



40 DAY
GROUPS

RELATE - Goal: Connect with one another.

Dinner discussion questions for tonight:

What is one thing about you that everyone sees?

What is one thing about you that most people don't see?

What is something God sees in you that you sometimes forget about yourself?

RECEIVE - Goal: Receive from God together.

After the meal, have someone read the devotional below aloud as the group listens together.

We believe discipleship is the lifelong process of learning to live as apprentices of Jesus. It is not confined to a program, practice, or area of life; it is the whole journey through which Jesus teaches us to live in his Kingdom. Our five values describe a coherent—but not strictly linear—movement of discipleship. We walk with God, like Jesus, in the mission, with each other, for our neighbors. These movements overlap and continually deepen and reinforce one another. The values describe the kind of people and community we are becoming; discipleship is the process of becoming those people. Dallas Willard challenges any vision of Christianity that treats discipleship as an advanced option for unusually devoted believers. Lifelong apprenticeship is the ordinary calling of everyone who follows Jesus. As we listen, consider this question:

What does it mean to become lifelong apprentices of Jesus, learning from him how to live every part of our lives in the Kingdom of God?

Dallas Willard (1935–2013) was an American philosopher, professor, teacher, and author whose work joined rigorous scholarship with deep Christian faith. His writings focused on apprenticeship to Jesus, transformation of the whole person, and learning to live daily within the reality of God's Kingdom. Our devotional reading today comes from an adaptation from *The Spirit of the Disciplines* by Dallas Willard. The word disciple appears 269 times in the New Testament, while the word Christian appears only three times—and it was first used to describe disciples. The New Testament is a book about disciples, written by disciples, for disciples of Jesus Christ. This is more than a matter of vocabulary. The life displayed in the earliest church is the life of a particular kind of person: someone who has committed to learning from Jesus how to live. The assurances and benefits of the gospel assume this kind of life and do not make full sense apart from it. A disciple is not a deluxe or heavy-duty version of a Christian, specially equipped for the most demanding lane of faith. The disciple stands in the New Testament as the basic model of life in the Kingdom of God. Yet many Western churches have treated discipleship as optional.

A person may identify as a Christian without intending to follow Jesus in his example, spirit, and teaching. Churches can therefore become filled with what Willard calls “undisciplined disciples”: people who may affirm Christ as Savior but have not decided to become his students. It does little good to say that Christ is also supposed to be Lord if his lordship is presented as an optional addition. When following and obeying Jesus are separated from salvation, discipleship begins to appear unnecessary or reserved for unusually devoted Christians. Jesus gave the Church a different model in the Great Commission. He commanded his followers to make disciples, baptize them into the name of the Father, Son, and Holy Spirit, and teach them to obey everything he commanded. Willard identifies two great omissions from this commission. First, churches can omit making disciples—inviting people to become students of Jesus.

Second, they can omit the sustained training through which people increasingly learn to do what Jesus taught. These omissions belong together.

If people have not chosen to become Jesus's students, his teachings may seem puzzling, impractical, or unrelated to ordinary Christian life. For the first disciples, following Jesus meant going with him in an attitude of study, obedience, and imitation. They left familiar patterns and accompanied him as he announced, demonstrated, and explained the Kingdom of God. They had to be with him to learn how to do what he did. We cannot accompany Jesus physically through the countryside as they did, but the priorities and intentions of discipleship remain the same. Within a disciple there is both desire and decision. The disciple desires above all else to become like Jesus. Then comes a settled intention: the decision to devote oneself to becoming Christlike. A disciple systematically and progressively rearranges life around this purpose. This does not mean abandoning ordinary responsibilities. It means enrolling every part of life—our relationships, work, habits, bodies, resources, and attention—in Christ's training. Discipleship becomes visible as we learn to live within ordinary circumstances as Jesus would. We begin loving enemies, blessing those who curse us, walking the second mile, forgiving those who wrong us, and serving without demanding recognition. Such actions flow from inward transformations of faith, hope, and love. When carried out with grace, peace, and joy, they make apprenticeship to Jesus as tangible today as physically following him was in the first century. Discipleship is costly because following Jesus requires us to release other loyalties and rearrange what we seek. But the cost of non-discipleship is far greater. It costs us abiding peace, a life permeated by love, faith that sees circumstances within God's good governance, hope that endures discouragement, and power to do what is right and withstand evil. In short, it costs us the abundant life Jesus came to bring. The yoke of Christ is not an instrument of oppression but of liberation and power. As we live in it with Jesus, we learn his gentleness and humility and discover rest for our souls. Following Christ is not a dreadful spiritual excess. It is both necessary and deeply good: life with Jesus, learning from him how to become the people God created us to be.

