers to the human experience of feeling misunderstood and unaccepted. By this, Peter does not mean social isolation or cultural uprooting, but that Christians, in their experience of alienation, find their true home in God (1 Peter 1:1; 2:11).

## **4. Exercise**

At the center of each devotion is a concrete exercise. It may be biographical, bodily, or spiritual. These exercises help connect your own life with the biblical word. There is no “right” or “wrong.”

Some exercises may be emotionally stirring or overwhelming for some. Be mindful of your limits. You may skip parts if needed. Spiritual disciplines can support spiritual change, but they do not replace pastoral care or therapy.

## **5. Prayer**

The devotion concludes with prayer. It may be a written prayer or silent resting in God’s presence. Prayer gathers what has been and entrusts it to God.

## **6. Practice for everyday life**

The daily devotion does not end with a task, but with a posture carried into the day. It is about practicing a way of being. The process stands at the center, not the result. Failure is part of this process. You carry this posture into your everyday life.

# **Home in Christ**

In March 2026, ETG Zurich sets out together on a spiritual journey. Over four weeks, we engage in daily spiritual disciplines, meet in reflection groups, and celebrate five worship services centered around the theme of home—a theme that touches many of us deeply.

## **Theme: Home in Christ**

When we speak of home in Christ, we mean the core of Christian identity: our deepest belonging is not grounded in origin, achievement, agreement, or proximity, but in Christ Himself.

This home does not eliminate real experiences of foreignness, but holds them—whether through migration, life disruptions, personality, or faith in a secular environment.

## **Approach: Spiritual** disciplines

To do justice to this theme, we deliberately choose the path of spiritual disciplines. They do not invite quick interpretation or ready-made answers, but attention, silence, and perception.

In simple, recurring forms, they help us to look at our lives before God and allow ourselves to be addressed by Him. Spiritual disciplines are particularly suited to a theme like home because they do not stop at thoughts or feelings, but understand faith as something to be practiced—in everyday life, in the body, and in relationships.

## **Biblical foundation: First Letter of Peter**

The biblical foundation of this journey is the First Epistle of Peter. It addresses “strangers scattered” and speaks to people who do not naturally feel they belong.

Peter does not deny foreignness, but takes it seriously—and connects it with a powerful affirmation: in Christ, these strangers are chosen, given a home, and sent.

The letter holds both together: a realistic perception of the world and a deep rootedness in Christ.

## **Theological impulses from Dietrich Bonhoeffer**

The First Letter of Peter emphasizes being rooted in Christ—Dietrich Bonhoeffer helps us think this rootedness in terms of community.

His insights help correct false expectations of community: home is not an ideal state, and community is not fusion. Bonhoeffer reminds us that Christian community lives solely from what Christ has done for all of us—and that precisely in this, freedom, honesty, and love become possible.

## **Invitation to a personal journey**

I invite you to join this spiritual journey. You personally. And all of us together—as a church, and anyone who wishes to join.

So that ETG Zurich may increasingly become a place where different people find a home—held by Christ, open toward one another, and responsible in this world. *Soli Deo Gloria.*

Your pastor, Michael Voth  
Zurich, February 2026

# Week 1: Perceiving Foreignness



## Starting into this Week

The First Letter of Peter addresses people who live as strangers—not only spatially, but existentially.

Not everyone experiences foreignness in the same way. Some know it through migration, others through life transitions, their faith, their personality, or through changes in society.

This week is not about interpreting or overcoming foreignness, but about perceiving it and bringing it before God.

Home in Christ does not eliminate foreignness. It gives it a place.

Feel free to use a notebook this week to note what is happening within you.

# Day 1 – Preparation Day: Finding my place

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“When Jacob awoke from his sleep, he thought, ‘Surely the Lord is in this place, and I was not aware of it.’ ... ‘This is none other than the house of God; this is the gate of heaven.’”  
(Genesis 28:16–17)

## 3. Theological Reflection

Walk through your apartment, your room. Look at everything with open eyes. Leave everything as it is now; do not begin to tidy or arrange anything. Choose a place where you would like to spend your prayer time in the coming weeks. Where are you undisturbed and feel comfortable? Where can you concentrate well?

Find a good chair on which you can sit awake and attentive, and take your place there. Read the text from Genesis 28:16 again.

Jacob speaks these words after waking from a dream. In the dream he saw a ladder that reached from the place where he slept up to heaven. On this “ladder to heaven,” angels were ascending and descending (Genesis 28:10–22). Yahweh himself promises to be with him and to support him.

As you pray and reflect on the Word of God in the coming weeks, trust that God will also be present in your place.

#### **4. Exercise**

Based on the image of the ladder to heaven, imagine the place you have chosen for your prayer time as a place where God is present. A ladder connecting “your” place with heaven, with the “gate of heaven” standing wide open. Remain with this image for a few minutes.

#### **5. Prayer**

Lord,

I thank you for what has become important to me now, and I ask for your guidance through this day.

Amen.

# Day 2 – Preparation Day: Finding my time

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, ‘Come with me by yourselves to a quiet place and get some rest.’ So they went away by themselves in a boat to a solitary place.”  
(Mark 6:30–32)

“The end of all things is near. Therefore be alert and of sober mind so that you may pray.”  
(1 Peter 4:7)

## 3. Theological Reflection

Whether something “happens” during the coming weeks of spiritual disciplines also depends on how well you succeed in taking time for silence and prayer as regularly as possible. At least 20 minutes are recommended. Today’s exercise is meant to help you find a good time for this.

