

Equipped to Care 201 - Guide for Informal/Formal Counseling and Supervision

Our goal for the Equipped to Care 201 classroom time has been:

- To help each counselor in training form **Community** with other counselors in training
- To develop Christlike **Character** in how we interact with one another and future counselees
- To gain information on counseling methods, but mostly how to point people to Jesus **in the Scriptures (Content)**

If we stopped there, we would leave you only partially equipped. The remainder of the training will involve actual counseling in two types of situations: informal and formal. **This will help you grow in your Competency** to counsel. You will find the expectations listed below and the forms required are attached to this document. Please contact the Biblical Soul Care Ministry team if you have any questions.

Phase 1 Informal Counseling – March through May

Equipped to Care 201 – Guide for Meeting with a Friend

1. Your meetings with your Friend are designed for biblical soul care and spiritual direction. During your meetings with your Friend you are encouraged to:

- Offer biblical soul care through empathetic listening.
 - Acknowledging hurt and entering the hurt with them.
- Offer biblical soul care through giving Christ-centered hope.
- Offer spiritual direction through giving biblical instruction.
 - **Encourage** on issues of identity and position in Christ.
 - **Exhort** on issues of sin where appropriate in humility.
 - **Empathize** on issues of suffering where needed.
 - **Entreat** them to trust and obey the Lord for spiritual growth.
- Share feedback about your Friend's spiritual life and relationships.
- Respond to questions, thoughts, and reflections that your Friend may have concerning his/her spiritual life and relationships.
- Receive written permission from your Friend to discuss with your **Mentor** the 3 meetings in which you provide your Friend with soul care and/or spiritual direction.
- Pray together.
- After the third meeting, **you** will complete the ***Friendship Counseling Self-Evaluation Form*** and send it to your **Mentor**.

2. To prepare for your meetings with your Friend:

- Find a Friend in your church, place of employment, ministry setting, friend group, small group, or other settings to meet with. (Meet only with a member of the same gender.)
- If you are unable to arrange someone to meet with, contact a BSC ministry team member as soon as possible. Attempts will be made to link you with someone desiring biblical soul care and spiritual direction.
- Inform Sherri Libby when you know which specific person to whom you will minister.
- Your Friend must sign the **Agreement Form** prior to your first meeting.
- Schedule and keep three meetings with your Friend.
- Provide your Friend with empathy/encouragement/exhortation/entreating and then discuss these meetings with your mentor.
- Complete your ***Meeting with Your Friend Form*** after each meeting and then turn it in to your **Mentor**.

3. Since your meetings are for biblical soul care and spiritual direction and not to offer professional counseling:

- No fee will ever be requested or received.
- More difficult issues may arise and can be shared with your **Mentor** for help and possible referral.

FBC Confidentiality Policy

Confidentiality is an important aspect of the counseling process. We carefully guard the information you entrust to us since we regard what you share with us as your property. The only persons who will see your intake form are the Counseling Administrator, the Biblical Soul Care Ministry Team Leader who sets the counseling match and the biblical lay counselor to whom you are assigned.

Because we also train lay counselors, we ask that you agree to allow trainees to be present during your sessions. In the event that we have a trainee for any of your sessions, we would notify you in advance, and they would observe complete confidentiality, too.

There are three situations when it may be necessary for us to share certain information with others: (1) When a biblical counselor is uncertain of how to address a particular problem and needs advice from their supervisor; (2) When there is clear indication that someone may be harmed unless we intervene; or (3) When a church member persistently refuses to renounce a particular sin and it becomes necessary to seek the assistance of others in the church to encourage repentance and reconciliation (see Proverbs 15:22; 24:11; Matthew 18:15-20). In that case, the counselee will be notified of the need to move in that direction of church involvement. In every case, those who work with you make every effort to resolve problems as privately as possible. In the case of marriage and family counseling, confidentiality applies to the relationship and not the individual.

By signing below, we are agreeing to abide by the FBC Confidentiality Policy.

Counselor: _____ Date: _____

Friend: _____ Date: _____

Equipped to Care 201 - Meeting with Your Friend

Please fill out this form after each meeting.

