

Scripture and the Early Directories

On Giving *the* SPIRITUAL EXERCISES

*The Early Jesuit
Manuscript Directories and the
Official Directory of 1599*



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St Louis

These writings were first gathered by Ignacio Iparraguirre SJ to be published in the Monumenta Historica of the Society of Jesus. They represent guidelines for giving the Spiritual Exercises. Ignatius of Loyola had spent twenty years working on the text of the Exercises, and once he had finished it and received papal approval, he had it printed in 1548 and would not hear of possible changes. Even so there are a number of short supplementary documents which come from Ignatius himself.

The Official Directory

This is the last document in the book. It was completed in 1599, and remained unchanged until the 1960's, when there was a return to the sources, mandated to all religious orders by the Second Vatican Council.

The contributions by various Jesuits of their practice of giving the Exercises were gathered together by the fifth general of the Society, Claudio Acquaviva. In fact the need for a directory had been identified by the first General Congregation of the Jesuits after the death of Ignatius in 1588. Rather like the Vulgate waiting for its Pope, the Directory had to wait for its General, who formed a committee to put together a Directory , taking advantage of these other versions .

“Depth of Scripture”

I thought it might be interesting to see how these directories worked with the Scripture, and see what the directors thought were important matters to be emphasised and varieties in practice.

I had a spiritual direction session recently with a religious sister who is very experienced in the Exercises. I myself had taught her the New testament back in the day. I was struck when she was telling me about her recent retreat director. “She didn’t have enough depth of Scripture for me”.

Exorcisms?

It took me back to a session at St Beuno's in Wales. It was my first experience of accompanying people doing the 30 days. In the second week, we had a meeting of those accompanying, and I was asked to lead it. I don't know what happens now, but twenty years ago, as an accompanier, you used to get a sheet with scripture references on it as possible suggestions for prayer. Don't get me wrong, I was glad to have it, but at one point I was looking for a passage for one of my retreatants and I noticed that there no exorcisms on the list of texts.

So I asked why? But I didn't get a satisfactory answer, in fact I didn't get an answer at all.

Document 1

Autograph Directory of Ignatius

11. [the director]should give full explanation of what consolation is, going through all its aspects, viz inner peace, spiritual joy, hope, faith and love, tears and elevation of mind, all of which are gifts of the Holy Spirit.

12. Desolation is the opposite, coming from the evil spirit. Its components are war versus peace, sadness versus spiritual joy, hope in base things versus hope in lofty ones, similarly base versus lofty love, dryness versus tears, wandering of mind among base things versus elevation of mind.

Week 2

13 In the case of those who in the First Week show little fervour or desire for going on to decide their state of life, it will be better not to give the exercises of the second week at least for a month or two.

15 The one giving the Exercises should not bring along the book of the Exercises to read to the person but should have the matter he will have carefully studied beforehand.

16 If he has time, it is preferable not to bring the points written out, but to explain the material and then dictate the points for the person to write in their own hand.

Doc 2.

Reminders of Ignatius dictated (to Polanco)

4. His view regarding the elections is this:

the first point to be proposed is whether to follow the counsels or the commandments, with an explanation of the counsels:

“Sell what you have, give to the poor and follow me.” [Matthew 19.21]

Doc 3. Second Directory of Ignatius (Polanco and Nadal)

This is only two and a half pages and very practical. He spells out the structure of the days of the first week.

Stresses that the points should be given rather succinctly, not diffusely. If the exercitant answers satisfactorily one should not stay long or ask too many questions.

9. The exercitant can be told to write down his ideas and movements.

12. If a person does not obey the one giving the exercises and wants to proceed by his own judgement, one should not continue giving him the Exercises.

16. Each exercitant, even those used to soft living and having many servants, to sweep and if necessary to sprinkle their own rooms, make up their beds, and in general do what the servants would do usually.

Doc 4 dictated to Juan Alonso de Vitoria

First week [12] He can also be told by way of remark or admonition to remember the fruit that he draws from the Exercises will be proportional to how fully he abandons himself into the Lord's hands to do with him according to his will, as Scripture says, "My son, give me your heart and I will fill it [Proverbs 23:26]

[13] with an educated person, the director should display greater learning, but with charity and humility.

[15] ...he should give the exercitant a starting point and a method for discovering things by himself, for this is ordinarily what is helpful.