As you go through your daily routine: at what time of day can you best have your time of silence with God in the coming weeks? It is helpful if this time is always placed at the same point in your daily schedule. To protect this time window, it may be wise to coordinate it with your family or others you live with.

Read both texts again.

Jesus invites his disciples, in the midst of all busyness and urgent tasks, to rest with him in a quiet place. The daily half hour in the coming weeks is meant to be such a “coming to Jesus” and “resting with him.” Now imagine that Jesus is inviting you in the same way. Speak his words several times and hear them as an invitation to you:  
“Come to me and get some rest.”

#### **4. Exercise**

Come to him and rest with him. Let yourself be comforted and encouraged for a few minutes by this thought: you do not have to say or think anything—you can simply be with Jesus. His presence surrounds you.

#### **5. Prayer**

Dear Lord Jesus,

I thank you for your invitation to rest. I ask that the time I spend in silence with you may become a time of encounter with you and of inner rest.

Amen.

# Day 3 – Perceiving the story of God’s people

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:  
My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“Restore us to yourself, Lord, that we may return; renew our days as of old.”  
(Lamentations 5:21)

## 3. Theological Reflection

God had promised his people Canaan as their home. But their peace (“shalom”) was disturbed: between God and people through idolatry, and between people through social injustice.

Numerous prophets called for repentance and warned them of impending disaster. But instead of turning to their liberating God, Israel sought protection from political alliances. Thus, in the 6th century BC, the influential part of Israel’s population was deported to Babylon. Yet even in exile, God was not far away.

The Bible tells the story of exile as a consequence of a disrupted relationship with God. At the same time, we know: not every form of foreignness is personal guilt.

Since the first alienation of humanity from God, the whole world lives in this tension. Therefore we know foreignness—even where we ourselves have done nothing wrong.

In exile, people lamented their fate, their captivity, and how far they were from home (today’s Scripture).

#### **4. Exercise**

Place yourself in the position of a Jewish person who has been deported and has been living in exile for a long time. Choose a person in a similar life situation as yourself—for example, a young mother or an older man with much professional experience.

Now, in this role, sense the longing contained in the words:  
“Restore us to yourself, Lord, that we may return...”

#### **5. Prayer**

Dear Father in heaven,  
Your story with your people touches me. With my feelings, impressions, and thoughts, I come to you and place them before you.  
Amen.

#### **6. Practice for everyday life**

Many people feel foreign again and again. Today, meet someone with this attitude: you too are on a journey.

# Day 4 – Addressed as strangers

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“To God’s elect, exiles scattered...”  
(1 Peter 1:1)

## 3. Theological Reflection

With the edict of Cyrus, about 70 years<sup>4</sup> after the destruction of Jerusalem by the Babylonians, the Jews were allowed to return home. There were several waves of returnees, but some did not want to return from the life they had built. Israel never returned from exile as a whole. At the time of Jesus, more than half of the Jews lived in the diaspora (“dispersion”).

The Roman provinces in Asia Minor (modern-day Turkey) were an intercultural melting pot. Believers lived far from home in a place they had made their own. Peter recognizes these conditions and accepts them. Particularly striking: Peter addresses all believers as “strangers in the dispersion”—including Gentile Christians, who themselves do not share the Jewish story.

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<sup>4</sup> The exile did not have a clearly defined beginning or end. Seventy years is a convenient approximation if one counts from the conquest of Jerusalem by Nebuchadnezzar in 587 B.C. to the arrival of the first returnees under Zerubbabel in 517 B.C. There had already been earlier conquests and deportations of the northern kingdom, the decree of Cyrus came in 539 B.C., and Nehemiah (the wall rebuilding) returned later, around 450 B.C. Symbolically, the seventy years of exile signify a completed cycle of alienation, after which renewal follows.

#### **4. Exercise**

Let the term “strangers” resonate within you.

Where in your life do you feel foreign—externally or internally? Even people close to you can feel foreign.

Stay with one concrete image or feeling.

Do not try to answer. Notice what shows itself.

Remain in silence for 2–3 minutes. Afterwards, feel free to write down your perception.

#### **5. Prayer**

God,

sometimes I feel like a stranger here. I feel not understood, having to explain myself constantly and to fight for my values. I bring these feelings to you, knowing that you know me.

Amen.

#### **6. Practice for everyday life**

Today, consciously notice a moment when you do not feel fully at home.

# Day 5 – Where life has taken me

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“To God’s elect, exiles scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia...”  
(1 Peter 1:1)

## 3. Theological Reflection

From Babylon, Jewish groups moved on—sometimes intentionally and voluntarily, sometimes because they had no other choice.

The places mentioned describe more than geography.  
They tell of life paths that were not always planned.

Some things in life you did not choose.  
Some things carry you to places—externally or internally.

#### **4. Exercise**

Remember a place or a phase of life in which you did not feel fully at home.

- Where has life placed you?
- Was it spatial, social, spiritual?

Stay with one moment. Notice a feeling connected to it.

Silence. Afterwards, feel free to write down your impressions.

