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# Introduction

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THIS ANTHOLOGY ENTERS THE revolutionary history of the struggle of victims of colonialism in its many forms to overcome the deleterious effects of imperialism and colonialism, at one of its crucial points—that of the care of persons. In recognition of the many different forms of oppression, injustice, and violence in the world today that are traceable to the legacy and continuing effects of colonialism; various authors have contributed to the volume from diverse backgrounds in terms of ethnic identities, religious and cultural traditions, gender and sexual orientations, as well as communal and personal realities. The volume commences with the juxtaposition of Abdullahi An-Na'im's legal, analytical discourse of spiritual care as human rights practice, with Omid Safi's poetic and eloquent story of care. Both An-Na'im's and Safi's contributions are variations of radical love—to love one another radically and meaningfully means allowing people to be who they are through the practice of mutual reciprocity and deep listening. An-Na'im's vision of radical love challenges the legal framework to allow self-love and self-determination to flourish. An-Na'im underscores the centrality of mutuality in spiritual care in that he sees “spiritual care as self-liberation, whereby both sides are at once recipients and providers of care to each other.”<sup>1</sup> An-Na'im's human rights paradigm also shows that only through deep listening to the needs of others can we arrive at an overlapping consensus as to what is important to, and valued in, a community.

Safi's reflection also highlights mutuality and deep listening. His story demonstrates the power of language and genuine empathy. One is struck how a drowning man was expected to hold out his hand; this demand could not be comprehended in the face of impending danger. When the

1. See An-Na'im's “Foreword” in this volume.

language was re-framed for the drowning man to take the helper's hand, it was more readily accomplished. Herein lies the beauty of offering unaffected care and sincere listening when it is not forced on us. Offering care versus demanding someone to do something becomes key to building trust and relationality. All of us have been both the saint and the one struggling in the water. To know that we can be in the position of needing care can help us better provide the care when we are in such a situation. In this volume, we offer such perspectives and practices of care. We offer diverse perspectives and stories, narratives and voices of difference, and we offer images for radically re-imagining spiritual care.

The title of Safi's reflection, "To Love One Another As We Are, To Become All We Are Meant to Be," eloquently encapsulates the work of all the contributors and also becomes the principal aim for this volume. While Omid Safi identifies as a Muslim, his voice is a *human* voice—his story evokes quotidian spiritual practices that are contextually translatable into various cultures and communities. In this regard, the contributors in this volume similarly demonstrate that the sacred practice of allowing others to flourish in their becoming—and to support such becoming—is the rich work of spiritual care. Decolonized spiritual care embraces the *human* in human rights discourse; it becomes human rights practice.

## Why Spiritual over Pastoral Care

Decolonized spiritual care entails practices of mutuality, reciprocity, and deep listening. In that regard, the editors give preference to the terminology of spiritual care, over that of "pastoral care."<sup>2</sup> While pastoral theologian Robert Dykstra does defend the shepherding model of care; the term, "pastoral," historically has been associated with a hierarchical, top-down model of care.<sup>3</sup> We are not arguing, however, that the term is exclusively a Judeo-Christian concept as some do. As early as the eighteenth century (1681–1762), a shepherding model of "pastoral care" was used in Korea by Neo-Confucian scholars of practical learning in the work of Yi Ik. The Practical Learning scholars focused on political matters and care of the people. Chong Yagyong's most well-known work focused on the understanding that in order to have good society, one needed good governance/good rule. Good government began with care for the people—this was

2. While we do not object to the use of "pastoral" (several contributors to the volume use the word), we prefer to use the term "spiritual care" as more inclusive to all cultures, communities, and spiritual practices.

3. Dykstra, *Finding Ourselves Lost*, 14–24.

written in his *Core Teachings for Shepherding the People*.<sup>4</sup> Pastoral care and governance were imbricated and not separate ideologies in Korea prior to the people's exposure to Christianity via Catholicism.<sup>5</sup> Yet, this pastoral care/shepherding model was very much a top-down, hierarchical, patriarchal, and paternalistic model of care.

