

GENERATIONAL HEALING

Introductory notes for Christians on Generational Healing

Published by the Maranatha Community ©
Maranatha is a movement of Christians in all the churches.
Committed to Christian healing
Christian unity and Christian renewal.
Maranatha UK office
102 Irlam Road, Flixton, Manchester M41 6JT
Tel: 0161 748 4858 Fax: 0161 747 7379
Email: info@maranathacommunity.org.uk
www.maranathacommunity.org.uk

£1.75

maranatha

Generational Healing

Introductory notes for Christians on Generational Healing

This statement is the result of the prayerful consideration of a Commission of ten people established by the Maranatha Community. Work commenced in February 1992 and was completed in October 1992. It presents a Christian approach to our ancestry and inheritance.

Contents

Introduction - Who are we?

1. Our origins
2. The way in which we are influenced by our forebears
3. Bonds - the spiritual reality, the scientific analogy
4. Inherited patterns - behaviour, beliefs, attitudes
5. The nature of generational inheritance - influence, control, oppression
6. Our inheritance as Christians - Biblical pointers
7. God's healing in Christ
8. Our approach to prayer for families
9. Phenomena - our experience of the paranormal
10. Healing - in life and death

maranatha

The Maranatha Community is a growing Christian Community committed to Renewal, Unity and Healing. Its members include Roman Catholics, Anglicans, Baptists, Methodists, Salvationists, Pentecostals and members of the United Reformed and Independent Churches. We are one in Christ. Our aim is to be more effective as Christians in the places where we live, worship and work. Maranatha has spread throughout the country.

Introduction - Who Are We?

Who am I?

I am the creation of God.

The life within me has its source in God.

I am not God.

I am separate from Him but He has created me in His image.

I am unique.

There is significance to my life.

I am valuable.

I have a purpose and a destiny.

I bear upon me the marks of my creator.

I am loved.

I have the capacity to love.

I am the fruit of the countless generations of my family.

I have inherited much from them, both good and bad.

I carry influences passed on by my ancestors.

With them I am part of a fallen world.

I am imperfect.

I need healing.

I need healing of my own sin and disease.

I need healing of the influence of the world in which I live and of which I am a part.

I need healing of the wounds, weaknesses, disease and guilt which I have inherited from the generations of my family.

Christ Himself comes to me as my healer,

The healer of my family,

The healer of the nations,

The healer of all mankind.

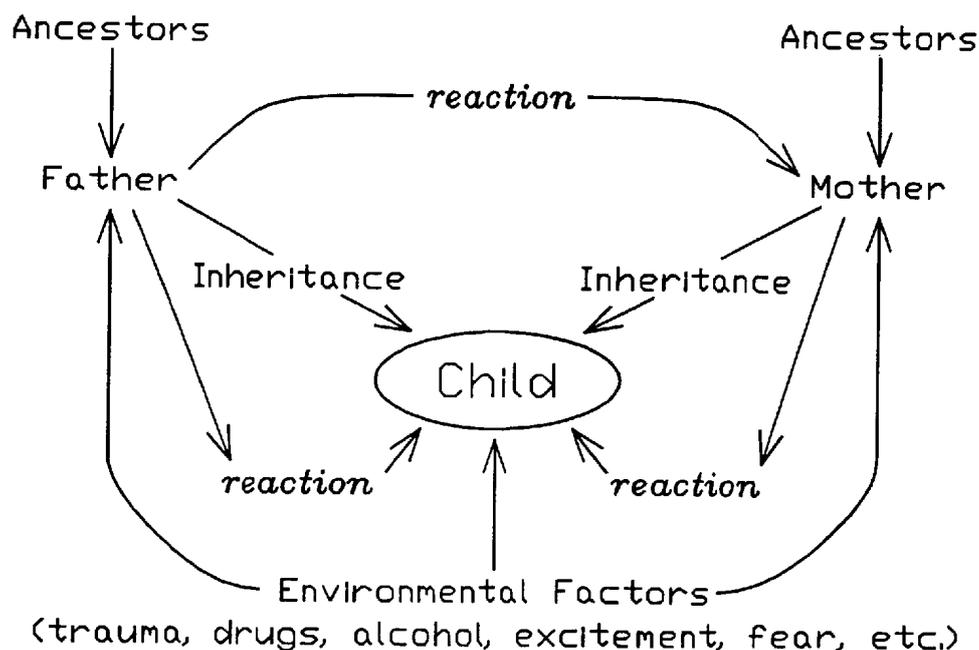
In Him all creation is made whole.

