

A close-up, high-angle shot of a person's bare feet walking on a lush green lawn. The person is wearing light-colored, possibly white, shorts. The grass is vibrant green and appears to be a mix of different types, including some low-growing plants with small leaves. The lighting is soft and natural, suggesting an outdoor setting during the day.

Garden of Lent

where God restores
the inner life of women

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®GARDEN OF LENT

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This companion resource is designed to be read alongside a four-part Lenten podcast series recorded with Sr. Rita D'Souza, DLJC Sisters available on [YouTube](#) or at [Unravel – A Podcast for Women](#).



*Returning to
the Garden*

WEEK ONE

GARDEN BEFORE ANYTHING ELSE

Think about it: before there was a temple, before there was law, ritual, or sacrifice, there was a garden. The book of Genesis opens not with a throne or battlefield, but with soil. In Genesis, we encounter a God who not only creates the world but is intimately involved in that creation. He bends low to form humanity from the dust. He breathes life into what is fragile and unfinished. *His breath is our first breath.*

The first image we are given of God is not distant or domineering. He is near. He is attentive. He is a Gardener.

And therefore, the garden is not only a place of growth, it is a place of relationship. It is a space for intimacy, presence, and exchange. It is where love is cultivated and where care is personal. It is where attention is intentional and where tenderness is revealed.

This is the goal of Lent – to lead us to the garden. Lent, then, is not an abstract spiritual season. It is a return. A return to the garden. A return to the God who waits for us, who still kneels in the soil of our lives, working patiently to bring us to wholeness and communion.

GOD WITH SOIL UNDER HIS NAILS

Genesis tells us that God causes vegetation to spring forth from the ground. God does not create from afar. He draws near. He touches. He tends to what requires time. Even when sin enters the story in Genesis 3, God does not abandon the garden. He comes looking. “Where are you?” is not a question of geography, but of relationship. It is the voice of a God who seeks connection, who desires restoration, who longs for His children to step out of hiding and be seen again.

And therefore, Lent is not about proving ourselves worthy or fixing ourselves before God comes near. It is about allowing ourselves to be found, especially in places marked by shame, exhaustion, disappointment, or fear. No matter where you are at, in this season, the Divine Gardener still walks through those places.

He is still seeking, still asking, gently, *where are you?*

THE STILLNESS BEFORE SPRING

Every garden knows a season of stillness. Before spring, the ground often looks barren, cold, and lifeless. Yet beneath the surface, something is happening. Roots are strengthening. Life is stirring, unseen.

This hidden work is often where God does His deepest forming.

For many women, stillness can feel unsettling. We are accustomed to doing, fixing, nurturing, and managing. We carry responsibilities quietly and often measure our worth by productivity and outcome. Lent gently disrupts this pattern. It invites us to pause, to resist rushing growth, and to trust that unseen seasons are not wasted. That even, in seasons of no fruit, the Divine Gardener is at work, causing all things to work for our good (Romans 8:28)

Lent offers us a paradigm shift from “*What should I do next?*” to “*What is God tending in me right now?*”

RETURNING TO THE INTERIOR GARDEN

The human soul is often described as a garden—a place meant for encounter with God, intimacy, and growth. Yet many women live in a constant posture of pouring out: caring for families, holding emotional spaces for others, managing responsibilities quietly, and giving strength where it is needed.

How many of us effortlessly pour onto others while neglecting the soil of our own interior lives?

For many women, this is not selfishness—it is habit. It is cultural. It is generational. Women have inherited the expectation to nurture, to serve, to sustain the emotional and spiritual world around them. But we cannot give what we do not receive. We cannot pour living water from a dry well. Even Christ withdrew to pray. Even Mary received before she gave.

God does not ask women to disappear in service. He asks them to cooperate with grace, not replace it. That grace never violates human freedom. Jesus does not force entry. He waits to be welcomed.

Lent is an invitation to receptivity.

The heart of Catholic spirituality—seen especially in Mary—is receptivity before activity. Women often reverse this: “I will give once I am enough.” But God says: “Let Me give first. Let Me tend you.”

When a woman welcomes God into her interior garden, she is not abandoning her responsibilities—she is allowing Him to renew the very place from which she loves, serves, and gives.

Gardens do not bloom overnight. Lent is not about instant transformation. It is about trusting the faithful work of the Divine Gardener in the soil of who you already are – beloved, chosen, and capable of bearing abundant fruit.

