

Theophostic Prayer Ministry Ministry Guide

A Comprehensive
Study Aid for the 16 Week Prayer
Ministry Facilitator Training

2007 Edition



Compiled by

Andrea Panozzo and
Dr. Ed M. Smith

The information in this Ministry Guide is taken from the following resources:

- Theophostic Prayer Ministry Basic Seminar Manual ©2005 and ©2007.
- Introductory book, Healing Life's Hurts Through Theophostic Prayer ©2005
- Theophostic Prayer Ministry Basic Training DVD Series 2000 and 2007
- Theophostic Prayer Ministry Troubleshooter's Guide ©2002

This Ministry Guide is meant to be used only as a supplement to the Theophostic Prayer Ministry Basic Seminar Manual ©2007

Please do not attempt administering Theophostic Prayer Ministry without viewing the entire TPM Basic Training DVD Series 2007 and reading the entire TPM Basic Seminar Manual ©2007.

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P.O. Box 489

Campbellsville, KY 42719

Phone: 270-465-3457

www.theophostic.com

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Andrea S. Panozzo

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INTRODUCTION

NOTE: Though every effort has been made to assure the content of this Ministry Guide accurately reflects that which is found in the 2007 Basic Seminar Manual, there is a remote possibility it may have some measure of inconsistency. This is due to the fact that this Guide was originally developed based upon the 2000 and 2005 editions of the Basic Seminar Manual. If you discover any inconsistencies, please report your findings to the TPM office as soon as possible so that we can make these changes in any forthcoming printing. Call 270-465-3757 or send your information by email to phostic@kyol.net.

PURPOSE

This Ministry Guide is a compilation of study aids to help teach the content of the Theophostic Prayer Ministry Basic Seminar Manual ©2007. It is intended to be part of a TPM 16 Week Basic Training Program. It is designed to enable training participants to better comprehend and apply the essential information contained in all 14 chapters of the TPM manual. It brings this information together into one convenient location in the form of study aids such as summaries, outlines, charts and illustrations. It also categorizes these aids according to the topics in the manual.

CONTENT

The content of the Ministry Guide has a broad focus that concentrates on the four main areas of study that make up the training process:

- 1) Learning about Theophostic Prayer Ministry
- 2) Facilitating Theophostic Prayer Ministry
- 3) Keeping Records for Theophostic Prayer Ministry
- 4) Incorporating Theophostic Prayer Ministry into a Church Setting

The *first area of study* involves learning the true nature of TPM, its principles, its basic elements, and the hindrances that can block the ministry process. It also includes equipping training participants to explain the ministry clearly and to answer questions about it accurately.

The *second area of study* focuses on the steps for facilitating TPM and the types of questions and statements that facilitators can use to help the ministry process unfold.

The *third area of study* involves becoming familiar with and learning how to use the recording forms and legal forms that are provided for TPM facilitators.

Finally, the *fourth area of study* consists of helpful advice for TPM facilitators concerning how to wisely and cautiously incorporate TPM into a church setting.

FORMAT

The Ministry Guide is divided into the following sections:

- **Section One** Information about Theophostic Prayer Ministry
- **Section Two** Information about Hindrances to the TPM Process
- **Section Three** Information about the TPM Process
- **Section Four** Facilitator's Responses for TPM Sessions
- **Section Five** Recording Forms for TPM Sessions
- **Section Six** Agreement Forms for TPM Sessions
- **Section Seven** Information for Bringing TPM into a Church Setting

Each of these sections, and the specific study aids contained within them, are clearly listed in the book's Table of Contents. This listing makes it easy for training participants to quickly access summarized information about TPM whenever they need to as they study, apply, and share with others the basic teachings of the ministry.

USAGE

The Ministry Guide should be used as a resource book that students of TPM can refer to often in order to review the many important details in the Basic Seminar Manual. It is hoped that as students use this Guide consistently, it will help them to better retain and apply what they have read. Students, as well as facilitators of the ministry, can keep the Guide close at hand to refer to when preparing people for ministry and when facilitating ministry sessions. The use of this resource during the training process will assure that the ministry is being taught in a thorough and consistent way. If desired, this book can be used even beyond the training process until the participants become equipped to handle skillfully whatever challenges they may encounter during ministry sessions.

