

Spiritual Exercises in the Letters of Augustine

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INTRODUCTION

The subject of this paper is the 'spiritual exercises' in antiquity, the expression which may at first be perplexing nowadays, especially when used the word 'spiritual' and defined as a 'metamorphosis of our personality'.¹ Although the exercises in question are set in the very context of a Greco-Roman philosophical tradition, it may seem to have been legitimate to point to the spiritual exercises as something to which the later western mystics like Ignatius of Loyola's *Exercitia spiritualia* predominantly belong.² But if there are many explanations connected with the aspects of the reality, how do they differ from that of later mystics? These exercises indeed correlate closely with a *way of being* in its existential dimension, thereby conforming to the spirit in its totality. They are devoted to effecting a 'profound transformation of the individual's mode of seeing and being' within the world.³ Above all, the word 'spiritual' reveals the overall scope of these exercises.

As to the question, 'how do they differ?', it may be significant that Ignatius' *Exercitia spiritualia* were deeply concerned about the problem of *askesis*. The idea of *askesis* which should be viewed as working within the Christian tradition is asceticism. It is 'the complete abstinence or restriction in the use of food, drink, sleep, dress, and property, and especially continence in sexual matters.'⁴ However, the references to *askesis* made by Ignatian meditations have much in common with ancient philosophical description of *askesis* exclusively rendered as spiritual exercises. Moreover, the similarities in the thought and the terminology between his *exercitium spirituale* and that of early Latin Christianity are evident. It can thus be shown that his *Exercitia* were more closely linked to the exercises, thereby following the philosophical tradition of antiquity, rather than

¹ P. Hadot, *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*, Michael Chase, trans. Oxford 1995, 82, 127.

² Hadot, *Philosophy as a Way of Life*, 126-127.

³ Hadot, *Philosophy as a Way of Life*, 83.

⁴ Hadot, *Philosophy as a Way of Life*, 128. Cf. S. Rubenson, 'Asceticism and monasticism, I: Eastern', in A. Casiday and F. W. Norris, eds. *The Cambridge History of Christianity*, vol. 2. *Constantine to c. 600*, Cambridge 2007, 637-668; M. Dunn, 'Asceticism and monasticism, II: Western', in *The Cambridge History of Christianity*, 2, 669-690; R. Kraviec, 'Asceticism', in S. A. Harvey and D. G. Hunter, eds. *The Oxford Handbook of Early Christian Studies*, Oxford 2008, 764-785.

being in friction with them. Indeed, Ignatian meditations serve as a Christian modification of the exercises in ancient philosophical tradition.

This modification of *askesis* appears to be the result of reflection in late antiquity. More specifically, in the late fourth and early fifth centuries, Christians began to pursue the matter in a more detailed than heretofore. It seems that a crucial stage of development was prepared by the thought of Augustine. In showing in what ways this was done, Augustine's letters may provide us the ways of appreciating the spiritual exercises.⁵ Letter writing in antiquity held a prominent place as having the practical experience of rhetoric, thereby delivering the specific issues at stake. Although the actual letter was sometimes a quick note, it seems to have been indispensable both for making known important events in different regions and for keeping close relationships. Augustine's correspondence would thus be one of the most interesting sources—remember, of course, the enormous output of sermons—for seeing him as the heir of the exercises in Greco-Roman tradition. The intention of this paper is to focus on the evidence for his views of the exercises in the letters over the course of his life. For the sake of argument, I have divided the letters along thematic lines into three groups, and in each group I will consider them chronologically as far as possible.⁶

THE INTELLECTUAL AND THERAPEUTIC ASPECT OF THE SPIRITUAL EXERCISES

The first letter to be considered is Letter 26, dating from the period 394/395, addressed to Licentius,⁷ the son of Augustine's wealthy patron, Romanianus. Licentius had sent Augustine a lengthy poem (*Carmen*) attached to this letter, which, blended the Roman mythology together with the Christian scriptures, would exhibit a compendium of the mathematical disciplines and an upwards journey and an ascent towards light.⁸ While pointing to reasons for anxiety that he felt about his former student's circumstances, his reply indicates another way of finding the path to God, distinguished from that of an

⁵ For a selected bibliography on Augustine's letters see R. B. Eno, 'Epistulae', in A. Fitzgerald et al. eds. *Augustine Through the Ages: An Encyclopedia*, Grand Rapids Mich. 1999, 298-310; D. E. Doyle, *The Bishop as Disciplinarian in the Letters of St. Augustine*, Patristic Studies, 4, New York 2002; J. Divjak, 'Epistulae', in C. Mayer et al. eds. *Augustinus-Lexikon*, vol. 2, Basel 1996-2002, 1046-1057.

