



## **Rita #1: Advanced Immanuel Intervention (Immanuel Approach, Basic-Advanced)**

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The main purpose of the DVD, *Rita #1: Advanced Immanuel Intervention (Immanuel Approach, Intermediate-Advanced)*, is to provide live ministry session examples of the principles, techniques, and process described in our essays and presentations about the Immanuel approach. This DVD will be encouraging and educational for any viewer, but it will be much more valuable if you have first read the essays on the “Getting Started” page of our Immanuel approach website ([www.immanuelapproach.com](http://www.immanuelapproach.com)). If time constraints preclude reading all of the essays, I would encourage you to at least read the two introductory essays. This session demonstrates basic-intermediate principles, techniques, and process. **\*\*Note: the live session footage presented in this DVD is the same material as is incorporated into the Immanuel & Capacity DVD set.\*\***

**Original session, debriefing immediately following the session, and seven month follow-up interview:** This DVD presents portions of the original session (January 2005), excerpts from the first follow-up interview that took place nine months later (October 2005), and excerpts from the second follow-up interview that took place ten months later (November 2005).

Contents of Video Tape	Location on the tape	Length of the segment
Beginning session summary (context for DVD session content)	Minute 0	2 minutes
Advanced Immanuel intervention troubleshooting	Minute 2:19	9 minutes
Remainder of session	Minute 11:23	14 minutes
First follow-up interview (nine months after initial session)	Minute 25:42	4 minutes
Second follow-up interview (ten months after initial session)	Minute 29:08	10 minutes
Final explanatory comments	Minute 38:51	6 minutes

### **Chapters:**

1. Start/Introductory Comments 0:00
2. Advanced Troubleshooting 2:19
3. Guardian Lie Fears 5:51
4. Negotiations with Parts 6:50
5. Perceives Jesus 8:58
6. Begin Basic Process 11:23
7. Jesus Invites Eye Contact 17:57
8. Parts Engage With Jesus 23:03

9. Nine Month Follow-up 25:42
10. Ten Month Follow-Up 29:08
11. Additional Comments 38:51
12. Child Parts, Dissociation, and DID 39:11
13. Lies Not Explicitly Identified 42:27
14. Jesus Initiates Eye Contact 43:50

**Session summary:** The advanced Immanuel intervention troubleshooting presented in this DVD occurs in the context of a larger Theophostic-based<sup>1</sup> emotional healing session. The full session ends with the end of the portion presented here, but there are about forty minutes of session before this segment, and a short summary of this initial work is needed to provide context for the Immanuel intervention trouble shooting (and following) presented here. The first part of the session leads Rita to a memory in which she was extremely upset about certain aspects of her relationships with her mother and grandmother, and she had just gone upstairs to her bedroom, where she lay on her bed screaming and crying uncontrollably. As we try to work with this memory, it seems that there are internal child parts that will not let Rita connect with the painful emotions, and that will not allow Jesus to be tangibly present in the memory. My assessment is that, in her true heart, Rita does want Jesus to be present, and that she will let Him help her, but that something is causing her internal child parts to block this. So I therefore transition to the portion of the session presented on this DVD.

When I am working with a person and we discover that internal parts are deliberately preventing her from being able to perceive the Lord's presence or establish an interactive connection, I have found that I can almost always negotiate with the parts to eventually find conditions that are acceptable for allowing Jesus to be present. So in this session with Rita, I work with her child parts to clarify the underlying guardian lie fears that are causing them to block connection with Jesus, and then we work together to find a scenario in which it would feel safe to allow Jesus' tangible presence. Once they allow Jesus to be present, I simply coach them to get to know Him by engaging with Him directly. For example, "Just watch Him for a while if it doesn't feel safe to let Him speak or move. What does He look like? Is He angry? Does His face look mean or nice?" "Just tell Jesus about the things you are afraid of, and see how He responds. You can ask Him to answer, or just watch His face for a while, if that feels less scary," "If it feels safe to let Him talk, are there any questions you want to ask Him?" etc. As they get to know Jesus they increasingly trust Him and like Him, at some point they become willing to let the person establish an interactive connection, and she can then begin to engage directly with Jesus as the foundation for the rest of the session.<sup>2</sup>

This session with Rita provides an excellent example of this phenomena. First I help her internal parts identify and clarify their guardian lie fears: fears that Jesus would neglect and disappoint

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<sup>1</sup>This session took place before we had fully developed the Immanuel approach to emotional healing. Even with the inclusion of Immanuel interventions, at this time we were still referring to our work as Theophostic-based emotional healing. See below for additional discussion of Theophostic-based emotional healing and it's relationship to the Immanuel approach.

