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# The Impact of the Coaching Relationship on Pastoral Leaders in the Rocky Mountain Conference

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*Andrews University*

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ABSTRACT

THE IMPACT OF THE COACHING RELATIONSHIP ON  
PASTORAL LEADERS IN THE ROCKY  
MOUNTAIN CONFERENCE

by

Barry L. Taylor

Adviser: Walton Williams

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Theological Seminary

Title: THE IMPACT OF THE COACHING RELATIONSHIP ON  
PASTORAL LEADERS IN THE ROCKY MOUNTAIN CONFERENCE

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### Problem

During the first decade of the 21<sup>st</sup> century, the Rocky Mountain Conference leaders fostered the professional development of the pastoral workforce. Although periodic seminars and training events were provided, an ongoing model supporting individual growth in ministry deserves further study and implementation. Research indicates that ministerial attrition rates continue to rise in Christian churches, especially among those new in ministry. With the increasing complexities of life and demand for quality pastoral leadership, the intentional development of relationships designed to impact these leaders is vital to strengthen both personal and professional growth.

## Method

An existing Christian coaching model was chosen and facilitated by the researcher among six pastoral leaders during 2010-2011. Coaching contracts were formed and implemented. The purpose was to realize the impact of these coaching relationships over the course of six months. An instrument was developed which integrated three areas, “knowing, being, and doing.” The success of the coaching relationships was measured by a self-assessment instrument and review questionnaire.

## Results

All six of the pastoral leaders completed the coaching contract time period. The project focused on the data received from the project assessment tool completed by the participants. The analysis demonstrates the positive impact that the coaching relationship brought to the experience of the participants. Statistically significant ( $p < .10$ ) positive outcomes for pastoral coaching impact were found in nine of 30 items. These range from  $p = .004$  to  $p = .093$ . One statement has statistical significance of  $p = .004$ ; two statements have a  $p = .042$ ; five statements have response ratings that result in a  $p = .076$ ; one statement lists a response value of  $p = .093$ . The main weaknesses related to sample size and coach experience of the researcher although positive results were identified.

## Conclusions

The study demonstrates the value of long-term relationships on pastoral leaders in order to improve satisfaction in their areas of “knowing, being, and doing.” Larger sample studies would be helpful in the future to determine if the results would be similar for other coaching approaches. Long-term studies would additionally prove beneficial in

evaluating the positive impact of the coaching relationship. In general, these findings suggest that broad implementation of the coaching relationship would have positive impact mitigating pastoral attrition rates.

Andrews University  
Seventh-day Adventist Theological Seminary

THE IMPACT OF THE COACHING RELATIONSHIP ON  
PASTORAL LEADERS IN THE ROCKY  
MOUNTAIN CONFERENCE

A Project Document  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Barry L. Taylor  
May 2014

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## LIST OF ABBREVIATIONS

<i>ASV</i>	<i>American Standard Version</i>
<i>CEB</i>	<i>Common English Bible</i>
<i>KJV</i>	<i>King James Version Bible</i>
NADEI	North American Division Evangelism Institute
<i>NAS</i>	<i>New American Standard Bible</i>
<i>NIV</i>	<i>New International Version</i>
<i>NLT</i>	<i>New Living Translation</i>
<i>NKJV</i>	<i>New King James Version Bible</i>
RMC	Rocky Mountain Conference
<i>RSV</i>	<i>Revised Standard Version</i>
SDABC	<i>Seventh-day Adventist Bible Commentary</i>

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I recognize and affirm that...

A lasting legacy is one that invests in the lives of others for the purpose of reaching their full potential in life and ministry. The demands of leadership require an intentional, unselfish investment of time given to the personal development of pastoral leaders in this generation.

## CHAPTER 1

### INTRODUCTION

#### **Personal and Professional Context**

The author's interest in the subject of coaching comes after 24 years of working in the context of pastoral ministry. Having served in a variety of church districts and experiencing the unique challenges of each, one has a heightened sense of appreciation for what that represents. Pastors typically serve as lone rangers with no one who intentionally seeks them out for the purpose of adding value and encouraging effectiveness in their lives and thereby ministries.

Not until a classroom lecture did this writer learn about the increasing prevalence of coaching. Utilized more widely in the context of secular business initially, it has been increasingly noted and adapted for Christian ministry. Could the one-on-one relationship of coaching be a missing link in the church of today? Working with pastors in the broader context of the conference setting, the researcher chose to explore the impact that the coaching relationship might make on pastoral leaders in terms of life change and spiritual growth. Having personally experienced the coaching relationship and extending it to the lives of members, it became a passion to explore this modality more formally with pastors of the Rocky Mountain Conference.

## **Statement of the Problem**

In our culture today there is an increasing demand for quality leadership and for success in many areas of life, not only in corporate America but also in the church. Young pastors are challenged by the complexities of leadership given their limited skills and life experience. They quite often have no one to journey with who understands the unique challenges and opportunities of ministry.

Studies by the Alban Institute and Fuller Seminary note that 50% of ministers drop out of ministry within the first five years (Meek et al., 2003). In addition, “eighty-five percent of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years” (Kanipe, 2007, as cited in Stewart, 2009). Other studies (Hoge & Wenger, 2005; Mann, 2005; Wiese, 2004, as cited in Stewart, 2009) reveal multiple factors contribute to attrition such as moral failure, spiritual burnout, or contention in their churches. Pastoral observation over a period of two decades (1990-2010) suggests that no less than 16 RMC pastors left the pastorate due to these factors.

While the Rocky Mountain Conference has done a good job in providing multiple training events for the professional growth and well-being of pastors and church leaders, pastoral observation suggests that opportunities exist through coaching relationships to impact young pastoral leaders in the context of their ministry settings.

## **Statement of the Task**

The task of this project was to utilize current coaching methods to assist young pastors in the Rocky Mountain Conference in their area of leadership. The coaching process was implemented and evaluated to determine if and how the coaching relationship contributed to their perceived leadership effectiveness. For the purposes of



this project, leadership as well as personal development include three components, knowing, being, and doing. Andrews University (2013 Academic Bulletin) espouses these elements, which “represent the three domains of learning that characterize any academic pursuit.” The purpose of this project is to ascertain whether growth took place in these areas through the coaching relationship.

### **Justification for the Project**

As stated earlier, leadership in the local church has become increasingly complex and challenging. Pastors confronted with problems and challenges in leadership may benefit from the coaching process.

Coaching of pastors assists them in meeting leadership goals and objectives and gives them tools that can be used in practical ways in ministry. It facilitates greater learning because “the more an individual is involved in identifying problems, in working out and applying solutions for them and in reviewing results, the more complete and long lasting the learning is” (Redshaw, 2000 p. 106).

Young pastors in particular may benefit from the interaction of a coach, guiding and encouraging growth in leadership through knowing, being, and doing. The culture of post moderns demands a different approach than simply telling them through instruction devoid of relationship (Ogne & Roehl, 2008, pp. 215-229).

At present, RMC does not offer coaching services to pastors. It is this absence that provides the primary incentive for this project.

### **Limitations of the Project**

The first limitation of this project was the small size of the participant group limiting the statistical significance. The target group included only un-ordained pastors

in the RMC. The group size would also be affected by the constraints necessitated by the time devoted to each individual coachee. A second limitation was the skill level of the coach. Although the researcher had engaged in prior training in a coach certification process, preparations for the project were limited by time and therefore experience. Also, the proficiency of the coach and the varied contexts of the coachees would perhaps affect different outcomes in other places. In addition, the researcher felt that if he were better at asking powerful questions, the impact and results might have been significantly greater. This project challenge focused on six pastoral leaders spread out across the states of Colorado and Wyoming therefore precluding personal face-to-face contact.

Although the amount of material available relating to coaching in general has grown over the decades, there seems to be a limited amount of material relating specifically to Christian Coaching evidenced in the searches performed by the researcher.

### **Delimitations of the Project**

The researcher chose to delimit the study in several critical areas. The first area was to set a workable limit in terms of numbers of participants/coachees involved in the project. Six was the number determined to work due to time constraints. Also the duration of the coaching relationships were set at six months.

Further, there will be no attempt to describe the coaching process in every aspect. Each coaching experience differentiated by another would be difficult to describe in detail. Also because coaching requires confidentiality, this paper will not identify the participants except in general terms.

The coaching was to assess the impact of the coaching relationship relating to three broad categories focused on the total person - knowing, being, and doing. It was

not intended to be a national study determining the effectiveness of the coaching relationship in evangelical or even Adventist circles. The project simply reflects a local story relating to the impact of the coaching relationship on pastoral leaders in the Rocky Mountain Conference.

The project did not focus on creating a new model of coaching per se, rather used available Christian Coaching methods already in existence. The coach training received by the researcher was based upon the CoachNet materials of Robert E. Logan and Sherilyn Carlton (2003). The coaching done utilized principles outlined there primarily and also described similarly in other coaching models. The coaching also recognized the Christian worldview as being essential and therefore focused intentionally on those that harmonized with it.

### **Definition of Terms**

It is important to define key terms that will be used throughout this paper.

*Coach* describes the person doing the coaching in this project and the researcher and author of this paper.

*Coachee* refers to the client or participant and the term used interchangeably throughout the paper to refer to the person being coached.

*CoachNet* defines the coaching model and process used in this project associated with the 5Rs: Relate, Reflect, Refocus, Resource and Review.

*NADEI* is the abbreviated form referring to the North American Division Evangelism Institute for the Seventh-day Adventist Church.

*Rocky Mountain Conference* refers to the geographic headquarters of Seventh-day Adventists for the region of Colorado, Wyoming and a northern portion of New Mexico.

## **Description of the Process**

In order to implement the coaching relationship process in the Rocky Mountain Conference, the researcher followed key foundational coaching procedures reflected in the section headings of the project.

The first step was to review current literature on the subject of coaching with a focus on Christian coaching. These journals and articles dealt with the effectiveness of coaching in general and more specifically Christian ministry and leadership. Material was also surveyed for methods of coaching intended to develop the whole person in the context of their leadership effectiveness.

Second, the researcher established the theological foundations of the coaching relationship. Reflection centered on the study of themes that relate to aspects of leadership relationships as seen in Scripture. The relationship of Elijah and Elisha was explored. The role of support given by Paul to Timothy in his young ministry was examined as well as interaction exhibited between Barnabas and John Mark. Additionally, the leadership principles in the book of Proverbs were studied.

Current models already in existence were utilized in the implementation of the coaching strategy for young pastors. A third step therefore included certification for coaching pastoral leaders (Appendix A). The certification process included the researcher being coached and in turn coaching two church members. A debriefing of the process with a professional coach was also included in the learning. The process taught by NADEI is the CoachNet model that can be summed up in 5 Rs:

- Relate: establish coaching relationship and agenda
- Reflect: discover and explore key issues
- Refocus: determine priorities and action steps

- Resource: provide support and encouragement
- Review: evaluate, celebrate, and revise plans

This model was utilized to a large extent in the coaching project. Other supplemental materials used are described in greater detail in chapter four.

A fourth step, a participant selection process took place in consultation with the Ministerial Director of the Rocky Mountain Conference. Six RMC pastors were chosen to engage in the coaching experience. A written invitation was provided to each pastor outlining the specifics of the coaching relationship in terms of time commitment and frequency of conversations.

All of the participants were male and had been in a district for five years or less. Three of them were in their thirties, two in their forties and one in his fifties. These pastoral leaders live in a variety of ministry contexts in terms of their church and geographic settings. The single staff churches they served ranged in size from fewer than 50 members to more than 200. They also varied from small rural churches to mid-sized urban and suburban churches. The congregations were predominantly Caucasian. Further demographic descriptors are given in chapter four relating to their ministry contexts.

The fifth step was to implement the coaching with the pastors. This coaching project included a recognized Christian worldview, acknowledged and practiced by prayer before and during coaching sessions. Inherent in the coaching was an essential dependence on the Holy Spirit to aid in the process of reflection, discovery and application of learning. The 12 coaching sessions over the course of six months consisted of “The 5R Coaching Model” (Appendix A) and supplemented by other useful

resources (Appendix B). Due to the varied personality types and leadership styles represented by each coachee, sessions were not all the same. While one session may have been adequate to address a particular “R,” another may have taken longer to develop with another coachee. Each session was unique to the particular coachee. As a result the 12 sessions are not described as a uniform program with exactly the same questions asked in each corresponding session. Chapter four describes some of the key questions asked throughout and for what purpose they were asked.

The sixth step was to evaluate the coaching relationship process based on feedback from the coachees. A pre and post coaching evaluation was implemented which consisted of a 30-item Likert scale assessment tool survey (Appendix C). This assessment tool was the primary source of data collected for analysis. It was given to the pastors to ascertain perceptions and reactions to three broad areas of knowing, being, and doing relating to their lives and ministries. The change in growth of each area was noted. In addition, comments were welcomed at three and six month intervals utilizing six open-ended questions to illicit hand-written responses from the coachees (Appendix C). Similarities were noted by the researcher as evidenced by the responses given. This final step not only evaluated the coaching relationship process but drew several conclusions including recommendations for improvement and future implementation. Analyzing these sources of data resulted in a final evaluation demonstrating the impact that the coaching relationship had in the three areas of knowing, being, and doing.

### **Summary**

This study while demonstrating the value of the coaching relationship does not seek to establish it as the only method in the development of pastoral leaders. Neither

does it attempt to establish the qualitative superiority of a specific coaching model. It seeks only to justify the legitimacy of the coaching relationship and to assess the effectiveness of the impact of such. It is my hypothesis that coaching enhances the whole person, which includes knowing, being, and doing.

The present study is outlined as follows: Chapter 1 discusses the need for coaching relationships to be formed among pastors with the purpose of impacting them in their leadership contexts. It contains a description of the processes used to implement the coaching relationship. Chapter 2 explores the theological foundations that undergird the coaching relationship. It studies aspects of the coach-like relationship that are inherent in the biblical texts. Chapter 3 examines the relevant literature to further explore the development and competencies that comprise coaching in general and Christian coaching in particular. It reviews the impact of coaching on the development of leaders. Chapter 4 contains a description of the coaching project process and the specific preparations made to implement the coaching relationship that included six pastoral leaders in the Rocky Mountain Conference. It presents the community and church profiles of the particular pastors. Chapter 5 comprises an evaluation of the effectiveness of the project coaching relationship as well as to make recommendations for further research in this field.

Finally, the purpose of this study was to use existing models of coaching and to assess the impact of the coaching relationship on pastoral leaders in the Rocky Mountain Conference. The following chapters contain and document the process described above.

## CHAPTER 2

### THEOLOGICAL FOUNDATIONS OF COACHING

#### **A Theology of Relationship**

Although the word “coach” is not found in Scripture, there are significant aspects of the coaching relationship that are inherent in the biblical text and grounded in the principles and practices contained in its pages.

From the very beginning of time it has been God’s intent for His creation to be in relationship with one another. He designed His creation to have a need for Him and for others. The relationship that the members of the godhead have to each other illustrates the reality of the relationship that is seen in the very essence of their unity and fellowship (Gen 1:26; John 14:9-11). God made us to be in relationship with one another, and to grow and learn in the context of those relationships (John 13:34; 15:12; 17:20, 21; Rom 13:8; 1 Cor 12:24-25; Gal 5:13; Eph 4:32; Col 3:16; 1 Thess 5:11; Heb 3:13; 1 Pet 1:22; 1 John 3:11;).

The book of Proverbs contains several metaphors that graphically portray the influence and power of relationships. Proverbs 20:5 states: “The purposes of a man’s heart are deep waters, but a man of understanding draws them out.” This text describes a relationship similar to the way a coach works with a coachee in which “drawing out” occurs through listening and asking questions. Another Proverb that illustrates the influence that one life can have on another is conveyed this way: “Iron sharpens iron and one man sharpens another” (Prov 27:17). A relationship with another person tends to have a sharpening influence. This sharpening has been interpreted in various ways but “most have taken it in the good sense of



increasing a friend's wisdom and initiative by mutual help and rivalry as the iron of the file or of the hammer sharpens the iron of the blade" (Nichol, 1953-57, 3:104). Other passages include: "Instruct a wise man and he will be wiser still; teach a righteous man and he will learn more" (9:9). "A fool's way is right in his own eyes, but whoever listens to counsel is wise" (12:15). "Oil and incense bring joy to the heart, and the sweetness of a friend is better than self-counsel" (27:9).

The following passage portrays the pivotal reality that one desperately needs another for complete fulfillment:

Two are better than one because they have a good reward for their efforts. For if either falls, his companion can lift him up; but pity the one who falls without another to lift him up. Also, if two lie down together, they can keep warm; but how can one person alone keep warm? And if somebody overpowers one person, two can resist him. A cord of three strands is not easily broken. (Eccl 4:9-12)

These verses highlight the benefits of having someone come alongside another person. One person sharpens another, one person assists another in learning, one who listens to counsel is wise, the sweetness of a friend is better than self-counsel. And one helps the other by bringing comfort and companionship when the other is under attack. These words of Scripture remind the reader of the practical empowerment that relationships afford.

### **The Biblical Imperative of Understanding**

The Scriptures have much to say about the importance of listening for the purpose of understanding. Any relationship of depth and value must have adequate communication to be lasting. The components of listening as well as speaking are present in the communication process. When one of these components becomes out of balance it results in one way communication. Listening is a vital key to the health of any relationship.

The book of Proverbs refers to the person who is always talking but does not take time to stop and listen. The sentiment is expressed in these words: “The fool takes no pleasure in understanding but only in expressing his own opinion” (Prov 18:2). This text, although it does not use the words “listen” or “listening” underscores the importance of taking the time to gain understanding. Gaining understanding comes only through taking in information. In this text, expressing one’s own opinion is used in contrast to the former, the opposite of speaking. It is in the ability to listen that true understanding comes. Tuning in to another through careful listening seems to be in contradistinction to being opinionated and only expressing ones “own opinion.”

The word translated “listen” (Isa 49:1) or “hearken” (Jer 26:3) in the Old Testament come from the Hebrew word *shama* (שָׁמַע). This word carries with it the meaning of hearing intelligently, carefully or with attention (Harris, 1980 p. 938). It is also used of the experience of Eli and Samuel when the young boy was instructed to respond to the voice of God by saying, “Speak, Lord, for your servant hears” (1 Sam 3:9, 10).

In the New Testament epistle of James, the writer gives the following admonition: “Let every man be quick to hear, slow to speak, slow to anger” (Jas 1:19). The meaning contained in the word hear *akouo* (ἀκούω) is thought to have within it the idea of not only receiving noise to the ears, but actually understanding (Vine, 1985, p. 296). Often we are quick to speak and slow to listen, processing what we are going to speak even while the other is speaking. The Scriptures stress the importance of listening, “Be quick to hear.” Not only is it important to hear the words, but also to understand what is really being said.

The method and demeanor of Jesus as he related and interacted for those within his reach was to listen intently and engage in what people were communicating to Him. All

throughout the New Testament the words are recorded, “when Jesus heard these things” (Luke 18:22, 23); “when Jesus heard that” (John 11:4). In the ministry of Jesus, He not only listened to the words, but he heard the needs, the heart cries of the people.

The Biblical approach toward others understands the primacy of listening first. The ability to listen always comes before the speaking or acting.

### **Old Testament Examples of Coach-like Relationships**

Hawkins (2006) believes that the lives of many of God’s servants in the Bible contain the qualities of what is known as a coach-like relationship style. He contends that they model positive and consistent encouragement, constructive reflection, welcomed dialogue, deep communication and personal inquiry in a context of non-hierarchical relationships. The aggregated relationship qualities of Biblical characters combine to form a comprehensive picture of a model expressing this relationship style.

#### **The Relationship of Elijah and Elisha**

The interaction between Elijah and Elisha illustrates the strong relationship that existed between these two prophets of God. The first mention of Elisha occurs in 1 Kgs 19 after Elijah’s encounter with the prophets of Baal at Mount Carmel. On his way from that experience Elijah encountered Elisha. “So he departed from there, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him. . . . Elijah passed by him and cast a mantle upon him” (1 Kgs 19:19 RSV). Although we are not told the exact nature of the relationship that existed between Elijah and Elisha prior to this, the text does refer to the relationship in terms of serving, caring and transferring the mantle of leadership from one to the other.

