



# **Immanuel Prayer Minister Training Student Workbook**

**Curriculum Developed By**

Margaret Webb

Jessica Handy

Leren Chamberlain

The material in this handbook is based on the work of  
Dr. Karl Lehman and Dr. Jim Wilder,  
founders of the Immanuel Approach.

Dr. Karl Lehman  
[immanuelapproach.com](http://immanuelapproach.com)

Dr. Jim Wilder  
[joystartshere.com](http://joystartshere.com)

# Table of Contents

Introduction and Guidelines for the Course	3
Confidentiality Forms	11
<b>Week 1: Connection</b>	<b>14</b>
What is the Immanuel Approach	17
Definitions	19
The Joy Ring & Securely Attached Relationship Review	20
<b>Week 2: The Connection Process</b>	<b>23</b>
* The Connection Process	26
Immanuel Session Debrief Guidelines	29
<b>Week 3: Live Demo of Connection</b>	<b>30</b>
<b>Week 4: Basic Facilitator Skills</b>	<b>31</b>
* Basic Facilitator Skills	32
* Open-Ended Questions	33
Directive and Non-Directive Questions	34
<b>Week 5: Reconnecting and the Pernicious Blockage</b>	<b>35</b>
The Pernicious Blockage	37
* Pernicious Blockage (Add'n to the Connection Process)	39
Working With Blockages Exercise	41
<b>Week 6: Live Demo of Disconnection</b>	<b>46</b>
<b>Week 7: Deepening Using Brain Levels</b>	<b>49</b>
Brain Levels and the Pain Processing Pathway	50
Five Levels of the Brain's Control Center	51
Brain Levels "Quiz"	57
<b>Week 8: Offering Ministry to Others</b>	<b>58</b>
Preparing to Launch	60
Guidelines for Referral	63
Sample Intake, Opening and Closing Documents	65
Scriptural Support for Immanuel Prayer	73
Immanuel Resources Bibliography	78
Prayer Minister Training Feedback Form	86

*\*Pages to refer to when facilitating*

## ABOUT ALIVE & WELL

**Acting locally and globally, we are devoted to connecting, equipping, and giving.**

**Our mission** is to make our resources, skills, and experience available to God for the benefit of others, and to encourage others to do the same.

**Our vision** is to see a growing network of people, projects, and organizations connecting to meet the local and global needs of individuals, communities, and churches across the nations.

**Challenging mission, exciting vision. How do we do it?**

The first step is spiritual. It's great being a First World Christian, living our whole lives in freedom and prosperity and unparalleled abundance of resources. But is it only for us? Are we taking it for granted? As we lift our eyes to see the global church and the conditions in rest of the world, we ask the question "Lord, what do You want to do with all this abundance? Who else do You want to share it with? How can I help?" That begins the Adventure in Availability.

At Alive and Well, Inc. we are currently making ourselves available by training others in Immanuel Prayer and providing free online video, audio, and written resources. We teach classes, lead workshops, and consult with various churches and other organizations, training people in Immanuel Prayer Ministry and the Immanuel Lifestyle – ways of opening ourselves to vibrant, healthy relationship with God and others. People from all over the continent, and even other continents, are using our online material to learn and train others. Many are also taking our courses in person and/or inviting us to consult with them as they implement Immanuel in their own contexts.

In the spirit of equipping others and sharing resources, we are involved in much more than Immanuel Prayer. You can meet us and find out more about our global projects, as well as financial stewardship and creative giving, at [www.alivewell.org](http://www.alivewell.org).

*Alive and Well survives on class income and the support of generous donors who have seen the impact of our work. If you are impacted by this class or our other projects, please consider supporting us at [www.alivewell.org/donate](http://www.alivewell.org/donate).*



## ABOUT THE IMMANUEL PRAYER MINISTER TRAINING CLASS

**This course is designed for people who have completed Immanuel Lifestyle, desire to facilitate Immanuel Prayer Ministry sessions for others, and are committed to pursuing their own healing and spiritual growth.** It incorporates classroom teaching, partner exercises, small group ministry practice, and personal reflection.

### **Your Immanuel Prayer Minister Training package includes:**

- Eight teaching videos
- Printable student workbook, including training materials and many pages of resources for ongoing practice and ministry
- Leader Training Workshop video and handouts
- Three hours of supervision for your leader(s) from the Alive & Well Training Team
- Printable Immanuel Brochure

### **Copyright**

Having purchased this copyrighted material for your group, anyone in your group may access any of it at no additional cost. The copyright does not cover people outside your group, however. **Please respect the time and energy we have poured into this material, as well as our nonprofit ministry status, and do not share this material with people outside your training group.** We already depend on donations to provide this material at the affordable cost you paid for it. Basic copyright rules apply. Sharing small portions of the written or video material is acceptable provided that you limit the amount and clearly cite your source. Thank you for your consideration.

### **Here's what you need to complete this course:**

- At least 2 other people who are taking this course with you, including (ideally) one person who has some prior Immanuel Prayer Ministry training and experience.
- This workbook (one copy per person) and the eight teaching videos, purchased and downloaded from [alivewell.org](http://alivewell.org).
- Access to the internet to watch homework videos.
- Eight 3-hour chunks of time – or divide up the 24 hours of class in a different way if you need to. (Do work through the content in order, though!)
- Willingness to be vulnerable within safe boundaries.

- A support network that includes at least 1-2 people outside the class with whom to share your experiences, and to whom you can go if you are excited or struggling.

**We hope that this course helps you:**

- Gain the understanding and skills to facilitate Immanuel Prayer Ministry for others
- More fully experience God's love, secure attachment, and healing power
- Keep growing in spiritual, emotional and relational maturity
- Share joy and transformation with others in your life

**Your commitment as a student is to:**

- Attend at least 6 of the 8 weeks (required). Attend all sessions if possible. Watch the videos from the weeks you miss.
- Take initiative for your own learning by completing the preparation assignments weekly.
- Participate actively in your small group, facilitating, receiving, and observing ministry to the extent you are able to do so safely (within your capacity, in confidential relationships that feel safe).

**The following pages give some helpful guidelines for organizing your group's class experience and following along with the material.**

## CLASS STRUCTURE

Experiential learning is foundational to Alive & Well's Immanuel Prayer Training Program. This training is designed to combine informational teaching with partner and small group exercises that help students immediately apply what they're learning to real life and ministry settings. It consists of eight 3-hour "weeks," or class sessions.

### Weekly Schedule

- 0:00-1:15     Large Group Teaching - Unlike Immanuel Lifestyle, you will stop the teaching video for partner exercises only twice, and both in the first two weeks. Most of your interaction time will occur during the small group portion of the training.
- 1:15-1:30     Break
- 1:30-3:00     Small Group Practice - During this time, students will practice facilitating for and receiving ministry from each other, with a processing time afterwards.

### Partner Exercises

During partner exercises, keep everyone in the same room. Because there are only a couple short partner exercises, and because everyone will be in the same room, it's okay to partner with someone of the opposite gender if you both feel comfortable doing so. Numbers may require one group of 3. Unlike small groups, which keep the same members throughout the course, partners may change from one exercise to the next and one week to the next.

### Forming Small Groups

How you form small groups will depend on the size of your large group and the number of leaders you have. Here are basic principles for creating small groups:

- If possible, each small group should have a leader experienced in Immanuel Prayer. The leader will facilitate on Week 2 and will guide the small group debrief/feedback time on Weeks 3-8.
- Every small group should consist of at least 3 people, including the leader if there is one. If someone is absent from a triad, the remaining pair should only meet together if they are of the same gender. Set up your groups in such a way that absences won't create mixed gender pairs.
- As there are 6 opportunities to facilitate (Weeks 3-8), and we want each student to facilitate at least once, groups should not have more than 6 students. *Groups whose leader is already experienced in Immanuel Prayer may have 7* since the leader will facilitate on Week 2.

- Smaller groups (3-4) are preferable to larger groups (5-6) because students will be able to practice more often.
- Maintaining the same small groups throughout the course usually helps provide a sense of continuity, safety, and depth to the groups.

## CONTENT

The main teaching content each week will come through that week's video. Start each week by playing the video and following along in your workbook. The video will occasionally give you directions for an exercise, inviting you to pause the video and restart it when you have completed the exercise.

### Workbook

Each week's workbook lesson consists of the following elements:

1. A list of objectives – understanding and skills – for the lesson.
2. Brief teaching notes that summarize the teaching on the video.
3. Directions for how to use your small group time.
4. Preparation for next class that helps deepen and solidify your learning from this week and/or prepares you for next week's teaching.
5. Additional documents related to the week's lesson follow the "Preparation for next class" assignments. Often the teaching will focus on these documents. We have kept them separate from the teaching notes so that you can use them as independent handouts when you start facilitating ministry sessions. They are all in a different font than the main workbook font.

Occasionally the video will refer to handouts or the handbook. These are both outdated terms for what is now your workbook.

You are welcome to watch any of the videos multiple times, or to see another variation of the same teaching by watching one of our online videos (available for limited content). Often the second time through brings new insights and a deeper understanding. If you are confused about something, please ask your classmates. Perhaps you can figure it out together. You are also welcome to email [info@alivewell.org](mailto:info@alivewell.org) with your question. We can't guarantee we'll be able to respond or answer your question, but we will do so if we can.

## **Note on Live Demos**

We offer two demonstrations of Immanuel Prayer during the main teaching time, one on Week 3 and one on Week 6. These demos have been particularly selected to fit at those particular points of the curriculum and should be used as teaching videos.

On Week 2 of our live training, however, it is the small group time that consists of a live demo by the group's leader. If you have small group leaders who are experienced in Immanuel Prayer, follow this pattern. If you have only one experienced facilitator in your whole group, do a large group live demo during this time. If you don't have any experienced facilitators in your group, you may either invite a guest facilitator from outside your group, or you may watch a video demo from Karl Lehman's DVD series or our Vimeo site. To access our Vimeo demos, go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell), click on "Albums" (under "More" in the menu bar), open the "Immanuel Prayer Live Demonstrations" album, and choose a video.

## **RELATIONAL GUIDELINES**

This heart of this course involves cultivating healthy, loving relationships with God and others. Your group can team up to accomplish that goal not only by learning the class content but by the way you all relate to each other – and yourselves – during the class.

### **Relational Safety**

During the teaching time, break, partner exercises, and small group ministry times, follow basic common sense as well as your church's guidelines about touch.

The content of this class, especially the experiential elements, involve entering into one another's joys and pains in powerful ways. Please respond tenderly to your own weakness and to the weaknesses of others.

This content can have a deep impact on people's emotions and thoughts, especially with cross-gender relationships. If you are unsure about whether a particular interaction or relationship is safe and healthy, err on the side of caution. Keep yourself out of difficult situations by avoiding them, inviting another safe person to join you, and/or talking to one of your leaders.

### **Taking Care of Yourself**

The best person to take care of you is you. You know when you are overwhelmed, sensitive, vulnerable, shut down, etc. If you need to take a short break from the content or interactions, do so. If you need to opt out of any of the exercises, or listen but not share, just say, "I'm going to sit this one out." Your first priority is to take care

of yourself. This helps the whole group maintain relational and emotional safety.

## **Attendance**

The material in this class is designed to build from the beginning to the end of each week's lesson, and from one week's lesson to the next week's lesson. Your understanding of the content, your personal experience of the content, and your relationships with other students are all impacted when you arrive late or leave early – especially if you miss part of the small group time. Please take this into account and plan to arrive on time, or even 5-10 minutes early each week. We also highly recommend that you attend every class if possible, and certainly do not miss more than two of the eight weeks. We realize that life happens, and extenuating circumstances can't always be prevented. If you need to arrive late, we'd rather have you come late than not at all! If you miss a class altogether, or if you arrive late, do watch what you missed on video during the week so you're caught up before the next class.

## **LEADERSHIP**

Ideally both class leaders and small group leaders will have a) some basic group leadership skills and b) some prior experience facilitating Immanuel Prayer. In our live training, we call leaders with both of these qualifications “mentors.” They help mentor the other students by leading the debrief discussion after the practice sessions and by giving the main feedback to the student facilitator.

We understand that not everyone who takes this video course will have more experienced people to mentor them; however, every group has a leader by default. For this course, we will call those leaders simply “leaders,” since we don't know their experience or skill level. However experienced or inexperienced your leaders may be, we strongly urge them to view our Leader Training Workshop video before guiding a group through this class. In fact, it may be valuable for the whole group to view the Leader Training Workshop.

### **Class Leader's & Small Group Leaders' Role**

Assign leaders and students to small groups using the guidelines on pp.6-7.

Preview the homework and small group assignments before class each week to make sure you understand the directions and can answer student questions about what to do. This includes preparation for the live demonstration during small group time on Week 2 (see instructions at the top of p.8).

Know which pages of the workbook contain which content for the week's lesson. Be able to direct students to the correct pages as needed.

You do not have to know more about the content than everyone else. It is perfectly fine to say, “I don’t know about that,” “Does anyone else know?” “Let’s see if we can figure it out together,” or “Does someone want to try to find an answer to that and report back to us next week?”

Participate fully: Keep growing in your own personal relationship with the Lord. Do the weekly homework and be willing to share your own experiences vulnerably and appropriately (not your deepest, darkest secrets!), modeling both openness and moderate emotional intensity. Be ready to lead by going first.

Guide class and small group debrief discussions, or designate who will do so. The Leader Training video and handouts are designed to help you guide the debrief/feedback time and handle a variety of group dynamics.

Keep time or designate a time-keeper during the partner exercises and small group ministry sessions.

Keep the signed Confidentiality and Hold Harmless forms on behalf of the group.

**If you have any questions or need additional help with this training, please email [info@alivewell.org](mailto:info@alivewell.org) or use the other contact information at [alivewell.org](http://alivewell.org).**

## THE IMPORTANCE OF CONFIDENTIALITY

As we enter into class and small groups in which we will be sharing some personal material with each other, we want to stress the importance of confidentiality. It is extremely important that we all make a commitment to keep all personal material shared in the small groups strictly confidential. We want the classroom, triad and small group experiences to be real and meaningful, and in order for that to happen, members have to feel safe and protected.

The confidentiality guidelines below are prepared specifically for small groups, but the same guidelines apply to triads, ministry sessions and personal stories shared during the classroom time unless/until they are approved for a public audience.

Here is the extent of the contract we are making with each other:

1) We will not share any information with anyone outside of the small group, no matter how trivial or unimportant we might think it is. That includes our spouses, prayer partners, other small groups, friends at church, etc. The only people outside your small group with whom you are permitted to share information from small group are your trainer and your trainer's supervisor(s).

One concept of this level of confidentiality is that it is the same as borrowing someone's lawn mower. If you loan me your lawn mower (share with me your personal information), I do not then have permission to loan your lawn mower to someone else (share your personal information with someone else) without asking your permission. We tend to be more careful with other people's possessions than we are with their personal information. Yet if we were asked which is more important to us, we would probably say our internal private lives, our struggles, our hopes and dreams, our secrets.

2) Your trainers and mentors/small group leaders have permission to discuss material from triads and small groups with their supervisors. The leadership team will process the progress of the class with one another, but will keep that material in confidence just as you are doing.

We welcome you to email or speak in person to your trainer(s) if you have questions or reactions.

Blessings,  
Margaret and Jessie  
Alive & Well, Inc  
[margaret@alivewell.org](mailto:margaret@alivewell.org)  
[jessie@alivewell.org](mailto:jessie@alivewell.org)



## **Agreement of Confidentiality**

### **Immanuel Prayer Minister Training Alive and Well, Inc.**

*(Please give this copy to your group leader. Page 70 has a blank copy for your reference.)*

As a participant in the Immanuel Prayer Minister Training program, I agree to keep confidential any and all information that may be disclosed or shared during class or ministry sessions. I understand confidentiality to mean that I will not disclose what is revealed during large group or small group ministry sessions with any person, including my spouse, family, or friends. In addition, I will not disclose to class members who are not in my small group information that has been shared or disclosed within my small group. I understand that to do so is a violation of the individual's right to privacy and a violation of Christian morals and godly behavior.

There are only 2 exceptions to the Agreement of Confidentiality for this training program:

- 1) I understand that information shared in small group ministry sessions may be shared with my trainer, my trainer's supervisor(s), and the other members of the leadership team for the purpose of training, supervision, and ministry follow through.
- 2) I understand that should there be information shared that reveals that a child or an elderly person is currently being abused or harmed or is in present danger of abuse or harm, or that an adult is in danger of harming self or other, this information must be reported to my trainer, who will report it to the proper legal authorities.

---

Print Name

---

Signature

---

Date

## **Hold Harmless Agreement**

### **Immanuel Prayer Minister Training Alive and Well, Inc.**

*(Please give this copy to your group leader. Page 71 has a blank copy for your reference.)*

I voluntarily consent to be ministered to by the leadership team of the Immanuel Prayer Minister Training, including my trainer and my mentor/small group leader, as well as my fellow students. I understand that the ministry I will receive in this program is primarily being done for the purpose of training, and I agree to it on that basis. I understand that some or all of the procedures used to give spiritual and emotional help through the use of Immanuel Prayer methods may or may not be clinically demonstrated as guaranteeing either short-term or long-term results. I fully understand that the ministry I receive is not counseling in any form but rather prayer ministry.

I accept this ministry fully and completely and do not hold anyone responsible for any outcome that may arise as a result of this ministry. I do not hold any person involved with this training program, Alive and Well, Inc. and its staff and officers, or the organization hosting the training and its staff and officers, responsible for any further or additional care or follow-up ministry I may need in the future. I take full responsibility for my life, health, and well being now and in the days to come.

