

Naked Bible Podcast Transcript

Episode 186

Discovering MErcy with Fern and Audrey

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Teacher: Dr. Michael S. Heiser (MH)

Host: Trey Stricklin (TS)

Guests: Fern and Audrey

Mike and Trey recently visited Fern and Audrey. The visit produced an opportunity not only to share some of the items discussed during that visit, but also new developments in their ministry to trauma survivors. This episode explores some of their work and methods in more detail and highlights a new direction in widening that ministry.

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 186: Fern and Audrey—Discovering MErcy. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike, it's nice to be in the same room with you and Fern and Audrey—in Rhode Island of all the places!

MH: Woohoo! You were saying the other day that you never thought you'd see Rhode Island. So what do you think?

TS: Yeah, I never thought I would ever be in Rhode Island, and here I am.

MH: And you get to see fall.

TS: Yes, I actually get to see color on the trees and it was pretty cold where we ate dinner. Can you tell everybody what we did last night for dinner?

MH: Oh, yeah, we took a little road trip to get here, and the four of us had dinner at George's of Galilee. For those of you who have read my fiction, *The Portent* in particular, which is the sequel to *The Facade*, that is the restaurant where Brian and the Colonel have their meeting of the minds that the second book pivots on. So we thought, hey, it's on the way, why not go to George's for dinner? The Colonel was not there, fortunately. [laughs]

TS: No, but the lobster and clam chowder was, and it was pretty good.

MH: Yeah, it was good stuff.

TS: Although you made me crack some lobster claw for you, because you didn't want to put in the work.

MH: That's right.

[laughter]

MH: Well, what can I say? That's why I rarely order that kind of thing.

TS: I hear you.

MH: It's not enough payoff.

TS: You and me both.

[laughter]

MH: Well, we're glad that not only that we could make the trip and have some face time, and spend some time together with Fern and Audrey, but we wanted to take the opportunity to talk to them again and both give something of an update, because they have lots of new things to say—things that are going on, things that have developed for them—and also to get into some specifics. Part of the reason we're together at this point was that I spent...How long has it been? Yeah, it was three days, but we've been doing those three days for... yeah, since 2010—seven years. And we want to extract a few things that were discussed in our group this time and share them with listeners. So we thought this would be a good time to do that. So let's just jump in. You guys have a new website, and more importantly, a new non-profit entity. You've gone to the next level, making a transition. So let's open with that. Tell us about that.

Fern: Yes, we have. Discovering MErcy is our non-profit that we work out of. We currently are waiting for tax-exempt status. That has been six months that we've waiting for that, so it should be any day now. And we've decided to move to a non-profit, through the encouragement of folks like you, Mike, and others, that said we really needed to. And so we have. And in that transition, we did do a website—not to expose anything of what really we do, but when folks come to see us, they always ask us, "Where are we coming to? What does it look like?" And so we came up with a website that kind of shows where they'll be staying, about the heart of the ministry, what we're doing with the ministry, and what it will look like for them so they're not totally caught off guard. So the website really is for that point.

MH: It does. We took a look at it, and kudos to Joe and his wife for putting that together. Joe and Shavonne did the work that went into the website, and it's a beautiful site, and it does give *some* information—just a little bit. You're right, it's

sort of a basic visual orientation and gives a little bit of the details about the accommodations and what-not.

5:00 **Fern:** Yeah, Audrey spent hours working on a format and a visual presentation so that the survivor (the person coming to see us) would be very comfortable in what they saw, and she has spent a lot of time helping even with creating the atmosphere at the office and the home where they'll stay, for safety and so they can begin their journey.

MH: Audrey, do you want to add to that? Any specific thinking that went into that?

Audrey: It was surrounded by the desire to touch the heart of the survivor so that they knew what Discovering MErcy's heart is, because Fern and I really want them to know that they're coming to a place that they'll be loved and not judged and that they'd receive what they've always wanted—their heart would be known, seen and loved.

Fern: One of the reasons why we even chose the name Discovering MErcy was because we took the beginning letters in mercy and capitalized it—discovering *me* in mercy—because one of the things in trauma-based mind control... The first thing that we help them do is to normalize the dissociation so that they're not afraid of themselves. So the “discovering *me* in the midst of God's mercy” was really important to us, and that's why we chose that name. The whole heart behind the non-profit, the name, the place they stay, the website, really was for the heart of the survivor.

Audrey: Right. Even in the logo... The logo has a heart that's half-hidden, and that's for survivors. They know their heart's there—they just can't find it all. And that's what we want them to do, is find their heart.

