

## HOW FAR CAN YOU GO? Ignatius's *Exercises*, Fidelity, and Adaptation

*Précis: When does a legitimate adaptation of Ignatius's Spiritual Exercises become inauthentic? What is the difference between accommodation and adulteration? No direct answer is possible to such questions, but a passage from Ignatius's Constitutions does suggest two indirect ones. Firstly, any responsible use of the Exercises will always be open both to the situation of the retreatant and to what is given in the text—even though the balance between these will be a matter of charism. Secondly, a retreat-giver should be open to taking delicate decisions in consultation—always, of course, preserving confidentiality. It is also important to avoid a Jesuit-centred view of Ignatian authenticity: the Exercises are not the patrimony of one form of consecrated life, but a manual for any kind of Christian discipleship.*

**H**ow far can you go? is the title of a satirical novel by the English Catholic writer, David Lodge. Wittily, affectionately, all too accurately, he traces how a group of Catholic university students in London, who first met in the 1950s, experienced the upheavals in the Church over the two subsequent decades. The question in the title, "How far can you go?", sums up the scrupulosity common in pre-conciliar Catholicism, at least in the English-speaking world.

Reading the novel is a powerful experience for British Catholics above a certain age because it plays on our ambivalences. We know that the religious anxiety so common among the pious a generation ago was just silly. Yet still, deep down, it can exert a captivating force on us. There is still something in us, however enlightened we may be or think ourselves, that wants to be told how far we can go in matters religious—even when it comes to giving the Ignatian Exercises.

When we look at the wide range of ways in which retreat-givers now use Ignatius's text, the "How far can you go?" question can all too easily surface. This essay has a subversive purpose. The question about Ignatian authenticity is an important one, deserving a considered answer; and I will try to offer at least the beginnings of one. Yet we will never be true to Ignatius unless we recognize that he is above all a teacher of freedom and confidence. If it is anxiety that drives our concern for authenticity, if our questions are legalistic worries about "how far can you go", then there are still deep levels of ourselves, however enthusiastic our love for Ignatius, that have never appropriated his message.

### **Ignatius's text and current practice**

If we look at how, at least in the English-speaking world, the eight-day retreat is currently practised, we see a range of different ways in which the process draws on the

Ignatian sources. Sometimes we seek to recapitulate Ignatius's whole process, from the Principle and Foundation to the Contemplation to Attain Love; on other occasions, we choose just one Week of the *Exercises* that seems to meet our need or devotion in this particular year. Other approaches are looser. Many of us have made or given retreats based on particular themes, for example the approach to discipleship typical of one of the four Gospels, or the insights arising from a psychological tool such as the Enneagram. Then there are some retreat-givers who are happy to let the retreatant set the agenda, giving guidance in response to whatever comes up. Ignatius's text here functions merely as a resource: it is there in the background for both retreatant and retreat-giver to draw on as appropriate, but in no way does it determine the retreat's structure.<sup>1</sup> Once we move beyond the eight-day retreat, adaptation becomes yet more varied in form: various kinds of Exercises in daily life, of eighteenth annotation retreats, of programmes of guided prayer.

The last thirty years have seen an enormous expansion in the ministry of the Exercises. Those who make them and give them come from a far wider range of Christians--by no means all Roman Catholics--than the traditional circle of Jesuits and other Ignatian religious. The experience of such people throws new light on the text, enabling us to see significances in it previously hidden from us. Ignatian courses of spiritual direction are launching people onto the world as spiritual directors who, a generation ago, would not even have known what a spiritual director was.

Our overall reaction to these developments is one of exhilaration, a sense of the Spirit of God working through the Exercises in creative and unprecedented ways. Moreover, it seems to be primarily in human need, and only secondarily in the Ignatian text, that we seem to be encountering this Spirit. This paper emerged from a weekend seminar entitled "The *Spiritual Exercises* and the Shorter Retreat." As the participants shared what they hoped for from the regular retreats they themselves made, they said much about their need for ongoing discernment, about finding modes of prayer appropriate to particular situations, about the need to be listened to and taken where they were. No one, however, seemed particularly concerned to get an annual exposure to the Two Standards.