While the concept of pastoral care, therefore, is not exclusive to Judeo-Christian or monotheistic care models, we problematize its usage for several reasons. In historicizing "pastoral," the term was used primarily to convey a metaphorical model of shepherding care that showed authority and power of one species (i.e., the human) who was considered superior to the sheep (i.e., unthinking animal who needed guidance). This communicates an uneven message of leader being superior and human, while the image of flock somehow is beneath that of the leader and less than fully human (read: colonialism). We, the editors, therefore associate "pastoral care" with the Linnaean classification and hierarchical system that became the prime tool for colonial and imperial conquests, as well as environmental devastation, leading to the subjection and subjugation of Africans, Asians, and native peoples in the Americas. We in the field of pastoral theology are challenged by the legacies of colonialism and the ways in which "care" is—and has been—a colonizing practice, especially when Third World spiritual practices were not recognized as legitimate or as on par with that of Christian practices.

This volume seeks to challenge the association of the concept of pastoral care with such historicist understandings of the term. In that regard, we acknowledge the need to have a thoroughly historicized critique of the term, especially in the ways the image of shepherding has been used to reinforce Christian-centered norms in the practices and theories of spiritual care. We need to rehabilitate the term, "pastoral," just as "queer" has been rehabilitated from the pejorative ways it has been used in the past. At the same time, some contributors have chosen to use the term "pastoral" in their chapters. In using such language, they disturb its conventional meaning, thereby upending the assertion that it is unique to Judeo-Christian care.

As a postcolonial critique of spiritual care, this anthology highlights the plurality of spiritual voices and concerns that have been overlooked or obscured because of the politics of race, religion, sexuality, nationalism, and other structures of power that have shaped what discursive spiritual care entails today. US society tends to "normalize" and not *problematize* what the West has dictated as constituting religion or spiritual practices (what is sacred and what is deemed "barbaric" and profane). We have

4. Hwang, *History of Korea*, 92.

5. Baker, *Catholics and Anti-Catholicism*.

This logic of European racist thought is explicit in the philosophy of G. W. F. Hegel, who saw persons from the Asian or African continent as not fully developed humans and as inferior to those races with white skin.<sup>7</sup> The Hegelian view of Asia and Africa as “static, despotic, and irrelevant to world history” has shaped Western thinking about its people and cultures.<sup>8</sup> Hegel’s account of race is embedded in his conception of personhood, where he believed in biological distinctions between persons. He saw the soul as embodying racial distinctions. According to Hegel, Europeans/White subjects were seen as the very paradigm/model of freedom and rationality because of their biology. He states, “It is in the Caucasian race that spirit first reaches absolute unity with itself,” while the people of the Orient and Africa were considered to be ignorant and superstitious.<sup>9</sup> Third world peoples have apparently improved through our contact with European civilization and Christianity.<sup>10</sup> Hegel saw Africans and Asians as inferior—with regard to Mongolians and Chinese (et al.), he critiqued their religious practices as unworthy of free persons because they did not embody a “faith” tradition.

10. Said, *Culture and Imperialism*, 168.

This Hegelian mindset—of the European person as the model of full human subject-hood and that “religions” have to be a separate corporate “belief”—is still operative in politico-economic arenas, human rights discourses, and US society today. This volume postcolonializes<sup>11</sup> the nineteenth-century ideology that foregrounded such racist, dehumanizing Eurocentric philosophy and thought that colonized what constituted “spirit” and defined spiritual or pastoral care. A goal of this anthology, therefore, is to decolonize spiritual care as defined by a Hegelian understanding of spirit and history, as well as Western understandings of what constitutes “religion” or “spiritual.” Religion has been a tool, a methodological weapon for colonizing the two-thirds world by creating and constructing categories of what were considered secular, sacred, and profane—obliterating practices that were considered unrecognizable and illegible to the civilized Western knowing subject; as well as dehumanizing the practices of local communities in the Americas, Africa, and Asia. We need to reinvigorate the meaning of spiritual care in light of how Hegel’s meaning of spirit has dictated what is spiritual and what is not.

Most of the non-white world did not believe in a monotheistic G\*d or Savior (until the period of colonizing conquests in the 1500s). This by no means denotes they were not spiritual or as human as their white Christian subjects. Today, atheists and humanists have to constantly defend their right to spiritual care (to convince others they have spiritual needs and to argue that they can be providers of spiritual care as well). We *do not* think for a practice to be pastoral and/or spiritual, it must also be corporate or linked to and rooted in a faith community and its traditions. We understand that “religious traditions” are socially constructed or invented European categories, which are constantly changing.