MH: So the site is www.discoveringmercy.org. For those who might not have heard the previous episodes, or maybe they did and, without the necessity of going back through previous discussions we've had... Why don't we just, for those people and for the sake of review, just sort of overview what it is that you do? Define trauma-based mind control, dissociation, some of the terminology that gets tossed around. I don't know if we want to go into distinguishing any of that from pop cultural portrayals of it, because recently there've been a couple, and people listening to this might hear the conversation today and think, “Oh, that's like the movie *Split*,” or “Oh, that's like *Stranger Things*.” So if you want to make some distinctions there, we can; otherwise I think some definitions to start off would be good. Just try to describe what it is that you're doing, and what do we mean by “survivor?”

Audrey: I guess to start with would be, “what is dissociation,” and that is a disconnection between a person's thoughts, memories, feelings, actions, or sense of who he or she is. This is a normal process for everyone; everyone

experiences dissociation. Mild, common dissociation includes daydreaming or highway hypnosis, or getting lost in a book or a movie. That's what everyone has. In a survivor's case, it's much more organized and complex than just daydreaming on the highway.

Fern: So trauma-based mind control is... We are identifying a person who has lived through a lot of trauma (starting as a child) and the trauma was purposefully perpetrated so that that child could be controlled through behavior—they can be conditioned to respond and obey to the perpetrator. That's what we're calling trauma-based mind control. I think that...

MH: So it's like an intentional wiring of thought or behavior, all those sorts of things.

Fern: It certainly is intentional. Yes, there is thought and intention behind that. And as we've discussed before, that intentional perpetration really came out of the '50s, and we do have some clients who reveal it was probably even earlier than that, so I don't want to just stop at '50s. It is the research of the educators, psychologists, psychiatrists. It isn't just backyard Satanism, it's much more organized. It is for research purposes.

10:00

MH: For some listeners, that will strike a chord with them. To say the research was begun in the '50s might be a bit anachronistic, but it really gets associated with something like MK-Ultra, which wasn't just one program—it was dozens, maybe even hundreds of programs. And that was exposed in the '70s, through the Church Hearings in Congress. Most of the records of that were destroyed, but we know about it because there were a number of boxes that didn't make it to destruction. And that research was passed on. You had academics, you had practitioners in the fields of psychiatry and psychology, and they had graduate students, and the graduate students were interested in this area of research, and by this time, *those* graduate students have now had graduate students. And so the research continues on, and I think we'd all agree that it's probable that there's still some sort of government use of this kind of thing. For instance, Annie Jacobsen in her book *Phenomena* gets into it a little bit. She mentions this part of the whole history of the U.S. Government's involvement in what would be broadly termed "psychic phenomena." Since this is dealing with the mind, she drifted over there a little bit. There's some sort of official and covert use of this, like there has been since the '50s, but we have a lot of people in these fields who are just interested in this area, and everything associated with it, and so it never really went away. It actually multiplied and spun out of control, I think you could even say, because it's not governed by one agency or one funding source.

So you guys are dealing with people that have been victimized and associated with that sort of stuff. So I like your phrase, "This isn't backyard Satanism," this is done by a lot of really smart people who have resources and a history of research, which means a history of techniques behind this.

Now we should say on the heels of that, one of the things I think that makes you different (at least in my exposure to this area, as far as a Christian ministry that touches this, and there's not a lot of that to begin with) is that you actually spend a considerable amount of time in the academic research—the journal literature. You're in contact with professors and experts that, for lack of a better way of saying it, this is their bread and butter academically, so you pay a lot of attention to real, peer-reviewed research, and you use that, you don't shun it. "Oh, that's not a Bible verse." You actually use the research and it helps you in the way you approach survivors and the way that you work with them. So can you describe that a little bit—your relationship to the research?

Fern: Yeah, I think it's really important. It really is a big jump-off point from just doing simple prayer ministry. While Audrey and I sport no mental health credentials at all, it was really important for me as I got into working with survivors... I noticed that the routine prayer ministry approach just didn't help. You're working with someone who... the conditioning to this child... First of all, the child did not have the opportunity to grow and develop in safety, in connection, in family, in attunement, in relationship at all. So there's this huge disconnect, just from another human being. And so to bring them into a prayer ministry setting and go into a relational thing—"let's get to the memories and let Jesus come in and speak"—there was no foundation for relationship at all like that. However, a huge percentage (98% of the people that come to see us) are born again. They love Jesus very much. But the folks in the trauma inside of the person didn't know how to do relationship.

