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CLEAR CREEK BAPTIST BIBLE COLLEGE
300 CLEAR CREEK ROAD
PINEVILLE, KY 40977
(606)-337-3196
CHRISTIAN SERVICE OFFICE

MISSION STATEMENT

Clear Creek Baptist Bible College exists to provide educational preparation for adults called of God into Christian service.

INSTITUTIONAL OBJECTIVES

1. Nurture God-called students as they prepare for the Lord's work.
2. Provide a quality Bible-based education with an emphasis on practical Christian service.
3. Initiate and maintain cooperative relationships with individual Christians, churches, association and conventions.
4. Manage human, physical and financial resources guided by biblical principles.

EDUCATIONAL GOALS

The men and women who have been called of God into Christian Service and are graduates of Clear Creek should demonstrate:

1. An increase in knowledge and understanding of the Bible and Christian theology.
2. Sensitivity to the needs of people and the ability to minister from a biblical perspective
3. An improvement in communication skills in the context of ministry.
4. An increase in church leadership skills.

WELCOME TO THE INTERNSHIP TEAM, MENTORS!

The administration and faculty of Clear Creek Baptist Bible College (CCBBC) are pleased to have you as part of the team in the exciting work of training students for Christian Service. We are indebted to you for your willingness to help guide the student interns in this rewarding ministry.

At CCBBC, our students are trained for church/ministry related vocations where they will work with people of all age levels, spiritual needs, ethnic, social and religious backgrounds.

Like all professions, which directly affect the lives of other people, Bible College students need practical experience along with their classroom training if they are to skillfully relate God's message of love to a variety of people.

We extend our gratitude to cooperating churches and organizations that supply intern experience for our second year students during the full school year.

This manual has been prepared to assist you in understanding the objectives of the college's internship program and to clarify the vital part you play in this training process. Much of the training takes place within the classroom, but we cannot give the student "real-life experience" in the classroom. This is where you come in. You are the real faculty out there in the world where the real ministry is taking place. We need your help in teaching our students what we cannot—practical knowledge that they may not know just yet but will soon have need of. It is at this point that we see you making a unique contribution in the equipping of our students for their lifelong ministries.

Evaluations from past years have indicated that many of our students need to improve in leadership, interpersonal relationship and conflict management skills. I am stressing in the classroom the development of these skills. Anything you can do to support these ministry needs in a practical way will be greatly appreciated. At the end of the semester please remember to fill out the student evaluation form to be given to you by the student.

Though your involvement with a student may cost in prayer, concern, time and energy, you will have the opportunity to watch him/her develop into an effective servant of Jesus Christ. Included in this manual is an article by Charles R. Ridley, which you may find helpful in understanding your role as a mentor.

Thank you for your participation and interest.

Should you have any questions, please feel free to contact us here at the college (ph. 606-337-3196) and ask to speak with the Internship professor.

OBJECTIVES OF THE INTERNSHIP PROGRAM

In the classroom, the student is expected to enrich his/her knowledge in as many areas as possible within theological disciplines as he/she prepares for more effective service. However, the process in the classroom is not complete unless the student is able to relate what they learn to actual practice of ministry.

The student gains a better understanding of the Biblical applications to life and the work of ministry in the church through participation in classroom didactics. The student is trained in ministry skills and challenged to be totally dedicated to his/her God-called task. The Christian Service Internship training program enables the student to put into practice knowledge learned in the classroom in a ministry setting under the supervision of a Christian mentor.

The program is designed to achieve the following objectives:

1. To offer practical assistance to the student as he/she prepares for personal ministry.
2. To provide opportunities for the student to develop self-direction in his/her pursuit of God's will in the area of his/her calling.
3. To assist the student in the development and performance of practical skills commonly associated with effective ministry.
4. To assist the student in improving interpersonal relationship skills, conflict resolution abilities and personal management techniques.
5. To provide a systematic means by which the student may reflect upon and interpret practical field experience.
6. To help the student through experience to become familiar with the total program of a Baptist church and its relation to the local association, the state convention and the Southern Baptist Convention and other related ministries.