<sup>2</sup>This same approach also works for any other situations in which internal parts are deliberately blocking some aspect of the Immanuel approach, such as situations in which the person perceives Jesus, but internal parts are not allowing Him to come close enough to be able to provide the full measure of assistance that is needed.

them relationally (fears that were anchored in memories of what had happened with her mom and Grandma), and fears that Jesus would tell Rita she was bad and make her feel guilty (fears anchored in memories of what the nuns at her Catholic school had told her about Jesus). Once these fears have been identified, I then begin negotiating possible conditions that will help them to feel safe enough to allow Jesus to be present. For example, asking Jesus to stand on the other side of the room (more distance always feels more safe), asking Jesus to not do anything or say anything until they give Him permission (protecting against Jesus telling Rita she is bad, making her feel guilty, or trying to quickly build hopes that might lead to disappointment), and asking Jesus to face away from her (all social interactions feel less intense, and therefore less frightening, when you cannot see the person's face). Interestingly, in this session, during the negotiation process the parts express the fear that Jesus might be offended by our proposed conditions; and when I suggest that they ask Him about this, even though they can't yet perceive His presence, they do this and quickly received a gentle, reassuring answer. This brief interaction with Jesus is apparently quite reassuring, because the parts then quickly decide to invite Jesus to be with them. And once Rita's child self and the internal parts perceive Jesus' tangible presence in the memory, the internal parts that had previously been blocking the process choose to fully cooperate with Jesus and me for the rest of the session.

Not surprisingly, with Rita's child self and internal parts fully cooperating, the remainder of the session requires the use of only basic Immanuel approach techniques. Mostly, Rita engages directly with Jesus, and He initiates many beautiful interactions as well as leading the work to resolve unfinished processing tasks. At the few points at which questions or slight difficulties arise, I just coach Rita and/or her internal parts to focus on Jesus and ask Him for guidance and help. For example, at one point Jesus invites Rita to look into His eyes, but Rita was afraid to do this. I just coach her to ask Jesus for guidance and help, and when she does this she quickly goes to a memory in which she's slapped with more intensity because she's looking into her mother's face at the moment she is hit. I just coach her to invite Jesus to be with her in this memory, and when she does this she immediately experiences His comforting, healing presence: "I can feel Him lifting my chin up....and like holding my face [in His hands], saying...that's how my mother's hands should have been used, not the way they were." After this brief interaction her fear of looking in Jesus' face promptly resolves, and then she thoroughly enjoys responding to His invitation.

At the follow up interviews (nine months and ten months after the original session), Rita observes a number of lasting changes. She can still perceive God's presence in the memories we worked with during the session, she reports being less triggered, she feels more able to allow the Lord to come close and more able to listen to him, and she describes being less guarded and more loving.

**Deleted material:** The beginning of the session was not appropriate for public training material for a variety of reasons, but a summary of the key developments in the first approximately forty minutes have been summarized above. The core of the session that is presented is an advanced troubleshooting intervention for working with internal child parts who have guardian lie fears that are causing them to block an interactive connection with Jesus. With respect to the portion of the session that is presented in this DVD, Several small segments were deleted because they contained comments that would be confusing without additional contextual information (contextual information that the group members were all aware, but that would not be available to the average viewer). These deletions totaled less than 2-3 minutes, and did not include

anything important with respect to the overall session or the Immanuel approach process.<sup>3</sup>

**Opening and closing prayers:** In the live session segment presented in this DVD, both the opening and closing prayers have been edited out. However, when I facilitate Immanuel approach sessions I always include an opening and closing prayer, and many people have asked about the these opening and closing prayers. The essays, “Opening Prayers and Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory Prayer,” and “Closing Prayer and Commands”<sup>4</sup> provide explanations regarding a number of specific points, and then also provide both a longer and an abbreviated “sample” opening and closing prayers. If you look at the condensed versions of the sample prayers you will notice that they are very close to the opening and closing prayers I actually use in most of our live ministry sessions.<sup>5</sup>

**Simpler interventions may have been effective:** The advanced Immanuel intervention troubleshooting demonstrated in this session is elegant and very effective; however, simpler interventions may also have been effective. For example, if the session had started with a positive memory, deliberate appreciation, and an interactive connection with Jesus,<sup>6</sup> I could have helped the internal parts clarify their guardian lie fears, helped Rita go back to the initial connection with Jesus, and then helped Rita (and her internal parts) engage with Jesus in that context regarding the guardian lie fears. Another simpler intervention would have been to help the internal parts to clarify their guardian lie fears, and then coach them to simply express the guardian like fears directly to Jesus, *in faith* (since we knew He was present, in faith, even though Rita and her internal parts could not yet perceive His presence in any tangible way).

