

Appendix B

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

Many people contact me with questions along the lines of: “I would like to use the Immanuel Approach in my ____ (psychotherapy practice, ministry, church, small group, family, marriage, etc.). Where/how can I get training that will enable me to do this?” Unfortunately, at this time I do not have any kind of training institute, I do not offer internships/apprenticeships, and I am not offering in-person/live seminars. In the absence of these ideal-but-do-not-exist resources, I offer the following recommendations regarding how to best obtain Immanuel Approach training.

I. In-person/Live Seminars with Others: Ideally, the core of Immanuel Approach training should be learning directly from someone who is already knowledgeable and experienced regarding the Immanuel Approach. There is 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 supervising the small group exercises as you are actually taking the step of facilitating your first session.

As just mentioned above, the bad news regarding this ideal option is that I am not currently offering this kind of in-person basic training seminar. But the good news is that there is a steadily growing handful of others who are providing Immanuel Approach basic training seminars, such as pastor Patti Velotta (and others in the Immanuel: A Practicum network that pastor Patti has now trained to present her basic seminars), Cathy Little and Melinda Wilson with Face-to-Face Ministries, Betsy Stalcup with Healing Center International, and Margaret Webb with Alive and Well.

Information regarding these trainers is available through the Immanuel Approach network directory (accessed from the Referrals page of our Immanuel Approach website, www.immanuelapproach.com), and information regarding additional trainers will become available through this same network directory as more people become trainers and post profiles.¹

II. Dr. Lehman Basic Training Videos: Even more good news is that I spent three thousand hours during the COVID pandemic putting my basic training seminar on video. There is a separate training segment for each component of the

1. Note that different trainers may approach Immanuel training very differently. For example, pastor Patti places more emphasis on biblical support for the Immanuel Approach and more emphasis on visual imagery, whereas the Alive and Well team places more emphasis on brain science and on body awareness. If you are not having a good experience with one trainer, *please* try working with another trainer before deciding that the Immanuel Approach is not worth pursuing.

Immanuel Approach process, and each of these training segments includes a short teaching block explaining the theory, a live demonstration portraying the component just explained, and then detailed instructions for practicing the component that has just been explained and demonstrated. Finally, in training segments ten, eleven, and eleven-b, we explain and demonstrate three variations of the full process, which can also then be practiced using the corresponding exercise handouts. Gathering together a practice group, viewing the teaching segments and demonstrations as a group, and then going through the practice exercises with each other will be almost as good as going through my in-person seminar.² And especially if you are in a remote location, this do-it-yourself seminar with my training videos will be much more convenient and much less expensive.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 about traumatic memories and how they are processes, and he wants to help us get healed. For people who are able to perceive the Lord's presence, establish an adequate interactive connection with him, stay synchronized with him, and receive guidance and 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, establish an adequate interactive connection with him, and receive guidance and help 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.

If you have good relational maturity skills, high capacity for being with people displaying negative emotions, and good discernment, and you are working with recipients who are able to perceive the Lord's presence, establish an adequate interactive connection with him, and let him lead the process, then viewing the basic training teaching segments and demonstrations, and going through the practise exercises with a learning partner, should be enough

2. The ideal foundation for a video-training practice group is for at least some of the members to first attend a live seminar with supervised practice exercises.

3. See the Store page of www.immanuelapproach.com to purchase the Immanuel Approach Basic Training DVD set or register for the online course.

to get you started. (And you can turbocharge the basic training video series by adding several of the basic Live Ministry Series sessions. See the comments regarding Live Ministry Series sessions, below, for guidance in choosing basic sessions.)