#### **5. Prayer**

God,  
you know the paths I did not choose.  
I bring this place to you.  
Amen.

#### **6. Practice for everyday life**

Today, notice where what is important to you—or your values—is not understood.

# Day 6 – Closing of the week

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Theological Reflection

Today is a day of repetition and deepening.

Foreignness is also part of your life.  
In Christ, you do not need to suppress it.  
You may bring it before God—and see your story anew.

## 3. Exercise

Look back on this week:

- Where did you encounter foreignness?
- Where did you notice that you do not naturally belong?
- What did this perception trigger in you?

Hold on to one thought or image—without having to explain or resolve it.

Look at your whole life.

It may help to draw it as a timeline (notebook!), and then mark times or situations

- where you felt at home,
- where you felt foreign.

Then ask yourself:

- What sustained me in times of foreignness?
- What influence did your faith have?
- Where do you long for new home today?

Already consider what you would like to share with your reflection group.

#### **4. Prayer**

Father in heaven,  
I place my life story before you.  
I thank you for the times when I felt at home.  
I lament to you the times when I felt foreign.  
I draw strength from the fact that you carry me through foreignness.  
Amen.

#### **5. Practice for everyday life**

Enter the coming week as someone who perceives foreignness without having to flee from it.  
For complete home is not yet visible everywhere—but it is promised.



# Week 2: Christ Gives You a Home



## Starting into this Week

In the first week, the focus was on perceiving estrangement.

In this week, the focus is on the assurance: You are at home in Christ.

Home in Christ is not the absence of estrangement,  
but it is the place where you are enabled to endure it.

God addresses people in exile as chosen. In Christ, they are brought home.

Home is not primarily a feeling or a state, but a gift of grace.  
Christ himself becomes the place of belonging.

This second week emphasizes that home is received as a gift from Christ.  
Feel free to continue using a notebook this week to record what is happening within you.

# Day 1 – Addressed as Chosen

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood.”  
(1 Peter 1:2)

## 3. Theological Reflection

God, your Creator, has chosen you to be at home with Him. He understands you, feels with you, and intends good for you. His Spirit enables you to trust Christ.

Peter writes that you have been made clean through the blood of Christ. Christ is the Word of God. It always speaks to you as both guilty and justified at the same time. Even where you do not feel guilty or justified, He speaks His truth over you. God’s Word reveals what you cannot see yourself. It speaks truth about your life—even where you deceive yourself.

You live entirely from God’s Word spoken over you,  
in faith in His assurance—whether it exposes or acquits you.<sup>5</sup>

Home in Christ is an assurance with effect: it changes your perspective on life,  
you see life through a new lens.

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<sup>5</sup> Dietrich Bonhoeffer following the reformers. All quotations from Bonhoeffer in these exercises are from his book „Life together”.

## **4. Exercise**

Let this be spoken over you:

“In yourself you are more sinful than you could ever dare imagine and you are more loved and accepted than you could ever dare hope-at the same time.”<sup>6</sup>

Remain with the part that feels more distant to you.

## **5. Prayer**

God,  
you know me before I understand myself.  
Let your assurance find space within me,  
so that my life may echo your love.  
Amen.

## **6. Practice for Everyday Life**

Go into this day with the sentence:

“God’s assurance carries me.”

Let this shape a decision or a conversation today.

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<sup>6</sup> Timothy Keller, Center Church.

# Day 2 – Christ as the Place

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.”

(1 Peter 1:3)

## 3. Theological Reflection

What kind of home does Christ want to be for you? A place where you are welcome. There, you are neither stranger nor guest. There, you may be without constantly feeling that something is wrong with you. Correction and critique come from a posture of love.<sup>7</sup>

Home is deeply connected to the relationships that bind you to your loved ones. Through this connection, you feel safe to be “yourself,” you can contribute, and you know you are supported.

Christ invites you to let your relationship with Him become life-defining. With Him, you may be—yes, truly be—yourself. And He carries you. In this sense, Christ becomes your home. This home is a reality of life that Christ has created through His resurrection. A gift that HE speaks over you.

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<sup>7</sup> Hans-Peter Mumssen, reflecting the Daily Watchwort for December 25<sup>th</sup> 2025, seen on [losung.nahamleben.de](https://www.losung.nahamleben.de) on February 10<sup>th</sup> 2026.

#### **4. Exercise**

Christ understands your estrangement—He himself was a stranger.

Christ knows what it is to have to explain himself—He himself was not understood.

Christ feels with you where you feel rejected—He himself was rejected.

Christ knows what it is to fight for values—He himself lost His life in obedience to God.

For you. So that you may be at home with Him.

Where do you already experience home in your relationship with Christ?

You may learn to place Christ at the center of your life.

In Him, you may rest. Be at home.

#### **5. Prayer**

Christ,

you are risen

and through this you draw me into your reality.

Thank you that you create a new home for me within it.

Amen.

#### **6. Practice for Everyday Life**

Assume that in Christ you may be today as God intended you to be—fully yourself.

Take this into a decision or a conversation today.

# Day 3 – An Inheritance That Remains

## 1. Arriving

Sit in an upright posture. Place your hands in your lap.  
Notice how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“...into an inheritance that can never perish<sup>8</sup>, spoil or fade.”  
(1 Peter 1:4)

## 3. Theological Reflection

Your life story does not begin neutrally. You are born into certain contexts—a family, a culture, into possibilities and limitations. Some paths seem wide from the beginning, others narrow.