1. Our origins

- 1.1 We are created and are sustained by **God**.
- 1.2 We are the product of our **ancestors** - the fruit of countless generations.
- 1.3 These generations have both **influenced** the world and **been influenced** by it.
- 1.4 We are all part of a **fallen world** and bear scars which may be self-inflicted, environmental or inherited.
- 1.5 When we lose or deny our family inheritance we are without **roots**. Rootlessness is disturbing and destabilising. Without roots we are insecure and lack identity.
- 1.6 Our name gives us **identity**.
- 1.7 Without identity we feel no **self-worth**.
- 1.8 We need to **belong** - to a family, a tribe or community.
- 1.9 We inherit numerous **characteristics** from our forebears - physical features, intellect, attributes, failings.
- 1.10 The process of inheritance affects our physical, mental and spiritual '**make up**'. We are influenced genetically, environmentally and socially by our forebears.
- 1.11 We may inherit **physical** and **mental** strengths and weaknesses such as longevity or proneness to depression. We may inherit a range of illnesses such as Huntingdon's chorea or psoriasis.
- 1.12 There is some evidence to suggest that certain aspects of **brain** function or storage of neurological data can be **inherited**. This may include language form and visual memory.
- 1.13 We are an integral part of our family history and in a real sense **branches** of our family tree. Much of our culture, tradition, religious belief and practice and life style is inherited.
- 1.14 We inherit our **ethos, pride, prejudices** and **guilt**, e.g. German people have inherited the guilt of the Holocaust and Jews have inherited the pain and the fear.
- 1.15 We inherit **creativity** with specific gifts in areas such as music and the arts.
- 1.16 We also inherit spiritual **strengths** eg. missionaries are often born of missionary families.
- 1.17 Inherited spiritual **weaknesses** may bind us to the past, **holding us back**, causing damage to ourselves and others.
- 1.18 **Environmental** influences often reinforce a genetic tendency. This can be seen for example in sporting and military families.
- 1.19 In the West we tend to consider individuals independent of their ancestry. This is **unnatural** and **illogical**.
- 1.20 We cannot be **isolated** from our inheritance and ancestry. In many cultures this means being and remaining a part of a tribe or nation and belonging to a particular geographical area or territory.
- 1.21 As Christians we acknowledge God as the giver of life and Christ as our healer. We therefore lift up to the Lord for **healing** all that we have inherited in our lives. This includes our disposition, physical condition and environment. We offer to Him our entire genetic and ancestral inheritance in **thanksgiving** for cleansing and healing.

2. The way in which we are influenced by our forebears

- 2.1 We form **relationships** with our parents, grandparents and other family members through our contact with them whilst they are **living**.
- 2.2 A personal encounter and/or the formation of a relationship with a living person may, after their death, lead us into **healthy** and **positive** conscious or unconscious memories. Alternatively it may lead us into **unhealthy** and **negative** conscious or unconscious memories.
- 2.3 The conscious or unconscious memories of encounters and relationships produce a personal **response** within us. We may not always realise this.
- 2.4 A close bond with another person, can continue **after their death**, even if we did not have a personal relationship with them.
- 2.5 Unhealthy interest in death and bonding with the dead can easily become **obsessive**.
- 2.6 Our former links may activate within us a desire to **communicate** with the dead and an endeavour to do so. This is specifically forbidden in the Bible. (See Deut. 18.11)
- 2.7 It is possible to be directly influenced by a **deceased forebear** through their influence on another living family member; eg a child may be influenced by a dead grandparent through the bond with mother or father.
- 2.8 We can be profoundly affected as **unborn children** in our mother's womb, by events and emotions affecting our mother or by external situations and influences.