LIVING THIS WEEK INSIDE THE GARDEN

Noticing, naming, and welcoming God into your interior soil

WALK THROUGH YOUR GARDEN SLOWLY

Set aside a quiet moment this week with a notebook. Before you write anything, close your eyes and imagine God inviting you to walk with Him through the garden of your life. You are not being evaluated; you are being accompanied.

Where does life feel vibrant and breathing?

Where has something good been left unattended because you were busy surviving?

Where does growth feel tangled, heavy, or demanding more than it gives?

Name these places gently. Naming is the first act of freedom, the way we open the gate for God to tend what we cannot.

ENTRUST ONE SMALL PATCH

Resist the urge to overhaul the entire garden. That impulse usually comes from fear, not faith.

Choose one small interior space – a relationship, a habit, a wound, a recurring emotion, a place of resistance or longing. This will be your “patch of ground” for this Lent.

Do not strategize. Simply ask: “Holy Spirit, how do You want to tend this?”

LEARN THE DISCIPLINE OF HOLY STILLNESS

Choose one place and one time each day – even if it is imperfect – and return there consistently. Sit as you are. Breathe slowly. You do not need to arrive calm. You only need to arrive.

When your mind wanders to lists, worries, or responsibilities, do not scold yourself. Gently return to the presence of God, the way you would take a child by the hand and guide them back to safety.

QUESTIONS TO CARRY GENTLY THROUGH THE WEEK

- *Where am I exhausted from holding everything together?*
- *What have I been managing out of fear rather than trust?*
- *If God lingered in one place in my heart this week, where would I feel most vulnerable?*
- *What might it look like to believe that slow, hidden growth is still holy?*

PRAYER FOR THE WEEK

Holy Spirit,
Walk with me through the garden
of my heart.
Help me see the places of life and
the places of barrenness.
Teach me to name honestly, to
entrust faithfully, and to sit in Your
presence.
Show me that growth is not earned
by effort but by presence and trust.
Amen.

*A watered life
bears gentler fruit.*



A pair of green-handled pruning shears is shown in the process of cutting through a dense green bush. The shears are positioned diagonally across the frame, with the blades open and cutting through the foliage. The background is a soft-focus green, suggesting a garden or park setting.

Pruning & Weeding

When love comes close

WEEK TWO

THE COURAGE TO LET GOD CUT WHAT IS GOOD

Pruning is one of the most misunderstood movements of God's love. When Jesus tells us that the Father prunes even the branches that are already bearing fruit, He reveals something both unsettling and deeply consoling. Pruning is not punishment. It is intimacy. "Every branch that bears fruit He prunes, that it may bear more fruit." (John 15:2)

For many women, this is where resistance begins. We desire fruitfulness, but we fear the closeness that pruning requires. Pruning feels like loss. It touches our need for control, our attachment to being needed, our sense of identity shaped by roles, productivity, or affirmation. And yet, the Gospel continually reminds us that what feels like death is often the threshold of deeper life. Jesus Himself tells us that unless a grain of wheat falls to the ground and dies, it remains alone – but if it dies, it bears much fruit. (John 12:24)

Lent invites us into this courage. Not the courage to do more, but the courage to allow God to love us closely enough to change us.

WHEN GOOD THINGS BECOME OBSTACLES

One of the most difficult truths of the spiritual life is that God often prunes good things. Good habits. Good roles. Good ministries. Good dreams. Not because they are sinful, but because they are no longer sufficient for where He is leading us.

Many women carry identities that once served life but now quietly exhaust it. We remain in patterns because they are familiar, or because others expect them of us. Yet the Church teaches that holiness is not static; it is a continual movement toward freedom and fullness in Christ. God's desire is not that we produce some fruit, but fruit that endures. (John 15:16)

Lent gently shifts the question. Not "*What is wrong with me?*" but "*Where am I being invited to grow beyond what once worked?*" Sometimes what must be released is not sinful, but simply no longer life-giving.

GOD IS CLOSEST WHEN HE PRUNES

The image of the vine dresser is deeply consoling. Pruning requires closeness. A gardener must lean in, study the branch, and cut with care. When God is pruning your life, He is not distant or displeased. He is nearer than ever.