- III. *Both Live Seminars with Others and Dr. Lehman Videos*: A number of people have told me that they went through my basic training videos, and then **also** participated in one or more basic seminars presented by other trainers. All of these people have reported that this combination was particularly effective. In addition to the teaching repetition helping them to get a stronger grasp on the core principles, and the extra practice exercises helping them to gain confidence as facilitators, they found that going through the training with several different presenters helped them get a feel for which pieces are foundational components that always need to be included and where it is okay to modify details in order to produce a better fit for different audiences.
- IV. *Keep Practicing*: A really important part of training is to *keep practicing*, (in the context of conference exercises, study groups, or some other setting) until you *feel comfortable* facilitating Immanuel Approach sessions. This usually requires at least four-to-six successful repetitions through the whole Immanuel Approach process, from the opening prayer and initial positive memory through resolution of a traumatic memory and then the closing prayer.
- V. *Live Ministry Series (LMS) Sessions*: Your right hemisphere wants demonstration—“*Show me what it looks like—show me how to do it.*”⁴ Our live ministry sessions are the most convenient resource to obtain this.⁵ LMS #24 *Ian*: “*I’m not enough,*” LMS #18 *Rita* #3: “*Jesus is better than candy,*” and LMS #19: *Maggie* #3: *Labor & Delivery Trauma* are all excellent basic sessions. (More specific suggestions regarding which live ministry sessions are best for specific learning objectives are provided in the sub-section below regarding our Live Ministry Series (LMS) sessions.)
- VI. *Basic Training for Recipients*: I have found that *recipients* are able to cooperate with the process more easily when they have a basic understanding of what we are trying to do. So especially when you are just learning to facilitate, it is ideal for any recipients you work with to go through the introduction and the first three training segments of the basic training videos, as an introduction to the Immanuel Approach, before you start working with them.⁶ And if you are going to work with a person on an ongoing basis, it will be helpful for them to read through to at least chapter nineteen in the big lion book, as you continue

4. This will be discussed in more detail in the sub-section below regarding our Live Ministry Series (LMS) sessions (in the “Supplementary/Do-It-Yourself Resources” section).

5. Live Ministry Session (LMS) streaming downloads and DVDs can be obtained from the Store page of www.immanuelapproach.com.

6. The introduction and first three training segments are all available as youtube videos.

working together. (I realize that this is a significant chunk of reading, but I think the benefits are worth the effort.) Chapters sixteen and seventeen will especially help recipients to embrace the “describe everything that comes into your awareness” part of the Immanuel Approach process.

VII. Discussion/Practice Groups: Discussion/practice groups can be an excellent way to learn the Immanuel Approach. For example, I know of several groups that get together once each month for a long evening of Immanuel Approach study and practice. They share a pot-luck meal, discuss one of the chapters from this book, watch a demonstration by the group leader (an alternative is to watch a clip from one of the live-session DVDs), and then break up into smaller clusters to practice. The participants I have spoken with report that this has been very rewarding and effective. (The “Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer” teaching series can also be a good resource for the discussion component of this kind of study group.) And again, *keep practicing* until you feel comfortable facilitating Immanuel Approach sessions.

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 in chapters fourteen and twenty-six.*⁷ (Without skilled Immanuel-Intervention troubleshooting, some people may not be able to establish an interactive connection during the initial steps of the process. And these people will be disappointed when the safety net guidelines require that they not participate fully in the later steps of the process. Nevertheless, it is very important to abide by these group exercise safety nets unless your group is full of experienced facilitators.⁸)

VIII. Mentoring Groups: Mentoring groups can be very helpful for anyone who is struggling with getting started with facilitating basic Immanuel Approach sessions. For example, if you have specific triggers that are getting in the way, or there are portions of your maturity-skill profile that need to be strengthened, participating in a mentoring group can help you get past these initial difficulties. And mentoring groups are also one of the best resources for intermediate and advanced training. For example, I run several mentoring groups in which I provide intermediate and advanced teaching, modeling, coaching, and supervision for small cohorts of eight participants in each group.

The bad news with respect to *my* mentoring groups is that they are reserved for leaders in the wider Immanuel Approach community and/or those who are actively helping to promote/spread the Immanuel approach. Fortunately,

7. This same material is also presented in the IA Basic Training video series, and in the Exercises, Prayers for Groups and Beginners section of the Resources page of www.immanuelapproach.com.

8. 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.

there is also good news with respect to mentoring groups. A steadily growing cohort of others are now also providing excellent mentoring groups. For example, pastor Patti Velotta provides a variety of training groups very similar to my mentoring groups, for those who are a part of her Immanuel: A Practicum network. Andy Ross is now providing mentoring groups. Melinda Wilson and Cathy Little with Face-to-Face Ministries provide training groups similar to my mentoring groups. And Sharon Ogden and Molly Emerson with Immanuel Way Ministries are now providing several mentoring groups.

Information regarding these trainers is available through the Immanuel Approach network directory (accessed from the Referrals page of our Immanuel Approach website), and information regarding additional trainers will become available through this same network directory as more people become trainers and post profiles.⁹

- IX. “This Is What It Looks Like” Models: As mentioned above in the comments regarding our Live Ministry Series sessions, 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 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. The most straightforward way to get this piece is to participate in training events in which the trainer provides live demonstrations, or to be a part of a mentoring group; but occasionally you will also be able to find other facilitators and recipients who will allow you to observe. 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.¹⁰ As mentioned above, our Live Ministry Series sessions 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.