15:00

So that sent us into Daniel Siegel's work on interpersonal neural biology. He's the father of that. That's saying basically that every child in development synchronizes with the nervous system of the mom and the dad. And in that synchronization of nervous system, that child is learning how to do life and the brain is developing in a certain way. And so we noticed that that attachment—the attunement needed to develop a healthy child—was purely absent. So Daniel Siegel's work of interpersonal neural biology was important. Bonnie Badenoch takes a lot of the interpersonal neural biology, along with some more attachment theory, and she writes a book to therapists. It's called *The Brain-Savvy Therapist* [workbook] or *Being a Brain-Wise Therapist*. And she is explaining to the therapists who have been trained, typically, to say, "Just integrate these. The child's regressed; get them integrated." Bonnie's saying something totally different (along with the research of Dan Siegel, Pat Ogden, Jenina Fisher) and she's giving it to the therapists and saying, "These little kids that grew up in trauma—developed in trauma—really think differently. They can't just come alongside and do a worldview from a normal development." So we noticed that this was happening to our folks in front of us. And we went in with the attachment theory research and the somatic theory research, and it was interesting how... I would say that the Lord showed us that this is what we needed to do. We just started doing this about seven or eight years ago. And when we found these

current research books (these books that came out of research—Bonnie Badenoch's, Jenina Fisher has a great book, *Healing the Fragmented Selves of Trauma Survivors*)... It's not totally exactly what we do, but there are a lot of strong stepping stones that will help people have a paradigm shift to walk in to helping a survivor, rather than the old historic model of going through the memories, stirring up the darkness, and having Jesus come and speak truth.

So we have seen huge results with the survivor (who has been taught not to think) when they understand what the neurobiological response is in their brain, because these folks have been taught to understand what their brain's doing. They've been programmed into certain wave states, like delta, theta, alpha, beta. That little child would have been conditioned to stay in a beta wavelength in her mind, so they get... When we're talking about the brain development, we're talking about someone who is stuck in limbic, which is the back of their brain. And they understand it. I know that prayer ministers or people hearing us might think, "Oh my gosh, I've got to be a PhD to help a survivor," but you really don't. Neither Audrey nor I are. But the person sitting in front of you that has been hurt, they get this.

Audrey: Yeah, and they might not have had words that "I was in delta wave brain wave," but they understand that what they're in right now and are presenting to us feels like this, and "Oh my word, that's the words for it." And so, even like, everyone knows that a soldier that goes to war has post-traumatic stress, and when he comes back, sounds will set that off, and everyone knows that that's a psychological thing and an emotional thing that needs to be worked through—that really is how we normalize it for a severe trauma survivor, because it's the same. While there are spiritual dynamics that go with it, it's really neural-biologically based, because researchers were researching on the brain to create whatever they wanted.

20:00

MH: You know, in the wider field of (let's just be real wide here) Religious Studies, you'll run into things like, the eastern yogi. They train themselves through meditation or whatever technique to (using broad terminology) move in and out of altered states—different states of consciousness—and this has been known for decades that this can be done. So on this horrific negative side, you have someone conditioning a child, training a child's... both the brain and then the child to recognize this, and for whatever purpose, be in one or not the other. And that's really what, in lay terms (and I'm probably committing some imprecision here), essentially what you're talking about. So you're talking about a phenomenon that has been recognized for a long time in other areas of research. It just so happens that there's an overlap with all this awful stuff, and the very manipulative kind of thing that people have been exposed to just broadly. And we should mention here that it doesn't... you're going to get people that weren't... you will get people (I know because you've talked to me about them)... There are cases that aren't trained intentionally, but because they've suffered repetitive trauma in some other way, you get the same sort of thing going on.

Fern: Yeah, I think that's key to say that dissociation is on a spectrum. So we have someone who has suffered trauma-based mind control, and that's going to be the most severe spectrum. But actually, anyone that has gone through even an episode of sexual trauma or any kind of trauma, what we do even helps them. It really is across the board. I think, overall, human beings need to understand their own make-up—how they are human. I think that's an important piece of this as well.

MH: Now, Audrey mentioned some of the supernatural aspects. What is the relationship between trauma-based dissociation and what many listeners may be thinking of in terms of traditional demonization—deliverance ministry. Because what we're describing to this point isn't that, but there is a relationship. So can you talk about that a little bit?