CONCLUSION

The detailed information found in the seven sections of the Ministry Guide can be compared to a blueprint for a home. The details of a blueprint must be referred to often and studied thoroughly so that a quality home can be built. The details of Theophostic Prayer Ministry must also be referred to often and studied thoroughly so that effective facilitators for TPM can be brought forth. Once a home is built, the blueprint is no longer needed. In the same way, once the TPM training participants learn well the basic concepts of the ministry and become confident in their ability to facilitate the ministry process, this detailed information will no longer be needed. Learning well the important details of this ministry is very beneficial and the Ministry Guide can serve as a helpful tool for accomplishing this. However, along with thoroughly learning the content of TPM Basic Training, it is most essential for students and facilitators to keep in mind that the true foundation of Theophostic Prayer Ministry is the Holy Spirit. As the TPM Basic Seminar Manual and this Ministry Guide are consistently referred to, eventually the information in these books will become part of the hearts and minds of those who are being trained. The training participants will then have acquired a solid foundation of knowledge about Theophostic Prayer Ministry that the Holy Spirit can draw upon as needed during ministry sessions.

SECTION ONE

INFORMATION

ABOUT

THEOPHOSTIC

PRAYER MINISTRY

What TPM Is and Is Not

The following information can be used by facilitators when preparing people to receive ministry. It can also be helpful when answering people's questions about the true nature of the ministry.

WHAT TPM IS

TPM:

- 1) is** in its most basic form, simply intercessory and petitioned prayer.
- 2) is** focused on the true message, Jesus Christ.
- 3) is** a ministry approach where the facilitator moves aside and allows the Spirit of Christ to extinguish the darkness in people's lives (their lies) with His light (God's truth).
- 4) is** a systematic ministry approach that can be learned and applied to help hurting people who are harboring lies and have corresponding emotional duress move to the place where they can receive what the Lord longs to give.
- 5) is** non-directive in all respects because it is only reflective of that which people receiving ministry surface and report.
- 6) is** totally dependent on God's love and power and people's willingness to access their inner emotional pain and receive truth from the Lord, Jesus.
- 7) has** the intentioned and focused purpose to discern and expose people's lie-based thinking that can dictate the patterns of their lives (their thoughts, emotions and behavior).
- 8) has** as its desired outcome for people to encounter the presence of Christ, receive personalized truth to expel all falsehood, experience mind renewal, and receive lasting and abiding peace.
- 9) differs** somewhat from other methods of biblical counseling because the truth received is dispensed only by the Holy Spirit rather than the ministry facilitator and the truth is received in the context of prayer rather than through teaching.

WHAT TPM IS NOT

TPM:

- 1) is not** intended to replace good mental health care or medical oversight from qualified physicians or mental health professionals.
- 2) is not** all inclusive and, thus, is not the only way to lead people into renewal or to remove painful lies.
- 3) does not** replace the need for practical biblical counseling and instruction.
- 4) does not** have the "healing of memories" as a goal, since people's memories are not understood to be the problem, but rather the interpretations people give to their memory events.
- 5) does not** provide truth through the facilitator, but rather through the Holy Spirit.
- 6) does not** use a cognitive approach to advise or educate people.
- 7) does not** seek to provide instruction in communication skills or instruction for living a godly life.
- 8) does not** minimize the role sin plays in people's lives.
- 9) does not** completely restore people in mind and emotion through a single ministry session, but, instead, through a process of mind renewal as people's lie-based thoughts are replaced with the Lord's truth.

What TPM Can and Cannot Do

This summary can be used when preparing people to receive TPM or when answering people's questions about what the TPM approach to ministry can and cannot offer them.