Many women experience pruning as abandonment. Unanswered prayers. Delayed hopes. Changing roles. Loss of certainty. Seasons that feel like regression rather than progress. But Scripture and the Catholic faith teach us that God never prunes without purpose. He never cuts carelessly. He never wounds what He does not deeply love.

Saint John of the Cross speaks of this as a loving purification – painful, yes, but ordered toward union. Trust grows when we remember that the hands holding the pruning shears are the same hands that were pierced for love of us.

DIFFERENT TOOLS FOR DIFFERENT PLACES

Not all pruning looks the same. Some areas require gentle trimming – a shift in attitude, a loosening of expectations, a quiet correction of how we see ourselves or others. Other areas require deeper removal – long-held patterns, unhealthy attachments, or ways of coping that once protected us but now restrict life.

God knows which tool to use and when. He is neither reckless nor harsh. He does not over-prune or under-prune. The Catechism (CCC1730) reminds us that God respects our freedom and works patiently within it. Whether shaping or cutting, His aim is always greater freedom, not diminishment.

DE-WEEDING: WHEN GOD GOES BENEATH THE SURFACE

Weeding is different from pruning. Pruning shapes growth; weeding removes what suffocates it.

Weeds grow quietly, often through neglect. They take nourishment while appearing harmless. In the interior life, weeds often look familiar: pride masked as confidence, comparison disguised as motivation, gossip framed as concern, resentment justified as self-protection.

Lent is a season of purification – not about appearing holy, but about becoming whole.

Some weeds are rooted in wounds. Betrayal. Loneliness. Long seasons of unacknowledged suffering. These are not torn out violently. They require patience, truth, and mercy. The Church teaches that healing begins with truth. What is named can be healed. What is brought into the light begins to loosen its grip.

Lent invites us to allow God to go beneath the surface – not to shame us, but to restore us. Because a garden cannot flourish when weeds are left to grow unchecked, and neither can a heart.

LIVING THIS WEEK IN PRUNING & WEEDING

Letting Love come close enough to reshape and restore

ASK THE BRAVE QUESTION

Do not push for immediate answers or clarity. Allow the Holy Spirit to uncover the places where you are still clinging to control, comfort, validation, or familiar identities that no longer give life. Write down what rises gently to the surface.

Awareness is the first movement of freedom.

IDENTIFY ONE GOOD THING TO RELEASE

Choose one attachment God may be touching this season – not necessarily something sinful, but something good that has become heavy, limiting, or no longer aligned with where He is leading you. Offer it to God daily with this simple surrender: “I trust You with what I don’t understand yet.”

Letting go is not failure. It is cooperation with grace.

NAME ONE WEED AND BRING IT TO THE LIGHT

Ask with tenderness:

“What habit, attitude, or wound has been quietly draining life from me?” Name only one. Bring it into prayer, confession, or trusted spiritual support.

Weeds lose strength when exposed. God never shames what He intends to heal.

QUESTIONS TO CARRY GENTLY THROUGH THE WEEK

- *Where am I resisting God's closeness because it feels costly?*
- *What good thing might God be inviting me to release for greater freedom?*
- *Which weeds have I normalized instead of confronting?*

PRAYER FOR THE WEEK

Come, Holy Spirit.
Give me courage to trust the
Gardener's hand.
Help me release what restricts
deeper growth.
Expose gently the weeds that steal
life from my soul.
Heal the wounds beneath them.
Teach me to trust that every cut is
made in love.
Amen.

*A tended heart loves
with more freedom.*





Watering & Waiting

Trusting the Hidden Work of God

WEEK THREE

GOD WATERS WHAT NO ONE ELSE CAN SEE

As we continue our journey through the Garden of Lent, we encounter two movements that are essential and often misunderstood: watering and waiting. These are the quiet labours of the garden. They attract little attention, offer no immediate reward, and yet without them, nothing survives.

Watering reminds us that growth is never self-generated. We do not sustain ourselves. Scripture speaks of the Holy Spirit as living water, poured out upon thirsty ground.

Through the prophet Isaiah, God promises to water dry land and pour His Spirit upon His people (Isaiah 44:3). This promise is not made to the strong or the ready, but to the weary and depleted.

Many women live through seasons of spiritual dryness quietly – outwardly capable, inwardly thirsty. But the Divine Gardener never overlooks dryness. Even when growth feels imperceptible, watering is taking place: unseen, deliberate, and faithful.