Your Name: _____ Friend's Name: _____

Date: _____ This Was Our _____ Meeting
(Number of Times That You've Met)

During Our Meeting We Focused On:

During Our Meeting I Was Able to empathize/encourage/exhort/entreat My Friend By:

What I Might Have Done Differently:

Comments/Thoughts/Reflections on Our Meeting:

Equipped to Care 201 - Friendship Counseling Self-Evaluation Form

INTERACTION

As you consider the counsel you gave during your Friendship meetings, please answer the following questions at the end of all three sessions. Schedule a meeting with your **Mentor** and send this form to him/her before your meeting.

Encourage:

- How did you encourage your friend on the issue of their identity in Christ?

- How did you encourage your friend on the issue of their position in Christ?

Exhort:

- If appropriate, how did you exhort your friend in the area of sin?

- How did you show humility to your friend?

Empathize:

- If suffering was presented, how did you show empathy?

Entreat:

- In what ways did you entreat your friend to trust the Lord for spiritual growth?

- How did you entreat your friend to obey the Lord in an area of struggle?

DISCERNMENT

Using the scale below, evaluate yourself in the following discipleship counseling areas:

1. I disagree strongly
2. I disagree
3. I'm not sure
4. I agree
5. I agree strongly

_____ 1. I listened to and really sensed my friend's hurts.

_____ 2. I climbed in the casket with my friend, empathizing with and embracing my spiritual friend's pain.

_____ 3. I encouraged my friend to trust God.

_____ 4. I had spiritual conversations and explored Scripture with my friend encouraging him/her to see God's perspective on his/her suffering.

_____ 5. I entreated my friend to see the horrors of his/her sin.

_____ 6. I dispensed grace, showing how wonderful it is to be forgiven.

_____ 7. I encouraged my friend see that God can do a supernatural work of maturity in his/her life.

_____ 8. I encouraged my friend to obey the Lord.

_____ 9. I exhorted my friend see the relational motivations in his/her soul.

_____ 10. I entreated my friend to identify the images and beliefs in his/her heart.

_____ 11. I exhorted my friend to identify styles of relating, goals, purposeful behavior in his/her will.

_____ 12. I encouraged my friend to identify the emotional reactions in his/her moods.

_____ 13. I entreated the Lord to give understanding for root causes related to my friend's beliefs about God.

_____ 14. I was empathetic, exhorting, and encouraging with my friend.

_____ 15. I would go to myself for friendship counseling.

Phase 2 Formal Counseling - Overview

Equipped to Care 201 – Guide to Formal Counseling – June through December

Formal counseling involves three sets of 3's: Observation of counseling 3x, Co-counseling 3x and Counseling 3x.

Part 1 – Observation 3x

- The BSCM office will contact you when an opportunity becomes available to observe a counselor. We will try to coordinate schedules so that you may observe at a normal counseling time for the counselee.
- **Strict confidentiality must be observed. Please see your mentor/counselor about counseling confidentiality guidelines.**
- After each session with your counselor/counselee there will be a form for you to fill out concerning your Observations. See **Observation of Counseling Form**.

Part 2 – Co-Counseling 3x

- The counselor you are paired with will let you know ahead of time how they see your participation growing with each meeting. You are working together.
- After each counseling session you will meet with the counselor to discuss what the expectations will be at the next counseling session. Depending on the situation, those expectations may be any of the following:
 - Reviewing the homework
 - Preparing thoughtful questions
 - Assigning the homework
 - Praying
 - Arranging for the next time to meet
 - Contacting the office about a meeting space

Part 3 – Counseling 3x

- The counselor will be in the room, but as an observer.
- You will lead each counseling session and do all the things you practiced doing as a co-counselor, this includes filling out the **Counseling Session Report Form**
- After every session you will meet with the counselor to discuss the Counseling Session Report form and any questions you may have or suggestions the counselor may have for you.
- Once completed, you are equipped to counsel for the Biblical Soul Care Ministry of FBC with supervision for 18 sessions and 6 meetings with your supervisor.

Phase 2 Formal Counseling

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The next few pages contain information vital to explaining what formal observation is and how to do it well. Please be sure to read all the documents on Confidentiality:

- **Observation Guidelines for the Observer**
- **FBC Counseling Consent Form**
- ***Counseling and Confidentiality Podcast*** by Truth in Love Ministries

These will provide a good foundation for successful observations. Please talk with your mentor or counselor if you have questions or need clarification on anything.