What specifically went on between these friends is that Elisha followed Elijah and became his servant. “Then he arose and went after Elijah and *ministered* to him” (v. 21, emphasis added). The word used is *shâraṯh*. The idea of servanthood is very evident in this relationship. There seemed to be a mutual relationship of *respect* and *service*. It was also focused on the passing on of a legacy that would continue to survive even after Elijah would go off the scene in his prophetic role of leadership.

Continuing a legacy is not through short-term superficial relationships. It must have consisted of deep conversations that focused on the life and ministry of these servants of God. There must have been times of *listening*, of *reflection*, and a sense of the call to action in the roles of ministry to which they were called.

Before the translation of Elijah, again we sense a view of the close relationship that existed between them: “As the Lord lives, and as yourself lives, I will not leave you” (2 Kgs 2:2). The same attitude is repeated in verses 4 and 6. Elisha valued the attitudes and character of this man of God that made him a great leader for God. The relationship that existed between Elijah and Elisha was one that was founded on a deep relationship of *caring* and *servicing*. The one thing uppermost in the mind of Elijah was to inquire: ‘Ask what I shall do for you, before I am taken from you.’ And Elisha said, “I pray you, let me inherit a double share of your spirit” (2 Kgs 2:9). The relationship that existed between the two men of God resulted in the desire of Elisha to reflect the character qualities of the other and to further the call of God through him to the world around his personal life.

#### The Relationship of Jethro and Moses

Only within a climate of love and respect can meaningful confrontation occur. This genuine concern ultimately leads toward the goal of greater leadership influence. Even as

Jethro was the father-in-law of Moses, there was a great level of mutual love and respect grounded in a deep relationship. “Moses went out to meet his father-in-law, and did obeisance and kissed him; and they asked each other of their *welfare* and went into the tent” (Exod 18:7, emphasis added). Such a mutual relationship of love and respect characterized the dynamics present in the ongoing interaction between the two.

Of note is the fact that Jethro first *listened* to his son-in-law. Moses “told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardship that had come upon them in the way, and how the Lord had delivered them” (v. 8). Inherent in this relationship was an ability on the part of the father-in-law to *listen* to what the son-in-law wanted to share in terms of both the joys as well as the sorrows of his heart. From what is recorded in the following verses, the father-in-law was not a passive but active listener.

“And Jethro said, Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh” (v. 10). This response was such as to encourage the heart of Moses in the positive things the Lord was doing in his life. Another critical component of the relationship was to first focus on the good things and positive strengths of the one other. It further focused on God who made Moses’ strengths possible. Jethro affirmed, “Blessed be the Lord who has delivered you” (v. 10).

It cannot be overlooked here that one of the great benefits of love and respect is the blessing of *confrontation*. The leadership style of Moses tended toward one of hierarchical leadership which did not allow others to lead or be developed as leaders. “On the morrow Moses sat to judge the people, and the people stood about Moses from morning till evening” (v. 13). Jethro observed what was taking place and asked the question, “What is this that you are doing for the people? Why do you sit alone, and all the people stand about you from

morning till evening?” (v. 14). The questions that Jethro asked forced Moses to consider and to ponder what was taking place in his imbalanced leadership style. Jethro confronts Moses to take action and in doing so preserved both Moses and the people. He observes, “What you are doing is not good. You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone” (vv. 17, 18). Not only did listening and observation take place but inquiry that brought about awareness. This awareness led to action that addressed the problem. Jethro suggested ways of leading that would tend toward spreading out his leadership responsibilities to include a growing community of leaders.

These components of coach-like relationships are expressed in attitudes of love and respect. The relationship consists of deep caring and listening with the purpose of understanding. Since the most effective confrontation takes place in an environment of encouraging the heart, and while it may address weaknesses to be overcome, it does so by focusing on the positive strengths of the other.

### **New Testament Examples of Coach-like Relationships**

The New Testament accounts of the life of Jesus depict the methods He used in His relationships and interactions with people, whether they were his innermost circle of disciples, or the learned scribes and Pharisees, or the people He would meet on the city streets. His ability to care for, listen to, ask questions of, illustrates a ministry that transformed the lives of those around Him. These aspects pervaded His ministry. In addition, the relationship dynamics seen in the lives of people such as Barnabas and Paul are also instructive.

#### **Jesus and His Disciples**

When Jesus called His disciples to be fishers of men, inherent in the call itself was an understanding that they would be involved in a learning relationship with Him. He likely spent

a great deal of time with them in the context of his three and a half years of ministry. In the calling of the twelve, this relational aspect is described, “Then He appointed twelve, that they might *be with Him* and that He might send them out to preach” (Mark 3:14, emphasis mine).

Inherent in the relationship of Jesus with His disciples was an ability to listen to them and an awareness of their lives and ministry. Mark 6:30 records, “Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught.” A classic work on the life of Christ (White, 1940) describes their interaction:

The disciples came to Jesus and told Him all things. Their intimate relationship with Him encouraged them to lay before Him the favorable and unfavorable experiences, their joy at seeing the results of their labors, and their sorrow at their failures, their faults, and their weaknesses. (p. 359)

The relationship was far deeper than a mere casual relationship. It consisted of caring and encouragement in which listening played an important role.

In addition to listening, Jesus frequently asked questions. The first question that Jesus asked in His public ministry seems to have taken place in the context of the calling of the first disciples. John the beloved, in his gospel related the story of John the Baptist, “Behold the Lamb of God, who takes away the sins of the world” (John 1:29). Shortly thereafter, two disciples began to follow Jesus (v. 37). The scriptural record took note of the fact that Jesus turned toward them and asked, “What do you seek?” The methodology of Jesus seems to have been one of inquiry. He reached out to them in such a way as to stimulate their thinking about who they were really seeking. He *drew them out*. He sought to elicit in them the desire to provide the answers to all their hopes and dreams. And in asking the question, Jesus was also ready to listen for their response.

Thorpe (1998) writes, “Jesus’ questions made people think for themselves and examine their hearts” (as cited in Switzer, 2009, para.10). She further notes that “Jesus’ questions were

“simple, clear, never condescending, always provocative” and “always attuned to the unique needs of the people He was talking to” (as cited in Switzer, para.13). Switzer (2009, para.13) points out that Jesus’ questions had intent and progressed from general to specific. On one occasion, Jesus asked his disciples, “Who do people say the Son of Man is?” (Matt 16:13). After they responded, Jesus followed up with another powerful question: “But who do you say that I am” (v. 15). This question caused reflection, followed by the subsequent response, “You are the Christ, the Son of the living God” (v. 16).

Beyond the long-term relationships Jesus formed with his disciples, there are records of his interactions with others where similar dynamics are observed.

#### Jesus and the Rich Young Ruler

Jesus had a conversational encounter (Luke 10:25-37) with one who was considered to be an expert in the law. The ruler asked Jesus the question, “Teacher, what shall I do to inherit eternal life?” (Luke 10:25). Instead of answering the question directly, Jesus asked him another question, “What is written in the law? How do you read?” (v. 26).

The inquiry of Jesus not only stimulated thought but elicited an answer from the young man. The response given was “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself” (v. 27). Jesus acknowledged the young man’s answer and affirmed that he would live eternally if he followed the Scriptural injunction.

It may be of import to note that in this conversation Jesus did not rush to give any answers to the one who came to Him. Rather, Jesus further probed the man who according to Scripture wanted to justify himself.



The ruler queried, “And who is my neighbor?” (v. 29). Again, Jesus did not give him the answer. Instead He explored with him the options and perspectives regarding the idea of being a neighbor. He asked, “Which of these three, do you think, proved neighbor to the man?” (v. 36). Throughout the story, Jesus would engage the ruler as to the choices before him and desired that the answers came from deep within in his quest to earn eternal life. This was a learning opportunity for this young man who was seeking answers to life’s most important questions. The ruler realized on his own that the Good Samaritan in the story best fit the ideal concept and he needed to act on his responses to the questions posed. Jesus was seeking a real transformation in the life of this person.

#### Christ’s way of Treating Others

It must be noted that even as coaching and leadership are seen to be inextricably linked to one another, the principles on which they operate have a foundation in the way Christ treated others. As one author has related, “Instead of giving advice from the perspective of the teacher or mentor, the coach enables the client to transform the way they look at their life by assisting them... engaging God and getting His heart and word for themselves” (Umidi, 2005, p. 94).

The methods of working with others and developing leaders were of such a quality to bring about transformation in the lives of people (Jones, 2006). Umidi (2005) brings out forcefully and eloquently that although the word “coaching” is not found in Scripture per se, the methods Christ used “unveil the dynamic of what is described as coaching today” (p. 93).

Umidi (2005, pp. 94-97) describes three key values making the ministry of Jesus “transformational” or life changing in nature. The first underscores the idea of coaching as being an “extraordinary conversation.” He refers to the conversation of Jesus with the

men on the road to Emmaus, “Did not our hearts burn within us while He talked with us on the road” (Luke 24:32). Umidi (2005) notes “the conversation is the relationship,” and coaching, while relatively recent, has roots in the ministry of Jesus, making the conversations with people of primary importance. The second area of transformational coaching is found in “a transparent relationship.” Jesus modeled the necessity and primacy of the relationships he fostered in working with people- “The good shepherd calls His own sheep by name and leads them out” (John 10:33). Good coaching is not only conversational but relational in nature. Authentic and transparent relationships are not only at the heart of coaching, but are at the heart of Jesus and the way He treated people. Thirdly, Jesus modeled sustainable leadership and personal development. Umidi contends that “much of the key leadership and personal development for the disciples happened in coaching-type exchanges with Jesus after sermons and teachings” (Matthew 13:34-36; c.f. Luke 9:51-56).

The ministry of Jesus is founded upon the value that he placed in people, the conversations he engaged, and relationships he formed. All were for the purpose of developing, and transforming lives, to reach their full potential aided by His power.

#### Barnabas, a Model for Coaching

Another example of a coach-like relationship is one that bears the name of his ministry, Barnabas, meaning son of consolation or encouragement. The apostles had changed his name Joseph, to one that described him best (Acts 4:36). As that nickname suggests, he may have indeed “encouraged” the development of key leaders that impacted the world for Christ (Moots, 2004). He remained with Paul and was very useful to him in his ministry. He took John Mark when he had to work through personal issues. Barnabas was an encourager in every

sense of the word. According to Alessi (cited in Ogne & Roehl, 2008, p. 61), 60% of the New Testament may have resulted from the ministry of Barnabas.

A few passages in the book of Acts reveal the character of encouragement and support that Barnabas lent to the development of key leaders of the early church. In Acts 9:23-31 he discerned the potential of Paul and what he could bring to the ministry. He encouraged and supported Paul in telling his story to the Church (9:27). Furthermore in Acts 11:22-26 Barnabas saw opportunities for ministry in Antioch and traveled with Paul on his first missionary journey. The scene is described thus:

Then the report about them came unto the ears of the church in Jerusalem, and they sent out Barnabas to travel as far as Antioch. When he arrived and saw the grace of God, he was glad, and he *encouraged* all of them to remain true to the Lord with a firm resolve of the heart—for he was a good man, full of the Holy Spirit and of faith—and large numbers of people were added to the Lord. [emphasis supplied]

It is interesting to note that Barnabas did not seek the primary position of leadership, rather servanthood. Before Acts chapter 13, Barnabas was mentioned as being first in the leadership team list. Thereafter, Paul is mentioned first in the narrative. As a true hearted coach, Barnabas *empowered* Paul to take the leadership role in the growing apostolic church. He also did the same for John Mark when he gave the young man a second chance at missionary work. Paul would later commend John Mark as being a valuable asset to him in his ministry (2 Tim 4:11; Col 4:10; Phil 24).

In Acts 11:25, 26, Barnabas engaged and worked with the potential he saw in others. He saw the asset Paul would be to the cause of God. He and Saul led the rapidly growing church.

Barnabas watched to see what God was doing in people's lives. He helped them become involved with where God was at work. He encouraged them along the way and rejoiced with them in what God was doing.

## Paul's Relational Model

Ogne and Roehl (2008), suggest that Paul was quite relational in his approach to ministry. According to some estimates, he may have had up to one hundred ministry relationships over the course of his life. His use of expressions such as “fellow” prisoner, laborer or servant suggest that he valued work with team members and was relational in his approach to ministry (Nichol, 1953-1957, 7:285-352). This approach seems to have been important to Paul in his philosophy of ministry.

Such a relational model is described by the apostle in Eph 4:11, 12: “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the *equipping* of the saints for the work of service, to the building up of the body of Christ.” [emphasis supplied] Ogne (2008) contends that the use of the Greek word *katartismos*, describes “the essence of relational empowerment or coaching (p. 60).”

When Paul speaks of equipping the saints he is speaking of the essence of ministry. His was a relational ministry of encouragement, support, guidance and nurture, of challenging believers to live their lives to the fullest in accountable relationships (Goodwin, Kageler, Pitts, & Whittington, 2005 pp. 749-770).

Modern day coaching emphasizes the importance of questions arising out of a relationship. Encouragement, accountability and growth serve as the foundation and expression of coming along side others for the purposes of Christian ministry.

## Coaching Words in the New Testament

According to (Ogne & Roehl, 2008) several New Testament words (Strong, 1995; Vine, 1985) resemble attributes of relationships formed through coaching others. *Paracaleo*

describes speaking a word of encouragement (Acts 14:22), and giving comfort (Rom 15:4). These are foundational to the success of the relationship. *Makrothumeo*, translated “longsuffering or patient” toward others (Eph 4:2; 1 Cor 13:4), is used by Paul to describe the way his hearers were to relate to one another. A person comes along side another for a duration of time. *Noutheteo* implies the idea of challenging, confronting, and admonishing in love and gentleness (Eph 6:4; Rom 15:14). It relates to the idea of bringing about change in a loving but direct way. Relationships confront and challenge issues for the purpose of greater growth and learning. *Paroxusmos* (Heb 10:24) contains the meaning of stimulating or spurring one another on to good deeds. The purpose is to stimulate one toward action.

All these words underscore aspects of relationships and core values in relationships today. These relationships are built around environments of encouragement. They are founded upon patience and perseverance in working with one another as well as being a source of comfort during difficult times. They persevere, challenge, and contain action producing elements.

### **The Biblical Imperative of Inquiry**

Extensive use of questions found expression especially in the life and ministry of Jesus. According to one author (Dear, 2004, p. 2) the Gospels record more than 307 questions of Jesus alone, excluding the questions used in His parables. Dear (2004) explores the many settings and topics when Jesus used questions. These questions focused the person’s mind on such themes as love, invitation, identity, healing, the meaning of life, faith, understanding, obedience, truth, purity of heart, discipleship and others.

When Jesus was found by his parents in the temple, the biblical account records the event with these words: “After three days they found him in the temple, sitting among the

teachers, listening to them and asking them questions” (Luke 2:46). From an early age, Jesus modeled the importance of listening and asking questions. These characteristics would be evident in many of his relationships that would change the lives of the people with whom He would interact.

Commenting on this experience of Jesus, White (1948, p. 75) gives this added observation and insight: “Jesus when only twelve years old went into the school of the priests and rabbis at the temple and asked questions. . . . Jesus asked questions as a learner, but His questions furnished new matter for those learned priests to think upon. Similar work might be done today.” (See also White, 1923, p. 440, and White, 1946, p. 154: “Draw the people out by questions”).

It is noteworthy to mention that the questions of Scripture and particularly the ministry of Jesus, seldom included closed-ended questions that implied a “yes” or a “no” answer or a one-word response. Switzer (2009) highlights the fact that in the Gospel of Mark alone, Jesus asked 65 questions. Forty-two (65%) are open-ended questions that required thought and reflection (para. 12). They were questions that went more deeply into the human heart and welcomed a well thought out response. They were questions that lead to deeper self-discovery and a realization that God loved them and was the answer to the quest of their lives. Such open-ended questions of Jesus include: “But who do you say that I am?” (Luke 9:20); “What do you seek?” (John 1:38); “What is written in the law? How do you read?” (Luke 10:26); “What do you want me to do for you?” (Luke 18:41); “What’s this you’re discussing so intently as you walk along?” (Luke 24:17).

Jesus’ use of open-ended questions led the individual to consider thoughtfully and to process for themselves the answer to the question. The learning was enhanced because it was

based upon a relationship that did not impose pre-determined answers but stimulated the person toward an inductive self-discovery process of thought, reflection, and action.

### **The Biblical Imperative of Taking Action**

The prime reason for coaching is to effect change to result in growth. The importance of taking action is seen in the coach-like relationships and principles of Scripture. Although Christ Himself reminded His readers not to worry or be anxious about the things of this life (Matt 6:25-34), He also spoke about the importance of planning and taking action. He relates this thought to His disciples: “For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it.” The purpose of Jesus listening and asking questions was for the purpose of thought, reflection, and ultimately taking action.

Stoltzfus (2005, p. 82) makes a case that there are seven key elements to the coaching model. The first of the key elements stresses the importance of the relationship as well as being one that is client-centered and goal driven. Being goal driven is synonymous with taking action. It is expressed in Jesus’ idea of taking intentional action when He said, “If you love me, you will obey my commandments” (John 14:15). Creswell (2006) says this also is consistent with Paul’s relationship with Timothy when he wrote, “For God did not give us a spirit of cowardice, but rather of power and of love and of self-discipline” (2 Tim 1:7). She also sees progress as “what the Lord supplies as a response to the faithful actions we take that is congruent with Jesus’ commands” (Creswell, 2006, p. 109).

Coach-like relationships focus on taking meaningful action. That includes careful planning and process. Scripture speaks to the importance of careful planning such as Paul’s counsel to do things in a decent and orderly way as pertaining to the work of the church (1 Cor

14:40). Careful planning and taking action are also described in Prov 16:3: “Commit your work to the Lord, and your plans will be established.”

This taking action is not something that is imposed on the one being coached but is the result of a relationship that is client-centered. When Jesus had the encounter with Zacchaeus, the tax collector, he ended up acting on that encounter. Jesus did not tell him what he needed to do, but as a result of that encounter, Zacchaeus gave half of his possessions to feed the poor and to repay fourfold those whom he had defrauded (Luke 19:1-10).

Jesus’ encounter with the woman at the well (John 4) involved Jesus asking a series of questions that also stimulated thought that led to action. He asked her to give him a drink. As a result of her subsequent conversation with Jesus, this woman acted. Her action plan involved telling others about the Messiah and the living water that she learned about.

### **The Biblical Imperative of Supporting**

The importance of support is key in the coaching relationships of Scripture. Paul had Barnabas, the encourager, who came alongside him to support him (see Acts 9:27). Moses had Jethro who even though he was related to him provided him the support he needed to lead the people of God along the wilderness journey (Exod 18).

To be an effective coach means that one is willing to persevere even in the midst of difficulties. It is not for the faint hearted. It is not intended to be a fleeting relationship, but one that is enduring. The book of Hebrews speaks about this kind of endurance that is illustrated in the power of encouragement: “Do not therefore abandon that confidence of yours; it brings a great reward. For you need endurance, so that when you have done the will of God, you may receive what was promised” (Heb 10:35-36).



Creswell (2006) speaks about the kind of support a Christian coach can offer to the coachee:

A Christ-centered coach offers you a safe place for discussing all the ups and downs of your journey so that you can stay on the path to the calling that God has set before you. With a coach you can talk about your challenges, the barriers thrown in your way, your doubts and fears, the things that distract you, your weariness, and also your joy! (p. 132)

A relationship that *supports* tends to help others realize the strengths that they have available to them (Phil 4:13). These strengths not only must be clear but focused. Paul affirms this kind of focused thinking in training for competition (1 Cor 9:24-27). It addresses fears instead of avoiding those fears (Phil 1:14). It seeks to move plans forward intentionally and strategically (Phil 3:14). The supporting relationship stimulates the learner to keep on learning as a process of self-discovery. The role of the coach-like relationships illustrated in Scripture seek to challenge, affirm, encourage and support others by believing in them and providing honest feedback.

#### A Theology of Transformation

The relationships of Scripture were formed not only as a basis for giving or receiving information, as in the relationship between teacher and student -- they were formed not only to mentor or learn from the example or experience of another; rather, they were for the purpose of leading the other toward transformation.