Supporting Scripture

Read Matthew 28:16–20 aloud.

REFLECT & RESPOND - Goal: Listen for what God is saying & put faith into action.

Initiate two minutes of silence for the group to prayerfully reflect on the following questions. After the two minutes, ask each question individually, allowing discussion to unfold before moving to the next.

According to Jesus's Great Commission and Willard's teaching, what is a disciple and how is making disciples different from simply making converts, church members, or informed believers?

When you imagine becoming a lifelong apprentice of Jesus, what desire, hope, hesitation, or resistance arises within you?

Consider the five movements of discipleship: walking with God, becoming like Jesus, joining God's mission, belonging faithfully to one another, and loving your neighbor through justice and compassion. In which area might Jesus be inviting you to take one intentional step as his apprentice?

RELATE - Goal: Connect with one another.

Dinner discussion questions for tonight:

What has been life-giving for you lately?

What has been life-draining for you lately?

How has your relationship with God intersected with either of those?

RECEIVE - Goal: Receive from God together.

After the meal, have someone read the devotional below aloud as the group listens together.

We believe life flows from abiding in God. As we cultivate attentive communion with him, we learn to recognize his presence, receive his love, and respond to his activity in every part of our lives. Yet our attention is often fragmented by hurry, noise, distraction, and self-reliance. These patterns can leave us moving through our days without awareness of the God who is present with us. Murray invites us to become still, give God our attention, and trust the Son and Spirit to draw us more deeply into communion with the Father. As we listen, consider this question:

How do we become attentive and receptive to God's presence so that we may abide more deeply in Christ?

Born in Cape Town, South Africa, Andrew Murray became a renowned missionary leader in the Dutch Reformed Church and exerted wide influence through his devotional writings. He is best remembered for his extensive devotional writings, which continue to be widely read today. Our devotional reading tonight comes from *The Best of Andrew Murray on Prayer*

The Glory of God - We have been speaking especially of the adoration of God the Father and the need for sufficient time each day to worship Him in some of His glorious attributes. But we must remind ourselves that, in all our communion with the Father, the presence and the power of the Son and the Spirit are absolutely necessary. We must understand how our communion with the Father is conditioned by the active and personal presence and working of the Lord Jesus. It takes time to become fully conscious of the need we have of Him in every approach to God. But we can have confidence in the work that He is doing in us and assurance of His intimate love and presence as we make intercession. So too the Holy Spirit, working in the depth of our heart, is the One who is able to reveal the Son within us. Through Him alone we have the power to know what and how to pray. Through Him we have the assurance that our prayer has been accepted. Dear Christian, it is in tarrying in the secret of God's presence that you receive grace to abide in Christ and to be led by His Spirit. What food for thought—and worship! There is no more wonderful image in nature of the glory

of God than we find in the starry heavens.

Telescopes have long discovered the wonders of God's universe.

By means of photography, new wonders of that glory have been revealed. A photographic plate fixed below the telescope will reveal millions of stars which otherwise could never have been seen by the eye. Man must step to one side and allow the glory of the heavens to reveal itself. The stars, at first wholly invisible, will leave their image on the plate. What a lesson for the soul that longs to see the glory of God in His Word. Let your heart be as a photographic plate that waits for God's glory to be revealed. The plate must be prepared and clean; let your heart be prepared and purified by God's Spirit.

"God blesses those whose hearts are pure, for they will see God" (Matthew 5:8). The plate must be immovable; let your heart be still before God in prayer. The plate must be exposed for several hours to receive the full impression of the farthest stars; let your heart take time in silent waiting upon God and He will reveal His glory. If you keep silent before God and give Him time, He will leave within you impressions that will be as the rays of His glory shining in you.

