



**Charlie: “See, this works!”
(Immanuel Approach, Basic-Intermediate)
Explanatory Comments for Condensed Version**

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The main purpose of the condensed version of *Charlie: “See, this works!” (Immanuel Approach, Basic-Intermediate)*, is to provide live ministry session examples of the principles, techniques, and process described in our essays and presentations about the Immanuel approach. This condensed version 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). 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.

Original session, debriefing immediately following the session, and seven month follow-up interview: The condensed version presents clips from the original session (March 8, 2012), parts of the debriefing discussion immediately following the session, and portions of the follow-up interview that took place seven months later (October 2012).

Session summary (full session): This 2012 session begins with Charlie describing how he has been waking from dreams in the act of speaking the words, “Will you please *listen* to me!” with intense, demanding frustration. My thought at this point is that Charlie should establish an interactive connection with Jesus, and then once this is in place he could submit his tentative initial target to the Lord and ask for both guidance and help. So I coach him to do this, beginning with the usual Immanuel approach initial steps of asking God to bring forward a memory for a previous time of positive connection, and then deliberately stirring up appreciation in this context. What happens next is both interesting and a bit atypical, but it works. After asking the Lord to bring forward a positive memory, Charlie describes how he has become increasingly aware of God’s abiding, constant availability as an interactive presence: “I’m becoming more aware...if I have a question, or difficulty...if I ask [the Lord for help],...I get an answer....There’s somebody there, responding....[I have] the sense of not being alone....[I have the sense that] God is there, available.” And as he talks about this, he realizes that it also feels true in the present. That is, thinking about God’s abiding availability as an interactive presence, remembering recent interactive connections, and feeling grateful for all of this transitions smoothly and spontaneously into an interactive connection in the present.

Once an interactive connection has been established, Charlie asks the Lord for guidance and help regarding the session in general, and specifically regarding the tentative focus for the session. Immediately after this request, painful memories from Charlie’s early childhood started coming forward into his awareness, and these memories all carry the same emotional package of Charlie feeling bewildered, alone, *not* seen, *not* heard, *not* understood, and *not* helped. In the context of each of these memories, Charlie invites God to be with him, asks for help in perceiving the Lord’s interactive presence, and asks for guidance and help with respect to processing the unresolved trauma. In some of these situations, Charlie experiences a phenomena that is actually

fairly common (see additional discussion below): when we ask for interactive connection and/or guidance and/or help, the Lord responds by bringing more memories forward. However, it always feels like the new memories are part of moving the session forward, and eventually Charlie experiences the Lord's interactive presence, and receives help with healing, in the context of each of the painful childhood experiences he has remembered. After engaging with the Lord's living, healing presence in each of the memories, Charlie specifically reports that He no longer feels like he is alone (since he can perceive God's presence with him), and that it feels true that God sees him, is listening to him, understands him, and is helping him. Jesus also provides a bit of humor for us in the context of the first painful memory that comes forward. Shortly after perceiving the Jesus' presence with him in this memory, Charlie bursts out laughing, and reports that Jesus just said, "See, this works!"

At the beginning of the session, Charlie states, "I need somebody to show me – to walk around with me in this whole area here, where I'm living, and tell me what's going on...What's going on and what's coming up. What can I expect. Because I never know what's gonna happen. And I don't know what to do with it when it happens." And then at the end of the session, Charlie spontaneously comments, "What I am experiencing is...just what I asked for [at the beginning of the session....The Lord is] going through these things, like a trip...." He reports feeling as if Jesus is giving him a "guided tour" through the time in his life during which he had previously felt so alone and bewildered.

During the seven months following the session, Charlie observes a number of lasting changes. He can still perceive God's presence in the memories we worked with during the session, the intensity of his energy when his "Listen to me" issue gets triggered has decreased, he is more able to recognize and take responsibility for his triggering, the positive thoughts and emotions from the end of the session still feel true in the specific memories in which we worked, and now, when he thinks about that whole period of his life, it feels true that the Lord is with him and is helping him understand everything around him (giving him the "guided tour"), as opposed to his previous experience of feeling bewildered and that he is alone.

Deleted material: To put the condensed version in perspective: In order to make the 30 minute condensed version, 62 minutes of material have been deleted from the 92 minute complete version. The condensed version is valuable for providing an *overview* of what an Immanuel approach session looks like, and it's great for inspiration and faith building; but if you are actually trying to learn how to facilitate Immanuel approach sessions, you will definitely want to view the complete version.¹

Opening and closing prayers: Many people have asked about the opening and closing prayers I routinely use at the beginning and end of our emotional healing sessions (and that are hard to get from the DVDs because I go through them so quickly). The essays, "Opening Prayers and Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory

¹In 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.

