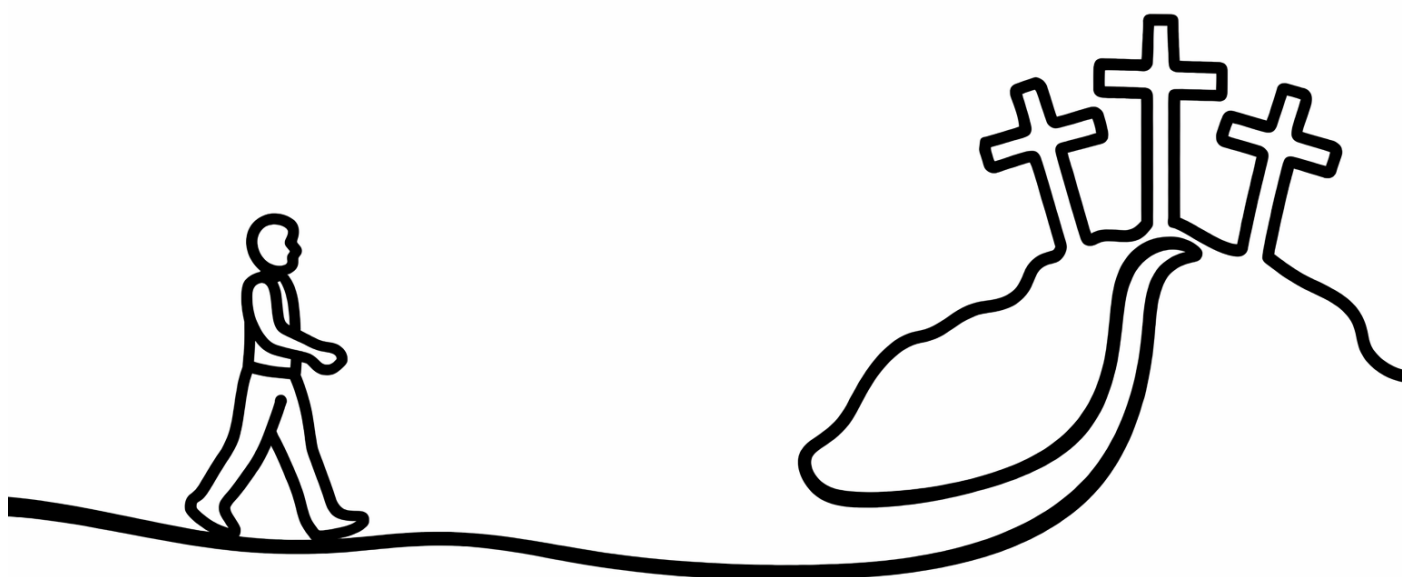


Encountering Grace

ABIDE resources Lent 2026 | The Road to Jerusalem



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Wednesdays

Encountering Temptation

✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ Throughout John 6, at the feeding of the five thousand, Jesus declares:

I am the bread of life

Sit gently with this idea for a few moments. And then give thanks repeating quietly, “You are the Bread of my Life”.

✠ On Wednesdays, we linger with the wilderness story from Matthew 4.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished.

The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’

But he answered, ‘It is written, “One does not live by bread alone, but by every word that comes from the mouth of God.”’

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, ‘If you are the Son

of God, throw yourself down; for it is written, “He will command his angels concerning you”, and “On their hands they will bear you up, so that you will not dash your foot against a stone.”’

Jesus said to him, ‘Again it is written, “Do not put the Lord your God to the test.”’

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour; and he said to him, ‘All these I will give you, if you will fall down and worship me.’

Jesus said to him, ‘Away with you, Satan! for it is written, “Worship the Lord your God, and serve only him.”’

Then the devil left him, and suddenly angels came and waited on him.

You can hear reflections from Andy at St Barnabas and Sarah at St Wulstans on this passage at the services on Sunday 22nd February.

Ash Wednesday 18th February

Imagine this wilderness scene with all five senses.

Wednesday 25th February

How do these temptations build up momentum in the story?

Wednesday 4th March

How might each temptation be about the kind of Messiah Jesus will become?

Wednesday 11th March

This encounter happens in the wilderness. How does this shape the experience?

