

S P I R I T U S

A JOURNAL OF CHRISTIAN SPIRITUALITY

Spiritual Identity and Narrative: Fragmentation, Coherence, and Transformation

JANET K. RUFFING, RSM

We are all skeptics now, believer and unbeliever alike. There is no one true faith, evident at all times and places. Every religion is one among many. The clear lines of any orthodoxy are made crooked by our experience, are complicated by our lives.

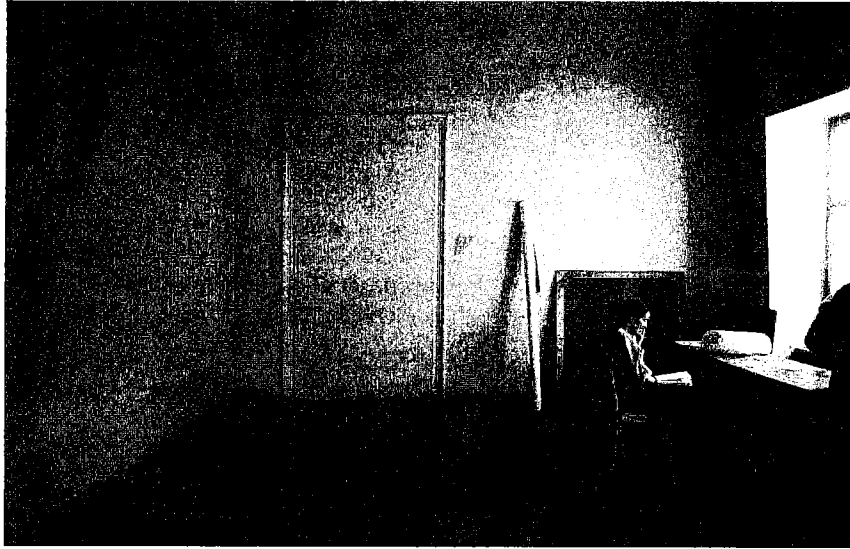
Believer and unbeliever are in the same predicament thrown back onto themselves in complex circumstances, looking for a sign. As ever, religious belief makes its claim somewhere between revelation and projection, between holiness and human frailty; but the burden of proof, indeed the burden of belief, for so long upheld by society, is now back on the believer where it belongs.

This is the significance of a piece of writing that makes a case for the Communion of Saints by way of one girl's short, hard, complicated life—and, perhaps, the significance of the religious faith that makes its case through the account of God's experience of life on earth as a certain person at a particular place and time. There is no way to seek truth except personally. Every story worth knowing is a life story. . . . Like it or not, we come to life in the middle of stories that are not ours.¹

—Paul Elie

Believers and non-believers alike must face the task of creating a personal life story. Often they must do so without being able to appropriate a generic secular story or a faith story offered by a religious or spiritual tradition in a one-size-fits all fashion. Paul Elie fully embraces a particular version of the believing self that has been emerging for some time now. As he puts it, "we come to life in the middle of stories that are not ours." Although this story into which we are born will not by itself supply meaning and coherence to our lives, nonetheless, we creatively make use of existing stories as we fashion our unique meaning-endowing life-stories.

This process of narrative meaning making through the creation of a life story of faith constitutes our spiritual identity which each of us in the context of late-modernity or postmodernity must create for ourselves in relationship to the stories within which we come to life. I am proposing that this narrative construction of spiritual identity is virtually impossible for a fragmented self and that the development of a coherent sense of self must be stable but not



After Hours, Courtesy of Camil Tulcan

rigid in order to remain open to future life adaptation and to a transformation that only God can effect.