- 2.9 Through our **foetal memory** God enables us to identify and recall events and relationships which need healing.
- 2.10 **Love** can be passed from one generation to another before birth. A child is able to feel and respond to the love and acceptance of its mother from very early stages of pregnancy.
- 2.11 **Rejection** of pregnancy by mother or an attempted **abortion** is sensed by the unborn child and may affect its future behaviour and relationships.
- 2.12 **Trauma** to a pregnant woman, causing an alteration in her body metabolism could affect her child's **development** through to adulthood e.g. a woman who witnessed a landmine explosion whilst pregnant gave birth to a blind child.

- 2.13 A trauma can bring about **radical changes** in a person physically or metabolically, eg. prolonged **fear** and **anxiety** stimulate the release of hormones which alter body chemistry and the immune response. This may result in hypertension or even some types of cancer at a later date.
- 2.14 Changes in body chemistry described in 2.13 may be **inherited** and also, therefore, the resulting physical condition.
- 2.15 A bond is formed between mother and child at a very early stage of pregnancy. If the child is **miscarried** or **aborted**, the mother needs to consciously **release** her hold upon the child and give it to God. A refusal or apparent inability to do this may create an abnormal bond which in turn may influence and perhaps injure the next and subsequent siblings.
- 2.16 Traumas associated with life and death may be **perpetuated** unless presented to God. The influences of miscarriage and abortion upon subsequent siblings, and suicide and violent death upon families, are becoming increasingly apparent. These need to be laid before God for Him to receive and to heal.
- 2.17 Guilt, anger or pain emanating from incest, rape, abortion and miscarriage can be **passed down** through the generations and be a direct cause of physical sickness.
- 2.18 Incest renders future generations of the family particularly vulnerable to sickness, firstly due to an increased risk of genetic defect associated with inbreeding and secondly due to the inherited guilt and pain.
- 2.19 Those conceived through **incest** and **rape** frequently carry with them a heavy identity problem which in turn affects their children. Rape generates continuing trauma.
- 2.20 Similarly, those who do not know the **identity of their parents** may carry a worrying sense of lack of identity. This is often experienced by orphans. In both situations the burden of the root problem can be inherited by their offspring.
- 2.21 As Christians we are **adopted** sons and daughters, born again into God's family. We inherit completely the history of that family. In this inheritance we are healed.

3. Bonds - the spiritual reality, the scientific analogy

- 3.1 In the context of relationships a bond may be described as a **connection** between one person and another, or between one person and an object, a situation or an event.
- 3.2 A bond is formed between **two** substances/objects/beings by the **exchange** of matter or energy. This need not be through physical contact.
- 3.3 Chemical bonds between atoms are mediated by electrons being **exchanged, shared or donated**.
- 3.4 In quantum physics all forces are mediated by 'messenger' particles which are **exchanged**.
- 3.5 Bonds are formed between humans when there is mutual sharing. This may be a **sharing** of stories and experiences, gifts, kisses. In marriage there is the exchange of rings and physical bonding. Love grows through these exchanges.
- 3.6 Atomic bonding involves an **interaction** between the nuclei ie. cores of individual atoms. There are strong and weak inter-nuclear bonds. The **weak** bond exists in **unstable** nuclei (they undergo radioactive decay).
- 3.7 The force involved in the **strong** bond has the unique property of **increasing** in strength with increasing distance of separation.
- 3.8 A bond between two surfaces may be reinforced by means of a **bonding agent** eg. glue. A bonding agent is necessary to unite two surfaces that would not naturally unite in a joint. The 'glue' interacts with each of the two separate surfaces and thus joins them together.