“Spiritual” or “pastoral” care should not be circumscribed to “faith” traditions. Such a mindset limits what is considered spiritual or even religious. If by “faith” or belief system, one refers to a broadly understood faith meaning as it was understood in medieval times, then “faith” refers to a concept of trust in someone, not belief in an epistemological sense of higher beings.<sup>12</sup> If we apply such a definition of a faith community, then atheists who state, “I believe there is not a God as understood in Christianity,” would be considered part of a faith community. A postcolonial critique of “spiritual” includes scrutinizing how certain humans were excluded and seen as subhuman because their personhood did not fit the Hegelian definition of “spirit.” Knowledge of “what was considered to be human” changed and

11. Using the language and method of Lartey, *Postcolonializing God*.

12. Asad, “Thinking About Religion, Secularism, and Politics.”

shifted throughout the centuries. When we limit what is “spiritual” to “faith” traditions, it reinforces Christian hubris: a combination of white Christian superiority as normative, with racism intertwined in those standards of the norm. Toni Morrison poignantly stated how racism

keeps you from doing your work. It keeps you explaining, over and over again, your reason for being. Somebody says you have no language, and you spend twenty years proving that you do. Somebody says your head isn't shaped properly, so you have scientists working on the fact that it is. Somebody says that you have no art, so you dredge that up. Somebody says that you have no kingdoms, and you dredge that up. None of that is necessary. There will always be one more thing.<sup>13</sup>

Intersecting with Morrison's statement on racism, it becomes daunting and overwhelming for non-Christians or non-white Christians to have to prove to others that they are as *spiritual* or as *human* as their white Christian colleagues or neighbors—whether in the workplace, schools, clinical pastoral education settings, seminaries. It is de-humanizing to constantly have to prove one's humanity by explaining they are “spiritual”—but not religious, or spiritual but atheist!

### Metaphor or Image of the Work

This project was partly inspired by the book, *Images of Pastoral Care: Classic Readings*, edited by Robert Dykstra.<sup>14</sup> Published in 2005, none of the contributors were of any other religious background, apart from Christianity. All of the contributors were white Protestants, except for one scholar/minister. We have brought together diverse voices, beliefs, and work backgrounds for a book that more adequately reflects the spiritual practices of United Statesians (Janet Halley's neologism).<sup>15</sup> The editors of this volume are well aware of tokenism or narratives depicting the single voice as authoritative or as speaking on behalf of all in a particular community. We want to emphasize that these following chapters are but a few voices within a kaleidoscopic lens of spiritual care. Spiritual care is as rich and varied as the billions of people, plants, and fauna on this earth.

This anthology hopes to contribute to the voices of practical and pastoral theologians, academics, spiritual care providers, religious leaders, students,

13. Morrison, “Twelve of Toni Morrison's Most Memorable Quotes.”

14. Dykstra, *Images of Pastoral Care*.

15. Halley, *Split Decisions*.

and activists working to provide greater intercultural spiritual care and awareness in the areas of healthcare, community work, and education. The project highlights the expertise of spiritual care from those who may not have institutional power. The volume is not a “how to provide pastoral care”—as many volumes purport to do. Rather, the contributors share the knowledge of spiritual care garnered from their deep-listening work with patients, families, students, and community members. As these chapters attest, those in power are not the only ones who get to decide what constitutes spiritual care. It is our hope that this book provides a much-needed impetus for listening to many more voices, stories, and histories of spiritual care.

As co-editors, we believe in the necessity for greater spiritual care literacy in the training of spiritual care providers who work in public spaces. Having deliberated on how to bring the diverse chapters together and organize the text, we have identified a few, overlapping central themes in the chapters. Each of the author's images contribute, in some form, to dismantling colonialist and white supremacist ideological frameworks in spiritual care. Through the work in this volume, we hope to expand and widen the discourse of spiritual care and participate in the ongoing paradigm shifts in the field of pastoral and practical theology.

## Chapters

We have ordered the chapters in relation to the breadth of subject, commencing from the micro-focused (personhood) through sociality (society, community) and into globality (culture, international politics). Themes of neoliberalism, economics, resistance, and care in the face of injustice reverberate through each of the chapters since these all affect persons in the current global nexus. In addition, each chapter contributes to the theoretical framework of spiritual care as decolonizing and challenging the dominant *inhuman* human rights paradigm. An-Na'im rightly states that human rights laws and frameworks are colonized.<sup>16</sup> Institutionally, norms were agreed upon by States and by people who were not representative of their own communities. He argues that state-centric legality was a crucial element of European colonization, spreading ideas of norms to non-European countries. States allegedly were—but have not been—in the business of protecting human rights.