- X. Consultation and Backup: In the ideal Immanuel-Approach training package, you will also find someone who can provide ongoing consultation and backup as you learn. You will be able to experiment and practice much more comfortably if you have someone you can go to when you encounter things you do not understand and/or do not know how to handle. Ideally, you want

9. Note again that different trainers may approach Immanuel training very differently. If you are not having a good experience with one trainer, *please* try working with another trainer.

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

to find someone who has high capacity, who has good right-brain maturity skills, who does their own healing work, who has a lot of experience with facilitating emotional healing, and who understands the pain-processing pathway, psychological trauma, defenses, troubleshooting, etc. This is the ideal, but anyone with more capacity, maturity, experience, and understanding than yourself will still be helpful. One very specific possibility is to find a trainer or facilitator that knows more than you do, from the network directory, or from the Referrals or Training pages, on our Immanuel Approach website, and then pay her (or him) 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.

- XI. **Observation and Feedback:** Yet another piece of the ideal 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 you with identifying your blind spots. Again, the most straightforward way to obtain this kind of coaching is to participate in training events where an experienced trainer provides this kind of coaching as part of the practice sessions, or to be a part of a mentoring group. However, there are also experienced facilitators who are not providing official training, but who would be willing to provide this kind of observation and feedback coaching. 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 will also be amazed by how humbling it can be to watch recordings of yourself facilitating. In my own experience, watching recordings of myself facilitating has been both painfully humbling and tremendously educational. The good news is that the recipients still received healing from the Lord, even when I was clumsy and made many mistakes.)

Yet another possibility is to find a facilitator/trainer that knows more than you do (for example, from the network directory), and then pay them for consultation time to provide observation and coaching for you.

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.

XII. **Go Back to the Basics If You Feel Overwhelmed:** If you encounter any situation that seems like more than you can handle, and/or you feel overwhelmed for any reason, remember the following three basic, foundational principles:

A. Care for Your Own Connection with the Lord: When you encounter complicated, intense 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 *Experiential* Knowledge of Who the Lord Is and How He Works: One of the most important 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 great length in chapter thirty-six, one of the best ways to recognize counterfeits is to start with a strong and accurate *experiential* knowledge of the Lord's true character and heart. That is, if you have a deep, clear, accurate *experiential* sense of who God is and how he works, you can quickly, intuitively recognize counterfeits because they just do not feel right.

C. Get Your Own Healing: One of the most important things you can do to prepare for dealing with complicated, intense 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,"¹¹ 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 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.¹² 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.

11. Available as a free download from www.immanuelapproach.com.

12. See also "Triggered 'Positive' Thoughts and Emotions" for additional discussion regarding how unresolved issues can impair your discernment, and, correspondingly, how healing can improve your discernment by resolving these issues. This essay is available as a free download from www.immanuelapproach.com.

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

- A. Beginners Can Use Group-Exercise Safety Nets as They Practice:** 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 group exercise safety nets described in chapters fourteen and twenty-six. 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.¹³
- B. There Is a Wide Range with Respect to Difficulty, It is Okay to Say, “This One Is too Much for Me:”** It is 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 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 throughout the process is much easier than working with 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 do not know how to handle the problems you are encountering, it is 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

13. 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.

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. Relational Maturity Skills, Capacity, and Discernment: You will probably have noticed that I repeatedly mention right-brain relational maturity skills, capacity for being with people who are in emotional distress, and discernment as elements 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, see chapter forty-six, see “Immanuel, Emotional Healing, & Capacity: Parts I & II,”¹⁴ and see “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part II.”¹⁵ THRIVE also provides a lot of good material regarding how to deliberately cultivate right-brain maturity skills and capacity.¹⁶

XIV. Supplementary/Do-It-Yourself Resources: As mentioned above, you should start your Immanuel Approach training by going through either my basic training video series or an in-person basic training seminar (or both). And a small training group/mentoring group is the ideal foundation for intermediate and advanced training. The supplementary materials presented in this section will augment your learning from these primary sources. (If you are not able to find an intermediate/advanced mentoring group, you can use these resources to put together a do-it-yourself program for intermediate and advanced training.)