Where would your encounter with temptation story be set?

Wednesday 18th March

What do you make of the presence of the Spirit and the Devil in this story? What voices speak to you in the privacy of your own heart and mind?

Wednesday 25th March

What decisions and situations are you encountering as the days of Lent progress?

✠ You might like to say the Lord's Prayer and use this collect:

Spirit of the desert, you drove Jesus to the edge of the world to seek your truth and find his calling: scour our hearts and awaken our hunger, so that freed from empty clinging we may serve only you and the Creator; through Jesus Christ, the Lord of the wilds. Amen



✠ Close this time with a moment of quiet and stillness, recalling:

I am the bread of life

And then give thanks repeating quietly, "You are the Bread of my Life".

Thursdays

Encountering Beginnings

✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ In John 8, when discussing his Jewish heritage, Jesus declares:

I am the light of the world

Sit gently with this idea for a few moments. And then give thanks repeating quietly, "You are my Light in the World".

✠ On Thursdays, we linger with the story of Simeon from Luke.

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.'

You can hear reflections on this and its partner passage John 19:25-27 at our Mothering Sunday services on Sunday 15th March.

Thursday 19th February

This is part of a wider story about Jesus in the Temple as a six-week-old baby. How much of that Candlemas visit do you recall?

Thursday 26th February

What was this occasion like for Mary?



Thursday 5th March

Simeon speaks of rising and falling, of opposition, and of truth being revealed. How much of the life of Jesus do you recognise in his words?

Thursday 12th March

This encounter happens at the very beginning of Jesus' story. Where do you feel the story of who you are has its beginnings?

Thursday 19th March

What do you make of the presence of the blessing and sorrow in this story? Where have you had this experience in your own life?

Thursday 26th March

What beginnings are you encountering as the days of Lent progress?

✠ Take time to chat with Jesus about the things on your heart and mind today. You might like to say the Lord's Prayer and use this collect:
God of Anna and Simeon, whose law makes known the gift of life, whose love exposes our hardness of heart: by your Spirit, may we receive your faithful word to Gentile and to Jew and know your reconciling presence offered for all the world; through Jesus Christ, the Light and the Glory of God. Amen

✠ Close in stillness, recalling:
I am the light of the world
And then give thanks repeating quietly, "You are my Light in the World".

Fridays

Encountering an Insider

✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ In John 14, trying to answer the anxious questions of the disciples after the Last Supper, Jesus declares:

***I am the way,
the truth,
and the life***

Sit gently with this idea for a few moments. And then give thanks repeating quietly, “You are my way. You are my truth. You are my life”.

✠ On Fridays, we listen in on the covert visit that Nicodemus made to Jesus in John 3.

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’

Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’

Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’

Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, “You must be born from above.” The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.’

Nicodemus said to him, ‘How can these things be?’

Jesus answered him, ‘Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.’

You can hear reflections from Sarah at St Barnabas and Paul at St Wulstans on this passage at the services on Sunday 1st March.

Friday 20th February

Remember that this is night-time in the middle east of the first century. Imagine the darkness, the shadows, the sounds and the scents.

Friday 27th February

What is Jesus inviting Nicodemus to understand?

Friday 6th March

What images that Nicodemus is familiar with does Jesus draw on to help Nicodemus think afresh?

Friday 13th March

What emotions is Nicodemus struggling with when he says, 'How can these things be?' Do you find the same struggles in your faith relationship?

Friday 20th March

Which verses in this reading are familiar to you? How far do they keep their meaning reading them in the context of this conversation?

Friday 27th March

This Lent, as we take the pilgrimage road towards Easter, how much do you feel at the centre of things and how much do you feel on the margins?

✠ Take time to chat with Jesus about the things on your heart and mind today. You might like to say the Lord's Prayer and use this collect:

Holy God, whose wild spirit's breath defies our frozen idols: take the night-time of our fear and make it a welcoming womb for us and all the world; through Jesus Christ in whom we are born anew. Amen

✠ Close this time with a moment of quiet and stillness, recalling:

***I am the way,
the truth,
and the life***

Sit gently with this idea for a few moments. And then give thanks repeating quietly, "You are my way. You are my truth. You are my life".

