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ABSTRACT

SPIRITUAL COACHING: HELPING PEOPLE DEVELOP AND
IMPLEMENT THEIR OWN GROWTH STRATEGIES

by

Jenny E. McBride

Adviser: Jon Dybdahl

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: SPIRITUAL COACHING: HELPING PEOPLE DEVELOP AND IMPLEMENT THEIR OWN GROWTH STRATEGIES

Name of Researcher: Jenny E. McBride

Name and degree of faculty adviser: Jon Dybdahl, Ph.D.

Date completed: June 2009

Problem

In spite of a plethora of discipleship programs and good preaching, the church in general has failed to empower believers who consistently re-present Jesus and His ministry in the earth today; nor are they reproducing other disciples. The limiting factor appears to be internal fears and beliefs within the disciples, rather than a lack of knowledge or skills. A more effective disciple making process whereby both pastors and congregants can move people of varying levels of maturity, knowledge and experience toward God is imperative if the church is to fulfill the Great Commission to “go and make disciples.”

Method

Seven subjects at varying levels of spiritual interest were selected. The Emotional/Spiritual Inventory developed by Peter Scazzero, was administered to the participants before and after engaging them in twelve personal coaching sessions over a six month period. A comparison of their pre- and post-scores resulted in an average growth score in each of the seven areas of emotional and spiritual health measured by the inventory.

Results

Each participant scored higher in at least one of the seven areas of spiritual/emotional health. In addition, each learned how to set measurable personal goals and develop strategies for life-long spiritual growth. Five of the seven participants have begun to engage non-believers in spiritual conversations and have started inviting them to church.

Conclusions

Teaching and equipping programs are necessary, but inadequate in themselves to empower disciples because they are powerless to identify and remove the internal obstacles that keep believers from acting on the knowledge they acquire. Coaching is a process that enables people to discover their internal obstacles, and devise strategies for their growth.

Andrews University
Seventh-day Adventist Theological Seminary

SPIRITUAL COACHING: HELPING PEOPLE DEVELOP AND
IMPLEMENT THEIR OWN GROWTH STRATEGIES

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

by
Jenny E. McBride

June 2009

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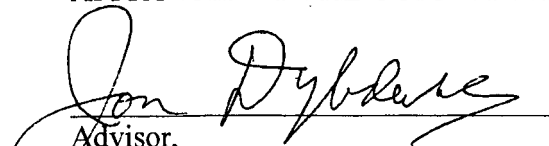
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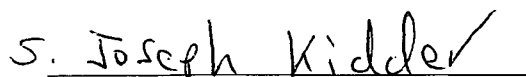
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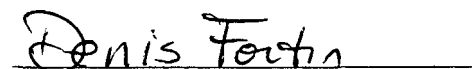
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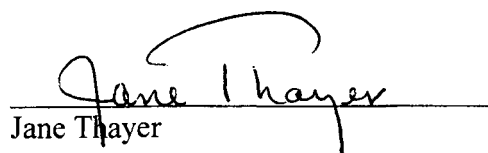
APPROVAL BY THE COMMITTEE:


Advisor,
Jon Dybdahl


Director, DMin Program
Skip Bell


Joe Kidder


Dean, SDA Theological Seminary
Denis Fortin


Jane Thayer

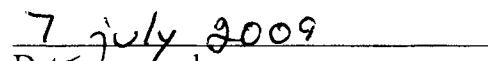

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LIST OF ABBREVIATIONS

1. EQ Emotional Intelligence
2. FMS Faith Maturity Scale
3. IQ Rational Intelligence
4. NIV New International Version
5. PBC Person(s) Being Coached
6. SQ Spiritual Intelligence

CHAPTER 1

INTRODUCTION

The Leadership Challenge

Jesus left the church only one mandate—“Go and make disciples.”¹ Thus, the church’s business is to produce as many disciples as possible, with excellence. Every activity of the church, and every dollar of the budget should in some way contribute to this “product”—or be eliminated as a distraction or resource drain.