The advanced intervention demonstrated in this DVD teaching session can move more quickly, it is often dramatically effective, and there are rare situations in which it seems to be the only intervention that will work<sup>7</sup>; however, it requires more training, more understanding, and more skill with respect to internal parts. I mention possible simpler interventions because we are constantly trying to find ways to make the Immanuel approach as simple as possible, so that it can be accessible to lay people. In many situations there is an option that is more time efficient,

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<sup>3</sup>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.

<sup>4</sup>Available as free download from our website, [www.kclehman.com](http://www.kclehman.com). Using the “search” box can be helpful if you have difficulty locating this essay amongst the many other articles.

<sup>5</sup>Pastor Patti Velotta’s book, *Immanuel: A Practicum*, also presents discussion of the opening and closing prayers, along with sample prayers.

<sup>6</sup>Actually, this session took place before the Immanuel approach was fully developed, so we had not started the session with positive memory recall, deliberate appreciation, and establishing an interactive connection with Jesus. However, since bringing these initial steps into the Immanuel approach, I have had many opportunities to use the simple intervention of returning to the initial interactive connection in order to get help from Jesus in that context. And it has been amazingly effective.

<sup>7</sup>For example, sometimes internal parts will block every aspect of the Immanuel approach, including even the initial positive memory and interactive connection, until an intervention such as the one presented here has been used to help them resolve their guardian lie fears.

but that also requires more training and skill; and then also a simpler option that will work, but that takes more time. I propose that mental health professionals/full time emotional healing ministers should have all the tools in their tool boxes, *and* that we should be deliberately teaching and modeling the simpler tools as an important part of training and encouraging lay people to use the Immanuel approach.

As I have been deliberately using the simplest possible interventions, to make this point in training demonstrations, I have been amazed by often one of the two simple intervention described above has been adequate, even for the complicated situation in which internal parts are deliberately blocking the process. *Even in situations in which the internal parts still preventing Jesus from being tangibly present*, just helping them to clarify their guardian lie fears, express them directly to Jesus (in faith), and then ask Him for help often results in some kind of progress. There have been many different ways in which the Lord has responded, but in most situations the session moves forward in some way after this simple intervention. Furthermore, this can often be done even when the facilitator doesn't recognize that internal parts are involved. If you identify the guardian lie fears and help the person express these fears directly to Jesus, the session often moves forward *even without any understanding or awareness that the fears are being carried by internal parts who are deliberately blocking the process*.

**Imagination Jesus:** Beginning at 3:20, the viewer will notice an interesting interchange between Rita and I. I ask her child parts if they would be willing to allow Jesus to be present, with the clear agenda being just to get to know Him (no healing work unless they agree and until they are ready). And the initial response from the leading part is, "Sure. If He wants to hang out, I don't care....He's gonna be there [anyway]. I can't prevent Him from being there, you know – there He is." clearly implying that she already has some kind of mental image of Jesus with her in the memory. However, when I ask, "Is He in there already? He's already there?" to clarify the situation, her response is, "Well, I could imaging what He would be." For teaching purposes, I wish I had taken the time to ask additional questions to make it easier for the viewer to recognize that Rita's internal parts had generated their own imagination mental image of Jesus; however, I think this point can still become clear with careful observation and thought.

