

Grounding to Giving: ‘From-What’ and ‘To-Whom’ in the Spiritual Exercises of St. Ignatius

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Abstract

Through its embodied systematic mysticism, the Spiritual Exercises of St. Ignatius has formed the Jesuit order and countless Ignatian educators. Upon analysis of the Principle and Foundation (§23) in the beginning and the Suscipe (§234) at the end, the movement from the philosophical universal to the particularity of 'this-ness' can be seen. The Principle and Foundation, both etymologically hinting at the prior [Latin: 'principum'] and the ground [Latin: 'fundare'], begins with a beautiful cosmology of how the world is oriented towards the return-gift back towards God. However, God is spoken of here in the third-person. Yet, by the time of the Suscipe [English: 'receive'], the theme is still on the gifted-ness of life and world. However, God is addressed in the second-person here as if face-to-face – the Divine “You”. This movement from the universal to the particular invites the exercitant to gaze into the eyes of Christ Crucified. In doing so, particularly in the Third Week, the exercitant gazes into the iris of God who reflects back the gaze of Love - pointed at those Whom God loves, those in the margins. The Spiritual Exercises thus extends the invitation to incarnate the two-fold nature of the greatest commandment. As it is in the Second Ending of the Book of John, the invitation of gift is extended from the divine Vine to the branches: “Amas me? Pasce oves meas. Sequere me. // Do you love me? Feed my sheep. Follow me.”

Introduction

The following poetic prayer, attributed in the spirit of Fr. Pedro Arrupe, has become quite popular in current practices of Ignatian spirituality:

*Nothing is more practical than / finding God, than / falling in Love / in a quite absolute,
final way. / What you are in love with, / what seizes your imagination, will affect everything.
It will decide / what will get you out of bed in the morning, / what you do with your evenings,
how you spend your weekends, / what you read, whom you know, / what breaks your heart, /*

*and what amazes you with joy and gratitude... Fall in Love, / stay in love, / and it will decide everything.*¹

The existential psychiatrist Viktor Frankl once noted in systematic work that: “All freedom has a ‘from what’ and a ‘to what.’”² Indeed, the teachings of St. Ignatius of Loyola echoes this dictum deeply. Whether through echoes of the month-long silent retreat, the 19th Annotation, or various programs and retreats, the *Spiritual Exercises*³ continues to affect the Jesuit order and Ignatian educators through its embodied systematic mysticism. The effects of these experiences undergird the formation of missionaries like St. Francis Xavier, scientists like Pierre Teilhard de Chardin, leaders like Fr. Pedro Arrupe, and many other Jesuits and non-Jesuits alike. So indeed, a question begs to be asked: *What is it about the structure of the Spiritual Exercises that prompts a conversion of hearts?*

In the following paper, we will analyze the movement from the universal to the particular in the *Spiritual Exercises*, by tracing how the exercitant journeys in-and-through the crucified heart of Love. We will briefly outline the multiple versions of the *Spiritual Exercises* and the structure of the four weeks. Then, we will analyze the “from-what” in the Foundation and Principle (§23), noting themes of giftedness even though God is referred to in the ‘third-person.’ Skipping to the *telos* of the *Spiritual Exercises*, we then analyze the “to-Whom” of the *Suscipe* (§234). By then, the theme of giftedness remains intact; however, here, God is addressed in the ‘second-person,’ as if face-to-face with us. Finally, we analyze the pivot in which the Election is

¹ Marquette University, *Finding God in All Things*, (2009). Retrieved from: <https://www.ignatianspirituality.com/ignatian-prayer/prayers-by-st-St.-Ignatius-and-others/fall-in-love/>

² Viktor Emil Frankl, *Man’s Search for Ultimate Meaning* (New York: Barnes and Noble, 2000), 59.

