

[101] THE FIRST DAY AND FIRST CONTEMPLATION

It is on the Incarnation,
and contains the preparatory prayer, three preludes,
three points, and one colloquy

Prayer. The usual preparatory prayer.

[102] First Prelude. The first prelude is to bring up the narrative of the thing which I have to contemplate.

Here it is how the three divine persons looked at all the plain or circuit of all the world, full of men, and how, seeing that all were going down to hell, it is determined in their eternity that the Second Person shall become man to save the human race, and so, the fullness of times being come, they sent an angel St. Gabriel to Our Lady ([262]).

[103] Second Prelude. The second, a composition, seeing the place: here it will be to see the great capacity and circuit of the world, in which are so many and such different people: then likewise, in particular, the house and rooms of Our Lady in the city of Nazareth, in the province of Galilee.

[104] Third prelude. The third, to ask for what I want: it will be to ask for interior knowledge of the Lord, who for me has become man, that I may more love and follow him.

[105] Note. It is well to note here that this same preparatory prayer, without changing it, as was said in the beginning, and the same three preludes, are to be made in this week and in the others following, changing the form according to the subject matter.

[106] First Point. (1) The first point is, to see the various persons: and first those on the surface of the earth, in such variety, in dress as in actions: some white and others black; some in peace and others in war; some weeping and other laughing; some well, others ill; some being born and other dying, etc.

(2) To see and consider the three divine persons, as on their royal throne or seat of their Divine Majesty, how they look on all the surface and circuit of the earth, and all the people in such blindness, and how they are dying and going down to Hell.

(3) To see Our Lady, and the angel who is saluting her, and to reflect in order to get profit from such a sight.

[107] Second Point. The second, to hear what the persons on the face of the earth are saying, that is, how they are talking with one another, how they swear and blaspheme,

etc.: and likewise what the Divine Persons are saying, that is, „Let us work the redemption of the human race,“ etc; and then what the angel and Our Lady are saying; and to reflect then so as to draw profit from their words.

[108] Third Point. The third, to look then at what the persons on the face of the earth are doing, as, for instance, killing, going to hell, etc.; likewise what the Divine Persons are doing, namely, working out the most holy Incarnation, etc.; and likewise what the angel and Our Lady are doing, namely, the angel doing his duty as ambassador, and Our Lady humbling herself and giving thanks to the Divine Majesty; and then to reflect in order to draw some profit from each of these things.

[109] Colloquy. At the end a colloquy is to be made, thinking what I ought to say to the three Divine Persons, or the Eternal Word incarnate, or to our Mother and Lady, asking according to what I feel in me, in order to more to follow and imitate our Lord, so lately incarnate.

I will say an Our Father.

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