Spiritual care recognizes the importance of the de-institutionalized religious practices that emerge from the daily lives of people that give them the tools to find their agency and flourishing. Spiritual care is concerned

16. An-Na'im, “It's Time to Decolonize Human Rights.”

about caring for self, for those in our community, and for improving the daily lives of people by recognizing and underscoring agency in their lives. A central goal of spiritual care is to liberate and empower the wholeness of human beings, families, and communities. In that regard, these chapters uphold the *human* in human rights discourse and work towards the decolonization of human rights norms. We contest the neo-liberal, capitalist, de-humanizing values that have shaped and structured human rights norms and what is considered to be spiritual care.

Another theme or thread of commonality in the chapters is the revelation of a “third space” that occurs via postcolonial spiritual care. In the words of postcolonial theorist Homi Bhabha,

Legitimizing narratives of cultural domination can be displaced to reveal a “third space.” Most creative forms of cultural identity are produced on the boundaries in-between forms of difference, in the intersections and overlaps across the sphere of class, gender, race, nation, generation, location.<sup>17</sup>

Spiritual identities are produced in concert with cultural identities of the third space. Not only are our spiritual identities fluid and constantly changing; we argue that the field of pastoral theology itself needs to be open to the many apertures and closures, fissures and fractures when it comes to diversity and inclusion within an academic discipline. These “third spaces” are the interstitial spaces that are overlapping and laden with new theories. By being present with—and listening to—the stories of youth, students, the elderly, the poor, et al., the contributors conjure a discursive “third space” and reinvigorate the sacrality of humanity and community that is constantly being challenged in a neoliberal world. For too long, the discursive space of pastoral care has been exceedingly narrow and provincial. It has elided the diversity of spiritual practices and voices, because we have focused on what is considered to be the dominant “norm” of society. This volume seeks to overturn normative structures of spiritual care by engaging and energizing the margins of the ‘third space,’ the holy in-between space where we can authentically explore stories and practices about our *becoming*.

### Part One: Spiritual Care of the Person

Professor Emmanuel Lartey’s chapter explores the concept of relational holism in African life and thought. He references the work of practitioners of African spirituality in its rich and varied forms by examining its

17. Bhabha, *Location of Culture*.



significance in the care of persons across the entire world. At the heart and center of personality within African notions of personhood lies, not a soul, but rather ‘spirit.’ Spirituality in African life and thought is a matter of relationality, and spirituality comprises five inter-related and inter-connected dimensions. These are: (a) relation with the divine, (b) relation with self, (c) relation with (an)other, (d) relations among groups of people—community, and (e) relation with nature/earth/space. African spiritual practices aim at relational holism resulting from harmonious relations along all five of these dimensions.

As the Director of Spiritual Care at Stanford Hospital, Lori Klein articulates an image of “cultural humility and reverent curiosity” for the work of intercultural spiritual care in a hospital setting. Patients, their loved ones, and staff come to hospitals embodying complex identities. They draw upon intersecting cultures and norms to meet expectations of their gender, communit(ies), and religious tradition(s). They come with histories of access, privilege, vulnerability, and/or discrimination. Medical centers in the United States also function based on often unacknowledged cultural norms. Klein beautifully demonstrates how to navigate this people-and institution-scape to provide spiritual care, while adhering to cultural humility and being with people in reverent curiosity. The chaplain’s goal is to help all people experience the hospital as a place of compassion and healing. Accompanying people through decisions made in grief’s shadow, transitions, loss, and uncertainty can lead to meaningful transformation not only for patients and their loved ones, but also for chaplains. It is transformative mutuality.

Buddhist chaplain Sumi Kim explores the interconnectedness of humans and nature. She observes the current paradigm shift in which our interconnectedness with local economies is entwined with globalization, and how racial and social injustices are understood through systemic oppressions. Our survival is now clearly dependent on Earth’s ecological web. She concludes her chapter by reflecting on how we find personal agency while feeling trapped in large-scale political, economic, and social systems. The image of the flower of interbeing, as taught by the Vietnamese Zen master Thích Nhất Hạnh, serves as her metaphor.

