

Marriage • Parenting • Spiritual Growth • Sexuality • Relationships • Mental Health
Men • Women • Hurts and Emotions • Singles • Ministers and Mentors • Technology



a resource for:
Ministers and Mentors

Mentoring Manual



APOSTOLIC CHRISTIAN

Counseling and Family Services

Helping the hurting. Nurturing hope. Encouraging growth.

Phone: (309) 263-5536 | www.accounseling.org

Mentoring Manual

Table of Contents

I.	The Idea of Mentoring	3
II.	The Look of Mentoring	4
III.	The Principles of Mentoring	8
IV.	The Skills of Mentoring	9
V.	The Relationships of Mentoring	13

Appendices

A.	Mentoring Skills	17
B.	Healthy Ways to Meet a Crisis	19
C.	Scripture Memorization	21
D.	Accountability	23
E.	Quotations from Selected Resources	25
F.	Scriptures for Mentors and Counselors	29
G.	Resources	31
H.	ACCFS Information	33

Copyright 2008-2016 by Apostolic Christian Counseling and Family Services. Can be freely copied and redistributed.
Not to be sold. For more information on mentoring, please visit www.accounseling.org/mentoring or scan here:



Mentoring Manual

Purposes of Mentor Training

There are three primary purposes of mentor training. The first is for us to better understand the purpose and role of mentoring, both as a biblical concept and as a resource tool for elders and churches. The next purpose is to learn about specific mentoring skills and understand issues of confidentiality, boundaries, and sources of support. Finally, we will learn what a mentor does in order to gain the confidence needed to undertake this role.

This course has been approved by the Elder body and is intended to provide structured training for brothers and sisters who are encouraged to do mentoring within their local congregation.

I. THE IDEA OF MENTORING

A. Definition of “mentor” – one who establishes a relationship with another and helps him or her learn by sharing experiences and God-given resources while they journey through life together.

B. Biblical concept

1. *1 Corinthians 3:9 “For we are labourers together with God: ye are God’s husbandry, ye are God’s building.”*
2. *2 Corinthians 1:4 “Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”*
3. *Colossians 1:28 “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:”*
4. *Titus 2:3-5 “The aged women likewise, that they be in behaviour as becometh holiness, . . . teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”*
5. *Hebrews 10:24 “And let us consider one another to provoke unto love and to good works.”*

C. Biblical examples

1. *Exodus 18:13-27 (Jethro advises Moses to delegate some of his leadership responsibilities.)*
2. *Acts 9:27 “But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.”*
3. *Acts 18:26 (Aquila and Priscilla took Apollos aside and) “. . . expounded unto him the way of God more perfectly.”*
4. *2 Timothy 2:2 (Paul to Timothy): “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*

D. Gift of the Spirit

1. The purpose of spiritual gifts is to edify the body of Christ. *Ephesians 4:11-12 “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”*

Mentoring Manual

2. The importance of exhortation. *Romans 12:6-8* “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation. . .” The word “exhortation” is a translation of the Greek word *paraklesis*. This word literally means “coming alongside to help,” and implies such activities as admonishing, supporting, and encouraging others. The Holy Spirit is called the “Comforter” four places in John’s gospel and “an advocate” once in *1 John*, and in all of these places the Greek word is *parakletos*, which comes from the same root words as *paraklesis*. The role of a mentor is patterned after the mission of the Holy Spirit.
3. The opportunity to help others. *1 Corinthians 12:28* “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” The word “helps” is a translation of the Greek word *antilepsis*. This is the only place in the Bible where the word “helps” is used. It means “help” in the sense of “relief” or “aid.” Other occurrences of the Greek word in the Bible are translated “support” and “partake.”

II. THE LOOK OF MENTORING

A. The purpose of mentoring

1. Mentors help others achieve personal spiritual growth and enhance relationships.
2. Mentors support couples and individuals as they go through the transitions of major life events such as marriage, parenting, baptism, their early Christian walk, etc.
3. Mentors provide support with general issues such as singleness, marriage, parenting, grief & loss, etc.
4. Mentors can also help those dealing with specific sin issues – alcohol, pornography, etc.

B. Active and ongoing mentoring

1. The mentor discipler.
Definition: A mentor discipler is a more experienced follower of Christ who establishes a relationship with new or younger believers in order to help them grow in knowledge of the gospel of Christ and a basic understanding of what it means to be one of Christ’s followers as they mature in their faith. The goal is to help the younger believers develop a closer relationship with God and discover and utilize their spiritual gifts in Christian ministry and service.
Examples: The ministry of Jesus was primarily that of discipling; Paul’s relationship with Timothy.
2. The mentor coach.
Definition: A mentor coach is a person who knows how to do something very well, and establishes a relationship with mentees in order to show them how to do it. This can be done by teaching, demonstrating, and/or modeling. Coaches often need to follow up their efforts with encouragement and motivation to respond.
Example: Showing someone how to present the basics of the Gospel of Christ to an unbeliever.

Mentoring Manual

C. Occasional mentoring

1. The mentor counselor.

Definition: A mentor counselor is a person who specializes in giving advice in situations which are often critical to the mentee's welfare. The counseling can be as simple as timely advice. Much of this is on an informal basis, and often is not even perceived as mentoring. The mentee has a relationship with a mentor in which he is free to seek advice, either at critical times or on an on-going basis.

Example: Jethro, Moses' father-in-law, helped give perspective to Moses on a major leadership problem he was facing (see *Exodus 18*).

2. The mentor teacher.

Definition: A mentor teacher is a person who has knowledge, the ability to communicate it, and imparts that knowledge to a mentee. The goal in sharing that knowledge is to motivate the mentee to develop a perspective which affects their character or enhances their ministry.

Example: Priscilla and Aquila (*Acts 18:24-26*) demonstrate a teaching mentoring relationship with Apollos.

D. Mentoring programs

1. Different churches will have differing needs for the level of structure and formality of mentoring. Some of the questions to be answered by the leadership if they desire to set up a program include:

- a. Do we need a formal or an informal program?
- b. Do we want structured relationships with structured reporting or unstructured relationships?
- c. Will mentors be chosen, or do they volunteer?
- d. Will mentees be selected proactively, or do we respond more reactively?
- e. Will relationships be determined by someone (elder/coordinator), or are they set up as mentors seek out "the lost, the last, the least, and the lonely"?

Examples:

- Formal program – regularly-scheduled sessions with a mentee, in response to a referral from an elder or minister.
- Informal program – mentors are known to the congregation, and anyone can contact them directly for mentoring help.
- Proactive relationships – leadership determines certain groups in church to be mentored within the church (converts, newly married couples, etc.).
- Reactive relationships – leadership waits until mentees ask for or need help, or the mentors pray and approach people as the Spirit leads.

