

DOMINICAN CENTER at MARYWOOD
SPIRITUAL DIRECTION PRACTICUM
YEAR 1, MODULE 1,
NOVEMBER, SESSION 2

SPIRITUAL EXERCISES – THE GENESIS

In contrast to a “Table of Contents” is the genetic view of the Exercises outlined below. Since it’s from the time of Manresa that Ignatius himself started to speak of EXERCISES, the outline is arranged around that period.

A. Pre-Manresa:

There are first of all the materials that Ignatius brought with him to Manresa. These would be jottings and copies of things read or experienced:

- Scenes from the Life of Christ (Scripture and details from Ludolph)
- Meditations on Sin and Hell (Cisneros)
- Methods of Prayer (Cisneros)

B. Manresa:

Here the pre-Manresa materials plus Ignatius’ own experience at Manresa (especially the bout with scruples and the consequent discernment) all got their characteristic unity and coherence from the divine illuminations granted at Manresa (especially at the Cardoner).

- Kingdom
- Two Standards
- Rules for Discernment
- Helps for Scruples
- The Election

C. Post-Manresa:

Everything else in the book of the EXERCISES is added to the above. They clarify but do not constitute the basic material of the EXERCISES. This later material falls into two parts:

1. Pre-Paris:
 - Principle and Foundation
 - Examens
 - Introduction to the Election
2. Paris:
 - Annotations
 - Title and Presupposition
 - Additions
 - Three Classes
 - Three Degrees
 - Contemplation to Gain Love
 - Other Sets of Rules

There is no “Post-Paris” time since we know the EXERCISES were substantially completed by 1534. We have Peter Favre’s copy of the text from that date and it is substantially what we now have in the book. So genetically the EXERCISES developed between 1521 and 1534.