PROCEDURES FOR DEVELOPING AN INTERNSHIP

An intern relationship is developed through the cooperation of CCBBC students with pastors and churches, administrators and institutions in adjacent areas and usually within a radius of 100 miles. The Christian Service Department provides the students with a Mentoring/Student manual, which will contain guidelines for establishing mentoring covenants.

Practical procedures for developing an Intern/Mentor relationship are enumerated below:

1. Each student is expected to be involved in a ministry, either in a church or Christian institution.
2. The student has the responsibility to select a mentor to work with them in an acceptable ministry area.
3. If a student has difficulty in locating or identifying a ministry area and/or mentor, the Director of Christian Services (DCS) will assist them.
4. The Mentor/Student manual contains the required forms needed in establishing a mentoring agreement and making the appropriate status reports.
5. Forms C and D are to be filled out by the mentor and student that will be working together.
6. The mentor and student will complete the Covenant of Learning Contract (Form C). It is understood that this covenant cannot be broken without the mutual consent of both mentor and the DCS.
7. The DCS will consult with the student to further define the scope of his/her intern assignment. He/She will then have the student meet with their mentor to again review to further refine the internship goals.
8. The student will begin his/her formal responsibilities as soon as the contract of learning is completed. He/she will continue the job assigned for two full semesters or for the term specified in the covenant contract.
9. Forms F, G, and H are status/evaluation forms which are filled out by the identified individual on the form. A minimum of six meetings/status reports is required.
10. The mentor should meet with the intern each week to review different facets of church life or to discuss some any suggestions or problems encountered by the intern. At least three meetings per month are needed for the intern to profit from the mentorship experience.
11. At the conclusion of the internship period, the mentor will complete Form F (Student Evaluation Sheet) on the work of the intern. The intern will also fill out a self-evaluation (Form G) on their internship experience. Forms F and G are included with this manual for the purpose of these evaluations.
12. In the event that issues may arise that constitutes a needed change in ministry assignment and/or change in mentor, the mentor and/or student will need to consult with the DCS.

POSSIBLE EXPERIENCES OF THE INTERN

Each church or institution will design the workload or job description for his or her potential internship in consultation with the Director of Christian Service. Some suggestions as to the possible assignments involved in the internship are included below:

1. Leading in prayer services
2. Soul winning visitation
3. Leading a morning worship service
4. Observing church committees at work
5. Observing or assisting with the ordinances
6. Helping in a bus ministry
7. Observing the pastor's preaching (Note-taking suggested, followed later with a discussion about the message, message goal(s), and /or delivery with mentor)
8. Meeting with the Sunday School Council
9. Conferring with the Sunday School Director on his/her work
10. Hospital and Nursing Home Visitation with the pastor
11. Visiting shut-ins
12. Attending a deacon's meeting
13. Attending a church council meeting
14. Preaching in worship services or outside the church (nursing home, jail, etc.)
15. Interviewing/discussing with the pastor on his method of sermon preparation, personal devotion time, etc.
16. Studying the church's stewardship program/budget processes
17. Observing a church business meeting
18. Observing or assisting with youth group meetings/activities
19. Observe church mission programs in action
20. Attending the local associational meeting

INTERNSHIP FORMS

Copies of the following forms have been included with this handbook. Actual forms to be used are blue and may be found in the box outside the Christian Service Office. It is a requirement that students turn in all of the forms in order to pass Internship.

FORM C – INTERNSHIP CONTRACT FOR LEARNING

FORM D - WORKSHEET FOR INTERN APPLICANT

FORM F - STUDENT EVALUATION SHEET (to be completed by the Mentor at the end of each full month of the internship)

FORM G – STUDENT ACTIVITY REPORT (a weekly ministry and mentor meeting report to be completed by the student and turned in at the end of each week – Twelve reports for full credit, nine are required to pass the course)

FORM H - INTERN SELF-EVALUATION FORM (a self-evaluation form to be completed by the student at the end of each semester of internship)

FORM C

INTERNSHIP CONTRACT FOR LEARNING

(To be agreed upon and signed by student and mentor)

Student: _____ Mentor: _____
Academic Session: _____ Internship Type: _____

Student Agreement/Request

I have applied for permission to enroll in the Internship Program for the academic session indicated above. I am specifically interested in the training designated and I have read and agree to Guidelines listed below and to the goals and objectives as shown on my worksheet for Intern Applicants.