Supporting Scripture

Read John 15:4–5 aloud.

REFLECT & RESPOND - Goal: Listen for what God is saying & put faith into action.

Initiate two minutes of silence for the group to prayerfully reflect on the following questions. After the two minutes, ask each question individually, allowing discussion to unfold before moving to the next.

What does Murray's reading, together with John 15:4–5, teach us about the roles of the Father, Son, and Holy Spirit in our communion with God?

When you hear the invitation to become still, wait, and give God time, what desire or resistance do you notice within yourself?

What would it look like for you to "tarry in the secret of God's presence" this week? Identify one specific time, place, or practice through which you can intentionally abide in Christ.

RELATE - Goal: Connect with one another.

Dinner discussion questions for tonight:

When you look back on this season, what has been shaping you most?

What part of your character do you most want to grow in right now?

What do you think Jesus might be teaching you in this season?

RECEIVE - Goal: Receive from God together.

After the meal, have someone read the devotional below aloud as the group listens together.

We believe God intends to transform the whole person—mind, heart, body, and relationships—into the likeness of Jesus. As we cooperate with the Spirit's transforming work through intentional practices, he reorders our desires, renews our minds, and frees us to share the character and way of life of Jesus. Yet we can easily mistake transformation for trying harder or merely managing our outward behavior. Spiritual practices do not earn God's grace or transform us by themselves. They place us before

God, who alone can form the life of Christ within us. Richard Foster invites us to understand formation as training in grace: intentionally arranging our lives so that we become increasingly receptive and responsive to God's transforming work. As we listen, consider this question:

What does it mean for Christ to be formed in us, and how do we cooperate with God's grace in that formation?

Richard J. Foster is a pastor, teacher, and author of *Celebration of Discipline and Streams of Living Water*. He founded *Renovaré*, a ministry committed to the renewal of the Church, and has taught around the world on spiritual formation. Our devotional reading today is selected excerpts from Richard Foster.

For the Christian, heaven is not a goal; it is a destination. The goal is that "Christ be formed in you" to use the words of the apostle Paul (Gal. 4:19). To the Romans, he declares, "Those whom [God] foreknew he also predestined to be conformed to the image of his son" (8:29). And to the Corinthians, he says, "All of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image" (2 Cor. 3:18). Thus the daring goal of the Christian life could be summarized as our being formed, conformed, and transformed into the image of Jesus Christ. And the wonder in all this is that Jesus Christ has come among his people as our everliving Savior, Teacher, Lord, and Friend. He who is the Way shows us the way to live so that we increasingly come to share his love, hope, feelings, and habits. He agrees to be yoked to us, as we are yoked to him, and to train us in how to

live our lives as he would live them if he were in our place.

Essential to our growth in grace is a community life where there is loving, nurturing accountability. Christ-likeness is not merely the work of the individual; rather, it grows out of the matrix of a loving fellowship. We are the body of Christ together, called to watch over one another in love. God works first through the ordinary experiences of daily life to form the character of Christ in us. The formal means of grace refers to well-recognized disciplines of the spiritual life: disciplines like prayer, study, fasting, solitude, simplicity, confession, celebration, and the like. Now, it is important to distinguish “training” from “trying.” I might try very hard to win a marathon race, but if I have not trained, I will not even finish, not to mention win.

Without training, the resources simply are not in my muscles, they are not in the ingrained habit structures of my body. On the day of the race, no amount of trying will make up for the failure to train. It is the training that will enable me to participate effectively in the race. The same is true in the spiritual life. Training builds interior habits within us, “holy habits.” Now it must be said with vigor that these acts do not make us acceptable to God. Our acceptance is by grace alone, and our justification is by grace alone. All the disciplines of the spiritual life do is place us before God. At this point, they come to the end of their tether. But it is enough. God takes this simple offering, imperfect and misguided as it may be, and uses it to build within us virtues and graces we can hardly imagine—conforming us, always, to the way of Christ.

Supporting Scripture

Read Colossians 3:9–14 aloud.

REFLECT & RESPOND - Goal: Listen for what God is saying & put faith into action.

Initiate two minutes of silence for the group to prayerfully reflect on the following questions. After the two minutes, ask each question individually, allowing discussion to unfold before moving to the next.