Saturdays

Encountering an Outsider

✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ In John 10, as Jesus speaks about the flock that belongs to God and those who will yet be gathered in, he declares:

I am the gate for the sheep

Sit gently with this idea for a few moments. And then give thanks repeating quietly, "You watch over my going out and my coming in".

✠ On Saturdays, we linger in the noon day heat at the well in John 4.

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.)

The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a

woman of Samaria?’ (Jews do not share things in common with Samaritans.)

Jesus answered her, ‘If you knew the gift of God, and who it is that is saying to you, “Give me a drink”, you would have asked him, and he would have given you living water.’

The woman said to him, ‘Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?’

Jesus said to her, ‘Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.’

The woman said to him, ‘Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.’

Jesus said to her, ‘Go, call your husband, and come back.’

The woman answered him, ‘I have no husband.’ Jesus said to her, ‘You are right in saying, “I have no husband”; for you have had five husbands, and the one you have now is not your husband. What you have said is true!’

The woman said to him, ‘Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.’

Jesus said to her, ‘Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is

coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.’

The woman said to him, ‘I know that Messiah is coming’ (who is called Christ). ‘When he comes, he will proclaim all things to us.’

Jesus said to her, ‘I am he, the one who is speaking to you.’ Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’

Then the woman left her water-jar and went back to the city. She said to the people, ‘Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?’ They left the city and were on their way to him.

Meanwhile the disciples were urging him, ‘Rabbi, eat something.’

But he said to them, ‘I have food to eat that you do not know about.’ So the disciples said to one another, ‘Surely no one has brought him something to eat?’



Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, "One sows and another reaps." I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word. They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.'

You can hear reflections from Sarah at St Barnabas and Rosie at St Wulstans on this passage at the services on Sunday 8th March.

Saturday 21st February

Remember that this meeting happens in the full light of midday in the middle east of the first century. Imagine the sun overhead, the weight of the water jar, the sound of water in the stone well, and the dry air on your skin.

Saturday 28th February

What is Jesus inviting this unnamed woman to understand?

Saturday 7th March

What images that the woman is familiar with does Jesus draw on to help her think afresh?

Saturday 14th March

What emotions is the woman struggling with when she says, 'I have no husband?' How does she navigate the gap between her theology and her daily life? How do you?

Saturday 21st March

Which verses in this reading are familiar to you? How far do they keep their meaning reading them in the context of this conversation?

Saturday 28th March

This Lent, as we take the pilgrimage road towards Easter, how much do you feel at the centre of things and how much do you feel on the margins?

✠ Take time to chat with Jesus about the things on your heart and mind today. You might like to say the Lord's Prayer and use this collect:
Lord of the wellspring, source of life and truth: Jesus asked for water from the hands of a woman in the land of the stranger; may he teach us to name our need, to love our neighbour and to worship you in spirit and in truth, through Jesus Christ, who shows us who we are. Amen

✠ Wait in stillness, recalling:

I am the gate for the sheep

And then give thanks repeating quietly, "You watch over my going out and my coming in".

Sundays

Encountering Controversy

✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ In John 10, we hear Jesus declare:
I am the good shepherd

Sit gently with this idea for a few moments. And then give thanks repeating quietly, “The Lord is my shepherd, I shall not want”.

✠ Our attention returns each Sunday to the mud and spit of John 9.

As he walked along, he saw a man blind from birth. His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’

Jesus answered, ‘Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.’

When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying

to him, ‘Go, wash in the pool of Siloam’ (which means Sent).

Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, ‘Is this not the man who used to sit and beg?’ Some were saying, ‘It is he.’ Others were saying, ‘No, but it is someone like him.’

He kept saying, ‘I am the man.’

But they kept asking him, ‘Then how were your eyes opened?’

He answered, ‘The man called Jesus made mud, spread it on my eyes, and said to me, “Go to Siloam and wash.” Then I went and washed and received my sight.’

They said to him, ‘Where is he?’

He said, ‘I do not know.’ They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, ‘He put mud on my eyes. Then I washed, and now I see.’

Some of the Pharisees said, ‘This man is not from God, for he does not observe the sabbath.’ But others said, ‘How can a man who is a sinner perform such signs?’ And they were divided.

So they said again to the blind man, ‘What do you say about him? It was your eyes he opened.’