I also understand that during triad and small group exercises, as well as in receiving ministry, I do not need to go into detail concerning the content of any memories that may arise or identify the people in my memories should I wish not to do so. I understand that neither my group members nor the ministry facilitators need to know the names, identities, ages, or relationship such people may have with me in order to do the ministry. I also expect that the leadership team and fellow students will hold my personal information in the strictest confidence.

---

Print Name

---

Signature

---

Date

## WEEK 1: CONNECTION

### Understanding

- Main purpose of Immanuel Prayer Ministry is CONNECTION
- What connection feels like
- Distinguish between appreciation & interaction connections

### Skills

- Explain Immanuel Prayer Ministry to someone new
- Find & Share a Connection Experience
- Use Confidentiality & Hold Harmless documents

### INTRODUCTIONS:

*When directed to do so, pause the video and introduce yourselves to one another, sharing briefly (30 seconds per person):*

- *Your name*
- *The city you live in*
- *One thing you appreciate about God*

*When you are finished, play the video.*

### PARADIGM SHIFT: FOCUS ON CONNECTION

**Immanuel Prayer** is a process of connecting personally and interactively with the Lord and removing barriers and hindrances to an intimate, interactive lifestyle of connection with Him. The goal is to build and deepen a securely attached relationship with the Lord, one that increases capacity to stay connected to Him, even in difficult life situations or painful experiences. *(See pp.17-18)*

In a healing or formation ministry, starting with connection provides:

- A simple, clear process for connecting with God.
- A place for healing within the larger context of spiritual life.
- Integration between the healing subculture and the rest of the church community and its spiritual practices.
- Room for mutuality between “the broken” and “the whole.”
- A scalable model for healing and growth.

In an Immanuel Prayer Ministry session, starting with connection provides:

*(based on Share Immanuel by Jim Wilder & Chris Coursey, revised 2010)*

- Guidance from the starting moment.
- A spot to return quickly if we get lost.
- A place to pause an incomplete healing process without staying in pain.
- Less confusion, distortion, and resistance.
- Less time in our pain during the ministry session.
- A shorter healing process.

## CONNECTION REVIEW

We were created by a relational God for relational connection with God and others.

Jesus gives us access to connection with God.

Connection is experiential.

Connection can include moments with God, moments with other people, or even moments of appreciation when we are alone.

Everybody has a connection experience already.

### What is a connection experience like?

*Write some of your own descriptive words and phrases here:*

### Appreciation and Interaction Connections:

Appreciation - May not realize the experience is coming from the Lord, or it seems only indirectly from Him, because it comes through a “filter.”

Interaction/Interactive - Sense of directly engaging with the Lord, the experience coming specifically from Him to us.

Both types of connections can be used to bring spiritual growth & healing. Both can be deepened or strengthened in how experiential they are.

Appreciation connections, when deepened, may become interactive connections.

### SMALL GROUPS & PARTNERS:

*Small Groups (20 minutes)*

*Pause the video when directed.*

*3 min - Form groups*

*15 min - Each group member share your name and 2-3 people in your support network. (Your support network consists of the key people with whom you share exciting news and from whom you receive help during difficult life events. These people might include family, friends, neighbors, coworkers, pastors and ministry leaders, therapists, etc.)*

*2 min - Return to large group*

*Play the video.*

### Partner Role Play – Immanuel Elevator Speech (20 min)

*Pause the video when directed. Find a partner from your small group and decide who will be Partner **A** and who will be Partner **B**. (You may want to designate a time keeper for the whole group for this partner exercise and the next one.)*

*3 min – Partner **A** explain **B**'s role and practice elevator speech*

*2 min – **A** and **B** debrief:*

- What worked?*
- What didn't work?*
- What could you do differently next time?*

*5 min - Switch roles and repeat.*

*10 min – Large group debrief using the same debrief questions as above.*

*Play the video when you are finished.*

### Partner Connection Experiences (30 min)

*Pause the video when directed.*

*7 min – **B** help **A** find and share a connection experience*

*3 min – **B** and **A** debrief using the same debrief questions as above*

*10 min – Switch roles and repeat*

*10 min – Large group debrief using the same debrief questions as above*

*Play the video when you are finished.*

### **PREPARATION FOR NEXT CLASS:**

- **REFLECTION:** Brainstorm 2 more connection experiences in your own life
- **ACTION:** Share at least one connection story with 3 people. Practice introducing Immanuel Prayer to 2-3 people this week.
- **NEW LEARNING:** Please review "What is the Immanuel Approach" (pp.17-18). Review the handouts "Securely Attached Relationship" and "The Joy Ring" (pp.20-22) from Immanuel Lifestyle class. If you need a more thorough review, go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell), choose "Albums" (under "More" in the menu bar), and select "Immanuel Teaching Videos." Then watch the video "Joy & Capacity" (55 min).

# What is the Immanuel Approach?

## Immanuel Prayer Minister Training

Alive and Well, Inc.

**The Immanuel Approach offers a process that is very useful to help people connect to the Lord in a prayer ministry session.**

*Immanuel Prayer is a process of connecting personally and interactively with the Lord, and removing barriers and hindrances to an intimate, interactive lifestyle of connection with him. The goal is to build and deepen a securely attached relationship with the Lord, one that increases our capacity to stay connected to him even in difficult life situations or painful experiences.*

### **Definitions:**

**Relational Connection Joy** – The experience (this is experiential not informational!) of being in attuned relational connection with another person (Jesus) and perceiving that they (He) get you and are glad to be with you even in the middle of painful emotions and experiences.

**Capacity** – “How much biological, psychological, and spiritual intensity a person can handle before some part of his combined brain-mind-spirit system ‘blows a fuse’ and disconnects or malfunctions.” Relationship with Jesus augments (increases) our capacity to face painful emotions and memory.

**Securely Attached Relationship** – Jesus is the perfect source of secure attachment. He is always with us, knows and understands us perfectly, is always glad to be with us, is perfectly safe, wise and helpful to be with in our painful emotions and experience.

**Trigger** – A stimulus in the present that activates traumatic or non-traumatic memory content. An angry comment from your spouse may activate traumatic memories of being frightened by bullies on the playground, whereas a favorite song might activate positive memories from the special evening you spent with your spouse on your last anniversary. Most people use “trigger” in relation to traumatic memories.

## **Paradigm Shift – Getting Connected to Jesus**

The primary distinctive of Immanuel is a shift in focus from pain to connection. Connection is not a tool used to get somewhere else. This whole process is about experiencing relationship here and now, right in the midst of our joys and pains.

- 1) Healing is more likely to happen from a **place of positive relational connection** than from a place of pain.
- 2) We stay laser focused on **repairing the relational damage** rather than on getting rid of the pain.
- 3) **We don't revisit the pain** unless the recipient is connected to Jesus. This prevents the retraumatization of reliving the pain while feeling alone and unconnected.
- 4) Allows **Jesus to totally guide** the process of relational repair and healing of pain in the place of intimate connection with him.
- 5) It is possible to help people who have **difficulty connecting** personally with the Lord by using the Immanuel approach.

## **Two aspects – Immanuel Lifestyle and Immanuel Prayer Ministry**

- 1) **Immanuel Lifestyle** – to develop secure attachment to Jesus in order to experience his presence as part of everyday life, to be able to access his presence in the midst of painful feelings and experience, to share them with Him and receive His perspective and truth.
- 2) **Immanuel Prayer Ministry** – a facilitated prayer experience.  
“Interacting with Immanuel (God Who is With Us) in a way that grows our intimacy with Him and resolves painful life experiences.”

## Definitions

**Appreciation** – The recall of past positive experiences, and the positive feelings (especially gratitude) that arise as such experiences are recalled. Appreciation may also involve present experiences, but as a tool regain relational connection or to start an Immanuel Prayer session, it more often involves past experiences.

**Attachment** - The deep, enduring emotional connection between ourselves and specific people we know who are important to us. When our attachments (emotional bonds) are joy-based, we want to be near the people we are attached to, and we go to them for comfort and protection in times of distress. Attachment can be secure (joyful, loving bonds) or insecure (fearful bonds).

**Attunement** – An especially important form of interpersonal emotional connection that feels like “we are on the same page.” *Offering* attunement means I see and hear you, correctly understand your internal experience, join you in the emotions you’re experiencing, genuinely care about you, and am glad to be with you. You have successfully *received* my attunement if you *feel* all of that from me (seen, heard, etc.). **Misattunement** happens when one person is not able to attune with another person’s emotional state. When attuned emotional interactions are missing, it can cause disharmony in relationships and in the brain, and intimate relationships can be painful and traumatic.

**Capacity (Joy Strength)**– In the context of relationships and emotional healing, capacity is how much biological, psychological, and spiritual intensity a person can handle before some part of his combined brain-mind-spirit system “blows a fuse” and causes the person to malfunction and/or disconnect in some way, such as exploding in anger, giving in to temptation, or dissociating.

**Connection** – The experience of being in positive relational engagement with another person or God. May also include positive times when we are alone, such as a moment of peace in the woods, a job well done, or any experience that evokes a deep sense of gratitude.

**Interactive Connection (with the Lord)** – I perceive the Lord’s presence in some way, and it *feels* true that we are having a living, real-time, mutual, contingent *interaction*. It *feels* true that the Lord sees, hears, and understands the emotions and thoughts I am experiencing and communicating, and it also *feels* true that he is offering contingent response to my emotions and thoughts.

**Joy** –relational connection. Someone is glad to be with me; I am the sparkle in someone’s eye.

**Maturity** – 1) We are mature when we have all the pieces of a full identity well developed. 2) We are mature when we are well-developed for our current stage of growth. A mature apple blossom is well developed for its stage but is clearly not a ripe apple. We can be very mature in one aspect of our identity and undeveloped in another. Human maturity stages include infant, child, adult, parent, elder.

**Stuck** – (Not an official term.) The experience of being triggered, non-relational, and disconnected, when it seems like we can’t get back to relational connection joy and/or we don’t seem to be making progress toward healing and maturity.

**Trigger** – A stimulus in the present that activates traumatic or non-traumatic memory content. An angry comment from your spouse may activate traumatic memories of being frightened by bullies on the playground, whereas a favorite song might activate positive memories from the special evening you spent with your spouse on your last anniversary. Most people use “trigger” in relation to traumatic memories.

*Definitions taken, often word-for-word, from [The Handbook to Joy-Filled Parenting](#), [Outsmarting Yourself](#), and [Joy Starts Here](#).*



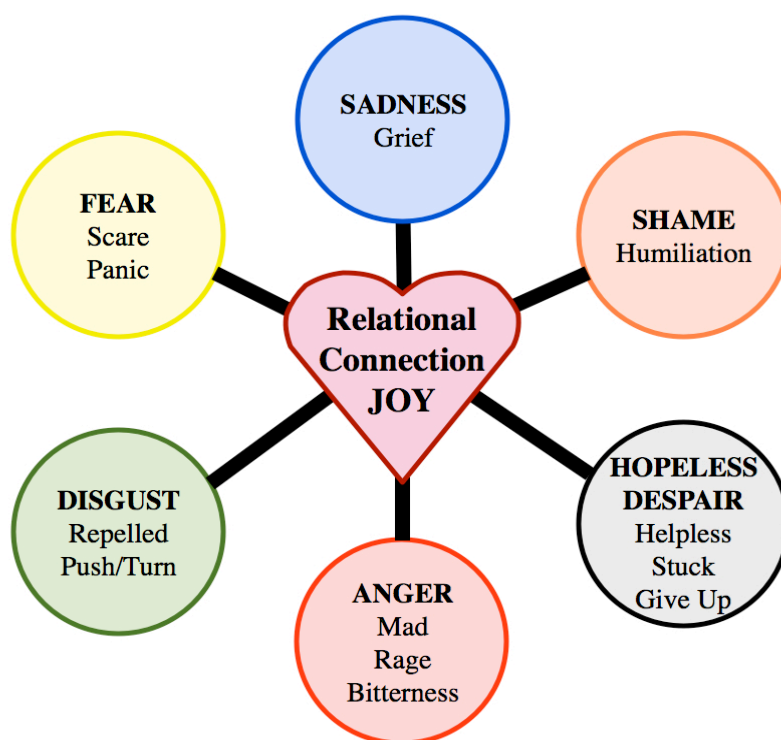
# The Joy Ring

Alive and Well, Inc.

*Handout created by Deb Dvorak, Margaret Webb, Wendy Balman, and Jessie Handy.*

These 6 emotions are hardwired into the brain. God created them for a positive purpose.

- **Anger**-fight or flight
- **Fear**-flee from a danger
- **Sad**-alert to the loss of something important/need
- **Disgust**-avoidance of something harmful
- **Shame**-alert to mis-attunement (feeling out of sync with another person)
- **Hopeless Despair**-Stop trying something that can't work
- **JOY**-seeing that someone else is glad to see me or be with me



JOY is in the center but is not hardwired in at birth. It must be developed in relationship and this is evidence that we are made in the image of God. The neuronal pathways back to relational joy are formed in relationship.

The Bible tells us that “the joy of the Lord is your strength” (Neh. 8:10). Joy is relational connection.

## Joy and Well Being

Joy is a relational experience that is the basis for spiritual experience, human bonding, healthy identity growth and good health generally. Joy is the feeling many experience as “falling in love” with their baby, their grandchild, their first love, a puppy, and a face that just lights up to see us.

Joy is our normal state as biological beings. No one seeks treatment for joy reduction. No one complains to coworkers about too much joy in their lives. No one worries about loved ones who are just too joyful these days. The problem is that people who are failing to thrive have issues, live in conflict, and do not seem to know or remember that joy would be a natural and rewarding way to live.

One of the first goals in creating a family, community or a recovery group is to build the group around joy. While many groups form around a shared fear or problem, this is not a desirable long-term plan. Joy is our deepest motivation and need. Joy needs to be the way we live. Joy can lead to a remarkable reduction in crises and the need for hospitalization when trauma and abuse survivors changed their main goal from dealing with trauma to building joyful lives.

### **Capacity**

Capacity is the strength to do life well, to have healthy intimate, securely attached relationships, and to handle stress and suffering well. As long as emotions do not become more intense than the capacity of the system can handle, the brain's control center keeps the activity of the brain running smoothly. A well-trained control center has strong capacity. Weak capacity means a person is easily overwhelmed or traumatized by emotions a control center can't handle.

To the extent that we get stuck on any of the 6 islands without a bridge back to Relational Connection Joy, we lack the capacity to respond well to challenging relationships and circumstances. Fortunately, capacity can be built or rebuilt through relational encounters with Jesus and others.

Bridges (bonding and attachment) are begun in infancy and are at their peak development in the first 2 years of life. At the pre-verbal stage of life relationship is learned brain to brain, eye to eye, and gut to gut. Literally, the joy of the mother becomes the child's strength; the older brain shaping younger brain.

Very young children (0-3) are appropriately, developmentally completely dependent on adults to anticipate, and meet their needs and solve their problems. Children from 3-13 are increasing their ability to express their need and ask for help, but are still very dependent on someone else to meet their complex needs and solve their overwhelming problems. In both these situations if these needs are not met, "A" trauma occurs, the absence of what is developmentally essential for building strong relational capacity. It can be as simple as lack of focused positive attention, a lack of a quick response to needs like food, safety, affection protection, and relational connected joy. "B" trauma is the presence of negative, overwhelming events that also damage the develop of strong relational capacity.

As the child grows and develops, parents and other significant adults continue to shape the capacity for connected relationship.

## **Securely Attached Relationship**

### **Immanuel Prayer Minister Training**

Alive and Well, Inc.

An ideal connection with the Lord involves a **secure attachment** to him. **Attachment**<sup>1</sup> is a function of a brain system that shapes one's motivations, emotions and memory processes in relation to caregivers—for example, children seeking to be close to their parents and communicate with them. A person's **attachment style** (secure/insecure) is developed during the formative years through relationships with primary caregivers. Attachment style is not situational but enduring and has a global effect on emotions, relationships, and experience of life.

#### **Secure attachment...**

- motivates a child to seek parents for love, comfort and joy and is necessary for mental and relational health
- develops as parents attune to the child (are sensitive to its needs)
- feels safe, secure, stable
- is closely tied to love bonds

#### **Insecure attachment...**

- develops as parents don't attune to the child's needs
- feels unsafe, unstable, uncertain
- is closely tied to fear bonds

*Because we use the same parts of our brain to attach to God as we do with people, our attachment style deeply shapes our beliefs about and experience (or lack of experience) connecting with God.*

#### **In a securely attached relationship:**

You have a deep, subjective, and intuitive feeling that you are seen and known for who you really are.

You feel loved, connected, understood and relationally safe.

You can be vulnerable and transparent.

You expect that

- The other person will attune to you and respond to you appropriately.
- If conflicts arise, you are confident that they can and will be resolved.
- You deeply feel that the relationship is stable and safe, that it will endure over time.
- You trust that emotional connection and attunement with that person will be available when you need them.

*Based on Dr. Karl Lehman's description in Outsmarting Yourself.*

---

<sup>1</sup> See Daniel Siegel's *The Developing Mind* for more on attachment.

## WEEK 2: THE CONNECTION PROCESS

### Understanding

- What Immanuel Is and Isn't
- The Connection Process

### Skills

- Reflective Listening (Active Listening, Attunement)
- How to Start a Prayer Ministry Session
- Recognizing Connection

## WHAT IMMANUEL IS AND ISN'T

### What Immanuel Is:

1. A Prayer Context – a 3-way interaction between Recipient, Facilitator and the Lord. As the Facilitator, I believe and perceive that the Lord is present. The Recipient may or may not perceive him. The beginning connection, interaction, appreciation exercise is to increase the Recipient's awareness of his presence with them personally.
2. Goal oriented – to help the recipient to connect with the intimate, personal presence of Jesus and to encourage them to follow his lead and to receive whatever he has for them.
3. Relationship Focused - the facilitator keeps their focus on the connection with Jesus rather than on finding a painful memory. If once connected with Jesus and he leads them to a difficult life situation or painful memory, the facilitator keeps guiding toward interacting with Jesus in it and about it.
4. Non-directive - regarding memory content and input such as teaching, correction, truth, comfort, insight, and interpretation. All this comes only from the Lord, not the facilitator.

