Starting Immanuel



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# Purpose of this document

The purpose of this resource is to give a brief working summary of the theory behind the Immanuel Approach and to provide practical resources to help facilitators develop the skills needed to lead it well.

# Background

## Is God with you?

The Old Testament describes a time in which God would visit his people.

The New Testament describes Jesus as Immanuel – “God with us” (Mt 1:23) and Jesus declares that “I am with you always to the close of the age.”(Mt 28:20)

# Overview

## Why Immanuel Approach?

Various approaches to inner healing existed in the 70’s 80’s and 90’s and these are the background to this approach being developed. The Immanuel Approach overcame problems inherent in the previous approaches and in addition put forth a substantial explanation of the brain science that underpins it.

## The Game Changer: Jesus meets people in the midst of traumatic memory

In the mid 90’s Dr Ed Smith was given a definitive breakthrough when he discovered that if a client would seek to connect with Jesus from within a traumatic memory that Jesus would willingly encounter the person there and remarkable healing would take place. He called this process Theophostic Ministry ® meaning God-light and proclaimed it delivered “maintenance free victory” because once it was done it was done and the brain would not revert back to its pre-healed state.

As it became evident to more ministers that Jesus is willing to meet people in their traumatic memories, for those ministering in this way, it became normal to see him do so. It became normal to see trauma completely resolve in the process.

Alongside establishing experientially that Jesus is willing to meet people in traumatic memory and bring healing, work began on troubleshooting why some people were not meeting him when expected. Over time and with experience excellent resources were developed to troubleshoot what was going on when people did not meet Jesus and to overcome these obstacles. It was learnt that when the significant obstacles were identified and addressed then it was normal for the client to meet Jesus in traumatic memory and receive healing of it.

## The major problem: Needing to revisit trauma to meet Jesus

Theophostic ministry required clients to fully connect with their trauma in the process of healing it: this was considered acceptable given such healing ensued. However, having people sit in revisited trauma while troubleshooting obstacles to meeting Jesus there was problematic. Therapists in particular did not like their clients having to do this.

## The major problems with the Theophostic approach

We own a great debt to those who spent thousands of hours doing Theophostic Ministry. Not only did they bring healing to thousands of people all over the world but they showed up the shortcomings of the approach which in turn paved the way for developing more refined approaches.

The shortcomings of Theophostic Ministry were show to be:

1. Resolving underlying trauma became seen as the solution to everything. The context of developing maturity skills was often left out or taken for granted
2. Troubleshooting was done from the place of the client being in a traumatic memory
3. Jesus was valued as a source of truth more than someone to be in relationship with
4. The reason a person would not face a traumatic memory and process it was believed to reside primarily in the belief system and will of the person: this was overemphasised to the detriment of other factors not understood at the time

The overall approach was that the solution for most emotional difficulties was to resolve underlying trauma being implicitly stirred up by current circumstances. Although this approach did prove extremely fruitful it lacked the perspective that people also need to grow, learn and mature. If the appropriate context – which mature people would intuitively provide - did not exist, the endeavour became too narrowly trauma focussed.

# The Birth of the Immanuel Approach

Dr Karl Lehman, a Christian Psychiatrist from the Chicago area, worked hard on assimilating new approaches to healing and did the same with Smith’s Theophostic model. The approach made a big difference to his success rate in seeing healing with his clients. Yet Dr Karl found he had more trouble implementing the approach than Smith obviously did. Fortunately for the wider healing community he developed the practice of writing essays to outline the problems he encountered and the solutions he found to overcome these. He has always felt compelled to make these freely available on his website to support the Christian community in its mandate to heal. His first website is [www.kclehman.com](http://www.kclehman.com) The “c” stands for Charlotte his wife.

Over time and with a lot of experience Lehman’s journey led him to adjust and modify Theophostic Ministry and come up with solutions to the four issues mentioned above. He eventually called his approach the Immanuel Approach.

