

Appendix C

Where/How Do I Get Training Regarding the Immanuel Approach?

An increasing number of people have been contacting us with questions along the lines of: “I would like to use the Immanuel approach to emotional healing in my ____ (psychotherapy practice, ministry, church, small group, family, marriage, etc.). How/where do I get training that will enable me to do this?” Unfortunately, at this time we do not have any kind of training institute, we do not offer internships/apprenticeships,¹ and we are not providing seminars designed to train people to use the Immanuel approach.² In the absence of this kind of Immanuel approach training package, we offer the following thoughts regarding do-it-yourself Immanuel approach training programs.

I. Resources Available and Thoughts Regarding How to Use Them: I would like to start with briefly describing the resources that *are* currently available, and then offering a few thoughts regarding how to use each of these resources in your do-it-yourself program.

A. “Brain Science, Psychological Trauma, and the God Who Is with Us” Essays: As has been mentioned throughout the book, the series of essays titled “Brain Science, Psychological Trauma, and the God Who Is with Us,” parts 1 through 6,³ provide a much more detailed discussion of many of the topics presented in *Outsmarting Yourself*. At this point I would like to specifically comment on ways in which these essays can be incorporated into do-it-yourself Immanuel approach training.

1. “Part I: A Psychiatrist’s Journey—A Brief Introduction to the Immanuel Approach:” As discussed earlier, each time a traumatic memory gets activated we get another chance to complete previously unfinished processing tasks, and if we are able to successfully complete these tasks the traumatic memory will be permanently resolved. Furthermore, if we have sufficient understanding with respect to how traumatic memories work, we can

1. Our essays occasionally refer to mentoring groups. These groups must be kept small for a variety of reasons, and due to our limited availability we are only able to provide two of them. Therefore, unfortunately, we are not able to offer this kind of mentoring to the general public.

2. We may be able to offer Immanuel approach training seminars at some point in the future, but at least for the next several years we will be focusing our time and energy on other projects, such as finishing a number of live ministry DVDs that are currently in process, and getting the “Brain Science, Psychological Trauma, and the God Who Is with Us” essay series to the place that it can be published as a book.

3. All of these essays are available as free downloads from our website, www.kclehman.com.

deliberately activate them, deliberately set up the conditions so that they can be modified, and then deliberately finish the processing tasks. As also discussed earlier, the Lord knows all this stuff and he wants to help us get healed. For people who are able to perceive the Lord's presence clearly, establish a strong connection with him, stay synchronized with him, and receive help from him, the potentially complicated process of emotional healing can become very simple. *The Lord* can help the person access the memories, he can set up the conditions so that the memories can be modified, and he can help the person successfully complete the remedial processing tasks; and the Lord can do all of this without *us* needing to explicitly manage any of the details. With people who are able to perceive the Lord's presence clearly, establish a strong connection with him, and receive guidance from him, all we do is help them perceive the Lord's presence, help them connect with him and synchronize with him, help them *stay* synchronized with him, coach them to keep asking him for guidance regarding the next step they need to take, and coach them to engage with the Lord directly whenever they encounter problems in the process. When working with these people who *are* able to perceive the Lord's presence, establish an interactive connection with Jesus, and let him lead the process, parts 1 and 5 of the "Brain Science, Psychological Trauma, and the God Who Is with Us" essay series provide most of what you need to know for facilitating the Immanuel approach.

Part 1 provides an introduction to the Immanuel approach, including a brief summary of the foundational principles, a brief description of the process, the story of how we developed it, and discussion of how it relates to Theophostic[®]-based⁴ emotional healing. If you already have good right-brain interpersonal skills, maturity,⁵ high capacity for being with people displaying negative emotions, and good spiritual discernment, then reviewing part 1, carefully studying the much more detailed discussion of the Immanuel approach provided in part 5, and watching one or more of the Immanuel approach live-session DVDs may be enough to get you started.

4. We use the term "Theophostic[®]-based" to refer to therapies/ministries that are built around a core of Theophostic[®] principles and techniques, but that are not exactly identical to Theophostic[®] Prayer Ministry as taught by Dr. Ed Smith. Our own therapy/ministry prior to 2007 would be a good example—it was built around a core of Theophostic[®] principles and techniques, but it sometimes also included material that is not a part of what we understand Dr. Smith to define as Theophostic[®] Prayer Ministry (such as "Immanuel Interventions," our material on dealing with curses, spiritual strongholds, generational problems, and suicide-related phenomena, and our material on journaling, spiritual disciplines, capacity, community, and medical psychiatry).