And yet a niggle remains. Can sensitivity to spiritual need here and now really serve as the *only* indispensable criterion for determining what is authentically Ignatian? Those same participants shared a sense that something more, somehow, needed to be said; that limits, of some kind, needed to be re-established. Sensitivity and careful listening are important qualities, indeed the most important qualities, in a retreat-giver. They may lead us to adapt the text radically. Nevertheless not just anything can count as an Ignatian retreat. There has to be a distinction between the legitimate adaptation of Ignatius's text and its inauthentic deformation, albeit one that honors the full range of what we are now discovering, and does not foreclose too many options too quickly. The next sections

*a distinction between  
legitimate adaptation and  
inauthentic deformation*

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attempt to articulate such a distinction, taking as a starting-point Ignatius's legislation in the Jesuit *Constitutions* for how formed Jesuits should pray.

### Rules and their limits

There is, in fact, nothing new about our concern. In his seminal history of the Ignatian Exercises, Ignacio Iparraguirre sees that the same issue was arising for the second and third generation of Ignatian retreat-givers:

... there was a serious problem which urgently needed solving. The problem was that St Ignatius used to leave wide scope for the director. He indicates the material for meditation [*sic*], points out the goal towards which one is meant to aspire, gives norms for the difficult steps, but then, after these and other specifications, still leaves wide range for the spiritual guide's initiative. In order not to become disorientated within this wide range of possibilities left by St Ignatius, people asked, from the first years, for the drawing up of a directory which would regulate these aspects.... The most serious uncertainties turned on whether it was against authenticity to add, change, complement or fill out the meditations--and, if it was not, to what extent and according to what criteria could these changes be made?

The difficulty lay in the text itself. Ignatius insisted that his particular provisions not be taken too seriously or literally--a fact which his followers, keen to idolize him and anxious for the security of a fixed norm, found hard to accept:

On the one hand, the Founder's book appeared as a hallowed object, the object of sublime veneration. It seemed a sacrilege to touch anything, however minimal, that formed part of it. On the other hand, its flexible character, the different kinds of cases which it envisaged, and above all the fact that one could not put it into practice blindly or mechanically, but only in a living way, from person to person--all this necessitated, not its modification (because the text itself repeatedly stresses the need for adaptation, adaptation that is one of the most characteristic features of the method), but certainly an accommodation to persons, different in each case, according to the diverse circumstances.<sup>2</sup>

For Iparraguirre, the Directory solves the problem: it laid down a set of rules about when adaptation could and could not occur.

Here is not the place to assess whether Iparraguirre's account of the Directory's function is historically accurate. We must, however, insist that the question we are facing cannot be addressed by drawing up further rules, over and above those left us by Ignatius. In principle, God's Spirit is free. Every retreatant is unique and unprecedented. It is, therefore, simply impossible to specify in advance what "adaptation" is going to be legitimate or necessary. Ignatius's Exercises are sensitive to human need and

individuality in a way that disallows such an approach. We have to address the issue on another basis.

### **Ignatius, prayer and regulations**

At this point Ignatius can help us. He did not, to my knowledge, ever explicitly address the question of how far the *Exercises* could be adapted, but he did write some wise legislation about the prayer life of trained Jesuits, and the principles implicit in this material can be applied more widely. Ignatius presupposes that the long period of testing and training can assure us that those admitted to the Company are "spiritual persons," able to "run along the way of Christ our Lord." "Because of this," he continues:

... it does not seem good to give them any other rule in matters concerning prayer, meditation and study, or in the bodily practices of fasting, vigils and penances, other than that which discriminating charity will dictate to them.

Ignatius then adds a proviso, to which I shall return in a moment, before saying as much as he is prepared to say in the way of rules:

Only this will be said in general: that care should be taken both that the excessive use of these things not weaken bodily strength so much and take up so much time that these do not suffice for the spiritual help of our neighbours in accordance with our institute, and, equally and conversely, that one not desist from them so much that the spirit becomes cold and the low human passions are enkindled.<sup>3</sup>

Ignatius says that his men should pray neither too little nor too much, while studiously avoiding any pronouncement on what that amounts to in particular cases. Such a strategy can help us with our contemporary problem. We are struggling with two principles or values that appear to be in some sort of tension. If we stress fidelity to the Ignatian text, we sound all too easily--despite our best intentions--as though we want

*open to the text; open to  
the retreatant's experience*

to force all our retreatants through a program. On the other hand, if the spiritual need of the person in front of us is the *only* basis of our response, then what we are offering as an Ignatian retreat can lose any distinctive identity. Before long, we find ourselves asking the question how our purportedly Ignatian spiritual guidance differs from any other kind of spiritual direction, or indeed from straightforward secular counseling.