### What Immanuel Is Not:

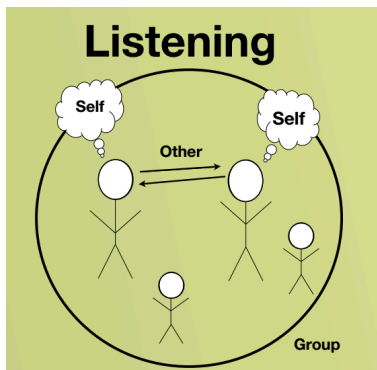
1. Guided Imagery – The facilitator does not make any suggestions as to the content or interactions or outcome of memories or images. These are allowed to unfold as guided by the Holy Spirit.
2. Deliverance – the focus is not on discovering and confronting demons. The facilitator is not there to rescue the recipient from demons but rather to invite Jesus to show the recipient what is standing in the way of perceiving his presence.
3. Teaching – If there is any teaching, it will come directly from Jesus to the recipient, not from the facilitator.

4. Prophetic – the facilitator does not receive message/images for the recipient from Jesus/H.S. No words of knowledge, pictures, scriptures, etc. are given during the prayer process. Only afterward if you are sure the Lord is asking you to share them.

NOTE: Each of these 4 styles of helping/healing have merit and have been helpful to each of us at some time in our journey. Immanuel is just a specifically different approach that will do a unique task if not mixed with other styles.

HOWEVER: Even mixed with other styles, the concept of connecting with Jesus in order to enhance capacity to deal with pain will enrich any healing process.

### REFLECTIVE LISTENING (aka Active Listening or Attunement)



#### Exercise Instructions

*Pause the video when directed to do so. Find a volunteer to keep time for the group. Everyone pair up and designate who will be Partner **A** and who will be Partner **B**.*

#### Listening Exercise (4 minutes)

*1 minute – **A** share a connection experience. **B** tune in to self.*

*1 minute – **A** keep sharing connection experience. **B** tune in to **A**.*

*Switch roles and repeat.*

#### Debrief with your partner (3 minutes):

- What was it like to tune in to yourself while your partner was sharing?*
- What was it like to tune in (attune) to your partner?*
- What was it like to share your story while your partner was tuning into themselves?*
- What was it like to share your story while your partner tuned in (attuned) to you?*

*Play the video when you are finished.*

## **TEACHING: THE CONNECTION PROCESS – See pp.26-27**

### **SMALL GROUPS: LIVE DEMO AND DEBRIEF**

Your leader will facilitate for a member of your small group. As you watch, notice:

- How you can tell if the recipient is experiencing connection?
- What moments in the session does the connection deepen? What helped that happen?

*As you observe, remember that your leader is still learning too!*

Notes:

### **PREPARATION FOR NEXT CLASS:**

- REFLECTION: During this week, notice when you are tuning in to self, others, and group. What is each one like? For you, which one is easiest? hardest?
- ACTION: Practice reflective listening/attunement.
- NEW LEARNING: Go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell), Choose “Albums” (under “More” in the menu bar), then “Immanuel Teaching Demos.” Watch these three:
  - Connection - The Goal & The Process (6 min)
  - Lois - An Appreciation Connection (6 min)
  - Paul - An Interactive Connection (12 min)
- Consider volunteering for live demo in class next week.

# **The Connection Process**

## **Immanuel Prayer Minister Training**

Alive and Well, Inc.

### **1. Introduce the Immanuel Process**

- Establish a welcoming, comfortable, safe environment
- Limit distractions
- Provide tissues
- Explain what to expect during prayer ministry (*examples pp.66-69*)
- Encourage recipient to close eyes (Facilitator keep eyes open)

### **2. Open with a Brief Prayer** (*alternative prayer p.28*)

- Acknowledge and welcome the Lord's presence
- Invite him to bless the recipient and guide you as facilitator
- Thank him for what he is going to do
- Encourage recipient to acknowledge his presence as well: "Lord, I believe that you're here with me. Help me be aware of your presence."

### **3. Find a Connection Experience**

**Facilitator:** "Think of a time when you felt personally connected to the Lord, either through a direct interaction or a sense of deep appreciation for who he is or what he has done." Or "Lord, bring to mind a time when..."

### **4. Help the recipient connect to the experience by asking questions to draw out the details, and reflecting what you hear**

- What does the connection experience look like if it's visual?
- What does it feel like if there is emotion and physical sensation?
- Is the recipient aware of the Lord's presence, and what is that like?
- What is the meaning or message from the Lord?
- Be specific in your questions

### **5. Express Gratitude**

**Facilitator:** "Express aloud to the Lord your gratitude for what you experienced in that connection."

### **6. Check the Connection**

**Facilitator:** "How connected do you feel to the presence of the Lord right now?" If the connection is weak, invite the Lord: "Lord, help me to be aware of your presence right now."

## **7. Deepen the Connection**

- Listen actively, reflecting what you hear and notice.
- Ask open-ended questions. Coach recipient to notice everything.
- Notice the recipient's nonverbal communication: breathing, voice tone, etc.
- Coach the recipient to notice their body, breathing, emotions, etc.
- Help the recipient interact with the Lord about what they're experiencing.

Set a pace comfortable for the recipient. Helpful guidance may include directions like, "Take your time, and when you are ready, let me know what you're experiencing."

## **8. When the recipient is strongly connected, have them ask the Lord if there is more (and then keep using the process from step 7)**

- a. Simple invitation by recipient:** "Lord, I invite you to bring all you have for me right now."
- b. OR, if the recipient desires healing in a particular area:** "Lord, is there something you have regarding \_\_\_\_\_?" Follow the Lord if he leads in a different direction.

## **9. If they lose the sense of the Lord's presence or start down the pain trail, re-focus on connection (See pp.35-39 for more details, including step 9d)**

- a. Check the connection.**

**Facilitator:** "Are you still connected with the Lord?"

- b. If not, invite the Lord to be with the recipient right where they are.**

**Facilitator:** "Let's get connected to the Lord before going any further. Are you willing to invite him to be with you right here?"

- c. If inviting the Lord doesn't bring connection into the present situation, refresh the original or strongest connection.**

**Facilitator:** "Let's see if we can get re-connected to the Lord and explore that with him." Review with them the specific details of that experience until they feel again the sense of personal connection to the Lord or of deep appreciation. Once re-connected, it's okay to explore the pain trail or disconnect, as long as the recipient stays connected with Jesus while exploring.

## **10. End by expressing gratitude to the Lord for what he has done**



**Sample Opening Prayer**  
**Immanuel Prayer Minister Training**  
Alive and Well, Inc.

Dear Jesus, we bow our hearts before you in submission to your Lordship and gratitude for your presence with us here. We affirm the truth of your Word that you are always with us (Mt. 28:20) and will never leave us or forsake us (Dt 31:6; Heb 13:5).

Lord, we give you this time and this place for you to bring all you have in your heart for recipient's name. Thank you for all you've done in (his/her) life so far and for all you are going to do today. Thank you that you desire to help (him/her) connect more deeply with you and grow in spiritual and emotional maturity as your beloved child.

Thank you for the victory you have already accomplished for recipient's name through your death and resurrection and the healing you have provided through your wounds. We declare your sovereignty over all your creation and over the Enemy and his efforts to keep recipient's name separated from intimacy with you. You say in your Word that you “... know the plans you have for recipient's name, plans to prosper (him/her) and not to harm (him/her), plans to give (him/her) hope and a future.” (Jer 29: 10-12). We affirm that nothing can stand in the way of your plans for this session. We invite you to bring about the connection, appreciation, repentance, forgiveness, healing and freedom that you have prepared for recipient's name for this very day and time.

As the facilitator for this session, Lord, I ask for your help to be connected to you, to be able to perceive your presence, and tune into your heart and mind for recipient's name. I humbly acknowledge that my own issues, wounds, and lies can distort my understanding and hinder my ability to follow you. I ask for special grace during this time, that you would carry my unresolved issues so that they would not get in the way.

And now, Lord Jesus, we ask you to bring to mind for recipient's name a time (he/she) felt known, loved, safe, joyful or grateful; a time (he/she) felt personally connected to you; a time (he/she) felt especially blessed by a word of scripture or an experience of worship; or an awareness of your presence right here and right now. Lord, help (him/her) to reconnect with this experience and become aware of your presence or a deep sense of gratitude as the foundation for your work here today.

*Informed by Dr. Karl Lehman's Condensed Opening Prayer. See [immanuelapproach.com](http://immanuelapproach.com) for his full and condensed versions.*

## IMMANUEL SESSION DEBRIEF GUIDELINES

If possible, have one or more group members record in some way the flow of the session so you can place feedback in context. It may help to use a code in the margin of your notes to help you intentionally notice and discuss:

- things they did well
- the sequence of events and main elements – interactive/appreciation connection, build capacity, memory, PB, etc.
- places they got stuck
- places where they missed important clues
- places they used non-Immanuel methods, e.g., suggesting material, giving advice, focusing on pain

Before giving feedback as a group, attune to the recipient and validate what they just experienced. Then ask the facilitator and recipient for their input about the facilitating. You can do this by focusing on the facilitator and then recipient, or by weaving the two together (e.g., asking the facilitator what they think they did well, and then asking the recipient what they thought the facilitator did well, and so on):

Ask the facilitator:

- what they think they did well
- where they struggled
- what they think they need to change (and how, if they have ideas)

Ask the recipient:

- what it felt like to be facilitated by this person
- what worked for them and what didn't
- recommendations for the facilitator

Generally wait till after the facilitator and recipient have shared to invite feedback and questions from the group. Sometimes, however, it may be helpful to get the group's input sooner (e.g., when the facilitator or recipient raises a specific question that might be addressed more helpfully with input from the whole group). As the group shares, invite everyone to work together, keeping these guidelines in mind:

- Begin with positive feedback. Be specific, using your notes to give examples and details from the session. Aim for at least 2-3 things.
- For constructive feedback, focus on 1 or 2 things that seem most important. You don't have to mention everything each time.
- Include positive suggestions when addressing what didn't work.
- In this time, groups should work with each other to balance positive and constructive feedback, and to suggest alternative ways of addressing a particular scenario.

## WEEK 3: LIVE DEMO OF CONNECTION

### Understanding

- General Flow of a Session
- Centrality of Connection

### Skills

- Reflective Listening (Active Listening, Attunement)
- Recognizing Connection

**LIVE DEMO:** As you watch, record your observations and questions. Pay attention to one or more of the following:

- The general flow of the session (Connection Process)
- Starting and staying in connection
- Reflective listening
- Moments when the connection gets stronger or deeper (and how/why that happened)

See if you can also write down 2-3 questions the facilitator asks that you can use when you facilitate.

## SMALL GROUPS: PRACTICE WITH FEEDBACK

In small groups today, one of you will practice facilitating for another student. Pay attention to the same things as in the live demo. You may find it helpful to have your workbook open to the Connection Process while you facilitate or observe. Your leader will guide a debrief discussion afterwards.

## PREPARATION FOR NEXT CLASS:

- **REFLECTION:** From the sessions today and the homework videos, pick out 2-3 facilitator skills or specific questions you can use when you facilitate.
- **ACTION:** If applicable, practice using your 2-3 facilitator skills in conversation this week, or in a mini-session with yourself or a safe friend.
- **NEW LEARNING:** Read through p.31-34 of your workbook. With those pages open in front of you, go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell). Choose “Albums” (under “More” in the menu bar), then “Immanuel Teaching Demos.” Watch “Basic Facilitator Skills” (5 min) and “Wendy – Body Awareness” (19 min). As you watch, notice especially the nonverbal communication.

## WEEK 4: BASIC FACILITATOR SKILLS

### Understanding

- A facilitator's main goal is to increase the recipient's secure attachment to God by finding and deepening connection experiences.

### Skills

- Using open-ended questions to find and deepen connection.

## TEACHING: FACILITATOR SKILLS

### Basic Facilitator Skills – See pp.32-34

- Reflective Listening
- Invite Recipient to Notice Everything
- Open-Ended Questions
- Express Gratitude
- Check Connection

### Closing a Session:

- “Does this feel like a good place to close?” (If not, refresh connection first.)
- If time, ask the Lord if he has anything else before closing.
- Thank the Lord: “Would you like to thank the Lord for what he did today?”
- Review the highlights of the session in prayer and/or debrief

## SMALL GROUPS: PRACTICE WITH FEEDBACK

Each week from now on, your groups will follow the same pattern as last week – one student facilitating for another with the leader guiding a debrief discussion afterwards. This week, pay attention to the facilitator's use of the 5 basic facilitator skills. Which ones did the facilitator use? When? How did it affect the session?

## PREPARATION FOR NEXT CLASS:

- REFLECTION: Where & how do you feel certain emotions in your body - especially joy/rest and the islands you get stuck on?
- ACTION: Pay attention to your body this week. Intentionally relax, breathe and/or invite the Lord to be present when you are aware of discomfort or tension in your body.
- NEW LEARNING: In preparation for next week, watch the condensed video of Dr. Karl Lehman facilitating for Doug (20 min). Notice how Dr. Lehman responds to Doug's disconnect. Listen for they way beliefs, disconnection, and sin all work together to make this a “stuck” place for Doug. (*Dr. Lehman has given special permission for us to share the Doug video with students in this course. Please do not share it with anyone outside the class. Thank you!*)

Link: [www.vimeo.com/51321695](http://www.vimeo.com/51321695)

Password: Doug

**Basic Facilitator Skills**  
**Immanuel Prayer Minister Training**  
Alive and Well, Inc.

**How do I...**

- Take a recipient from a memory to a here-and-now experience?
- Take a recipient from abstract to visceral?
- Attune and enter into the recipient's experience?
- Deepen and draw out the recipient's experience?
- Augment the recipient's capacity?

**5 Main Skills**

**Reflective Listening**

Focus on the recipient's experience, and intentionally and accurately reflect back what they report. Use their own words as much as possible. Notice their nonverbal communication too. Focus on emotion-laden words and phrases, key insights, and anything the Lord does or says. Keep adjusting to what the Lord is doing in the recipient.

**Invite Recipient to Notice Everything**

Focus on images, emotions, thoughts, body sensations, etc. Details matter, even the "unimportant" ones that usually get filtered out of conscious awareness. Prompt the recipient not to filter. Allow the recipient time to notice.

**Open-Ended Questions**

Allow space for the recipient to explore and share whatever they are experiencing. Use questions that evoke reflection and discovery and do not point to "yes" or "no" answers. Remember to include the body in your exploration. Be directive regarding connection - *where* to focus attention (Jesus, connection). Remain non-directive regarding content - *what* the recipient notices.

**Express Gratitude**

Support the recipient in expressing gratitude to the Lord. Develop a sense for when to invite recipient to express gratitude and when to thank the Lord on their behalf.

- "Would you like to thank the Lord for that?"
- "Is this a good place to express gratitude to the Lord for what you just experienced?"

**Check Connection**

Maintain recipient's sense of connectedness with the Lord (or appreciation) throughout the session. Notice if/when the recipient loses connection and help them reconnect.

- "Before we explore further, let's see if we can get reconnected."

## Open-Ended Questions

### Immanuel Prayer Minister Training

Alive and Well, Inc.

Open-ended questions require more than a simple “yes” or “no” answer. They make space for the facilitator and the recipient to discover what is happening within the recipient and between the recipient and the Lord. **Open-ended questions are inviting, permission-giving, exploratory, interested, evocative.** Use them to home in on the recipient’s gut-level experience of connection. Below are some open-ended questions to consider. Feel free to add to this list as you come across other good questions.

#### Notice Everything

- Take your time, and when you’re ready share with me what you’re experiencing.
- Are you aware of anything in your body, thoughts, emotions, sensations?
- Share whatever you notice - feelings, emotions, pictures, words, thoughts...
- Say more about \_\_\_\_\_ (*ie fishing with your dad*).
- **More specific guidance:** Take a few minutes and look/feel around that place. Notice what do you see/hear/smell/feel and share that with me when you’re ready.

#### Emotions

- Can you tell me how that feels?
- Are there emotions that go with that?
- Notice how it feels to see/hear/sense \_\_\_\_\_ (*ie the rushing water*)?
- How does it feel to know \_\_\_\_\_ (*ie that Jesus hears you*)?
- How does it feel to hear the Holy Spirit say \_\_\_\_\_ (*ie “Trust me with this”*)?
- What does that little girl/boy feel?

#### Body

- Are you aware of that feeling of \_\_\_\_\_ (*ie excitement*) anywhere in your body?
- Where do you feel that in your body?
- Take a moment and scan your body from head to toe, just noticing whatever you feel.

**Thoughts** ~ *Avoid language that can draw the recipient out of the right brain - “explain, describe, think, know”*

- Listen to your thoughts and try not to filter anything. Everything is important.
- What’s going through your head as \_\_\_\_\_ (*ie Jesus plays with your sister*)?
- Are there thoughts that go with that sense of \_\_\_\_\_ (*ie being 100% comfortable*)?
- What *feels* true to you there?

**Connection with the Lord** ~ *You may want to find out how the recipient responds to various ways of addressing God in order to choose your words most effectively.*

- Are you aware of the Lord in that place? What is his presence like?
- What’s Jesus doing/feeling/thinking as \_\_\_\_\_ (*ie he sits on the porch with you*)?
- What might it be like if Jesus were here with you?
- Are you willing to invite the Lord to be with you right here?