- 3.9 Christ Himself is a bond. One of His titles in the New Testament is **Mesites - the one between**, or mediator. It comes from the Greek word mesos which can mean 'in the middle' and William Barclay refers to Him as 'one who brings two parties together'.
- 3.10 Bonds may be formed between **family members** of different generations **without contact**.
- 3.11 As with physical matter, the interaction between humans involves **repulsive** as well as **attractive** forces. Bonds are formed through **attractive** forces.
- 3.12 The force of gravity **attracts** - there is no repulsive component unlike other forces. Gravity holds the universe together.
- 3.13 God's love is a purely **attractive** force. He repels no-one. The 'weight' of His glory draws us to Him.
- 3.14 Forces can also be radiated in the form of a **field**. Electromagnetic waves are emitted uniformly in all directions. When this field of force encounters a 'detector' a quantum (defined amount) of energy is released at that one point.
- 3.15 A bond is formed between a person and God when they are **receptive** to His radiant love. In this receiving, energy is transferred. Similarly, God will feel the human response of love in return. Bonds form between us and others as we radiate Christian love.
- 3.16 We are unable to form a **relationship** with God because of His purity and holiness. Jesus forms a relationship with us, thus becoming the bond between us and the Father.
- 3.17 A bond is a **uniting** force which may also be **restraining**. It can be a help or a hindrance. It can be constructive or destructive.
- 3.18 Jesus emphasises the effect of **unforgiveness** on our lives. When we forgive another in His name, we not only receive healing ourselves but also 'release' the other person from the negative effect of our unforgiveness.
- 3.19 We are able to **differentiate** between good and bad bonds by their **fruit** i.e. the effects upon people's lives.
- 3.20 If a bond is **positive** it is good that it should be strengthened. If it is **negative** it is good that it should be destroyed. Therefore in our prayer - we pray for the **strengthening** of good bonds and the **severing** of bad bonds.
- 3.21 The more we are aware of the power of **God's** influence throughout the universe and especially on our lives, the more we will be aware of opposite spiritual forces.
- 3.22 If God's love is considered as a 'field' of **power**, so too can be the force of evil. In this way it is perhaps easier to understand the nature of spiritual warfare and the influence of prayer in the face of evil activity.
- 3.23 According to the Oxford Dictionary, the definition of the document referred to as a bond is 'a binding agreement by which a person binds himself and **his heirs** etc. to pay a sum to another and **his heirs** etc.' In a real and tangible way, we pay the price for the words and actions of previous generations and the price can be very high indeed.
- 3.24 God has made a binding agreement with us - His covenant. The old covenant between God and man was sealed in animal blood. the new covenant between God and man is sealed in the blood of Christ crucified. We are called to be **covenant** people.

4. Inherited patterns - behaviour, beliefs, attitudes.

- 4.1 **Patterns** of behaviour clearly run through generations of families.
- 4.2 **Positive** patterns are evidenced in families committed to service and care for others.

- 4.3 **Destructive** patterns are evidenced in family violence and also in the ways in which occult evil may contaminate family trees.
- 4.4 Patterns of behaviour may take the form of **replication**, e.g. the abused child becomes the adult abuser in the next generation.
- 4.5 **Criminal** behaviour is also frequently passed from generation to generation and in the process may become more violent.
- 4.6 Each generation of a family or tribe passes on to later generations a complex range of **attitudes, beliefs** and elements of **folklore** and **taboo**. These may define objects of hatred and generate bigotry and violence, e.g. in Northern Ireland, Cyprus, Armenia and the countries which became Yugoslavia.
- 4.7 A lie or misunderstanding can be passed down as **fact**. A distortion of the truth can generate an increasing intensity of feeling which may erupt in violence.
- 4.8 Family secrets, blood **oaths** and **curses**, are a real bondage.
- 4.9 The **truth**, experienced in Christ, sets us **free** from inherited distortion and bondage. God identifies past traumas experienced by our ancestors and enables us to give these events and our forebears to God. In the **name of Jesus** we can give and receive forgiveness for the events of the past because He is the same yesterday, today and forever. By the **power of the Holy Spirit** inherited bonds are broken.
- 4.10 'Sealed' inheritances eg. witchcraft, shamanism, membership of secret societies and other hidden family activities can likewise be broken by the power of Christ. This power is **exoteric** (open and free) rather than **esoteric** (hidden and occult).
- 4.11 Past stains upon our family tree can cast a dark shadow upon us. When we **renounce** these in the name of Christ we can be set free.