A. *The Immanuel Approach: For Emotional Healing & for Life*: The book you are holding in your hands provides some of the best supplementary material for augmenting the basic, intermediate, and advanced training just mentioned above, and it is also one of the best resources for do-it-yourself intermediate and advanced training.

B. Immanuel Approach Website (www.immanuelapproach.com): We are continually working on the Immanuel Approach website, www.immanuel

14. These presentations are available as teaching DVDs from the Store page of www.immanuelapproach.com, and also as free download essays from the Resources page.

15. Available as a free download from the Special Subjects/Advanced Topics section of the Resources page of www.ImmanuelApproach.com.

16. See www.thrivetoday.org for information regarding seminars and other training material provided by Life Model Works.

approach.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 for life. Some of the resources already available include:

- A Getting Started page, presenting an extensive buffet of introductory material options.
 - A “Biblical Basis” section on the Resources page, providing extensive discussion of the biblical support for the Immanuel Approach.
 - Referrals page (which includes 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 for 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.
 - A Translated Materials page, providing various Immanuel-Approach-related materials translated into seventeen different languages (as of August 2022). We will continue to post new materials as they come in. (Thank you to all of you who have helped us with translations.)
 - An FAQs page, with answers to frequently asked questions, such as “Can the Immanuel Approach be used with children?,” and “How do you include the Immanuel Approach in the care of people with clinical mental illnesses?” Note that the website FAQ page includes the material from chapter fifty-two of this book, as well as additional FAQs. And we will continue to add to the website FAQ file as new FAQs are identified and addressed.
- C. **Live-Ministry Series (LMS) Sessions:** As we learn to facilitate Immanuel Approach 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 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 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 trainers/mentors that you can observe. Unfortunately, opportunities to observe experienced trainers/mentors facilitating live sessions can be hard to come by. The good news is that our Live-Ministry-Series (LMS) sessions 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 LMS sessions also provide “this is what it looks like and feels like” information regarding various other aspects of the Immanuel Approach.¹⁷ For example, “this is what it looks like and feels like when a person perceives God’s presence,” “this is what it looks like and feels like when the recipient is experiencing an interactive connection with Jesus,” “this is what it looks like and feels like when the Lord comes with correction/guidance/healing,” and “this is what it looks like and feels like when the recipient manifests lasting positive changes after healing work with Jesus.”

As of May 2024, we have thirty Live-Ministry-Series sessions, twenty-four of which provide examples of the Immanuel Approach. Furthermore, new sessions going forward will try to demonstrate the most current iterations of the Immanuel Approach. Here is a brief summary regarding how the different Live-Ministry-Series sessions can be used, as supplementary resources for the basic training options described above, as supplementary resources for mentoring-group intermediate-advanced training, or as part of your own do-it-yourself intermediate-advanced training program:¹⁸

1. *Basic Immanuel Approach sessions*: If you have gone through my basic training videos &/or participated in an in-person basic training seminar, but you are having trouble getting started, I would strongly encourage you to look at the following basic sessions:
 - *Maggie #2: “If I Leave, She Could Die”* (Live Ministry Series #12)

17. Note that the first six sessions in our LMS collection portray Theophostic[®]-based sessions, as opposed to sessions using the Immanuel Approach. However, since our Theophostic[®]-based work 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” information for many aspects of the Immanuel Approach.

18. You can also go to the “Live Ministry Series” section on the Store page at www.immanuelapproach.com for a brief session summary and a written commentary providing extensive explanatory comments for each of our Live Ministry Series sessions, and you can go to the Getting Started page for free download previews of each of these sessions. Links from the Store page also provide information regarding availability, prices, ordering, shipping, etc.

- *Renaë: Healing Helps Parenting* (Live Ministry Series #17)
- *Rita #3: Jesus Is Better Than Candy* (LMS #18)
- *Maggie #3: Labor and Delivery Trauma* (LMS #19)
- *Steve: "Just" Be with Jesus* (LMS #21)
- *Ian: "I'm not enough"* (LMS #24)
- *Michelle: Back to Positive Memory* (LMS #30)
- *Alex: Very First IA Trauma-Work Session* (LMS #31)
- *David: Engage Directly with Jesus Re Every Trauma, Question, and Issue* (LMS #32)
- *Mary Beth: "I'll Do It with You"* (LMS #38).

And if you only have time and energy for one or several, I would recommend starting with Ian (LMS #24), Maggie #3 (LMS #19), Alex (LMS #31), and Rita #3 (LMS #18), in that order of priority.

