

**Heavenwards:  
Life and Task for the Future  
(Confidence in God's Victory and Universalism)**

OW (1945, 1 st Conference 15.10.1945) in: Hug, Hier war Gott. Oktoberwoche 1945, 187-205.

On 8 May 1945 Germany had to sign an unconditional capitulation. This ended the Second World War in Europe, and Germany was divided into occupational zones by the four victorious allies: America, England, France and Russia.

For Schoenstatt, as for the Churches and the many prisoners in concentration camps, this meant liberation. For the first time there was a possibility to collect representatives of the whole Schoenstatt Family in Germany for the first October Week, which was celebrated as a "Week of Thanksgiving". The conference that follows opened the October Week with grateful acknowledgement of this liberation from an extraordinarily powerful political opponent. Fr Kentenich focused his thoughts on the words "Thanksgiving for the Victory".

**First Conference (15.10.1945)**

## **(Reference to an historical incident)**

[187] My dear Schoenstatt Family,

The day had come for the battle of Lepanto. Pius V was in Rome. He knelt at an open window and gazed into the distance, turning again and again to the East. Suddenly he let out a cry, "I am announcing a great joy to you all – under the leadership of the Blessed Virgin Mary Christendom has won a great victory over the Turks!" Then he began to tell those around him what he had seen. "While I was praying, I saw the vast ocean in the distance, and on the ocean the Turkish and Christian fleets. I became terribly afraid when I compared the number of ships on both sides. I feared that the Turkish fleet would soon drive the Christian ships to the bottom of the sea, so I called out beseechingly, 'Queen of Heaven, protect your Christendom!' It didn't take long, then I saw the Mother of God descending from heaven slowly, but victoriously, over the battling armies. She led the wavering, comforted the sick, called back those who were giving in, and counselled the commanders. It didn't take long for the Turkish fleet to be driven to the bottom of the sea. I am announcing a great joy to you all: Under the leadership of the Blessed Virgin Mary Christendom has won a great victory over the Turks!"

[188] My dear Schoenstatt Family, allow me to repeat those words today, although I do not claim to have seen the great context in a

mystical vision that others have not seen. We need only remain on the firm ground of reality, we need only ask our faith in Divine Providence, which has accompanied us until now and opened up the way for us into supernatural realities and contexts. It will then not be difficult to see in retrospect how the Blessed Mother has protected our troops, how she has moved from formation to formation [1](#), encouraging here, consoling there, and uplifting the courageous to fight selflessly and doggedly.

### **(1. Focus the community soul on victory) [2](#)**

So we may say today: I announce a great joy to you – under the protection of our Mother Thrice Admirable and Queen of Schoenstatt, Schoenstatt has won a great victory over its opponents!

Truly, a mighty opponent, an extremely powerful opponent, has crossed swords with us. We saw him and we still see him today [3](#). We can feel his effects and will have to cope with them for decades. The dark clouds gathered more and more, a colossus surrounded us more and more, and tried to crush us, a little flock, a small group of people. It was an immensely powerful opponent, possibly more powerful, greater and more gigantic than Church history has seen before. He set the whole world in motion. A Goliath has measured his strength against a dwarf, a David [4](#).

We can still remember our first encounter with this Goliath. In 1936/38 Fr Kolb, as the representative of the Apostolate for the Sick, as the representative of a branch that seemed least dangerous, was the first who had to appear before the Gestapo. Gradually these cross-examinations multiplied. One after the other had to find their way into prison. They were sent to the concentration camp and had to undergo persecution and questioning.

It didn't take long for our opponent to visit us directly. He set up his quarters in the College [5](#). We can all remember that day very well. We know that our reaction was to collect our forces. In spirit we can still see how a course of our Sisters of Mary surrounded the shrine during the night [6](#). Hand in hand, a living ring. They wanted to protect the shrine at the moment when diabolical forces had come so close to it. They did not want to leave the Blessed Mother, the great Woman who crushes the serpent, alone on the ramparts. Again and again this Colossus tried to crush us. It was his declared intention to grind Schoenstatt into the dust. They had recognized that Schoenstatt was a dangerous opponent. We hear the statement of the Security Department of the Reich: "Whoever has once come into contact with Schoenstatt's ideology is lost to National Socialism."