5. I use "right-brain interpersonal skills and maturity" to be more accessible to the average reader. For those who want to be more precise and who are familiar with "Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part II," you can substitute the more accurate "right hemisphere pain-processing pathway maturity skills."

We have also found that our clients are able to cooperate with the process more easily when they have a basic understanding of what we are trying to do. We therefore ask them to read “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part I,” as an introduction to the Immanuel approach, before we start working with them.

2. **Parts 2, 3, and 4 of the “Brain Science, Psychological Trauma, and the God Who Is with Us” essay series:** Unfortunately, some people are not yet able to perceive the Lord’s presence clearly, establish a strong connection with him, stay synchronized with him, and receive guidance from him; and when working with these people it is very helpful for us to understand many details regarding traumatic memory and the processing pathway, and to deliberately apply this information as we lead the session. Note that many people are initially unable to establish the interactive Immanuel (God-with-us) connection that makes it possible for the Lord to lead, but then are able to identify and resolve the blockages that hinder Immanuel connection with a reasonable amount of the kind of troubleshooting described in part 5. However, some people require substantial healing as part of removing blockages. And when facilitating for these people who have to work on traumatic memories without the benefit of the interactive Immanuel connection that makes it possible for the Lord to lead the sessions, you will need to lead the process.

Parts 2, 3, and 4 of the “Brain Science, Psychological Trauma, and the God Who Is with Us” essay series discuss the specific processing tasks in the pain-processing pathway, describe how to deliberately activate traumatic memories, and describe how to set up the conditions so that they can be modified. To the extent the people you work with are *not* able to perceive the Lord’s presence clearly, establish a strong connection with him, stay synchronized with him, and receive guidance from him, you will need to apply this information about the pain-processing pathway, trauma, and emotional healing as you lead the session. Mastering this material is a LARGE task, but it is an appropriate investment for anyone who is routinely working with people who have severe, complicated trauma and who are not able to maintain a strong connection with Jesus through the emotional healing process. A strategic approach that I especially encourage is for mental health professionals and others engaged in full-time emotional healing work to master this material so that they can provide consultation and backup. In our experience, many lay ministers are willing to facilitate emotional healing in part-time volunteer settings, *but only if there is someone available to provide consultation and backup when they encounter more difficult cases*. Therefore, a small number of people able to provide this consultation and backup can be part of empowering a much larger force of part-time volunteer lay ministers.

3. **“Part V: The Immanuel Approach, Revisited:”** Part 5 provides additional discussion of the Immanuel approach, describing each step in the process in much more detail, describing many specific troubleshooting

interventions, discussing special considerations that apply to using the Immanuel approach in group settings, and describing the special “safety nets” that need to be included in the process for group exercises. As mentioned above, if you already have good right-brain interpersonal skills, maturity, high capacity for being with people displaying negative emotions, and good spiritual discernment, then reviewing the introduction provided in part 1, carefully studying the much more detailed discussion provided in part 5, and watching one or more of the Immanuel approach live-session DVDs may be enough to get you started. As also mentioned above, we have found that our clients are able to cooperate with the process more easily when they have a basic understanding of what we are trying to do. It is a significant chunk of reading, but we also encourage our clients to read this more detailed discussion of the Immanuel approach presented in part 5. Reading the “Our brains work better in community” section especially helps people embrace the “describe everything that comes into your awareness” part of the Immanuel approach process.

4. **“Part VI: Special Subjects and Frequently Asked Questions.”** This document addresses a number of special subjects and frequently asked questions, several of which are especially relevant for do-it-yourself Immanuel approach training programs.

a) *The “describe everything” discipline in the context of close personal relationships:* Becoming more consciously aware of the stream of mental content that flows through your awareness, and being able to notice and describe it even when you don’t understand what it means or feel that it is important, are basic skills that will help both the facilitator and the person receiving ministry to recognize important clues as they come forward during the Immanuel approach process. Just as practicing the basic skills of dribbling and passing will prepare you to play more effectively when you are in an actual basketball game, practicing the “describe everything that comes to you” discipline will develop the Immanuel approach basic skills of being able to notice and report even the subtle clues that flow through your internal awareness. As described in the first section of “Special Subjects,” we encourage people to practice “describe everything that comes to you” in the context of especially close relationships, such as marriage or other close friendships.⁶ Charlotte and I have been practicing the “describe everything” discipline in the context of our marriage for several years now, and our perception is that this has resulted in slow but steady growth with respect to the basic skills described above.⁷ Note that these basic skills

6. For a variety of reasons the “practice” described in “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part VI” will not work well for some couples/friends, but others will find it to be tremendously valuable.