Umidi (2005) contends that coaching is all about “transformation.” This was the experience of the disciples as they walked along the road to Emmaus. This was no ordinary conversation. And this is what distinguishes Christian coaching from all other models because it seeks to be infused by the power and presence of God. Those who entered into a conversation that day on the road to Emmaus reflected on the experience later by saying, “Did

not our hearts burn within us while He talked with us on the road” (Luke 24:32). In other words, the conversation was an extraordinary one. It was focused on reaching the heart and engaged with them in such a way that would spur them on to the further study of scripture.

The theology of transformation is one that is transparent as far as the relationship is concerned. Jesus modeled this type of ministry. “The good shepherd calls His own sheep by name and leads them out” (John 10:33). This relationship is one that seeks to help the others know their true identity and meaning in Christ, even when they may not see it in themselves. “This authentic, transparent, life-giving coaching relationship is a critical component of a theology of transformation” (Umidi, 2005, p. 95).

Perhaps the greatest aspect of the biblical model of relationship and transformation is that “The heart of a transformational coach is the heart of God: loving before changing, accepting before fixing, believing with unconditional love instead of judging” (Umidi, 2005, p. 96).

Finally, transformational coaching is seen to lead to personal and leadership development. As the apostle Paul outlined, this transformation leads to action. It is “for the equipping of the saints for the work of ministry” (Eph 4:12).

Stoltzfus (2005) relates that “Powerful Coaching comes from studying, internalizing and imitating the Father’s heart toward us” (p. 48) This is what makes the coaching relationships so powerful—we are modeling the heart of God toward us and how He brings about change in us.

The apostle Paul, in writing to the Romans, spoke of radical transformation--appealing to them to present themselves as “living sacrifices” to God. He appealed by saying “Do not be

conformed to this world but be transformed by the renewing of your mind, that you may prove what is the will of God, what is good and acceptable and perfect” (Rom 12:2).

### Servant Leadership

Servant leadership can be understood through the example of Christ in washing the disciples’ feet. He came to each one of them who were sitting around the table and performed the action of a servant. He told them, “Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them” (John 13:16, 17).

The mind-set of a servant is one that is not focused on self or one’s own agenda. It is client-based. The tendency of our time is not toward this style of leadership. The leadership of today is one of authoritarianism rather than servanthood.

Christ shared with those he sought to lead, “Blessed are the meek, for they will inherit the earth (Matt 5:5). He reminded them, “The first will be last and the last will be first” (Mark 10:31). The relationships He established with those He came in contact modeled servanthood. To treat others with respect and love is evidenced by His statement: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, You shall love your neighbor as yourself” (Mark 12:30-31).

The disciples of Christ did not understand what true leadership greatness was all about. They thought it meant having the best seat next to Christ in his kingdom (Matt 20:21). Yet Jesus consistently sought to model the ideal of true greatness, that of servant leadership (Ayers, 2006; Bell, 2003, pp. 24-31). He cautioned them about not modeling after the rulers of the Gentiles who “lord it over them” and “exercise authority over them.” He so much wanted them to understand what true leadership greatness was all about. He told them, “It shall not be

so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave.” And then Jesus helped them to understand His mission: “. . . even as the Son of man came not to be served but to serve, and to give his life a ransom for many” (Matt 20:25-28).

Paul also wrote about servant leadership: The gifts he gave were . . . to *equip* the saints for the work of ministry, for the building up of the body of Christ . . . to the measure of the stature of the fullness of Christ (Eph 4:11-13, emphasis added).

Peter challenged the early church regarding their faithfulness in serving others when he wrote: “Each one should use whatever gift he has received to **serve** others, faithfully administering God’s grace in its various forms” (1 Pet 4:10 NIV).

In recent times Greenleaf (1977), writes,

A fresh, critical look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways. A new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is granted to the leader in response to, and in proportion to, the clearly evident servant structure of the leader. . . . Rather they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants. (pp. 9-10)

This kind of thinking reflects the principle that true greatness is composed of a “willingness to serve” others (McNeal, 2006, p. 4).

Perhaps the coach-like relationships of Scripture and especially the example of Jesus underscore the viability of Christian coach-like relationships useful in the formation of servant leaders in today’s world.

### **The Holy Spirit and Coach-like Relationships**

The power of Christian coach-like relationships comes from outside the human instrumentality. This is what differentiates Christian coaching from all other forms of coach-

like relationships. It must be recognized, affirms Webb (2012), that the Holy Spirit is the empowering force that makes the relationship extraordinary (pp. 30-32). The Holy Spirit is the true Paraclete (*paracletos*), the one “called alongside to help,” that comes beside the one doing the coaching to develop a true and genuine care and concern within the heart of the one coaching another. The Scriptures affirm that the Holy Spirit’s primary role is to “come alongside” another (John 14:26). The *paracletos*, translated “Advocate” (NLT), “Companion” (CEB), “Comforter” (KJV, ASV), “Helper” (NKJV, NAS), “Counsellor” (NIV, RSV), speak of the advocacy role of the Holy Spirit. The Father, the Son, and the Holy Spirit all seek to enter relationship with us to encourage and come alongside our lives and relationships. Within the Christian coaching relationships there is an acknowledgement that the Holy Spirit is especially sent to help and to enlighten.

The Christian coach realizes that to be effective he or she needs to ask for the presence and power (Acts 1:8) of the Holy Spirit to come alongside the relationship to guide them in the process of sharing, caring, listening carefully, and asking the appropriate questions, so as to stimulate thought and reflection and ultimately action. The coach comes alongside another for support and sometimes confronts in an environment of respect and love. This kind of relationship cannot take place effectively without the aid of divine guidance and asking for the presence of the Holy Spirit. But with His power and presence in the relationship great accomplishments can be made in the lives of people. In a Christian coaching relationship goals can be reached, potential can be realized, difficulties can be surmounted, and encouragement and support supplied.

## Summary

The key components of modern day Christian coaching model may be understood through Scriptural concepts including the importance of questions in the relational context. Hollingsworth (2008, p. 68) describes it as “theological activity.” The biblically modeled coaching skills evidenced in the relationships studied, are not completely described in any one example. When studied as a whole, however, they contribute to a theological framework of a Christian coaching model. Through the example of Christ and other leaders of Scripture, one can witness the dynamic of coach-like encounters and relationships.

These relationships include concepts such as listening attentively and asking powerful questions that generate deeper reflection. The relationships model characteristics such as giving encouragement and a belief in empowering others in ministry. They also model an example of confronting barriers as well as addressing certain issues. They include concepts of supporting and developing accountability that sustains growth. The relationships further model a process of movement toward goals or objectives.

It must also be recognized that the relationships of Scripture must have a basis of reliance on the Holy Spirit. The ability to truly listen and ask meaningful questions comes from the realization that divine guidance is necessary in all relationships, especially those effecting change in the lives of people toward greater personal awareness and increased leadership effectiveness in expanding God’s work on earth.

## CHAPTER 3

### LITERATURE RELATING TO COACHING

The purpose of this chapter is threefold: (a) to explore the development and purposes of coaching, (b) to survey the competencies of coaching, and (c) to review the impact of coaching on the development of leaders. All three sections will include a literature review with emphasis given to specific sources relating to Christian coaching.

#### **The Development of Coaching**

In recent years there has been a significant amount of literature written about coaching. The word *coach* has a varied background (Collins, 2009, p. 12). In the 1500's the term was used to describe a horse-drawn vehicle that transported people from place to place. Much later, *coach* came to be known as a bus that transported people to where they wanted to go.

It was not until the 1880's that *coach* was given an athletic meaning associated with the sports profession. According to Logan, (2001, as cited in Collins, 2009), some writers have suggested that coaches were used in the ancient world to help boost the performance of competitors. Brock (2008), who has written extensively on the history of coaching, quotes:

Even today, the term coaching often produces a mental image of a football or basketball coach, and depending on what the coach actually does, this analogy may or may not be adequate because the head coach is usually a general manager or chief executive officer responsible for running an entire program. The image of the

quarterback coach or the offensive line coach is somewhat more accurate by enabling others to play through teaching. (Brock, 2008, p. 93, as cited in Mink, 1993)

Although coaching in the sports world may enable others to achieve their goals, coaching is very different than merely telling or teaching or demonstrating. Brock (2008) traces how coaching existed not only in sports but also how it transitioned into the business world and beyond. Coaching seems to have developed globally during the 70s and 80s with roots in sports, personal development, leadership and psychology (Blanchard & Hodges, 2005; Gallwey, 1974; Leonard, 1998; Senge, 2006). In the 90s and in the first decade of the 21<sup>st</sup> century, coaching began to permeate areas of the corporate world because of the unsettling impact of change and technological advances that were too much for one person to manage.

Some of the first books published on coaching were written by managers of business who wanted to improve companies and employee performance. One such pioneer was Sir John Whitmore who wrote about performance in the work place. Coaching for him was “unlocking a person’s potential to maximize their own performance” (Whitmore, 2002, p. 8). He saw coaching for performance as the nature of change in the organization. He noted that “these companies have already identified that coaching is the management style of a transformed culture, and that as the style changes from directing to coaching, the culture of the organization will begin to change” (Whitmore, 2002, p. 28). It is important to note that the idea of moving from a culture of directing to coaching was at the heart of how he envisioned change could take place in an organization.

Coaching has continued to grow and become a powerful modality to promote self-awareness and growth both personally and professionally.



## **The Purposes of Coaching**

Because of our fast paced society and the rate of change, “the way we lead and the way we learn to lead is already quite different than it was a few decades ago” (Stoltzfus, 2005, p. vii). The challenges of postmodernism have impacted our culture. People with this mindset are prone to question everything. As a result, we are challenged to think about new ways to influence and develop adult leaders. The tools of the past have perhaps focused more on “imparting” rather than “empowering.” Although mentoring and counseling are powerful tools, they are useful in certain contexts.

### **Consulting, Mentoring, Counseling, and Coaching Contrasted**

The consultant (usually a paid professional) is brought in to a business setting to analyze and make recommendations based upon his or her professional opinion. Experts like these are perhaps necessary when “expert guidance and advice” (Collins, 2009, p. 17) is needed to guide a particular corporation. As a result, there are times when a consultant may be necessary within the context of specific circumstances. Coaching focuses on individuals, allowing them to make the necessary judgments and decisions. Collins aptly shows that coaching “does not involve making a diagnosis or giving advice” (2009, p. 18). The coach does not need to be the expert, but rather is one who has the ability to listen and ask insightful questions. The person or group look at a particular situation and make decisions based upon the questions asked and subsequently take the necessary steps toward specific actions. The coach is not there to give an expert opinion or make decisions or specific recommendations to the coachee.

The idea of a mentor seems to have been one of primarily imparting knowledge and wisdom. According to Engstrom, a mentor is “an authority in his or her field as a

result of disciplined study and experience” (as cited in Collins, 2009, p. 18). Stole (as cited in Stoltzfus, 2005, p. 7) defines the difference between mentoring and coaching: “Mentoring is imparting to you what God has given me; coaching is drawing out of you what God has in you.” Whitmore (2002), known by many as the father of coaching, relates that “it is helping them to learn rather than teaching them” (p. 8). In contrast to consulting and mentoring, where the expertise lies in the one mentoring or consulting, coaching assumes the expertise lies within the one being coached (Creswell, 2006, p. 15).

The counselor often diagnoses a problem and usually prescribes a cure to someone who is suffering from illness or dysfunction in some form. Coaching does not claim to be therapy although it may be recognized as such outside the USA. The major difference between coaching and counseling is that counseling assumes a lack of health, while coaching assumes health (Creswell, 2006, p. 15). Collins (2009, p. 16) contrasts counseling and coaching illustrating the difference in their use of negative psychology with positive psychology. Counseling tends to focus on problems (conflicts, insecurities, spiritual struggles and emotional issues) while coaching focuses on finding fulfillment (enhanced performance, career growth and reaching one’s goals and dreams). Counseling fixes what is wrong, while coaching enables people to reach goals. Counseling focuses on the cause of the problems (problems that arise from the past and to bring healing and stability) while coaching focuses on the future (possibilities of reaching goals and dreams in the future). The counselor is the expert who treats patients and provides healing while the coach and client are coequals (Whitworth, Wimsey-House & Sandahl, 2007) who work together to bring change. The counselor uses the expertise of

psychology and other psycho-therapies while the best coaching is done by people who have skills in listening, asking questions, and encouraging.

There are situations and conditions where the role of consultant, mentor or counselor may be a necessary or even preferable method of working with certain individuals. The professional consultant may be necessarily hired to analyze a corporation and make specific recommendations. There may be situations where the role of mentor may even be preferable to the role of coach. Stoltzfus acknowledges this when he admits, “A mentor is a more senior individual who imparts what God has given (wisdom, opportunities and counsel) to a more junior person....coaching is helping people learn instead of teaching them” (2005, p. 10). There may also be prevalent emotional and deep seated conditions that can best be addressed by the professional counselor that cannot be addressed in any other way. However, coaching in most other situations is a highly successful tool that has proven itself and which adapts certain key elements.

### **Definitions of Coaching**

While there are many definitions of coaching, there are certain aspects that appear as common themes. One definition (Whitmore, 2002) states coaching this way: “Coaching is unlocking a person’s potential to maximize their own performance. It is helping them to learn rather than teaching them” (p. 8). Whitmore was a professional race car driver who later became a business consultant and coach. The focus of his definition is on performance and the accomplishment of the task. Whitmore sees coaching as an effective way to help adults learn. He further describes coaching in these terms, “Coaching is not merely a technique to be wheeled out and rigidly applied in

certain prescribed circumstances.” “It is a way of treating people, a way of thinking, a way of being.” According to Collins (2002) Whitmore sees coaching as a way to “raise awareness and to “stimulate responsibility” (p. 43).

Whitmore was impacted in some of his thinking (Brock, 2008) through reading Gallwey’s book, *The Inner Game of Tennis* (1974), as a tool to develop others.

According to Wilson and Gislason (2009), colleagues of Whitmore, who also refer to Gallwey’s book, “the captain of the Harvard tennis team discovered that his coaches enjoyed greater success when taught how to learn, than when given techniques for hitting balls over nets” (p. 8). Wilson describes that she believes the “core principle” of coaching is “self-directed learning” and what Gallwey described as “teaching people how to learn” (p. 9). Passmore (2007) agrees: “At the heart of coaching lies the idea of empowering people by facilitating self-directed learning, personal growth and improved performance” (p. 10).

These definitions suggest a key component of coaching. It is not a mentoring relationship where the coach has all the knowledge and all the answers. Rather it is a relationship of self-discovery and learning.

White (2006) asserts that “the coaching relationship is a collaboration in which the coach and the client, work together to guide the clients’ growth as a leader” (p. 62). Coaching according to White is a collaborative effort. It is viewed here as a facilitating effort. Further, Flaherty (1999) sees it as facilitating growth in terms of developing excellence in others.

Whitworth et al. (2005) refer to Co-Active Coaching as “a focused, concentrated conversation designed to support the client in clarifying choices and making changes” (p.

17). For them it is to “serve the client’s higher purpose” with the goal of “transformative change” (p. 13). They view change as a vital part of the coaching definition. It focuses on improved performance through empowerment. This again highlights the subjective focus on the coachee to empower them for the purpose of meaningful change.

Collins suggests that the Christian definition of coaching is “the practice of guiding and enabling individuals or groups to move from where they are to where God wants them to be.” He approaches coaching not so much from a humanistic perspective but from one that incorporates prayer, Scripture and biblical principles in the coaching sessions. This may be in contrast to Stober and Grant (2006) where some humanistic theories of coaching are proposed. Humanistic theory stresses concepts such as self-exploration, self-knowledge, self-actualization in “fulfilling human potential” (Maynard, 2006, p. 71). Askeland (2009, pp. 65-75) adopts the humanistic approach insisting that the client inherently holds the answers. In these respects, Bartley (2011) contends that “Christian and secular coaching models are fundamentally dichotomous” (p. 12).

Christian coaching, although still client focused, refers to a certain dependence on God. According to Collins (2009), “Christian coaches encourage others to find God’s vision for their lives and to move from following their own agenda to pursuing God’s purposes (p. 23). This resonates with the definition of Webb (2012) where both coach and coachee “pay attention to God’s larger purposes” (p. 30) and R. Blackaby and Blackaby (2001) on leadership referred to later in this chapter. Hall and Miller (2007) relate that “Christian coaching is a focused Christ-centered relationship that cultivates a person’s sustained growth and action” (p. 10). Creswell (2006) affirms: Christ’s vision

and mission + Scriptural principles + Christ's presence + High Standard of Excellence as Trained Coach = Christian Coaching.

Again, these coaching definitions include Scriptural principles and Christ's presence as key components of Christian coaching models.

In summary, Bartley (2011), Collins (2009), Cresswell (2006), Hall and Miller (2007), Webb (2012), and others expand the definitions of coaching to include a reliance upon a higher power (i.e., Christ) as it relates to the principles and definitions of coaching, in addition to their stated purposes. Coaching is about the client; it is focused on change and is performance based. The Christian perspective includes the working of God and a reliance upon Him in the process (Hollingsworth, 2008; Jones, 2005; Lawson and Leyda, 2000; McCluskey, 2008; Rogers, 2002) .

### **Key Competencies of Coaching**

In much of the coaching literature there appear certain key elements that make up the very essence of coaching. These elements are found in the coaching conversation itself. They are, according to D. Anderson and Anderson (2005), Collins (2007), Cook, (1999), Creswell (2006), Freas, Lyons, and Goldsmith (2005), Hall and Miller (2007), Harkavay (2007), Hastings (2010), Ives (2008), Lawson and Leyda (2000), Ogne and Roehl (1995), Scisco and Ting (2006), Stober and Grant (2006), Stoltzfus (2005), Webb (2012), Whitmore (2002) and others, to be what compose the four skill areas in the coaching conversation: listening, asking, acting, and supporting.

### **The Listening Competency of Coaching**

Virtually all of the coaching literature refers to the key component of listening as a major foundation of effective coaching relationships. Listening is important and in fact

necessary and vital in that it is the skill through which the coach enters into the process of accomplishing meaningful change to which the coachee seeks to arrive. Stoltzfus (2005) maintains that “every coaching relationship starts with listening, because it is only when we listen that we learn who our clients are and what is on their hearts. The act of listening creates a great environment for change” (p. 145).

According to one occupational psychologist and coaching practitioner (Passmore, 2007), there are five levels of listening:

1. In the first and entry level form of listening, the listener is planning what to say instead of listening. This is often the case where listening is really on a superficial level and is not focused on the individual who is trying to communicate.

2. In the second level, although people are listening, they are focused on giving a reply instead of focusing on the speaker.

3. In the third level, the listener is all about giving advice. Again, the listening is not centered on the one doing the talking.

4. The fourth level of listening is one in which the listener is listening and inviting more from the speaker.

5. The fifth level is the highest level of listening where the coach is listening “behind and between the sounds, listening to the silences, using intuition.” Passmore suggests that effective coaching takes place at levels four and five (pp. 16, 17).

Using the acrostic HEAR, Collins (2009, p. 104) makes clear the importance of listening for the following in the coaching conversation: H- Hopes, dreams about how things could be better; E-Energies, passions that appear to inspire the person or drain them; A- Attributes and abilities that impact; and R- Routines, habits and ways of doing

things that might need to be changed. The majority of the literature, therefore, stresses the necessity of the coach listening carefully to what is being communicated.

Many of the experts in the field of coaching distinguish between active listening and intuitive listening. Active listening (Collins, 2009) “concentrates on what is being said, pays close attention, shows awareness of the speaker, sometimes makes brief comments or asks clarifying questions.” Intuitive listening is a deeper form of listening that asks, “What am I really hearing, behind the words?” (p. 102). The Co-active coaching model of Whitworth (2007) places intuition next to listening in importance. Intuitive listening however, according to this researcher must be subject to Biblical principles rather than cultural norms when it comes to relying on a hunch or gut feeling.

Logan and Carlton (2007) relate that the best gift coaches can give their client is “focused listening” (p. 29). Commenting on the importance of focused listening, Stoltzfus (2005) says that “the key to listening well is to stop trying to fix people while you are listening and instead make it your job to just be curious. Coaching is curiosity driven, not diagnosis driven” (p. 156). The element of listening without a predetermined agenda or diagnosis agenda seems to set coaching apart from other clinically based modalities that assume there is a problem to be fixed or illness treated.