My proposal is modest, but not insignificant. We cannot, in principle, give an exhaustive account of which procedures are authentically Ignatian, but we can proceed more negatively. We can characterize some approaches as clearly *not* authentically Ignatian. It would not be Ignatian were we to neglect completely the experience and

circumstances of the person making the retreat. It would not be Ignatian were we to proceed as though the Ignatian text in particular, and the Christian tradition in general, were of no relevance whatever for what happens in the retreat. Any Ignatian procedure must be open both to the text, and to the possibility that the God whose Spirit gave rise to that text may be performing a new deed as a new retreatant encounters it.

This formulation, of course, leaves open the nature of the balance between these two factors. But such open-endedness is an Ignatian virtue. The nature of the interplay in any specific case is itself a matter of charism, of discernment, of following the leadings of the Spirit as best one can in particular situations. To echo the Ignatian text referred to above: it is presupposed that trained retreat-givers will be sensitive to the call of Christ in their own experience and in that of others. It therefore does not seem sensible to lay down any precise rules about when they should follow Ignatius's text literally, and when and to what extent they should feel free to adapt. They should simply follow the lead of "discriminating charity;"<sup>4</sup> in other words, they should go with their sense, under the guidance of God's love, of the differences between particular situations. Only this can be said in general: on the one hand they should not follow the written text so slavishly that they cease to respond to the particular needs of their neighbors; on the other, they should also not neglect the text so much as to risk losing contact with Ignatius's inspiration.

### **Balances in retreat-giving**

This approach offers, I hope, encouragement and reassurance to those of us who find ourselves giving Exercises, of a sort, in very new situations, and adapting the method radically. Sometimes we worry about the liberties we take with the text--but we also know that a stricter procedure would not work and therefore continue, with an uneasy sense of guilt, to proceed anyway. If the suggestion just made is correct, we can afford to relax. Provided we are regularly asking two sorts of question-- *What does the text say?* and *What is this situation demanding?*--and taking the answers to *both* seriously, then we are not in principle misguided. Obviously we can all grow in skill at reading situations in the light of the Gospel and in God's grace. Obviously, too, some of us are more sensitive, experienced, and generally competent in these matters than others. But any anxiety we may have that there is something intrinsically or systematically wrong in our attempts to adapt Ignatius's pedagogy is probably overscrupulous.

There are also implications for the general question of how far retreatants should be left to themselves and how far they should be given, or allowed, specific input. The question arises in various contexts. Should we allow, or encourage, retreatants to read books during the retreat? Should they be given talks in a group? How, if at all, should we tailor the liturgical homily to the retreatants' situation? Opinions differ

*confront the word of  
God; receive that word in  
freedom*

among experienced retreat-givers on questions like these. In my own retreats over the years, I have benefitted from directly opposing policies. Sometimes, however, these have been presented as "the right Ignatian way," as though Ignatius himself would never have countenanced an alternative. The more relaxed approach to Ignatian authenticity I am suggesting here enables us to accept a diversity of approaches on such issues. Ignatius's Exercises engage us at our most personal and intimate, but Christian personality and Christian intimacy are defined and specified by the word of the Gospel, as mediated through the tradition and the community of believers. Therefore, no authentic Ignatian procedure can afford to exclude, programmatically, confrontation with the word of God; no authentic Ignatian procedure will ever neglect the fact that persons must receive that word in freedom, with the question of what it means for them left open generally to the leading of the Spirit. Again, the balance to be struck between those two considerations will itself be a matter of tentative discernment, and of charism.

#### **The importance of consultation**

If we seek criteria for the truly Ignatian in terms of the characteristics which any authentic procedure must exhibit, the above is the most that can be said, and it is not very much. There is, however, a further important point, one centering not on what we decide to do, but on how we decide to do it. Although Ignatius declines to lay down detailed prescriptions for how trained Jesuits should pray, he does insist that decisions in this sphere be taken in consultation. "Discriminating love" may be the only guideline for judging an individual companion's needs, but its use is not to be left exclusively to the individual. Decisions are made, rather, "with the confessor always being informed, and, if there is doubt as to what is appropriate, the Superior as well." Ignatius does restrain individual freedom, but by an insistence on interpersonal contact, not by setting objective limits.