According to Foster and Colossians 3, what is the goal of the Christian life, and what part belongs to God’s grace in bringing about that transformation?

As you imagine becoming a person clothed with compassion, kindness, humility, meekness, patience, and love, which quality awakens the deepest longing in you? Why?

Where in your ordinary life might Jesus be inviting you to move beyond merely trying and begin training?

What one practice could you use this week to place yourself before God for his transforming work?

RELATE - Goal: Connect with one another.

Dinner discussion questions for tonight:

When have you felt most alive serving a purpose bigger than yourself?

Where do you find yourself naturally noticing the needs of others?

Where do you sense God already at work around you?

RECEIVE - Goal: Receive from God together.

After the meal, have someone read the devotional below aloud as the group listens together.

In Christ, God is making us new and inviting us into his reconciling work in the world. For most of us, this mission unfolds not primarily through religious employment, but amid our ordinary work—paid or unpaid, public or hidden. Dorothy Sayers's emphasis on "good work" is not a call to perfectionism or proving our worth. It is a call to integrity: allowing our work to be honest, fitting, and offered faithfully to God. As we listen, consider this question:

How can our ordinary work become a place where we live as new creations and participate in God's reconciling mission?

Dorothy L. Sayers (1893–1957) was a renowned English crime writer, poet, playwright, essayist, translator, and Christian humanist. She was also a student of classical and modern languages. Our devotional today is selected excerpts from "Why Work?" by Dorothy L. Sayers.

It is the business of the Church to recognize that the secular vocation, as such, is sacred. Christian people, and particularly perhaps the Christian clergy, must get it firmly into their heads that when a man or woman is called to a particular job of secular work, that is as true a vocation as though he or she were called to specifically religious work. It is not right for her to acquiesce in the notion that a man's life is divided into the time he spends on his work and the time he spends in serving God. He must be able to serve God in his work, and the work itself must be accepted and respected as the medium of divine creation. But is it astonishing? How can any one remain interested in a religion which seems to have no concern with nine-tenths of his life? The Church's approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sundays. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables. Church by all means, and decent forms of amusement, certainly—but what use is all that if in

the very center of his life and occupation he is insulting God with bad carpentry? No crooked table legs or ill-fitting drawers ever, I dare swear, came out of the carpenter's shop at Nazareth. No piety in the worker will compensate for work that is not true to itself; for any work that is untrue to its own technique is a living lie. She has forgotten that the secular vocation is sacred. Forgotten that a building must be good architecture before it can be a good church; that a painting must be well painted before it can be a good sacred picture; that work must be good work before it can call itself God's work. Let the Church remember this: that every maker and worker is called to serve God in his profession or trade—not outside it.

The only Christian work is good work well done. Let the Church see to it that the workers are Christian people and do their work well, as to God: then all the work will be Christian work, whether it is church embroidery, or sewage farming. God is not served by technical incompetence; and incompetence and untruth always result when the secular vocation is treated as a thing alien to religion. It is the work that serves the community; the business of the worker is to serve the work. Or perhaps we may put it more shortly still: If work is to find its right place in the world, it is the duty of the Church to see to it that the work serves God, and that the worker serves the work.

Supporting Scripture

Read 2 Corinthians 5:17–20 aloud.

REFLECT & RESPOND - Goal: Listen for what God is saying & put faith into action.

Initiate two minutes of silence for the group to prayerfully reflect on the following questions. After the two minutes, ask each question individually, allowing discussion to unfold before moving to the next.

How do Sayers and Paul expand our understanding of Christian mission? What relationship do you see between being a new creation and ambassador for Christ and doing our ordinary work faithfully?

Where are you most inclined to separate your daily work from God's mission? What hope, resistance, grief, or longing arises when you consider that God may want to participate with you there?

Where in the ordinary places of your day might God already be at work? What is one concrete way you could respond to his invitation and participate in his reconciling action this week?

RELATE - Goal: Connect with one another.

Dinner discussion questions for tonight:

When have you experienced a deep sense of belonging?

What do you value most in the relationships that have shaped you?

Where have you experienced God's care through the people around you?

RECEIVE - Goal: Receive from God together.

