



Chrystal: Loss of Father, Session #2 – Explanatory Comments

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These notes provide explanatory comments for the video tape of the “Chrystal, Loss of Father Session #2” emotional healing ministry session. This video portrays the next emotional healing ministry session after “Chrystal: Loss of Father Before Birth,” and also includes a brief follow-up interview. This second ministry session occurred approximately three months after the initial session, and the follow-up interview was filmed approximately one month after the second session. This session demonstrates intermediate level principles, techniques, and process.

Contents of Video Tape	Location on the tape	Length of the segment
Introductory Comments:	Minute 0:00:08	1 minute
Ministry Session (82 min total):		
Identifying initial target:	Minute 0:01:22	12 minutes
Opening prayer:	Minute 0:13:20	3 minutes
Body of session:	Minute 0:16:16	65 minutes
Closing prayer:	Minute 1:21:00	2 minutes
Follow-up Interview	Minute 1:23:22	22 minutes
End Comments	Minute 1:45:28	1 minute

Session summary: This ministry session shows the next steps in Chrystal’s healing journey, taking place three and a half months following the work recorded in “Chrystal: Loss of Father Before Birth, Session #1.” The session sensitively addresses various self-protective patterns (psychological defenses) that hinder deep healing. In the follow-up interview one month later, Chrystal describes several additional positive changes occurring after this second session.

Additional follow-up for the first ministry session: The first 12 minutes of this ministry session, talking about recent triggers in order to identify an initial target (and especially talking about triggering around mother’s day), is to some extent a third follow-up interview for the first session. As follow-up for the first ministry session, this initial discussion provides a good example of how a person can have a powerful healing session, with dramatic benefit, but then weeks or months later start to feel bad again as pieces that did not get resolved are triggered and come forward.

Note: I usually have this kind of discussion – carefully examining the “fruit,” especially asking about any symptoms that are returning after initial improvement – at the beginning of each session when I am just starting to work with someone. It is important for the person receiving ministry to understand and be comfortable with this approach of constantly “testing the fruit.” It is especially important for the person receiving ministry to understand, and learn to tell the difference between, issues that were fully resolved, issues that got partially resolved but still have pieces remaining, and issues that *appeared* to be resolved, but actually just disconnected and/or got buried again during the session. I spend much less time on this kind of discussion at the beginning of each session once the person understands these principles and has learned to walk in the approach of “testing the fruit.” Once the person correctly understands the meaning of any

returning symptoms, and can identify and report issues that were incompletely resolved or just disconnected/got buried again, I talk with the person for only two to three minutes at the beginning of each session – just long enough to focus a tentative initial target.

The follow-up interview for session #2, on this video, also provides more follow-up information regarding the first session (“Chrystal, Loss of Father Before Birth”). Note that Chrystal’s low back pain and “comfort eating” both returned as “not yet resolved” issues got activated, but that these symptoms were not as intense as before the first session. This is exactly what would be expected for symptoms that are related to triggering of many different targets, including some that have not yet been resolved. The comfort eating seems to be “self medication” for any emotional pain, and would be expected to return any time significant emotional pain is triggered, but to occur less often and less intensely as Chrystal receives more and more healing. The low back pain seems to be especially related to anxiety, and would be expected to return any time significant anxiety is triggered, but to occur less often and less intensely as Chrystal receives more healing for anxiety-related issues. Note also that the deep, pervasive sense of insecurity, “I don’t have a foundation,” *does not return, even in the face of all the new triggering*. This is exactly what would be expected for a thought, emotion, or other symptom that comes from issues that have been fully resolved.

Identifying and removing a major defense, but not resolving the underlying issues: Most of the session is steady, careful, systematic clarification and removal of a major defense that was blocking the healing process by blocking access to painful emotions. Chrystal describes this defense as “hanging on to every little piece of my father that I could get.” In the follow-up interview Chrystal reports that she is connecting with more painful emotions associated with losing her father, and in the next session (Chrystal: Loss of Father, Session #3) she was quickly able to connect with these important and painful issues. Both of these pieces of follow-up information indicate that the work in Session #2 to address the defense had indeed been effective.

