

# Healing The Family Tree

By Dr William Wilkie, Psychiatrist

I have seen many cases of people being healed of incurable illnesses, through a communion service for the healing of their family tree.

These symptoms and illnesses include:

- Depression, hopelessness, and suicidal thoughts
- Anxiety and irrational fears
- Agoraphobia and panic
- Anorexia nervosa
- Obsessive-compulsive symptoms
- Skin disorders
- Unusual pains
- Choking sensations and unexplained shortness of breath
- Hallucinations and delusions

A common story is that these patients have seen various doctors, including psychiatrists, and they have taken all the medication available.

But no medical treatment is effective.

Instead they were healed simply through taking part in a communion service for the healing of their family tree.

The **people who suffer** from unresolved problems in their family tree usually have these characteristics:

- They are naturally sensitive
- They are spiritual
- They are family oriented
- They are motivated towards helping others
- They tend to take on the burdens of others

When we look at the suffering arising from unresolved issues in the family tree, we find it usually falls into three categories:

1. Suffering caused by not being loved and cared for by parents, who had too many personal problems themselves. We usually find that when we judge our parents and refuse to forgive them we bring suffering on ourselves.
2. Suffering caused by trying to avoid repeating the wrong behaviour of previous generations. In this case, we find that generational sins will keep repeating down through the generations, until an innocent person suffers for these sins. That is, someone becomes the Christ, and stops the transmission of these sins.

3. Redemptive suffering. In redemptive suffering, the symptom represents the way some member of their family tree died, or an unresolved issue that some family member did not deal with before that person died.

I'll just repeat this. An innocent person is suffering from symptoms (or behaviour) that cannot be medically explained. The symptoms (or behaviour) are medically untreatable. There is no satisfactory response to medication. Then someone takes a family tree history. Lo and behold! There is someone who has died and the manner of that person's death is represented by the incurable symptoms of the sufferer. And there is usually something unfinished in the life of that lost soul.

Maybe it was suicide. Perhaps the lost soul was an aborted baby. Maybe the person who died was so rotten that the family didn't go to his funeral.

As soon as we identify the connection between the suffering of an innocent person and the lost soul, we celebrate a communion service, and draw to the attention of Almighty God, the situation of this lost soul. We make whatever apologies seem appropriate. We ask for the Lord to have mercy on this soul. And miraculously, the person suffering from the incurable symptoms is healed of these symptoms.

More often than not, the person doing the suffering has no knowledge of the person who died. The symptom cannot be explained by the sufferer psychologically identifying with the lost soul.

We can then see that the incurable symptoms were like a signpost pointing to the needs of the lost soul for our help.

How do you know when symptoms are caused by family tree problems?

1. The symptoms are incurable, they do not respond to medical treatment.
2. When patients describe the symptoms in their own words, the actual words they use may tell the story. "I feel I'm in a dark place, in a box." "I feel like I'm in a prison and I can't get out."
3. When patients describe their symptoms, their eyes usually fill with tears, and yet they cannot explain why.
4. The symptoms can be explained when the family tree history is known.

What is the **theology** that explains these symptoms? We know that Jesus Christ, the Son of God, suffered on our behalf, for our sins. This was foretold by the prophet Isaiah about 750 years before Jesus was born:

Isaiah 53:4 "But he endured the suffering that should have been ours, the pain that we should have borne. All the while we thought that his suffering was punishment sent by God."

Can you start to get a feel for what we're talking about? "All the while we thought that Christ's suffering was punishment sent by God."

All the while, the doctors think that an innocent person's incurable suffering was something that the patient was bringing on himself.

All the while, the patient thinks that their incurable suffering was something they themselves have caused, although they can't identify what they've allegedly done wrong.

But all the while, the patient has been suffering on behalf of others.

Let's look again at Christian theology. When we're dead, are we forgotten by God? St Paul didn't think so:

Romans 8:38-39 "For I am certain that nothing can separate us from his love; neither death nor life, neither angels nor other heavenly rulers or powers, neither the present nor the future, neither the world above nor the world below- there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord."

### **The mystery of the presence of the Holy Spirit in the Holy Communion Service**

Luke's Gospel 24:30-31 tells us how some disciples of Jesus on the walk to Emmaus, did not recognize the risen Christ until he sat down to eat with them. "He sat down to eat with them, took the bread, and said the blessing; then he broke the bread and gave it to them. Then their eyes were opened and they recognized him, but he disappeared from their sight."

Catechism of the Catholic Church 2nd edition para 1357: In the blessed Eucharist "we offer to the father what he himself has given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously present."

Catechism of the Catholic Church 2nd edition para 1367 reminds us that the historical sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice. Christ offers himself through the ministry of priests just as he offered himself physically on the cross. Only the manner of offering is different.

In the same way, we bring ourselves to the altar as gifts to Almighty God from the families we represent. We offer up our pains and our regrets. We offer up the sad realization that none of us has within ourselves the ability to escape from our sinful nature. We offer up the knowledge that we are totally dependent on the mercy of Almighty God.

In the Blessed Eucharist, Jesus Christ is mysteriously present. The priest becomes Jesus, we become the disciples, we share in the broken bread and the wine just as they did. The broken bread and the wine mean exactly the same to us as what they meant to the disciples at the Last Supper.

And in exactly the same way, we represent meaning we “re present” or offer yet again the same old story of human mistakes and wrongdoing as we see in the history of our family tree.

Just as the bread and wine now, represent the bread and wine at the Last Supper.

Our suffering represents how these souls lost their way. Or our suffering represents their sins of omission. Some issue they should have dealt with before they died. But they failed to deal with it.

Our suffering represents their story, just as the bread and wine represent the Body and Blood of Christ.

And here, we have an opportunity to understand what Australian Aboriginal people call “story”. Story is not something in the past, it is something now that connects us with the past and the future. “Glory be to the Father, and the Son and the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen”

The Catholic Church asserts that the Body and Blood are real. As real as the bread and wine blessed and given out by Jesus Christ at the Last Supper.

In exactly the same way, the suffering of an innocent person that draws attention to the desperate need of a lost soul is real suffering.

My experience in this area has shown me how sadly inadequate is the protestant notion of the bread and wine as merely symbolic reminders of the Last Supper.

It is impossible for me to abandon the reality of the real presence of the Holy Spirit in the Blessed Eucharist, just to come closer to my protestant brothers and sisters. Because I would be abandoning what I know from my own experiences to be true.

### **So what do we do, to heal our family tree?**

1. We identify the problem.
2. We tell God about it.
3. We apologize to God for wrongs that were done, to let God know that the family acknowledges through us that these wrongs should never have happened.
4. We take part in a celebration of Holy Communion, because we know that the Holy Spirit is present, and Jesus Christ is Lord of the living and the dead.
5. We offer our suffering, our fears, our guilt, our worries and our prayers, to God the Father through God the Son, our Lord Jesus Christ.
6. And if we find that our family tree is healed, we thank God for it.

---

2 Maccabees 12 v 42 - 46 "They began to pray asking the Lord that the sin which had been committed might be forgotten. But the heroic Judas exhorted the people to keep themselves free from sin, since they saw with their own eyes what had happened to those who died because of

their sins. Taking up a collection, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the souls of the dead. In so doing he acted well and honourably concerning the resurrection. For if he had not expected that those who had fallen would rise again, it would have been superfluous and vain to pray for the dead. But he was considering that those who had died in holiness had great grace stored up for them. **It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."**