5. The nature of generational inheritance - influence, control, oppression

- 5.1 Oppression is a state in which **part** or **parts** of the personality are influenced or controlled by another person, evil influence or spirit.
- 5.2 Possession is a state in which there is a **total control** of the personality by a force or spirit not identifiable as that person's or that of another human being.
- 5.3 A Christian cannot be **possessed** by the devil.
- 5.4 There is much evidence to show that the **effects** of evil influence on a person's life can be **inherited** by subsequent generations, e.g. depression is known to be more common in families of spiritualists.
- 5.5 Evil tendencies appear in successive generations, leading to the concept of a '**family curse**'. This is evident in families with several generations of murderers - sometimes using the same type of weapon.
- 5.6 These tendencies may be inherited **demonically**, as well as **genetically, environmentally, socially**.
- 5.7 An inherited genetic tendency may be reinforced or limited by environmental and social conditions. An enzyme defect has been linked to alcohol dependency, which can be **inherited**. If such a person chooses to drink alcohol they are likely to become dependent, i.e. they have inherited the condition. If the same person chooses not to drink alcohol, they will not become dependent but will remain **vulnerable** to that tendency.
- 5.8 Evil influence inflicts a wound, leaving a **scar** on a person. This wound may be as a result of injury, invasion, invitation or inheritance. This scar may be inherited by offspring, thus making them **vulnerable spiritually**.

- 5.9 Evil influence may result in demonic activity in **places** such as battlefields and sites of occultic ritual. The concept of **territorial spirits** is currently being reconsidered. Perhaps this form of activity also takes place in families.
- 5.10 Jesus has come to **undo** the work of the devil. (1 John 5.19)

6. Our inheritance as Christians - Biblical pointers

- 6.1 The issue of the sins of the forefathers being **visited** on the children to the 3rd and 4th generation appears several times in the Old Testament (Ex.20.5; 34.7). It is related to the worship of false idols. Modern instances of this type of worship include occultic practice including spiritualism.
- 6.2 Jeremiah and Ezekiel both talk about the new covenant and **individual responsibility** before God. (Jer. 31. 29-30, Ezek 18.19-20).
- 6.3 Offspring do not come under **judgement** for the sins of their fathers, i.e. their salvation cannot be affected.
- 6.4 Offspring can, however, be affected by the **consequences** of the sins of their fathers. For example they can still be subject to the feeling of **guilt** generated by ancestral sin and held in bondage by this.
- 6.5 **Inheritance** is an important factor in the history of Israel. We as Christians have a promised inheritance as children of God.
- 6.6 The Lord has "called forth" **all generations** from the beginning to the end of time (Is. 41.4)
- 6.7 Through chosen individuals God made a **covenant** with His people in the Old Testament. Furthermore, His covenant was not just with them but with their **descendants**:
- Noah "and all living creatures of every kind" (Gen 9.12)
 - Abraham - God promised to multiply His **offspring** and promised them the **inheritance** of the Promised Land (Gen. 17.7)
 - Moses - God made this covenant after liberating the Israelites from slavery in Egypt. The covenant was sealed with **blood**. (Ex. 24.8)
 - David - God promised David that He would establish an **everlasting kingdom** through his **offspring**. (2 Sam. 7)
- 6.8 God's covenant is one of love. It **extends** to a thousand generations of those who love Him and keep His commands. (Deut. 7.9)
- 6.9 The Jews recognised the significance of their inheritance and the need to **pass this on** to their children (Deut 32.7, Ps. 22. 30-31, Ps. 71.18, Ps. 45.17, Ps. 78.5-8)
- 6.10 Jesus was a direct descendant of Abraham and David. It was important for Matthew to recount Christ's **lineage** in the Gospel narrative.
- 6.11 God established His **new covenant** with the Gentiles through the **blood** of Jesus crucified.
- 6.12 Through Jesus, we have become descendants of Abraham citizens of Israel and **heirs** of God with the Jews. (Gal. 3.29, Eph. 2.11-14, Eph. 3.6)
- 6.13 Jesus taught His followers to address God as '**Abba**' - Daddy.
- 6.14 As Christians we are the **adopted** sons and daughters of God's family. It is through this adoption that we become **co-heirs** with Christ.
- 6.15 In Old Testament law **inheritance** was more concerned with possession rather than succession.