POSTMODERNITY AND THE FRAGMENTED SELF

I have long been intrigued by the assumptions of many in academic circles that a *sui generis*, fragmented, rootless—nothing but a narratively constructed self is a good or an inevitable development. In this account, we tend to assume that the self is closer to a purely fictional self than one that has for good or ill had any effect in time on others or in the world through one's actual bodily and spiritual existence. This postmodern self has been characterized as a saturated self,² or an empty self,³ or a chameleon self, ever being created anew. While some people of all ages are burdened with or even celebrate such a fragmented or only partially coherent self, it is amazing how many people work very hard at achieving a reflexive self, expressed in a temporal, coherent, and self-defining life-story. They not only rehearse this story interiorly, but increasingly extend their autobiographical creations beyond private journals to on-line blogs and other forms of autobiographical writing that have multiplied significantly over the last quarter of a century. Those of us who are invested in spiritual formation, spiritual direction, passing on a religious tradition, or for that matter, living our own spiritual lives with intentionality and coherence are hopefully more interested in fostering in ourselves and others a coherent self

that is capable of undergoing considerable transformation without becoming stranded either in fragmentation or rigid coherence.

The postmodern self appears to have no moorings and remains free to recreate itself anew wherever it is without continuity or reference to past social locations or physical places. I think we can contest how ubiquitous postmodernity itself is. David Tracy in "On Naming the Present"⁴ suggests that it is really only Europeans and North Americans, who inhabit the center of privilege and power in the West, who name the present moment, postmodern. We, who brashly do this naming, do not include all the "others" who may not inhabit this consciousness at all. I recognized early on that my international students were deeply aware of and affected by globalization but they often inhabited a pre-modern consciousness moving toward a modern one. And even within European and North American cultures some of us quite securely or insecurely continue to inhabit modern consciousness—that sense of ourselves as independent, individual agents, shaping our own history and persisting in believing in a myth of progress, scientific solutions to problems, and some of the pluralistic and democratic achievements rooted in Enlightenment thought. Yet even here and in many parts of the world, there are persons and communities who might be classified as "anti-moderns" who long for the return of the traditional communal self. These retreat to a nonexistent past and an ahistorical "pure" tradition in the face of modernity and postmodernity. Yet new "others" arrive who contest our attempts to name the present, and among those "others" are new ways that God enters the world of each one of us and our various communities anew.

Theologians and philosophers are not the only ones who question an assumption about the hegemony of postmodern themes as they relate to narrative and spiritual identity. Personality and narrative psychologist Dan P. McAdams and his colleagues⁵ have also questioned how accurate the conception of the postmodern self actually is. He says:

One wonders: if the multiphrenia of postmodern life is as extreme as Ger-gen made it out, why is it that most men and women are still able to function more or less adaptively in daily life, rarely forgetting their names, their histories, and their goals? And one wonders how many contemporary people actually see themselves as mere locations in time and space rather than as embodied actors with internalized intentions and plans. Indeed, some observers argue that the term postmodernism is something of an exaggeration and that recent trends in social life indicate a kind of culmination of modernity, or what Giddens called a period of *high modernity*.⁶

McAdams arrives at the conclusion that extreme postmodern positions more accurately indicate the real difficulty contemporary adults experience in achiev-

ing a reflexive late modern self that expresses itself in a temporal, coherent, evolving and self-defining life-story.⁷

PERSONALITY THEORISTS AND LIFE-STORY NARRATIVES

Among psychologists, personality theorists have been particularly interested in this question. Contemporary developmental theory offers new models for personality theory, and the narrative construction of the self is only part of it, as important as it is. The current model of personality has three main components: personality traits now grouped among the Big Five⁸ which are relatively stable and consistent over time and which correlate with various measures of personality. The second component is the adaptation of the self over time that describes a characteristic way of meeting life's challenges and which results for many people in a progression through various stages of ego-development. The third component of personality is meaning-making through the elaboration of a life-story narrative.⁹ It is this component in which life-story intersects with religion. Narrative studies that focus on personality development demonstrate ego development and greater continuity in life-story narratives even among young adults than one would expect from some postmodern descriptions of the self.

These developments in personality theory support a project of nurturing in self and others the development of a more coherent sense of self than the fragmented, empty, or overwhelmed postmodern self. Such a coherent self is also capable of undergoing considerable transformation without becoming stranded either in fragmentation or rigid coherence. Is it not to the advantage of contemporary men and women of faith to become proficient at creating narratives of our selves that correspond to the personality concept of identity that offers coherence and yet admits of transformation?