7. Practicing the “describe everything” discipline in the context of our marriage has also blessed our communication and intimacy.

will help you both *facilitate* and *receive* Immanuel approach emotional healing more effectively.

- b) Accidentally fabricated and intentionally counterfeited perceptions of Jesus:* One of the challenges you may face as an Immanuel approach facilitator is situations in which the person reports images, thoughts, words, etc. that they perceive to be from Jesus, but that you sense may be coming from other sources. Although section five, “Accidentally fabricated and intentionally counterfeited perceptions of Jesus” is still under construction, the content already available should help with this important topic.
- c) Perceiving the Lord’s presence in many different ways:* Charlotte and I have observed that many people have very specific ideas about how one should perceive the Lord’s presence, and these preconceived ideas often get in the way. Our observation is that people often perceive the Lord’s presence in subtle or unexpected ways, but conclude that the process isn’t working because they don’t recognize what’s happening. A helpful analogy is to think of someone who is waiting so intently for a phone call that he forgets to check his mail, and thereby misses the letter from the very person he is waiting to hear from. Or he leaves the eagerly anticipated friend standing on the front porch because he is sitting so intently by the phone in the kitchen that he ignores the knock at the front door. The special subjects discussion of the many ways in which people can perceive the Lord’s presence can help to prevent this problem.

B. The Book You Are Holding in Your Hands (*Outsmarting Yourself: Catching Your Past Invading the Present, and What to Do about It*), and/or the DVD Set, *Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer (VLE)*):⁸ As discussed in the essay “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing,”⁹ the *facilitator’s* unresolved issues getting stirred up is one of the most important hindrances to effective emotional healing work. This book and DVD set presents a combination of fascinating brain science insights and examples from my own life that will hopefully increase your awareness of the ways in which your own stuff gets stirred up as you facilitate emotional healing sessions. This book and DVD set especially describe the ways in which we are traumatized by painful events that seem small, the ways in which these “small” traumas subtly affect us, and the ways in which our Verbal Logical Explainers keep this humbling reality out of our conscious awareness. Furthermore, this book and DVD set provide an easy-to-use tool that will help you recognize when you are triggered and when your relational circuits are off-line. The material presented in this book and DVD set will be

8. For information regarding availability, prices, ordering, shipping, etc. for the *Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer (VLE)* four-DVD set, see the store page at www.kclehman.com.

9. Available as a free download from www.kclehman.com.

especially valuable if you are having “unexplained” difficulty with facilitating the Immanuel approach, if you do a lot of emotional healing work, and if you are working with difficult situations.

C. **Share Immanuel Booklet:**¹⁰ This 2010 booklet by Jim Wilder and Chris Coursey provides a very brief discussion of the theory behind the Immanuel approach, and then also presents a brief description of the Immanuel approach exercises that are the safest and easiest to learn, the safest and easiest to use, and the safest and easiest to teach.¹¹ It is important to note that the *Share Immanuel* booklet is designed to be part of a larger training program. For example, during his recent training in Asia (described earlier), Dr. Wilder used these booklets as *one part* of the teaching to describe and explain the Immanuel exercises. And one of the most important purposes for these booklets was to help participants share with others about the Immanuel approach *after having experienced several Immanuel encounters themselves*. A few people may be able to understand and successfully go through the Immanuel process with only the content from *Share Immanuel*; however, if people use this booklet as their primary/only resource, many will probably have the frustrating (triggering?) experience of feeling like their understanding is inadequate (especially if they are actually trying to do the Immanuel process). Most people will have a better experience if they use this booklet in combination with supplementary material that can provide additional discussion, explanations, and examples.

D. **Supplementary Essays for the Share Immanuel Booklet:** Dr. Wilder is planning to write several essays specifically designed to provide supplementary material for the *Share Immanuel* booklet. These are not yet available, but watch the www.lifemodel.org website for these to be released (hopefully sometime in 2011).