Also, these full-length sessions can 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. *Intermediate-advanced troubleshooting sessions:* We have five LMS-sessions that provide examples of extended troubleshooting with people who are initially unable to perceive the Lord's presence. These five 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 thirty. 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* (LMS #7), *Rita #1: Advanced Immanuel Intervention* (LMS #26), *Sharon: Dread, Avoidance, and Resistance from Guardian Lies* (LMS #35), and *Diane: Very First IA Session, Many Hindrances, Good Troubleshooting, Beautiful Connection* (LMS #37).
3. *Basic-intermediate troubleshooting sessions:* The many other Live Ministry Series sessions 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* (LMS #6), and *Patricia: First Session with Internal Parts* (LMS

- #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* (LMS #14) includes troubleshooting in which we identify and resolve blockages caused by bitterness and demonic interference.
4. *Advanced topics*: A number of the Live Ministry Series sessions present advanced topics. For example, *Patricia: First Session with Internal Parts* (LMS #3) and *Kay: Dissociated Sexual Abuse Trauma, Internal Child Part* both present work with dissociated trauma and dissociated internal parts, and *Judy: Infant, Primary-Caregiver Absence Wound* obviously presents work with infant primary-caregiver attachment trauma.
 5. *Condensed versions of live sessions*: As already mentioned, the condensed versions of the live sessions are not so good for actually learning to facilitate the Immanuel Approach process; however, 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.

D. *Outsmarting Yourself: Catching Your Past Invading the Present and What to Do about It*:¹⁹ *Outsmarting Yourself* provides additional theoretical foundation for the Immanuel Approach. It provides additional explanation regarding psychological trauma. And it especially provides a much more detailed discussion of how we can be 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 and central-nervous-system cover-ups keep this humbling reality out of our conscious awareness. *Outsmarting Yourself* also presents practical insights and tools that will help you recognize when your own stuff is getting stirred up, and practical interventions for limiting the negative impact from your own triggering. Furthermore, since the *facilitator's* unresolved issues getting stirred up is one of the most important hindrances to effective emotional healing work, and since the facilitator's issues getting stirred up is *the most common cause* of “unexplained” difficulties,²⁰ the material presented in *Outsmarting Yourself* will be especially valuable for you if you are having “unexplained” difficulty with facilitating the Immanuel Approach.

19. For information regarding availability, cost, shipping, and purchasing options for *Outsmarting Yourself*, see the Store page at www.immanuelapproach.com.

20. For additional discussion of this point, see “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing.” This essay is Available as a free download from www.immanuelapproach.com.

- E. **Share Immanuel Booklet:**²¹ 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 several simple Immanuel Approach exercises.

It is important to note that the *Share Immanuel* booklet is designed to be part of a larger training program. For example, during his recent training in Sri Lanka,²² 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 augmenting material that can provide additional discussion, explanations, and examples.

- F. **The Joyful Journey: Listening to Immanuel:**²³ As mentioned in chapter forty-five, the Immanuel-Approach interactive journaling described in *Joyful Journey* is a simple tool to help you more effectively use the Immanuel Approach on your own—it provides structure that helps keep your thoughts from wandering, and the process of putting your experience into written words also provides many of the same neurological benefits as verbally describing your mental content to another person. As also mentioned in chapter forty-five, I especially recommend using the interactive journaling described in *Joyful Journey* when you *first start* using the Immanuel Approach on your own.

- F. **Immanuel: A Practicum:**²⁴ 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 this volume and my website 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 still others have found *Immanuel: A Practicum* to be the best fit for the way they think and work. The extensive appendices presenting the strong

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

22. For a description of Dr. Wilder's trip to Sri Lanka, see chapter two, pages 27–28.

23. E. James Wilder, Anna Kang, John Loppnow, and Sungshim Loppnow, *Joyful Journey: Listening to Immanuel* (East Peoria, IL: Shepherd's House Inc, 2015).

24. Patti Velotta, *Immanuel: A Practicum*, (Libertyville, IL: This Joy! Books, 2011).

biblical support for the Immanuel Approach are also excellent—a valuable supplementary resource, going far beyond the material presented in chapter forty of this volume.

G. *Forming*,²⁵ *Restarting*,²⁶ and *Belonging*²⁷ 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* and *Belonging* 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) re-entering these memories, and then re-establishing an interactive connection with the Lord in the context of the memory.

