

DISSERTATION ABSTRACT

Doctor of Ministry
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Adventist University of Africa

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Title: A HOLISTIC STRATEGY TO MENTOR PERSONS WITH AN ADDICTION TO ALCOHOL IN THE KANYADHIANG SEVENTH-DAY ADVENTIST CHURCH, KENYA

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This study focused on developing a strategy to mentor persons with an addiction to alcohol and integrate them into church life and ministry. Following an initial non-empirical observation, the researcher observed that newly baptized persons with an addiction to alcohol at the Kanyadhiang Seventh-day Adventist Church quickly relapse after a short stay in the church. The study examined biblical principles of mentoring and reviews related literature to develop a strategy for the recovery of persons with an addiction to alcohol in the church. In addition, the study investigates the reasons why they relapse to drinking after baptism.

To solve the problem, the researcher used a mixed research method, which is a combination of qualitative and quantitative methods. This involved digging into concepts, characteristics, symbols, and descriptions. This approach gave the

researcher sufficient opportunity to delve into possible solutions to the research questions: What biblical-theological strategies are appropriate for an effective and viable mentorship program in the church community? What reasons make newly baptized members to relapse into alcoholism? And how do old members relate to newly baptized members? The mixed-method helped the researcher to gain a more complete picture of the research than the stand-alone quantitative and qualitative methods would do.

The data gathered revealed reasons why persons with an addiction to alcohol are not retained in the Kanyadhiang Seventh-day Adventist Church. The reasons included a poor relationship with church members and a lack of a concrete program to disciple new converts. The study, therefore, attempts to develop a program geared towards teaching and mentoring baptized persons with addiction to alcohol to spiritually support them.

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A dissertation

presented in partial fulfillment

of the requirements for the degree

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Azaria Otieno Otula

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Dedicated to my dear wife, Helida, and my children

Clement, Grace, Newton, Silpa, and Abby

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CHAPTER 1

INTRODUCTION

Chapter one gives an overview of the dissertation which includes a description of the ministry context, the statement of the problem, a statement of the purpose, justification, delimitations, a description of the dissertation process, and expectations.

Description of the Ministry Context

The Late Jeremiah Athoo planted the Seventh-day Adventist Church at Kanyadhiang in 1918 after he served as a soldier in the Second World War. During his military service, Jeremiah Athoo learned how to write and read and was passionate about sharing such skills with the community upon returning from the war. He, however, lacked the necessary teaching equipment and sourced some from the then missionary teachers at Kenya Lake Conference. Moreover, this collaboration between Elder Athoo and the missionary teachers led to the sharing of the gospel with the Kanyadhiang community and the planting of the church.

The Church at Kanyadhiang was formally organized in Kenya in 1906 under the ministry of Pastor Aurther Cascalin as the first missionary from England together with Peter Nyambo, a missionary from Malawi who studied in England. The church had its first baptisms of eleven converts in 1911.

The church is situated two kilometers from the western region of Kenya Lake Conference Headquarters and 50 Meters away from the Kisumu- Homa Bay road. The church hosts a membership of about 438 members with 60% youth and 40% adults.

This number forms part of the total membership of 92,676 at Kenya Lake Conference as per the conference executive secretary by June 2017. The majority of the church members indulge in drug abuse and other societal wantonness.

Economic Activities

Members of the Kanyadhiang Church engage in different economic activities which provide for their income; 65% are peasant farmers, relying on the canals which were built by the African Development Bank with the assistance of the Kenya Government. Through the canals, they can irrigate their farms. There are six members employed by the Seventh-day Adventist Church: one employed by Africa Herald Publishing House, and five workers in Kendu Mission Hospital. Five percent of the members are employed by the government of Kenya. 24% are small-scale traders in Kendu Bay Town, a neighboring town.

Fishing is an economic activity from which members earn their income; there are fishermen and fishmongers since the place is on the shores of Lake Victoria. Other activities include illegal drug trafficking which is done by youth and middle-aged. Some members brew illicit alcohol and locally sell or ferry it to other parts of the country. The practice of drug trafficking and brewing illicit alcohol has led to 57% of the youth getting involved in drug and substance abuse. This is according to the 2012 report by National Authority for the Campaign Against Alcohol and Drug Abuse (NACADA). Due to the key role fishing plays in the economy of the area, there is a common belief among fishermen that for one to work in the lake effectively, the use of drugs and alcohol is a must. Three of the church members were once drug peddlers in the region.

Neighboring Institutions

The church is next to Kanyadhiang Primary School which was formally a church-maintained school but was later changed to a public school. There is also one secondary school, George Agolla Owuor, a government school that offers both boarding and day facilities. Students who come from far are boarders while those whose homes are near the school are day scholars. There are students from both schools who are baptized into the Kanyadhiang Church from time to time but because of the influence of other persons with addiction to alcohol, they relapse and stop coming for worship.

The other institution is the Kanyadhiang Awach Handicraft Co-operative Society where the members do weaving and spinning. They sell the product to both local and foreign markets such as India. Table banking services are also offered which allow members to borrow money at a calculated interest. The income the recovering addicts earn from such institutions aids them in relapse.

Other Religions within Kanyadhiang

Two religions dominate in Kanyadhiang; Christianity and Islam. Muslims worship in their mosques in Kendu Bay town. Apart from mainstream Christian denominations such as Roman Catholic and evangelistic churches, there are Christian denominations like Roho Israel, and *Poo Pith* which is affiliated with African Traditional Religion and embraces the caning of the sick for healing. Their faithful who come from far and near bring their family members for healing and some are taken to *Poo Pith* to be caned to rid them of alcoholism and drug abuse. It is worth noting that 60% of Kanyadhiang Seventh-day Church members are converted from the Roman Catholic Church. Most of these converts tend to relapse due to the Roman Catholic Church's compromising position on the use of alcohol and abuse of drugs.

According to the Kenya Lake Conference report of 2015, the Seventh-day Adventist population is 26% of the total population in the area.

Physical Features

There are different physical features in Kanyadhiang; one of them is Lake Simbi. According to the local people, the Lake was formed as a result of a curse pronounced on the village by an old woman. The woman had sought refuge in the village but had been turned away. Out of anger and desperation, she cursed the village causing a heavy downpour. Consequently, many lives were lost in the downpour which eventually created a depression filled with water. The lake attracts both domestic and foreign tourists. On the shores of Lake Simbi, it is not uncommon to see young people smoking and drinking alcohol in groups. Those who are baptized in the Kanyadhiang Seventh-day Adventist Church are usually from such groups. After baptism, they still maintain the same company and this pulls them back to their former life. The youths make money from tourists who are eager to know the history of Lake Simbi. Most of this money is used to buy alcohol and other drugs.

Lake Victoria, a freshwater lake, is one of the geographical features of this place. The main economic activity in the lake is fishing but small-scale farming is practiced along the lake. There is a common belief that successful fishermen depend on drugs and alcohol. Drugs are believed to possess the power to protect fishermen against evil spirits in the lake. Consequently, if you invest in the lake, you must provide the fishermen with drugs and alcohol as an enticement.

River Awach is another physical feature that the community depends on for sustenance. Peasant farmers grow vegetables along the river. The bushy riverbank provides a haven for brewers of illicit brews like *changaa*. During crackdowns frequently conducted by law enforcement officers, such brewers are arrested but they

often bribe their way to freedom. The church has made efforts to reform drug addicts in this region through evangelistic campaigns. However, these efforts have not borne much fruit because those who believe and are baptized soon go back to their old ways. Efforts by law enforcement agencies to reform the addicts have also proved futile. The number of young people abusing drugs keeps increasing by the day.

Statement of the Problem

Kanyadhiang Seventh-day Adventist Church regularly baptizes persons with addiction to alcohol. Unfortunately, after some time, the majority of these new members stop attending church services as a result of relapsing back to their addiction. For example, in March 2017, eleven persons with addiction to alcohol were baptized but after one month seven of them relapsed and left the church. The churches have failed to effectively disciple and establish a strong support system for such people. This is because the church is not adequately equipped to mentor the recovery of persons with an addiction to alcohol. This study seeks to answer the following questions:

1. What biblical-theological strategies are appropriate for an effective and viable mentorship program in the church community?
2. What reasons make newly baptized members to relapse into alcoholism?
3. How do old members relate to newly baptized members?

Statement of the Purpose

The purpose of this dissertation is to develop, implement, and evaluate a strategy aimed at mentoring recovering persons with addiction to alcohol to help them mature in their discipleship and Christian service. This would culminate in the production of a biblical handbook for mentoring persons with addiction to alcohol.

Justification for the Research

It is the responsibility of the church to nurture and retain the newly baptized members of the church. Expounding on Christ's method of making disciples, Ellen G. White wrote, according to *Adventist Magazine* January 7, 2019 'Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired they are good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me"¹ there is a need to have a holistic ministry in our churches that will incorporate the persons with addiction to alcohol.

The study is appropriate because we do not have localized programs for addicts. There is an assumption in our churches that alcohol abuse is not a problem, but the reality is that we have persons with addiction to alcohol in our local churches. Church members do not know how to handle such addicts. They are baptized and accepted into the church but very little is known about how to mentor and retain them.

There is a need to educate church members on how to mentor the recovery of persons with an addiction to alcohol, especially those who accept the gospel of Jesus Christ and become baptized members of the church. There is a need to train leaders and members of the church on how to nurture persons with addiction to alcohol to maturity in spiritual matters.

The program will be beneficial as it includes life-changing counseling sessions which give persons with addiction to alcohol an opportunity to change their lives for the better. As a result, money spent on alcohol and drugs will be put to good use and will eventually improve the economic status of such addicts most of whom live

¹ Ted C. Wilson, "Following Christ's Method," *Adventist World*, January 7, 2019, accessed July 2, 2019, <https://www.adventistreview.org/141527-20>.

impoverished lives. Similarly, families which have disintegrated due to alcoholism will be salvaged and stabilized. The biblical handbook which will be developed from the program can be customized for any local church to mentor persons with addiction to alcohol and guide them on the road to true discipleship.

Delimitation

Although alcohol addiction is a widespread problem, due to limited resources and time constraints, this study was confined to the Kanyadhiang Seventh-day Adventist Church. It was, however, fashioned to allow for replication in any local church. While persons with addiction to alcohol have many needs, the researcher majorly focuses on their need for mentoring and nurturing.

Methodology and Procedures

The researcher used a mixed method of gathering and analyzing data. In this method, a researcher collects and analyzes both quantitative and qualitative data in the same study. The mixed-method is appropriate in behavioral and social sciences. This method was chosen because it enabled the researcher to study huge samples and to collect credible information as quantitative data strengthens the validity of the data. Through this method, the researcher was also able to gather firsthand information through interviews. Due to the flexibility of this method, the researcher was able to use questionnaires that covered a large sample within a short time and one on one interviews with the participants which provided detailed information for the study.

Chapter 1 describes the ministerial context and provides some background to the study. It states the importance of the study and highlights the problems the research deals with. It also introduces the challenges of persons with addiction to

alcohol in the local setting. This is followed by the statement of the problem, the importance, and the limitations of the study. The chapter also gives the justification of the study, its importance to the church, and the delimitations for the researcher to set feasible boundaries. The outline of the methodology and procedure then follows. The expected resolutions of the dissertation are also outlined.

Chapter 2 discusses the theological foundation of the ministry, the principles to be used while mentoring persons with addiction to alcohol, and the writings of Ellen G. White on the subject. The chapter begins by exploring the negative effects of alcohol in the Bible and finally explores the theological principles of mentoring.

Chapter 3 reviews the literature of the study beginning with the negative effects of alcohol addiction; social, economic, and health.

Chapter 4 narrates the ministry context of the Luo who are the focus of the study. It also presents the research methodology, data collection procedures, and analysis of the results. The chapter proposes a strategy for mentoring persons with addiction to alcohol and developing a handbook and training materials for mentors. A mixed-method was used to gather and analyze the data collected. Questionnaires were administered and selected groups were interviewed. An in-depth interview of persons with addiction to alcohol who left the church and the families affected by alcoholism was conducted.

Chapter 5 explains the implementation of the strategy, the evaluation of the process, and the impact of the strategy.

Chapter 6 concludes by giving the summary and recommendations culled from the research findings. The chapter also gives suggestions on what needs to be done and recommendations for further research.

Expectation

At the end of the research, church members will know how to mentor persons with addiction to alcohol. The handbook that I will develop will be used in the local churches and rehabilitation centers to nurture persons with addiction to alcohol. The church will have members who will provide counseling services to the addicts.

CHAPTER 2

BIBLICAL-THEOLOGICAL FOUNDATION FOR MENTORING RECOVERING ALCOHOLIC ADDICTS

This chapter introduces the biblical-theological foundation for mentoring persons with addiction to alcohol in Kanyadhiang Seventh-day Adventist Church. The chapter will explore alcoholic effects and biblical and theological principles of mentoring in both the Old and New Testament to develop strategies for mentoring persons with addiction to alcohol. The idea behind mentoring addicts is derived from the biblical principle of one person modeling another as expressed in Proverbs 27:17. The biblical-theological principles provide the foundation for developing strategies to mentor the persons with addiction to alcohol in the church and those just discharged from alcohol rehabilitation centers. The biblical foundation for mentoring is to impart knowledge about God; it is about showing the mentees the love of God so that they can serve Him. God's purpose was for mentoring to begin from the family Deuteronomy 6:4-9. It is a way of developing mature Christians for service.

Alcohol in the Bible

The first mention of alcohol in the Bible is regarding Noah. Noah planted a vineyard and drank the fermented wine he produced (see Gen 9:20-29). In the New Testament, there is mention of Jesus turning water into wine during a wedding at Cana (John 2:1-11) and in the Epistles where Paul warned against it (see Rom 14:21; Eph 5:18; 1Tim 3:3,8, 5:23). In the Bible, alcohol users and their families have always

suffered its negative effects. For example, Ham was cursed by his father because of alcohol (see Gen 9: 25).

The Effects of Alcohol in the Bible

Alcohol affects the physical, mental, and moral aspects of a person. Its negative effects have been recorded in the Bible since the beginning of our patriarchs such as Noah (Gen 9:22) and Lot (Gen 19:32-38). Alcohol drinking is detrimental to the health of persons with addiction to alcohol and even an unborn child in the case of pregnant women. Mental effects include loss of memory and inappropriate behavior which brings shame and reproach to the addict, his family, and society at large.

The Act of Shame

Noah, the first recorded drunkard in the Bible, brought nothing but sorrow to his family. While in a drunken stupor, he stripped naked and lost consciousness. Upon realizing that his son Ham had seen him and laughed at his nakedness, he pronounced a curse on Ham and his posterity. Alcohol-impaired Noah's judgment led him to curse his son Ham for having laughed at his nakedness.

Noah was feasting with the whole of his family when a tragedy of shame struck. He disgracefully exposed his nakedness as a result of drunkenness. No doubt, up to that juncture Noah had painted a positive character worth emulation but that did not hinder him from falling into the trap of alcoholism. Although Matthew Henry says, "he who did not begin with God might end with the beasts,"¹ things often go wrong even among pious people of God as Noah's case demonstrates. The root cause of all this is sin. It is sin that made Adam disobey God and made him realize that he

¹ Mathew Henry's *Commentary on the Whole Bible*, vol. 1, *Genesis to Deuteronomy* (New York: Hendrickson, 2006), 59.

was Naked (see Gen 3:6-7). However, when you compare the nakedness of Adam and that of Noah, Adam was conscious enough to seek concealment; he looked for something to cover his nakedness (Gen 3:7), but Noah sought no covering as he was destitute of thought and reasoning. This was a result of consuming alcohol. Alcohol causes people to do what they would not do when sober. The looseness of Noah led him to sexual immorality. The Bible says, Wine is a mocker” (Prov 20:1); it may deceive you into bad practices. The *Seventh-day Adventist Bible Commentary* says ‘drunkards deform and degrade the temple of the Holy Spirit which we are, weaken moral principles and thus expose a man to countless evils’² After one’s morals are weakened, one ends up doing evil just like Noah. Alcohol led Noah to lose his physical and mental faculties which resulted in shame and anger.

Lot, while in his drunken state, had sex with his daughters and through this, they bore him children. The daughters of Lot went against the teachings of the Bible by intoxicating their father with alcohol and having sex with him. (*Gen 19:32 ASV*). The Bible forbids incest but because of alcohol Lot unknowingly impregnated his daughters.

Although the Bible says there is no righteous man like Lot, alcohol lowered his dignity. Henry says “drunkenness... is not only a great sin itself, but it is the inlet of many sins; it may prove the inlet of the worst and most unnatural sins, which may be a perpetual wound and dishonor.”³ Though he came out of Sodom, which was full of immoral behaviors, and lived with his daughters up the mountains, alcohol led him into incest. The daughters, who grew up in Sodom, copied the practices of Sodom and

² “Wine” [Gen 9:21], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-1978), 5:266.

³ Henry, *Matthew Henry’s Commentary on the Whole Bible*, vol. 1, *Genesis to Deuteronomy*, 33.

led their father to engage in the sinful act. The same thing happens to persons with an addiction to alcohol. Most do not define their sexual boundaries and this leads them to sexual immorality.

Impaired Judgement

Once someone has become a drunkard, the mind does not function normally. Judgment is distorted and the mind is corrupted. In the book of Isaiah chapter twenty-eight verse seven, the judgments of the rulers were likely to be partly due to the influence of alcohol. Henry comments that “The priest stumbled in judgment and forgot the Law Proverbs 31:5; he reeled and staggered as much in the operations of his mind as in the motions of his body. What wisdom or justice can be expected from those that sacrifice reason, virtue, and conscience, and all that is valuable to such a base lust as the love of strong drinks?”⁴ They sacrificed their ability to reason to alcohol yet God’s intention for the priests was for them to have a sound mind always and to be just in their judgments for the people of Israel.

Ministers and prophets who were expected to distinguish between holy and unholy things were confused because of drunkenness (see Isa 28:7). When priests and rulers drink alcohol, they cannot distinguish between holy and unholy things, the clean and unclean. They will not rule the cases that are before them objectively but subjectively.

Wine and strong drinks can so benumb the faculties that a man fails to make a clear distinction between right and wrong, between holy and unholy, and between clean and unclean. The use of alcohol affects all the faculties of the mind and disrupts the orderly process of the mind making it impossible for a person to differentiate

⁴ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*, vol. 4, *Isaiah to Malachi* (New York: Hendrickson 2006), 125.

between right and wrong. Using alcohol poses a danger to one's life and even to others; it makes one a potential murderer. This is because it causes confusion, slows reflexes, and corrupts the sense of responsibility. Those who are in leadership positions should keep their minds alert to cope with the problems that might be brought to their attention.

The book of Hosea warns that drinking wine interferes with understanding (see Hos 4:11). According to the Bible, an upright man is judged by his reasoning but wine destroys it all. As Henry opines, "Drunkenness and uncleanness are sins which besot and infatuate men, weaken and enfeeble them. They take away both understanding and the courage."⁵ Once alcohol has corrupted a person's mental faculties, he or she can do many inappropriate things that can bring reproach and suffering to family and friends. Such a person can also neglect work for God and humanity. No constructive work can be done if the mind is intoxicated. Alcohol destroys a person's ability to distinguish between right and wrong, modesty and immodesty. This is because it weakens one's mental strength leading to all kinds of immoral behavior.

Alcohol weakens the mental power; the right judgment is lost and one can behave the way he or she likes. Consequently, persons with addiction to alcohol have crippled their ability to discern what is good from what is bad and what is safe from what is dangerous. They crave evil and abhor good. They will risk their lives by engaging in dangerous behavior.

Their drinking to excess is itself a practical error; they think to raise their fancy by it, but they ruin their judgment, and so put a cheat upon themselves; they think to preserve their health by it and help digestion, but they spoil their constitution and hasten diseases and deaths. It is also the occasion of a great many errors in principle; their understanding is clouded and their conscience

⁵ Henry, *Matthew Henry's Commentary on the Whole Bible*, vol. 4, *Isaiah to Malachi*, 899.

debauched by it; and therefore, to support themselves in it, they espouse corrupt notions, and form their minds in favor of their lusts.⁶

Alcohol addiction is misleading because it corrupts the consumer and ends up clouding judgment. Therefore, no good judgment is expected from an alcohol addict. The rulers should abstain from drinking alcohol since their punishment will be more severe. The *Seventh-day Adventist Bible Commentary* says, “When the rulers become subject to the slavery of alcohol, the damage done to them as individuals is greatly multiplied in the damage done to their subject as a result of their irresponsible rule.”⁷ This means that those who drink alcohol and are in a position of making judgments err in their judgment and their subjects may suffer because of their decisions. They will get double punishment as opposed to those whom they judged wrongly. Leaders who drink will be stripped of their power. Due to drinking, Nadab and Abiu took strange fire into the altar of God and they were consumed by the same fire! Therefore, drinking alcohol will lead to one’s destruction because one loses one’s sense of reasoning. The position of rulers demands that they have clear minds always, but if they take alcohol they might pervert justice. Drunkards not only destroy their lives but also the lives of innocent people. Alcohol deprives people of their reasoning.

Alcohol Destroys the Physical Body

The Bible declares that our body is the temple of God and we are to keep it holy for the glory of God. In his letter to the Corinthians, Paul urges them to glorify God in their eating and drinking (See 1 Cor 10:31). This means that there are drinks such as alcohol that desecrate the temple of God. Food and drinks should be consumed as we consider our physical and spiritual health. We should drink in a way

⁶ Henry, *Matthew Henry’s Commentary on the Whole Bible*, vol. 4, *Isaiah to Malachi*, 125.

⁷ “For Kings” [Prov 31:4], *SDABC*, 3:1052.

that meets the approval of God, that which does not destroy the body. In most cases, drinking alcohol leads to fighting (See Proverbs 23:29-30).’ Though the power is reduced by alcohol many will still inflict physical harm and psychological damage upon the innocent and helpless members of their families when they return from drinking. They are also wounded by their fellow drunkards due to ensuing fistfights. In verse 32, wine is likened to the poison of a snake which produces disastrous effects on the body. It leads to death. The drunkards are wounded not because they were defending something but because they were fulfilling their lust for drunkenness. They also harm their family members by beating them. The physical destruction is not only to the drunkard but also to others. Because it affects morals, a drunkard will commit murder, rape, and assault innocent people. Under the influence of alcohol, one will do what he would not do while sober.

Alcohol Leads to Eternal Condemnation

Drinking alcohol is one of the practices that will prevent many from inheriting the kingdom of God (Galatians 5: 21). This is because it affects the physical, social, and spiritual well-being of a person. When one drinks alcohol, he will keep company with other works of darkness, (see Rom 13:13). Taking alcohol was connected to the worship of a god called Dionysus (Bacchus). Therefore, taking alcohol is likened to idolatry. Paul’s advice to the alcoholics is that they should cast out the spirit of Dionysus with the spirit of Christ. Alcohol is detrimental to one’s spiritual health as it drives away the love of God from one’s heart. All the affections of the alcoholic are removed from God and directed to the drink. An alcoholic will spend much of his time drinking and the money which should be spent on the cause of God’s work will be wasted on buying alcohol. Secondly, consumption of alcohol is done in the name of freedom but it enslaves as most alcoholics cannot do anything while sober. An

addict can forego food to buy alcohol. Thirdly, the practice cannot be eradicated by law but by the spirit of Christ. The law enforcement officers will fail but if the love for Christ comes in then the addict will be in the process of recovery.

Paul warned the Ephesians not to be drunk but to be filled with the holy spirit of God, Eph 5:18. In the Ephesian church, the use of wine was associated with the worship of a god called Bacchanalia. To worship Bacchanalia and for prayers to be accepted by him, one had to drink wine. Drunkenness is no friend to chastity and purity of life. It virtually contains all manner of extravagance and transports men into gross sensuality and vile enormities. Note that drunkenness is a sin that seldom goes alone, but often involves men in other instances of guilt. One will engage in other sinful endeavors easily because he or she is drunk. Idolatry resulting from drunkenness will deny many, eternal life. It is a hindrance to spiritual growth as it leads to stealing, fighting, and other spiritual misconducts.

Paul counts drunkards among those who will not inherit the kingdom of God. 1 Corinthians 6:10 categorically states that no thieves, nor coveters, nor drunkards, nor revelers, nor extortionists, shall inherit the kingdom of God 1 Corinthians 6:10.

Mentoring in the Old Testament

Mentoring is God's primary method of training and preparing leaders for His work of saving and serving humanity. It has impacted many lives in the Bible, both in the Old and New Testaments. For example, God showered love to Adam and Eve when they fell, Jethro Mentored Moses, Jesus guided the disciples and Barnabus mentored Paul and John Mark. It is an effective way of preparing people for the work of God, through the spiritual and ministerial growth of the new members of the kingdom.

This work entails helping someone to pursue good virtues in life as he or she moves step by step with the mentor. Mentoring began with God in the Garden of Eden. Jesus also mentored his disciples and commanded them to go and mentor others by making them disciples of Christ (Matt 28:19-20) This is a command to go and mentor others for the mission work. Before Jesus ascended to heaven, he did not leave the disciples unguided. He promised them *Paraclete* the one who would come to their aid to guide them, Luke 24:49, *Paraclete* was to be a mentor of the disciples to help them grow spiritually and to accomplish the mission work. During the apostolic era, Paul and the apostles mentored one another for personal development and fission. The Holy Spirit leads the mentors and mentees to the truth.

God was the first mentor when Adam and Eve fell into the Garden of Eden. While they were struggling with physical nakedness, God came to their rescue to give them hope. The same applies to persons with addiction to alcohol. While they are struggling with alcohol addiction, church members should come to their rescue by mentoring and discipling persons with addiction to alcohol. In the Bible, mentoring has imparted people several skills. For example, it has changed people's style of leadership and aided their spiritual growth, especially when they are properly mentored.

God Mentoring Adam and Eve, the Principle of Love and Relation

After creation God, Adam and Eve enjoyed a cordial relationship of love. But after the fall the relationship was broken. Adam was disobedient to God; therefore, he missed the mark, and he fell short of the glory of God (Rom 3:23). God had trusted man by creating him in His image (Gen 1:27). This made human beings different from other creatures. However, the man was cursed because he broke the relationship

but even then God did not abandon humanity. He gave them a second chance. Before sin, man and woman were presented in the form of goodness. God crowned Adam and Eve with His glory and divine honor (Ps 8:5-8). They were to have a mutual and spiritual relationship with God. They were to enjoy unconditional love. The man was to have dominion over every creature; a man was the steward of all the creation. But after the fall, the image of God was lost. The same fate befalls persons with addiction to alcohol; they lose control of their families. The image of God in them is tainted and their body, the temple of God, is destroyed. The trust that God enjoyed with Adam and Eve was destroyed after the fall. Mentors will always give hope where there is no hope. When Adam and Eve ate the fruit from the forbidden tree, they lost hope, but because God is love, they left the garden with hope. God practiced the principle of love in His dealings with Adam and Eve. The same principle of love should be applied as the mentor deals with the fallen persons with addiction to alcohol. Adam and Eve tried to cover themselves with leaves that could not hide their nakedness. But God gave them a coat of skin that could protect them better than the leaves of the tree. The mentor should show genuine love to the addicts. We should cultivate strong principles that can last in the lives of persons with addiction to alcohol. Adam and Eve were acquainted with what God did for them. A mentor must make sure that what he or she is doing is understood by the mentee. The alcoholics should be told the meaning of what is being done for them. God did not leave Adam and Eve to perish in their fallen state. Instead, He gave them hope, which was like a second chance for them.

The relationship between God and Adam was a cordial one; God did not treat the fallen Adam with cruelty but with love. After the fall, God demonstrated His love for Adam and Eve by shedding the blood of innocent animals to cover their sin and

nakedness (Gen 3:21). He also established a substitutionary system for their sin; temporary atonement for their sin of disobedience (Gen 4:3-4) enabling His fallen creation to have conditional relationship and fellowship with Adam and Eve. This should be reflected in the love of a mentor to a mentee. The loving relationship should be felt by the new converts for their steadfast growth and maturity in spiritual matters. Mentees should be able to feel the unconditional love and acceptance of their mentors as this strengthens them and covers a multitude of weaknesses. God did not remain passive after the fall; He searched for them, found them, and finally spoke hope to them. When persons with addiction to alcohol relapse, we should search for them and if we find them we should speak to them the message of hope. Mentoring with love calls for a substitute and divine protection. As Karen Armstrong rightly points out, ‘Before Adam and Eve left the garden, God made clothes for them out of animal skins. They did not begin their journey into our world without enjoying some measure of divine protection.’⁸ The recovery of persons with an addiction to alcohol may be fallen but they should be given the assurance of divine protection in their journey. The journey of love should have no impossibility; the hope of going back to Eden was given when they left Eden.

