



Not Reporting Everything – An Especially Sneaky Form of Interference

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At the beginning of each Immanuel approach session, we ask that the Lord guide both the facilitator and recipient by guiding each thought, image, memory, emotion, and physical sensation coming into their internal awareness. In response to this prayer, the Lord always provides guidance. Our minds are never empty. There are always clues present. Therefore, an important part of letting Jesus lead the process is for both the facilitator and the recipient to watch for, recognize, and report/describe what the Lord is showing them. Related to this important aspect of the Immanuel approach, a common problem is that the person receiving healing and/or the facilitator do not report important clues that come into their awareness. Sometimes this is simply accidental, and at other times the recipient *chooses* to not report thoughts, images, memories, emotions, or physical sensations that turn out to be important clues.

I. Accidental failure to report

A common and important cause of emotional healing sessions becoming stuck is that the recipient and/or facilitator simply don't "see" important clues. As just mentioned, Jesus sends clues to both the recipient and facilitator¹ – in the form of thoughts, images, memories, emotions, and even physical sensations – but the recipient and/or facilitator often do not recognize the clue that the Lord is showing them/pointing to/holding in front of them. They do not receive the clue because they don't feel the importance and/or recognize the meaning of the image, thought, emotion, or physical sensation the Lord is bringing forward. The subjective impression is "Nothing is happening, it's not working." Furthermore, when this is happening for the recipient, the facilitator can't help her recognize the clue because she isn't reporting it.

Problems with the recipient accidentally failing to report/describe an important (but unrecognized) clue can usually be resolved by:

A. Discussing these principles and examples with the recipient: An important piece of addressing the problem of accidental failure to report is for the recipient to understand how this happens and how it hinders the emotional healing process. Chapters 17 and 18 in the new Immanuel approach book (available as a free download from the "Getting Started" and "Resources" pages of www.immanuelapproach.com) provides a convenient resource for helping the recipient to understand these principles.

B. Persistently coaching the recipient to report *whatever* comes into his mind during the session: The simplest and most important intervention for helping recipients avoid accidentally missing important clues is to persistently and repeatedly coach them describe whatever thoughts, images, memories, emotions, or physical sensations he is experiencing.

¹ God sends guidance to both the facilitator and recipient, but with the Immanuel approach the primary source of guidance and help is the recipient engaging directly with the Lord.

If you apply these two simple interventions and it seems that the recipient is still having trouble with accidentally failing to report important clues, it may be helpful for you and the recipient to look at the intermediate and advanced material presented in chapters 18 and ****fill in****.

II. Fear-based *deliberately* not reporting/describing certain things

As discussed in “General Introductory Comments Regarding Ministry Aids,” (pages 19-20), one of the common reasons for the Emotional healing process to be truly stuck is the person receiving healing *choosing* to not report certain things. The person is aware of a thought, image, memory, emotion, or physical sensation, but repeatedly makes a *deliberate choice* to not report it because the details are painfully embarrassing, she doesn’t want to deal with whatever is being revealed, or she is afraid to describe the content for some other reason (for example, she is afraid of how the facilitator will react). This is especially difficult because the facilitator can’t see the problem, and so can’t help the recipient to address the concerns that are causing her to withhold the information.

Guardian lies at the root: The good news is that this problem is almost always caused by guardian lies at the root of the person’s fears, and the process will move forward when the guardian lies are resolved. For example, a person may be choosing to not report important clues because of the guardian lie “Dr. Lehman will come to the wrong conclusions and falsely judge my parents if I tell him what is coming into my head.” When he identifies this fear and holds the guardian lie up to Jesus, the Lord will either say something like “I will help you and Dr. Lehman discern the truth – it’s okay to report everything,” or the Lord will lead him to the memory where the guardian lie is anchored and then deal with it there. Once the guardian lies have been resolved, the recipient will describe whatever he had been withholding and the process will begin to move forward again.

One of the key points to remember is there is no way to know the meaning of the thoughts, images, emotions, and physical sensations coming into the person’s mind without the person reporting them and then going with Jesus to see what they mean.

Problems with fear-based choosing to not report can usually be resolved by:

A. Discussing these principles and examples with the person receiving healing: An important piece of addressing the problem of fear-based choosing to not report is for the person receiving healing to understand how this happens and how it hinders the Emotional healing process. Sometimes just recognizing and understanding what is happening will enable the recipient to get past the guardian lies that have been hindering full disclosure. It may be helpful to use this essay as a starting point for discussing the problem of fear-based choosing to not report everything.

