

# ILLNESS AND DEMONIC MANIPULATIONS: THE ROLE OF PASTORAL MINISTRY IN A DEVASTATED SOCIETY: A CRITICAL APPRAISAL

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## Abstract

The Mission of Christ the Redeemer (*Redemptoris Missio*) is for the total salvation of every human person and the whole of human race from the darkness of error through different powers of evil, bondage of Sin and manacles of sickness. The Church as the *Sacrament of Salvation*, through her Sacraments and Ministers, in many of her pastoral engagements continue with this sole and singular mission of her founder, that is, total *salus animarum* so that we may have life and have it in abundance (cf. Jn.10:10ff). The human society, however, in spite of all that have been accomplished by Christ, the Redeemer, is ever ridiculed with the confusing hard realities of life like sickness, sin, demonic attacks, *old errors*, human aberrations and even death. Pastoral care, therefore, becomes more meaningful amidst all these seeming hopelessness and near faithlessness. Using the method of critical appraisal, the researcher finds out that with lively faith and sustained hope, the pastoral ministry of the Church continues against every power of sickness and manipulations of the evil one till Christ comes.

**Keywords:** Pastoral Ministry, Society, Sickness, Demonic Manipulation

## Introduction

### 1. Understanding the Human Society

The human society is a society of human beings living their lives in a complete human condition. The human society is a locus of operation for living and its attendant human problems as *ravaged by sickness and demonic manipulations* requiring attention, cure and healing. According to Wikipedia, *human condition* is "the characteristics, key events, and situations which compose the essentials of *human* existence, such as birth, growth, emotionality, aspiration, conflict, and mortality". *Birth* and *death*, however, are major milestones and eventful characteristics in human existence. In between birth and death, sickness seems to play a major role in bringing an end to human existence and interaction. Cross-cultural research has often showed that perception of the people to what they believe as good, bad, in all areas of life. Development of a society is dependent to what is more important and affect them as people. Different ethnic groups and cultures recognize different illnesses, symptoms and most times have attributed the

causes to an unknown power. Our ancestors lacked most of the epidemic infectious diseases that affected agrarian and urban societies. One of the most worrying human conditions is sickness, be it Physical sickness (body), Psychological illness (mind) and Spiritual manipulations (soul). Human being, however, is locus of these experiences that is greatly in need of *wellness* and wholeness. Sickness most often affects the bodily as well as Man's spirituality. The soul of man is often affected more by sin and evil attacks. However, every form of sickness, physical or spiritual, keeps man in different forms of bondage, requiring cure and or healing as the case may be. Sickness, the opposite of wellness, however, exposes man to the hard realities of life. It is Death as the resultant effect of every sickness, therefore, crowns this reality of sickness in human society. (Aja, 1999), Aja stated that some of the factors that can cause diseases are sorcery, breach of taboo, spirit intrusion, diseased objects, ghosts of the dead and acts of the gods. In fact, the causes of diseases are due mainly to transgression of natural laws as expounded in traditional African metaphysics. These laws are constantly violated in ignorance and sometime deliberately. The African believes that there is inherent ontological harmony in the created universe and any attempt to upset the harmony, constitutes a diseased state. The attempt could be human or non-human, hence a disease could be physical or metaphysical.

There are several ways traditional Africans explain or understand the causes of disease. The first point of contact is the view that disease is often caused by attacks from evil or bad spirits, as a result of distorted thought and emotions. Some also believe that when the ancestors are not treated well, they could punish people with disease (Magesa 199; Westerlund 2006). Thus, Nyamiti (1984) rightly points out. When ancestors are neglected or forgotten by their relatives they are said to be angry with them and to send them misfortunes as punishment. Their anger is usually appeased through prayers and ritual in the form of food and drinks Life in African traditional religion is based on maintaining the balance between the visible and invisible world. The maintenance of this balance and harmony is humanity's greatest ethical obligation and determines the quality of life (Magesa 1997] of the people

Spell-casting and witchcraft are also other ways one could become sick. There is the view that people with evil powers could cause other people they see as their enemies or are disrespectful to them to become sick as a way of punishment (Olupona 2004). Furthermore, many traditional African

communities are of the view that certain illnesses which defy scientific treatment can be transmitted through witchcraft and unforeseen forces; these include barrenness, infertility, attacks by dangerous animals, snake bites by dangerous snakes, persistent headaches and repeated miscarriages (Obinna 2012; Thorpe 1993).