<u>TPM CAN...</u>	<u>TPM CANNOT ...</u>
<p>1) ...help people experience relief from the emotional pain that was coming from the specific places dealt with during ministry sessions.</p> <p>2) ...enable people to move from deep memory pain into lasting peace as the Lord brings mind renewal during ministry.</p> <p>3) ...enable people to experience genuine and effortless transformation in their thoughts and behavior.</p> <p>4) ...produce mind renewal as people receive Christ's transforming truth in place of the falsehoods they believe.</p> <p>5) ...release people from foundational lies so they can become more able to receive and apply cognitive truth and, as a result, be able to thrive under anointed preaching, teaching, and Bible study.</p> <p>6) ...enable people to grow deeper in the knowledge of who they are in Christ through truth they receive from the Lord.</p> <p>7) ...enable people to live out the righteousness they received from God when they became partakers of His divine nature and became new creations.</p>	<p>1) ...help people experience complete recovery from all emotional pain in one or even a few sessions.</p> <p>2) ...change what is true in people's memories.</p> <p>3) ...fulfill people's needs for Christian growth and discipleship.</p> <p>4) ...equip people with relational skills after mind renewal has occurred.</p> <p>5) ...release people's lies against their will.</p> <p>6) ...replace the benefits people can receive from godly counsel and instruction in basic life and relational skills.</p> <p>7) ...prevent people from making wrong choices after their minds are renewed with truth.</p> <p>8) ...remove people's feelings of appropriate guilt and shame.</p> <p>9) ...help people who have true mental disorders.</p>

The Role of the Ministry Facilitator and the Ministry Recipient in the TPM Process

The following information can be used by facilitators when preparing people to receive TPM and when answering people's questions about the roles the ministry facilitator and the ministry recipient have during the ministry process.

The <i>Ministry Recipient's</i> role is to...	The <i>Ministry Facilitator's</i> role is to...
<ol style="list-style-type: none"> 1) ...look to the Lord Jesus, in prayer, for guidance throughout the ministry session. 2) ...respond to the questions asked by the facilitator and be willing to share with the facilitator what is surfacing within his/her heart and mind. 3) ...let go of defenses and other hindrances the Lord exposes that are blocking him/her from moving towards God's purposes in the ministry process. 4) ...embrace, own, and take responsibility for his/her emotional pain and be willing to understand, discover, and expose the lie-based thinking that is at the root of the pain. 5) ...be willing to hold up everything exposed by the Lord to Him in order to receive His truth and to experience mind renewal. 	<ol style="list-style-type: none"> 1) ...ask the Lord, in prayer, to provide guidance, encouragement, answer questions, and lead the ministry process all along the way. 2) ...help the person to do exploratory work by asking questions that are reflective of what has surfaced from within the person during the session. 3) ...operate as an encourager to help the person identify hindrances that can block the flow of the ministry process. 4) ...encourage the person to press into the pain of the past and to allow the lie-based thinking causing the pain to be exposed. 5) ...encourage the person, through prayer, to connect with Jesus and to receive truth from Him. 6) ...stay out of the way and allow the Lord to do the connecting and to reveal truth to the person's heart and mind. 7) ...avoid all statements that suggest or insinuate what the person should experience. 8) ...avoid giving advice, counsel, or diagnosis of the person's condition. 9) ...wait until the ministry session is over before offering any teaching or discipleship.

The Basic Principles of TPM

The following principles are the overriding concepts on which the TPM process rests. They are listed here in summary form. Their full explanation can be found in [Chapter 2](#) of the TPM Basic Seminar Manual ©2007. This summary is a resource for facilitators to use as they review the TPM principles for themselves and as they share them with others.

