



## **Michelle: Back to Positive Memory (Immanuel Approach, Basic-Intermediate)**

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This DVD will be encouraging and educational for any viewer, but it will be much more valuable if you have first read *The Immanuel Approach: For Emotional Healing and for Life* (Store page of [www.immanuelapproach.com](http://www.immanuelapproach.com) provides links for ordering). If time constraints preclude reading the whole book, I would encourage you to at least read chapters 2, 3, 4, and 14. This session demonstrates basic and intermediate principles, techniques, and process.

**Original session, debriefing immediately following the session, and four month follow-up interview:** This DVD presents the original session (March 1, 2018), portions of the debriefing that immediately followed the session, and portions of the follow-up interview that took place one month later (April 5, 2019).

<b>Contents of Video Tape</b>	<b>Location on the tape</b>	<b>Length of the segment</b>
Introductory comments	Minute 0	1 minute
Opening prayer	Minute 1:25	2 minutes
Initial positive memory, Jesus connection	Minute 8:59	4 minutes
Core of session/emotional healing work	Minute 16:00	64 minutes
Closing prayer	Minute 1:19:56	2 minutes
Debriefing immediately following session	Minute 1:22:35	minutes
Follow-up (one month later)	Minute 1:31:44	3 minutes
Follow-up (twelve months later)	Minute 1:34:20	11 minutes

### **Chapters:**

1. Start/Introductory Comments 0:00
2. Positive Memory, Jesus Connection 8:59
3. Blocking Fear/Thought 13:19
4. Connection with Jesus in Room 19:27
5. Another Blocking Fear/Thought 24:59
6. Going to Trauma Memory 29:04
7. Back and Forth Technique 38:25
8. Back to Positive Memory, Jesus 41:27
9. Back to Trauma Memory 44:23
10. Back to Positive Memory, Jesus 46:15
11. Back to Trauma Memory 1:00:59
12. Back to Positive Memory, Jesus 1:03:39
13. Back to Trauma Memory 1:07:37
14. Immanuel Intervention Troubleshooting 1:09:56

15. Jesus in Trauma Memory 1:13:18
16. Closing Prayer 1:20:06
17. Debriefing Post Session 1:22:45
18. One Month Follow-up 1:26:44

**Session summary:** The most important *basic* teaching aspect of this session is that it demonstrates an especially gentle Immanuel Approach technique. At several places where Michelle has a lot of fear about going to the traumatic memory, and/or a lot of fear when connecting with the traumatic memory, we implement the especially gentle technique of going back to the initial positive memory and working with Jesus to address the problem in the safe, comfortable context of the positive memory. In addition to helping the recipient stay with the current session, having this especially gentle option can make the healing work less unpleasant, and if the healing work is less unpleasant the recipient will have less resistance/avoidance regarding more healing work in the future.

This session also demonstrates basic level application of the Immanuel Approach technique of helping the recipient to focus and get words for guardian lie fears/blocking thoughts, and then helping her to take these fears/blocking thoughts directly to Jesus (time on tape: 13:19 to 16:00, and 24:59 to 28:48). And it demonstrates basic level Immanuel Intervention troubleshooting when Michelle has difficulty connecting with Jesus inside the traumatic memory toward the end of the session (time on tape: 1:09:46 to 1:13:07).

The *intermediate-advanced* teaching aspect of this session is that the facilitating is clumsy and bumpy, but the process still works. I sometimes talk too much, I sometimes talk too fast, I sometimes don't finish sentences, I sometimes interrupt when the recipient is about to say something important, I sometimes repeat myself, and I sometimes allow blocks of silence to continue longer than necessary. Furthermore, there are several points in the session where I initially misperceive/misunderstand what's happening, and then cause unnecessary confusion with coaching that is pointed in the wrong direction.

However, I do manage to hold onto two of the most foundational Immanuel Approach principles: 1) I help the recipient get words, and then coach her to engage directly with Jesus, regarding every issue, fear, problem, and question that comes up; and 2) when she can't connect with Jesus in the painful memory (and when she experiences a lot of fear just approaching the painful memory), I help her go back to the initial positive memory and we work with Jesus in that safe, comfortable context. With keeping these simple, foundational principles clearly in front of me, everything eventually worked out, even in spite of my clumsiness, misunderstandings, and misperceptions.

It is important to realize that you don't have to be smooth and flawless and beautiful – you can make a lot of mistakes as the facilitator, but if you hold onto just a few of the basic, most foundational pieces the process will still work. It can be interesting and valuable for a study group to watch and discuss the session with this point in mind.