The challenge of reaching pre-Christians as well as producing empowered and devoted followers of Jesus is paramount in the 21st century church. No longer can it be assumed that the unreached people have a Christian memory, or that the Bible is considered an authoritative source. According to the most recent U.S. Religious Landscape Survey, just four percent of Americans identify themselves as atheist or agnostic (Innes, 2008) suggesting that at least 90% of Americans believe in God, although their beliefs about Him vary widely.

Yet while 80% of Americans identify themselves with a Christian church affiliation, only 17.5% (Long, 2008) actually attend a local church. These statistics may suggest that while people have not given up on God, they may have given up on organized religion. Thus, a more effective and empowering process whereby a pastor

¹ Unless otherwise indicated all Bible references in this paper are from the New International Version (NIV).

and congregants can move people of varying levels of maturity, knowledge, and experience toward God is imperative if the church is to be empowered to fulfill the Great Commission.

Cultural Challenges

The North American trend is toward customization—designer websites, purses, homes, cars, and even stun guns. In addition, Americans have a consumer mindset that tends to believe: “the customer is always right,” “I deserve a break today,” and “I can have it my way.” Such individualism affects the church’s ability to disciple people in that people want greater flexibility in the content of their training as well as its timing and method of delivery.

Another prevalent cultural belief is that everything should be done by a specialist. The specialist mindset leads church members to think that making disciples is the work of the pastor or someone specially trained or called. Thus, the majority of congregants does not feel empowered or qualified to be disciple-makers.

Denominational Challenges

While a denominational structure should ideally support and encourage the making of *disciples*, my experience has been that most often the emphasis is on making *decisions*, since these are more easily measured. In addition, the favored mode of getting decisions within the Adventist denomination is mass public evangelism with professional evangelists and often conducted via satellite. This form of evangelism (a) often promotes the idea that gathering disciples is the work of professional evangelists, (b) is time intensive and requires a greater commitment from prospective disciples than most are

willing to invest, and (c) relies heavily upon a pre-determined set of doctrinal presentations.

Furthermore, the mass public evangelism format often does not address people's immediate questions, needs or interests, but rather communicates solely what the evangelist wants the hearers to know. In contrast, Todd Hunter, the national director of Alpha USA, believes that if we want to reach this postmodern culture, "we will have to embrace a communication style that is more egalitarian—listening, hearing, connecting. We must be willing to give out elements of the gospel and theology as opportunities present themselves rather than forcing the process" (cited in Long, 2008). The Alpha Course, while public evangelism, allows for questions and discussions in the small group format.

Pastoral Challenges

A quick look through any Christian bookstore reveals that most discipleship materials focus primarily on increasing believers' biblical knowledge and teaching them how to disseminate that knowledge to others. However, as most pastors discover, it is rarely the lack of knowledge that hinders believers from maturing spiritually, feeling empowered, or successfully sharing their faith. Rather, it is a plethora of other factors such as the individual's emotional maturity, internal negative self-talk, fear, and lack of internal motivation. Programs alone cannot address these internal issues, and therefore cannot empower congregants to engage in the disciple-making business.

Also, while traditional discipleship methods may equip *believers* with knowledge and skill, they do little to help spiritual *seekers* who are not yet fully committed to Jesus

move toward God and explore their own spiritual interests in a nurturing environment.

In the past, the church has drawn a line of distinction between discipleship and evangelism, yet many in our postmodern culture who would not respond to a typical evangelistic approach are open to processing their spiritual journey with a coach or fellow traveler.

The greatest challenge a pastor faces is to help the congregation understand that it is the responsibility of every member to not only *be* a disciple but to be an effective disciple-maker by erasing the artificial line between evangelism and discipleship. When a person's movement toward God is viewed as a continuum, believers then feel empowered to help their friends move toward God without expecting those friends to have presently a doctrinal interest or desire to engage in a biblical discussion.

Since coaching is a process that appeals to secular and religious alike, the pastor's challenge then becomes that of helping church members view evangelism and discipleship in terms of "process" and "journey," and to help them identify and remove the internal blocks that keep them from feeling empowered to engage in the mission.

The pastor's role thus becomes that of trusted friend and coach. As coach, the pastor can help the congregant learn to ask powerful questions that draw people out, and get people to think about how their spiritual beliefs impact their daily life and what is important in life. Also as coach, the pastor can help identify the congregant's internal blocks to engaging non-churched people in the evangelism-discipleship continuum and thereby empower them for the mission. Within the coaching relationship, the congregant then becomes empowered to become a trusted companion on their friend's journey.