E. Roles in a mentoring program

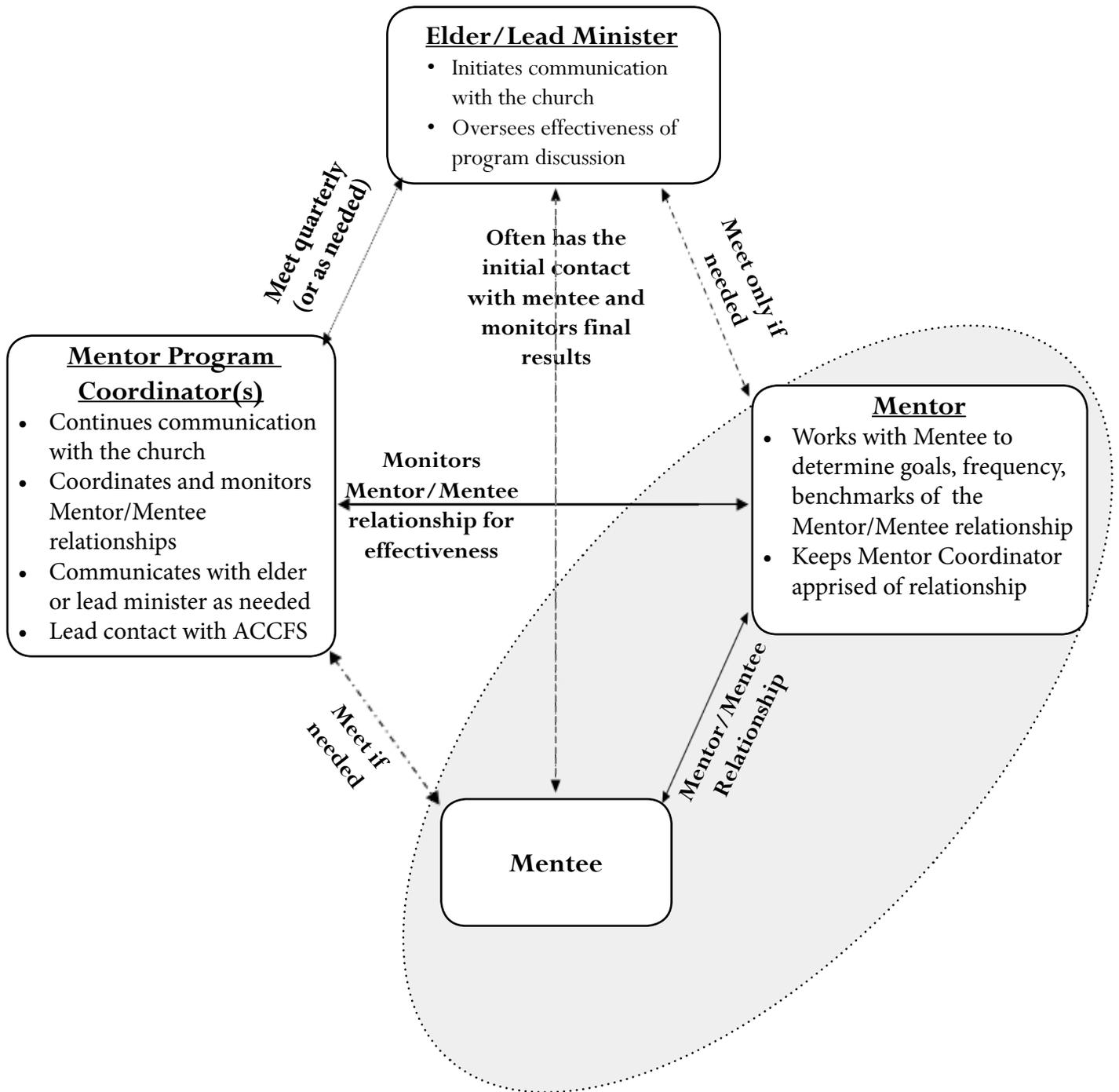
1. The main roles in a mentoring program are the elder/lead minister, mentor program coordinator, mentor, and (if needed) a clinical or discipleship counselor.
2. There is both distinction and overlap among these three basic roles. Each can play a vital role in the overall mentoring relationship with a mentee. These relationships should be viewed as often being a "both/and", not an "either/or" situation.
3. The role of the elder/lead minister includes:
 - a. Initiating communication with the church and helping to define the look of the mentoring program.

Mentoring Manual

- b. Setting standards and guidelines for the following actions and other issues that may arise:
 - i. How are mentors chosen?
 - ii. How are the mentors and mentees appointed or matched?
 - iii. Who initiates the mentoring relationship (elder, mentor, mentee)?
 - iv. What issues are appropriate for mentoring relationships?
 - v. When is it appropriate to inform the elder concerning certain situations?
 - vi. How does the church determine if the mentoring program is being effective?
4. The role of the mentor program coordinator(s) includes fulfilling some of the above organizational responsibilities of the program at the direction and consultation of the elder. A strong program coordinator can be critical to keeping the mentoring program on track.
5. The role of the mentor includes conducting the mentoring relationship within the recommended guidelines.
 - a. If a mentor feels he is being asked to do things outside his role, he should seek advice from the elder or his designee.
 - b. Mentors should notify the elder/program coordinator at certain points along the relationship.
6. The role of the clinical counselor (if involved) includes:
 - a. Offering counseling by licensed mental health professionals that supports the doctrine and traditions of the Apostolic Christian Church and respects a client's faith background.
 - b. Diagnosing and treating mental health conditions such as depression or anxiety.
 - c. Helping people develop coping skills for dealing with life's challenges.
 - d. Assisting people as they work through emotional issues (grief, self-worth, stress, etc.).
 - e. Advising people with relationship problems such as marital and family issues.
7. The elder should be informed if these situations occur:
 - a. The mentee admits to sin that has not previously been confessed. This is always best if the mentee is willing to go to the elder. If the mentee is unable or unwilling to go, then the mentor should go to the elder. The issue of confidentiality regarding the elder needs to be addressed at the beginning of the relationship. The mentor must be careful not to promise more or less than he is authorized to do.
 - b. There are issues of neglect or abuse. (See Section IV. Item B)
 - c. The issues are more severe than the elder thinks.
 - d. There appears to be danger of spiritual harm or loss. The mentor is a guide and supporter, not their authority. The mentor needs to be clear the responsibility for avoiding harm or loss rests with the mentee. In addition, the mentor needs to respect whatever was agreed to regarding confidentiality with the elder.
 - e. The mentor feels he is being used as the elder or in place of the elder. The mentor should clarify the elder's role and responsibilities (*Ezekiel 33:1-9; Hebrews 13:7, 17*).
 - f. The issue exceeds what the elder asked the mentor to do, or the mentor is surprised or uncomfortable with the mentoring relationship. The mentor should not feel obligated to take on anything he is uncomfortable with based on his own experience, knowledge, and the original level of commitment made.

Mentoring Manual

8. Mentor Program Diagram: The following represents the typical relationships and responsibilities within a local church mentor program.



Mentoring Manual

III. THE PRINCIPLES OF MENTORING

A. Principles of mentoring relationships

1. Commitment – Mentoring relationships take time and energy.
2. Clarity – Having specific goals and expectations will give purpose to the mentoring experience.
3. Change – Homework or practice should track progress toward the desired goals.
4. Those who are properly mentored will usually want to pass on what they have learned to others and make mentoring self-perpetuating.