- 6.16 The most important possession was **land**. This belonged to a **family** rather than an individual, although it was divided amongst the children who inherited it.
- 6.17 Esau, the first son of Isaac, sold his birth right to his brother Jacob and thus **forfeited** his inheritance.
- 6.18 Our inheritance is the **Kingdom of God**.
- 6.19 We are heirs through the **grace** of God. We are given the **free-will** to choose whether we accept our inheritance.

7. God's healing in Christ

- 7.1 Healing is a **basic activity** of God, putting right what is wrong, bringing **wholeness** in place of impairment, bringing **peace** in place of disturbance, bringing **equilibrium** in place of imbalance.
- 7.2 We are healed when we are **reconciled with God** in Christ. He offers **life** in place of death, **light** in place of darkness. Jesus shares intimately in every part of our life (past, present and future). When we accept His authority, recognise His presence and allow Him to touch us we are healed.
- 7.3 Reconciliation establishes a **right relationship** with God, with others and ourselves. God enables us to give and receive **forgiveness** and **love** in the name of Christ and in the power of the Holy Spirit.
- 7.4 **Sickness** is a negative and disintegrating process, it is a form of captivity. Jesus comes to us as the liberator, releasing us from the grip of destructive habits, fears, addictions and negative inherited bonds.
- 7.5 God brings healing to **past** events because He is the same yesterday, today and forever. (Hebrews 13.8)
- 7.6 He heals each of us as individuals with our **unique** and specific needs and with the store of memories we carry around with us.
- 7.7 There is no formula or technique to secure healing. We must simply come to God in **obedience**, putting no stumbling block in His way and putting no limit on His power to heal.
- 7.8 God's interest is in the **living**, not the dead (Matt 22.32).
- 7.9 God's healing brings **freedom** and **wholeness** and leads us into a closer relationship with Him. It also brings us into a right relationship with ourselves and with others, whether they are dead or alive.
- 7.10 We learn about the way God heals by looking at the **life of Jesus**.
- 7.11 God's healing flows from His **love** for us. His perfect love casts out all fear.
- 7.12 He deals with the **root cause** of our condition and not just with the outward signs.
- 7.13 It is His purpose to heal the **whole** of creation, of which we are a part. (See Romans 8.21)
- 7.14 We are healed as we take the elements at **Communion**. At that moment we are in close communion with God and the whole company of Saints. Though we are many we are one body because we all share in one bread. In the oneness of Christ's family it is natural that we should pray for the healing and oneness of our earthly families.
- 7.15 God uses us all as **instruments** of healing within His Church - the **Body of Christ**. We are all living parts of His healing body.

