

HEALINGLINE

Fall 2014

Q & A with Francis & Judith

Stubborn Faith

Creating an Atmosphere of Faith

Use Your Authority

and more...

HEALING LINE

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Letter from the

EDITOR

Dear Healing Line Family,

As the season changes to autumn, we experience changes in scenery and in activities. My husband and I just took our daughter to college, and our son has just left for China to teach English. As we pass into new seasons, I've found we also enter into new opportunities for healing. As my husband and I "empty our nest" again, I am excited for new mentoring opportunities and also for the time to reflect on my own healing journey. For some, having an empty nest is a trigger for an abandonment issue that might need inner healing. Others might find an empty house triggering an issue of self-worth that was filled when children occupied their home. Is God knocking on the door of your soul about a new issue? Be still and know... He is God!

We have a rich inheritance from God, and at Christian Healing Ministries, we cash in on this heavenly bank account whenever we pray for healing. This edition of the *Healing Line* brings together writers who are also in the healing ministry to share their nuggets of God-given gold with you. I love that our belief that God still heals today is represented so well in the middle of all these ministries! We are excited to join hands in prayer for more healing to spread throughout this world!!

Blessings,
Kathi Smith
Senior Editor

KATHI SMITH

Senior Editor of *Healing Line*
and an active prayer minister
and volunteer at CHM.



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Q&A^{WITH}

FRANCIS & JUDITH

Q: Sometimes I walk away from healing prayer ministry feeling 'dirty' even after praying the cutting free prayers you have taught us. Do you have any suggestions?

A: Cutting free prayers do not always take care of everything and there are several reasons why that is. We have a funny expression we use among the staff, and that is, in ministry we all 'play in the same mud puddles.' For example, if one of us walked away from a prayer ministry situation and went to a member of our team who was ministering in the same environment, a cutting free prayer might not be as effective. We occasionally go outside of the CHM family to receive the fullness of a cutting free prayer. When we're in the same family ministering to one another, sometimes we may not have the discernment that is needed.

There are also some things that are simply bigger than the traditional clean-up prayers can handle. Often there are prayer sessions with so much darkness that a more thorough cleansing prayer is necessary. It is imperative that as prayer ministers we be diligent to use cutting free and cleansing prayers.

Lastly, often the issues encountered in a prayer session can hook into places in the prayer ministers' own lives where problems, weaknesses, and wounds have not been fully healed. When this is discovered, ministry is needed in that area.

Q: What kind of underlying prayer support would you recommend to someone who is looking to start a ministry?

A: Number one: make sure you are under some kind of authority. Do not do this kind of work without an authority and covering in place. Number two: we cannot say enough about how important it is to have intercessors. We have over 500 intercessors from all over the world who pray for us, our staff, the ministry and all the prayer requests that come in. Judith learned the value of



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intercessors back when she was in private practice. When she first started, she had one person praying for her and that was great. However, Judith learned that she really needed a *team* of people providing a consistent prayer covering, especially while she was seeing patients. The difference it made in terms of operation in the gifts and the fruits of the Holy Spirit was amazing. Judith saw so much more take place when people were interceding specifically. You have to have intercessors in place before you start!

Q: How would you suggest teaching about the Holy Spirit to a congregation that might be a little skeptical?

A: The worst thing you can do is tell a church or its leaders that they do not know the Lord or the power of the Holy Spirit. We think the best way to reach someone with the power of the Holy Spirit is to live a transformed life and let him or her witness that. That is what drew us into the life of the Spirit. When Judith was a young woman living in Jerusalem, she met two women at the Garden Tomb who were so bright and happy and joyful—they radiated Jesus. she looked at them and told them that she wanted what they had, which was the Holy Spirit.

When the disciples and apostles of Jesus received the Holy Spirit and flooded into the streets, what the people saw in them was a multitude of people with transformed lives. Scripture tells us that 3,000 people were added to the church that day. When people see Jesus and the power of the Holy Spirit in your life and they see that you are a loving person, they are attracted to that.

Also, begin to target your prayers specifically. Graham Cooke calls these target prayers “crafted prayers.” Write out your prayers for the day and be intentional and focused about them.

When we start serving the leaders of our churches and let them know that we are there and we appreciate them, they begin to notice our transformed lives and that lives around us are being transformed. Once people notice these things, they will begin to wonder what is going on and they will become more interested in being a part of it. Pray for them; do not force anything on them. Live a transformed life and pray for them; those are the greatest weapons in the Kingdom.

Q: Do you have any insight on how to minister to individuals with a developmental disability like autism?

A: Once we prayed for a child with Down's Syndrome who changed dramatically during the prayer. We sent the family home and encouraged the parents to pray over the child while he was sleeping and to do soaking prayer. It took several years, but over time, the child was restored completely, even the facial features were healed. We

have prayed for people with autism, ADD, ADHD, Asperger's, etc. and it's very important to ask for discernment from the Holy Spirit for each individual case. Sometimes a generational root is discerned so you will want to do the generational work to clear that. We find that with mental illness and some of the disorders, there is often a generational pattern. Identifying these repeated patterns is a good place to start. Then, just pray for guidance. Soaking prayer is also very effective. Praying for the physical brain is so important and for some reason that is intimidating to people. Many of the mental disorders have to do with the brain misfiring, so we must lay hands on the head and pray for the brain. God can change the brain and balance it.

Q: How do we address the area of salvation with someone who is terminally ill and you are not sure if they are saved?

A: The only person who can determine at any point if a person is saved or not is God. What you can say to a person is, “Are you at peace with God?” You can tell them that you are praying for their body but that you are also concerned for their spirit. You do not have to say things like, “If you die, do you know where you're going?” Asking them if they are at peace is good enough. When people are facing death, they are often already looking at the areas in their lives where they are not at peace and are seeking to deal with those places. Pray and ask the Holy Spirit to guide your words. Remember when Jesus prayed for people, He did not ask them whether or not they were believers before He prayed. He prayed for them, healed them, and then gave them a chance to come into relationship with Him. Signs and wonders are meant to lead people to the Lord. Your presence with someone when they are sick can bring the presence of God and the hope of heaven will bring about change. The Holy Spirit will do it; do not ever be anxious. ☞



FRANCIS & JUDITH MACNUTT

Co-founders of CHM.



STUBBORN FAITH

speaking the language of heaven

SID ROTH

Note from the editor: Sid Roth, a wonderfully brave Messianic believer, speaks boldly, plainly and with authority when he teaches about what he has learned. Read below his fearless and bold authority as he teaches on the subject of healing.