B. Periodically asking about fear-based choosing to not report everything: The short and simple approach is to simply ask “Are there any thoughts, images, emotions, or physical sensations that keep coming back but that you have been afraid to report for any reason?” The Worksheet/Sample Prayers page at the end of this document provides an outline for a more careful and thorough approach to the problem of choosing to not report everything. I would strongly encourage the facilitator to look at the first two points of the more careful and thorough approach if he/she is triggered about the possibility that the recipient is choosing to not report certain things. I also encourage use of the more careful and thorough approach if the

recipient is especially fearful about reporting everything.

Examples of fear-based choosing to not report certain things: In addition to illustrating the general principles described in this essay, I am hoping the following examples will help the person receiving healing to see the specific ways in which the enemy is intimidating him into not reporting everything. The psychological defenses of denial and avoidance will often include “looking away” from the ways in which he is choosing to withhold important information. Sometimes reading an example that describes his specific situation will help the person receiving healing to “see” and acknowledge the he is choosing to not report certain things. The recipient will also usually feel less anxious and less condemned about not reporting everything if he realizes that many others have fallen into the same (or similar) traps, and it will be especially easy to acknowledge his specific situation if he can point to an example and say “I think something like this may be happening in my sessions.”

“It’s not safe to talk about this”: Many people have guardian lies that, in one way or another, add up to “It’s not safe to tell/report/talk about this (referring to whatever specific content that is coming forward).” For example, if a perpetrator says “Remember, your job is to warn me if anybody is coming so that *we* won’t get caught,” the child may come up with guardian lies along the lines of “I will get in trouble if anybody finds out – I better keep this a secret.” The recipient may have been punished and yelled at for telling the truth: “How DARE you say such a thing about your grandfather! Why do you make up such crazy lies? If you *ever* say anything like this again I will...” Or she may have been directly and explicitly threatened by the perpetrator: “I will come back and do it again if you tell anyone,” or “I will kill your mother if you tell anyone.” People who survive memories like these will almost always come away with guardian lies along the lines of “I will get hurt if I tell anybody about this,” or “It’s not safe to talk about this.” Demonic spirits will sometimes threaten the recipient in the present: “We will kill your husband if you talk about _____.” It is easy to see how demonic threats and/or distorted beliefs anchored in childhood memories can result in a bottom line blocking belief along the lines of “It’s not safe to tell/report/talk about this.”

Fear of offending the facilitator and embarrassment: A simple and common process of the mind can stir up both embarrassment and fear of offending the facilitator. If I tell you “Don’t think about pink elephants,” you will immediately think about pink elephants because my directive has just focused your attention on pink elephants. After being asked to describe/report *whatever* comes into their minds, some ministry recipients will immediately begin to worry about having thoughts that they would not want to report: “What if I have an explicit sexual image involving Dr. Lehman?”, “What if think about explicit and shameful words, like ‘penis’ or ‘masturbation?’” or “What if offensive swear words come into my mind, like ‘f___ you?’” These thoughts will then usually be followed by exactly the possibilities they have just focused on (just like with the pink elephants), and then followed by a combination of embarrassment and blocking fears such as “He will be offended and stop seeing me if I tell him this,” or “If I report this he will think I’m a pervert.”²

The normal course of emotional healing ministry will often include thought content that the

² People with obsessive compulsive disorder often experience intrusive, recurrent embarrassing and/or offensive thoughts. It is therefore helpful for the facilitator to be especially alert to the possibility of this particular problem when working with people who have obsessive compulsive disorder.

recipient is embarrassed to report and/or thoughts that he fears will be offensive to the facilitator. For example, if hopelessness lies and emotions get triggered during the session, feelings of intense discouragement and thoughts like “This is worthless – it will never work! I should just quit” will suddenly come into the person’s mind. He will not want to report this for fear of offending the facilitator, especially if he doesn’t realize that these thoughts and feelings are being caused by triggered lies from old memories. Or the person receiving healing may experience explicit sexual imagery and sexual physical sensations as memories of sexual abuse come forward, and he will be embarrassed to report these.