The research of Kline (as cited in Hastings, 2010 p. 18) found a 62% times savings in her management team by providing members opportunities “to listen and be listened to.” Further study is yet to be done on the impact of listening.

### The Asking Competency of Coaching

The second key component of the coaching process is that of asking questions. As Cresswell has aptly stated, (2006), the basic coaching skills can be summarized into



two categories, “input skills” and “output skills.” Input skills consist of listening, observing, receiving insights from the Holy Spirit. Output skills consist in asking powerful questions, encouraging and giving concise messages (p. 36). The output skill of listening allows the client or coachee to communicate well so as to allow the coach to ask questions that will move the conversation forward. Listening from the Christian coach perspective, allowing the Holy Spirit to impress on the input side may affect the output side and therefore the questions asked.

The component of asking questions is a powerful tool in the hands of a coach. Careful listening enables the coach to ask meaningful and powerful questions so as to move the client forward in the coaching conversation. Questions stimulate thought and provide a framework for further conversation and discussion between the coach and the coachee. According to Collins (2009), questions can be powerful in that they “stimulate fresh thinking, lead to new insights, clarify issues, and challenge clients to explore innovative possibilities” (p. 107).

Hastings (2012) explores six types of powerful questions. (a) Vision questions help to bring focus and greater clarity, (b) Concrete questions are those that call for action, (c) Curiosity questions provoke thought, (d) Reality check questions challenge and get to the heart of the issue, (e) Acknowledgment questions help to embrace the moment, (f) God questions center on and remind us of the divine (pp. 14-16). The sixth category only resides in the Christian coaching context, differing in this respect from the traditional secular approach.

Central to the methods of coaching, the coachees are prompted to think and to reflect on what is really important to them, to be challenged with the direction, the plans

and goals for their lives. And in the case of Christian coaching, how God may be working with them (Granberg-Michaelson, 2004; Herrington, Creech, & Taylor, 2003; Holeman, 2003).

The relationship in the coaching experience is paramount. The coach must build the relationship by “really asking and really listening” and being “prepared to be nowhere else” (Scott 2004, p. 92).

The model that Logan and Carlton (2003) uses in the coaching process consists of Relate, Reflect, Refocus, Resource, and Review (p. 29). Each element illustrates the dimensions of the coaching process by listening and asking questions. Each of the elements build trust in the relationship and allows for quality, powerful questions to be inherent in the ongoing conversations and relationships that are being formed and matured. The questions cause the coachee to reflect on what is being discussed in the coaching conversation. Logan and Carlton (2003), write that “powerful questions can help people feel valued, which in turn will help build trust” (p. 37). Questions are therefore very important in every segment of the coaching relationship.

The power of inquiry is increasingly being understood to have particular impact in learning. Whitworth (2007) comments that “powerful questions invite introspection, present additional solutions, and lead to greater creativity and insight” (p. 77). Another perspective on the power of questions (Stoltzfus, 2005, p. 58) suggests that “questions are used constantly to push us to reflect, take a stand, and shoulder responsibility. In his book *The Heart of Coaching*, Crane (2002) further notes that “questioning tends to open people up. It stimulates learning, creativity, and understanding. It allows people to open up to their own ideas from the

beginning (p. 100). In *The 7 Powers of Questions*, Leeds (2000), explores seven reasons why inquiry is so powerful:

1. Questions demand answers.
2. Questions stimulate thinking.
3. Questions give us valuable information.
4. Questions put you in control.
5. Questions get people to open up.
6. Questions lead to quality listening.
7. Questions get people to persuade themselves.

These kinds of questions move the conversation on to explore and pursue greater self-awareness and move the client/coachee toward a goal through action. Hall and Miller (2007) contend that effective questions are precise, relating directly to what is being shared, promote discovery and encourage action.

#### Open-Ended Questions

The most powerful questions are those that are open-ended as opposed to closed. Open questions allow for greater responses that are not leading in nature. Whitworth et al. (2007) describe open questions as having a “curious” quality. These types of curious inquiry “take the client on a journey and are easily phrased to avoid sudden stops” (pp. 70, 71). Open-ended questions usually begin with “what” or “how” rather than “do,” or “can” or “is.” Whitmore (2002) points out that “asking closed questions saved people from having to think? Open questions cause them to think for themselves. Closed questions do not move the conversation forward because they can be answered by a simple “yes” or “no.” Stoltzfus (2005) suggests

that “almost any question can be made open by adding “how,” “what,” which,” or “who” at the beginning” (p. 181).

Educators and performance learning specialists realize that asking open-ended questions is an essential skill to use when coaching colleagues as well as working with students. They recognize that open-ended questions provide opportunity for the person answering to tell what they consider important, have maximum latitude to speak freely and share more than just the facts. Listening to the answers to these types helps to gather information about the person’s agenda, clarify understanding about what is being discussed as well as to connect with the other person better. Denton (2007), states that “open-ended questions power academic and social learning” (para. 1) as well as “enabling teachers and students to build knowledge together” (para. 1).

### The Action Competency of Coaching

As has been stated earlier, the profession of coaching is more than simply listening to another as one might with a friend. Listening is intentional and with the purpose of probing deeper into the desires, dreams, and aspirations of the one being coached. Questions are more than simply finding out information, they are for the purpose of reflection, and creating an awareness that will lead to possible outcomes and actions. Collins (2009, pp. 45-48) affirms the belief that coaching is about “action.”

The GROW Model developed by (Alexander & Renshaw, 2005, cited in Passmore, 2007, p. 61) and used extensively by Whitmore (2002) has become the industry standard over the past twenty years and illustrates the sequence of questions that might be used in a coaching relationship that focuses on potential key actions. The GROW model (G- Goal Setting, R- Reality, O-Options and W- What), relates not only to

the particular coaching conversation in the short term, but also in the long term. Reality checks are made to explore the current situation. Where are the coachees in their present as it relates to possible goals being realized? The options sequence explores possible strategies or courses of action. Then finally, the specifics are formulated as to what is to be done specifically, by whom and the timing of when the goal is to be realized. Ogne and Roehl (2008) have developed a 4D Flow approach which models spiritual discernment. (a) Discern “where is God working?; (b) Discover--How does He want me to participate?; (c) Develop--What are the Next Steps?; (d) Depend--Whom do I need? Each step reflects reliance upon intentionally seeking God at each step (pp. 115-118)

A diagram by Crane (2002) known as “The Results Cycle” (p. 96) illustrates that beliefs (what I hold to be true about people, power, relationships etc.) determine my behavior which influences relationships, which affect the results (or outcomes I want to create), which in turn reinforce my beliefs. Making progress is what the coaching relationship moves toward. The coach seeks to understand the beliefs or values to which the coachee subscribes. The coach then helps the coachees through the cycles to achieve their goals. It is a transformational relationship that according to Crane (2002) is based upon positive feedback within three phases: (a) Foundation in which you create the coaching relationship, (b) Learning loop in which dialogue takes place and (c) Forwarding the action creating positive momentum (p. 44).

Several coaching methods use the SMART model as an instrument for working through the formulation and carrying out of action steps. SMART: relates to goals that are Specific, Measurable, Achievable, Relevant, and Time Framed. Logan’s coaching

sequence (2003) follows a similar path toward action applying four elements: Relate, Reflect, Refocus, Resource and Review.

Another model called “The expanded Christian coaching model” (Collins 2009, pp. 116, 117) seeks to involve action by looking at four components. The first is Awareness,--“where we are now?; Vision-- “where do we want to go?; Strategy--“how do we get there?; and Obstacles,-- “what gets in the way?” All four aspects of the coaching relationship center in Jesus Christ as the focused world view.

It is important to remember that in each of these coaching models, the coach is in constant dialogue with the coachee through questions to discover and implement the desired goals through action plans. The coach uses a listening and asking methodology throughout the coaching experience.

#### The Supporting Competency of Coaching

The fourth aspect and significant factor that makes coaching successful is the supporting structure inherent in the process. Accountability between the coach and the coachee promotes the follow through action plans and the fulfillment of achieving specific goals. According to Stoltzfus (2005) coaching helps people change in that it “offers a support system that adds extra energy and motivation to the change process” (p. 253). He refers to this process as S.E.A.--support, encouragement and accountability. The support aspect is one of relational support. Having someone else to support the coach is a key factor in this team concept. Encouragement offers hope in the face of obstacles. And “accountability provides the energy I need to make it up the hill and establish a new habit” (p. 259).

In making accountability a positive experience, Stoltzfus (2005) outlines seven principles that have worked well for him: (a) Voluntary – the coachee asks to be held accountable, not the coach; (b) Positive-- the coach is there to cheer the coachee on; (c) Pre-emptive- accountability is primarily proactive, not reactive; (d) Consistent- accountability exercised on a regular basis; (e) Honest-- authenticity in the relationship is a must; (f) Specific- accountability must be detailed and to the point; and (g) Energizing-- accountability provides energy for the long haul (pp. 262, 263).

In the seven principles of “Best Practices in Performance Coaching,” Wilson (2007), lists the idea of challenge in that the coach “challenges in a supportive environment” (pp. 11, 12). Other literature affirms the need for such conversations (Patterson 2002, 2004; Scott, 2004). A decision for action and change by the coachee is bolstered by the fact that it is only in the environment and context of positive support and encouragement that accountability takes place.

Another area of support that the coach provides takes place when there are internal and external barriers to the coaching process. Collins (2009) provides a partial list as to the factors that contribute to hindrances in the life of the coachee. The coach works to bring continued support through the process that enables clients/coachees to be successful in achieving their goals. The internal barriers may be habits, fear, negative mind set or resistance to change. External barriers may be characterized by distracting life events, too many demands or dealing with difficult people (pp. 222, 226, 227).

The support structure that the coach offers according to the existing literature is a significant factor in the effectiveness of the coaching relationship. The support given by

the coach is welcomed by the coachees in that they have given consent. Rather than being imposed, they have invited those support structures.

### **Coaching Values**

Stoltzfus speaks of ten core values taken from Scripture: “Believing in people, God initiates change, leaders take responsibility, transformation happens experientially, learning from life, ministry flows out of being, learning community, authentic relationships, own-life stewardship, and each person is unique” (Stoltzfus 2005, pp.74-77).

In addition, Umidi (2007) outlines eight guiding principles helpful in the coaching process: incarnation, edification, equipping the saints, formation (discipleship), authenticity, identity, personal dreams and visions, and transformation. For instance, transformation or metamorphosis comes from God. These values and principles are inherent to Christian coaching and may be recognized and integrated into the coaching experience.

### **The Impact of Coaching on the Development of Leaders**

While coaching is the focus of this literature review, it would not be complete to overlook the aspects of leadership that coaching can be used to enhance. Whether coaching takes place on the individual level or at the level of organizations or teams, there is a belief that coaching has had some success in the development of successful people, teams, and organizations.

While the research on the impact of coaching continues to grow, Passmore (2007) references that “there is a belief in organizations that coaching delivers results (p. 2, citing D. Anderson & Anderson, 2003; Olivero et al., 1997; Smith et al., 2003).



Furthermore the author continues by saying that “it has been suggested that coaching is the most powerful method for developing managers” (p. 2 citing Lee, 2003). Passmore also references that the evidence available confirms the benefits of coaching (p. 24, citing Jarvis, Lane, & Fillery-Travis, 2006).

### Coaching for Leadership

Some of the qualities of leadership (Jones, 2005; Klann, 2007; Klenke 2007; Kotter, 1988; Kouzes & Posner; Maxwell, 2007; Rooke, 2005; Roth & Conchie, 2008) focus on elements such as integrity, competence, respect, trust, and courage. From the research of Kouzes and Posner (2007) emerged four keys factors of admired leaders: (a) Honesty, (b) Forward looking, (c) Inspiring, and (d) Competent. Honest leaders maintain a strength of character and have solid integrity. Forward looking leaders give a sense of direction and are moving toward a goal. Inspiring leaders tend to excite people toward a cause. Competent leaders have a track record and ability to get things done.

Kouzes and Posner (2007) analyzed thousands of leadership experiences. The results describe the nature of leadership relating to five practices: “Model the way” clarifies values and aligns actions with values. “Inspire the vision” envisions the future. “Challenge the process” generates small wins and learns from experience. “Enable others to act” builds trust and develops confidence. “Encourage the heart” appreciates excellence and celebrates victories. The coach’s role relates to each of these leadership elements, moving the coachee toward action through models such as GROW and SMART. A number of coaches (Crane 2002; Stoltzfus, 2005) emphasize the importance of encouraging the heart as a key aspect of effective coaching skills.

Spiritual qualities of leadership (Benefiel, 2005; Granberg-Michaelson, 2004) are reflected in Christian leadership and by extension, Christian coaching goals. I see the blending of humanitarian leadership with the qualities seen in Jesus who was the greatest leader of all time. These qualities relate to knowing God, seeking His will and being in harmony with Him (R. Blackaby & Blackaby, 2001; Blanchard & Hodges, 2005; McNeal, 2000; Pue, 2008; Rodin, 2010).

### Coaching, Leadership, and Change

Goldsmith has been considered to be a “pioneer” in the world of coaching leaders. He expresses in the forward of White’s *Coaching Leaders* that coaching exists to “help leaders become more effective!” (White, 2006, p. viii). He further states that “we live in a world of increasing global competition.” And then he refers to Peter Drucker who reflects his insight into the benefits of coaching: “The leader of the past knew how to tell, the leader of the future will know how to ask.” Leaders and coaches are going to have to continually ask, listen, and learn. Without continuous learning, both leaders and coaches can quickly become obsolete” (White, 2006, p. viii). Crane also contends that the traditional approach to management was an “autocratic, military style ‘command and control’ model” that “works well in the environment for which it was designed: war” (p. 26).

This perhaps underscores the vital need for a coaching approach as a necessary method for developing effective emerging leaders. Coaching is noted to be an upcoming tool in the development of future leaders. Collins (2009) contends that “good coaching is the key element in producing good leaders” (p. 72).

Much of the literature on leadership deals with the concept of change (R. Blackaby & Blackaby, 2001; Caroll, 2006; Collins, 2001; Kotter, 1988; Kouzes & Posner, 2007; Rost, 1993). According to Stober and Grant, (2006), coaching is also an effective means to stimulate change and produce growth. It is evidence-based and measures change quantifiably. Collins views “Christian Coaching” as enabling those who are coached to become more effective leaders. He writes, “In executive and life coaching, the coach asks questions and gives feedback that stimulate action...goal setting, improving performance, helping others overcome doubts, boosting confidence, building skills, and moving people toward their ideals” (Collins, 2009, p. 71). Effective leaders are change agents, they are constantly moving towards an agenda. Moving from “good to great” (Collins, 2001) requires moving with intention. Christian leaders view leadership in terms of change. They understand spiritual leadership from the perspective of moving people on to God’s agenda (R. Blackaby & Blackaby, 2001).

### Coaching Leaders’ Strengths

Rath and Conchie (2008), refer to the Gallup organization that has researched decades into the data on leadership. They studied more than one million work teams, and conducted twenty thousand in-depth interviews with leaders and interviewed more than ten thousand followers of leaders. They identify three keys to a more effective leader. The most significant finding was in the importance of knowing your strengths. They report that:

In the workplace, when an organization’s leadership fails to focus on individual’s strengths, the odds of an employee being engaged are a dismal one in eleven (nine per cent). But when an organization’s leadership focuses on the strengths of its employees, the odds soar to almost three in four (seventy three per cent). So that means when leaders focus on and invest in the employees strengths, the odds of each person being engaged is eightfold. (p. 2)

Hesselbein and Goldsmith (2006), Drucker (2006), Welch (2005) underscore the fact that building on strengths is a key factor principle of true executive leadership and effectiveness.

The idea of building on strengths is not only a key foundational principle in the research but is also reflected in the philosophy of coaching. Creswell (2006) describes seven benefits of what she calls “Christ-Centered Coaching.” For the author, “discovering your strengths is foundational” (p. 33). Upon this foundational point rests the other six benefits: clarity/focus, confidence, learning, intentional progress, coaching others and God-sized goals (p. 34). It should be noted that the formation of goals in Christian coaching extends beyond the level of the human.

#### The Heart of the Coach and Leadership

The literature of coaching speaks about the heart of a coach as being of prime importance. Stoltzfus (2005) contends that, “to truly tap into the power of coaching, you have to go beyond the skills alone to grasp what makes those techniques important and why you are employing them. Great coaching starts with the heart” (p. 47).

McNeal (2000) suggests that “heart-shaping involves both divine and human activity” (p. xi). Heart shaping takes place in the community with others surrounding us in communion. It occurs as a relationship with God is cultivated. It is shaped in the face of conflict, and in the commonplace where character is developed in the routine of the everyday.

Qualities of effective leadership are seen in the values and goals of coaching. Practicing the skills as disciplines develops the heart of Christian coaching outlined by

Stoltzfus (2005, pp. 58, 59) in seven key areas. They are principles that model how God himself relates to us:

1. A coach listens. Great leaders are known to have the qualities of listening. The heart of the leader is one who listens (Kouzes & Posner, 2007, pp. 244-245; D. Demmit & Demmit, 2003).

2. A coach asks. Great leaders are (Collins, 2001, pp.75, 88; Heifetz, 1994, p. 276; Marquardt, 2005, pp. 71, 72) people who know how to ask the appropriate and key questions.

3. A coach sees more than he or she says. The coach lets the client set the agenda. Great leaders allow for self-discovery (R. Blackaby & Blackaby, 2001, p. 121) to take place with those they lead.

4. A coach gives responsibility. The coach helps the clients grow in their leadership capacity by keeping them responsible. Leaders help others take responsibility (Collins, J., 2001 p. 119; Marquardt, 2005, p. 19) for decisions.

5. A coach works through internal motivation. Coaches let the clients set their own agenda for change. Great leaders work on the principle of internal motivation (R. Blackaby & Blackaby, 2001, p. 18; Cashman, 2000) as a key motivator for meaningful change.

6. A coach respects free will. It is a leadership that is not authoritarian. It does not coerce (Heifetz, 1999, p. 15) the will of the followers. Christian leaders allow for free choice in those they seek to lead.

7. A coach honors human uniqueness. Leaders understand the unique needs (Rath, 2008, p. 82) of those they seek to lead.

The heart of the coach involves more than a specific skill set. It includes an approach that invests in and believes in people. It acknowledges the abilities of the coachees and seeks to allow them to lead in the process of learning and change.

### Servant Leadership and Coaching

An often overlooked aspect of leadership is the idea of servanthood (Bell, 2003; Drath, 2001; Elmer, 2006; Spears, 2006). Rao (Cited in Hesselbein and Goldsmith, 2006) speaks of leadership in this way: “The role of the leader is to be of service. He or she is constantly seeking ways to help all employees become fulfilled, at work and as individuals” (p. 179). Benefiel (2005), looking at spiritual leadership in organizations, sees the inherent role of servanthood in the relationships built by leaders as they seek to listen and empower and bring about transformation in their organizations.

The coaching relationship models the leadership of service in a relationship where the coach is there to serve the coachee. It is not about the coach’s agenda or the coach’s plans, but the coachee’s agenda and plans and goals. Collins (2009) writes, “Coaching is one of the clearest forms of servant leadership. Like a servant, the coach seeks to understand and assist the person being served” (p. 77).

Other leadership experts agree that the qualities of successful leadership in today’s world will incorporate the value of servanthood. Kouzes and Posner (2006) referring to the work of Greenleaf (1977, 1998) and others suggest that “everything leaders do is about providing service” (p. 14). Rodin (2010) adds the perspective that steward leadership consists of four trajectories, relating to God as our Creator, to ourselves, to our neighbor and to the world around us. In this framework, leadership is seen from a stewardship rather than ownership perspective.

Leadership is increasingly viewed not as position, power and authority, but one in which the leader works to create relationships built upon trust (S. Covey, Covey, & Merrill, 2008) and where leaders and followers develop mutual purposes. This has always been the Christian perspective. Nouwen (1999) reflects, “The leadership about which Jesus speaks is of a radically different kind from the leadership offered by the world. It is servant leadership” (p. 62).

### **Summary**

The literature affirms that coaching contains valuable goals and objectives. Coaching fosters the development and growth of others. It involves listening intently and with purpose. Coaching seeks to ask questions stimulating thought and reflection that leads to action. The competencies of coaching support the sustained processes for change and accountability and thereby increase the leadership potential in others.