18] He should make the exercitant [especially with important personages] understand that a given thing is for his greater profit, and he should not be as the scribes and Pharisees but as one having power [see Matthew 7.29] “for he was teaching them as one with authority and not as their scribes “

[21] Not everyone can be a religious. The Lord says, ‘ He that can accept it, let him accept it . (Matt. 19:12)

Doc 5 Directives and Instructions of Ignatius taken from letters from the last years of his life

21) If I were to give the complete Exercises it would be to very few: to persons of learning or very eager for perfection, or of quality, or suitable for the Society.

23} I would be quite sparing in giving the elections, and only to very educated persons who are very eager to make them or who could not be a source of embarrassment for us. It sometimes happens that people leave the exercises without having made all the profit they expected, and are tempted to say in public that we were attempting to impoverish them by urging them to poverty and religious life.
(Early 1540s to Portugal)

6.from the Memoriale of Luis Goncalves de Camara

[1} feb 26,1555 Talking of the exercises Ignatius said that of those he knew in the Society, Favre held first place in giving them, Salmeron second, then Francisco de Villanueva and Jeronimo Domenech. He also said Estrada was good at giving the first week.

Favre made the Exercises in the suburb of Saint-Jacques in a house on the left bank, at a time when wagons could cross the Seine on the ice. Although father [Ignatius] used to watch to see if an exercitant's lips were sticking together in order to tell if he was not eating. When he examined Favre, he discovered that Favre had not eaten for six days and was sleeping in his shirt on top of the wood they had brought him for a fire, which he had never lit. He was making the meditations on the snow in the courtyard. When Father discovered this he told him, "I am confident that you have not sinned in this, but instead have merited greatly. I will come back in less than an hour and tell you what to do." Then father went to a nearby church to pray. His own wish was for Favre to continue without eating as long as he himself had; it would not have been long. But, after making his prayer, he dared not allow it. And so he went back to light him a fire and fix him something to eat.

Document 7 Nadal's writings

“God gives effectiveness to the words of anyone he wishes, thereby manifesting God’s own power. This was visible in St Stephen’s sermon [Acts 7]: it hardly contained anything not found anywhere in the Scriptures, yet we see it had outstanding power.

We must think the same of the Exercises, which contain almost nothing that cannot be found in other books; it is from the will of God that they possess the effectiveness we see.

Nadal Majorca 1545

Back in his native Majorca and now a priest, and theologian, Nadal received a letter from a friend in Rome, and included in it was a copy of a letter sent by Francis Xavier from the East Indies to Ignatius who now was general of a new religious order called the Society of Jesus. This was all new to Nadal, whose interest was rekindled. Eventually he went to Rome, arriving in October 1545. He made the Spiritual Exercises under the direction of Jerome Domenech, and entered the noviceship on the 29th November. He became one of Ignatius' closest co-workers, travelling all over to explain the Constitutions.

Document 9 Polanco or Laynez

An adaptation for a week-long retreat, Depending on persons and situations they can be expanded to two weeks or longer.

At the end of the second day, there are suggestions for reading. These follow on a Consideration of oneself, a consideration of his relations with others, and a consideration of the death of others.

Biblical books are recommended, Job, Ecclesiasticus, Lamentations, Jeremiah and other prophets will be helpful.

By Saturday, after a repetition of the fall, it is time to consider the redemption of humanity and the life of Christ. **First** recall Christ's humanity: annunciation, conception, birth, baptism, public life and preaching, betrayal, last supper, washing of feet, entering the Garden, arrest, accusation, scourging, crowning, crucifixion, death and burial. But in all these consider the words and deeds of Christ, together with his virtues.

Secondly, contemplate Christ's divinity: prophecies, signs and miracles at his birth, transfiguration, miracles, resurrection, ascension, sending of Holy Spirit, appearances.

Thirdly: lives of the saints

Counsels of Fr Duarte Pereyra 1562

Made the exercises under Francisco Villanueva. Novice Master.

First, explain to the person what exercises means: it means any method of examining one's conscience, any method of meditating, praying, contemplating, praying vocally as well as inwardly, and finally any other spiritual operation.

[9} King David said *And I meditated in the night with my own heart, and I was exercised and swept my Spirit [Ps 77.7]* where he was apparently speaking of the examination of conscience. *et meditatus sum nocte cum corde meo exercitabar et scobebar spiritum meum (Ps. 76:7 VUL)*

Humility

[12] This virtue (humility) arises from knowledge of God and knowledge of oneself. For by realizing one's own nothingness and God's infinite being, one's own lowliness and God's sublimity, one's own poverty and God's wealth, one's own weakness and God's omnipotence, one's own ignorance and God's infinite wisdom, a person comes to say: Abyss calls to abyss (Ps 42.8).