B. Key mentor characteristics

1. Mentors should exhibit personal integrity and biblical soundness, combined with Godly wisdom and spiritual maturity (*1 Timothy 3*).
2. A strong commitment to prayer and self-examination is an important aspect of mentoring.
3. Mentors should have a genuine love for people and a concern for their welfare, keeping their motives pure from seeking information for the sake of curiosity.
4. It is also important for mentors to have patience, tolerance, forbearance, and empathy, or the ability to ‘feel with’ someone.
5. Finally, mentors need to be willing to give the time necessary to invest deeply in the mentee’s life.

C. Key mentor qualifications

1. Mentors should be of the same gender, with couples being used to support couples.
2. Mentors must have the ability to maintain confidentiality.
3. Mentors should be committed to giving loving and honest feedback in order to keep the mentee accountable.
4. Mentors should exhibit respect and support for the authority of the Word, the church, and its four pillar mission.
5. Mentors should have an awareness of church history, culture, and dynamics, when necessary.

D. Mentor myths

1. Myth: Mentors must be old.

Truth: A mentor can be any age, but should be mature, sound in faith, and educated in life’s experiences.

1 Timothy 4:12 “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

Mentoring Manual

2. Myth: Mentors must be perfect.

Truth: The only perfect mentor was Jesus. Although mentors are not perfect, they are varied in their experience and ability. Both mentor and mentee will grow and mature through the mentoring experience.

Exodus 4:11-12 “And the LORD said unto him [Moses], Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”

3. Myth: Mentors have all the answers.

Truth: Only God has all the answers. Mentors can share experiences, teach concepts, and connect a mentee to appropriate resources.

Proverbs 27:17 “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”

4. Myth: A mentor’s sole responsibility is to hold a mentee accountable.

Truth: Accountability is part of a mentor’s responsibility, but his primary focus is supporting, strengthening, teaching, and encouraging.

Romans 12:6-8 “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. . .”

5. Myth: Mentoring is only for people with problems.

Truth: Mentoring is for everyone who wants to avoid problems. If mentoring were in place, some problems probably wouldn’t develop at all.

Ecclesiastes 4:9-10 “Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.”

IV. THE SKILLS OF MENTORING

A. Spiritual view of mental health

The elders of the Apostolic Christian Church have had discussions of the nature of mental illness and how it relates to the soul of man. The elders have been united in their support that based on Scripture and extensive experience, they believe we are complex beings with three overlapping and integrated parts to our being. We are physical, spiritual, and mental beings. These cannot be separated, but each part can be affected by separate factors including biological, spiritual, psychological, or relational influences. Each needs to be assessed, and any dysfunction needs to be treated or addressed based on the cause or causes of the dysfunction. This may include repentance, prayer, spiritual counseling and teaching, medication, other health interventions, and/or psycho-social counseling.

B. Confidentiality and privacy

1. Mentors must be able to keep names, session dates, and issues in strictest confidence.
2. Mentors also must be willing to share with an elder if necessary.
3. Explain to mentees that notes may be taken during the session, with the mentee’s permission; they are only for personal use and will be destroyed when closure occurs.

Mentoring Manual

4. It is necessary to report or elevate the situation in certain cases.
 - a. If you see evidence, suspect there may be serious potential for, or receive information that any of following have taken place, you should immediately report it to your elder. If needed, you can also call a local medical or mental health professional or ACCFS.
 - Physical, emotional, or sexual abuse
 - Thoughts of suicide
 - Physical harm to self (e.g., cutting)
 - Threat of bodily harm or death to another person
 - Abuse, neglect, or financial exploitation of a senior citizen

C. Key mentor and mentee boundaries

1. Remember the mentee has ownership of the problems.
 - a. It is not the mentor's task to solve the mentee's problems.
 - b. Avoid allowing the mentoring relationship to get to a point where the mentee is overly dependent on the mentor (i.e., looking to the mentor to make decisions that the mentee should be able to make on his or her own). Seek to understand this balance.
 - c. Avoid becoming overly involved in the mentee's problems so that it begins to interfere with your own life in a detrimental way.
2. Maintain appropriate boundaries and healthy priorities within your life and be aware if these priorities begin to slide. Remember your relationships with God and your family should come before your mentoring relationship.
3. Be honest about what is sustainable when establishing meeting frequency. Also be realistic about what "stage of change" an individual is in.
4. Avoid sessions alone with a member of the opposite gender.
5. Arrange for an appropriate environment for meetings.
6. Respect time limits and commitments.

D. Support for the mentor

1. Consult with the elder.
2. Consult with other mentors in your peer group.
3. Consult with the counseling staff at ACCFS.
4. Utilize and maintain the threefold relationships of the Body to achieve balance. These include:
 - a. Mentors who teach and encourage you. This is usually an older individual or couple.
 - b. Peers who maintain accountability and encourage you. This is usually someone of similar age or life stage.
 - c. Mentees who you are able to teach and encourage. This is usually a younger individual or couple.

Mentoring Manual

E. Mentoring skills (Appendix A)

1. Attending – being attentive.
2. Listening – truly seeking to understand.
3. Leading – using techniques that encourage mentees to talk in order to share feelings, say what they are thinking, or describe what has been done or not done about the problem in the past.
4. Supporting – giving encouragement, help, guidance, and sometimes tangible assistance.
5. Influencing – guiding the process of helping the person face up to his or her actions.
6. Confronting – identifying failures to live according to the Word of God.
7. Teaching – helping the person learn how to act, feel, and think differently.

F. Recognizing crises

1. In times of crises, mentors tend to be more active than usual, attempting to clarify the situation, giving information or reassurance, and sometimes suggesting courses of action. In the midst of crises, most people are confused and uncertain of what to do. Often they simply need someone who is not manipulative but is willing to give support and direction until they are able to take over for themselves. There is no standard formula for how to work with a person in crisis, but some things can be done in almost every case. (Appendix B)
 - **Make contact.** Although prayer is not to be overlooked, whenever possible and appropriate we should also show personal concern by being there. This communicates a sense of compassion, warmth, and willingness to listen. This is known as the Ministry of Presence.
 - **Reduce anxiety.** Often people undergoing a crisis want and need to talk about their situation. They feel the need to describe the details of what happened while thinking back to happier times before the crisis. They need the freedom to express their emotions of sadness, grief, remorse, or anger. At such times we can demonstrate calmness, concern, and acceptance. Sometimes anxiety-reduction will involve bearing the brunt of their anger, thereby helping him or her to see the problem more clearly. At this time, we can make appropriate positive comments about steps that have been taken to face the crisis and help them see that all is not hopeless.
 - **Focus on the issues.** In the midst of a crisis it is easy to see a mass of events, possibilities, and advice givers, all of which can be overwhelming. We can help the person in crisis to explore the present situation in the realm of reality by describing his or her feelings, thoughts, plans (if there are any), and efforts to solve the problem.
 - **Encourage action.** Sometimes, with or without help, people in a crisis situation will decide on some course of action but will then be afraid to move ahead with the plan. Here is where we can encourage them to acquire skills, if these are needed, and to take action. However, we need to be careful not to do things for them all the time. People in crises need to be helped to help themselves.