Christian coaching includes the principle of an almighty God who seeks to restore and transform our lives. It therefore impacts the key competencies of coaching, listening for the Holy Spirit to guide in the listening process, in the asking of questions, in the actions to be carried out and for the ongoing support of both the coach and coachee in the collaborative process.

Coaching is a viable and necessary model for impacting the lives of others and the development of leaders is certainly proving to be a reliable and effective approach to be further researched and realized in the future.

The literature, as well as pastoral observation, confirms that opportunities exist through coaching relationships to impact the lives of others. With an increasing demand for quality leadership and success, the task of this project is to ascertain what impact the

coaching relationship has on the perceived personal and professional growth of pastoral leaders in the context of their ministry settings.



## CHAPTER 4

### DESCRIPTION OF THE COACHING PROJECT

The purpose of this chapter is to describe the overall coaching project. First, it outlines the specific preparations made for the coaching sessions. Second, it explains the steps taken to implement the coaching relationship with the pastoral leaders. Third, it presents the community and church profiles of the particular areas of the pastors coached within the context of the Rocky Mountain Conference. Fourth, it describes the coaching process utilized.

#### **Initial Preparations for the Project**

After reflecting on the coaching project itself and consulting with the project advisor and RMC ministerial director, it was determined that this researcher should engage in the process of becoming a certified coach. Not only would the certification process confirm the personal benefits of coaching, it would lend credibility in proceeding to coach others.

#### Coaching Certification

Enrollment for the NADEI Adventist Coach Certification program took place early in 2010. A letter was sent out from the instructors outlining requirements and goals for the certification class licensed through CoachNet, Inc. A specialized equipping process that prepares Christian leaders combined intellectual learning, classroom teaching

and practical experience geared toward empowering participants to succeed as a coach in practically any ministry context (Appendix A). In particular, it included desired outcomes such as empowering and developing others. It involved listening well and asking insightful questions, encouraging and caring for others, thinking clearly and continuing to learn and grow personally.

The class participants consisted of the following: two pastors, a ministerial director, an administrative assistant and two other local church leaders. Over the course of seven months, two training workshops took place. The first module took place March 23 and 24, 2010, in the Andrews University Seminary building, in the conference room, # S325, of the NADEI Suite S303. The training session lasted from 8:15 a.m. to 5:00 p.m., with 15 minute breaks and afternoon lunch break 12 noon-1 p.m. both days. The second module took place in October with a similar schedule.

Included in the registration fee was a one-year subscription to [www.coachnet.org](http://www.coachnet.org). Runette Litzenburger, certified coach and coach trainer, introduced the online tool used during the coaching sessions. Assisting in the training was a co-trainer, Scott Young. The total coaching certification process included nine coaching sessions necessary to receive the NADEI Coach Certification.

The coaching was based on two practical essentials: (a) being coached with the coach mentor for six sessions, April 1- October 7, 2010, and (b) coaching two persons for six sessions over a six-month period of time, March 29 - October 1, 2010. During the six months, the coaching was done via telephone both with the coach trainer and with those coached by the researcher. The coachees were church members who volunteered for the coaching experience.

During the coach training, numerous materials were handed out along with the main textbooks by Logan, *Coaching 101*, *Coaching 101 Handbook* and *Developing Coaching Excellence Handbook* along with a recommended reading list for coaches.

At the conclusion of the coach training an online coach summary report was administered. It combined my self-evaluation, input from the two coachees and the coach trainer. It provided an accurate measurement of my overall coaching effectiveness, pinpointed specific opportunities for growth and gave guidance to help design specific action plans for growth.

The measurement instrument reflected the work of Dr. Robert Logan and Dr. Gary Reinecke who conducted an international qualitative research project mentored by Dr. Charles Ridley to determine the competencies of excellent Christian coaches (Appendix A). The nine competencies can be organized into three categories: (a) Foundational: Abiding in Christ, Self-Assessing, Communicating; (b) Relational: Establishing, Supporting, Concluding and (c) Strategic: Diagnosing, Planning, Monitoring. The scores are statistically normalized with a score of 50 as average compared to other coaches. Scores of 35 and below are considered poor (bottom 16% of coaches), 36-45 considered below average- listed in the “low rating.” In the “medium rating,” 46-54 are considered average and 55-59 considered good. Scores having a “high rating” (top 16%) of coaches are 60-64, and excellent scores are 65 and more. The resulting score of this researcher was 57.9, falling within the good range.

### Selection of the Coaching Project Participants

The goal was to recruit a group of six individuals for the coaching project. Although a large number of participants would provide a more comprehensive study and

analysis, the time involved in the coaching process and the constraints of time limited the coaching project to six individuals. The participants were prayerfully selected from among the pastors of the Rocky Mountain Conference in consultation with the ministerial director. These pastors represented the major geographical regions of the conference with tenure in pastoral ministry of ten years or less.

Communication made with the six pastors, described what the coaching process would include and the specific time commitment it would require. It was emphasized that the coaching sessions would be kept confidential. In addition it was suggested they pray about participation. If interested, an informed consent form was sent to them delineating the purpose of the study, inclusion criteria, and terms of the coaching relationship.

Returning the signed consent form indicated that they consented to be included in the project. I signed these documents along with the participants (Sample of consent forms, Appendix B.)

After waiting for a period of 10 days, six positive responses were returned. Communication with participants determined regular coaching appointments best fitted to their particular schedules.

### **Project Demographic Contexts**

#### **An Introduction of Six Congregations**

The territory of the Rocky Mountain Conference consists of the States of Colorado, Wyoming and the northern section of New Mexico. The churches vary in their demographic, historical and ministry contexts. The six pastoral leaders represent the following geographic quadrants within the conference: (a) Western Wyoming, (b)

Northeastern Colorado, (c) Southeastern Colorado, (d) Northern New Mexico, (e) Southwestern Colorado, and (f) the Metropolitan area of Denver.

The oldest of the churches according to a 90 year history was established in 1893. The metropolitan church has the newest of the facilities built in the 1980s. The size of the various churches facilities range from 75 to 200+ as far as sanctuary seating potential is concerned. The official membership of these congregations ranges from 39-206. The attendance average at these churches varies from 28 to 130 for worship services. The total number of participants in all programs and activities of the churches varies from 10% in one church to 80% of membership in another (pastoral estimates). The two largest churches either operate a school or are a constituent of a school. The tenure of the pastors of these churches range from 8 months to 5 years. The pastors coached have been in ministry 10 years or less.

Demographic data was accumulated that includes aspects regarding the community and church contexts of each person coached. This data proved to be beneficial (Ammerman, Carroll, Dudley, & McKenney, 1998) as various aspects of ministerial potentials were reflected upon in the varying contexts of life and ministry. The six churches are listed by number as follows:

#### Church One -Wyoming

Church one is located in the Southwest region of Wyoming. The town has a population of 23, 915 (Census 2000). Currently there are 26,271 people living in this defined area. There are 9,010 households, 6,363 of them being family households. “Millennials” (ages 9-28) make up 28.5 % of the population. There is a “very high” ethnic diversity where Anglos represent 82.5% of the population with Hispanics

accounting for 11.6 %. Educational levels in Church one are rated “somewhat low.” While 87.1 % have graduated from high school, college graduates only account for 16.7 %. According to the Association of Religion Data Archives (2000), the largest denomination is Catholic followed by “Other” (Church of Jesus Christ of Latter Day Saints and Bahai), then Evangelical Protestant and Mainline Protestant.

This Adventist church is one of several served in a multi-church district. According to pastoral estimates, the congregation is described as “mostly older people” with a large retired membership, 80% of the active membership being over the age of fifty. The ethnic composition of the church is estimated to be 85% Caucasian. Congregational membership is less educated as a whole, composed mostly of blue collar workers. Conference records suggest a membership that falls into the 50-100 range (RMC Statistics, 2011). There have been five baptisms over the past five years. The church leaders are composed of 75% women. The Prayer meeting is a program that reaches out to those receiving Bible studies. Most of the formal Bible studies are given by the pastor. The church supports various ministries by generous giving.

#### Church Two - Eastern Colorado

Church two is located in Northeastern Colorado. The town has a population of 16,562 (Census 2000). Currently there are 15, 787 people living in this defined study area. There are 7,645 households, 3,988 of them being family households. The racial/ethnic diversity is “very high.” Anglos represent 82.5% of the population and other groups make up 17.5 %. The largest sub group is Hispanics accounting for 14% of the population. Educationally, the area is listed as “somewhat low” since 82.9 %t are high school graduates while only 15.4 % have graduated from college (Percept, 2010)

According to pastoral estimates, the congregation is described as a “middle age” church composed of people in their mid-thirties predominantly. It is also estimated to be 80% Caucasian. Congregational membership falls into the range of 0-50 (RMC Conference Statistics, 2011). The educational level of most of the membership is a high school equivalent with a few exceptions. The church is composed of 65% women who are involved in active ministry. The pastor is an active evangelist and personal soul winner, resulting in few baptisms. There is not a school associated with this church.

#### Church Three - Southern Colorado

Church three is located in Southeast Colorado. The town has a population of 10,726 (Census 2000). Currently there are 9,864 people living in this defined study area. This represents a decrease of about 1% since 1990. There are 3,769 households, 2,773 of them being family households. This area lists “Millennials” as representing 29.3% of the total population. Based upon the number of different groups present, the ethnic diversity in the area is “extremely high.” Anglos represent only 59.4% of the population and all other racial groups make up 40.6% which is somewhat above the national average of 35%. The largest of these are the Hispanics/Latinos, who account for 37.2% of the population. This area has an “extremely low” rating in education. While 71.9% have graduated from high school, only 11.7% have a college degree. A higher percentage of blue collar workers make up the demographic for the area (Percept, 2010).

According to pastoral estimates, the average age of the Adventist congregation membership is described as over the age of 50. Educational levels are mixed with some high school and college graduates. Mostly Caucasian, the congregation may not reflect the community at large. Congregational membership is within the range of 0-50 (RMC

Conference Statistics, 2011). It is reported that 10% are involved in outreach. There is also an active health outreach. Although Bible studies have been given by pastor and elders in recent years, few baptisms have resulted. There is no church school.

#### Church Four - New Mexico

Church four is located in New Mexico. The town has a population of 48,581 (Census 2000). Currently there are 52,878 people living in this defined study area. There are 18,963 households, 12,361 of them being family households. There are 9,304 households making an annual household income 25-75 K. The challenges of this region are achieving educational objectives and addressing teen issues. This area has “Millennials” as the most significant group in terms of numbers who make up 30.6% of the total population compared to 27.5% of the U.S. population. Ethnic diversity is listed as “extremely high.” Anglos represent only 44.4% of the population while other groups make up 55.6%. The largest of the groups, Native Americans accounts for 34.1% of the total population. While 77.3% of the population over 25 has graduated from high school, college graduates account for only 15.2%. The white collar population is listed at 15, 065 (Percept, 2010).

According to pastoral estimates, the church membership of those over 30 make up 70% of the congregation. It is a church estimated to be 75% Caucasian. About 50% of its membership have a college education. The membership of the congregation fall within the 200-250 range (RMC Conference Statistics, 2011). There have been 28 baptisms in the last five years. The church operates a church school. The church saw steady growth during the first half of the last decade.



### Church Five-Western Colorado

Church five is located in the western region of Colorado. The town has a population of 11,968 (Census 2000). Currently there are 13,503 people living in this defined study area. There are 5,106 households, 3,182 of them being family households. “Millennials” comprise 27% of the total population. The ethnic diversity is also “very high” with Anglos making up 74.8% of population and other groups making up 25.2%. Hispanics account for 21.2%. There is an overall “very low” educational rating. While 74.1% of the population over 25 have high school diplomas, only 13.2% are college graduates (Percept, 2010).

According to pastoral estimates, the congregation is described as mostly “elderly” with several deaths recently. Also said to be “mostly Caucasian.” Composed of a membership with less formal education tending to be mostly “laborers.” The church membership falls into the 100-150 range (RMC Conference Statistics, 2011). There have not been any baptisms in recent years. The last three years reflect a slight decline in membership. A strong commitment exists to keep the school open, to support Christian education- 100% of the students are from the community. Bible classes are being provided to youth as a target focus.

### Church Six- Front Range Colorado

Church six is located in the Denver metro area. The town has a population of 28,142 (Census 2000). Currently there are 30,197 people living in this defined study area. There are 1,039 households, 7,278 of them being family households. “Survivors” as the most significant group make up 34.7% of the total population area compared to 29.2% of the U.S. population as a whole. This area has a “very high” ethnic diversity

with Anglos representing 83.4% of the total population. The largest of the subgroups, the Asians account for 7.4% of the total population. The overall educational level is “extremely high” 97.2 % of those over 25 years old have graduated from high school. College graduates account for 63.2% of those over 25 in the area versus 24.4% in the U. S. (Percept, 2010)

This church’s membership falls into the range of 200-250 (RMC Conference Statistics, 2011). Pastoral descriptions list it to be predominantly Caucasian. The educational composition of the church also has a high percentage of college graduates. The church has a high commitment to regular evangelistic meetings. There have been 24 baptisms in five years. Approximately 60% attending are non-members. The last half of the decade has seen significant growth.

## **The Coaching Process**

### **Coaching Appointment Frequency and Duration**

The duration of the coaching relationships with the foregoing pastors consisted of six month contracts. They began in November of 2010 and concluded in April, 2011. A schedule of appointments that worked best for them was identified and confirmed by each.

The coaching relationships consisted of 12 twice a month, 30 minute telephone sessions. This was considered the best form of communication due to the sizeable distances from each coachee. Collett (2008), in a work based case study on the effectiveness of telephone coaching, found that distance coaching is effective through listening and paying attention to building relationships with clients. Also noted by Lingley-Pottie (2007), cited in Collet, was the fact that participants in a coaching

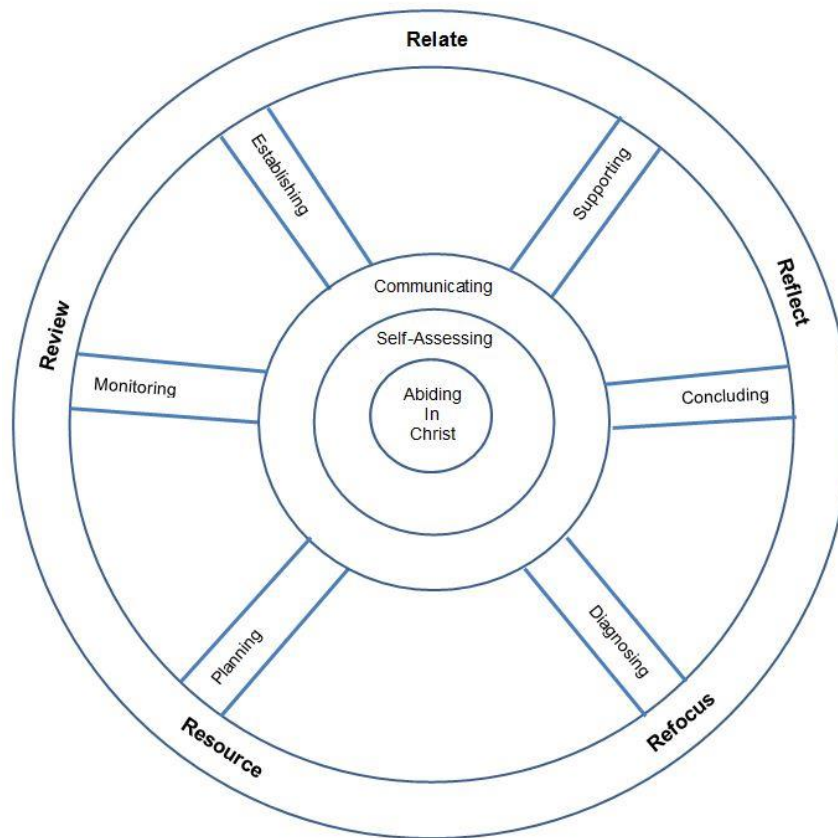
relationship would choose a distant treatment over a face-to-face system. While the purpose of this paper is not to prefer one modality over another, it simply notes that there may be advantages to such an approach.

### Coaching Goals

The purpose of the project was not to develop a new system or model of coaching. Rather, the primary goal was to identify and utilize Christian values evidenced in some of the current literature and then see what impact, if any, they made in the coaching relationship process.

### The Coaching Model

In order to narrate more clearly the coaching process used in this project it became evident that a pictorial representation was needed. Although other models of coaching could be represented, this model, previously taught in coach training was chosen. With the guidance and input from the author of the 5 R Coaching Model and 9 Competencies, Robert E. Logan (2013), a diagram (figure 1) was produced that illustrates the process.



*Figure 1.* The 5 R Coaching Model and 9 Competencies  
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The 5 R model is represented by the outer rim of the wheel. In this coaching model, Relate, Reflect, Refocus, Resource and Review is a non-linear process in that they can all occur in the context of various conversations.

This model also integrates nine basic competencies (refined by Charles Ridley and cited in Logan, 2007, pp. 5, 6). The first of these competencies are expressed within three broad foundational categories (Logan & Carlton, 2007), represented by the three inner concentric circles. They are: abiding in Christ, self-assessing, and communicating. The second category of competencies is relational competencies: establishing, supporting, and concluding represented by three spokes of the wheel. The third category

is strategic competencies: diagnosing, planning, and monitoring represented by the other spokes.

The first foundational inner circle competency of “Abiding in Christ” is unique to Christian coaching in that it assumes a strong spiritual foundation and a reliance on the Holy Spirit for guidance at each step of the coaching process. The next inner circle, “Self-assessing” refers to knowing yourself well and self-development as another foundational competency. The third inner circle, “Communicating” includes listening, questioning, and giving feedback within the Christian context of discovering God’s agenda.

The three relational, outer spoke competencies include “Establishing” a mutual agreement and relational bond with the coachee. “Supporting” includes “principles of coaching, encouragement, challenges, accountability, provision for needs, and focus in a clear direction” (Logan & Carlton, 2007, p. 7). “Concluding” is a competency that brings closure to the coaching relationship.

The other three strategic competencies include “Diagnosing” which gathers and analyzes data and action plans. “Planning” is a competency that moves the coachee toward setting goals and action plans. “Monitoring” is evaluating and celebrating progress toward those goals.

### Coaching Microskills

Further research by Logan and Carlton (2007, pp. 5-93) and others revealed five to seven specific “microskills” underlying each of the competencies (Appendix A). They are listed as follows: (a) Abiding in Christ: character development, discernment, intercessory prayer, prayerful preparation and spiritual guidance; (b) Self-assessing:

intrapersonal awareness, monitor readiness, personal development, prioritize coaching and solicit feedback; (c) Communicating: interactive dialogue, interpersonal attentiveness, nonverbal observation, powerful questions, reflect opportunities, summarize and timely feedback; (d) Establishing: communicate, contracting, explore possibilities, initiate process, mutual trust and negotiate commitments; (e) Supporting: facilitate closure, joint assessment, maintain contact, plan closure and recontract; (f) Concluding: facilitate closure, joint assessment, maintain contact, plan closure and recontract; (g) Diagnosing: analyze problem, focus agenda, identify limitations, practical analysis, significant information, stimulate understanding and uncover obstacles; (h) Planning: action planning, brainstorming, design accountability, goal-setting, prioritization and resource identification; (i) Monitoring: adjust plans, celebration, detect problems, evaluation schedule, follow-up, maximize results and troubleshoot.

### **Coaching Project Sessions Narration**

#### **Prayer and the Coaching Sessions**

The essential element of prayer in the coaching relationship cannot be over emphasized (c.f. 2 Chronicles 7:14; Matthew 7:7; 1 Thessalonians 5:17). From a study of coaching and in particular Christian coaching, the intentional inclusion of prayer cannot be overlooked. An awareness of God's presence and dependence upon the Holy Spirit to preside and guide in every aspect of the coaching relationship was demonstrated by seeking the Lord before, at the beginning and ending of each session (c.f. Zechariah 4:6; John 15:5; Philippians 4:13). Collins (2009, p. 49) makes this affirmation: "Coaches support others in getting clarity and perspective while they move forward, guided by the

Holy Spirit and supported with prayer.” Elsewhere he states, (2009, p. 205), “This is a foundation for Christian coaching. It is not an option. For coaching to succeed, God must be at the core.”

