

## THE SPIRITUAL EXERCISES

Preliminary consideration of the **FACTS IN THE CASE**.  
General theory; no particular application to self.

- NOTE: 1. Subjects of meditations are in **LIGHT CAPITALS**.  
2. Meditations not explicitly mentioned in the exercises are in parentheses. They are clearly implied, however, and are generally given.  
3. Words and phrases of special significance are in **BLACK CAPITALS** or in **small blackface type**.

### I. THE FACTS IN THE CASE:

- A. Man was created—**OUR DEPENDENCE ON GOD**.  
B. For what purpose?  
1. To praise, reverence, and serve God.  
2. And thus to save his soul by this means.  
—**THE END OF MAN**  
C. All other things were created for man to help man praise, reverence, and serve God.  
—**THE END OF CREATURES**

### II. PRACTICAL CONCLUSIONS FROM THESE FACTS:

- A. **THE RIGHT USE OF CREATURES**  
Hence man ought to use or abstain from creatures just so far as they help or hinder him in the praise, reverence, and service of God. For perfection he should choose *only* what *most* leads him to God. For man to use creatures rightly he must have:  
B. **INDIFFERENCE TOWARDS CREATURES or INDEPENDENCE TOWARDS CREATURES.**  
We should make ourselves desire and choose in all things only those which better lead us to the praise, reverence, and service of God.

### APPLICATION OF THIS GENERAL THEORY THE FIRST WEEK

#### I. THE RESULTS OF LACK OF INDIFFERENCE. THE PURGATIVE WAY

- A. Acting contrary to the above conclusions from the facts; missing the end.  
1. Mortal sin; consider its foulness and malice (measured by its punishment).

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- a) The sins of others:  
(1) **THE ANGELS' SIN.**  
(Note the colloquy here: "What ought I do for Christ?" It foreshadows the Second Week and the Call of the King. Positive attachment to Christ to replace attachment to creatures.)  
(2) **ADAM'S SIN.**  
(3) **THE "ONE SIN."** A soul in hell for one mortal sin.  
b) **MY OWN SINS.**  
2. Its punishment:  
a) **HELL.**  
b) **(DEATH.)**  
c) **(PARTICULAR JUDGMENT.)**  
d) **(GENERAL JUDGMENT.)**  
3. a) **(Venial sin.)**  
b) **(Its punishment.)**  
c) **(The barren fig-tree.)**  
B. **(God's mercy to the sinner—THE PRODIGAL SON.)**  
The whole leading up to **CONTRITION FOR SIN**, i.e., sorrow for missing the end thus far, and a **RESOLVE** to attain the end better in the future.

### II. MEANS TO ATTAIN THE END BETTER IN FUTURE. THE ILLUMINATIVE WAY

- A. **THE KINGDOM OF CHRIST: To THE CALL OF THE KING** to follow Him out of Love, through labor, suffering, chastity, self-denial, and self-sacrifice, to glory. I offer in **THE OBLATION** to go with Christ into humiliations and poverty for His **greater** service and praise.  
1. Christ teaches us the "Secret of Sanctity" when He calls us to imitate Him in:  
a) **Humility**, to counteract our Independence of God; and  
b) **Poverty or Detachment** to counteract our Non-Indifference to creatures or our Dependence on creatures.  
2. He offers us an opportunity for **distinction in His service**.  
N.B. If this be not accepted, the Exercises end here.  
If it be accepted, we proceed to:  
**THE SECOND WEEK**  
B. **STUDY** Him in His Poverty and Humility:  
1. His life, character, and example in the "first state," the observance of the Commandments, as manifested in:

- a) **HIS INCARNATION:** He leaves His Father and His eternal home for me.  
b) **HIS NATIVITY:** born in great poverty and humiliation.  
c) **HIS PRESENTATION IN THE TEMPLE:** the Victim is offered on the Altar of the Divine Will.  
d) **HIS EXILE IN EGYPT:** the King leaves His native land; the Holy Innocents die for Him.  
e) **HIS HIDDEN LIFE AT NAZARETH:** the Kingdom of God is realized in the ordinary duties of life.  
2. His example in the "second state," that of evangelical perfection. He leaves all for me. "I must be about My Father's business."  
**HIS THREE DAYS IN THE TEMPLE AMONG THE DOCTORS.**  
C. Having considered His example in the first and second states, we begin to investigate and to ask in what kind of life or state His Divine Majesty wishes to make use of us.  
1. His Plan and Method of Campaign: **TWO STANDARDS**. The true standard of Christian perfection presented by Christ, and the false standard presented by Satan. The Standard of Christ is inscribed, "Poverty, Humility." I am warned against the temptations from the devil to regret and recant my sacrifice of creatures (riches, honors, pleasures, pride). No longer satisfied merely to offer myself for **humiliations and poverty**, I beg Him to call me to share them with Him as a grace.  
2. Does your attitude now towards creatures endanger your loyalty to your choice of Christ's Standard? **THE THREE CLASSES**, an examination of our state of mind (**examen status**) towards **poverty or detachment**. I am warned against weak human nature in the delays and half-measures of an indecisive and listless will in making my sacrifices of creatures for Christ. Again I beg as a grace to be called to share **humiliations and poverty** with Christ.  
3. The heroic practice of poverty and humility by Christ in:  
a) **HIS BAPTISM BY JOHN:** He leaves His Mother and His temporal home for me. He casts in His lot with sinners, foreshadowing His sacrifice as the **typical sinner**, by which He will redeem the world. His Baptism is His **public Consecration** as the Messiah. Hence, "Behold the Lamb of God, Who takes away the sins of the world."