E. **Live-Session DVDs:** As we learn to facilitate Immanuel approach emotional healing sessions, it is important to understand and apply certain concepts and principles. The left sides of our brains have been designed to learn and carry this kind of information, and we can learn this cognitive, conceptual information through language-based teaching, such as listening to a lecture or reading a book. As we learn to facilitate Immanuel approach emotional healing sessions there is also an interpersonal, behavioral *skill* component that we must master. For example, interpersonal, behavioral skill is required to be able to simultaneously communicate compassion, offer attunement, and supply firm redirection as I coach a client to keep engaging with Jesus

10. E. James Wilder and Chris M. Coursey, *Share Immanuel*, (Pasadena, CA: Shepherd's House Publishing, 2010). Available through www.lifemodel.org.

11. These “safest and easiest” Immanuel exercises may take more time than some of the tools described in our longer essays, but they are designed so that they can be used safely by people with no mental health training, and designed so that they can be used safely in group settings.

as she works through a traumatic memory. The right sides of our brains have been designed to learn and carry this kind of information, and the best way to learn this interpersonal, behavioral *skill* information is to observe someone else successfully executing the task we are trying to learn—to have somebody else model “this is what it looks like.” Putting all of this together: the best way to learn the right-brain interpersonal behavioral skill component of facilitating the Immanuel approach is to *watch someone else do it*. The ideal is to have experienced mentors that you can observe; however, this can be hard to find, and our live-session DVDs are a good alternative source for this “this is what it looks like” modeling.

Furthermore, in addition to direct, “this is what it looks like” modeling for how to facilitate, our live-session DVDs also provide “this is what it looks like and feels like” information regarding various other aspects of the Immanuel approach.¹² For example, “this is what it looks like and feels like when a person perceives the Lord’s presence,” “this is what it looks like and feels like when a person connects with the Lord,” “this is what it looks like and feels like when the Lord comes with correction/guidance/healing,” and “this is the kind of fruit you see when a person has been able to work with the Lord to accomplish healing.” See the store page at www.kclehman.com for free written commentaries for each of our live-session DVDs, and also for information regarding availability, prices, ordering, shipping, etc.

1. Immanuel approach sessions: We now have four live-session DVDs that provide examples of the Immanuel approach to emotional healing, including the initial steps of positive memory recall, deliberate appreciation, and refreshing connection with Jesus. If you have read parts 1 and 5 in the “Brain Science, Psychological Trauma, and the God Who Is with Us” essay series, but are having trouble getting started, I would strongly encourage you to look at the following sessions:

- *Maggie #2: “If I Leave, She Could Die”* (Live Ministry Series #12)
- *Renae: Healing Helps Parenting* (Live Ministry Series #17)
- *Rita #3: Jesus Is Better Than Candy* (Live Ministry Series #18)
- *Maggie #3: Labor and Delivery Trauma* (Live Ministry Series #19)

These full-length sessions can also be helpful in giving your clients an idea of what to expect. The condensed-version sessions are very faith building, inspirational, and helpful for introducing people to the Immanuel approach; but when a person is wanting to actually receive Immanuel emotional healing, it is helpful for them to have realistic expectations regarding the flow of an hour and a half session (as opposed to

12. Our earlier live-session DVDs portray Theophostic[®]-based emotional healing sessions, as opposed to emotional healing sessions using the Immanuel approach. However, since Theophostic[®]-based emotional healing and the Immanuel approach share many important principles and techniques, even the earlier Theophostic[®]-based sessions provide “this is what it looks like and feels like” for many aspects of the Immanuel approach.

expecting to go through the process in 15 minutes, as portrayed in the condensed versions).