⁶ With regard to the chronology of his letters, see O. Perler and J.-L. Maier, *Les voyages de saint Augustin*, Paris 1969; R. B. Eno, 'Epistulae', 298-310; J. Divjak, 'Epistulae', 1027-1036; R. J. Teske, trans. *The Works of Saint Augustine. A Translation for the 21st Century*, II/1-4: Letters, Hyde Park NY 2001-2005.

⁷ On Licentius, see A. Mandouze, *Prosopographie chrétienne du bas-empire*, vol. 1. *Prosopographie de l'Afrique chrétienne (303-533)*, Paris 1982, 640-642.

⁸ See D. Shanzer, 'Licentius's Verse Epistle to Augustine', *Revue des études augustiniennes*, 37(1991), 110-43.

apparently Varronian (Varro of Reate) path in Licentius' poem. Augustine speaks of the temporal stage of progress towards eternal embrace, in which wisdom has first prepared for us and 'tamed by certain laborious exercises'(Letter 26.1.2). When he sets out what it is that he is stimulated by the poem, the various allusions to the problematic of Licentius' way of life may converge on the urge to concentrate his attention on the mind, thereby compelling him to cling to Christ: 'Christ is the truth'(Letter 26.1.5). This emphasis on the thoroughgoing internal reflection which also evokes their—Licentius, Augustine, and their friends—experience at a villa of Cassiciacum is taken very seriously by Augustine. It is one of the essential elements of his view which has followed ancient tradition of the spiritual exercises: the acute consciousness of the purification and the rectification of the mind.

Next we consider the group of letters 37, 56, 102, 162, 193, 202A, and 2*, composed from 397 to 428, thus covering almost all of his episcopal period. The first of these letters, Letter 37, dating in approximately 397, is addressed to his first mentor and friend, Simplician, who succeeded Ambrose as bishop of Milan in 397, and was probably accompanied by Augustine's work, *De diuersis quaestionibus ad Simplicianum libri duo*. In this short letter, not only does he express the pleasure that his writings have been of particular interest to his friend but pointed to his attempt to respond a small set of queries from him. Despite the difficulties of resolving these problems he has faced, Augustine clearly acknowledges that Simplician would expect him to being exercised in such a way as to consider the problems, which come to be the first literary work as a bishop of Hippo, conforming to the various scriptural passages under investigation.

Letter 56, written perhaps around 400 and addressed to Celer,⁹ the wealthy landowner of senatorial rank in Hippo Regius, provides an example of Augustine's encouragement 'to be trained in the studies leading to salvation in the knowledge of things human and divine'(Letter 56.1). With regard to his idea about spiritual progress of the mind, it is interesting to note that Augustine here refers to a more difficult task as 'to break the chain of sinfulness, which has become habitual and like a friend'(Letter 56.2), i.e. the view of spiritual exercises bringing together its intellectual aspect with therapeutic one, depending on the comparison between temporal and eternal life promised us 'through Christ and in Christ'(Letter 56.2).

Letter 102, dating from between 406 and 412, is addressed to Augustine's fellow-priest, Deogratias of Carthage,¹⁰ so long that in *Retractationes* 2.31 he described it as a book entitled *Quaestiones expositae contra paganos*. After considering six questions which might partially derive from those of Porphyry (Letter 102.8, 28, 30), at the end of this letter, Augustine stresses the importance of those questions concerning the scriptures from the viewpoint of the exercises of mind.

⁹ On Celer, see Mandouze, *Prosopographie*, 202-203; S. Lancel, *Saint Augustine*, A. Nevill, trans. London 2002, 276.

¹⁰ See Mandouze, *Prosopographie*, 271-273.

