



“Patricia: First Session with Internal Parts” Explanatory Comments

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These notes provide explanatory comments for the video tape of the “Patricia: First Session with Internal Parts” emotional healing ministry session. Note: this session demonstrates intermediate (as opposed to basic or advanced) principles, techniques, and process.

Contents of Video Tape	Location on the tape	Length of the segment
Introductory Comments:	0:00	1 minute
Prayer Session:	0:01	118 minutes
Debriefing following session:	1:59	3 minutes
Ten-month follow-up:	2:02	13 minutes
End comments:	2:15	2 minutes

Session summary: Patricia’s mother died when she was only nine months old, and that painful separation was compounded by another change of primary caregivers at the age of eighteen months. In this 2002 session, Patricia works with the intense attachment pain from these two traumas. It becomes apparent that Patricia had employed mild to moderate dissociative phenomena to keep these painful memories separate from her usual conscious awareness, and Dr. Lehman demonstrates ways of working with these dissociative phenomena. Patricia receives powerful healing as she works through the traumatic memories with Jesus, and at the ten-month follow-up interview she describes a number of marked positive changes she has experienced since the session, including increased effectiveness in her own ministry of emotional healing.

Orienting time line for early life events:

1. Patricia’s Mom was “weakened” by delivery, and then got sick within days after Patricia’s birth after going out in the rain with Patricia’s Dad. She caught a “cold,” which eventually turned into pneumonia.
2. Patricia’s Mom went to the hospital when Patricia was about 6 weeks old.
3. Patricia lived with her grandfather and aunts from birth (her parents had been living with them at the time of her birth). Her grandfather and aunts were adults in the home, and actually her primary caretakers from the time of her birth.
4. Patricia’s mom died when she was 19 years old and Patricia was 9 months old.
5. Patricia stayed with her grandfather and aunts until her dad and step-mother took her “home” (to stay with them) when Patricia was 18 months old.

Dissociation and internal parts: This session is a good example of mild-moderate dissociative phenomena, where memories and/or pieces of memory (like the painful emotions), are disconnected and carried separately in some way. Notice that the dissociative process became clear when I used the direct eye contact technique, and when I worked directly and intentionally with

internal parts, but that it was otherwise very subtle. There was no clear “switching,” different names (except for the part that called itself “fear”), or losing time.

Also, as discussed at the beginning of the session, dissociation had come up as a question in prior prayer sessions, but Patricia had never clearly identified dissociation or worked directly with dissociation or internal parts prior to this session. One of the most significant aspects of this session is that it is the first time Patricia recognized and worked with dissociation and internal parts.

Dissociated internal parts and “functional” parts: It is important to understand that there are two different kinds of “internal parts” phenomena. *Dissociated* internal parts are parts of the mind that have been *disconnected* from the conscious mind, so that they can carry dissociated memories that are not normally accessible to the conscious mind. *Functional* parts are *constructs* of the person’s mind that carry out a specific task, such as comforting the person internally (quoting scripture, internal “cognitive therapist”), but they aren’t disconnected from the conscious mind and they don’t carry dissociated memory content. I didn’t take the time in this session to clarify and demonstrate these differences, but my perception is that we were working with both dissociated internal parts and functional parts.

“Child parts,” dissociation, and DID: It is important to understand that having “internal child parts” does *not* automatically lead to the diagnosis of Dissociative Identity Disorder (DID) – perceiving “internal child parts” does *not* mean that Patricia therefore must have DID.

First, there are phenomena other than dissociation that can lead to the subjective experience of perceiving “internal child 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 emotions, will all be present and connected.¹ 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. Patricia actually provides a good example of this point. In this session she displays mild-

¹ 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.

moderate dissociative phenomena, where memories, *or just pieces – like the painful emotions –* are disconnected and carried separately in some way;² but she does *not* meet criteria for DID.

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.*

Healing in pieces during the session: In the simplest, most basic sessions, you start with the presenting symptom, then go to the root memories, then remove any problems blocking the process, and then Jesus comes with all the healing at the end of the session. In this session, the healing came in pieces throughout the session. I perceived the following different pieces of healing during the session:

(Time on tape: 1:09-1:14): Lie identified: “I don’t belong.” Truth from Jesus: “You belong to me,” reminder/refreshers of truth from previous healing experience (“I want you”), “You are safe, and I am with you,” and “It’s gonna be alright. You’re not lost, you’re okay.”