GOD WATERS WITH PRECISION, NOT EXCESS

One temptation in the spiritual life is assuming that more is always better – more clarity, more certainty, more responsibility, more blessing. But a wise gardener knows that too much water can damage roots just as surely as neglect.

God waters with discernment. He knows the depth of the roots and the capacity of the soil. If grace were poured out all at once, the interior life could collapse under its weight. If grace were withheld, the soul would wither. God does neither.

This is deeply consoling for the woman who feels overwhelmed and equally consoling for the woman who feels forgotten.

To one, the Spirit whispers: *I am strengthening roots you cannot yet see.*
To the other: *I am protecting you from a flood that would undo you.*

Nothing in God's economy is accidental – not the timing, the pace, or the measure of grace.

THE QUIET DANGER OF COMPARISON

Seasons of waiting make women especially vulnerable to comparison. We measure our growth against another's bloom. *She seems to be flourishing. Her prayers appear answered. Her life looks clearer, fuller, more visible.* And without realizing it, we begin to question the worth of our own soil.

But comparison is a subtle thief. It does not simply discourage – it distorts. It bends the spiritual life out of shape by convincing us that growth is a competition, that holiness can be measured, or that God is more generous with one soul than another. It whispers the lie that God's attention is limited, that His grace is rationed, or that His timing depends on our performance.

Lent gently interrupts this inner narrative. It calls us back to truth – the truth that the God who waters us knows us personally and intimately. He tends each soul according to its unique design. He understands the depth of our roots, the history of our soil, the weight of our seasons. No two gardens are meant to look the same, because no two hearts bear the same story or the same call. What looks barren on the surface may be a season of deep rooting. What feels hidden may be holy preparation.

Our garden, exactly as it is, is being tended with divine precision. Nothing is delayed. Nothing is overlooked. And the bloom God is preparing for us will come not a moment too early and not a moment too late.

WAITING: THE FORMATION WE CANNOT SEE

If watering teaches us dependence on God, then waiting teaches us the harder lesson of trust. Waiting rarely feels holy. It feels like standing in a fog with no clear horizon through days that seem suspended, unanswered, unfinished. We wait for healing, reconciliation, clarity, a child's return, restoration, direction. In these long pauses, our deepest fears rise to the surface – the fear of being forgotten, overlooked, or left behind by God.

In a culture that worships immediacy, waiting becomes a quiet rebellion. It strips us of timelines and self-reliance. It loosens our grip on outcomes we cannot control. Lent places us in this space intentionally, because waiting purifies desire. It reveals what we truly long for and who we truly trust. God forms souls not through instant answers but through holy delays. It is in the slow, hidden work beneath the surface that roots strengthen, deepen, and widen.

Waiting is not a pause in growth. It is the growth – the unseen formation that readies the heart for fruit yet to come.

WAITING IS PARTICIPATION, NOT PUNISHMENT

Waiting in the spiritual life is never passive, nor is it a sign of divine distance. In God's hands, waiting becomes participation – a way of entering more deeply into the mystery of Christ Himself.

Jesus did not rush through His own seasons of waiting. He waited in the desert, allowing hunger and temptation to reveal the depth of His trust. He waited in Gethsemane, surrendering His fear into the Father's will. He waited in the silence of the tomb, letting love do its hidden work in the depths where no human eye could see. When we wait, we are invited into this same Paschal rhythm: to surrender our timelines, release our urgency, and trust that the Father is working even in the stillness.

Lent teaches us to resist the temptation to rush toward visible fruit and instead trust the soil that has been tended, watered, and quietly made ready. The Divine Gardener wastes nothing – not silence, not longing, not unanswered prayers.

We do not leave seasons of waiting unchanged. We leave rooted, steadied, and—in God's perfect time—ready to rise.

LIVING THIS WEEK IN WATERING & WAITING

Letting God nourish what is hidden and teach the heart to trust

RECEIVE BEFORE YOU RESPOND

Set aside quiet time each day this week. Begin by placing your hand over your heart and asking with simplicity: “Holy Spirit, where am I thirsty?”

Do not analyze or explain. Do not rush to fix or act. Simply notice. Let prayer become less about effort and more about allowing God to water what feels dry, weary, or overlooked. This is a week for receiving – for letting grace seep gently into the hidden places.