2. **Immanuel intervention troubleshooting sessions:** We have two live-session DVDs that provide examples of extended troubleshooting with people who are initially unable to perceive the Lord's presence. These two sessions show you what it looks like to keep turning to Jesus for guidance and help when the person is repeatedly unable to perceive his presence, and they are especially valuable in combination with the sections on troubleshooting included in "Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part V." If you have studied these sections on troubleshooting but are still having difficulty in helping people identify and resolve the blockages hindering them from perceiving the Lord's presence and/or connecting with him, I would strongly encourage you to look at *Doug: "Immanuel Intervention," Intermediate* (Live Ministry Series #9), and *Eileen: "Immanuel Intervention," Intermediate* (Live Ministry Series #7).
3. **Other live-session DVDs:** The many other live-session DVDs include smaller blocks of troubleshooting regarding various aspects of the Immanuel connection not working. For example, *Dawn: Disarming the Lure of Affirmation* (Live Ministry Series #16), *Rocky: Father-Son Wounds* (Live Ministry Series #6), and *Patricia: First Session with Internal Parts* (Live Ministry Series #3) all include places where we identify and then resolve guardian lies that initially hinder the person from perceiving the Lord's presence and/or fully being able to receive from him, and *Rita #2: Resolution of Bitterness toward Mother* (Live Ministry Series #14) includes troubleshooting where we identify and resolve blockages caused by bitterness and demonic interference.
4. **Condensed versions of live sessions:** The condensed versions of the live sessions are not so good for actually learning to facilitate the Immanuel approach process, but many have found them to be valuable for inspiration, encouragement, and building faith. The condensed sessions are also one of the best ways to introduce people to the Immanuel approach. At fifteen to twenty minutes each, they require a very modest time investment that most are willing to make; and the powerful healings during the sessions and striking fruit apparent at the follow-up interviews tend to be very effective in convincing people that this is an approach to emotional healing that merits further investigation.

F. **Forming,¹³ Restarting, and Belonging Groups:** I have never actually participated in one of these groups, but from what I understand the exercises at the end of each group session provide opportunities to practice many of the building blocks of the Immanuel approach. For example, the exercises

13. David Tackle, Edward M. Khouri, and E. James Wilder, *Forming* (Pasadena, CA: Shepherd's House Publishing, in production).

in *Restarting*¹⁴ and *Belonging*¹⁵ include practice with the initial steps of the Immanuel process: 1) calming and deliberate appreciation to prepare the brain for relational connection, 2) recalling previous experiences of positive connection with the Lord, and 3) taking time to reenter these memories in order to reestablish an interactive connection with the Lord in the present.

G. Healing module of *Thriving: Recover Your Life*: As I write this (February 2011), Pastor Ed Khouri and team are working diligently on the development of the *Healing* module of the *Thriving: Recover Your Life* program. When this is released (hopefully sometime in 2011), it will provide an excellent resource for learning the Immanuel approach. The current plans are for the lecture content to include systematic teaching about each of the building blocks¹⁶ of the Immanuel approach, and the exercises at the end of each session will include practice with these building blocks. The later session exercises will then lead the participants in progressively putting the pieces together to end up with the complete Immanuel approach package, including the resolution of traumatic memories.

Note: We work closely with those developing the *Thriving* material (Pastor Ed Khouri, Dr. E. James Wilder, Pastor David Takle, and Pastors Chris and Jen Coursey), **but we do not produce or distribute the material and we are not involved with coordinating and/or keeping track of *Thriving* groups.** For more information regarding *Thriving* groups, the *Restarting*, *Forming*, *Belonging*, and *Healing* modules of *Thriving, Recover Your Life*, and other *Thriving* materials, see www.thrivingrecovery.org.

H. “This Is What It Looks Like” Models: As mentioned above in the discussion of our live-session DVDs, the best way to learn the right-hemisphere skill component of facilitating the Immanuel approach is to watch someone else do it. In the ideal do-it-yourself Immanuel approach training package, you will find someone who is already getting good results with the Immanuel approach and who can provide a live “this is what it looks like” model. It may not always be possible to find this, but it is ideal and I encourage you to ask the Lord for guidance and then actively watch for opportunities where you can observe effective facilitators. As mentioned above, our live-session DVDs can provide “this is what it looks like” modeling to some extent.

14. Edward M. Khouri and E. James Wilder, *Restarting* (Pasadena, CA: Shepherd’s House Publishing, 2007).

15. Edward M. Khouri and E. James Wilder, *Belonging* (Pasadena, CA: Shepherd’s House Publishing, in production).

16. As described in parts 1 and 5 of the “Brain Science, Psychological Trauma, and the God Who Is with Us” essay series, some of the building blocks of the Immanuel approach include the initial steps of 1) calming and deliberate appreciation to prepare the brain for relational connection, 2) recalling previous experiences of positive connection with the Lord, and 3) taking time to reenter these memories in order to reestablish an interactive connection with the Lord in the present.

Unfortunately (or fortunately, depending on your perspective), at this early point in the journey regarding the Immanuel approach, the Lord may be calling *you* to be one of the pioneers—one of the people who embraces the special challenge of helping to lead the way in learning and practicing something new. If this is the case, then may the Lord bless you to go forth with both boldness and humility, and then to provide modeling for others.