First, this initial Jesus imagery came before the child parts were fully in agreement. Their attitude was clearly something along the lines of, "Sure, we might as well pretend that we have a choice – we might as well pretend that we are 'allowing' Him to be here, since He's already here and we can't do anything about it." I have never seen the true, living Jesus engage in this way – if a person and/or her internal parts are not yet comfortable with Jesus being tangibly present, He always allows them to block perception of His presence. Second, although her internal parts were clearly seeing some kind of image, they didn't describe this initial "Jesus" as doing anything that surprised them or anything that was life-giving. In contrast, when people experience the real, living presence of Jesus He always initiates interactions that are life giving, and He always does things that the person perceives as outside of her initiative – things that she is not predicting or controlling (just as when you interact with one of your friends, who is a separate, independent, thinking, free will being). Third, when I continue describing my proposal for them to allow Jesus to "just" be in the memory with them, they ask, "Just be there – kind of like a statue, you mean?" clearly implying that they still had no idea of what it would be like to experience the true living presence of Jesus. I have never seen anyone ask this kind of question after engaging with the real, living presence of Jesus. That is, they would not have asked this question if their earlier imagery had been an encounter with the real presence of Jesus. And finally, comparison with the genuine makes the counterfeit even easier to recognize. When they eventually do experience Jesus'



tangible, living presence several minutes later, it looks and feels very different from their initial experience of their fabricated, imagination imagery.

To summarize, this segment of the session provides a good example of a surprisingly common phenomena. In certain situations and for a variety of reasons, the Immanuel approach recipient will sometimes generate an imagination mental image that is simply a product of her own mind. And it is very important to distinguish between this “counterfeit” imagery and the real thing. When people have a genuine experience of the Lord’s living presence, they feel like they are simply perceiving and reporting imagery that comes spontaneously, as opposed to feeling like they are proactively generating the imagery on their own. And, as described above, when someone experiences the true, living presence of Jesus, He does things she does not expect and initiates life-giving interactions. One of the Immanuel approach facilitator’s most important tasks is to recognize counterfeit imagination imagery, and then help the person upgrade to the spontaneous, interactive imagery that represents the living presence of Jesus.<sup>8</sup>

**There are many wonderful, godly nuns out there:** I am concerned that some viewers may be troubled by Rita’s negative comments regarding nuns, and therefore want to clarify that we do not believe all Catholics or nuns to be bad. Charlotte and I have wonderful friends who are Catholics, and who have living relationships with the Lord. I am also sure that there are many wonderful, godly, loving nuns who serve the Lord faithfully. Unfortunately, Rita’s childhood experiences with Catholic schools included nuns who were clearly triggered and non-relational, and who presented a picture of Jesus that was non-relational.

**Child parts, dissociation, and DID (Dissociative Identity Disorder):** The viewer will notice that Rita talks about “parts,” and that she sometimes talks as if she is *inside* the perspective of the child in the memory she is working on. It is important to understand that experiencing the perspective of the child in the memory, and/or having “internal parts,” does *not* automatically lead to the diagnosis of Dissociative Identity Disorder (DID) – perceiving “internal child parts” does *not* mean that Rita therefore must have DID.

First, there are phenomena other than dissociation that can lead to the subjective experience of being “inside” a childhood memory and/or perceiving “internal parts.” For example, one can carry an unresolved traumatic memory in a memory *package* that includes not just the autobiographical content of the memory, but also the overall subjective experience of being *inside the child ego-state present at the time of the memory*. When this memory package is open and activated, the person will not only “remember” the explicit, autobiographical story content of the memory, but will also have the subjective experience of being *inside* the ego-state of the child in the memory. And no other indicators of dissociative phenomena will be present. For example, there will be no amnesic barriers (the person will report that the event has always been available to her voluntary, conscious recall, and the event will continue to be available to her voluntary, conscious recall after the session), and the different pieces of the memory, including the

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<sup>8</sup>In our experience, this phenomena has been especially common with people who have grown up in the church, and therefore have many preconceived ideas and expectations regarding what should/might happen in a context such as an Immanuel approach session. I will discuss this phenomena in much greater detail in the material I am currently writing regarding advanced Immanuel intervention trouble-shooting (to be posted on [www.immanuelapproach.com](http://www.immanuelapproach.com) as soon as it is ready).

emotions, will all be present and connected.<sup>9</sup> The subjective experience of being inside the child in the memory *does also* occur when one has dissociated internal child parts, but the important point here is that dissociation is not the *only* phenomena that can cause this subjective experience of “internal child parts.”