Internal parts can say and do things that the person is embarrassed about and/or afraid to report. For example, a person who has been sexually abused may have a dissociated internal part that was created to perform the sexual actions that were demanded and to carry the sexual abuse memories. The first clue that this part exists may be thoughts such as “I am a whore” or “My job is to _____ (some sexual act, described with explicit language)” coming into the person’s mind during a ministry session. The recipient will be embarrassed to report these thoughts, especially if she does not yet understand the phenomena of dissociated internal parts and thinks these spontaneous thoughts mean she is some kind of shameful sexual pervert. This same person may have a dissociated internal part that was created to carry her hatred towards men. The first clue that this part exists may be intense anger towards the facilitator and thoughts like “F___ you! Of course I don’t trust you – you’re a *%\$#@& man!” coming into her mind in the middle of a ministry session. The recipient will be afraid that the facilitator will be offended if she reports this, again especially if she does not yet understand the phenomena of dissociated internal parts.

Demonic spirits often present with thought content that the recipient is embarrassed and/or afraid to report. For example, I have often seen demonic spirits of hatred and violence present as anger, profanity, and threats towards me coming into the mind of the person receiving healing. For various reasons³, the recipient often perceives these thoughts and feelings as being their own, and is then hesitant to report this thought content for fear that I will be offended and/or afraid to work with them. I have also seen demonic spirits of lust and sexual abuse present as obscene words and images coming into the person’s mind. Again, the recipient often perceives this thought content as being his own, and is hesitant to report it due to embarrassment and fear of offense.

Sometimes internal parts and/or demonic spirits will initiate thoughts that they know the person receiving healing will be embarrassed and/or afraid to report *for the specific purpose of hindering the session*.

Unfortunately, in each of these situations the embarrassing and/or offensive thought content are the clues the Lord is bringing forward to guide the session, and the person receiving healing will hinder the Emotional healing process if he chooses to not report them.

Afraid to acknowledge hearing internal “voices”: I have had clients where internal dissociated

³ Demonic spirits sometimes seem able to cause the recipient to feel that the thoughts and emotions are their own. People who don’t know about demonic spirits are easy to fool, and people who don’t want to believe in evil spirits are even easier to fool. (I have seen situations where the recipient ignores obvious and dramatic clues because he is desperately trying to deny the existence of demonic spirits).

parts were repeatedly speaking clues, such as “Daddy hit me,” “I am dirty and sinful,” or “I had sex with Grandpa.” These were the clues Jesus was sending to lead them to their core memories, but they chose to not report them because they were afraid I would think they were crazy. (“Crazy people hear voices.”) In fact, one of my patients withheld important clues from internal parts for months because she was afraid she would be diagnosed as schizophrenic, and that this would lead to losing her children and being locked in an institution.

Choosing to not report everything as part of denial/avoidance: We have seen situations where the person receiving healing does not want to face the implications of the images, thoughts, emotions, and physical sensations that are coming forward, and chooses to not report them as a part of denial/avoidance. Sometimes this denial/avoidance can be as subtle as the person having vague images in the “peripheral vision” of his mind, and being barely aware of the choice to not look at them. At the other end of the spectrum, the person is clearly aware of the thoughts, images, etc., knows where they are pointing, and is clearly aware of the choice to not look at them or report them. The underlying roots of the problem, at any point along this spectrum, are denial/avoidance blocking beliefs along the lines of “I know it’s there, but I won’t *really* have to deal with it as long as I don’t look at it or report it,” or “I know it’s there, but somehow it’s not *real* as long as I don’t look at it. It will *really be real* if I say it out loud.” I realize that this sounds like funny logic, but it’s the way our minds work in the self-deception land of denial and avoidance.

For example, one person I was working with repeatedly had the image of a penis in front of her face, had the thought “Penises are bad,” felt emotions of disgust and shame, and experienced the physical sensation of something in her mouth. All of this kept coming in connection with images of her cousin, Billy, who was the only family member who was nice to her. She also kept having thoughts of Billy’s sister displaying behavior and making comments that indicated sexual abuse. All of this came into her mind repeatedly during ministry sessions, but she chose to not look at it or report it because she was afraid to face the implications. Fortunately, she eventually let me know that there was mental content she was afraid to share, and we were then able to work with Jesus to resolve her blocking fears. Once the blocking fears were out of the way she was finally able to describe the important clues she had previously been withholding, and then she promptly went forward into memories of being sexually abused by her cousin Billy. Jesus showed up, they worked together to resolve the traumatic memories, and she received freedom from a variety of longstanding problems that had been caused by the underlying trauma. In retrospect, it was clear that for many sessions she had been seeing clues that indicated sexual abuse by her cousin, and that the ministry process had been blocked by her fear-based choice to not look at them or report them.