Note: Charlotte and I work closely with those developing the *Life Model Works* material (Pastor Ed Khouri, Dr. E. James Wilder, Pastor David Takle) and those developing the *THRIVE* material (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 Life Model Works or THRIVE*. For more information regarding *THRICE* groups, *Life Model Works* groups, the *Restarting*, *Forming*, and *Belonging* modules of *Thriving, Recover Your Life*, and other *Life Model Works* and *TRIVE* materials, see www.thrivingrecovery.org.

H. “Brain Science, Psychological Trauma, and the God Who Is with Us” Essays: As described in chapters twelve and thirteen, *many* recipients are *initially, briefly* unable to establish the interactive Immanuel 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 these two chapters. 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, *the facilitator* will need to lead the process.

Parts II, III, and IV 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

25. David Takle, Edward M. Khouri, and E. James Wilder, *Forming* (Pasadena, CA: Shepherd’s House Publishing, 2012).

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

27. Edward M. Khouri and E. James Wilder, *Belonging* (Pasadena, CA: Shepherd’s House Publishing, 2011).

traumatic memories, and describe how to set up the conditions so that they can be modified. To the extent that 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 respect to 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 respect to this strategic 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 do not have space in their lives to master the more advanced principles and tools. In my 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.

I. Other Intermediate-Advanced Essays from IA website: There are a number of essays from www.immanuelapproach.com that supplement this book by providing additional resources for intermediate and advanced troubleshooting.

1. *Self-Pity and Bitterness:* For a discussion of how self-pity and bitterness are particularly troublesome hindrances that block the Immanuel Approach process, and also for a description of interventions for dismantling these hindrances, see "Judgments and Bitterness as Clutter That Hinders Prayer for Emotional Healing,"²⁸ and "Deadly Perils of the Victim Swamp: Bitterness, Self-Pity, Entitlement, and Embellishment."²⁹

28. Karl D. Lehman, "Judgments and Bitterness as Clutter That Hinders Emotional Healing," last modified November 21, 2009, "Special Subjects/Advanced Topics" section, Resources page, www.immanuelapproach.com.

29. Karl D. Lehman, "The Deadly Perils of the Victim Swamp: Bitterness, Self-Pity, Entitlement, and Embellishment," last modified May 5, 2006, "Special Subjects/Advanced Topics section," Resources page, www.immanuelapproach.com.

2. *Especially Pernicious Blockages*: Sometimes a tangle of multiple factors can create an especially pernicious blockage. “Immanuel, an Especially Pernicious Blockage, and the Normal Belief Memory System”³⁰ provides a detailed description of this phenomenon in my own experience. Hopefully, this case study will provide insights that will be helpful for identifying and dismantling similar problems for others.
3. *The Direct-Eye-Contact Technique*: As the reader may remember from chapters thirty, thirty-six, and thirty-eight, I have found the direct-eye-contact technique to be especially helpful for helping internal parts to participate in the Immanuel Approach. For a careful discussion of this simple yet powerful technique, see “The Direct-Eye-Contact Technique for Engaging with Internal Parts.”³¹
4. *Distinguishing between demonic spirits and internal parts*: The essay “Distinguishing Between Demonic Spirits and Internal Parts”³² shares my observations regarding the similarities and differences between demonic spirits and internal parts, and also describes two simple techniques/tools that have been especially helpful in distinguishing them from one another during actual sessions.
5. *Search for Specific Topics as Needed*: The www.immanuelapproach.com website includes material addressing many additional topics. For example, there are a number of essays providing more information regarding internal parts, there are a number of essays that provide more help for dealing with demonic interference, and there are a number of essays that discuss different specific mental illnesses. Use the search function to find these additional resources as you need them.

30. Karl D. Lehman, “Immanuel, an Especially Pernicious Blockage, and the Normal Belief Memory System,” last modified June 8, 2012, “Special Subjects/Advanced Topics section,” Resources page, www.immanuelapproach.com.

31. Lehman, Karl D. “The Direct-Eye-Contact Technique for Engaging with Internal Parts,” last modified January 17, 2019, “Special Subjects/Advanced Topics section,” Resources page, www.immanuelapproach.com.

32. Karl D. Lehman, “Distinguishing Between Demonic Spirits and Internal Parts,” last modified January 25, 2013, Special Subjects/Advanced Topics section, Resources page, www.immanuelapproach.com.