So people move through the world: some bent over, others with their noses above everyone else. Some give in, others believe everything is owed to them.

But Peter speaks of a second birth: through the resurrection of Christ, you are “born again”—called into a new origin. Your deepest identity is no longer rooted in what life has given or withheld from you. It is rooted in Christ.

In Christ, the center of your life shifts: your starting point no longer determines your worth. God himself speaks your inheritance over you. This inheritance is relationship—the firm assurance: you belong to God’s family. This inheritance is not owed to you—it is given to you. You do not have to fight for it, and no one can take it from you.

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<sup>8</sup> Means that God’s promise to us remains eternally, because it is guaranteed by Him. Nothing can affect that.

Perhaps injustices, limitations, or wounds remain in your life. But they do not have the final word over you. Your deepest home lies in what Christ has prepared for you—and what no one can take from you.

#### **4. Exercise**

Take time for these questions:

- Where do you derive your sense of belonging from?
- What of that is vulnerable or temporary?

Hold on to nothing—lay it before God. Silence.

#### **5. Prayer**

God,  
I bring you my longing for belonging.  
Teach me to receive your gift.  
Amen.

#### **6. Practice for Everyday Life**

For creatives: Design your place of prayer symbolically as the home spoken over you.

For the spiritually inclined: Bless your place of prayer: “my home—with Christ.” Take something from this place with you as a companion for the day.

For the courageous: Let go of something that was meant to secure belonging or status—in your own pace.

# Day 4 – Passing Through Fire

## 1. Arrival

Sit in an upright position. Place your hands in your lap.  
Feel how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time. In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed.”

(1 Peter 1:5–7)

## 3. Theological Reflection

Peter speaks of the fire of testing.

Whoever stands in the fire does not first ask about meaning. He asks: Is there something that holds me?

Home in Christ is not protection from heat—  
but a foundation that does not burn.<sup>9</sup>

Challenges become a test for you when you must let go of what gave you security and must learn anew to trust God. And God carries you through them.

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<sup>9</sup> In order to process traumatic suffering find a counselor.

It is not your endurance that is the ground of your hope.  
Not your spiritual stability. Not your inner strength.  
God's power shields you.

The test does not destroy faith—it clarifies it. As gold is refined in fire,  
so faith is laid bare toward what is essential.

Not every trial is self-inflicted. Not every fire is punishment.  
Some is the consequence of a broken world.  
But nothing removes you from God's preserving hand.

The estrangement remains—yet it becomes a place of deepening.  
And in the end, it is not the fire that stands, but at Christ's return praise, glory and honor.

#### **4. Exercise**

- What gave you support in the storms of your life—despite everything?
- Where do you currently feel tested? Where do you experience uncertainty?
- What becomes visible in your faith through this?

Place this situation under God's protection:  
"You hold me—even here." Silence.

#### **5. Prayer**

Lord Jesus Christ,  
you know the fires of my life.  
You know my insecurities, my sadness or anger, my questions.  
Preserve my faith.  
It is not I who hold on to you—hold on to me.  
Refine what is impure. Strengthen what is weak.  
Amen.

#### **6. Practice for Everyday Life**

If a difficulty arises today, say inwardly:  
"I am being shielded."  
And perhaps pass this assurance on.

# Day 5 – Joy in the Invisible Christ

## 1. Arrival

Sit in an upright position. Place your hands in your lap.  
Feel how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Scripture

“Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the end result of your faith, the salvation of your souls.”  
(1 Peter 1:8–9)

## 3. Theological Reflection

The recipients of Peter’s letter did not experience Jesus physically.  
They live in the in-between:  
Christ is risen—but not yet visibly revealed.

And yet: they love Him.

Christian faith does not live from visibility, but from relationship.  
This love is not emotional excess.  
And perhaps at the moment this joy feels more like quiet faithfulness.

It is trust. It is orientation. It is inner attachment.  
And from this arises joy. A joy Peter calls “inexpressible and glorious.”

Not because everything is easy. But because the goal is certain.  
“...for you are receiving the end result of your faith, the salvation of your souls.”

Joy arises where you know where your path leads.  
Home is still hidden. Christ is still hidden. But He is real.  
And this real, though invisible presence carries you.

#### **4. Exercise**

Read 1 Peter 1:8–9 several times. Close your eyes. Say slowly:  
“Lord Jesus Christ, I love you.”

Not as an achievement. But as a response.

Sense within yourself:

- What hinders me from speaking this love?
- Where is it quiet, but real?

End the time with thanksgiving.

#### **5. Prayer**

Invisible Lord,  
I do not see you—and yet you belong to me.  
Let my love for you grow.  
Not dependent on mood or circumstances,  
but grounded in your faithfulness.  
Grant me the joy  
that comes from your presence.  
Lead me to the goal of my faith.  
Amen.

#### **6. Practice for Everyday Life**

Take a moment today and inwardly turn yourself toward Christ.  
Say quietly with a smile: “You are here.”  
And pass this quiet smile on.