Secondly, there is a wide range of dissociative phenomena. My perception, from my own clinical experience and from reviewing the literature, is that dissociation is actually quite common – many of us have mild to moderate dissociative phenomena associated with a few of our most intense traumatic memories. But full Dissociative Identity Disorder includes much more intense and pervasive dissociative phenomena, and is much less common. Even if someone *does* have dissociated internal child parts, she does *not* necessarily have Dissociative Identity Disorder. It is important that lay ministers learn about dissociation, and there are many lay ministers that do good work with dissociative phenomena, but the terms “Dissociative Identity Disorder” and “DID” are often used inappropriately, resulting in unnecessary confusion and in loss of credibility for Christian emotional healing ministry. I therefore encourage lay-ministers to refrain from using these terms *unless the person in question has been diagnosed by a qualified professional who has carefully reviewed the diagnostic criteria.*

**Resolving lies that have not been explicitly identified:** As I have facilitated Immanuel approach sessions, I have noticed that distorted perceptions/lies are often resolved as the person engages with Jesus, even though the lies have *not* been explicitly identified or worked with directly. And this session with Rita provides an opportunity for the viewer to observe this phenomenon. For example, note what happened with Rita’s lie: “It’s not safe to be vulnerable – I have to be mean to protect myself.” This lie was *not* identified explicitly or worked with directly in the session; and, in fact, I didn’t realize that this lie had been present, or that Jesus had addressed it, until Rita described “fruit” from the session in the follow-up interview ten months later. When she reported “[Now] I can respond to the people in my life with love – I don’t have to keep them [away]...,”<sup>10</sup> *then* I remembered that in the session Jesus had spontaneously commented to Rita: “You don’t have to be mean to keep hurt away. You can be vulnerable because it will be in My strength, and not your own.”<sup>11</sup> Ten months later, as Rita described the changes she had observed since the session, I finally realized that this lie had been present.

Jesus had recognized this lie, and had resolved it in the context of His Immanuel interactions with Rita, *even though we had not explicitly identified it, worked with it directly, or even been aware of it’s presence.*

**Jesus initiates “face to face” interaction and eye contact:** As discussed at length in both “Brain Science, Psychological Trauma, and the God Who Is With Us, Part II” and “Immanuel, Emotional Healing, and Capacity, Part Two,”<sup>12</sup> face-to-face interactions, and especially eye contact, can be a powerful source of the joy strength that contributes to capacity. Being aware of

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<sup>9</sup>I am not aware of any research supporting these statements about non-dissociative “internal child parts,” but I have personally had this experience on a number of occasions, and I have observed many emotional healing sessions where non-dissociative internal child parts appeared to be present.

<sup>10</sup>First follow-up interview, time on tape: 27:57 and following.

<sup>11</sup>Time on tape: 12:43 and following.

<sup>12</sup>Both of these essays are available as free downloads from [www.kclehman.com](http://www.kclehman.com).

this powerful positive resource, I have been fascinated to observe that Jesus will sometimes initiate these joy building interactions in the context of the Immanuel approach, and this recorded session provides an opportunity for the viewer to observe this phenomena for him/herself. For example, at one point in the session Rita spontaneously commented: “He’s trying to get me to look in His eyes, or in His face...”<sup>13</sup>

**Going back to specific memories as part of the follow-up interview:** Especially for thematic issues that usually don’t resolve with one session, going back to the same specific memory (or memories) is a good way to do follow up. Even if the whole issue isn’t yet fully resolved, if the healing was genuine you can go back to the same specific memory and verify that there are lasting changes. The second follow-up interview with Rita provides an excellent example of this: when Rita goes back to the memory we worked with in the session, in place of the negative thoughts and emotions that had initially been present in the memory (and that continue to be completely absent), she now perceives the Lord’s abiding presence in the memory, along with new, positive thoughts and emotions.

**The fruit remains:** As Rita describes at length in the follow-up interviews, she can still perceive God’s presence in the memory we worked with during the session, she has observed positive changes that seem to be results of the Lord’s work in the session, and these positive changes have remained. Specifically, she can still perceive God’s presence in the memories we worked with during the session, she reports being less triggered, she feels more able to allow the Lord to come close and more able to listen to him, and she describes being less guarded and more loving.

**Theophostic® Prayer Ministry,<sup>14</sup> Theophostic-based emotional healing, and the Immanuel approach:** Many readers will already be familiar with Theophostic® Prayer Ministry (TPM); but for those who are not already familiar with Theophostic, it is an approach to emotional healing developed by Dr. Ed Smith.<sup>15</sup> We use the term “Theophostic®-based” to refer to therapies and/or 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. Smith. Our own therapy/ministry prior to ~2007 was a good example of “Theophostic®-based” therapy/ministry – it was built around a core of Theophostic® principles and techniques, but it also included “non-Theophostic” material. For example, Immanuel interventions, our teaching about capacity, our material on medical psychiatry, the biological brain, and EMDR, our material on dealing with curses, dealing with spiritual strongholds, dealing with generational problems, and our material on journaling, spiritual disciplines, community, and on dealing with suicide-related phenomena are not a part of what we understand Dr. Smith to define as Theophostic® Prayer Ministry. Somewhere between 2007 and 2008, our approach to emotional healing became sufficiently different from Theophostic that we decided to use a new name, the Immanuel approach to

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<sup>13</sup>Time on tape: 17:57 and following.

