

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 regularly scheduled 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. Other Trainers: Even though this section is about do-it-yourself Immanuel approach training, the ideal is certainly to learn directly from someone who is already knowledgeable and experienced regarding the Immanuel approach. There’s nothing like going to a training event where you can watch a live demonstration, get practical tips for the specific circumstances in which you will be practicing, and then have a calm, confident, experienced trainer checking in with each small group as you are actually taking the step of facilitating your first session. Fortunately, even though we are not offering regularly scheduled training events ourselves, there is a small but steadily growing handful of others who are providing Immanuel approach training, such as pastor Patti Velotta and our friend Mark. As we become aware of trainers that we know personally, we will post brief descriptions of the individuals/ministries providing training, along with contact information, in the “Trainers” section on the “Training” page of our Immanuel approach website, www.immanuelapproach.com. Information regarding trainers will also be increasingly available through the Immanuel approach

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 do, occasionally, provide training events related to the Immanuel approach, and all relevant information regarding these seminars will be posted in the “Events” section of the “Training” page of the Immanuel approach website (www.immanuelapproach.com).

network directory (accessed from the “Referrals” page of this same website) as self-identified trainers post profiles.

B. *The Immanuel Approach (to Emotional Healing and to Life)*: Our new book, *The Immanuel Approach (to Emotional Healing and to Life)*, now provides one of the best resources for do-it-yourself Immanuel approach training.³

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 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 an adequate interactive 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 an adequate interactive 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 adequate interactive connection with Jesus, and let him lead the process, this book provides most of what you need to know for facilitating the Immanuel approach. If you already have good right-brain interpersonal skills, maturity,⁴ high capacity for being with people displaying negative emotions, and good spiritual discernment, then studying *The Immanuel Approach (to Emotional Healing and to Life)* and watching one or more of the Immanuel approach live-session DVDs may be enough to get you started. (Some people also like to include some of the practical tips and encouragement from Patti Velotta’s, *The Immanuel Approach: A Practicum*, described below.)

3. At the time of this writing (winter 2014), *The Immanuel Approach (to Emotional Healing and to Life)* is still in process. However, as each chapter is completed the draft version is being posted on the “Getting Started” and “Resources” pages of www.immanuelapproach.com.

4. I use the combination of “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 the first three chapters, as an introduction to the Immanuel approach, before we start working with them. It is a significant chunk of reading, but we also encourage our clients to read through to at least chapter eighteen. Reading chapters seventeen and eighteen especially help people embrace the “describe everything that comes into your awareness” part of the Immanuel approach process.

C. Immanuel Approach Website (www.immanuelapproach.com): We are continually working on the Immanuel approach website, www.immanuelapproach.com, in an effort to provide the best possible resources for helping people to learn about the Immanuel approach, receive their own healing through the Immanuel approach, use the Immanuel approach to facilitate healing for others, train others with respect to the Immanuel approach, and embrace the wider Immanuel approach to life.⁵ Some of the resources already available include:

- a “Getting Started” page, presenting the video clips, essays, and chapters from *The Immanuel Approach (for Emotional Healing and for Life)* that we suggest for those who are just getting started with respect to learning about the Immanuel approach;
- a “Biblical Basis” section on the “Resources” page, providing extensive discussion of the biblical support for the Immanuel approach;
- a “Referrals” page (including the network directory), presenting information regarding trainers, facilitators, and people who are interested in Immanuel approach study/practice groups;
- a “Testimonies” page, which shares encouraging stories from people who are using the Immanuel approach for working with psychological trauma, and who are often also embracing the wider Immanuel approach to life;
- a “Special Subjects/Advanced Topics” section of the “Resources” page, providing more in-depth and specialized resources for mental health professionals, people in full time ministry, and others who are working with more advanced, complicated situations.