Audrey: Yeah, if we give an example of a survivor that has been as a child brought up to be made to split her mind into different neural-biological thoughts and moods which is what we could call a "part"...

MH: Or an "alter," in other terminology.

Audrey: Yeah, another part of the person. And so in a setting where there's a programming session, there's a bunch of kids, and someone is going to get traumatized, and there's a 17-year-old who says, "Okay, I'll take the place of that 7-year-old." And so she takes that place and the whole way, they're heckling her, "You want this, you chose this, you really are evil, so this is your life," and so she goes through the trauma and it's horrendous. And in that powerless place, what she's just been told is she's evil and it's her choice, so she'll reach for a cosmic entity to help her get through that moment.

MH: So instead of crying out to God, it can be a different entity, or something that she's been taught to reach for...

Audrey: Something that has power when she's powerless. And then growing up as a child, God wasn't there for her. So what's more powerful? "I'll take that."

Fern: Yeah, see, and the 17-year-old in there has already practiced this many, many, many times. But when you go back to the child who's three (and I'm going to get graphic here, so Trey, if you need to edit it out you just...), the child is on an altar being raped or is going to be raped, and she does not even have the words for this. There's no words for this, and they have her ask for... "Go ahead and ask for Jesus to come." So someone comes out dressed as Jesus, and then he rapes her. Well, that didn't work so well for her. So the next time, it's same ritual, same thing, they say, "Call for Lucifer, who is your father." So she learns, even though it's so abhorrent for her heart, there is so much sensory distortion, and she can't even have a reasoning mind... It is survival now. That's a different

part of her brain—she’s in survival now, and she just wants to live, and so she’ll reach through the...

Audrey: ...defilement, the yuck of the darkness power...

Fern: ...and she’ll grasp on to Lucifer her father.

25:00

MH: So I think it’s important here because when a lot of Christians read about the occult, or Satanism, you’re reading about people who willfully want to tap into supernatural powers, because “power’s going to give me XYZ,” that same sort of (for lack of a better term) wanting this attachment, for whatever purpose. So you’re describing how a child is going to have that mechanism to reach for that thing, not so that they can get material wealth or prestige or whatever (the typical Satanist occult mentality), but they’re doing it because they want whatever’s being done to them to stop. And so if you do that repeatedly, it trains them to attach themselves, or some part of themselves, to that thing.

Audrey: Yeah, now let’s pause there. When a survivor is reaching for an entity, she or he is choosing life. They don’t want to die. They’re choosing to live, and choosing life is Christ. They don’t know it at that moment, but that’s what their heart is: they want to live. And this is what was powerful—reaching for a cosmic, intelligent evil. Because they’ve been told they’re evil their whole life, and so why not? But it really is out of a place of love for them—their own heart—to choose to live.

Fern: And now look what you just brought up, Mike; that’s what we’re talking about. See, while that ritual sounds horrible (and it is horrible—most of us recoil inside when we hear this level of trauma, and this is what a survivor of trauma has lived through)... But the perpetrators were after the attachment pair to put in the belief that the child is not redeemable. Because if you can get that set into a 3-year-old, by the time they’re eight and you need to start building assassins, they already believe they’re evil. So to start killing other little kids or whatever along the way, they’re going to be taunted that they’ve already attached to Lucifer—to the dark side, to this—so it wasn’t about that they wanted to... They brought a Luciferian ritual or a Satanist ritual in to practice Satanism. It was for the goal of tearing attachment and to distort the identity of the child, so they had no understanding of imaging God. None.

MH: Yeah. For our listeners, you’ve already heard some references to supernatural beings and imaging God. We’re going to get to that at some point in our discussion today. How does my content help... how did you all run into each other and connect and it actually amounted to something? You’re getting a little bit of a glimpse of that at this point. It’s really kind of interesting to me that (going back to pop culture) other than the two things I mentioned in the movies (*Split* and *Stranger Things*, *Stranger Things* especially). It’s well done in a lot of aspects, but they don’t have a lot of... The one character, Eleven, is a survivor,

and she has these powers and what-not. But they actually took some of what was done to her... When you're watching the show, they have to have her have flashbacks so that you know what in the world's going on with this kid, and they took that from MK-Ultra research. They took it right out of that. She has to kill a cat, and do things to other... I don't want to say too much about the show, but she has to do things that any normal kid who doesn't have this done to them all the time would be conflicted about it. She's still conflicted, but she knows if she doesn't obey and she doesn't do this, what's going to happen to her, and all this other stuff. So they took that right out of the research.