(Time on tape: 1:15-1:18): Patricia starts with clear lies about the character of God, and then has a profound healing interaction with Jesus. Her comments include: “It’s kinda like that part is meeting the real Jesus. He’s not like the Jesus I was afraid of,” “He’s not like the one I was afraid of. He’s not like that at all,” and “It’s warm...I think I must have been cold for a long time, but I’m warm now, and it feels so much better.”

(Time on tape: 1:40-1:46): Patricia initially describes and demonstrates intense confusion when remembering being taken from her Aunt and Grandfather, with comments like “Everything’s so strange, to have to go to those people,” “I don’t even know him. He says he’s my Daddy, but I don’t even know what that means,” “Why won’t they let me stay there?” “Why are they taking me?...Why...? Why...?” and “*I just don’t understand it all.*” She then reports multiple insights from Jesus about this part of her life, revealing and clarifying the truth about what had happened:

(Time on tape: 1:50): “She (Aunt Lenna) loved me so much,...she just wanted me to be with her.”

(Time on tape: 1:50): “I wasn’t her’s. I wasn’t her baby.”

(Time on tape: 1:51): “He (Jesus) chose for me where I was to go, that there were things that I had to learn....There was something – values that they had, that my stepmother had for me.”

(Time on tape: 1:54-1:56): Insights about her grandfather, similar to the insights, clarifying truth regarding what had happened with her aunt.

² The dissociative process was subtle, with no clear “switching,” different names, or losing time, but it did seem like there were “parts” of Patricia’s mind carrying some of the painful memories and/or emotions in a disconnected place that was *not* usually accessible as conscious autobiographical memory.

(Time on tape: 1:56): “It was good. It feels right now (that I went back to be with Father and Stepmother). It didn’t then, but it does now.” ...It was right. It had to be.”

After receiving these insights/truths from Jesus, the confusion regarding these particular memories appeared to be resolved. I ask, specifically, “So right now, when you’re looking at all that, it doesn’t feel confusing and bad any more,...?” and Patricia responds “No, it doesn’t....It was right. That’s the way it had to be” (1:56).

Immanuel interventions: Even though this session occurred years before Charlotte and I focused our Immanuel material more clearly, the session still includes some beautiful Immanuel interventions. For example, one internal part is not only unable to perceive the Lord’s presence, but also intensely afraid of hearing Him speak (time on tape: 5:07). As we work with this part, and her fear of hearing from Jesus, it becomes clear that she has memories where she learned to think of God as being angry and scary. It also becomes clear that this child part believes she is bad because she is responsible for her mother’s death. She puts these pieces together and comes up with the conclusion: “If God shows up, He will be angry with me and punish me.” It is not surprising that these “anti-Immanuel”³ lies and fears hinder her from perceiving the Lord’s presence.

When these blockages are addressed, this child part becomes able to perceive the Lord’s presence, and has the privilege of learning the truth about the Lord’s heart and character by interacting directly with Jesus. At this point in the session, Patricia’s comments include: “It’s kinda like that part is meeting the real Jesus. He’s not like the Jesus I was afraid of....He’s not like the one I was afraid of. He’s not like that at all.” (Time on tape: 11:20)

Increased effectiveness in ministry: Note that the first comment Patricia makes in the follow-up interview is that she noticed increased effectiveness in her own ministry after receiving healing in this session. See “Unresolved Issues in the Facilitator...” on the Ministry Aids page of our website for additional comments about the importance of the emotional healing minister receiving his/her own healing.

Direct eye contact: The direct eye contact technique discussed and used during this session is discussed in more detail in the essay “Direct Eye Contact” (Ministry Aids page of our web site, www.kclehman.com). Notice the quick and significant results when the eye contact is used. For example, at 0:34-0:36 on the tape, within minutes of using the direct eye contact technique and asking to talk to any internal parts of Patricia’s mind, Patricia connected with dissociated emotions from her mother’s death.

This tape also provides a couple good examples of difficulty maintaining eye contact indicating an internal part that is struggling/squirming in some way. For example, notice how Patricia keeps glancing away when we are working with an internal part that was trying to calm Patricia down by speaking for Jesus (0:48-0:52).