## The Main Developments of the Immanuel Approach

Instead of leading the client back into traumatic memory before discovering if they were able to connect with Jesus there, Lehman developed the practice of **establishing an active connection with the Lord before going in to traumatic memory.**

In this way he developed a **Safety Net,** a place he could bring his clients back to if they became unsafe or overwhelmed in the ministry process. In the dominant inner healing context of, “you get to meet Jesus and he will heal you if you embrace your traumatic memory fully” this was immensely significant.

Lehman also introduced the concept of ***capacity.*** For Smith the reason people would not process a traumatic memory was because they believed a lie about doing so – a guardian lie which stopped them believing they could or should For Lehman –although he affirmed lies could be involved - it was more a case of a neurological deficit. He taught that over time, with the right activity/interactions brains change and capacity can be built.

## Other Contributions of the Immanuel Approach: Changing the Primary Purpose of Ministry

With Theophostic Ministry the primary purpose was to heal trauma and hence reduce unwanted symptoms in the client’s life. However, the Lord clearly told one of Dr Lehman’s clients:

***“the primary purpose of ministry is to remove blockages between your heart and me.”***

Up until this point in time the primary purpose of ministry was emotional healing – now the primary purpose of ministry became intimacy with the Lord and emotional healing became a by product of dealing with blocks to intimacy.

# Pain Processing Pathway

Lehman worked extensively on understanding how emotional experience is processed in the brain-mind-spirit and came up with the construct of the Pain Processing Pathway. A lot of his interpretation of the available science was in common with Allan Schore. Jim Wilder and team at Shepherd’s House in Pasedena, California were also working with Schore’s understanding of processing pathways of the brain. Dr Karl explains that to process emotional pain specific tasks need to be performed in specific areas of the brain. If it is not possible to completely metabolize the painful experience then instead of being stored as autobiographical memory it is stored as traumatic memory.

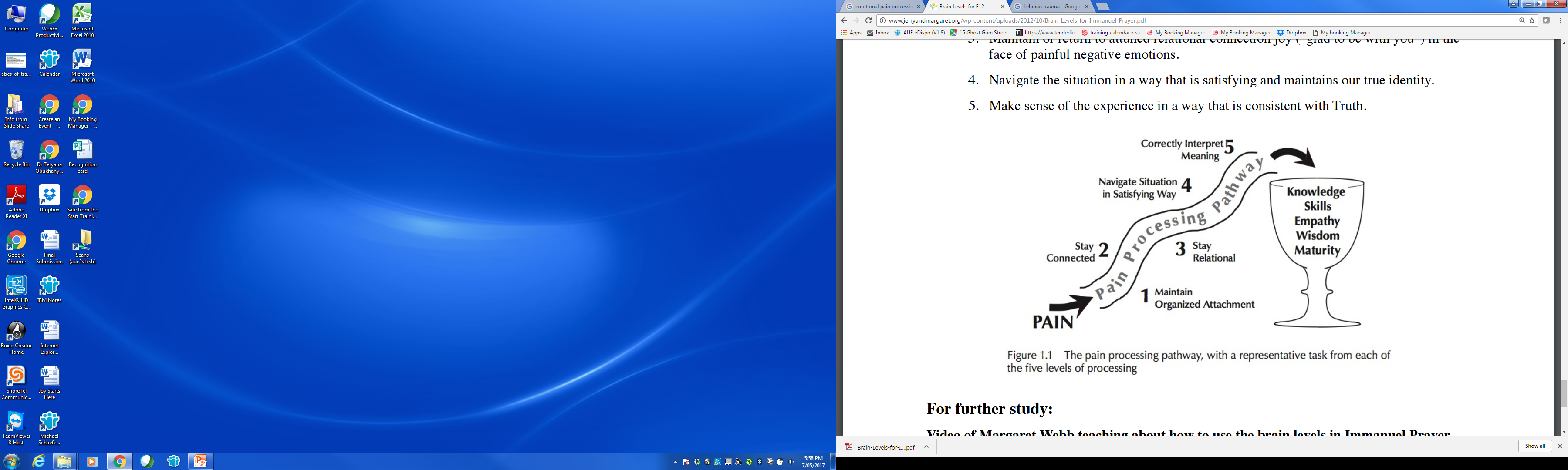
The difficulty with traumatic memory is that it is easily triggered (pre-consciously) by any stimulus that reminds us of the unprocessed painful experience.

