

ASBURY CIRCUIT RIDER

Volume 6

Issue 12

APRIL 12, 2026

Hurried (Pace)



I' ve been thinking a lot about time lately. Less about how little of it there seems to be and more about how I seem to be held hostage by it.

We were hoping to be moved into our new home by now. That was the plan. But building a home—really building it well—doesn' t move as fast as you

think it should. There are steps you just can' t rush.

Like setting up scaffolding.

Page 2

Doubtful (Pace)



Our microwave at the parsonage hasn' t worked for at least a couple of years now. For the most part, we don't miss it. But there are moments. You pour a cup of coffee, get distracted, and come back to it cold. That' s when you miss the microwave. Or when you' re trying to defrost something quickly, or warm something

up in a hurry. There are things a microwave does that are really convenient.

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April Showers ... bring
May flowers!!



DONATE

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Hurried (Pace) ...cont from pg 2

Cyndi can usually tell before I say anything. I start moving a little faster, thinking ahead to the next step before I've finished the one in front of me, and annoyed because I've misplaced a tool, again.

It's like a broken record that's stuck on a line that really needs to land, but just seems annoying at first. "It's not always about time," she says.

At first, I pushed back on that. Because it feels like it's about time. There's always something waiting for my attention. Another step that needs to be done.

But even as I feel that pressure, I also know—that's not a corner I want to cut. Because this isn't just about getting it done. It's about doing it right and with enough patience to make sure what we're building will last. And that's where her words keep coming back to me: "It's not always about time."

Because sometimes when I say, "There isn't time," what I really mean is: "I don't want to slow down." "I don't want to deal with how long this will take." "I don't want to sit in the tension of unfinished work."

It's not always about time. It's about the moment. And I don't think that's just true when you're building a house. I think it's true of the way many of us are moving through life right now.

We feel behind. We feel pressure. We feel like things are moving faster than we can keep up with. And so we rush. Not just in what we do—but in how we think...how we react...how we try to make sense of the world around us.

And it's certainly becoming harder to make sense of the world around us.

The pace of events feels relentless. Each day brings new headlines, new claims, and new developments—often before we've had time to fully process what came the day before. Even for those who are paying attention, it can feel as though we are only ever seeing part of the picture.

We are told what happened, why it happened, and what it means—often all at once, and usually in ways that conflict with one another. There is always the sense that there is more beneath the surface—more context, more intention, more truth—but very little time or space to uncover it.

So we do what people have always done in moments like this. We try to piece it together the best we can. We listen. We compare. We interpret. We talk it through with others. And still, something feels off.

Some of what we hear rings true. Some of it does not. Some of it feels like a distraction from something deeper. And most of us do not have the time—or the energy—to chase every thread far enough to know the difference.

It is not simply that there is too much information. It is that we are being asked to believe competing versions of reality. We're asked to believe what we're told rather than what we see and feel. And over time, that begins to take a toll. Not just on our attention—but on our hope.

There is a quiet sentence that begins to surface in moments like this: We had hoped...We had hoped things would be different. We had hoped the truth would be easier to recognize. We had hoped that clarity would come.

But when everything keeps moving, and the answers remain unclear, hope doesn't disappear—it just grows tired.

IN OUR PRAYERS

Virginia Bigger Paula Gamble
 Sylvia Pittman Richard Oram
 Mirium Watson Jonathon Misner



FRIENDS AND LOVED ONES WHO ARE
HOMEBOUND OR IN NURSING CARE

Dean Lamoreaux Norma Buzzard
 Nancy Elston

COMING UP THIS WEEK: APRIL 13- 19

April 13 Mon

April 14 Tue 9:00am-until gone Produce will be available each week, along with canned goods, until further notice
 12Noon-6pm Taco Tuesday
 6:30pm-9:30pm Chili'Seaz's

April 15 Wed 8:30am-6:30pm Chili'Seaz's

April 16 Thu

April 17 Fri

April 18 Sat

April 19 Sun New Beginnings
 Contemporary Worship

(We are live on [Facebook](#) and our newly launched [YouTube channel](#). You can find these Links along with more information about us on our website at [\(FlintAsbury.org\)](#).



Upcoming Worship Series "Pace"



When I visited the Holy Land several years ago, one of our guides said something that has stayed with me ever since. As we were moving from one historic site to another, he paused and asked our group a simple question: "Have you found yourself running where Jesus walked?"