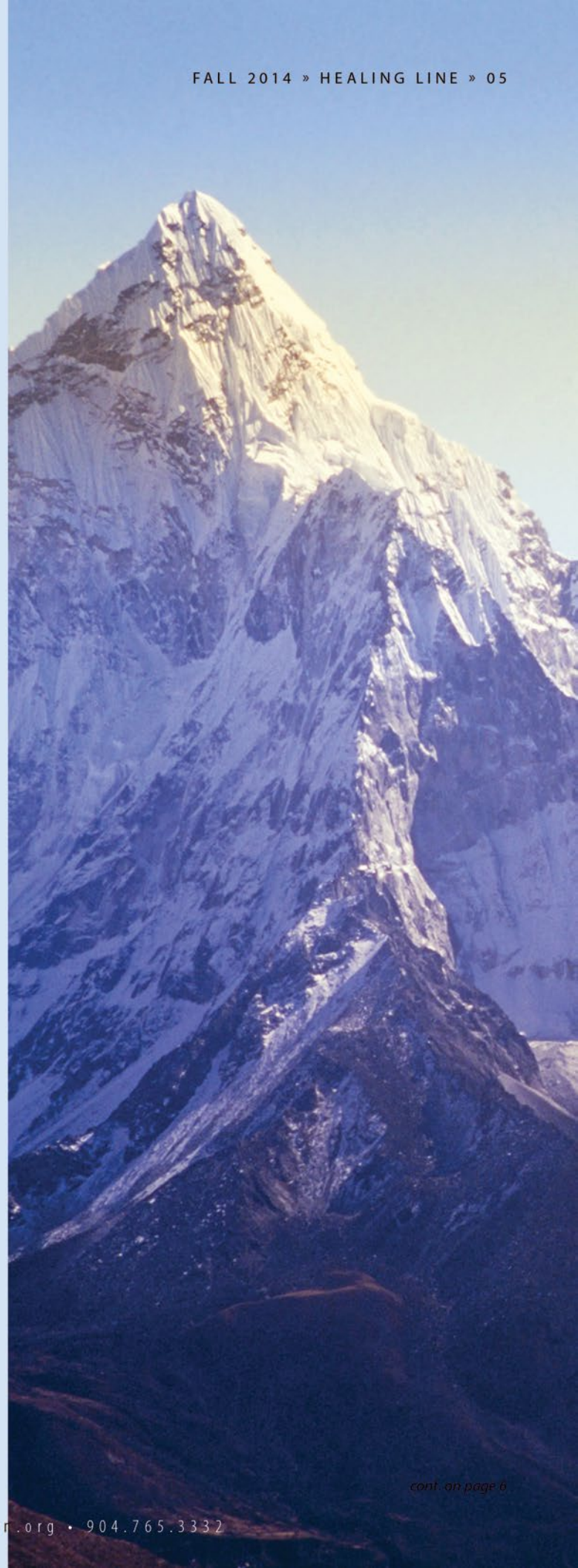
God says without faith you can't please Him. I want to be a God pleaser, don't you? Everything in His Kingdom is accessed through faith. Most believers think they understand faith, and yet most have not received all that God has provided for them. They read the promises in the Bible, but they don't see the fruit in their lives. If that's you, I want to teach you a key that I have learned—how to operate in faith by speaking the language of heaven.

First, we have to "receive the Kingdom like a child" (Luke 18:17 NLT). Imagine a father in a swimming pool reaching out to his three-year-old child standing at the edge. The father says, "Jump!" Now the little child doesn't even have a thought of being afraid. He trusts his father's love and protection and jumps. And the father is there to catch him. That's childlike faith. It's time for us to jump into the arms of our loving Father. I pray in Yeshua's name that the spiritual scales and the hurts and the disappointments you have experienced will be completely removed and you will become as a little child, totally believing the words of your heavenly Father.

Next, we need to be reminded of Messiah Jesus' teaching that "the thief [Satan] does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly" (John 10:10 NKJV). There are different Greek words for "life." The one used in this passage is *zoe*, which means "the life of God." It's not just your natural life. Messiah has come that you should have the life of God and that it should be abundant in your life.

One way we enjoy this abundant life is to be protected from the attacks of the enemy. 1 John 3:8 (AMP) says, "the reason the Son of God was made manifest (visible), was to undo (destroy, loosen, and dissolve) the works the devil [has done]." That is Messiah's purpose! What is your

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purpose? Listen as Jesus speaks to you personally right now: "I assure you, most solemnly I tell you, if anyone steadfastly believes in Me, he himself will be able to do the things that I do; and he will do even greater things than these, because I go to the Father" (John 14:12 AMP). So at a minimum, we are to do what the Messiah did. What did Jesus do? Nothing short of raise the dead, heal the blind, the deaf, and the lame. These are all normal ways to speak the heavenly language. How can you do this? You have to have *zoe*, that abundant life of God in you. Then you can destroy the works of the devil.

Our healing was granted to us in a covenant from God. The healing covenant and the remission of sin covenant happened in the invisible world when Messiah died for us. This was prophesied 800 years before Messiah came to earth. Isaiah writes: "Surely He [Messiah] has borne our griefs and carried our sorrows" (Isaiah 53:4 NKJV). The word "borne" in the Hebrew is *nasa'* which means "to be taken away." On Yom Kippur, the Day of Atonement, the high priest would put his hand on the scapegoat and deposit the sins of the Jewish people and the scapegoat would bear (*nasa'*) them away. They even went so far as to push the scapegoat over a cliff so no one would ever see those sins again.

In the Hebrew language, the word for "griefs" means "sicknesses." Jesus took your sicknesses to a place where you'll never see them again. He carried your sorrows. You know what the word "sorrows" means in the Hebrew? Your "pains." He took your pains, so why should **you** take them?

Peter is looking back at that great event when he says: "... by whose [Messiah's] stripes you **were** healed" (1 Peter 2:24 NKJV). Our language is a heavenly language in a zone where there is no time. There is no past, there is no present, there is no future, there is just now. Everything is now. "By whose stripes you were healed"—now! Have you ever pleaded, "Oh Jesus, please heal me"? If you could hear the assembly in heaven answering you, I believe they would be saying, "He already did it. Just take it!"

The best definition of true faith is found in Hebrews 11:1 (Wuest): "Now faith is the title deed of things hoped for." When you have the deed to your home, the house belongs to you. It is a done deal. Faith is your title deed to the promises of God. It is your evidence. Doubting Thomas wanted to see Jesus' wounds before he would believe that the Messiah had been raised from the dead. Jesus replied, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (John 20:29 NKJV). In other words, "Blessed are those that just take My evidence, who will take the title deed without seeing."

In Romans 4, Paul writes about the faith of Abraham. God says to Abraham, "As it is written, 'I have made you the father of many nations'" (v. 17). At that point Abraham doesn't have a child through

Sarah, but God is saying, "I've made you the father of not just Isaac, but of many nations." God speaks of the non-existent things as if they already existed. That is the heavenly language to which I am referring. We speak it even though we don't see it. Abraham "did not weaken in faith when he considered the [utter] impotence of his own body, which was as good as dead because he was about a hundred years old, or [when he considered] the barrenness of Sarah's deadened womb. No unbelief or distrust made him waver (doubtfully question) concerning the promise of God, but he grew strong and was empowered by faith as he gave praise and glory to God" (v. 19-20 AMP).

How was Abraham empowered by God? As he gave praise and glory to God. How are you going to be empowered? By giving praise and glory to God. This is so simple. Abraham was fully satisfied and assured that God was able and mighty to do what He said and to keep His promise.

In Luke 13:18-19 (NKJV), Jesus tells us "the kingdom of God.... is like a mustard seed, which man took and put in his garden; and it grew and became a large tree...." The Word of God is a seed. When you speak the Word of God, you plant that seed. In the natural, if you plant a seed, you don't go out the next day and dig it up because then there is no chance that seed is going to take root and grow. The way you dig up the seed spiritually is to speak the negative language of earth about your situation rather than your heavenly language.

Faith without a corresponding action is dead. I often wondered why Jesus cursed two different fig trees, and then God gave me a revelation. The first time He cursed a fig tree, nothing appeared to happen, but the next day it "dried up from the roots" (Mark 11:12-14, 20-21). If you had been there the first day, you might have said, "Jesus messed up big time—I heard Him curse the fig tree but it's still alive." But Jesus' word was working in the invisible world under the soil. The roots were withered. He had an impact when He spoke, but the results were not visible right away. That's an example of a healing.