Wailing (time on tape: 0:37-0:39, 1:42-1:44): To get an accurate perception of emotional

³ “Anti-Immanuel” lies and fears are lies and fears that diametrically oppose Immanuel truth, and that directly hinder the person from being able to perceive and receive the Lord’s Immanuel presence. For example, this child part’s anti-Immanuel lies and fears that the Lord will come to punish a frightened and wounded child are diametrically opposed to the truth that Jesus will come to comfort and heal her.

intensity, it is important to realize that the sound was turned way down at certain points in the session when Patricia was crying intensely (you can notice my voice getting very faint on the tape, even though my voice volume in the actual session remained the same). She was *really wailing*.

Demonic (time on tape: 0:40-0:42, 1:35-1:37): at 0:40, Patricia reports “It’s just dark, and red,” and then mentions that the thoughts coming forward had first been identified during a previous deliverance session. I quietly command demonic spirits to reveal whatever Jesus requires, and Patricia then comments “It’s silly, but the only thing that came to my mind was ‘I don’t want to go home’” (words that quickly led to important memories). I apply a short “enforcement” command, and Patricia then reports being able to breath more easily. I didn’t have a clear sense of discernment before or after this brief interaction, but I think there may have been subtle demonic interference contributing to the sense of darkness, hindering connection to the memories around “I don’t want to go home,” and contributing to her difficulty breathing.

At 1:35 we are working with an internal part, and I ask “Can you tell what’s in the way of being able to hear from Jesus?” Patricia responds with “The word that comes to mind is ‘disbelief.’” I didn’t have a clear sense of discernment, but I was going through my trouble shooting tool box and the thought of ‘disbelief’ blocking Patricia from being able to hear from Jesus made me wonder about possible demonic interference. I ask Jesus to reveal any demonic spirits that might be in the way, and Patricia then reports hearing a roaring sound in her mind. I command any demonic spirits present to reveal whatever Jesus requires, and Patricia reports “Things seem to be dissolving....Like a grey, Spanish moss, web....,” and then comments “It was probably there all the while, but I just didn’t see it....It’s... disappearing.” Again, I didn’t have a clear sense of discernment, and all the phenomena described could have been manufactured by internal parts, but my perception was that there had been subtle demonic interference hindering the process, and that these demonic spirits decided to leave when I commanded them to reveal whatever Jesus required. In any case, the session moved forward after these interactions, and Patricia eventually got to important healing.

These two interactions are typical of our current experience of interactions with demonic interference – quick, without mess or drama. Note: it is important that I know my authority in Christ, but it is even more important that Patricia is making choices. In the past, she has chosen to “look away” from these memories, and this choice gave demonic spirits indirect permission to “help” her by producing additional blockage in the way of getting to these memories. As she chooses, now, to see and feel the truth, she removes any “right” demonic spirits might have to interfere with the healing work.

Internal parts speaking for Jesus (time on tape: 0:30-0:36, 0:47-0:50, 0:51-0:55, 1:26-1:29): This session provides a number of good examples of internal parts speaking for Jesus. For example, at 0:30, Patricia reports “I just hear a word ‘peace’ right now, but I’m waiting to hear more,” and then reports hearing “It’s gonna be all right. It’s all right....Don’t worry....I’m here....Take hold of my arm.” The use of pronouns makes it clear that she perceived these words as spoken by someone other than her usual adult mind, and it seemed clear to me that she thought they were from Jesus. However, note that when I tested the effectiveness of these words by trying to stir up the original lies, she reported “I just keep hearing ‘That’s not true, that’s not true.’” I have never seen Jesus need to protest like this, or need to speak His words of truth more than once, so at this point I was strongly suspecting internal parts speaking for Jesus. I then used the eye contact technique to test this possibility further. Although she did not perceive internal parts

clearly acknowledging speaking for Jesus, it was clear to me that a child part was present, and the fact that the lies and negative emotions then came back confirmed to me that internal parts had indeed spoken the words she had thought were from Jesus.

At 0:47, Patricia is trying to connect with painful memories, and then reports “The word ‘Peace’ keeps coming to me now – I don’t know if He’s just trying to calm me down, or what.” I want to be humble about this, because the Lord sometimes surprises me, but my experience is that Jesus usually does not dial down painful emotions with words of comfort while a person is still having difficulty connecting with traumatic memories – Jesus usually doesn’t try to calm the pain before getting to the place where He can speak to the lie. However, this is exactly the kind of thing internal parts do when they are still afraid to go to a painful memory. When I asked about this possibility, Patricia did not report internal parts directly acknowledging speaking for Jesus, but the overall interactions with the child part that came forward seemed to confirm that Patricia had again mistaken comfort from an internal part for words from Jesus.