The abyss of human wretchedness calls out to the abyss of God's infinite perfection, and this prompts us to subject ourselves to God.

FW [19] Now what we must do is to take steps to enter interiorly into self-knowledge, since we have said that it is from the root of self-knowledge, with the Lord's grace that must spring our good and our remedy, as we see in the Prodigal Son.

43] How it would be good for the one going to give the exercises to prepare him/herself so that the Lord may act through him/her and make her/him a suitable instrument.

“For charity does not seek for what is its own, (but what is of Jesus Christ)”
(cf Love does not insist on its own way; (1 Cor. 13:5 NRS)).

Perfect love brings a person to seek what will be *more* for the glory and honour of God.

Of the soul which regards the Lord with this straight eye, the Song of Songs says, ‘You have wounded my heart, my sister-spouse, with one of your eyes’ (SoS 4:9)

44. The director should place no reliance upon himself, but great reliance on the Lord. The director should take the word of David as his watchword:

.....so with the Lord's grace one ought to go forward like a David and say But David said to the Philistine, "You come to me with sword and spear and javelin; but I come to you in the name of the LORD of hosts"

(1 Sam. 17:45 NRS)

I can do all things through him who strengthens me. (Phil. 4:13 NRS)

The director should endeavour to make the exercise himself first and meditate it before giving it to the exercitant.....Zeal for your house has consumed me [Ps 69.10; John 2.17]

Second Week: coming to the knowledge of Christ Our Lord

58] This is the matter of the second week, coming to knowledge of Christ Our Lord. Not only to know him but to love him, and as far as we are able with the Lord's grace, to imitate his virtues.

This is what St Paul says "Clothe yourselves with our Lord Jesus Christ" [Romans 13.14]. We do this by imitating his poverty, his humility, his patience, his obedience...To clothe oneself with Christ is to represent the person of Christ as far as is possible to a human being with the Lord's grace.

59] For now since he became man, 'taking the form of a slave Phil 2.7], he has walked in steps that we can imitate....he took those steps that we could imitate him in them and be able to fulfil our desire to be like God (Gen 3:5)

And Holy King David said: They have seen your goings, O God, the goings of my God, of my king who is in his sanctuary [Psalm 68:25]. These are the steps the son of God took from heaven into the Virgin's womb, from the Virgin' womb to the stable, from the stable to the circumcision, from there to the Temple, from there to Egypt, to the desert and ultimately to the cross. To the imitation of these steps..St Peter urges us saying 'Christ died for us, leaving us an example, that you might follow in his footsteps [1Pet 2.21]

Much attention needs to be given to how to give the exercises of Week 2 for it is difficult

[61] The order this father used was the following: Day 1 Incarnation and nativity

[62] day 2 Shepherds and the King [!] since it is here that the King first began to call people

[63] day 3 circumcision, and the three kinds of persons, because this exercise demands detaching ourselves, and if this is painful for us, so too was the circumcision for Christ

[64] Day 4 exercise on the Kings and the three degrees of humility for us to offer to the Lord in place of the three gifts

[65] day 5 Presentation together with the first [time of] election in the form of points or meditation

[66] Day 6 Flight into Egypt and remaining behind in the Temple

[67] Day 7 Baptism and Desert

[68] Day 8 proceeding through the life of Christ up to the calling of the apostles, giving the exercise on the two standards (or later when the person is seen to be properly disposed to conclude an election. The **order** in which these exercises are given depends greatly on the exercitant's disposition, on how he is doing with the first way of making an election.

An unusual relationship of Scripture and the Exercises

The exercise on the King is a kind of intermezzo between the first and second week. Pereyra puts in its place the Incarnation and Nativity. He then pairs the exercise on the King with the call of the shepherds to worship, and then the three kinds of persons with the circumcision, , because this exercise demands detaching ourselves, and if this is painful for us, so too was the circumcision for Christ. Then the exercise on the Kings and the three degrees of humility for us to offer to the Lord in place of the three gifts. Presentation together with the first [time of] election in the form of points or meditation.

Doc 12 ?Nadal?

Particularly in those who wish to choose a state of life, there should be a genuine and great resignation of themselves to the will of God:

Lord, what would you have me do?
Acts 9.6 [the conversion of St Paul]



Doc 13: Counsels of Fr Jerome Domenech for making the Exercises well

We remember that Domenech was one of those singled out by St Ignatius as being very gifted in giving the Exercises. He is the only one who has a contribution in this book, in fact, two. The first one reflects the notes of Fabio de Fabi when he was one of a group of Jesuit scholastics being given the exercises by Domenech. They are entitled “Points to be observed for making the Spiritual Exercises fruitfully.”