Each coaching conversation began with prayer. The coachee would generally pray at the beginning of each session. Each session would conclude by asking the question, “What would you like for me to pray for you about?” The common themes of prayer revolved around a personal concern, ministry challenge or goal derived from the coaching conversation.

### The Coaching Agenda

The participants received 12 sessions of individualized coaching, centering on the topic or current situation they wanted to discuss. The coachees were informed that notes would be taken at each session and that goals and action steps would be recorded for the purposes of research and to aid in the coaching process.

The agenda was to be determined by the coachee. Open-ended questions and the responses given were noted. At the conclusion of each session, notes were cleaned up and typed in a verbatim style that reflected the question asked as well as a summary of their response. This process took additional time immediately after each session was completed. A process of self-discovery was encouraged through listening and asking questions. An environment of encouragement was fostered. Specific action items would be discussed in the sessions and accountability structures implemented. The accountability would usually revolve around specific “action steps” that would be referred to from one session to the next. These action steps would always be determined by the one being coached.

## The Relate Phase

During the Relate phase the primary task was to establish a relationship and agenda with the coachee. This formed the foundation of the initial sessions. Placing a priority on relating to those coached seemed to serve well in establishing rapport with each individual. As relationships were developed, there seemed to be a greater interest by the participants in the process of coaching. The role of coach was based largely upon the ability to listen well and ask questions, rather than to control the conversation.

The first two sessions focused on the Relate aspect of the coaching relationship primarily. It should be noted that although an emphasis was placed on relating at the inception, it became apparent that a key to ongoing progress depended on the ability to relate. These relationships included personal, family, and professional realities.

Questions asked during the first session included inquiries such as, “Tell me about your family?” or “What do you and your family like to do together?”; “What do you like to do in your spare time?”; “What is your current situation right now?”; “What is your dream for ministry?” These questions facilitated connection with each of the participants as we began the coaching relationship journey.

Session two also formed the basis of our coaching sessions. Other questions would include items such as “What is your pastoring style?” “What drains your energy?” “What energizes you?” The second session also encouraged a shift toward the coachee taking ownership of the content of the sessions. The question would be, “What would you like to focus on in the next six months?”



## The Reflect Phase

The “reflect” phase revolved around pondering, discovering and exploring key issues. Listening and asking the right questions became key components in stretching the coachee toward deep thought, exploration and introspection. During the reflect stage, brainstorming all ideas, possibilities and approaches are explored.

Sessions three and four focused primarily on the “reflect” aspects of coaching. A regular inquiry initiated here but used throughout included, “What can we celebrate today?” This placed the coaching in a positive rather than a negative environment, since coaching assumes health rather than the need for therapy. It became apparent that this was a key question that induced a positive mind set right from the start. When this was missing, the tone of the conversation lacked spirit and energy.

Additional questions would be asked such as, “What do you want to talk about today?” It gave them ownership of the agenda. An awareness was created of where they were in their current situation. This seemed to open up the coachees to think about and articulate their interests and goals whether professional or personal, since each would impact and influence the other.

In aiding the focus and prioritization of areas of life to consider, the Wheel of Life in *Coactive Coaching* (2007) was useful with some of the coachees. The diagram (Appendix B) contains eight subdivisions: (a) Career, (b) Money, (c) Health, (d) Friends and Family, (e) Significant other (f) Personal Growth, (g) Fun and Recreation and (h) Physical Environment. The coachees were asked to rate their satisfaction with each area. These broad categories formed a framework around which the coachees could think through where they wanted to focus their coaching conversations.

The coachees varied in terms of their processing time in determining their interests and goals. There was some hesitancy at first for them to really open up and lead in the conversation. At times it was hard to hold back, wait and listen, although the inclination to want to jump in to the conversation was tempting.

### The Refocus Phase

The Refocus phase was utilized to determine priorities and action steps as coachees sorted through the options and determined where they desired to place immediate energy. The key question related to “What will you do?” Action steps aided in the accomplishment of achieving desired outcomes. As a coach, the action steps would become an important piece of the coaching experience, encouraging movement toward choosing a particular strategy to accomplish the goal.

Sessions five and six seemed to move towards greater clarity as to what the coachees wanted to accomplish. In exploring with them various options, the coaching relationship moved naturally toward a “refocus” stage where goals and ideas of where they wanted to focus the coaching relationship became clearer. As we talked about goals, they would at times refer to instances where they became bogged down in their movement toward those goals. This was due to the fact that goals were at times nebulous or impossible to measure.

As a coach there was opportunity to ask if they were aware of SMART Goals? This “resource” aspect of coaching is powerful. From here on out, each coachee would at times want to refer back to his goals in terms of being specific, measurable, attainable, relevant and time specific. “What areas do you have a passion for making SMART

goals?” Or, “How can you be organized in terms of doing what it is you are seeking to accomplish?” The steps became so important in this process whether large or small.

Since a primary goal of coaching is about stimulating the coachee towards “action,” subsequent sessions reflected such, “How can this idea be put into an action plan?” Somewhere in each coaching conversation there was always the question, “How are you coming on your action plans?” The action plans may have been single or multiple depending on the person coached and how fast he worked toward the task or goal to be accomplished. Time was spent addressing goals relating not only to “knowing” or “doing” but also “being.” There was the sense that the “being” sometimes suffered because of the intensity of the doing and the pressure to “get things done.”

Reminders of action steps were not always received positively, since there were times when certain action plans were not carried out in a timely manner for one reason or another. This elicited a conversation periodically about how they wanted to be held accountable. All of them without exception wanted to be held accountable but life at times would present certain variables that militated against consistency in this regard. Good intentions are just that, intentions, if not worked at intentionally. There was an evaluation instrument sent out to each participant after the sixth session (Appendix C).

### The Resource Phase

Resources were also explored during sessions seven and eight and the remainder of the conversations. The goal was not to introduce resources but rather to explore together. The main idea centered on “What do you need?” Many of the resources were sourced by the coachees themselves in conversation. Being present, affirming the coachees, and facilitating awareness regarding the resources they had in their own

possession were always important. If they needed additional resources available we processed together where those resources could be obtained.

One resource introduced and administered only after asking permission to do so was the DiSC Classic Personal Profile System (Appendix B). This instrument proved useful in the quest to move forward toward the accomplishment of their goals. It is described thus: “The profile provides a framework for looking at human behavior while increasing your knowledge of your unique behavioral pattern.” The letters of the DiSC stand for “dominance, influence, steadiness and conscientiousness.” It is particularly useful in understanding better the dynamics involved in understanding themselves and working with and communicating with others.

Another resource, Christian Coaching Leadership’s (CCL) Core Leadership Competencies diagram contains 20 items that affect one’s leadership. They range from communicating effectively to areas such as problem solving or time management (Appendix B).

Complimentary other tools would also be referred to as well. Whitmore (2002) proposed what he called the GROW approach. It illustrates the importance of these components in the coaching relationship: Goal Setting, Reality Checking, Option strategies and Will-based actions.

Another mental model called the “The Basic Christian Coaching Model” developed by Collins (2009) centers in a relationship with Jesus Christ. The four areas of the divided circle (Appendix B) relate to: Awareness, Obstacles, Vision, and Strategy and Action. The “Expanded Christian Coaching Model” clarifies Awareness as “Where are we now?” Vision clarifies, “Where do we want to go?”; Obstacles refers to “What

gets in the way?” and Strategy and Action describe “How do we get there?” All of these areas of focus center in Jesus Christ and moving toward His agenda.

### The Review Phase

The Review phase explored what was and was not working well in the life situation of the coachee. Some goals or action plans were pursued; others were given up and replaced by others. Support and encouragement were shared all along the coaching process. The coach endeavored to assist the coachees in articulating what they were learning through the process. The coachees determined what needed to change, what needed to be done or what further training would be helpful.

Sessions nine and forward asked questions such as, “What is your next step?” These sessions also included and reviewed with the coachees where they had come from in terms of where they were at the beginning of the coaching relationship and what they had actually accomplished. Not all of the coachees responded with energy and passion at every coaching session. One or two were always behind in what they at first wanted to accomplish from a previous session. Probing questions such as “What challenges are you facing?” allowed for the process of review and re-evaluation in the minds of the coachees. Another question that seemed to be useful was, “What could you do to address this need as a step in a direction?”

Sessions 10 to 12 include questions such as, “What has transpired since we last talked?”; “How do you wish to continue your action plans after our coaching sessions are finished?”; “What can I be praying for you about?” Coachees became introspective at times. They seemed more willing to share their hearts with the investment of time.

There were days when the coachee was up emotionally and there were times when struggle, concern, stress or fatigue were very much evident.

The power of review included celebrating accomplishments of goals and action steps. These celebrations occurred outside the coaching conversation times. Sending a card of congratulations, participating in an ordination, sharing a meal together with the coachee and family were incredibly fulfilling. And staying connected long after the coaching contract ended has proven to be a tribute to the power of coaching.

### **Summary**

Overall, the coachees addressed issues of “doing” relating to their work as pastors and the ministry they were doing in their churches. The coaching helped the participants to exercise the power to change, to clarify values and form new habits. Areas of focus also included items of “being” such as physical fitness issues, balance of time with family and work or having a more meaningful devotional time. Items of “knowing” included organization, time management and church growth.

The 5 R Model was found helpful in the coach training experience and evidenced in the experience of this project. The goal had been to determine what impact if any the coaching relationship might have on pastoral leaders. These pastoral leaders expressed the benefits of potentially coaching others in their congregations having gone through the coaching experience themselves. Investing in the lives of others as a coach may perhaps become a future method for impacting lives.

### **Periodic Evaluation**

An instrument was developed to illicit responses from the participants at the inception of the coaching experience, at the three month interval and at the conclusion of

the coaching contract (Appendix C). The instrument also attempted to gain responses that applied to the entire person, i.e., “Knowing, Being, and Doing.” Chapter five will describe the instruments in more detail and the results of the data collected.

## CHAPTER 5

### EVALUATION AND RECOMMENDATIONS

The purpose of this chapter is to evaluate the effectiveness of the coaching relationship and to make recommendations for further research in this field of study. Two types of instruments were used to measure the effectiveness of the coaching relationship. The first as the primary instrument, the second as a secondary supplemental source of information: (a) Assessment Tool for Pastoral Leaders and (b) Three and Six Month Coaching Review. For assistance with statistical analysis and structure of the tool, Dr. Roger Dudley, Director of the Institute of Church Ministry (ICM), Dr. Jerome Thayer, Director of the Center for Statistical Services, both at Andrews University and Dr. Norm Thiesen of Western Seminary were consulted.

#### **Assessment Tool for Pastoral Leaders**

The Assessment Tool for Pastoral Leaders was formulated from the perspective that the coaching relationship deals with the whole person and that such components as “Being, Knowing, and Doing” are essential qualities that need to be developed. These qualities that develop the person (being), knowledge (knowing) and practice (doing) are important to the Seventh-day Adventist Theological Seminary and the Doctor of Ministry program (2013-2014 Bulletin). In particular they seek to assess their functions, programs, and student growth.



In seeking to include these foregoing elements into the assessment, the statements were included from sources that include these perspectives. The statements include the work of professional coaches such as Nick Howard and Sherilyn Carlton, informed by leadership specialists Kouzes and Posner (2007) and personal reflection regarding the work of pastors.

The tool utilized 30 five-point Likert scale statements which included three broad categories. The statements related to personal growth, leadership practices and pastoral ministry and management. Participants indicated their responses by checking the appropriate category that best represented the evaluation of themselves for each item as it related to their experience. A one indicated that the statement was *rarely* true of them; a two indicated that the statement was *occasionally* true of them; a three indicated that the statement was *often* true of them; a four indicated that the statement was *nearly always* true of them; a five indicated that the statement was *always* true.

Coachees were encouraged to give an honest appraisal of where they sensed they were in reality, not where they believed they should or wanted to be. The Assessment tool was administered to the coachees by mail at the beginning of the six-month period of the coaching experience. The same procedure was used at the conclusion of the coaching project to acquire and compare the pre and post scores.

### **Presentation of the Results**

Table 1 is a summary of the data. The table lists the six coachees with individual and cumulative growth relating to 30 statements representing 60 individual or 360 total combined responses reflected in 180 cells.

Table 1

*Comparisons of Coachees' Average Growth*

	C1	C2	C3	C4	C5	C6	Mean		Mean	Sig.
	Pre/ Post	Pre/ Post	Pre/ Post	Pre/ Post	Pre/ Post	Pre/ Post	Pre	Post	+/-	
S1	3 4	4 5	5 5	4 5	3 3	5 5	4.00	4.50	+.50	.076*
S2	3 4	4 5	5 5	5 5	3 4	5 5	4.17	4.67	+.50	.076*
S3	2 3	3 5	5 5	5 4	3 4	2 4	3.33	4.17	+.83	.141
S4	1 1	1 3	3 3	4 2	1 2	2 2	2.00	2.17	+.17	.771
S5	5 4	2 3	4 4	3 3	3 3	5 5	3.67	3.67	.00	1.000
S6	4 5	3 3	2 1	4 4	3 3	3 5	3.17	3.50	+.33	.465
S7	5 5	3 4	5 1	3 4	3 4	4 5	3.83	3.83	.00	1.000
S8	3 4	4 5	4 5	4 4	5 5	4 4	4.00	4.50	+.50	.076*
S9	4 4	4 4	4 5	4 4	3 3	4 4	3.83	4.00	+.17	.363
S10	4 4	2 3	1 4	3 4	2 3	3 3	2.50	3.50	+1.00	.076*
S11	4 4	4 5	4 4	5 4	3 4	3 4	3.83	4.17	+.33	.363
S12	3 3	4 5	4 3	3 4	2 2	2 4	3.00	3.50	+.50	.296
S13	3 4	4 4	4 4	3 5	3 4	3 4	3.33	4.17	+.83	.042*
S14	1 3	3 3	4 4	3 4	3 3	2 4	2.67	3.50	+.83	.093*
S15	2 3	3 3	4 4	3 4	3 3	4 4	3.17	3.50	+.33	.175
S16	2 3	4 4	2 3	4 3	1 3	2 4	2.50	3.33	+.83	.141
S17	1 1	4 3	3 3	3 3	2 3	3 4	2.67	2.83	+.17	.611
S18	2 3	2 3	3 4	3 4	3 3	3 4	2.67	3.50	+.83	.004*
S19	3 4	4 4	5 5	3 3	3 4	5 5	3.83	4.17	+.33	.175
S20	3 4	4 3	4 4	3 2	3 3	3 5	3.33	3.50	+.17	.741
S21	3 4	4 4	5 5	5 5	5 5	5 5	4.50	4.67	+.17	.363
S22	3 4	5 4	5 5	5 4	4 4	5 5	4.50	4.33	+.17	.661
S23	3 4	5 4	2 3	4 4	2 3	2 4	3.00	3.67	+.67	.175
S24	2 2	4 4	2 2	4 4	2 3	2 4	2.67	3.17	+.50	.203
S25	2 3	4 4	3 4	5 4	3 3	2 4	3.17	3.67	+.50	.296
S26	2 3	4 4	3 3	4 4	3 3	2 3	3.00	3.33	+.33	.175
S27	3 4	4 4	4 4	4 4	3 3	3 3	3.50	3.67	+.17	.363
S28	3 4	4 4	3 2	3 3	3 3	2 4	3.00	3.33	+.33	.465
S29	4 5	4 4	2 3	3 3	3 4	4 4	3.33	3.83	+.50	.076*
S30	4 5	4 4	2 3	2 3	1 3	3 3	2.67	3.50	+.83	.042*
Mean	2.90/ 3.60	3.60/ 3.90	3.53/ 3.67	3.70/ 3.77	2.80/ 3.37	3.23/ 4.1	3.29	3.61	+.44	
+/-	+.70	+.30	+.14	+.07	+.57	+.87			+.44	

\*  $p < .10$ 

## Notes:

S-Statements used in the assessment (See Appendix C)

C- Coachees (participants) included in the study

The mean for each statement was determined by adding the scores and dividing by six (the number of participants).

Growth is given as the difference between the pre and post mean.

Sig. represents statistical significance identified by a "t-test"

The table is arranged with 30 statements listed numerically in the left column. To the right are the individual pre and post scores of each coachee for that particular statement. To the right of each of the individual scores there is a column that summarizes the group pre and post-test mean relating to that question. To the right of the group pre and post-mean is the change in mean relating to that particular statement. The far right column lists the statistical significance figures.

The bottom of the chart gives the total pre and post mean scores for each individual coachee and the change in mean below each. This allows for individual as well as group summary data to be recognizable.

#### Summary of the Data

The project focused on the data received from the project assessment tool and three and six month review both completed by the participants. Of primary note was the statistical significance relating to the assessment tool. A “t-test” was performed and found that of the 30 statements, nine resulted in statistical significance. The probability that these statements were answered a particular way by chance was less than 10%.

Nine of the statements had significance of  $p < .10$ . These range from  $p = .004$  to  $p = .093$ . One statement has a coachee response rating of  $p = .004$ ; two statements have a  $p = .042$ ; five statements have response ratings that compute to a  $p = .076$ ; one statement lists a response value of  $p = .093$

In addition, Table 1 details the numeric changes as represented in 180 cells. Of the 180 cells, 80 indicate a change of at least one point on the Likert scale. The total mean represents a change of .44. It must be noted that although change in mean increased, this does not represent actual growth in terms of being statistically significant.

The table also lists the total scores for each individual. Each of the coachees total points suggest a difference ranging from +.07 to +.87. These figures detail the total mean change for each of the six coachees represented.

Although the values of appear low, it should be noted that the responses range on a Likert five-point scale. In addition, coachees who reported a high score on the initial inventory may have had no method for reporting growth that may have occurred during the coaching session.

A total group mean score is given pertaining to specific statements. Of the 30 assessment items, one indicates a change of a one point. Six result in a change point of +.83. One reflects a change of +.67. Seven statements indicate a change of exactly +.50. A score of +.33 is reflected in six of statements. Six evidence a +.17 change. Two statements have a 0 change in mean. One statement has a -.17 decrease in mean.

It is acknowledged that this study was exploratory in nature. To achieve conclusive results, a larger sample size would be needed. Only six pastors were included out of a total of 70 pastors in the entire conference representing a relatively small size.

### **What the Data may Suggest**

Statistical significance of  $p < .10$  is represented in nine of the 30 statements. In addition a positive overall change in mean of .44 is reflected in the Assessment Tool for Pastoral Leaders. A three and six-month review, although somewhat subjective in nature, also demonstrates the positive impact the coaching relationship brought to the experience of the participants.

## Personal Development (Being)

Four statements of 10 relating to personal development are shown to have statistical significance of  $p = .076$ . Of these four, statement 10, relating to accountability relationships achieved the greatest change in mean, ahead of any other statement relating to personal growth. “I am not an island unto myself. I have relationships with others who hold me accountable” (Assessment Tool - Appendix A). Four of the six individuals coached had never been in any kind of accountability or coaching relationship that focused on them in an intentional ongoing way.

The literature suggests that accountability is an essential element in the coaching relationship. Webb (2012), a professional coach, commenting on following-up on actions steps affirms that “you embed subtle accountability into the process” (p.130). In addition, Hastings (2010) mentions that “ongoing accountability is a natural part of the coaching relationship” (p. 46). Habig (2012, para. 9-24) cites accountability as one of the 10 top challenges involved in coaching clergy. The article discusses accountability in such areas as marriage, family goals, spiritual walk, personal finances, developing healthy relationships and physical health. It should be noted that accountability seems to take place naturally within the relationship formed between the coach and coachee.

Written review comments made by the coachees relating accountability as a growth area centered around the fact that they appreciated someone who took an interest in them personally, who listened to them and was involved in their lives and ministries. One coachee responded to this three- month review question, “What has changed in your personal and professional life over the past months of coaching.” He responded by saying that he was “more deliberate” in how goals are accomplished. Another written

comment was, “It is great to have someone to listen to you.” “Coaching made me realize how good it is to talk to somebody.” “Being a pastor, I sometimes feel like an Island, without someone to talk to.” Another responded by acknowledging, “It is helpful to tell someone my plans and goals because this established greater accountability in my life.” Still another, “I’ve become more active in reaching goals in my ministry and personal life.” Responding to another question, “What have you accomplished in these months that you would not have if you were not partnering with a coach?” The coachee commented, “It helps to have an accountability partner to keep me on track and to help me choose steps to take in an orderly fashion.”