Equipped to Care 201 - Observation Guidelines for the Observer

Prior to counseling session: Confidentiality

- Read the Consent to Biblical Counseling Form
- Read the ACBC podcast on “Counseling and Confidentiality” or listen online <https://biblicalcounseling.com/til-164-counseling-and-confidentiality/>
- Read “Comments on Confidentiality” below:
 - Being discreet is not the same as honoring confidentiality.
 - Confidentiality is not sharing ANY information with anyone about what you have heard or learned in a counseling session. This means not hinting or sharing with your spouse or a counselee’s spouse, family member, best friend or pastor.
 - Never assume others close to the counselee have been privy to any of the facts involved.

Preparation to Observe:

- Confirm date, time (arriving at time directed by the Counselor) and place and that you will meet.
- Confirm with the Counselor the 15-20 minute meeting following the session.
- Where does the Counselor want you to sit?
- Ask counselor if there is any information, specific resources or material that would be beneficial to know or have in advance.
- Always bring a Bible.
- Have a small notebook or tablet to record responses, observations and/or questions. Please use initials or something that helps prevent the possibility of this person being identified should your notes ever be lost. (*Make every effort to prevent that from occurring.*)

During Observation:

- Get a sense of the atmosphere of the room.
- What is the demeanor of the Counselor and Counselee upon entering, starting and ending?
- How is the room set up?
[These would be quick brief notations, not elaborate descriptions]
- Always be looking for the Six Steps of Counseling: Gathering Data, Gaining Involvement, Giving Hope, Discerning the Problem Biblically, Giving Biblical Instruction and Homework.
- Write a few words to describe the rapport between the Counselor and Counselee.
- How does the Counselor keep the session “on track”?
- In following sessions, what progress do you observe in the focused areas?
[i.e. fear to trust, pride to humility, withholding to forthcoming, self-justification to conviction]
- Caution concerning **observer’s body language**, sighs, facial expressions, overall demeanor. Observer should be inwardly compassionate, friendly, caring and interested. Remember, Observer is also being “observed”.
- Caution: DO NOT take copious amounts of notes, especially written “furiously”.

Meeting with the Counselor:

- This is not a time to criticize or offer your suggestions on what you would choose to do.
- It is appropriate to ask questions for clarification and understanding.
- Did you and the Counselor have similar responses to how the session went, what was accomplished and the receptivity of the Counselee?

Consider on your own:

- What did you find helpful?
- How would the observation encourage and inform your counseling?
- How did this help you see areas to improve and/or see the need for more training?
- There are many good, but different paths to address issues in a counseling session. As you observed, did Scripture come to mind that you would have used in this situation?
- Did observing this session help you see good ways other than the ways you would have addressed it?
- Were you able to see the connection between the session focus and the homework assigned?
- How did you see grace, truth and the Gospel expressed and employed by the Counselor?

Equipped to Care 201 - FBC Counseling Consent Form

Please thoroughly read this Counseling Consent form (including the relevant biblical passages) before signing it, since that will help you understand what we mean by the biblical counseling we are offering. Then fill out the intake questionnaire. Upon receiving this electronically signed consent form and your intake questionnaire, we will prayerfully consider which of our available biblical counselors might be a good match for you. Within a few days of reviewing your intake form, we will either contact you with a suitable counselor, add you to our waiting list, or make a recommendation for professional counseling not connected to this church.

Our Goal

Our goal in biblical counseling is to help you meet the challenges of life in a way that pleases Christ (2 Corinthians 5:9. "we make it our ambition, whether absent or present, to be pleasing to Christ"). We believe this will bring Him glory (1 Cor. 10:31) and enable you to more fully enjoy His love and His plans for you. Whether financial counseling, personal counseling, relationship counseling or small group issue-oriented counseling, we view biblical counseling as "intensive discipleship." We look forward to helping you see how God will work through your difficulties to bring you into conformity with His purposes for you (Romans 8:28-29, Colossians 1:28).