Mentoring Manual

- **Help with acceptance.** Often acceptance is a major step in dealing with a serious problem. There are several steps toward arriving at acceptance. They are denial, anger, bargaining, depression, and acceptance. Sometimes a crisis will bring permanent change. The death of a loved one, the destruction of property, or the discovery of a terminal illness are examples of events that must be accepted. To do otherwise is to ignore reality, to deny the problem, and to delay the solution until later.
2. Be aware of the warning symptoms of these two mental health concerns:
 - a. Warning signs of **depression** (must be persistent rather than occasional):
 - Sad or depressed mood.
 - Diminished interest or pleasure from activities that were once enjoyed.
 - Significant change in appetite (either increase or decrease).
 - Problems sleeping (over sleeping or insomnia).
 - Feeling agitated or feeling slowed down.
 - Fatigue and lack of energy.
 - Feelings of worthlessness or inappropriate guilt.
 - Difficulty concentrating.
 - Recurrent thoughts of death or formation of suicidal ideas or images.
 - b. Warning signs of **anxiety** (must be persistent rather than occasional):
 - Excessive worry and apprehension.
 - Irrational fears, thoughts, and ideas that the person cannot control.
 - Intrusive thoughts and mental images.
 - Panic attacks.
 - Restlessness or feeling keyed up or on edge.
 - Being easily fatigued.
 - Difficulty concentrating or mind going blank.
 - Irritability and/or anger outbursts.
 - Difficulty falling asleep or restless unsatisfying sleep.
 3. Sometimes a referral might need to be made to a professional.
 - a. A referral should **always be made** in the following situations:
 - i. An individual expresses suicidal thoughts or plans.
 - ii. The neglect or abuse (sexual, physical, and/or emotional) of a child is discovered. *Note: In these circumstances, a report to child protective services may also be required by law.*
 - iii. Domestic violence is occurring, or someone is threatening to become violent.
 - iv. The person's behavior and mental state has become irrational (e.g., hearing voices, paranoia) and/or the person has become extremely erratic (e.g., buys three cars in one day and hasn't slept for several days).

- b. A referral should **strongly be considered** in the following situations:
 - i. The person has demonstrated aggressive behavior or loses control when angry.
 - ii. The person's issues involve abuse of alcohol or drugs (illegal or prescription).
 - iii. The person is experiencing distress from a traumatic experience (e.g., sexual or physical abuse, witnessing a murder, recently in an accident).
 - iv. A person you have been working with is not showing signs of improvement (e.g., the person's compulsive use of pornography, etc. does not subside).
 - v. The person's spiritual concerns do not resolve even after he has followed Scriptural truths and your counsel (e.g., a person confesses the same sin five times and still feels the need to confess, the person is convinced he has committed the unpardonable sin, or the person believes he cannot be forgiven even after he has repented).
 - vi. The person's mood, appearance, relationships, and behavior have changed significantly.
 - vii. The person has experienced a significant loss (e.g., death of a spouse, child, etc.) and is having difficulty moving through the grieving process.
 - viii. A struggling couple's marital issues are outside of your experience to counsel (e.g., sexual dysfunction, threats of violence, etc.).
 - ix. Developmental issues are present for children and adolescents (e.g., school behavior problems, attention problems, etc.).
 - x. The person's struggles need ongoing "case management" that require a significant amount of individualized attention and follow-up.
 - xi. The person requests specific advice outside of your abilities or legal and ethical responsibilities (e.g., legal advice, prescription medication, etc.), in which case the referral should be made to the appropriate professional.
- c. How to make a referral:
 - i. When talking to a person you think would benefit from professional counseling, ask, "Do you think talking with a professional counselor would be helpful? I have found others in similar situations have found it beneficial. I would be glad to help you find a counselor who could help."
 - ii. Explain your reasoning for making a referral factually, not apologetically.
 - iii. Take time to discuss fears or concerns he/she may have about counseling.
 - iv. Assure the person you will stay involved as much as necessary.
 - v. ACCFS can help answer questions and be a resource in these areas.
 - vi. Be sure to discuss this step with your elder or mentor program coordinator.

V. THE RELATIONSHIPS OF MENTORING

A. Mentor role

- 1. Establish the mentoring relationship – suggestions for first few meetings.
 - a. Meet and socially interact to develop trust & rapport.
 - i. Depending on your prior level of comfort, the first meeting might be a very brief, informal, "get to know you" event. The goal might be to develop enough connection to be able to have a second meeting.
 - ii. Trust is critical and can take time to develop; don't overwhelm the mentee with formality right away.
 - b. Ask his/her reason to have a mentor.

Mentoring Manual

- c. Identify with the mentee his areas of concern and/or desired growth. Seek to understand.
 - i. Define the mentee's concerns and desires. What is missing in his life? (Examples: grow spiritually; control finances; resist temptation and lust.)
 - ii. Ask questions and explore the nature of the mentee's concerns and desires. What practical actions or activities can help the mentee manage the problem or supply what is missing? (Examples: apply biblical principles to life; manage credit card use or develop a budget; control Internet use.)
 - d. Identify goals.
 - i. What outcomes does the mentee want to achieve? What is he willing to work towards? How will you know when victory is achieved? (Examples: spiritual growth, greater control over finances or reducing debt load, victory over temptation.)
 - e. Address the issue of confidentiality.
 - i. If the topic appears to be sensitive, introduce the issue of confidentiality and the limits based on the elder's role and legal requirements.
 - ii. If the topic is not sensitive, give assurance of confidentiality whenever possible.
 - f. Give assurance you will work to support him in difficult situations.
2. Establish goals and commitment level.
 - a. Decide on the frequency and intensity of meetings. This is determined by combination of:
 - i. The elder's suggestion (if referral).
 - ii. The mentee's goals and level of commitment.
 - iii. The mentee's needs – nature and depth of issues.
 - iv. What is realistic and sustainable in this situation.
 - b. Explain your expectations of the mentee's role and responsibilities.
 - c. Clarify the elder's role, if any, in this relationship.
 - d. If necessary, complete the Mentoring Plan worksheet to help clarify and verbalize goals and the level of commitment. It is necessary to communicate clearly in these areas so expectations are clear. (see Mentoring Handouts)
 3. Assess the spiritual well-being of the mentee and explore alternatives.
 - a. Different lines of questioning are needed in different situations.
 - b. Different resources can be used to identify target areas of concentration or questioning. (see Mentoring Handouts)
 4. Encourage change through follow-up assignments.
 - a. Agree on joint prayer, both during and apart from the sessions.
 - b. Think through different activities which can encourage growth in areas which need improvement. (see Mentoring Handouts)
 - c. Memorize Scripture together with the mentee. (Appendix C)
 - d. Suggest methods of biblical study that could be beneficial (e.g., topical or word study).
 - e. Strive to seize upon teachable moments which may present themselves throughout the relationship.
 5. Evaluate the mentee's progress; know when to adjust the schedule of sessions.
 - a. Assess the mentee's progress and adjust the activities to meet the needs.
 - b. Keep an eye on the overall goal(s).
 - c. Be ready and willing to refer if necessary. (See Section IV. Item 3)
 - d. Be ready to suggest referral to a different mentor (e.g., due to personality conflict).