Guidelines for Internship (I agree to:)

1. Promptly meet with my Mentor for mutually agreed conference sessions.
2. Fulfill on-the-job training responsibilities assigned to me.
3. Attend campus class sessions as scheduled.
4. Cooperate in all assigned activities to my best ability.
5. Fulfill my assigned responsibilities.

Signature of Student _____ Date _____ Phone _____

Mentor's Training Agreement

I hereby accept the above named intern based upon the basic guidelines listed above and the goals and objectives stated on the Initial Internship Application Card. It is understood that as a professional I can add to or revise the suggested topics for discussion and/or the work schedule of the student in consultation with the Director of Christian Service.

Guidelines for Supervision (I, the mentor, agree to:)

1. Devote some personal contact time to guide this intern in his work.
2. To assign responsibilities to the student and evaluate his progress periodically.
3. To promptly submit the final evaluation report of the student's progress as stipulated.

Signature of Mentor _____ Date _____

Position _____ Phone Number _____

Institution Address _____

Additional Comments: _____

TYPE OF INTERNSHIP Give the Particulars/Responsibilities of the Assignment

_____ Pastoral	_____
_____ Religious Education	_____
_____ Music Ministry	_____
_____ Youth Ministry	_____
_____ Children's Ministry	_____
_____ Social Work	_____
_____ Other	_____

RETURN TO: Internship Professor, CCBBC, 300 Clear Creek Rd. Pineville, KY 40977

FORM D
WORKSHEET FOR INTERN APPLICANT

Student's Name: _____ Phone: _____

Address: _____

Name of Church: _____

Address: _____

Mentor's Name: _____ Phone: _____

Type of Internship: (circle one) Pastoral Ministry, Religious Education, Music Ministry, Youth Director,
Social Worker, Children's Minister, Other (specify) _____

With the help of your potential field mentor please breakdown the goals and objectives which you hope to achieve during this internship.

General Statement of Purpose: _____

A breakdown of the goals to be achieved:

1. _____

2. _____

3. _____

4. _____

5. _____

(Instructions: Use the back of this sheet as a worksheet.)

Guidelines for the intern (Responsibilities, etc.)

1. _____

2. _____

3. _____

Student's Signature: _____ Date _____

Field Mentor's Signature: _____ Date _____

RETURN TO: Internship Professor, CCBBC, 300 Clear Creek Rd. Pineville, KY 40977

FORM F

STUDENT EVALUATION SHEET

(To be completed by the Intern's Mentor)

Name of Student: _____ Date: _____

Mentor's Name: _____

Church/Ministry Position: _____

Mentor's Signature: _____

Understanding 1 to be the lowest value and 5 the highest, please evaluate the intern.

Bible Knowledge, ability to use Scripture in ministry, sound theology:

<i>Category</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>N/A</i>
<i>Displayed solid Bible knowledge:</i>	___	___	___	___	___	___
<i>Displayed understanding of Scriptures</i>	___	___	___	___	___	___
<i>In Preaching</i>	___	___	___	___	___	___
<i>In Teaching</i>	___	___	___	___	___	___
<i>In Conversation/Counseling</i>	___	___	___	___	___	___
<i>Displayed consistent biblical theology</i>	___	___	___	___	___	___
<i>In Preaching</i>	___	___	___	___	___	___
<i>In Teaching</i>	___	___	___	___	___	___
<i>In Conversation/Counseling</i>	___	___	___	___	___	___

Demonstration of sensitivity to people's needs and the ability to minister from a Biblical perspective to those to whom he/she ministers in dealing with the typical problems of life.