³ St. Ignatius of Loyola; Munitiz, J.A.; & Endean, P. *Personal Writings: Reminiscences, Spiritual Diary, Select Letters, and Text of the Spiritual Exercises* (London: Penguin Books, 1996).

kept – the Third Week of the *Spiritual Exercises* Here, the exercitant gazes into the iris of Christ Crucified, who reflects back the gaze of Love – pointed at the suffering the others that He shepherds. In ‘staying in love’ during the Paschal Mystery, the pivot is made from the universal to the particular, prompting not merely a “from-what” and a “to-what” but a “from-what” and a “to-Whom.” This “to-Whom” prompts an answer with our lives. Indeed, St. Ignatius reminds the exercitant of the following when contemplating love: *Love ought to find its expression in deeds more than in words* (§230).

Fall in Love: The Structure of the *Spiritual Exercises*

The *Spiritual Exercises* is an embodied mystical contemplation of Christ and its structure leads to the immersion of Christ’s particular mysteries therein. The phrase of the Suscipe appears as a distant lofty goal: a self-abandonment only to be found in a perfect, unattainable horizon. However, the *Spiritual Exercises* recreates structures for a guided mysticism not only towards intellectual belief, but *living into* and *experiencing* this, one phase at a time:

The First is the consideration and contemplation of sins; the Second is the life of Christ Our Lord up to, and concluding Palm Sunday; the Third, the Passion of Christ Our Lord; the Fourth, the Resurrection and Ascension... However, this does not mean that each Week necessarily lasts for six or eight days, for in the First Week some may happen to be slower in finding what they are looking for, namely contrition, sorrow, and tears over their sins. (§4)

It must be acknowledged that movement from one phase to another is not predicated on the passage of temporal time, nor is it the work of intellectual attainment. St. Ignatius emphasizes the necessity for interior tasting before moving into each phase; the fruits of each week is found in “*the intimate feeling and relishing of things*” (§2). This is achieved in bringing the person (Week 1) into encounter with the Mystery of Life (Week 2), Death (Week 3), and Resurrection (Week 4) of the Crucified Christ. This movement is not towards some ethereal, faceless string of words and doctrines; the movement is a falling in love with the “Word made flesh” (Jn. 1:14).

Additionally, the fact that multiple versions of the *Spiritual Exercises* exist presents an interesting challenge and gift. Many of the translations of the *Spiritual Exercises* result from either or a mix of the *Autograph* [A] and *Vulgata* [V], with references to the *Versio Prima A* of 1541 [P1] and *Versio Prima A* of 1547 [P2].⁴ With respect to the Spanish [A], this text has notes in Castilian Spanish, penned in the saint's own hand. However, St. Ignatius the Basque is already once removed from Castilian Spanish. Still, the Spanish [A] provides insights into the saint's mind that the other translations may not allow. The Latin *Versio Prima A* of 1541 [P1] is believed to have been compiled by St. Ignatius during his time in Paris. Early Jesuits made grammatical and stylistic corrections to this particular text, resulting in the *Versio Prima A* of 1547 [P2]. The third Latin iteration resulted from a lack of elegance in both the P1 and revised P2, resulting in the Latin *Vulgate* [V]. Still, St. Ignatius remained open to the weight of either the P2 or the V versions of the *Spiritual Exercises*. The Jesuit scholar Jensen paints a positive sentiment to St. Ignatius's indifferent posture:

*The source texts (A, V, P1, and P2) enable us to appreciate anew the mind of St. Ignatius, the mind that struggled over the years to universalize the experience of God working in his life, the mind that freely surrendered his work and that of his translators into the hands of Christ and the Church, and that, no doubt, smiles upon new attempts to render the Spiritual Exercises into other languages.*⁵

It is important to note how certain translations carry the loaded empathic meaning of St. Ignatius's mind. As will be elaborated later on, the Third Week of the *Spiritual Exercises* enters in the hidden logic of Christ Crucified's heart. The chart below notes a phrase of the First

⁴ St. Ignatius of Loyola, *Monumenta Ignatian* (Roma: Institutum Historicum Societatis Iesu, 1955).

⁵ Eric Jensen, "The Spanish Autograph or Latin Vulgate?" *The Way* 53(4), (2014), 86.

