

Theology of Prayer

Presentation for Toronto ACT Conference Sept 2016

By Robert T. Sears, SJ, PhD.

A TRINITARIAN VIEW OF PRAYER AS RESPONSE TO THE CREATIVE LOVE OF GOD

ACTheals is dedicated to bringing the healing love of Christ into healthcare. This is primarily done through prayer, whether silent when necessary, or with the cooperation of the client where possible. This paper will consider three interrelated aspects: 1) the different types of prayer that are fundamental for spiritual growth and healing ministry, 2) God's plan for humans revealed and restored in the heavenly Father's sending Jesus and empowering Mary and believers through the Holy Spirit to receive and live that restoration, and 3) Some ways healthcare workers, led by the Holy Spirit, can grow spiritually themselves and minister healing with the mind, heart and power of Jesus and the Holy Spirit.

The Different Forms of Prayer: Our prophetic call for ACTheals was to make our clinics Jesus' clinics. To bring Jesus' ministry of healing into all our activities as healthcare workers. There are many forms of prayer as we will see, but fundamentally, prayer is more what we allow God to do in us than what we do. It is an ever deeper response to God's creative love in us, forming us in the image of Jesus to do the works of Jesus. What are some basic forms and stages of prayer that come into play?

1) Adoration, Confession, Thanksgiving and Petition.¹ All prayer as all spiritual growth begins with *adoration*, the recognition of our dependency on God for our very being and all our gifts. It is this God instinct or archetype that leads people to give absolute value to objects of limited worth (addictions) making them little Gods or idols. The real experience of God is what frees one from slavery to such addictions as is clear from Alcoholics Anonymous and other Twelve Step programs. *Confession* of our sinfulness, weakness and need for God's forgiving and empowering love releases us from these deceptions and helps restore us to the relationship of trust that God originally intended. for us to live from God's Love and be stewards of creation. The basic response to God's Love and Gifts that this opens us to receive is *thanksgiving*, which is fundamental for all prayer. Finally, *petition* or intercession for ourselves and others expresses our desire to give to others what we have received.

2) Different Stages of Prayer. Just as there are different stages of human development, tradition from Saint Paul on has distinguished stages of spiritual growth from initial faith (children fed with milk) to maturity (fed with solid food -- 1 Cor 3:1) or growing to the full stature of Christ (Eph 4:13). The traditional three stages, first formulated by Pseudo Dionysius (c. 550 AD) were also different stages of growth in prayer. They were **purgative** (the stage of purification from sin and development of virtues), **illuminative** (the shift from human effort to a personal submission to God's action in one's spirit) and **unitive** prayer (the experience of God's creativity working through one's being and cooperation).² St. Teresa of Avila expressed these stages in the four waters, from watering a field by individual buckets, to a bucket brigade, to a pump and irrigation system, to a divine avalanche of rain. We need to be purified of our activity to living like Jesus who could "only do what he saw the Father doing." (Jn 5:19). I have developed five stages of spiritual growth from Scripture (Old and New Testaments) that correlate well with these traditional stages (initial and familial faith (purgative stage), individuating and communitarian faith (illuminative faith) and mission faith (unitive faith).³

3) Different Forms of Prayer according to those stages: Discursive prayer is primarily reading Scripture or Meditation books and applying the insights to our lives (as appropriate for the purgative way). Meditation and Centering prayer helps one move toward one's central connection with God (what Carl Jung might call individuation or one's unique, spirit-centered self, or I have called individuating faith). Contemplation focuses on the transcendence of God and for Christians, the expression of God in the mysteries of Christ's life, death and resurrection. And Unitive prayer is an expression of Christ living his death/resurrection in us. As Paul says, "I live no longer I but Christ lives in me." (Gal 2:20).

4) Spiritual gifts of the Holy Spirit: According to Paul, to each is given some manifestation of the Holy Spirit for the common good, the building up of the community toward Christ's Love and Service. 1 Cor 12:7. The variety of gifts is as unique as each individual person, but Paul lists a number of them: tongues (esp. in 1 Cor 13), interpretation of tongues (1 Cor 14), prophecy (1 Cor 14), wisdom and knowledge (1 Cor 12), faith (1 Cor 12), gifts of healing and mighty deeds (1 Cor 12). But, as Paul says, it is the same Spirit (that produces each of these, distributing them individually to each person as he wishes.