It's the same thing with *Captain America Winter Soldier*. There it's a little more visceral because you're dealing with an adult. Hollywood gets away with more there, but it's the same kind of thing. What you actually see, maybe not the way it's portrayed in terms of the outcome—super powers and all that—the more fantastic elements of science fiction. But there is some of that going on in the real world. And what's done to these people is sort of sucked right off the page of what you would read in an MK-Ultra study. So that stuff actually happens to people, and it's perpetrated against people—children—for “research purposes.” And what you guys do is essentially deal with the aftermath, trying to help people unprocess that and recover.

30:00

Fern: Yeah, well, I do appreciate the analogies to the movies and the shows that are out there. I do want to say I've never seen those movies and shows. And I just want to say for every one of the folks that comes to see us, that those who have survived trauma-based mind control (this purposeful perpetration), they are the most loyal, gifted folks in the Body of Christ. They have taught me more about how to love, and I've been in the Church for almost 40 years. And for me, when I think of David's cave of Adullum, and all the distress and that, that they are the mighty men. For me, and those I minister to, I would have them stand with me any time in that. I know that they've come out of the trauma, but I only see the heart (and I think Audrey's right there with me)... I only see the heart of Jesus and how much they've loved. And they've taught me a whole lot about that. So sometimes we say, “Well, what are the folks like really?” Because you only have a backdrop of a movie or something.

MH: Right.

Fern: And I'm like, “No, these are the most loving people that I've ever met in my life.” And when you always stay connected to the heart of them, even the places and moments of messy, it's really just communication. It really isn't... It's not behavior—as far as aberrant behavior—it's communication. And so when you can stay connected to the heart, you understand the communication of some of the behavior.

MH: Well, let's transition a little bit then. Referencing just broadly the people that you've come into contact with and that you've worked with, how do they find you? How do survivors find Fern and Audrey and get started? How does that happen?

Audrey: Well, before the podcasts, it was really word of mouth—who knew us and knew of other survivors, and they just gave them our name. But we have had referrals from the podcast quite frequently from Trey and you, Mike, so it's probably at least one or two a week, sometimes.

MH: Yeah, I don't know how many emails Trey gets to refer, but that's not very far off—one or two a week. It's a good number, when we put our people contacting each of us separately together.

Fern: Yeah, we do offer a free 50-minute Skype time with folks that connect with us, if they'd like that, and MIQLAT has been really gracious in covering that for us and meeting that. There were over nine hours in just last month that we spent time with folks that came through the Fern and Audrey podcasts from you and Trey.

MH: So at least right now, is that typically how the process begins for somebody?

Fern: Typically, yes, it's all by word of mouth. The website is not even presented as what we do. It's really just showing you (when you're going to come to see us) that this is where you'll be, this is what you'll find. So we're doing no marketing at all. We have no strategy for marketing.

MH: Procedurally, someone says, "Yeah, I'd like to have a Skype call," and you have the Skype call, and I would imagine that's the point where you have to start talking to the person about making appointments and what-not. Can you just describe that a little bit?

35:00

Fern: Yeah, that's when it comes to the tough part, because there is a fee involved with coming to see us. And let's just talk about that a little bit since that is one of the questions we get. Walking into a non-profit, we are asking for folks to help us with that, but the fee is \$120 for a 50-minute session. If someone's going to be traveling to come see us, 50 minutes is not a place to start. Typically, we have folks come for three to five days of ministry, if they're coming from any significant place to fly in to see us. So if they're doing a four-day intensive, that's going to be six hours a day, so that's 24 hours of ministry. The overnight stay is minimal—it's \$25 a night. And we ask them, if they would, please just bring their own prayer minister person—their support person. We didn't want them just there by themselves, we wanted someone else with them. We're looking at attunement, attachment, relationship, and the journey for them. So you're looking at, for a four-day intensive, just the ministry (that's not them getting there, renting a car, flying in, or whatever), it's a little over \$3,000 for four days.

MH: Which is why we started the GoFundMe campaign, which, when you guys get your tax-exempt status (or even now) we can start phasing that out. So people who would be donating to this (and there've been a number of people in our audience that have donated through MIQLAT), the GoFundMe campaign to Fern and Audrey... that's going to transition over to your site, because you're able to take donations at your site now.

Fern: Correct.

MH: And so it'll be a little less clunky, but it's been helpful. We'd like to of course see more of that done. We'd like to max out your time [laughs] and do as much of it as we can, but this is what both of you do full-time. This is not a side hustle—this isn't a little part-time evening job—this is, here's how we get our income *or not* kind of situation.