God Deals with Other People’s Poor Choices Redemptively

From the book of Genesis 3:7-15, God dealt with the poor choice of Adam and Eve graciously and redemptively. He was the one who went down to Adam and Eve. Because God is love, He did not wait for Adam and Eve to look for Him. He moved to the Garden of Eden alone to look for Adam and Eve redemptively and graciously.

⁸ Karen Armstrong, *In the Beginning: A New Interpretation of Genesis* (New York: Ballantine Books, 1997), 33.

They were bent and twisted by sin. Despite this, God still went for them. Sin did three things to Adam and Eve which could be reversed by only the grace of God; it drove away from the closeness of God and Adam, it affected the trusted fellowship between them, and it alienated Adam and Eve from the presence of God. Moskala also notes that ‘After the sin of Adam and Eve, the imagery in Genesis 3 changes. Shame, guilt, fear, degradation, and humiliation are suddenly present. The brightness of life changes to darkness and the melody is depressive and melancholic.’⁹ In all the degradation of sin, God did not leave Adam and Eve to be lost forever; He came for them. When one falls what was bright changes to darkness as was witnessed in the life of Adam and Eve. They feared being in the presence of God. After relapse, the addict will fear meeting the church members. However, just like God came for the sinful pair in the garden of Eden, church members should go and look for the relapsing persons with addiction to alcohol and bring them back to the fold.

After the fall, God came with grace (Gen 3:9). God cried for Adam, this was the beginning of grace from God to humanity. Through grace, God took the initiative to call the lost back to him. We should call the addicts from their state of sin. God did not wait for them to come, but He came calling Adam. This is the same way we should go for the addicts. The mentors should be ready to go for the persons with addiction to alcohol, not to condemn them but to lead them back to God. God did not begin by condemning them, but by asking about their whereabouts. The words God used were full of grace for Adam and Eve. If we reveal God with love, it will lead people to repentance (Rom 2:4). His goodness leads people to repentance. God’s voice was not commanding but inviting (where are you?) God did not call them to kill

⁹ Jiří Moskala, “Genesis 3 as a Model for Understanding the Nature of Sin and Salvation,” *Journal of the Adventist Theological Society* 27, no. 1-2 (2016): 149.

and condemn but to offer a solution to their sin problem. This should be reflected in the church when mentoring persons with addiction to alcohol. God dialogued with Adam and Eve to help them realize their sinful condition. This is one way of mentoring. Persons with addiction to alcohol should be encouraged to speak about their condition.

The provision of a garment was the second act of grace to Adam and Eve. They had tried by themselves to hide their nakedness but to no avail. The garments they made out of leaves could not cover them because they had sinned. But God by His grace made for them a garment. This represents the spiritual and physical needs of the addict. Once they accept the call to discipleship, church members should do everything within their power to provide for their spiritual and physical needs; teaching them the biblical truths and at the same time providing clothing for them through community service. The clothing which was provided symbolized the righteousness of God and was given to Adam and Eve free of charge. That in itself was an act of grace.

The Principle of Peer Mentoring: Daniel, Meshack, Shadrack, and Abednego

Peer mentoring provides individuals who are struggling with addictions an opportunity to learn from those who have recovered from similar experiences. For example, newly converted persons with an addiction to alcohol can get help from former addicts in the church. This will inspire them to change their lives. Peer mentors provide education and much-needed support for the recovering addict. The peer mentor may help the addict to shed harmful habits and focus on the things that are much more important in life.

A perfect example of the usefulness of peer mentoring is found in the story of Daniel, Meshack, Shadrack, and Abednego. Peer mentoring enabled them to remain firm in their faith while in the king's palace. Even before they were taken to captivity, they were grounded in the knowledge of God; a God whom they continued to serve faithfully even in exile.

When Nebuchadnezzar and the Babylonian armies attacked Jerusalem, they took the people of Jerusalem as slaves. Among the slaves were Daniel, Meshack, Shadrach, and Abednego who were cut off from their families. They were also cut off from the family teachings but they took with them what they had learned in their childhood. The Babylonian King's objective was to do away with the religious distinctiveness of Daniel and his friends, but it was futile because they had an unshakable faith in God. The Babylonians endeavored to absorb the Hebrew boys into their culture but they failed because Daniel, Meshack, Shadrack, and Abednego had a strong faith in God.

Daniel was firmly rooted in the word of God. Though far away from home, he did not neglect the training he had received as a young boy. It was therefore not easy for him to be tossed back and forth by the teachings of the Babylonians. Adam failed because of appetite but Daniel, Shadrack, Abednego, and Meshack did not lose their faith because of appetite. But they stood the test due to the early training they had received from their parents.

Daniel, Shadrack, Meshack, and Abednego can be described as leaders in the "purpose of God" because they abstained from defilement by refusing to eat the king's food which was offered to idols. They manifested the character which was already taught to them from their youth for prophetic functions. All of them shared the same purpose that made them victors in life. They refused to enjoy the pleasures

of sin and instead chose to suffer from the people of God. Though the king had the power to change their names, he could not change their hearts. Once we come to the Lord, afflictions will be our portion but we must remain firm in the faith. Christians could be living among alcohol ¹⁰addicts but they should stand firm just like Daniel and his friends.

The Early Age Training

The early training of Daniel and his friends strengthened their faith in God. The Bible says, “Train up a child in the way he should go, and even when he is old he will not depart from it” (Prov 22:6 ASV). This kind of training will help the youths to withstand trials in their later days as Daniel did. The first line urges parents to begin in the right way with the youths while the last line gives the benefit of early training. The book of Proverbs emphasizes the responsibility of a parent as a mentor to his children in their early life. The verse directs the parents to guide, educate, and develop the child in a way that the child understands. Mentoring is therefore the responsibility of the parent as he or she is the first one to teach a child the character that pleases God. Children should be led to understand that their actions whether good or bad have consequences. They should also be trained to keep away from sin and its snares of it. Catechize them; initiate them; keep them under discipline and when they face any temptation, they can stand the test of time. Just like Daniel was taught about God in his childhood, newly converted persons with addiction to alcohol should be exposed to the love of God so that when tempted to go back to their old ways, they can stand the test of the time. They should be taught to stay on the path of obedience to be true Disciples of Christ. Solomon says that when the child is trained early he will not

¹⁰ “Coats of Skins” [Gen 3:21], *SDABC*, 1:235.

depart from the truth. They should be trained to choose the right ways that will shield them from the snares of Satan. Early training may be a means of protecting them from the negative influence of their peers.

The Hebrew names Shadrack, Meshack, and Abednego had meanings that honored Jehovah, the God of Israel. ‘Daniel means “God is my judge,” Hananiah means “Jehovah is gracious,” Azariah conveyed the meaning, “Jehovah has helped,” and Mishael expresses the question, “Who is what God is?”¹¹ But in captivity, they were given names of Babylonian deities. ‘Daniel’s name was changed to Belshazzar, Hananiah to Shadrach, Mishael to Meshack, and Azariah to Abednego.’¹² These names were derived from three different names of Babylonian gods; Bel, Aku, and Nego. Those names were important to the Babylonians but not to the Hebrew boys. The change of names only helped them to rise in position but did not change their faith in God. The Babylonians managed to change their names but they did not change their faith in God. They remained true to the faith of their fathers. They succeeded where many other characters in the Bible, like Samson, failed. Eating the food offered to them by the king would have meant paying homage to the idols of Babylon. Baldwin states that:

By eastern standards to share a meal was to commit oneself to friendship; it was of covenant significance ... the defilement he feared was not so much a ritual as a moral defilement, arising from the subtle flattery of gifts and favors which entailed hidden implications of loyal support, however dubious the king’s future policies might prove to be.¹³

¹¹ Jeremy Shaffer, *Living with the Lions: Trusting God despite the Dangers* (Bloomington, IN: Westbow Press, 2015), 36.

¹² Jeremy Shaffer, “A Cohesive Theology of Christian Living: Principles from the Book of Daniel” (DMin diss., Andrews University, Berrien Springs, Maryland, 2011), 236.

¹³ Ibid.

They did not want to violate the covenant they had made when they were young. However, their fear was not about the defilement of the body, but the defilement of the good morals they were trained to follow when they were still children.

Early mentoring of the youths will enable them to withstand temptations. If early mentoring takes place, the mentees develop high levels of self-esteem that help them to stand the test of time. Since young people are more prone to error, it is crucial to guide them when they are still young to help them avoid the dangers of alcohol addiction. The biblical teaching on clean and unclean foods should be emphasized to the young. They will be surrounded by different allurements but they should be prepared to stand the test; they should improve their powers of endurance which will help them to resist the urge to drift back to alcoholism.

The king required that the Hebrew boys become acquainted with Babylon and its teachings but this did not change them. Baldwin notes, “These young men from Jerusalem’s court needed to be secure in their knowledge of Yahweh to be able to study this literature objectively without allowing it to undermine their faith.”¹⁴ They kept the faith because of the training they had received early in life.

Jethro and Moses the Principle of Close Relation and Humility

There existed a mentor-mentee relationship between Jethro and Moses Exodus 18:1-8. Because of their closeness, they built trust with one another. The same thing happens when a mentor builds trust with an alcohol addict. Such trust motivates the addicts to change. Jethro was the father-in-law of Moses. They spent some time together as Moses was taking care of Jethro’s sheep. Moses and Jethro’s meeting

¹⁴ Joyce Baldwin, *Daniel*, Tyndale Old Testament Commentaries (TOTC) 23 (Leicester, England: Inter-Varsity Press, 1978), 80.

The point was between the wilderness and Sinai. This is where Moses was taught a new structure of leadership. James K. Bruckner explains thus, 'Jethro offered them administrative structure for the administration of law whom they readily accepted.'¹⁵ James adds that the meeting between Moses and Jethro was a successful one. He says the 'personal detail meeting between Moses and Jethro was unusually warm and full of mutual respect.'¹⁶ The mutual respect between Jethro and Moses helped Moses to take the teachings of Jethro and implement them. This later helped Moses in administration. If mutual respect is there between the mentor and the mentee, then the mentee will take instructions given to him and implement them. Jethro was a good listener and observer. This made it easy for him to understand Moses and the challenges he faced. A good mentor listens and responds in a way that shows that he has understood. He encourages and gives the mentee confidence to move forward, despite the inner doubt and fear.'¹⁷ Delegating responsibilities gave Moses the confidence to move forward. The surety of moving forward should be encouraged by the mentor. Jethro opened Moses' eyes to the potential of the people he was leading. He saw that they could be judges. Similarly, the mentor should be ready to point to the mentee the opportunities that are there should he reform his life.

The mentor should look at what the mentee is doing and then advise on the best course of action. After Jethro saw all that Moses was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit *as judge* and all the people stand about you from morning until evening?" (Exod 18:14

¹⁵ James K. Bruckner, *Exodus* (Grand Rapids, MI: Baker Academic, 2012), 163.

¹⁶ Bruckner, *Exodus*, 163.

¹⁷ Fazel Freeks, "Old Testament Figures as Possible Current 'Mentors': Exploratory Pastoral-Theological Reflections," *Scandinavian Journal of the Old Testament* 30 (2016): 236.

NAS) The mentor should observe the behavior of the mentee, after that, he should find out why the mentee is behaving that way. This will help the mentor to develop a strategy for helping the mentee.

Mentoring requires a close relationship between the mentor and mentee. Moses and Jethro shared such a relationship for 20 years when Moses was taking care of Jethro's flock. The relationship should be built through love, trust, and mutual commitment to each other. Jethro and Moses were both open to each other. When Moses was in the wilderness, Jethro visited him and they shared their experiences. The welfare of the mentee should be the mentor's main concern (Exodus 18:7). The mentor and mentee should be concerned about each other's welfare. The same procedure should be followed when mentoring addicts. Mentors need to find out how the addicts are coping with the challenges of relapse. This will motivate them to resist the temptation of relapse.

A good relationship with the mentee will also allow the mentor to make follow-ups on how the mentee is doing. For example, in verse 8 Jethro was overjoyed to hear good reports about how God had used Moses to rescue Israelites from Egypt. Similarly, follow-ups done on converted alcoholics will encourage the mentors and reveal the mighty work God is doing to change lives. Where there is a victory gained by the mentee, the mentor should praise the Lord. The testimonies of the mentees can be a great inspiration to the mentors. The victory of the mentees is the joy of the mentors.

There should be no ethnic barriers between the mentor and the mentee. Moses was an Israelite while Jethro was a Midianite but this did not deter them from relating like members of the same family. Though the addicts may be broken physically, there should be no barrier between them and the mentor.

Mentees should be ready to implement what they have learned from the mentors. Moses implemented Jethro's suggestions by assigning the judges to the people he was leading. From Moses' account of how God had delivered them from Egypt, Jethro exalts the name of the Lord confessing that the Lord Jehovah is greater than the entire god's Exodus 18:11 Moses' testimony brought a new realization in Jethro about the greatness of the Lord.

There should be a good relationship between a mentor and a mentee. Both should be ready to take advice from each other. The principle of good mentorship dictates that a mentor should be ready to advise the mentee where he or she sees fit. For example, when Moses was judging every problem brought to him, Jethro advised him to divide the work. Where the persons with addiction to alcohol are burdened the mentor should be ready to give good advice, Exodus 18:17-18. Mentors must guide the alcoholics in their struggle to break the habit by advising and warning them where necessary. Persons with addiction to alcohol experience many things that discourage them. Mentors should help such people face the many discouragements they face on the road to recovery. Jethro cared about the well-being of his mentee advising him accordingly.

The mentee gains a lot from the mentor if he fosters a teachable spirit. Moses gained knowledge and wisdom from Jethro because he was ready to learn from him. This improved his managerial and administrative skills. Jethro guided Moses with modesty and humility. Although Moses was used to getting advice from God, he did not look down upon Jethro's advice. He humbly listened to Jethro's suggestions and implemented them. This shows that those who want to change their lives must humble themselves.

Mentoring in the New Testament

In New Testament, Jesus is the mentor to the disciples. Christ prepared his disciples to accomplish the mission by mentoring them. He commissions them to do the same for others to make them disciples. Paul and Barnabas were also involved in mentoring the apostles for the mission. It is in the New Testament where we find the fallen being nurtured back to a new life. It is where the fallen humanity is raised back through the atonement of Christ at Calvary. Christ is the true mentor of the fallen. Jesus mentored stubborn Peter; Paul mentored Timothy and many others.

Jesus Mentoring Peter, Principle of Patience

Jesus is the model mentor in the Bible because he was there from the beginning (John 1:1). Jesus taught the truth about God to the disciples. He was shaping characters for the coming kingdom of God. He urged the disciples to hold onto His teachings and the knowledge of the truth would set them free (John 8:31, 32). If Jesus had not exercised patience, he would have expelled Peter from the twelve. Jesus corrected Peter in love and this made him remain loyal to Jesus. Even after accepting the call to follow Jesus, Peter was still imperfect in character. Jesus corrected Peter for his betterment. Peter was of a zealous, ardent temperament, ever manifesting great earnestness in the cause of following Christ. However, he was impulsive and unbelieving, which made him difficult to deal with. In all these Jesus still showed him the way. His unbelief led him to doubt the power of Christ. When he was walking on water, he lost faith in Christ, and immediately started sinking but Christ patiently lifted him and gave him another chance of proving himself. He dishonored God by his lack of faith but Christ still supported him, by stretching his hand to support him when he was sinking. The mentor should support the mentee even when he or she disregards what he or she should believe. Peter was impulsive

but Christ managed him. Jesus was close to his disciples and this enabled them to learn from him. Similarly, the mentor should maintain a close relationship with the mentee.

The mentor should teach the mentee that he or she should be constantly connected to the divine power of Jesus. When disconnected from the divine power the mentee may perish. Peter, when he was in the lake and the roaring waves separated him from Christ, he started to sink. The alcohol addict should not separate himself from Christ. He should wait patiently at the feet of Christ. There should be constant dependence on Christ for the mentee to stand. Nothing should separate the mentor from the mentee. Peter doubted Christ, he forgot the power of Jesus who had been with him and had even performed many miracles in his presence. If a mentee doubts the mentor, there are high chances that he will fail. During Peter's time of need, Jesus was at his side to assist him. This should be every mentor's guiding principle.

During the last days of Jesus, He predicted Peter's denial but did not send him away. Jesus had an intimate relationship with his disciples; He called each of them by name. The shepherd should call the sheep by name as this will strengthen the bond between them like Christ did. The same should be the case between mentors and addicts. Persons with addiction to alcohol can make empty promises, just like Peter promised never to leave Jesus but failed to keep his promise Matthew 26:33-34. Instead of condemning him, Jesus revealed to him what was to take place. The mentor's responsibility is to openly tell the mentees the consequences of their choices. The talk may be easy but when tested during the time of trial, it may be difficult to stand for the truth. Peter promised to stand for Christ, but he did not make it. Despite this, Christ still loved him, Matthew 26:35. He did not remain true to his words; he denied Jesus. Matthew Henry says:

The particular warning Christ gave Peter of what he would do verse 34. He imagined that in the hour of temptation he should come off better than any of them and Christ tells him that he should come off worse. The warning is introduced with a solemn asseveration; "*Verily, I say unto thee; take my word for it, who know thee better than thou knowers thyself.*" He tells him.¹⁸

Jesus was patient with Peter, but spoke the truth and corrected him where the need arose. It has been observed that those who are overconfident fall faster than those who are not. Persons with addiction to alcohol should be patient. Peter was overconfident; he fell and betrayed Christ. And Matthew Henry says, "Those often fall soonest and foulest that is most confident of them. Those are least safe that are most secure. Satan is most active to seduce such; they are most off their guard, and God leaves them to themselves, to humble them."¹⁹ Overconfidence often blinds one to the pitfalls in their path and eventually leads to failure.

Jesus focused more on Peter's potential than on his weakness. Even though he knew of their weaknesses, tried to accentuate their strengths. One of Peter's strengths was his genuine love for Jesus. Jesus capitalized on this to build Peter's spiritual life. Likewise, if the persons with an addiction to alcohol have the potential for good, mentors should be more focused on it than on the weaknesses (John 21:15-17).

Jesus saw in Peter the ability to tend to His sheep, that is, he could be a leader among his people. Jesus did not focus on his weakness of impulsiveness. He concentrated on developing leadership skills which He knew would be needed for the

¹⁸ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, vol. 6, *Mathew to Luke* (New York: Hendrickson, 2006), 125.

¹⁹ *Ibid.*

growth of the early church. Mentors should focus on the strengths of their mentees and strive to develop them for the good of the church.

Though Peter denied Jesus three times, Jesus still developed him to be a leader in His church, and he became one of the greatest leaders of his time. Persons with addiction to alcohol may backslide but this should not prevent us from nurturing them to be leaders in the church. Despite Peter's weakness, Jesus continued to inspire him for greater things.

Jesus maintained a close relationship with Peter to make him a better disciple. He prayed for him not to fail and encouraged him every day (Luke 22:31-32). The repetition in verse 31 denotes Jesus' seriousness with what He was telling Peter and all the disciples. He was drawing Peter's attention to his weakness at the same time assuring him that He would not leave him alone. Jesus assures Peter that He would pray for him to remain firm in the faith. The close relationship between Peter and Jesus made it easier for Him to tell Peter the whole truth about his spiritual condition. Persons with an addiction to alcohol may be tempted to relapse after baptism, but the church members must have the courage to pray for them and encourage them to be courageous in their new life. We may have been recovered from sinful tendencies so we should do the same to others, 'When thou art recovered by the grace of God, do what thou canst to recover others; when their own faith strengthened, labor to confirm the faith of others, and to establish them; when thou hast found mercy, encourage others to hope that they also shall find it.'²⁰ Just like Peter, they may not be aware of their weakness. Jesus did not leave Peter to fall. He was ever with him in his temptation.

²⁰ Bible Hub. "Luke 22:31," accessed July 18, 2019, <https://biblehub.com/commentaries/luke/22-31.htm>.

And when thou art converted, strengthen thy brethren; that is, when God hath recovered thee from thy fall, and made thee see thy error, make an improvement of

thy recovery out of the snare of the devil, by admonishing others to take heed of too much confidence in themselves, and encouraging them not to despair, though they also may fall into temptation; but that the grace of God shall be sufficient for them.

Jesus developed a lasting relationship with Peter. He corrected him with love and created time for him.

Barnabas Paul and John Mark: Giving a Second Chance

Barnabas and Paul mentored people for the mission after they were called to the ministry; they nurtured them spiritually and cultivated encouragement, sharing, generosity, and embodiment. Barnabas was a man of encouragement; he was dedicated to the service of God through mentoring others for mission (Acts 4:32-35). He was a generous man (Acts 4:36, 37).

After the conversion of Paul, the Christian community still rejected him because they were not sure whether he was truly converted. This is the same way persons with addiction to alcohol are sometimes rejected by the Christian family. The mentor must introduce the recovering alcoholic to the Christian family and give the church hope that they are recovering from alcoholism. It was due to the intervention of Barnabas that Christians accepted Paul in the community of believers. Barnabas reached Paul at a time when no one could reach him and introduced him to the family of believers (Acts 9:27-31). It was also the work of Barnabas to reclaim John Mark when he differed from Paul. The Christian community should be like Barnabas who gave second chance to others. The mentors of the alcoholic addicts should be ready to reach out to them when no one else is ready to do it. Barnabas was ready to mentor Paul when none from the Christian community was ready to do it.

Paul's acceptance into the Christian community came through Barnabas (Acts 9:26-30). This chapter discusses Barnabas's mentoring relationship with Paul as a significant factor in Paul's development into an influential leader in the early Christian church. The acceptance of the fallen in our community of believers will help them to develop into future leaders. The relationship that existed between Barnabas and Paul made it possible for mentoring to begin. When we baptize persons with addiction to alcohol, sometimes they are not readily received into the church community as happened during Paul's time. Barnabas encouraged the other Christians who were still skeptical about Paul's conversion to accept him in the Christian fellowship. So, the relationship between persons with addiction to alcohol and the Christian community should be developed by church leaders. 'Barnabas guided Paul during his development from a novice follower of Christ to the greatest propagator of the faith in the early church. Senior leaders today can follow the example of Barnabas and contribute to the development of the next generation of leaders.'²¹ Barnabas helped the church by developing Paul into a great leader though he was seen by others as a sinner.

Paul submitted to Barnabas, taking all the assignments he was given. Due to his pharisaical background, it was easy for him to be mentored. It was a custom of Hebrews to learn from their elders that is why Paul was easily mentored by Barnabus.

This form of mentoring relationship was most likely not new to Paul. As a Pharisee (Acts 23:6) Paul was accustomed to learning from his elders (Gal 1:14). Although he was born in Tarsus in Cilicia, Paul spent a considerable amount of time in Jerusalem under the tutelage of Gamaliel in the strict manner of the law of the Jews

²¹ Orlando Rivera, "Mentoring Stages in the Relationship between Barnabas and Paul," *Biblical Perspectives*, May 2007, 5.

(Acts 22:3). His primary objective in the school of Gamaliel was to become as proficient as possible in the ancient traditions to advance in Judaism (Bruce). Paul experienced a form of the mentor and mentee relationship at an early age when he was being trained as a leader in Judaism.²²

Mentoring was a lifestyle for Barnabas as well. He guided Paul by spending time with him and letting him observe and interact with new believers at Antioch (Acts 11). Similarly, the mentee should take time to see how his or her mentor interacts with other church leaders (Acts 13), and non-believers in their first missionary journey. This same mentoring relationship can be used by today's church leaders to develop the persons with addiction to alcohol so that they can be used for the cause of God.

Paul, a former persecutor of the faith, needed someone to help him begin his career as a recognized and accepted apostle in the early Christian community. It was Barnabas, at the risk of ruining his reputation and losing his position as a church leader, who finally persuaded the disciples to accept Paul (Acts 9:27-28). Barnabas served both as a sponsor and mentor for Paul and walked him through four stages of mentoring: (a) the initiation stage in Antioch – Acts 11: 25-26, (b) the cultivation stage during their first missionary journey- Acts 13:4-14-28, (c) the separation stage after a dispute concerning the role of Mark- Acts 15:36-39), (d) the redefinition stage of their relationship when Barnabas chose to continue his work with Mark and Paul partnered with Silas on his next missionary journey – Acts 15: 39-41,²³

If we follow the stages above with the mentee, we build a strong relationship. The process will help them to be active like Paul who went through the above stages.

²² Rivera, "Mentoring Stages in the Relationship between Barnabas and Paul," 5.

²³ Ibid.

Barnabas Mentoring John Mark

John Mark was one of the apostles of Paul; he was one of the apostles of the early church. John Mark is first mentioned as the son of a woman named Mary (Acts 12:12), who was active in the early church, and whose home was a place for believers to gather for worship and prayer. Later, John Mark accompanied Barnabas and Paul in their missionary journey (Acts 12:25). He was of great help to them.

John Mark was of great assistance to Paul and Barnabas in their first missionary journey (Acts 13:5). They parted ways with John Mark. However, when he deserted Paul and Barnabas in Pamphylia, they parted ways (Acts 15:38). This was what caused a sharp division between him and Paul. Paul had to go back to the first missionary field but adamantly refused to take with him John Mark who had failed them, in their first visit. This led to a sharp division between Paul and Barnabas (Act 15:39). Paul saw John Mark as an undependable person, and of great risk to the ministry but Barnabas took John Mark with him to another missionary field giving him a second chance. When they moved to Cyprus Barnabas decided to forgive him and give him a second chance.

Barnabas was a man of encouragement (Acts 4:36). This character trait made it easy for him to mentor John Mark. Persons with addiction to alcohol need people who give them the second chance and encourage them when they relapse. Despite John Mark's imperfection, God could still use him, 'For God doesn't just see imperfection and flaws, He sees our potential, despite our imperfection and flaws a potential unleashed through the grace, mercy, and insight, of God's Spirit.'¹⁹ Mentoring someone does not require us to abandon someone when we see weakness in him or her. We must stick with them as Barnabas did with John Mark when Paul was not comfortable with John Mark.

Because of the ministry of Barnabas to John Mark, Paul accepted John Mark and called him, a “fellow worker” (Phil 1:24). This happened because John Mark was given a second chance by Barnabas. Paul also described him as useful during his last days in prison. Giving the persons with addiction to alcohol a second chance will make them faithful in the ministry like John Mark was. Paul sends a request to Timothy from a Roman prison: to come with Mark because he was of great use to him after he was mentored again by Barnabus, (2 Timothy 4:11). John Mark had matured through the years and had become a faithful servant of the Lord. Paul recognized his progress and considered him a valuable companion’.²⁴ John Mark matured under the mentorship of Barnabas and was valuable to the ministry.

Paul calls him a valuable man because of the second chance he was given by Barnabas. There is always time for failure and frustration like that of John Mark but if we have a good mentor who does not give up on us, then we can come back the right way. The mentee will grow to maturity with the assistance of a good mentor. There should be patience when mentoring someone for the kingdom. Much patience is needed for persons with addiction to alcohol because they will be tempted to relapse if not treated with patience. Barnabas mentored a man, John Mark, who was valuable to the church.

God still uses leaders despite their weaknesses; Paul with his unforgiving character was still used by God to work with John Mark again. We should not give up on the addict just like Barnabas did not give up on John Mark. Through the patience and love of Barnabus, John Mark became useful to the church again. Paul also described John Mark as helpful to the ministry and Peter he was a son (1Pet 5:13-14).

²⁴ Got Questions Ministries. “Who Was John Mark in the Bible?” accessed July 31, 2019, <https://www.gotquestions.org/John-Mark-in-the-Bible.html>.

The principle of patience should be one of the practices of a mentor. Due to his patience with Barnabas, he developed two great leaders of the church, that is, Paul and John Mark. He accepted Paul when no one was ready to accept him at the time and took John Mark with him when other apostles could not take him because of his weakness.