- 1. Our present situation is rarely the true cause of our ongoing emotional pain.** Our present circumstances stir up false beliefs we learned during past life events. When we receive truth in place of the lie based-thinking held in our memories, we can walk in peace.
- 2. There is a “Dual Mental Process” going on in each of us.** God has designed our minds to connect current and past events through the *process of association*. During a TPM session, a person can consciously initiate this process to connect present pain to lie-based thinking from the past.
- 3. People can hold two or more opposing beliefs at the same time.** Our beliefs are based on what we have learned from *cognitive knowledge* acquired in the present and through *experiential knowledge* acquired from emotions felt during past experiences.
- 4. Feelings are important indicators of our true beliefs.** It is important to discover if our beliefs run contrary to the Lord’s truth and find release from the lies producing our negative emotions.
- 5. If I believe a lie, the consequences will be much the same as if it were true.** Our experiential beliefs dictate our emotional responses in any given moment, and thus affect our behavior. In emotionally charged situations, our experiential knowledge tends to override our logical truth.
- 6. To be free of the lies we believe, we must own them rather than deny them.** As long as lies remain embedded in our minds, they will continue to cause pain every time we are in situations similar to when the lies were originally planted.
- 7. Sinful behavior is often a vain attempt to manage our emotional pain.** When our false thinking is divinely replaced with experiential truth, our painful emotions transform into perfect peace, and as a result, the temptation to sin becomes much less powerful.
- 8. Performance-based spirituality is not true spirituality.** True spirituality is experiencing God’s power in us and being able to act appropriately in any present moment. Our minds can rest because our old, tormenting lies have been replaced with His truth.
- 9. When we receive truth from God in memories where we harbored lie-based thoughts, we can walk in effortless victory in these areas.** Resisting temptation is necessary for each of us to live godly lives. However, there is a victory that is effortless in the places where the Word of Christ dwells, where the Spirit of truth rules, and where we can rest in Him.
- 10. Only an encounter with the presence of Jesus through the Holy Spirit can free us from the lies we believe.** When we try to live in victory through self-effort and hard work, we will eventually fail. Christ in us, not self effort, is our power to overcome.
- 11. We are in emotional bondage due to two basic factors: Belief and Choice.** Nothing can keep us from moving toward freedom except our own choices that are based on our beliefs.
- 12. The written Word of God is the standard for validating what occurs in ministry.** The ministry facilitator should be well-equipped in “rightly handling the Word of truth” in order to identify during ministry what is consistent with the Bible and what is not.

13. Lie-based pain can only be removed as lies are replaced with truth; whereas the only remedy for sin is the cross of Jesus Christ. Apart from the cross there is no remedy for sin.

14. Mind renewal is a lifelong process. Total release from all lie-based thinking is not even possible within our lifetimes.

The Four Basic Elements of TPM

The following summary is based on information contained in Chapter 3 of the TPM Basic Seminar Manual © 2007. It can be used by facilitators to explain the basic elements of the TPM process to ministry recipients when preparing them to receive ministry.

KEY ELEMENT ONE– Identify the Presenting Emotion.

The presenting emotion is the painful feeling a person is experiencing in the present because a lie from a past experience is being triggered by the current situation. This *triggering* occurs because the present situation is in some way similar to the person's past experience. The experience of being triggered is simply the God-created normal function of the brain known as the *process of association*, where a person has an experience, interprets the experience, and then interprets similar future experiences in the same way. Every new experience a person has must pass through the "grid" of the person's history. When past experiences carry truth-based interpretations, they serve the person well. However, if a person's historical "grid" carries lie-based emotional pain, the emotional pain may wrongly color the person's current situations. The presenting emotions people express rarely, if ever, have their origin in present experiences. It is true bad feelings do originate in present situations; however, even discomfort connected to the present will always have some root in the past.

KEY ELEMENT TWO – Find the Original Memory containing the falsehood.

Once the presenting emotion has been identified, the next component to look for during ministry is the historical memory picture. This memory picture is the past event that carries the same emotion a person is presently feeling. The movement toward freedom is dependent upon the person's willingness to let the present situation go and look inside to identify the cause of the inner emotional pain. The process is much like meditative prayer because a person makes a free willed choice to take a position of spiritual receptivity and focuses on what God has for him. Sometimes a person may move through several memories for different reasons before arriving at the original one. It is not always absolutely critical to arrive at the original memory for a person to receive truth and peace.

KEY ELEMENT THREE – Discover the Original Lie.

The original lie is the belief statement that was planted in a person's mind during a memory event. This implantation occurred because of: 1) the person's own thinking and reasoning during the event; 2) the input of someone else; or 3) a spirit other than God's in the midst of the person's painful experience. The lie in the memory can be activated every time similar experiences remind the person of the original event. It is this experiential belief, still in a painful place, that holds the person captive. When looking at the memory picture and feeling the emotion coming from the lie, the person may feel as if the lie is true.