- I. Consultation and Backup:** In the ideal do-it-yourself Immanuel approach training package, you will also find someone who can provide consultation and backup as you learn. You can experiment and practice much more comfortably if you have someone you can go to when you encounter things you don't understand and/or don't know how to handle. Ideally, you want to find someone who has high capacity, who has good right-brain maturity skills, who does their own healing work, who has a lot of experience with facilitating emotional healing, and who understands the pain-processing pathway, psychological trauma, defenses, troubleshooting, etc. This is the ideal, but anyone with more capacity, maturity, experience, and understanding than yourself will be helpful.

Again, at this early point in the journey regarding the Immanuel approach, the Lord may be calling *you* to be one of the pioneers—one of the people who embraces the special challenge of helping to lead the way in learning and practicing something new. If this is the case, then may the Lord bless you to go forth with both boldness and humility, and then to provide consultation and backup for others.

- J. Observation and Coaching:** Yet another piece of the ideal do-it-yourself Immanuel approach training package is a coach who can observe you work, and then offer feedback/constructive criticism. It is especially valuable to have someone else help us with identifying our blind spots. This is another ideal resource that may be difficult to find, but I encourage you to ask the Lord for guidance and then actively watch for opportunities. One possibility available to anyone with a video camera is to record sessions, and then provide observation for yourself by watching your own sessions. You will be amazed by how many things you will notice when watching the film that you were unaware of during the actual session. (You would also be amazed by the clumsy, suboptimal facilitating displayed in the tapes of some of my sessions. Watching these tapes has been both painfully humbling and tremendously educational. The good news is that the people in these sessions still received healing from the Lord, in spite of my many imperfections.)

Once again, the Lord may be calling *you* to be one of the pioneers. If this is the case, then I gladly pray even more blessings for you as you go forth with both boldness and humility, and then provide observation and coaching for others.

- K. Discussion/Practice Groups:** Discussion/practice groups are a very good idea. Pursue this option wherever possible. Parts 1 and 5 of the “Brain Science,

Psychological Trauma, and the God Who Is with Us” essay series, the live-session DVDs, and the “Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer” DVDs should be especially good resources for discussion/practice groups. Note: it should be safe to practice the Immanuel approach in the context of discussion/practice groups if you use the safety nets included in the discussion of group exercises at the end of part 5.¹⁷ Without skilled one-on-one Immanuel intervention troubleshooting, some people may not be able to perceive the Lord’s presence, and therefore not be able to fully participate in the later steps of the process; however, it is very important to abide by these group exercise safety nets unless your group is full of experienced facilitators.

II. Go Back to the Basics If You Feel Overwhelmed: If you encounter complex situations that feel overwhelming, go back to three of the most trustworthy, basic principles:

- A. Care for Your Personal Connection with the Lord:** When you encounter complicated situations, *there is no substitute for sensing the Lord’s presence and receiving his guidance*. Do whatever you need to do to optimize the quality of your own, personal relationship with the Lord.
- B. Build an Increasingly Strong and Accurate “Knowing” with Respect to *Who the Lord Is and How He Works*:** One of the most important (and sometimes one of the most challenging) tasks of the facilitator is to help the person discern whether or not the content coming into her awareness is from the Lord or from some other source. As discussed at length in the essay “Internal Dissociated Parts Presenting as Jesus,”¹⁸ recognizing counterfeits by an increasingly strong and accurate “knowing” with respect to the Lord’s character and heart has become the primary way in which I discern other sources presenting as Jesus.
- C. Get Your Own Healing:** One of the most important things you can do to prepare for dealing with complex healing situations is to keep getting your own healing. As discussed at length in “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing,”¹⁹ getting your own healing, and thereby removing blockages that hinder your connection with the Lord, is one of the most important things you can do to optimize your ability to perceive the Lord’s presence and receive his guidance. Getting your own healing is one of the most important things you can do to address principle number one—caring for your own, personal connection with the Lord. As also discussed at length in the same essay is that

17. Groups with severe trauma and poor discernment can still get into trouble, but most discussion/practice groups should be able to practice safely if they carefully apply the safety nets recommended for group exercises.