Fern: Yeah. This is what we spend our life doing.

Audrey: Yeah, and for a survivor, a four-day intensive time... They typically will need to come back two or three more times in a year for them to get their mind back and know their own heart. After decades of trauma, it's a journey. It's not a sprint.

MH: Right. It's not a quick fix, by any stretch of the imagination. One of the things... This might relate a little bit to some of what we've already talked about... This past week during our discussions... One of the more helpful phrases or characterizations of what you guys do versus what might be called a more traditional deliverance ministry, or even exorcism or that sort of thing, is that (I don't know which of you said it, it might have been one of the other people in the room) instead of picking fights—in other words, confrontations with a demon or some supernatural entity... Instead of picking fights, you're focused on helping survivors know themselves, know the love of Christ, and just frankly, scriptural truth—speaking truth to them. So that's a dramatic difference in how you are sitting face to face with a person and what's actually happening between you. So the “picking fights” is kind of the Hollywood-ish characterization of dealing with this demonized person. And that isn't it at all. That's just not what's going on here.

Fern: No. I think I'm just going to go into it—the example of a ministry session we had recently. And the gal has come to see us for about four years now, and she really can process well. So she sits down, and she smiles at us, and she says, “I want to talk about my mom. I hate my mom. I think I want to kill her.” And we smile back and we say, “So you feel everyone who is involved in that emotion and that thought process.” Because what she's feeling, the one that's sitting down in front of us, is the one that presents, that does life—that's the Christian. She comes to therapy, but there's others inside that she's feeling that want to kill her mom, and are giving communication, “There's something here—it's time for

you to look at this.” So it’s not about us resolving an issue in which she’s got a conflict with her mom present-day. It’s a “language” that she feels it. We talked about, “Where all do you feel that? When you say those words, ‘I want to kill my mom, I don’t like my mom,’ where do you feel that?” We’re just letting her experience that language, that emotion, so that then she starts feeling and seeing the separateness of each of those pieces. Okay? And while we’re unpacking that (she has a three-hour session, so what I’m going to tell you in like eight minutes is going to take three-hour session)... So we start to identify it, and she’s the one identifying, “Well I can feel this, this is different.” She may even have shifted into a little girl along the way, because that’s who held the trauma—the little girl. When the little girl came out, and was talking with us, everyone else within her that had all the other emotions, they were there too. They were all working together—it’s relational. We’re talking, it’s relational, there’s some laughter with it, because it’s just... The little girl made a joke and it was just relational. Meanwhile, everyone in the room is feeling an edge—Audrey and I and the gal we’re working with. And the gal says, “I do feel it.” And Audrey said, “The cosmic is there, yes.” She goes, “Yes, I feel it.” Wasn’t addressed. We evaluated the mindset of what she had *about* it.

MH: Right. So rather than looking at her when she said that and saying, “Come out of her,” or whatever...

Fern: We’re staying... Because this is the point... Imagine that when this connection was made, the overwhelm of that little girl... There was no mental reasoning. Her pre-frontal cortex wasn’t online—the front of the brain wasn’t online. She was in the back part of her brain. So the decision was made back *here*, in limbic, to get safe. It was a survival moment. Right now, she’s feeling the option, she understands the mindset, the mindset was familiar to her. She thought it was hers.

Audrey: And the mindset is disdain for humanity—just kill, steal destroy.

Fern: Mm-hmm, and so we just stayed there and we were tracking with this little girl. Meanwhile, the current-age gal was there, too, and they’re all talking to us about, “This is what this feels like. I didn’t realize that wasn’t me.” So a new brain pathway is developing that has never developed. Because they always went in to limbic and connected, to be able to kill. And that’s how we work with someone: we let them feel that and the strong sense of themselves connected in Christ. That’s when it’s just over. They connect there and they go, “I don’t want this anymore. I don’t need this.”

Audrey: Yeah, we stay in love, and darkness doesn’t want anything to do with love, so they back away with the choice she made to stay in love. And that’s why with traditional prayer ministry, the picking of the fight, like you said, Mike, is, it’s a power encounter—it’s trying to match the power of an intelligent evil, and that’s not who we are as humans.

Fern: Now just imagine if (because we all felt it, we all sensed the mindset, we all could recognize it, we all could discern it) I would have shifted, and then kind of settled into the warfare stance: “The Lord Jesus has revealed you to us, now we’re in authority, in the name of Jesus Christ...” and I would have moved into that...