<i>Category</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>N/A</i>
<i>Displayed good people/relationship skills</i>	___	___	___	___	___	___
<i>Displayed good listening skills</i>	___	___	___	___	___	___
<i>Displayed sensitivity to people's needs</i>	___	___	___	___	___	___
<i>In hospital visitation</i>	___	___	___	___	___	___
<i>In home visits</i>	___	___	___	___	___	___
<i>At church</i>	___	___	___	___	___	___
<i>In meetings</i>	___	___	___	___	___	___
<i>In counseling</i>	___	___	___	___	___	___
<i>Used Scripture appropriately in ministry</i>	___	___	___	___	___	___

Demonstrates good communication skills (oral and written) in the various ministry settings and groups that he/she ministers to and with.

<i>Category</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>N/A</i>
<i>Speaks clearly, people understand him/her</i>	___	___	___	___	___	___
<i>Good skills when preaching/teaching</i>	___	___	___	___	___	___
<i>Effective communicator</i>	___	___	___	___	___	___
<i>Proper and clear written communication skills</i>	___	___	___	___	___	___
<i>i.e: Church newsletter, bulletin, letters</i>	___	___	___	___	___	___

Demonstrates servant leadership skills, able to lead and equip others to purposefully plan, coordinate, and implement the programs and ministries unique to the church/ministry.

Category	1	2	3	4	5	N/A
<i>Displays the following servant leader skills:</i>						
<i>Cooperative, caring attitude</i>	___	___	___	___	___	___
<i>Draws people in, doesn't exclude people</i>	___	___	___	___	___	___
<i>Works well with others when leading</i>	___	___	___	___	___	___
<i>Works well with others as part of team</i>	___	___	___	___	___	___
<i>Seeks to enable people to do their tasks, trains or provides training for workers</i>	___	___	___	___	___	___
<i>Encourages people in their ministries</i>	___	___	___	___	___	___
<i>Engages in intentional ministry and coordinate/plans with others well</i>	___	___	___	___	___	___
<i>Participates in and supports the ministries and programs of the church</i>	___	___	___	___	___	___

Demonstrates good social skills:

Category	1	2	3	4	5	N/A
<i>Appropriate attire</i>	___	___	___	___	___	___
<i>Good manners</i>	___	___	___	___	___	___
<i>Friendliness, meets people well</i>	___	___	___	___	___	___
<i>Displays good emotional self-control</i>	___	___	___	___	___	___
<i>Appropriate conversation and relationship skills</i>	___	___	___	___	___	___

1. Would you use this student beyond the agreed contractual period? Yes ___ No ___

2. Have you discussed with the student his/her quality of work? Yes ___ No ___
 When? _____
 Why? _____

3. Do we have your permission to share this evaluation as we counsel with this student?
 Yes ___ No, please keep confidential ___

Additional information

FORM G

Student's Weekly Ministry / Activity Report

NAME: _____

DATE (week ending Sunday): _____ REPORT NUMBER: _____

NAME OF CHURCH/INSTITUTION: _____

MENTOR: _____ PHONE: _____

Type of Internship: ___ Pastoral ___ Music ___ Youth ___ Children ___ Christian Ministry

1. Meetings you have attended this week: (S.S., D.T., Deacons, etc.) _____

2. Topics your mentor has discussed with you this week: _____

3. What specific activities have you been engaged in this week? (Church or otherwise related to internship) _____

4. What have you learned from each specific ministry? What did you do well or not well in that ministry? _____

5. Have you been assigned to any new responsibilities this week? If so, what are they? _____

6. Classroom learning application to ministry. I have used the following:

Knowledge or skill	none	a few times	often
Bible knowledge	_____	_____	_____
Theology	_____	_____	_____
Biblical Hermeneutics	_____	_____	_____
Preaching/Teaching Skills	_____	_____	_____
Psychology/developmental stages knowledge	_____	_____	_____
Listening Skills	_____	_____	_____
Discipleship Skills (includes witnessing)	_____	_____	_____
Pastoral Care Skills	_____	_____	_____
Relational skills with:	problems	get along	building strong
Mentor	_____	_____	_____
Pastor and staff	_____	_____	_____
Deacons/Elders	_____	_____	_____
Volunteer program leaders	_____	_____	_____
Church members	_____	_____	_____

6. Do you have any particular problems at this time? If so, please explain.

RETURN WEEKLY TO: Internship Professor, CCBBC, 300 Clear Creek Rd. Pineville, KY 40977

FORM H

INTERN SELF-EVALUATION FORM

(To be filled out at the end of each semester by student)

Name: _____ Date: _____

Check which applies: _____ 1st semester _____ 2nd semester of Internship.