The next time Jesus cursed a fig tree, it died immediately (Matt. 21:19). That is an example of a miracle. When you pray and believe, you could receive **a healing, which is a gradual miracle, or a miracle, which is an instant healing**. Many people, when they don't see anything happen, give up on their healing. Today, we want everything instantly. But maybe God wants you to start operating like Himself. You are a heavenly creation. You are in this world but you are not of this world. You are a heavenly being and when you pray, God's will for healing and miracles can intersect.

Jesus said, "Truly I say to you, that whoever would **say** to this mountain...." (Mark 11:23). I encourage you when you are praying, to speak directly to the mountain, or to the problem. "... Whoever would say unto this mountain, 'You must immediately be removed and you

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creating an atmosphere OF FAITH FOR HEALING

RANDY CLARK

Note from the Editor: Randy Clark was a part of the 1994 Toronto Blessing where the Holy Spirit came and fell in what is now called the Toronto Airport Church. The following article is an excerpt from a project Randy is writing that allows us to peek into his inner thoughts as he ponders healing in one of its many facets.

Healing has become normative in my life—an imperative from the very emphasis of Scripture itself. It is my assumption that healing should be a normal occurrence for the Church. Unfortunately sometimes it is not. Since 1984 I have been continuously involved in the ministry of praying for the sick. I have also spent more than twenty-eight years trying to better understand the variables that can affect the probability of healing and what creates an atmosphere for healing.

In trying to understand what I have experienced, I have concluded that healings occur with many variables. Some healings have taken place while I am on the platform during a service, while others have happened during one-on-one ministry time off the platform. I have seen healing follow “words of knowledge” and healing come spontaneously during worship.

Skeptics of divine healing often doubt the occurrence of healings due to the absence of their own personal experience and mistrust of what is being represented by certain people in charge of praying. There are at least three contexts in which healing happens regularly; these make me believe that skeptics could be turned in their thinking. The first example is that “spontaneous” healings occur, and they are usually a surprise. People in the audience are healed with no one from the prayer team laying hands on them. The second circumstance is one in which the internal body-mind-spirit mechanism clearly cannot be used as the explanation for a miracle. This is true for the phenomenon of the raising of the dead, especially when those who have been raised were certified as dead for more than an hour. The third pattern is inconsistent prayer results when the same person prays for different people. For example, a prayer team member might pray for ten people and see nothing happen to six, while two receive complete healing, and two receive partial healing. My conclusion from this kind of scenario is that healing

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I have seen healings take place when the person healed did not even believe in divine healing. One such “surprise” healing of a skeptical person happened in a meeting during a School of Healing and Impartation in Colorado, where we were praying in Jesus’ name. The person came to mock and criticize the meetings. While standing in the back of the room, she was suddenly healed. The woman’s relative, who was a believer, shared this story with me a few days after the healing occurred.

Another example of this principle dates back to 1984 when John Wimber allowed me to shadow him at several healing meetings. The instruction given to me was to watch and listen, and at the end of the meeting I was to ask John any questions from what was observed. One night at a church in Houston, almost every person John prayed for was healed. The following night nobody was healed. At the end of the second night, I said, "John, I have a question," to which John responded, "Let me tell you what your question is. You want to know why everyone was healed last night and no one was healed tonight, don't you?" I responded, "Yes." John asked, "You don't get it, do you? Last night, when everyone I prayed for was healed, I didn't go to bed thinking I was some great healer, that I was somebody. And tonight when I go to bed I am not going to be thinking I am a great failure. I didn't have any more faith last night than I did tonight, and I don't have any more sin in my life tonight than I did last night. Tomorrow I will get up and pray for the sick again. All I did both nights was to stick my fat hand out and say, 'Come, Holy Spirit.'"

Though healing is wrapped in mystery, some things are better understood as one seeks to better understand the “ways of God.” Exodus 33:13 states, “If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people.” Discovering the ways of God relates to knowing Him better, and is key to finding favor with God. To say it another way, the ministry of healing is much more successful when we stop focusing on trying to get God to bless what we are doing, and instead, we realize what He is doing, and bless what He is doing! This is based upon revelation from God and out of intimacy with God. It is rooted in the operation of His gifts, which are “gracelets” of His divine energy.

Perhaps God has determined to link healing to the gospel, intentionally making healing a sign to confirm the gospel, or—more accurately and biblically—perhaps healing is part of the gospel, and is included in the good news that Jesus bore our sins, sicknesses, and sorrows on the cross. The good news is that the energy of the Kingdom of God has broken into present day time and space, and that the energy of Heaven has begun to come to earth. ☸



Dr. Robert M. G. van't Hof-Planken

USE YOUR AUTHORITY

GORDON DALBEY

Editor's note: Author and speaker Gordon Dalbey offers his findings on authority while praying for healing. At Christian Healing Ministries, praying the prayer of authority for healing is one of many techniques we teach. As many people are just learning about their authority in Christ, we are pleased to present Gordon's article to you.

Jesus called his twelve disciples together and gave them authority to drive out evil spirits and heal every disease and every sickness.

—Matthew 10:1

JESUS DIDN'T TELL HIS FOLLOWERS to pray for the sick," Healing Prayer Rooms California director Rick Taylor has noted; "he told them to heal the sick."

Now, there's a concept!

For the record, Jesus not only gave his disciples authority, but in fact, "instructions" to "heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons" (Matthew 10:8).

What would it mean for us to exercise this authority as Jesus' followers today? Why, indeed, have we balked at doing so?

This issue became dramatically clear to me some years ago when a local young ministry intern told me that his father was sick and the doctors couldn't find what was wrong with him. A few weeks later, I asked how his father was doing.

"Not so good," he sighed. "Dad's been in the hospital awhile now and just keeps getting worse. The doctors still don't know what to do. They're worried he's not going to make it."

I asked him if he had organized others to pray for his dad.

"Oh, yes," he declared. "I've got the whole church praying, and all my friends everywhere. But Dad's still getting worse."

Sensing something amiss, I prayed quietly. *Lord, do you want me to push this?* Gently, I eased ahead. "How are they praying?"

"What do you mean?" the young man snapped, knitting his brow.

"They're asking God to heal him, of course!"

"That's a good prayer," I allowed, "but it may not be the best prayer. Has anyone taken authority over his sickness?"

"Taken authority?" he echoed, puzzled.



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COMMANDING SICKNESS TO LEAVE

"Yes," I said. "Has anyone gone to the hospital, laid hands on your dad and spoken to the sickness in the name of Jesus and commanded it to leave him?"

Taken aback, the young man hesitated. "Well, no, not really. I mean, I never thought of that."

"It's a very biblical way of responding to illness," I noted. "Since nothing else is working, I suggest it be you who prays this way!"

A few weeks later, I called him and asked for an update.

"Well, I did go and do like you said and took authority over his sickness," the young man replied matter-of-factly. "The doctors never did figure out what he had, but Dad's out of the hospital now and doing fine."

"Hallelujah!" I exclaimed.

"What a great experience for you to minister to your dad like that!"

"Well," he scoffed, "I don't think my prayer really had much to do with it—we're all just thankful that he's better."

Astonished, dismayed, I realized that this Christian man, about to go into ministry had no context in which to affirm this authority Jesus had given him, even to save his father's life.