To take the attitude that you had never read, known or heard of any of the things that will be presented to you, desiring to learn them afresh for the salvation of your soul.

To regard the person giving you the Exercises as an angel come down from heaven, impelled by compassion to communicate to you what pertains to the salvation of your soul.

Document 14 Notes on Meditation

Jerome Domenech

Domenech brings some interesting texts into play. Perhaps the first one is not so original, coming as it does from Psalm 51.

“Before going to meditate he should ask himself whether he is conscious of possessing the spirit of freedom proper to God’s adopted sons, and of possessing spiritual joy, as well as abandonment of self to God.....For acquiring them it will be very helpful to say beforehand, with suitable attention, reverence and devotion the verses

Hide your face from my sins, and blot out all my iniquities.

¹⁰ Create in me a clean heart, O God, and put a new and right spirit within me.

¹¹ Do not cast me away from your presence, and do not take your holy spirit from me.

¹² Restore to me the joy of your salvation, and sustain in me a willing spirit.

¹³ Then I will teach transgressors your ways, and sinners will return to you. (Ps. 51:9-13 NRS)

[

8] One should not try to imagine the presence of the divine majesty up in heaven or to lift up the intellect to his presence dwelling there. For only with greatest difficulty could a person establish and fix an imaginative picture of this sort without the co-operation and straining of his mind (a thing to be altogether avoided). Instead he should focus on the throne of God and the presence of the whole heavenly court within himself.

For it is written: The kingdom of God is within you (Luke 17.21).

so that God is more intimately present to us than we are in ourselves for 'in him we live and move and have our being' Acts 17:28.

Pierre Favre

Withdrawal

This goes in two directions: high into heaven and deep into the soul
(Luke 17.20) *Jesus asks these two things of us: that we lift our spirit
more and more heavenward, go within the depths of ourselves until we
find God within ourselves. Because nowhere else do we find the
Kingdom of God but within ourselves and in heaven*

[M 105: 29/8/42]

Document 16 Antonio Valentino (Novice Master)

[16] It is true that in these preludes we should not dwell too much on physical images, as do children or animals, but like rational beings pass from the visible to the invisible, except of course for the humanity of Christ, which is a door of the divinity, in which as in a mirror, the angels long to look and in which we ought to look at ourselves, imagining him who was beautiful beyond the sons of men [see Psalm 45:3] under different images at different times: as a pilgrim 'making as if to go further[Luke 24:28], as one praying, 'spending the night in prayer to God' Luke 6:12] as a humble servant who 'went down with them and was subject to them' Luke 2:51]

the colloquy is the tongue of the heart, which brings home with feeling the five utterances of which St Paul speaks: prayer, petition, supplication, thanksgiving, and praise of God [1 Tim 2.1].

But the Our Father at the end of the colloquy is like a divine tongue of Christ himself, devised with infinite wisdom, filled with the sentiments of a child of God.

[31] So long as we are uncertain what God's and our superiors' will is, we must remain in perfect indifference of will waiting to be moved and praying that he will give us light to know his will, saying twice over with the prophet, "my heart is ready, O God, my heart is ready" [Ps 108:2]

[33] You will feel yourself so strongly drawn, impelled and urged in a given direction that you will only be able to say, "This is where I am called, this is where I must go". This is certainly what the magi did, and this is what the evangelist wants us to see in his description of the event: "Behold magi from the East came to Jerusalem, saying, "Where is he who was born King of the Jews?"

Sharing

[43] I also have the exercitants occasionally confer together in my presence: they share their way of proceeding in the Exercises and anything that can be said for the instruction and edification of the others (omitting private matters which each one tells me in his individual conference). This gives rise to spiritual doctrine and practice in living well, and they get to see the manifold operation of the Holy Spirit, who in meditation on a single topic brings persons to the same ends by different routes, as by different lines to the same centre. In this way they become experienced in spiritual matters by learning from one another.

Document 20 Polanco

[74]So what is meant is that the time to begin treating the election is either the day one gives the exercise on the boy Jesus' remaining in the temple at the age of 12, or else the day one gives the exercise on the coming from Nazareth to be baptized.....In being subject to his parents Christ gave an example of the ordinary state of life; and in leaving his parents to go to the Temple he exhibited, that of pursuing the perfection of the evangelical counsels. Hence this is a good point at which to raise the issue of considering the state in which we ought to serve God.