The lie is the most difficult ministry component to deal with and, to a great extent, the most crucial. If the person does not identify and expose the lie-based thinking that was implanted when an event occurred, little or no change may result from the ministry process. Trying to deal with the lie logically will not work. Logic has little bearing on feelings that come from experiential lie-based thinking.

KEY ELEMENT FOUR – Offer the exposed lie to Jesus to receive His perspective of truth.

Once the lie-based reason for the pain has been discovered, the person can embrace the deep pain and choose to hold the lie up to the Lord Jesus. The Lord can then do what He desires to do for everyone, which is to show Himself faithful and to reveal His truth. The only resistance to the ministry process working and to receiving the Lord's freeing truth is a person's unwillingness to look at and own the beliefs and painful feelings that have been identified. If at times, people do not find truth in a ministry session, there is always a reason that will be related to their beliefs and choices.

The Types of Lies

ANACHRONISTIC LIES are lies that are chronologically out of place. They are out of place in time because what applied in one situation does not fit in another place in time. A person may have believed something was true or potentially true as a child but, as an adult, the belief is no longer true in the person's present life. These lies are often implanted when people are acted upon against their will, causing them to feel overpowered, out of control, weak and powerless. *Example: I was powerless and helpless as a small child and still am today.*

CLUSTER LIES are several lies all in the same memory, yet each is individually separate and distinct. They all produce their own unique emotions and fall into separate categories. *Examples: It was my fault. I am shameful. I am all alone.* – (all in the same memory).

CLONE LIES are identical lies found in separate unrelated memories. They occur when an original lie is reproduced in secondary memory events. The original lie attaches itself to any new experience that is somewhat similar to the person's original experience of being wounded. *Example: I am powerless* (in separate memories).

MEMORY-LINKED LIES are lies that are linked (in a sense) together but reside in separate memories or sometimes in adjoining memories. The painful emotion one feels in a single memory will not resolve until all of the lies in all of the linked memories are resolved. *Example: I am shameful, worthless, abandoned* (in separate or adjoining memories).

Sometimes memory-linked lies show up in a whole series of memories that are connected to each other known as **Memories Connected in a Series**. When this occurs a person may feel the need to move to other memories before he or she can even process an emotion or a lie.

GUARDIAN LIES are lies placed in a very strategic location to block access to the root lies that are causing havoc in a person's life. These lies are fundamental beliefs learned through experience. They are usually not in the memory the person needs to go to or in the one the person is already working in; but, instead, are positioned outside the memory to keep the person from moving into the desired memory and accessing the hidden lies. *Examples: This ministry will not work for me. Prayer doesn't work.*

SPLINTER LIES are less threatening lies which surface after the bigger, more painful lies are removed from a specific memory. They are "splinters" from the "fence posts" that have been rammed through people's lives, but have been pulled out by the Lord's truth. Splinter lies can be any of the types of lies that have been listed. These lies will usually produce residual pain that has less intensity than the pain first found in the original memory. *Example: I still feel guilty about what I did even though I know now that I am not worthless because of my behavior.*

OSMOTIC LIES are lies a person receives from osmosis or absorption through observation of another's behavior or attitude. They are not present as a result of being acted upon, but instead, from observing others. A person can emotionally absorb people's behaviors and attitudes as truth. *Example: I fear storms like my mother did.*

THEMATIC LIES are lies that become a way of life because of daily events that were a part of a person's awareness. These lies are reinforced every day and tend to be the most difficult to deal with because they are not episodic in nature. They are consequences of a dysfunctional family system or lifestyle. *Example: All my life, I have always been worthless and bothersome to others.*