It was an observation more than a criticism. Most pilgrims arrive in the Holy Land eager to see as much as possible in a limited amount of time. The result is that people often hurry from one sacred place to the next, rushing through the very landscapes where Jesus once moved slowly from village to village.

But the guide's question lingered with me long after the trip ended.

Why do we run where Jesus walked?

Page 5

Book Club News



Beginning with Easter, we start a new series, *Pace,* accompanied by a book that helps us pace ourselves in a

world that won't. Given the theme of our series, don't read this book if it

causes you to hurry more than you already are. That's the point.

If you pay attention to the pace of life around us, it often feels like everything is speeding up. News travels instantly. Messages arrive constantly. Work and responsibilities spill into evenings and weekends. Even our leisure time can feel hurried, as if we are trying to squeeze one more experience into a schedule already too full.

Many of us sense that something about this pace is unhealthy. We feel distracted more often than attentive. We feel rushed even when we are doing things we care about. And we sometimes find ourselves reacting quickly to the world around us rather than responding thoughtfully.

In other words, many of us are running, rather than walking. The problem, of course, is that life was never meant to be lived at a sprint. Human beings were created for rhythms of work and rest, attention and reflection, engagement and renewal. Yet modern culture seems determined to push us faster and faster.

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Yasheah & Mirium	Nursery
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Upcoming Worship Series — “Pace”

The question feels especially relevant in today's world. Our lives are packed with schedules, deadlines, notifications, and responsibilities. We move swiftly from one task to the next, often feeling like we're always trying to catch up with something just out of reach.

Many of us experience life at a pace that would have been unimaginable in earlier generations. Information arrives instantly. Demands on our time follow us everywhere we go, through our phones and computers. Even moments meant for rest are easily filled with more activity.

It is not surprising that many people today describe themselves as tired, distracted, or overwhelmed.

Yet when we read the Gospels, we encounter a very different rhythm of life.

Jesus walks.

Jesus walked from town to town, speaking with people along the way. He stops when someone calls out to him. He pauses to notice those who are overlooked by others. He withdraws regularly to quiet places to pray. Even when crowds press around him with urgent needs, he does not seem driven by the same hurried pace that shapes so much of our modern experience.

Is it possible that Jesus knows something that we don't?

In the stories of the resurrection, that pattern continues. The risen Christ appears in unhurried moments—walking with two disciples along the road to Emmaus, speaking Mary's name in the garden, sharing breakfast with his friends by the shore.

These are not hurried encounters. They unfold slowly enough for recognition, conversation, and understanding.

Come to me, all you who are weary and carrying heavy burdens, and I will give you rest.

Matthew 11:28

During the weeks from Easter to Pentecost this year, we explore what it might mean to rediscover that pace in our own lives. Each week, we will examine a Gospel story in which Jesus stops, listens, or withdraws from the pressures around him. Together, we will ask a simple question that will guide the entire series:

Upcoming Worship Series — “Pace”

Why run when Jesus walked?

This question is not meant to criticize the busy realities of modern life. Most of us carry responsibilities that cannot simply be set aside. But the question does invite us to reflect on the deeper rhythms that shape our days.

What happens to our relationships when we move through life too quickly?

What happens to our ability to listen—to God or to one another—when our attention is constantly divided?

And what might change if we began to learn the slower, more attentive way of life that Jesus modeled?

To help us explore these questions more deeply, you’re invited to read *The Ruthless Elimination of Hurry* by John Mark Comer. The book explores how the pace of modern life affects our spiritual lives and introduces practices that can help people rediscover a healthier rhythm.

You do not need to read the book to follow the sermon series, but those who choose to do so may find that it adds another dimension to the conversation.

Easter celebrates the good news that death does not have the final word. But the resurrection also invites us into a new way of living—a way shaped not by fear, pressure, or constant urgency, but by the steady rhythm of love.

Perhaps the weeks ahead will give us an opportunity to slow down just enough to notice where Jesus is walking beside us. And perhaps we may discover that the most meaningful moments in life rarely happen at running speed.

From Easter to Pentecost, we will explore seven Gospel stories where Jesus either slowed down or stopped, and what happened at Pentecost that launched the first church:

<u>Episode</u>	<u>Sundays</u>	<u>Title</u>	<u>Scripture</u>
One	April 5	Hurried	Luke 24:13–35
Two	April 12	Doubtful	John 20:24–29
Three	April 19	Unsure	Mark 10:46–52
Four	April 26	Busy	Luke 10:38–42
Five	May 3	Prayer	Mark 1:35–39
Six	May 10	Sabbath	Mark 2:23–28
Seven	May 17	Worry free	Matthew 6:25–34
Eight	May 24	Rhythms	Acts 2:1–13


Our journey runs from Easter to Pentecost.