At 0:51, we seem to be working with an internal part that doesn’t know about Jesus. When I ask the Lord to come to this part with truth about Himself, Patricia reports “The words come to my mind ‘I’m kind, and I’m merciful, and I love you.’” When I use the eye contact technique and question Patricia carefully about the source of these words, she eventually states very clearly that they are coming from “the part of me that knows Him [Jesus].” Note also that when we “test the fruit,” the original part is still afraid to hear from Jesus. Compare this lack of effectiveness to the results when the fearful part finally does receive truth from Jesus (1:14-1:18).

At 1:26, we are asking Jesus to take Patricia to the memories of losing her mother, and Patricia reports “The words that came to me are ‘It’s done,’ but I don’t know if that’s from the Lord or not,” and then “The other word is – keeps saying ‘It’s done,’ and then ‘It’s over.’” When we check carefully about the source of these words, it becomes clear that they were again coming from an internal part. Note that this time Patricia does not immediately assume that these words are coming from Jesus, but they certainly could have been mistaken for words from Jesus (especially if Patricia had not been so acutely aware that her internal parts could speak for Jesus).

See “Internal Parts ‘Speaking for Jesus’” on the Ministry Aids page of our web site (www.kclehman.com) for additional discussion of this phenomena.

“Don’t know Jesus” vs “Don’t know *about* Jesus” (time on tape: 0:50, 1:14-1:18): At 0:50, an internal part of Patricia’s mind says “I don’t know Him,” referring to Jesus. This initially sounds like the part needs to come to a salvation knowledge of Christ. However, notice that as the session continues, Jesus brings truth for this part *about* who He is (1:14-1:18), but does not in any way indicate that this part needs to “know” Him in the salvation sense of the word. Our understanding and experience is that a person has one, unified *spirit*, and that the person’s *spirit* comes to salvation in Christ as a whole. After the person’s *spirit* has come to know Jesus (salvation), parts of a person’s *mind* might need to learn *about* Jesus, but they don’t need to come to salvation as separate parts. See “Theophostic^{®4}-Based Emotional Healing Ministry with People and/or Parts that Don’t Know Jesus” on the Ministry Aids page of our web site (www.kclehman.com) for additional discussion.

⁴ Theophostic[®] Ministry is a trademark of Dr. Ed Smith and Alathia Ministries, Inc., of Campbells-ville, Kentucky.

Makes sense later (time on tape: 0:38-0:40, 0:50-1:15): This session provides good examples of a common phenomena, where comments/words that initially don’t quite seem to fit or make sense, turn out to fit in and make sense when more information comes forward later in the session. For example, at one point in the session (0:38), Patricia kept repeating the phrase “I don’t know what that means,” which didn’t *quite* fit/make sense in the context. But then later in the session (0:40), it became clear that this phrase had been a fragment of memories where she had overheard others commenting “She’ll never know her mother’s love,” and had thought/felt “I don’t know what that means.” At another point in the session (0:50-0:55), an internal part is oddly hesitant to hear from Jesus. This seems a bit puzzling at first, but then makes sense as it becomes clear that this child part has memory-anchored lies about the Lord being angry and scary, that she believes she killed her mother, and that she is afraid God will punish her for this (0:55-1:15).

It is useful to be aware of this phenomena, in that words/comments that don’t quite fit in or make sense indicate there is still something missing. I have been involved in a number of situations where noticing this kind of clue, and then asking a few specific questions about the pieces that didn’t quite fit and/or encouraging the person to ask Jesus if there was anything else He wanted them to see, opened another important part of the healing work.

Famous last words (time on tape: 1:20): I couldn’t help noticing that Patricia commented “I can’t imagine that there is anything else there” before going into a huge pile of painful memories and important healing work.