Name of Church or Institution: _____

Mentor's Name: _____

Ministry Address: _____

City _____ State: _____ Zip: _____

Check any of the following, if applicable:

_____ 1. My assigned responsibilities have given me the practical experiences I have needed.

_____ 2. My mentor met with me at least weekly _____ At least every two weeks _____

_____ 3. The membership of the church accepted me and worked well with me in my assignments.

_____ 4. My job was _____ fair, _____ moderate, _____ good, or _____ excellent.

_____ 5. I would choose to intern in this location again.

_____ 6. My mentor is well organized, includes me in his plans and/or gives me assignments

_____ 7. Other leaders within the church responded well to my leadership

_____ 8. I need to talk about my internship.

_____ 9. The following crises have occurred: _____

_____ 10. I handled the crisis by (the steps you took): _____

_____ 11. I had the following successes or good ministry experiences during my internship:

SIGNED: _____ DATE: _____

RETURN TO: Internship Professor, CCBBC, 300 Clear Creek Rd. Pineville, KY 40977

The author, Charles R. Ridley, and editor, Peter Hill of Journal of Psychology and Christianity (Nov. 2000) have given their permission to use the following article without cost.

THE MINISTRY OF MENTORING: Reflections on Being a Mentor

by Charles R. Ridley, Indiana University

Mentoring, first and foremost, is ministry. It concerns the activities of God, working through a human agent to bless and develop another person. To bless is to facilitate improvement in the protégé as a person. To develop is to facilitate improvement in the protégé as a professional. Both functions---improving who the protégé is and improving what the protégé does---are essential to effective mentoring. In addition, the mentor-protégé relationship is intentional, and the dual functions of blessing and developing the protégé differentiate mentoring from many other relationships.

During my career as an academic psychologist, I have been privileged to mentor a number of doctoral students. Most of these relationships have been special, some more so than others. My relationship with W. Brad Johnson stands out as extra special. What I have learned through mentoring Brad and others could fill a book. In these few pages, I would like to distill some of my most compelling thoughts, convictions, and good practices.

I write this article as a personal reflection. Therefore, I deliberately avoided reading literature on the topic. I have organized this article into two major sections: (a) conceptualizing the ministry of mentoring and (b) practicing the ministry of mentoring.

Conceptualizing the Ministry of Mentoring

A full appreciation of the meaning of mentoring is difficult to capture in one short definition. The following seven themes help to define my conceptualization of this endeavor.

1. **Stewardship.** The biblical concept of stewardship places responsibility on the steward to wisely manage the resources and property of the owner. Mentoring involves the wise management of human resources-God being the owner, the mentor being the steward, and the protégé being the human resource. The mismanagement of human resources implies poor stewardship.
2. **Investment.** An investment connotes the idea of getting a return on an effort. In mentoring, there are a variety of potential returns. The returns should primarily benefit the protégé and those who are influenced by the protégé. Secondarily, returns may accrue to the mentor as well.
3. **Wholistic.** People are integrated wholes, consisting of physical bodies, emotions, spirits, and intellects. Competent mentors focus on developing protégés' specific skills or attributes, but they seek this development within the context of the whole person.