## Directive and Non-Directive Questions

All the open-ended Qs on the list are non-directive in a good way because they do not input content from the facilitator into the recipient's experience but invite the recipient to share what's already there in his/her own experience. Many of them are, at the very same time, directive because they are inviting the recipient to explore something particular, like the presence of Jesus or what emotions are coming up. We are directive about connection (WHERE to direct attention) and non-directive about content (WHAT they notice when they pay attention in that place). Here are examples:

### **Appropriately directive** (*directive about connection & non-directive about content*):

- "How are you experiencing the Lord right now?" or "Notice if you are..."
- "Where in your body are you aware of that?"
- "Notice what it's like to hear the Lord to say that to you. Share when you're ready."
- "Are you willing to let yourself feel that sadness?"

### **Too directive** (*directive about connection & content*):

- "Don't you think the Lord is showing you how he was always there for you, even in hard times?"
- "Can you picture Jesus sitting down next to you and putting his arm around you?"
- "So you're feeling \_\_\_\_\_" (fill in the blank with something the recipient hasn't communicated but is being guessed or assumed by the facilitator)

### **Not directive enough** (*non-directive about connection & content*):

- Recipient feels responsible to lead the session. Facilitator isn't thinking about what's next but simply following the recipient.
- Facilitator's input is limited to reflection, agreement, empathy, and "notice everything." Session feels like wandering rather than purposeful movement.
- Session focuses on only certain types of awareness and skims over other types (e.g., body sensations without emotion, words from Jesus but unaware of self).
- Recipient initiates intercessory prayer at painful or stuck places rather than being guided by the facilitator to explore them with the Lord.

*(Exception: A recipient who is very experienced may only need the facilitator's presence for attunement and capacity-building. But even very experienced recipients probably will want to feel guided rather than running the session themselves.)*

## WEEK 5: RE-CONNECTING & THE PERNICIOUS BLOCKAGE

### Understanding

- We disconnect when an experience exceeds our capacity
- Going into pain without secure connection is re-traumatizing
- Define & understand the Pernicious Block (PB)

### Skills

- Recognizing disconnection & facilitating re-connection
- Recognizing and intervening for the PB

## TEACHING: RE-CONNECTING & THE PERNICIOUS BLOCKAGE

*Note: Bumping up against disconnection in an IP session is good! It's the perfect time to notice and explore, because it helps us find and work through the barriers in our relationships with God and others.*

### Why do we get disconnected?

We disconnect when our capacity is exceeded. Disconnection prevents pain processing, and unprocessed pain limits capacity.

A trauma is a painful experience that has not been fully processed. Being ALONE in pain is a (*the?*) major factor in trauma.

A Trauma = Absence of Good Things

B Trauma = Presence of Bad Things

### Establishing Initial Connection

- Establish & maintain connection from the start - check connection regularly!
- Going into pain without connection is re-traumatizing. Don't do it.
- If trouble with initial connection, prompt with "connection words."
- Use Lifestyle/THRIVE/Connexus tools to help recipient discover and develop connection experiences.

### Re-Establishing Lost Connection

- Acknowledge & normalize the disconnect. Notice but don't go into pain.
- Invite the Lord into the disconnected place.
- Refresh original/strongest connection.
- Explore Qs, concerns and/or disconnect from a place of connection. (Hold both things together.)
- *Self-awareness: Notice your own triggered reactions as a facilitator. Make a note to come back to these and address them later. Your sense of peace and ability to attune augments your recipient's capacity and helps them feel safe and calm.*



**The Pernicious Block** – see pp.37-39 for full details

1. Offer Your Faith
2. “Are You Willing?”
3. PB Heart Invitation
4. Keep Doing Good Immanuel:
  - Notice Everything
  - Help Recipient Communicate With Jesus
  - Keep Focus on Connection

**Note on the role of sin in disconnection:**

Woundedness, false beliefs, will/choice, lack of capacity, disconnection, anger at God, unforgiveness, and sin all weave together to create blocks.

**SMALL GROUPS: PRACTICE WITH FEEDBACK**

Groups will follow the same pattern of one student facilitating for another with the leader guiding a debrief discussion afterwards. Like last week, pay attention to the facilitator’s use of the 5 basic facilitator skills. But this week also notice any moments when the recipient disconnects. How could you tell the recipient was disconnected? What did the facilitator do and how did it work?

**PREPARATION FOR NEXT CLASS:**

- **REFLECTION:** As you receive Immanuel, or just in daily life, notice when you are starting to disconnect. How can you tell? Are there patterns to your disconnection (certain emotions, people, situations that trigger you)?
- **ACTION:** When you disconnect, try inviting the Lord or refreshing a connection experience. Start noticing when you get triggered as a facilitator and observer of prayer ministry.
- **NEW LEARNING:** Complete the “Working With Blockages” exercise on pp.41-45. Also, cut and paste material from this workbook to create your own “lap sheet” or “cheat sheet” to use when facilitating. Incorporate the connection process steps, some open-ended questions, and other tips or reminders that you want to remember when you facilitate.
- Consider volunteering for live demo in class next week. We are looking for someone who has more difficulty connecting or possibly even has a PB they are willing to explore.

**The Pernicious Blockage: Can't Perceive or Receive from the Lord**  
**Immanuel Prayer Minister Training**  
Alive and Well, Inc.

**per-ni'-cious** – causing harm or injury, hurtful, destructive, sneaky or hidden.

**Pernicious Immanuel Blockage** – trauma-based beliefs, choices or vows that stand in the way of perceiving the Lord's presence, experiencing being with him & receiving from him. Often involves transferring early childhood traumatic experiences and beliefs (whether A or B trauma) onto God.

**1. Beliefs About the Lord (a few examples)**

- He doesn't love me.
- He won't come if I ask him to and he won't speak to me.
- He isn't good or safe.
- He is harsh and rejecting, or angry, or cold and distant.
- He will hurt, humiliate, or punish me.
- He didn't help me when I asked him before so he won't do it now.
- I'll just get disappointed or betrayed again.

**2. Vows and Choices (a few examples)**

- I'm only safe if I hide from him, push him away, keep him at a distance.
- I'm not going to ask for his help any more, I've given up on him.
- My only option is to pretend that I'm close to him. Or My only option is to give up on Christianity.
- I'll never let myself be hurt, betrayed, disappointed by him again.
- I refuse to long for or want him.

**3. Really Young Beliefs (a few examples)**

- It's the Lord's fault that I'm in pain.
- He knows I'm hurting but refuses to do anything.
- It's his responsibility to figure out what the problem is and fix it.
- I have no choice but to wait until he does.
- The longer this goes on, the more pain I'm in.
- I've tried everything I know how to do but nothing works.
- This is just too big for me and there's nothing I can do about it.

**4. Bitterness – hardened heart**

Sometimes the PB is held in place by bitterness. Resolving this blockage often involves forgiveness and repentance.

## **Pernicious Blockage Heart Invitation**

If you're hearing the kinds of beliefs and experiences listed above, and the recipient has trouble getting reconnected, use the PB Heart Invitation:

### **1. Offer your faith that Jesus is present, is good, and wants to help**

Validate that you understand this doesn't feel true to them in the pain place.

**Facilitator:** "I believe Jesus is here with you, that he's good, and he wants to help. I know that may not feel true to you right now."

### **2. Ask if they are willing**

**Facilitator:** "Are you willing to consider the possibility that something is standing in the way of perceiving his presence?"

**Facilitator:** "Would you like him to help you discover what's in the way?"

### **3. If so, guide the recipient in the PB heart invitation or say it on their behalf**

- State the Pernicious belief in their own words
- Express the willingness to consider a blockage
- Ask for his help

**Facilitator and/or Recipient:** "Lord, I believe that (you aren't there for me) (I can't perceive your presence) (etc), but I'm willing to consider that something is standing in the way. Help me to discover whatever is preventing me from perceiving your presence and receiving from you."

### **4. After offering the PB heart invitation, continue doing good Immanuel**

- Notice everything and reflect accurately
- Help the recipient communicate with Jesus. Talk to the Lord on their behalf if they still can't perceive him directly, telling him their concerns/struggle in their own words.
- Continue checking connection, actively using appreciation if they aren't connected with Jesus.

Remain alert for opportunities to invite Jesus to be with recipient in the disconnected place, even if they don't perceive him directly.

Always be ready to leave the pain place and refocus on connection. If the recipient can't get or stay connected in the presence of the pain, he/she likely needs to build up capacity by spending more time in connection before revisiting the PB.

## **Pernicious Blockage Heart Invitation**

*This page offers no new content. It simplifies and reformats p.38 for use as an addition to the Connection Process on pp.26-27. Insert the following as step 9d.*

### **d. If you're hearing pernicious blockage beliefs and experiences, and the recipient has trouble getting reconnected, use the PB Heart Invitation:**

**Facilitator:** "I believe Jesus is here with you, that he's good, and he wants to help. I know that may not feel true to you right now. Are you willing to consider the possibility that something is standing in the way of perceiving his presence?"

If recipient is willing, then

**Facilitator:** "Are you willing to ask him to help you discover what's in the way?"

If recipient is willing, then

**Guide Recipient to say, or say on their behalf:** "Lord, I believe that ... (you aren't there for me) (I can't perceive your presence) , but I'm willing to consider that something is standing in the way. Help me to discover whatever is preventing me from perceiving your presence and receiving from you."

*The following page offers no new content either. It provides a condensed, one-page overview of the entire connection process (including the PB Heart Invitation) for use as a "lap sheet" or "cheat sheet" for facilitators.*

## The Immanuel Prayer Connection Process – Condensed, with PB

1. **Introduce the Immanuel Process:** Prepare environment and recipient
2. **Open in Prayer:** Acknowledge and welcome the Lord's presence. Invite recipient to do same.
3. **Find a Connection Experience:** "Think of a time when you felt personally connected to the Lord, either through a direct interaction or a sense of deep appreciation for who he is or what he has done."
4. **Help the recipient connect to the experience. Ask about and reflect:**
  - Sensory details (including visual), thoughts, emotions, body sensations
  - Meaning or message from the Lord
5. **Express Gratitude:** "Express aloud to the Lord your gratitude for what you experienced in that connection."
6. **Check the Connection:** "How connected do you feel to the presence of the Lord right now?" If the connection is weak, invite the Lord: "Lord, help me to be aware of your presence right now."
7. **Deepen the Connection**
  - Practice good attunement, pacing, reflective listening, and notice nonverbals (body)
  - Use open-ended questions. Encourage recipient to notice everything.
8. **When the recipient is strongly connected, ask the Lord if there is more:** "Lord, I invite you to bring all you have for me right now." OR "Lord, is there something you have regarding \_\_\_\_\_?"
9. **If they lose a sense of the Lord's presence or start down a pain trail, re-focus on connection.**
  - a. **Check the connection:** "Are you still connected with the Lord?"
  - b. **If not, invite the Lord to be with the recipient right where they are:** "Let's get connected to the Lord before going any further. Are you willing to invite him to be with you right here?"
  - c. **If inviting the Lord doesn't bring connection into the present situation, refresh the original or strongest connection:** "Let's see if we can get re-connected to the Lord and explore that with him." Review with them the specific details of that experience until they feel again the sense of personal connection to the Lord or of deep appreciation. Once re-connected, it's okay to explore the pain trail or disconnect, as long as the recipient stays connected with Jesus while exploring.
  - d. **If you're hearing pernicious blockage beliefs and experiences, and the recipient has trouble getting reconnected, use the PB Heart Invitation:** "I believe Jesus is here with you, that he's good, and he wants to help. I know that may not feel true to you right now. Are you willing to consider the possibility that something is standing in the way of perceiving his presence?"

*If recipient is willing, then:* "Are you willing to ask him to help you discover what's in the way?"

*If recipient is willing, then guide them to say, or say on their behalf:* "Lord, I believe that ... (you aren't there for me) (I can't perceive your presence), but I'm willing to consider that something is standing in the way. Help me to discover whatever is preventing me from perceiving your presence and receiving from you."

10. **End by expressing gratitude to the Lord for what he has done.**

**Working with Blockages**  
**Immanuel Prayer Minister Training**  
Alive and Well, Inc.

*The following dialogue is from a real Immanuel session that happened in one of our classes. Although the note-taker summarized rather than transcribing word for word, the summary is sufficient to track the development of the session and see how the facilitator dealt with various brain levels and elements of disconnection.*

*For practice, **star each time you see a new tool** the facilitator uses to help the recipient connect to the Lord and her own experience, or to work through blockages. In the blank space at the end of the transcript, **make a list of the tools you found**.*

*After you learn about deepening and the brain levels on Week 7, read through this transcript again, add any new tools you find, and **number the brain levels 1-5** as you find them. One set of possible answers is on pp.81-85.*

F = facilitator      R = recipient      (R ...) = reflection      ( ) = clarifying notes

F: (Opening prayer)

R: (Opening prayer)

F: Lord, please bring to mind for R a connection experience. (To recipient:) Share when you're ready.

R: I'm on campus at college when I first became a Christian. Happy. Sunshine. Sensation of knowing Jesus.

F: (R) Look around. What do you remember seeing?

R: Rejection and acceptance.

F: Stay with acceptance. How is it to see yourself happy?

R: Intellectual. It's hard for me to connect with the feeling of acceptance. Neutral. Objective. Hard to get deeper.

F: Observe the place. Notice everything. Notice your body.

R: Tightness in throat.

F: Are you willing to put your hand there on your throat?

R: Yes. (does)

F: (R mix of rejection and acceptance) Is this a good place to ask the Lord to reveal himself?

R: Yes.

F: Do you want to ask or want me to?

R: Jesus, come into this place.

F: Just notice.

R: I see a picture of an actual heart (not a heart shape, but a real heart) beating.

F: As you watch the heart beat, what are you thinking and feeling?

R: Tightness. (To the Lord:) I wish you have a heart for me.

F: (R I wish you have a heart for me) Stay with that.

R: Tightness is gone. Feels good to ask Him. Feels like permission from Him. He wants me to ask Him.

F: What is it like that he wants you to ask him?

R: Good

F: Are you aware of that goodness in your body?

R: It's easier to breathe

F: Breathe it in. (pause) I see you smiling.

R: I'm aware this is not how I was raised. I wasn't given permission to ask questions. He wants my relationship with him to be different.

F: (R he wants your relationship with him to be different, permission to ask questions) What is that like?

R: I feel safer.

F: What else do you notice? Anything visual?

R: Light

F: Notice the light, the safety. Breathe it in. Thank you, Lord, for this light and safety. Bring everything you have for R right here.

R: It's hard to stay at the safe place.

F: Did he hear you say that too?

R: He sees me.

F: Keep listening. Anything you want to say back?

R: It's so hard.

F: (R from earlier: it's okay to ask) Take a moment to express that it's hard.

R: He says it's okay to ask. Part of it is leaning on Him, pressing in to Him.

F: Is there anything you want to say to him?

R: I want more than this acceptance.

(long pause)

F: Share when you're ready.

R: I'm just waiting. Not bad or difficult. Just waiting.

F: Take a moment to scan your body and notice.

R: He's making me aware that I'm looking for answers that aren't about knowledge or information. That's why it's hard. I want knowledge I can learn. But it's not about that.

F: What do you want to ask him?

R: What are you feeling toward me, Jesus? I'm not feeling much.

F: Are you still aware of the light, that he's safe, he's given you permission?

R: Yes

F: Take your time there.

R: Lord, *why* is it *not* OK? Show me what I need to do!

F: Are you still aware of that sense of safety?

R: Yes. It's a loss. I'm experiencing a loss. And yet he's still there.

F: Can you still feel his presence, safety?

R: (pause) It's hard to stay connected.

F: Tell me about the safety. There's light there. Anything else? How are you aware of his presence?

R: I know he's here. He's safe. But it feels like a wall.

F: Ok. You're aware of God. Is there anything else there? Images? Body sensations?

R: No, except I sense his presence and safety.

F: Notice the wall.

R: It's made by culture, family. It's from the past. I had no tools to understand emotions.

F: What does it feel like to have a wall there?

R: Feels like it's from my head.

F: Take a minute and notice the wall.

R: I can't access my emotions. It doesn't feel bad, but I'm not connected.

F: Right here, can you experience the safety, permission, light? Lord, what do you have for R at this wall?

R: I'm shaking my head. There's no trauma that I'm aware of. It's just part of my life. It's not bad. Just frustrating. Not good or bad. Neutral. So let it be there. I'm trying not to figure out why I'm not frustrated.

F: Are you willing to set aside the why and notice the Lord's presence? (R safety, permission to ask Qs) Do you have any questions for him now?

R: (to the Lord:) Is there a situation that formed this wall? Is there something you want to say to me? This is keeping me from experiencing more love in my life!



F: Wait here and see what he brings.

R: I came to U.S. at four years old. Lots of self-protection happened from the immigration experience. It was just part of what I went through. No one to blame. A sense of resignation limited my ability to accept/prioritize myself. It kept me from accepting myself. I'm stuck being responsible for this, and I'm not giving it to him.

F: Do you want to give it to him? (pause) I noticed you smiled. What's the smile for?

R: I don't want this level of good. I want more.

F: Are you still connected to the Lord here?

R: Yes.

F: Is there anything more, Lord, for R?

R: Tightness in throat

F: What is that tightness about?

R: Unresolved grief. I'm a little girl feeling different from everyone else.

F: (R from earlier: You have permission to ask Qs)

R: In my head is a memory. I can't cognitively describe it. I started watching a TV show about life in the U.S. in the '70s. Within 5 minutes of starting, I didn't want to watch it anymore. It was connected to a sense of powerlessness.

F: Are you aware of that powerlessness in your body?

