

Křesťanství II

[SPEX1]
ANNOTATIONS

TO GIVE SOME UNDERSTANDING OF THE SPIRITUAL EXERCISES WHICH FOLLOW, AND TO ENABLE HIM WHO IS TO GIVE AND HIM WHO IS TO RECEIVE THEM TO HELP THEMSELVES

First Annotation. The first Annotation is that by this name of Spiritual Exercises is meant every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions, as will be said later. For as strolling, walking and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise.

[SPEX2]
Second Annotation. The second is that the person who gives to another the way and order in which to meditate or contemplate, ought to relate faithfully the events of such Contemplation or Meditation, going over the Points with only a short or summary development. For, if the person who is making the Contemplation, takes the true groundwork of the narrative, and, discussing and considering for himself, finds something which makes the events a little clearer or brings them a little more home to him -- whether this comes through his own reasoning, or because his intellect is enlightened by the Divine power -- he will get more spiritual relish and fruit, than if he who is giving the Exercises had much explained and amplified the meaning of the events. For it is not knowing much, but realising and relishing things interiorly, that contents and satisfies the soul.

[SPEX3]
Third Annotation. The third: As in all the following Spiritual Exercises, we use acts of the intellect in reasoning, and acts of the will in movements of the feelings: let us remark that, in the acts of the will, when we are speaking vocally or mentally with God our Lord, or with His Saints, greater reverence is required on our part than when we are using the intellect in understanding.

[SPEX4]
Fourth Annotation. The fourth: The following Exercises are divided into four parts: First, the consideration and contemplation on the sins; Second, the life of Christ our Lord up to Palm Sunday inclusively; Third, the Passion of Christ our Lord; Fourth, the Resurrection and Ascension, with the three Methods of Prayer. Though four weeks, to correspond to this division, are spent in the Exercises, it is not to be understood that each Week has, of necessity, seven or eight days. For, as it happens that in the First Week some are slower to find what they seek -- namely, contrition, sorrow and tears for their sins -- and in the same way some are more diligent than others, and more acted on or tried by different spirits; it is necessary sometimes to shorten the Week, and at other times to lengthen it. The same is true of all the

other subsequent Weeks, seeking out the things according to the subject matter. However, the Exercises will be finished in thirty days, a little more or less.

[SPEX5]

Fifth Annotation. The fifth: It is very helpful to him who is receiving the Exercises to enter into them with great courage and generosity towards his Creator and Lord, offering Him all his will and liberty, that His Divine Majesty may make use of his person and of all he has according to His most Holy Will.

[SPEX6]

Sixth Annotation. The sixth: When he who is giving the Exercises sees that no spiritual movements, such as consolations or desolations, come to the soul of him who is exercising himself, and that he is not moved by different spirits, he ought to inquire carefully of him about the Exercises, whether he does them at their appointed times, and how. So too of the Additions, whether he observes them with diligence. Let him ask in detail about each of these things. Consolation and desolation are spoken of on p. 170; the Additions on p. 22.

[SPEX7]

Seventh Annotation. The seventh: If he who is giving the Exercises sees that he who is receiving them is in desolation and tempted, let him not be hard or dissatisfied with him, but gentle and indulgent, giving him courage and strength for the future, and laying bare to him the wiles of the enemy of human nature, and getting him to prepare and dispose himself for the consolation coming.

[SPEX8]

Eighth Annotation. The eighth: If he who is giving the Exercises sees that he who is receiving them is in need of instruction about the desolations and wiles of the enemy -- and the same of consolations -- he may explain to him, as far as he needs them, the Rules of the First and Second Weeks for recognising different spirits. (P. 177).

[SPEX9]

Ninth Annotation. The ninth is to notice, when he who is exercising himself is in the Exercises of the First Week, if he is a person who has not been versed in spiritual things, and is tempted grossly and openly -- having, for example, suggested to him obstacles to going on in the service of God our Lord, such as labors, shame and fear for the honor of the world -- let him who is giving the Exercises not explain to him the Rules of the Second Week for the discernment of spirits. Because, as much as those of the First Week will be helpful, those of the Second will be harmful to him, as being matter too subtle and too high for him to understand.

[SPEX10]

Tenth Annotation. The tenth: When he who is giving the Exercises perceives that he who is receiving them is assaulted and tempted under the appearance of good, then it is proper to instruct him about the Rules of the Second Week already mentioned. For, ordinarily, the enemy of human nature tempts under the appearance of good rather when the person is exercising himself in the Illuminative Life, which corresponds to the Exercises of the Second Week, and not so much in the Purgative Life, which corresponds to those of the First.

[SPEX11]

Eleventh Annotation. The eleventh: It is helpful to him who is receiving the Exercises in the

First Week, not to know anything of what he is to do in the Second, but so to labor in the First to attain the object he is seeking as if he did not hope to find in the Second any good.

[SPEX12]

Twelfth Annotation. The twelfth: As he who is receiving the Exercises is to give an hour to each of the five Exercises or Contemplations which will be made every day, he who is giving the Exercises has to warn him carefully to always see that his soul remains content in the consciousness of having been a full hour in the Exercise, and rather more than less. For the enemy is not a little used to try and make one cut short the hour of such contemplation, meditation or prayer.

[SPEX13]

Thirteenth Annotation. The thirteenth: It is likewise to be remarked that, as, in the time of consolation, it is easy and not irksome to be in contemplation the full hour, so it is very hard in the time of desolation to fill it out. For this reason, the person who is exercising himself, in order to act against the desolation and conquer the temptations, ought always to stay somewhat more than the full hour; so as to accustom himself not only to resist the adversary, but even to overthrow him.