So Schoenstatt had to be destroyed, one section after the other had to be dispersed. In Neuwied [7](#) the Gestapo told one of the officials there that also the Sisters were on the list for eradication. He replied that they were sensible and useful! That is just the danger, he was told. Outwardly they are useful, modest and

sensible, but inwardly they are the fiercest opponents of National Socialism!

We could go on listing fact after fact in this way. In the course of the days ahead you will get to know the historical facts. Tonight I only want to call them to mind briefly so that we become aware that the opponent who crossed swords with us really was extraordinarily powerful.

[190] And today I make a great joy known to you all! Our opponent has been crushed into the dust, we have been victorious! Please take another look at the place; please take a good look at each other! [8](#) Consider what has developed in the course of these years of battle: How do we appear today? Our Lady has been victorious over this extraordinarily powerful opponent. How often we reminded ourselves of those words: The Blessed Mother is the Great Missionary, she will work miracles! We interpret them and talk about the wonderland we see here today. We have just praised this wonderland in song [9](#) as the wonderland of the Mother Thrice Admirable and Queen of Schoenstatt. All the glories our souls have envisaged, all the great things that have become of us, of our characters, of the individual sections of the Movement, bear the heading: She will work miracles, she has worked miracles! "I know this wonderland."

A king of England used to bear a picture of Mary on his shield; it showed the Mother with our Lord sitting on her lap. He led his army into battle on countless occasions. History tells us that

because of the way he used his shield he won brilliant victories. Once, in an extremely dangerous situation it seemed as though his luck had run out, it seemed as though heaven had abandoned him. Again and again he looked at the inside of his shield. Each time he called upon the Mother of God and her Child. In vain! His luck in battle seemed to have abandoned him. In utmost need he turned his shield around so that the picture of the Blessed Mother and her Child shone out to his soldiers. This picture inspired them, driving them on to the greatest bravery, and soon his enemy was defeated.

[191] So we can understand that afterwards the king called out time and again to his soldiers, not just in the heat of battle: “See here, your Queen and Mistress, we are under her protection, we fight under her protection, we have been victorious under her protection!”

I think, my dear Schoenstatt Family, those must be our words today and in these days. See here, this is the Mother Thrice Admirable of Schoenstatt, look at the great Thrice Admirable Woman and Queen of Schoenstatt under whose protection we have lived until now, under whose protection we have fought, and under whose protection we have won one victory after another!

Isn't it fitting that we should gather for a whole week in order to celebrate this victory? Hasn't this happened on countless occasions in similar situations in the course of the Church's history? Please open the history books. You will find again and

again that after greater victories, after glorious victories, there were weeks of celebration. So we want to write over this week, these days, those words: A week of celebrating the victory!

**(2. Announcing the two subjects of the week:**

**savouring the victory – evaluating the victory)**

What is our task? We have to do two things: First of all we want to enjoy the victory we have won, and then make full use of it.

[192] We want to enjoy the victory - either our victorious attitude , or the victory we have won in battle.

By the way, in the course of these days we will again and again allow ourselves to enjoy the victory [10](#) we have won.

**Savouring the Victory:**

**The victory of our inner attitude – perpetuate this attitude**

[195] This evening we want to savour the victorious attitude that accompanied us during the past years of battle. It was a victorious attitude, and from today it has to become a permanent attitude and permanent possession.

## **(1. This victorious attitude has been immortalised in the Dachau literature)**

Am I right to point out that this victorious attitude is most clearly expressed in the literature that came over to us from Dachau? This does not mean that this attitude has not at the same time become the possession of the whole Family, but it seems to me that in the way this attitude was expressed, it was expressed most clearly in the things that were written in Dachau.

Until now we have hardly known about these writings. You will hear the reason for this in the course of these days. However, in the time to come you will get to know these writings one after another. We want to draw from them the spirit that inspires us in these days – the victorious spirit, which the Blessed Mother breathed into us, and through which she helped us to bear the bitterest need in the past years, and win the hardest battles.

## **(2. The attitude of “infinitem” [11](#) is contained in the prayers)**

Even if we summarise somewhat and see what is included in the few prayers that have come over to us from Dachau, we will feel that this victorious attitude of soul was the attitude of infinitism, the attitude of universalism. No matter whether this was universalism or infinitism in depth, height, width or length, it is an

expression of infinitism. As soon as you get hold of a copy of the prayer booklet [12](#), you can see whether this is true.

### **(Infinitism in depth)**

Infinitism in depth is synonymous with what we have called the Inscriptio attitude, the Inscriptio act and Inscriptio life.