R: In my throat. Body tingly. Anger. I'm identifying with hurt and rejection from mainstream society.

F: Are you still able to sense God's goodness? Let both be there – the goodness and the hurt/anger/rejection.

R: It's hard to hold them both together.

F: OK. Let's reconnect to the sense of safety and goodness.

R: That's too much work. I'm dissociated. I push it away.

F: Where are you when you push it away?

R: Pushing away creates the wall.

F: Lord, are you aware of this?

R: Yes, he is.

F: Lord, what is this about?

R: I can sit with the wall. Ok to not push it away or figure it out.

F: (R) Are you aware of your body?

R: (Expressing more emotion) My ears are burning. I know He is more present. He came closer. The heartbeat is closer. (From earlier image of heart beating.)

F: Lord, will you be close to R here at the wall?

R: I don't have to be afraid to be powerless (expressing more emotion). If I push away powerlessness, I reject *myself* in that place.

F: What is it like to get (realize, understand) that?

R: The 2 girls can exist together (the unemotional one and the powerless one).

F: What does that feel like?

R: He's holding the powerless girl. He loves her.

F: Notice what the powerless girl is experiencing as Jesus loves her and holds her.

R: She needs him to hold her. If I want, I could, with him, go through my life to be aware of the emotions. But I don't have to. I just want him to make all the past to go away. Why don't you just heal me, Lord? (pause) There's a reason for that. I feel ok about myself now.

F: Are you still with the powerless little girl?

R: Not sure if it's a real memory. I don't feel the rejection any more.

F: Just soak that in for a minute.

R: I feel wrapped in his goodness.

F: Thank you, Lord.

R: (Prays with gratitude)

F: (Closes in prayer)

R: While you were praying, he said if I don't feel emotion, it's okay. I can focus on those effects with him. Healing is about a changed life, not just feeling emotions. It's okay to not connect emotionally sometimes."

F: Is there anything else you want to say to him?

R: Lord, I give you my heart. I trust you. You have access to everything.

## WEEK 6: LIVE DEMO OF DISCONNECTION

### Understanding

- Always approach disconnection and pain from a place of connection
- Disconnection results from lack of capacity; sin; and/or underlying beliefs, choices and vows that stand in the way of perceiving the Lord's presence

### Skills

- Recognizing Connection & Disconnection
- Addressing pain and disconnection

## LIVE DEMO NOTES

*Each year on Good Friday, Ji's church provides an opportunity to sit or stand before a wooden cross and reflect on Jesus' death. In the live demo, Ji remembers approaching the cross the year before, and he sees an image of a baby cradled in Jesus' wounded hand. As the session progresses, the image shifts to a boy sitting on a crescent moon (a fairy tale or nursery rhyme image, not with Islamic overtones). The main disconnection becomes evident when Ji acknowledges that the images carry meaning but no real satisfaction. His frustration is an alert that there's another layer deeper than the layer the images address. Much more substantive connection with Jesus comes when Jessie addresses this deeper layer, where the need of Ji's heart has felt unmet.*

## SMALL GROUPS: PRACTICE WITH FEEDBACK

Groups will follow the same pattern of one student facilitating for another with the leader guiding a debrief discussion afterwards. This week, pay attention for moments when the recipient disconnects and how the facilitator handles the disconnection.

## PREPARATION FOR NEXT CLASS:

- REFLECTION & ACTION: Next week you will have more substantive homework about deepening and brain levels. So this week, when there is less to review, take some time to prepare for the last day of class. Use the "Advance Preparation for Week 8" guidelines on the next pages. Take a few minutes to look through them now in case you have questions.
- NEW LEARNING: Go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell). Choose "Albums" (under "More" in the menu bar), then "Immanuel Teaching Demos." Watch the video "Deepening the Connection" (15 min). The video mentions brain levels, which is our topic for next week. Read through next week's teaching notes and handouts, too. If you don't understand everything, that's okay.

## **ADVANCE PREPARATION FOR WEEK 8:**

*Next week's teaching will include more info about next steps, Q&A, and time for sharing Immanuel stories. In preparation, please write your responses to the questions below.*

### **Reflection**

Looking back over the whole class so far (teaching & practice group), what are 2-3 of your main strengths in understanding & skills?

What are 1-2 areas you want to grow in as a facilitator, or in practicing Immanuel as a lifestyle?

What questions do you still have about Immanuel Prayer Ministry?

### **Action**

Prepare to share your Immanuel story. Pick one way the Lord met you through this class, perhaps as a recipient but possibly in another way. Write some notes below about your Immanuel experience, and, when you are ready, share your story 3 times. Please consider sharing your story with the whole group on Week 8 as well. Aim for a 2-3 minute timeframe.

- Share about the experience. What was it like before, during, and after the Lord met you? Keep the pain elements brief. Focus on the connection and its impact on you.
- What emotions went with this experience?

*(questions continued on the next page)*

- What did you feel in your body?
- What meaning or message did the Lord have for you?

What next steps seem most fitting for you right now? Be specific. Consider:

- Growing in your own journey toward healing and maturity by attending the next Immanuel Lifestyle class, or by signing up for a Connexus course (Restarting, Forming, or Belonging).
- Developing your facilitator skills by forming a prayer partnership or triad with others from class, or by joining an existing practice group. Also, check your email for more Immanuel Training opportunities, such as topical workshops and advanced classes.
- Sharing the joy by inviting others to join you for the Lifestyle or Connexus classes. Host an Immanuel Lifestyle group or Joy Starts Here book study for some friends. This can be a good way to expand your Immanuel community as well as help others experience the Lord's presence, love, and healing in their lives.

Make some notes here about your desired next steps and how you hope to accomplish them:

## WEEK 7: DEEPENING USING BRAIN LEVELS

### Understanding

- Deepening a recipient's connection experience can bring great healing. It can help "metabolize" life events using the brain's pain processing pathway.

### Skills

- Recognizing the 5 brain levels in a session.
- Selecting questions to target the brain levels and deepen the connection.

### TEACHING: DEEPENING THE CONNECTION

**Brain Levels** (see pp.50-56) - *Focus first on basic skills. Attunement is more important than identifying brain levels.*

#### Skills to Deepen the Connection

- Right-brain focus: avoid analyzing, interpreting, and thinking questions
- Soak it in:
  - Take your time right there. See if you can let yourself really feel that.
  - Just breathe that love in, letting it come all they way down inside you.
  - Are you able to soak in that warmth?
- Lord, bring all you have
- Interact directly with Jesus:
  - Is he hearing you, or would you like to share that with him?
  - Can you sense (or ask) what Jesus is feeling right now?
  - Notice (or invite) the Lord's response to that.
- Target Qs to brain levels

### SMALL GROUPS: PRACTICE WITH FEEDBACK

Follow the same session-plus-debrief pattern as usual. This week, pay attention to the facilitator's use of the 5 deepening skills (listed above). *Those who are ready for a challenge*: Try to identify any of the brain levels that appear in the session today.

### PREPARATION FOR NEXT CLASS:

- REFLECTION: See if you can come up with moments in your own life and/or Immanuel sessions when you have experienced each of the 5 brain levels.
- ACTION: Practice Immanuel on yourself or a safe friend. See if you can notice the brain levels as they come up. Try to ask a question that fits the brain level they're experiencing or helps process additional levels. Work through the "Working with Blockages" exercise (pp.41-45) again looking for brain levels.
- NEW LEARNING: Go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell). Choose "Albums" then "Immanuel Teaching Demos." Watch one or both video on brain levels. Take the brain levels "quiz" on p.57. Make a note of any questions you have.

## **Brain Levels & the Pain Processing Pathway<sup>2</sup>**

### **Immanuel Prayer Minister Training**

Alive and Well, Inc.

The following five levels of the brain control center correspond with how we process pain as seen in Figure 1.1 on p.56. Levels 1-4 occur in the right brain and Level 5 in the left brain.

#### **Level 1 - Attachment to People**

*Just need to **be with** another safe, attuned person (e.g., Jesus) and not do anything.*  
Jesus is there just to be with the recipient and help develop secure attachment. In an appreciation experience, the recipient may need to just “soak up” the feeling of appreciation or connection without having to think about or do anything.

#### **Level 2 - Attachment to Experience and Emotion**

*Stay connected to the **experience** of emotions and body senses (not dissociating).*  
Jesus’ presence, the facilitator’s presence, and/or the experience of appreciation augments the recipient’s capacity so they are able to truly feel the feelings.

#### **Level 3 - Attuned Connection to People (RCs on)**

*Stay **relationally connected** while in strong positive and negative emotions.*  
Jesus stays relationally connected and attuned to the recipient in every experience. The sense of being connected and attuned-to may also come through the facilitator or an appreciation experience.

#### **Level 4 - Sense of Identity, “What it is like me to do”**

***How do I handle this situation?***  
Jesus models, or recipient realizes, how to respond in a way that reflects the person’s true heart.

#### **Level 5 - Making Sense of Experience**

***What do I believe? What is true? What **meaning** does this have for me?***  
Jesus brings truth, perspective and meaning to the experience. The recipient may also discover truth, perspective and meaning by staying in the “appreciation seat” while exploring the unprocessed events or feelings.

**Main Take-Away:** Don’t ask belief-level questions if the recipient needs to just be with Jesus. Don’t ask “What do you think is true?” or “What is Jesus saying about that?” if they just need to be held.

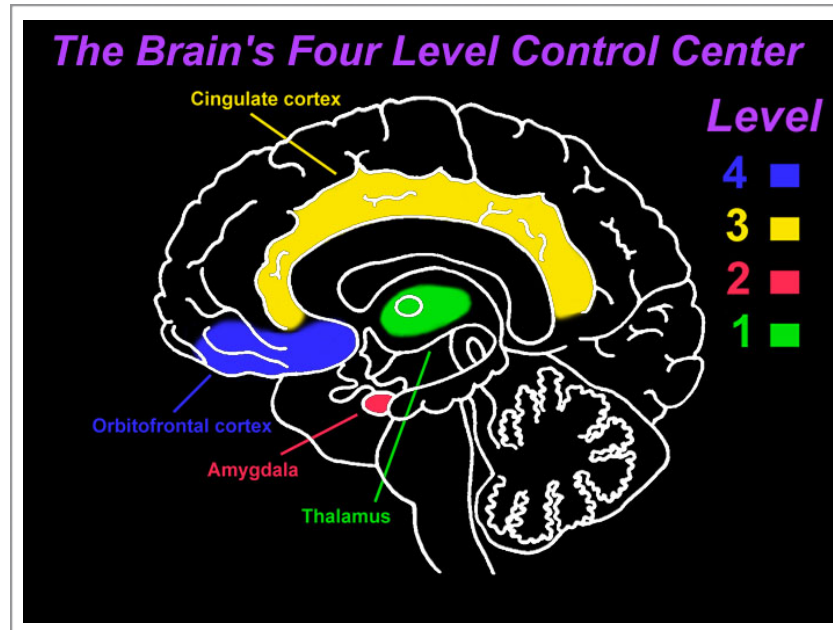
---

<sup>2</sup> Based on Dr. Karl Lehman’s article “Brain Science, Psychological Trauma, and the God Who Is with Us, Part II: The Processing Pathway for Painful Experiences and the Definition of Psychological Trauma” (©Copyright 2007 K.D. Lehman MD, New 7/27/2007, Revised 2/4/2011).

## Five Levels of the Brain's Control Center

Created by Margaret M. Webb, M.A., for Alive and Well's Immanuel Prayer Training

*Disclaimer: There are at least several theories of this Emotional/Social processing system. This one is called the Hierarchical System i.e. processing moves from lower to higher. It's the one that Dr. Daniel Seigel, Dr. Allan Schore, Dr. E. James Wilder, and Dr. Karl Lehman ascribe to. I am their student and haven't studied the others, but it works well enough for our learning.*



### Five Levels of the Control Center<sup>3</sup>

**Level One – The Thalamus**  
**Attachment to People**

**Level Two – The Amygdala**  
**Attachment to Experience and Emotion**

**Level Three – The Cingulate Cortex**  
**Attuned Connection to People**

**Level Four – The R Orbital Pre-Frontal Cortex**  
**Sense of Identity, “What it is like me to do.”**

**Level Five – The L Orbital Pre-Frontal Cortex**  
**Making Sense of Experience**

<sup>3</sup> The brain diagram comes from [www.lifemodel.org](http://www.lifemodel.org) and shows only the first four levels.



## **Level One – The Thalamus**

**Attachment/Bonding** to other **People**. It is the inborn, most foundational level because it is what motivates an infant to seek connection w/ parents and to communicate with them, both to ensure survival and because we are made in the image of a relational God. Developed at age 0-18 months.

This is the seat of your enduring emotional Attachment Style, and is developed when the immature brain uses the mature functions of the parent's brain to organize its own processes. When Level One attachment is secure, it results in feeling loved, safe, heard, seen, understood, and confident that positive relationships will endure over time.

### **Description of Problems at this Level**

- Feeling unconnected, unsafe, unloved, not secure in relationships
  - Drawn to a relationship and fearful of it at the same time
  - Feeling ignored, discounted, unseen, invisible
  - No hope for relational problems to be resolved and connection restored
- Pervasive anxiety about whether or not relationship and emotional connection will be available when needed.
  - Afraid to trust the connection
  - Always driven to get more connected
  - Fearful I might have done something to break the connection
  - Distrustful that someone else will break the connection
- Can't be vulnerable or transparent
  - Afraid to let people see the real me
  - Can't trust people not to hurt or abandon me
  - Afraid to admit mistakes
- Out of proportion emotional intensity
  - Either more or less emotional intensity than the situation warrants
  - Hair trigger emotional reactions
  - Escalates the significance of events that affect a relationship
  - Misses the significance of events that affect a relationship
  - Hard to manage/regulate the intensity of emotional reactions

**Immanuel** – The ability to 'just be with' Jesus in a secure, safe, positive, enduring personal relationship comes from our attachment circuits at Level One.

### **Facilitator prompts:**

- "Lord, we invite you to bring all you have for (recipient)"
- Reflect back & encourage the recipient to just stay with Jesus
- Often facilitator, rather than recipient, does the talking (asks Qs of Jesus, invites the Lord, etc.) so that recipient can receive without having to do anything

## Level Two – The Amygdala

**Connection** to an **Experience**. The capacity to stay connected to the emotion and the experience even if it is painful. If an experience is too overwhelmingly stressful, these circuits cause dissociative disconnection, either partial disconnection, disconnection from the emotion or complete dissociation of the experience from conscious memory.

### Description of Problems at this Level

- Emotional shut down in painful experiences
  - No emotion about a significant trauma memory
  - Disconnected from emotions in general
  - Difficulty recognizing or reconnecting with emotions in a memory
  - Poor capacity to be connected to other people in their painful experiences
- Disconnected from the memory of a painful event
  - Difficulty finding a memory or experience that matches a painful emotion
- Disconnected from awareness of body

**Immanuel** – The ability to receive Augmented Capacity from Jesus and/or the Facilitator in order to get or stay connected to the emotion in a painful experience or bring a dissociated painful experience into conscious awareness comes from Level Two.

### Facilitator Prompts:

- Stay connected to Jesus while exploring painful emotions/experiences
  - invite the Lord into the pain - to be with your right where you're feeling that...
  - hold those two things together
  - go back to connection & look at the pain with Jesus/appreciation
- Help recipient take the time to notice/explore and reflect what recipient discovers about his/her emotions & body
- "What is it like to have Jesus there with you?"
- Facilitator may talk with Jesus on behalf of recipient

## Level Three – The Cingulate Cortex

**Attuned Relational Connection** to other **People**. The ability to stay relationally connected even during painful experiences. When relational capacity is exceeded, we temporarily become non-relational and lose joy, i.e. become isolated on one or more of the six negative emotion islands, also referred to as having our RCs off. It is from Level Three where we learn to return to joyful relational connection after we lose it, i.e. neurological bridges are built from the negative emotion islands back to joy.

**Attached vs Attuned** – Attachment is an enduring style of relationship to parents developed in the first 2 years of life and transfers to family and significant ongoing committed relationships throughout life. (In attachment, at level 1, we are looking to help the recipient develop secure attachment.) Attunement is an episodic state of being in harmony with, connected with, glad to be with another person that can be in an enduring relationship or with

someone you've just met. (In attunement, at level 3, we are looking to help the recipient get their RCs back online.)

**Note:** One reason romantic relationships can go from good during dating to bad once married is that marriage switches both people from an Attunement platform to the Attachment platform, which can be very different.

### **Description of Problems at this Level**

- Unable to feel connected relationally while experiencing painful emotions
- Difficulty returning to relational connection from negative emotions
- Difficulty attuning others, to their presence, emotions, attitudes, needs
- Difficulty reading accurately the attempts at relational connection from others

**Immanuel** – The ability to be relationally connected with Jesus in a painful experience and to be attuned to him comes from Level Three. To be tuned in to how Jesus feels, his perspective, be able to read what's on his face, and sense what he is communicating personally to you.

### **Facilitator Prompts:**

- Stay connected to Jesus while exploring painful emotions/experiences
  - invite the Lord into the pain
  - hold those two things together
  - go back to connection first & then look at the pain with Jesus/from a place of appreciation
- “What are you sensing from the Lord?” or “What does the Lord have for you here?”
- “What is Jesus feeling right now?” or “What is the Lord's disposition towards you?”
- “What is it like for Jesus to be with you right now?”
- Facilitator encourage recipient to interact directly with Jesus as he/she is able - tell Him what you are feeling & how you are responding to His input

## **Level Four – The Right Prefrontal Cortex**

Maintains the ‘True Heart’, the **Sense of Identity** in terms of “What it is like me to do”. It is the source of discernment and choices and the ability to ‘act like myself’ even in difficult or painful situations. Knowing what to do, how to solve a situation in a way that is satisfying, that we feel good about.

