



## The Garden of Mary - Talk ONE

The charism of Schoenstatt Movement is to make a contribution to one of the greatest issues and problems in the Church -- how to prepare and form Christians today to be able to face the challenges that confront them today. In other words, we are dealing here with one of the most fundamental problems of today's world and life. We need a new vision of Christians. The preparations, the catechism, the customs, and the traditions of the past -- on their own -- are no longer in a position to equip Christians today to deal effectively with modern-day challenges. Father Kentenich saw a very unique danger in the threat of collectivism. Sometimes, he even spoke of "the mass-fabrication of people who can't decide for themselves". In other words, people who are manipulated by their surroundings and by public opinion. They have no resistance to the influence of the crowd. We see this, for example, in the lack of orientation, the lack a common set of values, and the lack of a sense of meaning and purpose. He warned against the danger of the present "liquid" society, which embraces relativism and rejects stability in human relations. Proclaiming Christ, the only Saviour of the world, might seem more complex today than in the past, but our task remains the same as at the dawn of our history. The mission has not changed, just as the enthusiasm and the courage that moved the Apostles and the first disciples must not change. The "new" in a new evangelization is intensifying missionary action to correspond fully with the Lord's mandate. In the course of the centuries the Church has never ceased to proclaim the salvific mystery of the death and resurrection of Jesus Christ, but that same proclamation today needs a renewed vigor to convince contemporary man, often distracted and insensitive.

### Outline of the Talk for this Evening

- How it started
- The New person in the New Community
- The "Seven Faces" of today's Christian
  - Gospel Heroism
  - Inner Integrity
  - Deeply spiritual
  - The Power of Love
  - Making a difference
  - "Countercultural"
  - Anchored in the God of Life
- The Origins of the Garden of Mary
- The 20th January 1942
- Walking in "Divine Trust"



"I am now going to sing my 'swan song', the last song I shall sing in praise of the Blessed Mother... I see her as my dwelling place, my tower in battle, my ever flowing source of joy. She is my **dwelling place**: as Jacob saw the ladder to heaven and exclaimed: here is the house of the Lord, so we see in the Blessed Mother the ladder to heaven and the house of the Lord. St. Bernard calls her a dwelling place, which the Lord has prepared for himself... It is a splendid dwelling place... The Lord himself has given us the heart of his Mother as a dwelling place. No matter how poor my material dwelling may be, I nonetheless live in a palace... 'Lord, what will you have me do?' (Acts 9,6). In the storms of time we must be, like Mary, courageous and think only one thought: God's wish and will above everything, even our lives.

But the Blessed Mother is also the **Tower of David**, "... terrible like an army set in battle array .... "To belong to her means falling in line with the army which she commands. She is the one who crushes the serpent, and whoever gives himself to her, will also be used by her for the great task to crush the serpent's head. But we also knew: under this banner we shall always fight victoriously! The name of our weapon is: undivided surrender to Christ, to the Crucified! By carrying the cross we shall be victorious. What will be the shape of

our cross? One thing is certain: it will be a cross made for us by God.

The Blessed Mother will be and will remain for us the **source of joy**. Therefore, we recite Psalm 122: 'I rejoiced...' when I heard them say 'Let us go to the house of the Lord,' and join in the Magnificat .... As long as I am at Mary's side, as long as I dwell in her heart and co-operate in her work, she is for me an ever-flowing source of joy. "Now we must also be serious about these matters in our daily life. Talk is cheap; let us prove by our deeds that we totally belong to her, that we have died to self and the world. We must practice our dying by keeping discipline.

There isn't much time for discussion. The time for action has arrived." In Koblenz, the Sisters had a large hospital, St Joseph's, and had a community of around fifty-five sisters. It was approaching Christmas 1941. In Germany, there is a beautiful custom of writing a letter in the days before Christmas to the Baby Jesus. One of the Sisters – Sister Mariengard - took up his idea and asked the Baby Jesus to allow Father Kentenich to come home. She didn't want any Christmas presents or anything else, this was her only wish for Christmas. She handed the letter to the Superior of the House Community and this Superior, without the Sister knowing, smuggled the letter to Father Kentenich in prison, because she found it so unique and heartfelt.

Father Kentenich read the Letter and wrote an answer immediately. The Sister was called Sister Mariengard (which means Garden of Mary).

This is the main part of the Letter:

"My dearest Mariengard! I will grant your wish, when your heart and the heart of the whole family are transformed into a flourishing garden of Mary. Therefore, the answer to your prayer – the 'miracle of the Holy Night' – has been placed into your hands and into the hands of the Schoenstatt Family. But please hurry, before it is too late..."

Parum claram anteposuerit litterarum formas humanitatis per seacula quarta decima. Nobis videntur parum clari fiant sollemnes in futurum. Per seacula quarta decima et quinta decima Eodem modo typi qui nunc. Videntur parum clari fiant sollemnes in futurum. Lorem ipsum dolor sit amet consectetur adipiscing elit sed diam nonummy nibh euismod tincidunt. Mirum est notare quam littera gothica quam nunc. Qui modo typi qui nunc nobis nunc nobis videntur parum clari fiant sollemnes in futurum. Mutationem consuetudium lectorum. Gothica quam nunc putamus parum claram anteposuerit litterarum formas humanitatis per seacula quarta; modo typi qui per seacula quarta nunc nobis videntur parum clari fiant sollemnes in futurum; litterarum formas



**WELCOME TO THE KENTENICH TALKS FOR THIS YEAR** This year's Kentenich Talks in June 2011 are about the "Garden of Mary" Vision - how it came about in Schoenstatt and its meaning for our spiritual lives today. The Garden of Mary is a symbol for a means of evangelisation, where the relationship to God and to each other becomes the platform for faith. It has a horizontal and vertical dimension. The horizontal dimension is reflected in the symbolism of a garden that is full of every kind of tree, and flower, pathway and river. However, this great diversity does not diminish the unity of the Garden. The significance for living our faith today is that the Church is made up of very different and unique people, each bringing their own originality and talents, but together make up the one Body of Christ. The vertical dimension is symbolised by answering the question: "To whom does the Garden belong?" The Garden belongs to our Blessed Lady, who educates us "with, through and in Christ to adore and praise God, the Father".

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