Mentoring Manual

6. Support your mentee throughout the process.
 - a. Meet regularly for reading and prayer.
 - b. Communicate regularly by phone or e-mail for encouragement and accountability.
 - c. Help find a teacher, such as a financial counselor, if necessary.
 - d. Suggest ways to apply biblical principles to life.
 - e. Listen with empathy – don't underestimate the power of listening.
 - f. Assure the mentee of your personal care, prayerful support, and love.
7. Support *yourself* through personal Scripture study.

B. Mentee role

1. Prayer – the mentee should pray for you, himself, and the process.
2. Be committed to the relationship.
3. Key responsibilities of the mentee.
 - a. Arrive for meetings on time.
 - b. Be open, candid, and teachable. The mentee has a responsibility to ask questions and give the mentor needed information so both can have the most productive relationship.
 - c. Actively set goals for mentoring.
 - d. Be willing to persevere with a relationship but also be willing to let the mentor know if and when the plan for mentoring is no longer working.
4. Complete follow-up assignments and follow the plan and goals agreed to by both mentor and mentee.
 - a. Do topical searches or word studies.
 - b. Find Scripture verses on particular items.
 - c. Memorize scripture. (Appendix C)
 - d. Practice self-discipline – strong desire and commitment to practice.
 - e. Utilize resources and contacts given by the mentor.
 - i. Stir up ideas – interview appropriate individuals; read books or website articles.
5. Provide feedback throughout the process...this is key!

C. Accountability (Appendix D)

1. Definition: giving an account or report of one's actions or choices to another.
2. Identify areas of accountability.
 - a. Agree on specific questions for the mentor to ask the mentee.
 - b. Agree on the specific meaning of the mentee's responses.
 - c. Set specific, measurable, attainable, realistic, and timely goals.
3. Identify methods of accountability.
 - a. The method and frequency of the mentee's reports to their mentor should be agreed upon. Methods include meetings, phone calls, and e-mails.
 - b. Report incidents immediately to the mentor (confession).
 - c. Self-monitor to practice discipline (e.g., calendar marking).

Mentoring Manual

D. Closure

1. There is importance in a settled ending to the mentoring experience.
 - a. Mentoring is not intended to be an ongoing experience; it often has an end target.
 - b. Often it evolves into an ongoing friendship, allowing for the possibility of future periodic counseling as needed or desired.
2. There are multiple reasons for closure.
 - a. A mentee's desired goals have been achieved.
 - b. Progress has stopped because the mentee lacks commitment. ("We don't seem to be going anywhere.") Offer to renew the mentoring relationship later if desired.
 - c. Having multiple mentors is causing confusion or frustration.
 - d. Referral to a professional or to another mentor is necessary or desired.
3. How to close.
 - a. The goal of closure is a settled ending to the mentoring experience.
 - b. Schedule a time for closure.
 - c. Review and evaluate the mentoring experience with the mentee.
 - d. Encourage and motivate the mentee by pointing out the goals achieved and maintained.
 - e. Be open to a renewing of the mentoring relationship in the future.
 - f. Seek to establish a supportive friendship even if there is no anticipated future mentoring.
 - g. Conclude the session with prayer.
 - h. Notify the elder or mentor program coordinator (and clinical counselor if appropriate) when the mentoring relationship changes or ends.
4. The mentor's role after closure has occurred.
 - a. Continue in a supporting role as appropriate.
 - b. Communicate and check back later, no matter what the reason for closure.

Appendix A MENTORING SKILLS

1. **Attending** – being attentive.
 - a. Maintain comfortable eye contact.
 - b. Display attentive body language. Face them squarely, lean a little forward in your seat, appear relaxed, and show that you are paying attention.
 - c. Key verbal qualities include tone of voice, pitch, volume, and rate of speech.
 - d. Stay with the topic and resist the temptation to change the subject or ask irrelevant questions.

 2. **Listening** – truly seeking to understand.
 - a. Be aware of both content and delivery. How the communication is delivered is as important as the content. Notice facial expressions, tears, changes in voice, etc.
 - b. Keep your own emotions under control. Don't stop listening because you feel uncomfortable or dislike what you're hearing.
 - c. Encourage further sharing. An occasional paraphrasing or repetition or a short "tell me more" comment can encourage the other person to keep talking.
 - d. Remember, you can think faster than the other person can talk. Because of this, you can reflect on what you are seeing and hearing, evaluate what you have heard, and ask yourself what the person is really trying to communicate.
 - e. Ask questions sparingly – especially at the beginning. Try to avoid asking, "Why?" This often distracts the person into giving explanations or justifications for behavior.
 - f. Try not to interrupt and avoid preaching, lecturing, giving advice, or arguing.
 - g. Don't get carried away by your own curiosity. Your purpose in listening is to understand and help the other person, not to satisfy your own curiosity or personal needs.
 - h. Use empathy – the ability to comprehend and understand the feelings and experiences of others – to look through their eyes and walk in their shoes for a time. This does not mean we agree with their expressions or condone their behavior.

 3. **Leading** – using techniques that encourage mentees to talk to share feelings, to say what they are thinking, or to describe what has been done or not done about the problem in the past.
 - a. Ask an open question or make a request that cannot be answered by a single word.
 - b. Give a brief summary of the situation as you see it, and ask if your perception is correct.
 - c. Try a leading comment. These are statements designed to keep the conversation going. "What happened next?" "Where did you go from there?"
 - d. Try reflecting. This involves saying in fresh words what the mentee seems to be expressing or feeling. "Sounds to me like you feel guilty about what you did."
 - e. Restate the mentee's thoughts. This is another type of reflection and might include statements such as "I get the impression you are confused by what your boss is telling you."
 - f. Offer a description of the mentee's behavior as you see it. Sometimes these are called immediacy responses. "Right now you seem to be pretty tense." "You're smiling, but I get the idea you really hurt inside."