After the meal, have someone read the devotional below aloud as the group listens together.

We believe formation happens in committed relationships where we pursue—and allow ourselves—to belong faithfully to one another. Yet our lives are often arranged around independence, efficiency, mobility, and personal preference. These patterns can make sustained life together difficult. Dietrich Bonhoeffer invites us to understand Christian community not as an optional addition to faith, but as a gift God has created in Christ.

As we listen, consider this question:

How does Christ make us one, and what does it mean to belong faithfully to the people he has given us?

Dietrich Bonhoeffer (1906–1945) was a German Lutheran pastor and theologian. His writings on discipleship, Christian community, and costly faithfulness continue to influence the Church throughout the world. Our devotional for today is adapted from *Life Together* by Dietrich Bonhoeffer.

Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter or the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ. What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity. But God has put this Word into the mouth of others in order that it may be communicated to us. When one person is struck by the Word, he speaks it to others. God has willed that we should seek and find his living Word in the witness of a brother, in the mouth of a man. Therefore, the Christian needs another Christian who speaks God's Word to him. He needs him again and again when he becomes uncertain and discouraged, for by himself he cannot help himself without belying the truth. He needs his brother as a bearer and proclaimer of the divine word of salvation. He needs his brother solely because of Jesus Christ. The Christ in his own heart is weaker than the Christ in the word of his brother; his own heart is uncertain, his brother's is sure. Second, a Christian comes to others only

through Jesus Christ. Among people there is strife. “He is our peace,” says Paul of Jesus Christ (Eph. 2:14). Without Christ there is discord between God and man and between man and man. Christ became the Mediator and made peace with God and among men. Without Christ we should not know God, we could not call upon him, nor come to him. But without Christ we also could not know our brother, nor could we come to him. The way is blocked by our own ego. Christ opened the way to God and to our brother. Now Christians can live with one another in peace; they can love and serve one another; they can become one. But they can continue to do so only by way of Jesus Christ are we one, only through him are we bound together. To eternity he remains the one Mediator. When God was merciful to us, we learned to be merciful with our brethren. When we received forgiveness instead of judgment, we, too, were made ready to forgive our brethren. What God did to us, we then owed to others. The more we received, the more we were able to give; and the more meager our brotherly love, the less were we living by God’s mercy and love. Thus God himself taught us to meet one another as God has met us in Christ. “Wherefore receive ye one another, as Christ also received us to the glory of God” (Rom. 15:7, KJV). Not what a man is in himself as a Christian, his spirituality and piety, constitutes the basis of our community. What determines our brotherhood is what that man is by reason of Christ. Our community with one another consists solely in what Christ has done to both of us. This is true not merely at the beginning, and though in the course of time something else were to be added to our community; it remains so for all the future and to all eternity. We have one another only through Christ, but through Christ we do have one another, wholly, and for all eternity. Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate.

Supporting Scripture

Read Acts 2:42–47 aloud.

REFLECT & RESPOND - Goal: Listen for what God is saying & put faith into action.

Initiate two minutes of silence for the group to prayerfully reflect on the following questions. After the two minutes, ask each question individually, allowing discussion to unfold before moving to the next.

According to Bonhoeffer and Acts 2, what makes Christian community different from a community built primarily upon natural compatibility, shared interests, or personal preference?

What longing or resistance arises in you when you consider allowing yourself to be known, supported, challenged, and formed within committed relationships?

What is one concrete act of faithful belonging God may be inviting you into this week—showing up, sharing a meal, receiving help, speaking encouragement, confessing honestly, forgiving, reconciling, or helping meet another person’s need?

RELATE - Goal: Connect with one another.

Dinner discussion questions for tonight:

Who has helped you see the world differently by helping you notice the needs of others?

What people or situations tend to stir compassion in you?

Where might God be inviting you to move toward someone who is hurting, overlooked, or in need?

RECEIVE - Goal: Receive from God together.

After the meal, have someone read the devotional below aloud as the group listens together.