- b) HIS TEMPTATION IN THE DESERT: the New Adam in a New Eden overcomes three temptations against His Messianic Mission by His **detachment** and **humility**. He is tempted to Dependence on Creatures and Independence of God; to choose the easy, worldly way; to settle for the very material, worldly Kingdom of God which was the stubborn, fatal error of the Jews.
4. THE VOCATION OF THE APOSTLES: our call to the like practice of **heroic virtues**, i.e., higher sanctity, more perfect **poverty** and **humility**, more complete Independence of Creatures and Dependence on God. Their Vocation grows gradually until the grace of Pentecost makes it complete.
5. THE SERMON ON THE MOUNT: The new law. The Gospel. Christ gives us THE EIGHT BEATITUDES, the Four Woes of the Worldly, the Golden Rule, the Our Father, the Law of Love, and a detailed statement of the Christian virtues, especially charity and chastity, all designed to foster poverty and humility.
6. HOW CHRIST WALKED ON THE SEA: assurance of His help and protection. "Fear not, it is I." We can place boundless confidence in Him.
7. PREACHING IN THE TEMPLE: spreading the Gospel (the Good News) is the main duty of an apostle even at the cost of ingratitude, failure, hardship, danger, death — the last full measure of **poverty** and **humility** by which we serve the glory of God and the salvation of men.
8. Two flashes of the Divinity to fortify the exercitant against the awful strain of the Passion:
- a) THE TRANSFIGURATION: a flash of His glory. "This is My Beloved Son . . . hear ye Him." **Jesus is God.**
- b) THE RESURRECTION OF LAZARUS: a flash of His power. He never forsakes His friends. We can trust Him completely.
9. PALM SUNDAY: the King enters His Kingdom. He chooses to conquer only through **poverty** and **humility**. His throne the Cross of suffering and humiliation, by which He saves us. **Jesus is the Messias**, rejected by the selfish and proud, accepted by the poor and humble.
10. Resumé of His plan and Method of Campaign. (SUMMARY MEDITATION ON HIS PUBLIC LIFE.)

11. THREE DEGREES OF HUMILITY: an examination of our state of mind (**examen status**) towards **humility** or submission to God's Holy Will. Does your attitude towards humiliation hinder acceptance of the call? It should now be not a matter of indifference, not even of generous self-denial to secure God's greater glory, but—for no other motive than love—it should be a preference for sharing **humiliations** and **poverty** with Christ just to be more like Him and more near Him. because He chose to suffer these things for love of me. Now I am ready for
12. THE ELECTION OF A STATE OF LIFE, or THE REFORMATION OF ONE'S LIFE.

#### THE THIRD WEEK

#### THE ILLUMINATIVE AND UNITIVE WAYS

- D. MEDITATIONS ON THE PASSION: His Combat; what Christ did considered in order to fortify us in what we have to do as a result of our choice, or better still to win for us the grace of compassion, of love and union with Jesus in His sufferings, that this deep love may lead us to do and suffer great things for Christ.

#### THE FOURTH WEEK

### III. HIS REWARD AND OURS.

#### THE UNITIVE WAY

- A. CONSIDERATION OF THE RISEN LIFE OF CHRIST to further strengthen us in our choice and in our union with Jesus in His joy.
- B. Having glimpsed the vision of Christ the King, and resolved to follow Him in "things of greater worth and moment," the exercitant realizes that **LOVE** is the only means of following Him successfully. Through **LOVE** he chose to follow the King. He now re-examines all the motives for loving Him. Hence the exercises close with the

#### CONTEMPLATION FOR OBTAINING LOVE THE SUSCIPE

(The favorite prayer of St. Ignatius)

"Take, O Lord! Take all my liberty! Take all—my memory, my intellect, my will. All that I am and all that I have I owe to Thee. All—all, O Lord! I give again to Thee. Do with me according to Thy will. Give me just Thy love and Thy grace. With these I am rich beyond desire. I could not ask for more."

# OUTLINE of the SPIRITUAL EXERCISES

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