The roots of physical illness, emotional brokenness, and spiritual oppression can be complex, even mysterious; God can heal any way He wants, whether through someone's prayer or not.

They could all ask God to heal someone (commonly referred to as a prayer of petition), but to speak healing in the name of Jesus—as the Lord Himself exhorted His disciples—didn't occur to the group. Even when the young man did exercise that authority and his own father was healed of a life-threatening illness, he did not connect his father's healing with a change in the way he prayed.

Little children beg their parents to do everything for them. But if the parental relationship is intact and vital, a child grows up and takes responsibility to exercise his/her own gifting and the accompanying authority. To do so honors the parents, as evidence that they've done their job well.

FATHER-SON AUTHORITY

When I was teaching my son to drive, I told him not to be intimidated by tailgaters who would push him over the speed limit, endangering himself and others. "Let the other guy get the ticket, not you," I told him.

Later, I was riding with him as he drove within the speed limit, and watched as a car behind us sped up too close for comfort.

Without asking me what to do, he glanced in the rear-view mirror and maintained his proper speed. As the other driver eventually pulled out and gunned ahead in a huff, I sighed with satisfaction.

"Good move, son!" I declared, patting him on the shoulder.

In effect, my son communicated to the tailgater, "By the authority of my father, I tell you: If you want to speed, that's fine—go ahead and pass me. But I won't be intimidated to risk myself for your haste."

Similarly, as new, "baby" Christians, we typically present the Father with lists of what we want and are genuinely encouraged by His often gracious responses. In fact, when I especially want God to move in a particular area of need, I confess that I'm tempted to go find a brand new Christian to pray for me. Sometimes, the Father seems more willing to act on a child's cry, to preserve and reinforce their budding faith!

Maturing Christians, meanwhile, often become cautious of asking God to do what He has already given us authority to do. God is not co-dependent. Beyond begging God to heal and to expel or bind the Enemy, I believe we must be prepared ourselves to speak that healing, to command that deliverance in the name of Jesus.

Taking the authority He has given us honors the Father—even as I felt honored when my son dismissed his tailgater—and is entirely in accord with Jesus' teaching. It's evidence that the Father has done His job well, that we're appropriating the full measure of Jesus' life, death, and resurrection by affirming His Spirit's work in and through us. Thus, we become agents of "His Kingdom come on earth as it is in heaven," speaking it into being as He has called us to do—and did Himself at Creation (see Gen. 1:3ff).

Certainly, no one knows just how much my young friend's prayer of authority contributed to his dad's healing. I'm happy to believe that everyone else's prayers also figured into God's plan. The roots of physical illness, emotional brokenness, and spiritual oppression can be complex, even mysterious; God can heal any way He wants, whether through someone's prayer or not.

NOT A FORMULA

But while authoritative prayer is not the only means for God to heal, it's a powerful and all-too-often ignored part of biblically based ministry. Like all genuine prayer, it's not a formula to get what we want, but a trusting relationship that allows God to get what He wants—and often more than we seek.

Certainly, we need to be sensitive to the Spirit's leading in all cases. But in the absence of a clear word of knowledge on how to pray, I'd rather speak with authority and have nothing apparent happen, than withdraw from it when something of God might have happened—whether in me or the person for whom I prayed.

Many Christians are offended when I say this. Obviously, no one wants to bear the pain of not having done something that might have helped or saved another person, especially one who died from that need. But people in the armed services will say that pride is not tolerated on the battlefield, where even fatal mistakes are not only made, but also diligently faced in order that they not be repeated and other lives might be saved.

In fact, that's why doctors do autopsies. They don't allow the shame of failure to overshadow its lessons and short-circuit their calling to heal.

When at last I meet Him face-to-face, I want to ask God in many instances, "Why didn't you exercise Your saving power?" I don't want Him to respond, "Why didn't you exercise the authority I gave you?"

If you know your father loves you, you follow what he says readily, because you know he wants the best for you. If the security of Daddy's love has been violated, however, as by harsh punishment, shaming, abuse, or abandonment, you can grow up distrusting authority. When you grow up and move into positions of authority yourself, without healing you may simply treat others as you learned from Dad—either by judging and coercing or simply withdrawing and abandoning. If you take this father-wound to Jesus for healing, it no longer becomes an emotional default that can color your worldview. His healing allows you to make the essential distinction between *authoritative*—as one called and empowered by God to affect His good purposes in others, and *authoritarian*—as one driven by self-centered desires to coerce or manipulate others for their own goals.

MISLED HUMILITY

When parental wounding—and its accompanying pain, fear, and anger—remains unhealed, praying with authority can feel arrogant and egotistical. It is easy to withdraw from it, like my young friend, in order to appear humble.

“Humble, schimumble!” I can imagine Jesus declaring. “For God’s sake, pick up the sword I died to give you, and use it!” People do not know that they might be “humbly” rejecting the call of God to restore His Kingdom on earth!

Wounded children often grow up and become angry and unforgiving. In order not to incur the judgment they pass upon their parents, their main objective in life can be to keep from hurting people. This goal, however, can be a recipe for passivity.

I want to encourage Christians to pray with authority, and lay aside their fear of embarrassment if it “doesn’t work”! In fact, the enemy plants fear of self-embarrassment in order to lead others to believe our God is not active and effective.

Sure, in this fallen world infected by sin, brokenness and evil
abound. Jesus himself declared, "In this world, you will have trouble."

But he never said, "So don't pray with authority in case it doesn't work" or "So when it doesn't work, give up." In fact, he concluded his statement with, "But take heart! I have overcome the world!" (John 16:33NIV). As Paul reassured, "There is no condemnation now for those who live in union with Christ Jesus" (Rom. 8:1).

Exercising our God-given authority over sickness and evil can give God something to bless. Certainly, it doesn't always bring about the desired change or "cure." As Francis MacNutt has often said, "Healing is a mystery." In such humble perseverance, we press on after a deeper understanding of how He's working to heal this broken world and with a readiness to join Him. ☩

This article was taken from Gordon's book, Religion vs Reality: Facing the Home Front in Spiritual Warfare.

GORDON DALBEY

Bestselling author and international
minister in Santa Barbara, California.



RELIGION VS. REALITY

» by Gordon Dalbey

Since Jesus, religion is obsolete. Religion is our human effort to cover the shame of our sin nature, which separates us from God. Jesus came to bear that shame Himself on the cross, fling wide the gates directly to Father God's heart, and release His Holy Spirit freely among us.

Religion fabricates relationship with God. Few people today dare to face and walk in this reality. Proudly, we discount spiritual power and trust instead in our own. This denial sustains religion as an unholy distraction from what God is doing and thereby, marks it as a tool of God's enemy.

The enemy of God hides in religion. Nothing unmasks the distractions of religion like warfare. When you feel righteous and secure, it's easy to believe you're in control. But when the powers of death and destruction are bearing down, you don't need a stronger belief in your own righteousness. You need Jesus.

\$15.00 » Item #B1536



HEALING WOUNDED CHURCHES

RUSS PARKER

"To the angel of the church in Pergamum write...I know where you live!"—Revelation 2:12-13

I have always been challenged by the fact that Jesus talks to churches! He addresses seven churches in the Book of Revelation and they take the form of a spiritual audit by which each church is challenged to listen to what the Holy Spirit is saying to them. The whole conversation is an exhortation for each church to find the healing it needs in order to be the church that the Lord has called it to be.