Please join us each Sunday at 10:30 a.m. We share our weekly episodes on [Facebook](#) and our [YouTube channel](#), and go live at 10:30 a.m. You can find these links and more information about us, or join our live broadcast on our [website, FlintAsburyChurch.org](#).

Pastor Tommy

Series concept and some content comes from: John Mark Comer. *The Ruthless Elimination of Hurry*. Colorado Springs : WaterBrook, 2019. ISBN 9780525653097.





A meal goes a long way for a senior living alone, a family struggling to make ends meet, or a child fearful of empty shelves at home. But for the residents of Flint who carry the effects of lead-tainted water, nutrition is critical. Feed Flint provides locally grown, chemical-free, fresh produce to residents living in and around Flint. And we're hoping that you can help us provide 10,000 meals this summer.

Feed Flint includes takeout meals, produce boxes with recipes, and home deliveries as part of our work to guide and support families in moving to sustainable abundance. The reality is that Michigan's food insecurity levels got worse during the COVID-19 pandemic, and this summer's recovery is leaving behind those at the most risk of having to miss meals.

Flint families continue to struggle with the ongoing effects of the water crisis.

We're bringing together the resources of the Asbury Community Development Corporation. This includes Asbury Farms, the South Flint Soup Kitchen, the Asbury Community Help Center, multiple food pantries, and our Sizzling Culture Mobile Food Trailer. Our plan is to care for our neighbors when they need it most. We accept all people as they are, and our doors are always open to anyone.

Asbury Farms provides locally grown produce used to create fabulous and nutritious meals. Our seed-to-table approach is community-based. This not only helps families make it through emergencies and crises. We help move families towards sustainable abundance.

Our Sizzling Culture program provides jobs and new skills to our city's youth. This includes year-round employment. Our staff and most of our volunteers come from the neighborhoods we support. We call this sustainable abundance because families move from need-based on scarcity to enough based on community-generated abundance.

Our work is also about food and justice. Our vision is a revitalized community where every resident can use their talents and passions for the common good, where children grow into active citizens. And all residents can enjoy safety, good health, and a culture that fosters life-long learning and satisfying lives. This summer, help us address food insecurity and strengthen Flint's budding local food system by supporting the Feed Flint campaign. Thank you for taking the time to see what we're doing and considering how you can help.

Donate to our Feed Flint Campaign by visiting:
flintasbury.org/feed-flint-donate

LIFE GROUP QUESTIONS & MORE:

Unless I see the scars of the nails in his hands and put my finger on those scars and my hand in his side, I will not believe.

John 20:24-29

NOTES FROM WORSHIP

QUESTIONS FOR LIFE GROUPS:

1. Read John 20:24-29 and this week’s Circuit Rider article titled Doubtful.
2. This week, look for opportunities to slow down and stay. Stay in the conversation, stay in the relationship, and stay present long enough for trust to grow. Because that’s where Jesus meets us, and that’s where life begins to change.
3. How can your group members help you be more receptive to hearing and understanding the Word of God this week? Pray for one another to be blessed by the Holy Spirit with greater courage.



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That is why our next book club selection may feel especially timely.

Our companion book for our new series is *The Ruthless Elimination of Hurry*, written by pastor and teacher John Mark Comer. The book takes a close look at the pressures of modern life and asks an uncomfortable but important question: What is hurry doing to our souls?

Comer begins with a striking observation that has resonated with many readers. Borrowing from the spiritual writer Dallas Willard, he notes that hurry may be the greatest enemy of spiritual life in our time. Not because we are doing bad things, but because we are doing too many things too quickly. When life moves at a relentless pace, it becomes difficult to pay attention to God, to other people, or even to our own inner lives.

If you have ever found yourself distracted during prayer, impatient with people you care about, or exhausted by the constant flow of information, you may already understand what Comer is describing. But the book is not simply a critique of modern life. Its deeper purpose is to explore how followers of Jesus might live differently.