5. The Immanuel approach to life is based on the same principles as the Immanuel approach to emotional healing, and uses the same tools, but it is much more comprehensive. The wider Immanuel approach to life includes healing for psychological trauma, but clearly recognizes that this is only one part of God’s agenda for working in our lives. For example, the Lord also wants to build our capacity, grow our maturity, and spend time “just” being with us as a friend. Furthermore, the Immanuel approach to life takes the tools for helping us connect with the Lord outside of special “sessions,” with the ultimate goal of helping us get to the place where we perceive the Lord’s presence, and abide in an interactive connection with Jesus, as our usual, normal, baseline condition as we walk through life each day. For a much more detailed discussion of these points, see chapter three, “More Introduction (A Psychiatrist’s Journey)” in *The Immanuel Approach (to Emotional Healing and to Life)*.

- and an “FAQs” page, with answers to frequently asked questions such as “Can the Immanuel approach be used with children?,” “Does the Immanuel approach work with non-Christians?,” and “How do you include the Immanuel approach in the care of people with clinical mental illnesses?”

B. Advanced Material, Including the “Brain Science, Psychological Trauma, and the God Who Is with Us” Essays: Unfortunately, some people are not yet able to establish an adequate interactive connection with the Lord, 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 recipients are *initially, briefly* 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 basic troubleshooting described in chapters twelve and thirteen of the new book. And, again, the good news is that the average lay person can facilitate for these recipients. However, some people have complex blockages that are anchored to specific traumatic memories, and in these situations the recipient often needs to do substantial healing work as part of removing the blockages. 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 an adequate interactive 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, who have complex blockages, and who are not able to maintain an adequate interactive 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, along with other emotional healing principles and tools such as EMDR, Theophostic, and the material in the “Advanced Topics/Special Subjects” section of the “Resources” page of www.immanuelapproach.com. My first goal with this strategic approach is to have an adequate number of advanced facilitators who can work with recipients who have particularly complex blockages. Another goal with this approach

is for the people with more advanced training and experience to provide consultation and backup for lay people, who want to use the Immanuel approach but don't have space in their lives to master the more advanced principles and tools. In our experience, there are many lay ministers who are willing to facilitate emotional healing in part-time volunteer settings, *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.

C. 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)*:⁶ As discussed in the essay “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing,”⁷ 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 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.

D. *Share Immanuel Booklet*:⁸ 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.⁹ It is important to note that the *Share Immanuel* booklet is designed to be part of a larger training

6. For information regarding availability, cost, 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.

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

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

9. 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.

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 as if 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.

- E. 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 Life Model (www.lifemodel.org) and Immanuel approach (www.immanuelapproach.com) websites for these to be released (we hope sometime in 2014).
- F. *Immanuel: A Practicum*:**¹⁰ This 2011 book by Pastor Patti Velotta focuses on very practical teaching regarding how to facilitate Immanuel approach sessions. (It does not try to duplicate the discussions regarding theory and supporting evidence provided in our Immanuel approach book and essays.) Some have found Wilder and Coursey's *Share Immanuel* to be particularly understandable and usable, others have found the way I present material regarding the Immanuel approach to be especially easy to understand and apply, and there are still others who have found *Immanuel: A Practicum* to be the best fit for the way they think and work. The extensive appendices presenting strong biblical support for the Immanuel approach are also excellent—a valuable supplementary resource, going far beyond the comments we make in our website essays and in chapter 19 of this volume regarding the ways in which the Immanuel approach is consistent with Scripture.
- G. 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. Patti Velotta, *Immanuel: A Practicum*, (Libertyville, IL: This Joy! Books, 2011).

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 directly observe someone else actually doing it. The ideal is to have experienced mentors that you can observe; but, unfortunately, opportunities to observe experienced mentors facilitating live sessions can be hard to find. The good news is that our live-session DVDs are an excellent alternative source for this “this is what it looks like” modeling.

Furthermore, in addition to “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.¹¹ 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 the recipient is experiencing an interactive connection 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 “Live Session DVDs” section on the “Training” page at www.immanuelapproach.com for a brief session summary and a written commentary providing extensive explanatory comments for each of our live-session DVDs, and see the “Getting Started” page for free download previews of each of these DVDs. (The relevant section of the www.immanuelapproach.com Store page provides information regarding availability, prices, ordering, shipping, etc.)