Guardian lies: A big part of dealing with this defense was dealing with guardian lies along the lines of: “If I let go of my father, I will _____ (fall into the pit of despair, be abandoned, be all alone, be helpless, not be able to find my way out, feel the pain, go crazy, etc.)” These guardian lies come forward clearly at a couple of points (for example, 0:17:40, 0:41:45), but are present in one way or another through most of the session.

Permission to call “time out” (0:30:50): An internal part disconnects the painful emotions, and comments, “I don’t want to do that.” I responded with “I’m not going to push you,” and explanatory comments about this. As mentioned in the commentary for the first session, most people are able to go closer to the edge, close enough to look over the edge and see what’s there, if they know they can say “stop,” and that they won’t be pushed over the edge. Then, when they get close enough to the edge to see what’s there, Jesus can show them the path that they couldn’t see from standing further back.

Physical contact (0:33:30): I comment “Can you tell whether that helps, or not? This little one has a hard time going there.” “That” was referring to offering her my hand to hold on to, as in the first session, but this was not visible on the camera. Regarding physical contact in general: I use very careful physical contact, such as holding the person’s hand, if it seems to provide a resource that is helping the person do the work. I avoid physical contact if it seems to provide comfort in a way that brings the emotional intensity down.

“I’m glad to be with you” (0:35:08): At this point in the session, I make an intervention based

on material we learned from Jim Wilder.¹ As a non-anxious, calm adult, I make direct eye contact with the child part that is having difficulty, and communicate: “I’m okay, and I’m glad to be with you, even in this difficult place.” This can be a resource that helps the person/internal part be able to go forward in the emotional healing process. Note: if the person/part is already able to hear/receive from Jesus, then always help them turn to Jesus for help. If she is not yet hearing/receiving from Jesus (like the part in this session, that was upset with Jesus and not yet able to receive from Him), this simple intervention can help the part keep moving forward.

Jesus and developmentally appropriate thoughts/feelings/behavior: At 0:55:55 Chrystal comments: “It’s like the Lord is saying ‘It’s okay for you to want your father more than you want me.’” At first I was concerned that this was a counterfeit Jesus (either internal part or demonic spirit), saying “idolatry is okay.” Then, as was clarified as the session continued and also in the follow-up interview, it became clear that Jesus was saying “It’s okay, that’s how I created you – it’s developmentally normal for a small child to relate to me through her father who she can see, for her to want her tangible father more than somebody who is invisible.” Jesus doesn’t scold children for having normal developmental limitations. Note also that Jesus eventually said, “and now it’s time to let your father go and get to know me.” An indicator that this really was Jesus is that He did eventually address the rebellion and idolatry, and that the little girl part responded to Him and was able to let these go. By the end of the session, the internal part had acknowledged the rebellion and idolatry as sin, had released her father, had released her anger, and had turned to Jesus (now willing to receive from Him – not “all balled up” any more). This looks like the kind of work that Jesus does.

Taking off her father’s ring (1:02:58): The camera didn’t pick this up because it was zoomed in on Chrystal’s face, and her words were hard to understand, but at the time of surrendering her father to the Lord, Chrystal says “I have to....This was his ring” and takes off her father’s wedding ring that she had been wearing as a way of “holding on to a piece of him.” (Note that at the beginning of the session, she has two rings on her left index finger, but only one at the end of the session)

Physical sensation as a clue: This session provides several good examples of a physical sensation coming forward as a clue. At a number of points in the session Chrystal comments about physical sensations that she perceives in her forehead, and these physical sensations often seem to be connected to the issues she is working on. For example: at 0:40:16, after I mention clues that indicate an important underlying issue that had not been fully resolved, Chrystal reports “My head is tightening up again”; at 0:48:16 Chrystal makes explicit comments about the connection she is perceiving between her headaches and the issues she is dealing with; at 1:10:43 Chrystal comments “It feels like there is a band around my head,” and then again perceives a connection between this physical sensation and the issues she is working on; and at 1:19:45, after I ask “Is there still a place of hopelessness, depression, sadness?” Chrystal responds with “I get tightness in my head when you say that.” A simple, valuable tool is to ask the person to focus on the physical sensation and/or have her place a hand on the place of physical sensation and apply gentle pressure.