Comer suggests that the life of Jesus offers a striking contrast to the hurried pace we experience today. In the Gospels, Jesus strolls through villages and along dusty roads at walking speed. He stops for conversations. He notices people others overlook. He withdraws regularly for prayer. And even when crowds gather around him with urgent needs, he refuses to be driven by the same frantic urgency that shapes so much of our world.

In other words, the life of Jesus moves at a different pace.

Comer invites readers to consider what it might look like to arrange our lives around that same rhythm. Drawing on both ancient Christian practices and modern insights about attention and distraction, he describes several habits that help people slow down and rediscover a deeper way of living. These practices include silence, Sabbath rest, simplicity, and intentional community—practices that have been part of Christian spirituality for centuries but are often neglected in the busyness of contemporary life.

What makes the book especially helpful is its practical tone. Comer is not writing as someone who has escaped the pressures of modern life. Instead, he writes as someone who has experienced those pressures personally and has been learning how to resist them. The result is a book that is both thoughtful and accessible, inviting readers to reflect honestly about their own lives.

John Mark Comer himself is part of a younger generation of Christian leaders who are thinking carefully about how faith is lived in a fast-moving, technologically saturated world. After many years serving as a pastor in Portland, Oregon, he now teaches and writes about spiritual formation—the process by which people gradually become more like Christ through the patterns and practices of everyday life.

His work resonates with many readers because it connects ancient Christian wisdom with the realities of modern experience. Rather than offering quick fixes or simplistic advice, Comer encourages readers to step back and ask deeper questions about the structure and pace of their lives.

Those questions are particularly meaningful for people of faith. Christians believe that following Jesus involves more than adopting certain beliefs. It also involves learning a way of life—a way that shapes how we use our time, how we treat other people, and how we pay attention to the presence of God.

Over eight weeks, we'll explore these ideas together. Each week, we will read a portion of the book, which will be reinforced in our Sunday teaching. The goal is not simply to finish the book, but to begin noticing how hurry influences our daily lives and to consider how the teachings and practices of Jesus might offer a healthier rhythm.

You do not need to read the entire book before joining the conversation. We will move through it gradually, one section at a time. Whether you have time to read every page or simply want to listen and share your thoughts, you are welcome.

In a culture that constantly urges us to move faster, taking time to read, reflect, and talk together may feel almost countercultural. But that may be exactly what makes the experience worthwhile.

After all, if the life of Jesus teaches us anything, it is that the most important things in life rarely happen at running speed.

Some of you may also be participating in the book study, starting after Easter, that explores our Methodist heritage through *Knowing Who We Are*. That study looks back at the theological foundations of the United Methodist tradition and how John Wesley and the early Methodists organized their lives around practices that helped people grow in faith.

Our reading of *The Ruthless Elimination of Hurry* approaches this same concern from a different perspective. While the Wesleyan study examines the history and theology of those practices, Comer's book reflects on how similar rhythms can help us manage the pressures of modern life.

For those who choose to take part in both discussions, the two books will complement each other—one helping us understand where our traditions originate, and the other encouraging us to consider how those traditions might influence the pace and patterns of our lives today.

Here is a suggested reading schedule:

<u>Sunday's</u>	<u>Chapters</u>	<u>Themes</u>
April 5	Prologue - Ch 1	Enemy of Spiritual Life
April 12	Ch 2	Enemy of Love
April 19	Ch 3	Hurry & Emotional Health
April 26	Ch 4	Hurry & Attention
May 3	Ch 5	Silence & Solitude
May 10	Ch 6	Sabbath
May 17	Chs 7-8	Simplicity
May 24	Chs 9-Epilogue	Slowing

We'll have a few books available for purchase at \$12 each. Additional copies of the hardcover edition are available through Amazon for \$13, with a few used copies at slightly lower prices. The paperback edition is more expensive. This book may also be available at the local library.

Our Book Club does not meet as a group. However, our weekly messages reference that week's chapters or themes. You can anticipate spoiler alerts unless you keep up with the pace. You can purchase your own copy or visit your local library.

You can contact our office with questions by phone or simply type your question or enter a prayer request on our website's homepage — FlintAsburyChurch.org.

Pastor Tommy

Don't get me wrong, microwaves have their place. But let's be honest—they're a poor substitute for the stove, for the oven, and definitely for an air fryer. Most of the time, the container is hot while the food is still cold. And when food does experience the zap, some parts are overdone, some parts are barely touched.