# Day 6 – Closing of the Week

## 1. Arrival

Sit in an upright position. Place your hands in your lap.  
Feel how your body supports you.  
Breathe in and out calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me everything that hinders me from you.  
My Lord and my God,  
give me everything that leads me to you.  
My Lord and my God,  
take me from myself and make me wholly yours.  
Amen.

## 2. Theological Reflection

Week 2 has led you into a new identity:

You are chosen. You are born anew.  
You have an imperishable inheritance. You are being shielded.  
You love the invisible Christ.

Perhaps not all of this feels strong.  
Perhaps estrangement remains tangible.

But Peter redirects your gaze:  
Your deepest home does not lie in your situation. It lies in God's promise.

Christ is still hidden. The inheritance is not yet visible. The world is not yet healed.  
But already now you belong to what remains.

Home begins in faith—  
and is completed in the revelation of Jesus Christ.

Home in Christ is a gift of grace.  
It carries you—even in estrangement.

### **3. Exercise**

Take time for a weekly review.

Read 1 Peter 1:3–9 again as a whole. Especially sense the promises.

Write down:

- What particularly addressed you?
- Where did you sense resistance? What questions remain open?
- What concerns, longings, wishes have awakened within you?

Already consider what you would like to share with your reflection group.

### **4. Prayer**

Faithful God,  
this week you have spoken to me  
who I am in Christ.

Let this truth sink deeper than my feelings,  
grow stronger than my doubts,  
be more sustaining than my circumstances.

Preserve me in hope  
of the coming home.  
Amen.



# Week 3: Traces of Home – Rereading Origins



## Starting into this Week

In the First Letter of Peter, Jews and Gentile Christians are called God’s people together. For many, this story was originally not their own. And yet they may say: “This story is now also mine.”

Home in Christ means: My personal story no longer stands alone. It is embedded in God’s greater story.

This week, you are invited to reread your origins—in the light of Christ. Where have traces of home been imprinted in your life? What carries you? What binds you?

You may look at your story – with gratitude and with lament – and place it under Christ’s promise.

This week as well, feel free to write down in a notebook what is happening within you.

# Day 1 – Taken into a Greater Story

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:  
My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession...”  
(1 Peter 2:9)

## 3. Theological Reflection

Even Israel reinterpreted its history:  
In the deep suffering of exile, the prophets grew in the conviction  
that God had not rejected His people—even though it felt that way.

They learned: “God’s anger is an expression of His passionate love for us.  
We are not indifferent to Him.”<sup>10</sup>

The message of “election” originally comes from Israel’s story.  
And yet Peter addresses it to communities in which Gentile Christians also live.

People without Jewish heritage are addressed as if they had always belonged.  
This is not falsification of history. It is inclusion.

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<sup>10</sup> Cf. Hosea 11. Joachim Jeremias, Gottes Zorn, eine unbeliebte Gottesaussage des Alten Testaments in: Theologische Beiträge, 40. Jg. (2009), 311–324.

Through Christ, a new belonging is established.  
Not through bloodline. Not through culture. But through faith.

You too are included.  
Your story remains your story. But it no longer stands alone.  
It is embedded in God's story with His people.

Home arises where you may say:  
I belong to what God is doing.

#### **4. Exercise**

What greater story shapes your self-understanding?  
Family? Nation? Social environment? Education? Profession?

Do you feel naturally part of God's story—  
or more like a guest?

Say inwardly: "This story with Christ is now also mine."  
Remain in this promise for a few minutes.

#### **5. Prayer**

Lord Jesus Christ,  
You take me into Your people.  
Not because of my origin,  
but through Your grace.  
Teach me to receive this belonging.  
Amen.

#### **6. Practice for Daily Life**

Today, consciously meet someone who seems foreign to you.  
Remember: you too were included.

# **Day 2 – Origins Remain, but They No Longer Define Everything**

## **1. Arrival**

(Same as Day 1)

## **2. Scripture**

“For you know that it was not with perishable things such as silver or gold that you were redeemed... from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ...”

(1 Peter 1:18–19)

## **3. Theological Reflection**

Origin shapes us. Family patterns, expectations, and ways of thinking continue to influence us. Not only good things are passed on. Fears, silence, conflict patterns, or pressure to perform can also continue across generations.

Often we realize only late that we are walking paths that are not truly our own.

Peter speaks of the “former way of life.” We take origin seriously—  
but we do not give it the final word.

Redemption does not mean: the past is erased.  
Rather: it is placed in a new light.

Christ becomes the standard.

Not everything you have inherited is true.  
Not everything you have learned will sustain you.

So too, the Gentile Christians had to learn:  
their religious past does not define them.  
Nor does ancestry make one part of God’s people.  
But Christ.

#### **4. Exercise**

Think of a shaping influence from your origin:

- A strength you received
- A burden that accompanies you

Hold both before Christ.

Ask quietly: What may remain? What may be reordered?

#### **5. Prayer**

Christ,

You know my story.

Order what is disordered.

Preserve what is good.

Amen.

#### **6. Practice for Daily Life**

When an old pattern appears, pause briefly and ask:

“Is this my old self speaking—or Christ?”

# Day 3 – Foreignness as a Necessary In-Between Time

## 1. Arrival

(Same as Day 1)

## 2. Scripture

“Live out your time as foreigners here in reverent fear.”

(1 Peter 1:17)

“Dear friends, I urge you, as foreigners and exiles...”