The principle of reconciliation is an important lesson derived from the experience of Paul and John Mark. Although they parted ways, Paul writes to Timothy detailing John Mark's great importance to his ministry. There may be those who have been offended by the acts of persons with addiction to alcohol when they were still drinking alcohol. They should reconcile with them so that they do not feel guilty for the wrongs they did in the past.

Paul and Timothy: Principle of Influencing Towards a Goal

Paul mentored Timothy shortly after he had been mentored by Barnabas. Seeing the great potential for ministry in young Timothy, Paul chose him and mentored him for his mission. Paul developed Timothy for the ministry because he saw it as beneficial for the ministry. Persons with addiction to alcohol should be mentored and prepared for the mission. The relationship between Paul and Timothy was deep and strong. Though Timothy was young, Paul used the principle of influence to mentor Timothy for ministry. Paul taught him to be committed to the faith which he had received (2 Tim 2:2) Timothy is being influenced by Paul to preach things he heard Paul preaching; the words from Paul were going to form the foundation of his teachings. Paul maintained a good relationship with Timothy always addressing him as 'my child'. Paul served Timothy well by instructing him in everything. Evelyn notes; 'Paul passed on to Timothy not only doctrine but a way of

life. He modeled Timothy on how to live for Christ, including how to love, how to keep trusting Jesus, how to be patient and how to endure suffering.’²⁵ He looked at the holistic life Timothy was going to live. His life was to conform to the gospel he has received; the life of loving his fellow men, trusting in the word of God, and enduring suffering because of the gospel.

Paul saw a lot of potential in Timothy but noted that one thing was going to be a hindrance in taking the Gospel to the Jewish people; Timothy was uncircumcised. This could hinder him from reaching the Jewish community. Similarly, mentors should remove any hindrances they might notice to enable the mentees to succeed in their journey of faith. For example, if you see something that will prevent the mentee from growing, you should correct it. For example, it was arranged that Timothy goes for circumcision. ‘Though Paul recognized Timothy’s ministry potential, he saw just one area that needed improvement. As mentioned previously, Timothy was the son of a Jewish mother and a Greek father, and because of this heritage, he remained uncircumcised.’²⁶ This could not allow him to minister to the Jews. After circumcision, Timothy was going to be accepted by the circumcised and the uncircumcised alike. This circumcision was to make Timothy relate with his audience well. For the persons with an addiction to alcohol to be accepted by the church family, there are some practices that the mentors have to correct. Paul had to invest in Timothy for him to be prepared for the ministry.

²⁵ Evelyn Hibbert, *Walking Together on the Jesus Road: Discipling in Intercultural Contexts* (Littleton, CO: William Carey Library, 2018), 10.

²⁶ Stacy E. Hoehl, “The Mentor Relationship: An Exploration of Paul as Loving Menr to Timothy and the Application of This Relationship to Contemporary Leadership Challenges,” *Journal of Biblical Perspectives in Leadership* 2, no. 3 (2011): 34.

Paul allowed Timothy to use his talent and ability in the ministry, as we mentor the persons with addiction to alcohol we should allow them to use their talents. They may be addicts but God has given them some talents which can be developed by a mentor. Paul also challenged Timothy in the ministry by assigning him the ministerial duties of taking care of the church; Paul charged him to take care of the church in Berea. This was done by Paul intentionally for him to see his potential of Timothy. They were left in this mission field with Silas and they managed well. Consequently, the mentor should be able to assign the mentee some duties to do.

Paul empowered Timothy for the ministry by training his cognitive sense of character and goal internalization. This enabled Timothy to prepare for the ministry. He reminded him of his ministerial goal and called him the minister of God, meaning that he was called by God to do His work. After a long period of mentorship, Timothy was ready to be sent on a mission (1Thess 3:1-2) Paul affirms that Timothy is not doing his will but the will of the one who called him: God. By calling Timothy a servant of God, Paul empowered Timothy psychologically. This made Paul realize that he is worthy of the task ahead of him. This is the best empowerment needed in the ministry. Once the addict is prepared psychologically for recovery, he will be prepared for ministry.

Paul was investing in Timothy to empower him for life. We learn from Paul that we should invest in the mentee if we want them to develop. The development should be according to the talent that God has given to the addict. Edward Smither explains it this way, 'Mentoring, in essence, means the master, expert, or someone with significant experience is imparting knowledge and skill to a novice in an

atmosphere of discipline, commitment, and accountability.”²⁷ Paul was more experienced than Timothy, that’s why he mentored Timothy and he set the tone of the relationship between them. The mentor must set the relationship between him and the mentee. Paul was a leader and a mentor in the church. Leaders should make other leaders and prepare them for the task ahead of them as Paul did to Timothy. Paul was encouraged to teach what he had from the mentor, (2 Tim 2:2). Timothy is mentored and urged to mentor other people. Paul’s interpersonal relationship with Timothy was good. Philip Towner denotes, ‘in other words, in reading the letter to Timothy and Titus we must acknowledge both their individuality and their unity and interpersonal relationship’²⁸. The relationship filled the gap of a spiritual father to Timothy and helped him to grow in Christ. This is the work of a mentor; to be a spiritual father to the mentee. Paul loved Timothy and cared for him every time in the ministry.

Jesus loved his disciples and allowed them to learn from Him. Through His influence, they grew strong in faith and mission work. Barnabus and Paul shared a good relationship with the apostles. They equipped them with good teachings which helped them in their lives and mission work.

Ellen G. White’s Theology of Mentoring

Persons with an addiction to alcohol, like any new convert, need a lot of care after baptism. Many of our churches neglect the newly baptized members and hence they relapse. Persons with addiction to alcohol often fall in the category of those that

²⁷ Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville, TN: B & H Academic, 2008), 4.

²⁸ Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2006), 294.

are neglected. Ellen G. White says that they need to be nursed, watched, and encouraged for them to grow.

They do not realize that these newly converted ones need nursing — watchful attention, help, and encouragement. These should not be left alone, a prey of Satan's most powerful temptations; they need to be educated regarding their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. These souls need the meat apportioned to every man in due season.’²⁹

There is a call for them to be educated and mentored to be retained in the local churches. They need to be given proper teachings which could lead them to make a total change in their lives. The training should change them physically, spiritually, mentally, and socially. If they are not mentored in all those dimensions, it becomes difficult for them to be retained in the church.

Physical Training

Physically, they should be trained on how they should meet their physical needs. The training should focus on controlling appetite. The temptation to go back to their old way of life will always be strong. The first fall in the Garden of Eden was a result of not controlling appetite, and this is what caused Adam and Eve to fall. She says, ‘Adam and Eve fell through intemperate appetite. Christ came and withstood the fiercest temptation of Satan and, in behalf of the race, overcame appetite, showing that man may overcome. As Adam fell through appetite and lost blissful’³⁰.

If we cannot control our appetite, then we can also fail to control our moral power, Ellen G. White says, ‘Those who engage in any species of intemperance,

²⁹ Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review & Herald, 2005), 341.

³⁰ Ellen G. White, *Testimonies for the Church* (Hagerstown, MD: Review and Herald, 1872-1875), 3:162.

either in eating or drinking, waste their physical energies and weaken moral power³¹.

The moral power will fall if you allow the appetite to control your choices. A true Christian will know how to control his or her appetite for them to stand to be a true follower of Christ. She says, 'It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit when he is controlled by appetite and passion'³².

The control of appetite is dangerous to the recovery of persons with an addiction to alcohol because the urge to relapse is ever strong in them. They should be trained on how to control their appetite which may be dangerous for their recovery. Factors such as the desire for a drink and environmental factors should be monitored closely.

If we do not control our appetite, it will negatively affect our mental functions. Our physical health is maintained by what we eat. If we take alcohol, it will have a great impact on our lives. Ellen G. White says;

Our physical health is maintained by that which we eat; if our appetites are not under the control of a sanctified mind, if we are not temperate in all our eating and drinking, we shall not be in a state of mental and physical soundness to study the word with a purpose to learn what saith the Scripture --what shall I do to inherit eternal life? Any unhealthful habit will produce an unhealthful condition in the system, and the delicate, living machinery of the stomach will be injured, and will not be able to do its work properly³³

If we fail to control our appetite, we will become slaves to bad food like alcohol, and the good character of God will not be in us. Alcohol addiction is an

³¹Ellen G. White, *Counsels for the Church* (Boise, ID: Pacific Press, 1991), 402.

³² White, *Counsels for the Church*, 404.

³³ Ellen G. White, *Counsel on Diets and Foods* (Hagerstown, MD: Review and Herald, 1949), 52.

unhealthy habit and it will produce an unhealthy character. We become good Christians when we control our diets and are no longer slaves to our appetites and addictions.

Mentoring New Converts

Great care should be taken when nurturing new converts like persons with addiction to alcohol. A church that does not take care of the new converts is like an unfaithful watchman. Their spirituality and a life of devotion should be developed for them to grow in Christ. They should be taught the life of self-sacrifice, for them to quit their addiction to alcohol.

They should be enrolled in different ministries to help them develop by not leaving them alone in the church, Ellen G. White says, ‘Teach them by giving them something to do, in some line of spiritual work that their first love will not die but increase in fervor³⁴. If they are left without work, they can relapse into their former life. If they are left alone then what has been gained may be lost. Ellen White says, ‘There is a danger of religion losing in depth that which it gains in breadth.’³⁵ It is therefore important to train the new converts for the church not to lose them. Bringing them to the church family is difficult but losing them is very easy. So, great care should be taken while training the alcohol addicts. There should be much concentration in teaching like Ellen White says, ‘This need not be, if, in the place of long sermons, there is wise education given to those newly introduced to the faith. Teach them by giving them something to do, in some line of spiritual work that their first love will not die but increase in fervour.’³⁶ If they are left to search for the truth alone, their spiritual life may die and they may move back to their former life. Their teachings should be grounded on Biblical doctrines. They should be trained according

³⁴ Ellen G. White, *Evangelism* (Hagerstown, MD: Review and Herald, 2002), 356.

³⁵ *Ibid.*, 357.

³⁶ *Ibid.*

to their ability, that is, what they can do best. They should be enrolled in different ministries for discipleship and mission work.

Teach Persons with Addiction to Alcohol Biblical Doctrine

They should be grounded in the biblical doctrine that grounds them in the truth of the Bible. Those who teach them should be highly versed in the biblical truth. For them not to err the truth should be presented as it is. The biblical truth will lead them to a firm foundation, and Ellen White says, ‘As men of spiritual understanding conduct Bible studies with them, telling them how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the power of God will be revealed.’³⁷ If they are truly and firmly grounded in the truth, then they will truly be mentored in the church. There is need also to assign them a biblical reading session that develops them to true Christian growth. They should be shown the love of God and be encouraged that God loves them. They should be taught how to give up evil habits they practice because of alcohol addiction. They should be diligent students of the bible. Ellen G. White wrote,

This need not be, if, in the place of long sermons, there is wise education given to those newly introduced to the faith. Teach them by giving them something to do, in some line of spiritual work that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support from the church, but they are to have roots in themselves.

³⁷ White, *Evangelism*, 284.

CHAPTER 3

LITERATURE REVIEW ON PRINCIPLE OF MENTORING

The principles of mentoring in other literature will help the church mentor the persons with addiction to alcohol in the church. Mentoring for addiction problems is one of the new ways of treating alcohol and substance abusers today. Mentoring is one of the ways of helping persons with addiction to alcohol to recover from alcohol abuse. It has been used successfully in therapeutic institutions like daycare centers and residential rehabilitation centers. ‘Because of its appeal and high patient acceptance, mentorship has been a key component of several existing treatments and recovery approaches such as Therapeutic Communities’.¹ Mentorship has been used and the twelve steps to assist the persons with addiction to alcohol, mentoring provides a religious nature that incorporates biblical teachings. Mentorship programs for the alcoholic provide more working treatment because if an addict relapses there is a mentor who can still carry him through the journey of sobriety. The church baptizes persons with addiction to alcohol but ends up losing them; this is because the church lacks the principles of mentorship.

In the year 2017, eleven persons with addiction to alcohol were baptized in Kanyadhiang Seventh-day Adventist Church but seven of them relapsed. This called for a strategy of mentoring the persons with addiction to alcohol that is baptized into

¹ Kathlene Tracy et al., “Mentorship for Addiction Problems (MAP): A New Behavioral Intervention to Assist in the Treatment of Substance Use Disorders,” *Journal of Studies on Alcohol and Drugs* 81, no. 5 (2020): 664–672.

the Seventh-day Adventist Church. Because of the loss of new members, there was a need to review the literature of the scholars, to seek information and knowledge on how to mentor persons with addiction to alcohol and retain them in the church. Oxford University instituted a mentorship program for addicts and reported a positive result, ‘Feasibility and acceptance data in the domains of patient interest, safety, and satisfaction were promising. Mentees reduced their alcohol and substance use and the majority of mentors sustained abstinence. Fidelity measures indicated that mentors adhered to the delivery of treatment.’²

Principle of Redemptive Relationship

Mentoring is about building relationships and investing emotionally in the transfer of values, skills, and attitudes into a mentee’s life. There should be a positive relationship between the alcohol addict and the mentor. Therefore, mentoring begins with how we relate with those we mentor. There should be a close tie between the mentor and the mentee, in this case, between the alcoholic and the church members. Rev. David A. Works President of The North Conway Institute says ‘strengths and weaknesses of the relationship are, it can be a long, expensive, and frustrating proposition.’³ He prefers that we should begin by strengthening relationships between the alcohol addict, their families, and the church members. Since this may take longer, we should not expect instant results. Recovery is a lifelong process that dramatically changes things for someone. The cultural issues may lengthen mentorship because as a mentor you may not understand the cultural orientation of the addicts. It may also be

² Kathlene Tracy et al., “Mentorship for Alcohol Problems (MAP): A Peer to Peer Modular Intervention for Outpatients,” *Alcohol and Alcoholism* 47, no. 1 (2012): 42–47.

³ John E. Soleau, Interview with David A. Works, “Pastoral Care of Families, Including Alcoholics and Problem Drinkers,” accessed July 31, 2019, https://www.episcopalarchives.org/sites/default/files/nci_pubs_pastoral.pdf.

costly in terms of time. The mentor should relate with the families of the addicts as this will help him or her to know their strengths and weaknesses.

The mentor should be familiar with the problem of the mentee. For a relationship to exist, the mentor should not look at the problem of the addict alone but he should care about the addict in the totality of his life. The process of mentoring should focus on the whole person. If a mentor ignores other problems that the addict has, the addict will view a mentor as an enemy and this hampers the development of a harmonious relationship between them. John MacArthur notes, 'Relationship must be built on the foundations of compassion, respect, and sincerity,⁴ the relationship will strengthen if the mentor wears the shoe of the addict to understand how he feels. The respect will be there if the mentor uses the right words and non-verbal cues in communication. The mentor should not be quarrelsome but kind and patient with the addict. Rude and harsh words should not be used between the two. Both should show respect through their body language. The process should be built on mutual friendship, honesty, and transparency where each has something to contribute to the process.

The relationship should be such as, 'with the one-on-one guidance of a mentor, you have access to the experiences and knowledge of someone who has been through the same situations you are currently experiencing.'⁵ This will develop a mutual relationship between them, and will yield positive results. Oxford University reports 'Having a relationship based on abstinence not only provides reinforcement

⁴ John MacArthur, Wayne A. Mack, and John MacArthur, *Counseling: How to Counsel Biblically* (Nashville, TN: Thomas Nelson, 2005), 102.

⁵Guest Author. "The Importance of Mentorship in Drug and Alcohol Recovery," *Adult & Teen Challenge*, June 23, 2017, accessed April 3, 2022, <https://teenchallengeusa.org/importance-mentorship-drug-alcohol-recovery/>.

for the mentee who often has limited relationships outside of those based on alcohol/substance use in early recovery, but also provides a valued social position for the mentor who is seen as a role model to help achieve and sustain abstinence.’⁶ The relationship helps the mentors to achieve positive results with the addicts.

After building a relationship with persons with addiction to alcohol, the mentor should help the addicts to strengthen their relationships with God, neighbors, and family members. We are to help the alcohol addict to build bridges between him, God, and the family. For success in recovery, the relationship between the addict and the family members should be a good one to allow the addict to recover. If the addict has problems with family members, these should be looked into. Finally, the addict should guide the addict into having a good relationship with God so that the power from above will assist in the recovery.

There should be an interpersonal relationship between the addict and the church members or the counselors who are assigned to take care of them. Gerard Egan, says ‘the relationship can be seen as the heart of helping people.’⁷ For a good relationship to develop there should be respect, truthfulness, genuineness, empathy, and clarity in communication. The mentor works as an agent of change, while the alcohol addict implements the changes. A good relationship should be maintained all through the process of mentoring the alcohol addict. If temptation comes ‘By talking to your mentor when you are struggling and when temptations arise, your mentor will help and encourage you to stay on your recovery path and help you work through

⁶ Tracy et al., “Mentorship for Addiction Problems (MAP): A New Behavioral Intervention to Assist in the Treatment of Substance Use Disorders,” 664–672.

⁷ G. Egan, *The skilled Helper* (Pacific Grove, CA: Brook/Cole Publishing, 1986), 136.

those temptations.’⁸ With such a close relationship, the mentor will always be there for the recovering mentee. When he or she is tempted, the mentor will help get him back on the path to recovery. It is even said that those in the Narcotic Anonymous (NA) and Alcohol Anonymous (AA) programs have a high chance of relapsing if they are not given a mentor after the Twelve steps program. However, mentoring provides an opportunity where the mentor shepherds the mentee in a close range and relapsing becomes difficult. Addicts in Alcohol Anonymous (AA) programs under addiction counselors have a higher probability of relapsing than those in the mentoring programs. This happens because there is high social connectedness between the two which facilitates healing.

If the interpersonal relationship between the mentor and the mentee is nurtured, trust will be built and the mentee will open up to the mentor. This kind of relationship will allow both discussing and working out openly, and the mentee who is an alcohol addict will perceive that he is cared for by the mentor. If there is a good relationship, the mentor will influence the mentee positively. In his book, *In the Name of Jesus*, Henri Nouwen says ‘Any leadership must be grounded on a permanent, intimate, relationship, with the incarnate word of Jesus Christ,’⁹ For both the mentor and mentee to succeed, they must look at their relationship with God first. Our relationship with God will define how we relate with others. Doctor Armstrong Cheggeh says ‘A life controlled by the spirit of God will result in strong and cordial relationship with other believers.’¹⁰ The mentor must see into it that he has a good

⁸ Guest Author, “The Importance of Mentorship in Drug and Alcohol Recovery.”

⁹Henri Nouwen, *In the Name of Jesus* (New York: Crossroad, 1989), 28.

¹⁰*Oxford Dictionary*, s.v. “patience,” accessed June 23, 2017, <https://en.oxforddictionaries.com/definition/patience>.

relationship with God and with the alcohol addict. If the mentor is judgmental, the mentee the relationship will fail. The critic will also not allow for good results as persons with addiction to alcohol do not relate well with people who criticize them all the time.

The mentor should develop an appealing personality that makes people or the addict come to him. The mentor should have humor, personal warmth, and calmness. The mentor should know how to make the addict feel good about him or herself. The mentor should make addicts feel that there is hope of recovering from addiction. This can only be realized when there is a good relationship. John Maxwell noted ‘if you want good relation with people develop your creativity and your confidence with people.’¹¹ This calls for a mentor to be creative and to have confidence in people. In other places like the United Kingdom, the recovering alcoholic is paired with a healed one to help the recovering one overcome alcoholism. This is done by making them relate to one another. The healed mentor can be a close family member or a friend. Dr. Tyrone Howard who had a good relationship with a mentor says, ‘Great mentors push you to succeed by providing you with opportunities, giving you the freedom to create greatness, and by believing in you. Every mentor is unique, and everyone takes away something different from their mentors; but when it’s all said and done, great mentors can have a hugely positive impact on those they mentor’¹². He means that a good relationship with a mentor can help the mentee make huge steps on the road to recovery. One of the spouses who sensed that the wife was suffering from alcoholism assisted the wife by building a positive relationship with her and he says, ‘If you are

¹¹ John C. Maxwell, *Be a People Person* (Nairobi, Kenya: World Life Publishers, 2001), 30.

¹² Center for Health Leadership & Practice, *Mentoring Guide: A Guide for Mentors* (Oakland, CA: Public Health Institute, 2003), 5, accessed April 4, 2022, <https://www.rackham.umich.edu/downloads/more-mentoring-guide-for-mentors.pdf>.

committed to doing everything you can to help the alcoholic and to salvage your relationship then you may benefit from an alcohol recovery program for spouses and families. Taking the first step towards your addiction recovery can greatly increase the chances you can save yourself and your relationship with an alcoholic.¹³ So the first step to helping an addict is to have a good relationship with them. Through a good relationship, the addict will admit that he or she has a problem which is important in the recovery process. Therapy will occur when the two parties relate well, 'It likely has to do with the relationship. For instance, in therapy, the only component that creates change in a client's life is the relationship he or she has with the therapist. It is the therapeutic relationship that supports change. More importantly, it is this relationship that facilitates a client having experiences that he or she rarely has or never had before.¹⁴ For healing to take place there must be a positive relationship between the two. Frank Dattilio and Arthur Freeman tell how we can relate with addicted patients for healing

The first stage is the development of a relationship with the patient and then the building of rapport. This also follows in line with the cognitive model's notion of collaboration. The patient must feel comfortable enough to allow a free flow of information about the crisis in which he/she is currently involved. The therapist's behavior is instrumental in developing this rapport. The therapist has to be able to

¹³ The Recovery Village, "Cultivating Patience in Addiction Recovery," *The Recovery Village*, ed. Rob Alston, accessed April 3, 2022, <https://www.therecoveryvillage.com/recovery/wellness/cultivating-patience/>.

¹⁴Transcend Recovery Community, "Sober Mentoring: How to Begin Your Mentor-Mentee Relationship," accessed April 5, 2022, <https://transcendrecoverycommunity.com/blog/begin-mentor-mentee-relationship>.

⁵²Frank Dattilio and Arthur Freeman, *Cognitive and Behavioral Strategies in Crisis Intervention* (New York: Guilford Press, 2010), 11-21.

convey a non-judgmental attitude to the patient and a feeling of interest and concern in the patient's problem⁵²

It is in the relationship that we can successfully mentor alcoholic addicts for change in the church. Criticism will not allow healing to take place. Only a good relationship can. Addicts expect non-addicts to look down upon them. Consequently, they build a protective wall around them. To break this wall, one needs to have a rapport with the addicts.

Principle of Patience when Mentoring Persons with Addiction to Alcohol

Recovering from addiction calls for patience, this is because the result of the recovery is not instant but it takes time between the mentor and the mentee. 'People who are patient are better able to recognize that they can't get everything they want right away and are willing to wait and put in effort in the present because they believe that the future reward will be worth it.'¹⁵ Similarly, we must not expect instant results because it takes time for the process to be complete. Patience is one of the virtues that a Christian should have; it is one of the fruits of the Holy Spirit. We get the teaching of patience in the teaching of the sower who plants the seeds and in due season he will get the harvest. Patience is building on the solid rock and putting the cost down before you begin building. It might sound lengthy and slow but the result of being patient when mentoring is strong and long-lasting. If the result is gotten hurriedly, the chances of relapse are higher. 'Drug or alcohol use can affect the prefrontal cortex, a region of the brain that is responsible for decision-making and self-control'.¹⁶ Because of this condition, the mentor needs to be patient with the addicts by giving them

⁴⁹ The Recovery Village, "Cultivating Patience in Addiction Recovery."

¹⁶ Ibid.

adequate time to make decisions. This is because addicts process information differently from others. If they are given time, they will develop muscles to resist craving which is a motivating factor for relapse.

When mentoring persons with addiction to alcohol, we should have the principle of patience. Patience is commonly defined as “the capacity to accept or tolerate delay, trouble, or suffering without getting angry or upset.”¹⁷ The mentor must have the spirit to tolerate delay. This is a matter of waiting with grace. You accept what is happening wrong or good by grace. This is because sometimes the persons with an addiction to alcohol may relapse but the mentor should not give up. Jesus was patient with Peter and mentored him until he became the leader of the early Christian church. When mentoring persons with addiction to alcohol, we should withhold anger because anger is the enemy of patience. Great mentors will be patient when they see the mentee failing and they wait to see what they have planted in a mentee taking root in the mentee’s life. The mentor to persons with addiction to alcohol should avoid hurrying or forcing things on the addict. He should learn to wait and see if what they have planted on a mentee is helping him or her. When the going gets tough, the mentor should be patient and wait for the good time to come, we should not go for instant results which may be dangerous to the addict. There are times when the going may be rough but, ‘Just like any other relationship, there will be moments of frustration, annoyance, miscommunication, and lack of understanding. Great mentors will tide over momentary periods of frustration by exercising patience.’¹⁸ Both of them should keep the relationship moving because all those

¹⁷Amstrong Cheggeh, *Developing Relationships with Integrity* (Lake Mary, FL: Creation House, 2010), 3.

¹⁸ Martin Roll, “Ten Ways to Become a Great Mentor,” accessed July 31, 2019, <https://knowledge.insead.edu/blog/insead-blog/ten-ways-to-become-a-great-mentor-3994>.

frustrations may lead them to a better future. The patience of a mentor will help him or her to build a strong relationship with the mentee. Instant gratification may be fun but it does not lead to a long-lasting result. When the alcoholic addict and the mentor are patient they will have a liberation breath. Patience helps the mentor and alcohol addict to build a strong result going forward. Patience helps the mentor and drug addict to have a strong foundation.

This will help by preventing many mistakes which can be caused by doing things too fast. The mentor and alcohol addict should wait prudently not as if they do not have the next step to make, but wait as they do something that is geared towards their success. Patience, therefore, helps the mentor and alcohol addict to make a logical move.

If the mentor is not patient he will miss the character of the addict, and will not end up helping the addict. But if you are patient and you do more listening then you will get all that is needed from the addict, and how far he has suffered. This will give you room to help the alcohol addict. Being impatient may cause us to lose more time than when we would be patient. It may cost us time, a good name, and many other things. So patience means the mentor and the mentee trust the timetable of God, this means things happen as God had planned. Addiction deals with human emotions so being patient will be better than being restless, being patient will make you have formidable resources because it makes us have clouded judgment, while hurried judgment is always dangerous when it comes to the emotional judgment which addiction is one of them.

Knowing their culture is the best way to know how to be patient with them. The addicts do have their territories that they do not want to be touched. The mentor needs to be patient as he or she moves to those hidden territories. Even if they are in

the process of healing they cannot leave their old behavior instantly. Christian article on rehabilitation says, ‘it can be a slow process to eradicate old behaviors and character defects. Learning more about the process of recovery can help loved ones to be more compassionate and understanding of this challenging process.’¹⁹ We need to learn about their need so that we are patient with them.

Before moving to the next step, while mentoring you keep patient while mentoring the alcohol addict. This will require the addict and the mentor to be patient with the step that they are handling by not hurrying to the next step before they understand the step that they are in. This will need enough time by both mentor and the alcohol addict.

Patience always helps the alcohol addict and the mentor to cope with emotions and depression. According to a study conducted in Fuller theologians by Sarah A. Schnitker and UC Davis psychology professor Robert Emmons, ‘Patient people tend to experience less depression and negative emotions, perhaps because they can cope better with upsetting or stressful situations.’²⁰ This helps those who are patient to be mindful of what they are doing but if the mentor allows depression to come into their life they will every time be confused.

Mentoring the alcohol addict is a long journey, but if you are patient you will reach the goal. If you want to see the immediate results then you may fail, because what they do may demoralize you. Therefore, patience is the best option for the mentor and the alcohol addict.

¹⁹Christian Drug Rehab, “How To Be Patient with Addicts and People in Recovery,” February 5, 2015, accessed July 31, 2019, <https://www.christiandrugrehab.com/addicts/how-to-be-patient-with-addicts-and-people-in-recovery/>.

²⁰ Kira M. Newman, “Four Reasons to Cultivate Patience,” accessed July 31, 2019, https://greatergood.berkeley.edu/article/item/four_reasons_to_cultivate_patience.

Benefits of Patience in Mentoring

When both parties are patient in the mentoring process the gain is higher than those who hurry in doing things. This leads to a greater outcome of the process, and if they learn to wait there will be a double reward and greater success. The alcohol addict learns at a slow pace because their brain work may have been affected if there is patience they will have a great gain by internalizing the point they get from mentoring. Patience helps the mentor to avoid mistakes that may be difficult to control in life. So mentoring the alcohol addict's deal with the work of the mind it should be done with a lot of patience to avoid doing mistakes that may cost the addicts.