He said, ‘He is a prophet.’

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, ‘Is this your son, who you say was born blind? How then does he now see?’



His parents answered, 'We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.' His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, 'He is of age; ask him.'

So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.'

He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.'

They said to him, 'What did he do to you? How did he open your eyes?'

He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?'

Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.'

The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.'

They answered him, 'You were born entirely in sins, and are you trying to teach us?' And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, 'Do you believe in the Son of Man?'

He answered, 'And who is he, sir? Tell me, so that I may believe in him.'

Jesus said to him, 'You have seen him, and the one speaking with you is he.'

He said, 'Lord, I believe.' And he worshipped him.

Jesus said, 'I came into this world for judgement so that those who do not see may see, and those who do see may become blind.'

Some of the Pharisees near him heard this and said to him, 'Surely we are not blind, are we?'

Jesus said to them, 'If you were blind, you would not have sin. But now that you say, "We see", your sin remains.'

This passage is set for Sunday 15th March, the fourth Sunday of Lent, BUT we are marking as Mothering Sunday with alternative readings.

Sunday 22nd February

The healing happens quietly, but the controversy begins immediately. What do you notice about the neighbours' confusion and the crowd's uncertainty?

Sunday 1st March

Where do you see pressure, suspicion, or fear shaping the way people speak in this story?

Sunday 8th March

As the questioning intensifies, the man grows in clarity and courage about what has happened to him. How do you see his understanding of Jesus changing as the controversy unfolds?

Sunday 15th March

The man is cast out — excluded for telling the truth he knows. Think over why this happened.

Sunday 22nd March

In the wilderness Jesus resists the temptation to dominate, impress, or coerce. How do you see that resistance shaping his shepherding in this story?

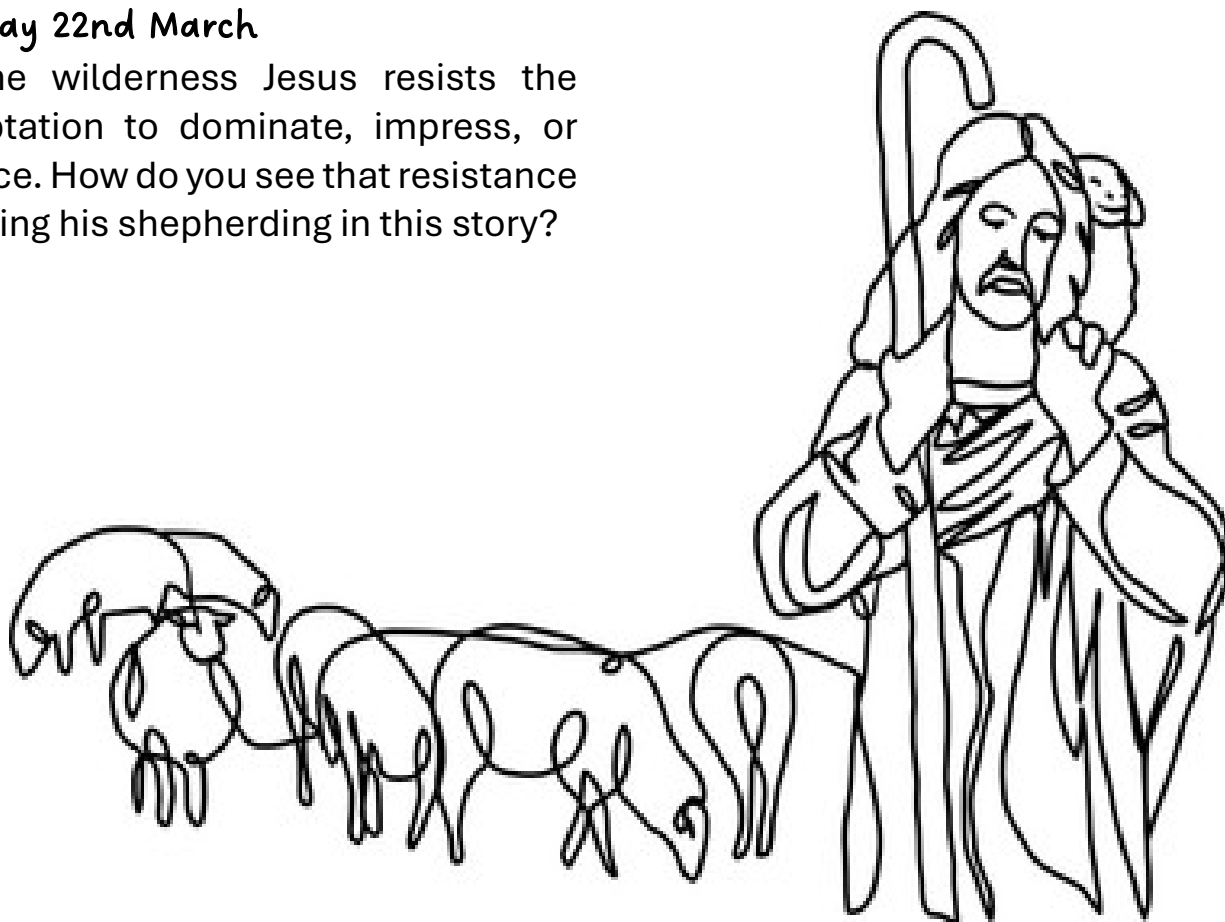
✠ Take time to chat with Jesus about the things on your heart and mind today. You might like to say the Lord's Prayer and use this collect:

Creator and Healer, root of all goodness, working your Sabbath will in the chaos of our life: teach us the insight that gives true judgement and praises you wherever you are found making miracles from spit and mud; through Jesus Christ, the son of the earth. Amen

✠ Close this time with a moment of quiet and stillness, recalling:

I am the good shepherd

Sit gently with this idea for a few moments. And then give thanks repeating quietly, "The Lord is my shepherd, I shall not want".



Mondays

Encountering Resurrection

✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ In the chapter we read on Mondays, John 11 we hear Jesus declare, even as Lazarus lies in the silence of the tomb:

I am the resurrection and the life

Sit gently with this image for a few moments. And then give thanks repeating quietly, “my resurrection and my life”.

✠ On Mondays, we keep vigil at Lazarus’s grave in John 11.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, ‘Lord, he whom you love is ill.’

But when Jesus heard it, he said, ‘This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.’

Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, ‘Let us go to Judea again.’

The disciples said to him, ‘Rabbi, the Jews were just now trying to stone you, and are you going there again?’

Jesus answered, ‘Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.’

After saying this, he told them, ‘Our friend Lazarus has fallen asleep, but I am going there to awaken him.’

The disciples said to him, ‘Lord, if he has fallen asleep, he will be all right.’ Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep.

Then Jesus told them plainly, ‘Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.’

Thomas, who was called the Twin, said to his fellow-disciples, ‘Let us also go, that we may die with him.’

When Jesus arrived, he found that Lazarus had already been in the tomb for four days.

Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.'

Jesus said to her, 'Your brother will rise again.'

Martha said to him, 'I know that he will rise again in the resurrection on the last day.'

Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?'

She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.' When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' And when she heard it, she got up quickly and went to him.

Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.'

When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?'

They said to him, 'Lord, come and see.' Jesus began to weep.

So the Jews said, 'See how he loved him!'

But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, 'Take away the stone.'

Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.'

Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.'

When he had said this, he cried with a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.' Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

You can hear reflections on this passage Sunday 22nd March in our Annual Celebration services with our APCMS at both St Barnabas and St Wulstans

Monday 23rd February

The story opens with the disciples. What do you notice about their struggle to understand death, danger, and Jesus' purpose?

Monday 2nd March

What mixture of emotions do you hear in Martha's words in this story?

Monday 9th March

At the heart of the story, we hear resurrection named not as an event but as a person. Ponder how this can be so.

Monday 16th March

What mixture of emotions do you hear in Mary's words in this story?

Monday 23rd March

Lazarus comes out still bound, and Jesus tells others, "Unbind him, and let him go." How do you see the community — including the disciples — being drawn into the work of resurrection?

✠ You might like to use this collect: **God of compassion, you call us out of the bindings of death on this our resurrection day: make us ready to surrender the fear in which we hide to step into your future alive and unashamed; through Jesus Christ, the life of the world. Amen**

✠ Linger in stillness, recalling:

my resurrection and my life

You might like to close with the Lord's Prayer.