This is a wake-up call for us to realize that not only individuals need healing but churches do too. A lot of my current ministry is now responding to invitations to come alongside church leaders who are carrying the brokenness and woundedness of the faith communities that they serve. It is largely because of this that many leaders suffer breakdown through stress, and many, as a consequence, give up their ministry all together.

The Greek word for *angel* does not only refer to the mighty winged creation of God but it also means *messenger*. It is in this sense it is used here in Revelation and refers to the leaders of the church who have a God-given commission of being the story carrier of the church. A question that church leaders can easily identify with is, "When you became the minister of your church, did you find that you became a player in a play you did not write?" Leaders are responsible to God for the spiritual health of their church, but if the church is broken or battered then it often reveals itself in the broken and wounded health of their leaders and pastors.

I believe that we need to give special care to the healing of leaders, but Jesus calls us to go further than this and bring healing to the wounded stories of our churches too. It is this that Jesus addresses in His words to the churches in Revelation. Let us look briefly at Jesus's audit procedure in bringing healing and transformation to His church.

JESUS ANNOUNCES HIS CREDENTIALS OF AUTHORITY

Each time Jesus speaks to a church He begins by saying who He is for that church. One example is, "These are the words of Him who holds the seven stars in His right hand and walks among the seven golden

lampstands.” (Rev. 2:1) This message is given to the Ephesian church, which prided itself on knowing a truth or two; they can even spot a false apostle when they see one! The purpose of this is to bring the church back to listening to the head of the church, and to His challenging words.

JESUS SUMMARIZES THE CHURCH’S STORY

Five times Jesus tells the church, “I know your deeds.” Once He says, “I know your afflictions and poverty,” (2:9) and, “I know where you live.” (Rev. 2:13) It seems that Jesus thinks it important to know the stories that affect or shape the way we are now as the church of his name. The challenge to us is, “Do we know the stories of our church?” When I was the Incumbent (clergy) of a church in the Midlands in the U.K., I was floundering in my ministry, as it seemed so hard to move the church forward. I felt they resisted everything I tried and assumed it was because they were hardening their hearts in disapproval of my ministry. I began to sink into depression. Nothing worked. Even when gifted people brought their ministries to the church and we saw some healings and changes in a few lives, those people eventually left because the rest of the church remained unmoved. In fact, I would have said that charismatic ministries were emptying my church. I was sinking in the mire of apathy and unbelief. Then came the 150th anniversary of the church and I commissioned a book to tell the story of the church from the day it was founded. It was only then that I understood what was affecting my church.

The church, if not the town, was founded upon the forcible relocation of 500 mining families from rented accommodation in the far Northeast of England, for the purpose of working new coal pits hundreds of miles away. Also, as was common in our country then, the Church was a colluding partner in this act. The mine owners were usually religious and you had to attend church in order to secure your employment. I suddenly saw the mindset of the church and town: the church was not only the pastor of your souls but also the policeman of your circumstances. I realized that such powerlessness over your circumstances sowed apathy and unbelief in their hearts. The church was reaping what had been sown into their foundation and beginnings. Being the pastor of the church and the carrier of its story, I decided to confess the sins of the church on behalf of what my ministerial ancestors had done. It became the breakthrough moment in freeing the congregation to move on with God.

THE TWIN AGENDA OF BLESSING AND SINS

Jesus is not just looking for the problems besetting the church—He points to the blessings already present as well as the sins that puncture and disempower those blessings. I have learned that what you do not celebrate shrinks through lack of affirmation. In

speaking to the Ephesian church, Jesus points out their hard work and perseverance and how they have endured many hardships and value theological truths. So I now encourage churches to own their

whole story and to celebrate what is good because it tells us that God is still here and we want the impact of those blessings to flourish more

powerfully. Secondly, I teach churches to confess what they have done wrong as a church without accusing individuals, but own those wrongdoings as theirs and seek the forgiving power of Jesus to renew His life and presence in that church.

Invariably, in bringing healing to church stories I have invited the congregation to gather around their leaders, lay hands upon them and celebrate and honor them for their calling and ministry. I have in fact written a special prayer for this and you can find it in my book *Wild Spirit of the Living God*. I think there is a very special need to heal our church leaders of the collateral damage they carry from church wounds. For this reason I am so thrilled that CHM has the vision of a healing space where such pastors and priests can come to find honor and healing. I am convinced that the well-being of the church and its renewal in the power of the Spirit hinges to some degree on how well we love and honor our leaders.

THE EXHORTATION TO LISTEN TO THE SPIRIT

As Jesus finishes speaking to churches, He encourages us to listen to what the Holy Spirit is saying to the church about its shaping powers and stories. I worked with one large church in the city of Guildford, which had removed its minister because he had hurt so many people. They thought their problems were now solved but were dismayed to discover that people were still leaving in large numbers. As we reviewed their story, they discovered that the reason for founding their church was both to preach the Gospel faithfully but also because, in their opinion, the already existing Anglican Church in the city did not preach the Gospel properly because it was of an Anglo-Catholic churchmanship. When I asked them to give me a name for that motivation, they correctly said “pride.” In response to listening to this discovery, they confessed this sin to God and apologized to the other church with which they had a very cool relationship. They also gave thanks for their heritage as a Gospel-preaching church which had brought many to faith. It was this twin

**The challenge to us
is, “Do we know the
stories of our church?”**

cont. on page 14

Healing Wounded Churches....cont. from page 13

understanding that helped them to realize that the minister who had been removed also had gifts and so they blessed him for his future too. God owned this act of confession and gave them a new minister who is now leading them into a new era of flourishing in Christ.

PRAY FOR YOUR LEADERS AND FOR THE CHURCH

O Lord of our church, help us to listen to You as You reveal to us the blessings and the sins of our church and give us grace to own them all in the way that best glorifies You and renews us to be the church You called us to be. Amen. ➤



RUSS PARKER

International speaker, pastor, author,
and a member of CHM's National
Advisory Board.

HEALING WOUNDED HISTORY

» by Russ Parker

Russ Parker explores the power of wounded group stories and reveals how they affect the people and places where they first occur. He shows how history repeats itself until we find ways to listen to it, locate where it is happening, and find healing for its consequences.

Healing Wounded History introduces the role of strategic prayer known as 'representational confession', and demonstrates how it makes reconciliation and renewal possible for families, churches, communities, tribes and nations.



\$25.00 » Item #B001

Stubborn Faith....cont. from page 6

must immediately be cast into the sea,' and would not doubt in his heart but would believe that what he is saying is happening, it will be to him.... Whatever you are asking, believe that you have taken it and it will be there for you" (Mark 11:23-24 One New Man Bible). I like that word "taken." Grab it! Take it!

Some don't speak the Word and some don't have an action. I believe you need both. Speak to your mountain and command it in the name of Jesus to immediately leave. If you are going by what you see, I believe your lack of experience might have you in the wrong realm. You're just an ambassador in this realm here on earth. Your realm is the Kingdom of Heaven. Become like a little child. This

is how I put this into practice. If you have any sickness in your body, I ask by command for it to leave, whatever the condition is. It doesn't belong. It's not from God. You belong to Jesus. His blood covered your sickness and disease. Peter says, by His stripes you **were** healed. Past tense. I would ask you to speak to your mountain and command it to leave in Jesus' name.

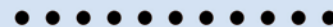
Next, I would ask you to **take** your healing. If you don't see anything, then you're blessed. Jesus said, "Blessed are those who have not seen and yet have believed" (John 20:29 NKJV).