<sup>14</sup>Theophostic® Ministry is a trademark of Dr. Ed Smith and Alathia Ministries. Inc., of Campbells-ville, Kentucky.

<sup>15</sup>See “Theophostic Ministry: A Brief Review” on [www.kclehman.com](http://www.kclehman.com) for a short summary of the key principles and process components of Theophostic. However, note that the assessment of TPM included in that essay is outdated. We now perceive the Immanuel approach to be easier and more effective in many situations, and use Theophostic as a “back up” resource for people who are not yet able to use the Immanuel approach (not yet able to establish an adequate interactive connection with Jesus at the beginning of the session).



emotional healing. The Immanuel approach shares many key principles and techniques with Theophostic, but our perception is that it is sufficiently different from Theophostic that it is best to use a new name that is not explicitly linked to Dr. Smith's Theophostic Prayer Ministry.<sup>16</sup>

**The Immanuel approach to emotional healing:** One way to define our current version of the Immanuel approach to emotional healing would be to first identify the contributing components:

- Deliberate appreciation, in the context of remembering previous positive experiences with the Lord, to prepare for an interactive connection with Jesus;
- Refreshed perception of the Lord's living presence, and establishment of an interactive connection with the Lord, *in the present*, as the starting foundation;
- Engage directly with Jesus at every point in the session;<sup>17</sup>
- Immanuel approach troubleshooting (1. Ongoing coaching to engage directly with Jesus for connection, guidance, and assistance at every point in the session; 2. Monitor the person's interactive connection, and apply Immanuel interventions at any point she loses adequate interactive connection with the Lord);
- The safety net of returning to initial positive memory and interactive connection;
- Formulate and share the Immanuel story;
- Describe whatever comes into your awareness (your brain works better in community)
- Facilitator establish an interactive connection for herself, and then constantly engage directly with the Lord with respect to guidance;
- Faith (in the Lord's presence, in the Lord's goodness, in the Lord's guidance, and in the effectiveness of the Immanuel approach and Immanuel interventions);
- Understanding regarding capacity, understanding regarding attunement and relational connection circuits, and understanding regarding processing tasks at each of the brain levels.
- Our modified version of Theophostic® theory, tools, and techniques;

Then, if you take all of these components, organize them around the living presence of Jesus as the central focus, and clearly identify connecting more intimately with Jesus as the primary objective (with resolution of trauma as a secondary objective), you have the Immanuel Approach to emotional healing. Each of these components are thoroughly discussed in parts II through V of the "Brain Science, Psychological Trauma, and the God Who is With Us" essay series, but for the purposes of this commentary I would like to include a brief summary of the basic process components:

• *Deliberate appreciation, in the context of remembering previous positive experiences with the Lord, to prepare for an interactive connection with Jesus:* Recalling past positive experiences and deliberately appreciating them prepares your brain–mind–spirit system for positive relational connection. At the beginning of each Immanuel approach session, we therefore include reconnecting with memories for previous positive experiences with the Lord, and deliberate appreciation, to prepare the person's brain-mind-spirit system for refreshing/re-establishing a living, interactive connection with Him. Unfortunately, this DVD training

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<sup>16</sup>See "Brain Science, Psychological Trauma, and the God Who Is with Us, Part I" for additional discussion of the similarities and differences between Dr. Smith's Theophostic Prayer Ministry and the Immanuel approach to emotional healing.

<sup>17</sup>In the language of Wilder and Coursey's *Share Immanuel* booklet, this simple, foundational intervention is "helping the person stay in the interactive seat."

session does not provide an example of these first steps. Not only has the beginning of the session been deleted for the training DVD, but this session took place before we established these pieces of the Immanuel approach, so it actually didn't start with positive memory recall and deliberate appreciation. The good news is that the Lord is so faithful and generous that people still get good healing even when we don't include the new pieces that make the Immanuel approach even simpler, safer, and more effective.