Again, Ignatius's teaching on Jesuit prayer can be transposed to the issue concerning us here: when and how far to adapt the text of the *Exercises* to the needs of individual retreatants. In principle, there is no limit to our freedom to adapt; we should be as bold and creative as the situation demands. Nevertheless, the retreat process, however intimate it may be and however much confidentiality must be respected, occurs in communion with the wider body of believers. In modern terms, the retreat-giver's creativity will always be supported by what, in English-speaking countries, we call pastoral supervision. "Adaptation," particularly in unusual or unfamiliar situations, should occur "with the supervisor always being informed, and, if there is particularly strong uncertainty, some other wise and spiritual person as well."

The term *supervision* can mislead. It is not, or not primarily, a matter of the supervisor instructing, evaluating or restraining the retreat-giver. The practice has grown out of the recognition that the retreatant's conflicts can set off a similar process in the retreat-giver, a process which the retreat-giver needs to discern. For this task, support

and guidance is often helpful. Ethical problems obviously arise regarding the retreatant's confidentiality, but not insoluble ones.<sup>5</sup>

In reaction to the legalism of the recent past, modern writing on Ignatius has sometimes presented him almost as a spiritual anarchist. The truth being exaggerated in such accounts is that Ignatius normally locates final authority not in written law but in the judgment of wise persons. Thus the General of the Company of Jesus is given authority to dispense from the provisions of the *Constitutions*, "with the power of discrimination [*con la discreción*] that the eternal Light will give him." In such cases, dispensation appears as what the law's authors would actually have intended, had they foreseen the circumstances.<sup>6</sup> The same applies when dealing with the prescriptions of *Spiritual Exercises*: "adaptation" is not an arbitrary, capricious process, but a matter of discriminating judgment, often aided by informed second opinion. Jesuit culture has frequently fostered a defensive individualism regarding pastoral practice--an individualism which Ignatian authenticity may require to be unlearned.

*wise counsel: ignatian  
criterion for adaptation*

### Decloistering the ignatian

This paper has been written for givers of Ignatian Exercises worried about how their *adaptations* sometimes feel rather far removed from Ignatius's text. Its principal aim has been to reassure and build confidence. Every retreat-giver can obviously hope to grow in sensitivity to God's Spirit. But no one who is so concerned about authenticity as to work through a paper like this is likely to be an Ignatian deviant.

The request, however, which led to this paper being written emerged from a certain anxiety, an anxiety which is worth probing. Underlying it, I suspect, is a sense that somewhere in history, perhaps in a cloud hovering over Manresa, or in manuscripts hidden within the walls of the early Jesuit novitiate in Rome, there still remain Perfect Spiritual Exercises, of which anything we do here and now is a more or less defensible "adaptation." The very idea of adaptation suggests a pristine norm which can, in response to circumstances, be changed, but which in an ideal world would remain unshuffled.

Ignatius's guidelines for prayer, however, imply something rather different. There, freedom and flexibility are the norm; it is the fixed structure which is the exception to the principle--if also, paradoxically, an application of it. The structure is imposed only in those situations where it is conducive to freedom.<sup>7</sup>

Under the anxiety about Ignatian authenticity may lie a sense, mostly unacknowledged, that the normative Ignatian Exercises are those made at the outset of their religious lives by new recruits to the Jesuits and to other Ignatian institutes. This sense needs to be exorcized. In this review, Maria Clara Bingemer has recently drawn attention to how "laypeople" can and do make the authentic Exercises, and to how the concepts and traditions we inherit (including some from Ignatius himself) prevent us

from recognising that reality.<sup>8</sup> Yet even to put the matter in those terms still implies that the experience of vowed religious is somehow the norm, one to which--to our surprise?--we discover that some non-religious, "lay", women and men somehow conform. It is no derogation of priesthood or consecrated life to say that our theology, particularly our implicit and unreflected theology, must get beyond the clericalism latent in such a mindset.<sup>9</sup> If we can achieve that, then the anxiety this paper addresses may, if not vanish, certainly appear in a different, more manageable and less paralyzing form.