 4. **Supporting** – giving encouragement, help, guidance, and sometimes tangible assistance.
 - a. At times we rejoice with others over some victory, but at other times we weep together. *Romans 12:15*
"Rejoice with them that do rejoice, and weep with them that weep."
-

Mentoring Manual

- b. If there is sin, we encourage the mentee to confess it.
 - c. Acknowledge the reality of the situation without necessarily condoning it.
- 5. Influencing** – guiding the process of helping the person face up to his actions.
- a. Restate, paraphrase, and summarize. Here the mentor pulls together what has been said and repeats or restates it using different words.
 - b. Give feedback. Sometimes it's necessary to express how the mentor or others view the person who has come for help. Try to be specific, nonjudgmental, and informative.
 - c. Make self-disclosures. Express your own thoughts or feelings to the person. It can be useful for the mentee to know how you are feeling, but be careful not to shift the focus onto yourself or imply your attitudes, emotions, or opinions are the only valid or correct ones.
 - d. Make suggestions, give advice, or provide information. It is best to be respectful and gentle. Give information in the form of suggestions. For example, "How would you feel about talking directly to your boss about the way you are being treated?"
 - e. Make interpretations. Here the mentee is given a different and unique way of looking at some issue. Be tentative as you present your interpretation of what is going on; you could be wrong.
 - f. State logical consequences. This is a method by which the mentor states what is likely to happen if the mentee continues on his present course of action. Use these statements to lead to discussions about how the mentee might change and not as hammers intended to force change. For example, "As you are smart enough to know, if this workaholic lifestyle persists, you could be successful in your career but lose your family."
 - g. Give directives and make confrontations. This involves telling the mentee what he must do to change. Often this involves pointing out the inconsistencies, sinful relationships, or other attitudes and behaviors that need to be changed.
- 6. Confronting** – identifying failures to live in accordance with the Word of God.
- a. Examples of situations where confronting is appropriate.
 - i. Sin.
 - ii. Inconsistent behavior. "You say you love your wife, but you are mean to her."
 - iii. Self-defeating behavior. "You want to succeed, but you set your standards so high you are sure to fail."
 - iv. Evading issues. "You say you want to grow spiritually, but every time this issue comes up, you change the subject."
 - b. To be most effective in bringing change, it is best done in a gentle and nonjudgmental fashion (*Matthew 7:1*; *Galatians 6:1*). The mentor must be courageous enough to risk getting overt or passive resistance from the mentee who might not want to face the reality of his sin, failure, or inconsistency in life. Remember your task is not to condemn, but to help; not to stir up trouble, but to stimulate healing. Be sure to offer your support throughout the process.
- 7. Teaching** – helping the person learn how to act, feel, and think differently.
- a. Teaching may involve giving instruction, giving advice, or telling others what to do.
 - b. It usually is more effective for mentors to show by their behavior and lifestyles how to live or think more effectively; to give praise, encouragement, or other reinforcement when a mentee shows improvement; and to work with mentees as they make decisions, take actions, and evaluate what they are doing to change. Role play is sometimes a good tactic.

APPENDIX B HEALTHY WAYS TO MEET A CRISIS

1. Accept the fact there is a problem.
2. Try to understand the scope of the situation more fully.
3. Communicate with friends, relatives, ministers, or others who might be able to help.
4. Face up to negative feelings of guilt, anxiety, or resentment, and consider actions and different ways of viewing the situation so you can deal with these feelings.
5. Separate the changeable from the unchangeable in the situation, and accept that which cannot be changed.
6. Explore practical ways of coping with the problem, and take steps, though small, in handling the problem in a practical way.
7. Accept responsibility for coping with problems, even problems that seem to have arisen from situations beyond your control.
8. Pray about the matter, honestly sharing your concerns with God. Remember God is both aware of our crises and concerned about us. *Proverbs 3:5* “Trust in the Lord with all thine heart and lean not unto thine own understanding.”

APPENDIX C SCRIPTURE MEMORIZATION

When we memorize God's Word, we hide it in our hearts. It helps us to be established in the knowledge of His Word and apply it to our lives more completely. It helps us to maintain a closer fellowship with Jesus Christ as our personal Lord and Savior as we become conformed to His character with the Word continually before us. Finally, it equips us to tell others of the Gospel of Christ by bringing a scriptural verse to our mind at a time when we need it to share the gospel and to be an effective witness for our Lord. Below are some personal benefits of memorizing scripture.

1. Keeps our focus on Christ

John 8:31-32 "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

2. Increases our knowledge of the Word

- a. Memorization helps us appreciate the power of the Word.

Hebrews 4:12 "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

- b. The Word converts us, makes us wise, and fills us with joy.

Psalms 19:7-8 "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes."

- c. We learn to respect God's ways and understand His wisdom.

Psalms 119:15-16 "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Proverbs 2:1-6 "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding."

3. Ministers to us

- a. Aids in answered prayers.

John 15:7 "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

- b. Equips us to witness.

1 Peter 3:15 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

- c. Equips us for good works.

2 Timothy 3:16-17 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Mentoring Manual

- d. Increases our faith and trust in God.

Romans 10:17 "So then faith cometh by hearing, and hearing by the word of God."

- e. Enables us to teach and admonish one another.

Colossians 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

4. Promotes spiritual growth

- a. Helps us to abstain from evil.

Psalm 119:11 "Thy word have I hid in mine heart, that I might not sin against thee."

- b. Produces spiritual fruit in our lives.

John 15:5 "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

2 Peter 1:8 "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

- c. Helps us become more like Jesus Christ.

Romans 12:2 "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Luke 6:45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

5. Gives us peace

Philippians 4:6-7 "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

6. Motivates us to be obedient to the Word

Joshua 1:8 "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

James 1:22, 25 "Be ye doers of the word, and not hearers only, deceiving your own selves. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

7. Helps us to overcome temptation

Matthew 4:3-4 "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Romans 13:14 "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

APPENDIX D SETTING MEASURABLE GOALS FOR ACCOUNTABILITY

James 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

These examples are for purposes of illustration. The key is to establish specific, measurable, realistic, and attainable goals and then measure the progress and results.

1. Alcohol abuse.

- a. Track how often, how much, and the reasons why you drink.
- b. Track how often you go out of your way to drive past a package liquor store.

2. Internet abuse.

- a. Track the day and time of each Internet use and what sites you visited (information, chat rooms, games, pornography).
- b. Track how often you visit an inappropriate site.
- c. Consider installing an Internet accountability program, such as “Covenant Eyes.”

3. Lust.

- a. Track how often you visit an inappropriate Internet site.
- b. Track how often you watch an R-rated movie or video.
- c. Track how often you look at a magazine in a store.
- d. (Men) Track how often you look lustfully at a woman.

4. Anger.

- a. Track how often you get upset and yell at your spouse. Chart the reasons.
- b. Track how often you get upset and yell at your children. Chart the reasons.
- c. Track how often you lose your temper (e.g., while driving or when tired or hungry).

5. Desire for spiritual growth.

- a. Follow a chart of daily Scripture reading, check off each day you do it.
- b. Journal your thoughts and meditations from the Scripture.
- c. Keep a prayer log.

SAMPLE ACCOUNTABILITY QUESTIONS:

1. Have you been with a man or woman anywhere this past week that might have been seen as compromising?
2. Have any of your financial dealings lacked integrity?
3. Have you exposed yourself to any sexually explicit materials?
4. Have you been proactive, making sure your thought-life is pure and in line with Scripture?
5. Have you been inappropriate, insensitive, or excessive in your use of any food or alcohol?
6. Have you spent adequate time in Bible study and prayer?
7. Are you effectively budgeting your time and finances?
8. Have you given priority time to your family?
9. Have you resolved any interpersonal problems that have come up? Have you dealt with anger in a biblical manner?
10. Are you using your God-given talents and abilities in a manner consistent with how God has gifted you?
11. Have you just minimized issues or lied to me?

APPENDIX E QUOTATIONS FROM SELECTED RESOURCES

1. On Mentors and Mentoring

“The truth of the matter is, most men do not see themselves as potential mentors. It doesn’t matter whether or not they actually have that capacity (and most do); they don’t see themselves that way. And that’s determinative.”