Meditation in the Third Week, translated across different cultures, spaces, and times:

Autograph [A]	Vulgate [V]	Versio Prima [P1] & [P2]	French (Roothaan & Jennesseaux, 1857)	German (Haas, 1941)	English (Munitiz & Endean, 1996)
“Dolor, sentimiento, y confusión”	“Doloris, indignationis et confusionis”	“Dolorem, sensum, et confusionem”	«La tristesse, la douleur, et la confusion»	„Schmerz, Ergriffenheit, und Beschämung“	“Grief, deep feeling, and confusion”

Upon analysis, the emotive goal can be seen in the Spanish [A] word: ‘*sentimiento*,’ or the act of feeling that demonstrates discontent and unrest.⁶ The aforementioned French [‘*tristesse*’] and German [‘*Ergriffenheit*’] translations extend the particular empathic depth into the heart of Mystery. The English translation [‘*deep feeling*’] fails to communicate the particularity of this feeling-into the sorrow, which may have resulted from translating the P1 or P2 versions of this phrase rather than the A or V versions. (For more nuances of translations of the Third Week, see Appendix C). Despite some of empathic quality lost in translation, the English version by Munitiz and Endean will still be utilized here, as it maintains the key movement toward the particularity, especially with the singular focal point of the Suscipe.

Finally, as noted by the scholar Jensen, St. Ignatius would perhaps be quite alright with these nuances insofar as the invitation is retained. Perhaps, each echo allows different ears and hearts to hear the original invitation: “Follow me” (Jn. 21:19). The translations and traditions handed down [*tradere*], director to exercitant, are sufficient insofar they retain the semiotic structure of a “from-what” and “to-Whom”.

From-What: Foundation and Principle (§23)

⁶ Sebastian Covarrubias Horozco, *Tesoro de la Lengua Castellana o Española* (Facsimil de la ed. 1611). (Barcelona: S.A. Horta, 1943): “el acto de sentir, y algunas vezes demonstración de descontento.”

Beginning with the Principle and Foundation, the “from-what” is laid out in a harmonious cosmology, centered on right relationship with the Creator. “The human person is created to praise, reverence, and serve God Our Lord, and by so doing save his or her soul. The other things on the face of the earth are created for human beings in order to help them pursue the end of which they are created” (§23). (For the entire Foundation and Principle, see Appendix A). The world around me is acknowledged for what it is: a gift. Recalling the ideas of mystical phenomenologist Jean-Luc Marion, this is a gift that spills in Excess.⁷ The world is given by the primordial Will beyond the mastery of the ‘constituting-I.’ Furthermore, existential psychiatrist Viktor Frankl notes, that one should not conflate ‘means’ for ‘meaning.’⁸ All things on this earth serve an instrumental purpose, pointing towards the ultimate *telos*. Put simply, for St. Ignatius, our *telos* is God. The following logic of Ignatian indifference is such: if it is helpful to our *telos*, use the created object; if it is not helpful to our *telos*, free oneself from the object. Contrary to popular belief, this indifference does not ask the exercitant to cold-heartedly disavow feelings and thoughts (indeed, St. Ignatius himself was filled with tears and *loquelas* throughout the day as noted by his diaries). Rather, as the subtitle of this section in the *Exercises* notes, this beginning [*principium*] gives the exercitant a pathway [*fundare*] to become a pilgrim following the Way – heart, mind, and all.

⁷ Jean-Luc Marion, *In Excess: Studies of Saturated Phenomena* (New York: Fordham University Press, 2002), 112: “Intuition gives (itself) in exceeding what the concept (signification, intentionality, aim, and so on) can foresee of it and show. I call these saturated phenomena, or paradoxes.... It must be allowed, then, to overflow with many meanings, or an infinity of meanings, each equally legitimate and rigorous, without managing either to unify them or to organize them.”

⁸ Frankl, *Ultimate Meaning*, 84: “Thus, human existence – at least as long as it has not been neurotically distorted – is always directed to something, or someone, other than itself, but it a meaning to fulfill or another human being to encounter lovingly. I have termed this constitutive characteristic of human existence ‘self-transcendence.’ What is called ‘self-actualization’ is ultimately an effect, the unintentional by-product, of self-transcendence.”

