



Grace: Childhood Abuse Memory (Condensed Version) – Explanatory Comments

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These notes provide explanatory comments for the condensed version of the “Grace: Childhood Abuse Memory” prayer for emotional healing session.

Session summary: In this 2003 session, Grace remembers an incident of sexual abuse that she had never before been able to access consciously, and experiences healing as she interacts with Jesus in the context of these memories. At the one-month and three-month follow-up interviews, Grace discusses the new sense of strength and clarity she has felt in facing several crisis situations since the session – situations in which she previously would have felt powerless and confused. Grace also reports that she spontaneously began to have both compassion for and positive memories about the perpetrator, whereas in the past she could only remember the negative events with this person, and had only intensely negative thoughts and emotions. Furthermore, she describes dramatic improvement in long-standing narcolepsy.

Where were the lies at the moment of healing?: As is clearly demonstrated in this video, an emotional healing ministry session can include basic Theophostic® principles and process, and result in successful healing, even though specific lies are not focused at the moment of healing and even though Jesus does not speak directly, *explicitly* to lies when He comes with healing.

Lie-based thoughts and feelings are clearly present. For example, in the context of talking about the initial trigger, Grace comments “I am confused about me...What should I do, what shouldn’t I do? When am I doing too much, when am I not doing enough?” “I’m sad, I feel helpless,...I get mixed up – when do I speak out?” In the context of the memory of being molested by her father, she comments “I’m feeling helpless...”¹ In the complete version of the three month follow-up interview discussion Grace agrees that the lies that felt true in association with the initial trigger also felt true in the traumatic memory. Finally, all the “looking away” and disconnection phenomena clearly indicate the presence of underlying guardian lies – “fear” lies along the lines of “I can’t face it,” “It will hurt too much if I connect with this memory,” etc.

The “fruit” clearly indicate that the Lord did resolve a number of lies. The fact that Grace can now “see” the whole memory – that she no longer has trouble with denial/avoidance/disconnection regarding this memory – indicates that the fear guardian lies were resolved. At the three month follow-up, Grace reports dramatic changes in how she has handled crises since the session, and states that “I’m confused,” “I don’t know what to do,” and “I’m powerless” no longer feel true – not even when she thinks about the traumatic memory or when she is in the middle of crisis situations.

However, specific lies were not focused at the moment of healing, and when Jesus comes with healing, Grace reports “I’m seeing, like, a bright light...I just have a sense that Jesus is saying ‘It’s done,’” “I feel like it’s pieces of a puzzle that are all being put together,” and “I’m feeling peace,” but she does not report Jesus speaking directly/explicitly to any lies. In this case, the

¹ In our experience, confusion is usually associated with some kind of lie, and “feeling” helpless is always associated with lies along the lines of “I am helpless/there’s nothing I can do.”

experiential confession of the lies – feeling their pain without employing any psychological defenses – was sufficient, and Jesus’ healing of those lies was also accomplished without specific articulation. The whole transaction took place in the currency of experience, and the articulated understanding of what happened, (which is helpful, but not essential for healing), did not come until afterwards.

It is important to realize that Jesus does not always work within rigid, “textbook” parameters (specific lies have to be explicitly identified at the moment of healing, and Jesus must address the lies directly and explicitly). If you try to constrain Jesus to this narrow, rigid “box,” you will fail to recognize much real healing, confusing both yourself and the person receiving ministry. But it is also important to realize that the basic Theophostic® principles and process are still present, so that we don’t lose track of these important principles and slide back into less effective approaches to emotional healing.

Note: if Grace had connected with the traumatic memory, including the negative emotions, but Jesus had not come with healing, one of the first things I would have done would have been to help her identify and focus more intentionally on specific lies.

Spontaneous forgiveness, compassion towards father: At the one month follow-up interview, Grace comments that she is experiencing forgiveness and compassion for her father for the first time in her life. Her experience provides a beautiful example of the way forgiveness and compassion often unfold spontaneously after emotional healing. Grace’s experience also provides a good example of an important point of variation regarding emotional healing: sometimes the person receiving ministry needs to explicitly address bitterness and hatred before they can receive healing, and at other times, bitterness is clearly present, the person receives healing even though they don’t address the bitterness explicitly, and then forgiveness and compassion are discovered after the healing. Our current hypothesis regarding this is that both groups are employing their bitterness and hatred as a defense against the more vulnerable pain in the wound, but that the first group needs the assistance of addressing bitterness and hatred explicitly in order to *fully implement* their choice to feel the *undefended* pain (a necessary condition for healing). Our thought is that those in the second group also release their bitterness and hatred in order to feel the *undefended* pain, but that these people are able to release their bitterness and hatred spontaneously as they choose healing, without needing to address it explicitly. Note also that forgiveness and compassion are good “fruit” – good indicators that true healing has occurred.