Biblical Basis

The Bible provides thorough, adequate guidance and instruction for our faith and life (Romans 15:4, 2 Timothy 3:16-17, 2 Peter 1:1-4). Therefore, the biblical counseling/intensive discipleship we offer is based on scripture rather than on man's ideas.

Not Professional Advice

Our biblical counselors are not professional counselors or financial planners. We do not provide professional advice or service such as you might receive if you hired a professional. Therefore, if you wish to seek advice from independent professionals disconnected from any association with Fellowship Bible Church, we encourage you to do so. Our biblical counselors will cooperate with such professional advisors and help you consider their counsel in light of relevant biblical principles. By signing this "Consent to Biblical Counseling" you agree that Fellowship Bible Church and any of its counselors, members or leaders cannot be held responsible or liable for any adverse consequences that may follow as a result of any biblically-based advice you receive.

Confidentiality

Confidentiality is an important aspect of the counseling process. We carefully guard the information you entrust to us since we regard what you share with us as your property. The only persons who will see your intake form are the Counseling Administrator, the Biblical Soul Care Team Leader who sets the counseling match and the biblical lay counselor to whom you are assigned.

Because we also train lay counselors, we ask that you agree to allow trainees to be present during your sessions. In the event that we have a trainee for any of your sessions, we would notify you in advance, and they would observe complete confidentiality, too.

There are three situations when it may be necessary for us to share certain information with others: (1) When a biblical counselor is uncertain of how to address a particular problem and needs advice from their supervisor; (2) When there is clear indication that someone may be harmed unless we intervene, including situations that may require mandatory reporting; or (3) When a church member persistently refuses to renounce a particular sin and it becomes necessary to seek the assistance of others in the church to encourage repentance and reconciliation (see Proverbs 15:22; 24:11; Matthew 18:15-20). In that case, the counselee will be notified of the need to move in that direction of church involvement. In every case, those who work with you make every effort to resolve problems as privately as possible. In the case of marriage and family counseling, confidentiality applies to the relationship and not the individual.

Additional Comments

On rare occasions, a conflict might arise between a biblical counselor and his or her counselee/s. We require all counselees to agree that, should a dispute arise with the counselor or this church as a result of counseling, the matter will be settled with biblical mediation, initiated within the church, and according to the principles of scripture and authority of this local church.

Because our counseling is an effort to help you apply biblical truth to your situation and because we believe that doing so requires more exposure to truth than one hour a week of counseling, we require that while you are our counselee, you attend weekly worship services in this or another Bible teaching church and that you commit to regular participation in a growth-oriented small group or adult learning opportunity. Counseling without the regular input of truth and community leaves a counselee overly dependent on the counselor and not on the Lord. It also runs the risk of letting the problem become the center of a person's life rather than what it should be - a challenge to be resolved within their relationship with Christ and their community. We welcome the opportunity to minister to you as the Lord helps you grow in spiritual maturity and prepare you for usefulness in His body. If you have questions about these guidelines, please talk with the biblical counseling pastor or one of our elders. If these guidelines are acceptable to you, please sign and date below.

Please sign and date below. If a minor is requesting counseling, a parent must sign the consent form. Thank you!

Equipped to Care 201 - Counseling and Confidentiality

<https://biblicalcounseling.com/resource-library/podcast-episodes/til-164-counseling-and-confidentiality/>

Truth in Love 164

Jul 23, 2018

The Bible places limits on the confidentiality we can promise to our counselees.

Heath Lambert: This week on the podcast, we are tackling one of your questions, and to help us think the matter through is the Operations Director for ACBC, Sean Perron. Sean, welcome to the podcast.

Sean Perron: We want to tackle a question that has been asked repeatedly since you became the Executive Director, which is about confidentiality and counseling. What is the role that confidentiality plays when you are interacting and doing counseling ministry locally as a biblical counselor?

Heath Lambert: Confidentiality and biblical counseling is an important reality for us to talk about for a couple of different reasons, number one because of the nature of the way confidentiality is considered in secular counseling. In secular counseling, confidentiality is at a premium. It is almost sacrosanct. I mean, this is, "You do not ever divulge any information about a counseling conversation except in certain and very limited and very extreme situations." Most of that is required requirements by law and that kind of thing.