Note: There will be *truth-based pain* associated with acknowledging painful truth like “The one kind person in my family also molested me,” but the truth-based pain alone will almost never block the healing ministry process. The choice to “look away” and not report important clues will almost always be from exaggerated fearful beliefs about the truth-based pain (for example, “The pain will be too much for me – I will go crazy”) and/or fearful beliefs that exaggerate the negative implications of the painful truth (for example, “I will have to hate him,” “I will lose him forever,” and “I must be truly worthless if even Billy does this to me”).

One of our clients did not want to believe in the existence of demonic spirits (lots of guardian lies about the implications of demonic spirits being real), and would appear stuck whenever he was experiencing any kind of internal demonic manifestation. He eventually admitted “I don’t

want to tell you what's happening because I don't want to believe this is real.”

Fear of the facilitator misinterpreting the clues: As mentioned in the example above, “You will misunderstand me” is a common guardian lie causing the recipient to withhold certain things. “Oh, no! If I report this to Dr. Lehman he will mistakenly think that my father had an affair (or that my mother was an alcoholic, or that my uncle molested me, or that I am a ritual abuse victim, etc.). Then I will have to spend months trying to convince him that it's not true.”

Double denial: This “I will be misunderstood” guardian lie fear can be just one more piece of common mental interference, one more piece of demonic intimidation, or it can be “double denial.” I have had situations where the recipient was getting recurrent clues that indicated something that was difficult to face (a parent had an affair, a parent is a secret alcoholic, the recipient was sexually abused, etc.). The person was still in strong denial about the real issue, to the point he was “totally sure this isn't true.” The second layer of denial was when he convinced himself that the reason he didn't want to report the recurrent clues was not that he *didn't want to face the implications*, but rather that he *didn't want me to misinterpret the clues*.

Ridiculous, strange, and/or “impossible”: Some people decide not to report certain thoughts and images because they seem so ridiculous, strange, and/or “impossible.” Ridiculous and/or strange thoughts and images might include “ridiculous” images, such as cartoon characters engaged in silly and apparently pointless activity or “strange” thoughts and images “that just don't make any sense.” In my experience, both internal dissociated parts and demonic spirits can produce these ridiculous and/or strange thoughts and images (often in an attempt to disrupt the healing process, but sometimes in an attempt to communicate). Some thoughts and images are so horrible and outrageous that they seem “impossible.” For example, the person receiving healing may have thoughts like “I hope they don't put me back in the cage” associated with images of being tied up and locked in a dog kennel, or thoughts like “I killed the baby” associated with images of stabbing an infant. As mentioned above, one possible source of this kind of thought and image is demonic spirits who are trying to confuse and intimidate the recipient. Another possible source is that some people have experienced such severe abuse that the thoughts and images from the abuse memories seem “impossible” because they are so far beyond normal human experience.⁴

The person receiving healing may decide to not report these thoughts and images because she is afraid we will think she is crazy to have such strange phenomena occurring in her mind. She may *assume* that they can't be connected to any real experience (because they are so ridiculous, strange, and/or impossible), and therefore assume they are distractions (“Maybe from some movie I saw”). The recipient usually then tries to push these “distracting” thoughts and images out of her mind “so that I can cooperate with the Immanuel approach.”⁵ ****Note to persons reading this as a part of emotional healing work: No matter how ridiculous, strange, or “impossible” some of your thoughts and images may be, it is very important that you**

⁴ This is especially true for occult ritual abuse memories. The thoughts and images from the traumatic memories are so far beyond normal human experience that both the facilitator and the person receiving healing often have difficulty believing they could be real.