This cosmology and indifference hints at the ability to find God in all things – even in the a-logical tangle of the Mystery of Suffering. The exercitant is prompted to consider the dialectics of health-illness, wealth-poverty, fame-disgrace, life-death. St. Ignatius grappled with these very categories in his own conversion, providing the spiritual pathway [*fundare*] that the Pilgrim was guided on by the Spirit. Even seemingly negative experiences are embraced, insofar as they point to both *origin* and *telos*, *alpha* and *omega*, that the person was created from and for. The depth of the phrase ‘finding God in all things’ is opened up – not merely in its current diluted form of easy spirituality – but also encapsulating the complicated mysteries of Life.

Yet, in the Principle and Foundation, God is still not addressed, but instead it is *about God*. The ‘from-what’ points to a singular *telos* in which all other objects result from and gravitate around. The ensuing answer is not merely spoken to a faceless object of the ‘to-what’; rather, St. Ignatius prompts the exercitant to answer to the subject of the ‘to-Whom’ veiled in both light and darkness.

To-Whom: The Suscipe (§234)

By the Suscipe [*receive*], the exercitant is ready to make the return gift. At the end of the *Spiritual Exercises*, St. Ignatius provides the “Contemplation for Attaining Love” where the Suscipe is located. (For the entire Suscipe, see Appendix B). Liberty, memory, understanding, will, possessions – all that the “constituting-I” can grasp are given back. Kenosis, or self-emptying, is the expensive price tag of the return gift. Furthermore, this Love is made possible only with further grace to mediate the gap between humanity and divinity: “Give me the grace to love you, for that is enough for me” (§234). The gift given back in love even requires a gift of grace to do so. The aim here is singular and particular (unlike other translations of the English

Spiritual Exercises) – the request serves the *telos* of Love. From foundation to goal-direction, the exercitant is made from, led by, and pointed towards Love.

This reception [*suscipe*] thus takes on a self-willed posture that prioritizes self-passivity, for the sake of encountering beyond the self. This attitude is congruent with the experience described by ethical phenomenologist Emmanuel Lévinas before the face of the human Other.⁹ We might also think of Marion’s exploration of being thrust into the saturation of saturation, given by revelation.¹⁰ In both cases, the ‘constituting-I’ is rendered into the ‘passive-me.’ Rather than turning the world into objects of use for one’s self-centered will, the ‘passive-me’ is also rendered as instrumental, like all of Creation, for the priority of the original Will. The sounding-through nature of the human person [*personare*] is rendered in proper harmony by the beauty of the call [*kaleo, kalon*]. This instrumentality and passivity does not rob the person of volition; rather, the exercitant is invited to respond “*in deeds more than in words.*” The exercitant is made hollow and hallow, sounding through with the very echoes of Love.

‘To-Whom’ and for whom is this response made to? ‘To-Whom’ is this Lord which the exercitant entrusts all one has: liberty, memory, understanding, will, and very life?

Stay in Love: The Third Week (§190-217)

⁹ Emmanuel Lévinas, *Totality and Infinity: An Essay on Exteriority* (Pittsburg, PA: Duquesne University Press, 1969), 50-51: “*The face of the Other at each moment destroys and overflows the plastic image it leaves me To approach the Other in conversation is to welcome his expression, in which at each instant he overflows the idea a thought would carry away from it. It is, therefore, to receive from the Other beyond the capacity of the I, which means exactly: to have the idea of infinity.*”

¹⁰ Marion, *In Excess*, 159: “*In this third way [referring to Dionysius’s Third Way beyond kataphatic and apophatic theology], no predication or naming any longer appears possible, as in the second way, but now this is so for the opposite reason: not because the giving intuition would be lacking...but because the excess of intuition overcomes, submerges exceeds – in short, saturates – the measure of each and every concept.*”

The Third Week plunges the exercitant within the harrowing darkness of the Paschal Mystery and the Other therein (§190-217). Recalling the movement from the Principle and Foundation (§23) up to the Suscipe (§234), the Third Week finds its locality in the enduring phase of the ‘Election,’ the yes to Will, given to Love. Prior to the Third Week, the exercitant would have accepted the cost of poverty, contempt, and humility (Week 1) and began to imagine into Christ’s life narrative (Week 2). In the Third Week, however, the exercitant is paradoxically invited to ‘will’ and ‘want’ to suffer – for the sake of Love. (For more nuances of translations of the Third Week, see Appendix C).