In his seminal work, McAdams identifies his criteria for a "good" or adequate life-story form. From a psychological perspective a good life-story form is both grounded in real life, in relationships, in agency, and supports ego development. Most importantly the story is not only about "me" in isolation but about "me" within society. These six characteristics of adequacy are: coherence, openness, credibility, differentiation, reconciliation, and generative integration.¹⁰

Let's look at some of these qualities in more detail. Coherence means that the story makes sense on its own terms. A coherent life story accounts for motivations and behaviors and is culture specific. Although too much consistency makes things fit together too well, adequate coherence displays unity and purpose in life. Openness is related to the capacity to change and tolerance of ambiguity. An open story meets the future with flexibility, resilience in response to challenges and expects change and development over time. Too much open-

ness results in a lack of commitment or ability to see things through.

Differentiation admits of a complexly structured world, rich in characterization, plot, and theme. The story "develops in the direction of increasing differentiation."¹¹ The story becomes richer and more infused with meaning over time. As this story unfolds, its teller may begin to notice discrepancies and seek to reconcile conflicting forces or events in the story in a narrative that affirms the harmony and integrity of the Me the self tells. This theme becomes particularly important from mid-life on. Finally, the narrative as a whole tends toward generative integration. The story is about a particular self who is situated in a particular society and ethical framework. The adult's life story shows him or her contributing something to society either through work or family or some other altruistic mode. The story reflects a generative interest of the protagonist in the next generation and desires to contribute in a large or small way to others. This generative integration shows the person involved in a social world that is larger and more enduring than the self. The differentiated self is as concerned with this social world as with one's self.¹²

These initially identified characteristics led to additional studies that have examined narratives of emerging adults, mid-life adults,¹³ and older adults that reveal continuity over time and developmental gains.¹⁴ Adams' most recent work describes a particularly American life story genre he names the "Redemptive Self," a typical story with many variants told by particularly generative mid-life adults.¹⁵ He has also discovered correlations between measures of social well-being, social-cognitive maturity, satisfaction with life, and life impact from transitions in adults' stories.¹⁶ Although not all people in the more mature end of adult development are also happy, a significant number among them are. These he describes as: "Mature, happy people when telling stories of their life transitions, focused on what they learned about personally meaningful concerns, particularly their close relationships. In contrast, focusing on what one learned about agentic¹⁷ concerns predicted only maturity, while focusing only on meaningful relationships, but not on what one learned about them, predicted only well-being."¹⁸

These American narratives of the redemptive self mirror some of the inadequacies of American culture itself and tend to underestimate tragedy as an appropriate narrative form for some life-stories of prolonged suffering. Nevertheless, they are examples of life-story narratives of mid-life adults who draw on religion, recovery, etc. as resources and who find great meaning in life through their concern for the world or the next generation. Older adults as compared to emerging adults place more emphasis on relationships and communion while younger adults are more concerned about their ability to act in the world.

Contemporary cultures have radically changed in many but not all parts of the world under the pressure of globalization, intercultural, and interreligious awareness. This has resulted in the situation that all forms of tradition, not exclusively religious ones, have lost their ability to impose themselves on the self in automatic and unreflective ways. We, believers and spiritual seekers, nevertheless, continue to fashion ever more sophisticated narrative identities that hold ourselves, and our world, together. What seems to be at the heart of this issue is that in complex, pluralistic societies, all of us are required to appropriate ourselves and our religious/spiritual traditions in ever more individualized ways.

This process is not to be confused with an extreme individualism that separates the self from the social body. It is no longer the case for most of us that we are preoccupied with contesting the oppression of a hegemonic tradition that leaves little or no room for the self to breathe in, but rather that many experience a more pressing need for creating and maintaining coherence within the self in a more personalized way that maintains connection with others in large and small ways. If we keep in mind those we “other,” those whom we exclude or whose voices and narratives the dominant group limits, we can expect to continue to see narrative creations from these groups that serve as a corrective to our oppressions and omissions. We no longer conceive of this project of identity creation as an activity of an isolated self. Rather it is created by interactively relating to significant others, the available stories of one’s culture and spiritual tradition, and more aspects of oneself such as those parts of our experiences or our own interiority that we may have split off and projected onto others.