18. Available as a free download from www.kclehman.com.

19. Available as a free download from www.kclehman.com.

getting your own healing, and thereby resolving toxic content that otherwise gets transferred onto the Lord, is one of the most important things you can do to address principle number two—growing in your ability to recognize counterfeits by knowing the genuine. Yet another point discussed at length in the essay just referenced is that getting your own healing will also neutralize issues that impair your discernment in a variety of other ways.²⁰ Furthermore, being triggered and losing access to your relational circuits will greatly impair your interpersonal skills as well as greatly reducing your capacity for being with others in emotional distress, and getting your own healing will increasingly protect you from both of these liabilities.

III. Finding/Recruiting Your Own Immanuel Approach Facilitator: As mentioned earlier, we also receive many, many requests along the lines of “Can you help me find a therapist/emotional healing minister who can facilitate Immanuel approach emotional healing for me?” As also mentioned earlier, an important part of the answer to these requests is for people to find or recruit their own Immanuel approach facilitators. With respect to *finding* your own facilitator, contact the Christian therapists in your area and ask them if they are familiar with our Immanuel approach to emotional healing, whether they have experience in using it, and whether they have seen good results. Ideally, you will find someone who is already experienced and getting good results. Another way to find your own facilitator is to look for a group running the *Healing* module of the *Thriving* program described above. Just as the group exercises in the Healing module are a good place to learn to facilitate for others, they are also a good place to receive Immanuel healing for yourself.

With respect to *recruiting* your own Immanuel approach facilitator, find someone with good right-brain interpersonal skills, maturity,²¹ high capacity for being with people displaying negative emotions, and good spiritual discernment. Ideally, this person will also already have training and experience with other techniques that are effective in working through the unresolved content carried inside traumatic memories (such as EMDR or Theophostic[®]-based emotional healing). Then use any legal, ethical method you can find (prayer, requests, argument, begging, payment, barter, calling in old debts, leveraging relationship connections, etc.) to get them to learn the Immanuel approach. Along these lines, the condensed versions of the live sessions are one of the best ways to introduce people to the Immanuel approach. At fifteen to twenty minutes each, they require a very modest time investment that most

20. See also “‘Triggered’ Positive Thoughts and Emotions” (available as a free download from www.kclehman.com) for additional discussion of how unresolved issues can impair your discernment, and correspondingly, how healing can improve your discernment by resolving these issues.

21. Again, I use “right-brain interpersonal skills and maturity” to be more accessible to the average reader. For those who want to be more precise and who are familiar with “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part II,” you can substitute the more accurate “right hemisphere pain-processing pathway maturity skills.”

are willing to make; and the powerful healings during the sessions and striking fruit apparent at the follow-up interviews tend to be very effective in convincing people that this is an approach to emotional healing that merits further investigation.²²

Note that it is okay to be very direct in asking a therapist whether or not she is already familiar with the Immanuel approach, whether she has experience with it, whether she has seen good results, or even whether or not she would be willing to learn it and give it a try. If a therapist is threatened and/or offended by these direct questions it is because she is triggered, *and this is not your fault*. Some really good therapists might be initially triggered and then get over it; but if the person you talk to is not able to handle this direct initial discussion, then you don't want to work with her. It is also okay to move to somebody new if the person you are working with does not seem able to facilitate the Immanuel approach as described in these essays and as portrayed in the live-session DVDs.

The bulimia case study posted on our website²³ provides an important example. Mary would not have received life-changing healing if she had not been willing to move on to someone else when the first two therapists were not able to provide what she was looking for.

Also, while recruiting someone who is already trained and experienced as a therapist may be necessary for more severe and/or complicated trauma, many less severe, less complicated traumatic memories can be resolved in the context of lay people facilitating for each other. That is, the "someone with good right-brain interpersonal skills, maturity, high capacity for being with people displaying negative emotions, and good spiritual discernment" might be a lay person, such as a close friend, a member of your prayer group, or your spouse. For example, in our church there are several groups of lay people that have gotten together to facilitate Immanuel approach emotional healing for each other, and this has gone fairly well. We also know of several different couples who have learned to facilitate Immanuel healing for each other.

If you and your prayer partner/the others in your group are all beginners, we recommend that you use the "safety nets" described in the discussion of group exercises at the end of "Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part V." Even if you are facilitating one-on-one

22. There are currently four sets of condensed sessions available: *Live Emotional Healing Ministry ~ Four Condensed Sessions* (Live Ministry Series #8), *Live Emotional Healing Ministry ~ Four MORE Condensed Sessions* (Live Ministry Series #10), *Live Emotional Healing Ministry ~ Condensed Sessions, 3rd Set*, (Live Ministry Series #15), and *Live Emotional Healing Ministry ~ Condensed Sessions, 4th Set* (Live Ministry Series #20). We recommend starting with the first and the fourth sets if you will be sharing them with others as a first introduction to the Immanuel approach. These DVDs can be obtained through the store page of www.kclehman.com.