Patience shapes the God-given abilities or the talent. If you hurry with your talent then it will expire very first, but if you are patient you will develop it into a great blessing to others and you will do service to many, because of the good results that you are getting.

Patience helps the mentor to strengthen his relationship with the person with an addiction to alcohol; this happens because of the result that the addict may be getting because of the mentor's patience. The relationship will be there because the mentor will not say things that hurt the addict. After all, he will be thinking of the right words to use while mentoring the addict.

Patience helps us to accept people as they are. We tolerate them with their weakness to help them from their point of weakness. We become empathetic about people. Patience helps us to develop a positive attitude. This leads to the development of a good attitude towards people. We can be frustrated if we do not have a positive attitude towards people.

Being patient makes one healthier because anger and frustrations are avoided. Vandana Singhal says ‘Being patient, you can overcome any challenging situation with more flexibility and in a better way. Being stress-free and happy helps you stay healthier.’²¹ So being patient will assist to avoid stress which will make you sick. The patient does not suffer mental health like depression and bad emotions in life. To be patient, one should reframe his situation, be mindful of others, and finally should practice great gratitude.

Patience is gained by waiting, so both should know how to wait for the result. It can also be gained by focusing on the journey not the destination of the journey; they both should focus on the present, not the past. The goals and expectations should be realistic and practical this will make both the addict and the mentor patient in the process of mentoring for a positive result.

Principle of Honesty While Mentoring Persons with Addiction to Alcohol

Honesty is the beginning of the recovery in addiction the addict tries to be honest with himself and with the mentor and with the process that they are taking for recovery. It is the honesty that breaks through their denial, Denise Jone says ‘It was honesty with themselves and others that broke through their denial and allowed them to admit they were powerless over alcohol, other drugs, food, or sex and that their lives had become unmanageable.’²² The power of honesty is what makes the addict true to his or her life, for if it is practiced by the addict to the mentor then both will help one another to come out of addiction. Honesty can be understood as the

²¹Vandana Singhal, “Importance of Patience in Life,” *WisdomTimes*, October 25, 2013, accessed July 31, 2019, <https://www.wisdomtimes.com/blog/importance-of-patience-in-life/>.

²² Addictions UK, “Honesty,” October 15, 2021, accessed April 3, 2022, <https://addictionsuk.com/blogs/honesty/>.

practice of both telling the truth and avoiding deception by either omission or misdirection; this is required of both parties in the process of mentoring. Honesty comes from the Latin word *honor* which means honor; this is a situation where you are credible, virtuous, upright, sincere, and truthful.

Mentoring persons with addiction to alcohol requires one to be an honest mentor, like Jethro was faithful to Moses when it comes to the division of work. Taylor Bunch said ‘Honesty is the best policy at all times and under all circumstances.’²³ This means that it should be practiced every time and everywhere in life. It is the uttermost human relationship; if both the mentor and the alcohol addict are not honest in their relationship then their mentoring goals will not be met. Those who do not recover from addiction are the people who are not honest with themselves; this is by understanding how alcoholism has affected their life negatively. If the negative side is not honestly seen then recovering is difficult.

When the alcohol addict asks questions, the mentor should be honest to answer the addict correctly but if he or she does not have the answer then the mentor should practice patience by going looking for an answer instead of giving the wrong one. When there are some challenges that the alcohol addict is facing and the mentor is in a position of sporting then, the mentor should honestly face the addict and correct that. Even when something’s hard for the addict to agree with the mentor should tell the addict with love and without regret and use diplomacy. The mentor should be straightforward in his communications with the mentee; this is to avoid the use of hidden terms. Both of them should be willing to debate on an issue that both of them

²³ B. G. Talor, *The Ten Commandments* (Washington DC: Review and Herald, 1944), 138.

do not understand. The guidelines that the mentor is giving the addict should be given with honesty.

Honesty begins with an individual; one should be honest with himself for him to be honest with others. When a mentor is honest with himself or herself, then he will be honest with the alcohol addict. Eleanor Doan says ‘to be honest with others, one must thoroughly honest with himself.’²⁴ One needs to be honest to self; this is when one becomes honest with other people.

The addict will be changed when he sees the genuineness in you the mentor, but if you are dishonest and fictitious then it is difficult for the addict to change his or her life. When one is honest he or she will be open, reliable, and candid, this means that one lives in the light.

Honesty is nurtured just like other virtues. The more one practices honesty, the more he/she becomes honest. William Bennett says, ‘the more it is exercised, the more it become a settled disposition.’²⁵ When you do not practice honesty you do not become honest in life. If you lose your good character, you become dishonest in life. Like Anna who prayed honestly God answered her good needs of honesty, ‘In fact, God appreciates our complete honesty.’²⁶ It is good, to be honest. Honesty in mentoring will dictate that you speak the truth by telling the addicts their real problems without masking the reality.

Alcohol addiction is a medical condition and all medical conditions need to be shared for healing. An alcohol addict is required to be honest for them to be assisted

²⁴ D. Eleanor, *The New Speaker's Source Book* (Grand Rapids, MI: Zondervan, 1975), 208.

²⁵ William J. Bennett, ed., *The Book of Virtues* (New York: Simon and Schuster, 1993), 600.

²⁶ Jo Ann Davidson, “Deep Breathing of the Soul: Honest in Prayer,” *Ministry*, July 2016, 21-23.

because a problem shared is half solved. They can be honest when the mentor leads them to the root of honesty.

In mentoring silence is dishonesty because if you keep silent and someone gets into the problem because of you that is dishonesty when we fail to communicate and the addict is misled by the mentor's silence he is counted as dishonesty. So silence in issues is usually treated as dishonesty. So, in mentoring the mentor is like the watchman who must blow the trumpet when an enemy is coming to attack. Where the addict is going to fail, the mentor should be honest with the addict and tell him the truth.

If the mentor is not honest he will compromise the standard of mentoring and hence violates his conscience. If the alcohol addict will detect his misrepresentation, then he or she will lose trust between them and this will derail the process of recovery of the addict.

The Dangers of Dishonesty When Mentoring

Dishonesty reduces self-worth and the trust that people have in you. The addict will feel bad about the mentor if he finds that the mentor is not honest with him. If a mentor lies his self-worth is gone, and he does not feel that he is safe. It affects the mentor and the mentee. If the addict you mentor discovers your dishonesty, he will not trust you.

Dishonesty erodes a career, if a mentee finds that you are dishonest, he will start questioning your qualifications. Are you competent to continue mentoring him or her? They will not refer people to you and that will affect your career negatively.

If you are dishonest it will erode your reputation, and people will stop respecting you. The good values in you will not be told because your negatives will be outstanding. This will erode your reputation as a mentor.

In mentoring persons with addiction to alcohol, the mentor should promise only things he can deliver to the addict. Promises that cannot be delivered lower the dignity of a mentor and this can reduce the process of healing in the alcohol addict. In mentoring you do the right thing regardless of what others do, you should be honest. Howard Dayton says ‘You need to focus on making sure you do the right thing regardless of what someone else does.’²⁷ In honesty what others do should not determine what you do.

Honesty calls for not changing when others change. When many around us are dishonest, we should not be lured into the trap of dishonesty. Dishonesty in mentoring is a sign that you do not love the one you are mentoring. For qualitative mentoring, the mentor should be honest in the process and produce good results. Honesty set the mentor and the mentee free. Honesty is God’s attribute; God is ever honest with His people. The mentor should know that dishonesty was the way of life for the alcohol addict; it should be a principle to agree on as they begin the journey to recovery through the mentorship of the addicts. The mentor should know that their former life permitted dishonesty; their life was full of illusions, and they always found to tell lies even if the truth was convenient, the more the addicts try to become honest the more they free themselves from the addiction to alcohol. It is honesty that allows the addicts to take responsibility for the wrongs they have done and lead them to a process of doing corrections to their life. If there is dishonesty, then it is a mental trick and blind spot for the recovering addict. So, in the process of healing, there should be openness and willingness of the addicts.

Second Chance Principle in Mentoring

²⁷Howard Dayton, *Your Money Map: A Proven 7-Step Guide to True Financial Freedom*. (Chicago, IL: Moody Publishers, 1943), 69.

In life, everyone deserves a second chance which allows the fallen to stand up again and grow in a holistic life. The journey to be free from alcohol addiction is a challenging one and calls for the endurance of the mentor. The stigma of the past can prevent healing from addiction so they have to be given time if they relapse. They face public discrimination; no employer is ready to employ them so the hope of a second chance should be instilled in them so that they have hope of facing the future with courage. The mentor should be in a position to show them new avenues of beginning life because the former jobs are lost; if this is not done then there are high chances of relapsing or doing crime in the community. The second chance should be a surety to them for them to move on with life while looking for other avenues to recover from addiction. This is the time the mentor should counsel them to take the job that is there because the one they had was lost because of alcoholism for if they hesitate and the stigma of I lost my job comes then they will relapse back to drinking alcohol. Most of the time the addicts will relapse into drinking alcohol and if they are not given second chance they may be lost forever. Humanity is God's creation of second chance from the Garden of Eden, Adam and Eve were given second chance after the fall. The prodigal son was a man of a second chance after he wasted his father's wealth. After the fall God did not do away with humanity *but*, 'He searched for them, he found them, and he spoke to them (Gen 3:9).²⁸ The mentors are to search for the persons with addiction to alcohol where they are when they are found as God did to Adam, God spoke to them and gave them hope for the future. God spoke and related well with Adam after the fall, the mentor must create a relationship with the addicts. 'So again God demonstrates his faithfulness to his people. Despite their sin,

²⁸ Marc Cortez, "What Did God Do after Adam and Eve Sinned?" *Transformed*, April 16, 2012, accessed April 1, 2021, <https://transformedblog.westernseminary.edu/2012/04/16/what-did-god-do-after-adam-and-eve-sinned-a-childs-answer-reveals-a-big-problem/>.

he promises a solution. He didn't have to. God could have allowed them to suffer the dreadful consequences of their action without hope. But, that's not how God does things'.²⁹ The mentors are not to leave the addicts in their shameful state but assist them to come out of their fallen situation, God clothed them and sent them out of the Garden of Eden.

Persons with addiction to alcohol are a group that always relapses because of addiction in their practice. If a mentor gives up then you may not meet the goal even with one alcohol addict. They need to be given second chances for them to build again from where they are fallen. The journey to success can be difficult but they can be given support in the process of withdrawal by not leaving them alone after the rehabilitation process. Even if they relapse they should be given a second chance. The second chance principle can be applied even after the mentoring or the rehabilitation process. It can be done by giving them something like work to help them build their self-esteem. In Berlin, it is reported that a rehabilitation center opened a support service by allowing the recovering addicts to work in the restaurant this allowed them to build again their self-esteem. They write that 'what they (those working through recovery) need is something to do, a goal, and a daily routine to build up their self-esteem, Zacheja told NPR Berlin. Even if they relapse they should be given a second chance. When given second chance, the mentor should reformulate a strong internal motivation in the person with an addiction to alcohol; this will only succeed if the addict is given a goal to work on. The goal will help them to move to the next stage of recovery without being static in the process. When giving second chance, which everybody deserves, then it must begin in a strong, fresh, and positive direction.

²⁹ Cortez, "What Did God Do after Adam and Eve Sinned?"

When Paul did not give John Mark another chance Barnabas did it and John Mark became important in the ministry of Paul. Those who are given a second chance can be important in the ministry. When given second chance the alcohol addict should work with the recovering addicts. This can be in rehabilitation centers or in vocational schools where addicts develop their careers.

When giving the second chance give the alcohol addict challenges that direct him or her to the setup goals. You make sure that they are goals that can be achieved, for the addict to feel that all is possible. When one is in second chance as a mentor, you show him the opportunities that the addict has for him to change.

This is the time to learn from past mistakes and become a changed man. The mistakes that the alcohol addict makes become the learning opportunities, which was of great help to the addict. So those who become addicts affect themselves, their families, and their mentor. The persons with addiction to alcohol, who have a second chance, should help new ones, to change their attitude toward drinking alcohol. Like David who was jailed, says ‘A second chance for me is not only a second chance on life, but also it gives me a second chance to be a father, a second chance to be a son, a brother, and even a husband.’³⁰ So, second chance gives opportunity to be what you would have not been if you continued drinking.

Principle of Love

Love is one of the mentoring principles to prevent persons with addiction to alcohol from relapsing to drinking alcohol, if there is no love even a positive relationship will not work to prevent relapse. A person perceives vulnerability for relapse. They rely upon and feel Confident about receiving the help that they seek due

³⁰ KOCH, "They Got a Second Chance: Now They're Changing Kids' Lives," accessed July 31, 2019, <https://news.kochind.com/news/2018/they-got-a-second-chance-now-they-are-saving-kids>.

to the belief that they are loved by God who holds them guiltless of the sin of alcohol addiction. If given the hope of forgiveness then the recovery programs will have a positive result for recovering addicts, church should have long-term support for the recovering addict to reach sobriety. The one you love you will tell the truth; love binds the mentor and the mentee. The mentor in the church should practice tough love whereby he or she will speak the truth in love, the mentor should be ready to confront the weakness, and sin of the addict in love. Both the mentor and the mentee should have a good relationship that is bound by love. The change comes when there is truth spoken in love. Though Adam and Eve sinned, God still loved them, and that is why God came for them in the Garden of Eden. God told them the truth about their status since they had sinned. It may be painful truth but the alcohol addict and the mentor must be faithful to each other and speak the truth. A sign of love is speaking the truth to the one you love, so when a mentor is truthful to the alcohol addict that is an indication that they love each other. Love and truth are the foundation of mentoring if it is not there then the relationship between the mentor and the alcohol addict will not exist. Love is between God and man, and between man and fellow man. If the mentor and the addict love each other they will be closer in the process of mentoring. That love should endure all circumstances; this will show that they are navigating together in hardship and in good times. When a mentor loves the mentee he will respect his or her human dignity. Hyder Zahed says ‘**treat others with respect and kindness** no matter if they are worthy of such sentiments or not. Loving another person in this way is **respecting their divinity**, which is the same as ours. This is a reliable foundation

for a positive relationship. ³¹If a mentor does not love with dignity the relationship will not be cordial.

The principle of love which is gentleness, respect for others, and kindness must be between the mentor and the mentee. Gentleness calls for being soft; the mentor should be soft while mentoring the addict. Meekly; there should be no irritation between the two which can make them not be provoked. Mildly; they should speak softly between them and with tenderness. Without violence, there should be peace and not violence, roughness, or asperity. If those principles of love are not there then the relationship between the mentor and the alcohol addict will not be there and hence, they will fail in the set goals. Hyder Zahed continues to say that we should offer love even when things are hard, ‘When we have love to give, we can express it with respect, kind words and actions, even when the conditions don’t seem to warrant loving-kindness. To foster love, we have to be honest in little and big matters.’³² So speaking the truth, that hurts does not mean that you do not love, but you want to do the correct with the principle of love. Love is a neutral principle; it can be applied to any problem. Expressing love to you and others is very important in mentoring relations.

The love that should be there between the mentor and alcohol addict is the Agape love which has the attributes and principles of love. It is driven by principles not from the cause to effect but an act of conscious choice of the two parties. Samuel Pipim in his book says ‘In agape love you choose to love the other person regardless of who they are or what they do. It is voluntary and unconditional act of the will. It is

³¹ Hyder Zahed, “Love as a Virtue and a Principle,” accessed July 31, 2019, https://www.huffpost.com/entry/love-as-a-virtue-and-a-principle_b_5739806?guccounter=1.

³² Zahed, “Love as a Virtue and a Principle.”

selfless, sacrificial giving of oneself. And because of agape love is principled love, it can be commanded.³³ So the relation should be on sacrifice. There should be no conditions that may hinder the relationship between the two. So the love between the two is a choice and a responsibility of both the mentor and alcohol addict.

The love between the addict and the mentor should be like that love that seeks the lost. It is the love between the prodigal son and the father, the love without conditions. The love between the addict and the mentor should not have set conditions. If there are conditions between the addict and the mentor then the set goals will not be met. What keeps mentoring growing in love; is what keeps relationships growing. Love initiates and maintains the process of mentoring. When an addict loves you he or she will initiate by choosing you to mentor him or her. If the mentoring process is good and a love relationship is there then the process will be maintained. Love initiates and maintains the relationship between you and God and friends so, it is important between the addict and the mentor.

How to Develop Love Between the Mentor and Alcohol Addict

Love relationship is important in mentoring. Without love between the mentor and alcohol addict, the goals of mentoring will not be achieved, the principle of love is the principle that tightens all the principles

For love between the addict and the mentor to be cordial, there must be a conducive environment. If there is a good working environment the addict will always long to be close to the mentor. The environment should be the one that allows for

³³ Ibid.

personal growth. Many critics will make the environment to be tense and the addict will be full of stress.

Transparency and openness in communication make the addict feel that they are valued in the process of mentoring. The culturally accepted words will make the addicts feel that they are accepted by the mentor or the church. The communication should be aligned to the culture of the addicts. The vocabulary and language fit the culture of the addicts. How the mentor communicates with them meets the need for mentoring. In this process, communication should be clear and trustworthy. If there is something to be communicated it should be regular and on time. Communication is powerful and the words used in the process may cause the relationship to be dismissed or held. Communication will allow them to share their view and perspective on the growth of love relations.

Appreciation and respect for one another are important for a love relationship. If there is something that the addict has done well there should be words of appreciation coming from the mentor, and if there are places they are not getting well, correction should be done but with redemptive love.

To develop a love relationship in mentoring, the mentor should have the habit of apologizing to the mentee if he is wronged somewhere. Maybe culturally the mentor used bad words or advised the addict wrongly.

For a love relation to be there between the addict and the mentor, words should be followed by actions. When you talk of kindness, it should not be there in words only but must be followed by giving. As we proclaim the word of God, we must be involved in the loving service that is caring for the needy. The love principle should cover the mind, soul, and body.

The Love between a mentor and the addict may not be a happy one if the mood of the mentor is not good. This may scare away the alcohol addict. If the emotional intelligence is bad, then the mentee will run away from the mentor. A bad mood always results in a negative relationship between the addict and the mentor. If a mentor has a bad mood, it will heavily affect the mood of the addict and the addict will be frightened and this breaks away good relationship which has been there.

Trust in Mentoring the Alcoholic Addicts

Mentoring alcoholic addicts require a high degree of trust from both parties. This is done by creating a safe and supportive environment for the mentee and the mentor. Without trust the environment becomes tense and the alcohol addict becomes protective of the issues he or she should share with the mentor. One of the principles of mentoring is the building of trust between a mentor and the mentee. Trust is defined as assured reliance on the character, ability, strength, or truth of someone or something. The addict should put the trust that the mentor is reliable in character, ability, strength, and faithful in what he does. Duane Elmer also defines trust in a mission view as the ability to build confidence in a relationship so that both parties believe the other will not intentionally hurt them but will act in their best interest. This is not a principle that is not built instantly but it comes, with time, as you continue in the process of mentoring. Trust that is built instantly does not last. Sometimes trust can develop in a positive direction even when the parties do not know. Trust is built over time. Center of health says ‘You will increase trust by keeping your conversations and other communications with your protégé confidential, honoring your scheduled meetings and calls, consistently showing interest and support, and by

being honest with your protégé.’³⁴ for trust to build both have to keep communicating with one another, the confidential things must be kept by the two parties. Time for meetings must be honored by the mentor and the alcohol addict. Trust requires time to be built, so it calls for patience between the mentor and alcohol addict. Without trust, the addict becomes tense and protective; this means the addict will not open up to tell the mentor his secrets fearing that the mentor may share them with other people. This usually happens when the mentor does not take enough time with the alcohol addict, Joanne of mental mentoring says that when the mentor takes more time with the client the trust is built and there is a high positive result. Since persons with addiction to alcohol may have been involved in criminal offenses, they are confined to some issues that if the trust is not there between them, success will not be attained. If the addicts do not share what disturbs them relapse will be easy for them but the trust should be there for the addict to be assisted, in solving some emotional problems that are secret to him and may lead him to relapse. If there is trust between the recovering addict and the mentor, then the mentor will help him to repair the relationship that may be damaged because of alcoholism. ‘As you begin the process of repairing these relationships, you may feel like you have no one that you can rely on. Having a mentor means having someone there that you can trust and rely on during this time. Your mentor can give you advice and guidance to help repair your other relationships as well.’³⁵ This only happens if there is trust between the two and the addict is ready to be assisted by being open this will work for the recovery of the alcohol addict.

³⁴ Transcend Recovery Community, “Sober Mentoring: How to Begin Your Mentor-Mentee Relationship.”

³⁵ Guest Author, “The Importance of Mentorship in Drug and Alcohol Recovery.”

How to Build Trust

Trust is built in the process of mentoring, it does not come instantly at the beginning of mentoring but it takes time. The mentoring process should not be tense, the addict should be free to communicate what he or she feels to be good or bad in the process. Addicts should have a voice when making some decisions. They feel free if they can control some activities.

The mentor should avoid scary words, which may frighten the addict. This can be done by forcing them to give some information. Sometimes this can be done by using threatening words; they will develop fear and confine things to themselves.

Respect is paramount in mentoring, treat them with dignity, when you respond to them do it as if you empathize with their status. Give them advice sparingly. The mentor should avoid being judgmental but should allow room for grace.

To build trust the mentor should not focus on giving answers to the mentee but focus on leading the mentee to the answer. This will allow room for development since when he looks for answers he builds also strong trust. This approach is collaborative and both of them develop together.

Be reliable. Show up for every scheduled meeting and be available for your mentee when they need you. One of the things that erode trust is not keeping appointments, the mentor has the appointment with a mentee and does not show up or come late, and this makes the mentee have low esteem and gives up. Be supportive where you see the mentee is weak; direct the mentee to find a solution. Do not weep with him but provide and guide him to getting the right solution.

The mentor will only listen to you when he first trusts you. So, the first thing to build in mentoring addicts is building trust. Marvin Mayer, says ‘the most important step in entering new culture is to build trust only when people trust us will

they listen to what we have to say.³⁶ So, Trust is the bridge to begin mentoring the addict. If trust bonds people, they work better, so, it's one of the best principles in mentoring the addict.

To develop trust we must learn the language of the group we are mentoring, for the mentor to be trusted by the alcoholic addicts, he or she must know their language; this will help him reach them without problems. Give them what is good in their culture as a gift, if you give them what is not good and according to their perspective then they will not trust you. So, trust is built in their frame of reference.

The mentor has to nurture the trust and know what can break it. But always work on ways of building it. When trust is broken, people divorce from a happy marriage. It is the duty of both the mentor and the drug addict to nurture trust. The addict should trust the road map that is planned by the mentor for his recovery.

Trust is very important in every circle; it keeps relations, from family to bigger organizations. Persons with addiction to alcohol will listen and work with you in harmony if you are trustworthy. In his book *Leadership*: Anthony Gell says 'Trust is everything in business and in all our relationship.'³⁷ Trust is to be applied in all the relations even in good business; if it is not practiced the business might fail because business is relationships. To keep the trust in a mentoring relationship, the mentor should not overpromise, these are things he or she cannot do or the needs of the addict that he or cannot meet. And the mentor should not under-deliver; this is where the expectations of the addict are not met. This will cause the addict not to trust you as a mentor and finally, it affects your relationship with the addict. For a mentor to be

³⁶ Ann T. Fraker and Larry C. Spears, eds., *Seekers and Servants: Reflection on Religious Leadership* (San Francisco, CA: Jossey Bass, 2001), 89.

³⁷ G. Anthony, *The Book of Leadership* (London: Clays, 2014), 64.

trusted he should not wear false images of himself, but to keep the trust between him and the addict he or she should be what he or she is to keep the trust between him and the addict. To be who you are Anthony Gell says ‘It is all about being relaxed, transparent, honest, and candid in communications.’³⁸ This will make the addict know you well and have trust in you.

Trust is one of the key principles in mentoring, the addict will come to you if, he or she trusts you, and he or she will refer people to you. This is a sign of a good relationship between the mentor and the alcohol addict. The medical practitioners did the research on nurses and the general public by telling the nurses to influence their patients so that they have trust in nurses, the outcome was good, ‘Putting nursing practice increasingly under scrutiny by the general public. Increasingly, there is a recognition that nurses need to earn trust in their relationships with both patients and colleagues’⁷⁴ the developed trust resulted in many patients, and between the nurses the relationship in the workplace was cordial. Trust mentoring in the hospital the relationship between the nurses and the administrators. Dr. Tyrone Howard who had trust in his mentor has this to say, ‘Dr. Tyrone Howard, Associate Dean of Diversity and Inclusion at UCLA, is a huge mentor of mine and he was one of the people who pushed me to write *Elevate Beyond* at 23 years old. At the time I thought he was crazy, but I trusted him, took his advice, challenged myself, and turned my first book into a bestseller.’³⁹ Trust in his mentor allowed him to be a great writer this can happen to the mentors and persons with addiction to alcohol also.

Principles of Influence

³⁸ Anthony, *The Book of Leadership*, 150.

⁷⁸ Shirley M. Timmons, “A Christian Faith-Based Recovery Theory: Understanding God as Sponsor,” *Journal of Religion and Health* 51, no. 4 (2012): 1152-1164.

The word influence comes from the Medieval Latin word *Influēti*, which means, the act or power of producing an effect without apparent exertion of force or direct exercise of command. In America and Africa, the church organizations are viewed as the centers of influence, the church can influence one and get healing from addiction, 'hold for members of this ethnicity group. 'African Americans have traditionally viewed the church as a politically and socially influential organization and one of few community institutions where religious faith can be expressed and direction and 'healing' attained'⁷⁸

This is done by alcohol addict mentors. They influence the process of mentoring until the addict comes out of the alcoholic influences. They navigate with the addicts and push them to grow and come out of addiction by the principle of influence. Influence is the power and the ability to personally affect others' actions, decisions, opinions, or thinking. So, when we influence, we do not use force but what we do, is be able to mentor. We influence the alcohol addict to change from drinking to good personal habits. The influence on a person can be positive or negative; the Cambridge dictionary defines influence as, power to affect people or things, or a person or thing that can do this: we can make persons with addiction to alcohol change by using our influence positively. They are under the influence of addiction the mentor can use the power of influence for them to change in a positive direction. The mentor should influence the alcoholic addict to follow him, that is, to walk with him. The influence principle helps the mentor and the addict so that they move together and in the direction of the mentor. Before we obtain them to follow us then it is like we are walking alone, but if we influence the addicts then we move together.

The influence can be positive or negative, Miller J. R. says, 'There have been meetings of only a moment which have left impressions for life, for eternity. No one

can understand that mysterious thing we call influence... yet every one of us continually exerts influence, either to heal, to bless, to leave a mark of beauty, or to wound, to hurt, to poison, to stain other lives.’⁴⁰ The mentor must influence in a way that brings healing, a mark of beauty, and the influence should not stain their lives. We can influence them for their future lives; John Maxwell says ‘the best investment in the future is a proper influence today.’⁴¹ The addicts are influenced to have the future of living tomorrow. To influence them you will train them on how they should face the future with courage, with the hope of becoming good people tomorrow. To move the addicts in a new direction calls for a mentor to influence the alcohol addict’s life. The influences should be a long- term because the process of change is a long journey. Influencing aims to put the moral values and accepted practices of the society of the persons with addiction to alcohol. We are the social influence because this kind of addiction is social a problem, the mentor influences the thought, the feeling, and actions.

How to Influence

The mentor should have the ways of influencing the alcohol addict; it should not be by force but by the influence which brings positive change to the addict. One can influence by improving his ability and adaptability.

One of how the addict can be influenced is by the use of their culture; this can bring positive changes to the addict. Their social norms can make them be mentored well; one should know the culture of the addict to influence them for changes through their culture. If we learn the way they do, they think we will have the power to

⁴⁰ James R. Miller, *The Building of Character* (New Jersey: AMG Publishers, 1975), 34.

⁴¹ John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson, 1993), 4.

influence them for change. Provide them with the opportunity that allows them to see that they are winning the war on addiction by giving them positive encouragement. They are to be stimulated for you to influence them.