Simeone Martini



Doc 21 Lawrence Nicolai 1587 *Answers*

Norwegian convert from Lutheranism

[8] I learned by experience that for many people the long-drawn-out preparation for the general confession often dispels the depth of affection they have obtained during the first week. Hence I used to have them on their own make an hour's meditation from one of the earlier exercises of the week, for others I would make up a new exercise for the purpose.

After the confession I used to give them Christ's parable about the demon that was expelled and wandered in waterless places. (Luke 11:24-26//Matt 12:43-45

"When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but not finding any, it says, 'I will return to my house from which I came.'

²⁵ When it comes, it finds it swept and put in order.

²⁶ Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first." (Lk. 11:24-26 NRS)

[23] reading?...in the second week I give some of the books for the first week, such as Contempt for the world, the directory (Polanco's manual for penitents and confessors). To these I add the New Testament, Thomas a Kempis on the Imitation of Christ, Bonaventure's life of Christ and the like.

For third week I give Tauler on the passion, and similar books.

[If necessary one of Lipomani's volumes on the lives of the saints]

[41] Since people generally come to the Exercises with a variety of thoughts distracting them, it is useful right at the beginning to give them some texts from Holy Scripture to help recollect and stir their spirits. But you should never give many texts at one time, either for this or any other purpose, because they will then run through them all superficially

[42] For the beginning then, my practice has been to give them a text from Isaiah 1:2 “I have brought up children and exalted them” etc. From the NT “Jerusalem, Jerusalem, you that kill the prophets,” etc [Matt 23:37] Or else the text which depicts Jesus weeping and saying “if you also had known the time {see Luke 19.42}. It is sometimes good to add the saying of Isaiah” Woe to the sinful nation” [1:4]

But since these are all texts full of reproach and threats, some encouraging texts should be added, vg “Let the wicked forsake his way etc [Isa 55:7], or “Come to me all you who labour, etc {Matt 11:28]

How many hours a day do you visit an exercitant?

A director of the Exercises has to be unsparing of his time. My practice has been to visit each person four times a day. If you give the material for several periods of prayer at once, people are likely to become restless and open to distractions. In addition, every time I come, even if they are only going to be making a repetition, I try to bring something new. I never say what they will be doing in a subsequent hour, because people like things fresh, and knowing what lies down the road causes distractions...No matter how busy I am I deal with them in a leisurely way...If I do happen to be pressed for time, I promise to talk with them again at greater length and I do.

Do you send anybody to the exercitants at recreation time to have spiritual conversation?

Sometimes I send someone, but I usually go myself. If I do send someone, I try to send a person who is happy and cheerful, skilful with people, and spiritual.

Do you have exercitants copy the Exercises, and do you let them take them along when they leave the College? *I never let anyone copy them, and they shouldn't. If I need a copy myself and the exercitant has a good hand, I have him write out for me just a few things so as not to burden him. With the superior's permission I have sometimes openly given people a few things to take along, such as the text on Spiritual Love or the like – things useful throughout life.*

But I tell them at the beginning that they may not copy things out. I also check their paper. If I suspected anyone of making copies, I would tell him jokingly about my system for catching people who secretly made copies.....Other times I searched their rooms while they were at Mass. Sometimes I found copies under their mattresses.

Document 23 Miro

[50] Those who have finished the exercises of the first week and are going on to the second should have a repose day during which they can reflect on the Prodigal Son.

[75] Christ leaving home is the beginning of the election process

[97] After dinner on the third day he should be given the preamble to consider states and at midafternoon should make a repetition on how the boy Jesus was subject to his parents and on how they found him in the Temple.....Before Supper he should make the application of the senses to these two contemplations...After supper he should be given the meditation on the two standards for the following midnight, early morning and hour before dinner.

After dinner on the fourth day, he should make a repetition of the meditation on the two standards. For the hour before dinner he should be given the meditation on the three classes of men. The note following this meditation should be given to him after supper and he should be given the contemplation on the Baptism of the Lord for the following midnight, with repetitions in the early morning and in the hour before dinner as well.

[99] After dinner on the fifth day he should be given the Three Degrees to be pondered during the day. At midafternoon he should make another repetition of the contemplation of the Baptism, and before supper an application of the five senses. After supper he should be given the rules for the Discernment of Spirits for the second week. Then for the following midnight he should be given the meditation on how Jesus Christ went from the river Jordan into the desert, with two repetitions in the morning hour and the hour before dinner.