“For some, it’s the feelings of inadequacy that our culture seems to reinforce: ‘You’re not smart enough,’ ‘You don’t have enough training,’ (and often in the church) ‘You’re not spiritual enough.’”

“Others are afraid of sounding pretentious. You see, in our society, it’s OK for someone to perceive me as his mentor; it’s not OK for me to see myself as his mentor. This is nonsense, of course, but it’s also reality. So you have to consider it.”

“An additional problem is that many men have false or unrealistic expectations of what a mentor is and does. They hear the word “mentor,” and they think of some holy man or guru who has God’s infallible word from on high for every question he’s asked. It’s like Moses on Mount Sinai, with the trumpets blaring and the smoke billowing, and the Shekinah glory coming down. Or they think in terms of heavy-duty responsibility, as if they have to check out every move you make, and every time you run into trouble they’ve got to bail you out.”

“Fortunately, you don’t need to use the terms ‘mentor’ or ‘mentoring’ to establish the relationship you want. In the end, it doesn’t matter how you describe or define it; what matters is that you develop it. So don’t get hung up on whether the interaction you’ve got going with another man is or is not a so-called ‘mentoring relationship.’ Just pay attention to the relationship.”

“Are you willing to glean from another man’s wisdom, experience, and expertise? Are you willing to seek him out for advice? Are you willing, when it is appropriate, to bare your soul and let him see and feel what is inside you? Are you willing to ask him for help in troubleshooting problems, recommending resources, introducing you to people, and otherwise opening doors to the world and windows to the mind? That’s ‘all’ we’re talking about.”

Hendricks, Howard G., and Hendricks, William D., *As Iron Sharpens Iron*, Chicago, IL: Moody Press, 1995, pages 95-96.

2. The Character of a Christian Counselor, based on *1 Thessalonians 5:14-24*

1 Thessalonians 5:14-24 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. (15) See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. (16) Rejoice evermore. (17) Pray without ceasing. (18) In every thing give thanks: for this is the will of God in Christ Jesus concerning you. (19) Quench not the Spirit. (20) Despise not prophesyings. (21) Prove all things; hold fast that which is good. (22) Abstain from all appearance of evil. (23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (24) Faithful is he that calleth you, who also will do it.”

“A beneficial exercise for Christian counselors who wish to develop their spiritual acuity is to study Scripture through the eyes of a caregiver and ask themselves how particular passages apply to their ministry. In other words, they can glean counseling principles and procedures from the narratives and teachings of the Word of God. For examples, if

Mentoring Manual

you read *1 Thessalonians 5:14-24* from the perspective of pastoral care and counseling, you will find fifteen qualities of an effective biblical counselor:

A wise pastoral counselor:

- Warns those people who are failing to act correctly (Verse 14).
- Encourages, supports, and empowers those people who are reluctant to act or feel left out (Verse 14).
- Helps or assists those people who are not capable or strong enough to act alone (Verse 14).
- Remains patient with everyone (Verse 14), even as God is patient, wanting everyone to turn from their sin (*2 Peter 3:9,15*).
- Intervenes to prevent retribution or repayment of evil for evil (Verse 15).
- Expresses kindness and goodness toward others (Verse 15).
- Continuously expresses joy and the fruit of the Spirit – an indication of the presence of God (Verse 16; compare to *Psalms 139*).
- Repeatedly petitions God and maintains an attitude of prayer at all times – an awareness and an acknowledgment of the presence of God in every situation and a desire to communicate with him at all times (Verse 17).
- Gives thanks to God that He is acting in all situations (Verse 18).
- Does not ignore God or reject the guidance of His Spirit (Verse 19).
- Looks for the plans (prophecies) of God in all situations (Verse 20).
- Thoroughly evaluates everything and retains that which is good (Verse 21).
- Actively practices avoiding evil (Verse 22).
- Has a personal goal of growing in godliness (Verse 23).
- Recognizes that only God is capable of producing and accomplishing these things (Verse 24)! (We must depend on God at all times and in every way.)”

Jones, Ian F., *The Counsel of Heaven on Earth*, Nashville, TN: Broadman & Holman Publishers, 2006, pages 200-201.

3. Six Steps in Helping People

“A lot of what we do in helping others will depend on the type of problems involved, the personalities of the helper and helpee, and the nature of their relationship. As a general guideline, however, you might want to think of six steps in people helping.”

“Step 1: Building Rapport between the helper and helpee. It is here that the helper’s empathy, warmth, genuineness, and caring characteristics are of special importance.”

John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

1 John 4:6 “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.”

“Step 2: Clarifying the Issues, often through the use of listening, leading, supporting, and gentle probing with open-ended questions. This is a process that should not be hurried. Try to find out what has been done in the past to handle the problem. Be aware of what the helpee is feeling, but try to find out, too, what he or she thinks now about the problem and what behavior may be contributing to the problem issue. All of this emphasizes the importance of exploring and understanding problems before looking for solutions.”

Romans 8:26 “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

Mentoring Manual

James 1:19 “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to anger.”

“Step 3: Exploring Alternatives, listing and discussing several possible actions that could be tried, one at a time. Sometimes this involves brainstorming with the helpee, with both of you making and evaluating possibilities that might be tried.”

John 14:26 “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

1 Corinthians 2:13 “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

“Step 4: Stimulating Change by deciding what needs to be done and then doing it. This may involve confrontation, teaching, and the use of influencing skills. Helpees may need to agree that they will change their thinking and actions. Often this is the best way to change feelings. If several alternatives seem feasible, the helpee needs to choose one tentatively and start moving in that direction. And in all of this, the Christian helper and helpee must seek the guidance of the Holy Spirit.”

John 16:13 “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

Acts 10:19-20 “While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.”

Hebrews 10:24 “And let us consider one another to provoke unto love and to good works.”

“Step 5: Evaluating Results to determine whether a course of action is working and whether it should be tried again or done in a different way.”

“Step 6: Terminating the Relationship and encouraging helpees to apply what they have learned as they launch out on their own.”

Romans 8:14 “For as many as are led by the Spirit of God, they are the sons of God.”

Collins, Gary R., How to be a People Helper, Wheaton, IL: Tyndale house Publishers, 1995, pages 64-65.

4. Designed to Connect

“Ordinary people have the power to change other people’s lives. . . . The power is found in connection, that profound meeting when the truest part of one soul meets the emptiest recesses in another and finds something there, when life passes from one to the other. When that happens, the giver is left more full than before and the receiver less terrified, eventually eager, to experience even deeper, more mutual connection. The power to meaningfully change lives depends not on advice, though counsel and rebuke play a part; not on insight, though self-awareness that disrupts complacency and points toward new understanding in important; but on connecting, on bringing two people into an experience of shared life.”

Crabb, Larry, *Connecting*, Nashville, TN: Thomas Nelson, 2005.

APPENDIX F SCRIPTURES FOR MENTORS AND COUNSELORS

Exodus 18:13-24 (Jethro gives counsel to Moses on a major leadership problem, advises Moses to delegate work out to able men of truth.)