One could add to these the gifts of ministry, teaching, exhorting, generosity in giving, authority and leadership in the community, [evangelization], etc. that we are to exercise "each according to the measure of faith that God has apportioned" (Rom 12:3-8). Spiritual gifts do not depend on the holiness of the person receiving them, but they are meant to help the person grow in holiness. To profit from their use we must have "Love" (1 Cor 12:31 to 13:13). Thus, if by ordination one is given the authority to celebrate Eucharist and forgive sins, one will only grow personally if they help the ministry grow in union with Christ's self-gift and his forgiving love. We have to let the gifts transform us if we are to personally profit and grow spiritually from them.

5) Fruits of the Spirit: Finally we can mention the nine fruits of the Spirit that Paul lists in Gal 5:22-23: "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control." These are manifestations of the Holy Spirit's Love at work in a person, the fruits of holiness. The beatitudes expressed in Mt 5:3-10 and their explanations in Mt chapters 5 to 7 present another list that manifests the fruits of the Spirit as one grows in God's Love.⁴

All of these different forms and stages of prayer are to help one grow in surrender to God and openness to let God work in his or her life for their own spiritual growth and to help others get healed and grow. Can we identify God's overall plan that all the spiritual gifts and fruits are intended to bring about? That is the task of the second part of my presentation.

II. God's Overall Plan:

What God sent Jesus to restore was what God intended for Adam and Eve in the beginning, before their sin, that they live from God's eternal Wisdom and Love. All illness, suffering and death came because they turned from God to their own ideas, being tricked into eating of the tree of the knowledge of good and evil, that is, to follow their own ideas and the deception of satan. By turning from God, the source of eternal life and Love, our first parents subjected themselves to death – spiritual death first since all life is grounded in eternal Love,

then physical death and all that goes with it. They handed on that inheritance to their offspring down through the ages, and ultimately to us.

However, since Adam and Eve lived for a time in the garden, empowered by God's eternal, unconditional love, the desire for eternal love remains in the heart of everyone who ever would exist. Yet now that desire is hidden and it is mediated through our earthly parents, who after their sin distorted their image of God according to their own fearful hearts. They hid from God, and themselves, in shame of their nakedness, no longer clothed by God's Love. Afraid to own up to their sin, they blamed others – Adam blamed “the woman you gave me,” and Eve blamed the “serpent.” Their children, Cain and Abel, received only their narrowed, fearful love and were caught in sibling rivalry and jealousy, which led to murder, and then to many murders generation after generation. This whole pattern is our natural inheritance.

God continued to intervene – promising, even at the start, that the offspring of the woman (Eve and Mary) would crush the head of satan (Gn 3:15). But humans continued to fall back into sin despite God's many interventions. Scripture documents their history with the stories of Cain killing Abel, Noah, Abraham and the patriarchs, Moses and the desert purification, the Judges to David and the kings. But the leaders and the people continued to be influenced by the surrounding cultures and fall away. To end their idolatry, God exiled first the northern kingdom, then, a hundred and fifty years later, Judah. Nothing worked. God finally promised He himself would come to save them (Ez 34). God waited until humans saw that they could not restore the eternal life that they lost because of sin. God fulfilled His promise by sending Jesus.

God's solution in Jesus:

God's solution began by sending his Son, born of the Virgin Mary, to restore humans to what God intended for Adam and Eve in the beginning before sin. We need to understand this more fully, I believe, for it is the ultimate grounding of our prayer as our free cooperation with God's plan. God is love and love does not control or force. It can only invite.

A. Two kinds of Love in the Trinity: humans were created, as J. Brennan Mullaney so beautifully says, not from nothing but from Love, for our triune God only has Love to work from.⁵ But what do we learn about love from God? From a Trinitarian view, Love in God is twofold as interpreted in light of a theology of Love by Richard of St. Victor, a mystical theologian who died in 1173:

1) Co-Worthy Love: Since Love is a Self-Gift to another, Richard argued, Perfect Love requires that the recipient of that Self-Gift be equal to the Lover or he couldn't fully receive the Self-Gift of the Lover. I initially felt that was wrong since God's Love was supposed to be unconditional and universal and the recipients of God's love would not all be equal to God. But then I realized that we don't pick just anyone to be intimate with, as one's spouse in marriage, but only one who receive, understand and appreciate us.. Richard is right. If ones partner doesn't understand and appreciate us fully, a Lover cannot be fully happy. But God is fully happy so God's Love must have a “co-worthy” partner, who in the Trinity is the Son, who is equal to the Father, and to whom the Father gives everything (Jn 3:35; 16:15).