One of the main consequences of having traumatic memory triggered is that the brain enters a similar state to that of when the trauma was happening. By definition this means that the processing pathway is likely to turn off or get chocked up which means it does not work. It also means that relational circuits in our brain have a very high likelihood of turning off and for a time cease to perform their function

On the other hand, if painful experience is able to be successfully processed the outcomes are an increase in Knowledge, Skills, Empathy, Wisdom and Maturity and also that we no longer have that unprocessed experience susceptible to being triggered and shifting us into a negative space. Hence the importance of finishing off the processing of, as yet, unprocessed experiences.

If we can explore previously unprocessed memory and keep our relational circuits on at the same time – it is possible to process the event.

The factors that help us keep our relational circuits on are mainly relational. If someone is pleased to be with us and offers to attune with us and we choose to accept that attunement and we attune with them, then bit by bit we can process previously unprocessed experience. The key is that every time the experience overwhelms or almost overwhelms our ability to keep our relational circuits on we rest and focus back on the person offering attunement and attune with them again. By keeping our relational circuits on our capacity is augmented and we can successfully process the previously unprocessed painful experience. Here is Lehman’s often reproduced diagram of the pain processing pathway.



## The pathways get impeded from the top down

According to Lehman’s research when a person’s ability to process painful experience is beginning to be overwhelmed the pathway stops functioning form the top down. And this can happen very quickly. Examples would be when level 5 is struggling the person is confused and cannot make sense of the experience: they can’t put together the pieces in a way that makes sense. At level 4 there is a sense of not knowing what to do. In Wilder’s language, “I don’t know how me and my people act in these circumstances.” When level 3 is being overwhelmed the person loses the ability to stay relational with others. When level 2 de-synchronises the person is unable to stay connected to themselves and their experience. What they are going through is simply too good, bad or scary to pass on to level three for further processing. Although technically level one and two always keep working, when there is a problem at level one the memory of belonging, having a place, of being loved is unavailable. Joy is gone. Because level one and two are sub-cortical we more pick up on the signs of dysfunction than feel them. When you are so out of sorts that having the person you love near you makes no difference at all, there is a good chance level one is doing poorly.

# Relational Circuit Connection Checklist

When Dr Lehman first coined the phrase relational circuits he offered an extensive Relational Circuit Connection Checklist. This was in his 2011 book *Outsmarting* ***Yourself: Catching the past invading the present and what to do about it.*** Here is his original extended Checklist.

1. Do I feel connected to\_\_\_\_\_\_\_\_\_\_ (fill in names of the people involved in the problem)?
2. Do I feel desire to be connected to \_\_\_\_\_\_\_\_\_\_ (again, fill in the names of the people involved)?
3. Do I experience them as unique, valuable, relational being?
4. Am I aware of their true hearts?
5. Do I feel compassionate concern regarding what they are thinking and feeling?
6. Do I want to offer attunement?
7. Am I able to offer attunement?
8. Am I free of judgement?
9. Do I experience their presence as a source of joy (as opposed to a problem to be solved or a resource to be used)?
10. Am I glad to be with them?
11. Am I comfortable making eye contact (other than angry glaring)?
12. Am I flexible and creative (as opposed to rigid and unable to think outside the box) with respect to thoughts and behavioural options?
13. Am I patient and tolerant (as opposed to impatient, intolerant, and irritable)?
14. Do I perceive others as allies, and want to join, explore, understand, and collaborate (as opposed to perceiving others as adversaries, and tending toward judging, interrogating, and focussing on trying to “fix” the situation)?
15. Can I easily recall past positive experiences with the person, and do I feel the positive emotions that should be associated with these good memories?
16. Can I easily think of things I appreciate about the person, and do I feel gratitude as I think about these appreciations?