(1 Peter 2:11)

## 3. Theological Reflection

Peter calls the Christian life a time “in foreignness.”

Foreignness is not an accident. It belongs to the journey.

Christ brings you out of certain forms of alienation into home,  
yet you remain a stranger in this world—just as Christ Himself was a stranger.

Precisely because, in Christ, you no longer fit into the mindset of this world.  
As truly as Christ gives you home, being Christian also makes you foreign in this world.

It is especially in foreignness that you sense Christ and live from Him.

It is especially in foreignness that you discover home in Christ.

The Gentile Christians also lived between worlds:

No longer fully part of their old religious environment.

Not identical with Jewish tradition.

And yet part of God’s people.

Foreignness can hurt. But it can also purify.

There is no perfect, conflict-free home.

Some do not even experience home in family or church.

Yet Christ becomes home—precisely in the tension.

#### **4. Exercise**

Where do you currently experience foreignness?

- In your environment?
- In your family?
- Within yourself?

Do not immediately dismiss this foreignness as a problem.  
Instead ask: What does it reveal?

#### **5. Prayer**

God,  
hold me fast in foreignness.  
Do not let me flee  
from what leads me to You.  
Amen.

#### **6. Practice for Daily Life**

When you feel unsettled today,  
say inwardly:  
“This too belongs to my journey with Christ.”

# Day 4 – A New Brotherhood and Sisterhood

## 1. Arrival

(Same as Day 1)

## 2. Scripture

“Show proper respect to everyone, love the family of believers, fear God, honor the emperor.”  
(1 Peter 2:17)

## 3. Theological Reflection

Bonhoeffer writes:

“Without Christ we would not know our brother, nor could we come to him.  
The way is blocked by the self.  
Christ has opened the way to God and to the brother...  
Only in Jesus Christ are we one,  
only through Him are we bound together.”

Peter names respect as the foundation of all human relationships—  
to take one another seriously as human beings.

Then, in connection with Christ, it goes one step further:  
Christ’s loving self-giving produces loving self-giving among brothers and sisters.

Christian brotherly love is not a direct love;  
it is a derived love.

This means: you do not love your brother directly, but for Christ’s sake.  
You have a brother only through Christ. But through Christ, you do have a brother.

Through Him, to one another.

Home is not established through similarity,  
but through connection to Christ.

Your origin connects you with certain people.  
Christ connects you with very different ones.

Here reinterpretation begins:  
Not only kinship by blood,  
but kinship by faith sustains.

#### **4. Exercise**

Think of someone in your church  
who is not naturally close to you.

Say inwardly: “In Christ we are connected.”  
Observe what changes in your attitude—perhaps also in your encounter.

#### **5. Prayer**

Lord,  
keep me from placing my origin above Your grace.  
Let me love my brother and sister—for Your sake.  
Amen.

#### **6. Practice for Daily Life**

Today or tomorrow, meet someone from your church  
not out of habit,  
but consciously as a sister or brother in Christ.

# Day 5 – My Story Under His Promise

## 1. Arrival

(Same as Day 1)

## 2. Scripture

“Praise be to the God... who has given us new birth into a living hope...”

(1 Peter 1:3)

## 3. Theological Reflection

New birth means:

My story does not end with what has been.

The diaspora was not the final word over Israel.

And your origin is not the final word over you.

In Christ, your story receives a new heading: hope.

Our story remains fragmentary.

Not everything is healed here. Yet we may entrust it to God.

Reverent fear brings all our influences and imprints into proper balance.

Home in Christ means:

I know the destination—

even if the path still leads through foreignness.

Home in Christ gives a place

from which foreignness can be endured.

## 4. Exercise

### Option 1

Look at your life.

If you had to give your story a title—what would it be?

And what title does Christ give it?  
Remain with this question.

**Option 2 (if you have grown inwardly this week and can go deeper)**

Speak two harmful imprints from your parental home before God.  
Speak the opposite promise of blessing over yourself.

Ask yourself honestly:

- What have I taken on from my parents or environment?
- Which reactions or patterns repeat in my life?

Do not evaluate—only observe.  
(If something overwhelms you, stay with what you can carry.)

Hold this discovery quietly before God.

## **5. Prayer**

God,  
You carry my story forward—  
even through foreignness.  
Remain with me.  
Amen.

## **6. Practice for Daily Life**

Go into the day  
as someone who knows where they come from—  
and to whom they belong.

# Day 6 – Conclusion of the Week

## 1. Arrival

(Same as Day 1)

## 2. Theological Reflection

Origin shapes.  
Christ orders.  
Home sustains.

This week, you have not denied your origin.  
You have reread it.

You have seen:

- You are included in God's greater story.
- Your past is not erased, but placed in a new light.
- Foreignness belongs to the journey.
- A new brotherhood and sisterhood emerges.
- Your story stands under hope.

Home is not a return to the past.  
Home is participation in Christ.

## 3. Exercise

Take time for a quiet review:

- Where has your view of your story shifted?
- Where do you feel resistance?
- Where has new freedom emerged?

Write your thoughts in your notebook.

Already consider what you would like to share with your reflection group.

## **4. Prayer**

Lord Jesus Christ,  
order my story into Yours.  
And lead me onward.  
Amen.