Whether or not this greatest change in mean item on the assessment tool was attributable primarily to the coaching relationship, is one that deserves the attention of further study and research. It does suggest however, that the coaching relationship is one where accountability takes place.

“Statement one also yielded responses that achieved statistical significance of  $p = .076$ . It states, “I am growing in my love for Jesus and an ever deepening understanding of His character.” Although this statement was not a large focus item that related to specific action statements, it was noted specifically by two coachees. One stated in a review summary that there was an intentional desire to spend more time devotionally in personal Bible study. Rodin (2010) asserts that God must do His work “first in the heart of the leader” before that person can do a great work in an organization (pp. 18, 19). Another coachee recognized a need for a deeper spiritual journey in terms of quality time spent with God.

Statement two also yielded a statistical significance of  $p = .076$ . It compliments statement one in that it relates to the devotional life. It states, "I take regular, quality time with God daily in prayer. Blackaby (2001), notes that leaders must "understand their role is "to seek the Father's will" and then "to adjust their lives to him" (p. 70). It should be noted that while the coaching appointments did not contain specific action plans relating to prayer, it did come up as a core value. Time was spent in prayer at each session at the beginning and conclusion of each coaching conversation. A dependence upon God was evidenced as coach and coachee sought God's guidance for insights as to how to move forward toward their goals and actions steps.

Statement eight, "I find myself living an authentic, transparent Christian life which is unpretentious." All of the coachees mentioned their families in the course of the conversations. They desired to have their lives in balance as it related to their time management and organizational skills. A common theme often discussed was "how do I balance my time between family and work responsibilities?" Part of living an authentic life revolved around finding meaning in the daily routine of personal life, arranging spare time, getting adequate exercise, caring for home improvement projects and taking adequate time with family.

#### Pastoral Ministry Tasks (Doing)

The data also suggests that of the three segments of the assessment tool- personal growth, pastoral ministry, and leadership commitments, this category contained the statement with greatest statistical significance.

This statement 18 recorded a  $p = .004$ , showing the greatest statistical significance of any statements responded to by the coachees and realized a changed in mean of  $+0.83$ .

This item relates to organization and management: “I am well organized and effectively manage the operations of the church.” Effective time management and organization were evidenced in all of the coaching sessions. Coachees expressed frustration in not accomplishing goals because of the constant tyranny of the “urgent” in ministry. The coaching relationship aided in putting things in proper perspective. One commented thus, “I realized that some tasks can be weighed and put on hold.” Another related that he had “accomplished things in a more timely manner.” Others commented that they had management skills put into practice.

Statement 13, ranked second in statistical significance in this category with a  $p = .042$  and a change in mean of  $+.83$ . It records, “I am successful at leading a productive church board.” While this did not relate directly to an action item by any of the coachees, it may have reflected an attitude of leadership that may have been the result of an awareness of accountability issues or organizational skills. There was an intentional focus on doing things in a “productive” manner. One comment in the six month review reflected that “there was greater purpose and thus quality.” Hastings (2012) anthology gives valuable insights into how coaching can benefit various church committees and ministry contexts. Resources such as these were explored as one of the “R’s in the coaching process.

Statement 14 was the third most statistically significant in this category with a  $p = .093$ . In addition it also had a change in mean of  $+.83$ . It states, “I am a good manager of time and tend to get things done.” Effective time management was evidenced and addressed several times throughout coaching sessions. In the six-month review, a coachee commented that he had “a greater appreciation or awareness of time



mismanagement.” Another stated, “I’ve come to better manage my time and priorities.” Commenting on skills enhanced through coaching: “I have become more scheduled, which has led to more accomplishment and more time for my family.” Time management was a theme addressed in the coaching relationships relating to various goals and plans. The accountability aspect of the coaching relationship proved useful in cases of procrastination.

These practical aspects of pastoral ministry relating to organizational skills, effectively leading the church board, and time management issues, rated fairly high in the “doing” aspects of life and ministry.

Not only did this category have a statement that resulted in greatest statistical significance, additionally it experienced a change in mean of +.52 while leadership commitments and personal growth represent an change of +.38 and +.40 respectively. As such it would not be of surprise that statements 13, 14 and 18 record a +.83 change in mean.

It should be noted that the most statistically significant statement was realized in the area of “Doing” rather than in “Being,” or “Knowing.”

#### Leadership Commitment Values (Knowing)

A noted statistically significant item within the leadership commitment statements of the assessment was evidenced in the response to item 30, “I rejoice in the achievements of others that build up team spirit.” This statement realized a  $p = .42$  as well as change in mean of +.83. One coachee responded by saying, “No need to focus on the losses.” In the coaching relationship, the positive is emphasized as well as the strengths. The researcher encountered plenty of challenges and discouragements that

were experienced by the coachees in their lives and ministries. These tended to threaten the forward motion intended by the coachees. The coaching conversations focused not only on listening but celebrating the achievements, the positive things happening, focusing on strengths and maintaining an attitude of hope and optimism in each coaching session. This statement had the greatest change in mean for this category. There did seem to be a positive spirit evidenced in such responses as, “I feel satisfied and enthusiastic,” “pretty happy and satisfied” or “God is control and leading.” Of particular note was this review comment, “I’ve started seeing and believing in more positive aspects of my ministry.” They saw the benefit of building up team spirit.

The second growth area that seems to align with the succeeding statement in leadership knowledge and having statistical significance was statement 29 with a  $p = .076$ , and a change in mean of  $+.50$ . It states, “I foster and show appreciation for the accomplishments of others.” It should be noted that this was a significant area of awareness, and therefore growth was realized by these coachees new to ministry. A certain idealism of thinking (knowing) that leadership depends on them alone was challenged by the realities of leadership. This realization compliments statement ten in acknowledging that “leadership is not an island unto itself.” Showing appreciation to others is recognizing that leadership is a shared process.

### Growth Areas

The flattest areas in the assessment are suggested from the 0 change in mean of two of the statements contained in the “being” personal growth area. They are reflected in statements five and seven. The first, “I take care of myself physically and nutritionally.” This relates again, to the “being” aspect which seemed to be low in

priority as contrasted with “knowing” or “doing.” Further research could be done to ascertain the lack of growth in this area relating to personal growth. The coachees in this research were focused on achieving growth in other areas of interest or concern. The other statement that elicited no growth related to personal finances. “I am a good steward of the finances that God has given me.” It should be noted however, that although there was no overall growth in this area, one coachee’s score decreased by four points while the others did have increased scores. Therefore it would be unreasonable to draw any general conclusion here.

Only one statement decreased in mean, -.17, in the leadership values section. Statement 22 queries, “My actions and ideals agree with my life practice.” This may stem from the fact that pastoral leaders tend to judge themselves overly hard. It could stem from an overload of information relating to compound concepts expressed within this one statement. Or it could mean a real inconsistency between “knowing” and “doing.” Further research could be done in this area to determine if this score is normative.

### **Extent of Reaching Coaching Objectives**

My objectives for this project were three-fold. First, I set forth to learn and improve my coaching skills as a leader. Second, I desired to use the coaching process to assist pastors in their own personal and professional development. Third, I wanted to ascertain the impact of the coaching relationship as it related to their lives and ministries.

I achieved these objectives in spite of my limited coaching experience. Learning coaching concepts and practices and then coaching church members proved to be valuable preparation for the project of coaching pastors. The number of pastors coached

while representing a relatively small sample size proved to be a realistic limit due to the time constraints and scope of the project. The time frame of coaching over the course of six months also seemed to be adequate. The coachees responded favorably to the coaching sessions. They stated at the conclusion of the process that the coaching relationship afforded positive benefit to them. The process of setting goals and developing action plans stimulated positive comments. Although it was mentioned that most their goals may have been carried out without the coaching relationship, the timeliness of realizing those goals was quickened by the accountability factor. Future assessment would reveal how many coachees continue to follow up with their long-term commitments.

One outcome expected from the project was based on the belief that when the coachees choose the area of growth and interest to work on, they will more likely follow through with the process because of self-ownership. Since coaching operates from this premise, my awareness was piqued to note whether this would be apparent in the coaching sessions. At times relationship issues at home or work would cause distraction to the coachee and sometimes affect redirection of certain goals. However, it was noted that as long as the coachees were in control along the coaching journey and owned the process and were allowed that freedom – then the intensity and energetic focus continued to motivate them towards ongoing movement. As the coach it was freeing to not have to worry about motivational techniques to stimulate forward movement.

Another hoped for outcome was that the “being” aspects would be just as valued by the coachees as “knowing” or “doing.” Since Christian coaching stresses the importance of having a Christian world view (Webb, 2012), and having a basis of living

derived from a relationship with God, those areas of being become vitally important. They include growing in love with Jesus, having regular quality time with God in prayer and living an authentic, transparent Christian life. Related to this are other factors such as maintaining quality time and relationships with the family, wife, and children. Although these areas of being did improve and were brought up many times in conversation, in reality, as noted earlier, the general focus was more centered on the “doing” aspects. Further research as to the relationship of the being to the other two areas of knowing and doing may prove insightful in determining the overall growth of the coachees.

Yet another outcome of the project was raised awareness, stimulated thought toward self-discovery and ultimately dissatisfaction with the status quo. The coachees began to weigh the cost of remaining the same against the cost of change. A couple of the coachees had a negative view of themselves or of the situations they found themselves in. The coaching conversations brought encouragement and an understanding that things can change, that there are possibilities before them.

Finally, the researcher believes that with continued personal development in coaching skills, greater results would increase with experience. Envisioned is that further coaching directed toward one’s own personal life and ministry, would also engender greater effectiveness.

### **Recommendations**

Ideally, the coaching relationship works best when the coachee is the one seeking the services of the coach. In addition, the coaching relationship usually has a cost associated with it depending on the number of sessions and the time given to each

coaching session. These two factors would perhaps add value to the coaching relationship and would stimulate greater timeliness in keeping appointments and not having to reschedule. They would also by virtue of cost considerations add a greater commitment to working on desired outcomes.

In a real world situation, the coachee has in mind clear goals and desired outcomes before the professional coach is ever sought out. There is already a motivational element at work in the coachee. However the participants in the doctoral project may view the coach as the “researcher” who is merely testing out his skills or attempting to prove hunches or hypotheses. Thus, they did not have an immediate outcome in mind at the outset of the coaching relationship. Perhaps they set goals at first which they think will please the coach, goals that may be unrealistic or irrelevant to their particular situation. As a result they do not really own the process but may be going through the motions. They may forget appointments or forget the specific goals they have apparently set for themselves. In short they may not be invested as fully as they might be under normal circumstances.

Looking back to the beginning of the project, I realize that I could have been clearer about stressing the idea that the coaching relationship was about their growth and not about my success as their coach. I would also discontinue the coaching relationship if after a few sessions the coachees were not setting goals that motivated them toward action. At times it felt as though the coachees were involved only to the extent that they thought I, their coach, was pleased with their progress. There were moments when I wondered if they were really serious about the relationship that was really meant to be about their self- awareness and intended growth. In the desire for the participants to be

happy I may have lacked adequate forthrightness. I would be much more intentional to stress those aspects from the start.

I would also recommend adjusting the coaching session to match the temperament of the coachee. In the case of this project, the time frame kept close to 30 minutes per session so as to keep the parameters equal among all participants. In a real coaching situation the 30 minutes could well be lengthened to 45 minutes. For the sanguine personality type, the session could easily go longer, for the melancholic, 30 minutes may indeed be adequate. More relational time may be needed for those more vocal and relationally based. These types of concerns should be taken into consideration to address the unique temperament and attention spans of each coachee.

The coaching sessions proved to be very effective by phone. The benefits of the telephone from the personal perspective of this researcher seemed to outweigh the face to face type of session. It was felt that freedom to look at and take notes and be more relaxed and less distracted occurred when in conversation this way. It may be argued that not seeing the facial expressions of the coachee when using the telephone is a drawback, as well as an inability to control their environment. At times there was the noise of interruptions due to distractions, such as children entering the room, another telephone ringing, or a knock at the front door. At the initial stages of each coaching relationship there could have been greater intentionality about stressing the importance of having a quiet place with the least possibilities of potential distractions. For someone with children at home, coaching sessions are best scheduled at times when they can be cared for appropriately.

Another distraction noted by the researcher to coaching takes place when some crisis event is taking place in the life or work of the coachee. One area of life imbalance affects the ability to focus on the coaching session and to make any meaningful progress toward stated action plans or goals. This may confirm that in all areas the “being” as well as the “knowing” and “doing” must be included in the coaching relationship. If the “being” is out of balance, forward movement may be impaired. In some cases, the other disciplines such as counseling should be recommended by the coach.

While results were positive and significant in some areas, further research is essential to affirm the benefits of the coaching relationship. A larger sample size would be useful in determining whether or not the outcomes realized in this project could be replicated. It would also be of further interest to explore the areas that demonstrated greatest and least change and how that relates to coaching effectiveness. In addition, a follow-up study that evaluates the long-term effects of coaching among pastoral leaders may be useful. Another aspect of research may relate to the impact of coaching relationships by pastors in the context of their church settings (Hastings, 2012). Due to the more recent emergence of Christian coaching (Collins, 2009; Creswell, 2006; Logan, 2003; Miller & Hall, 2007; Stoltfus, 2005; Umidi, 2005; Webb, 2012) it would also be of interest to this researcher to note any outcome similarities or differences.

### **Conclusion**

This project has convinced me that we must be more intentional in assisting our pastoral leaders through coaching relationships. I have discovered that it does have impact, especially in the area of accountability. Within this relationship of accountability



there are revealed areas of growth potential as well as recognizing, appreciating, and developing already existing gifts and abilities.

Pastoral leaders face both opportunities and challenges in their work. At times they may feel stalled in their forward progress as leaders. They are all too often busy helping others and may tend to neglect the search for ways to reach their own potential and productivity. In addition, they may have few people they can talk to who have interest in their personal growth and church ministry contexts. Coaching helps to identify and remove potential barriers that may inhibit forward movement and growth.

Our indicator of success or effectiveness in ministry must not be limited to the “doing” aspects of ministry but also consider the “knowing” and “being” areas as well. In the processing of coaching the researcher came to appreciate the importance of being aware of the whole person. The coaching experience not only allowed for deepened relationships but enhanced appreciation for personal growth, pastoral ministry, and leadership values.

Not only does the coaching benefit pastors, it has a potential of being used by them as a means of helping their parishioners reach their full potential. By investing in the lives of pastors, there is wider benefit of impacting the lives of scores of others through the ministry of coaching.

Investing in the lives of others through coaching relationships has confirmed my conviction that coaching is an important and effective modality that should be implemented in all levels of church structure for the purpose of stimulating the ongoing growth potential of its leaders.

APPENDIX A:  
PRE PROJECT COACH TRAINING MATERIALS

# **COACHING BASICS**

## **Definition of a coach:**

One called alongside to help

## **Goal of a coach:**

To come alongside to help someone succeed

## **Goal of a Christian coach:**

To help people discover God's agenda  
for some part of their life and ministry...  
and to cooperate with the Holy Spirit  
to see that agenda become a reality

## **Description of a Coach**

Accepting, Affirming, Encouraging, Good listener, Loving, Patient,  
Positive influence, Supportive,  
Not judgmental, Not critical, Not condemning

## **A Proverb for Coaches**

“Though good advice lies deep within a person's heart,  
The wise will draw it out.”

Proverbs 20:5

## POWERFUL COACHING QUESTIONS

### RELATE

1. How are you doing?
2. Where are you now?
3. How can I be praying for you?
4. What do you want to address?
5. How can we work together?

### REFLECT

1. What can we celebrate?
2. What's really important?
3. What obstacles are you facing?
4. Where do you want to go?
5. How committed are you?

### REFOCUS

1. What do you want to accomplish?
2. What are possible ways to get there?
3. Which path will you choose?
4. What will you do? (who, what , where, when, how)
5. How will you measure your progress?

### RESOURCE

1. What resources do you already have to accomplish your goals?
2. What resources will you need?
3. What resources are missing?
4. Where will you find the resources you need?
5. What can I do to support you?

### REVIEW

1. What is working?
2. What's not working?
3. What are you learning?
4. What needs to change?
5. What's next in our coaching relationship?

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## **Coach Competencies**

**In the spring of 2001, Dr. Charles Ridley, an expert in the field of behavioral Psychology teamed with CoachNet International Ministries to answer the question, “What makes an excellent coach excellent?”**

**Conducting behavioral interviews with 20 coaches from four continents provided the data needed to confirm the competencies and accompanying microskills exhibited by high-performing coaches.**

**In order to achieve the desired outcome to be an excellent coach, mastery of these broad competencies is necessary. The nine coaching competencies are broken into three categories.**

### **Foundational Competencies**

#### **Abiding in Christ**

Effective coaching begins with a strong spiritual foundation. As you abide in Christ, you will seek the guidance of the Holy Spirit at each stage of the coaching process, recognizing your dependence on Him to discern the needs of the coachees.

#### **Self-assessing**

Knowing yourself well and continually pursuing self-development and increasing competency is the first step toward becoming a skilled coach and a godly person.

#### **Communicating**

Facilitating the process of discovering God’s agenda and how best to

cooperate with Him by effective listening, questioning, and giving feedback.

## **Relational Competencies**

### **Establishing**

Negotiating to obtain a mutual agreement to enter into a coaching relationship and strengthening the relation bond with the leader or team being coached beginning with the initial session.

### **Supporting**

Maintaining the health and development of the coaching relationship by including basic principles of coaching: encouragement, challenges, accountability, provision for needs, and focus in a clear direction.

### **Concluding**

Re-contracting or bringing closure to the coaching relationship and process.

## **Strategic Competencies**

### **Diagnosing**

Assessing the problems or situations by effectively pinpointing needs, gathering data, analyzing data, and evaluating action plans.

### **Planning**

Help those you are coaching learn to set goals and implement plans to achieve those goals.

### **Monitoring**

Evaluating progress toward the accomplishment of the goals and

Making appropriate adjustments.

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## 9 Coaching Competencies and Microskills

### Abiding In Christ

1. Character development: Consistently cultivate godly character through the application of biblical values.
2. Discernment: Listen, discern, and respond to the Holy Spirit as you make coaching decisions.
3. Intercessory prayer: Pray passionately for the person or team coached.
4. Prayerful preparation: Prepare carefully and prayerfully prior to engaging in a coaching relationship or appointment.
5. Spiritual guidance: Wisely apply spiritual resources (e.g. prayer, scripture, spiritual disciplines) to guide the coaching relationship.

### Self-Assessing

1. Intrapersonal awareness: Become aware of and evaluate the strengths and weaknesses you bring to your coaching relationships.
2. Monitor readiness: Determine and monitor your emotional, spiritual, and physical readiness to become a coach, and consider seeking professional assessment.
3. Personal development: Determine ways you can improve as a coach and design action plans for personal development.
4. Prioritize coaching: Make adjustments to your commitments in order to prioritize coaching relationships.
5. Solid feedback: Actively seek out feedback from others, rejecting what is destructive, but being open to what is constructive.

### Communicating

1. Interactive dialogue: Engage the other person in the coaching process through interactive dialogue.
2. Interpersonal attentiveness: Help those you are coaching understand their behavior style and how it interacts with the styles of others.
3. Nonverbal observation: Take note of nonverbal communication cues.
4. Powerful questions: Ask open-ended questions designed to provoke thought and change at strategic opportunities.
5. Reflection opportunities: Give those you are coaching the time necessary to discover God's agenda, digest information, and process their emotions before moving ahead.



6. Summarize: Listen carefully without interrupting and summarize significant statements at strategic opportunities.
7. Timely feedback: Give helpful, productive feedback at strategic opportunities after all options have been explored.

### **Establishing**

1. Communicate expectations: Design a coaching proposal around the goals of the person or team to clarify expectations (who, what, where, when, how and how much.)
2. Contracting: Formalize the coaching relationship with a mutually agreed upon contract, to include when and how the contract will be evaluated to assess effectiveness of the coaching relationship, and review periodically.
3. Explore possibilities: Examine the potential of a coaching relationship.
4. Initiate process: Build the relational bond beginning with the intake session and weigh the potential benefits of a coaching match.
5. Mutual trust: Create an atmosphere of mutual trust and confidentiality, address relational issues using self-disclosure at appropriate opportunities, and apply resources according to the situation.
6. Negotiate commitments: Dialogue to understand the objectives, expectations and commitments of the coaching relationship.