But clearly, once we already hold onto the faith, we should investigate those questions with great eagerness in order to bring the minds of the faithful to experience pious delight, and we should share without any arrogance or pride whatever light we find in them.¹¹

Letter 162, a part of the exchange between Augustine and his friend Evodius,¹² the bishop of Uzalis, was written in 414/415. At the beginning of this letter, as a preliminary to replying to the questions Evodius asked him in the previous letters (Letters 159, 160, and 161), Augustine openly admits the fact that even those ‘who are endowed with a mind that is less sharp and less well trained’ (Letter 162.1) devote themselves to reading and understanding what he writes about complicated problems which would be referred to later in this letter, such as the correlation between body and soul, Christ’s conception and birth, and so on. He would reflect on them afterward cautiously, thus admonishing Evodius for our having much care in writing them who want to consider these questions minutely.

Letter 193, in approximately 418 addressed to Marius Mercator,¹³ who is Catholic layman and the author of two treatises against Pelagianism (now not extant), also contains the pedagogical aspect of these exercises and its correlation with the audience for the writings of Augustine and other people.

For we ought not to be teachers who cannot be taught, and it is certainly better that a little fellow be corrected than a rigid one be broken, for what we have written exercises and trains our weakness or that of others, even though our writings are not established with anything like the authority of the canon of scripture.¹⁴

The next reference to these exercises in Letter 202A, dating at the beginning of 420, written to Optatus of Milevis,¹⁵ is made in the similar context of pedagogical care for those who provide rashly and thoughtlessly an answer to a problem they do not know. Although he himself still has not found out how the soul derived original sin from Adam, Augustine clearly offers the proper place to stop their investigation, in which ‘they either find what they want or exercise the keenness of their mind by investigation’ (Letter 202A.2.6). With regard to such a crucial problem, therefore, those seems to be invited exclusively to the exercise of their mind by the enquiry.

¹¹ Letter 102.38: ‘Sed plane retenta iam fide, ad exercendam piam delectationem mentium fidelium studiosissime requirendae, et quod in eis eluxerit, sine typho arrogantiae communicandum: quod autem latuerit, sine salutis dispendio tolerandum’; trans. Teske, II/2, 29.

¹² See Mandouze, *Prosopographie*, 366-373.

¹³ See Lancel, *Saint Augustine*, 347, 348, 355.

¹⁴ Letter 193.4.10: ‘Neque enim debemus indociles esse doctores: et certe melius homo corrigitur parvus, quam frangitur durus; cum iis quae scripsimus, ita nostra vel aliorum exercentur et erudiat infirmitas, ut tamen in eis nulla velut canonica constituatur auctoritas’; trans. Teske, II/3, 285.

¹⁵ See Mandouze, *Prosopographie*, 803-805.

Letter 2*, one of the so-called Divjak Letters (which Johannes Divjak discovered in 1981), was written probably in 428, that is the last in time of the Divjak Letters, addressed to Firmus,¹⁶ a cultivated nobleman of Carthage, who had previously written to Augustine, sending a sample of his young son's declamation. After exhorting Firmus to receive baptism in the body of this letter (§ 3–11), Augustine finally points to the question of Firmus' unnamed young man.¹⁷ The natural talent, fine liberal education, and skilled in rhetoric of the unnamed young man is highly commendable. It seems noticeable that, a very kind remark made to him, Augustine does hope the young man may devote himself not only to eloquence (which Cicero regards as useless without wisdom),¹⁸ but to a more virtuous and moral character. Although he may be reminded of the benefit of the rhetorical exercises in his youth, he cannot leave behind the path to which the way of life should be led. Therefore, he provides young man with same advice on the rectification of the mind as what he did to his fellow, Licentius (Letter 26).

THE RELIGIOUS AND ESCHATOLOGICAL ASPECT OF THE SPIRITUAL EXERCISES

Next group of letters which were seemingly composed between 408 and 415 and pertains to Augustine's religious dimension of these exercises, contains Letters 92, 130, 131, 137, and 157. Letter 92, dating in 408/409, was written to Italica,¹⁹ a wealthy noblewoman and recently lost her husband, who has asked him if God could be seen with bodily eyes. With regard to the problem which he had turned again and again to try to resolve,²⁰ in the case of this letter, he plainly touches on the absurdity of such a view that God is a body. And he says that the vision of God is promised to us as a reward of faith. Certainly it may not be striking that he speaks of the exercises of the saints' mind as trained to purposefully for attaining divine vision.