## **5. Practice for Sunday**

On your way to the worship service, remember:  
Christian community lives solely from what Christ has done for all of us.<sup>11</sup>  
Not what I give to the community, nor what others do, sustains us.

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<sup>11</sup> Dietrich Bonhoeffer, Life together.



# Week 4: Practicing Home – Living Responsibly



## Starting into this Week

Home in Christ is not a place of retreat.  
It does not lead to separation, but to a new posture in the midst of the world.

The First Letter of Peter describes people who live as strangers  
and precisely for that reason act responsibly, as a blessing, and steadfastly.

This week is about practicing home—  
in everyday life, in relationships, and in the church.

This week as well, feel free to write down in a notebook what is happening within you.

# Day 1 – Strangers with Posture

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires... Live such good lives among the pagans...”  
(1 Peter 2:11–12)

“Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. But rejoice...”  
(1 Peter 4:12)

## 3. Theological Reflection

Foreignness remains.  
Peter goes even further: resistance does not mean that something has gone wrong.  
It belongs to following Jesus Christ.

Following Jesus does not lead to withdrawal; it leads to posture.

Home in Christ does not first change the world,  
but the way we live in it.

Home in Christ leads to visible goodness in its midst.

Bonhoeffer reminds us:

Christian community is not an end in itself.

It lives from Christ—and through Him is sent into the world.

We do not always live against society,  
nor do we dissolve completely into it,  
but as people with a different center.

Peter has very concrete things in view: state, work, and family relationships.

You too show concrete posture:

In the team meeting, when others speak badly about a person.

In a political discussion, when voices become sharper.

On social media, when outrage receives applause.

To live as strangers means: not riding every wave. Not fueling every fire.

You may live differently—from your home in Christ.

#### **4. Exercise**

Pause with this question:

- How do I act today as someone who is already at home?
- Where do I react out of insecurity—where out of trust?

Observe three concrete situations during the day (at work, in family, in neighborhood).

Keep your calm and act consciously with kindness, clarity, and truthfulness.

Silence.

#### **5. Prayer**

Lord Jesus Christ,

You are my home.

Keep me from conforming or withdrawing.

Let my life speak of Your goodness.

Amen.

#### **6. Practice for Daily Life**

Whom will you bless concretely today? A person? A situation? An institution?

# Day 2 – Responsibility without Fear

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“Submit yourselves for the Lord’s sake to every human authority: whether to the emperor, as the supreme authority, or to governors... For it is God’s will that by doing good you should silence the ignorant talk of foolish people.

Live as free people, but do not use your freedom as a cover-up for evil; live as God’s slaves... Show proper respect to everyone... Fear God, honor the emperor.”  
(1 Peter 2:13–17)

## 3. Theological Reflection

Peter calls for responsible living within existing structures—  
not out of fear, but “for the Lord’s sake.”  
Not as blind conformity, but as responsible presence.

Christians fit themselves in, but they do not belong to the system.  
Your freedom lies deeper.

That may mean:

Paying taxes, even when you are annoyed.  
Not despising authorities in general.  
Expressing criticism—but without cynicism.

Home in Christ makes you free to bear responsibility without letting yourself be inwardly poisoned.

Bonhoeffer limits false expectations here:  
Christian community is not a counter-state.  
It does not live from power, but from Christ.<sup>12</sup>

Responsibility is shown in dealing with state authority—  
but also in everyday life at the workplace and in the family.

Freedom does not mean autonomy – but bound freedom in Christ.

#### **4. Exercise (Choose what concerns you more)**

##### **Option 1 (if larger developments unsettle you)**

Write down where societal developments unsettle you.  
Place these concretely before Christ. Say: “You are Lord—even here.”

##### **Option 2 (if the personal burdens you)**

Think of a situation in which you feel foreign or powerless.

- Where do I react defensively?
- Where could I consciously show posture?

Place this situation before God.

#### **5. Prayer**

Lord,  
You reign, even when I do not see it.  
Keep me from fear and defiance.  
Let me act responsibly and calmly. Amen.

#### **6. Practice for Daily Life**

Consciously refrain today from indignant comments (online/in conversation). Practice calm, factual speech.

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<sup>12</sup> Bonhoeffer's claim is authentic, because as a minister he both worked under the authority of the state, while simultaneously criticizing the limits it crossed.

# Day 3 – Bless Instead of Repaying

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil... On the contrary, repay evil with blessing...”  
(1 Peter 3:8–9)

## 3. Theological Reflection

Here home becomes visible:  
not in protection from injury, but in a new way of responding.

Home in Christ means:  
I do not have to justify myself. I do not have to strike back.

Bonhoeffer writes:  
Only through Christ are we one.  
Without Him, the way to the brother is blocked by the self.

To bless is an act of trust: Christ upholds my cause.

Perhaps you experience this at work, in family, or in church:  
Being overlooked. Being misjudged. Not being appreciated.

Christ walked this path before you.  
He remained true without becoming bitter.

Perhaps you begin very unspectacularly:  
Not having to have the last word in a marital conversation.  
Not immediately justifying yourself in a meeting.  
Not responding more sharply to a pointed remark.

To bless means: not continuing the spiral.

If you bless instead of repaying, you will not always be understood.  
But do not be surprised by that.

#### **4. Exercise**

Inwardly choose a person or situation that challenges or even hurt you.  
Say quietly (even reluctantly): God, bless ...  
Repeat it several times.