RELEASE COMPARISON

Pay attention to moments when you compare your journey to another woman’s – her growth, her fruit, her visible blessings. When comparison arises, pause and pray: “Lord, teach me to trust the pace of my own growth.”

Each time you release comparison, you clear space in the soil of your heart. You allow the Spirit to water you according to your own design, in your own season, without hurry.

PRACTICE FAITHFUL WAITING

Choose one area where you feel tempted to rush, force, or control outcomes. Consciously place it back into God’s hands each day.

QUESTIONS TO CARRY GENTLY THROUGH THE WEEK

- *Where do I feel spiritually dry right now?*
- *Where has comparison distorted my trust?*
- *What fears surface when I am asked to wait?*

PRAYER FOR THE WEEK

Heavenly Father, Divine Gardener,
Water the places in me that feel
cracked, weary, or dry.

Teach me to trust Your timing and
Your attentive care.

Heal my tendency to compare my
journey with another's.

Strengthen my roots when growth
feels hidden or delayed.

Help me believe that You are working
– even when I cannot see it.

Amen.

*A surrendered soul
learns the rhythm of
divine timing.*



Flowering & Fruit-bearing

When Faithfulness Becomes Fruit

WEEK FOUR

WHEN HIDDEN WORK BECOMES VISIBLE

Every flower is an announcement – not of something sudden, but of something faithful. Long before colour appears or fragrance is sensed, roots have been stretching quietly in darkness.

Lent has led us through the soil again and again. Some of it has felt heavy. Some of it uncomfortable. And yet, the Holy Spirit has carried us through what could not be rushed. Flowering does not erase those seasons. It reveals that they mattered.

Many women struggle to recognize flowering because it rarely arrives with applause. Often it comes quietly – as steadiness where there was once anxiety, tenderness where there was hardness, courage where there was fear. Flowering is not a dramatic success. It is faithfulness made visible, often in ways only God sees at first.

FRUIT IS BORN FROM RECEPTIVITY, NOT PERFORMANCE

Our Blessed Mother teaches us that fruit-bearing does not begin with activity, strategy, or visibility. It begins with listening. Mary's fruit – Jesus Himself – was born from deep interior receptivity. Her "yes" was not loud or impressive. It was surrendered. It was daily.

The Church has always held Mary as the model of the receptive heart. "Let it be done to me according to your word" (Luke 1:38) is not a moment of passivity, but of profound trust. God brings forth fruit not through women who strive endlessly, but through women who remain open.

In a culture that celebrates output, productivity, and recognition, this truth is freeing. Fruit is not something we manufacture. It is something God grows within us when we allow Him space. When the interior life begins to bloom, fruit eventually follows – even if no one ever names it.

NOT ALL FRUIT LOOKS THE SAME – AND THAT IS GOD’S DESIGN

The lives of the saints dismantle narrow ideas of fruitfulness. Some bore fruit through motherhood, some through hidden prayer, some through public witness, others through long suffering and quiet endurance. God does not ask us to carry another woman’s fruit. He delights in variety.

Scripture speaks of many gifts, many works, but the same Spirit (1 Corinthians 12). Comparison suffocates fruit because it disconnects us from our own soil. True fruit grows when we stop asking, “Why don’t I look like her?” and begin asking, “Who has God made me to be?”

Your temperament, your gifts, your wounds, your story – none of these are accidents. They are the precise conditions in which God intends to bring forth life.

THE HOLIEST FRUIT OFTEN GROWS WITHOUT APPLAUSE

Some of the deepest fruit in a woman’s life will never be visible. It looks like fidelity in marriage, perseverance in illness, patience with a difficult child, choosing forgiveness again, staying when leaving would be easier or loving without being understood.

Many women quietly believe they are failing because their fruit does not look impressive. Yet Scripture reminds us that salvation itself came through surrender, suffering, and the Cross. Holy Saturday looked barren. But the soil held the Resurrection.

Your soil is not empty. It is pregnant with promise.

TRUSTING THE SOIL YOU ARE PLANTED IN

Trusting the soil, you are planted in is one of the deepest spiritual invitations of the Christian life, yet often one of the hardest to embrace. Fruit trees blossom only when they trust the soil that holds them – its nutrients, its seasons, its hidden work. In our own lives, it is usually resistance that delays flowering: the quiet inner wish that our circumstances were different, that our timeline were faster, that our story unfolded with less tension or uncertainty.