Embedded in the darkness, the face of the suffering Other begs the exercitant to stay in Love, transfiguring one through the experience of particularity. In the second contemplation of Week 3, the third preamble states the following: “It is proper to prayer on the Passion to ask for grief with Christ in grief, to be broken with Christ who is broken, and for tears and interior suffering on the account of the great suffering that Christ has endured for me” (§203). The goal here is not mere observation – the goal here is similar to theological phenomenologist Edith Stein’s *Einfühlung*.¹¹ This is an empathy, or in-and-through feeling, into the Sacred Heart of the Other. Additionally, the ‘logic’ of Love is not grasped by way of mastery here; it is imagined into and experienced. This is Love that transforms not only thoughts, feelings, and beliefs – but also behaviors, actions, and the very life of the exercitant (§214).¹²

¹¹ Edith Stein, *On the Problem of Empathy* (Washington, DC: ICS Publications, 1989), 7, 10-11: “*Empathy does not have the character of outer perception, though it does have something in common with outer perception: In both cases, the object itself is present here and now. // We are dealing with an act which is primordial as present experience though non-primordial in content... Thus empathy is a kind of act of perceiving [eine Art erfahrender Akte] sui generis.*”

¹² As an aside, the a-logical nature of *Einfühlung* into Love provides interesting points of contemplation for debates on divine impassibility into the permeability of the Triune Godhead. This would be similar to the argumentation made by Jürgen Moltmann in *The Crucified God* (Minneapolis: Fortress Press, 2015), 339: “*God became man that dehumanized men might*

Transformed by the Third Week, the exercitant is asked to look directly into the eyes of Christ Crucified - and the ethical demand reflected by His gaze. The results are eyes that cry with grateful tears, eyes that do not turn away from suffering, and eyes which look at the reality of the outer world – a world full of people in the margins whom Christ looked lovingly at. This is the self-emptying unity that Christ perplexingly invites followers of the Way into: “Those who lose their life for My sake will gain it” (Mt. 10:39).

Concluding Reflection: It Will Decide Everything?

Through the *Spiritual Exercises*, St. Ignatius of Loyola invites the exercitant into the pilgrim’s journey. This mystical pathway unfolds from the generality of grounding in world-gift to the particularity of the return-gift. We human beings move “from-what” then “to-Whom.” This Whom invites us to experience the very Mystery of falling in Love, staying in Love, and allowing Love to decide everything.

This Love is not only incomprehensible transcendent Mystery but, through dwelling and remaining in [*in-manere*], encounters the exercitant through imagination and lived-experience. The process of Love enters into the very marrow of the exercitant, saturating the person with the infinite call that sounds through by their life. The Excess of Love spills from the ‘passive-me’ towards the Alterity of those beyond my-self: towards the Others loved by the Other. The alterity of Christ Crucified prompts the efficacious Paschal Mystery to spill from the inner-reality, so that the exercitant’s outer-reality might be experienced upon through the very heart of Love...

become true men (sic). We become true men in the community of the incarnate, the suffering and the loving, the human God. This salvation, too, is outwardly permanent and immortal in the humanity of God, but in itself it is a new life full of inner movement, with suffering and joy, love and pain, taking and giving; it is changeableness in the sense of life to its highest possible degree.”

