

# Hope for the Treatment of Drug Addicts Trapped in Today's Opioids Crisis in Canada and the "Heart of Compassion" Workshop Taught by Jackie Pullinger – Part 1

in Portage la Prairie, Manitoba, from Friday April 24 to Sunday, April 26, 2026

by Roger Armbruster, Canada Awakening Ministries

According to the **National Institute on Drug Abuse (NIDA)**, OPIOIDS are a class of powerful natural, synthetic, or semi-synthetic drugs used primarily to numb moderate-to-severe pain by blocking pain signals to the brain and inducing euphoria. Common examples of OPIOIDS include morphine, fentanyl, oxycodone, and heroin. While effective for temporarily numbing and dulling pain, they carry HIGH risks of addiction, constipation, nausea, and fatal, slowed breathing.

The opioid crisis in Canada is a severe and ongoing public health emergency that remains at a significantly higher level than what it was before the COVID-19 pandemic. During COVID-19, relationships were required to disconnect and isolate, thus adding to emotional pain, and leading many to depend more heavily upon drugs. The opposite of **addiction** (to impersonal substances) is personal, heart-to-heart **connection** with a real person who knows all about us, even our worst experiences, but who still loves us passionately and tenderly and is available to help us.



There have been some 55,000 apparent opioid toxicity deaths reported in Canada between Jan. of 2016 and Sept. of 2025. Overdosing is no longer taking place only in basements or behind closed doors. Today it is right in your face in public places, and on the streets, particularly in our inner cities.

We can no longer ignore it or simply turn a blind eye. The OPIOID crisis has led to not only a significant increase in substance-related deaths but also to a significant rise in crimes committed in order to fund addictions. The materialist approach to this problem is to either legalize drugs (since it is rationalized that people in emotional and physical pain are going to take drugs anyway), offer "*safe injection sites*" and give easy parole for those who do spend time in prison for funding their addiction with criminal behaviour.

That is the kind of so-called "*compassion*" that does not heal the wounded soul. Without a spiritual component to bring transformation from within, these human attempts to normalize drug addictions only drive the addiction ever deeper.

On the other hand, the approach from the opposite end of the political spectrum is to keep drugs illegal and put in prison those who commit the crimes of theft and robbery in order to fund their addiction. This is what our court system presently attempts in order to try to protect society from the crimes of theft and of violence that are committed by those who are desperate to obtain drugs in order to temporarily "*medicate*" their internal pain and stress.

The leading causes of emotional pain that lead people to take OPIOIDS often stem from deep-seated social, and traumatic experiences in one's past. OPIOIDS are frequently used to "self-medicate," as they temporarily mask emotional distress and pain that comes from being blamed, being shamed, being misunderstood, experiencing emotional trauma, feeling hurt or wounded by accusations, finger-pointing and condemnation that come from "significant others" who may see only on the surface of one's life without knowing what is going on internally in the deep heart. We all LONG to connect with a real Person who had a deep compassion for us that originates with a desire for mercy to triumph over justice at a deep, internal, gut level.

Our physical eyes will see mostly the part of other persons where the image of God has been badly scarred, marred, defaced and distorted when they blame others for their own shortcomings, their fault lines and their transgressions. They magnify the faults of others while justifying themselves. Yet there is still a part of every human soul (psyche) that still reflects something of God's image. Every person longs (in the depth of their being) to love and to be loved, and to be understood in the heart and mind of another. If one looks deep enough, there will be at least some traces and/or fingerprints of God that remain with some measure of desire to love, to care, to share and to be generous.

The issue becomes, *"How do we get that part of the human personality that reflects God's character into that part of our traumatized and marred soul that does not reflect God's character and disposition?"* Do we connect with people by magnifying their faults and their shortcomings, or by magnifying that part which reflects something of what God is like if we will take the time to get to know the addict, the alcoholic and the enslaved on a deeper and more intimate level?

In the words of Jackie Pullinger, *"There is always a bit of every man and every woman that can respond to God."* This is the part that to some degree at least, still reflects God's image, God's nature and God's disposition towards His beloved children. Pullinger added, *"When I found out that Jesus was FOR me, even though He knows everything about me, including what I did on my worst day, and that He still loves me, and is not counting up all my wrong things and holding them against me, He met me along the way."*

He can do this for anyone. If we all were to love God supremely, and out of that love relationship, love ourselves and others in the same way that we have been loved by God, we would be partaking of the tree of life rather than from the tree of our own independent knowledge of good and evil. "A wholesome tongue is a tree of life" (Proverbs 15:4).

Pullinger further adds, *"Not until you meet Jesus will you understand the difference between right and wrong, and you will then treat other people, including 'the least of His brothers' (Matthew 25:40, 45), including the strangers, the prisoners and the drug addicts and all who are in need of freedom from slavery as if they were Jesus."* Only then will we connect with the deepest part of another's personality. It is at that deep place of yearning and desiring that we must connect in order to call forth the life of the Spirit to bring transformation from the inside out.

It has become increasingly clear that political laws to either criminalize or decriminalize drugs does not get to the root of the problem, because the external law of the land cannot get inside of a person to address the pain, and the shame, and the blame, and the hurt that is there when a heart has been broken or a soul has been traumatized.