2) Unconditional, “Co-Loved” Love: But Love, Richard goes on, cannot be perfect if it remains self-contained. It must be shared, and shared perfectly. There must be in God a “co-loved” who perfectly receives, celebrates and communicates the joint love of Father and Son, as two parents give birth to “their” child. In the Trinity this is the Holy Spirit, who, as the Council of Florence (1442 AD) defined, springs from the Father and Son as from one principle (DS 1331).⁶ Since the Holy Spirit springs from the “joint love” of Father and Son, the personal nature of the Holy Spirit is to unite persons in the Trinity. The Holy Spirit could only be “sent” at Pentecost, that is, enter human history as a uniter of persons in Christ, after Christ, now with his resurrected body, had ascended to rejoin the Father (Jn 7:39; 16:7). And when the Spirit came on the early disciples, they experienced their interpersonal oneness and shared all in common, even as they witnessed to Christ and the Father.

B. The human family is created in the image of Trinitarian Love: I have found, through working with family systems, that this same pattern of divine love grounds human relationships. We have learned in families that unless the parents understand, support and receive each other in love, the child will try to make up for what is lacking for their happiness. The child tries to become the partner they don’t have, which is impossible. The child can only give what he/she has received so the effort to make up for what is missing in his or her parents can only lead to failure and various forms of depression. But the desire to respond in love will remain as an “invisible loyalty.”

Jesus also, as human embodiment of God’s perfect Love, needed a human mother to partner His Father as perfectly as possible. Mary was not divine, but she needed to be so one with God the Father that she could adequately partner the Father’s Love so that Jesus could be conceived, born and mothered with perfect, united love. It is Mary’s perfect union with the Holy Spirit that allows her to be partner with God the Father.⁷ Mary would have needed to be one with the Holy Spirit at every stage of Jesus’ conception and growth. That doesn’t mean she didn’t need to grow in grace. Scripture shows she pondered in her heart what she learned from Jesus’ growth. Jesus himself did not fully reveal the Father’s merciful love till his death, resurrection, and ascension. Only then, when the Holy Spirit was “sent” to raise humanity to the unifying Love of God, was Mary first given as “mother” to the disciple Jesus Loved (Jn 19:26-27) and to the church (Rev 12:17). Perfect Love needs a partner to love unconditionally, and Jesus needs a fully receptive “mother of the church” to partner him in giving birth to new Christians. Further, all Christians, to the extent they “do the Will of God,” are said by Jesus to be his “mother and brothers” (Lk 8:21). They are predestined in the beloved (Jesus) to be holy and blameless” as Mary is, restored to what God intended for humans in the beginning, conformed to the image and likeness of Jesus.

C. All prayer joins us to Jesus in fulfilling God’s plan: To know God’s plan is essential for knowing the purpose of prayer, for prayer is “living faith,” a response to God’s gracious Love under the inspiration of the Holy Spirit. The Holy Spirit leads us into “all truth” (Jn 16:13), that is, back to what God intended for Adam and Eve before they sinned. Prayer doesn’t change God’s intention. God never stopped loving us and intending to restore us to what God had in mind in the beginning. God never lets go of his call, as Paul says concerning the Jews (“the gifts and call of God are irrevocable” --Rom 11:29). This is also true about all Christians. As Eph 1:4 says, “God chose us in the beloved [Christ] before the foundation of the world, to be holy and

without blemish before him.” God is LOVE. (1 Jn 4:8) He cannot do anything else but call us to live His Love.