*And what is reality? People, trees, lakes, mountains. You can study things, but unless you enter into this intuitive communion with them, you can only know about them, you don't know them. To take a long loving look at something, a child a glass of wine, a beautiful meal, this is a natural act of contemplation, of loving admiration. Reality is the Risen Christ.*¹³

The seemingly lofty words of the Suscipe become infinitely meaningful when viewed through with this heart of Love. These are hearts which, once transformed, come to *know* both the height of Love and the depth of the Paschal Mystery. These are hearts transfigured that *know* Incarnation, able to bear the brokenness of Alterity with care. These are hearts transfigured that *know* Crucifixion, willing to enter into the suffering lives of those in the margins. These are hearts transfigured that *know* Resurrection, rejoicing in God spilling in Excess in-and-through all things, beyond the boundaries of simplistic human logic. These are hearts moved by the Will prior to their own, echoing from the cries of the poor that pierce the Sacred Heart: “*Amas me? Pasce oves meas. Sequere me.* (Jn. 21:17-19). Do you love me? Feed my sheep. Follow me.”

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¹³ Walter J. Burghardt, “Contemplation: A Long Loving Look at the Real,” in *Ignatian Spirituality Reader*, ed. George W. Traub (Chicago: Loyola Press, 2008), 91-92.

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Appendix A – Principle and Foundation (§23)

“The human person is created to praise, reverence, and serve God Our Lord, and by so doing to save his or her soul. The other things on the face of the earth are created for human beings in order to help them pursue the end for which they are created.

It follows from this that one must use other created things in so far as they help towards one’s end, and free oneself from them in so far as they are obstacles to one’s end.

To do this we need to make ourselves indifferent to all created things, provided the matter is subject to our free choice and there is no prohibition. Thus as far as we are concerned, we should not want health more than illness, wealth more than poverty, fame more than disgrace, a long life more than a short one, and similarly for all the rest... but we should desire and choose only what helps us more towards the end for which we are created.”

Appendix B – Suscipe (§234)

“Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You gave it all to me; to you Lord I give it back. All is yours, dispose of it entirely according to your will. Give me the grace to love you, for that is enough for me.”

Appendix C – Some Translations and Definitions of the Third Week (§190-217)

First Meditation | Christ Journey & Supper:

- ❖ [SpEx § 193] – **First Meditation, Preamble 3**
 - [A]: “Dolor, sentimiento, y confusión”
 - [V]: “Doloris, indignationis et confusionis”
 - [P1]/[P2]: “Dolorem, sensum, et confusionem”
 - **French:** « La tristesse, la douleur, et la confusion »
 - **German:** „Schmerz, Ergriffenheit, und Beschämung“
 - **English:** “Grief, deep feeling, and confusion”

- ❖ [SpEx §195] – **First Meditation, Point 4**
 - [A]: “Y aquí començar con mucha fuerza y esforçarme a doler, tristar y llorar”
 - [V]: "Unde incipiam et ipse dolorem, moestitiam et fletum mihi excitare"

- [P1]/[P2]: "Et hic/sic incipiam cum mango affectu condolore, contristari et plangere."
- **French:** « Ici, je commencerai à réunir toutes les forces de mon âme pour m'exciter à la douleur, à la tristesse, et aux larmes»
- **German:** „Und hier nun mit aller Kraft einsetzen und mich anstrengen, zu leiden, zu trauern und zu weinen“
- **English:** “And here I should start to draw upon all my powers to grieve, to feel sorrow, and to weep”

❖ [SpEx 196] – First Meditation, Point 5

- [A]: “Considerar cómo la diuinidad se esconde, es a saber, cómo podría destruyr a sus enemigos y no lo hace, y como deja padecer la sacratísima humanidad tan crudelísimamente.”
- [V]: “Meditari quo se pacto abscondens Christi divinitas, adversarios suos, cum valeat, non perdat, sed paenas adeo crudeles pati sinat humanitatem.”
- [P1]/[P2] : "Consyderare/Considerare divinitatem latentem et absconditam, potentem hostes suos destruere et nolentem, sed permittentem sed permittentem ac tolerantem sacerrimam eius humanitatem crudelissime affligi.”
- **French:** « Je considérerai comment la Divinité reste caché durant toute la Passion du Sauveur. Elle pourrait détruire ses ennemis, et elle ne le fait pas; et elle abandonne aux plus cruels tourments la très-sainte Humanité qui lui est unie. »
- **German:** „Erwägen, wie sich die Gottheit verbirgt, wie sie nämlich ihre Feinde vernichten könnte und es doch nicht tut, und wie sie zuläßt, daß die Heiligste Menschheit so überaus grausam leidet.“
- **English:** “To consider how *the divine nature goes into hiding*, i.e. how Christ as divine does not destroy His enemies, although He could do so, but allows Himself in His *sacred human nature to suffer most cruelly*.”