In his more recent work, McAdams identifies the creation of narrative identity as the particular developmental task of young adulthood:

[I]t is not until the period of emerging adulthood . . . that people begin to arrange their entire lives—the past as they remember it, the present as they perceive it, and the future as they imagine it—into broad and self-defining life narratives that provide their lives with some semblance of unity, purpose, and meaning. *Narrative identity is the internalized and changing story of your life that you begin to work on in the emerging adult years.* The story ties together the many different aspirations you have and roles you play into a meaningful narrative framework. The story spells out how you believe you have developed over time and where you think your life is going. The story suggests what you believe to be true and good, and how you expect to live up (or not) to those standards. The story serves as a flexible guide for the future and an historical archive for making sense of your past. The story is unfinished, complex, contradictory, at times, and subject to considerable revision. It may contain many different plots, scenes, characters, and themes. The story situates you in an adult world where other people have their own stories, some of which may

be similar to yours. The story is in you, in your mind, even if you rarely focus consciously on it. You carry the story around with you, and you share aspects of it with other people, especially when they share aspects of their stories with you.¹⁹

Yes, our identities are narrative creations, but they are not simply fictional. They are more than that, and they are more concretely embodied than that because our sense of self is relational in geography, space, time, and in interaction with others. This is true about identity narratives in general even without introducing the spiritual component.

Cognitive psychologist Ulric Neisser describes five kinds of self-knowledge that we draw on to create our autobiographical sense of self. All five contribute to our sense of continuity over time and are present in the background of consciousness. These five selves are:

1. The ecological self is aware that “I” am the person here in this place, physically positioned in relationship to other persons and objects spatially. This self is present in infancy.
2. The interpersonal self like the ecological self also appears in earliest infancy. This sense of self is involved in emotional rapport or dissonance in a human interchange.
3. The extended self is based on memory and anticipation and is present from about three years of age when children become aware that they exist beyond the present moment.
4. The private self emerges often around the age of five when the child discovers that their experiences are not directly shared with other people unless they disclose them.
5. The conceptual self or self-concept draws its meaning from the network of assumptions and theories in which it is embedded. Some of these theories are about social roles, assumptions about human or spiritual reality and socially significant dimensions of difference.²⁰

SPIRITUAL IDENTITY AS TRANSFORMATION OF THE NARRATIVE SELF.

When we introduce the spiritual dimension of identity, the issue becomes both more complicated and perhaps more interesting. A person’s spiritual identity is inherently relational as well. It encompasses first a relationship with ourselves in which we continuously search for and create meaning frequently in narrative forms but also in relationship to others with whom we share our spiritual journeys and whose lives endow ours with the meaningfulness that results from living intimately with others, contributing to their lives and in serving others in large and small ways. Finally, spiritual identity is coauthored, co-constructed by theists in and through their relationship with God. John Navone and Thomas Cooper assert that, “human stories are implicitly coauthored with

God and neighbor.”²¹ Theologian John S. Dunne puts it slightly differently in his description of prayer as:

Listening to God telling me the story of my journey in time. . . . Of course it seems the opposite, I am telling the story and God is listening to me tell it. When I encounter the “real,” however, as in “what does not work,” then indeed it does seem God is telling the story and I am involved in an “encounter with God in the real.” . . . If I pay attention, if I listen then to God telling me my story, I keep reshaping and elaborating the story like an epic singer who is essentially a “listening composer.” . . . My story is a mystery to me because I am in the story . . . [I can] “wonder what sort of tale we’ve fallen into?” . . . What I don’t know, being in it, is how my story comes out. There is something like this in the very telling of a story. It can be made to come out in different ways.”²²

Insofar as a person is in relationship with God, God’s activity breaks into the coherent narrative of the self by causing some kind of disorganization, contradicting an absolute form of self-assertion of the ego, or emerging as some inexplicable and mysterious confusion. These intrusions of the Holy into our experience occur in the present requiring us to revise our achieved self-understanding and the story in which we attempt to account for ourselves if only to ourselves. God is the one who introduces a transformative process that grows us beyond our self-enclosed ego narrative.