The mentor will influence the addicts depending on how much he or she cares. Make them emotionally feel important in the process; they should learn that they are worth living and important in the community. Influence does not come because you know from the head, but the mentor influences from the heart. You may know from the head but if you do not love then you will not influence someone to follow you. The influence will be realized if there is an interpersonal relationship with the alcohol addict. If the addict senses that you do not care, the mentoring process will not take place. To care for them, the mentor should know their needs and desires that must be met in the mentoring process. So, leading them to positive change will depend on how we love them.

The influence can be gained through production; if the mentor's influence produces some positive growth then the influence will be gained. When the objectives are met, people become together, if a positive result is seen, the mentor will influence the addict in a positive direction. Every relation in the world is result-oriented, if progress is seen it will strengthen the influence of the two people.

The mentor will influence an alcohol addict if he or she develops the addict to be another mentor. John Maxwell once wrote, 'A leader is great, not because of his power, but because of his ability to empower others. Success without a successor is a failure.'⁴² The mentor should influence the addict to be a mentor to other addicts who are not yet in the process of recovery. This influence of making them be involved in

⁴² Maxwell, *Developing the Leader within You*, 9.

mentorship will win their hearts, and help them to grow personally. If you see some potentiality in them develop it for them to be useful in the process. If we allow others to participate in what we do we influence them by involving them, this allows them to change in a positive direction.

Serve them first, then yourself. If you list them to be first, in the mentoring process, they will have trust in you, and they will feel that you are caring for them. From that, you will influence their lives. If you put yourself to lead in the process, you will not influence them for change. If the mentor puts the agenda of the addict first, he will influence their lives. They should not be criticized and condemned. If the mentor criticizes the addiction behaviors the addicts will run away from the mentor, because they fear critics. Arouse in the addict the eagerness for change in his life.

There are what makes a mentor to have positive influence on a mentor as noted by John C. Maxwell,

‘What I am, _____ the position I hold

Where I am, _____ the location or job

who I know, _____ my sphere of influence. People open doors of opportunity

what I know, _____ my expertise. This will keep you in a position long after who you know wears off.

What I do, _____ my production, character, credibility.’⁴³

⁴³ Maxwell, *Effective Leadership through Effective Relationships*, 31.

CHAPTER 4

DESCRIPTION OF MINISTRY CONTEXT AND THE HOLISTIC STRATEGY TO MENTOR PERSONS WITH ADDICTION TO ALCOHOL

The chapter analyses the ministry context of the research, and the strategies on how Kanyadhiangs Seventh-day Adventist Church, in Kenya Lake Conference, Kenya, can mentor persons with addiction to alcohol and retain them in the church. The analysis of the chapter will include a macro and micro analysis of the study. The study of the culture and population will be analyzed in this chapter.

The importance of this chapter will depend on the data collected, and the strategy which will be developed to mentor the recovering addicts who have joined the church. I will train the mentors and develop a handbook to be used in Happiness Classes to mentor the recovery of persons with an addiction to alcohol.

Macro Context: The Luo

The Luo tribe is found in different parts of Africa, namely, Sudan, Ethiopia, Congo, Uganda, and Tanzania. The name *Luo* came from how they moved from Sudan to Kenya, following River Nile from its source. Thus the word *Luo* was derived from *Luwa* which means *follow*. Figure one shows the location of Luos in Kenya.



Figure 1. Map Showing the Location of Luos in Kenya

The Luo speak the *Dholuo* language. Luos are from different regions in the African continent and share the same culture and traditions. The Luos of Kenya came from Sudan, a fact that is challenged by some Luo scholars who say the Luo origin can be traced to Egypt.

The Luo people of Kenya are found in the western part of the Republic of Kenya, to the Eastern shore of Lake Victoria. They are River Lake Nilotes, who settled along with Lake Victoria. Some of the Luos live in the Islands of Lake Victoria like Remba, Ringiti, Lolwe, Mfangano, and Rusinga. The Luos of Kenya are divided into four clans, namely *Joka- Jok*, *Jo-k'Owiny*, *Jok-Omolo*, and *Luo Abasuba*. They came to Kenya in different phases. They traveled along River Nile from Sudan to Kenya. In Kenya, they first settled in *Got Ramogi* in Siaya County. From Got Ramogi they migrated to some parts of Nyanza. They then settled in four counties in

Kenya namely, Siaya, Kisumu, Homa-Bay, and Migori. The Luos migrated to different places mainly because they were looking for new economic opportunities. The other reasons for their migration were changes in weather and climate, and conflicts between them and other tribes mostly due to grazing fields.

Movement and settlement were caused by ecological change, development of food production, and conflict; the change of climate, for instance, in the Sahara Desert led to tremendous movements in search of better water catchment areas and a favorable environment for survival. Food technology also made people move from one place to another due to the dense population. This bigger population might have caused a scarcity of resources and resulted in fighting.¹

Luos are among the 44 tribes living in Kenya. According to the Kenya Population census of the year 2009, the population of Luos living in Kenya was 4044440. This makes them the third-largest tribe in Kenya at 13% of the population of the country Kenya. These statistics are according to the Kenya National Bureau of Statistics. This census report is done after every ten years in Kenya, conducted by the National government.

Luo Cultural Setting

Culture can be defined in many ways but James Luther Adams says it can be defined in three frames of reference that is, pedagogical, theological, and anthropological. But the best definition for this study is anthropological, which says ‘Culture refers to the total human effort manifest in the language, habit, customs, beliefs, artifacts, institutions, technical process, normative values preferences and sanctions which are characteristic of a territorial group and which are promoted for

¹ “Details of Luo People of Kenya and Theirs Migration and Settlement,” accessed July 31, 2019, <https://www.govisitkenya.com/luo-people-of-kenya.html>.

the sake of human fulfillment.² Another definition by a pioneer British anthropologist define, culture as a complex whole which includes, knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of the society³ Luo culture has undergone many changes because of the interaction with other communities during their migration from Sudan to Kenya. The colonial interactions, intermarriage, civilization, religious practices, and other factors have changed their way of living.

One of the cultural practices which were practiced was the removal of six lower teeth. The removal of the lower teeth was called in Dholuo *Nago Lak*, Boys and Girls of age 12 to 15 years could go for it voluntarily or by force. Decades ago a Luo needed to undergo the ritual before he could be allowed to marry. This ritual has since been discarded by the majority of Luo except for a religious sect called Legio Maria for whom it is a requirement for membership. During the ceremony, alcohol was drunk as a source of merry-making. If you could not drink then you were considered a female, meaning you are not a strong man.

Mentoring in Luo Community

Luos had ways of passing knowledge and skills to the youths. Girls were to sleep in the old widows' houses; the old ladies were to teach the young girls the ways of living and matters about their sexuality. It was a sort of family life training that was done before they went to bed. The house was called *Siwindhe Nyiri*, the term is still being used, and the practice is modernized to mentor the girl child in Luo

² James Adams, 'Culture,' *A Handbook of Christian Theology* (New York: World Book Publishing, 1958), 91.

³ Stephen A. Grunlam, and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective* (Grand Rapids, MI: Zondervan, 2016), 41.

Communities. Boys were taught by old men of the community after supper. They lit the fire in the middle of the homestead and sat around it as they listened to the teachings of the elderly men of the community. The place where boys were taught is called *duol*. This was a mentoring meeting for the youths. Those who mentored Siwindhe and *Duol* were aged members of a society of good reputation. They would use folk tales and songs to teach girls good morals. It is noted that the folk tales were used for “teaching morals and also to entertain the children.” Some certain names and symbols commonly appear in Luo folk tales. Obongo, for example, is a common name that appeared in much of Luo folklore. Luo folktales generally include a longer narrative with symbolic characters and actions and a short song that summarized the main elements of the story.

Mentoring was done in different ways, if a father was a medicine man, he would take one of his sons and train him to be a medicine man after his death. The father would take the son out to gather the medicine. The son would familiarize himself with where to get the medicine and how to prepare it for use. This was the same with women who would teach young girls how to get the medicine from plants and how to use it. Mentoring for medication was done for only one child who would carry it to the next generation. There was also family art that was passed on from the parents to the children it could be pottery and weaving for women and blacksmithing and caving for men. During this time of training, the parents would teach their children how to use alcohol and drugs. Bravery was equated with alcohol consumption. Those who rejected alcohol were considered cowardly and mostly looked down upon. Alcohol consumption usually began at *duol*. This was the place where boys got the courage to use alcohol to show that they are ready for manhood.

Economic Activities of Luos

The main economic activity that Luos are known for is fishing, which is done along the Rivers and the Lakes in Kenya and in the countries where Luos settled. Kenya, they are the leading producer of fish because of their fishing activities in Lake Victoria. They migrated far from Sudan only to settle in a fish-rich region along with Lake Victoria; their migration patterns are evidence of the Luos' main economic activity. Professor Ogot, one of the Luo anthropologists, says 'Fishing was usually done by men in the lake but women also trapped fish in shallower waters. Both fish and livestock meat were further supplemented by hunting quill bird (*aluru*) or other animals.'⁴ They were for home consumption and batter trade with neighbors.

Farming was another economic activity in the Luo community. Long ago, farming was left for women as men went fishing or to graze animals. The harvest of the produce from the farm was celebrated by the preparation of a local brew called *Busaa*. After fermentation, children were sent to invite the neighbors for a drink. They sat down surrounding the pot called *Agulu* and with their straws called *Oseke* they sat around to drink *Busaa*. Sitting was arranged that those who were married to one wife were to sit next to the door called *Thigo*, the reason for sitting next to the door was that when a report comes that the only wife is dead, then he could move out without breaking the pot. But those who were polygamous could sit in front because when a report came that one of his wives was dead he would not have pain like the one with one wife, he would move out without breaking the pot, or would even wait until the celebration was over to travel home.

⁴ Bethwel A. Ogot, *The History of the Southern Luo* (Nairobi, Kenya: East African Publishing House, 1967), 67.

The Luos practiced mixed farming; they planted food crops like *Bel* (sorghum) and *Kal* (Finger millet). They also kept cattle; which were used to pay dowry and for family use. Doctor Ayodo says, ‘cattle, sheep and goats were kept and were used for food, dowry payment and also for ritual activities such as sacrifice.’⁵ The rituals were the ways of worship of God. There were other economic activities done by women who included basket-weaving, pot-making, papyrus mat-making, and collecting termites which were used to feed the poultry. There were big pots which were used to prepare local brews, *busaa*. They still exist in some places and are used by those who brew *changaa* for commercial purposes.

Luo Religious Practice

The Luos were religious people, they believed in one God called *Obongo Nyakalaga* (One God). They could worship when the sun rose and when it went to set. Ogot says that there were different kinds of people in worship of God:

There were traditional healers, witchdoctors, and sorcerers, all of whom were concerned with the powers of spirits. These spirits (*juogi*) were considered to possess people to the extent that they became followers of that spirit. A good example was the spirit of *mumbo*, supposed to live in Lake Victoria. *Mumbo* became a religious cult and its followers, possessed by its spirit, were characterized by outbursts of hysteria and wearing forest shrubs.⁶

The Luos were offering sacrifice, after harvesting as a thanksgiving to God for giving a good harvest. They could pour some grains down as a way of giving to God. When there was no rain the elders could go to the set shrine where they could offer

⁵ Pitt Rivers Museum, “Luo Visual History: Economy,” accessed July 31, 2019, <http://web.prm.ox.ac.uk/Luo/luo/page/exhibition-economy/index.html>.

⁶Ogot, *The History of the Southern Luo*, 156.

sacrifices to God and they believed that rain would fall the following day. The shrines were honored and respected places one could not even go to collect firewood there, and grazing in those places was prohibited.

Ritual and Ceremonies

There were ceremonies in the Luo community that began from conception to the time of death. When a child was born, alcohol was dropped in the mouth as a way of initiation into drinking alcohol. When a child was sick, alcohol was administered as a source of medication to the child. A crying child was given alcohol to make him/her stop crying or sleep. Therefore, drinking alcohol would begin from childhood, and become difficult to control when a child reached teenager and young adulthood.

In the Luo community, there are rituals and ceremonies which go with taking alcohol. Like *tero Buru* (a ceremony conducted when someone is dead). Every family will brew alcohol and bring it for merry-making without being paid, and if there is such a ceremony, those who have been baptized will relapse because they drink freely. If you don't drink then your age group will not regard you as a man but you're treated as a woman and a coward in the community, such kind of abuse leads to relapse.

The yearly celebration of harvest is one of the rituals that make the recovering addicts relapse. After harvesting in a Luo community, every home will brew alcohol and invite the clansmen for a free drink. They invite even the alcoholics who have joined the church; this makes them go back into drinking. The practice is done annually depending on the harvest period of the family.

Micro Context

Kanyadhiang Seventh-day Adventist Church is in Luo Nyanza, in Homa Bay County, in Rachuonyo North Sub-County. Kanyadhiang Seventh-day Adventist Church is located to the west of Rachuonyo North Sub-county Headquarters, four Kilometers away from Kenya Lake Conference. Kenya Lake Conference established a rehabilitation center to help in counseling alcoholic addicts, it is a full residential facility where the addicts go and board for three months. The church began the rehabilitation center to help in reclaiming the addicts back to the church.

The church was established as a Sabbath school in 1918 by a retired soldier who came from the Second World War. He knew how to read and write and when he returned from the war he purposed to teach his community how to read and write. So, he went to the Gendia mission station, where the missionaries were teaching people how to read and write to get the materials. This was where he received the Adventist message and upon his return, he planted Kanyadhiang Church. The first Adventist members of Kanyadhiang Church were from Africa Traditional Church. These were mainly drinkers of the local brews and smokers of bhang or marijuana.

Kanyadhiang Church is in West Kenya Union Conference, Kenya Lake Conference. It is situated to the west of Kenya Lake Conference Headquarters. It is along Kendu Bay Homa Bay road, 50 meters from the main road. The membership of Kanyadhiang Church is 100%, Luo, by the year 2019 January the total membership of the church was 438 regular church members.

Economic Activities

There are many economic activities taking place within the vicinity of Kanyadhiang seventh-day Adventist Church some are legal while others are illegal. 60%, of the population of Kanyadhiang Church members, are peasant farmers. This is

because of irrigation scheme canals built with the assistance of The Africa Development Bank and the Government of Kenya. They grow Maize, Millet, Potatoes, Bananas, and vegetable which they sell in Kendu Bay town. They also keep cattle. Some are businessmen and women who trade in cereals and other commodities in Kendu town. There are illegal economic activities in the region such as drug trafficking. Some brew illegal alcohol drinks which they sell in their homesteads and along the river banks or Kendu Bay Homa Bay road. Some of the people who are involved in these illegal businesses are former Seventh-day Adventist Church members. Two of the brewers were members of the Adventist Church who were baptized but left the church, after marriage. Both of them are above 50 years of age.

Research Design

This part of the research deals with the methodology used, a process or a plan of collecting, measuring, and analyzing data collected, by the use of questionnaires, interviews, and observation. Gray David describes this as ‘It is the techniques to be used for collecting data, approaches to selecting samples and how the data are going to be analyzed.’⁷ It is also a paradigm the researcher uses to study a particular problem. After collecting data and analyzing it, the researcher designs a program for intervention on how to mentor persons with addiction to alcohol and disciple them in the church.

Type of Research

There are three types of research Methodologies: qualitative, quantitative, and mixed-method; a combination of qualitative and quantitative methods. The researcher

⁷ David E. Gray, *Doing Research in the Real World*, 2. ed., reprinted. (Los Angeles, CA: SAGE, 2011), 199.

used a mixed-method, whereby the quantitative method was used while collecting data from persons with addiction to alcohol using questionnaires, a qualitative method was used while conducting interviews among the addicts who could not read and write also structured questionnaires were used to interview local brewers and church board members. “Mixed- methods” refers to an emergent methodology of research that advances the systematic integration, or “mixing,” of quantitative and qualitative data within a single investigation or sustained program of inquiry.’⁸

According to Bulsara, a mixed-method is ‘that which involves collecting, analyzing, and mixing quantitative and qualitative research data in a single study.’⁹ A mixed-method is putting both quantitative and qualitative together. Gray David says ‘It is the inherent link of both qualitative and quantitative methodology of research’¹⁰ Qualitative method researches a few people selected for the study, while the quantitative maximizes gathering information from a larger sample size. Crossman Ashley says ‘Qualitative research is typically focused on the qualitative research typically focused on the micro_level_of_social_interaction that composes everyday life, whereas quantitative research typically focuses on macro-level trends and phenomena.’¹¹ The researcher’s main activities are; direct observation, interviews, participation, immersion, and focus groups. The researcher used a quantitative

⁸ Wisdom J. and John W. Creswell, “Mixed Methods: Integrating Quantitative and Qualitative Data Collection and Analysis While Studying Patient-Centered Medical Home Models,” *PCH Research Method Series* (Rockville, MD: Agency for Healthcare Research and Quality, February 2013), 3.

⁹ Caroline Bulsara and Amanda Timler, Mixed Method Research Approach-Part11,” accessed July 1, 2019, https://www.notredame.edu.au/au/_data/assets/pdf_file/0029/185852/Using-a-mixed-methods-research-approach-part-2.pdf.

¹⁰ Gray, David *Doing Research in the Real World*, 199.

¹¹ Ashley, Crossman “What Is Qualitative Research?” *ThoughtCo*, accessed July 1, 2019, <https://www.thoughtco.com/qualitative-research-methods-3026555>.

method in which persons with addiction to alcohol, local alcohol brewers, and church board members, were interviewed, filled out the questionnaires, and direct observations were made.

Rationale for Selection

The rationale for the selection of the mixed- method was that the nature of the study compelled the researcher to use questionnaires, interviews, and direct observation for those respondents who could not read and write and those who could not speak English. Consequently, the researcher used interviews with the use of vernacular (Dholuo).

Appropriateness of the Study

The study is appropriate because Kanyadhiangs Seventh-day Adventist Church baptizes persons with addiction to alcohol in the church and they later relapse and go back to their former life of drinking alcohol. The church does not have a discipleship program for nurturing them in the church and they do not know how to handle them after baptism.

The Population Sample of the Participants

The 35 persons with an addiction to alcohol who dropped out from church Kanyadhiang Church constitute the targeted group for the study. The reason for their dropping from the church and relapse is the reason for this study.

For the interviews, 29 church board members of Kanyadhiang Seventh-day Adventist Church were selected through random sampling. This is out of the total 54 members of the church board. The information gleaned from the selected church board members would be representative of the views of the church members. Further, church board members were interviewed because they know the challenges that

alcohol addiction causes to the church, why the recovering addicts leave the church, and if they have a program for newly baptized including persons with addiction to alcohol.

The local alcohol brewers were interviewed in their homes to get knowledge, of how they influence the addicts back to drinking and how they fill if one of the customers goes to church. Three of them were interviewed.

Criteria for Sampling Procedures and Selection

The 35 persons with addiction to alcohol who left the church were randomly selected with the assistance of a former alcohol addict who had begun ministering to them at the Bus Stage. He began with those who could read and write. Since they are sensitive to formal procedures, the former alcohol addict who was assisting me had to explain to the sampled persons with addiction to alcohol the purpose of the research. They were given information about the interview and filling the questionnaires a day before which they accepted. Twenty-four out of the total 35 persons with an addiction to alcohol sampled could read and write and were therefore given questionnaires. The 11 who could not read or write were interviewed.

Instrumentation

The research instruments included designed questionnaires for persons with addiction to alcohol to ascertain why they leave the church after baptism; structured interview questionnaires for church board members to determine if the church has a program for the baptized persons with addiction to alcohol; structured questionnaires and observation for the respondents who cannot read and write. Thirty-five questionnaires were produced and administered. Twenty-four persons with an addiction to alcohol could fill out the questionnaires on their own. However, 11

persons with addiction to alcohol who could not read and write were interviewed. Twenty-nine church board members were interviewed using structured questionnaires.

Distribution of the Questionnaires

The questionnaires for persons with addiction to alcohol were administered at two points where addicts are mostly found, that is at the two bus stages, with the assistance of one of the former addicts who are familiar with their culture and knows when to get them when they are still sober. The former addict prepared for the researcher the way by talking with them first. The researcher did the interview assisted by the former addict. The church board members were interviewed from the church. Local alcohol brewers were interviewed from their business points or at their homes.

Data Analyses

This section outlines data collection procedures and the analysis of the data collected from the field. This includes the questionnaires administered to the persons with addiction to alcohol, the interviews with alcohol brewers, and interviews with the church board members. The researcher also wrote field notes during observation. The data was analyzed and the strategy for the intervention of the problem was developed.

Effect of Alcohol in Kanyadhiang Church

According to the interviews conducted with the 29 church board members, it was revealed that nine church members are active alcoholics who drink alcohol publicly, and 35 families are affected by alcoholism. Five members of the church are divorced because of alcoholism in the marriages. The constant fights with their drunkard husbands even in front of their children led them to walk away from such

abusive marriages. When a family member is drunk, all the family members will never have peace at home.

Due to the church's proximity to the road, persons with an addiction to alcohol can strut into the church anytime and interfere with church programs, by shouting and abusing church members. Some of the addicts are people who were once members of the church.

Interview with Church Board Members

The researcher used a qualitative approach by selecting a few church board members for an interview. Church members who are not church workers were not interviewed. Kanyadhiangs Seventh-day Adventist Church has 54 church board members. Twenty-nine church board members were selected, comprising 11 adult men, nine women, and ten youths. All the interviewees accepted that alcoholism is a problem in the Kanyadhiang Church.

The 29 church board members who were interviewed confirmed that 35 families are affected by alcoholism. Of the 35 families, 12 church members drink alcohol publicly and by the time of the interview, the church had not taken any disciplinary action against them. They attend church services as usual. Three out of 12 are members of the church board. There is no woman among the 12, nine are adult men and three are youths. The affected 35 families suffer from social, economic, and psychological problems. The researcher interviewed eight respondents who are divorced. Men are left alone to take care of their children. One divorced interviewee sorrowfully explained how her husband had neglected his responsibilities such as providing for the family. Every time he returned home from his drinking spree he would pick a fight with her and beat her senseless. He also deprived her of her

conjugal rights. The lady currently lives in a nearby town doing small businesses to earn a living.

One of the family members who took their son to Adventist Church University said that their son began taking alcohol and drugs when he was at the university and has since dropped from college. He sold family property to obtain money for drinking. Due to injuries and alcohol intoxication, frequent admission to a nearby hospital remains the option of intervention for detoxification.

Social Problems

Three of the nine members interviewed divorced because they could not meet the demands of the family both economically and socially. One of the ladies, a divorcee and still a member of Kanyadhiang said her husband, who was violent and abusive, could not satisfy her sexual needs. She complained about his bad body odor which made it impossible for her to sleep in the same bed with him.

Violence is another manifestation of addiction. Out of ten addicts I interviewed, seven of them have facial deformation. When asked how they got scarred, three said they were beaten by their fellow addicts, two from car accidents, and three from domestic violence. One interesting observation is that the addicts will fight amongst themselves and reconcile soon after. One interviewee said, 'We can use only one glass of alcohol which we share while drinking and that is a reconciliation process.' Ironically, the reconciliation process among Christians takes a longer time. Sometimes these addicts storm the church to assault their spouses and in the process end up disrupting services and wreaking havoc. This makes their families bitter with them and when they get back home the family members begin quarreling with them. Four families admitted that they fight with their sons who are addicts; this has resulted in deformations due to the drunkenness of their sons. They are also frequently arrested

and arraigned in the local courts forcing their family members to pay the fines. Five of the families who are affected say that their sons stay a month without being arrested. The arrests and such misconducts traumatize the families. Five of the addicts the researcher interviewed were unmarried; they said that they do not have any intention of marrying because they cannot take care of a family.

How Church Members Misuse the Persons with Addiction to Alcohol

There are times when the church members misuse them financially and socially. Church members prefer hiring them for casual work because they are easy to underpay and do not ask to be paid for overtime. In most cases, these addicts just need money for a drink. They will work for a pittance just to feed their addictions. This makes them bitter with church members because they feel exploited. Five of the nine the researcher interviewed said that when they have some of their farm produce to sell at the market, the church members will not buy at the market price but will lower the price knowing that the addict will accept.

Addicts are usually hired for unpleasant tasks such as digging graves and mourning the dead. They must get drunk to perform their duty of mourning for the whole night. In such cases, the bereaved family can give them alcohol as payment or cash to buy it elsewhere. What puzzles the addicts most is that even Christians, regardless of the teachings against drinking alcohol, still hire them on the same terms.

Some years back, wife inheritance was a cherished Luo tradition. When a husband died, the wife was to be inherited by a close male relative of her late husband. The relatives would sometimes get a drunkard to inherit the wife of the deceased. And if the wife also dies before she is inherited, to satisfy the demands of tradition, the relatives would look for an addict, get him drunk and lock him up in a

room with the dead woman with specific instructions to have sex with the corpse. Surprisingly, even Christians engaged in such practices. Two of the persons with addiction to alcohol said they were approached to perform the ritual but they turned down the offer.

It is customary for fishermen to prepare a budget before they embark on their mission. Among the things which must be included in the budget is alcohol. Even church members and local provincial administrators who own boats do the same thing. The budget for the drink is a must and must be serviced by the owner of the boat.

Sometimes members buy them alcohol to provoke their enemies who are Adventists or none Adventists. Three of the addicts admitted that they had been hired by a church member to insult another one. This they did after drinking as it was easier to do it in a drunken state. This act makes the addicts believe that taking alcohol is not bad. This has led the abused to beat the addict hence making them hate the church. Four of the nine the researcher interviewed have scars and lament that they were injured by the church members. They can also drink to abuse others who may be misusing them and those who may be in bad relations with their immediate family members. When their family is in a land dispute with the neighbor or any member of the community alcoholics are used to retaliate.

Church members interfere with their families by making ways so that they can be divorced. Four of the nine the researcher interviewed were divorcees and they claimed that the church members influence this. This took place because their spouses were church members so when they came to church some church members would find time to talk ill of the addicts causing the spouses to divorce.

Since the church leaders do not know the culture of persons with addiction to alcohol, sometimes the approach to them does not bear fruit and this does not make them be mentored in the church. During the time I was collecting data two of the persons with addiction to alcohol who relapsed and left the church said, ‘When our father died and the pastor and the church elders came to grieve with us the pastor threatened us. He said that if we continued drinking alcohol then we shall die since our father is dead of alcohol related disease’. This did not go well with them and they stopped attending church because they are bitter with the church services. This kind of approach is witnessed when they join the church and they are newly baptized, one of the preachers, used abusive words to them as he was preaching. This caused the three a lot of stigmas and they dropped out of the church saying the church preachers are not accommodative of their former life but accusers them yet they are reforming.

The Relation and Influence of Local Brewer to the Addicts

Local alcohol brewers are the people who brew traditional alcohol which is locally brewed using locally available materials and use traditional skill to help them brew alcohol the alcohol they brew are illegal and are not standardized by a standards body as the Kenya Bureau of Standards (KBS). Local brewer has great influence and relation with the alcoholic addicts hence causing the alcohol addict to relapse and not recover from using alcohol. The brewers have a great influence on those who want to recover from drinking alcohol and those who are from Rehabilitation Centers and the once religious organizations are ministering to for reformations.

The influence ranges from economic to social. Their closeness with the alcoholics makes them have a tight tie with the addicts, compared to the Christian community, and other communities which do not relate with the alcohol addict for

positive change. The local brewers have a closer bond with the addicts only to disrupt their recovery plan, and to continue with their business of selling alcohol to the persons with addiction to alcohol. Their relationship is for the gain of the alcohol brewers, the relationship will allow them not to lose customers and their products will have a market. The availability and affordability of the alcohol drinks make it easier for the addicts to consume alcohol this is by the effort of the local brewers in the region. The brewers make it available all the times the addicts need alcohol without time table for drinking, they are welcomed all the time. The addicts can go to drink even at night and they are accepted in the homes of the local brewers. They say that it is a safe time because the administrative authorities will not arrest them at night. The local brewers make the price of buying alcohol to be cheap hence persons with an addiction to alcohol can go for odd jobs locally and manage to buy alcohol.