[100] After dinner on the sixth day, he should be given the Preamble for Making an Election. At midafternoon he should make a repetition on the contemplation in the desert. Before supper he should make an application of the senses on this. After supper he should be given the note on the three times for making a good election; and for the following midnight he should be given the meditation on how St Andrew and the rest followed Christ one after other [obviously John], with two repetitions in the morning hour and the hour before dinner.

Counsels or commandments?[101]

After dinner on the seventh day he should be given the first method of making a good election. At midafternoon he should repeat the contemplation on the call of the apostles, and make an application of the senses before supper. After supper he should be given the contemplation for the following midnight on how the Lord gave his Sermon on the Mount and proclaimed eight kinds of Beatitude. This should be repeated at the morning hour and the hour before dinner.

[102] After dinner on the eighth day he should be given the second method of making a good election. At midafternoon he should make a repetition on the Lord's Sermon on the Mount, with an application of the Senses before Supper. After supper if he has not finished the election, he can be given the meditation for the ninth day on how the Lord appeared to his disciples in the boat walking on the waters of the sea..

Order for second week when no election is made

[111] After dinner on the eighth day (Week 2) he should make a repetition at mid-afternoon on the raising of Lazarus and the events of Palm Sunday. Before supper, he should apply the senses to these contemplations.

After supper, if he is ending the exercises at this point, he should be given as a conclusion the Contemplation for Arousing Spiritual Love in us.

[112] Note that during Week 2, as St Ignatius remarks, meditations can be added eg on the mysteries of the Visitation, the Shepherds, the Circumcision, and the Three kings

[121] Week 3 Notice that Our Lady has a house to retire to SpEx 208
fifth day:

Prescriptions for the meditations on Christ's Passion are laid down quite exactly by our Father Ignatius in the manner stated above. However they can be given in different ways, as he himself notes at the end of the third week.

Document 26 Short Directory Belgian (1580s)

[19]The director should be careful that the exercitant does not push himself too hard. While he should not be sluggish or lazy,... still the primary role belongs to the Holy Spirit; it is the Holy Spirit who stirs the will, draws the soul to himself and inflames it with the sweet fire of his charity. Sometimes he does this for specially favoured persons more quickly and lavishly so that the soul is borne Godward in a sudden urge of love, remaining fixed in him, mentally and spiritually beholding him, drawn onward by an inexpressible delight, speaking and dealing with him wordlessly and voicelessly in the privacy of the heart – so much so that, pierced by his appearance and sight as by rays or arrows of love, it faints like the bride of whom it is said:” *prop me with flowers, strengthen me with apples, for I faint with love* SoS 2:5.

Pictures?

[41] Many people find it quite hard to make the composition of place, straining their heads in the attempt. Those who have difficulty should be told to recall a painting of the history they have seen on an altar or elsewhere, eg a painting of the judgment or of hell, or of Christ's passion.

Thus when beginning a meditation on the mystery of Christ's prayer in the Garden and arrest, they should try to visualize some painting that they have seen that depicted Christ praying apart from his apostles, the apostles in a different place, asleep, the betrayer coming into the garden from the other side with the soldiers, torches and weapons, the betrayer kissing Christ in a different part of the picture, Peter cutting off Malchus' ear and Christ restoring it, the soldiers falling backwards, Christ being seized and bound etc....

A. Torrens Cedron .
 B. Hortus Gethsemani .
 C. Rupes concaua; qui est primus locus;
 ubi octo discipuli substiterunt .
 D. Secundus locus superius ad dextram:
 ubi tres reliqui .

E. Specus ad Iactum lapidis à tribus discipulis
 distans: ubi orauit IESVS .
 F. Apparet illi Angelus e celo confortans eum .
 G. Locus quo semel & iterum venit
 IESVS ad tres discipulos .
 H. Iudas cum cohorte properat ad hortum .



Document [27] Method and Order for giving the Sp Ex

[12] Along with the preamble for making an election the exercise on the Call of the Apostles should be given.

[13] When the matter on the three times of making a good election is presented, the exercise on the Miracle at the Wedding should be given.

[14] Along with the first method for making a good election [178-183] the exercise on the expulsion of the merchants from the Temple should be given.

[15] with the second method for a good election [184-88] the exercise on the 8 beatitudes should be given.

Document 28 Giuseppe Blondo 1587

[20] While following the order and rules of Father Ignatius' Exercises exactly, the one giving them should take care not to be so bound to these that he cannot, when he deems it right in the Lord, vary and adapt them according to the disposition and capacity of individual persons; likewise, he can drop or add points in the exercises or abbreviate or expand them, with a view to the purpose of the Exercises, just as an intelligent physician does in doing his medicines.