8. Our approach to prayer for families

- 8.1 The **pattern** of the family is established by God who is Himself a loving **Father**. We therefore pray in love and intimacy.
- 8.2 **Specific** prayer is more helpful than non-specific prayer. God identifies those issues which need prayer. God then teaches us how to pray.
- 8.3 Prayers for families need to be offered in the **name** and under the **authority** of Jesus Christ.
- 8.4 We must be prepared to **listen** and **wait**. God will identify the inherited scars and also the initial wound and reveal His power to heal them.
- 8.5 We should ask for the guidance of the **Holy Spirit**, who is **Truth** and ask for the gifts of discernment, wisdom and knowledge as we are led.
- 8.6 God may speak to us in a number of ways, most of which use our **senses** of vision, hearing, imagination and sometimes touch, smell and taste.
- 8.7 We lift our **whole family** to God in love and with **thanksgiving** and ask for His cleansing and healing.
- 8.8 We pray for **specific** relationships and **named** persons.
- 8.9 We ask the Lord to **strengthen** positive bonds, i.e. the good and fruitful aspects of relationships.
- 8.10 We ask the Lord to **break** any negative or destructive bonds. We are often tied to our own sins and the sins of our forefathers (eg. occultic involvement). We can be saved from these sins and their consequences by renouncing them and verbally reaffirming the lordship of Christ over our lives.
- 8.11 We reaffirm our **baptismal vows** using, if necessary, prayers in the baptismal liturgy for cleansing, exorcism, and new birth with passage from darkness to light.
- 8.12 We are called to "test the spirits". It is therefore important to **distinguish** between different experiences we have when we pray. We may receive 'a word of God' or have a sign or vision from God. This may however be a projection of something within us or even a deceiving spirit. Therefore, we need to seek confirmation in the Body of Christ. We also need to look for the fruit. God speaks clearly.
- 8.13 The word Communion denotes **spiritual union** or **interconnection**. It follows therefore that the act of Communion enables us to enter into a healing relationship both with God and our human family.
- 8.14 Experience shows that God **heals the family tree** through Communion.
- 8.15 Families can be set free through the ministry of **deliverance** which is being widely rediscovered in the church today. Inherited evil spirits and influences are being bound and cast out in the name of Jesus.

9. Phenomena - our experience of the paranormal

- 9.1 Phenomena are experienced through one or more of our **senses**, most commonly sight.
- 9.2 God can use our senses to **speak** to us.
- 9.3 We can be deceived if we **misinterpret** the messages we receive through our senses.
- 9.4 We ask for the gift of the Holy Spirit to **discern** what is/is not of God.
- 9.5 A 'vision' from God is a vision of a **reality** either past, present or future.

- 9.6 The reality of a vision or other phenomena does not lie in the **perception** itself but in its significance and fruit. That which is from God produces good fruit. Anything which produces bad fruit eg. fear, is not of God.
- 9.7 We need to recognise that there is a **difference** between visions, dreams, and images.
- 9.8 Human experience is received, 'absorbed' and stored as **sensory information**.
- 9.9 We have to learn how to interpret the information **received** - we do not 'see' (i.e. recognise) that which we do not know or understand. In the case of the visual development in a baby, the apparatus is there but the experience is not.
- 9.10 We can learn to **interpret** data received through different senses to that which we would normally expect to use eg. the blind Russian child who 'sees' with his hands.
- 9.11 We are given spiritual senses - sight, hearing etc., which also have to develop through **experience**, not through intellectual learning.
- 9.12 Our sensory data can be influenced or distorted by external factors. For example, our **perception** of reality can be **altered** by drugs, ill health, increased body temperature and also by adaptations such as spectacles.
- 9.13 We can '**project**' the sensory data which is stored within to produce an image eg. 'a ghost', or an experience, just as a recording on a stored cine - film can be projected onto a screen.
- 9.14 A '**ghost**', therefore, may be a 'projection' of our own sensory data. It may be an evil spirit or an 'echo' of previous activity in that place.
- 9.15 An 'echo' may be described as an impersonal **trace** of previous personal activity (often repetitive) which has left its 'mark' at a given location. The 'echo' may be 'brought to life' and projected by particularly sensitive people.
- 9.16 The experience of **deja vu** may be due to a previous personal experience or an **inherited** projection.
- 9.17 The **form** of an object is subject to **environmental influences** eg. water in a low temperature becomes ice, wood set on fire becomes charcoal. Substances are made up of particles which are in a constant state of motion. This pattern of movement varies according to external influences. It can surely also be affected therefore by spiritual activity. This would explain why blessed or cursed objects are tangibly 'good' or 'bad' and may transmit from within them good or bad spiritual activity.
- 9.18 **Places** may similarly be affected by spiritual activity which may be perceived as a spiritual 'echo' - good or bad. An unquiet spirit can be the echo of an unquiet person.
- 9.19 Places of destruction or occult activity may be **inhabited** by evil spirits - territorial infestation is widespread in places of extreme human suffering.
- 9.20 The Bible refers extensively to **angels**, which guard us. It specifically refers to satan as being a fallen angel. Angels are spiritual beings whose power goes beyond that of men. Significantly, they do not acknowledge boundaries of time or space.
- 9.21 **New Age** attributes reality to that which is not real but merely an echo or a projection.
- 9.22 'Restless souls', 'earthbound spirits', 'discarnate dead' are terms used by others to describe the spirit of a person who has not had a 'committal' after death. **After death, our spirit separates from the body and we face the judgement of God** (Hebrews 9.27). It would seem to follow that there can be no 'earthbound spirits'.