But God does not grow fruit in the life we imagine. He grows it in the life we are actually living – in the very soil beneath our feet, however ordinary, imperfect, or challenging it may feel.

Mary did not negotiate her circumstances or ask for a different story. She received what the Father entrusted to her – with humility, courage, and surrender. Because she made peace with the soil beneath her life, fruit emerged that changed the world. Her yes became a garden of grace.

Trusting means believing that God is precise, purposeful, and faithful – even here, even now. *When we trust the soil we are planted in, we allow God to turn hidden roots into enduring fruit.*

LIVING THIS WEEK IN FLOWERING & FRUIT BEARING

*Learning to recognize, honour and remain in the quiet work
God has already begun*

LEARN TO SEE WHAT IS ALREADY BLOOMING

Set aside quiet time this week and look back – not with judgment, but with compassion. Ask the Holy Spirit to show you where growth has already occurred in your life.

Notice changes that came slowly: greater stability, deeper compassion, increased wisdom, softened reactions. Write these down. Ask for eyes to see as God sees.

NAME THE FRUIT YOU'VE BEEN MINIMIZING

Choose one form of fruit you tend to overlook: endurance in long seasons, fidelity in hidden responsibilities, patience that has stretched you, quiet acts of love, healing that unfolded silently, or simply staying present when leaving would have been easier.

Bring this one fruit to prayer. Thank God for it. Let your heart honor what He has cultivated through your obedience and your perseverance.

PRACTICE STAYING PLANTED

This week, resist the inner urge to escape, rush, or assume that “real” fruit will come later. Stay where you are. Stay faithful to what has been entrusted to you. Stay attentive to small invitations to love.

Pray simply: “Holy Spirit, help me trust this soil.”

QUESTIONS TO CARRY GENTLY THROUGH THE WEEK

- *What kind of fruit have I believed is the only kind that matters?*
- *What gifts or charisms have I underestimated or ignored?*
- *Where am I being called to remain rather than seek change?*
- *What would it look like to trust that God is not late with my fruit?*

PRAYER FOR THE WEEK

Come, Holy Spirit.
Open my eyes to the flowers
already blooming in my life.
Heal my tendency to discount
hidden fruit.
Teach me to trust the soil You
have planted me in.
Strengthen me where growth
feels slow.
And help me remain faithful as
You bring forth fruit in Your time.
Amen.

*A trusting heart blooms
in its own time.*



A person is sitting on the grass in a garden, reading a book. The person is wearing a white long-sleeved shirt and a brown skirt. The background is filled with green foliage and pink flowers. The text "Staying in the Garden" is overlaid in a white, elegant script font. At the bottom, the words "HOLY WEEK" are written in a simple, white, sans-serif font.

*Staying in
the Garden*

HOLY WEEK

HOLY WEEK

Staying in the Garden

Holy Week does not ask us to do more. It asks us to stay. To remain present as the story slows down and love reveals itself not in productivity, but in surrender.

This week, imagine yourself returning to the garden – not Eden this time, but Gethsemane. A place where soil is heavy, where prayers are honest, where love is proven through presence.

Jesus does not escape the garden. He stays. And He invites us to stay with Him.

Here is a simple, practical way to walk through Holy Week in the posture of the garden.

1. Create a small “garden space” at home

Choose one quiet corner. Place something living there – a plant, a bowl of soil, or even a simple branch. Add a candle. This is not about aesthetics. It is about intention. Let this be the place where you return each day, even briefly, to be still with God.

2. Practice one daily moment of staying

Choose one small daily pause – five to ten minutes – where you resist multitasking. Sit. Breathe. Let God look at you. If words come, let them come. If silence remains, let that be prayer. Remember Jesus’ invitation in Gethsemane: “Remain here with me” (Matthew 26:38).

3. Name what you are tempted to flee

As women, we often cope by staying busy, emotionally checking out, or spiritually numbing ourselves. Each day, gently ask: Where do I want to escape right now? Bring that place honestly to God. Holy Week teaches us that redemption happens not through escape, but through presence.