## 2. The Mission of Jesus Christ

The mission of Christ is very unique. It is a *Redemptoris Missio*. In the Encyclical letter above, Pope reiterates that, the Mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion (RM, No.1), hence, the great need for and viability of Pastoral Care. This Mission of Christ the Redeemer is for the *total* redemption of humanity, body and soul, from the old age sin of Adam (cf. Gen. 3:1ff). To achieve this, *Divinity* was humanized in Christ and this is the full meaning of incarnation and message of Christmas. At the dawn of His coming, while in the temple, having been handed over the scroll by the Scribes, Christ himself declared and confirmed his mission as it was foretold by Isaiah centuries before him thus in Lk. 4: 18f:

the Spirit of the Lord is on Me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the broken hearted, to proclaim liberty to the captives and release from darkness to the prisoners, to proclaim the year of the Lord's favour and the day of our God's vengeance, to comfort all who mourn (cf. Is.61:1ff).

However, while in doubt of the Missionary mandate of Christ, John the Baptist while in prison sent his disciples to go and confirmed the personality of Christ as the expected one, most probably the political messiah: Are you the One who is to come, or should we look for another? And Christ responded thus to John's emissaries:

Go back and tell John what you have seen and heard, the blind see again, the lame walk, those suffering from virulent skin diseases are cleansed, and the deaf hear and the dead are raised to life, and the good news is proclaimed to the poor. Lk.7: 21ff

In Christ's response, John confirms the Religious *Messiahship* of Jesus Christ, who is Immanuel, meaning God-is-with-us (Mt.1:24). His mission was a

redemptive one, *redemptoris missio*, thus He was the religious *messiah* than the *political messiah* which was lately expected by the Jews. Hence, Onebunne (2019C) reiterates thus:

The Salvific history of humankind was a history of promise, hope and fulfilment. It was a promise for a messiah...Therefore, the quest for a political messiah is an attempt to address the misconception on the ancient Hebrew longing for a messiah that is more political than religious. p.1

In the text *The Church Teaches*, it was documented thus, after the sin of Adam, man could no longer attain the supernatural end to which he had been ordered by God. It was to redeem men from this condition that the Son of God, the Second Person of the Blessed Trinity, became man himself. By his sacrificial death on the cross, Jesus Christ merited for men their reinstatement as sons of God. Baptized into his mystical body, they are to possess their supernatural goal forever with him, "when he hands over the kingdom to God the Father" (1Cor. 15:24). John the Baptist (Mt.3:1ff) was very keen to point out the lamb who was to take away the sins of the world as part of the redemptive mission of Christ (cf.Jn.1:29, 36).

However, the death (Mt. 27:45, Mk.15: 33), resurrection (Mk.16:18, Lk.24:1ff), ascension (Lk.24:50ff) and the Pentecost (Lk.24:44) are great milestones in the fulfilment of the missionary mandate or redemptive mission of Christ. The choice of the apostles, deacons and disciples were proper in the continuation of this redemptive mission which our Lord had earlier mandates thus: Go therefore make disciples of all nations (Mt. 28:16ff).

### 3. Pastoral Ministry of the Church

We must, first and foremost acknowledge that the Church is a Sacrament of salvation. In the one of the Documents of Second Vatican Council, *Lumen Gentium*, no.1, the Synod Fathers reiterate thus:

Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,(1) to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and

instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission.

The word "Church" (Latin *ecclesia*, from the Greek *ek-ka-lein*, to "call out of") means a convocation or an assembly. It designates the assemblies of the people, usually for a religious purpose. By calling itself "Church," the first community of Christian believers recognized itself as heir to that assembly. In the Church, God is "calling together" his people from all the ends of the earth. The equivalent Greek term *Kyriake*, from which the English word *Church* and the German *Kirche* are derived, means "what belongs to the Lord." The word "Church" therefore designates three meanings that are inseparable: *the liturgical assembly*, *the local community* and *the whole universal worshipping community of believers*. These "The Church" is the People that God made real as a liturgical, above all, a Eucharistic assembly in need of pastoral care and attention.