Until the end of time it will be the great educational task of the Schoenstatt Family to lead all those who have been drawn step by step into the great spiritual [13](#) battles to the heights of the Inscriptio. What God has given us in constantly changing and difficult times, and what we were allowed to conquer for ourselves when the foundations of the world were shaken, must be the high ideal, like the brightly shining star that led the Wise Men, that is constantly kept in view for all the educational work done in our Family.

Universalism in depth – please read the second part of the prayer book. You will find a number of prayers and meditations on the Inscriptio there.

- At the start of Part II (For various occasions):  
“Accept, Lord, through the hands of my Mother ...” Inscriptio!  
(109-110)

- The second prayer: “I ask you for all the cross and suffering ...” Inscriptio! (111-116)
- The third: “Almighty God, do you want to take (this child) from me...” Inscriptio! (117-121)
- The fourth: “Father, look kindly on our flock ...” (122-129)

[197] Pray the prayers through for yourselves and then tell yourselves: That is the spirit that helped us to fight the battles and win the victory, so that today we are in a position to organize a great victory celebration.

### **(Infinitism in height)**

But also universalism in height! We want to grow into the tremendous breadth and depth of the mystery of salvation. We are not satisfied with being merely bonded to the Blessed Mother. Oh, no, we see the picture of our Lady turned towards our Lord and the Triune God. So the entire mystery of salvation has to be drawn into our lives. We could also say that we have to be lifted up into the mystery of salvation. Even this doesn't suffice, we have to climb higher. We have increasingly to digest not just the mystery of salvation, but also the mystery of the Blessed Trinity, in the depths of our souls.

Our religious life has to be a practical application of the whole teaching of the Church. Once again let me ask you to observe the great tendency of the prayers.

But also note how the current spiritual attitude of the Family as a whole is striving, and has to continue to strive, for holy “three-in-oneness”. Three-in-oneness! “Let us stand in holy three-in-oneness, and go in the Holy Spirit to the Father!” Three-in-oneness! This is the oneness between ourselves, the Blessed Mother and our Lord. Our Lady is the Christ-formed and Christ-forming woman; she is the great bearer of Christ. This is how we want to see her in the time to come.

Please read what has been written down in the *Sponsa-Gedanken*. [14](#). That is the attitude that imbued me personally at that time when I was in the Bunker [15](#). I was filled with great anxiety at the time. For years I had tried to lead the Family as a whole – and that included the general spiritual currents in the whole Family – to our Lord. This does not mean that individual souls had not been gripped with love for Christ, but the spiritual currents of the Family as a whole had not been sufficiently borne by such love. For years, bit-by-bit, it was my resolution. Again and again I have been diverted from it.

The final course [16](#), which I called my “Swan Song”, was centred on Christ. My intention was that in the following year I would depict Mary as the one who saves the image of Christ, the image of human beings, and the image of the Church [17](#). Against this background you can understand why I want to quote some passages from the *Sponsa-Gedanken*, which was written illegally

in the prison, and smuggled out of the prison in an even more illegal way. There I wrote:

“I do not want to die before the Family has seen its ideal of Christ clearly, and until the individual sections have grasped it with their whole soul. That was one of my most fervent petitions recently:

Lord, if you do not consider me worthy of proclaiming you to your loved ones, let me prevail on you through your Mother to choose another instrument for this work. Then, in the background, I will at least give you my health, strength and life for this gift, which is worthy of God. Do not allow your Family to be tossed by violent storms before it knows and loves you better.

Mother, although you have led your children to our Lord until now, you require our conscious and comprehensive co-operation if you are to continue and complete your work. [199]

Do not allow your loved ones to set out on the high seas until they have completed this work to some extent through your instruments. I am at your disposal with all that I am and have for this purpose.

Do you want my work: *Adsum!* Here I am!

Do you want all my mental powers to be slowly destroyed:  
*Adsum!*

However, see to it that all those you have given me learn to love our Lord, and live and die for him.”

### **(Reason for arrest: Talk on the Cross)**

The reason for my personal arrest is also connected with this ideal. At the time it concerned a talk I had given – a talk about the Cross – and the Gestapo took exception to two passages. The one – I can no longer remember the exact wording – stated in effect: ‘We will hold onto our Cross! Even if others want to hold their cross on high!’ [18](#) The second passage: ‘Also we Germans have to reckon with it that we will be dragged through the mud, so our task consists in making reparation for the sins of the German people.’ Those were the two passages that influenced my personal striving, but they were also important for generating fruitful spiritual life in the Family.