Emotional healing, Capacity, and Jesus’ Immanuel (“God with us”) presence: Grace’s healing journey, and this particular session, provide an excellent example of some of our most recent teaching material (see especially the “Immanuel, Emotional Healing, & Capacity” presentations from our Immanuel series). Grace had been trying to remember and resolve this incident of sexual abuse by her father for 35 years. In light of what we are now learning about capacity, I think inadequate capacity contributed to her inability to fully recall or resolve this traumatic event. Her mind/brain system did not have enough capacity to deal with this material, and therefore was unable to retrieve or process this memory.

As also described in more detail in our new teaching, perceiving the Lord’s presence and receiving from Him, *in* a specific healing situation where capacity is a problem, seems to resolve capacity problems in that specific situation and allow the healing process to move forward.

Even though Charlotte and I had not yet learned about capacity, nor discovered/articulated these

principles about how the Lord's Immanuel presence can address capacity problems, the phenomena we describe in our new teaching occurs in this session. Grace spontaneously comments "I want to see Jesus there – there's a part of me that wants to see Jesus there [see Jesus with her *in the memory*, as she is trying to remember the missing component]." We pray, specifically asking Jesus to reveal His presence to Grace, in the memory, and then after she is able to perceive the Lord's presence and receive encouragement from Him, she is able to retrieve and process the material that had always previously been missing.

The viewer will notice that even after Grace is able to perceive the Lord's presence, *with her, in the memory*, it still takes a while for all the details of the memory to return, and for her emotions to fully connect (this is much more apparent in the complete version of the session, where all of this material is included). During this process, I am applying other tools and addressing other issues, and Grace does not mention whether or not she continues to perceive Jesus' presence throughout this process. When I recently asked her about this, she clarified that she did not continue to have a clear visible image of Jesus, but stated that she could feel His presence, and knew that He was there, *with her in the memory*, through the rest of the session. If I had known then what I know now, I would have encouraged her to focus more intentionally on the Lord's presence, and the session probably would have moved more easily.

Deleted material: To put the "Condensed Version" in perspective: In order to make the 20 minute condensed version, 87 minutes of material have been deleted from the 1 hour and 47 minute complete version. The condensed version is valuable for providing an *overview* of what a Theophostic-based therapy/ministry session looks like, and it's great for inspiration and building faith, but if you are actually trying to learn how to facilitate Theophostic-based sessions, you will definitely want to view the complete version.²

Dr. Ed Smith, Theophostic® Prayer Ministry: We strongly recommend that anyone involved in the field of emotional healing study the Theophostic® Prayer Ministry approach as developed by Dr. Ed Smith. We have greatly benefitted, both personally and vocationally, from studying Dr. Smith's training materials, and from watching Dr. Smith work at his apprenticeship training seminars. For further information on Theophostic® Prayer Ministry, and to buy Theophostic® training materials, go to www.theophostic.com.

Please note that we respect Dr. Smith tremendously, and value our friendship with him, however, neither we nor this tape are in any way officially connected with or endorsed by Dr. Smith or Theophostic® Prayer Ministries.

"Theophostic®-based" therapy/ministry: To describe the healing approach demonstrated in this session with Grace, we have developed the term "Theophostic®-based" therapy/ministry. We use the term "Theophostic®-based" to refer to therapies/ ministries, such as ours at the time of this session, that are built around a core of Theophostic® principles and techniques, but that are not exactly identical to, or limited to, Theophostic® Prayer Ministry as taught by Dr. Ed Smith. For example, a "Theophostic®-based" therapy/ministry might include dealing with curses,

² In case you are wondering why I bother to comment on material that has been deleted: When I view live sessions for education/training purposes (as opposed to viewing sessions for inspiration and encouragement), I want to know whether I am seeing the complete, unedited session, or whether material has been removed. If any material has been removed, I find it valuable to have at least summary information regarding what has been deleted.

spiritual strongholds, generational problems, and suicide-related phenomena, and/or incorporate journaling, spiritual disciplines, community, and medical psychiatry – and these issues and techniques are not a part of what we understand Dr. Smith to define as Theophostic[®] Prayer Ministry.

More information: For more information from Karl Lehman M.D. and Charlotte Lehman M.Div, including our teaching about the Immanuel approach to emotional healing, our assessment and recommendations about Theophostic[®] Ministry, our teaching about how Christian emotional healing can fit into professional mental health care, and much more, please help yourself to the free information on our website, www.kclehman.com.