Healing is a work of the Spirit, not of legislation, and I believe that people on all sides of this issue politically, and also authorities and police officers in our judicial and court system, would far prefer to see people receive the type of treatment that can produce true inner healing rather than to simply lock them up, only for them to come out of prison in many cases as an even more hardened criminal.

We need a lot more of addiction recovery programs such as that offered by **Adult and Teen Challenge**, by the **Total Freedom Addictions Recovery Centre**, and ministries such as that of people like Jackie Pullinger who have seen hundreds of addicts transformed when the life of the Spirit is actually welcomed into those parts of the human soul that have been traumatized and broken.



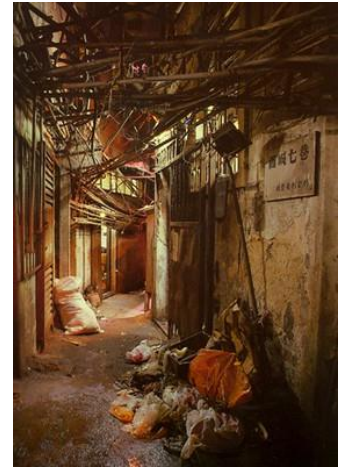
During the weekend of April 24-26, 2026, Marge and I were privileged to attend a Jackie Pullinger Workshop held in Portage la Prairie, Manitoba. She and three of her staff from Hong Kong flew into Canada to do this Workshop held at the **Portage Evangelical Church**, a congregation affiliated with the **Evangelical Mennonite Conference**.



We were privileged to sit down over meals in a private room with Jackie Pullinger and her staff in order to discuss these issues, and I asked her directly if the most foundational issue for the church in Canada to address if it is to have something helpful to say on this issue of addiction has to do with **WHAT OUR BELIEF IS ABOUT THE VERY NATURE AND CHARACTER OF WHO GOD IS?** Does He transform lives by the fear of punishment or by the power of an unconditional love that nobody deserves based upon their past performance?

Does He bring correction by way of connecting with that innermost part of a person that still longs to reflect something of the image of God and that connects with the universal longings to love and to be loved, and to be understood in the heart and mind of another? Or does He correct us by disciplining us in anger, and making us feel that He is disgusted and fed up with our self-destructive behaviours as if the things that we *DO* define the identity of who we *ARE*?

She said that this is precisely what the most fundamental issue is, and she jokingly and with tongue in cheek asked if I wanted to teach the next session? Of course, I had come to learn from her wealth of experience in working with drug addicts for some 60 years now, ever since 1966 when she first came to the Kowloon Walled City of Hong Kong.



That is where some 100,000 addicts, prostitutes, gangsters and druggies lived in an area of some 6.5 acres of high-rise apartments in a rat-infested area with open sewers, and where the police would not even enter to even try to enforce the law. It was too dangerous. Yet Jackie Pullinger invaded that hell-hole with no weapon other than the power of love and the light of the gospel to overcome the powers of sin and darkness by the grace of God.

Is God already at work in Canada to prepare us for a fresh Outpouring of His Holy Spirit upon the gang members, the drug lords, the druggies, the prisoners and the humanly trafficked in our society? I believe that we are already into a fresh Jesus Movement, even though it is underneath the radar of most people in our nation today.

Recently, I was privileged to spend a worship night with the inmates from the **Minimum-Security Prison** at the **Stony Mountain Institution**. What a powerful experience it was to hear these inmates worship God along with an amazing worship band, singing songs of deliverance from addiction and spiritual bondage from a deep place in their hearts. Below the surface, God is at work within Canada!

The song, "*Break Every Chain!*" especially ministered to my heart, the chorus of which goes,

*"There's an army rising up! There's an army rising up!  
There's an army rising up...to BREAK every chain!"*



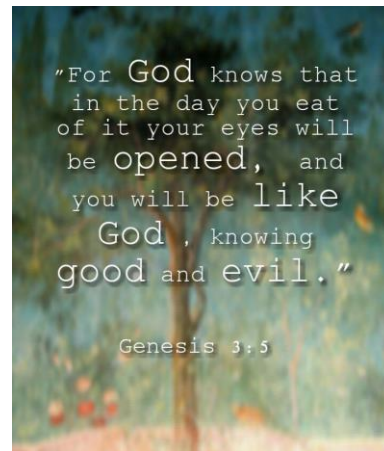
Deep, whole-hearted worship in spirit and in truth is a big part of the transformation that Jackie Pullinger has seen among many of the former drug addicts that she has helped through both *detoxification* and *rehabilitation* in Hong Kong over a period of 60 years. Worship is a key to releasing the presence of the Holy Spirit in one's life to do a transforming work. The new men houses with the **St. Stephen's Society** in Hong Kong belt it out, rough, raw and out of tune - but with a sound like nowhere else on earth. It is the sound and the song of souls that have been set free!