Pastoral care or ministry, therefore, is very specific to Christianity as a religion. The ministry here means to give service. *Pastoring* or *pasturing* expressed in many *pastoral cares* can occur in a variety of way with regard to caring for God's people and being with them in their Christian formation and daily living. Like the Good Shepherd (Ps.23:1ff), pastoral care resonates Ezekiel prophetic quest thus: Are not Shepherds meant to feed a flock? (Ezk.34:2). However, having accused the Shepherds or the pastors of lack of commitment to their true pastoral care, Prophet Ezekiel foretells the coming of a good and true Shepherd that will care for the flock thus: I shall look for the lost one, bring back the stray, bandage the injured and make the sick strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. (Ezk.34:15).

The pastoral ministry of the Church deals with the opportunity for the objective religious experience as well as the subjective spirituality of the people of God communicating the gospel in contextually appropriate ways. This is typified in different applications and practical approaches of inculturation, trying to adapt the good news within the peoples' culture, tradition and way of life. Asiegbu & Umezina (1994) reiterates this fact when they buttress that inculturation dates back to Incarnation (Is.7:15,

Lk.1:31), Jesus Christ, *the word became flesh, He lived among us*. The Incarnation thus remains the foundation stone of all inculturation, p.26-27.

Pastoral ministry in the Church is very unique. It entails a form of contextualization of the Good news within the peoples' life and environment. In the eternal words of Rt. Rev. Msgr. M.O. Maduka lack of this inculturation or integration of the pastoral ministry within the culture and tradition of the people, leaves the people with half knowledge and makes the Church to look like an imported religion of a sort. For Maduka in Okafor, K. E. and Onebunne, J.I. (1996),

Unless this is done, things would not be how they should be. It is one of the fundamental causes of shallowness and lack of desired effectiveness of Christianity in our African-Church here. Unless this adaptation or incarnation or integration, whatever you may call it, is done , things will not be alright with Christianity in our country. It has to go along with evangelization. It is a very important partner of evangelization. Christ's incarnation is the greatest of all adaptations. His becoming a Jew among the Jews is the greatest example all missionaries should follow if they want their work to bear the desired fruits. You cannot expect to reap more than we sowed. An unadapted Christianity will forever vacillate.

Every form of Pastoral care is a continuation as well as an extension of the redemptive mission of Jesus Christ to humanity. Through different forms of pastoral engagements, especially through the sacraments, the Church joins in the ongoing salvation of *the lost sheep* of Israel and effective healing process of those wounded by sin, physical sickness and other forms of demonic attack and manipulations. The pastors, that is, the priests are greatly responsible for the ministry in the Church especially via the Sacraments.

#### 4. Place of Pastoral Ministry in Dealing with Sickness and Demonic Manipulations

Man is a composite being with body, mind and soul. Sickness and Demonic manipulations are realities that affect man's body, mind and soul. The Salvific mission and message of Christ was the holistic salvation of Man: body, mind and soul. At the beginning of his unique ministry Christ declared thus: the Spirit of the Lord is upon me to bring good news to the afflicted (Lk.4:18) and confirming this Christ affirmed thus: I came that they may have life and have it in abundance (Jn. 10:10ff). The Ministers and Pastors continue in this ministry in perfect obedience to Christ missionary mandate in the letter of St. James thus:

Is anyone sick among you? Let them call the elders of the Church to pray over them and anoint them with oil in the name of the Lord Jesus Christ. The pray of faith will save the sick person and the Lord will raise him up again; and if he has committed any sins, he will be forgiven (Jm.5:13ff).

Through the Sacraments, especially the Sacraments of healing (Anointing of the Sick and Penance) and Exorcism (as well as different forms of deliverance exercises), the Church of Christ and her Ministers continue to heal and redeem the sick Christians, heal the wounded Christians and release the demonically possessed Christians. What a unique missionary work! The Church's pastoral ministry, therefore, is very central and at the heart of dealing with the sick as well as every form of demonic manipulations.