Prayer doesn't change God; it changes us. It reorients us to letting God work through us. Grace, as expression of Love, is not a one way street. It can only work in us if we freely receive it and actively respond. God does not force. God, being Love, works through our freedom, our decision to live by what we believe (the fruit of Love), or at least to let God work through us (through charismatic gifts). We must let go of following our ideas, plans and way of life to live by God's Word in the life God calls us to. Prayer is active submission to God, letting God be God and living by God's Will. Prayer is not so much what we do, but what we let God do in our lives by letting ourselves be “born from above,” as Jesus told Nicodemus (Jn 3:3). Nicodemus was constrained by his own ideas and thought being “born again” or “from above” (both meanings of the Greek word *anōthen*) was impossible. But Jesus insisted, “No one can enter the kingdom of God without being born of water and Spirit.” (3:5) By his death and resurrection, Christ won for us this new birth and freed us from the sin of Adam and Eve to be restored into the Garden, open to renewed intimacy with our heavenly Father.

By Baptism we have received this restored intimacy with the Father (Abba) and Jesus (as Lord) and Mary, the Holy Spirit, and the Church as our mother (Rev 12:17). It has been done, but we have to personally hear that word, like Mary, and choose, moment by moment, to live by it. We also have to continue to **guard** it (see Lk 11:27-28) through any and all the opposition, which will happen for all those living the Beatitudes (Mt 5-7) for persecution by an unbelieving culture will happen for those who follow the call of Jesus. .

Jesus was a person of constant prayer, constant submission to the Father. He said, “a Son can **only** do what he sees the Father doing” (Jn 5:19). Before beginning his public life and announcing the presence of the kingdom of God, he spent forty days in prayer in the desert. There he confronted satan and overcame the temptations that Israel had succumbed to, and submitted totally to the Father. .After healing many in Capernaum, he went out and prayed to make sure he was following his Father's direction, not just the people's desires (Mk 1:35-39). Before choosing his apostles, he spent the night in prayer (Lk 6:12). He prayed intensely in Gethsemane to be strengthened to finish the work of redeeming all humankind by the gift of his love. He asked his chosen apostles to pray also “that they might not undergo the test, [ie. tribulation preceding the parousia or the Messiah glorified (Mt 6:13)], but they fell asleep (Mt 26:40-41) . It was too much for them until the Holy Spirit would come to empower them to want to give their lives as Jesus gave His. They had to be led, step by step by the Spirit “who would lead them into all truth” (Jn 16:13), to finally surrender their lives to God in imitation of Jesus. Prayer, then, is growing submission to God, becoming an open channel for God's creative Love to work through us, curing the sick, consoling the afflicted, raising the dead, and ultimately giving one's life for Jesus.

D. Lord, Teach us to Pray. The Lord's Prayer for a New Exodus:

Jesus was asked by his disciples to teach them how to pray. We have two versions of his prayer, in Matthew and Luke, which summarize his life that we are invited to imitate. The best known version, which the Church prays, is from Matthew. Recent studies show that Jesus sees it as a prayer for a New Exodus, beginning with the final escape from captivity in a sinful world, and continuing in the “desert” experience of traveling in faith till the final breakthrough of God's

kingdom on earth. It is how Jesus saw his ministry and life, as a new manna of the Holy Eucharist that would sustain us till the final breakthrough of the Kingdom of God.⁸

Our Father who art in heaven: As in the first Exodus God demanded of Pharaoh, “Israel is my first born son...Let my son go that he may worship me” (Ex 4:22-23). So through Jesus’ death and resurrection, we have been restored to a family relationship with the Father, who is now every believer’s Father (Jn 20:17), as Mary and the Church is every believer’s mother according to Rev 12:17. We pray as God’s children, with confidence in our heavenly parents.

Hallowed be thy name. This is not about saying “praise God” as important as that is. In the New Exodus, it our lives to embody the truth about God and so draw others to trust in God. Thus Ezekiel 36:22-28f says, “As I will hallow my great name, which has been profaned among the Gentiles...For I will take you from the Gentiles.. and bring you to your own land.” . As Jesus told his disciples, “your light must shine before others, that they might see your good deeds and glorify your heavenly Father.”(Mt 5:16) Our lives, as Jesus’, are to manifest the beauty and glory of God, which is the very personality of the Holy Spirit. We are to say with Mary: “My soul magnifies the Lord, and my Spirit rejoices in God my savior...[for] holy is his name” (Lk 2:46-49).