## Hope for the Treatment of Drug Addicts Trapped in Today's Opioids Crisis in Canada and the "Heart of Compassion" Workshop Taught by Jackie Pullinger – Part 2

The whole Bible is really the story of three overarching themes: 1) **Creation**, 2) the **Fall** and 3) **Redemption**. In going over Jackie Pullinger's teaching on treating addictions, I was enlightened by how she contrasted and compared the teaching on the original **Creation in Genesis 1**, and the teaching on **the Fall in Genesis 3**. Unfortunately, many Christians, in dealing with fallen human beings, begin with the Fall, and treat humans as totally bad as if there was absolutely nothing about them that reflected God anymore. In dealing with drug addicts in particular, we have tended to start with Genesis 3 instead of Genesis 1. We fail to see the value and the dignity that is in the depth of one's personhood, regardless of their presenting behaviour and outward conduct.

*Humans Reflect the Image of God Out of a Relationship of Dependency, not Independently*

**Genesis 1:27** declares, "*So God created Man (Humanity, the Adamic Race) in His image. In the image of God He created him. Male and female He created them.*" **Genesis 3:5** declares, "*For God knows that in the day you eat (of the tree of the knowledge of good and evil), your eyes will be opened, and you will be like God, knowing good and evil.*"



In Genesis 1, humans were originally created in the image and likeness of God in order to reflect the light of His glory, His goodness and His grace into the earth, just like the moon reflects the light of the sun into the earth. While the light of the sun reveals the external creation, the light of God's glory reveals the internal world of the heart. The issue is, "*Can we trust God to give us the light and the life and the love that we need so that we can reflect that to others, or can we do this on our own?*"

The temptation in the Garden of Eden was the temptation to believe that a human could become like God by one's own independent efforts, ability and knowledge of good and evil, without having to trust God's ability, life, strength and knowledge. There is a sinister inclination to believe that maybe I am missing out in life if I trust God before myself, and therefore I make choices that lean to my own independent understanding. We are tempted with thoughts like, "*Can you trust God? Is God keeping something from me? Will He be good to me? Can I trust Him to work all things together for good in my life without taking matters into my own control?*"

It is that part of us which leans to our own understanding, to our own selfish desires, to our own inclination to control other people and to blame others (including God) when things seem to go wrong that leads to a life of addiction. Do I persevere in trusting God that He is still working for my good, even in the midst of the storms of life? Storms and trials are a test of faith, because we don't always understand how God is working for our good, and we tend to think that we know better than God when we do not immediately understand His ways, His plans and His purposes.

We tend to think that there can be no purpose in enduring trials, pain and suffering, and so instead of welcoming the Presence of God into those areas, and worshipping God, we turn to things within the creation to medicate our pain and our suffering with things like opioids, pornography, gambling, comfort food and other addictions in order to temporarily ease the pain.

God designed humans to live a life of trust, a trust that God's way is the best way, even if it is the way of the cross, and it requires us to deny ourselves, and to take up our cross daily. He wants us to invite His Presence into our lives in the midst of our storms and turbulence so that we might experience His comfort and a peace that surpasses human understanding in the midst of trials. We know that He is preparing us to exercise authority over the things that come against us. He is preparing us to rule and to reign with Him over the things that enslave us and which bring us into captivity and bondage.

In the midst of trials, it is not true to think that God has abandoned us, or that He has turned His face away from us. Rather, we get distracted by the trials to turn our face away from Him! We interpret the trial to mean that God is punishing us for something that we have done. He is actually pursuing us in love, and wants us to trust in His Presence in the midst of the storm to take us through to a place where we reign in life. The Holy Spirit will not force us to do anything against our will, but He is our Helper, our Comforter, our Intercessor, our Advocate in the time of storm, and in the time of need.

In the process of addressing drug addictions, **DETOXIFICATION** focuses on the immediate physical symptoms of withdrawal, while **REHABILITATION** takes a holistic, long-term approach for treating addiction. Before going into a rehabilitation program, one needs to understand that if you don't really want to be there, that program is not going to permanently help you. If, for example, you are there only to escape going to jail but are not ready to accept the reality that your life has become unmanageable, and that you cannot change yourself with your own independent strength and ability, you are not going to be permanently helped by any external program.

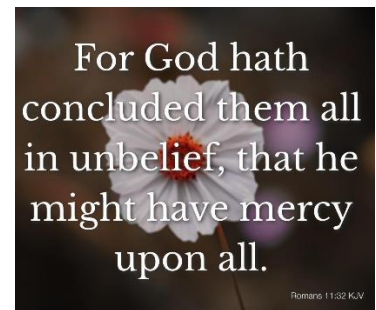
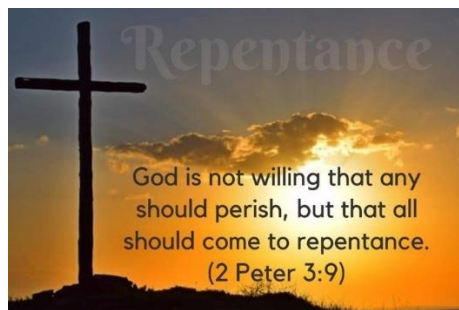
You are going to have to realize the need to give up your cell phone for awhile, and to relinquish ties with those who are still in the world of drugs for a season. It is not a matter of legalism, but a matter of your choice to develop new thought patterns away from those influences that will drag your life right back into that slavery to addiction. You have to make a choice to give up and to surrender those things that ensnare you, and begin to have those areas renewed and transformed by the Holy Spirit who always gives you a choice, whereas addictions do not give you a choice.

