

Healing the Family Tree Questions:

1) Why Synchronize Local Mass Attendance with HFT Masses?

2) Why Petition Family Healing at Consecration and Communion Time?

- 1) Synchronizing your local Mass attendance and your prayer for the healing of your family tree with the Masses celebrated elsewhere is not theologically meaningful or required, but is simply a matter of devotional enhancement of the program. Simply stated, many people are happy to know that their prayers are joined in relative simultaneity with the priest celebrating the Mass or Masses elsewhere for the same intentions.

- 2) The other question is more theological than devotional. It refers to the timing of petitional fervor with the high points of the Mass--the moment of consecration and the moment of receiving Communion. Consecration involves transubstantiation--a radical **change** from a thing (species of bread and wine) to a living Person—Jesus himself. Paralleling this theological fact is the spiritual intent of our prayer for the family tree to **change** for the better. Thus, at the moment of Eucharistic transubstantiative **change**, it is appropriate to ask, with expectant faith, for a betterment (healing) **change** in one's family tree. Remember that all healing involves a betterment change—from dysfunctional to functional, from a disordered state to the normal state of God–designed wholeness and holiness.

But why should one petition a family healing when receiving Communion? Primarily this is a time for adoration, praise and thanksgiving. But there is also a reason for petition prayer as well. Why? Because receiving the Bread of Life involves a kind of divine nutrition by "God–assimilation." Asking for family healing is asking for the family to "assimilate" God into its behavioral pattern. When a family totally "assimilates" God into its functionality it fulfills much better the God–designed dynamism of family life; the family becomes a grace flourishing community, a holy kinship--not just a genetic physical kinship, and certainly not merely a juxtaposed grouping of people living together in their home.

During both occasions of Consecration and Communion, ask the Lord to pour his Precious Blood between each generation of the family tree to break the thread of spiritual poison called intergenerational bondage--the physical, emotional and spiritual forms of "punishing of the offspring to the third or fourth generation" (Exod. 29:5; 34:7; Num. 4:18; Deut. 5:9).

This petition for healing during these two high points in the celebration of the Eucharist will release the power of the blood of Jesus, as Paul implies in several places, like Rom. 3:25-26: "God presented Christ as a sacrifice of atonement, through the shedding of his **blood**—to be **received** by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished...to demonstrate his righteousness at the present time." (See also Eph. 1:7; 2:13; Col. 1:20.)

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