⁵ We are including this “It's just a distraction” example in the “choosing to not report” section because it is usually a very thin disguise of denial/self deception covering “I don't want to look at the possible implications of these thoughts and images.”

report them to your healing minister because they are the clues the Lord is providing to guide the process.**

Traumatic shame lies (memory anchored distorted shame beliefs): Many people have traumatic memories carrying distorted beliefs that produce intense, toxic shame. For example, most sexual abuse memories carry lies such as “I’m bad,” “I’m dirty,” or “I’m worthless.” And shame lies make the person receiving healing more vulnerable to most of the other blocking fears described here. For example, a person with shame lies will usually also have related lies along the lines of “Nobody could possibly want me if they knew the truth about how bad, dirty, and worthless I am.” And if she already believes that nobody could possibly want her if they discover the truth about how bad, dirty, and worthless she is, if content that she is afraid might be offensive comes into her mind (profanity towards the facilitator, thoughts like “This ministry is worthless,” explicit sexual images, etc), she will be especially vulnerable to blocking fears such as “If I report *this*, he will tell me to leave and never come back.”

Survivors of extreme abuse: Survivors of extreme abuse have an especially difficult time with shame and fear lies because, in addition to being abused themselves, they have usually also been forced to participate in horrible abuse as perpetrators. The adult perpetrators then tell the child, “See! You are just as bad as us. You are evil! You can never be forgiven. You will go to hell! *Nobody* will want you if they know the truth about what you have done. If anybody ever finds out about this you will go to jail,...etc.” For these extreme abuse victims, it *feels totally true* that they are bad and shameful beyond recovery, and that terrible things will happen if anybody learns the truth. One extreme abuse victim writes: “For me, one of the biggest hindrances to reporting everything has been shame. Still is sometimes – it freezes me. I see what I have been involved in, know the truth and so know it's very bad – in fact an abomination to the Lord – and I want to hide. The devil uses shame to keep us silent...”⁶ The good news is that Jesus is able to speak to the depth and intensity of even these guardian lie fears. In spite of the horrendous truth, if these people let the facilitator know that there is content they are terrified to reveal, the facilitator can help them work with Jesus to focus and resolve the guardian lie fears and then the healing process will move forward again.

“Repackaging”/editing in order to manage the facilitator: An especially subtle form of fear-based choosing to not report everything is “repackaging” the material in order to manage the facilitator. For example, Charlotte has lies along the lines of “I’m not safe (emotionally),” and “It’s my job to fix it” regarding other people’s negative emotions, and in response to these lies she has developed the self-protection habit of managing other’s emotions. We have long been aware of a number of ways she tries to manage my emotions in other aspects of our relationship, but just recently discovered a subtle way in which this managing was interfering with our ability to do emotional healing together. She would subtly “repackage” the thoughts, images, emotions, etc. coming into her mind before reporting them to me – she was “adjusting” emotional nuances and other aspects of the content in order to manage my reactions, as opposed to reporting the content exactly as it came to her. She did not think of what she was doing as choosing to withhold important information, but in actuality important clues were often lost in the “repackaging” process.

⁶ Someone shared this with me and gave me permission to use it, but that was more than ten years ago and I have somehow lost the documentation. If this is you, please contact me so that I can credit you in my heart and have appropriate permission documentation in my files. (So sorry for the inconvenience).

Misinterpretation of clues: Sometimes the person misinterprets the thoughts, images, memories, emotions, and physical sensations that are coming to her, and then chooses to not report them because she is afraid to face what she *thinks* the clues mean. This is especially sad, since the person will block the healing process because of fear of something that isn't even real. For example, one person had lots of clues of sexual abuse, and kept seeing mental images of her father in association with the thoughts and feelings indicating sexual abuse. Her guardian lie fears were something along the lines of "If I report that I keep getting mental images of my father I will have to face the discovery that he sexually abused me. I will lose my father and destroy my family. It will be unbearable." What was eventually discovered was that several neighborhood boys had sexually abused her and her father had finally discovered it and stopped it. The combination of thoughts and images consistent with sexual abuse, images of her father, and emotions of fear and shame had been from the memory of her father walking into the room where the neighbor boys were sexually abusing her. She associated the fear and shame in the memory with her father because she was immersed in "I'm bad and dirty," "It's my fault," "I'm going to get in trouble" lies when he walked into the room.⁷ Furthermore, when this kind of unfortunate tangle develops, any demonic spirits present will be more than happy to help the recipient to misinterpret clues in this way, and will add insult to injury by then strategically using the mistaken interpretation to intimidate the person away from emotional healing.