Letter 130, dating not much later than 411, was addressed to a wealthy Roman widow, Anicia Proba Faltonia,²¹ who had fled to North Africa when the Goths attacked Rome. Augustine then, answering her question on the prayer to God, refers to the exercises of the mind by taking up the scriptural texts. The three passages given to her are 2 Corinthians 6:11, 1 Corinthians 2:9, and Romans 8:26. First, he stresses the discontinuity between our need for prayer and the knowability of God, who 'knows what we need before we ask him'. In fact, although God cannot fail to know what we have need of, this

¹⁶ See Mandouze, *Prosopographie*, 460.

¹⁷ See H. Chadwick, 'New Letters of St. Augustine', *Journal of Theological Studies*, n.s. 34.2(1983), 427-428; P. Brown, *Augustine of Hippo. A Biography. A New Edition with an Epilogue*, Berkeley 2000, 471-473.

¹⁸ See *De inventione* 1.1 and Augustine's *De doctrina christiana* 4.5.7.

¹⁹ See Lancel, *Saint Augustine*, 238-239.

²⁰ Cf. Letter 147 addressed to Paulina in 413/414; *Retractiones* 2.41.

²¹ See Lancel, *Saint Augustine*, 393.

is not enough: 'our desire, by which we can receive what he prepares to give, to be exercised in prayers' (Letter 130.8.17). This leads Augustine to 2 Corinthians 6:11, 'Make your heart bigger so that you do not bear that yoke with unbelievers', which follows the explanation of the greatness of his gift:

That which is, indeed, very great, 'which the eye has not seen', because it is not a color, 'and the ear has not heard', because it is not a sound, 'nor has it ascended into the heart of a human being.' (1 Cor. 2:9)²²

This view of the relation between the need for prayer to God and its reward lies in fact at the centre of Augustine's religious and eschatological aspects of these exercises.

Another text which is correlated with his view is Romans 8:26, 'We do not know what we should pray for as we ought', which would suppose those who do not know what benefit the vexations and troubles in this life provide. The belief in the magnificence of its reward occurs in the context of the exhortation to the prayer. Here, too, we find the statement that the affections, that is 'the swelling of pride' and 'patience', should be tested and exercised through the prayer in order to receive the greatness of the reward.

The next letter in the group under consideration, Letter 131 to the same widow in 411/412, contains the same passage from Romans 8:28. In agreement with her comment that the corruptibility of the temporal body (*corpus corruptibile*) is the burden to the soul,²³ Augustine resorts to the texts of Wisdom 9:15, 'for the corruptible body weighs down the soul, and the earthly dwelling presses down the mind as it thinks of many things'. Again, he refers to the necessity of the exercises of our patience for 'the hope of the world to come'.

Letter 137, written in 411/412 and addressed to the layman Volusian,²⁴ deals with the question of Christ of both divine and human nature. In the main part of this letter (§ 2-18),²⁵ Augustine gives a careful account of the grounds for the central Christian beliefs, among which are the miracles of Christ. His argument against those who do not believe in the greatness of his miracles moves on to the description of the history of Christian religion, in which he suggests that the persecution and heresies have emerged as the touchstone of its teaching: 'In alternating times of adversity and of prosperity they vigilantly practice patience and temperance.' (Letter 137.4.16) And not only does he accept the necessity of these exercises in the life to come but he can even situate the practice of these exercises in the salvific functions of the Church, imperfect and uncertain though they be, as a foreshadowing of the true reward to come.

²² Letter 130.8.17: 'Tanto quippe illud quod valde magnum est, quod nec oculus vidit, quia non est color; nec auris audivit, quia non est sonus; nec in cor hominis ascendit'; trans. Teske, II/2, 192.

²³ Cf. F. Van Fleteren, 'Augustine's Exegesis of Wisdom 9:15', in E. A. Livingstone, ed. *Studia Patristica*, 27, Leuven 1993, 409-416.

²⁴ See Mandouze, *Prosopographie*, 1228.

²⁵ Cf. G. O'Daly, *Augustine's City of God: A Reader's Guide*, Oxford 1999, 33.