We believe God draws near to the vulnerable and sets things right. Because every person is loved by God, justice and compassion belong together: justice seeks what is right, while compassion moves toward suffering with mercy and care. Yet we often limit “neighbor” to those we understand, prefer, or naturally encounter with affection. We can also reduce justice to defending our own interests. George MacDonald invites us to receive whoever God places within our reach as neighbor and to recognize that justice finds its fullest expression in active, self-giving love. As we listen, consider this question:

How does love teach us to recognize our neighbor and participate in God’s work of justice and compassion?

George MacDonald (1824–1905) was a Scottish pastor, teacher, poet, and author. His preaching and writing emphasized God’s extravagant grace, the transformation of the human heart, and a love that expands to embrace every person as a neighbor. Our devotional today is selected excerpts from “The Law of Love” in *Unspoken Sermons* by George MacDonald.

Thou shalt love thy neighbor as thyself.

I am certain that it is impossible to keep the law towards one’s neighbor except one loves him. The law itself is infinite, reaching to such delicacies of action that the man who tries most will be the man most aware of defeat. We are not made for law, but for love. Love is law, because it is infinitely more than law. It is of an altogether higher region than law—is, in fact, the creator of law. What man, for instance, who loves not his neighbor and yet wishes to keep the law, will dare be confident that never by word, look, tone, gesture, silence, will he bear false witness against that neighbor? What man can judge his neighbor aright save him whose love makes him refuse to judge him?

Therefore are we told to love, and not judge. It is the sole justice of which we are capable, and that perfected will comprise all justice. “Who is my neighbor?” said the lawyer. And the Lord taught him that every one to whom he could be or for whom he could do anything was his neighbor, therefore, that each of the human race, as he comes within the touch of one tentacle of our nature, is our neighbor. The love that is more than law, and renders its breach impossible, lives in the endless story, coming out

in active kindness, that is, the recognition of kin, of kind, of nighness, of neighborhood; yea, in tenderness and loving-kindness—the Samaritan-heart akin to the Jewish-heart, the Samaritan hands neighbors to the Jewish wounds. Thou shalt love thy neighbor as thyself. The whole system of divine education as regards the relation of man and man, has for its end that a man should love his neighbor as himself. The whole constitution of human society exists for the express end, I say, of teaching the two truths by which man lives, Love to God and Love to Man. A man must not choose his neighbor; he must take the neighbor that God sends him. The neighbor is just the man who is next to you at the moment, the man with whom any business has brought you in contact. In him, whoever he be, lies, hidden or revealed, a beautiful brother. Thus will love spread and spread in wider and stronger pulses till the whole human race will be to the man sacredly lovely. Drink-debased, vice-defeatured, pride-puffed, wealth-bollen, vanity-smeared, they will yet be brothers, yet be sisters, yet be God-born neighbors. Any rough-hewn semblance of humanity will at length be enough to move the disciple to reverence and affection. It is harder for some to learn thus than for others. There are many whose first impulse is ever to repel and not to receive. But learn they may, and learn they must. This love of our neighbor is the only door out of the dungeon of self.

Supporting Scripture
Read Micah 6:8 aloud.

REFLECT & RESPOND - Goal: Listen for what God is saying & put faith into action.

Initiate two minutes of silence for the group to prayerfully reflect on the following questions. After the two minutes, ask each question individually, allowing discussion to unfold before moving to the next.

According to MacDonald and Micah 6:8, what is the relationship between love, compassion, and justice? How is biblical justice different from merely defending our own rights?

Who is easiest for you to recognize as your neighbor, and whom are you more inclined to avoid or overlook? What desire or resistance do you notice within yourself?

Who has God placed within the reach of your life right now? What concrete act of compassion or justice—such as listening, welcoming, sharing, advocating, repairing harm, or meeting a need—could become an expression of neighbor-love this week?

Our Core Values

Communion With God

Jesus Formed Life

Kingdom Participation

Covenant Community

Justice & Compassion

The image shows a template for a notepad or notebook. At the top, there is a dark blue header bar. Inside this bar, on the left side, the word "Notes:" is written in a white, sans-serif font. Below the header bar is a large, white, curved area that resembles a semi-circle or a wide, shallow arch. This area is empty. Below this curved area, the page transitions into a series of horizontal lines for writing. These lines are evenly spaced and extend across the width of the page. The lines are thin and dark, providing a guide for handwriting. The overall design is clean and modern, with a focus on functionality and aesthetics.