Proverbs 12:15 "The way of a fool is right in his own eyes: but he that hearkeneth to counsel is wise."

Proverbs 12:20 "Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy."

Proverbs 15:22 "Without counsel purposes are disappointed: but in the multitude of counsellors they are established."

Proverbs 27:17 "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

Ecclesiastes 4:9-10 "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up."

Acts 18:24-28 "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ."

Romans 12:6-8 "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation."

Romans 15:14 "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."

1 Corinthians 3:1-2 "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

1 Corinthians 4:15-16 "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the gospel. Wherefore I beseech you, be ye followers of me."

1 Corinthians 11:1 "Be ye followers of me, even as I also am of Christ."

1 Corinthians 12:28 "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Galatians 6:2 "Bear ye one another's burdens, and so fulfil the law of Christ."

Ephesians 4:11-12 "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Mentoring Manual

Philippians 4:9 “Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

Colossians 3:16 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

1 Thessalonians 5:11 “Wherefore comfort yourselves together, and edify one another, even as also ye do.”

1 Thessalonians 5:14 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”

2 Thessalonians 3:7, 9 “For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; . . . Not because we have not power, but to make ourselves an ensample unto you to follow us.”

1 Timothy 4:12 “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

2 Timothy 2:1-2 “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

Titus 2:1-8 “But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

Hebrews 3:13 “But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”

Hebrews 5:12-14 “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

Hebrews 10:23-25 “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works . . . exhorting one another; and so much the more, as ye see the day approaching.”

James 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

2 Peter 3:18 “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

APPENDIX G RESOURCES

Numerous resources and recommended readings can be found at www.accounseling.org/mentoring. Below are a few we highlight:

Strongly Recommended Resource

Collins, G. R. (1995). *How to be a People Helper*. Wheaton, IL: Tyndale House Publishers.

(Description: “A Christian psychologist shares insights that will help you help your friends, family, and coworkers.”)

Crabb, L. & Allender, D. (2013). *Encouragement*. Grand Rapids, MI: Zondervan Publishing House. (Description: Discusses the biblical basis of encouragement and healthy interaction with others in a church family.)

Other Helpful Resources

Collins, G. R. (1993). *The Biblical Basis of Christian Counseling for People Helpers*. Colorado Springs, CO: Navpress.

(Subtitle: “Relating the Basic Teachings of Scripture to People’s Problems.”)

Crabb, L. J. Jr. (1975). *Basic Principles of Biblical Counseling*. Grand Rapids, MI: Zondervan Publishing House. (Subtitle: “Meeting Counseling Needs through the Local Church.”)

Kruis, J. G. (2006). *Quick Scripture Reference for Counseling, Third Edition*. Grand Rapids, MI: Baker Academic.

Discussion Aids on various topics can be found at www.accounseling.org/discussionaids.

Resources for new Believers

Whitney, Donald S. (2014). *Spiritual Disciplines for the Christian Life*. Colorado Springs, CO: NavPress.

(Study Guide also available for purchase)

Resources for Women

Huizenga, B. (2002). *Gifts of Gold*. Colorado Springs, CO: Cook Communications Ministries.

(Subtitle: “Gathering, Training, and Encouraging Mentors.”)

Resources for Men

Hendricks, H. G., & Hendricks, W. D. (1995). *As Iron Sharpens Iron*. Chicago, IL: Moody Press.

(Subtitle: “Building Character In a Mentoring Relationship.”)

Resources for Marriage

Parrott, L., & Parrott, L. (2005) *The Complete Guide to Marriage Mentoring*. Grand Rapids, MI: Zondervan Publishing House. (Subtitle: “Connecting Couples to Build Better Marriages.”)

Parrott, L., & Parrott, L. (2006). *51 Creative Ideas for Marriage Mentors*. Grand Rapids, MI: Zondervan Publishing House.



515 Highland Street, Morton, IL 61550 ❖ Tel: (309) 263-5536 Fax: (309) 263-6841 ❖ www.accounseling.org

Web Site: www.accounseling.org

- Find information about mental health issues and relationship problems.
- Access information whenever you need it.
- Learn about how to find help for yourself or others.
- Learn about ACCFS and the services we provide.
- Download and/or order materials.

Professional Counseling

- Professional counseling is offered to address issues such as depression, anxiety, adjustment difficulties, marital problems, and childhood behavior problems.
- Professional counseling is offered to individuals who can travel to the counseling center in Morton and also over the phone and via webcam.
- Clients are primarily individuals who attend or are associated with an Apostolic Christian Church. However, as time allows, we are happy to help anyone in need, whether affiliated with the church or not.
- Those interested in receiving counseling at ACCFS can call 877-370-9988 to get more information.

Consultations with a Professional Counselor

- ACCFS provides a free 30-minute consultation to people who are seeking information about mental health issues and relationship problems.
- Callers include elders/ministers, family members, and friends of struggling individuals.
- Individuals interested in setting up a consultation can call ACCFS at 877-370-9988 to schedule a phone appointment with a counselor.

Teaching

- ACCFS counselors can provide presentations to churches or to smaller groups (ministers of a church, young groups, etc.).
- Presentations provide a Christian perspective on mental health issues and/or relationship problems. Informational presentations to the ministers may cover issues specific to their role in the church.
- ACCFS has print materials available (that have been screened by staff and/or counseling elders) covering a wide variety of mental health issues and relationship problems.

Apostolic Christian Way of Purity

- Apostolic Christian Way of Purity (ACWP) is a 60-lesson, biblically-based accountability program for individuals struggling with sexual temptation, pornography, compulsive masturbation, etc.
- Each participant is assigned to a mentor who provides support, feedback, and guidance.
- The participant completes daily Bible study lessons and e-mails (or faxes) the lessons to his mentor.
- Anyone wanting to enroll in the ACWP program needs to get the approval of their home elder.
- If you have questions about the program, call ACCFS or email to: acwp@accounseling.org.

Mentoring Manual

Financial Stewardship (Crown Program)

- ACCFS has been given the responsibility of overseeing the ongoing development of the biblical financial stewardship program (Crown Program).
- Print materials, specifically modified for the Apostolic Christian Church, are available through the Apostolic Christian Publications website (www.acpublications.org).
- ACCFS is available to help Apostolic Christian churches implement the Crown Program in their local churches.

The Mental Health Professional Registration

- The counselors at ACCFS provide mentoring to individuals interested in going into the mental health field as a career and fellowship to those who are already working in a mental health-related field.
- Our goal is to offer guidance and encouragement, while promoting spiritual safety and accountability, to members and friends of the church.
- The frequency of contacts we have with individuals ranges from one-time phone calls (or visits to the ACCFS office) to long-term mentoring relationships that continue over a number of years.

Funding

- ACCFS is a ministry of the Apostolic Christian Church of America.
- A sliding fee scale based on the client's annual income is used to determine the rate per counseling session.
- No one is refused services based on inability to pay.
- The remainder of funding is donated from individuals and churches who want to support the work of ACCFS.

E-mail Addresses

- Arlan Miller: ajmiller@accounseling.org
- Office: office@accounseling.org