These questions are asking about “thoughts, emotions, attitudes, and impulses that come forward *spontaneously* and *involuntarily,* and that *feel* true. (2011, pg 120)

If you are answering No to these questions then your relational circuits are not working properly. It probably also means you are triggered.

Lehman suggests that after becoming familiar with this list to make a shortlist of seven that apply particularly to you. You can even carry this around to check how you are going at any particular time. Wilder in “*Joyful Journey: Listening to Immanuel*” (2015) presents the following abbreviated checklist.

Relational Circuit Checklist (Are our RCs on or off)

1. I just want to make a problem, person or feeling go away.
2. I don’t want to listen to what others feel or say.
3. My mind is “locked onto” something upsetting.
4. I don’t want to be connected to \_\_\_\_\_\_\_\_\_\_\_\_. (Someone I usually like)
5. I just want to get away, fight, or freeze. ( versus Calm + Connect)
6. I more aggressively interrogate, judge and fix others.

*Joyful Journey: Listening to Immanuel*, by E James Wilder et al (pg29, 2015)

Each of these questions correlates with different levels of brain processing ceasing up.

## Turning relational circuits back on

For processing to occur relational circuits need to be on.

Pre-eminent activities that turn on the relations circuits are:

* Being pleased to be with the person
* Attuning with them – which includes responding in a timely and appropriate manner to what they share with you both verbally and non verbally. Reflecting back the emotion and how big it is.
* Spending time appreciating

If our relational circuits are off we will not be able to feel appreciation. However we can still notice that someone is pleased to be with us. If we can feel appreciation, particularly how our body experiences it, this is a sign that processing circuits are back online. The simplest approach to help a person get their relational circuits back on line is to appreciate being with them and begin connecting with them.

## The role of the non verbal in connecting

Brain to brain communication is so fast we have already done it by the time we identify how we feel. By the time we put words to how we feel about being with someone they already have more feedback from our nervous system to theirs. The front line of our communication are our facial gestures particularly around the eyes and our body language. When we finally get some words into our response the tone and music and timing of the words lead any meaning that might be drawn from the content of what we say. Put it this way: the person already has the message we are sending before they have comprehended any words we used and even before we decided on what words to use. Tone, pitch and timing are always initially more important than the content of any words we use.

From the perspective of connecting with a person our presence and sound lead the way. We have content to respond to in the form of the client’s own body language and sound. If we are successfully attuning with them it does not take long to start feeling their feelings, especially if we let our facial expressions imitate theirs. This is all content to respond to even before they have spoken. The dominant flow of content from the client to you is the client’s facial expressions and posture and the feelings you detect in yourself when you are with them. Added to that sound and words are involved. It is important to remember we are normally leading with the non verbal rather than the content of words. Connection is a right brain to right brain interaction and the right brain only cares about the sound of words not what they mean.

# Optimising Brain, Mind & Spirit for working with Immanuel: Turning on our Relational Circuits

To be capable of processing an emotional event we need the parts of our brain devoted to relationship to be turned on and functioning well. The main way is spending time connecting with the person – which is called attunement- appreciation. These activities turn on these circuits and increase activity in them. They are also strengthened by use, hence capacity is building by using them.

## Exercise:

Just for fun before the exercise rate how you are going – right now. Notice how you feel (rate this from 1-10, 10 being wonderful) at three different times:

* before doing the following exercise on appreciation ( i.e. now) \_\_\_\_\_\_\_\_\_
* after you have been appreciating for say 2-3 minutes \_\_\_\_\_\_\_\_\_
* again after someone has prayed back your appreciation points \_\_\_\_\_\_\_\_\_

Directions: Think of something you appreciate and spend some time feeling the appreciation. Focus on it, let yourself feel it and in a sense savour the feelings. To take it a step further, explore the sensations involved and what feels true in those circumstances and come up with specific appreciation points. Then in groups or pairs:

1. Take it in turns sharing your appreciation stories with the listener taking some notes according the format of the table below (there is an extra sheet at the back of this booklet).
2. Then have the listener repeat back to the other person their appreciation story.

When you have finished the exercise write down what you observed and rate yourself again on the how are you going scale. Share what happened and compare changes in ratings.