Because they brew locally with the resources which are readily available and there is no packing that they do, this allows them to charge cheaply compared to the packed ones in the bars and the legally accepted by the Government of Kenya. They can use a small amount of money and they get drunk to the fullest. Even if the addicts do not have money they can drink because the brewers will give them some work to do like gardening and after finishing the work they will drink, though the work they do may not be quantified with the amount of alcohol that they are given. The addicts can also be involved in the process of brewing, whereby they can fetching water preparing firewood, and other duties that end in the production of the alcohol, hence in return they are given alcohol to drink if they don't have it the money to pay for alcohol. Four addicts the researcher interviewed said, "We prefer drinking locally brewed alcohol because we don't use much money to get drunk like use higher amount of money to be drunk". They believe that locally brewed alcohol is stronger

and that a smaller quantity can make you drunk without using more amount of money compared to industrially packed and bottled alcohol.

The availability of alcohol means the addicts can access the drink at any time they want to drink, they can drink at day time and during the night, and this is allowed by the brewers in their homes and their outlets like near the lake and the Market centers. Despite the regulation of the availability, prohibition, and illegality of locally brewed alcohol the illegal brewers still make it available to persons with addiction to alcohol, of alcohol in the area. It is advantageous for the addict's availability at any time because they lack regularization of time compared to the legalized alcohol, that is why the addict can go for the local brew at any time of the day and night. Because they sell illegal products, they do not have the age limit like the legalized alcohol, hence children below eighteen can go and they sell to them at a low price. If they sell to the underage, then they have confidence that their trade has a future. This is because if the old persons with addiction to alcohol are dead, then they have confidence that the young recruits will carry on the habit of drinking. They love the young ones because the brewers do not take time with them even if they are supposed to be given change they are not given because the brewers know they will not demand and don't come for their money.

The brewers also influence the addicts through advertisements which are done through local Media. This is done to legalize alcohol brands but it affects the local brew alcohol because the advert arouses the appetite for drinking locally brewed alcohol. So the adverts through Radio, Television, daily magazine, and the new development of social media like Facebook, work to the benefit of the locally brewed alcohol. ' With increased alcohol advertisement, on social media like television/radio, billboards, and the internet, many people are becoming more exposed to messages

that normalize the use of alcohol and focus solely on positive effects. The advertisements are done by the breweries to make their products have a market by influencing the addicts to consume their products and promote alcoholic products to other persons with addiction to alcohol.

The local brewers influence their customers into drinking because their price is cheap as compared to the packed alcohol from the factory-like Kenya Breweries Limited, whose products are expensive to the addicts. The addicts will tell you that the local brews are stronger than the industrial brews which they spend a lot of money on but do not make drunkards. They don't use a lot of money to be drunk; they can even have no money but get drunk through their friends and the brewers. The local brews can be measured in any quantity, making it cheap to get and any amount can be used to buy alcohol. They can do some Garden work for the brewer in exchange for drinking alcohol, instead of paying them money they do the Garden work only to drink alcohol. One of the addicts said 'the local brews is stronger than the packed alcohol because they are bitter and make you drunk very fast than the packed one, and you can use a little amount of money to be drunk' (Onyango 2021). This influences the addicts into consuming the local brews which are illegal in Kenya. Because of their low income, they avoid conventional alcohol and resort to traditional ones. The affordability factor remains paramount in taking traditional brews. The affordability applies to the illegally imported alcohol brands in the region from the neighboring country like Uganda, they are cheap because they are illegal and packed into smaller grams making the local addicts afford to buy them for consumption. Persons with an addiction to alcohol can also afford to carry the local brew in any quantity because the law enforcement authorities cannot detect what they carry.

In the alcoholic addict community they love one another in that you can go for a drink even if you do not have money, soft loaning by the brewer will allow them to have a good relationship with the local brewers. The employed addicts drink and use all their salaries and once the salary is used up, the alcoholic will take his bank Visa card and national identification card to the local brewer to keep for him and in return, he will go to drink alcohol until the month-end. When the month ends the brewer must accompany the alcoholic to the Bank and after taking the salary, he first pays the brewer for the amount of alcohol he drunk. Another form of payment is that if the addict is in regular employment he will be influenced by the local brewer to go and purchase for the local brewer household in the higher purchase and the alcohol addict will come and begin drinking alcohol for half the number of properties they have taken for the addict, One who has money will go and buy and they share without any discrimination, this makes the addict have a good relationship with the local brewers. This applies to the local brewers; they will give the addicts alcohol even if they do not have money. The brewers will give them information on soft loans which they pay after months.

The use of threat is one of the strategies that the brewers use when alcoholics join the church, Three of the addict said, ‘the brewer used my fellow addicts to threaten me that before I join the church I should pay money I owed him or else he will kill me unless I go to solve the issue with him’’. When he went to solve the issue with the brewer, he offered him a free drink before solving matter. That is how the three relapsed. It is the threat of killing the addict physically, or by the use of magic that the alcoholic addicts fear most. After all, they, believe that they are drinking alcohol because someone played magic with them. The message of threat is sent to the recovering addict by those who are still active drinking alcohol. The brewers now

that they cannot follow the right channels to go for their debts that the recovering addicts own resort to threatening the recovering addicts' life. If they relapse and come back to active drinking the debt is taken back to be a soft loan, which is paid for a longer period but highly, paid. The brewer will tend to be close with the addict for the not to leave drinking again, this is done by giving him or her free alcohol without pay.

Two of the three local brewers the researcher interviewed said, they show love to the addicts when they are in a problem. When they are arrested the brewer visits them in the police cells, and bribes the police for the persons with addiction to alcohol to gain their freedom. This makes them have a strong bond with the addicts. After the brewer has paid for them to come out of the police cells, they agree on how they will pay for the money the local brewer, used to seek their freedom from the police cells. If the brewer is also a farmer, he will make them work on their farm until the brewer sets the alcoholic free the work he has done quantify with the money used to set them free. Has the addict is working to pay for the money used to set him free he also continues drinking alcohol, which compiles to his account, so if he finishes working for the money which set him free, he will continue with the regular debt and the circle continues.

When an addict is sick, the brewer arranges, for them to go to the hospital, which is a testimony given by one of the addicts and he paid for his hospital bills, and they arranged for the addict to pay by working on his farm. As the addict was working, he could get free alcohol drink. The local brewers relate with the addicts well when they are in challenges. When the researcher went to interview the addicts for the first time I met one of the brewers sitting down and chatting with the addict at the place where they tout. He is keen when you talk with the addicts.

Two of the local brewers who were born Adventists, say that influencing the Adventists into drinking alcohol is not difficult, like the youths who are not taught the danger of alcoholism from childhood. When the approach of the church is not welcoming to them then the brewers make use of this by having strong relationships and influence.

There are times when the relationship is not good when the persons with an addiction to alcohol fail to pay for alcohol. The brewers will resort to beating the persons with addiction to alcohol. From the researcher's observation, four of the persons with addiction to alcohol were nursing some wounds and when the researcher asked them about the wounds they said 'we were beaten by the brewer because we failed to pay for the alcohol drinks'. They are not bitter about the wounds; the addicts admit that they are the ones who failed to pay for the alcohol they consumed.

The local brewers do not give persons with addiction to alcohol the remaining amount of money that they have not consumed after drinking, If they ask for the remaining amount of money they end up being beaten until they are wounded. This does not stop the addicts from going back to drinking alcohol. The fight is sometimes between the addicts and results in many wounds. During the time the researcher was collecting the data, one of the persons with an addiction to alcohol who he met once during the introduction to the alcohol addict, was involved in a fight with other addicts who happened to be coming from far, and he was killed by his fellow addicts and the body was dumped near his home.

There are also sexual relations between the persons with addiction to alcohol and the local brewers. The local brewers who, in some cases are widows offer the addict sex. This makes the relationship to be tight and hinders the prospects of reformation of the person with an alcohol addiction. This is the only person they can

get sexual satisfaction from; the married addicts do not go home strong to have sex with their wives, like when they are at the drinking places. They leave home when they are active and they go back home when they are drunk hence becoming weak for sex.

They are influenced by the marketing strategy of brewing industries that pack their alcohol products, through the marketing done through the media, induces their need for drinking. If they cannot buy the packed alcohol, which is legally accepted, they go for the locally brewed alcohol. East Africa Breweries Company (EABL) is one of the companies which promote the use of alcohol in the region, they advocate for the use of alcohol through the Media and if the addicts cannot buy their packed one then they go for the locally brewed. The company sponsor brighter students to higher learning institutions in Kenya hence there is an illusion that the use of alcohol is good.

The packed alcohol products from recognized industries are packed in large quintiles hence making it to be bought by the local persons with addiction to alcohol, but the locally brewed are not packed hence they can be gotten in any quantity, this makes it cheaper for the persons with addiction to alcohol. This is appropriate for them because their income cannot also allow them to go for the packed. One of the brewers the researcher interviewed said their strategy of not packing is not hindering their customers from drinking their products even with low Income, kind words to the addicts, by the local brewers; make the addicts closer with the brewers. The brewers have sympathetic influential words to the recovering addicts

Reasons Why Persons with Addiction to Alcohol Relapse

One may relapse to drinking alcohol because of different reasons; the influence of using alcohol may vary from place to place. One may be influenced by the pressure from the peer, one may want to experience adult behavior, and some want to feel good if they are drunk they feel that they are in a better situation than others who are not drinking alcohol. The parental upbringing and environment, parents and environment will persuade the young once to drink alcohol, this include the influence of social pressure on a person. The above cause does not leave out the church but members are also influenced by the above factors.

The researcher conducted the study by selecting the participants through random sampling, a total of 35 persons with addiction to alcohol participated in the study. Only six of them were female who divorcees because of alcohol addiction are in between the age of 18-25, and 29 of the participants were male. Out of 35 participants, only 25 people participated in filling the Questionnaire and the age was distributed as stated in the table number one below.

Table 1. Age Distribution of the Respondents

Age	Below 10yrs	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61+yrs
No	0	2	1	4	7	5	1	3	1	0	1	

The ages from 11 to 20 are few because this is a school-going age in Kenya so they are not free to be interviewed. However, the three the researcher interviewed said some of their fellows are afraid to be interviewed because they say they will have problems with their parents and they might be sent away from their homes.

Of the 25 addicts who were interviewed, only four addicts were not born into Adventist families. However, they were baptized by the Adventist Church but relapsed into drinking alcohol. The 21 of them are from the Adventist family, 15 of them have been re-baptized three times and they relapse, and six of them were baptized once but dropped from the church.

Peer pressure. The youth who were interviewed relapsed because of peer pressure from their fellow schoolmates, who pressurized them that they are too young to join church membership. So the youths would begin using alcohol because they want to equal their peers, they were pressurized by their peers to try alcohol. The church is for the old people not for the youths they said. Four of the youths the researcher interviewed said that they began using alcohol when they were in school one of them began in primary school; two of them began in secondary school and one in the university. Their peers could tell them that drinking alcohol is a source of knowledge and courage when faced with challenges. After they have taken alcohol they feel that they are self-worth, but before they take alcohol they feel they are not worth living. This has led to dangerous behavior that led to death one of the youths I interviewed said his close friend committed suicide because he borrowed money from a schoolmate for alcohol but when he was pressurized to pay he decided to hang himself. They believe that drinking alcohol is part of Kanyadhiang culture to reach adulthood, and most of the social functions they attend in the area alcohol is served, this pressurizes them to drink and leave the church. This has brought the window of vulnerability among peers. One of the youths who was attending university church and dropped out from the university when in their third year said he was influenced to drink alcohol because of his roommates and the availability of alcohol on the campus by their peers. So, social reinforcement in the Kanyadhiang region is among the

factors which force the youths to drop out of the church. The main reason for this is the easy access to alcohol and there are many social meetings where alcohol is served. This makes those who were baptized leave the church.

Modeling from one another is part of peer pressure that makes them go into drinking. One of the secondary school students who was a member of youth ministry said 'he was lured into drinking alcohol because a university student he was emulating to mentor him was a drunkard and at any time he could go for advice from him he could find him drinking alcohol. This influenced them back to drink alcohol by his mentor. So he was modeled back to drinking through observation of the mentor he thought could develop him positively

Lack of employment. Lack of employment is one of the reasons why members relapse and begin drinking alcohol. Of the 25 addicts interviewed, by questionnaires 13 of them attribute their drinking to a lack of employment. Employment is a source of income, and if there is no income, they resort to an uneasy way of living even without income. For instance, you can drink even if you don't have money because of the love that the persons with addiction to alcohol have for one another. This is difficult to find in the church. Two of the addicts who relapse testified that 'If they are normal then it is difficult to beg for money from others, but if you are drunk you dare to beg for money and other property. If they join the church and they are ever normal, this makes them lose income from other sectors; those who hire them when they were drunk cannot hire them because they will charge higher. But if they see their fellows who are still drinking and enjoying them will relapse and begin drinking gradually to be hired to be paid to meet other family expenses. Two of the addicts whom I interviewed, said that they were graduates. Due to their unemployment status, they were lured to drinking alcohol because they lacked

something to do for their income. When asked why they drink alcohol, they said it was because of life frustration and the uselessness of their certificates. The idleness causes them to begin drinking for them to pass time. If they join the church they lack what to do and fail to be occupied or have something to do allowing them to be tempted to drink.

Unfriendly conditions in the church. Among the 25 people who were interviewed 20 of them said bitterly that they relapse, because the church was not lovely, and friendly, to them. The direct attack on their former lifestyle, by the preacher, made them feel abused. This stopped them from attending church services. Two of them left the sermon service in progress and shouted while leaving the church compound because they felt abused by the preacher who was the church pastor.

On conversion to the Adventist faith, alcoholics cannot cope with decency by dressing like regular church members. This is because they could not afford decent dressing every Sabbath. Five of the respondents testified that when they entered the church and sat next to some church members, some moved away. This feeling of loneliness and segregation always led addicts to relapse. The church workers interviewed also said that they do not have any program for them because it is difficult to handle them. Some members also feared sitting next to them because of addicts' past actions. They still suspect false conversion and that their attendance was suspected. The church could not involve them in church activities like church community services when the members went for community service. They were left out and they felt that they were not included in the church as members.

Environmental influence. The environment where the persons with addiction to alcohol came from led to relapse into alcohol addiction. It ranged from the economic advantages, availability of alcohol, and social interaction of the

recovering addicts. The availability of alcohol or alcohol outlets in the environment makes the addicts relapse. Family orientation and economic opportunities are the cause of the relapse and make the mentoring process into church life difficult. The urbanicity of the study area around Kanyadhiang Church posed the opportunity for relapsing. This posed the neighborhood as a disadvantage to the recovering addicts because urbanism allowed the recovering addicts to access alcohol. Three of the addicts who were still teens said that they relapsed because they came from a family where alcohol was one of the food items stocked. The parents sent them to the bars to buy them alcohol even after they had been baptized. Two ladies were influenced by their husbands who were alcoholics. One of them was trained by the husband on how to brew alcohol.

The economic opportunities around the region influenced the addicts back into drinking alcohol. Like the fishing industry where 90% of the fishermen are drunkards. If you baptize a fisherman it is easy for them to be influenced back into drinking alcohol. Out of 25 addicts interviewed 13 of them were influenced back by their workmates who are fishermen. The easy access to the local brewers was among the factors that allowed them to relapse. The addicts were hired by the brewers to do some farm activities in return for alcohol as a form of payment.

Bars for alcohol sales were one of the factors that allow for relapse. There were three bars in the Kanyadhiang region whose owners, term them as investment projects. This allows, for easy access to alcohol and the bar owners give them some groundwork and pay by giving them a drink. The social promotion that was done by the owners of the bars persuades the recovering addicts into drinking alcohol. Social media promotion was also among the environmental factors that contribute to

influencing the addicts into drinking alcohol. This kind of promotion was done on television and other platforms and persuades the addicts into taking alcohol.

Their relationship with the addicts who were not yet baptized and who they met daily influenced them into drinking alcohol again. They even turned to be hostile to the converted addicts, for them to relapse into drinking alcohol. If they did not become hostile then they persuaded them amicably. The Neighborhood of the addicts influenced the recovering addicts back to taking alcohol. Bars and the sales promoters from the media were neighboring addicts.

Emotions and feelings. Emotions and feelings were some of the causes of relapse. Addicts joined the church; they lacked friends with whom to share their burdens. This made them feel lonely and once they felt lonely, they would go fold old friends' homes because they could not blend well in the church. They were not enrolled in any church ministry that could occupy their time and hence felt lonely. They also lack someone who can bring them close and a mentor for them.

They also get angry at what is happening to them, the segregation of the church members in the church activities. The way they are treated by the church members who do not care about them makes them angry. The threats they get from their former alcoholic friends make them feel angry and question which direction they should follow. Anger makes, them look like they are emotionally affected and this leads them back to their former practice. If they do not get someone to nurture them well in the church they will relapse.

They also feel guilty about their past life; this is when the reality of life is done on them. Sometimes bitterness comes and they are very bitter with people that may have dawned on those bad things. They feel guilty for the people in the church; they feel they did bad things to them. If they are not watched keenly then they relapse. The

guilt may cause them to feel shy when they are in the congregation and when they are lonely. This brings fear in them and they stop attending fellowship because they fear meeting people. One of them said ‘the reason why I relapse was that when I see members of the church, I abused, I feel I am not in the right place because I see my enemies close to me know. This is because they have not forgiven me.

Emotionally they looked disappointed by the choice they are making the wrong choice. Their expectations may have not been met by the church and they feel that they should go back to their former practice. The disappointment also comes as a result of the economic situation that they are now facing because of their choice to join the church, how they use to beg people for money and they are given has changed nobody is giving them but they are expected to give. They might be disappointed by the kind of life they find in the church, their expectation is not met by the church life, church members, and church leaders.

They also feel that they are bored up, their routine life changes and the church life makes them feel that their time is not well spent. This is because they have not gotten what to replace their time with. They used to wake up and go for a drink but now there is nothing to occupy their time this may make them relapse. If they have negative feelings, they expect what relieves them; they resort to looking for alcohol so that they get drunk to temporarily solve the problem of negative feelings.

Not worth. When one begins using alcohol he or she feels, self-worth, as they have all it takes in life. The addicts feel that they are not worth it in the community of believers. They have the guilt that they are still sinners without forgiveness. They are worth it when they are in the company of persons with addiction to alcohol. The kind of communal life that they use to live may make them feel that they are not worth in the church. Self-worth is a feeling that one develops for him or herself. You give

value to yourself. They don't feel that they should be treated with respect like other members of the church or the community. They do not value themselves and they don't think that they are loved by church members or the community they belong to. When they consider their appearances like clothing and the attention they receive from church members they say they are not worth being in the church and should move back to where they are worthy and are accepted like being in the company of drunkards. Their social circle narrow's when they come to church; they lose friends that they knew well since they get a different social life. They also look at the achievement of others who were in the church and they say they have lost it all and got back into drinking. They have misunderstandings and misperceptions of their self-worth.

They are negative about themselves they feel they are not worth being where church members are, because of their drinking habits. One of the addicts says he even fears meeting some of his friends who are not persons with addiction to alcohol. They feel inferior; their physical appearance is not appealing to them, those are their judgment towards themselves, not the church members. This kind of low self-worth leads them to depression, and relapse to taking alcohol and it has led some persons with addiction to alcohol to commit suicide. They feel too shy to be where people are, and sometimes when they attend church they sit in a segregated place.

The segregation they get from church members makes them feel that they are not worth in the church hence they resort to drinking again. They feel that their relationship is in trouble with the church members hence they start missing to attend church services. They feel that they are inferior to the church members and those persons with addiction to alcohol with whom they used to drink abuse them and influence them back to taking alcohol.

Incompetency is one of the factors which make them relapse into the church. They feel that without taking alcohol they are not competent in what they do. When they were drinking they had a belief that alcohol instills competency and courage but when they have joined the church they feel that they have lost it and so they drink alcohol to gain courage and competency.

The alcoholics think that they are not worth, it because of what they think the church members are thinking about them; two of them told the researcher that how the Church members receive them makes them feel that they are not worth being in the church. Some church members do not wear welcoming faces hence they relapse into drinking and they stop coming to church. Once they feel that they are not worth their relationship with church members, they begin to stop. Three of them said they become hostile to the church members just for the members to keep away from them.

Lack of life satisfaction also makes them feel that they are not worth being in the church; they feel that they are not fulfilling some requirements of life to their body hence they should relapse for them to satisfy the body by fulfilling the craving power. They may also not be satisfied with the life of the church and this is not the right place to be.

Unresolved issues. The persons with addiction to alcohol do relapse because of some issues which are not resolved by their fellow friends who are still addicts, the family members, church members, and local brewers. Their fellow addicts might be having some problems with one another and physically harm one another, if the recovering addict does not go for forgiveness with the one he fought; this might cause him to have some guilt hence he might resort to drinking alcohol thinking that alcohol will help him forget what happened between him and the addicts. The addicts also use this to blackmail them to come back to drinking alcohol, Five of them who joined the

church could not be in the church because their former friends were threatening them that they would kill them if they didn't stop going to church and resolve their problem first.

At the family level when they were still taking alcohol they had problems with the family members and some community members. If they don't come to a point of forgiving one another, they feel guilty when they meet with them and they will go for what makes them forget what they did to the family members in the past and resort to drinking alcohol. This calls for reconciliation with the family members and the process of forgiveness with family members and members of the community. This forgiveness should begin with the addicts feeling sorry first because they may feel that there are some things that they did that hinder recovery hence they relapse to taking alcohol. One of the addicts said he lost his hand because of alcohol so when he relived it; he is pained and therefore should continue to drink alcohol. So he should feel sorry for himself first. When they don't drink they feel ashamed of what they did to their lives and the bitterness comes. When bitterness comes it's easy for them to relapse to drinking alcohol.

Family relationship. Five of the addicts who divorced relapsed because the moment they thought of their family, that is the wife and children, they say it is bitter for them to forget all the pains that they go through, they conclude that alcohol makes them forget all about their families. So they drink alcohol thinking it's going to solve their problems. Some did not make it in education because of taking alcohol and if they think of that and the harsh life they go through they resort to taking alcohol. The respect for the family, authority, and the community is part of the unresolved issues three of the addicts said that they have been in bad books with the family, local law

enforcers, and the community and they don't know how to solve the problem and they relapse.

Local brewers can also cause persons with addiction to alcohol to relapse. If the recovering addict owed the local brewer some money the brewer will threaten then they should pay immediately, this causes some pressure on the recovering addict and always relapses. The local brewers will use the drinking addicts to threaten the recovering addicts and engage in fights.

Alcohol as a source of medication. There is a belief among persons with addiction to alcohol that alcohol can be used as medicine to treat some diseases. This is confirmed by ten of the addicts who were interviewed, they said that alcohol treats stomach-related diseases, and it is very effective when they are sick. This belief has been there throughout the life of the addicts. When the addicts are baptized into the church they will begin having complications and their former friends advise them that the solution is drinking alcohol so they resort to using alcohol again and once it is in the system they relapse. When they are sick they go for herbal medicine and one of the medications used by the herbalist is alcohol, this is one of the causes of the relapse of the recovering addicts. The medication is not scientifically proven but the herbalist predicts that it treats. They believe it is therapeutic for the body and the mind which means it treats the body and the mind. Once used it boosts the function of the mind, it is a source of pleasure to them once they drink they feel the joy of life. They say 'alcohol help, to comfort the heart, heal the head.'

Facilitates digestion, increases appetite, and promotes courage among the addicts. One of them who is a medical student argues that alcohol is not bad because it is used in the hospital during surgery. They say medically it keeps them having a

good memory of what they need to keep in mind, in other words, it boosts the work of the brain.

Control of stress. Stress is a situation that challenges, the ability of a person to perform normally, or as usual, Stress is one of the challenges of human beings; it affects also persons with addiction to alcohol since they also have what is disturbing them in life. Their social, moral, and economic problems lead them to have stress. They feel that if they take alcohol it will control their stress it is a source of stress management. Alcohol, being a sedative and depressant affects the central nervous system; this can reduce the fear that comes with stress. It takes your mind off the problems that you have but it doesn't solve the problem. The shyness that comes with stress is reduced, alcohol boosts their mood and they relax. When they are stressed they develop insomnia; they resort to drinking alcohol that makes them sleep at night therefore a gateway to relapse, so alcohol will mask their worries. Using alcohol as a solution to the problem may not be a permanent solution but a temporary one and can lead to permanent destruction.

Bewitched by somebody. Witchcraft is one of the beliefs that the addict and their family members have that they have been bewitched by someone in the village. Since they have the belief, that once they are baptized they feel that if they stop drinking the person who bewitch them may end up killing them by witchcraft. One of the parents whose child dropped out from the church maintained university said that he quarreled with a neighbor who told him that he must bewitch one of his sons and when the son began drinking alcohol while at the university, the family believed that it is as a result of bewitching from the neighbor. This is a cognitive belief by the relatives of the boy. They believe that the drunkard is possessed by an evil spirit and the only person who can deliver him from this is the person who bewitched him to

drinking alcohol. They drink because they are outcasts in the family. One of the addicts testifies and has a belief that in a big family one must be an outcast so he is the outcast in the family who carries the bad omen in the family of four children. Another addict believes that he stole maize from the neighbor's farm so the neighbor performed some witchcraft on the farm which is why he is drinking alcohol, and he will only be relieved when the neighbor dies, or the parents do some rituals for him for deliverance. The parents of the addicts confirm this belief and decide to take them to witch doctors far and near for deliverance. This is a common belief among addicts.

Limitations

This study had some limitations. The sampling of the persons with addiction to alcohol, for example, was difficult and they could only be handled by their fellow addicts because they are always suspicious of who is getting information from them and what they are going to use for. The data is there from them but how to get the information from them is difficult because they do not concentrate on one thing at a time, and their language is always hidden according to their culture.

CHAPTER 5

PROGRAM DESIGN AND IMPLEMENTATION

This chapter will outline the process of implementing the program design. After finding out why the recovery of persons with an addiction to alcohol cannot be retained in the church after Baptism, in Kanyadhiang Seventh-day Adventist Church in chapter four of the study and developing a mentoring Handbook to be used while mentoring the recovering addicts. The Handbook was developed according to the findings from the recovering addicts and the church members. The handbook was developed according to the questions the addicts are asking and are to be answered in a way that will help them in the process of recovery from addiction, The researcher developed a strategy to train the church members on how to nurture and disciple the recovering alcoholic addicts, train the mentors and finally reach out to the recovering addicts who left the church for them to be reclaimed back to the church for holistic mentoring. The researcher refers to mentoring as a means of discipleship of persons with addiction to alcohol. It is the focus of this chapter. The chapter is divided into two sections, the program design, and implementation. The implementation is done to prevent the relapse of persons with addiction to alcohol in Kanyadhiang Seventh-day Adventist Church. On the researcher's observation, and the response from the questionnaire, the following programs were implemented to solve the problem of relapse to retain and nurture the addicts to be members of the Church. At the time of preparing this program, there was no model for mentoring persons with addiction to

alcohol in Kanyadhiang Seventh-day Adventist Church and Kenya lake Conference. After the implementation, the researcher evaluated the outcome of the project.

Objectives of the Program

1. To help members to know the culture of recovering alcoholic addicts this will help them know how to handle the persons with addiction to alcohol for retention. And to understand that there is a gap, where the baptized alcoholics relapse and leave the church.
2. Teach the mentors to know how to use the alcoholic mentoring handbook.
3. To train church members and leaders on how to mentor the alcoholic addicts for discipleship
4. Teach the persons with addiction to alcohol the dangers of taking alcohol for change.

Implementation of the Project

The researcher began by writing a letter to Kenya Lake Conference Executive Committee to be allowed to implement the Project in Kanyadhiang Seventh-day Adventist Church. It was accepted by the conference committee, in January 2020. But because of Covid 19 outbreak in Kenya meetings were called off and we could not go to church. But after the Government allowed the churches to be opened the researcher began again.

The Survey of Kanyadhiang Church

Since this was the first program of mentoring in Kanyadhiang Church there was no mentoring model that the researcher could compare it with, so it was necessary to survey the composition of membership in Kanyadhiang Church.

Some joined the Church while they still had an addiction to alcohol. Some drink because it is their family's lifestyle. Some families are affected by the problem of drinking alcohol. While there are members in the church who are still having the challenge of drinking alcohol! From the survey, many members were interested and wanted to be trained to be mentors of the persons with addiction to alcohol because alcohol addiction is a problem in every home.

Training of Mentors

Objectives of the Training

Training of Church members who have an interest to mentor the recovering alcoholic addicts, and making the Disciples of Christ. Secondly, train the mentors also to go and train others to be mentors. The training will equip the mentors with skills for preventing the relapse of the alcohol addict who has joined the church and this will help the mentors to train the recovering addicts to ministers who are still drinking alcohol. It will help the mentors to mentor through their lifestyle, influence, and relationship.