•*Refreshed perception of the Lord's living presence, and establishment of an interactive connection with Him, in the present, as the starting foundation:* First I will present the ideal training session, where each of the steps are nicely separated and easy to observe. In one of these ideal training sessions, after the person has identified one or more memories of past positive connection with the Lord, has reconnected with the memory/memories, and *feels* appreciation in these past experiences, I coach the person to spend several more minutes reconnecting with/reentering one of the memories. As she does this, I ask the Lord to help her perceive His presence and establish an interactive connection,<sup>18</sup> so that these are real and living in the present, and then I coach the person to describe whatever comes into her awareness. The person is usually able to transition smoothly and easily from positive memory recall and appreciation to a living, interactive connection with the Lord in the present (and if this doesn't happen, we trouble-shoot regarding what's in the way). This living, interactive connection is then the foundation for everything else in the session.

In the real world there is a fair amount of variability. Some sessions actually do unfold much like the ideal training session just described, and the person does not perceive the Lord's presence or establish a living, interactive connection with Him until we specifically, explicitly ask for this. However, in some sessions the person begins to perceive the Lord's presence, and re-establishes a living, interactive connection with Him, *spontaneously*, during the initial round of focusing on positive memories and deliberate appreciation (before we even make our explicit request). Furthermore, as people become increasingly familiar and practiced with this process, the different steps can all flow together quickly and smoothly; and with many people we skip the step (following deliberate appreciation) where the person takes several minutes to reenter/reconnect with one of the memories, because it seems to become unnecessary. In fact, people who are very familiar with the process often go to a positive memory, stir up appreciation, and reestablish an interactive connection by the time I finish the opening prayer.

As with positive memory recall and deliberate appreciation, this DVD training session actually does not provide a teaching example of establishing an interactive connection with Jesus at the front end of the process. Again, the beginning of the session has been deleted for the training DVD, and establishing an interactive connection at the beginning of the session was another piece of the Immanuel approach that we had not yet established at the time this session took place. And, thankfully, the Lord is so faithful and generous that Rita still got good healing.

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<sup>18</sup>In most cases, the person perceives the Lord's living presence and establishes an interactive connection in the context of the memory imagery. That is, they perceive that the Lord's presence in the memory imagery comes alive, and that (still in the context of the memory imagery), His presence begins to engage with them interactively. However, some people will perceive the Lord's living, interactive presence in the room where they are receiving ministry; some people will perceive the Lord's living, interactive presence in the context of a different memory that comes forward spontaneously; some people will perceive the Lord's living, interactive presence in the context of imagery that does not seem to be coming from any specific memories, and some will experience two or more of these simultaneously.

•*Engage directly with Jesus at every point in the session:* Once the person has established an adequate interactive connection with Jesus in the present, the therapist/ministry facilitator coaches her to turn to Jesus, focus on Jesus, and engage with Him directly at every point in the session. As discussed both above and below, the primary objective of the Immanuel approach is to enhance our personal, relational, heart connection with the Lord. Coaching the person to turn to Jesus, focus on Jesus, and engage with Him directly at every point in the session is the “bread and butter” Immanuel approach intervention for helping the person build her personal, friendship connection with the Lord.

Furthermore, the simple intervention of repeatedly coaching the person to turn to Jesus, focus on Jesus, and engage with Him directly is sometimes all that is needed to keep the session moving forward with respect to emotional healing, maturity mentoring, or anything else the Lord wants to accomplish. The person might engage with Jesus for guidance in choosing an initial target, for help with finding underlying traumatic memories, for assistance with resolving unfinished processing tasks, for capacity augmentation when dealing with inadequate capacity, or for help with any other questions, needs, or challenges that come up. If the person immediately turns to Jesus and engages with Him directly, *as soon as these questions, needs, or challenges come up*, the session often just keeps moving forward without the perception of being stuck or the need for troubleshooting.

For example, at points in the session where we’re not sure what to do/where to go, I coach Rita to ask Jesus for guidance (17:57 and following, 21:59 and following). And at points where Rita raises a specific question, such as “Will Jesus be offended by our requests?” I coach her to present the question directly to Jesus (8:34 and following, 16:20 and following, 23:04 and following). At each of these points, the Lord provides the guidance and/or help we need, and the session keeps moving smoothly forward without any perception of being “stuck.”