Your Kingdom come, your Will be done on earth as it is in heaven. The Hebrew Scripture also predicts the fulfillment of this prayer of Jesus in Micah 4:1-8 for God says,: “in the latter days...I will assemble the lame and gather those who have been driven away...and the Lord will reign over them in Mount Zion from this time forth forever more.” In this New Exodus God’s will is to restore Israel and all God’s people to God’s original intention for humanity. How is it to come on earth except through the Church’s transformation into the Bride of Christ, an embodiment of God’s Love on earth? (Rev 21:2ff) “By this will all know that you are my disciples, your Love for one another.” (Jn 13:35)

Give us this day our daily bread. What does this mean? Why is “this day” and “daily” repeated? Actually, the word that “daily” translates, the Greek *epiousios* is of uncertain meaning. *Epi* is a preposition meaning on, upon, or above, and *ousia* means being, substance or nature. Put together they mean “supernatural” or “above the ordinary” bread. This is not ordinary bread, that Matthew elsewhere says we should not “worry about.” (Mt 6:31). This is the “mysterious bread,” like the manna (which means in Hebrew: “What is it”?) that fed Israel in the desert for 38 years before they entered into the Promised Land when it ceased. As Brant Pitre explains, this is the “heavenly bread” of the New Exodus. We are now in that transitional time between the promise of restoration (with Jesus death and resurrection) and its fulfillment in the Garden with God when the New Jerusalem is wedded to Christ. In this new “desert” experience we are to pray for the divine sustenance, the mysterious bread that was to be always with Israel till the last days. This bread, as Jesus says in John 6:51, is Himself – “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” It is Jesus’ life within us that will sustain us in God’s Will until he comes in glory.

Forgive us our debts. In the Jubilee year, all debts will be forgiven and everyone is to be freed to return to their own land. (Lev 25:1-55) The Jubilee was also connected with the coming of the Messiah (Is 61:1-2, 4, 7) who will inaugurate a universal Jubilee and release from debts. Thus

asking his disciples to pray for forgiveness is not just for individual sins, but for the universal Jubilee when all our debts and sins are forgiven as we forgive our debtors. As 1 John says, “We love because God first loved us,” (1 Jn 4:19), but we cannot receive God’s love unless we live God’s love. Jesus showed us how when on the cross he said, “Father forgive them for they know not what they do.”(Lk 23:34) As Jesus’ forgiving love was universal, so is ours to be.

And Lead us not into temptation. This is a misleading translation since God does not tempt anyone as James says. (1:13-14) .But just as Israel was “tested” in the desert in the first Exodus, and they needed to seek the Lord to find him, so through the new exodus and time of testing, God will redeem his people and gather them from where they have been driven afar (Dt 30:1-8). We are to pray for steadfast, faithful love in the midst of this great trial, that we be strengthened. So Jesus prayed in the garden of Gethsemane, and told his apostles to pray when instead they fell asleep.

But Deliver us from the evil one: Finally, we ask God to deliver us from the evil one (not just “from evil” for the Greek word is masculine, not neuter). In that final trial, and in every deep trial, the devil will be at work trying to prevent us from returning to God’s Love. But there is nothing that can stand in the way of God’s healing and deliverance except our unwillingness to accept it. For Jesus, the major enemy was not human but the devil and his deceptions.⁹ Love will never use force but can only appeal to our free response.

Jesus Lived this prayer himself:

Jesus saw himself as ushering in this Jubilee year, the Promised goal of the New Exodus from slavery to a sinful world to new sight and freedom (Lk 4:16-21), and a restoration of our family relation to God as intended for Adam and Eve in the beginning.. In other words, we are to become like Jesus – loving and forgiving in a creative way. This is what all healing was meant to accomplish – to restore us to what God intended for us in the beginning, before Adam and Eve sinned. We were to live in the power and guidance of God’s own LOVE, when there would be no suffering, sickness or death. This is the ground and root of all healing, why all living things move to heal themselves and move to restore their natural life, as our immune system fights to preserve our health and protect us from what could harm us.