You are going to need to surrender completely to the life of the Holy Spirit, and trust in Him to take control of your life. You will need to strengthen your spiritual muscles so that the spiritual part of you gains the ascendancy through praying in the Spirit, and through worshipping God in the Spirit. The Holy Spirit, then, does His part in shaping you and in forming those parts of you that do not reflect the image of God into a soul that radiates God's glory, beauty and holiness.

God's Glory is Revealed in His Willingness to Suffer with us in Our Pain so that We will also Reign in Life

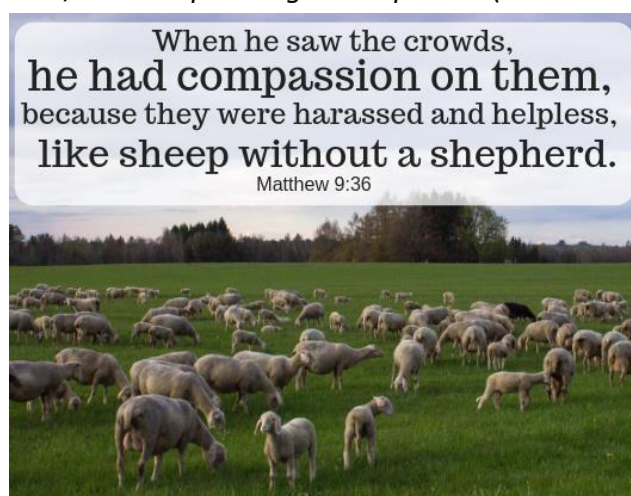
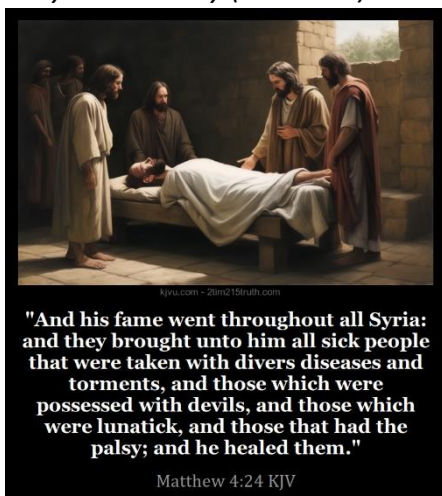
What is the light of the glory of God that we are to reflect? Moses once prayed, "Please show me Your glory!" (Exodus 33:18). God responded with, "I will make all My goodness pass before you, and I will proclaim the Name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion" (Exodus 33:19).

So God's glory is His goodness, His grace and His compassion! Yes, God is a God of justice as well, and when we insist on moving independently of Him in order to do things our way, we will find ourselves, like Saul of Tarsus, "kicking against the goads" (Acts 9:5), experiencing self-inflicted pain, or reaping what we have sown (not what God has sown) into our lives. Yet the very nature of God is that He is a God of compassion, even when we mess up big time. It is not His will that any should perish, but that all should come to repentance, and that mercy should triumph over justice.



Jackie Pullinger's Workshop is called, "Heart of Compassion," and she explained what compassion means as it was demonstrated in the life of Jesus whenever He encountered the addicted, the lepers, the tormented, the vexed, the harassed and the demoniacs of society. Matthew 4:23-25. He did not condemn them. He was moved with compassion towards them when He saw what they were suffering and in torment on the inside.

When Jesus saw great multitudes following Him, He could have been annoyed that they were not giving him a break, but instead of responding with annoyance, He responded with compassion, which is a form of intercession. "When He saw the multitudes, He was moved with compassion for them, because they were weary (harassed) and scattered, like sheep having no shepherd" (Matthew 9:36).



*True Compassion is Yearning and Interceding for Mercy from the Bowels (Deep Heart, Guts or Womb)*

The original Greek word for "compassion" in Matthew 9:36 is "*splagchuizomai*." This word is used throughout the Gospels in passages like Matthew 14:14; 15:32; 18:27; 20:34; Mark 1:41; 6:34; 8:2; 9:22; Luke 7:13 and 10:33. The word is #4697 in the **Strong's Concordance** where it is defined as "*to have the bowels yearn*." It is a yearning and a churning, not in the head or in one's surface thoughts, but in the bowels, the guts, the intestines, the stomach, the innermost being, from where Jesus said "*rivers of living water would flow OUT from there*" (John 7:37-39).

The noun form of the verb (#4698) speaks of "*an intestine, bowels, strengthened from the spleen, inward affection, tender mercy*." Just as water is in the deepest part of a well, the spiritual part of us that is created in God's image is at the very bottom of one's heart, or the stomach area. In true intercession, we do not stand aloof, but we enter into people's pain, and we intercede, we groan, we cry out, we pant, we travail to bring the living water that refreshes, and the mercy of God to the surface, and show compassion for the wounded and the oppressed. We cry out from a deep place in order to connect with the part that is in the depths of the person we are ministering to, and we cry out for mercy to prevail over justice!