Letter 157, written in 414/415 and addressed to Hilary, a Catholic layman from Syracuse in Sicily, deals with a series of questions about some Pelagian teachings which he had asked for Augustine. Part of his answer is that concerning the baptism of infants the Pelagians must not impede the salvation through the grace of Christ, and once again the focus is on the exercise of the faith. (Letter 157.3.19) For in the case of those who are redeemed by the death of Christ, for the time being the temporal death of the body remains and the exercise of their faith should not be taken away. The reign of death is ended in the renewal of the body that the resurrection promises.

THE EXEGETICAL ASPECT OF THE SPIRITUAL EXERCISES

We come now to consider Letters 28, 137, 149, 199, and 213 composed from 394 to 426, thus, except Letter 28, occurring at a later stage of his episcopal period. The first of these, Letter 28 is addressed to Jerome (dating between 394 and 395), who received this one of their correspondence only many years later after it had circulated in Rome and elsewhere.²⁶ Although he has been critical to Jerome's interpretation of Galatians (Gal. 2:11-14), in his greetings before getting down to business, Augustine praises for his diligent and 'liberal pursuit (*exercitatio liberalis*)' of scriptures. In accord with his expression, in Letter 72 (dated to 403), Jerome has high praise for the exegete Augustine, for diligently and successfully engaging in the study of scriptures (Letter 72.2.3).

Second letter is Letter 137, as mentioned above, addressed to the layman Volusian, was written in response to the christological questions in 411/412. After discussing the issue of the growth of the Christian religion, in the end of this letter, he turns to Christ's twofold commandment of love of God and of neighbour, in which all wisdom of philosophy are embodied. He refers then to the simplicity of the scriptural language in contrast with the hidden truth in the scriptures:

And it [sc. scripture] not only feeds them with the evident truth but also exercises them with the hidden truth, though it has the same truth in clear matters as in hidden ones. ... By these, evil minds are salutarily corrected, little minds are fed, and great minds are delighted.²⁷

This is the place for both the unlearned and the learned to practice their exercises by approaching the 'lowly language' of the scriptures.

Next two letters, Letter 149 and 199, deal with the obscure passages found in the scriptures. First, Letter 149, among the correspondence between Augustine and Paulinus of Nola, was written in 416 as reply to Letter 121 written by Paulinus, in approximately 413. Augustine's comprehensive response to the query contains the

²⁶ See Teske, II/1, 90. Cf. C. White, *The Correspondence (394-419) between Jerome and Augustine*, Lewiston NY 1990.

²⁷ Letter 137.5.18: 'sed invitat omnes humili sermone, quos non solum manifesta pascit, sed etiam secreta exerceat veritate, hoc in promptis quod in reconditis habens. ... His salubriter et prava corriguntur, et parva nutriuntur, et magna oblectantur ingenia;' trans. Teske II/2, 223.

interpretation of difficult passages from Psalms (§ 3–10), Ephesians (§ 11), 1 Timothy (§ 12), Romans (§ 18–22), Colossians (§ 23–30), and the Gospel (§ 31–33). He closes the letter by explaining the significance of those interpretations connected with the exercises of mind.

For, when you argue as you ask questions, you both ask with acuteness and teach with humility. It is useful, however, to discover many opinions on the obscure passages of the divine scriptures, which God wanted to be there in order to provide exercise for our minds, when different people have different views, though they are all nonetheless in accord with the teaching of sound faith.²⁸

The similar references to the meaning of scriptural interpretations are found in Letter 199, written to Hesychius, bishop of Saloniae in Dalmatia, who had asked him about the end of the world: to the letter, he refers in the *City of God* 20.5.4, which dated to 418–420.²⁹ In this long letter, being the size of a small treatise, Augustine attempts to interpret the Lord's eschatological discourse, thereby thinking carefully about which of those signs in various scriptural passages refers to which of those events at the second coming of the Lord (Letter 199.9.26). Then, he warns him 'not to be content with their [scriptural] surface meaning', because the exegete is required to exercise the mind by understanding the hidden meaning of the passages (Letter 199.11.42). The obscure passages in the scriptures express the intention of God, in which 'God has chosen to exercise our minds' (Letter 199.11.45).