In biblical counseling, I would say it this way: When we're doing biblical counseling, confidentiality is not at a premium. It is important, it is often valuable, but it's not the most important reality. To explain that, I'd want to explain a tension in the Bible between gossip and the necessity for disclosure.

If you think about a passage like [1 Timothy 5:13](#), it's talking about people, and it says at the same time, "They also learn to be idle as they go around from house to house and not merely idle but also gossips and busybodies, talking about things not proper to mention," and so in the Bible there is concern that you would be a gossip, that you would say things that you ought not to say. We don't want to be in violation of the command not to gossip. We don't want to be the people that the Apostle Paul here speaks of who talk about things that are not proper to mention. There is information that we can be in possession of that's not proper to talk about with other people. Counselors definitely are in possession of loads of information that it's just not proper to share.

What we would say in the biblical counseling world is that, when it comes to our counseling conversations, our desire is to keep that information, that personal information that you're talking about in counseling, as private as possible. But as true as that is and as much as we want to honor that principle that we not gossip and talk about things that we ought not to mention, there is another principle in the Bible, and that has to do with the necessity of disclosure. There is a requirement in the Bible that some information must be shared.

One of the easiest passages to talk about in this regard is [Matthew 18:15-20](#) and it says, "If your brother sins, go and show him his fault in private. If he listens to you, you've won your brother." This is talking about a situation where I have information about a brother. I am aware that he has sinned, I have that knowledge, and I don't want to gossip. I don't want to talk about things that it's not proper to mention, and so what I do in that context is I go to him and I talked with

him about it, just the two of us. If he listens, that's great. The matter has been handled in a very tight circle of information.

But Jesus doesn't stop at verse 15. He says, "But if he does not listen to you, take one or two more with you so that by the mouth of two or three witnesses, every fact may be confirmed." So what Jesus does there is He urges a widening of the circle of disclosure. He says, hey, you tried to keep the matter in a tight circle of disclosure so it's just you and the offending party, but since that person has not listened, now you need to disclose that information to a few more people for the purpose of confirming every matter by two or three witnesses. I think the confirmation here is the two or three witnesses go and they confirm that what you're doing really is sinful, and they also confirm that there is a certain process outlined by Jesus here that's being followed.

You've got an expansion of disclosure. More people know than knew before because of the resistance of the person to change. But Jesus doesn't stop there either. He says in verse 17, "If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a gentile and a tax collector." And so Jesus says after you've taken a small group of people and let them be in on this matter, if that person doesn't listen, now you disclose the matter even more broadly and tell it to the whole church. You've got Jesus saying there is a time and a place for disclosure, for other people to be brought in to help with a matter.

What I would say is that in biblical counseling, confidentiality is not at a premium because helping people is at a premium. Our favorite way to help people is by letting their personal information remain as private as possible. Sometimes helping people requires the disclosure of more information to more people than we would otherwise want to do, but helping them requires that disclosure.

Jesus here is talking about personal sin and the disclosure of that personal sin to the church when the person is unrepentant, but there's other matters where we would need to disclose information. For example, the command in Romans 13 that we submit to the governing authorities means that we would want to disclose any information to the governing authorities about, say, abuse. If someone is being abused, most people are required to disclose that information to the authorities, and so following the law and helping the weak would require disclosure.

We love confidentiality and value it, but as much as we love it and as much as we value it, that is placed underneath the command to obey God and His Word and is placed underneath the command to love our neighbor as ourselves. Sometimes, loving our neighbor as ourselves requires the disclosure of information.

What I would say about all of that is that when we are going to have a counseling conversation with someone, one practical takeaway from this is we need to have integrity in the things that we say. It is not right for a person who has committed to have the Bible frame their conversations, for that person to give a promise of confidentiality to someone. When someone comes up to you in just a personal conversation and they say, "I need to tell you something, but I need you to promise me you're not going to tell anybody," the biblical answer to that response is not, "Okay, I promise I won't tell anybody," because then they might tell you something that you have to tell. A better response is to say, "Hey, listen, let me tell you what, I promise you, that I'm going to be trustworthy with this information and I'm going to try to keep your information as personal and private as I can keep it."

