



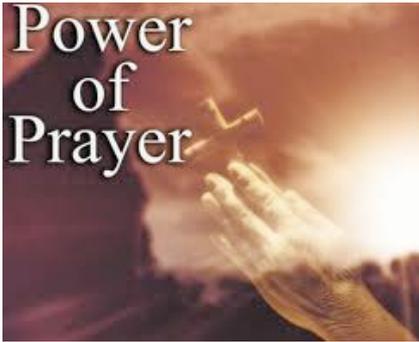
The Garden of Mary - Talk TWO

The symbolism of the Garden of Mary, can we easily understood and adapted. The Garden is a paradise on earth, where everyone can feel at home and feel close to God, to Our Blessed Mother, to the Founder and to each other. It is a symbol for a mutual acceptance and a mutual enriching; it is also a symbol of the closest personal bonds. The garden has many different flowers, it has pathways, and trees, it has a stream and mountains, etc. The Garden belongs to Mary and Father Kentenich is the gardener. The vision of the Garden includes everyone. When Father Kentenich was describing the Garden of Mary and talking about the Garden of Mary in the 1950s, he made this statement:

“The Garden of Mary is made up of people, who like our Blessed Mother, abandon themselves to Christ, bring Christ into the world, and through Christ, with Christ and in Christ, adore and praise God, the Father.”

Outline of the Talk for this Evening

- With Christ, we adore the Father
- The Perfect Prayer - the “Our Father”
- Humility is the Foundation of Prayer
- “Filial Boldness”
- Seven Petitions
 - Our Father
 - Who art in heaven
 - Hallowed be Thy Name
 - Thy Kingdom come
 - Thy will be done
 - Give us this day our daily bread
 - Lead us not into temptation
 - Deliver us from evil
 - The Battle of prayer
 - New Wellsprings



In the Gospel, our Lord was approached by his disciples with the request, "Lord, teach us how to pray!" (Luke in 11:1). In response to this request, our Lord taught the first community of his disciples how we are to communicate with the Lord and Creator of the universe, someone we cannot see, and someone whose voice we can not hear audibly and yet someone with whom we are called to be in relationship. Jesus taught his first disciples the "Our Father". Pope John Paul II once wrote: *"Christian communities must become genuine schools of prayer where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly falls in love."* We have to learn how to pray, as if learning this art ever anew from the lips of the Divine Master himself, like the first disciples. For most of us, the greatest challenge in developing a strong prayer life is actually making the time to pray. After we get past the first hurdle of actually making time for prayer, the next challenge is actually finding the words that best communicate to our Lord what is going on inside our heart. In response to the request of the disciples, our Lord teaches us the greatest of all prayers -- the "our Father". In this prayer, Jesus gives us more than just another prayer;



he also teaches us how to communicate with our Father in heaven.

Prayer must be our first commitment, for it is the true path to our sanctification. Those who pray are not afraid, those who pray are never alone; those who pray are saved. This conversation with God, this intimacy with our Saviour and a desire to be completely conformed to him and united with him was the most important thing to the saints. We are called to follow their example. Our prayer must become a personal encounter with our Lord and God. Prayer the water of the spiritual life, without it our relationship with the Father, Son and Holy Spirit will wither and die. Without physical water we will die physically, and without the spiritual water of prayer we will die spiritually. Whether we realise it or not, Prayer is an encounter of God's thirst with ours. God thirsts that we may thirst for him. The most fundamental Christian prayer is the Lord's prayer, generally referred to as the Our Father. Let us first look at a crucial spiritual disposition that is required for there to be any genuine prayer in the first place. Humility is the foundation of prayer. Prayer must come from the heart in a spirit of humility before the God who is Almighty and transcendent, and a clear perception that we are not God. The Latin word for humble, "humilis" comes from the Latin word for earth, "humus". Scripturally



speaking we are created from the "dust of the earth" (Genesis 2:7). In the Bible we have what might be called the "parable of humility," the parable of the Pharisee and the tax collector who go into the temple daily to pray. Also essential for our understanding is that it is only when we are humble that we are "ready to receive freely the gift of prayer". God himself gives us a prayer to pray. Jesus says of himself, "learn from me, for I am meek and humble of heart" (Matthew 11:29). In other words, Jesus is our model of prayer.



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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