Afterwards, I determine whether I have received either a **miracle** or a **healing** by testing it. If it was a back problem, I would bend over. If it was a knee problem, I would bend my knee. If it was a neck problem, I would move my neck around. God says faith without a corresponding action is dead. If you had a symptom and it's gone now, you received a miracle. When people don't get the miracle, they say, "I guess it didn't work for me." Instead, I propose that you speak the heavenly language from now on.

So many times I'll pray for people and they are healed, but later when they walk out of the presence of that heavenly atmosphere the devil tests them. They say, "I **was** healed, but the symptom came back." When I was a brand new believer, I met a man who was supernaturally healed so that he could see without glasses for the first time in his remembrance. The next day, he needed his glasses again. He came to me to find out why. At that time, I didn't know how to answer his question. Now I know that when the miracle occurs, the devil has to leave under the presence of God. Then he comes back and tests you for the Word's sake. I teach people to declare, "Get off me pain. You don't belong here. I am healed. You hear that? I am healed in Jesus' name. Go! Go!" Be stubborn. I find that if you don't dig up the seed, your healings can turn into miracles.

Finally, don't let any of this become a legalistic formula. Instead, focus on developing your loving intimate relationship with your heavenly Father. As you seek God first and consciously determine to walk in His presence and love, watch His healing power explode! ➤

Footnote: In Sid Roth's radio broadcast and television show, he interviews people who experience supernatural events from God. Check out his interview with Judith MacNutt on her book Angels are for Real at <http://sidroth.org/television/tv-archives/judith-macnutt>.



SID ROTH

Founder of nationally syndicated radio
broadcast *Messianic Vision* and *It's
Supernatural!* television broadcast.



HEALING OUR FAMILY TREE

LINDA STRICKLAND

Before joining the staff of Christian Healing Ministries I attended the Schools of Healing Prayer® as a student. My husband and I were new to Jacksonville, and we wanted to learn about starting a healing ministry in the church he had been called to help lead. Although I grew up in the church and felt comfortable with most of the teachings of CHM, I was completely unfamiliar with the concept of generational healing. I was certainly aware of family predispositions for sicknesses and even emotional disorders, as this particular bit of information was reinforced every time I visited a physician's office and filled out their paperwork. I also knew that just as blessings travel down family lines, so do predispositions to sin and negative behaviors. What I did not understand and was skeptical about, was that destructive influences and predispositions to these things could actually be broken through prayer.

I will never forget filling out a Family Tree (a tool used to diagram family history) for the first time. I felt overwhelmed as the irrefutable patterns of disease, emotional issues and negative behaviors emerged. Motivated by the strong desire to protect my son and his future children from inheriting these family patterns, I prayed a silent prayer and asked the Holy Spirit to heal what I knew about, and to reveal anything hidden in my family history.

If you have ever attended one of CHM's schools you know that we use small groups to practice healing prayer. During these practicum sessions someone in the group is chosen to be the prayer recipient and the rest of the group prays according to the topic taught in the classroom that day. Much to my dismay, on the day we learned about generational healing, I was chosen to be the prayer recipient. Although I still felt uncomfortable with the whole idea, I decided to keep my doubts to myself, as everyone else in my group seemed to fully embrace the concept. My thought was, "I will just go along, and this will be over soon."

Not long after the group began to pray for me, someone discerned that there was a demonic influence in my family history that was "seducing" me. I cannot adequately express how offended I felt. My family tree may not be the prettiest one in the forest, but we have pastors and missionaries in my family for crying out loud! There was no way there could be devils and demons as well!

Deciding that my classmate was probably just overzealous in wanting to practice her spiritual gifts, I dismissed her words and agreed

cont. on page 16



Healing Our Family Tree....cont. from page 15

to continue. As the group began to pray again, some old suppressed memories immediately flooded my mind. I was eight years old and riding in the backseat of my Aunt Margaret's car. We were driving down a street lined with storefront windows that displayed all shapes and sizes of crystals. In front of these shops were several women sitting at small tables holding cards. They wore dark makeup, large earrings and lots of bangle bracelets. I remembered how thrilling it was for me, and the intense feeling of being drawn to what I was seeing. Because it was on the way to a place where we loved to swim, this ride down the same street in the same little town repeated itself every summer. Each time we passed through that town I felt strangely connected to it, and to the fascinating people I saw there. On several occasions I made eye contact with one of the women, and it always exhilarated me. One night at the family dinner table, I innocently mentioned this little town to my parents. They gave me a stern warning to stay away from there because, they said, the whole town was "of the devil." They must have said something to my Aunt Margaret as well because we never went there again.

For most of my life I have felt a strong connection and lure to gypsies, fortunetellers and many new age practices. However, the fear my parents instilled in me always overruled any inclination to act on my fascination. I would often think about that town and the people there, and I even had dreams about them. Although my parents' words frightened me at the time, the allure of it all never left me.

When the prayer was over, I was shaken by what I had remembered. I told my group what I had experienced and they all agreed that the Holy Spirit had helped me remember these events for a reason. The experience upset me because I was confused by the obvious discrepancy between my childhood as I remembered it, and the darkness that accompanied these repressed memories. The group encouraged me to ask my parents if they knew anything that could help me understand their significance, so reluctantly, I phoned my mom that evening. I grew up with parents who warned against evil of any kind, and the last thing I wanted to do was admit this secret fascination to my mom. After some initial small talk, I took a deep breath and told her everything that happened in my prayer session that day. My mom was very quiet while I shared, so I began to think she was either upset with me or I had offended her. Wishing I had never made the phone call, I simply asked her if she knew anything that could help me. Unexpectedly, my mom began to tell me a story about a well-guarded family secret.

I grew up in a family where our entire life revolved around church. My dad was the pastor and we lived right next door to the church. If we weren't inside the church, we were outside it mowing, raking

or sweeping. The neighborhood kids would gather in the church parking lot to play basketball, ride bikes or roller skate. Whether it was through potluck dinners, the youth group or summer camp, our entire social life was connected to our church. Most of my dad's family lived in the same town and attended our church as well. My dad's mom, my Nana, was a real sweetheart with whom I loved to spend time. Although Nana liked to put on a stern face and often threatened to switch our legs if we didn't behave, we all knew she was as soft as a kitten. Nana's job at church was the nursery, and everyone loved her. Nana was awesome and fun. She was quirky, and (although it seemed normal to me at the time) Nana was also strangely superstitious.

Superstition was natural and normal when you were with Nana. I remember once she and I were taking a walk together down her street when I realized that I had forgotten a doll I wanted to carry along. I turned to run back to her house and she frantically yelled, "STOP!" She lowered her voice and told me to slowly turn around and continue to walk to the end of the street with her. Tears stung my eyes because I thought she was mad at me. At the end of the street, she explained that she wasn't angry but she had something very important to tell me. She taught me that once you left your house you must never turn around too quickly to go back for something you forgot. If you did, it

would bring bad luck. I remember taking in what she said, but I don't remember thinking it was strange. It was just Nana.

Another instance of Nana's "quirkiness" happened one day when my sister and her baby

were visiting Nana. The baby had been sick and still had a terrible cough, so Nana asked my sister to give her the baby's drinking cup. She took it and placed it on the stove. She told my sister that her mother had taught her that if you let the cup sit over a low flame for a while, the baby would not cough anymore. Shortly thereafter, his cough completely disappeared.

What my mom told me on the phone that night not only helped me understand my own inner struggle, but it also explained why Nana was so quirky and superstitious. Nana's mother (my dad's grandmother and my great-grandmother) was a "white witch."