"Can it be really ignatian, when faced with a retreatant still struggling with painful memories of childhood abuse, to omit or attenuate what Ignatius says about the Third Mode of Humility?" When we ask ourselves a question like that, we need to reflect on what the word *ignatian* means. Even now, many of us would instinctively say that *ignatian* denotes one particular approach to the Christian life. Implicitly we contrast it with alternatives--alternatives which we cannot but call names like "Carmelite", "Benedictine", "Augustinian" and "Cistercian". Some things, it seems, are all very well in other legitimate Christian spiritualities, but they will not do if we are purporting to live by the Ignatian Exercises.

It is, however, a mistake to allow such a way of thinking to influence our vision now, when the Exercises are being made in a far wider range of life-situations than ever before. There is more to Christian spirituality than the experience of vowed religious, and more to Ignatian spirituality than the experience of Jesuits. Yet the mistake is also understandable: it is going to take us time to realise that Christians at large (let us avoid that patronising word "laypeople") have a genuine spirituality in their own right, and not merely as honorary appendages to one or other of the great religious orders.

### Revisioning Ignatius's distinctiveness

Once we make this acknowledgment, then we look at the distinctiveness of Ignatius in a new way. Ignatius obviously did found a new form of consecrated life, and devoted the major part of his energies to promoting it. Moreover, he saw *Spiritual Exercises* as a powerful means for gaining recruits to his new Company. But this is not the only, nor the most important, significance of the *Exercises*. They also represented a turning-point in the history and self-understanding of the Christian Church as such. "Finding God in all things" and being "contemplative in action" are not characteristics of one particular way of being Christian, one way contrasting with alternatives. On the contrary, they articulate, quite simply, aspects of what it is to be Christian. No more, but also no less. Ignatius's achievement is not to contribute a new doctrine or theology, but to synthesize the traditional message in an unprecedentedly creative way, matching perhaps the great cultural movement we call the Renaissance. Towards the end of his life, the great German Jesuit theologian, Karl Rahner, wrote a whimsical piece, in which he imagined what Ignatius, speaking from heaven, would say now to a contemporary Jesuit. Near the beginning, Rahner's Ignatius insists that he had no ambition but to proclaim the word of the Church as it had always been proclaimed:

... and yet I thought--and this opinion was true--that I could say what was old in a new way.<sup>10</sup>

It follows that Ignatian spirituality is not a simple alternative to other spiritualities. Rather, it articulates something fundamental to any lived experience of God. Other Christian spiritualities--say, for example, that of John of the Cross--should be read by the Ignatian family not as alternatives to our way of proceeding, but as complements. John of the Cross articulates in more detail particular areas of human spiritual experience; conversely, Ignatius distils from John's experience dynamics common to any lived experience of the God of Jesus Christ. It does not make sense to talk of non-Jesuits or non-Ignatians finding God only in some things.

#### Revisioning Ignatian authenticity

The theoretical and pastoral issues raised here are, of course, vast and they deserve much fuller treatment.<sup>11</sup> But if the claims I have just been making are even remotely correct, then they must affect how we think about Ignatian authenticity. The worry or concern that provoked this paper may need to be formulated in different, more inclusive terms.

Of course it is important that we use Ignatius's *Spiritual Exercises* well, in a way that mediates their full power. Of course we must present them with sensitivity to Ignatius's charism, and take care not to distort their fundamental reality. What, however, this amounts to may be less a matter of what is anything specifically Ignatian than an issue about simply what constitutes authentic pastoral care. With the enormous growth in training programs for spiritual directors, obvious questions arise regarding the competence of those who emerge, and about mechanisms for accreditation. However, when problematic cases arise, the issue is not, I suspect, that the people concerned, though competent Christian ministers, do not know much about Ignatius. The difficulty is rather that people who have gone through a short training program may simply lack pastoral competence and experience in a much more general and straightforward sense.