- 1. Immanuel approach sessions:** We now have nine 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. Furthermore, most live-session DVDs beyond #29 in the Live Ministry Series will try to demonstrate the most

11. 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. Regarding “Theophostic[®]-based”: 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).

current iterations of the Immanuel approach.¹² 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)
- *Steve: “Just” Be with Jesus* (Live Ministry Series #21)
- *Bruce: Loss of Parents, Sibling Conflict, Daughter’s Illness* (Live Ministry Series #22)
- *Ian: “I’m not enough”* (Live Ministry Series #24)
- *Charlie: “See, this works!”* (Live Ministry Series #27)
- *Bob: Safety Net Demonstration* (Live Ministry Series #29)
- Most live session DVDs beyond #21 in the Live Ministry Series.

These full-length sessions can also be helpful in giving your clients a very realistic picture 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 expecting to go through the process in fifteen minutes, as portrayed in the condensed versions).

2. **Immanuel intervention troubleshooting sessions:** We have three live-session DVDs that provide examples of extended troubleshooting with people who are initially unable to perceive the Lord’s presence. These three 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 chapters twelve, thirteen, and twenty-six in *The Immanuel Approach (to Emotional Healing and to Life)*. If you have studied these chapters 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), *Eileen: “Immanuel Intervention,” Intermediate* (Live Ministry Series #7), and *Rita #1: Advanced Immanuel Intervention* (Live Ministry Series #26).

12. I am currently working on several older sessions that provide especially good examples of specific issues and/or troubleshooting techniques. Therefore, an occasional live-session DVD beyond #29 will present an older session that does not demonstrate the newest Immanuel approach principles and process.

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.

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

I. Healing module of Thriving: Recover Your Life: As I write this (August 2012), 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 (we hope sometime in 2013), 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 blocks of the Immanuel approach, and the exercises at the end of each session will

13. David Tackle, Edward M. Khouri, and E. James Wilder, *Forming* (Pasadena, CA: Shepherd's House Publishing, 2012).

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, 2011).

include practice with these building blocks.¹⁶ 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.

- J. **“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 in which you can observe effective facilitators.¹⁷ As mentioned above, our live-session DVDs can provide “this is what it looks like” modeling to some extent.

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.

- K. **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

16. As described in chapters two through eleven in *The Immanuel Approach (to Emotional Healing and to Life)*, some of the building blocks of the Immanuel approach include the initial steps of 1) recalling previous experiences of positive connection with the Lord, 2) deliberate appreciation to prepare the brain for relational connection, 3) taking time to reenter/reconnect with these memories, and 4) in the context of being inside a memory for a previous positive experience, reestablish an interactive connection with the Lord in the present. And then, throughout the rest of the session, 5) focus on Jesus and engage with him directly regarding every question, issue, and problems that comes up.

17. For example, some of the training events provided by the people/ministries in the “Trainers” section of the “Training” page of www.immanuelapproach.com include live demonstrations.

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. One very specific possibility is to find someone you trust and respect from the “Referrals” or “Training” pages of the Immanuel approach website (www.immanuelapproach.com), and then pay her for consultation time as you need it.

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.

- L. 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. And in case you’re wondering, I have not yet had the courage to include one of these sessions in our collection of training DVDs.)¹⁸

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.

- M. Discussion/Practice Groups:** Discussion/practice groups are a very good idea. Pursue this option wherever possible. *The Immanuel Approach (to Emotional Healing and to Life)*, 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 and exercise instructions described

18. Another possibility is to find someone you trust and respect from the “Referrals” or “Training” pages of the Immanuel approach website, and then pay her for consultation time to provide observation and coaching for you.

in chapters fourteen and twenty-four of the new book.¹⁹ Without skilled one-on-one Immanuel intervention troubleshooting, some people may not be able to perceive the Lord's presence, and will therefore be disappointed when they are not able to fully participate in the later steps of the process. Never the less, it is very important to abide by these group exercise safety nets unless your group is full of experienced facilitators.²⁰