## Creating Interactive Appreciation with Immanuel

Attuning with God is dependent on the same area of the brain that allows us to attune and synchronise with each other. Neuropsychologists say we come into a “mutual mind” state. When in this state we pick up on each other’s thoughts - and sometimes it is not clear where the thought came from: we have picked up on what was happening in the other mind. This skill can be practiced.

General format for how to do interactive appreciation with Immanuel

1. Start by calling to mind a memory of when you felt connected to God
2. Spend time actively appreciating what God was doing in the memory
3. Either record yourself or share and get another to record your story according to the worksheet
4. Have the listener express their gratitude for what they have heard

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Immanuel Worksheet | | | | |
| **Your God Experience/Story** | **Feelings** | **Sensations** | **Beliefs** | **Appreciation Points** |
| Think of a time when you experienced God’s presence, or felt connected to Him or felt loved, protected, joy, etc. You can ask him to remind you of a time. Jot down the main story line | What were your feelings then? | What was happening in your body?  What sensations were you experiencing?  What was your breathing like?  Was there a particular posture you were in? | What were you believing?  What felt true? | List your appreciation points: |

The dynamics of building appreciation are illustrated in this diagram.

Below is more detail about how the Immanuel Approach works. We have only included three of the four phases. The fourth is concluding the session.

|  |  |
| --- | --- |
| Phases of the Immanuel Approach | |
|  | Typical tasks/activities |
| Phase 1  Hightening activity in relationship and attunement circuits by how you interact with client | Build rapport  Be pleased to be with the client  Orient Client: Explain the process including the need to report everything  Offer attunement  Help client share a positive God memory: help them to feel it  Model showing appreciation  Use reflective listening to show you appreciate what the client appreciates.  By your “contingent” responses You want the client to feel:   * Seen * Heard * Understood * That someone is with them   As you are working with the client they are deciding how much they want to trust you. A lot of the success of Immanuel is that the client can report everything that comes into their mind. They need you to be the sort of person who is OK with whatever they share.  Help the client to express appreciation directly to God. |
| Phase 2  Help client point their atunement toward the Lord and form an interactive connection | Help client to shift focus/ “turn attunement toward the Lord”. To do this you:   * Speak directly to the Lord yourself * Expect client to notice what is happening for them when you do this * Help client to report same * Model listening to the Lord * Get client to talk directly to the Lord and be attentive to His response * Get client to ask the Lord to help percieve his presence in memory, then in the present * Use Locate protocol * Have client ask God, “What do you want me to know” * Can ask Lord to show what is in the way of perceiving his presence if not yet perceiving him   Model to the client and suggest to client to ask Jesus directly for help when needed. |
| Phase 3  Help Client to stay focussed on the Lord and continue interacting with him including processing unresolved trauma | Once you sense and an interactive connection is established you can move forward having the client say things such as:   * Jesus, what do you want me to know? * Jesus, what good thing do you want to do today?   It is important for the client to report what they perceive. So you need to coach them in this until they learn to do it.  The client will move between attuning with the Lord and perceiving what he is doing to reporting to you what is being experienced.  This is when the Lord can take the client to unresolved memory .  The process is: Interact with Jesus => Report what happened to you =>focus back on Jesus again.  Help client to ask Jesus for help when needed.  When negative memory comes up, help the person to move through it and stay connected to the Lord at the same time. The result will be healing.  Do your very best to let Jesus drive. Jesus and client decide where they are going. |
| Phase 4  Concluding the session | Concluding Prayer  Formulate an Immanuel testimony |

# Further development of Interactive Connection

## The Locate Jesus Protocol

Pastor Patti Velotta developed this protocol. When you sense an interactive connection with the Lord has been established ask the client:

Where do you sense Jesus is with you now? [Looking for where in the room]

This pushes the client to take a leap of faith and engage their sanctified imagination.

Next: What is he wearing?

Can you see what he has on his feet?

Does he have a beard?

Can you see his eyes? What are they like? Where is he looking?