MH: You essentially move onto that turf...

Audrey: Yeah, it’s a fear response of a prayer minister, and that prayer minister just walked into darkness’s realm...

MH: Yeah, it’s having the supernatural side pick the fight, and you say, “Okay, let’s do that—game on.”

Fern: Exactly, so you see, in relationship, in attuning with the fact that there was memory of why she hated her mom, there was real memory. And it was a right response to say, “Oh my word, my mom’s powerlessness... she’s getting hurt right alongside of me, and she’s the one hurting me.” So it’s a right response. We help the little girl grieve that. She was powerless. She made a decision herself that she didn’t want to connect to that anymore. And so there was an understanding of all of this convoluted emotional package that she sat with at the beginning of our session. She had understanding to the whole thing. And she could settle in—all aspects of her that got through that trauma—could settle in to the identity of, “I belong to God.”

45:00 **MH:** Would it be fair to characterize it this way? Let’s just take this other (this part, the one that wants to kill), and instead of viewing that as a demon to be cast out, what you’re doing is you’re helping your patient, or the person that’s come to you... you’re helping them instead to develop a new pattern of recognizing that Jesus is superior to that. They are actually loved by him; he’s not their enemy—all these thought patterns. And they want that so they develop a pattern of choosing that instead of the other. Is that what’s going on?

Fern: I would say that that is what we’re doing, but we demonstrate it. We don’t use words. And we go back to words that they have given us about their relationship with God, and we say, “You see? The love was always there.”

MH: So it’s like a process of helping them understand and affirm the de-legitimization of the thing that seeks to manipulate them, or how they were taught, and what they were grasping for. Kind of a shift of allegiance, or a shift of understanding.

Audrey: Yeah, and I want to bring us back to the point of imaging, and how in trauma-based mind control, they’re dehumanized so that they don’t recognize that edge is an intelligent evil. We’re helping them understand what it is to be

human, where they can image out of who they were originally designed to be, and not in this place of always being in a defensive posture, in darkness's realm.

Fern: I think that's really key—this idea of being dehumanized. In trauma-based mind control, you could hear just by the few stories that we've told and other things that you know, that these little children were not allowed just to be human—they had to be superhuman. They had to be able to get the strength of a cosmic to kill. They had to be able to endure not being able to breathe, or they had to know how to stop their body from having an arterial bleed, or they had to know how to psychically manage everything.

Audrey: And even at the very basic place they had to learn to not have emotions like humans do.

Fern: So this dehumanization is really one of the goals, and so I see where we connect strongly with Divine Council stuff. It's this idea of imaging and just what it is to be human. The position of being a human... Well, those words are just real small. *Divine Council* brings a whole concept of just depth of community and family. This is why everything *is* that God did. It's so much more.

MH: So the Divine Council metaphor and theology that you guys have found the most useful and that has the most impact is really the family stuff—the relational stuff, the imaging stuff, as opposed to this judicial “okay, we're in the council courtroom, law court, and now we're going to declare a verdict and tell what's-his-name to get lost,” or something like that. That metaphor is more confrontational, as opposed to this other stuff, because the other stuff really is attachment to the right things, and the right Person, building the right loyalties, thinking the right thoughts about Jesus, about God, so on and so forth.

Fern: And having emotions is okay, grieving loss is normal, wanting to be with another human being in relationship is exactly what God's design is for us. That is foreign to someone who has undergone this level of trauma.

MH: If that's the case, you can see how someone who, in a traditional prayer ministry approach... There is an assumption, at least a bit of an assumption—maybe a huge assumption, on the part of a pastor or prayer minister or whatever—that the person they're trying to help is able to comprehend this or even find it attractive at any level. And they just sort of don't. I think we have a series of things from this past week that I wrote down that I wanted to talk about. We might have touched on this, but what might surprise people about survivors (you talked a little bit about that already) is who they are as people, despite some of these other bad relationships that they might have built up in their lives. Is there anything else that you took away or heard this week, or maybe even going back to the Northport... (because in terms of being out in the public, that was the first time that you tried that)—either that or in the last couple days... is there

50:00

anything you would want our audience to know about either survivors or what you do? Some of the obstacles, maybe, before we wrap up?