Tuesdays

Encountering Endings

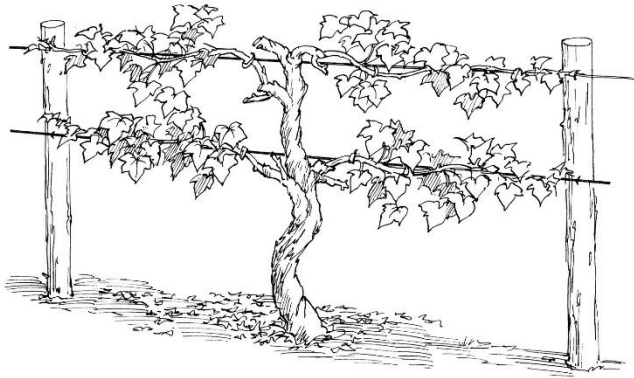
✠ Take five deep breaths and check-in with how you are feeling in body, mind and spirit. Take five more deep breaths and ask God to abide with you this Lent, and especially in this time today you have set aside for devotions.

✠ In John 15, in preparing his disciples for the trauma of the Passion that lies ahead, Jesus explains this to them:

I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

Sit gently with this image for a few moments. And then give thanks repeating quietly, "Abide in me as I abide in you".



✠ On Tuesdays, we are drawn to the cross each week, in John 19.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

You can hear reflections on this and its partner passage Luke 2:33-35 at our Mothering Sunday services on Sunday 22nd March.

Tuesday 24th February

This scene unfolds slowly, at the foot of the cross. Take time to notice who is standing there, and where they are placed.

Tuesday 3rd March

Jesus speaks only a few words but in what ways were they precious?

Tuesday 10th March

In this moment, relationships are named and re-formed. What is ending here, and what is beginning?

Tuesday 17th March

Jesus speaks of abiding in John 15; Simeon speaks of love and loss at the beginning of Jesus' life in Luke 2; and at the cross Jesus entrusts others to one another. What stays with you as these three moments are held together?

Tuesday 24th March

In the wilderness Jesus resists the temptation to dominate, impress, or coerce. How do you see those same refusals shaping the way he meets suffering and loss at the cross?

✠ Take time to chat with Jesus about the things on your heart and mind today. You might like to say the Lord's Prayer and use this collect:

God made known in the strength and vulnerability of birth, the joy and pain of motherhood, in nights of sleepless love, and inner ocean's flow, in demands without number and questions without answer: give us gratitude for the women who carried us, for the carers who nurture us and for the chance to pass on life to others; through Jesus Christ, Mary's Child. Amen

✠ Close this time with a moment of quiet and stillness, recalling:

I am the true vine

Sit gently with this idea for a few moments. And then give thanks repeating quietly, "Abide in me as I abide in you".

Welcome to ABIDE for Lent 2026

This Lent resource begins on Ash Wednesday, 18 February, and accompanies the weeks that follow, ending on the day before Palm Sunday. It is shaped around a simple, repeating rhythm: each day of the week returns to the same Gospel encounter, allowing time not to rush forward but to dwell, notice, and listen again. Wednesdays linger in the wilderness; Thursdays pause with Simeon's blessing; Fridays sit with Nicodemus in the night; Saturdays rest at the well; Sundays face controversy and courage; Mondays keep vigil at the tomb; Tuesdays stand at the foot of the cross.

Running through these encounters are the *ego eimi* sayings of Jesus — the moments in John's Gospel when he speaks the words "I am." These sayings are not abstract statements or theological slogans, but words spoken in relationship, addressed to people who are hungry, uncertain, excluded, grieving, or searching. Bread, light, gate, shepherd, resurrection, way, vine: each emerges within a human story, and each invites us to notice where our own lives are being named, sustained, challenged, or reshaped in Christ's presence.

This booklet is designed to be used slowly and repeatedly across the season, returning to the same pages rather than moving on. It pauses intentionally before Holy Week, making space for a companion resource, *Eight Days in the City*, which takes up the story from Palm Sunday through to Easter Day. Used together, the two resources form a single pilgrimage: first slowing us into attentiveness and encounter, and then walking with us through the intensity of the city, the cross, and the resurrection.

