

## A Word for Directors

A few points are worth mentioning:

The director should feel at ease about adapting these notes according to the needs of the exercitant. It might be that a whole week needs to be repeated. Often, it may happen that a director will profitably suggest the repetition of one prayer from the week just finished; in this case, the exercitant can simply drop one suggestion for the new week. It will not be unusual that the director is ready to move to the next week of the Exercises before all the weeks are finished. This would be particularly the case with the Second Week, especially if the exercitant is not making a major Election.

“Prayer of Personal Reminiscence” is used twice in the Weeks of preparation. For back ground on this form of prayer, the director might want to read:

Hassel, David J., S.J. “Prayer of Personal Reminiscence: Sharing One’s Memories with Christ,” *Review for Religious*, 36 (1977), 213-26.

I have included a copy with the notes. The director might want to include its use at other points in the Exercises, for example, “experiences of others doing evil to me” or “experiences where I have done evil to others”.

The director can introduce this form of prayer briefly by suggesting that, as the exercitant enters into prayer, to become quiet and open oneself to whatever memory on the chosen topic God might want to give the person. Then, one lets self remember by reliving the event as deeply as possible. So this is not remembering as looking at photographs. One stays with the memory as long as one is drawing fruit from the memory. When one has exhausted the fruit of relieving the memory, one comes back to quiet and ask for another memory on the chosen topic. It might be helpful to say that a person might spend the whole hour on one memory or two or three. I usually say, “If you go beyond about five events, you are doing another kind of prayer which involves making a list.” I also usually mention that if another kind of memory comes to mind that is not of the proposed topic, the exercitant should put it aside as a distraction. This form of prayer connects with the rich Hebrew sense of remembering in terms of letting the past event become present again.

The handouts from *Choosing Christ in the World* by Joe Tetlow, S.J., used in the “Days of Preparation” can be difficult for Africans who are not highly educated or not too sophisticated. There is a good deal American jargon. If I think there could be a problem I will read over each

handout when it is due to be used in the week ahead with the exercitant and explain simply the meaning paragraph by paragraph. This seems to enable the exercitant to use the material well.

The director will easily recognize "Prayer of Intimate Dwelling," used beginning with the contemplations of the Second Week as an attempt to render Ignatius' Application of the Senses in terms of contemporary sensitivities. My understanding is that, beginning with week on the Incarnation, each seven-day week of the Exercises in Daily Life will usually best be prayed in terms of entering more deeply into the mystery or mysteries of the week in a process that moves toward a simplification of the prayer during the course of the seven days as one progresses through contemplations, repetitions, summaries and prayer of intimate dwelling.

My experience is that there is so much new for the exercitant at the time in the First Week when the Triple Colloquy is introduced, that I have postponed taking up introducing the use of the *Anima Christi* until the Triple Colloquy is used in the Second Week. Both the tradition version and Tetlow's expanded version are provided in the Notes.

**--Terry Charlton, S.J.**