The Categories of Lies

<p><u>FEAR LIES</u> tend to originate in events containing <u>true, perceived danger</u>. However, with the passing of time, what was true in the past becomes false in the present. The person still feels fearful even when there is nothing currently happening that is bad, hurtful, dangerous, or threatening. Most of these lies will be anachronistic in type.</p>	<p style="text-align: center;">Example</p> <p><i>I'm going to die because he/she is going to hurt me. It's just a matter of time before it happens again.</i></p>
<p><u>ABANDONMENT LIES</u> result when a person has memories of <u>being forsaken, abandoned, alone, overlooked, rejected, betrayed, etc.</u></p>	<p style="text-align: center;">Example</p> <p><i>I am all alone. There is no one to protect me.</i></p>
<p><u>SHAME LIES</u> are consequences of <u>doing something, causing something, or participating in something one believes to be wrong</u>. The person feels guilty, stupid, ignorant, cheap, bad, dirty, nasty, disgusting, etc.</p>	<p style="text-align: center;">Example</p> <p><i>It was my fault. I should have done something to stop it from happening.</i></p>
<p><u>TAINTEDNESS LIES</u> result in feelings such as <u>shame, guilt, dirtiness, evil, and perversion, because of something wrong done to the person</u>. Tainted lies need to be differentiated from shame lies, even though both can produce the same emotions. Shame lies are rooted in self-condemnation because a person feels he did something wrong. Tainted lies are rooted in something wrong being done <u>to</u> the person, not <u>by</u> the person.</p>	<p style="text-align: center;">Example</p> <p><i>I will always be hurt, damaged and broken. God could never love me after what happened to me.</i></p>
<p><u>HOPELESSNESS LIES</u> tell a person to <u>give up because there is no sense in trying and no way out of the situation</u>. The person feels despair, depression, and lethargy. These lies differ from powerlessness lies in which the person does see a way out, but lacks the power or ability to access it.</p>	<p style="text-align: center;">Example</p> <p><i>It is never going to get any better. I have no reason to live.</i></p>
<p><u>INVALIDATION LIES</u> are beliefs formed because a person <u>did not receive validation as a child, specifically from parents</u>. The child develops false conclusions (original lies) that produce feelings of being unloved, unwanted, unimportant and unacceptable, etc.</p>	<p style="text-align: center;">Example</p> <p><i>I am not loved, needed, wanted, cared for, or important. I am a mistake, a burden, and should never have been born.</i></p>
<p><u>POWERLESSNESS LIES</u> are beliefs often found in memories <u>where a person was constrained and was unable to act or was violated in forceful ways</u>. The person will feel weak, out of control, overwhelmed, small and helpless. Usually, these lies will be clustered with lies in the fear category.</p>	<p style="text-align: center;">Example</p> <p><i>I am overwhelmed and don't know what to do. Not even God can help me. There is no way out for me.</i></p>
<p><u>CONFUSION LIES</u> are beliefs formed when a person was <u>wounded before he/she was old enough to understand what was happening</u>. They can surface in adulthood in the form of overwhelming confusion. The person cannot make any sense out of the situation or why it is happening.</p>	<p style="text-align: center;">Example</p> <p><i>I don't know what is happening to me. This does not make any sense.</i></p>

Guidelines for Dealing with the Different Types of Lies

1. CLUSTER LIES – The presence of more than one lie-based belief held in a memory

When facilitating TPM:

1. Have the person feel around in the memory to find out what is causing the residual emotion. The reason for the left over pain is due to another lie present.
2. Ask him to focus on the memory picture and allow the feelings that remain to emerge.
3. Ask him to identify the belief statement (the lie/lies) of why he still feels pain in the memory.
4. Allow the person to “figure out” what he needs to know as he is willing and as he chooses to do so.
5. If he is stuck, maybe ask him if he is truly willing to know the source of the pain he is feeling.
6. After the person has received truth for the lie and the emotion is resolved, then have him feel to see if there is any other painful emotion still present.
7. Continue the process until the memory is completely calm and peaceful or until the person moves to a different memory.
8. Once a memory is completely free of pain, you can ask the person to feel and see if any other memory comes to mind.
9. If a person needs to move from one memory to another in order to find complete release in all the memories being processed, follow his lead and the direction of the Holy Spirit.
10. If the person becomes stuck at any point, follow the process for dealing with hindrances. Know that all blockages are connected to what the person believes and is choosing.

Understand:

All the lies in the cluster must be identified and replaced with truth or the emotional pain in the memory will not be completely resolved. Be cautious you do not confuse “numbness” with peace. If the person is reporting peace, before assuming renewal has occurred, ask questions like, “Can you describe what you are feeling? Does it feel like relief, rest, resolve, or merely like the bad feelings just went away as they do on their own sometime?” If the response is not resolve and release, the person probably has suppressed the pain. A person will typically experience levels of peace when there is a cluster of lies present. As each lie is resolved he will report a greater measure of peace. The person will know if there is still a lie present by the absence of peace.