### **Description of Problems at this Level**

- Solving problems in ways that ignore or violate connected relationships
- Acting in unsatisfying ways that hurt self and others
- Repeatedly handle situations in a way you can't feel good about later
- Blame others for the unsatisfactory handling and outcome of the situation
- Not taking responsibility for own behavior and inadequacies
- Difficulty learning a more successful way of handling similar situations over time
- Consistently poor discernment and choices regarding relationships and painful situations

**Immanuel** – The ability to be affirmed by Jesus in our true identity and receive counsel from him in or about a difficult situation. To perceive him as a model of how to handle it.

**Facilitator Prompts:**

- “What is Jesus doing?”
- “How is He handling this situation?” / “How would He handle this situation?”
- “Is the Lord telling or showing you anything?”
- “How does the Lord feel towards (other person/people involved)?”
- Facilitator invite recipient to interact with the Lord (could involve telling him what you need, or asking him questions you have, or responding with disagreement to what he says):
  - “Do you want to ask Jesus about that?”
  - “Can you share with him your confusion about not knowing what to do?”
  - “Tell him that doesn’t seem right to you, and see how he responds.”

**Level Five – Left Prefrontal Cortex**

**Makes Sense** of our experiences. The logical, analytical, linguistic part of the brain that comes up with explanations, models, paradigms, and worldviews. Develops the autobiographical narrative that tells the story of our experience. It also interprets the meaning of the experience with respect to ourselves, which results in cognitive beliefs or lies.

**Description of Problems at this Level**

- Feeling pervasive confusion about difficult relationships and situations
- Believing lie-based thoughts about self, God, others, life, the world, etc
- Experiencing the dissonance of having our experience not match up with our Christian worldview
- Using thinking, analyzing, explaining, teaching, etc as a defense to keep from feeling painful emotions and processing experiences.

**Immanuel** – The ability to receive truth from Jesus in place of misinterpretations and lies that we have believed as a result of painful experience.

**Facilitator Prompts:**

- Encourage recipient to notice his/her thoughts, even if they don’t seem logical.
- “Lord, (recipient) believes \_\_\_\_\_. What do you think about that?”
- Invite recipient to ask, “Jesus, what’s your perspective on this?” or “Jesus, is this true?”
- Continue to explore thoughts AND body/emotions (while always staying connected to Jesus), building bridges between left and right brain elements of the experience
- Encourage recipient to experience first and then put words on the experience

## Optimum Processing of Painful Experience<sup>4</sup>

*The five steps in the Pain Processing Pathway below correspond to the five brain levels described above.*

1. Maintain secure organized attachment.
2. Adequate capacity to stay connected to experience and emotion.
3. Maintain or return to attuned relational connection joy (“glad to be with you”) in the face of painful negative emotions.
4. Navigate the situation in a way that is satisfying and maintains our true identity.
5. Make sense of the experience in a way that is consistent with Truth.

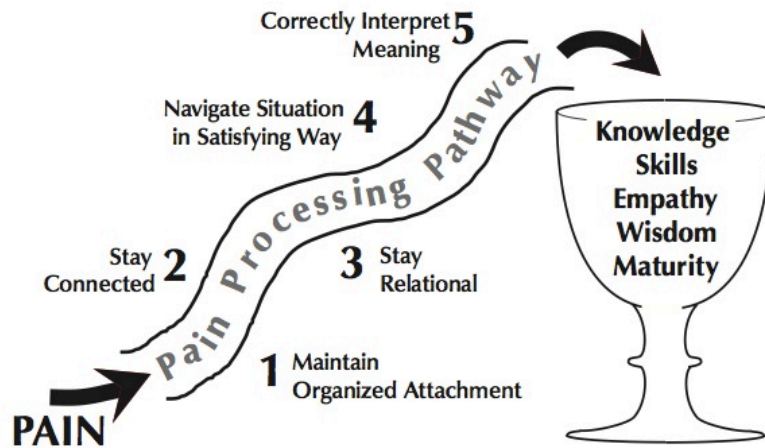


Figure 1.1 The pain processing pathway, with a representative task from each of the five levels of processing

### For further study:

**Video of Margaret Webb teaching about how to use the brain levels in Immanuel Prayer.** Go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell). Choose “Albums” (under “More” in the menu bar), then “Immanuel Teaching Videos.” Select the video titled “The Brain’s Control Center and Immanuel Prayer.”

**Dr. Karl Lehman’s article “Brain Science, Psychological Trauma, and the God Who Is with Us, Part II: The Processing Pathway for Painful Experiences and the Definition of Psychological Trauma”** (©Copyright 2007 K.D. Lehman MD, New 7/27/2007, Revised 2/4/2011). The article can be found by searching the title or keywords at [kclehman.com](http://kclehman.com). There is no cost to register for the site. Registration is simple and is required for searching and downloading documents.

<sup>4</sup> Image from Dr. Karl Lehman’s book *Outsmarting Yourself* (Libertyville, IL: This Joy! Books, 2011).

## **Brain Levels “Quiz”**

*Write the brain level(s) at which you might ask each question below.*

*Some questions will have more than one answer.*

*For added learning, explain your answers.*

1. What is it like to have Jesus right there in the dark with you?
2. How does the Lord feel towards your sister when she lashes out at you like that?
3. What does it feel like to hear Jesus say \_\_\_\_\_ ?
4. What does the Lord have for you there?
5. Are you aware of what expression your friend has on his face?
6. How does the Lord feel about that?
7. You're not sure how to respond. Would you like to ask the Lord how to respond?
8. Is there something that little boy/girl wants to say to Jesus?
9. Are you willing to ask the Lord if it's true that you're not worth the effort?
10. Are you willing to let yourself feel that?

*Answer key on p.80.*

## WEEK 8: OFFERING MINISTRY TO OTHERS

### Understanding

- It's essential for Immanuel Prayer facilitators to be well-practiced, responsible, accountable, and pursuing their own healing and maturity
- Knowing when to refer

### Skills

- Discerning and pursuing next steps
- Sharing an Immanuel Story

## TEACHING: NEXT STEPS

### **Pursuing your own healing & maturity**

- Take Immanuel Lifestyle or Connexus classes to grow capacity
- Receive ministry (see Referral Lists at [alivewell.org/resources](http://alivewell.org/resources) and [immanuelapproach.com/immanuel-network-directory](http://immanuelapproach.com/immanuel-network-directory))
- Stay connected and involved with other followers of Jesus

### **Growing as a facilitator**

- Form or join a practice group, ideally with a more experienced leader. Use the small group session-plus-debrief pattern you used in this class (p.29)
- PAIR (p.60): Pactice, Accountability, Intake, Referral – and minister in pairs with a prayer partner
- Take an advanced class or topical workshop

### **Sharing with others**

- Invite others to join you for a book study or Connexus class
- Host an Immanuel Lifestyle small group or invite others to a Lifestyle class
- Share your own Immanuel story

### **Q&A (15 min)**

*Pause the video when directed to do so. Choose one of the following Q&A options. Whichever you pick, spend about 15 minutes on this.*

1. *Select from our Q&A, for which we've chosen some of the most commonly asked questions to share with you on the video. The next page has a list of questions, along with the approximate length of the answer and the point in the video when that question begins. (There are additional video and written Q&A on our blog. To view them, go to [www.alivewell.org/connect](http://www.alivewell.org/connect), and choose the "Immanuel FAQ" category from the box on the right.)*

Question	Starts at	Length
Are there people who just can't connect to the Lord through Immanuel Prayer?	30:49	3:24
How many sessions do most people want when they receive ministry?	34:13	1:27
Can I be friends with a recipient?	35:40	1:16
What if a recipient has unforgiveness (bitterness) and sin?	36:56	1:44
How do I know that an image or thought is from God and not just the recipient's imagination?	38:40	3:23
What if the recipient experiences something not from God? What about demons?	42:03	4:13
How do I bring Immanuel Prayer into my church?	46:16	2:20

2. *Hold your own Q&A among yourselves if you have group members or leaders who are already familiar with Immanuel Prayer and the Life Model material.*
3. *Combine the two options, selecting a few of our Q&A and spending the rest of the time on your own questions.*

*When you are finished with Q&A, advance the video to 48:36 before pushing play.*

### **SHARING IMMANUEL STORIES (20 min)**

*Pause the video when directed to do so. Use the guidelines on pp.47-48 to share your Immanuel stories with each other. Either take volunteers to share with the whole group or split into small groups and invite each group member to share. Nobody is required to share. Spend about 20 minutes on this. (Small groups of 5-7 will need to keep their stories to the 2-3 minute timeframe if everyone shares.) Come back together as a large group to play the end of the video.*

### **SMALL GROUPS: PRACTICE WITH FEEDBACK**

Groups will follow the same pattern of one student facilitating for another with the leader guiding a debrief discussion afterwards. This week, pay attention to whatever you want to work on most.

***If you've been impacted by this training experience, please consider making a tax-deductible gift at [www.alivewell.org/donate](http://www.alivewell.org/donate) so we can continue to develop free and low-cost resources.***



## **Preparing to Launch**

### **Immanuel Prayer Minister Training**

Alive and Well, Inc.

#### **Before you offer ministry as a facilitator, we recommend:**

1. Intentionally pursue **your own ongoing growth** - spiritual, relational, and emotional.
2. *At least* 45 hours of **PRACTICE** in addition to the Prayer Minister Training course:
  - At least 15 hours receiving Immanuel Prayer
  - At least 15 hours facilitating Immanuel Prayer in a practice setting (with others who are learning to facilitate)
  - At least 15 hours observing Immanuel Prayer (videos or live sessions)
  - Receiving feedback on your facilitating from an experienced mentor at least twice
  - A practice group is an ideal way to complete this preparation.
3. Finding a person or group (local church, experienced mentor) who will provide **ACCOUNTABILITY** and support for you to offer Immanuel Prayer.
4. Planning how you will **INTAKE** new Immanuel recipients (pp.66-72), assess potential recipients for readiness (p.65), and address financial considerations.
5. Identifying a professional **REFERRAL** network of pastors and therapists who will help you if you encounter difficult situations. (See pp.63-64 for referral guidelines.)

#### **Alive and Well provides:**

- Support for the creation of practice groups by helping students connect with each other and with existing groups. (May not be an option outside of the Chicago area.)
- Facilitator supervision and feedback one-on-one or with a practice group. Cost varies depending on situation. Contact [info@alivewell.org](mailto:info@alivewell.org) for more information.
- Intake and referral documents that you can use in your own ministry.
- Advanced training classes and workshops.

**Once you start offering ministry**, consider staying in your practice group or finding a practice partner/triad to meet with regularly. This will allow you to continue to receive ministry for yourself, and to seek out feedback so that you can keep growing as a facilitator.

## Immanuel Prayer Ministry Facilitator Preparation Hours

[illegible]

## IPM Facilitator Preparation Hours, Cont'd

[illegible]

**Guidelines for Referral**  
**Immanuel Prayer Minister Training**  
Alive and Well, Inc.

**Indicators**

What are the indicators that a lay Immanuel Prayer Minister should refer a Recipient to a pastor or mental health professional?

1. A Recipient is repeatedly unable to return to a functional level of calm at the end of a session, leaves sessions stirred up, and reports continuing to have escalated emotional reactions in response to sessions.
2. A Recipient repeatedly is triggered by the efforts of the Facilitator to offer Immanuel Ministry and reports significantly distorted perceptions of the Facilitator's words or actions.
3. A Recipient is reporting a pattern of Biblically sinful behavior that they are unwilling to deal with or repent of and that is blocking the progress of the prayer ministry.
4. A Recipient is reporting being unable to carry out their normal functions of daily living and handling their responsibilities.
5. Any report from the Recipient of suicidal thoughts or plans.
6. A Recipient reports or displays signs of significant levels of dissociation:
  - a. Losing Time – reports not being able to account for periods of time. No conscious awareness of what happened during periods of time as a repeated pattern. Unexplainable behaviors like finding clothing in the closet they don't remember buying. Reports from friends or family of behavior they don't remember.
  - b. Switching - displays a very distinct and sudden change from one part to another, often accompanied by sudden change in physical posture or behavior, confusion about time and place, lack of awareness of what has been happening previously, agitation, and sometimes headache.
  - c. Amnesia – switching between distinct parts (alters) with no conscious awareness between the parts. The presence of parts that have distinct names and identities who are not aware that they are one person with the other parts.
  - d. Extreme conflict or rage between the parts toward each other.

- e. Self destructive behavior in any part, i.e. cutting, hitting.
- f. Suicidal thoughts, feelings or behavior in any part.
- g. Hostility or violence from any part towards the prayer minister, or threats or reports of violence toward any other person.

## **Procedure**

1. Any one of these symptoms would be cause for a lay prayer minister to seek advice from a supervisor, pastor, and/or make a referral to a mental health professional.
2. Ministry sessions should be suspended until the proper support system is in place.
3. At that point, the lay prayer minister should only proceed as a submitted member of a treatment team with full written permission to be in touch with the professional members of the team.
4. The prayer minister should have their own support system and supervision in place before continuing the ministry. **This kind of ministry should not take place solo or outside the structure of a ministry setting.**

**See also Margaret Webb’s teaching video about when and how to refer.** Go to [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell). Choose “Albums” (under “More” in the menu bar), then “Immanuel Teaching Videos.” Select the video titled “Resources and Guidelines for Ongoing Immanuel Ministry.”

## Immanuel Prayer Ministry Intake Session

Alive and Well, Inc

For someone completely new to Immanuel, think of the first meeting as an intake session. Expect to spend time establishing a sense of welcome, safety, and attunement; exploring the new recipient's support system and level of functioning; and introducing the Immanuel process. This will leave less time for the ministry session than usual, so you may not get immediately to the deepest stuff, or possibly even the presenting issue. Instead of hoping to solve all the recipient's issues right away, think of this initial ministry session as training the recipient in how to find, share and refresh the connection/appreciation memory – and prepare the recipient accordingly.

After you greet the new recipient and help them feel welcomed and comfortable, work your way through the following questions, along with any others you think would be helpful. Either ask the questions yourself and take your own notes, or have the recipient fill out a written form with the questions listed. If they fill out a written form, read through their answers and clarify any questions or concerns you have before proceeding to the session.

### Questions to ask a new recipient:

1. *How did you hear about Immanuel Prayer, and this ministry specifically?*
2. *Do you have prior experience with Immanuel?*
3. *Who are the three people you most often turn to for support in daily life? Please share their names and their relationship to you.*
4. *What church do you currently attend? Please give the name and city.*
5. *Who prays for you regularly?*
6. *Who would you turn to in a crisis?*
7. *Do you have a therapist? Please share their name, the practice/clinic they work for, their phone number, and how often you meet.*
8. *May I contact your therapist?*
9. *Have you ever received a psychiatric diagnosis?*
10. *Are you currently – or have you recently been – on any medications prescribed by a psychiatrist?*
11. *Are there any crises in your life right now? Please explain.*
12. *Have you had any difficulty carrying out your normal life functions, i.e., work and family responsibilities and other commitments?*
13. *What questions do you have for me about Immanuel Prayer and what to expect in this ministry time?*
14. *Briefly share any particular issue or situation for which you want to receive prayer ministry.*

Create a file for their answers to these questions, their signed Hold Harmless and Confidentiality forms, and photocopies of the notes they take home at the end of each session.

## **Immanuel Prayer Appointment**

**Created by Cheryl Clark for Church of the Resurrection, Wheaton, IL**

We are excited to offer a powerful style of prayer called Immanuel. Immanuel Prayer is a prayer experience facilitated by a trained prayer minister who will help you connect and interact with the Lord in a way that can deepen your relationship with the Lord and resolve painful life experiences.

Below are samples of what may happen in an Immanuel Prayer session:

- \* You will first be guided to connect with the Lord by remembering a positive experience of appreciation, joy or peace. This experience may involve something significant about your faith or a time when you felt very close to the Lord. Getting connected with Jesus and sensing that He is with you in the present is the most important part of the process.
- \* You will be asked to share out loud your connection experience and to perhaps offer a prayer of gratitude for the experience.
- \* You may be guided to share directly with the Lord what is on your heart.
- \* It is important for you to describe everything without filtering out material you may consider unimportant. You will be guided to share whatever comes into your awareness: feelings, thoughts, images, memories, body sensations, beliefs, impressions.
- \* You may be asked often to return to the initial connection memory with the Lord. Staying connected throughout the sessions is very important.
- \* You may be guided to invite Jesus to join you in joyful and painful experiences.
- \* You may be guided to ask Jesus questions, to respond to Him, to notice what you perceive from Him, etc.
- \* You may be invited to seek God's perspective regarding the issue being addressed.
- \* If you are having difficulty connecting with Jesus, you may be asked if you are willing to discover what is standing in the way. This could become the primary focus of the session.

Note: Sharing out loud helps the prayer minister discern how to guide you. He/she usually asks if you are willing to do whatever he/she is guiding you to do. You always have a choice. You also may choose to describe out loud only the parts you feel comfortable sharing.

# Immanuel Prayer Ministry

*Created by Jess Hansen*

Prayer is fundamentally an offering of our entire selves to God. In this offering we commune with the Living God in a dynamic and active relationship. This understanding of prayer flows from two foundational truths:

1) Humans have been made in the image of a relational Triune God and, therefore, unlike any other created being, have the capability and facilities to be in an intimate relationship with the Creator;

2) God is *Immanuel*, "God with us," and He has forever made Himself available to us through the birth, life, death and resurrection of Jesus Christ. Through Christ's sacrifice there is access to the presence of the Triune God and God has demonstrated His deep desire is to be in a continuous, communal connection with Him.