[SPEX14]

Fourteenth Annotation. The fourteenth: If he who is giving the Exercises sees that he who is receiving them is going on in consolation and with much fervor, he ought to warn him not to make any inconsiderate and hasty promise or vow: and the more light of character he knows him to be, the more he ought to warn and admonish him. For, though one may justly influence another to embrace the religious life, in which he is understood to make vows of obedience, poverty and chastity, and, although a good work done under vow is more meritorious than one done without it, one should carefully consider the circumstances and personal qualities of the individual and how much help or hindrance he is likely to find in fulfilling the thing he would want to promise.

[SPEX15]

Fifteenth Annotation. The fifteenth: He who is giving the Exercises ought not to influence him who is receiving them more to poverty or to a promise, than to their opposites, nor more to one state or way of life than to another. For though, outside the Exercises, we can lawfully and with merit influence every one who is probably fit to choose continence, virginity, the religious life and all manner of evangelical perfection, still in the Spiritual Exercises, when seeking the Divine Will, it is more fitting and much better, that the Creator and Lord Himself should communicate Himself to His devout soul, inflaming it with His love and praise, and disposing it for the way in which it will be better able to serve Him in future. So, he who is giving the Exercises should not turn or incline to one side or the other, but standing in the centre like a balance, leave the Creator to act immediately with the creature, and the creature with its Creator and Lord.

[SPEX16]

Sixteenth Annotation. The sixteenth: For this -- namely, that the Creator and Lord may work more surely in His creature -- it is very expedient, if it happens that the soul is attached or inclined to a thing inordinately, that one should move himself, putting forth all his strength, to come to the contrary of what he is wrongly drawn to. Thus if he inclines to seeking and possessing an office or benefice, not for the honor and glory of God our Lord, nor for the spiritual well-being of souls, but for his own temporal advantage and interests, he ought to

excite his feelings to the contrary, being instant in prayers and other spiritual exercises, and asking God our Lord for the contrary, namely, not to want such office or benefice, or any other thing, unless His Divine Majesty, putting his desires in order, change his first inclination for him, so that the motive for desiring or having one thing or another be only the service, honor, and glory of His Divine Majesty.

[SPEX17]

Seventeenth Annotation. The seventeenth: It is very helpful that he who is giving the Exercises, without wanting to ask or know from him who is receiving them his personal thoughts or sins, should be faithfully informed of the various movements and thoughts which the different spirits put in him. For, according as is more or less useful for him, he can give him some spiritual Exercises suited and adapted to the need of such a soul so acted upon.

[SPEX18]

Eighteenth Annotation. The eighteenth: The Spiritual Exercises have to be adapted to the dispositions of the persons who wish to receive them, that is, to their age, education or ability, in order not to give to one who is uneducated or of little intelligence things he cannot easily bear and profit by. Again, that should be given to each one by which, according to his wish to dispose himself, he may be better able to help himself and to profit. So, to him who wants help to be instructed and to come to a certain degree of contentment of soul, can be given the Particular Examen, p. 21, and then the General Examen, p. 25; also, for a half hour in the morning, the Method of Prayer on the Commandments, the Deadly Sins, etc., p. 125. Let him be recommended, also, to confess his sins every eight days, and, if he can, to receive the Blessed Sacrament every fifteen days, and better, if he be so moved, every eight. This way is more proper for illiterate or less educated persons. Let each of the Commandments be explained to them; and so of the Deadly Sins, Precepts of the Church, Five Senses, and Works of Mercy. So, too, should he who is giving the Exercises observe that he who is receiving them has little ability or little natural capacity, from whom not much fruit is to be hoped, it is more expedient to give him some of these easy Exercises, until he confesses his sins. Then let him be given some Examens of Conscience and some method for going to Confession oftener than was his custom, in order to preserve what he has gained, but let him not go on into the matter of the Election, or into any other Exercises that are outside the First Week, especially when more progress can be made in other persons and there is not time for every thing.

[SPEX19]

Nineteenth Annotation. The nineteenth: A person of education or ability who is taken up with public affairs or suitable business, may take an hour and a half daily to exercise himself. Let the end for which man is created be explained to him, and he can also be given for the space of a half-hour the Particular Examen and then the General and the way to confess and to receive the Blessed Sacrament. Let him, during three days every morning, for the space of an hour, make the meditation on the First, Second and Third Sins, pp. 37, 38; then, three other days at the same hour, the meditation on the statement of Sins, p. 40; then, for three other days at the same hour, on the punishments corresponding to Sins, p. 45. Let him be given in all three meditations the ten Additions, p. 47. For the mysteries of Christ our Lord, let the same course be kept, as is explained below and in full in the Exercises themselves.

[SPEX20]

Twentieth Annotation. The twentieth: To him who is more disengaged, and who desires to get all the profit he can, let all the Spiritual Exercises be given in the order in which they follow. In these he will, ordinarily, more benefit himself, the more he separates himself from all

friends and acquaintances and from all earthly care, as by changing from the house where he was dwelling, and taking another house or room to live in, in as much privacy as he can, so that it be in his power to go each day to Mass and to Vespers, without fear that his acquaintances will put obstacles in his way. From this isolation three chief benefits, among many others, follow. The first is that a man, by separating himself from many friends and acquaintances, and likewise from many not well-ordered affairs, to serve and praise God our Lord, merits no little in the sight of His Divine Majesty. The second is, that being thus isolated, and not having his understanding divided on many things, but concentrating his care on one only, namely, on serving his Creator and benefiting his own soul, he uses with greater freedom his natural powers, in seeking with diligence what he so much desires. The third: the more our soul finds itself alone and isolated, the more apt it makes itself to approach and to reach its Creator and Lord, and the more it so approaches Him, the more it disposes itself to receive graces and gifts from His Divine and Sovereign Goodness.