So please examine all that was written in Dachau. You will find one great theme there that constantly recurs, it is holy three-in-oneness. The image of Mary had to help save the image of Christ:

“Let us stand in holy three-in-oneness,

and in the Holy Spirit go to the Father.”

[200] Please do not overlook that whoever wants to serve the Family, whoever wants to help it to form a great, spiritually united front, whoever wants to form and mould it, must strive with me for the image of our Lord, for the two-in-oneness between the image of Mary and the image of Christ.

Universalism in height. Only when we have attained these heights, when the Family as a whole has been powerfully lifted up to a fervent love for Christ, and is gripped with love for Christ, will we be able to continue, to look upwards, and to grow into the world of the Holy Spirit. This does not mean that in the meantime we will be prevented from allowing grace to guide and lead us personally in this direction.

### **(Infinitem in width)**

A victorious attitude! But also infinitism in width! The whole world has to become our field. Also in this regard I would like to ask you to read it up for yourselves. The short space of time at our disposal prevents me from reading out these prayers, although it is a pity that the religious climate this would create cannot fill our souls. How often you will come upon this thought: The whole world must be our field!

How often we find the striving to enrich the Church and make it fruitful. Please read, among others, the “Prayer of the International Circle”. While you – at least a large number of our Schoenstatt children did it – consecrated our people and our Fatherland to the Blessed Mother on 8 th December last year [19](#), we in Dachau entrusted the whole world, and in particular the people represented there, to our Lady of Schoenstatt. Listen to one or the other thought. [201]

“Years ago you gave us a goal ---“

(The whole prayer of the International Circle followed:  
Heavenwards 142-143)

Similarly you will find prayers, or at least sections of prayers, that struggled for the wellbeing of the Church:

“Father, let them work richly  
(that is, the individual formations)  
and strengthen God’s holy peace  
in the Church  
on its way here on earth,

so that its borders may be extended,  
the earth divinely guided.

Give our parents love,  
keep all sadness far away,  
help them to govern in such a way  
that they lead us to the Trinity,

that they may increase the numbers in the Church  
and give her saints.” [HW 31]

The train of thoughts can be found in the Schoenstatt Mass, the Instrument's Mass. These are only a few samples.

We also want to be given this spirit of infinitism or universalism as a holy heritage from the past years.

### **(Infinitism in length)**

Universalism in depth, height, width, but also in length. That is the silent hope that the living God [202] will use our Family, unless we

make ourselves unworthy of this through a renewed Fall [20](#) as a community. We hope that he will use the Family until the end of time to fight God's great battles. Also in this regard you will find enough indications in the prayers, they only need to be understood correctly, and inwardly digested.

So let us try today to savour and enjoy the victory, that is to say, the victorious attitude of soul, particularly in the prayers. What echoes in all that was written – what should I call it? – is actually concentrated life. This life has to be lured out into the open, relaxed and released. The tap has to be opened so that the elemental power of life flowing there can bedew each one of us. The great ocean of grace, love and life has to carry us, and we have to carry it onward from one generation to the next. That ancient saying, which we so often used in the past, has to become a reality again today: Conquer what you have inherited from your fathers in order to possess it!

### **3. About the form of the Dachau prayers – meaning and purpose of lyrical ideas)**

Should I also say something about the form of the literature? With regard to those things written in verse form, they certainly did not come into existence because I loved writing poetry. I simply used poems and poetic forms as a camouflage. Others can tell you in these days how dangerous it always was to write such things. It was all the more dangerous to smuggle them out of the

concentration camp. So prudence was necessary. We had to use as many really safe methods of camouflage as possible, and I thought that the safest camouflage would be poetry.

[203] I wasn't particularly interested in writing poetry. So it was more a means of camouflage, a lucky shot.

The literary form that resonates is that of lyrical ideas. Please notice what a monumental construction of ideas arises here before our eyes, how much clarity and sureness of touch [21](#) inform the reasoning and train of thoughts. Let us pause here and remind ourselves that such a method of formulating abstract thoughts is often far more strongly an outflow of life than expressions that appeal to the senses. Expressions and images that appeal to the senses are more inclined to reveal a definite and unmistakable expression of life. Let me give you an example. If I say that God has protected me in this or that situation, it is something very tangible. However, if I follow St John and tell myself: *Deus caritas est!* – God is Love! - notice how abstractly it is formulated. Yet what a tremendous number of individual experiences underlie it! *Deus caritas est!* That saying is laden with a tremendous reality. You will find this with all the metaphysical formulations [in Heavenwards] – they are more laden with reality than anything that appeals to the senses.