#### **a. Christ as Healer par excellence**

Jesus Christ remains the wounded healer through his suffering, death and resurrection. Healing from physical sickness and every form of demonic manipulations were synonymous with His name as the Saviour and Redeemer of mankind. The faith of Centurion in the Gospel of Matthew 8: 5-11 was as a result of Christ's healing of the Centurion's ward. Christ's public ministry was filled with healing of the lame, the crippled, the blind, the dumb and many others (cf. Mtt.15:29ff). Healing and curing the crowd from all forms of sicknesses and diseases were part and parcel of Christ's ministry of teaching and proclamation of Good news (cf. Mt. 9:35-10:1ff). And He heals from the root of man's problem and that is sin. Onebunne (2012) affirms thus:

Sin cannot be by chance or instinct but rather an abusive act of the freewill and freedom, an affirmation of selfishness at all costs. *It is a NO to the YES of God, and a YES to the NO of God*; a special form of rebellion indeed. Sin is a rebellion. A sinner is a rebel! Sin makes one a sinner. A single sin is even too much to make a sinner. Sin crowns a sinner. A sinner as a rebel has a true image of a rebel. Once a rebel, opportunities are misused, good intentions are misinterpreted and misunderstood, and love is misdirected. Hence, a sinner misses the mark of right action, attitude and orientation. p.19

Sin is, therefore, ontologically wounding as it darkens the soul and weakens the powers of the soul. If sin is simply a mistake (and whenever it is as such) God can easily turn mistakes into miracles but sin is a decision to be evil and to persist in wrongdoing. Along this path, the worst thing to happen to a sinner is to despair or be in habit of sin; lose a sense of shame and the consequent losing of the sense of sin. This level then may be a point of no return: an enthronement of evil as a way of life, a kind of *Trans-valuation of values*, making good evil and evil good. A sinner at this point, in the littered path, cannot and or may not differentiate between evil and good. Therefore, he lives hopelessly and helplessly: No retreat from the evil, No surrender to the good. In the Nietzschean suggestion, such a person prays thus: Evil thou be my God! This is for a professed private sinner and a celebrated public evildoer.

Sin not only destroys the image of God in humankind but makes us enemies of God. Along this path of life, meeting such people means discovering new sins. Hence, certain sins show how you rebel not only against God but more of how you hate yourself and others and how you rebel against your future. Onebunne (2012) continues to reiterate that:

The sinfulness of sin is seen in many effects of sin, showing that sin is sinful. After creation, God saw that all He created was good (cf. Gen.1) and each one of us was created in the image and likeness of Him. That is to say that we resemble God, having been created in His image and likeness. Of all the created beings, humankind enjoys this single privilege of a resemblance

to God. But sin does one thing destructive and harmful to this God's gracious image. p. 20

#### **b. Pastors as Healers**

Priest, as a pastor, acts *In Persona Christus*, and is perfectly referred to as *Alter Christus* that is, as another Christ, an age long epithet for the Catholic priests. It is rightly so as their vocation is that of Christ's, the Master's holistic salvation of mankind from the shackles of the evil one. Pastors are healers after the mind of Christ, the Redeemer. To the twelve, Christ mandated thus: Go rather to the lost sheep of the house of Israel. And as you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils (cf. Mt. 9:35-10:1ff).

As proper ministers of the sacraments, especially, that of the Extreme Unction and Penance, they dispense them to the people of God. Through these sacraments thereof the sinner or the sick person is healed and restored spiritually and bodily respectively. As sacramental detergent, the sacrament of Penance cleanses the sinner and gives the penitent the needed grace and spiritual strength. The Anointing of the Sick heals with divine grace spiritually and bodily ailment. The Sacraments heals and pastors are, in most cases, the dispensers of these Sacraments.