And that's been true for over fifty years. The microwave promised to make life better by making it faster. And it did make things faster—but not necessarily better. We can't blame it all on the microwave, but somewhere along the way, we started to believe that faster is always better.

Now that assumption has spread far beyond the kitchen. We want everything faster—faster answers, faster communication, faster results. And we've started to expect that same speed in our relationships. We want understanding quickly. We want connection quickly. We want trust quickly.

But relationships don't work that way.

You can exchange information quickly, but you can't build trust quickly. Trust takes time. It takes presence. It takes showing up again and again. And when life starts to move too fast, those are the very things we begin to lose.

We become efficient, but less attentive. Connected, but not always present. Busy, but not always known.

John Mark Comer, in our companion book, describes this cultural moment as the result of a long "history of speed"—a world shaped by one innovation after another, each promising to save us time. And yet, instead of feeling less hurried, most of us feel more so. His conclusion is simple, but hard to ignore: something is deeply wrong. Not just with our schedules, but with the pace of our lives.

And because we're moving so fast, we start settling for substitutes. We replace conversations with texts. We replace time together with quick check-ins. We replace listening with reacting. Comer goes so far as to say that hurry isn't just a schedule problem—it's a spiritual one. Because love, at its core, requires time. And when we rush, love is often the first thing to suffer. We assume we understand each other because we've shared information—but understanding isn't the same as being known. And being known takes time, we're often unwilling to give.

So misunderstandings linger. Assumptions grow. Patience thins. And instead of slowing down to repair those things, we try to fix them quickly. A short apology. A quick clarification. A rushed conversation squeezed in between everything else.

Sometimes it helps. But often, it just heats the surface. Because the deeper parts—the places where trust actually lives—are still cold.

We see this in our families, where we live under the same roof but struggle to find unhurried time together. We see it in friendships that slowly drift, not because of conflict, but because of neglect. We see it at work, where collaboration is constant but genuine connection is rare.

We're feeling this breakdown of trust beyond our personal relationships as well. In this current moment, as global tensions rise and the news cycle moves faster than ever, many people find themselves unsure what—or who—to trust. Statements are made, revised, contradicted, or walked back. Confidence has eroded, even among staunch supporters. And those who are paying close attention are left with the same conclusion: I can't trust what I'm hearing.

When trust is lost at that level, the effects ripple outward. Words feel thin. Important conversations become harder to navigate because we no longer share a common foundation. Even the systems meant to inform

us can struggle to keep up, still operating at a pace and posture shaped by an earlier time. And when that happens, it can feel like we're all trying to make sense of something that keeps shifting—like we're being asked to build understanding on something that never quite settles.

And we even see it in the church.

We can gather in the same room, sing the same songs, pass the same peace—and still not really know one another. We can share prayer requests without sharing our lives. We can move quickly from one thing to the next and never slow down long enough to truly see the person in front of us.

Over time, something begins to feel off—like life is full, but something at the center is still cold. Because you can microwave a meal, but you can't microwave a relationship. Trust is slow to build—and fragile once it's formed.

You can't rush trust. But you can destroy trust quickly.

Something has happened. You can feel it before you even understand it. The room is different. The air is different. The people who were hiding just days ago are now talking all at once—voices raised, energy building, trying to put words to something that doesn't quite fit

into words. There is laughter where there had been fear, movement where there had been stillness, hope where there had been grief.

They keep coming back to the same thing: "We've seen him." Not remembered him, not honored him—seen him. Alive. And it's not just what they're saying, it's how they're saying it. Something in them has shifted. Whatever they experienced didn't just inform them; it changed them.

Have you ever walked into a moment like that? A moment where everyone else seems to share something real—something powerful, something that changed them—but you weren't there? So you're listening, trying to make sense of it, wanting to believe it. But you don't have what they have. You didn't see what they saw.

That's where Thomas found himself after the resurrection, according to the Gospel of John. And if we're honest, it's where many of us find ourselves. You've heard the stories, you see the change in other people, and you want it to be true—but your experience hasn't caught up yet.

So when Thomas says, "Unless I see... unless I touch... I will not believe," it doesn't sound like defiance. It sounds familiar. He's not asking for more than the

others received; he's asking for the same thing. He's naming the gap between their certainty and his experience.

And then the story does something we don't expect—it slows down. Jesus doesn't show up right away. Scripture tells us it's a week later. A full week of living with questions, of wondering if you missed it, of trying to trust something you didn't experience.