In *Images of Pastoral Care*, Robert Dykstra contended that pastoral theologians have long used metaphorical images as guiding frameworks for theoretical analysis and therapeutic practice.<sup>18</sup> To frame Greg Ellison’s teaching and practice as a pastoral theologian and new faculty member at Candler School of Theology in 2010, he published a journal article to cast his own image of pastoral care, entitled, “From My Center to the Center of All

18. Dykstra, *Images of Pastoral Care*.

Things: Hourglass Care (Take 1).” A decade later, he contributes his “second take” on that original article. He makes some revisions, which highlight the importance of pilgrimage, fearless dialogue, and a full-sensory pedagogy, to aid students in caring for self and other.

Amani Legagneur, manager of Spiritual Health at Northside hospital, asks the following questions: “Is your healing welcome to you? Is my healing welcome to me?” These questions serve as touchstones and guides for spiritual care responders who may identify themselves as *healing welcomers*. A *healing welcomer* is a spiritual care responder who intends to offer a respectful, hospitable presence to those served while endeavoring to facilitate the amelioration and/or alleviation of their pain and suffering. Legagneur demonstrates how *healing welcomers* seek to promote restoration, positive connections, comfort, hope, self-compassion, and grace as they encourage greater spiritual wellbeing in those for whom they care.

In experiencing the welcoming healing of self-love, we introduce the beautiful work of Alexander Brown, an undergraduate student at a university in the South. He contributes a most poignant, thoughtful piece of his ongoing spiritual journey, as he reflects on his gender, religious, and sexual identity. Weaving his own personal Muslim-Christian spiritual narrative with the theories of feminist and womanist scholars and activists, he constructs a spiritual care prescriptive for transgendered individuals.

## Part Two: Spiritual Care of Communities

Bilal Ansari, Muslim chaplain, contributes a brief synopsis of his work-in-progress on the image of the Black Sheep and how shepherding and care of one's flock is a repeated theme in the Qur'an, *hadith* (prophetic narratives), the prophetic biography, Islamic jurisprudence, theology and spirituality. There is a clear pastoral theology and concept of care in Islam. Muslim pastoral care can be imagined and best understood as the marginalized Black Shepherds and sheep. This brief chapter comes from his dissertation work, which will be published in the near future. By introducing his work in this volume, he hopes to diversify the notion and image of pastoral care to include the deep roots inherent in Islam, expand the identity of Muslim caregivers beyond the relegated Christian realm, and contribute meaningfully to the professional literature in the field of pastoral theology and spiritual care.

Pastoral theologian Mindy McGarrah-Sharp's chapter begins with the imagery of basketry as a metaphor for what is necessary for pastoral care in a “flammable” world. Baskets bear intergenerational, intercultural wisdom while also carrying future stories. Baskets are also flammable in a world

Greg Epstein, humanist chaplain at Harvard and MIT, offers the image of midwifery for spiritual care. With a dramatic rise in the number of atheists, agnostics, humanists, and nonreligious people in the United States today—in particular among young, highly educated people (self-professed atheists and agnostics now outnumber all Christians combined at Harvard and MIT, according to detailed recent surveys of campus demographics)—there is a strong need and called-for demand for professionally trained helping professionals who can work with members of this population to address spiritual questions on topics such as meaning and purpose, death and despair, and ethical well-being. Epstein describes the rich ways he has connected to students in this anthology by sharing some of his own ethical struggles and challenges in his spiritual journey.

The next chapter looks at the compassionate care and community organizing work of Baptist pastor Jeremy Lewis and the members of a food co-op in Atlanta called Urban Recipe. Urban Recipe is not a typical food bank or food distribution center for low-income families. The rituals of gathering, distributing, and organizing the food is not done in a paternalistic or hierarchical manner. The co-op endeavors to create community and

food security for its clients in a way that respects and honors the dignity of each individual of the community. Food is not simply handed out; the members participate together and deliberate, organize, distribute the food, etc. The members do the bulk of the co-op tasks themselves, as well as help solve whatever problems may arise. The co-op members have dignity in their shared responsibility with one another, and through that agency, they help each other to build community based on radical love for one another. Rhythms and routines of life have formed and shaped the co-op members, as well as the care they give and receive from one another. In this chapter, Lewis explores the rhythm of one person's relationship with her co-op at Urban Recipe (and how the rhythm of each individual is integral in shaping the unique dynamics of the co-op). The expression of care articulated in this co-op model provides helpful insights into other life contexts and communities with regard to spiritual care. Resources (such as love and care), when provided, can contribute to building a thriving community.