Immanuel Prayer (IP) is a ministry that operates from these foundational beliefs to help facilitate a deeper, richer and more dynamic connection with Jesus, crucial to increased spiritual maturity and healing. The purpose of facilitated Immanuel Prayer sessions is to help the recipient connect with God and explore possible barriers that hinder the recipient from connecting. No matter where one is on his/her journey with God there is always more of God to experience and IP is one intentional avenue a person can pursue in order to deepen intimacy and connection with the Living God.

Prayer sessions are guided by a trained and experienced prayer facilitator and last about an hour. Recipients are encouraged to bring another person in their spiritual community that can take notes during the session.

Contact \_\_\_\_\_ for more questions or to make a prayer appointment.

Resources to learn more about Immanuel Prayer:

<http://www.alivewell.org/immanuelprayernew/>

<http://www.immanuelapproach.com>



# Immanuel Intro for New Recipients

Created by Andy Culbertson

*This is what a facilitator might say to a recipient before their first session.*

Before we start, I'd like to talk a little about what Immanuel prayer is, why we do it, and what it looks like, so you know what to expect. Immanuel starts with the fact that God wants to spend time in connection with us, and he wants to give us all the benefits that come with relating to him – things like peace, joy, healing, and life. So at a basic level, Immanuel prayer is a method of learning to relate to God this way. The process may bring to light hindrances – lies, wounds, walls, etc. – that stand in the way of your connecting with him, and we'll address those as they arise. You may not even be aware of these things, but Immanuel prayer is a place God often chooses to heal them.

As the facilitator, my job is simply to help you connect with God. I'll help you do that, and address hindrances, mainly by asking you questions, suggesting ways you can connect to God as we go along, repeating back the things you say, and asking God to give you what you need at any particular moment. Here and there I might also take a minute to explain things about the Immanuel process when they come up. There are also some things I won't be doing. I won't interpret your experience, tell you what you need, analyze problems, offer prophecies, or focus on deliverance. Those may be fine at other times, but during an Immanuel session, God is the one who provides what you need, and I'm only here to help you get in a position to receive from him.

As you've no doubt noticed, we also have another person with us. Our observer is here to pray for us and to take notes for you so that later you can review the session and remember what you've received from the Lord. He/she is also here to provide some accountability for me that my facilitating is going the way it's supposed to. Along those lines, I have some forms that say you've agreed to receive this ministry, you know it's not therapy, we commit to confidentiality, and so on. We'll talk about those and fill them out, too, before we begin.

Now for your role: During the session, your job is to notice everything that's going on inside you, to report what's happening, and to work with me to get you connected with God so you can receive whatever he wants to give you.

There are a few pointers that are helpful to keep in mind. First, most people are able to concentrate better if they close their eyes during the session. I'll keep mine open so I can watch what's going on with you and respond to it if I need to.

Second, we'll mostly be focusing on what's happening on the right side of your brain, which are experiential things like feelings and images. Words and explanations happen on the left side of the brain. Those are still important and we'll pay attention to them, but the right side is what we use to connect with God and other people, so throughout the session I'll guide you to focus our attention on what you're experiencing.

Third, I want you to push back and be assertive when you need to. Let me know if I move too fast and ask questions while you're still trying to answer the earlier ones, or if I talk while you're in the middle of hearing from the Lord. At those times you can put up a hand or just tell me you're still processing. On the other end of things, if I'm not saying anything and you're starting to feel lost, you can tell me that too. If there's anything you don't feel comfortable talking about, you don't have to reveal the details. I can guide you in a more general way to interact with the Lord about these things without you giving me all the specifics.

What usually happens in a session is that you find a positive memory that lets you connect with God, an issue comes up that he wants to lead you through, we explore that a bit while staying connected with him, he gives you something that helps you process it, and you feel a sense of peace that lets you connect with him even more. That's the basic idea of an Immanuel session, but each one is different, and a lot of the time the process is surprising, so we try to keep an open mind and go where the Holy Spirit leads us.

Do you have any questions for me at this point?

## **Agreement of Confidentiality**

### **Immanuel Prayer Minister Training Alive and Well, Inc.**

As a recipient of Immanuel Prayer Ministry, I understand that any and all information that may be disclosed or shared during ministry sessions is confidential. I understand confidentiality to mean what is revealed during ministry sessions will not be disclosed to any person, including the facilitator's, mentor's, and/or note-taker's spouse, family, or friends. I understand that their doing so is a violation of my right to privacy and a violation of Christian morals and godly behavior.

There are only 2 exceptions to this Agreement of Confidentiality:

1) I understand that information shared in ministry sessions may be shared with my facilitator's supervision team - which may include pastor(s), therapist(s), and ministry supervisor(s) - for the purpose of training, supervision, pastoral care, and ministry follow through.

2) I understand that should there be information shared that reveals that a child or an elderly person is currently being abused or harmed or is in present danger of abuse or harm, or that an adult is in danger of harming self or other, this information must be reported to my facilitator's supervision team and to the proper legal authorities.

---

Print Name

---

Signature

---

Date

# **Hold Harmless Agreement**

## **Immanuel Prayer Minister Training Alive and Well, Inc.**

I voluntarily consent to be ministered to by the Immanuel Prayer Ministry Team, including my facilitator(s), my facilitator's supervisors, and my observer/note-taker. I understand that the ministry that I will receive in this program is being done in part for the purpose of training, and I agree to it on that basis. I understand that some or all of the procedures used to give spiritual and emotional help through the use of Immanuel Prayer methods may or may not be clinically demonstrated as guaranteeing either short-term or long-term results. I fully understand that the ministry I receive is not counseling in any form, but rather prayer ministry.

I accept this ministry fully and completely and do not hold anyone responsible for any outcome that may arise as a result of this ministry. I do not hold any person involved with Alive and Well, Inc., and its staff and officers, responsible for any further or additional care or follow-up ministry I may need in the future. I take full responsibility for my life, health, and well being now and in the days to come.

I also understand that in receiving ministry I do not need to go into detail concerning the content of any memories that may arise or identify the people in my memories should I wish not to do so. I understand that my ministry facilitator(s) do not need to know the names, identities, ages, or relationship such people may have with me in order to do the ministry. I also expect that the ministry team and supervision team will hold my personal information in the strictest confidence.

---

Print Name

---

Signature

---

Date

## **Immanuel Prayer Follow Up**

**Created by Church of the Resurrection, Wheaton, IL**

To increase the effectiveness and long-term benefits of your Immanuel Prayer session, you can do the following in the coming weeks:

- Give your experience a short two or three word name, easy to remember.
- Tell 2 or 3 others this week about your encounter with Jesus.
- Find time to be quiet and revisit the connection memory.
- When you get connected, ask Jesus if there is anything more he has for you now.
- Schedule another Immanuel Prayer appointment.
- Sign up for Immanuel and Connexus (Restarting, Forming, and Belonging) classes when they are offered.

To learn more...

- [www.immanuelapproach.com](http://www.immanuelapproach.com)
- [www.joystartshere.com](http://www.joystartshere.com)
- [www.alivewell.org](http://www.alivewell.org)
- *Living from the Heart Jesus Gave You* by James Friesen, Jim Wilder, et al.
- *Joyful Journey* by Jim Wilder, Anna Kang, et al.
- *Outsmarting Yourself* by Karl Lehman
- *Joy Starts Here* by Jim Wilder, Ed Khouri, et al.

## SCRIPTURAL SUPPORT FOR IMMANUEL PRAYER

*Use of specific scriptures based on the work of Dr. Ed Smith, with contributions from Jessica Handy, David Mealiff, the Rev. Dr. George B. Koch, and Catherine Penney. Most verses are quoted from the NIV.*

### IS IT BIBLICAL?

Obviously Immanuel Prayer as a technique or process is not discussed in scripture. Jesus never says, “Go into all the world baptizing people and living the Immanuel Lifestyle!” But the foundational beliefs, principles, and goals of Immanuel Prayer are deeply scriptural.

#### 1. First, Immanuel Prayer is rooted in the belief that God is always with us, always has been with us, and always will be with us.

**Matthew 1:23** - The virgin will conceive and give birth to a son, and they will call him **Immanuel** (which means “God with us”).

**Deuteronomy 31:6, 8** - Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will **never leave you nor forsake you**. ... The LORD himself goes before you and will be with you; he will **never leave you nor forsake you**. Do not be afraid; do not be discouraged.

**Joshua 1:5** - No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will **never leave you nor forsake you**.

**1 Kings 8:57** - May the LORD our God be with us as he was with our ancestors; may he never **leave us nor forsake us**.

**Hebrews 13:5** - Keep your lives free from the love of money and be content with what you have, because God has said, “**Never will I leave you; never will I forsake you.**”

**Psalms 73:23** - Yet **I am always with you; you hold me by my right hand**.

**Matthew 28:20** - And surely **I am with you always**, to the very end of the age.”

**Matthew 18:20** - For where two or three gather in my name, **there am I with them.**”

**Hebrews 13:8** - Jesus Christ is the **same yesterday and today and forever**.

**Psalms 139** - Almost the entire psalm addresses God with us.

**John 4:39** - Many of the Samaritans from that town believed in him because of the woman’s testimony, “He told me everything I ever did.” (*Not only is God with us, but his knowledge of us and choice to relate to us, even in the midst of our sin, is powerful to transform. After Jesus’ encounter with the woman at the well, her testimony led many of her townspeople to faith in Jesus. That’s what healing prayer is all about - discovering that God already knows and still chooses to be with us, bringing his truth, light, love and salvation.*)

#### 2. Second, the Triune God—compassionate Father, Son who “became flesh” (Jn 1:14) and even “became sin” (2 Cor 5:21) in order to save us from sin, and comforting and counseling Spirit—brings redemption into every aspect of our lives, including physical, emotional & relational healing. In fact, the Greek word “sozo” (salvation) is used in the New Testament not only for salvation from sin but also for salvation from suffering, punishment, brokenness & destruction. For example, Luke uses the very same word to describe, in addition to Jesus’ death on the cross, all of the following:

- Jesus telling Zacchaeus that “the Son of Man has come to seek and save the lost”
- Jesus’ teaching that those who seek to save their lives will lose them, and those who lose them shall save them (Lk 17:33)
- onlookers mocking Jesus on the cross, saying “save yourself!” (Lk 23:37, 39)
- physical healing of the woman with the flow of blood (Lk 8:48)
- deliverance/restoration of the Gerasene demoniac (Lk 8:36)

**This word “sozo” is very similar to the Hebrew “shalom” in its sense of returning to wholeness in all its aspects.** Given that God’s saving work in the world is much broader than (though not in any way downplaying) forgiveness and justification, here are some other scriptures that include the concept of healing as physical/emotional:

**Deuteronomy 1:29-31** - Then I said to you, "Do not be terrified; do not be afraid of them. The LORD your God, who is going before you, will **fight for you**, as he did for you in Egypt, before your very eyes, and in the desert. There you saw how the LORD your God **carried you**, as a father carries his son, all the way you went until you reached this place."

**Psalms 103:2-3** - Praise the Lord, my soul, and forget not all his benefits—who **forgives** all your sins and **heals** all your diseases.

**Acts 10:38** - God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about **doing good and healing all who were oppressed by the devil**, for God was with Him.

**Isaiah 61** - Pretty much all of this chapter, which Jesus later quoted about himself (Luke 4).

### 3. **Third, God not only dwells among us and offers wholeness, but he listens to us and communicates with us in ways we can understand.**

**Matthew 7:7** - Ask, and **it shall be given** you; seek, and ye shall find; knock, and **it shall be opened** unto you

**Psalms 34:17-18** - The righteous cry out, and **the LORD hears them**; he delivers them from all their troubles.

**Ezekiel 14:7** - When any Israelite or any alien living in Israel separates himself from me and sets up idols in his heart and puts a wicked stumbling block before his face and then goes to a prophet to inquire of me, **I the LORD will answer him myself.**

**Job 40:6-7** – Then **the Lord spoke to Job** out of the storm: “Brace yourself like a man; **I will question you and you shall answer me.**”

**Psalms 91:15** - He shall call upon me, and **I will answer him: I will be with him** in trouble; I will deliver him, and honour him.

**Isaiah 30:19** - How gracious he will be when you cry for help! As soon as he hears, **he will answer you.**

**Isaiah 65:24** - And it shall come to pass, that before they call, **I will answer**; and while they are yet speaking, I will hear.

**Jeremiah 33:3** - Call unto me, and **I will answer thee**, and shew thee great and mighty things, which thou knowest not.

**Isaiah 44:17-18** - ...he makes a god his idol; he bows down to it and worships. He prays to it and says, “Save me! You are my god!” They know nothing, they understand nothing; their eyes

are plastered over so they cannot see, their minds closed so they cannot understand.  
(*Implication: our God is not blind and unthinking/uncaring like the idols*)

**1 Corinthians 12:2** - You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. (*Implication: our God is not mute like the idols*)

The entire story of the boy Samuel revolves around the Lord speaking both specifically to Samuel, and, through Samuel, to his people (**1 Sam 3**, esp vv. 8-11, 19-21). See also **Genesis 6 & 18** for Noah and Abraham conversing with God, and **Acts** (4:23-31; 9:27; 10; 11:27-28; 13:2; 16:9-10; 21:10-14) for early church leaders asking for & receiving input from the Lord.

4. **Fourth, the goals of intentionally remembering and appreciating God's work in and around us, of living not stirred up but in truth and peace (shalom; synchronization with God & others), and of growing in joy through relational connection and secure attachment with God are all solidly biblical.** Here are a few examples of themes pervasive in scripture:

### **Remembering:**

**Deuteronomy 4:9** - Only be careful, and watch yourselves closely so that you **do not forget** the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.

**Deuteronomy 32:7** - **Remember** the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you.

**Joshua 4:4-7** - Joshua called together the twelve men he had appointed from the Israelites, one from each tribe, and said to them, "Go over before the ark of the Lord your God into the middle of the Jordan. Each of you is to take up a stone on his shoulder, according to the number of the tribes of the Israelites, to serve as a sign among you. In the future, when your children ask you, 'What do these stones mean?' tell them that the flow of the Jordan was cut off before the ark of the covenant of the Lord. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever."

**Psalms 22:30** - Posterity will serve him; future **generations** will be told about the Lord.

**Psalms 45:17** - I will perpetuate your memory through all **generations**; therefore the nations will praise you for ever and ever.

**Psalms 48:13** - Consider well her ramparts, view her citadels, that you may tell of them to the next **generation**.

**Psalms 102:18** - Let this be written for a future **generation**, that a people not yet created may **praise** the LORD.

### **Gratitude:**

**Psalms 50:14, 22** - Sacrifice **thank offerings** to God, fulfill your vows to the Most High, .... Consider this, you who forget God, or I will tear you to pieces, with no one to rescue you: Those who sacrifice thank offerings honor me, and to the blameless I will show my salvation.

**Psalms 107:22** - Let them sacrifice **thank offerings** and tell of his works with songs of joy.

**Jeremiah 33:10-12** - Yet in the towns of Judah and the streets of Jerusalem that are deserted, inhabited by neither people nor animals, there will be heard once more the sounds of joy and gladness, the voices of bride and bridegroom, and the voices of those who bring thank offerings



to the house of the Lord, saying, “Give thanks to the Lord Almighty, for the Lord is good; his love endures forever.

**James 1:17** - Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

### **Truth (words & beliefs):**

**Psalm 15:2** - The one whose walk is blameless, who does what is righteous, who speaks the **truth** from their heart;

**Psalm 25:5** - Guide me in your **truth** and teach me, for you are God my Savior, and my hope is in you all day long.

**Psalm 45:4** - In your majesty ride forth victoriously in the cause of **truth**, humility and justice; let your right hand achieve awesome deeds.

**Proverbs 16:24** - Gracious words are a honeycomb, sweet to the soul and healing to the bones.

**Jeremiah 33:6** - Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and **truth**.

**Proverbs 12:18** – The words of the reckless pierce like swords, but the tongue of the wise brings healing.

**John 14:6** - Jesus answered, “I am the way and the **truth** and the life. No one comes to the Father except through me.

### **Peace:**

**John 14:27** - **Peace** I leave with you; my **peace** I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

**Isaiah 26:3** - You will keep in perfect **peace** those whose minds are steadfast, because they trust in you.

**Acts 10:36** - You know the message God sent to the people of Israel, announcing the good news of **peace** through Jesus Christ, who is Lord of all.

**Philippians 4:7** - And the **peace** of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

**Colossians 3:15** - Let the **peace** of Christ rule in your hearts, since as members of one body you were called to **peace**. And be thankful.

### **Joy:**

**John 15:11** - These things I have spoken to you, that my joy may be in you, and that your joy may be full.

**1 Chronicles 16:27** - Splendor and majesty are before him; **strength** and **joy** are in his dwelling place.

**Nehemiah 8:10** - Nehemiah said, “Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is holy to our Lord. Do not grieve, for the **joy** of the LORD is your **strength**.”

**One could also search the scriptures for other themes such as security, trust, the face of God, etc.**

## HOW DO I KNOW IT'S REALLY GOD?

Of course the concept of actually conversing with God raises the question of our own fallibility: “How do I know that what the person is experiencing is really from God?” The short answer to this is: does what’s happening align with scripture and demonstrate the fruit of the Spirit? In order to answer that question, it is vital to have both a good knowledge of scripture and a community of believers who can help with discernment. The long answer involves two additional components.