Counterfeit "clues": Demonic spirits and/or internal parts can initiate images, thoughts, etc. *designed* to be counterfeit clues that will interfere with the healing process by intimidating and/or confusing the person receiving healing. For example, demonic spirits can send explicit sexual images and/or words designed to intimidate the recipient with the fear that she has been sexually abused. Demons can easily disguise their thoughts by presenting them in *first person* as if they belong to the recipient: "What if *I* was sexually abused?" "What if *my* father sexually abused *me*?" or even "What if *I* sexually abused *my* younger brother?" etc. A case described by Charles Kraft provides a specific example of this phenomena. In the case he describes, the ministry recipient suffered through considerable pain and confusion due to believing that she had been molested by her father, even though she had never been able to find any actual memories of abuse. Fortunately, ministry with Dr. Kraft clearly exposed the demonic deception, and the woman then experienced dramatic relief when she realized that the "clues" leading her to believe she had been molested had actually been demonic deception. But it is a sobering example of how demonic spirits can deceive us into falsely believing that we have been abused.⁸

And the point with respect to our discussion is that in some cases these false, counterfeit "clues" will hinder the healing process because the recipient chooses to withhold them due to fear about what they might mean. And since the thoughts, images, and physical sensations coming into her awareness are important clues (in this case, indicating that demonic spirits and/or internal parts are interfering with the process), choosing to not report them will invisibly block the process.

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⁸ Charles Kraft, *Defeating Dark Angels* (Ann Arbor, MI: Servant Publications, 1992), pages 168-169.

Again, there is no way to know the meaning of the thoughts, images, emotions, and physical sensations coming into the recipient's mind until she describes them and then works with Jesus (and the facilitator) to discern what they mean. If the person receiving healing chooses to not report certain images, thoughts, etc because she is afraid of what they might mean (and she wants to stay in control of the process by not including the facilitator in the discernment), this *will* block the emotional healing process.

III. Comments about specific components of the worksheet and sample prayers

Note: The carefulness of this essay and ministry aid will be unnecessary for many clients who simply didn't recognize an important clue. However, some clients who have been intentionally not reporting everything will also have memories where they had to defend themselves by withholding information from adults who were *not* safe. Their memories may include situations where they were "caught," "cross examined," and then punished for withholding information. The carefulness and gentleness of this essay and ministry aid are designed to help these people feel safe enough to be able to cooperate.

Deal with any judgment, frustration, bitterness, etc. towards the person receiving healing: Examine yourself for any judgment, frustration, bitterness, etc. towards the client regarding the possibility that they have not been reporting everything that has been coming to them. The person receiving healing (and his internal parts) will usually detect that he is being judged before you are aware that you are judging him. Look especially carefully for judgments, frustration, bitterness, etc. if you find yourself being triggered when the process becomes stuck, and *especially* if you perceive any anger in yourself when the process becomes stuck. I (Karl), unfortunately provide a good example. Being stuck as the facilitator has been the trigger for about ten different lies for me, and these lies have produced feelings of powerlessness, helplessness, and many other unpleasant emotions. As described in our essay about judgments and bitterness, I have often used anger and judgment to defend myself from painful emotions, especially helplessness and powerlessness. The combination of these pieces has resulted in anger and judgment towards clients who are stuck (especially if I think they might be making choices that contribute to the stuckness), and this has been a significant source of hindrance to my efficacy as a facilitator. Judging the recipient will contribute to blocking the process by creating an unsafe environment. The recipient will certainly not feel safe participating in this "Is there anything you are afraid to report" trouble-shooting tool if he feels that you are judging him. See "Unresolved Issues in the Facilitator...." on the Ministry Aids page of our web site for additional comments regarding judgments towards the person receiving healing.

Deal with judgments, frustration, etc. *before the session*: I do not use this ministry tool with clients who have been stuck for 30 minutes, or even several hours, but rather clients who have been stuck for months. I am therefore usually thinking about the possibility that there is information they are not reporting before starting sessions with these clients, and I find it best to identify and release my judgments, etc. *before* starting a session in which I intend to use this ministry aid.

Explain the phenomena from a blocking fears perspective: Make sure the person receiving healing clearly understands the phenomena of both accidental and intentional failure to report *before* you start asking specific questions. One way to do this is to have the recipient read this essay and then discuss it with him. The examples can be particularly helpful, since the recipient will often recognize his own experience in one or more of the examples. It is especially important that he understand the blocking fears perspective – that you are trying to help him find fears/lies

that might be blocking the process. It is important that he understand you are *NOT* trying to blame him or “catch” him doing something wrong, and that he will not be “punished” for not reporting everything.