*Exercises do not offer a  
blueprint...*

To ask questions about authentic Ignatian procedures presupposes some notion of what counts as authentically Ignatian. We need to unlearn, at the level of gut instincts, the idea that Jesuits are the normative Ignatians. Ignatian spirituality consists in a distillation of the Christian message as a whole. At least in its fundamentals, it can be of value and relevance for those following any form of Christian life whatsoever. The question of authenticity in the Ignatian Exercises is ultimately identical with the more general question of what counts as authentic Christian ministry. Is it appropriately consonant with tradition? Is it

*... but a resource for  
dialogue*

sensitive to God's ongoing self-disclosure in people's experience? Out of the vast range of contemporary "applications" of the Exercises, none, surely, fails this double test outright and in principle. As long as they are striving towards the God ever present in human need, experience, and circumstance, they are on the way to being authentically Ignatian.

### Revisiting the Ignatian *magis*

*How Far Can You Go?* is at times a riotously comic novel, but the reality it evokes was in some ways grim: a Catholic culture dominated by restrictive rules, where only clerical opinion counted. The question also refers to how far some of the novel's characters depart from the Catholicism of their youth as that culture collapses. Yet one of the factors provoking that collapse was a sense that God's presence with us is far more widely diffused than that culture could ever imagine. God is present in all "the joys and hopes and the sorrows and anxieties of people today, especially of those who are poor and afflicted." Moreover, holiness is not the prerogative of one sector within the Church; on the contrary, "all the faithful ... are called to the fullness of the Christian life," and it is "one holiness" that is "cultivated by all who are led by the Spirit of God."<sup>12</sup>

The very idea of adaptation suggests a standardized pattern. Ignatius's *Exercises*, however, offer not a blueprint, but a resource for dialogue between the Christian tradition and the whole gamut of human experience. If, at any level of ourselves, we are asking "How far can you go?", we are still trapped within a dependence that we need to unlearn. For the truth is that we can never go far enough. Ignatian spirituality is, famously, about the *magis*, about a God of the *more*, the *greater*. Narrow Jesuit cultures sometimes trivialized this rhetoric, using it to exhort the young to macho exploits in the divine service. If, however, we see Ignatian spirituality as a distillation, simply, of Christianity, then the *magis* appears as a sense of how God is always to be sought as one greater than our present projects or imaginings. The quest for God's presence in human history, the discovery of God's disposing in the whole range of human experience, can never end. There is always further to go.<sup>13</sup>

## NOTES

1. This piece originates from a weekend seminar which, together with Fr Michael Ivens, I led in October 1997 for the staff and associates of Loyola Hall Jesuit Spirituality Centre, near Liverpool, England. It is based on my closing input, and depends on ideas and insights shared throughout the weekend by the various participants. In particular, the above typology of different kinds of eight-day retreat derives from a presentation given by Fr Ivens at the seminar. The consensus emerged that all three approaches could be legitimate, and that it was a mistake to proscribe any one of them.

2. Ignacio Iparraguirre, *Historia de los Ejercicios de San Ignacio*, vol 2 (Bilbao and Rome, 1955), 324-325.
3. *Constitutions* VI.3.1 [582], translation mine.
4. The English Jesuit jargon for this phrase, 'discreet charity,' seems to me seriously to obscure an important aspect of its meaning.
5. The practice obviously has its roots in the best practice of contemporary psychotherapy and counselling, which recognizes how the relationship between supervisor and counsellor often mirrors that between counsellor and client. For further information, consult the relevant article in any standard dictionary of pastoral care or psychotherapy, e.g. John P. Millar, "Supervision, Pastoral," in *A New Dictionary of Pastoral Care*, edited by Alastair V. Campbell (London: SPCK, 1987), 272-273.
6. *Constitutions* IX.3.8 [746]. On Ignatius's understanding of the superior, see Peter Knauer, "The Interior Law, Our Way of Proceeding in the Lord, and the Constitutions: Towards a Hermeneutics of the Constitutions--Insights from Constitutional Theory," *CIS Review of Ignatian Spirituality*, 65 (Autumn 1990), 29-38; and Philip Endean, "The Draughthorse's Bloodlines: Discerning Together in the Ignatian Constitutions," *The Way Supplement*, 85 (Spring 1996), 73-83.
7. *Constitutions* VI.3.1.A [583]: "If with some people it is thought appropriate to give them a set amount of time to prevent them exceeding or falling short in spiritual exercises, the Superior will be able to do this. So too regarding the use of the other means, if he judges definitively that one or other of them should be used without it being left to the discretion of the individual, he will proceed in accordance with what God our Lord will lead him to understand as being appropriate, and it will be for the one under him to accept with complete devotion the order which is given him." (Translation mine.)
8. Maria Clara Bingemer, "Perfection in Whatever State of Life': Ignatian Spirituality and Lay Holiness," *Review of Ignatian Spirituality*, XXVIII, iii, No 86 (1997), 39-56.
9. See further Leonard Doohan, *The Lay-Centered Church: Theology and Spirituality* (Minneapolis: Winston Press, 1984); Philip Endean, "The Double Priesthood of All Believers: Not the Theology of the Laity," *The Month*, 20 (1987), 250-256.
10. Karl Rahner, "Ignatius of Loyola Speaks to a Modern Jesuit," in *Ignatius of Loyola*, with an Historical Introduction by Paul Imhof, (London: Collins, 1978), 11-38, at 11. (Translation amended.)
11. I hope, in a sequel to this article, to present some more historical material originally prepared for the Loyola Hall seminar. In this, I suggest how a less Jesuit-centered approach might enable us to use in a new and more helpful way the standard source material on Ignatius's *Spiritual Exercises* and their early practice.
12. *Gaudium et Spes*, n.1; *Lumen Gentium*, nn. 40, 41.
13. This piece has been influenced by two recent articles of Joseph Veale: "Manifold Gifts", *The Way Supplement*, 82 (Spring 1995), 44-53; "Saint Ignatius Speaks about 'Ignatian Prayer'", *Studies in the Spirituality of Jesuits*, 28/2 (March 1996), 1-31.