The training equips the mentors with the models in the New Testament and Old Testament and the models from other writers; this will improve their skill in mentoring and accept that mentoring is Biblical.

Timetable for implementation of the mentoring strategy. The implementation of the project commenced in January 2020 and the researcher intended to run for six months and end in June 2020. But because of the outbreak of Covid 19, the meetings were canceled for a while up to October 2020. I trained the mentors with the skills I gained from the mentoring class. The training was conducted for three days at Kanyadhiang Seventh-day Adventist Church. The budget was prepared and presented to the Conference treasurer and the dissertation supervisor for

funding. The researcher promoted the importance of the training to the church members for the retention of alcoholic addicts.

Training of Mentors

The training of mentors of persons with addiction to alcohol was done, following the outcome of chapter four, to answer the question of why the recovery of persons with an addiction to alcohol relapse. The mentors were prepared to answer questions that disturb the addicts which the church did not answer, hence they relapse into their former practice of drinking alcohol.

Preparation for the Training

I began by preparing the following.

1. Enrolling church members in the ministry of mentoring the alcoholic addicts
2. Preparing the material for training.
3. Writing materials, writing pads, and pens for the mentors.
4. Preparing the venue, Kanyadhiang Seventh-day Adventist Church.
5. Preparing attendance certificates.

Seminar Presentations

The seminar materials were presented in a module form, ranging from the need for mentors for persons with addiction to alcohol, the importance of mentors, mentoring in the Bible, the requirement of a mentor, the culture of persons with addiction to alcohol, why recovery of persons with an addiction to alcohol leave the church and how we can prevent the relapse.

Module one: The need for mentors. The need, for mentors for the recovery of persons with an addiction to alcohol in the church. The main objective of the module is to make the mentors see that there is a need for mentors in the church. They can help the church to nurture persons with addiction to alcohol and make them disciples of Christ? Mentoring history can be traced back to the Stone Age period when the aged craftsmen could teach young men how to craft. In the church, it is about sharing good morals and ethics that enhance spiritual development and making them Disciples of Christ. The church develops good morals, ethical codes, and character in a way of life. There is a need to transform the character of the recovering addicts. Spiritual mentors are needed in our churches to help young and new converts in their spiritual journey.

Spiritual mentoring of the recovering addicts will help the addicts grow by the mentors empowering them through the God-given resources and their experience in the spiritual journey. Solomon notes that it is the iron that shaped the iron it is the human being who helps one another Proverbs 27:17. Those who have been strong in the faith need to sharpen those who are weak in the faith.

Spiritual mentoring helps in spiritual formation, it helps recovering addicts to have a stronger spiritual formation through the mentor. The mentor inspires the mentee to grow in faith step by step; the spiritual mentor will see the potential in the recovering addict and will be mentoring him to go for his or her best potential.

Spiritual mentors help the mentee by molding and shaping the faith of a new convert into the faith. The mentor shares God-given resources to develop the mentee; they both depend on God's Holy Spirit for guidance. They don't depend on their power and what they know but depend on God. So spiritual mentoring is the relationship of the three; God, mentor, and mentee. In this case, it is the recovering

addict, the mentor, and God. Mentoring takes place in the relationship and influence of the three. The relationships must be in love, this love, like the love of God, is focused on the other. God is love (I John 4:16).s God the Father loves the Son (This is my son, whom I love). – Matthew 3:17, 17:5, 2 Peter 1:17, cf. John 17:24), and the Son loves the Father.

Module two: Principles in mentoring.

Strive for mutual benefits. The relationship should be defined from the beginning as mutually beneficial. Each participant has committed to the relationship by choice. Each should openly share his or her goals for the relationship and work collaboratively to help achieve them.

Agree on confidentiality. Maintaining an environment of confidentiality is a critical component in building trust between the participants. Without a mutually understood ability to speak freely as the situation warrants, the relationship is unlikely to reach its full potential.

Commit to honesty. The participants should be willing to candidly share what they expect to gain from the relationship and their vision for getting there. They should be prepared to offer frank feedback as appropriate, even if the feedback is critical.

Listen and learn. The mentor should be a good listener when the mentee is hiring his or her view concerning the process of mentoring. Mutual benefit and honesty can only be achieved when both the mentor and mentee feel their views are heard and respected. Mentors, especially, need to remember that the relationship is not primarily about them. Co-mentors should not be intimidated or made to feel their views are not valued. The recovering addict should feel that their views are valued by the mentor. Jethro listened to the story of success from Moses. The mentor needs to

be an empathetic listener but not someone who critiques the mentee. Good listening will help to understand the recovering addict and the challenges that they are going through. As the mentor listens, he should respond appropriately, by empathy or by being silent over some matters.

Build a working partnership. Consider structuring a working partnership that includes project consultation or active collaborations rooted in the common ground of shared professional goals. These collaborations can lead to discoveries about each participant's preferred working style, daily obligations, and professional aspirations.

Lead by example

Actions: create the most lasting impression.

Be flexible

It might help for a mentoring relationship to have defined goals, but the process may be as important—or more so—than the goals.

One thing at a time

A good mentor will handle one thing at a time. If a mentor mixes things the mentee will be confused with the issues that are at hand to be handled. This involves being patient with the mentee. Give them time; the mentor should not be in hurry for a change. A faster change can lead to relapse, but if given good time to change it can give positive results.

Be a Midwife. Midwives assist, the pregnant mother to give birth successfully. He advises if a problem is going to happen and he comes out with a solution to the problem when they are together with the mentee. A mentor is a midwife who makes sure that the mentee is safe in the process of change. The change should be in a way that does not injure both the mentor and the mentee.

Module three: Culture of persons with addiction to alcohol. The objective of this module is to make the mentors informed about the culture of the addicts, and their way of living. There are positive and negative cultures of recovering addicts, both may be good or bad for their recovery process. Their culture can be drawn from their language, habit, custom, belief, artifacts, and institutions.

- Pretense, persons with addiction to alcohol are good at pretending, they can pretend that they are sick, they lack some upkeep, and so on. This is one of their habits of living. An alcohol addict can carry a Radio and tell you that their Radio batteries are off and he needs some money from you to go and buy the battery, only to go and use the amount you give him in drinking. They will put a face that they are sick and solicit money to go to the hospital, only to find out that they are soliciting money to buy alcohol. One can use a bandage and tie part of the body that he is injured to solicit funds to go to the hospital and only to find out that he was only in need of money to buy alcohol.
- Language, they have a way of communicating with one another in a way that other people will not understand. Their language varies from place to place and according to the age groups of the addicts. Language is a means of sorting out reality at the boundary between objects¹. So language is one of the practices that bring out boundaries between them and other groups of people. They try much to bring the linguistic boundaries for their security and the specialty of the group. Language strengthens addicts' relationships with one another in their group. Like when they say in

¹ Mark Lau Branson and Juan Francisco Martínez, *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011).

Dholuo: *Diel ool e cham* (Goat consuming your plantation, to mean that the policemen are coming). So when they are drinking illegal alcohol they can run away and escape the arrest of the police. They use their group-known proverbs if you are close to them and they do not want you to understand them. The local security law enforcers can be with them and they plan for bad things and the law enforcers will not realize and know what they are planning. The addicts will use a sound like ooh but if you do not know what it means you will be lost if you are within them. They can only use one word to mean many things, and if you are with them you will only see how they act simply because of one word pronounced by their leader. The language differs from place to place. They change if they realize that their way of communication is known and can cause a security threat to them. The change can be made by the leader or one person in the group. They don't have a formal way of teaching one another the new language, but you only realize the change in communication and you adapt to it very fast.

They use non-verbal communication to send a message to one another. You can be with them and you do not realize that they are communicating, this is for security reasons. They use gestures by the use of their hands, and body movements, one can move in a given posture and that sends a message to all of them in a group. Non-verbal communication differs from one group to another. The local brewers are part of their group. When it comes to the communication network, for him or her to receive the information that the law enforcers want to arrest then, non-verbal communication is used to differentiate the addict from others, like Deepika

Phutela says, "Nonverbal communication can become a barrier or tear down barriers to effective communication. According to researchers, non-verbal rules may differ as per the situation, and each situation determines its set of rules. Different types of people have very different yet distinct sets of non-verbal communication behaviors".² To the addicts it makes them differ from other people who may be a security threat to them. They use it to send their important information between them. They use all types of non-verbal communication, 'paralanguage, body movement, facial expressions, eye messages, attractiveness, clothing, body adornment, space and distance, touch, time, smell and manners.'³ The persons with addiction to alcohol use all the above types of non-verbal communication to express their feelings. They communicate by actions, for example, if an alcoholic addict goes away to a new place and he wants to get his fellow addicts to assist him to get where he can go to drink alcohol, he will light a cigarette and move away from the crowd and his fellow drunkards will identify him and move to him for assistance and they will guide him to where to get alcohol.

- Belief, persons with addiction to alcohol have many belief systems which range from individual beliefs to group beliefs. The beliefs affect their recovery plan and lead them to relapse. Some believe that alcohol is a medicine that cures them of diseases, and they cannot stop using alcohol

² Deepika Phutela, "The Importance of Non-Verbal Communication," *The IUP Journal of Soft Skills* IX, no. 4 (2015): 43-49, accessed April 1, 2021, <https://www.proquest.com/docview/1759007009/fulltextPDF/A69A44E26610446APQ/1?accountid=202171>.

³ Phutela, "The Importance of Non-Verbal Communication," 44.

because it is medicine for many diseases. If they drink alcohol they can fight bad spirits and they cannot be attacked by the bad spirits. They believe that alcohol is powerful. In another view, some believe that they are bewitched by someone and that is why they are drinking heavily and they cannot stop drinking while that person is still alive. If they stop drinking then that person who has bewitched them may arrange and kill them. Persons with addiction to alcohol believe that after drinking alcohol they are confident about themselves, there is nothing they can fail to do but they can do everything physically. They believe that it is other people seeing that they have a problem, they don't see they have a problem, and those who see that they have a problem are the people having problems. 'Drinking is never a problem for me, even if I do lose control once in a while, it's other people who have a problem with the way I drink" said one of the addicts. They believe that for them to enjoy and relax they have to take alcohol to be happy. They only feel they are happy when they are high after drinking alcohol. They feel that if you don't drink then you don't have a happy life you are frustrated and for one to have a happy life then one must drink alcohol, to avoid frustrations and live happily.

- Institutions of persons with addiction to alcohol, the institutions are a set of rules that govern the persons with addiction to alcohol in their social groups. What guides persons with addiction to alcohol are informal rules that they set themselves, they set rules that guide their behavior among themselves and with those who are not persons with addiction to alcohol. They know how to keep their secrets that are beneficial to their groups. Persons with addiction to alcohol walk in groups and they honor the chain

in their group, age mates drink and move together. In some areas where your age mate is not there you are forced to join any group. I took a study in Kendu-Bay town near Kanyadhiang Seventh-day Adventist Church, the persons with addiction to alcohol go to drinking areas according to age and profession. The retired old people have their place called seniors, the youths have their place called The Hague, and the teachers who are on active work have their place where they drink and talk about local politics and teacher politics. If you go to a place that does not fit you then you are not welcomed. Every age behaves differently from one another, the youths are rowdy while the old people are polite and their place of drinking is quiet.

- The artifacts: those are observed characters of alcoholics because of their culture and practice. The addict does not keep to the promises they do like they can promise that they are going to change and stop drinking alcohol but they relapse on the way to recovery. Most of the addicts in the Kanyadhiang region are divorced due to their way of drinking alcohol. The wives of the addicts run away because their husbands cannot meet the needs of the family forcing them to divorce from marital life. Some were dismissed from regular employment because they could not go to work and they were less productive where they were employed. Some are school leavers because of drinking alcohol, the school administrators could not allow them in school because they could lure students into drinking alcohol.
- Relationships, they relate well with people who do not want to annoy their fellow alcoholics and the people who are not drinking alcohol. They

forgive very first and they can fight today and you find them walking together tomorrow. They go and buy one glass of alcohol and they drink together that is enough for reconciliation. They tend to relate with one another very fast even if they go to another location. You may fail to recognize your fellow Christian but they cannot fail to recognize their fellow persons with addiction to alcohol. This is possible because of their body posture, language, the kind of dressing, and the group movement.

- Customs, this is their accepted way of doing things in the community of the addicts. Their system is communal; they share what they have with one another. Persons with addiction to alcohol will lack money but will always be drunk because of their fellow addicts. They will share with him or her what they have in drinking. They can forgo some things in life but will not forgo the practice of drinking. They can fail to have the primary needs like food shelter and clothes but they will not miss drinking alcohol.

One of their customs is that if they do not have a means of drinking that is they lack money, they will resort to stealing from their family members or moving out of their homes or they resort to begging. Some resort to robbing with violence. That is why where there are many alcoholic addicts, robbery is high. They can work for low pay for them to get money to use for drinking alcohol.

Dress code, some do not put on smartly because if they put on smartly it will deny them a way of soliciting funds from people. They want to be seen as poor people so that they can be assisted, that they lack what to eat by looking at what they wear. So it is a means of getting income for alcohol consumption. For them to make friends in a foreign land they will

light a cigarette for him to identify with others and the fellow alcoholics will identify them and will direct them to where to get alcohol.

Module four: Why recovering addicts leave the church.

There are reasons why recovering addicts relapse and leave the church. The reason ranges from the weakness of the church, environmental factors, and the challenges the recovering addicts undergo.

The church in Kanyadhiang does, not has a program for the newly baptized members of the church or a program for the newly baptized alcohol addict in the church. The church does not know how to handle the addicts.

- Handling by Church members.
- Peer pressure
- Lack of employment
- Unresolved issues
- Feeling of not being worthy
- Emotions and feelings
- Alcohol as medication
- Control of stress
- Bewitched by somebody

Module five: How to prevent relapse using the handbook.

The relapse can be prevented if the mentor and the church answer the questions that the addict is asking and how the church handles the recovery of persons with an addiction to alcohol after baptism.

Evaluation

The evaluation was done in Kanyadhiang Seventh-day Adventist Church; it was done among the recovering addicts in the church and church members. Seven of

them who relapsed and went back to their former practice of drinking alcohol were re-baptized back to the church. The mentors mentored them by teaching them using the handbook for seven weeks, as a process of mentoring the addicts. While implementing the program, one of the church members who were still in the process of recovering and could testify from the beginning that he was still drinking alcohol testified that the program helped him to stop taking alcohol and he helped help other mentors to reach other recovering addicts for the mentoring process.

The researcher interviewed church leaders, and the elders on the relevancy of the project, they all agreed that the project was relevant for the church, and it will further help them as the church continued to baptize the addicts.

The impact of the program was reported by the mentors who took time also to train other church members on how they can handle the addicts in the church and outside. It was observed that the church could now retain the addict by mentoring and the church members knew their needs and they can meet them through the trained mentors and also by doing community service for them. The seminars which were conducted by the researcher had an impact on the mentors which is why they implemented what they learned by training the addicts, this was attested by the mentors. They changed their view on how they handle persons with addiction to alcohol, and the mentors and church members could see the need of ministering to persons with addiction to alcohol. The church members could see the addicts as people who need to be prepared for the kingdom of God. The mentors, for research to be done on drug addiction and a program, are developed to solve also their problem because most persons with addiction to alcohol abuse also drugs. They suggested that the training should take a longer time for the mentors to be fully equipped for the ministry to the addicts.

One of the recovering addicts had the passion of going for addiction counseling training for him to assist other addicts. The researcher recommended to the church sponsor him to go for addiction counseling.

Conclusion

The program was successful; the mentors could take care of the persons with addiction to alcohol who were baptized. The church knew how to take care of the recovery of persons with an addiction to alcohol who are in the church and could retain them. The program is workable in the churches and Kanyadhiang Seventh-day Adventist Church. The strategy which was employed worked for the church. The program achieved its goal by helping in retaining the recovering addicts, one of them by the time of evaluation was an Elder of the church and he was brought back into the church by the program. Based on this evaluation this program was successful and it can be implemented in other churches that have the same problem of persons with addiction to alcohol relapsing to their former practices.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

The chapter is the summary of the entire study; it is the whole view of the study. The project was to develop a strategy for mentoring the recovery of persons with an addiction to alcohol that are being baptized in Kanyadhiang Seventh-day Adventist Church and relapsed after they have joined the church. The study was to help the church disciple them to prevent them from dropping from the church. Kanyadhiang Church was targeted because the church baptizes persons with addiction to alcohol and they later drop from the church. The persons with addiction to alcohol drop from the church because members do not know how to mentor them for discipleship; they are also not welcomed by the members. The environment has a strong influence on their relapse, this is because of the availability of alcohol and the influence of other addicts and the local brewers.

Summary of the Dissertation

Chapter one is the overview of the whole Dissertation, chapter two is the Biblical and theological foundation of the study, chapter three is the literature review of the study, and chapter four and five is the presentation of the findings of the study. The last paragraphs are the summary of each chapter.

Chapter one begins with an introduction of the study, and a brief introduction of the ministerial context, of the Kanyadhiang Seventh-day Adventist Church, which outlines the Economic activities, Institutions, Religions, and physical features around

Kanyadhiang Seventh-day Adventist Church. The chapter states the problem of the persons with addiction to alcohol relapsing and leaving the church to join their former alcohol drinkers. The chapter outlines the purpose of the study, the purpose of the study is achieved through seminars to the mentors of alcoholic addicts; the justification of the research study to make the recovery is justifiable through the statement of the problem. Chapter one states the methodology and the procedure used in the study, the researcher used the quantitative method of the study, by use of questionnaires and interviews. Delimitation also sets the boundary of the study because there are many reasons why new members cannot be nurtured, and it also set the physical boundaries of the study. The expectation was to make the church know how they can mentor the newly baptized recovering addicts, by mentoring them to be disciples and helping to nurture the converted persons with addiction to alcohol.

After the implementation, it is expected that the study will help to nurture the persons with addiction to alcohol and the church will know how to nurture the recovering addicts who have joined the church.

Chapter two outlines the Biblical and theological foundation of the study, and how mentoring was done in the Bible from the time Adam and Eve in the Garden of Eden to the time of Paul. Noah was the first person, to use alcohol in the Bible. How the use of alcohol does lead to shame in the family. Alcohol impaired his judgment. The chapter also focuses on the dangers of using alcohol, and its health and social effects on addicts. It destroys the physical body of the addicts and leads to eternal condemnation of the user. Mentoring in the Old Testament begins with God Himself mentoring the fallen humanity that is Adam and Eve, Jethro mentoring His son-in-law Moses who hid the advice he got from Jethro, and making his work easy, by

delegating some of his responsibility to other people. Peer mentoring of the youths, to avoid taking alcohol like was done to Daniel, Meshack, and Abednego.

Mentoring in the New Testament began with Jesus mentoring the disciples. Jesus mentored Peter though Peter was not patient Jesus became patient with him and mentored him. The mentoring which took place between Barnabas, Paul, and John Mark is about giving the addicts a second chance as Barnabas did for the early church to accept Paul; mentors should be the ones to make Christians accept persons with addiction to alcohol into the Christian Church. Barnabas helped Paul to begin his career as the accepted worker of God. Paul also mentored Timothy by the principle of influencing him into the ministry he mentored Timothy even when he was in prison by sending to him letters of encouragement.

Finally, Ellen G. White's teaching on how the church can mentor newly baptized church members is by training and taking care of nurturing them to the glory of the Lord to be mature in the faith this should be grounded on the Biblical doctrine.

Chapter three was the literature review of the study; the principles needed in mentoring the new members for Discipleship. The principles that are used by the mentors to mentor persons with an addiction to alcohol. The chapter begins with the effects of drinking alcohol and ends with the principles of mentoring the recovery of persons with an addiction to alcohol. What alcohol has caused globally and in Kenya. The social and economic effects of alcohol on the community. The principles that can be used to mentor the addicts are a redemptive relationship, the patience of both mentee and the mentor, the need to be honest with one another, giving the mentees the second chance, and love for one another, there should be trust between the two. The mentor should be ready to influence the addict to good morals.

Chapter four begins with the introduction. It is based on what is found in chapters two and three of the study. Chapter four presents the macro and micro-study of the Kanyadhiang Seventh-day Adventist Church, the practice of the Luo community, how they began taking alcohol, how they used it to mentor the youths, and the research methodology that was used. Girls were mentored by grandmothers and boys by grandfathers. Chapter four contains the negative effects of drinking alcohol in the Kanyadhiang Community. How Luos mentored the youths as per gender, which also promoted taking alcohol at an early age. The economic, religious rituals, and ceremonies among the Luo community in Kenya, are also the entry points into drinking alcohol.

The methodology used in the research, the researcher used a mixed method of research by using a qualitative, and quantitative methods of research.

The interview was conducted with the church board members, persons with addiction to alcohol who were baptized in Kanyadhiang Seventh-day Adventist, and local alcohol brewers who are selling alcohol to the locals in the Kanyadhiang community. The researcher also administered questionnaires to the persons with addiction to alcohol and the local brewers. The recovering addicts gave reasons why they dropped out from the church; some reasons were personal, the weakness of the church, and the environment. The reasons why they dropped out from the church are, peer pressure, lack of employment, unfriendly conditions in the church, the influence of local brewers, the environment, unresolved issues, they feel that they are not worth it, emotional feelings, and the assumption that alcohol is medicine and bewitching.

The researcher developed a mentoring handbook to address the challenges that cause persons with addiction to alcohol to relapse into drinking alcohol. The topics fill the gaps that are there due to alcoholism. The study conducted indicates that there are

gaps that allow the new member to drop out of the church, especially the persons with addiction to alcohol; there is a need to mentor the newly baptized members of the church for discipleship. This led to the development of programs to solve this problem.

Chapter five is the program design and implementation. The seminars were conducted for six days at Kanyadhiangs Seventh-day Adventist Church. This led to trained mentors reaching out to the recovering addicts who left the church and began mentoring them with the few who were still in the church for discipleship. The modules were presented in the seminars.

Module one: addresses the importance of mentors in the church, to nurture newly baptized members of the church. This will lower the rate at which the persons with addiction to alcohol are leaving the church and create awareness of the danger of using alcohol.

Module two: the principles that a mentor should have to mentor persons with addiction to alcohol, how to relate with them, how to influence, love, and care about their welfare that brings change towards sobriety.

Module three: the culture of the persons with addiction to alcohol, their language, belief, their artifacts, and institutions; that is their law that guides their operations and behavior for their success. Their customs, the way they dress, how they get their income, and control for their goal of drinking alcohol. How they relate among themselves and with other people.

Module Four: the reason why addicts leave the church after baptism and go back to their former practice of drinking alcohol. This can be due to gaps in the church, the environment, and the addicts.

Module five: the solution to the problem, why addicts leave the church after baptism, and the questions that they ask that cause them to leave the church are answered through the study of the handbook that is developed.

During the training of the mentors, they related with the recovering addicts who had left the church and the addicts who are still coming to the church but are still drinking alcohol, intending to mentor them in the process. The researcher also selected eleven of them who left the church and began mentoring them. This was done at the beginning of collecting the data from the addicts, one of them who was instrumental during data collection organized a class for the researcher, he was baptized and three others, the researcher mentored him and continued mentoring others and the church elected him as an Elder in-charge of the fellow addicts and ministering to them.

The program was implemented by the mentors and the researcher in the focus church Kanyadhiang Seventh-day Adventist Church. The mentors were working as a team among the persons with addiction to alcohol. They reported the progress narratively on how they were doing the studies with the addicts.

Chapter six is the summary of all the five chapters of the research work; it recommends for the whole work. It opens ways for further research and a comprehensive summary of the whole work.

Conclusion

The problem of the study was that after the baptism of persons with addiction to alcohol in Kanyadhiang Seventh-day Adventist Church, they leave the church after a while and go back to their former practice of drinking alcohol and leaving the church. The purpose of this study was to develop and implement an intervention program through the training of mentors to implement by mentoring the alcoholic

addicts in the church and those who left the church. Those who are still in the church can also be mentored by teaching them using the mentor's handbook.

After a study of Biblical theological foundations and how mentoring was done in the Bible in both the Old and New Testament, the researcher reviewed the kinds of literature on the principles of mentoring. The effect of alcoholism was also researched in chapters one and two of the study. The study conducted in Kanyadhiang Seventh-day Adventists indicated that there was a need of coming out with interventions on how the church can mentor the alcoholic addicts who have joined the church.

A Mixed method of collecting and analyzing data was used, the goal for the study was maintained by dealing with the focus groups, the church members, and the alcoholic addicts both still coming to the church and the ones who have left the church and backslid into their former practice of drinking alcohol.

The addicts gave true reasons why they left the church after baptism, there is no special program for them after and before baptism, how the church members handle them was a problem to them, they also have their weaknesses which come from the environment like the availability of alcohol, peer pressure, the unresolved issues, and others.

The Hand Book tried to answer the questions of why they leave the church after baptism and focused on the addict's problems, the church's weakness was handled through the seminars with the mentors. After the implementation of the program, after six months, the relapsing cases after the baptism of persons with addiction to alcohol reduced by 30%. It was because the mentors taught them for three months and enrolled them in different church ministries.

Recommendations

According to this study, there are many recommendations to be made. To help in the nurture of new members and how the church members should handle themselves as they nurtured the persons with addiction to alcohol.

There should be ministries in the church which handle the new converts depending on their background where they are coming from; this is because they will ask questions depending on where they come from. The ministries should be opened in the church depending on the environment of where the church reaps from and the social groups that are around.

There is a need for research to be done on how the church can nurture the drug addicts in Kanyadhiang because the problem of alcohol addiction is intertwined with drug addiction. There is a need for further study for the two ministries.

More mentors should be trained to mentor the youths and teach the youths about the danger of using alcohol. This should also be done by parents to solve the problem of peer pressure among the youths in the church and outside the church.

The relapsing of persons with addiction to alcohol is compromised in the churches; there is a need for church members to take the ministry seriously for the church to fulfill its mission of preparing this social group for better ministry in the church. Every church faces the problem of persons with addiction to alcohol joining the church and relapsing, there is a need of training those who can mentor the addicts for retention in the church.

Since this problem is a global problem there is a need of opening Rehabilitation centers where the addicts can be nurtured after baptism or before they are baptized for the church to meet their needs through training them in the rehabilitation centers.

For the church to discipleship new converts, they should be assigned to mentors depending on where the convert is joining the church from because of different needs of the new converts. For example, an alcohol addict will have different needs from a commercial sex worker or a farmer.

APPENDICES

APPENDIX A

LETTERS

**KANYADHIANG SEVENTH DAY ADVENTIST
CHURCH**

P.O BOX 56-40301

KENDU BAY

EMAIL:kanydhiangsda2@gmail.com



December, 2019

**REF: PERMISSION TO ALLOW PR. AZARIA OTIENO TO DO MA
RESEARCH PROJECT IN KANYADHIANG SDA CHURCH**

The Church Board t is sitting on 6th December,2019 took an action to grant you permission to do your Doctor of Ministry research project –**A WHOLISTIC STRATEGY TO MENTOR RECOVERING ALCOHOL ADDICTS IN THE KANYADHIANG SEVENTH-DAY ADVENTIST CHURCH, KENYA**

We have hope that your project will be of great help to the Church in general and to you individually with regards to ministry and leadership development.

Thanks for choosing Kanyadhiang Church. May God bless you in your endeavour

Yours sincerely

A handwritten signature in black ink, appearing to read "Jack Odalo".