When spiritual dynamics are at work, we are compelled to revise our story. The story of spiritual identity is always a story coauthored by self and God. And God can never be completely subsumed into a personal life story. As Dunne points out, since we are in the story, we are not the sole author and cannot tell exactly how it will come out until it reaches its natural conclusion at the end of this life. Dunne, from a faith perspective, suggests that whenever reality in any form confounds us, God slips into our narrative in unpredictable ways.

If we follow the lead of Johannes Baptist Metz, God also comes to us from the future as well as from the past. Recently, Lieven Boeve from Leuven has argued for the position that the new narrative of Christianity in our pluralized and de-traditionalized cultures needs to engage our situation with an “open Christian narrative.” Such an open narrative is as poised toward the future as it is rooted in the past.²³ This opens a wider horizon of meaning than looking exclusively to the past for the moorings of our spiritual identities in how we recognize God has broken into history. This pre-existing story into which each of us was born becomes the starting point for our story. And our story remains open to the future.

THE OPEN AND SEARCHING NARRATIVE OF FAITH AND SPIRITUAL IDENTITY

In a recent essay in *Spiritus*, theologian Roger Haight captured something of this contemporary story. He has made an important contribution to the understanding of the *Spiritual Exercises* as having the character of “a searching narrative.”²⁴ Haight in very brief compass characterizes modern theology as a “searching theology” and faith itself as a living thing that “has or even is an ongoing story that shares in the risks of the future, the unforeseen. Because history constantly entails encountering the new, the story of faith always describes a constant searching: encountering the new, absorbing it, and moving on.”²⁵ Haight connects this searching narrative character of faith to Scripture as a normative witness to the faith, constituting its community through the stories recounted.

Each church community constituted by its storied tradition paves the way for the kind of open narrative that Boeve proposed. Haight revises our understanding of the Christian faith story: “Instead of regarding Christian faith as a fixed deposit of beliefs painfully adapting to new historical contexts and often seeming to yield ground in an undignified manner, faith may be considered as a continuous existential narrative of people in history, secure in their corporate identity, but searching to find new ways to understand and live faithfully within the mystery of existence. Each church has a story, and in it each person lives out a personal narrative of searching.”²⁶ The overarching framework of the *Spiritual Exercises* inserts each person who makes them into the Christian narrative in such a way that each one may appropriate this narrative uniquely into one’s own on-going searching narrative with “holistic, comprehensive, and integrative”²⁷ results. This is possible because “Each one’s story entails the whole identity of the person.”²⁸

Haight’s final assertion here is extremely important. Where one’s narrative identity is concerned, this work in progress that continues to adapt and change over time while at the same time maintaining a considerable continuity through one’s story includes the whole identity of the person at each telling. As Haight stretches the *Spiritual Exercises* beyond its original Roman Catholic assumptions and church story, he makes room for multiple appropriations of this basic Christian narrative into which the Exercises insert one, and opens the dialogical space between God, the director, and the self that mystically engages and refashions the retreatant’s spiritual identity as a feature within the whole identity of the person. This process results in an unforeseen transformation of spiritual identity as a consequence. Haight calls this the searching narrative of the retreatant. This move requires a reframing of Christian identity within its variously church formulations as an evolving process itself and not a static Christian narrative that is entirely fixed in its past tellings or formulations.

CONCLUSION

Finally, we can point to the transformation of the self and its life-story from experiences of transcendence. We not only create searching narratives, we are also from time to time caught up in the Mysterious Holy One who can never be adequately storied by us but who changes and transforms our consciousness mystically beyond our self-referent narrative of ourselves. This is not exactly an identity that can be collapsed into our ordinary narratives of spiritual identity.