It may be easy to say that such formulations then fulfil a purpose [22](#). I will reply: They are filled with meaning and also fulfil a purpose.

Whoever has been through the experiences that resonate in the abstract formulations, will find that they are a meaningful expression of their own state of soul; the ideas will fulfil a purpose [23](#).

However, for those who cannot yet call such experiences, life and love their own, the abstractly formulated thoughts become a task.

[204] So even if the individual formulations are seen as fulfilling a purpose, this is only one side of the picture. For a time this may be the case for many for whom this [theological and ascetical] world has remained somewhat unknown. Our task consists in seeing to it that the [spiritual and ascetical] work before us at this point in time will gradually become an inner force and motivation. We have to see to it that the goal for which we are striving – a great ideal, a great task – will gradually become a personal, vital and permanent possession. That is why it is possible to call this type of poetry lyrical ideas.

### **[A plea for clear ideas in the spiritual life and striving]**

Would it not be necessary to adapt the prayers and meditations in Heavenwards to “today” and make them a more lyrical expression of our emotions, heart and feelings? Is it even possible to speak of lyrical ideas when one is faced with a structure of ideas?

Please look at the writings of St John. Don't we find lyrical ideas there as well? Study passages in Dante's "Divine Comedy". You will find long passages of lyrical ideas, not lyrical feelings and emotions. Those of us who have attended courses in the past will know that we have examined the question very carefully [24](#): How can knowledge become love? Our research gave us a number of answers: I can come to rest in ultimate thoughts, I can come to rest in people. Notice that the clarity of an idea, a survey of a world of ideas, is also poetry. Why? Because it allows the soul to come to rest, and so nourishes love. Allow me to point out that people who are Thomistic in orientation see the *visio beata* as the *visio beata*. People who are Thomistic in orientation acquire a great love through a clear penetration of ultimate, great ideas. Don't we need this far more today that to rest in feelings? When we look back on the time under the National Socialists, isn't it true that often the mind was turned off and the drives awakened?

[205] Of course, for the moment it is more pleasant to rest in our feelings, but if the prayers are to have a permanent effect, if they are to educate us, they must to a great extent be borne by this type of lyrical ideas.

That being said, I can also tell you that you will also find prayers in the prayer book that are lyrical emotions. I could give out a whole booklet with distinctively lyrical emotions, but for the education of the Family it seems to me to be more important to publish these lyrical ideas first, in order to educate and train ourselves and our followers in this way.

## **(Thanks to the composer, Fr Ertel)**

Great ideas awaken love; they let us rest lovingly. This may be all the easier for us if a masterly composer knows how to awaken and express the compressed life contained in the metaphysical formulations. In this context I would like to thank our Fr Ertel most sincerely. He has been able to express the monumental ideas meaningfully, so that the restrained feelings resonating here are meaningfully reflected, possibly because this way of thinking is also his personal way of thinking.

## **(Summary of the first task of the October Week)**

Let me summarize what I have said. We are well advised to use our victory celebration in order to savour the victory. That is to say, we have to savour the victorious attitude I have described; we have to savour it again and again. We have to savour it until it has become a permanent treasure, a permanent possession for all of us.

## **Questions for further reflection:**

1. What is the difference between confidence in God's victory and triumphalism?

2. Have you understood what Fr Kentenich means when he talks of “lyrical ideas”?
3. What is your opinion about the relationship between ideas and feelings in the prayers in Heavenwards? Can you recognize the theological and ascetical ideas clearly? Can you connect them with your spiritual life?

## FOOTNOTES

[1:](#)

This refers to the different communities and sections belonging to the Schoenstatt Family – priests, sisters, women, etc.

[2:](#)

It is important to keep in mind the situation in which these words were spoken. World War II had just been lost by the Germans, and Germany was divided up into areas of occupation by the victorious allies. The cities and towns were largely in ruins, and people had to come to terms with being the vanquished. The mood can hardly have been victorious.