2. OSMOTIC LIES – Lies learned by watching another person’s behavior

When facilitating TPM:

Deal with each osmotic lie with patience and perseverance according to the usual TPM process. There is nothing unique about this type of lie. Simply follow basic TPM protocol.

Understand:

People receive this type of lie by “osmosis” or by absorbing it vicariously. This type of lie is not the result of being acted upon. Osmotic lies are caused by observing and absorbing another’s behavior and attitudes. As a child watches the actions of another, he or she may absorb the other person’s behavior as truth. Because osmotic lies are absorbed throughout a person’s life, they can cause learned belief systems that produce rigid and unwavering responses in any situation. Some phobias such as fear of thunderstorms (etc.) are learned by osmosis.

3. GUARDIAN LIES – Lies that provide a way of escape so that a person does not have to move forward

When facilitating TPM:

1. Have the person identify the guardian lie that he believes.
2. Do this by asking “What is believed will happen if...” questions.
3. Have the person focus on the emotions and the lie statement.
4. Ask the Lord to respond to the false belief. Example: “Lord Jesus, what do you want ____ to know about his belief that if he feels his pain it will never end?”
5. If the person receives truth, move forward toward the memory.
6. If truth does not come, know that the lie is possibly rooted in another memory the person will need to go to before moving into the first memory.
7. Have the person feel the emotions that are stirred and see where his mind takes him.
8. Ask if he is willing to go to the place where he learned his belief.
9. If he is willing to, then do the TPM process there.
10. Come back to the first memory and process it.
11. Avoid doing anything to move the person forward. All blockages are related to the person’s own belief and choice.

Understand:

Guardian lies are strategically positioned to block access to the root lies. They are self maintained ways of escape to keep the person from moving forward. Any time a person is stuck there will be a belief held that is contrary to moving forward. They are not always memory-rooted but can be logical reasons for not moving forward in mind renewal. They prevent access to the memories the person needs to process in order to find renewal. If the person does not receive truth, there is a reason. The lie could be rooted in a memory or there may be anger which, if present, should be dealt with first. Resist going “on the attack” when people become stuck. Let it be their responsibility to figure out why they are stuck.

4. THEMATIC LIES – Lies that are like “same old, same old” reoccurring themes running throughout a person’s life

When facilitating TPM:

1. Be persistent and committed and just keep following the presenting pain to its source.
2. Be slow and patient and trust the Holy Spirit to untangle the web.
3. Encourage the person to watch for transformation to gradually occur even though it may seem like the same things are being dealt with over and over.

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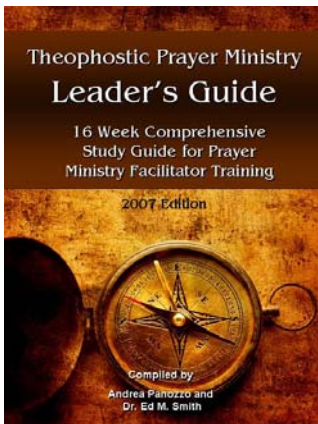
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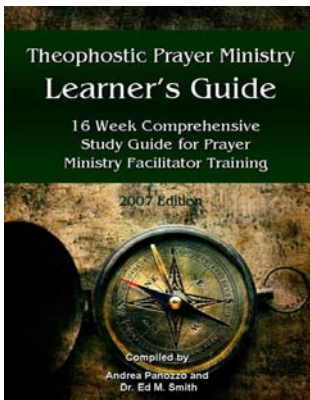
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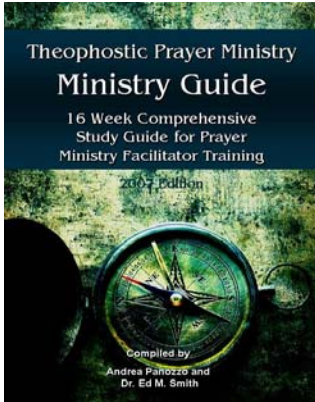
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