At some point, we may be so grasped by the Holy One that we recognize our story is now being as Dunne put it, sung to us by God. We become listeners to the story being sung in us in God's embrace. I believe it is at this post-conventional level of spiritual development, in ever-deeper experiences of being evoked and transformed into another kind of consciousness that we may well lapse into silence. And speech forms other than narrative may point more adequately to the Mystery that has hold of us. But long before we reach this terminus of a spiritual identity that is intertwined, co-constituted with the Divine Mystery and not created by the temporal self alone, we seem impelled to a virtuosity of narrative creations. These become ever more adequate, individuated and complex tellings of the self in relation to human others, communities, and spiritual traditions. These stories of self and God are characterized by greater and greater coherence and complexity commensurate with adulthood. At this place of greater complexity and adequacy of a coherent spiritual narrative identity, further transformation originates from beyond ourselves drawing us further and further into Mystery.

NOTES

1. Paul Elie, *The Life You Save May Be Your Own: An American Pilgrimage* (New York: Farrar, Straus, and Giroux, 2003), 471–472.
2. Kenneth J. Gergen, *The Saturated Self: Dilemmas of Identity in Modern Life* (New York: Basic, 1992).
3. Philip Cushman, "Why the Self is Empty: Toward a Historically Situated Psychology," *American Psychologist* 45/5 (May 1990), 590–611.
4. David Tracy, "On Naming the Present" in *On Naming the Present: Reflections on God, Hermeneutics and the Church* (Maryknoll: Orbis, 1994), 3–4.
5. For readers unfamiliar with him, Dan P. McAdams, Ph.D. has been Professor of Human Development and Social Policy and Professor of Psychology at Northwestern University since 1989. He is currently chair of Clinical Psychology and Personality Psychology. His textbook *The Person: An Integrated Introduction to Personality Psychology* (Fortworth: Harcourt 2001) is in its third edition. The Foley Center brings together perspectives from personality psychology, life-course developmental research, qualitative sociology, and studies of biography and culture and sponsors the research program developed by Professor Dan McAdams and his students and collaborators in the Human Development and Social Policy PhD program and in the Psychology Department at Northwestern University. The researchers associated with the Foley Center focus considerable attention on such pro-social aspects of adult development as generativity, social

commitment, altruism, life-long learning, and the development of self-understanding across the adult life course.