Fern: I have two things going on in my mind. First of all, I just want to say that, in typical prayer ministry coming out of the Church, for survivors in particular (which is very rare, because most modalities don't include dissociation survivors), they look at this as it's a psychological and a spiritual component. And I think we have to look and be a thinking people to be able to see the research that has come out in regard to trauma—not psychology... in regard to trauma and what trauma does to the brain. We have to realize that trauma affects the organic brain and we have to be aware of how that does that. And so it is going to be a paradigm shift to be able to minister to these people in that way. We're not abdicating the idea that there is any kind of spiritual involvement, but what happens is if you jump off and just go into the spiritual involvement (like taking them to a court of appeals or something like that), what you'll end up doing is creating... I want to give you an example. When you have a child that's under duress and they're told to get away from that duress by going into a castle and getting safe... Now that child, any time there's a hint of duress—physically, mentally, emotionally, relationship rupture, whatever—they'll just go into the castle. Now they're sitting in front of the prayer minister, and now we're taking them into the dimensions to get their parts back. Do you see where we just took them? We didn't take them into a spiritual realm, we took them into their psychological phenomenology in their own head—their own picture of what's going on. And that's what's going to happen every time when we immediately jump right into a spiritual dynamic because you see that they had rituals or something done. It's going to harm them. So I really want to encourage...

MH: Whoever's doing this to them, and training their mind in the process, has already anticipated that sort of thing.

Fern: I'm wondering if that's the case, Mike. So one of the things you heard me say this weekend was that I was concerned that people would hear our approach and they would say, "Well, it's all psychology—it's not anything based in biblical stuff." It is very much based in biblical stuff and the foundation that Jesus Christ is the healer, but we're letting that person think and use their mind to get back to the place of who they are designed to be—and that's a thinking, reasoning human being that has emotions and volition.

MH: Now, before we do wrap up, you had a pretty considerable response of people from this audience who want to be trained, or "I want to learn how to help Fern and Audrey," or "I want to learn to do what they do." And you've taken steps to go down that road, to develop something, so let's talk about that.

Audrey: Yeah. Right now, Fern and I are in the process of making a curriculum, and the gal that helps transcribe the podcasts is coming alongside of us.

MH: Kudos to Brenda.

Audrey: Mm-hmm. So we're the mouth and she's the pen, so that is coming along so that we can have times that people who want to know how work with people and love them and not harm them can do so.

Fern: And I do want to say, we did keep a list. We have a list of 35 of you folks that say, "Hey, when you get this ready, if you're going to do anything, let us know." We do have that in our database. And if there's others, let us know, because we are further in the process than last time we did the podcast, and it's first and foremost on our list to get this curriculum finished.

55:00 **MH:** Do you have any idea of a timetable? Did Brenda give you any idea of a timetable? [laughs]

Audrey: Well...

Fern: There's no timetable, but we are really working hard on it.

MH: Yeah, I know. For those of you who know her, Brenda's very organized, and so I was just wondering if she has sort of laid that out for you already.

Fern: She's probably not going to transcribe this part...

[laughter]

Fern: We love you, Brenda, thank you!

[Brenda: I love you, too! There, I left it in. 😊]

MH: Well, that's good. So thanks again for sharing some of your time with us, and hopefully this is a good introduction to what you two do. We've had prior episodes... Episodes 68 and 149 are the key ones. We've had other ones with Beth, but if you want to zero in on Fern and Audrey, those are the two episodes. I think Beth is in 149, as well. That was the follow-up to the earlier one, but those are the two key episodes if you want to learn more: Naked Bible Podcast, Episode 68 and Episode 149. So for those who haven't listened to them, this is a sufficient introduction. If you have listened to those, you have a good update—things are progressing here. And one more time, the new website?

Fern: DiscoveringMErcy.org.

MH: Alright. And you land on that website, you will be able to contribute directly to Fern and Audrey's ministry. We will certainly give an announcement when they get the final approval of their tax-exempt status. We will leave the GoFundMe campaign running, because MIQLAT does have tax-exempt status currently. So

just a heads up when they get their own tax-exempt status, we'll phase one out and direct people to the other.

TS: Yeah, and absolutely be looking forward to Naked Bible Podcast with some more ideas of how to support the survivors. And also, we would encourage churches... If you know somebody or have somebody in your community that needs help, maybe in your congregation, please contact Fern and Audrey on their website, www.DiscoveringMErcy.org.

MH: I think you said in passing this week that there are several churches that are waiting till you get your exempt status to jump in and help, so absolutely, go ahead.

TS: Well, that's great so keep a lookout for more. We always enjoy having Fern and Audrey on the show. We appreciate what you all do, and we appreciate everybody out there supporting us and them. And with that, Mike, I just want to thank everybody for listening to the Naked Bible Podcast! God bless.