#### **c. The Healing Power of the Sacraments**

McBride, A. (1984) defines Sacraments as "the experiences that form us into community". For him, therefore, the Sacraments and Word of God are the channels of God's presence. The sacraments, however, are *the most significant gifts of God to His Church and are integral part of what it means to be Catholic*. According to the Catechism of the Catholic Church, "the Sacrament is the outward sign of inward grace ordained by Jesus Christ by which grace is given to our souls". McBride, A. (1984) continuing reiterates that, The Church teaches that sacraments are the saving acts of Jesus Christ, designed to assist Church members on their faith journey to eternal life. Each sacramental event offers us an encounter with Jesus, in the context of the community of believers. Ch. 12

The priests are the dispensers of the sacraments of the New Law. These sacraments themselves, according to the Catechism of the Catholic Church are the outward signs of inward grace ordained by Jesus Christ by which grace is given to our souls. The Church Teaches states that: *When the Word*

*was made flesh and dwelt in our midst, the mysterious, invisible life of God took visible form in the material world of human life.* This paradoxical union of Divinity with Humanity continues in the Church especially via the sacraments. Hence, the sacramental system of the Church is an extension of this same divine plan. In the seven sacraments, Christ communicates the *divine life* to the members of his Church through visible, external signs which he instituted for this purpose. The healing powers of these sacraments are manifest as such as each of the sacraments confers or increases the sanctifying grace. The efficacy of these sacraments is unquestionable as they continue to sustain and sanctify us.

The sacraments have broad divisions alongside many types that are deep rooted in the Scripture. However, there are three broad divisions. These are rightly subdivided into seven sacraments thus: Sacraments of Initiation (Baptism-Rm.6:3,4, Confirmation-Acts 19:6,20, Holy Eucharist- Jn.6:54, Lk.22:19,20), Sacraments of Service (Holy Orders-Jn.20:22, Matrimony-Eph. 5:25), and Sacraments of Healing(Penance or Reconciliation-Lk.7:48, Extreme Unction or Anointing of the sick-Jas.5:14). McBride, A. (1984), however, concludes that these, "sacraments are the experiences that form us into community. They are the special gifts that are given to us as members of the Catholic Church and are an integral part of what it means to be Catholic". Ch.12.

#### **d. Special Healing effect of the Sacrament of the anointing of the Sick**

Sickness makes one weak, physically and spiritually. The parables of lost sheep (Mt.18:12, Lk.15:3ff), lost coin (Lk.15:8ff), prodigal son (Lk. 15:11ff) and many more are clear manifestations of the extent Christ can go, and in a large sense, the Church as the sacrament of salvation, to search out the lost and wounded so as to heal us. Sin wounds us ontologically and otherwise. Healing is our right as children of God since it is within the redemptive plan of Christ as the wounded healer. As earlier mentioned, the circumstance of sickness in need of healing is within our human condition. As much as sickness (physically, psychologically and spiritually) wounds, sin equally wounds. Therefore, we are all in need of healing as long as we are all live and operate within human condition. St. James, aware of this limitation in human existence echoes thus: Is anyone sick among you? Let them call the

elders of the Church to pray over them and anoint them with oil in the name of the Lord Jesus Christ. (Jm.5:13ff).

The sacrament of the anointing of sick is the sacrament designed to give comfort to the sick and to help them to reconcile themselves to God and the Church community. However, viaticum becomes the last sacrament administered to the dying.

## 5. Faking and Lying in the Name of Jesus Christ

The ministry of the pastor must not be focused primarily on a constantly changing and transitioning culture. The pastors calling, character and competencies must be solidly anchored to biblical moorings that do not change with cultural shifts or the passing of time.

These non-negotiable biblical ministry principles give confidence to the pastor. The culture is constantly changing. The God-called pastor can have confidence because he knows that He serves the One who is the same yesterday, today, and forever (Heb 13:8) but most of our pastor are not true representation of what Christ expect them to be to themselves and the church. In *Jesus Name* has become a fashionable slogan for contemporary Pastors and Christians in their many nuances of religious deceptions and bigotry. In *Jesus Name* many things have been done in the negative. Many have been deceived and even duped in this name. Christ was aware of these impostors in His name when he said: take heed that you are not led astray; for many will come in my Name, saying: *I am He*,... Do not go after them (cf. Lk.21:5ff). Many fake pastors have lied with this name. Many at the other side have faked miracles in this name. Many are simply fetish with this slogan. At the temple, Jesus tried to drive away, with whips made out of his rope, those who sold and do business in His father's house thus: It is written, My house shall be called a house of prayer, but you have made it a den of robbers" (cf. Lk.19:45ff). Fake pastors and ministers have become robbers robbing people of God daily in their predicaments. These religious charlatans have made the admiration and possibility of miracles and efficacy of Christian prayers and pious practises to be odious. Devil continues to come to Church in spite of the fact that Christ has not only driven him out from the house of God but warned the evil one to stop turning his father's house into den of robbers. (cf. Lk.19:46, Mt.21:13ff). These fake and lying pastors are robbers. They fake many impossible things in Jesus Name.