23. See "Freedom from Bulimia: Case Study/Testimony," available as a free download from www.kclehman.com.

sessions for each other, as opposed to trying group exercises, we encourage you to use the group exercise “safety nets” when you are just getting started.²⁴

IV. Additional Thoughts Regarding Do-It-Yourself Immanuel Approach Training Programs:

A. **Beginners Can Use Group Exercise “Safety Nets” as They Practice:** As just mentioned, if you are a beginner, and you want to start practicing but you do not have an experienced facilitator to provide backup, you can use the “safety nets” described in the discussion of group exercises at the end of part 5. For example, lay people who want to learn to use the Immanuel approach with their friends and family should be able to practice safely with these “safety nets” in place.²⁵

B. **Wide Range With Respect To Difficulty, It’s Okay to Say “this one is too much for me”:** It’s helpful to recognize that there is a wide range with respect to ease/difficulty. Working with people who have minor trauma is easier than working with people who have severe trauma. Working with people who have trauma from adulthood or later childhood is easier than working with people who have early childhood trauma. Working with people who have simple and/or failing defenses is easier than working with people who have complex, strong, and well-maintained defenses. Working with people who have high capacity and well-developed maturity skills is easier than working with people who have low capacity and poor maturity skills. And most importantly, working with people who have memories for past positive experiences with Jesus, who can establish a strong connection with him in the present, and who can obtain guidance and help from Jesus through the process are much easier to work with than people who have difficulty with one or more of these pieces.

Remember that some emotional healing sessions are very simple and straightforward, and that it is okay to stay with emotional healing work appropriate to your level of experience, training, maturity, capacity, and discernment. If you are working with someone and you realize you don’t know how to handle the problems you are encountering, it’s okay to say “this one is too much for me,” and then either refer the person to a more skilled facilitator or agree to postpone work with that particular person until you feel adequately prepared. Again, it is perfectly okay to say “I’m just a beginner, so I need to stay with emotional healing work that is more straightforward.” You can even do this with respect to different issues in the same person. For example, if you and a friend/colleague are learning by practicing on each

24. People with severe trauma and poor discernment can still get into trouble, but most healing partners/learning groups should be able to practice safely if they carefully apply the safety nets recommended for group exercises.

25. Once again, if the people involved have severe trauma and poor discernment they can still get into trouble, but most beginners should be able to practice safely if they carefully apply the safety nets recommended for group exercises.

other and you encounter a particular issue that is beyond your current level of skill, you can simply acknowledge this and then find a more manageable target, either referring her to a more skilled facilitator to address the complex issue or agreeing to postpone work on that particular target until you feel adequately prepared. I would greatly prefer that you start learning to facilitate, even though you only feel comfortable working with easy problems, than never starting because you are too intimidated by the possibility of encountering problems that are too difficult.

- C. Interpersonal Skills, Capacity, Maturity, and Discernment:** You will probably have noticed that I repeatedly mention “right-brain interpersonal skills, capacity for being with people who are in emotional distress, maturity, and spiritual discernment” as things that are important for being able to successfully facilitate Immanuel approach emotional healing. You will probably also have noticed that I mention getting your own healing as being important in order to prevent impairment. I am hoping to eventually write more about how to actively cultivate these assets specifically as part of focused preparation for facilitating emotional healing. As I am able to do this, the new material will be posted on our website as part of the essay “Where/How Do I Get Training Regarding the Immanuel Approach?” In the meantime, THRIVE provides a lot of good general material regarding how to deliberately cultivate right brain skills, capacity, and maturity.²⁶ “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part II” also presents some additional material regarding right-brain skills, capacity, and maturity.
- D. “Homework” for Those Intending to Receive Emotional Healing:** I am also hoping to eventually write more about “homework” that can help a person prepare for engaging in Immanuel approach emotional healing work, and this material will also be posted on our website, included in the “Where/How Do I Get Training Regarding the Immanuel Approach?” essay.

26. See www.thrivetoday.org for information regarding seminars and other training material provided by THRIVE.