**Vine's Expository Dictionary of New Testament Words** defines compassion as "*to be moved as to one's inwards, to be moved, and to yearn with compassion*." When people suffer, they become passionate, and so to become "*compassionate*" means that we are willing to have "*co-passion*," or to "*co-suffer*" with them in order to show mercy, and lift the harassment, the pressure and the pain off of them rather than accuse, criticize and condemn.

**Thayer's Greek-English Lexicon of the New Testament** defines this same word as "*to be moved as to one's bowels, hence to be moved with compassion, for the bowels were thought to be the seat of love and pity*." The noun form of the word refers to "*bowels, intestines (the heart, lungs, liver, etc.) With the Greek poets, the bowels were regarded as the seat of the more violent passions, such as anger and love, but by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion*."

Just before Jesus raised Lazarus from the dead, it is said that He "*groaned in the spirit and was troubled*" (John 11:33), and that as He came to the tomb, he was "*groaning in Himself*" (John 11:38). He was travailing in birth, giving birth to an act of mercy, to a manifestation of the glory of God which requires a dying to the self-centred life so that the life of the Spirit and the Glory of God may manifest and become visible for someone else.

When meeting with disputes from the Pharisees, Jesus "*sighed deeply in His spirit*" (Mark 8:12). Before opening the ears of a deaf man, we read that "*looking up to Heaven, He sighed...*" (Mark 7:34). God's Throne in Heaven and the deepest place in the heart of Jesus came into agreement through deep intercession.

Romans 8 speaks of this groaning, this intercession, taking place within at least three spheres:

1. **ALL CREATION GROANS:** *"For we know that the whole creation groans and labours with birth pangs together until now" (Romans 8:22). We tend to focus only on our own pain, and end up complaining instead of interceding. Yet the truth is that everyone in the whole creation is suffering. Deep down, everybody is groaning and is in a state of hurt and pain. We need to intercede for all Creation that is in a state of groaning, and not just think of our own pain.*

2. **WE GROAN:** *"Not only that, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our bodies" (Romans 8:23).*

3. **THE HOLY SPIRIT, WHO IS JOINED TO OUR SPIRIT, GROANS WITHIN US:** *"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts know what the mind of the Spirit is, because He makes intercession for the saints according to the will of God, and we know that all things work together for good to those who love God, to those who are called according to His purpose" (Rom. 8:26-28).*

We need to learn to release sounds, cries, groanings, gushings that want to spring up on the inside, and release the mercy of God by interceding FOR others rather than criticize, or speak AGAINST them, blaming them for the plight that they are in. Some of us have often read biblical passages for many years without grasping the depth of meaning as to what for example Paul meant in writing to the Church at Philippi from a prison cell in Rome, *"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any BOWELS and MERCIES, fulfill you my joy, that you be likeminded, having the same love, being of one accord, of one mind"* (Philippians 2:1, 2).

The word translated *"bowels"* here is the same word used for the type of compassion that Jesus demonstrated to those who were sick and oppressed. It seems that this type of intercession that is too deep for words is what is needed in order to bring the Body of Christ into one accord, and of one mind to extend the same mercy that we have received from God to others who are in need. The bowels, the stomach, the innermost being are also near the same location as the *"womb"* within the female anatomy. In the Old Testament, the Hebrew word *"racham"* is defined as *"compassion, by extension, the WOMB (as cherishing the fetus), tender love, great tender mercy, pity, WOMB"* (#7356 in the **Strong's Concordance**).

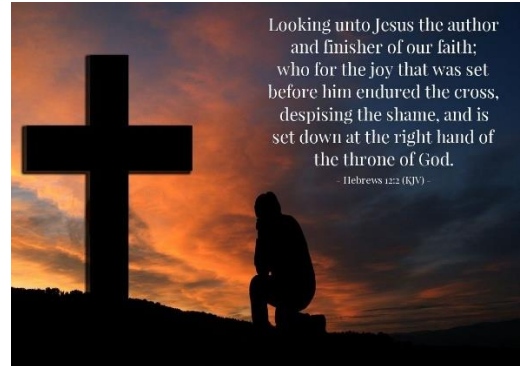
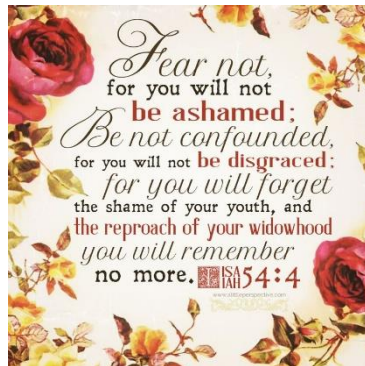
Isaiah 53:7 declares, *"With great mercies (racham, womb, tender mercies) I will gather you."* I believe that Jesus began to fulfill this prophecy when he was moved with compassion towards the multitudes who were weary and harassed, and were scattered because they were like sheep without a shepherd. Jesus is the Chief Shepherd of the sheep who is gathering His sheep as one flock into one fold. With tender mercies, He is gathering His people into one fold where the sheep are safe, and where those who were lost are found, and those in captivity and addictions are set free!