Beautiful ending with respect to “letting go” of her father (1:11:00 – 1:19:00): As a part of this time of resolution, Chrystal reports, “I can see him in the coffin....I hear [the Lord say], ‘Just let him be dead. He’s dead. He’s gone. You can’t change anything.’” After she says goodbye, and

¹ Wilder, E. James. *The Complete Guide to Living With Men* (Shepherd’s House, Inc: 2004); Wilder, James. Video set on bonding, attachment, and dissociation.

is walking away from the coffin, “I see Him [the Lord] walking with me. He puts His arm around me....I see that little girl again, that was all balled up, and the Lord is now able to hold her. [He is saying to her] ‘It’s time to get to know each other, it’s time to live in Me, it’s time that I’m the focus’....The little girl is happy.”

Addressing a major defense, but not resolving the underlying issues: At the very end of the session (1:19:20), I ask “Is there still a place of hopelessness, depression, sadness?” and Chrystal responds “I get tightness in my head when you say that.” This was a clear indication that these issues, that had been underneath/behind the “hanging on to father” defense, had not yet been resolved. In Chrystal’s third ministry session, she works with these important and painful issues, confirming our perception that they had not yet been addressed.

Return of struggle with acceptance, desire to “look away” from the truth, and trying to hold onto her father: In the session, it looked like the 2 to 3 year old “tantrum” internal part that was hanging on to her father released her denial and was able to accept that her father was dead. Why, then, does Chrystal report the desire to “look away,” and difficulty with acceptance regarding her father’s death at the follow-up interview? The key to understanding this is to realize that there are other internal parts still carrying unresolved wounds and lies regarding her father’s death, and that these other parts *each carry some of their own denial and difficulty with acceptance*. When Chrystal carefully and specifically checks the 2 to 3 year old “tantrum” part from session #2, she finds this part is still peaceful, calm, glad to be with Jesus, and willing to receive from Jesus. It therefore becomes clear that the denial and difficulty with acceptance that surface during the follow-up interview are coming from these other parts. In retrospect, we can see that Chrystal was aware of this at some level even during the session. When she is talking about wanting her father more than Jesus, she comments: “But I wonder...is there another place....What comes is: ‘Am I going to get tripped up over this [again, at some point in the future]? Is there [another place where this issue still has not been resolved]?’” (time on tape: 59:41) We then touch on this briefly in the follow-up interview to session #2, and then it becomes much clearer in session #3 and the follow-up interview to session #3.

The good news is that Chrystal reports steady progress with respect to lasting fruit. Even though this issue has come up repeatedly, it appears that *it is resolved in another place* each time it comes up; and after each of these sessions, Chrystal has reported more freedom with respect to accepting her father’s death, grieving for her father, letting her father go, and then being able to turn to the Lord for comfort.

Mild-moderate dissociative phenomena: As with the first session dealing with the loss of Chrystal’s father, this session is a good example of mild to moderate dissociative phenomena, where memories, or just pieces – like the painful emotions – are disconnected and carried separately in some way. As in the first session, the dissociative process continues to be subtle, with no dramatic “switching,” different names, or losing time. Notice that Chrystal sometimes describes internal mental images of herself at different early ages (see, for example, 0:32:38 – 0:33:10 in the ministry session and 1:39:55 – 1:40:55 in the follow-up interview). As she continues through several ministry sessions, it becomes clear that these internal images accurately represent internal dissociated parts.

Chrystal also again provides a good example of someone who displays mild to moderate dissociative phenomena, but who does *not* meet criteria for DID (see “Chrystal: Loss of Father, Session #1 – Explanatory Comments,” pages 2 & 3 for additional discussion regarding this point).

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

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