One thing that I have said to people when they've kind of bucked at that is, "Hey, look, the Bible sometimes requires me to tell other people, that might require me to tell your parents what we're going to talk about, might require me to tell the church what we're talking about at a certain point, might require me to tell the police at a certain point. When they bucked at that, one of the things that I've always said to people is, "You trusted me enough to think about handing this information off to me. Can you trust me enough to respond to it in a way that is going to help you and not hurt you?" So far, after I've said that to people, I've never had anybody tell me, "Well, I'm not going to tell you after all." Most of the time, people say, "Okay, I'll be willing to trust you with this information." But what we should not do is just give a blanket guarantee of confidentiality, because we just simply don't have biblical grounds to do that, and we might find out after making such a promise that we have to break it and then lose our integrity.

Sean Perron: I think this is really helpful, Heath. One question to ask as a follow-up: What about the situation where there's a counselor who is in a situation where they received information from their counselee that they believe they need to go and share with someone else, but they are terrified that their counselee will hate them for doing it. What would you say to that?

Heath Lambert: As a counselor, I would say a couple of things. First of all, I would say that the command to avoid being a gossip held in tension with the command that sometimes information needs to be disclosed is not at odds with getting advice and counsel from other people. So sometimes, we just need wisdom about how to think things through. Even in [Matthew 18:15](#) when Jesus says, "If your brother sins, go and show him the matter just between the two of you," there have been times before I have done [Matthew 18:15](#) that I have had to go and talk with people that I trust about what is the best way to do this? This is also biblical. In [Proverbs 15:22](#) it says, "Without consultation, plans are frustrated, but with many counselors they succeed." So the command to avoid being a gossip is not at odds with the need we all have for wise and trusted advisors and counselors in our life.

I would say, if you're torn about the specifics of a situation (and this is always going to boil down to the details of a certain situation), if you're torn about those, why don't you find a wise and trusted advisor, somebody who can help you think this through, and go to them and talk to them about it. If you're really concerned about the sensitive nature of it, you could even say to that counselor, "Hey, look, I need to talk to you about a situation, but I would rather not disclose the identity of the person who we're talking about. Can I just described to you a situation and you tell me what you think I need to do?" and then listen to what they have to say.

If, as you think about this, as you seek the Lord in prayer about it, as you seek wisdom from other advisors and counselors, if you decide you need to disclose the information, I think you must have integrity as you do that. You need to be honest if that's what you're going to do. So I would not want someone that had come to me for help to find out from somebody else other than me that their information had been disclosed.

I've had this conversation before and it's not been pleasant, where I said, "Hey, look, I believe I am required to share this information and I want you to know that it is my intention to tell the pastors at your church, or to tell your parents, or to call the police. It is my intention to do that, and I want to let you know that I am not at all doing it to hurt you, but I believe I am bound by the Bible. I'm bound by your best interest to get some outside help for you in this area, and I hope you will understand that my motivations are to help you and not to hurt you."

People will be upset with you, and they can be upset with you, but what you need to do is to do the right thing and be a person of integrity as you do it. If you gave a blanket promise of confidentiality, then you should probably ask forgiveness for that. “Hey, I told you I would keep this strictly confidential, and upon further reflection, I found out that the Bible does not allow me to do that. I just have to place my first allegiance to God and His Word and not to what I said to you, but I really am sorry. What I said to you was wrong and I’m sorry and I hope you please forgive me for saying that. But now I need to go do the right thing.”

Heath Lambert is the Senior Pastor at First Baptist Church, Jacksonville and former Executive Director of ACBC.

Sean Perron is the Associate Pastor at First Baptist Church of Jacksonville, FL. He is an ACBC certified biblical counselor with a

Equipped to Care 201 - Observation of Counseling Form

Use this form to take notes during the session. At the end of each session discuss your observations with the counselor you observed.

Step One – Gaining Involvement

This first step is where you gain the privilege of being allowed into someone’s life. It happens as you listen to them, care for them, accept them and get them to agree to open up to you and to be open to God’s counsel in their life. It is in this stage that you help them understand that the counseling component of the relationship is for a limited period of time, and that it has a goal of helping them grow to know and follow the Lord more and more personally and faithfully while it helps them overcome or learn to manage the life challenge they are bringing forward for counseling.