Although it is not used much anymore, the term "white witch" is mainly used to distinguish between good and evil. If you practice white witchcraft it is considered good magic (as opposed to black or evil magic). People who practice white witchcraft worship Mother Nature and tune into nature and the elements around them (the planets, the sun, moon, herbs, flowers, trees, crystals, and colors), in casting spells.

As my mom shared some of the stories about my great-grandmother using her powers for good (such as supernaturally healing sick or injured people and calming babies who would not

**...just as blessings travel down
family lines, so do predispositions
to sin and negative behaviors.**

stop crying using potions and spells), I was thunderstruck as my mind and spirit processed what I was hearing. The truth was that the power my great-grandmother was using was not from God, it was witchcraft—no matter what color you labeled it!

In his book, *Healing Wounded History*, Russ Parker states, "Whatever the status of our family story, it is beyond question that it has a repeated pattern for good or ill. The truth is that due to the fallen nature of all parents (and children), all families are flawed and therefore dysfunctional to a certain degree. Our family's values and patterns are sown in us and later reaped in the way we live our adult lives. Sometimes these patterns are like secrets that we keep out of sight and not for discussion within the family itself. These secrets do not have to be extraordinary in order to be powerful. They only have to remain secret and undisclosed. The tragedy is that such patterns, sown in one generation, are reaped and repeated in the lifestyle of the next and so on down the generations unless they are recognized, owned and offered for healing and transformation."

In Deuteronomy 5:9, God told the people of Israel that He would visit the iniquities of the parents on their children to the third and

fourth generation. The Hebrew word for iniquity in this case is *avon*, which translates *to bend or to twist*. In Florida we have trees that dot our coastline that have been relentlessly blown by high winds that have caused the trees to be permanently bent. These trees are a perfect illustration of what can happen to our family trees where there is generation after generation of negative influence, both in our physical bodies (disease and sickness) and our spirits (negative behaviors and sin). Although I was not the one that initiated the occult involvement in my family, I was definitely bent toward it. What I have come to understand and personally experience is that if you are bent, there is only one way to become straight, and that is by the blood of Jesus Christ.

Surely He took up our pain and bore our suffering, yet we considered Him punished by God, stricken by Him, and afflicted.

*But He was pierced for our transgressions, **He was crushed for our iniquities**; the punishment that brought us peace was on Him, and by His wounds we are healed. We all, like sheep,*

cont. on page 22

captivate
A CONFERENCE FOR WOMEN

identity & inheritance

September 18-20, 2014

at Wyndham Jacksonville Riverwalk, Jacksonville, Florida
Register online at www.christianhealingmin.org



Join speakers Judith MacNutt and Graham Cooke, along with worship leader Kelanie Gloeckler and the CHM team for CHM's annual women's conference in Jacksonville, Florida. This event is designed to create an environment where women of all ages can seek God together, experience personal healing, and go deeper in the things of God.

2014

focusing on
sep/oct/nov

September

For all Tuesday prayer ministry, be sure to call CHM first
at 904-765-3332 to verify there are no cancellations.

sunday	monday	tuesday	wednesday	thursday	friday	saturday
	1 LABOR DAY Office closed	2 Open Prayer Ministry on CHM campus: 1:30 pm & 6:00 pm	3	4	5	6
7	8	9 Open Prayer Ministry on CHM campus: 1:30 pm & 6:00 pm	10	11	12	13
14	15	16	17	18 CAPTIVATE 2014 - JACKSONVILLE, FL	19	20
21	22	23	24	25	26	27
28	29	30 Open Prayer Ministry on CHM campus: 1:30 pm & 6:00 pm				

October

sunday	monday	tuesday	wednesday	thursday	friday	saturday
			1	2 WOMEN'S CONFERENCE - RICHMOND, VA	3	4
5	6 Day of Healing Prayer on CHM campus	7	8	9	10	11
12	13	14 Open Prayer Ministry CHM campus: 1:30 pm Generational Eucharist CHM campus: 6:00 pm	15	16 JOURNEY TO HEALING - FALLS CHURCH, VA	17	18
19	20	21 Open Prayer Ministry on CHM campus: 1:30 pm & 6:00 pm	22	23	24	25
26	27	28	29	30 SCHOOL OF HEALING PRAYER LEVEL 1 EXPRESS - CHM CAMPUS, JACKSONVILLE, FL	31	

November

sunday	monday	tuesday	wednesday	thursday	friday	saturday
						1 SHP LEVEL 1 EXPRESS
2	3	4 Open Prayer Ministry on CHM campus: 1:30 pm	5	6	7	8
9	10	11 INTERNSHIP PROGRAM, JACKSONVILLE, FL JOURNEY TO HEALING RETREAT CROWNE PLAZA AIRPORT, JACKSONVILLE, FL	12	13	14	15
16	17	18 Open Prayer Ministry on CHM campus: 1:30 pm & 6:00 pm	19	20	21	22
23 30	24 Day of Healing Prayer on CHM campus	25	26	27 HAPPY THANKSGIVING Office closed	28 Office closed	29

chm's calendar of events

2014/15

CHM Schools, Conferences & Retreats

2014

[SCHOOLS OF HEALING PRAYER*]

CHM Campus, Jacksonville, Florida

Speakers: Judith MacNutt, and team

Registration: online at www.christianhealingmin.org

October 30-Nov 1 — Level 1 Express

December 11-13 — Level 4 Express

[JOURNEY TO HEALING RETREAT]

Crowne Plaza Jacksonville Airport, Jacksonville, Florida

Speakers: Judith MacNutt and team

Registration: online at www.christianhealingmin.org

November 13-15

[CHM INTERNSHIP PROGRAM]

To apply, call 904-765-3332 ext. 216

November 11-15

[CAPTIVATE WOMEN'S CONFERENCE]

Wyndham Jacksonville Riverwalk, Jacksonville, Florida

Speakers: Judith MacNutt and Graham Cooke; worship led by Kelanie Gloeckler

Registration: online at www.christianhealingmin.org

September 18-20

2015

[SCHOOLS OF HEALING PRAYER*]

CHM Campus, Jacksonville, Florida

Speakers: Judith MacNutt, and team

Registration: online at www.christianhealingmin.org

February 5-7 — Level 1 Express

March 12-14 — Level 2 Express

April 9-11 — Level 3 Express

May 14-16 — Level 4 Express

July 16-18 — Level 1 Express

August 27-29 — Level 2 Express

October 29-31 — Level 3 Express

December 10-12 — Level 4 Express

2015 cont.