6. Dan P. McAdams, "Personality, Modernity, and the Storied Self: A Contemporary Framework for Studying Persons," *Psychological Inquiry*, 7.4 (1996), 295–321, at 299.
7. McAdams, "Personality," 299.
8. Robert R. McCrae and Paul T. Costa, "Toward a New Generation of Personality Theories: Theoretical Contexts for the Five-Factor Model" in Jerry S. Wiggins, ed., *The Five-Factor Model of Personality* (New York: Guilford, 1996). The Big Five are: Extraversion, Neuroticism, Conscientiousness, Openness to Experience, and Agreeableness. Each of these factors has six or more sub-traits associated with them, and these tend to be fairly stable over the adult life-span. See Keith S. Cox, Joshua Witt, Brad Olson, and Dan P. McAdams, "Generativity, the Big Five, and Psychosocial Adaptation in Midlife Adults," *Journal of Personality* 78/4 (August 2010), 1196 (accessed on-line Yale University Library, September 17, 2011).
9. For a full description of this model, see Chapter 10, "Culture, Narrative, and the Self" in Dan P. McAdams, *The Redemptive Self: Stories Americans Live By* (New York: Oxford University Press, 2006), 271–282.
10. McAdams, "Personality."
11. McAdams, "Personality," 315.
12. This is a paraphrase of the material in McAdams, "Personality," 315.
13. While not a narrative study, Cox, Witt, Olson, and McAdams, "Generativity," examined correlations among generativity, the Big Five, and psychosocial adaptation in mid-life adults from a largely church-going sample while *The Redemptive Self* studied the narratives of generative midlife adults. Cox, Witt, Olson, and McAdams, "Generativity," 1185–1208.
14. See Dan P. McAdams, Jack J. Bauer, April R. Sakaeda, Nana Akua, Mary Anne Machado, Katie Magrino-Failla, Katie W. White, and Jennifer L. Pals, "Continuity and Change in the Life Story: A Longitudinal Study of Autobiographical Memories in Emerging Adulthood," *Journal of Personality* 74/5 (October 2006) (accessed online from uiuc.edu. March 5, 2009). Most surprising was this study's findings that showed "substantial continuity over time for narrative complexity and positive (vs. negative) emotional tone and moderate but still significant continuity for themes of agency and growth," 1371; in addition emerging adults (1) constructed more emotionally positive stories and showed (2) greater levels of emotional nuance and self-differentiation and (3) greater understanding of their own personal development in the fourth year of study compared to the first year," 1371. The time frame for this study was first year and senior year of college when emerging adults are most exposed to postmodern discourse and theories in their course work. This is when one would most expect experimentation with identity and its representations.
15. McAdams accounts for life-story narratives in America of mid-life persons who are very low in generativity. While the story of the redemptive self describes many instances of overcoming or learning from adversity, persons who are low in generativity never seem to recover from some early injury. Although they may have experienced some period of favor before this traumatic event, they seem to get stuck in what he calls contamination scenes. Contamination scenes and stories correlate with depression, anxiety and low self-esteem. Adults who are low in generativity create life-story narratives that begin with early psychological injury and are surrounded by neglecting or abusive characters. Generative role models are absent from their stories. There is no forward movement in their plot, but rather stagnation, regression, and vicious circles that keep repeating themselves. If there are any good scenes, they are ruined by bad outcomes that follow the good bits. The story ends with a reluctance to project into the future or develop goals. Everything is short-term, concrete and focused on the self. McAdams, *The Redemptive Self*, 220.

- 4
16. Jack Bauer and Dan McAdams, "Personal Growth in Adults' Stories of Life Transitions," *Journal of Personality* 72/3 (June 2004), 573-602 (accessed online Yale University Library, September 30, 2011). The transitions studied were career changes and religion changes.
 17. Agentic refers to individual accomplishments and activity, the ability to make a difference in the world through action in contrast with an emphasis on relationships.
 18. Bauer and McAdams, "Personal Growth," 596.
 19. McAdams, *The Redemptive Self*, 83-4.
 20. Ulric Neisser, "Five Kinds of Self-Knowledge," *Philosophical Psychology* 1.1 (1998) 35-59. This is a highly condensed account of this theory. See also, Janet Ruffing, *To Tell the Sacred Tale: Spiritual Direction and Narrative* for a longer discussion of Neisser's theory related to spiritual autobiography as well as the contribution of Antonio Damasio to a sense of the self that abides in images rather than words (Mahwah: Paulist, 2011), 96-101.
 21. John Navone and Thomas Cooper, *Tellers of the Word* (New York: Le Jacq, 1981), 105.
 22. John S. Dunne, *The Mystic Road of Love* (Notre Dame: University of Notre Dame Press, 1999), 32-34.
 23. Lieven Boeve, "Interrupting Identity in Today's Pluralistic World: Spirituality and the Christian Open Narrative," paper given at "The Discourse of Spirituality" University of Zurich, May 28-30, 2011. See also, Lieven Boeve, *Interrupting Tradition: An Essay on Christian Faith in a Postmodern Context* (Louvain and Dudley: Peters Press, 2003).
 24. Roger Haight, "A Theology for the *Spiritual Exercises* of Ignatius of Loyola," *Spiritus* 10.2 (Fall 2010), 158-172.
 25. Haight, "Spiritual Exercises," 167.
 26. Haight, "Spiritual Exercises," 167.
 27. Haight, "Spiritual Exercises," 170.
 28. Haight, "Spiritual Exercises," 170.