Prayer,” and “Closing Prayer and Commands”² 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.³

The Immanuel approach can be simple, even when dealing with complex content: You will notice that at different points in the session, we make brief references to extensive childhood trauma,⁴ and to complex personal issues associated with this trauma; however, in this session (with an adequate interactive connection with Jesus as the foundation), Charlie and I don’t need to analyze or organize any of this complicated content. I just keep coaching Charlie to focus on Jesus, engage directly with Jesus, and ask Jesus for help; Charlie simply follows my coaching, and then describes whatever comes into his awareness; and the session keeps moving forward. The point here is that, because of the Lord’s guidance and help, the Immanuel approach can be simple, and therefore something that a lay person can facilitate even when the recipient’s history and issues are complicated.

Sometimes the Lord responds to requests for other things by bringing another memory forward: Charlie’s session provides an excellent example of a common and important phenomenon: sometimes when we ask for tangible presence/interactive connection, and/or guidance, and/or some other kind of help, instead of directly giving us what we asked for, the Lord brings another memory forward. This phenomenon actually occurs a number of times in this session.

In most of the sessions in which additional memories come forward instead of more direct answers to our requests, the different pieces coming forward eventually all fit together and we can see clearly that the Lord has been leading the process. (This was certainly the case in Charlie’s session.) So as long as the new memories seem to be part of the session moving forward, I just coach the person to continue asking for help in perceiving the Lord’s presence, asking for help in establishing an interactive connection, asking for guidance regarding how to cooperate with the Lord’s work, and asking for any other kind of help that it seems that we need (and then I coach them to describe whatever comes into their awareness⁵).

Variability in people’s perception of the Lord’s presence: I would like to make some comments about visual imagery, and the fact that people’s perception of the Lord’s presence is very variable. Charlie provides a good example, especially with respect to visual imagery. In his

²Available as free download from our website, www.kclehman.com. Using the “search” box can be helpful if you have difficulty locating this essay amongst the many other articles.

³Pastor Patti Velotta’s book, *Immanuel: A Practicum*, also presents discussion of the opening and closing prayers, along with sample prayers.

⁴Among other things, Charlie’s mother died when he was two years old, his father abandoned him and his step mother when Charlie was four years old, and Charlie was shifted from one relative to the next for the remainder of his childhood.

⁵See “Describe everything that comes into your awareness,” in “Brain Science, Psychological Trauma, and the God Who Is With Us, Part V” for a careful discussion of this important component in the Immanuel approach process.

experience with the Immanuel approach, his perception of the Lord's presence is usually very subtle, and visual imagery has been especially rare. Perceiving an image of Jesus, standing on the sidewalk waiting for him as he rode out of the park on his tricycle, is one of a very few instances in which Charlie has perceived a visual image of Jesus as part of the Immanuel approach. And confusion about what it means to perceive the Lord's *tangible* presence has hindered Charlie's Immanuel work, because he would get tangled in internal noise about whether he was experiencing what I was meaning when I would ask "Are you perceiving the Lord's tangible presence?" We had many episodes of confusion in our Immanuel prayer sessions because of misunderstanding each other on this point.

SO, to be clear: many people experience more dramatic tangible perception of the Lord's presence. For example, visual imagery of Jesus, an audible voice, or the sensation of physical touch (e.g., feeling Jesus' arms around them). However, some have Charlie's experience of a *subtle* interactive connection – it feels true that God, as a *personal* presence, is *with* them, but this is very subtle, with no visual imagery or other sensory perception. It feels true that He hears them, sees them, understands them, and responds to them – all the components of an interactive connection – but they usually do not experience a more vivid tangible presence, such as visual imagery, voice, or physical touch. And, in fact, my perception of the Lord's presence is often very subtle (much like Charlie's). Occasionally I have experienced more dramatic visual imagery, and clear, dramatic thoughts that feel almost like a voice, but usually my experience is very subtle. I will have a *very* vague mental image of Jesus' face, and then just the sense that He is with me, that He hears me, that He understands me, and that He will respond to me. And His responses are often in the form of very subtle thoughts that I have had to learn to recognize as coming from the Lord.

Another important point is that people's ability to perceive the Lord's presence often progresses as they deliberately troubleshoot to remove blockages, and as they continue their healing work (which often removes blockages indirectly). As they continue to remove blockages, they become able to perceive the Lord's presence more easily and more quickly, they perceive the Lord's presence in more dramatic ways more frequently, and, overall, their perceptions of the Lord's presence become increasingly vivid/strong. This has been true for myself, and it has been true for almost everybody I have worked with. So it will be interesting to see how things unfold for Charlie as he continues his Immanuel healing journey.

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 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 memories and verify that there are lasting changes. So let's go back to the specific memories from the session and check whether the changes you described during the session have remained.

More than one issue in a single memory – check the specific issue: Another important point when following up regarding lasting changes with respect to thematic issues, and when following up regarding specific memories as part of this, is that there can be more than one issue imbedded in a single memory. And, therefore, when following up regarding a specific memory it is also important to follow-up regarding the specific issue that was addressed in the session. For example, when we worked with the memory about the Good Humor ice cream truck, Charlie clearly describes perceiving God's presence with him, and reports that "I'm all alone," "there's nobody here for me," and "I'm bewildered" were replaced with "God is here with me, and He

hears me, He understands me, He is helping me, and I don’t feel bewildered any more.” And when we go back to this same, specific memory in the follow up interview, and check regarding these same, specific thoughts and emotions, the positive changes are found to have remained.