The innermost being, the stomach, the womb, the deep heart is the place from where birth pangs, the travail, the cries, the sighs, the groanings too deep for words, the praying and the singing in the spirit, the unutterable gushings and guttural sounds, the roars and the intercessions will spring forth and bring the will of God into manifestation. These deep inner cries will bring mercy to triumph over justice, joy to triumph over sorrow, life to triumph over death and freedom to triumph over slavery!

The Psalmist declared, "Deep calls unto deep at the noise of Your waterfalls" (Psalm 42:7), and that "out of the depths I have cried to You, O LORD, 'Lord, hear my voice!'" (Psalm 130:1). The Holy Spirit searches out the deep places in our hearts to reveal to us in a loving way how our own wrong beliefs have led us into captivity as sheep who have gone astray unto their own way. We cannot really blame others if we want freedom, but we must take responsibility for our own thoughts, our own beliefs and our own choices. Maturity will only come with the acceptance of responsibility.

"But as it is written, 'Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.'" But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, THE DEEP THINGS OF GOD" (I Corinthians 2:9, 10). The Heart of Compassion comes through the Heart of True Spiritual Worship which allows the Holy Spirit to search us much deeper within to expose the thought patterns and self-centred and beliefs based upon our own independent knowledge of good and evil.

To allow the Holy Spirit to do this will require "great searchings of heart" (Judges 5:16), and allowing the Holy Spirit to shed light into the deepest places where a soul that feels shame wants to hide. The truth is that God wants to give us His *glory* for *our shame*.



### How Jesus Connected with the Interior World a Samaritan Woman

Jackie Pullinger used the example of the Samaritan woman who met Jesus at the well of Jacob in a powerful way. The woman was no doubt ashamed of her past, and wanted to hide it from being exposed. The fact that "the well was deep" (John 4:11) was a picture of the fact that the springs of living water in her were deep, and so it would take a word of knowledge that demonstrated that Jesus knew all about her past, but that He still loved her and saw her life as having dignity, worth and value that began to release that river from the inside of her.

In order to connect with people's interior world, we are not going to connect by judging them or scolding them for their past mistakes and failures. We need words of wisdom that bring light and wisdom into people's souls which enables them to see life from God's perspective, and from His frame of reference.

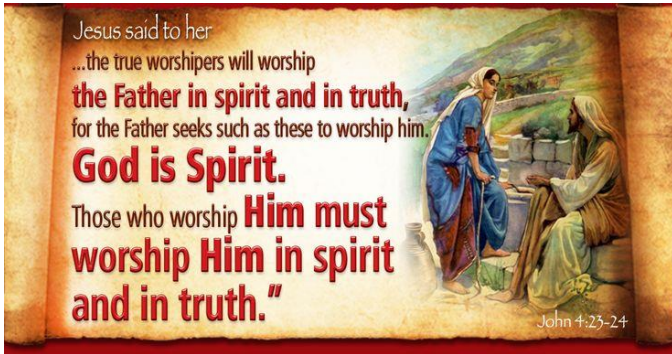
This "wisdom from above" is variously translated as being "without upbraiding," or "without reproach" or "without finding fault" (James 1:5). In short, we need the gifts of the Spirit in order to connect with people's interior world in a way that reveals but does not condemn. It demonstrates that God knows all about a person, but still loves them, and is there to help in their time of need.

With the Samaritan woman, Jesus did not condemn her for the truth that she did not tell, but he affirmed her for the truth that she did tell when she said, *“I have no husband”* (John 4:17). *“Jesus said to her, ‘You have well said, I have no husband, for you have had five husbands, and the one whom you now have is not your husband. In that you spoke truly’”* (John 4:17, 18).

**JESUS ANSWERED AND SAID TO HER, “WHOEVER DRINKS OF THIS WATER WILL THIRST AGAIN, BUT WHOEVER DRINKS OF THE WATER THAT I SHALL GIVE HIM WILL NEVER THIRST. BUT THE WATER THAT I SHALL GIVE HIM WILL BECOME IN HIM A FOUNTAIN OF WATER SPRINGING UP INTO EVERLASTING LIFE.”**  
**JOHN 4:13-14**

It was this non-judgmental word of knowledge which connected with her interior world, and made her realize that Jesus was a prophet. He was there to release living water out of her innermost being. Jesus had said to her, *“Whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a FOUNTAIN of living water SPRINGING UP into everlasting life”* (John 4:13, 14).

*“There is a river that flows from DEEP within,  
 There is a fountain that frees the soul from sin.  
 Come to this water, there is a vast supply,  
 Come to this river that never shall run dry!”*



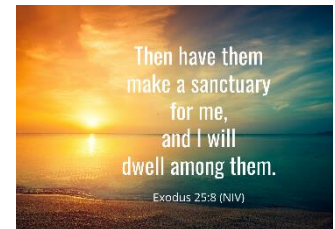
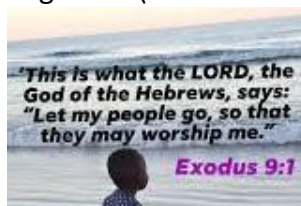
How will this river of life spring up and bring joy, healing and deliverance wherever it flows? True spiritual worship that flows like a river from *deep* within!