#### **5. Prayer**

Lord Jesus,  
You forgave while You suffered.  
Give me a share in Your mind.  
Let me bless where I want to repay.  
Because You uphold my cause.  
Amen.

#### **6. Practice for Daily Life**

Perhaps today you may speak one word less  
and think one blessing more.

# Day 4 – Learning to Dwell in the Same House

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:  
My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“Above all, love each other deeply... Each of you should use whatever gift you have received to serve others...”  
(1 Peter 4:8–10)

## 3. Theological Reflection

Community is a gift—not an ideal state. Bonhoeffer warns:  
“The one who loves his dream of a community will destroy community itself.”

Christian home means:  
You may be different.  
You do not have to feel everything as others do.  
You serve with your gift—and let others have theirs.  
Community is not the fulfillment of needs, but “mediation of Christ.”

That means:  
In Christian community, we do not meet one another directly,  
but through Christ. He stands between us.

Mediation—because we mediate Christ to one another—encounter Christ through one another.  
Mediation—because Christ is the mediator—He stands between my brother and me.  
And He remains standing between us, for Christian community is derived love.

As soon as you seek the direct relationship to the brother, you destroy community, because you carry claims into it. Community does not live from similarity, but from Christ in the center.

This can become very concrete:

When someone thinks politically differently than I do.

When someone is emotionally much more expressive or much more reserved.

When someone lives piety differently—louder or quieter.

To dwell in the same house means:

Not having to correct every difference.

Not wanting to resolve every tension immediately.

Even in the house of God there is friction.

#### **4. Exercise**

- Where do you experience community as exhausting?
- Where do you make demands on a sister or brother?
- Where do you measure belonging by similarity?
- Where do you wish for community according to your standards?

Place these thoughts before Christ.

#### **5. Prayer**

Lord, keep me from unjustified expectations of people.

Let me serve You with gratitude.

Christ, keep us from false closeness.

Stand between me and the other. Amen.

#### **6. Practice for Daily Life (Choose what concerns you more)**

##### **Option 1 (Attention)**

Meet others today with respect for their difference.

##### **Option 2 (Service)**

Do a small act of service today—without expecting recognition.

# Day 5 – Church as the House of God

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:

My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“Each of you should use whatever gift you have received to serve others... If anyone speaks, they should do so as one who speaks the very words of God... so that in all things God may be praised through Jesus Christ. Amen.”

(1 Peter 4:10–11)

## 3. Theological Reflection

Church is the house of God.  
House of God does not mean: free of conflict.  
But: remaining together under one roof.  
Even if not all rooms are equally warm.

Church is not a religious association. It is the place of God’s glorification.

Home becomes visible when God is honored—not when people feel comfortable.

Bonhoeffer says:

The Christ in one’s own heart is weaker than the Christ in the word of the brother.  
Therefore, church does not arise from inner certainty, but from the spoken word.

Church lives from the spoken word, from hearing, from serving.  
That sounds like movement.

Church is not a finished place. It is built, stone by stone.

Home arises where people allow themselves to be carried—by God.

Not mood makes home—but Christ in our midst.

#### **4. Exercise**

Today, consciously pay attention to the Word of God in the mouth of another (sermon, conversation, Scripture word). Receive it as a gift of Christ.

Suitable for reflection group; do not discuss, but share:

- Which unwritten rules could create foreignness?
- How do our structures affect people without prior experience?

#### **5. Prayer**

Lord,  
build us as Your house.  
Let our speaking and serving honor You.  
Amen.

#### **6. Practice for Daily Life**

Consciously speak a biblical word to a church member.  
(If no opportunity arises today: ask God to make you a bearer of a word tomorrow.)

# Day 6 – Conclusion of the Week

## 1. Arrival

Sit upright. Place your hands in your lap.  
Feel how your body supports you.  
Breathe calmly and consciously 4–5 times.

Pray:  
My Lord and my God,  
take from me all that hinders me from You.  
My Lord and my God,  
give me all that leads me to You.  
My Lord and my God,  
take me from myself and make me wholly Yours.  
Amen.

## 2. Scripture

“And the God of all grace... will himself restore you and make you strong, firm and steadfast.”  
(1 Peter 5:10)

## 3. Theological Reflection

Home is not manufactured.  
It is given  
and practiced—  
in trust in Christ.

We remain learners.  
We remain strangers.  
But we are grounded.

Bonhoeffer would say:  
We live from what Christ has done—not from what we achieve.

This week was not a course in perfection.  
It was a practice of grace.

#### **4. Review Exercise**

Today is the day of prayer, of speaking with Jesus. I take time for a summary of the week.

Ask yourself these questions; feel free to write the answers in your notebook:

1. Where did you experience home concretely? Thank Jesus.
2. Where did you have to let go of expectations?
3. Where did Christ change your reaction, awaken longings within you?

God has walked a path with you. Gladly pass something on—  
in your reflection group, in the church, or among your acquaintances.

#### **5. Prayer**

God of all grace,  
You have led me through these weeks.  
Keep me in foreignness.  
Ground me in Christ.  
Make my life a place of Your presence.  
Amen.

#### **6. Practice for Daily Life**

Choose one of the exercises from this week and make it a regular practice.