### **Supporting**

1. Adapt behavior: Make adjustments to your own behavior style to adapt to those being coached.
2. Appropriate response: Respond appropriately to ministry needs while maintaining focus in a clear direction.
3. Assess relationship: Discern strength, weaknesses, opportunities, and threats to the coaching relationship and the development of the person or team.
4. Encourage: Provide encouragement, finding opportunities to celebrate progress and victories.
5. Evaluate agreement: Accurately assess problems that arise during the coaching relationship and determine if the original contract is being followed throughout the coaching process.
6. Follow-through: Offer accountability in a timely manner and challenge as needed.
7. Relevant skills: Regularly identify the current phase of the coaching process and the coaching skills required.

## **Concluding**

1. Facilitate closure: Bring closure to the coaching relationship by celebrating accomplishments and reflecting on the personal benefits.
2. Joint assessment: Clarify the effectiveness of the coaching relationship through mutual assessment of the coaching process agreement.
3. Maintain contact: Maintain periodic contact with people and teams you have coached to determine if they might benefit from additional coaching.
4. Plan the closure: Plan a time to evaluate the coaching process and agreement with the person or team you are coaching.
5. Recontract: Renew the coaching agreement as needed.

## **Diagnosing**

1. Analyze problem: Brainstorm issues contributing to the problem or situation.
2. Focus agenda: Focus your coaching agenda, clarify problems, and set priorities.
3. Identify limitations: Identify the resource needs and potential limitations of the person or team.
4. Practical analysis: Use pragmatic questions to assess a vision, action plan, or action steps.
5. Significant information: Gather data utilizing relevant resources.
6. Stimulate understanding: Assess situations and problems accurately in a way that helps gain understanding and ownership from the person or team.
7. Uncover obstacles: Ask evaluative, reflective, and behavioral questions to understand key issues for ministry and personal development.

## **Planning**

Action planning: Create action plans with realistic deadlines to achieve those goals.

1. Brainstorming: Brainstorm to generate ideas in the following areas: potential solutions, relevant resources, and possible courses of action.
2. Design accountability: Design evaluation criteria and an accountability structure to ensure successful completion of the action plan.
3. Goal setting: Establish goals that will achieve desired results in alignment with the vision.
4. Prioritization: Prioritize key issues and themes.
5. Resource identification: Identify resources to remove blockages and

solve problems.

### **Monitoring**

1. Adjust plans: Make appropriate adjustments in action plans.
2. Celebration: Celebrate wins and positive achievement.
3. Detect problems: Identify problems throughout the implementation of action plans.
4. Evaluate schedule: Determine criteria and times for further evaluation.
5. Follow-up: Evaluate progress toward accomplishment of goals.
6. Maximize results: Provide accountability for action steps, challenge thinking and behavior, and confront when necessary to maximize outcomes.
7. Troubleshoot: Explore options and resources for resolving the problems.

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## Personal Development Plan

Design a strategy to move toward coaching excellence!

## Personal development plan

1. Evaluate coach profile.
  - Strengths (top 5-7 microskills)
  - Weaknesses (bottom 5-7 microskills)
2. Clarify key issues to address
  - Common threads from the assessment
  - Point of maximum leverage
3. Brainstorm possible strategic initiatives
4. Create SMART goals for improvement
  - Specific | Measurable | Achievable | Relevant | Timeframe
5. Write specific action steps for each goal

### **SUGGESTED QUESTIONS FOR THE INTAKE (FIRST) COACHING SESSION:**

Purpose: To help the coach understand who the client is: i.e., interests, gifts, personality, strengths, weaknesses, ministry calling, family, etc.

- 1) Tell me about your spiritual journey. How would you describe your relationship with God right now.
- 2) What is your dream for your ministry?
- 3) What is your current situation?
- 4) What is your pastoring style?
- 5) What is most important to you?
- 6) What do you value most in your relationships with others?
- 7) When do you usually get “stuck”?

- 8) What drains your energy?
  
- 9) What energizes you?
  
- 10) What really satisfies and fulfills you?
  
- 11) How do you deal with disappointment and failure?
  
- 12) How are you about doing what you say you will do?
  
- 13) What works for you when you are successful in making changes?
  
- 14) What can I do (or not do), as your coach, that will help you get the most out of our coaching relationship?
  
- 15) What else do we need to discuss in order to work well together?

**EVALUATION FOR PERIODIC REVIEW OR WHEN  
RENEGOTIATING OR TERMINATING A COACHING RELATIONSHIP**

***Goals/Action plans and process evaluated:***

1. What progress have you made on your goals/action plans?
  
2. What is one thing you feel really good about accomplishing?
  
3. To what degree have you met your own expectations and hopes?
  
4. What has not gone as well as you expected?

***Progress celebrated:***

1. What milestones have you accomplished ***and*** celebrated?
  
2. Where do you see God working in your life?

***Coaching relationship evaluated:***

1. In what ways has this coaching relationship met your expectations?

In what ways has it not?

2. (If renegotiation our coaching relationship) In what way(s) could our coaching relationship be improved?

NAME: \_\_\_\_\_ DATE: \_\_\_\_\_



## COACHING COVENANT

### Purpose

Coaching is a relationship that helps leaders develop their God-given potential so that they grow individually and make a valuable contribution to the kingdom of God.

### Values

Our coaching relationship will be characterized by the following values:

Honesty — We will speak the truth in love.

Confidentiality — Issues and concerns will not be shared outside this relationship without permission.

Vulnerability — We will openly share both life and ministry issues with each other.

Punctuality — We will be prompt for all appointments and calls in respect of each other.

Preparedness — We will seek to complete assignments and be prepared in advance of each coaching appointment.

\_\_\_\_\_ — \_\_\_\_\_

\_\_\_\_\_ — \_\_\_\_\_

### Expectations

1. How often will we meet face-to-face (or by phone)?
2. How often will we communicate by phone (between coaching sessions) or by email? **As necessary. (My email address:**

**My phone:**

**Cell phone:**

3. How will appropriate information be shared with others? **With permission only.**

4. How often will we review our relationship?

When will it terminate?

5. How will we resolve conflict in our relationship?

6. What are the minimum achievement levels required of the leader? **To either reach chosen goal(s), or make good progress toward reaching it/them.**

7. How and when will we pray for each other?

8.

9.

10.

### **Agenda**

What one or two things would you like to accomplish in the next \_\_\_ months?

1.

2.

### **Covenant**

“Before God and each other, we commit ourselves to this coaching relationship.”

\_\_\_\_\_

Coach’s Signature

Date

Leader’s Signature

Date

*Thank you for taking a few moments to fill out this evaluation and return it to me by email.*

*Your honest evaluation is very important to my development as a coach of excellence.*

*God bless you as you continue to work with Him,*

*Runette Litzenberger*

*Associate Coaching and NCD Coordinator*

*NAD&J*

*269/471-8323 litzenbe@andrews.edu*

**Instructions:** Rate your coach on the following scale, with 1 being low, and 5 being high.

Please put an **X** in the ( ) next to the number of your choice.

1. I feel like my coach usually starts by focusing on my concerns. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )
2. When I express myself I feel like my coach understand me. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )
3. My coach shows interest with appropriate body language. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )
4. My coach usually asks really good questions. 1 ( ) 2 ( ) 3 ( )  
4 ( ) 5 ( )
5. Sometimes my coach talks too much. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )
6. My coach really listens before offering solutions. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )

7. Sometimes I feel like I am the coach, helping my coach  
work out some of his/her personal issues. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )
8. My coach leads me to think of multiple options/solutions 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )  
before offering solutions.
9. My coach knows my spouse's and children's names. 1 ( ) 2 ( ) 3 ( )  
4 ( ) 5 ( )
10. I feel encouraged by my coach. 1 ( ) 2 ( ) 3 ( )  
4 ( ) 5 ( )
11. I feel challenged to excel by my coach. 1 ( ) 2 ( ) 3 ( )  
4 ( ) 5 ( )
12. My coach initiates communication with me frequently. 1 ( ) 2 ( )  
3 ( ) 4 ( ) 5 ( )

Here are some suggestions on how my coach could help me even more: ***(Please type in your suggestions.)***

***Please type in*** Your Name:

Date:

Please return to me via email: [litzenbe@andrews.edu](mailto:litzenbe@andrews.edu)

## APPENDIX B:

### ADDITIONAL PROJECT MATERIALS

This section contains a sample cover letter and consent forms used at the inception of the coaching relationship with the pastoral leaders. Included also are additional materials referred to during coaching sessions.

## COVER LETTER TO CONSENT FORM

October 10, 2010

Dear John Smith,

Thank you for your willingness to participate in a coaching relationship with me. It is my goal to assist and support you in achieving specific goals that may relate to your personal or professional life.

Our coaching relationship also fulfills a project requirement for research in which I am involved in pursuing a Doctor of Ministry Degree in Leadership. The Project is entitled, "The Impact of the Coaching Relationship on Pastoral Leaders in the Rocky Mountain Conference."

Coaching is not about mentoring, giving advice, or telling you what to do, but is focused on achieving your goals and aspirations by listening and asking questions.

The coaching arrangement focuses on bi-monthly/monthly telephone meetings lasting 30/60 minutes over the course of six months. It will include taking a 30 question Assessment tool at the beginning and conclusion of the coaching agreement. A feedback sheet at the three/six month points will also ascertain your input about how things are going with the coaching relationship.

Please find attached the "Informed Consent Form." I will provide you with a copy signed by you and will also submit a copy to Andrews University. The results of this research will maintain confidentiality as well as provide you with the outcomes of the research.

Again, I look forward to interacting with you in this coaching relationship. Should you have any questions I can be reached at (970) 988-2067 or by email:

[pastor@championchurch.org](mailto:pastor@championchurch.org).

I look forward to our time together.

In His Service,

Barry Taylor

INFORMED CONSENT FORM

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Andrews  University

Seventh-day Adventist Theological Seminary

Christian Ministries Department

**Informed Consent Form**

**The Impact of the Coaching Relationship on  
Pastoral Leaders in the Rocky Mountain Conference.**

**Purpose of Study:** I understand that the purpose of this study is to discover and measure the impact of the coaching relationship on pastoral leaders.

**Inclusion Criteria:** In order to participate, I recognize that I must be an adult male between the ages of 25 and 50 and of sound mind, and must currently, be an active pastor of a Seventh-day Adventist congregation.

**Risks and Discomforts:** I have been informed that there are no physical or emotional risks to my involvement in this study.

**Benefits/Results:** I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church arrive at a better understanding of the impact of the coaching relationship on pastoral leaders in the Rocky Mountain Conference.

**Voluntary Participation:** I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that participation is anonymous and that the

information gained will be kept confidential that that no names will be associated with the written research.

**Contact Information:** In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, Barry Taylor at pastor@campionchurch.org (Tel: (970) 988-2067), or his advisor, Dr. Walt Williams, *InMinistry Center Director Associate NAD Ministerial* at [wwilliams@andrews.edu](mailto:wwilliams@andrews.edu) (Tel: (269) 471-3353). I have been given a copy of this form for my own records.

\_\_\_\_\_

Signature of Subject

\_\_\_\_\_

Date

\_\_\_\_\_

Signature of Witness

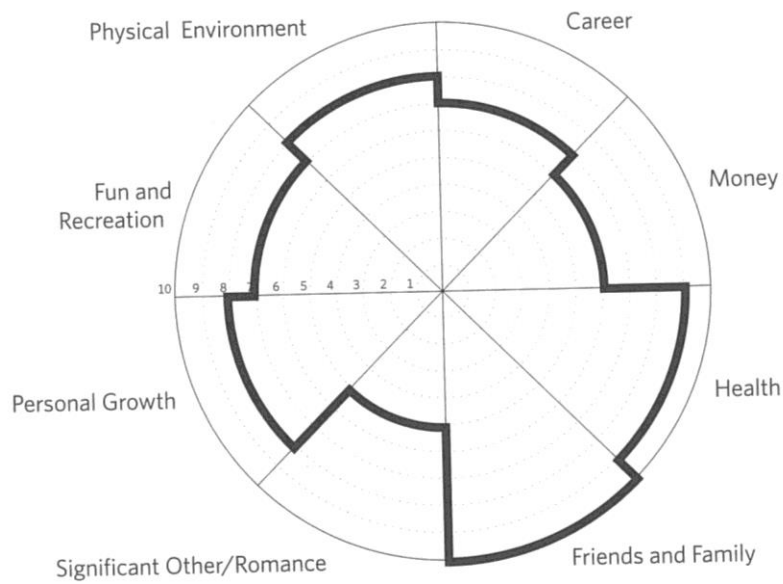
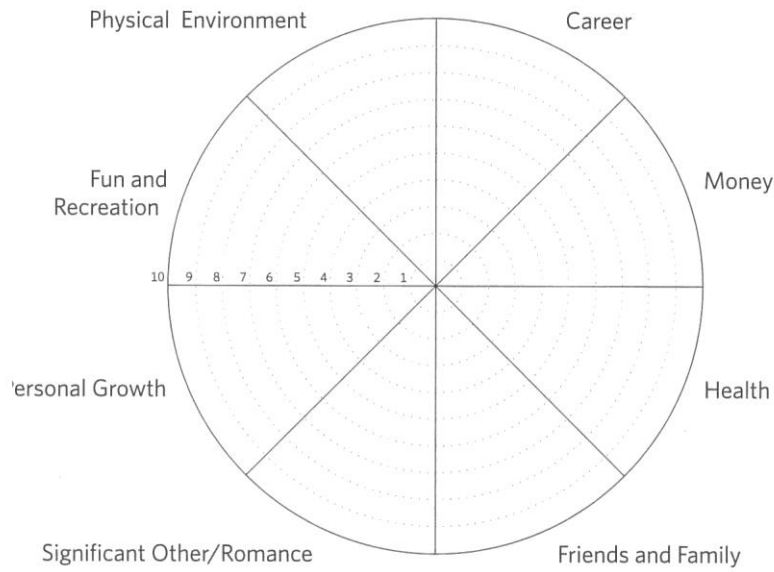
\_\_\_\_\_

Date

Signed at: \_\_\_\_\_



## THE WHEEL OF LIFE



Based on training materials from The Coaches Training Institute- [www.coactive.com](http://www.coactive.com)

## **S.M.A.R.T. Goal Questions**

### **SPECIFIC**

- Can you define more clearly what you want to accomplish?
- How would you sum that up in one sentence?
- Sharpen that: What is the heart of what you want to do?

### **MEASURABLE**

- How will you know when you have reached this goal?
- Can you quantify that income?
- What will be different about your life when you attain this goal?

### **ATTAINABLE**

- Who else does meeting this goal depend on?
- Can you restate that goal so it does not depend on anyone's actions but yours?
- Are there any 'givens' in your life that would keep you from reaching this goal?

### **RELEVANT**

- What would you like to work on?
- Of the things you have mentioned, which would you most like to change?
- Is there anything else that is more important to focus on right now?

### **TIME-SPECIFIC: or TIME-BOUND:**

- Give me a time limit: by when you will reach this goal?
- What is your best guess for when this will be done?
- How long would it take to develop a long-term, sustainable habit instead of merely making a surface change in this area?

## Core Leadership Competencies



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## The Expanded Christian Coaching Model



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**DiSC IN DEPTH**  
**DiSC Personal Profile System**

	<b>HIGH “D”</b>	<b>HIGH “i”</b>	<b>HIGH “S”</b>	<b>HIGH “C”</b>
Recognize by:	Self-confidence Competitiveness	Enthusiasm Optimism Energy	Cooperation Patience	Accuracy Cautiousness High standards
Prefers work Environment to be:	Busy Formal	Stimulating Personal Friendly	Personal Relaxed Friendly	Structured Organized Functional Formal
Pace:	Faster	Faster	Slower	Slower
Gains security by:	Being in control	Flexibility Variety	Close relationships	Preparation
Motivated by: (Outstanding need)	Achievement	Social recognition	Acceptance Stability	Correctness
Measures progress	Results	Applause Praise	Appreciation	Getting it right
Fears:	Being taken Advantage of Loss of control	Social rejection	Personal rejection Loss of stability Sudden change	Criticism of what they do
Irritated by:	Inefficiency Indecision Slowness	Routine Formality	Insensitivity Impatience	Surprises Unpredictability
Decisions are:	Quick	Spontaneous	Considered	Deliberate
Major limitations:	Impatient Selective listening	Lack of follow-through	Overly modest Resists change	Overly critical of self and others
Could increase effectiveness by:	Developing patience Developing listening skills	Self-discipline Follow-through on tasks	Belief in themselves Being more open to change	Being more tolerant of self and others Taking risks Willing to compromise
Under pressure tends to:	Become controlling and stop the process	Over-talk... increase volume and speed and talk over the top of people	Appear to comply or go along... nodding of head, but withdraws emotionally	Go silent, withdraw with dignity

## APPENDIX C:

### PROJECT ASSESSMENT TOOLS

This section contains the assessment instrument used to measure the impact of the coaching relationship with the pastoral leaders. Included also are the questions used in the three and six month intervals for written responses.

## Assessment Tool for Pastoral Leaders

Thank you so much for participating in this important survey! The intention of this survey is to better understand the value and impact of the coaching relationship on pastoral leaders. Survey results will be anonymous. You will receive a summary report of the impact of the coaching relationship.

I have received the Informed Consent Letter and recognize that by completing and returning this survey, am giving my informed consent to participate.

Please provide your initial responses to the questions by placing an “X” in the appropriate category for each item.

	1	2	3	4	5
	Rarely	Occasionally	Often	Nearly Always	Always
1. I am growing in my love for Jesus and an ever deepening understanding of His character.					
2. I take regular, quality time with God daily in prayer.					
3. I follow a regular plan for in-depth Bible study.					
4. I regularly practice the disciplines of solitude, silence, periodic spiritual retreats.					
5. I take care of myself physically and nutritionally (regular exercise and proper diet).					
6. I spend quality time with my wife and children.					
7. I am a good steward of the finances that God has given to me.					
8. I find myself living an authentic, transparent Christian life which is unpretentious.					
9. I find myself taking the role of a servant-leader in my relationships with my family, co-workers and church family.					
10. I am not an island unto myself. I have relationships with others who hold me accountable.					
11. I am an effective preacher of God’s Word.					
12. I am successful in bringing the Word of God to people and see them make decisions for Christ.					

	1	2	3	4	5
	Rarely	Occasionally	Often	Nearly Always	Always
13. I am successful in leading a productive church board.					
14. I am a good manager of time and tend to get things done.					
15. I am skilled at resolving church conflict.					
16. My leadership vision for the church is clear and regularly articulated.					
17. I easily enlist volunteers to become involved in church activities.					
18. I am well organized and effectively manage the operations of the church.					
19. I dress and present myself in a professional manner as a church leader.					
20. I balance my time between work and family and personal time.					
21. I have an unwavering commitment to a clear set of values.					
22. My actions and ideals agree with my life practice.					
23. I anticipate good possibilities and opportunities					
24. I recruit and include others to be part of our shared goals.					
25. I search for new methods of improvement					
26. I am willing to venture, learn from failures, while celebrating wins.					
27. I encourage team building and relational growth					
28. I build self-confidence and firmness of purpose in others.					
29. I foster and show appreciation for the accomplishments of others.					
30. I rejoice in the achievements of others that build up team spirit.					

### Three/Six Months of Coaching In Review

Thanks for participating in this review! The intent of these questions is to obtain feedback about progress and overall effectiveness of the coaching process from your perspective. I welcome your comments about what is going well and what can be improved upon.

1. What has changed in both your personal and professional life over the past months of coaching?

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2. What have you accomplished in these months that you would not have if you were not partnering with a coach?

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3. How do you feel about what you have accomplished over the past three months?

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4. How do you feel about what you have not accomplished?

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5. Is there something that I could do differently, more of, or that I could provide that would help you even more in achieving your goals?

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6. Where have I missed the boat? In other words, is there something that you wanted to work towards that I have passed over?

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