So when Jesus “healed” with a word, or a symbol, or a prayer of deliverance, he was manifesting the restoration of the kingdom of God’s LOVE. When we carry on that gift by a charismatic gift (of healings, of word of knowledge, or prayer of deliverance or forgiveness) it is Jesus’ power working within us despite our unworthiness. Or he can heal by the gift of holiness, the influence of our own being transformed in the image of God’s love. The charismatic gifts are in service of the gift of holiness. They are not to substitute for our failure to be fully transformed, but to motivate us to be transformed to living God’s Love ourselves. If they go to our heads and make us proud, God will remove them. After years of powerful healing, John Wimber was told if he didn’t begin to preach about suffering, his healing gift would be taken away. For healing is in service of redemptive love which led Jesus to the cross. In response to his Father’s call, Jesus freely took on himself the hatred and violence that is the consequence of our sin, so that we would know God loves us while we are still sinners. Healing is in service of restoring Love, and restored Love suffers that others might be forgiven and restored to God’s Love. So there are levels of healing and gifts of healing that we need to be aware of.

III. Applications for praying for healing:

Jesus made known the presence of God's kingdom in words and deeds. He announced: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe to Gospel (good news)." (Mk 1:15) He made known God's kingdom through doing the works that only God can do – "the blind see, the lame walk, lepers are cleansed, the dead are raised, the poor have the good news proclaimed to them".. {Jesus' reply to John's messengers -- Mt 11:5 all passages from Isaiah). Jesus forgave the sins of the paralytic and then healed him as a sign he had the authority to forgive sins.

Jesus underwent the same process of maturity that we undergo. "He learned obedience..." (Heb 5:8), he "grew in wisdom, age and grace" (Lk 2:52). He learned from Hebrew Scripture, from Joseph and esp. Mary who "pondered everything in her heart", and from the Father and Spirit's guidance. (Johnson, 2009) The works he did, he sent his disciples to do, but we also must learn – from Scripture and Jesus' witness, from others' faith and witness, and from the Father and Holy Spirit in our own experience. Prayer is living faith. What are some of these steps of growth?

A. Conversion and Early Steps in Prayer: Jesus spent 30 years simply attending Synagogue, learning Scripture, obeying his parents, following the guidance of the Spirit for his life. The glimpse of Jesus' focus during this maturing process is his response to his parents when he stayed back in the Temple, "Did you not know I must be in my Father's house?" (Lk 2:49) We may have needed a conversion from sin to learn Jesus' way. Our Baptism is birth into Jesus' family, with his Father and mother as our Father and mother. Then we also learn from Church and Scripture, from the witness of others and from the Father's guidance to choose to follow God's way (the tree of life) and not our ideas.

B. Jesus' Call following the ministry of John the Baptist: Somehow Jesus saw in John's ministry his Father's call to go public. John called for a moral conversion. Jesus began the Spirit Baptism. The Spirit came on Jesus at his baptism and he was led into the desert for 40 days to be purified of Israel's deceptions. He then proclaimed the kingdom of God is present. We also have been touched by the Spirit, by someone's witness of faith, by the Charismatic renewal. We are mentored and grow in the Spirit and have experienced charismatic gifts. Our prayer, then, is to cooperate with these gifts, to use them for the community of believers and all God's people. We believe what Jesus did we can do, we open to do it, and keep that witness alive. The gifts are many: tongues, healing, prophecy, learning from Scripture, the witness of love. Our witness and action is prayer and it moves more into discerning how God is leading. Jesus' disciples first did what Jesus sent them to do. They learned by doing.

Two methods of Healing centered in Jesus:

1. Theophotic prayer: Seek the lie that blocks healing. Ask Jesus to bring truth. God will not act without the person's permission since love presupposes freedom.¹⁰

2. Jim Wilder and Thrive: Emmanuel process – Dr. Karl Lehman adapted Wilder's insight that Joy and safety is needed for some pain to surface. So they now start with accessing Joy and peace in Jesus before focusing on the lies and pain.¹¹ Remember: nothing happens without God's permission, and God cannot permit what cannot be turned into love and healing.¹²

C. Call to Redemptive Suffering: As Jesus moved to redemptive suffering (becoming sin that we can become God's righteousness) so love of Jesus moves us in that direction. All the apostles but John became martyrs, and he was a martyr of love. Paul said, "death is at work in us, but life in you" (2 Cor 4:12) and "I fill up in my flesh the sufferings of Christ for the good of his body, the Church" (Col 1:24) This is the essence of intercession – standing in the goal (God's Love) and the problem (our sin) to transform us.