Addressing guardian lies without discussing the details: Remind the person receiving healing that she always has the right to *not describe the details* of what is coming to her, but that it is very important for her to *tell you* that there is something she doesn't feel comfortable describing/reporting. Make sure she understands that even if she acknowledges there are certain images/thoughts/emotions/physical sensations she has been choosing to not report, she *still does not have to tell you what these images/thoughts, etc. are*. The purpose of this exercise is to work together to address the *reasons* that she is choosing to not report certain things.

Tell people what to expect regarding this ministry aid: Let the person receiving healing know exactly what to expect with respect to the specific details of this ministry aid exercise. Surprise is often a part of trying to catch someone. Make sure to avoid surprises when using this ministry aid. One easy way to do this is to let the recipient read the worksheet/sample prayers page before going through it.

Direct eye contact and explicit inclusion of internal parts: Dissociative phenomena can be much more subtle than many facilitators realize. It is surprisingly easy for the person receiving healing to hide important clues by switching to a part that can look you in the eye and say “I am not aware of anything I am not reporting.” I include the direct eye contact and an explicit comment about internal parts to directly address this possibility. This simple step is not “fool proof,” but it will require the person's internal parts to make a more explicit choice about being truthful.

Wait for a clear “yes” or “no” answer: Internal parts are sometimes amazingly adept at avoiding telling the truth without *quite* lying. Asking a very simple, clear question and waiting for a clear “yes” or “no” answer is a good way to address this possibility. If the person receiving healing says “yes,” ask him to describe *all* the specific examples of which he is aware.

****Note to people who are reading this essay as a part of receiving emotional healing: If any of these descriptions fit you, please tell the person who is facilitating emotional healing for you. If you don't feel able to report the specifics, at least tell the person ministering that there are things you have not been telling him or her. No matter what reasons you have for not reporting everything that comes into your mind, your choice to withhold information during the sessions will hinder your ability to follow the Lord in the process. It is very important that you at least tell your healing minister that you are not telling him or her everything, and talk about the reasons you are choosing to not report everything so that he or she can help you discern whether these concerns are guardian lies. If, after careful consideration, you don't feel able to tell your healing minister that you aren't reporting everything, then either consider taking a sabbatical from Emotional healing ministry until this changes or find a facilitator with whom you do feel able to discuss your choice to not report certain things that come to you during sessions. Please don't waste your time (and money, if applicable) and the facilitator's time and energy by continuing Emotional healing work while choosing to not report certain things that keep coming into your mind.****

Choosing to Not Report Everything: Worksheet & Sample Prayers

- Examine yourself for any judgment, frustration, bitterness, etc. towards the person receiving healing regarding the possibility that he/she has not been reporting everything that has been coming to him/her. Pray to release any judgements, frustration, etc of which you become aware.
- Make sure the recipient understands the phenomena of choosing to not report *from the guardian lie perspective*.
- Remind the person receiving healing that he/she always has the right to *not describe the details* of what is coming to him/her, but that it is very important for him/her to *tell you* that there is something he/she doesn't feel comfortable describing/reporting. Make sure he/she understands that even if he/she acknowledges there are certain images/thoughts/emotions/ physical sensations he/she has been choosing not to report, he/she *still does not have to tell you what these images/thoughts, etc. are*. Your goal is to work with him/her to address the *reasons* he/she is choosing to not report certain things.
- Make sure the recipient knows exactly what to expect. One easy way to do this is to let the recipient read through this worksheet before going through it.
- Ask the person if he/she is willing to go through the rest of the worksheet with you. Continue only if he/she gives you permission to do so.
- Ask Jesus for guidance. Sample prayer: "Lord Jesus, we ask that you would bring forward anything you want (Name) to acknowledge in response to these questions."
- Look directly in his/her eyes and state calmly and quietly: "I am speaking to adult (Name) and also to all of his/her internal parts" and then ask:

"Are there any thoughts, images, emotions, or physical sensations that you have chosen to not report because you didn't want to report them *for any reason?*"
- Wait for a clear "yes" or "no" answer. If the person receiving healing says "yes," work with him/her to identify, focus, and resolve any guardian lies behind the choice to not report everything.
- If, *after careful and persistent work to address possible guardian lies*, the recipient continues to feel that it is best to *not* report everything that comes to him/her, discuss the possibility of him/her taking a sabbatical from emotional healing work and/or transferring to a different facilitator.