Many things are done today in the name of Christ and healing especially to those who are susceptible to the manipulations of the evil one. There are today clear manifestation of faking of sickness and other dramatization of Demonic Manipulations with consequent healing by the almighty *wonder-working-pastors*. At this point *performance* takes the place of the *Word* for the people. Hence, many miracles today seem to be correction of the mistakes of God. This is greatly worrisome. It's greatly disheartening and more perturbing when such is linked to healing minister and as a consequence, there is faking of the healing processes so as to make the pastor popular and spiritually relevant to the people. The social media have exposed some of these fake pastors using such opportunity as part of their credentials as powerful men of God and forged evil possession. Our society is bemoaned by the contemporary *Faking of Sickness* and other Demonic Manipulations with consequent making money at the end of the day. No wonder love of money has been the root of all evils.

#### **6. Some Religious Charlatans as Pastoral Ministers**

It is an old saying that religion is the *opium of the masses*. Religion seems to thrive much in our time and place with its attendant problems which make fake pastors and fake *problems*. Most of these pastors capitalize on the gullibility of the *already wounded* people of God amidst poor politico-economic quagmire and corruption in all its manifestation.

Christ, however, is aware of this when he warned in several scriptural passages thus: beware of false prophets who will come in my name. Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves (cf. Mtt.7:15). False messiahs and false prophets will arise, and they will perform signs and wonders so great as to deceive, if that were possible, even the elect. Behold, I have told it to you beforehand (cf. Mtt.24:25ff). In our world today, many claim to be Pastors and tried to behave as such deceiving the susceptible Christians with one problem or the other, but *by their fruits we shall know them* our Lord confirms. Most of these fake pastors engage in different forms of manipulative *Abracadabra* to credit themselves of their relevance.

We must note that today than ever the Church of Christ has suffered untold melange of faith practise in the hands of questionable pastors. Many atrocities are being committed in the name of Christ and in a manner of healing. Some of these pastors do not act like Christians not to say anything

about being pastors. There is unnecessary quest for financial breakthrough and mere popularity as a famous pastor of wonder and signs. Hence some can do anything, I mean unimaginable things to achieve either the needed popularity and or as a consequence the pecuniary aspect of the whole religious innuendoes. Unfortunately gullible Christians are swayed daily in the midst of these sheer hollow religiosity and religious fundamentalism and religious extremism.

Today than ever we have many fetish Christians as a result of fetish pastors. There are many *faithless Christians* in a *hopeless Church*. Hence, we hear some Christians who meddle with their faith telling you that the Church cannot save you. These uninformed Christians fail to acknowledge the fact that it is the type of religion or Christianity you practice, which will guarantee the type of faith that will, at the end of the day, possibly save you. Our faith therefore defines us, disciplines us and determines us. Hence, a Christian *walks by faith and not by sight* (cf.2Cor.5:7).

## 7. Evaluation

Pastoral Ministry is typified as the *Church in Salvific action* for humanity ravaged by harsh realities of life summarized in sickness and demonic attack. These unkind realities, however, are part of being human. Beyond that, pastoral ministry takes care of these spiritual aspects encumbered by the harsh realities.

However, it was the solemn proclamation and enduring promise of the *Redeemer* that the gates of hell shall not prevail against his Church and her responsibility to feed his flock, the people of God, as long as the continuance of this redemptive mission of the Church is solidly established on the *rock*, (cf. Mt.16:18ff). The gate of hell or hades is equally depicted as the gate of death. However, sickness or demonic possession is nevertheless the sure gate of death-cessation of life or spiritual bondage, as a resultant effect. There is still great but urgent need for the continued provision of the pastoral ministry for the wounded humanity ever in need of healing.

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