### Part Three: Spiritual Care and Global Well-Being

Pastor, academic, and activist Cedric Johnson investigates neoliberalism as a central framework through which to investigate the human suffering that has resulted from a growing economic divide that is now global in its scope. The image of the cultural broker metaphorically structures various realms of practice that inform soul care in the neoliberal age. Cultural brokering is defined as the act of bridging, linking, or mediating between groups or persons of different cultural backgrounds for the purpose of reducing conflict or producing change. Cultural brokers also function as mediators, negotiating complex processes *within* communities and cultures. The practitioner of prophetic soul care in the neoliberal age is called upon to build bridges of communication, manage the dynamics of cultural and socioeconomic difference, help groups mediate those differences, and advocate for transformation. The image of the cultural broker thus brings into view continuities among critical realms of practice that otherwise appear to be unrelated.

Theologian and scholar Bruce Rogers-Vaughn discusses the changing structures of colonialism and proposes a reimagining of spiritual care that includes an understanding of how the internet has become an effective tool of this global colonization. Rogers-Vaughn asks us to complicate and re-imagine Bonnie Miller McLemore's "living human web" metaphor. He suggests attending to the "dark web" as a way to visualize the decolonizing gaps, recesses, and interstices of the human web. After delineating the corrosive alterations of human subjects within today's dominant web, producing

what he calls “dying human documents,” he identifies four practices existing within the dark web—hope, humility, love, and mourning—that might guide spiritual care in the current age.

Feminist theologian Hellena Moon metaphorically illustrates how the “immured spirit” is the spiritual erasure and oppression of communities due to the European categorization of religions deemed sacred (those beliefs seen to be similar to European belief systems) and profane (that which was categorized as unimportant). Not only does the “immured spirit” symbolize the marginalized or “caged” spiritual practices of previously colonized communities to prevent their/our true liberation; it also symbolizes the immured *g\*d*—that is, the lack of imagination and creativity that could emerge if we engaged in the true work of decolonization. The possibility and vision for liberation is immured in the traps of “freedom” established by a neoliberal world. The *living human* web has been a Eurocentric web—with a desperate need for the infra-human. The freedom and liberation of white Euro-Americans have been dependent on various forms of violence (colonial, imperial, neo-liberal, capitalist) wrought on human and nonhuman communities. While the structural and physical forms of violence have been theorized and critiqued, the clement and curative forms of violence have been less discussed. The metonym of an immured spirit is a heuristic for us to contemplate the less noticeable, yet equally toxic, forms of violence (clement and curative) that are perpetrated against—and endured by—infrahumans, thereby circumscribing our genuine liberation. In contemplating our freedom, Moon also considers how our liberation has been tethered to other forms of violence, such as our dependence on fossil fuels. In that regard, how free are any of us when we are so utterly immured by the forces of nature? While we are responsible for environmental damages, *we* are the ones who are suffering the consequences. The Earth can continue without us, but we cannot continue without Earth. Paradoxically, we are destroying the very force that gives us life.

## Conclusion

We see the potential of metaphors to help contribute to—and expand—the language, vision, and practice of spiritual care. It is our hope that new metaphors can stimulate our imaginations to create new language and creative ways of theorizing and envisioning what constitutes spiritual care. Spiritual care is the care of the everyday that is part of our circadian rhythm. It is a vision, an image, of the ordinary work of people in their everyday healing (healing of self and being present with others). Postcolonial spiritual care

creates the situations that allow our dignity, as well as that of others, to be granted so that we *can become* who we were meant to be. We hope readers can journey with us into the quotidian practices of care. We want to emphasize the importance of the de-institutionalized religious practices that emerge from the daily lives of people whereby their agency and dignity are able to flourish. Mutuality of listening and support, as An-Na'im and Safi have described, creates a space for the emergence of dignity and for becoming who we were meant to be, and *this* is a synecdoche for spiritual care.

Emmanuel Y. Lartey

Hellena Moon