What was said or done that might have been part of gaining involvement?

Step Two – Giving Hope

This second step is where your hope for them is expressed in such ways that they are actively reminded of the hope that is in Christ and that is available to you and them as you work together to see what God has for you. As you will see, God always is our necessary source of hope in any circumstance in which we find ourselves. Having hope and sharing hope with them that is based on Christ, His sufficiency and your confidence in the Word does several things for this counseling relationship. It helps you know that your hope is not in your experience or knowledge or skill, but in the Lord and His Word. It helps the counselee start to put her or his hope in the Lord and not in you. It helps the counselee not become unduly discouraged in what is often hard work. Also, it helps both of you be reminded throughout the experience of your need to search the scriptures and grow in faith.

What was said or done that might have given hope and helped put them on the right ground?

Step Three – Gathering Data

This is the step that most people associate with counseling. It is the stage where you develop your listening skills. In this step, you ask questions, clarify, write down things that help you remember. In this stage, you find out what is the matter – why they needed help. You are listening for internal clues (what is happening inside), circumstantial clues (how, why, when, where and to whom what happened), relational clues (how do they think about themselves, God, others). This is a very involved stage in which you discover meaning to their complaints or thoughts: What is important to them, how do they think, what do they commonly do? From this step, you will come to your conclusions as to what sort of help is needed, and what order you would like to address it with them.

What were some things the counselor did to gather accurate information?

Step Four – Identifying the Problem Biblically

There are two equally important parts to this. First is identifying the problems you will be focusing on during your counseling relationships. Second is identifying those problems by using biblical language. The main reason is that when you use biblical language, you can see how the Bible addresses the problems. When you call it what the world calls it, the tendency is to think, “Wait, I don’t think the Bible talks about that!” Then as counselor or counselee, we can lose confidence that God has addressed in the Bible all He needs to address for people to find hope in Christ and direction. For example, “affairs” are adultery, addiction is “besetting sin” and co-dependency is “the fear of man or idolatry”.

Where did you see the counselor identify or address problems by names that are familiar to us from the Bible?

Step Five – Instruct the counselee in a biblically accurate, clear and concise, cohesive, practical way.

Biblical Counseling requires that we hear them and identify with them, understanding their plight accurately. It also involves our understanding God’s perspective on that problem. But at some point in every counseling situation, you will teach what God says. To do so clearly (understandably), biblically accurate (faithful to the text), concisely, practically, and cohesively (tied together) is not easy.

Can you remember any example of biblical teaching practiced by the counselor?

Step Six – Give well-targeted, doable, accountable and biblical homework.

This step grows with experience and learning from others, but it is the place that we direct them to *do something* that is a *practical and biblical* means of learning what they need to learn for their lives.

What is an example of homework used by your counselor?

Phase 2 Formal Counseling

Equipped to Care 201 – Guide to Formal Counseling – June through December

Formal counseling involves three sets of 3's: Observation of counseling 3x, Co-counseling 3x and Counseling 3x.

Part 2 – Co-Counseling 3x

- The counselor you are paired with will let you know ahead of time how they see your participation growing with each meeting. You are working together.
 - After each counseling session you will meet with the counselor to discuss what the expectations will be at the next counseling session. Depending on the situation, those expectations may be any of the following:
 - Reviewing the homework
 - Preparing thoughtful questions
 - Assigning the homework
 - Praying
 - Arranging for the next time to meet
 - Contacting the office about a meeting space
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Please use the checklist on the next page to plan out your co-counseling responsibilities with your counselor.

Equipped to Care 201 – Co- Counseling Responsibilities Checklist

Your Counselor will assign you certain responsibilities each time you meet to co-counsel. Use this form to record your responsibilities. Please circle what you did each week and write a summary of it in the appropriate place. Discuss with your counselor what you might have done differently or what went well.

Week 1 Co-Counseling Responsibilities:

- Reviewing the homework
- Preparing thoughtful questions
- Assigning the homework
- Praying
- Arranging for the next time to meet
- Contacting the office about meeting space
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Write a summary of your responsibilities and any thoughts about the session.