*“The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth”* (John 4:23, 24).

Conclusion

Jackie Pullinger stated that as image-bearers of the living God, *“we were created in His image to worship, to kiss.”* It is the freedom of worshipping God in Spirit that leads to the freedom from all forms of addiction and slavery. This is pictured by the children of Israel who had to come out of slavery in Egypt so that they could worship God in freedom (Exodus 4:23; 9:1) and build a Sanctuary in order that He might dwell and tabernacle among them (Exodus 25:8).

Then say to Pharaoh,  
 ‘This is what the LORD says: Israel is my firstborn son, and I told you, **“Let my son go, so he may worship me.”**  
**Exodus 4:22-23**



There needs to be a place, a sanctuary where God is truly welcomed, where He can rest and can manifest His Presence through His children as the God who loves all people of all nations. His glory and honour will be fully revealed through a people who were once in slavery and in captivity, and who were plagued with addictions. He will be revealed and unveiled as the King who brings true freedom, and has raised His children up to rule and to reign with Him over all oppression, depression, the abuse of power and the controlling domination of any one substance, person or group or over another!

While worshiping God in Spirit, and praying and singing in the Spirit certainly includes the praying and singing with other tongues, Jackie Pullinger does not say that you “*must*” speak in tongues, but simply that you “*may*” speak in other tongues and a heavenly language. She points out that when you are praying over a drug addict for four hours, while praying in tongues is not a pre-requisite, it is certainly helpful in praying over an extended period of time. The Holy Spirit is there to help us in our praying for those in need when we do not know how to pray as we ought.

So we do not limit the baptism in the Holy Spirit to the gift of praying in tongues as the only evidence. The baptism in the Holy Spirit is simply the release of the divine life that is within us. It is the outflow, the discharge, the release, the overflow, the outburst, the outpouring of the divine life that God has already poured into us!

There are many ways in which the outflow of divine life that is resident in our belly, our stomach, our deep heart, our innermost being may manifest, some of which have been mentioned in this article. The life of the Spirit may be released with groanings that are too deep for words, a crying out for Abba Father to bring us to the maturity of our sonship, a sighing, a travail as is expressed in labour pains or in childbirth, a weeping which may flow out of identifying with our pain and our shame, or the pain and the shame that is in others.

An intercessor is one who mediates between the shame of the past and the glorious future of the sons of God as they grow into maturity that will enable them to handle the inheritance that is theirs in Christ. Just as life in the womb ultimately manifests, the life of the Father is ultimately manifested in the life of his mature son. Each manifestation of change is a birthing process from deep within!

As we intercede and cry out from a deep place, God turns our mourning into dancing, He gives beauty for ashes, He turns shame into glory, He turns graves into gardens, He turns bones into armies and He turns seas into highways! He’s the only one who can!

So while we need to identify with the pain that all creation suffers, there is a point where we need to choose to offer the sacrifice of praise by faith, and to be thankful unto Him for what He is doing in the midst of our storms, our turmoil and our trials. He is a Way Maker, a Miracle Worker, a Promise Keeper, a Light in the Darkness, and even when we do not feel it or see it, He never stops working!

And so we bring the sacrifice of praise to God by faith in what He is doing. We may start to sing in the spirit or pray in the spirit, we choose to be thankful and to rejoice. We sing to our sadness, we sing to our sorrow, we sing to our barrenness, we sing to our well (our deep heart) so that living water might “*spring up!*” and to “*flow out!*” so that our dry, desert areas will transform into gardens!



**“EVEN WHEN THEIR PATH WINDS THROUGH THE DARK VALLEY OF TEARS, THEY DIG DEEP TO FIND A PLEASANT POOL WHERE OTHERS FIND ONLY PAIN. HE GIVES TO THEM A BROOK OF BLESSING, FILLED FROM THE RAIN OF AN OUTPOURING.”**  
PSALM 84:6

**“Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate Than the children of the married woman,”**  
says the Lord.  
Isaiah 54:1 NKJV



## Addenda to Jackie Pullinger's *Heart of Compassion Workshop* in Portage la Prairie, April 24-26, 2026



Here on the left and in the centre, Jackie Pullinger is teaching during a Workshop on Sunday afternoon of April 26, 2026, at the **Portage Evangelical Church** in Portage la Prairie, Manitoba. Her teaching was powerful, impactful and transformational. On the right, I was honoured to have my picture taken with two of Jackie Pullinger's staff who flew with her all the way from Hong Kong to Manitoba in order to participate in this Workshop. Their moving in the gifts of the Holy Spirit added so much to the weekend as they were also there to confirm the many stories of what God is doing through the **St. Stephen's Society** in Hong Kong. Their names are **Quek Boon Chiaii** and **Rebecca Chong**.



In coming to Hong Kong in 1966, Jackie Pullinger was instantly drawn to the most notorious and dangerous city—the **Kowloon Walled City**. She went right into this den of hopelessness and despair, unaware of how God would transform her life and the life of the city. The **Kowloon Walled City** was 6.5 acres geographically located within British Hong Kong, specifically in the **Kowloon City District**, but it existed for decades as a unique Chinese enclave not under British rule. While surrounded by Hong Kong, a diplomatic anomaly left it under Chinese jurisdiction until its demolition in 1993–1994, after which it was transformed into a public park.