[JOURNEY TO HEALING RETREAT]

Speakers: Judith MacNutt and team

Registration: online at www.christianhealingmin.org

January 19-21 (Seabrook, Island, SC)

February 26-28 (location TBD)

August 13-15 (location TBD)

November 19-21 (location TBD)

[CHM INTERNSHIP PROGRAM]

To apply, call 904-765-3332 ext. 216

February 24-28

August 11-15

November 17-21

[IGNITE CONFERENCE]

Crowne Plaza Hartford-Cromwell, Cromwell, Connecticut

Speakers: Judith MacNutt and R.T. Kendall; worship led by Kelanie Gloeckler

Registration: online at www.christianhealingmin.org

June 24-27

[CAPTIVATE WOMEN'S CONFERENCE]

Wyndham Jacksonville Riverwalk, Jacksonville, Florida

Speakers: Judith MacNutt and Graham Cooke; worship led by Kelanie Gloeckler

Registration: online at www.christianhealingmin.org

October 1-3

[CHM IS STREAMING]

All CHM conferences are available for streaming. Not only can you enjoy each conference live from where you are, you will also have access to the archived teachings. Visit our website for more information and for pricing.

www.christianhealingmin.org

**Dates and schedules subject to change.*

Other Conferences

2014

OCTOBER 2-4 » Women's Conference [Richmond, VA]

Speaker: Judith MacNutt

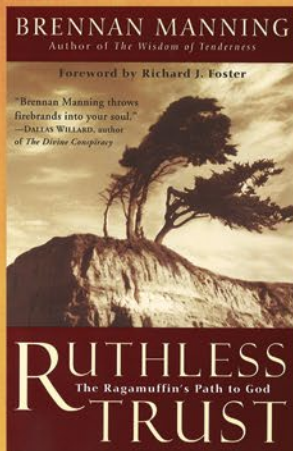
To register, visit www.stlukespowhatan.org

OCTOBER 16-18 » Journey to Healing Retreat, Northern Virginia [Falls Church, VA]

Speakers: Judith MacNutt and Linda Strickland

To register, visit www.tfcanglican.org

CHM BOOKSTORE

**RUTHLESS TRUST**

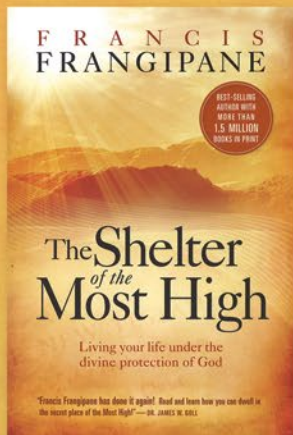
» by Brennan Manning

In his sequel to *The Ragamuffin Gospel*, bestselling Christian author Brennan Manning shows us how true and radical trust in God can transform our lives.

Always and everywhere the overriding issue for the ragamuffin rabble is the person of Jesus Christ.

Who and what are the ragamuffins? The unsung assembly of saved sinners who are little in their own sight, conscious of their brokenness and powerlessness before God, and who cast themselves on His mercy. Startled by the extravagant love of God, they do not require success, fame, wealth, or power to validate their worth. Their spirit transcends all distinctions between the powerful and powerless, educated and illiterate, billionaires and bag ladies, high-tech geeks and low-tech nerds, males and females, the circus and the sanctuary.

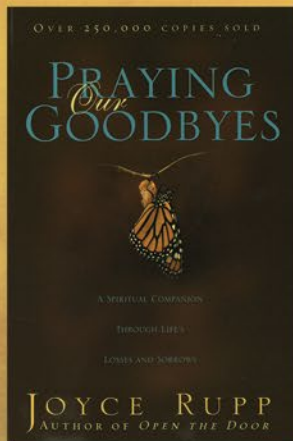
\$13.99 » Item #B746

**THE SHELTER OF THE MOST HIGH**

» by Francis Frangipane

As trouble escalates in the world, we are all looking for a place of immunity and protection. In *The Shelter of the Most High*, (formerly *The Stronghold of God*), best-selling author Francis Frangipane gives trustworthy, biblical evidence that in the midst of all our uncertainties and fears there is an available shelter from God to shield us. Once you've found this place, nothing you encounter can defeat you. From wherever you are, you can reach—and remain in—the stronghold of God.

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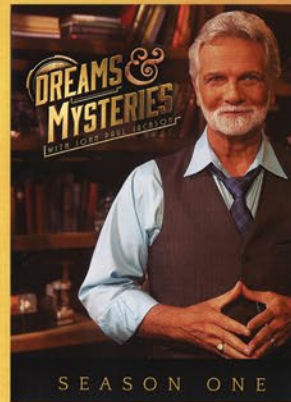
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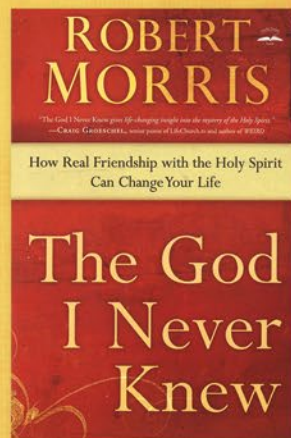
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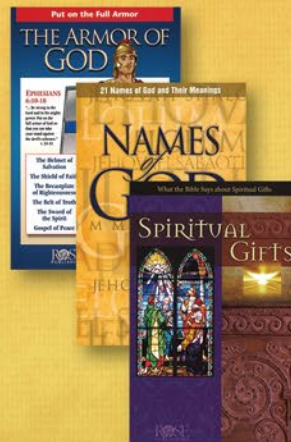
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Healing Our Family Tree...cont. from page 17

have gone astray, each of us has turned to our own way; and the Lord has laid on Him the iniquity of us all. —Isaiah 53:4-6

There is so much Good News in this passage of scripture, and part of that Good News is that Jesus took our family iniquities to the cross with Him, thereby providing freedom and healing for all our bent family trees!

STEPS TO GENERATIONAL HEALING

1. The first step to generational healing is to recognize family iniquities that are present. It's often difficult to admit the fact that rage, or addiction, or chronic illness, or suicidal tendencies are in our family lines. When my discerning classmate identified the presence of evil in my family, my first reaction was to deny even the slightest possibility of it.
2. The next step is repentance. Acknowledging the fact that I truly did have a strong fascination and attraction to the occult was crucial for my healing to begin. God has promised that if we confess our sins He will forgive us (1 John 1:9). After confession it is up to us to take responsibility for any way that the sickness, the behavior or sin has influenced our life. Another Biblical definition of repentance is to change one's mind and purpose as a result of knowledge. Once I acknowledged and confessed my sin, turning from it was vital to breaking the iniquity, not only for myself, but also for my son and his children.
3. The third step to healing is forgiveness. I don't know where the occult involvement began in my family, but I believe it has been there for many, many generations. When I considered this, it was easy to see my family members as victims as well, so forgiving them was not a difficult part of the process for me. However, many generational sins are not as easy to forgive. Anger, abuse, neglect, and other negative behaviors can leave so much destruction in their path that forgiveness seems impossible. It's important to understand that forgiveness is much more for our sake than it is for the person that wronged us. Unforgiveness is like an invisible umbilical cord that forever ties us to that person, and it perpetually feeds the problem. But when we forgive, the umbilical cord is cut and we can be free.
4. The fourth step is to surrender everything to Jesus, asking Him to place His cross and blood between us and our past generations. At CHM we hold Generational Healing Services where we give our Family Trees as an offering to God and then receive communion. My husband, who teaches and officiates Generational Healing Services, believes that receiving the Body and Blood of Jesus through Holy Communion fills the empty spaces in our spirit that were previously occupied by those things that were harming us,

thereby breaking the generational patterns by the power of the Holy Spirit.

Then you will know the truth, and the truth will set you free.

—John 8:32

Generational healing began for me the moment my mom revealed the truth to me. It has been my experience that even when truth is shocking, the power of truth immediately begins to do its good work. It has been ten years since I gave all of this to God, and since that day, all fascination I had with the occult is completely gone. Praise God!

For more information on this topic you can purchase the teaching *Understanding Generational Healing* from CHM's bookstore at www.christianhealingmin.org. ➔

LINDA STRICKLAND

CHM's Associate Director of Ministry
and Assistant to Judith MacNutt.



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I FOUND THE ONE MY HEART LOVES

SONG OF SONGS 3:4

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