Also, this session is different from the new conference exercises where both the facilitator and recipient know, right from the beginning, that the plan is to just touch the painful memory enough to identify the next processing target, and then go back to the connection with Jesus in the positive memory for any actual processing work. In this session, we did not have this plan going into the session. This is what it looks like to encounter intense negative emotions in the middle of the session, and then decide to use the technique of going back to the positive memory as the plan for dealing with concerns that the intensity of the negative emotions might exceed the recipient's capacity.

**Lasting positive changes:** In the one month follow-up interview, and in e-mails and phone conversations over the next year, Michelle reports that the memory of her dad having a heart attack continues to be resolved. She reports that she can now think about the memory, talk about the memory, and even deliberately go inside the memory without distress. In contrast, previous to the healing session she never talked to anyone about the memory, and she would feel immediate emotional distress if she even glanced at the memory in her thoughts.

**Deleted material:** Nothing has been deleted from this session. (I deliberately included all of the clumsy, bumpy places, as part of the teaching value.)<sup>1</sup>

**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 Prayer,” and “Closing Prayer and Commands” provide explanations regarding a number of specific points, and then also provide both longer and abbreviated “sample” opening and closing prayers.<sup>2</sup> If you look at the condensed versions of the sample prayers you will notice that they are very close to the opening and closing prayers I actually use in most of our live ministry sessions.<sup>3</sup>

**“I can’t understand (Dr. Lehman talks too fast),” and subtitles:** If you haven’t already noticed this, I sometimes talk too fast and am difficult to understand. As one way to help with this problem, I have tried to insert subtitles at the points where I am most difficult to understand. Unfortunately, subtitles are a LOT of work, so I have only placed subtitles at the points at which the problem is most severe. For those of you who have trouble understanding me at places where there are not subtitles, it is helpful to make sure to eliminate as much background noise as possible (for example, air conditioners, fans, TV or radio playing in the background). I know this can make a dramatic difference because when I am going through the sound track looking for the places that require subtitles, I will often initially think, “this piece is terrible – I can’t understand this sentence at all,” but then when I turn off the air conditioner (right next to my desk) the previously unintelligible sentence “miraculously” becomes perfectly understandable.

I would also like to respond to a possible/probable point of confusion. My prediction is that many viewers will have the following thought (or something like it), “Why did he bother to make subtitles for that piece – it’s just fine. I wish he had taken the time to make subtitles for this other piece instead.” Part of the explanation is that I will make some bad judgment calls regarding which places need subtitles, but another part of the explanation has to do with how we process auditory input. Our brains have levels of auditory processing that include analysis, such as figuring out what the garbled words were probably supposed to be based on the context of the statement. And this

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<sup>1</sup>In case you are wondering why I bother to comment on material that has been deleted: When I view live sessions for education/training purposes (as opposed to viewing sessions for inspiration and encouragement), I want to know whether I am seeing the complete, unedited session, or whether material has been removed. If any material has been removed, I find it valuable to have at least summary information regarding what has been deleted.

<sup>2</sup>Both of these essays are available as free downloads from either the “Getting Started” or “Resources” pages of our Immanuel approach website, [www.immanuelapproach.com](http://www.immanuelapproach.com).

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

means that understanding spoken words involves more than just “do our ears work?” or “Is the sound quality good enough?”

Most of this analysis processing happens quickly and invisibly, so that we are not consciously aware of it, and when our unconscious analysis processing comes up with a guess that fits all of the clues (including what the garbled words sort of sounded like), the whole thing clicks into place and we understand what was said. However, an interesting aspect of the subjective experience is that it just feels like we can hear it. Actually, the first time we hear it there is a slight delay – just for a few moments it seems garbled or difficult to understand, and then suddenly we realize, “Oh, *that’s* what he was trying to say – now I can catch it.” But then if we listen to it again we just “hear” it right away – when we know what the speaker is saying, our subjective experience is that our ears work better and/or that the presenter is speaking more clearly. And this works the same with subtitles – if we can read the subtitle and know what is being said, our unconscious analysis auditory processing causes us to feel like the presenter is actually speaking more clearly. And I absolutely know this is true because I have spent many, many hours working on these subtitles, and there are passages I listen to ten times without being able to understand them, but once I finally figure it out, the next time I listen to it I wonder, “why did I make a subtitle for that piece – I can hear it just fine.” And when I go back to earlier teaching DVDs that have subtitles, when I read the subtitles, and therefore know what is being said, I often have the subjective experience that my comment was perfectly understandable – “Why did I bother to make a subtitle for that comment?”