4. ***Multiplication.*** Mentoring is most valuable when its returns extend beyond the mentor-protégé relationship. Competent mentors develop their protégés to become mentors themselves. In so doing, they exponentially maximize their returns. This is similar to the concept of discipleship-making more and better disciples, and preparing them to disciple.
5. ***Process.*** Mentoring is marked by gradual change. By definition, the process takes place over time. Mentors facilitate the process through a series of continuous actions. These actions must be thoughtful and purposeful. They also must reflect favorably on the competence of the mentors.
6. ***Burden-shifting.*** Mentoring is an unequal relationship. Initially, mentors carry disproportionate weight in terms of knowledge, expertise, and responsibility. Over time, competent mentors develop protégés to the point of becoming more equal in knowledge, expertise, and responsibility. Prolonged inequality implies incompetent mentoring.
7. ***Accountability.*** To hold accountable means to make one answerable. The intended ends of mentoring are most likely achieved when protégés must explain their motives and actions to their mentors. Unaccountable mentoring relationships, on the other hand, are wrought with dangers. They leave the protégé open to compromising motives and misguided actions.

Practicing the Ministry of Mentoring

The following twenty suggestions are good practices I have learned about mentoring. I offer them as practical guidelines.

1. ***Know thy protégés.*** You cannot help to improve what you do not understand. Understanding predicates on knowledge. Knowing one's protégés is more than knowing their strengths and weaknesses, although this is certainly important. It also involves knowing protégés' passions, spirit, and potential. These immeasurable qualities, along with the strengths and weaknesses, are the building blocks of mentoring. Here is a key: see qualities in protégés that they do not clearly see in themselves.
2. ***Choose protégés selectively.*** Any worthwhile investment requires careful consideration. Mentoring is no different. Carefully selected protégés generally yield high returns on the investment. Selectivity is based upon sound judgment, an assessment of the protégé's past behaviors, and the willingness to forego one's personal biases.
3. ***Never settle for mediocrity.*** People tend to perform at the level of their expectations. Settling for mediocrity undermines mentoring because it lowers expectations. Paradoxically, most people are capable of outperforming their expectations. Here is a rule of thumb: expect more of protégés than they expect of themselves. This raises their expectations and lifts their performance.

4. ***Give honest feedback, even when it is painful.*** The goal of mentoring is to facilitate improvement, not to spare pain. Protégés need to know the truth-sometimes the painful truth-about themselves in order to improve. Mentors do a disservice when they spare pain and keep protégés in the untruth. Of Course, they should give the feedback with great care and empathy.
5. ***Affirm, affirm, affirm, and then affirm some more.*** Affirmation serves a twofold purpose: acknowledgment of good performance and acknowledgment of the person's inherent worth. Seize every opportunity to affirm, but never send the wrong message that worth is contingent on performance. The bottom line is this: affirm regularly and rightfully.
6. ***Capitalize on teachable moments.*** Some of the best occasions to mentor are unplanned. Schedules and appointments aside, teachable moments arrive unannounced, yet they furnish some potent ingredients for mentoring. Mentors feel especially enlightened; protégés are especially receptive, and the circumstances are especially conducive. These occasions are sometimes the most important and memorable.
7. ***Help protégés face their fears.*** Fear leads to avoidance; if indiscriminate, leads to failure. Protégés often avoid areas in which they most need development. The solution to this problem is not to try to alleviate the fear but to confront the object of fear, which is usually some difficult task. Taking this step often translates into a gigantic leap forward. Incidentally, it also helps to alleviate the fear. Protégés need to know that they have nothing to fear but the avoidance of fear.
8. ***Share personal failures.*** The successes of mentors are obvious to protégés. The failures are not. This scenario portrays a distorted picture of the mentor, may create unrealistic aspirations for protégés, and may cause protégés to put mentors on an undeservingly high pedestal. Mentors who share their failures give protégés a dose of reality and encourage them by conveying the message that success does not equal perfection.
9. ***Do not exploit the power differential.*** Mentors have psychological as well as conferred power over protégés. They can use their power constructively or destructively. Of the two forms of power, the psychological is the most subtle and potentially, the most lethal. Protégés, of course, are vulnerable due to the power differential in the relationship. Mentors can resist any inclination to exploit, abuse, or otherwise take advantage of protégés by constantly examining their motives, remaining centered-centered, and most of all, praying for Godly wisdom.
10. ***Shape performance through successive approximations.*** To shape is to gradually improve, to more closely approximate expected performance. Two considerations are relevant here. Find the protégé's optimal beginning point, and shape according to the protégé's pace. While aiming high, do not start too high or too low, and do not shape too fast or too slow. Remember that every protégé is unique and different.