[39] 19th annotation

Document 30 Remarks on the Exercises 1585-90

The points do not all have to be meditated as they are given in the book. The person meditating may reduce or increase the points as he sees fit, provided he has them laid down precisely and definitely from the start.

Directory of Gil Gonzalez Davila ca 1587

This directory is both a review of a number of the earlier ones, and a major contributor to the composition of the official directory.

[33] against Miro the meditation on the prodigal son if used at all, is far more appropriate for the time preceding his confession of sins.

[40] In some places the practice of giving the Exercises is extremely rare. Where it has been kept up, the results have diminished. This type of spiritual instrument which did so much good at the beginning of the Society, has become less effective and less fruitful because of our own men's lack of skill in handling it.

[83] aim of the first week was acknowledgement that we have gone astray and missed the way that was to lead us to the end for which we were created, along with consequent sorrow for this abuse and a strong desire to follow the way of justice and truth.

The aim of the second week is to set before us Christ our Lord, the true way, as he himself says (John 14.6) *I am the way the truth and the life*. For he is the **sole** model given to humanity by the eternal Father and it is in imitating him that we are to amend and set in order our corrupted habits, and direct our steps on the way of peace (see Luke 1:79)...The more our life conforms to his the more perfect it will be.

[84] For this reason Week 2 corresponds to the Illuminative way, for Christ is the sun of justice, *Erat lux vera quae inluminat omnem hominem venientem in mundum (Jn. 1:9 VUL)* He came 'to enlighten those that sit in darkness and in the shadow of death (Lk 1:79).

The word and law of God whose practical embodiment is Christ, is a light and a lamp: "the command of the Lord is lightsome, enlightening the eyes (Ps 19.9).

First meditation is on the Kingdom of Christ. It is the foundation of this entire phase and summary of the Lord's life and works and of the enterprise he has received from the eternal Father- "his work before him" (Isaiah 62:11); " the work which you gave me to do: I have glorified you on earth; I have manifested your name to men [John 17:4,6].

The LORD has proclaimed to the end of the earth: Say to daughter Zion, "See, your salvation comes; his reward is with him, and his recompense before him." (Isa. 62:11 NRS)

[89] Note that as prologue, the meditation on the Kingdom of Christ is not numbered with the rest. Thus the meditation assigned for the first day is that on Incarnation, followed by the nativity, two repetitions, and the special meditation of Week 2 on the senses.

The Dynamic within Each Day

There is a good example of the movement in the Ignatian day, when the Incarnation is considered. First there is the Three persons contemplating the earth

Second a contemplation of Jesus' birth

Third and Fourth are repetitions where the exercitant is asked simply to dwell where 'I have sensed greater consolation or desolation or greater spiritual savour' (Exx62).

Fifth is the application of the senses: a further simplifying and focussing of the Spirit at a deep level.

Application of the Senses

The final prayer does not require the mastery of some new technique, still less, entry into a realm of experience different in quality from the rest of the contemplative day. It is a prayer that will usually come quite readily at the end of a day spent seeking interior knowledge of Christ in his humanity, through contemplation of an episode or episodes of his human life.

Michael Ivens *Understanding* 97-98

[90] Secondly, St Ignatius counts twelve days from the meditation on the Incarnation to Palm Sunday, for once the election has begun fewer mysteries are given for meditation and the exercise on the Standards and other preliminaries to the election take up time. Of course, some mysteries eg the Shepherds, the Circumcision, and the Visitation, are left to the director's discretion, as was said in Week 1 regarding the exercises on death and judgement.

[97] The outline of the mysteries of the life of Christ our Lord given at the end should be very helpful – if one attends to the words of Scripture interwoven there – not only as material for prayer but also as reminders throughout the day. The person making this Second Week should try to achieve familiarity with the eternal Word made flesh; bearing him company, listening to him, serving him, revering him as his lord, his elder brother, and his entire good.

[136] St John tells us in his canonical epistle: believe not every spirit but try the spirits to see if they are from God [1 John 4:1]. All that glitters is not gold.