And then Jesus returns. Not in a rush, not on demand, but at the right time. And when He does, He doesn't correct Thomas or shame him or say, "You should have figured this out by now." Jesus simply says, "Put your finger here... reach out your hand..." In other words: take all the time you need.

Jesus doesn't rush trust. But He also doesn't leave Thomas hanging. Jesus comes back. He shows up again. He meets Thomas right in the middle of his doubt. And in that moment, Thomas responds with one of the clearest declarations of faith in the entire gospel: "My Lord and my God."

What changed? Not the story. Not the message. The difference was presence. Because trust isn't built through pressure; it's built through encounter.

Unless I see the scars of the nails in his hands and put my fingers on those scars and my hand in his side, I will not believe.

John 20:24-29

And that's the good news for us. In a world that tries to microwave everything—even faith—Jesus refuses to rush the process. He is willing to wait, willing to return, willing to meet us in the very place where our questions live.

You can't rush trust. But you can destroy trust quickly. And Jesus knows the difference. So Jesus moves at the speed of relationship.

What would it look like to live differently? What would it look like to resist the constant pressure to hurry—not by withdrawing from the world, but by choosing a different pace within it?

If Jesus refuses to rush trust, then following Jesus means learning to slow down. Not everywhere and not all the time, but in the places that matter most. Because if trust is built slowly, then it must be practiced intentionally.

In our companion book, Comer suggests that if something is deeply wrong with our pace of life, then the solution isn't simply to try harder—it's to live differently. To adopt rhythms that make space for what hurry crowds out. And at the center of those rhythms is something surprisingly simple: presence.

To be fully present with God. To be fully present with one another. To be fully present to our own lives.

That kind of presence doesn't happen accidentally; it has to be chosen. It looks like staying in the conversation a little longer instead of moving on too quickly, and listening without preparing your response. It looks like giving someone your full attention—even when your mind wants to rush ahead.

It looks like showing up again, and again, and again. Because that's how trust is formed—not in big, dramatic moments, but in small, repeated acts of presence. Over time, those moments begin to change us. We notice more, listen more carefully, and become less reactive and more patient—less hurried and more grounded.

And slowly, something at the center begins to warm. Not because we forced it, and not because we rushed it, but because we gave it time.

What if we became a community that refused to microwave relationships? A community that didn't just exchange information, but made space to truly know one another? A community where people could bring their questions, their doubts, their unfinished stories—and not feel rushed to resolve them?

A community shaped not by efficiency... but by presence. Because that's the kind of community Jesus creates. One where trust is not demanded, but formed. One where people are not hurried, but seen. One where Christ meets us—not at the speed of our expectations, but at the depth of our need. You can't rush trust. But you can destroy trust quickly.

So the invitation is simple—and not easy: slow down and stay. Stay in the conversation, stay in the relationship, and stay present long enough for trust to grow. Because that's where Jesus meets us, and that's where life begins to change.



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There is a line in our companion book, *The Ruthless Elimination of Hurry*, that captures this feeling. The author describes the sense of “tearing through each day,” so busy with life that we miss the very moments that make up a life.

And that may be the deeper problem.

Life is not something we arrive at once everything is finished. Life is what is happening right now—moment by moment, step by step. But when we are in a hurry, we don’t live those moments—we move past them. We skim. We summarize. We reduce what is happening to something manageable. And in doing so, we risk missing not just the details—but the meaning.

It’s not always about time. It’s about the moment.

And when everything comes at us this fast...we don’t just lose track of time—we lose the ability to recognize the moment we’re in.

When we think about Easter, we usually think of the empty tomb. The stone rolled away. The angel’s announcement. The first witnesses who saw and believed. And that story matters.

But Luke tells us about something else that happened that same day. Not at the tomb—but on a road. Two followers of Jesus are leaving Jerusalem. Not running toward something—walking away. Seven miles. Heading back toward the life they had before all of this began.

And as they walk...they’re doing what we’ve been talking about. They’re trying to make sense of it. And as they’re talking, Jesus comes alongside them, but they don’t recognize Him. He walks with them. Listens. And asks a simple question: “What are you talking about as you walk along?”

They stop. Look at him—almost surprised this stranger doesn’t already know. And they say, “Are you the only one who hasn’t heard?” And then they begin to tell the story of what happened, which they are trying to make sense of.

“He was a prophet,” they said, “powerful in word and deed.” They tell the stranger what happened, from what little they knew. How he was handed over to the authorities. How he was crucified.