11. ***Explain, model, provide practice, and evaluate.*** The winning formula for mentoring follows a logical sequence. First, explain expectations. Second, model expected performance. Third, provide opportunities for protégés to practice. Fourth, evaluate performance. Then begin the cycle over again.
12. ***Do not play God.*** Sovereignty belongs to God; stewardship, servant hood, and submission belong to mentors. Certainly, mentors should give wise counsel and sound advice. But they should never come across as all knowing or overstep their boundaries by assuming a role that is not befitting. This sets up an unhealthy dependency. It also borders on idolatry. To put this in perspective, mentors are at their best when they are humbly submitted to God.
13. ***Do not spiritualize.*** There are times when protégés ask mentors difficult questions. It is easy for mentors to explain away the questions with spiritual platitudes, but protégés do not need easy answers. They need the truth. Mentors should ground their answers in biblical principles. The Bible is ultimate truth, and it convicts and pierces like a two-edged sword. If mentors do not have good answers, they should be honest and say, "I do not know, but here is my opinion ...". The spiritual course of action is not to pretend to be spiritual.
14. ***Use crises and conflicts to build character.*** Some of the time to facilitate improvement in protégés as persons is when they are in crisis or conflict. There is a popular saying: "The same fire that melts the butter hardens the steel" the best test of character-the soul of personhood-is how people react under pressure. When integrity is on the line and protégés have to make difficult decisions, mentors challenge protégés to make right choices. The one thing they do not teach is take the easy way out.
15. ***Receive the protégés blessings.*** Relationships imply give and take. While mentors should not exploit protégés, there are times when protégés can bless their mentors. They can encourage, offer support, or facilitate improvement in their mentors as persons. When mentors receive the protégé's blessings, they are, in effect, still mentoring. Their reception of the blessings implies trust, respect, and affirmation of the protégé's worth and performance.
16. ***Balance your roles as a mentor and a colleague.*** Although mentors are in the one-up role, they also may embrace their protégés as colleagues. Take for example a research project. Protégés work under the tutelage of mentors, but they also collaborate as co-investigators. This can be tricky. How do mentors assume both roles without compromising one for the other? They draw clear boundaries, respect their protégés, and present themselves as respectable human beings.
17. ***Support protégés during periods of personal difficulty.*** Protégés are human. Like anyone, they are subject to the winds and storms of life. During these periods, supportive mentors take the time to listen, to care, and to be there for their protégés. They try to encourage even if they cannot find the right words to say. But there is one gift they can always find enough to give, and that is love.

18. ***Do not over identify with protégés.*** Identification has psychological value. To identify is to gain a sense of pride through one's similarities with another person. To over identify, however, is to gain a false sense of importance by minimizing differences with another person. Although mentors may share much in common with their protégés, they should never pretend that they are identical to protégés. Over-identification blinds mentors to the truth of who their protégés are as persons.
19. ***Mentor only in your area of expertise.*** An expert is one who is knowledgeable or skillful in the details of a particular field. And everyone has a limited range of expertise. It stands to reason. To facilitate meaningful improvement of protégés as professionals, mentors need the requisite knowledge or skills in the areas in which they mentor. Otherwise, they will only develop novices.
20. ***Never stop mentoring.*** Great mentors like great artists, writers, and gourmets are driven by passion. But their passion is as much process as product. The very nature of mentoring is enduring. Therefore, real mentors cannot outlive their passion. In fact, they usually find a way to bless and develop someone else. That's who they are.

About the author

Charles R. Ridley received the Ph.D. from the University of Minnesota. He is a professor of counseling Psychology at Indiana University and Associate Dean of Research and University Graduate School. His interests include clergy assessment, multicultural counseling, therapeutic change processes, and the use of religious resources in psychotherapy.

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