Jackie Pullinger has been recognized by the Hong Kong Government, and was awarded an **M.B.E. (Member of the Order of the British Empire)** by Queen Elizabeth II in 1988 for transforming the **Kowloon Walled City**. An M.B.E. is a British honor awarded for outstanding achievement or service to the community, such as arts, science, or public service.

Jackie Pullinger reminds us that God's heart is towards the poor, the oppressed and the downtrodden. She also reminds us that the **City of God** is both a present and a future reality, and reflections of it can be established even in the darkest places.



Spiritual worship is a key to releasing the presence of the Holy Spirit in one's life to do a transforming work. The new men houses with the **St. Stephen's Society** in Hong Kong belt it out, rough, raw and out of tune - but with a sound like nowhere else on earth. It is the sound and the song of souls that have been set free! Worshipping God in Spirit helps to strengthen our inner, spiritual man so that the Spirit is in the ascendancy, and fills an inner void. We were created in such a way that the life of the Spirit rules our hearts and our thoughts rather than carnal thinking.



Here are the pastors from the City of Portage la Prairie who welcomed Jackie Pullinger to their city, and who are praying before the service on Sunday afternoon of April 26, 2026.

From left to right, they are Glenn Loewen (from the **Portage Evangelical Church** which is with the **Evangelical Mennonite Conference, EMC**, Bill Galston (**Portage Vineyard**), Mark McEwing (**Portage Vineyard**), Rodney Brown (**First Baptist Church** in Portage) and Bhryden Doherty (the main organizer from Portage who directs **ConcertsOnRequest.ca**).



The "**Heart of Compassion Workshop**" took place at the **Portage Evangelical Church**, where Glenn Loewen is the senior minister of this **Evangelical Mennonite Conference** congregation. He pointed out during the last session that Mennonite founder, Menno Simons, embraced glossolalia, and believed in the speaking in tongues as a potential, expected evidence of receiving the Holy Spirit, aligning with the charismatic nature of early Anabaptism.

The early Anabaptists often displayed enthusiastic worship, and were often demonstrative, with reports of dancing and shouting, and were associated with various charismatic manifestations, including prophetic actions and tongues.

So Pastor Glenn Loewen declared during the final Sunday afternoon session of Jackie Pullinger's Workshop that this congregation was simply returning to its roots, as there had been an utterance in tongues during their regular Sunday service that morning. This was the first such manifestation of the Spirit in this congregation for many, many years.



On the Sunday morning of April 26, 2026, Marge and I attended the 10:30 a.m. Worship Service at the **First Baptist Church** in Portage la Prairie, Manitoba, which is pastored by Rod and Ruth Brown. A number of people that morning testified to their having attended the Jackie Pullinger Workshop, and were profoundly moved to believe for a new movement of the charisma of the Holy Spirit in this congregation as well which has strong roots in this city that go back 145 years to when this Baptist congregation was first founded in 1881, just a few years after Manitoba became a province in 1870.

Pictured above on the right is the cornerstone of the **Baptist Church** in Portage la Prairie which was first established 145 years ago. This congregation is not flaky or unstable, but is strongly rooted in the city while also acknowledging the strong desire to welcome greater manifestations of the charisma of the Spirit in order to connect with the interior world of those in captivity, including the drug addicts! The current pastor's son is also presently involved with the ministry of the **Adult and Teen Challenge**.

## HEART OF COMPASSION

PORTAGE EVANGELICAL CHURCH | PORTAGE LA PRAIRIE

### APRIL 24-26

**Friday, April 24**

Topic Part 1: Catching God's Heart and Running With It  
7 pm Main Session with worship and ministry  
This session is open to the public.

**Saturday, April 25**

Topic Part 1: Desires of the Heart  
10 am Morning Workshop 1

Topic Part 2: Desires of the Heart  
2 pm Afternoon Workshop 2

Topic Part 3: Desires of the Heart  
7 pm Evening Workshop 3

Desires of the Heart workshops deal with the nature of addictions and require registration. Participants must attend all 3 workshops on Saturday.

**Sunday, April 26**

Topic Part 2: Catching God's Heart and Running With It  
2 pm Main Session with worship and ministry  
This session is open to the public.



**JACKIE PULLINGER**

Jackie arrived on a ship in Hong Kong in 1966, prompted by a calling from the Lord for her to "Go!" She was instantly drawn to the most notorious and dangerous city – the Kowloon Walled City. She went into this den of hopelessness and despair, unaware of how God would transform her life and the life of the city.

Jackie has been recognized by the Hong Kong Government, the UK, and was awarded an M.B.E. by the Queen in 1988 for transforming the Walled City.

Jackie reminds us that God's heart is towards the poor, oppressed, and downtrodden. She also reminds us that the City of God is a present and future reality, and reflections of it can be established even in the darkest places.

Reserve your free seats at:  
[ConcertsOnRequest.ca](https://www.concertsonrequest.ca)