“Just a distraction” (time on tape: 0:22-0:24, 1:21-1:40): At 0:22, Patricia comments that she is “just trying to wait,” and that she is trying to *not* pay attention to the thoughts she perceives as distractions as she is waiting. With coaching from me to describe these distracting thoughts, she goes on to describe images that were parts of early traumatic memories that fit perfectly with what had been happening in the session. At 1:21, Patricia comments: “I know it’s silly, but the only thing came to me just now is ‘The Sound of Music.’ Not the sound, but the words ‘The Sound of Music.’ So I’m gonna, kinda like, shelve that.” But with coaching to stay with it for a minute, this apparently unimportant thought quickly leads to a memory of her aunt playing the piano, and this eventually (1:40) leads to the important healing work around being separated from her aunt and grandfather. These are good examples of the common phenomena where the person doesn’t recognize the importance of thoughts, images, emotions, etc. that are coming into her mind, and needs to be encouraged to simply report/describe the thoughts, images, memories, emotions, and physical sensations that she is experiencing.

Healing I didn’t initially see/recognize: As described in the follow-up interview, watching for fruit over the ten months following the initial ministry session revealed that there was some healing work that I did not see/recognize during the session. For example, in the memory about her father playing Santa Claus, I recognized the lies “I am bad/I am a bad girl (and my badness will be publicly exposed).” My perception is that these lies were already in place at this memory – that they were rooted in even earlier memories, and simply being triggered by the Santa Claus scenario. My guess is that the roots were in the memories of her step mother blasting her for playing with her “poop,” and in the distorted perception that she killed her mother. I did not see/recognize Jesus addressing these lies, in earlier memories or in the Santa Claus memory. However, Patricia clearly described freedom from these lies at the ten month follow-up, and she had not had any emotional healing ministry working with these lies between the initial session and the follow-up interview. Patricia also reports dramatic resolution of fear (regarding prison

visit), and perceives that this was due to removal of a lie along the lines of “Something bad is going to happen.” I wonder if “Something bad is going to happen” may have been from memories in the hospital and her mother dying, and that this was triggered by the institutional setting of the prison, but I am not confident about either the source of the lie or the point in the session where it was resolved.

In my experience, the Lord *often* accomplishes healing that neither the facilitator nor the person receiving ministry notice/recognize. As I have been observing this phenomena, I have noticed that healing moments often come quietly – at the moment the person connects with the root memory, the lie, and the negative emotions, the Lord quickly and quietly replaces the lie with truth. The healing can be recognized during the session if the emotional healing minister takes the time to go back the memory and test whether the lie still feels true, but often the session moves on to something else and the person doesn’t even become aware of the healing until she notices fruit at some later time. Dr. Smith teaches about “no see, no hear” people, who routinely experience quiet/“invisible” healing moments, but it is important to realize that this quiet/“invisible” type of healing is also common for people who experience some of their healing moments in much more dramatic ways. Patricia’s experience in this session is a good example, in that she received some pieces of healing in the quiet/“invisible” way just described, but received other parts of the healing in much more dramatic ways (being subjectively aware of receiving insights about her memories, “hearing” Jesus speak words of truth, having a clear mental image of Jesus sitting next to her, feeling physical sensations of warmth and comfort, etc.).

The bottom line is always to watch for lasting fruit.

Not all done: Even considering the common phenomena of healing that the facilitator doesn’t recognize, my perception was still that there were wounds, lies, etc. that had not been fully resolved. This perception was confirmed at the second session ten months later, in that we encountered many unresolved wounds and issues regarding her mother’s death, regarding the loss of her aunt and grandfather as primary caretakers, and also lots of other childhood trauma.

Deleted material: There were several brief comments that included information that we felt best to not include on the tape released to the public, and you will notice edit breaks at these points. Very little (less than a minute total) was cut from the actual session.⁵

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

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

⁵ 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.

Theophostic[®] Prayer Ministries.

“Theophostic[®]-based” therapy/ministry: To describe the healing approach demonstrated in this session with Patricia, we have developed the term “Theophostic[®]-based” therapy/ministry. We use the term “Theophostic[®]-based” to refer to therapies/ ministries, such as ours at the time of this session, that are built around a core of Theophostic[®] principles and techniques, but that are not exactly identical to, or limited to, Theophostic[®] Prayer Ministry as taught by Dr. Ed Smith. For example, a “Theophostic[®]-based” therapy/ministry might include dealing with curses, spiritual strongholds, generational problems, and suicide-related phenomena, and/or incorporate journaling, spiritual disciplines, community, and medical psychiatry – and these issues and techniques are not a part of what we understand Dr. Smith to define as Theophostic[®] Prayer Ministry.

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