10. Healing - in life and death

- 10.1 The message of Jesus is about **life** in all its abundance. It is not His will that we should be obsessed by death, which now has lost its sting.

- 10.2 We are a part of the **Communion of Saints** which transcends life and death. We are therefore surrounded by and pray with them - the living dead.
- 10.3 When we pray and celebrate the Eucharist we **strengthen the bonds** between the Church Militant in this world and the Church Triumphant in the world to come.
- 10.4 It was the tradition of the **Jews** to pray for the dead, but we cannot presume that we can affect the **destiny** of the dead by our prayer. Our prayer for someone after their death is heard by God throughout **eternity**.
- 10.5 **God alone is our judge** (James 4.12). He judges the thoughts and attitudes of our hearts (Heb. 4.12-13) and on this is based His judgement of all people, of all religions.
- 10.6 No life is **wasted** - eg. childhood death, extinct animals. To assert otherwise would be to pass judgement on our destiny after death, and deny the hope of future glory. (Rom. 8.21)
- 10.7 Our healing can continue **after** our physical death. Death itself can be part of the healing process.
- 10.8 Hell defines a condition of **separation** from God. This can be experienced in this life.
- 10.9 Heaven is where we come into a perfect relationship with God and where we are **healed**. Therefore heaven can be experienced here and now - heaven on earth. We **have** eternal life.
- 10.10 We may present our families to God with great confidence in the sure knowledge that **nothing** can separate us from His love.
- 10.11 Our ancestry reveals that sin and sickness are both contagious and hereditary but **Christ can heal to the uttermost**.

'This, then, is what I pray, kneeling before the Father, from whom every fatherhood, in heaven or on earth, takes its name. In the abundance of his glory may he, through his Spirit, enable you to grow firm in power with regard to your inner self, so that Christ may live in your hearts through faith, and then, planted in love and built on love, with all God's holy people you will have the strength to grasp the breadth and the length, the height and the depth, so that, knowing the love of Christ, which is beyond knowledge, you may be filled with the utter fullness of God.

Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine, glory be to him from generation to generation in the Church and in Christ Jesus for ever and ever. Amen' (Ephesians 3.14-21).

'Know therefore that the Lord your God is God; He is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands' (Deuteronomy 7.9).

*Dr. Sarah Crocombe
 Irene Curran
 John Curran
 Rev. Francis Holman
 Rev. Dr. Stephen Hunt
 Rev. John McGrath
 Dr. Linda Stalley
 Maureen Surrey
 Rev. John Watts
 Dennis Wrigley*

Note: See also other Maranatha Community publications: "Christian Healing", "Christ's Healing Way", "Healing Ministry and Life Prayer", and the Maranatha folders "Christian Healing" "A Life Prayer" "A Shalom Prayer" and also the Maranatha teaching cassette on Healing. All available from 102 Irlam Road, Flixton, Manchester M41 6JT.