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 Own 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 and interactive connection 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 the content coming into her awareness is from the Lord or from some other source. As discussed at length in chapter twenty-nine of the new book, one of the best ways to recognize counterfeits is to start with a strong and accurate "knowing" with respect to the Lord's true character and heart. That is, if you have a deep, clear, accurate sense of who God is and how he works, you can quickly, intuitively recognize counterfeits because they just don't feel right.
- 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,"²¹ 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 therefore 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, getting your own healing, and thereby resolving toxic content that otherwise gets transferred onto the Lord, is one of the most important things you

19. This same material is also presented in the essay, "Immanuel Approach Exercises for Groups and Beginners, available as a free download from either the "Resources" or "Getting Started" pages of www.immanualapproach.com.

20. 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.

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

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 neutralize issues that impair your discernment in a variety of other ways.²² Furthermore, being triggered and losing access to your relational circuits greatly impairs 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?” We are working hard to train Immanuel approach facilitators, and to post information regarding these people on the “Referrals” page of the immanuel approach website, but this relatively small group of facilitators is profoundly unable to provide sessions for the large number of people who want them.²³ Therefore, 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: Recover Your Life* 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,²⁴ high capacity for being with people displaying negative emotions, and good spiritual

22. 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.

23. For example, when we put up the new Immanuel network directory (see the “Referrals” page of www.immanuelapproach.com), I had hoped that large numbers of facilitators would quickly post profiles, and that this would make it much easier for folks to find a facilitator. However, it turns out that many well trained, experienced facilitators have chosen to not post profiles because they are already swamped with more requests than they can care for. Consequently, many who would like to receive Immanuel approach sessions are still having difficulty in finding facilitators, and this problem will probably continue for some time.

24. Again, I use the combination of “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.”

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 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.²⁵ Even shorter preview clips from the live-session DVDs (five to seven minutes each) are also now available as free downloads from the Immanuel approach website; and although they are very brief, they still give the viewer a feel for the healing and fruit that we see with Immanuel approach sessions.

Note that it is okay to be very direct in asking a therapist whether she is already familiar with the Immanuel approach, whether she has experience with it, whether she has seen good results, or even whether 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 him. 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 kclehman website²⁶ 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

25. There are currently seven 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), *Live Emotional Healing Ministry ~ Condensed, with Subtitles*, (Live Ministry Series #23), *Live Emotional Healing Ministry ~ Condensed Sessions, 5th Set* (Live Ministry Series #25), and *Live Emotional Healing Ministry ~ Condensed Sessions, 6th Set* (Live Ministry Series #28). We recommend starting with the first, fourth, and fifth 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.

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

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. In fact, my current perception is that lay people practicing with each other in the context of do-it-yourself Immanuel approach study/practice groups will be one of the primary ways in which the general public will be able to receive Immanuel approach emotional healing.

Safety note: If you and your prayer partner/the others in your group are all beginners, we recommend that you use the “safety nets” and exercise instructions described in chapters fourteen and twenty-four of *The Immanuel Approach (to Emotional Healing and to Life)*.²⁷ Even if you are facilitating one-on-one sessions for each other, as opposed to trying group exercises, we still strongly encourage you to use the group exercise “safety nets” when you are just getting started.²⁸

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 chapters fourteen and twenty-four of the new book. 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.²⁹

- 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 complexity and 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

27. This same material is also presented in the essay, “Immanuel Approach Exercises for Groups and Beginners,” available as a free download from either the “Resources” or “Getting Started” pages of www.immanuelapproach.com.

28. 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.

29. 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.

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 interactive 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 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 that you indefinitely postpone practicing with the Immanuel approach 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 the Immanuel approach website (included in the "Where/How Do I Get Training Regarding the Immanuel Approach?" essay, and also posted in other appropriate places on the website). In the meantime, THRIVE provides a lot of good general material regarding how to deliberately cultivate right-brain skills, capacity, and maturity.³⁰ The essay, "Brain

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

Science, Psychological Trauma, and the God Who Is with Us ~ Part II,” also includes good 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 the Immanuel approach website (again, included in the “Where/How Do I Get Training Regarding the Immanuel Approach?” essay, and also posted in other appropriate places on the website).