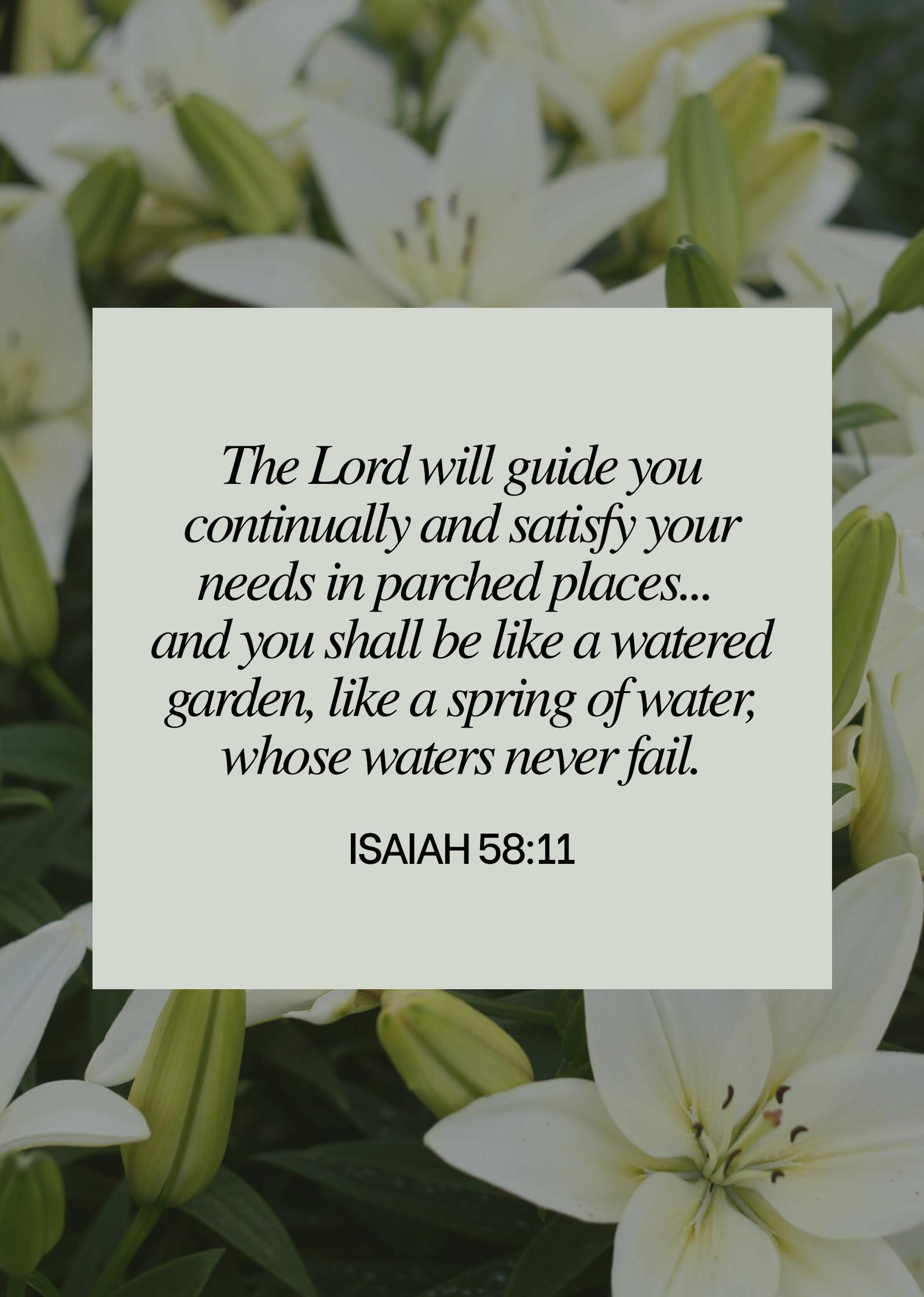
4. Lay something down intentionally

Choose one interior posture to release this week – control, resentment, self-reliance, comparison, or the need to be understood. Each day, name it and symbolically place it in your garden space. Jesus' prayer, "Not my will, but yours be done" (Luke 22:42), becomes our own.

5. Receive before Easter arrives

Do not rush toward Resurrection. Sit with the silence of Holy Saturday. Let the soil rest. The Church teaches us to wait here because love is still working, even when nothing is visible. Trust that the garden holds more than it shows.

Stay in the garden. Let love finish its work.



*The Lord will guide you
continually and satisfy your
needs in parched places...
and you shall be like a watered
garden, like a spring of water,
whose waters never fail.*

ISAIAH 58:11