Jack Odalo

Church Pastor



APPENDIX B
QUESTIONNAIRES

Questionnaire for Local Brewers

1. For how long have you been a brewer?
2. Were you an Adventist before?
3. If yes, why did you leave the church?
4. Do you have customers who are still Seventh-day Adventist Church members?
5. How do you relate with Seventh-Day Adventists?
6. Why do you brew alcohol?
7. What strategies do you use to make those who have come back to the church to be your customers again?
8. How do you handle those who have joined the church and owe you money?
9. When they relapse into taking alcohol again how do you treat them?
10. How do you assist those who do not have money and want to drink?
11. Do your customers sometimes fight in your compound when they are drunk?
12. Because brewing alcohol is illegal, how do the law enforcers treat you?
13. Have you ever been arrested?
14. How do you feel when one of your customers is arrested?
15. What assistance do you give them when they are arrested?
16. Are you in a good relationship with the families of the alcoholics?
17. Do the families of the alcoholics fight your business?
18. How do you view the church?
19. How does it concern you that your business has caused some harm to the community?
20. Please, enumerate some of the negative impacts of your business

In what ways, if any, do you perceive that your

Questionnaire for church board members

1. Approximately, how many people are baptized into this church every year?
2. The majority of the people baptized every year fall within which age group?
3. The majority of the people baptized every year fall within which social group?
4. The majority of the people baptized every year are of which gender?
5. Do you have a plan for nurture and retention after baptism?
6. On average, how many alcoholics do you baptize in a year?
7. On average, how many of the alcoholics you baptize are you able to retain in the church?
8. Why do you think many of the baptized alcoholic's relapses?
9. Do you enroll them in the church ministries?
10. Do you assign people to take care of them spiritually?
11. In your church, do you have alcoholics who are members of regular standing?
12. In your church, do you have alcoholics who hold leadership positions?
13. What is the church doing to help them recover?
14. Do you have persons with addiction to alcohol who come to the church services drunk?
15. Do you have a control strategy if they come to church while drunk?
16. How do you make the addict feel that they are members of the church?
17. Does your church have a special Bible Study class for them?
18. Do you have trained mentors to mentor them?
19. Do you quarrel with them when they come to church drunk?
20. How do you help them to control their feelings?
21. Is the church helping them to mend broken relationships?
22. Do you have a training program for the mentors to the recovering alcoholics?

QUESTIONNAIRE FOR RECOVERING ADDICTS

Put a tick [√] in the box next to your response for each question. Utmost confidentiality will be observed. Do not write your name anywhere on this questionnaire. The data collected through this questionnaire will be applied strictly to the requirements of my Doctor of Ministry study and will not be used in any other way that may adversely affect the study participants.

1. How old are you?

- Below 10 years 11–15 years 16-20 years 21-25 years
 26–30 years 31–35 years 36-40 years 41-45 years
 46-50 years 51–55 years 56-60 years 60+ years

2. Were you born in a Seventh-Day Adventist family?

- Yes No

3. Gender Male Female

4. When did you begin drinking alcohol?

- From childhood In school In college while working

5. Who influenced you into using alcohol?

- My parents My sibling My schoolmates My workmates
 Others (specify) _____

6. How long have you used alcohol?

- 1 – 5 years 6 – 10 years 11 – 15 years 16 – 20 years 20+ years

7. When did you begin using alcohol?

- Before baptism After baptism

8. What challenges led you into using alcohol?

- Family problems Academic challenges Lack of employment
 Other challenges (please specify) _____

9. was there a time you stopped using alcohol and then relapsed?

- Yes No

10. What led you back to taking alcohol?

- Peer pressure craving the church was not friendly Social environment
 Other reasons (please specify) _____

11. After relapsing did the church members visit you? Yes No
12. After baptism did the church have any program of teaching you?
 Yes No
13. Did the church give you any financial assistance? Yes No
14. Was the church friendly when you were baptized? Yes No
15. Was there any recovery plan which you were following? Yes No
16. Did the church give you someone to mentor you? Yes No
17. Are there people you had issues with during the time you were using alcohol and to date you have not mended ways with them? Yes No
18. Did you feel that alcohol boosted your self-worth? Yes No
19. Why do you think taking alcohol is important to you?
 Controls stress Alcohol is medicinal
 Makes people respect you Happy feeling
 Gives you courage Source of income
 Other reasons (specify) _____
20. What are the challenges after relapsing?
 Family quarrels Misuse of funds Loss of church friends
 Others (specify) _____
21. When you were young did your family and the church teach you the dangers of using alcohol? Yes No
22. Have you ever been arrested because of drinking alcohol?
 Yes No
23. If you have been arrested, were you taken to court? Yes No
24. If you have been arrested and taken to court, how long were you incarcerated?
 Less than a year 1-3 years 4-7 years 8-10 years 10+ years
25. How do you feel/react when you see church members?
 Hide from them Happy with them Not happy with them
26. Describe your feelings when you quit alcoholism and were baptized.

27. Did the church teach you how to manage your feelings? Yes No

28. Do you believe that you are a drunkard because someone cast a spell on you?

Yes No

29. Do you have some health challenges because of alcoholism?

Yes No

If yes, list some of the challenges.

30. Do you have family challenges because of alcoholism? Yes No

If yes, list some of the challenges.

31. Do you have interest of coming back to the church? Yes No

32. Please share how the church can help you regarding your desire to rejoin the church. _____

APPENDIX C
BIBLE STUDY

It is the duty of the devil that those who are called from the world of sin go back to their former life, but the call of God is ever-present with us; calling us to resist the devil who is the cause of all the challenges that we fight. James noted that we should resist the devil,⁷ submit therefore to God. Resist the devil and he will flee from you.⁸ Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. (Jam 4:7-8 NAS). This is a call from God for humanity to submit to Him because God is all-powerful to deliver us from the bondage of all the addiction.

LESSONS

LESSON 1

God's Love Casts Out Fear

Objectives:

1. To remove the fear of loneliness.
2. To be grounded in the faith.

Key Text: 1 John 4:18 "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

Fear dictates what we do after we are influenced by it, it affects our thinking, decisions, and actions. You can think of bad things which affect you negatively, you can make wrong decisions that can lead you to drink alcohol.

When the man felt that he was alone in the Garden of Eden after the fall, God came to him to break that loneliness that had resulted from sin. Similarly, as we struggle with addiction, we need to have the assurance that God is for us. It is worth noting that in the garden, God had a relationship with the man even though he was in a state of sin. That relationship is evident in the fact that He came down to Adam and

called on him (Genesis 3:7-11). The urge to drink alcohol is a result of fear that if you don't drink you will not make it in life. But after drinking, Satan will use that very fear to limit you and take away your hope of victory. The mind needs to shift from drinking alcohol to faith in Christ. Once you profess faith in Christ, the devil has no power over you. Jessica Kastner says, "Fear has no place in the heart or mind of a believer. Ask God to increase your trust and faith in his willingness and ability to deliver you completely from fear and anxiety. Ask for a deeper revelation of his love, and watch how powerfully he moves"¹

The Lord will protect us if there are no unclean things in our lives. These include alcohol which takes away our power in us. Moses took note of the fact that God is ever in our midst to deliver us and protect us (Deuteronomy 23:14). The loneliness and isolation will come if there are some unclean things in us. However, if we cleanse our lives, we cannot feel isolated because we know that God's angels are with us always. Satan will lure us to believe that we are alone in the fight against alcoholism but we need to know that we are not alone, God is with us. Another example of God's protective presence with us is the case of the servant of Elisha. When he felt that he was alone, Elisha prayed for his eye to open and God did it and he saw the mighty power of the Lord and how the Lord protects us. Then Elisha prayed and said, "O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes, and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha" (2 Kings 6:17). Those who come to the Lord are not alone in any war. If you feel that you are isolated then you are isolating yourself, it is not God nor the church that is isolating you. David noted in Psalm 46 that God is the refuge for His people. He is in our midst; therefore we are not shaken.

The closer we come to God the far we move from fear, but if we stand on the fence, we give chance for fear of the future. As already mentioned in 1 John 4:18, perfect love casts away fear. Love for alcohol, on the other hand, will always bring fear into your life because it is not perfect. It brings fear for the future, and fear of the law and eventually negatively affects your health condition. But perfect love of God will drive away all fear that the world may bring into your life. A child will look for protection from the father when he or she fears some terrifying conditions, this is the same with those who have come to God for protection; they will get the protection of God when fear comes their way. In essence, the closer we come to the love of God, the far fear goes away from us.

Indeed, in the presence of God, there is no fear; God's message to Isaac is another example. God affirmed His protection to Isaac and said to him that he should fear not (Gen 26:24). When we drive away from the fear that may come as a result of our fall, God is there to protect us, bless our work, and uplift us from our weaker points. Fear is for those who are not in Christ, whatever state in life we may find ourselves, we should not fear because Christ protects His followers. David the

¹ Jessica Kastner, "Top 5 Scriptures That Banish Fear," *HuffPost*, accessed April 26, 2021, https://www.huffpost.com/entry/top-5-scriptures-that-ban_b_11786842.

psalmist notes that we should not have fear because our life is controlled by God (Psalm 23:4). The walk to freedom from alcoholism may be a dangerous one; it is compared to David walking to Jerusalem. He could have been fearful because of the possibility of meeting robbers on the way, but he decided to fear nothing because of the protective presence of God, and he knew that he was moving to a safe place. Thus, there should be no fear as one moves to sobriety which is safer than moving to the dens of alcohol. You may be walking between the wiles of the devil-like your former friends and their activities, but you should remember that our Shepherd, Jesus Christ, walks beside us to protect us from any harm. The alcoholics should not give in to the devil who lures them back to drinking and to its related practices. Stopping drinking alcohol may feel like falling into a valley, but the addict should not fear because the protection of God is ever with the elect. A true friend of God will fear nothing in the dark valley; the valley may be between alcohol and righteousness, but he should choose the powerful side of God.

Steps to Overcome Fear

First of all, identify what poses the challenge of fear to you after coming out of drinking alcohol. These can be your former friends with whom you used to drink, the local brewers, and the environment. It can also be the thought of how you are going to begin a new life and find new companions in church. After knowing what causes your fear, then you will be able to face it, and not run away from it. Peter says that we should face life with courage, and we should give all to God, “casting all your anxiety upon him, because he careth for you” (1 Peter 5:7 ASV). For that reason, we can face our fears because we get strength from Christ, Paul says, “I can do all things in him that strengthens me” (Philippians 4:13).

Secondly, one should know how to control his imagination. If you always think of the past, which is full of failures then you will have the fear of facing the future with courage. The mind should think of a brighter future which is a full success. Negative thoughts will weigh you down. Solomon took note of the fact that anxiety can cause depression, so we should fight for a good word that brings gladness to the soul (see Proverbs 12:25). Think of doing good things, and fear will not be in your life and the peace of Christ will rule in your mind as Paul noted in Colossians 3:15. When bad imaginations come, trust in the power of God to strengthen you. The psalmist says that when we are afraid we should trust in the Lord’s deliverance, “What can flesh do to me? All day they twist my words; all their thoughts are against me for evil” (Psalm 56:3-5).

Thirdly, control your brain work; if you are used to thinking of what makes your fear, begin thinking of what makes you have courage. This will encourage you to have hope of being victorious in life. What makes you fear should not be in your mind. Paul encourages us to have good things in mind. He says, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus” (Philippians

4:6-7). Let the peace of God guide your mind, it will do away with fear which comes to interfere with your life.

Fourthly, go for physical fitness if what causes fear strikes your mind. You can walk out to enjoy nature. This will help you to control your thinking. And the physical activity will help you be physically strong. Try as much as possible to control fear which can draw you back to drinking alcohol. Remember, you can change through the power of Christ. Further Reading: Deuteronomy: 31:6, Isaiah: 41:10 Psalm: 5; 11, 20; 1, 140; 4, John; 10; 28-30.

LESSON 2

Hold to the Counsels

Good counsels allow one to judge rightfully, chose wisely, and make the right decisions. Alcoholism is spiritual warfare that must be won by wisdom from above. It cannot be won by force but by wisdom, that is why the addicts must hold to the wisdom of the counselors. Bible readings: Pro 1:5; 9:9; 11:14; 12:15; 15:22; 19:20; 20:18; 24:6; 27:9

Objective:

To teach the recovering addicts to follow the recovery plans for healing.

Key Text: Proverbs 24:6 “For it is by wise guidance that you wage your war, and the victory is due to a wealth of counselors.”

Joseph in the house of the king stood the test of that time; He did not fall into the trap of Potiphar’s wife because of the lessons from his parents (Genesis 39:1-23). If we build trust in the counsel given from a younger age and they will guide us in the future. Moses held to the counsel of his father-in-law Jethro (Exodus 18) and succeeded in managing the Israelites. He went to Moses when he heard of the deliverance of Israelites from the bondage of slavery. Similarly, when we are delivered we should hold to the teachings that helped us to be delivered from addiction.

Rejection of counsel, on the other hand, led to the loss of good things. Jeroboam, for example, did not take the counsel of the elderly and trusted the young people of his age as recorded in 1 Kings 12:8-16. If you lose the laid down program for recovery which is the right counsel then there is a possibility of losing the war. Jeroboam heeded the counsel of the young people who had no wisdom, and this made him fall. By the counsel of your fellow addicts, you will fail in the war and get trapped in addiction to alcohol.

Jesus gave a story about the rich young ruler who sought eternal life (Matthew 19:22). This is another good example of those who reject counsel. He came to Jesus asking what he should do to inherit the kingdom of God but he refused the counsel of Jesus and moved away looking at what he had gained and he did not want to lose for heaven’s sake. He came for help but moved away with his burden.

In the Acts of the Apostles is found the story of Paul the captive. He spoke to the voyagers to heed his counsel not to leave the shore (Acts 27:9-10). It was a

counsel for them not to lose their lives, but they did not accept it, and later there was a shipwreck. Those who do not accept wise counsels always suffer.

The widow at Zarephath heeded the advice of Elijah to go prepare bread for him though she had a little that they were going to eat and die. She accepted the counsel of the man of God and this brought her blessings without an end (1 Kings 17:7-16). Her taking of the counsel was a blessing to her; she left and did as Elijah had said. She and her son were able to eat for a year. (1 Kings 17:15-16). Ellen G. White comments that,

The coming of Elijah on the very day when the widow feared that she might give up the struggle to sustain life tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore witness to her faith by a compliance with the request of the stranger who was asking her to share her last morsel with him. . . . {CC 206.3}.

The lady complied with the counseling of the prophet and she was saved. In the same way, we do well to take the counsel of the men and women of God even if it is about the fears brought by alcoholic addiction.

Importance of Good Counsel

Good counsel will encourage you on the way to recovery from addiction. Every fallen person needs to be encouraged to come out of the challenge he or she is going through. Victory comes when the fallen man heeds to counsels, Solomon notes, that when there is wise Counselling people will prosper and have safety (Proverbs 11:14). Good counsel will encourage one to have wise decisions in life. Two eyes see more than one eye, so accepting counsel will allow others to correct you as opposed to what you see yourself. It will add to your ideas for a better chance in life. When Moses was counseled by his father-in-law Jethro he accepted the council and the work became manageable for him (Exodus 18:14-24). But if you go for counsel from the wicked it will lead to death and you lose the dignity that you have just as it happened to Saul. It is recorded, “So Saul died for his trespass against the Lord, because of the word of the Lord which he did not keep; and also because he asked counsel of a medium, making inquiry of it, and did not inquire of the Lord. Therefore He killed him, and turned the kingdom to David the son of Jesse” (1 Chronicles 10:13-14). If one does not heed good counsel, he will have negative results his entire life, but if you take good counsel, you will prosper in life.

Also, Ahaziah did not follow wise counsels and eventually failed in life, the Bible notes that “He [Ahaziah] also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedness. And he did evil in the sight of the Lord like the house of Ahab, for they were his counselors after the death of his father, to his destruction. He also walked according to their counsel . . .” (2 Chronicles 22:3-5). He followed the ways of a wicked king Ahab, and he did evil; this made him a failure in life. If the addicts fail to follow the wise counsels of their Christian mentors and follow the wicked counsels of their former friends they will end up in destruction. If we don’t get the right Counselling we are headed to destruction, (Proverbs 1:24-32).

Good counsels lead to the fear of the Lord, but bad counsels only bring anguish and distress in peoples' lives, the fruits of your way will lead to your destruction. So counsel of fellow addicts may only kill you. Craving for alcohol will only kill you on your way to sobriety as it happened to the Israelites in the wilderness; if we do not control our craving for alcohol then we are headed to destruction, (Psalm 106:13-15). If one does not heed the counsels of God, the result will be suffering from the diseases that come as a result of drinking alcohol. One should not wait and suffer because of addiction, we should heed the call to stop drinking alcohol before it is too late. Solomon says that, if we rebel is like we are in prison and darkness Psalm 107:10-12. If one does not follow the counsels of the Lord then he will be like a dead person, a prisoner in the den of alcohol, and will be in a chain of suffering.

LESSON 3

We Have Not Reached

Objective: To teach that being overconfident is dangerous for a recovering addict.

Key Text: Philippians 3:12 "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

The journey to sobriety is a lifelong journey. Those who are overconfident do not make it but those who are pressing on always change step by step. Being overconfident can lead one to fall like Nebuchadnezzar; he was a proud man, and he felt that he had all the power, but this only led him away from men, (Daniel 5:18-20). Ellen White notes that,

The Lord heard the proud monarch, and while the words were "in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for a man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years." {RH, July 19, 1887 par. 15}

Healing, from addiction, calls for the humbleness of the soul James 4:10. Solomon observes in the book of Proverbs 16:18 that it is pride that comes first then comes the fall to destroy humanity. Before one falls, pride comes, this happens when one thinks that he is healed from addiction and you begin undermining those who are still alcoholics. If we get over carried by pride, we shall be led to destruction, (Proverbs 11:2). When there is pride in a person, know that the time to fall is coming, so alcoholics are advised not to be over-confident.

The story of Peter shows that he became over-confident twice. Firstly, he assured Jesus that he would not betray Him but he ended up doing the direct opposite, he betrayed Jesus (Matthew 16:33-34). Secondly, when Jesus walked on water in the Sea, he was over-confident that he would be like Christ but he failed, (Matthew 14:22-33). From these incidences, we can learn that overconfidence is dangerous, and

can cause one to fall. Further readings include Proverbs 18:13, Psalm 89:9, 59:12, Isaiah 13:11, and Ezekiel 16:49. 1Cor 10:12, 1John 2:16, James 4:6.

LESSON 4

You Are Worthy

Objective: To make the addicts know that they are worth living a normal life because they are God's creation.

Key Text: Psalms 139:14 "I will give thanks unto thee; For I am fearfully and wonderfully made: Wonderful are thy works; and that my soul knowest right well."

You are worthy because you are made in God's image, (Genesis 1:26). Our image is the image of God no other creation is like God so we are worthy and can change our lives. History can make people feel that they are not able to go ahead with the journey, but we must not accept such feelings. The life experience of Moses made him not want to accept going back to Egypt, he had killed an Egyptian, and he was slow to speak (Exodus 2:11-15; 4:10). Looking back at those experiences, he felt not worthy of the call which God gave him. We should not be jailed in the past. His stammering problem was one of the reasons why he was saying that he was not worthy of the task of delivering the Israelites from the bondage of slavery. However, we can learn from Elijah who felt worth it from Mount Carmel, he was one but faced many people (1 Kings 18:17-40). His worth allowed him to command many people.

Our self-worth may be determined by what people see in us but God does not see it that way. The Bible says, God does not see the way we see our fellow human beings; "For man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Samuel 16:7). What human beings look at is different from what God looks at, so an addict should not feel bad because of what his fellow man may judge of him. Instead, he should consider himself worthy before God. Our physical appearances may not be good but that is not what God is for, God looks at the inner character. We should not allow what was done in the past to affect our future. Paul wrote, "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new" (2 Corinthians 5:17). Old things may make one feel worthless, but we should know that in Christ we are worthy. Christ declared that human beings are more worthy than the birds of the air that are taken care of by God (Matthew 6:26). In essence, a human being is worthy of God. Further Reading: Ephesians 2:10, Deuteronomy 31:8, Psalm 18:19,147:11, Romans 5:11-12,

LESSON 5

Hold to Good Company

Objective: To help recovering addicts control peer pressure and keep good friends who can make them recover. Keeping bad company can create a room for them to relapse.

Key Text: 1 Corinthians 15:33, 34. "Be not deceived: Evil companionships corrupt good morals. ³⁴ Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame."

Once someone is recovering from addiction, the fellow brothers he was drinking with will see to it that he doesn't leave them. They will do all they can to prevent him from the road to sobriety. The bad company always destroys the good choices of an addict. For one to stand the test of addiction he must stop accompanying those former friends who can lure him back to bad habits. The former friends will try to entice the addict, but we should heed the good counsel of Solomon who rightly said that sinners entice but one should not give in to them (Proverbs 1:10). The recovering addict should ever be ready to reject the pleas of his former bad friends who are willing to destroy his life.

They may lure you to follow their way of living but Solomon pieces of advises that we should not follow their path of life, instead, we should turn away from them (Proverbs 4:14-15). Your former friends may have many ways to lure you back into their den, but do not consent to their way of living. We must not be led astray by others like Christ advises, that no man should lead us away (Matthew 24:4). If you are led astray then the gains that you have acquired will be taken away by your peers. Holding firm to the traditions you are taught will bear good fruits. Holding to friends who do not have good fruits will always lead you to destruction and eventually make you lose the eternity of your soul. Luke affirmed that in a good man comes good things and in a bad man comes out bad things (Luke 6:45). Therefore, for good things to come from you, you must have good company; that is, good friends to keep you on the path of sobriety. If they speak bad things to you know that they want to lead you away from the path of sobriety.

You should avoid being among addicts because they will lure you to do their will and to touch what they drink and that will make you relapse. Paul tells Corinthians not to touch unclean things and to be on their own (2 Corinthians 6:17). If you keep close company with them they will pressurize you to touch their drinks and that will lead you back to drinking alcohol. We should not be found together with them on the table of the Lord and the table of devils, if you don't keep away from their tables then they may lure you back to drinking. Remember to stand for what you believe in your new journey to sobriety, and as you stand for what you believe you have confidence in your new faith. Do not do what everybody does because they will lure you into it but condemn that which is wrong for your life.

Because you are beginning the journey of sobriety avoid friendship with those people who give you pressured into drinking alcohol. Begin to have friends with your fellow Christians who can give you good advice and help you on the journey of quitting alcohol. If you begin the journey to sobriety and you are close with those who still drink, then it will be easy for you to relapse. If you still keep company with them and hang out with them, it will be difficult for you to quit drinking. Avoid situations that may cause you to have peer pressure like when someone asks you to drink. Finally, pray that God gives you the strength to withstand the temptation. Following the crowd always leads one astray. The book of Exodus says, "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice" (Exodus 23:2). Doing evil because of the crowd is a sin, do the right thing.

LESSON 6

Alcohol Does Not Cure

Objective: To help recovering addicts realize that alcohol is more of a killer than a curer.

Key Text: Proverbs 23:32 “At the last it bites like a serpent, and stings like a viper” (NKJV).

Alcoholic addicts drink alcohol with a belief that it cures diseases, and this is how some relapse to alcoholism when they are sick, this is because they have a belief that alcohol can help recovering addicts cure diseases. However, they should come to terms with the fact that no medicine is taken for pleasure. Medicine is taken only when one is sick. We accept the fact that some medicine contains elements of alcohol; it is to be used when we are sick and not to be used in merry-making. When it is used excessively it results in negative behaviors which are not healthy, alcohol changes the brain’s work. Overdrinking puts the drunkard to more harm than cures the diseases that he might be suffering from. It lowers morals or willpower, leads to poverty, and causes many health problems. Indeed, alcohol causes more harm than good to humanity. Alcohol is more of a killer than a curer. It kills you physically, socially, and spiritually (Pro 23:21, 31, and 32). It cannot lead you to healthy living; furthermore, it makes you get poorer. You may want to be healed but alcohol denies you that opportunity. It cannot cure and it bites like a serpent. Instead of curing it harms the body. Even though it forms components of some medicines and it is also a drug, it cannot be taken daily without a prescription as alcoholic addicts do.

Alcohol interferes with the functions of the brain, the book of Hosea says, alcohol interferes with our judgment (Hos 4:11). It cannot cure while it takes away the memory of drunkards. This means that it is dangerous for addicts. Alcohol can cause nausea, drowsiness, fainting, and make one lose body coordination; this is why Hosea writes that it takes away memory. Because it is an antidepressant, it causes drowsiness in the human being. This is because of its melatonin production in the body. Melatonin in alcohol is dangerous it can cause high pretend to the alcoholics, and it can cause you not to do some tasks like driving. After drinking alcohol, the probability of causing an accident becomes higher. Melatonin lowers cognitive skills and lowers your judgment. It lowers the coordination of the eye, hand, and foot which work together to help motorists drive safely. So alcoholism is a brain disease, if not treated well it will lead to losing the physical, mental, and moral aspects of a person because alcohol perverts the reasoning of a person. Instead of curing diseases, it poisons the blood of addicts for the worst.

LESSON 7

Magical Power of Witchcrafts

Objective:

1. To help recovering addicts understand that alcohol addiction is not caused by witchcraft.
2. To highlight biblical solutions to the fear of magical powers.

Key Text: “But as for you, hearken ye not to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, that speak unto you, saying, ye shall not serve the king of Babylon” (Jeremiah 27:9).

The magical power of witchcraft is one of the problems in Africa. It is believed that magical power can impact somebody positively or negatively. They say the positive one or the white magic is meant for the good of a person; that it can bring a good harvest, etc., and that the negative one or black magic is for the worst and the result is bad; for instance, it can cause death, diseases, poor harvest, etc. To the addict, they believe that magical power impacts them negatively, and that is why they are drinking alcohol. Mbiti affirms this fact by arguing that “Belief in the function and dangers of bad magic, sorcery and witchcraft is deeply rooted in African life, and in spite of modern education and religions like Christianity and Islam it is very difficult to eradicate this belief” (1991:165). This is also realized among the alcoholic addicts and their family members. The belief is highly rooted in African culture and their belief system. Africans believe that anything caused by magical power is more destructive. Moila and Magesa also observe the threat and destructiveness of magical power. Moila states, “Those sicknesses caused by witches and sorcerers are regarded as severe and life threatening” (Moila 2002:23), consequentially witchcraft is viewed as “the greatest wrong or destructiveness,” asserts Magesa (Magesa 1997:69). This is a belief that addicts will only be relieved from drinking if the person whom they believe bewitched them dies, or else it will be there for the rest of their life.

The powers of darkness have no power over the elect of God. A recovering addict who has come to Christ should know that darkness has no power over him. Magicians have no power over the people of God. Sons of God do not experience the power of darkness. If the addict receives Christ he becomes a child of God (John 1:12). This makes the power of Christ set you free from the magical powers, “And ye shall know the truth, and the truth shall make you free” (John 8:32). What can set the addicts free from the power of alcohol addiction is knowing the truth to which Christ referred. Further readings: Micah 5:12; Exodus 22:18; Deuteronomy 33:8-10; Numbers 5:11-31.

The power of God against magical powers

God’s power overrides the power of magic. Elijah on Mount Camel stood in a contest against magical powers (1 Kings 18), and God’s power defeated them. He became a victor over the power of Baal raised by king Ahab. Magical powers can only be defiled by faith and prayer, Elijah was a man of faith and prayer. God counteracted the power of magic by defeating it through the power of belief and prayer. If there are powers against you, they will not have to prevail over you, “No power formed against you will prosper” (Isaiah 54:17). Once in Christ, no power should be feared, but we will believe in the mighty power of God. The powers of magic and witchery have no power over the recovering addicts. God continues with His love for the addicts and

restores them to their original prosperity, so the addicts should not fear the power of the devil which tells them that they are being bewitched. We should not believe in the power of magic, those who believe in them do not prosper in the case of Saul who visited the magicians. He did not prosper; the kingdom was taken away from him (1 Chronicles 10:13-14).

Our Father is more powerful than those magical powers. Fear should not be there in us because those who visit evil powers against us will not prosper but will fall like Saul who could not continue as a king in his kingdom because he wanted to use evil powers. The influence and deception of Satan that those who visit magicians have power over you are false, deceiving, and destroying. When one gives in to magical powers the soul is polluted and the mind is taken away from the redeeming power of God which is full of grace. One should not relapse because other people have the influential power from the darkness and false power of magicians. Satan will deceive you that you cannot change because the one who bewitched you into drinking is still alive and can still affect you negatively. We must know that those who practice witchcraft are cursed. Samuel said, "For rebellion is as the sin of witchcraft, and stubbornness is as idolatry" (1 Samuel 15:23). If we reject the power of God then we shall also be rejected by God. If we submit to the power of witches it is like we have rebelled from God, and that is likened to the worship of idols. If one believes in the work of the witches then he is defiled and headed for destruction. God through the prophet Isaiah warns His people against yielding to the call to seek the power of witchcraft (Isaiah 8:19-22). Destruction surely awaits those who believe in the power of witchcraft.

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