And then they say it—the line that carries everything we’ve been feeling: “We had hoped...” We had hoped he was the one. We had hoped things would be different.

And then the story they tell gets even harder to follow. “Some of the women went to the tomb. They said it was empty. They said they saw angels. They said they saw Jesus alive.” Obviously, baffled by their own recollection of events, they continued. “Others went to check for themselves and found it just as the women said. But they did not see Jesus for themselves.”

These two followers seemed to have the information. They had heard the reports. They had put the pieces together, as best they knew how. But they don’t understand what it means.

It’s much easier for you and me to see what’s going on. After all, we’re coming from a time after it all unfolded. We can look back and say to them, “It’s not always about time. It’s about the moment.” We know that they were standing in the middle of the most important moment in history—and they don’t recognize it.

So Jesus begins to speak. Not by adding more information—but by helping them see differently. He walks them back through the rest of the story. Through Scripture. Through everything, they thought they understood.

And something begins to happen. Not all at once. Not suddenly. But slowly.

After Jesus leaves them, they will say: "Were not our hearts burning within us...while he talked with us on the road?" But even then, they still don't recognize him. Because recognition doesn't happen on the road.

They arrive at their destination. And Jesus acts as though he will keep going. And they say: "Stay with us." And in that moment—everything changes. Everything begins to fall into place because they stop. They make space. They move from the road...to the table. And something happens at a table that doesn't happen on the road. On the road, you move. You talk. You try to figure things out. But at the table, you slow down. You receive. You pay attention.

All day long, they had been sorting through information, comparing stories, and trying to make sense of everything. But none of that led to recognition. It wasn't more information that opened their eyes. It was a shared meal.

Luke tells us that Jesus takes bread, blesses it, breaks it, and gives it to them. And suddenly—this isn't just dinner. There is something familiar in His words. This is the story they've lived before.

And in that moment, their eyes are opened. And they realize: Jesus had been with them the whole time. Walking beside them. Listening to them. Even as they tried to make sense of everything without recognizing Him.

They didn't miss Jesus because he wasn't there. They missed Him because they didn't recognize the moment they were in.

Jesus sat down to eat with them, took the bread, and said the blessing. And when He broke the bread and gave it to them, they recognized Him.

Luke 24:13-35

You see, it's not always about time. It's about the moment.

And the moment that changed everything...didn't happen while they were hurrying down the road. It happened when they stopped and sat at the table.

So maybe the invitation of Easter isn't just to believe that Jesus is alive. Maybe it's this: Slow down, make space, and come to the table. Learn to recognize Him.

If it's not always about time... if it's about the moment, then the question becomes: How do we live differently? Because most of us don't need to be convinced that life is moving too fast. We feel it. What we need is a way to step out of that pace—even briefly—so we can begin to see clearly again.

The good news is this: The invitation of Jesus is not complicated. It's not another demand on your schedule. It's not one more thing to add to an already full life. It's an invitation to slow down—on purpose. To create small moments of space in your day where you are not reacting...not consuming...not trying to keep up...but simply present.

That might look like taking a few minutes in the morning, before the day begins, to sit in quiet. Turning off the noise in the car instead of filling every moment with sound. Choosing one conversation where you are fully present—not distracted, not rushed. Or setting aside time to share a meal without screens, without hurry, just being there.



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None of these things are dramatic. But that's the point. Because the moment that changed everything for those two followers wasn't dramatic either. It was a simple act. Bread. Blessing. Breaking. Sharing. And somehow—in that moment—they recognized Him.

And maybe that's where it begins for us. Not by trying to fix everything. Not by trying to understand everything. But by learning to notice. To pay attention. To make space for moments that we would otherwise rush past.

Because Christ is not waiting for us somewhere else—somewhere calmer, somewhere clearer, somewhere easier. Christ is already present. Walking beside us. Speaking into our lives.

The question is not whether He is there. The question is whether we will slow down long enough to recognize Him.

You can join us each Sunday in person or online by clicking the button on our [website's](#) homepage. [Click here to watch](#). This button takes you to our [YouTube channel](#). You can find more information about us on our website at FlintAsburyChurch.org.

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Pastor Tommy

Some content comes from John Mark Comer. *The Ruthless Elimination of Hurry*. Colorado Springs : WaterBrook, 2019. ISBN 9780525653097.

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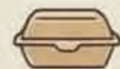
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