D. Healing Community: Ultimately we are saved as one family with Jesus' Father and mother, and we all brothers and sisters in one Spirit. The whole Body of Christ needs healing for any one of us to be totally healed.

1. **To intercede:** Ask God what the other needs, and then pray that you receive is so you can model it for the other. We cannot change another's choice, but we can model the new solution so they can freely choose it.
2. **Practice honoring one another, forgiving, serving love, as Jesus loved his disciples as his body, the church.** Following Jesus is the "one thing that is necessary" (Jesus told Martha, Lk 10:42)
3. **Intercede for intergenerational healing,** Jesus did not just heal the present. He initiated a healing of the whole human race and became a "New Adam" (1 Cor 15:22-28, 45; Rom 5:14). Mary also, became the mother of "all who keep the commandments of God and witness to Jesus" (Rev 12:17), the "New Eve" as Justin Martyr and St. Irenaeus put it. So also, as we are transformed in union with Jesus, we bring their healing to our parents, grandparents, etc. and culture and ultimately all persons wherever God leads, back to Adam and Eve. We cooperate with Jesus and Mary's intercession, bot for our families and those God brings to us for healing.¹³

Conclusion: Luke's Gospel gives us a glimpse of Mary's total openness to God. She is our mother. We are to learn from her to believe in God's Love with our whole selves. She bears the full seed of the Kingdom, her Son, planted in us through Baptism. If we are "good soil", that freedom from sin will grow in us as God intended in the beginning (Eph 1:4 – that we become "holy and blameless"). Prayer is choosing this (life) over ourselves (death) (Dt.30:19). The choice is ongoing ("daily"), then we also will pray:

"Our souls magnify the Lord, and our spirits rejoice in God our savior, for he who is mighty has done great things in us, and holy is his name." The Eucharist in our manna for the journey, as we breathe forth the forgiving Love we have received, and are sustained by the mighty love of Our Father.

¹ See Bryant, Christopher. (1983) *Jung and the Christian Way* (Minneapolis, MN, Seabury Press, pp. 110-116 for this listing of prayer forms in relation to C. G. Jung's psychological process.

² See The Published Articles of Ernest E. Larkin, O.Carm. "The Three Spiritual Ways" for a short overview of those ways. (www.carmelnet.org/larkin/larkin092.pdf.) For a full development of how various Saints have understood these stages see Ralph Martin, *The Fulfillment of All Desire: A guidebook of the Journey to God based on the Wisdom of the Saints*. (Stubenville, OH: Emmaus Road Publ, 2006).

³ See Sears, Robert T. (1983) "Healing and Family Spiritual/Emotional Systems," *Journal of Christian Healing*, vol. 5, no. 1, pp. 10-23. See my website: www.familytreehealing.com/articles

⁴ See Sears, Robert T., "A Theology of Joy and Healing," *Journal of Christian Healing*, vol 19, no. 2 (Summer, 1997), pp. 3-19.

⁵ See Mullaney, J. Brennan. (2008) *Authentic Love: Theory and Therapy* (N.Y., St. Pauls), p. 97.

⁶ See *Enchiridion Symbolorum*. By Henricus Denzinger and Adolfus Schoenmetzer, SJ, (Editio XXXII 1963), DS 1331.

⁷ Mary's union with the Holy Spirit is implied in her freedom from original sin, for sin is what separates us from God. At Lourdes, when Bernadette was told by her parish priest to ask the lady who was appearing to her what her name was, the lady responded "I am the Immaculate Conception." Bernadette would not have known what this was (Mary's Immaculate Conception was just dedined four years earlier) and Maximilian Kolbe, who later was put to death in a Nazi concentration camp, puzzled how Mary could be her own Immaculate Conception. He finally realized that the Holy Spirit was the divine Immaculate Conception, being breathed forth from the joint love of the Father and Son as from one principle, as above. So Mary is one with the Holy Spirit, not she alone, but all those who do the Will of the Father who Jesus says are "mother, sister and brother to me." (Mt 12:50; Lk 8:21).

⁸ See Brant Pitre. *Jesus and the Last Supper* (Grand Rapids, MI, Wm. B. Eerdmans, Co., 2015), pp. 159-193. And N. T. Wright. "The Lord's Prayer as Paradigm of Christian Prayer," in *Into God's Presence: Prayer in the New Testament* (Grand Rapids, MI, Wm B. Eerdmans, 2001), pp. 132-154.