However, when Charlie and I were watching the recording of the session, we identified another issue that was imbedded in this same Good Humor ice cream truck memory. He realized that this memory was one of the roots of his life long experience of constantly feeling like “I get there too late, and I’m always trying to catch up.” And, in contrast to the specific issues in this memory that we *had* addressed in the session, when he first connected to this new issue in the ice cream truck memory it felt fully *unresolved*. Strikingly, Charlie actually experienced healing as we were viewing the session and talking about it, because he could still perceive God’s presence with him in this memory, and just the perception that God was with him partially resolved the new issue in minutes. But when it first came forward during the follow up process, it was a new issue – not previously identified or worked with – and it had a full portion of negative thoughts and emotions associated with it before the connection with the Lord brought healing.

The fruit remains: As Charlie demonstrates and describes at length in the follow-up interview, he can still perceive God’s presence in the memories we worked with during the session, he has observed positive changes that seem to be results of the Lord’s work in this session, and these positive changes have remained. The intensity of his energy when his “Listen to me” issue gets triggered has decreased, he is more able to recognize that he is triggered and to own this as part of the problem, the positive thoughts and emotions from the end of the session still feel true in the specific memories in which we worked, and it still feels true that the Lord gave him a “guided tour” through all of the memories that came forward. Now, when he thinks about this whole period of his life, it feels true that the Lord is with him and is helping him understand everything around him, as opposed to feeling that he is alone and feeling bewildered.

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;⁶
- 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);

⁶In the language of Wilder and Coursey’s *Share Immanuel* booklet, this simple, foundational intervention is “helping the person stay in the interactive seat.”

- 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. This session provides a good example of these first steps of recalling previous experiences of positive connection with the Lord and then deliberately appreciating Him in the context of these memories.

• *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,⁷ 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

⁷In 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.

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.

This session with Charlie provides a good example of the spontaneous transition just mentioned. We ask for the Lord to bring a positive memory forward, and also name the goal of deliberate appreciation. Following these requests, Charlie remembers recent experiences of perceiving God's presence – of being aware that he is not alone, that God is with him, and that God responds to his questions. And as Charlie describes this, and feels gratitude for it, it also becomes real in the present. Without any additional request or intervention, Charlie makes a spontaneous, smooth, subtle transition from remembering these recent experiences of perceiving the Lord's presence to an interactive connection in the present.

•*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, as soon as Charlie has established an interactive connection I coach him to ask Jesus for guidance/help with respect to the issue we have tentatively identified as the target for the session, and we even submit the choice of our target to His leadership. At points in the session where we're not sure what to do/where to go, I coach Charlie to focus on Jesus and ask Him for guidance (or Charlie does this spontaneously, without me even needing to coach him). At points where Charlie raises a specific question, such as "Where were You in all of that?" I coach him to focus on Jesus and present the question directly to Jesus (or Charlie does this spontaneously, without me even needing to coach him). And at points where Charlie encounters unfinished processing tasks, I coach him to focus on Jesus and engage directly with Jesus regarding the memory content that needs to be processed (or Charlie does this spontaneously, without me even needing to coach him). And 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 almost⁸ 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 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 Charlie 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

⁸On 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.

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*." Charlie's session provides many good examples of this most basic Immanuel intervention 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. Unfortunately, this session does not provide a very good example of this kind of Immanuel trouble-shooting. As mentioned above, we did ask "What's in the way?" at one point, and we did perceive an important answer later in the session (a package of resistance and judgement towards the Lord). But as also mentioned above, we didn't stop to address the issues that the Lord identified because the session kept moving forward. However, as also described above, our perception is that Charlie would be able to perceive the Lord's presence more clearly and participate in the Immanuel approach more fully if this blockage were resolved; and this will therefore be an important target for future sessions.

With respect to this particular session, I would like to make one final comment regarding troubleshooting. As described earlier, when the recipient goes into a new memory and we ask the Lord to help him perceive His tangible presence and establish an interactive connection, instead of enabling the person to perceive His presence and establish an interactive connection in the context of the initial memory, the Lord brings another memory forward. And this is actually part of the Lord's plan for troubleshooting. In these situations, the way to cooperate with the Lord is to recognize that the session is moving forward and that the new memories are part of the Lord's guidance. And coach the person to keep asking for tangible presence and interactive connection in each new memory until the person *does* perceive the Lord's presence and establish an interactive connection. As you will notice in watching the session, we do this in each situation where Charlie does not initially perceive the Lord's presence, and in each of these situations the Lord keeps bringing new memories forward until Charlie does eventually experience both tangible presence and interactive connection.