St Paul says to the Thessalonians: “extinguish not the spirit; despise not prophecies, but prove all things; hold fast to that which is good [5:19-21]. We should not condemn anything; do not roundly approve or disapprove anything: examine it first.

it is clear that in God's Church there are various degrees and various vocations. There are not all eyes or hands in the body, not all prophets [1 Cor 12] It befits the greatness of the household of God it should have many different officials and this variety renders it beautiful. This distribution and division belongs to the Spirit of God: "The same Spirit, the same Lord" and it says "To some he gave [Eph 4.11]. and St Paul says of David in the Acts [13:36] that after having accomplished what God has wished to employ him, for he died, indicating that God gives to each person a task in which to be employed.

[145] The same can be seen in the punishment deserved by those who resist God's will. "Because I called and you refused, etc, I will also laugh in your destruction [Prov 1:24-26]. See also the evils which Christ Our Lord said were to come upon Jerusalem 'because she has not known the time of her visitation [Luke 19:44]...Who has resisted him and has had peace [Job9:4]

[147] We see the alacrity of the Patriarchs "Here I am: I am ready Gen 22:1 etc]. The Gospel says of Our Lady that she went in haste [Luke 1:39] and of the apostles "that they ran" John 20:4]

[151] The election begins on the fourth or fifth day with the exercise on the Temple, where Our Lord began to give a model of obedience: 'subject to them [2:51]

[157] Week 3 confirms and consolidates the previous week's choice of a good life and the resolve to serve Our Lord more genuinely, based on the pattern of Christ Our Lord. For in this final phase his virtues shine forth and display themselves with greater excellence and invite us more forcefully to imitate him.

[161] He loved me and gave himself up for me [Gal 2.20]

[162] The soul must enter into the consideration looking upon itself as the cause of so much pain, shame and torment and seeing how every good that it possesses, and its having been shielded and delivered from evil, flow from those merits, and because 'with a strong cry and tears offering up prayers, he was heard from his reverence '[Hebrews 5:7]
There our sins and ungratefulness were present to the Lord.

[167] Consider the goodness and wisdom of God, who was able to find this means of softening the hard hearts of men: ‘God commends his charity towards us, because when we as yet were sinners [Rom 5:8]. God so loved the world John 3:16]

[168] our hope is stirred up “he that spared not even his own son.”
Rom 8:32

Saint Paul proposes for our imitation: “he emptied himself, humbled himself, became obedient.”

[169] A few texts from Scripture- such as Psalms and Isaiah speaking about Christ Our Lord in this mystery, and the evangelists recounting this history-in which we behold the Lord's heart in the midst of the storm of his most holy passion will serve as reminders throughout the day to keep close to Christ crucified, so that we can say, "My love is crucified".

Week 4 corresponds to the unitive way of love and longing for eternity, where the reward of the risen Christ is set before us. Some considerations may be added for meditating the glory and the reward that await the just, the pledges of which we see in these mysteries of the glorious resurrection.

“He has raised us up with him and made us sit together with him’ Eph 2.6

[172] Some people place the exercise on the love of God at the beginning of the second week, deeming it helpful for the election. But its place is here, which is all love joy and considerations that awaken a relish for heavenly things. “If you are risen with Christ, think the things which are above {Col 3:1} ‘our conversation is in heaven; we mind no earthly things [Phil 3:20]

Document 32 Antonio Cordeses 1518-1601

[18] Fifth, he should be told that during the First Week he must not have any spiritual books to read: he requires the entire time for the exercises and the other things will be doing, and should apply himself exclusively to the cleansing of his conscience. Thus, he should be allowed to have only his breviary or book of hours and the rosary that he will recite. He should have paper, pen and ink on the table, along with a devout picture, of the Passion if possible. If a priest can say Mass, or else hear it if it is invisible; he might also attend some other offices, as indicated in Ann 20.

Pierre Favre

“When, on the same day I reflected on how to pray and work well, and how a genuine desire for prayer leads to good works and vice versa good works lead to a genuine desire for prayer I noticed and felt quite clearly, that a spiritual person who seeks God in his work finds him afterwards in prayer much better than a person who, as happens frequently, seeks God in prayer in order to find him afterwards in good deeds. So he who seeks and finds the spirit of God in good works makes more reliable progress than the one who only relies on prayer To find God in the works compared to finding him in prayer is often like the actual execution compared to the mere desire” (No 126)

There was a young Jesuit on his annual retreat one year, and he was summoned by Bergoglio on the fourth day (of the eight). ‘You are very comfortable praying, eating and sleeping, but outside the college there is a woman with four children who is homeless. So leave the retreat and get her a roof over her head, and when they have a home, you can go back to the retreat.’”

The young man had no idea what to do, but over the next few days he learned. “Bergoglio knew what doors to knock on, and I went back once I finished the ‘mission’”

Ivereigh p.180