❖ [SpEx 197] – First Meditation, Point 6

- [A]: “Considerar cómo todo esto padesce por mis peccados, etc.; y qué deuo yo hazer y padescer por él
- [V]: “Cogitare, cum talia ferat pro peccatis meis, quid agere debeam aut pati eius causa.”
- [P1]/[P2]: “Consyderare/Considerare quad haec/hec omia patitur preopter mea peccata etc.; et quid ego debeo fafacere ac pati propter ipsum.”
- **French:** « Je considérerai que le Sauveur endure toutes ces souffrances pour mes péchés; et je me demanderai ce que je dois faire et souffrir pour lui. »
- **German:** „Erwägen, wie Er alles meiner Sünden wegen leidet usw., und was ich für Ihn tun und leiden soll.“
- **English:** “Consider how He suffers all this for my sins, etc, and what I myself ought to do and suffer for Him.”

...

Second Meditation | Christ Supper to Garden:

❖ **[SpEx 203] – Second Meditation, Preamble 3**

- **[A]:** “Es demandar lo quiero, lo qual es proprio de demandar en la passión: dolor con Xpo doloroso, quebranto con Xpo quebrantado, lágrimas, pena interna de tana pena que Xpo passó por my.”
- **[V]:** “Pro voti consecutione, poscere maerorem, plancum, axietatem, et caeteras id genus paenas interiors, ut Christo patient pro me compatiar.”
- **[P1]/[P2]:** "Tertium praebulum est petere quod volo; est autem proprium in passione petere dolorem cum Cristo dolorem cum Christo doloribus pleno, lassitudinem et angustiam cordis cum Christo afflicto, lachrymas et internam tristitiam super poena quam Christus pro me patitur."
- **French:** « Dans cette troisième Semaine, on modifiera de la manière suivante la seconde et la sixième addition. »
- **German:** „Bitten um das, was ich begehre; um das also, was als Bitte für die Leidenswoche eigentümlich ist: Schmerz mit dem schmerzerfüllten Christus, Zerschlagenheit mit dem zerschlagenen Christus, Tränen, innerliche Pein über die große Pein, die Christus für mich gelitten hat.“
- **English:** “It is proper to prayer on the Passion to ask for grief with Christ in grief, to be broken with Christ who is broken, and for tears and interior suffering on account of the great suffering that Christ has endured for me.”

Definitions by Covarrubias (1611) for Words in *Autograph* [A]:

❖ **First Meditation, Preamble 3 (§193):**

- **Dolor** – el sentimiento que se haze de todo lo que nos da desplacer y desgusto
- **Sentimiento** – el acto de sentir, y algunas vezes demonstración de descontento
- **Confusión** – la perturbación y mala orden; Confundir – vale perturbar, mezclar, como si echásemos un licor sobre otro diferente, que se confunden ambos

❖ **First Meditation, Point 4 (§195):**

- **Dolerse** – Quexarse. Condolerse, compadecerse. Esta condolido, esta con sentimiento y dolor. Dolencia, enfermedad.
- **Triste** – algunas vezes, significa el hombre avariento y mal aventurado, y otras el pobre y desconsolado
- **Llorar** – Latine plorare, flere, etc.

❖ **First Meditation, Point 5 (§197):**

- **Padecer** – sufrir el daño, injuria o enfermedad, etc.

❖ **Second Meditation, Preamble 3 (§203):**

- **Quebrantar** – disminuir alguna cosa de sus fuerças y de su entereza, sin dividirla en partes