Week 2 Co-Counseling Responsibilities:

- Reviewing the homework
- Preparing thoughtful questions
- Assigning the homework
- Praying
- Arranging for the next time to meet
- Contacting the office about meeting space
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Write a summary of your responsibilities and any thoughts about the session.

Week 3 Co-Counseling Responsibilities:

- Reviewing the homework
- Preparing thoughtful questions
- Assigning the homework
- Praying
- Arranging for the next time to meet
- Contacting the office about meeting space
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Write a summary of your responsibilities and any thoughts about the session.

Phase 2 Formal Counseling

Equipped to Care 201 – Guide to Formal Counseling – June through December

Formal counseling involves three sets of 3's: Observation of counseling 3x, Co-counseling 3x and Counseling 3x.

Part 3 – Counseling 3x

- The counselor will be in the room, but as an observer.
 - You will lead each counseling session and do all the things you practiced doing as a co-counselor, this includes filling out the **Counseling Session Report Form**
 - After every session you will meet with the counselor to discuss the Counseling Session Report form and any questions you may have or suggestions the counselor may have for you.
 - Once completed, you are equipped to counsel for the Biblical Soul Care Ministry of FBC with supervision for 18 sessions and 6 meetings with your supervisor.
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Please use the **Counseling Session Report Form** on the next page to record your Formal Counseling sessions.

Equipped to Care 201 - Counseling Session Report Form

As part of your supervision while counseling solo 3 times, your co-counselor will observe your counseling sessions. You will meet with your counselor immediately following your sessions to discuss your counseling. You and your counselor will complete this form together and discuss any areas of strengths or weaknesses.

of Sessions Completed _____ Date _____
Counselee _____ Counselor _____
Supervising Counselor _____ Session Length _____

1. First Session Only - Significant background information.
2. First Session Only - Summary of reasons they came for counseling (presentation problem).
3. What main problems were discussed in this session?
4. What changes were made by the counselee since last session (as a result of applying last session's counsel and performing last session's homework)?
5. What unbiblical habits, idols and/or heart issues are emerging?

6. What Biblical solutions were presented in this session (tie in with #5)?

7. How was hope or encouragement given in this session?

8. What homework did you give and how does it specifically apply to the problems (tie in with #3)?

9. What are your goals for future sessions?

Phase 3 Supervised Independent Counseling for 18 sessions

- The Biblical Soul Care Ministry office will contact you when we have someone needing some counsel.
 - Once paired up, we will connect you with a Supervisor.
 - You will then begin to meet with your counselee. After every meeting you are to take notes on the **Counseling Session Report Form** in Biblicare or upload your notes into Client Files where your Supervisor can read them. (This is the same form you used for Phase 2 of Formal Counseling.) Biblicare Software training is scheduled for May.
 - After every third meeting, you are to meet with your Supervisor to discuss how things are going. Your Supervisor may make suggestions or give help with any questions you may have.
 - At the completion of Supervised counseling, your equipping is complete and you will be counseling on your own. Your Supervisor may check in with you every so often just to see how you are doing. And of course, help is always available when needed.
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Congratulations!

Romans 15:14

I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and ***competent to instruct one another.***

Equipped to Care 201 - Counseling Session Report Form

As part of your supervision while counseling independently you will meet with your Supervisor every three sessions for a total of 6 times, to discuss your counseling sessions. Please answer these questions in *Biblicare* after each counseling session. (You will receive Biblicare software training in May.) All our forms are stored in this secure location. You and your Supervisor will have access that allows both of you to see what is stored and to be able to comment on it. Please have all information entered at least two days before your scheduled meeting to give ample time for your Supervisor to review your entries.

1. First Session Only - Significant background information.
2. First Session Only - Summary of reasons they came for counseling (presentation problem).
3. What main problems were discussed in this session?
4. What changes were made by the counselee since last session (as a result of applying last session's counsel and performing last session's homework)?
5. What unbiblical habits, idols and/or heart issues are emerging?

6. What Biblical solutions were presented in this session (tie in with #5)?

7. How was hope or encouragement given in this session?

8. What homework did you give and how does it specifically apply to the problems (tie in with #3)?

9. What are your goals for future sessions?