⁹ See N. T. Wright, (1996) *Jesus and the Victory of God* (Minneapolis: Fortress Press), pp. 451-463.

¹⁰ See Ed Smith. (2005) *Healing Life's Hurts, through theophostic prayer* ((Campbellsville, KY) website: www.theophostic.com. This is the old site that still gives the basic understanding of Theophostic ministry. It frequently refers one to their new focus and site which is about theophostic as a way of life for everyone the world over. One can stay on the old site by canceling the new site, or one can go to the new site for the new focus.

¹¹ See Wilder, E. James, Anna Kang, John Loppnow, Sungshim Loppnow. (2015) *Joyful Journey; Listening to Emmanuel*. (East Peioria, IL. Shepherd's House). www.lifemodel.org. Also, Lehman, Karl. (2011) *Outsmarting Yourself*. (Libertyville, IL: This Joy Books). www.emmanuelapproach.com.

¹² Carothers, Merlin (1971) *Power in Praise* (Plainfield, N.J.: Logos International).

¹³ See, Dr. Kenneth McAll (1984 rev ed.) *Healing the Family Tree* (London, Sheldon Press); Schoeninger, Douglas W. and Shelly, Judith Allen (2015), *Healing Generational Wounds*; Ssemakula, Yzefu B. (2011) *The Healing of Families*, and many other books. See my website: www.familytreehealing.com/articles and /other resources.

References

Bryant, Christopher. (1983) *Jung and the Christian Way* (Minneapolis, MN, Seabury Press).

Carothers, Merlin (1971) *Power in Praise* (Plainfield, N.J.: Logos International).

Johnson, Bill. (2009) *Release the power of Jesus* (Shippensburg, PA: Destiny Image Publ.)

Larkin, Ernest E. O.Carm. "The Three Spiritual Ways." www.carmelnet.org/larkin/larkin092.pdf.

Lehman, Karl. (2011) *Outsmarting Yourself*. (Libertyville, IL: This Joy Books)

McAll, Kenneth, (1984 rev ed.) *Healing the Family Tree* (London, Sheldon Press)

Martin, Ralph. (2006) *The Fulfillment of All Desire: A guidebook of the Journey to God based on the Wisdom of the Saints*. (Stubenville, OH: Emmaus Road Publ,).

Mullaney, J. Brennan. *Authentic Love: Theory and Therapy* (N.Y., St. Pauls, 2008).

Pitre, Brant. *Jesus and the Jewish Roots of the Eucharist* (N.Y., Doubleday, 2011)

Pitre, Brant. *Jesus and the Last Supper* (Grand Rapids, MI, Wm B. Eerdmans, 2015)

Schoeninger, Douglas W. and Shelly, Judith Allen, (2015) *Healing Generational Wounds*

Sears, Robert T, SJ. (1976) "Trinitarian Love as Ground of the Church," in *Theological Studies*, Dec. , pp. 652-679.

-
- (1983) "Healing and Family Spiritual/Emotional Systems," *Journal of Christian Healing*, vol. 5, no. 1, pp. 10-23. All articles are available on my website: www.familytreehealing.com/articles /other resources.
- (1997) "Theology of Joy and Healing," *JCH*, vol. 19, no. 2 (Summer,), pp. 3-19.
- Smith, Edward M. (2005) *Healing Life's Hurts through theophostic prayer* ((Campbellsville, KY).
- Ssemakula, Yzefu-B. (2011) *The Healing of Families* (copyright: Fr Yozefu – B. Ssemakula). See his website: www.healingoffamilies.
- Wilder, E. James, Anna Kang, John Loppnow, Sungshim Loppnow. (2015) *Joyful Journey; Listening to Emmanuel*. (East Peioria, IL. Shepherd's House)
- Wright, N. T. (2001) "The Lord's Prayer as Paradigm of Christian Prayer," in *Into God's Presence: Prayer in the New Testament* (Grand Rapids, MI, Wm B. Eerdmans, , pp. 132-154.
- (1996) *Jesus and the Victory of God* (Minneapolis, MN: Fortress Press).