Letter 213, prepared by Augustine as the record of the ecclesiastical proceedings, is not included in the letter properly speaking. On 26 September 426, he summoned his clergy and laity to the *Basilica Pacis* in Hippo in order to designate the priest Eraclius (Heraclius) as succeeding him in the bishopric.³⁰ And he intentionally produces this document so as to facilitate the change of leadership in the church and to remind Eraclius of this important ceremony. It may even be regarded as the remarkable testimony, not only because the ecclesiastical secretaries were faithfully and attentively noting these *Acta*, but also because it expresses Augustine's own hope to which he would commit himself in the rest of his life:

²⁸ Letter 149.3.34: 'Cum enim interrogando disputas, et quaeris acriter et doces humiliter. Utile est autem ut de obscuritatibus divinarum Scripturarum, quas exercitationis nostrae causa Deus esse voluit, multae inveniantur sententiae, cum aliud alii videtur, quae tamen omnes sanae fidei doctrinaeque concordent'; trans. Teske, II/2, 377.

²⁹ See Lancel, *Saint Augustine*, 370; 409.

³⁰ See Brown, *Augustine of Hippo*, 411–412; Lancel, *Saint Augustin*, 457–458.

so that I at long last, if God grants me a little more time in this life, may not devote my remaining days to laziness or spend them in inactivity but may exercise my mind in the holy scriptures as much as he permits and grants.³¹

Augustine denies that he retires from all administrative duties in the church and that new bishop should do them by himself alone. But, he asks his congregation's permission to turn his mind to his own matter: 'Let no one, then, begrudge me my leisure, because my leisure will involve important work' (Letter 213.6).

CONCLUDING REMARKS

The letters we have considered so far give a wide spread more or less over all of his episcopal period, that is dated to the period from 394/395 to 428. In each group of his views, we have not obtained the confirmation of a development in his thought. There is the earliest evidence in which he exhorted his friend (Licentius) to the purification of the soul (Letter 26), but his sustained urge for these exercises remains in the letter of his old age (Letter 2*). Also there is some stress on the mixtures of two aspects of exercises: its intellectual and therapeutic ones (Letters 56, 102, and 2*). It is noteworthy that his instruction sometimes correlates with the writings of Augustine himself (Letters 37, 162, and 193). And he is fully aware of a hierarchy of writings:

what we have written exercises and trains our weakness or that of others, even though our writings are not established with anything like the authority of the canon of scripture. (Letter 193.4.10)

The idea that we should exercise the mind by reading and thinking about the problem related to the theological subject is an essential one for his view. It can therefore be seen how these exercises in question comes to be more highly estimated and gradually subsumed under the urge for the scriptural studies (Letters 28, 137, 149, 199, and 213) rather than being tried separately. With regard to the religious aspect of these exercises, we have only found them in the short period from 408 to 415. He repeatedly expresses concern about the highest reward, thereby attempting to chart the course of these exercises—such as the prayer to God and the exercises of patience and the faith—into the expectation to be realised at the time to come (Letters 92, 131, 137 and 157). Also accepted is the statement in Letter 137 that the church serves as a foreshadowing of the highest reward in the future. Such as the eschatological perspective are evident in these letters. Hence, though these aspects themselves—intellectual, therapeutic, religious, eschatological, and exegetical—suggest little evidence of a development, gradually they has converged to the point which stresses the synthesis of these exercises and values them within a theocentric perspective.

³¹ Letter 213.6: 'et ego tandem aliquando, si quantulumcumque spatium mihi huius vitae donaverit Deus, ipsam meam quantulamcumque vitam non dem segnitiei, nec donem inertiae, sed in sanctis Scripturis, quantum ipse permittit et largitur, exerceam'; trans. Teske, II/4, 35.

The description of the spiritual exercises is not the major focus of Augustine's letters, or rather seems to be inserted between the main topic of these letters. He did not write any letter devoted mainly to the spiritual exercises. This does not mean, however, that the account of these exercises has only the limited meaning for Augustine and the recipients of his letters. Continually written down between the lines, his explanations give them a further and renewed impetus for the revision of their thought and practice. Augustine expects to realise them by writing the heartening message in the letter. In our analysis of letters, indeed, we have met some of the people—particularly such as Simplician, Deogratias of Carthage, Evodius of Uzalis, Proba, Paulinus of Nola, Hesychius of Salonae, and an unnamed young son of Firmus—who lead their congregations and fellows into a life directed wholly towards God. Despite these letters viewed as showing a small fraction of its whole feature, the description of the spiritual exercises seems to serve to fasten their affectionate spiritual relationships and to look back over their lives.