•*Immanuel approach troubleshooting and Immanuel interventions:* Many people are quickly able to establish an adequate interactive connection at the beginning of the session, they easily maintain this connection, and they receive a variety of beautiful, life-giving results, all with only the minimal Immanuel approach interventions just described. However, others initially experience confusing, disappointing, or frustrating results; but then eventually receive enhanced friendship with the Lord, transformative emotional healing, and other beautiful, life-giving results if the facilitator can help them identify and resolve blockages. I have become totally convinced that the Lord is *always* present, that the Lord *always* wants to bless us with life-giving gifts, that the Lord is *always* able to accomplish this, and that the Immanuel approach will almost<sup>19</sup> always (eventually) release these gifts and blessings if adequate troubleshooting is included.

1. Ongoing coaching to engage directly with Jesus for connection, guidance, and assistance at every point in the session: Coaching the person to turn to Jesus, focus on Jesus, and engage directly with Jesus is also the simplest, the most common, and the most important form of troubleshooting in the Immanuel approach. For example, if the person does *not* immediately turn to Jesus when she encounters the questions, needs, or challenges mentioned above, but instead tries to figure them out/resolve them herself (and then eventually perceives herself to

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<sup>19</sup>On very rare occasions, a person will persistently choose to indulge in bitterness and/or self-pity and/or rebellion. This will block the Immanuel approach process, and cannot be resolved with any of the usual troubleshooting tools.

be stuck), the first, most basic troubleshooting intervention is to coach her to turn to Jesus, focus on Jesus, and engage with Him directly regarding the problem. This simple intervention is often all that is needed to get the process moving again. This session with Rita does not provide examples of this kind of troubleshooting because the session keeps flowing forward so smoothly that there aren't really any points where we have the perception of being stuck. However, if we had gotten temporarily stuck at any of the points from the examples above, this most simple form of troubleshooting would have looked just like the coaching to engage with Jesus that kept the session flowing forward.

2. Monitor the person's interactive connection, and apply Immanuel interventions at any point the person loses adequate interactive connection with the Lord: An important responsibility of the facilitator is to monitor the person's interactive connection, and to apply Immanuel interventions at any point the person loses adequate interactive connection with the Lord. People often lose their connection with the Lord when they connect with traumatic memories, so it is especially important to ask whether the person still perceives an interactive connection (and then apply Immanuel interventions when necessary) whenever the recipient enters a traumatic memory. However, the person will also occasionally lose her connection at other points in the session, so it is also important to keep your eye on her connection with Jesus throughout the session.

As described at more length in the "Brain Science, Emotional Trauma, and The God Who is With Us" essays (Parts I and V), Immanuel interventions are *specific, focused, systematic interventions* with the goal of helping the person receiving ministry to perceive the Lord's presence, connect with Him, receive from Him, and be *with* Him. For those of you who have not yet had a chance to review the more detailed discussion, here is a very brief summary:

- Specific, explicit invitation and request: The most basic, simple component is the specific, explicit prayer: "Lord, I make a heart invitation for You to be *with me*, here in this place. I also ask You to help me perceive Your presence, to help me connect with You, to help me receive from You, and to help me be *with* You." Rita's session provides several examples of this most basic Immanuel intervention request (9:32 and following, 11:15 and following, and 20:12 and following). Note that in the last example Rita makes the invitation and request silently, in response to Dr. Lehman's indirect suggestion, "Is it okay to ask Him to be [with you] in those memories, where you learned that it's not safe to look right at somebody...?" God can obviously hear silent prayers, because she reports perceiving Jesus' tangible presence with her in the memories immediately after making her silent invitation/request.

- Trouble-shooting: If the person is *not* able to perceive the Lord's presence (or connect with the Lord, receive from the Lord, or be with the Lord), you "trouble-shoot." Start with praying "Lord, what's in the way of my being able to perceive Your presence? (or connect with You/ receive from You/ be with You)" and then follow-up on whatever the Lord brings forward. These basic steps had already been done by the point in the session that begins the portion presented on this DVD, and, as described above, we had already figured out that internal parts were deliberately blocking Rita from being able to perceive Jesus' tangible presence. As also described above, one of the most important teaching purposes of this DVD is to present the advanced Immanuel intervention troubleshooting described briefly in the session summary, and presented between 2:19 and 11:23 of the DVD footage. As already described, I helped the internal parts identify and clarify their guardian lie fears,

and then helped them figure out conditions that would enable them to feel safe enough to allow Jesus to be present. This intervention worked beautifully, enabling them to allow Jesus to be tangibly present in the memory and enabling them to allow Rita to establish an interactive connection.