This is gently prompting to look into the spirit realm and see Immanuel. The purpose is to then help the person stay focused on Him and interact with him in any way that the client and Him want to.

## Preparing for Locate Protocol: Get buy-in for Sanctified Imagination

When Pastor Patti Velotta trains groups in the Immanuel Approach she spends the first half day on the biblical bases for seeing God. As a trainer I know the amount of time dedicated to something is an indication of the importance attributed to it. For Patti, you simply have to get this. You have to be convinced.

My preference is to have a chat with the client about imagination for Christians. How do they see its role? It is actually really good to do this with friends also because as a body many of us carry a negative heritage in this regard.

I do a very short teaching about how as Christians our imagination is now sanctified. It is a powerful way God can communicate with us. It is an act of faith to step out and go with what comes into imagination. Yet it is an indispensible way God communicates with us. Only when I feel the client has bought into this idea do I attempt to do the locate Jesus (here now) protocol.

It has been said that there are three common objections to using imagination to perceive God:

1. What if I go mad?
2. What if the enemy deceives me?
3. What if God does not show up?

Here are brief responses to these objections:

1. What if I go mad?: There is a high correlation between mental illness and getting overwhelmed with unwanted or intrusive mental images. The advantage of the Immanuel process is that you have an observer to help you clarify how God is working through the images that come. Getting skilled in this actually builds resilience against mental illness.
2. What if the enemy deceives me?: Welcome to the real world of being a Christian. The only security you can have about deception is knowing what if feels like when the enemy is attempting to deceive you and then knowing how not to come into agreement with it. The Immanuel Approach specifically trains the recipient in this skill. You practice staying with images and asking the Lord to clarify is it from him or is it deception. It is fear that stops us engaging in these lessons and stops us learning. The enemy’s desire to deceive is not going to change. What we can do is keep bringing deception into the light so we learn to discern more quickly how to ignore and not agree with deception and how to perceive and agree with the Lord.
3. What if God does not show up?: The only way you can overcome this fear is to face it. Sustained engagement in the Immanuel Approach gently opens up new ways to experience God’s love. Patti say she get about 99% of people seeing Jesus. Others need to do some neurological development to do so.

## What is more important?

If a person does not want to try using sanctified imagination to perceive Jesus in the present they don’t have to. It is more important that you respect their choice than override it to do what you want. Part of setting up an environment/ relationship conducive to healing is that the client/recipient feels safe and part of being safe is being connected and having control. It is more important that you keep the sense of safety/connection and the client being in control than the client doing what you want them to. They have to be convinced it is a reasonable choice.

## Prayer to come out of agreement with denial of Sanctified Imagination

After we have acknowledged the negative influence around imagination that has been operating in our society, traditions, churches and families I will pray a simple prayer to come out of agreement with negative teaching around the role of imagination for the Christian.

For Instance,

*Lord, we acknowledge the negative teaching around imagination that has come down to us in various forms. Lord we repent for ourselves, our families and our churches for promoting teachings that undermine perceiving a connection with you. In your name we now declare that we come out of agreement with that teaching and any spiritual forces we came into agreement with by adhering to it. Lord we acknowledge that you only did what you saw the Father doing, so we declare that as your disciples and Sons & Daughters, we yearn to see and do what the Father is doing just as you do. In faith we ask that you open the realm of vision to us. Amen*

This is a form of Generational Deliverance. A well proven way to pray is also:

*In the name of the Lord Jesus Christ and by His blood, I renounce all evil that has affected my use of imagination. I break all evil generational ties. All that evil leave now and go to the feet of Jesus. (Wait for it to leave.)*

***Aslan’s Place*** may have updated this is recent years. See their website for updated wisdom.

## Modelling

One of the fastest ways to learn a new skill or process is to be led through it by someone who is good at it. Another is to watch such a person work. We learn by seeing modelling and to varying extents copying what we see until we make it our own. For this purpose I include some clips of Paster Patti doing ministry. These clips were made during training schools. So be aware:

1. At training schools everyone has had a significant part of the approach explained to them including our ability to perceive the Lord’s presence. So they may have a head start on your client.
2. Those being led through the process have also had plenty of time to assess the safety of the facilitator. Pastor Patti is a loving warm person. This means the clients are already pleased to be with her and trusting of her. So with that experience and in this environment it would be expected that they start out with their relations circuits well activated.