While others have hailed *How Far Can You Go?* as a brilliant black comedy, I found the humorous elements and wry caricatures rooted in a cynicism that comes at the expense of Truth. Lodge's writing is crisp and engaging. The narrative is interrupted at various points, however, as the author interjects a personal six-page diatribe, expounding on his contempt for natural family planning, surmising that ". . . 'How far can we go' was one of the books I selected for my 'holiday reading'. I wanted something light-hearted and as I had thoroughly enjoyed 'Therapy' and 'Paradise News' decided a book by David Lodge would fit the bill. Amazon readers gave the book glowing reviews and I thought I was in for a treat, however, I was sadly disappointed. The question was, How far could I go? Little did I know that my pursuits were merely the warm-up act. In May 2013, I stood up and did something that was, for all intents and purposes, impossible. Now I am in pursuit of a new set of dreams, again pushing the limits to see how far I can go. Even as I close in on my fiftieth birthday, I believe my story has only begun. Nothing great is easy. Every page goes through several hundred of perfecting techniques; in live mode. Quite the same Wikipedia. Just better." The title's meaning is twofold: it is on the one hand a reference to how far you ought to go with a member of the other sex before marriage, but also to the question of disorientation in the face of abrupt changes in the Church within only a few years. Major themes. The novel is a bitterly funny satire on life for young English Catholics in the 1950s and 1960s, depicting them juggling the pressures of youth, sexual desire and the modern world with rigid rules about the avoidance of pleasures, the shame of disappointing Christ and the Virgin, and the fear of hell. Yet it also describes how the loss of faith leads to disorientation and sadness in the characters. While others have hailed *How Far Can You Go?* as a brilliant black comedy, I found the humorous elements and wry caricatures rooted in a cynicism that comes at the expense of Truth. Lodge's writing is crisp and engaging. The narrative is interrupted at various points, however, as the author interjects a personal six-page diatribe, expounding on his contempt for natural family planning, surmising that ". . . Humana Vitae itself is a dead letter to most of the laity and merely an embarrassing nuisance to most of the clergy." The original title to this novel "*How Far Can You Go?*" is much better than the name of it This book is kind of a time capsule of Catholics in England from the late fifties to the early seventies. A group of college kids ranging from devout to one trying to impress a Catholic girl run the gamut. *How Far Can You Go?* (1980) is a novel by British writer and academic David Lodge. It was renamed *Souls and Bodies* when published in the United States. It won the Whitbread Book of the Year award (1980), and went straight into paperback in Penguin Books in 1981. The book deals with the intersecting lives of a group of English Catholics from their years as students at University College London in the early 1950s up to the late 1970s. The characters are confronted with a wide range of issues and