1. First, there are specific scriptural ways to test whether something is from God:

1. Does it line up with scripture? (2 Tim 3:16)
2. Does it point us to God? (Deut 13:1-4)
3. Does it produce good fruit? (Gal 2:22)
4. Does it match up with reality? / Does it come true over time? (Dt 18:22)
5. Do other Christians recognize it as coming from the Holy Spirit? (Prov 27:17; Mt 18:19)
6. Does it seem to resonate with the Holy Spirit living in me? (Rom 8:16; Jn 14:26)

*Don't use these guidelines singly. Use them as a group. If something is from God, it will match up with most of these. I don't say it will match up with all of them because there are sometimes exceptions. For example, when Peter first tried to tell the other Jewish believers that Gentiles were accepted by God as Gentiles without having to become Jews first, they didn't accept his word, so (e) wouldn't seem to apply. But later, after they heard his testimony, saw God continue to work in the lives of Gentiles, prayed & discussed among themselves, and realized the inclusion of the Gentiles was actually there in the scriptures and they'd just missed it, then the other discernment points brought them around until (e) was also a “yes.”*

2. Second, if something seems not to be from God - someone is supplying thoughts or experiences from their own mind or personal history, or perhaps from the enemy - the best thing to do within the context of an Immanuel Prayer Ministry session is go back to the last time it was clear the Lord was involved, get solidly re-connected, and then ask him about whatever seemed not to be from him.

# Immanuel Resources Bibliography

Revised Sept 2015

## Organizations and Websites

Alive and Well, Inc.

Margaret M Webb, MA and Jessica Handy, MDiv

Email: [margaret@alivewell.org](mailto:margaret@alivewell.org) & [jessie@alivewell.org](mailto:jessie@alivewell.org)

Website: [www.alivewell.org](http://www.alivewell.org)

Immanuel Prayer Training Videos: [www.vimeo.com/aliveandwell](http://www.vimeo.com/aliveandwell)

Immanuel Prayer Ministry

Founders Dr. Karl and Charlotte Lehman

[www.immanuelapproach.com](http://www.immanuelapproach.com)

[www.kclehman.com](http://www.kclehman.com)

A Christian Psychiatrist in Evanston, IL who studied TPM and The Life Model, combining them to create Immanuel Prayer Ministry. He writes extensively, and his website is full of in-depth articles on brain science and healing prayer. He trains and supervises therapists in the Immanuel style of prayer.

Life Model Works

Founder Dr. E. James Wilder

[www.joystartshere.com](http://www.joystartshere.com)

A Christian Psychologist from Pasadena, CA who has studied current brain research and applied it to Christian psychology and emotional healing prayer. He has many published books and DVD training materials available on his website. *Living From the Heart Jesus Gave You* is a good place to start.

## Books and Articles

*Share Immanuel, The Healing Lifestyle*

By E. James Wilder and Chris Coursey

Copyright 2010

Booklet describing the concepts and practice of Immanuel Prayer Ministry

Available at [www.lifemodel.org](http://www.lifemodel.org) and [www.thrivetoday.org](http://www.thrivetoday.org)

*Joyful Journey*

By E. James Wilder, Anna Kang, John Loppnow, and Sungshim Loppnow

Copyright 2015

Short book offering an introduction to and pattern for Immanuel Journaling. Perhaps the most accessible of the Life Model Works resources, many have found this book to be a very valuable and practical tool.

*Living from the Heart Jesus Gave You*

By E. James Wilder PhD, James G. Friesen, PhD, et al

Revised 2015

The foundational work of Dr. Wilder and the staff of Shepherd's House, Inc.  
A model for maturation and recovery that grew out of extensive study of current brain research and 30 years of Christian counseling practice.

*Outsmarting Yourself: Catching Your Past Invading Your Present*

By Dr. Karl Lehman

2<sup>nd</sup> Edition Copyright 2015, This Joy Books

"... a brilliant integration of brain science and God's healing...for correcting the ways our brains create distortions in our perceptions of reality. Here is a road map for helping yourself and others out of the messiest relational tangles in life." (Dr. Wilder)

*Brain Science, Emotional Trauma, & The God Who is With Us: Part I: A Psychiatrist's Journey – A Brief Introduction to the Immanuel Approach*

By Dr. Karl D. Lehman

Copyright 2007, Revised 6/24/08

Available at [www.kclehman.com](http://www.kclehman.com)

Part I describes Dr. Lehman's journey as a psychiatrist from traditional practice to Theophostic Prayer Ministry and then to the development of Immanuel.

*The Immanuel Approach: For Emotional Healing and For Life*

By Dr. Karl D. Lehman

Available from Karl Lehman or at [lifemodel.org/shopping](http://lifemodel.org/shopping).

A very thorough and practical guide for how to offer Immanuel Prayer Ministry, sprinkled with Immanuel stories and offering specific tools for beginner, intermediate, and advanced facilitators.

**Secular Brain Science Resources**

Daniel J. Siegel, MD

*The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are.* 1999

*Parenting From the Inside Out.* 2004

*The Whole Brain Child: 12 Revolutionary Strategies to Nurture Your Child's Developing Mind.* 2011

Alan N. Schore

*Affect Regulation and the Origin of the Self*, Psychology Press, 1999

*Affect Regulation and the Repair of the Self*, W.W. Norton & Co., 2003

*Affect Dysregulation and Disorders of the Self*, W.W. Norton & Co., 2003

Daniel G. Amen, MD

*Change Your Brain, Change Your Life: The Breakthrough Program for Conquering Anxiety, Depression, Obsessiveness, Anger, and Impulsiveness.* 1999

## Brain Levels “Quiz” Questions – Answer Key

*Write the brain level(s) at which you might ask each question below.*

*Some questions will have more than one answer.*

*For added learning, explain your answers.*

1. What is it like to have Jesus right there in the dark with you?

*Level 3, and possibly also level 1. Focus is on being relationally connected with Jesus in the moment, but may tap into longer-term attachment - his stable, safe presence over time.*

2. How does the Lord feel towards your sister when she lashes out at you like that?

*Levels 3 and 4. Turns recipient's attention to the Lord both to maintain sense of relational connection with him and to see him model how to respond to this situation.*

3. What does it feel like to hear Jesus say \_\_\_\_\_ ?

*Level 2. Focus is on what recipient is experiencing in his/her emotions and body.*

4. What does the Lord have for you there?

*Levels 1-5. This could touch on any of the 5 levels, depending on what level the recipient is at when you ask and what the Lord brings up next.*

5. Are you aware of what expression your friend has on his face?

*Level 3. Tuning in to another person and being relationally connected to them.*

6. How does the Lord feel about that?

*Same as question 5.*

7. You're not sure how to respond. Would you like to ask the Lord how to respond?

*Level 4. The Lord models how to act in a situation where recipient isn't sure how to "act like myself" (true, redeemed self).*

8. Is there something that little boy/girl wants to say to Jesus?

*Levels 2 & 3. Helps recipient tune in to his/her own feelings and thoughts, and verbalize them to Jesus. In the process, recipient probably also becomes more aware of being relationally connected to Jesus.*

9. Are you willing to ask the Lord if it's true that you're not worth the effort?

*Level 5. Focus is on truth/beliefs/meaning.*

10. Are you willing to let yourself feel that?

*Level 2. Focus is on what recipient is experiencing in his/her emotions and body.*

## Working with Blockages

August 2013 PM Training Live Demo

For practice, go through the following session and **number the brain levels 1-5** if/as you find them. Also, **star each time you see a new tool** the facilitator uses to help the recipient connect to the Lord and her own experience, or to work through blockages. In the blank space at the end of the transcript, **make a list of the tools you found**.

F = facilitator  
R = recipient

(R ...) = reflection  
( ) = clarifying notes

BRAIN LEVELS

FACILITATOR TOOLS & AWARENESS

F: (Opening prayer)

R: (Opening prayer)

F: Lord, please bring to mind for R a connection experience. (To recipient:) Share when you're ready.

R: I'm on campus at college when I first became a Christian. Happy. Sunshine. Sensation of knowing Jesus.

F: (R) Look around. What do you remember seeing?

R: Rejection and acceptance.

F: Stay with acceptance. How is it to see yourself happy?

⑤ R: Intellectual. It's hard for me to connect with the feeling of acceptance. Neutral. Objective. Hard to get deeper.

F: Observe the place. Notice everything. Notice your body.

② R: Tightness in throat.

F: Are you willing to put your hand there on your throat?

R: Yes. (does)

F: (R mix of rejection and acceptance) Is this a good place to ask the Lord to reveal himself?

R: Yes.

F: Do you want to ask or want me to?

R: Jesus, come into this place.

F: Just notice.

R: I see a picture of an actual heart (not a heart shape, but a real heart) beating.

F: As you watch the heart beat, what are you thinking and feeling?

①⑤ R: Tightness. (To the Lord:) I wish you have a heart for me.

F: (R I wish you have a heart for me) Stay with that.

\* reflection

\* focus on count

\* notice everything - self/body awareness

\* hold 2 things & note Lord

seem to be most helpful for R

②④⑤

R: Tightness is gone. Feels good to ask Him. Feels like permission from Him. He wants me to ask Him.

②

F: What is it like that he wants you to ask him?

R: Good

F: Are you aware of that goodness in your body?

R: It's easier to breathe

F: Breathe it in. (pause) I see you smiling.

⑤

R: I'm aware this is not how I was raised. I wasn't given permission to ask questions. He wants my relationship with him to be different.

F: (R he wants your relationship with him to be different, permission to ask questions) What is that like?

(1/3) ②

R: I feel safer.

F: What else do you notice? Anything visual?

R: Light

F: Notice the light, the safety. Breathe it in. Thank you, Lord, for this light and safety. Bring everything you have for R right here.

R: It's hard to stay at the safe place.

③

F: Did he hear you say that too?

R: He sees me.

F: Keep listening. Anything you want to say back?

R: It's so hard.

F: (R from earlier: it's okay to ask) Take a moment to express that it's hard.

R: He says it's okay to ask. Part of it is leaning on Him, pressing in to Him.

F: Is there anything you want to say to him?

R: I want more than this acceptance.

(long pause)

F: Share when you're ready.

R: I'm just waiting. Not bad or difficult. Just waiting.

F: Take a moment to scan your body and notice.

⑤

R: He's making me aware that I'm looking for answers that aren't about knowledge or information. That's why it's hard. I want knowledge I can learn. But it's not about that.

F: What do you want to ask him?

R: What are you feeling toward me, Jesus? I'm not feeling much.

F: Are you still aware of the light, that he's safe, he's given you permission?

clues to Facilitator to be open  
to level 5 Qs and  
observations be

\*Soak it in / wait time

reflection -  
esp. what  
the Lord  
communicates -  
(2 & 3 toggle)

aware of Lord

Working w/ what  
Jesus is doing -  
giving permission  
to ask Qs &  
speak up at  
level 5.  
F from

keep noticing everything  
self-awareness

TURNING POINT:  
Jesus acknowledges  
validates level  
5 concerns  
while showing  
that's not the  
core issue;  
& R gets it.  
A shift happens

R: Yes

F: Take your time there.

(5) R: Lord, *why* is it *not* OK? Show me what I need to do!

F: Are you still aware of that sense of safety?

(1) (3) (2) R: Yes. It's a loss. I'm experiencing a loss. And yet he's still there.

F: Can you still feel his presence, safety?

R: (pause) It's hard to stay connected.

F: Tell me about the safety. There's light there. Anything else? How are you aware of his presence?

R: I know he's here. He's safe. But it feels like a wall.

F: Ok. You're aware of God. Is there anything else there? Images? Body sensations?

(2) (3) R: No, except I sense his presence and safety.

F: Notice the wall.

(5) R: It's made by culture, family. It's from the past. I had no tools to understand emotions.

F: What does it feel like to have a wall there?

R: Feels like it's from my head.

F: Take a minute and notice the wall.

R: I can't access my emotions. It doesn't feel bad, but I'm not connected.

F: Right here, can you experience the safety, permission, light? Lord, what do you have for R at this wall?

(5) (2) (3) R: I'm shaking my head. There's no trauma that I'm aware of. It's just part of my life. It's not bad. Just frustrating. Not good or bad. Neutral. So let it be there. I'm trying not to figure out why I'm not frustrated.

F: Are you willing to set aside the why and notice the Lord's presence? (R safety, permission to ask Qs) Do you have any questions for him now?

R: (to the Lord:) Is there a situation that formed this wall? Is there something you want to say to me? This is keeping me from experiencing more love in my life!

F: Wait here and see what he brings.

R: I came to U.S. at four years old. Lots of self-protection happened from the immigration experience. It was just part of what I went through. No one to blame. A sense of resignation limited my ability to accept/prioritize myself. It kept me from accepting myself. I'm stuck being responsible for this, and I'm not giving it to him.

F: Do you want to give it to him? (pause) I noticed you smiled. What's the smile for?

R: I don't want this level of good. I want more.

F: Are you still connected to the Lord here?

⊗ check conn.

notice everything

explore the disconnect from place of connection

Now Focusing Not on 5 but 3+1+1 (see note bottom of p.2)

Reflection # body & self-awareness



R: Yes.

F: Is there anything more, Lord, for R?

R: Tightness in throat

F: What is that tightness about?

R: Unresolved grief. I'm a little girl feeling different from everyone else.

F: (R from earlier: You have permission to ask Qs)

R: In my head is a memory. I can't cognitively describe it. I started watching a TV show about life in the U.S. in the '70s. Within 5 minutes of starting, I didn't want to watch it anymore. It was connected to a sense of powerlessness.

F: Are you aware of that powerlessness in your body?

R: In my throat. Body tingly. Anger. I'm identifying with hurt and rejection from mainstream society.

(2) & (3) (1) F: Are you still able to sense God's goodness? Let both be there - the goodness and the hurt/anger/rejection.

R: It's hard to hold them both together.

F: OK. Let's reconnect to the sense of safety and goodness.

(5) & (2) R: That's too much work. I'm dissociated. I push it away.

F: Where are you when you push it away? → R doesn't answer the Q - good.

R: Pushing away creates the wall.

F: Lord, are you aware of this? invite Lord.

R: Yes, he is.

F: Lord, what is this about?

(4) R: I can sit with the wall. Ok to not push it away or figure it out.

F: (R) Are you aware of your body?

R: (Expressing more emotion) My ears are burning. I know He is more present. He came closer. The heartbeat is closer. (From earlier image of heart beating.)

F: (Asks Lord to be with R at wall)

R: I don't have to be afraid to be powerless (expressing more emotion). If I push away powerlessness, I reject *myself* in that place.

F: What is it like to get (realize, understand) that?

R: The 2 girls can exist together (the unemotional one and the powerless one).

F: What does that feel like?

(1) R: He's holding the powerless girl. He loves her.

F: Notice what the powerless girl is experiencing as Jesus loves her and holds her.

explore pain from  
place of connection

hold 2 things  
together

another big  
shift -  
present to  
the pain/problem  
and to Jesus

This is the  
how (4)  
Here's where  
the  
dissociation  
is  
resolved  
into acceptance  
of connection  
w/ self -  
just as  
Jesus  
treats her,  
she can  
treat  
herself

4

②④⑤③

R: She needs him to hold her. If I want, I could, with him, go through my life to be aware of the emotions. But I don't have to. I just want him to make all the past to go away. Why don't you just heal me, Lord? (pause) There's a reason for that. I feel ok about myself now.

F: Are you still with the powerless little girl?

②

R: Not sure if it's a real memory. I don't feel the rejection any more.

③①

F: Just soak that in for a minute.

R: I feel wrapped in his goodness.

F: Thank you, Lord.

R: Prays with gratitude

F: Closes in prayer

⑤

R: While you were praying, he said if I don't feel emotion, it's okay. I can focus on those effects with him. Healing is about a changed life, not just feeling emotions. It's okay to not connect emotionally sometimes.

F: Is there anything else you want to say to him?

R: Lord, I give you my heart. I trust you. You have access to everything.

### TOOLS USED

- Reflection
- Focus on Connection / + 's
- Notice Everything
- Hold 2 (both) Things, + & -
- Invite the Lord
- Wait Time / "Soak it in"
- Check Connection

This session is an example of how this kind of process can accelerate the Lordship issue & how faith level 5 flows freely & naturally out of a connection experience.

## Immanuel Prayer Minister Training Feedback

*We want to know about your experience with this class and how we can continue to improve our training program. Please take a few minutes to fill out this form and give it to your group leader.*

Training dates:

Training location:

Training leader:

Besides this class, what other exposure have you had to Immanuel Prayer?

*Circle your answers to the following questions:*

1. I have become intentional about identifying, naming, and sharing my connection stories.

Strongly Agree    Agree    Somewhat Agree    Disagree    Strongly Disagree

2. I have experienced an increase in my ability to connect with the presence of Jesus.

Strongly Agree    Agree    Somewhat Agree    Disagree    Strongly Disagree

3. I have experienced positive improvement in my closest relationships.

Strongly Agree    Agree    Somewhat Agree    Disagree    Strongly Disagree

4. I have noticed that I am less triggered in relationships or circumstances that triggered me in the past.

Strongly Agree    Agree    Somewhat Agree    Disagree    Strongly Disagree

5. I have recommended Immanuel Prayer to other people in my life.

Strongly Agree    Agree    Somewhat Agree    Disagree    Strongly Disagree

*Number the following elements of the Prayer Minister Training from 1-6, with 1 as the most valuable and 6 as the least valuable. Circle anything that was especially valuable.*

\_\_\_\_\_ Teaching on Connection Process and Basic Facilitator Skills

\_\_\_\_\_ Teaching on Disconnection and Pernicious Blockage

\_\_\_\_\_ Teaching on Brain Levels and Deepening

\_\_\_\_\_ Live Demos and Debriefing with the Whole Group

\_\_\_\_\_ Practicing and Debriefing in Small Group

\_\_\_\_\_ Homework Assignments

*Please explain why you ranked #1 & #6 as you did.*

*Do you have any other comments, suggestions, or things you would like us to know?*

*Thank you for taking the time to complete this survey!*