You may need to do more preparation than she seems to do for your client to engage the process. Pastor Patti’s training ministry is called Immanuel Practicum. Clips are easily found on YouTube and are free to watch. You can subscribe to her channel and they will send notification of updates.

This one is about the beginning of the process:

[**Step # 1 – Remember Jesus**](https://www.youtube.com/watch?v=ZOaJ2uW-qwY)

I love the asides you hear when listening to someone who knows what they are doing. At the end of this Patti says, *you're not looking to sit there and listen to them for half an hour because you're using up the time they could be talking to Him.* No doubt that is her motivation to move people into perceiving and interacting with Jesus quickly.

The next video focuses on her step two.

[**Step #2 – Appreciate Jesus**](https://www.youtube.com/watch?v=35dSNq0i5Qc)

The final video below shows a whole session. It is representative of her other sessions available on YouTube.

[**Demonstration with Opening Prayer, locating Jesus…etc**](https://www.youtube.com/watch?v=ROmT-fa8drQ)

## Does Emotional Processing Happen in the Immanuel Approach?

Those who are used to seeing how emotional processing happens in Theophostic Ministry have asked does the Immanuel Approach actually process emotions. They ask this because it looks so different. Dr Jim Wilder holds that the Immanuel approach is about six times faster than approaches that activate negative emotions - such as Theophostic. The reason the approaches looks so different is that processing actually occurs faster than the conscious mind can keep up with. It is commonly believed that talking about a traumatic memory processes it. Wilder teaches that you are able to talk about it because you just processed it. The processing occurs in relationship using the other mind – including Immanuel’s- to ***augment*** the processing abilities of the client. Because it happens so rapidly people are only conscious of bits of it. Theophostic tended to slow the process down considerably and it makes sense that those who are used to seeing the speed of processing in Theophostic could question whether processing is actually occurring in the Immanuel Approach. It certainly is, however, it is significantly less dramatic.

## The Big Picture and Welcome to Immanuel Community

Dr Karl Lehman teaches about the Immanuel Lifestyle. The bigger picture than being able to lead each other into an interactive connection with Immanuel is that we learn to live lives connected with Him. In the link below Jim Wilder tells the story behind the writing the Life Model and the ongoing journey which led to the honing of Immanuel Approach. The gist of what Wilder is saying is that if we are together attuned with each other and Immanuel, the Kingdom will be made manifest: and there is no telling what will eventuate when we are connected with each other and Him. Yet he says quite a lot more than that. The gathering he was speaking at went for 2-3 days in Dallas, Texas with 55 people attending.

[Link to Jim Wilder Dallas October 2017](https://www.youtube.com/watch?v=3D9qw-tCLzc) (It is now also possible to what the other videos from this event. Search Luke 4:18 Ministries Austin, Texas.)

## Lehman and Further Resources

Lehman’s first website containing his earlier essays: [www.kclehman.com](http://www.kclehman.com)

The Immanuel Approach Website is designed specifically to support people to learn the Immanuel Approach: <http://www.immanuelapproach.com/>

Lehman has worked closely with Dr Jim Wilder for many years. Wilder and colleagues foundational book was called, ***The Life Model: Living from the Heart Jesus Gave you.***

Various clip posted by Patti Velotta’s ***Immanuel Practicum*** are on the Youtube channel of that name.

Lehman, K (2011), Outsmarting Yourself

Lehman, K (2016), The Immanuel Approach for emotional Healing and for Life

Wilder, E.J.(2015), *Joyful Journey: Listening to Immanuel*

*Thanks for starting this journey of Immanuel Community together.*

*If you have any feedback you would like to give on this document or our training or want to be in touch for any other reason my details are Michael Schaefer email:* [*3chairs.counselling@gmail.com*](mailto:3chairs.counselling@gmail.com)

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