[3:](#)

What had been conquered was the political power of National Socialism. What continued to function was an attitude to life that Fr Kentenich described as mass-mindedness and collectivism.

[4:](#)

Cf. 1 Sam 17,40-54. Fr Kentenich often quoted this incident in the Bible in order to illustrate how unequal the opponents were – Schoenstatt and National Socialism – and to point to divine forces.

[5:](#)

Today the Pallottine Seminary in Schoenstatt, Germany.

[6:](#)

It was the night of 31.5.1939. The Indivisa Course formed a living chain around the shrine in which Fr Kentenich was praying. Cf. *Hirtenspiegel* - Shepherd's Mirror – (1943) vs. 552-556.

[7:](#)

About 13 km north of Schoenstatt on the banks of the Rhine.

[8:](#)

The victory is described in three ways: The victory of our attitude, the victory of the place, and the victory of the community.

[9:](#)

Cf the refrain of the Hymn of Home, Heavenwards, 158-161

[10:](#)

Hymns, testimonies and celebrations helped those present to savour the victory in an atmosphere of faith.

[11:](#)

For Fr Kentenich “infinitem” and “universalism” denote an attitude of mind, which – to the extent possible to limited human thought – attempts to see and do justice to the multiplicity of created phenomena in an all-embracing vision. Such holistic thinking has immediate consequences for one’s way of life. The opposite of “universalism” is narrowness in thinking, the loss of context, and exaggerated concentration on pious practices without cultivating a fundamental attitude. The widespread fundamentalism we see today is the opposite of “universalism”. Fr Kentenich used the concept “infinitem” less often. He adopted it from Vincent Pallotti who loved to talk about God as “infinite Love”.

[12:](#)

Heavenwards, published on 20 September 1945.

[13:](#)

This refers to the battle between belief and unbelief, mediocrity and heroism, heresy and orthodoxy, Christianity and materialism, Christianity and fundamentalism – whether Christian, Jewish or Islamic.

[14:](#)

Thoughts on the Sponsa ideal written on scraps of paper while our father was in the Koblenz prison. The novices of the Sisters of Mary had found this ideal, and our father wrote this study to make up to them for his absence at their consecration, when he would have enlarged on the ideal.

[15:](#)

The first four weeks of his imprisonment by the Gestapo were spent in a cellar of the Gestapo building, which had formerly been a bank vault. There was poor ventilation and no light at all, and the prisoners were kept in solitary confinement. Most broke down in a few days.

[16:](#)

Which our father conducted before his arrest. It was a course for priests.

[17:](#)

German: Gottesbild, Menschenbild, Kirchenbild.

[18:](#)

National Socialism consciously chose the swastika to be their symbol and programme – a pagan symbol in place of the Christian cross.

[19:](#)

On 8 December 1944 Pope Pius XII consecrated the world to the Immaculate Heart of Mary with the petition that the war should soon come to an end.

[20:](#)

This refers to a “third Fall” – the first Fall in Paradise, the second Fall happened when the Jews rejected Christ, the third Fall would be the Fall of the German people (or of Schoenstatt).

[21:](#)

Sureness of touch is almost an idiomatic expression and means a masterly or instinctive use of the right words, especially to express a difficult meaning or thought.

[22:](#)

German: zweckbestimmt = functional. What is meant is that the concepts used not only convey a meaning, they are also goal-directed, that is to say, their aim is to create and cultivate a fundamental attitude, and show the context of the religious life.

[23:](#)

A great many experiences of the war and concentration camp underlie the prayers in Heavenwards. Fr Kentenich reflected on these experiences in the light of the Bible and theology, and then expressed his insights in verse form. Those who had shared these experiences would easily understand the content of the verses. They describe the fundamental attitude and the relationships that will point out the way for the individual and the Schoenstatt Family in the time to come. However, the verses present a problem and are difficult to understand if the background experiences are no longer there, as is the case with us after 60 years. It was Fr Kentenich's hope that future generations would take the trouble to understand the spiritual content of the verses, and that this understanding would give rise to striving that will make it possible for people to enter into the experiences in a new and original way under different historical circumstances. The same fundamental attitudes need to come alive in us again today, and enable us to master different circumstances out of the same spirit.

[24:](#)

German: Wissenschaftlich= scientifically. When Fr Kentenich talks about examining something "scientifically" he is not thinking of methodical,

experimental research, but of disciplined reflection in order to see related ideas and to arrive at clarity and certainty.