Summary of the Ministry Challenge

The challenge of reaching pre-Christians as well as producing empowered disciples who are effective and devoted followers of Jesus is paramount in the church today—especially in North America. A pastor in the 21st century does not have the luxury of choosing discipleship over evangelism or vice versa—nor do the members of the church. Thus, a more effective process whereby both pastors and congregants can empower and move people of varying levels of maturity, knowledge, and experience toward God is imperative if the church is to fulfill the Great Commission to “go and make disciples.”

Purpose of the Project

The purpose of this project is to evaluate coaching as a tool for increasing spiritual growth and to help participants develop personal strategies for life-long growth.

Method

The method used to evaluate the effectiveness of coaching as a Christian discipleship tool was a six month implementation of a coaching relationship between me and the participants. The participants were to engage in twelve individual coaching sessions and six group sessions over the six month period. Each participant took an inventory of emotional and spiritual health before and after the twelve sessions and growth was measured. According to the Doctor of Ministry dissertation coach, I needed six participants for the study, so I engaged nine, knowing that some might drop out. Two dropped out midway through the project, leaving seven who completed the twelve sessions of coaching.

The study was conducted with five participants from the Open Heavens Fellowship; one long distant participant, and one participant from Calvary Chapel. I had hoped to find one non-believer or seeker to coach, but was unable to engage one in the process because of their work schedules and previous time commitments.

Each participant met with me twice a month for a 45 minute coaching session. Additionally, the participants (other than the out of state participant) attended 90 minute monthly group sessions with the other project participants to discuss one of the spiritual health indicators as defined by Peter Scazzero in *Emotionally Healthy Spirituality* (2006).

The tool used to measure emotional and spiritual health was the Emotional/Spiritual Inventory developed by Peter Scazzero and was administered before the first coaching session and after the twelfth session was completed. The inventory is a self-assessment in the following six areas: (a) General Discipleship Formation and Emotional Components, (b) Breaking Free From the Past, (c) Living in Brokenness and Vulnerability, (d) Accepting the Gift of Limits, (e) Embracing Grieving and Loss, and (f) Making Incarnation Your Model for Living Well. Each section has six to nine questions in which the participants rate themselves on a scale of one to four: not very true, sometimes true, mostly true and very true (appendix D).

The participants did not view their initial scores on the inventory and were not told in the coaching sessions to focus on their “spiritual” life or one of the six areas. At each session the participant was simply asked, “How would you like to use our time today?” or “What would you like to talk about in this session?” Not once in any of the sessions did a participant say he/she wanted to talk about his/her devotional life or how to become a better disciple or witness. Instead, they chose topics such as their problems

with clutter, weight loss, smoking cessation, going back to school, getting along with co-workers, or finding a mate.

Not every coaching session even brought God into the dialog, but frequently I asked, “What is God saying to you about this?” or “How do you sense God is using this situation to shape you?” These types of questions began to increase the participant’s awareness that the issues they faced each day had spiritual components or roots.

Results

The results demonstrated the positive effect of coaching for spiritual growth. The initial inventory revealed that *all* of the participants were emotionally and spiritually immature in at least five of the six areas measured. In each case they scored as emotional children or adolescents even though each participant had been a believer for at least 20 years and had all participated in a variety of discipleship programs over those years.

The individual and group sessions revealed that the participants began to view every life situation as an opportunity for emotional and spiritual growth. They became increasingly self-aware of their emotional blocks, unhealthy relationship skills, and how healthy emotional growth paves the way for increased spiritual growth. The participants individually began to see that their emotional health impacted their whole life—at work, at school, and at home—as well as their spiritual health and devotional time. In addition, each participant has become more self-aware of the need for on-going character development and can now identify specific temperament weaknesses that negatively impact significant relationships and personal ministry or witness.

The participants quickly recognized that making goals and fulfilling them are two

different matters, and that, without accountability, the chances of realized goals is very small. They recognized by the end of the project the value of goals, accountability, and planning for growth. All have indicated their desire to continue setting personal goals for lifelong growth, however only time will tell if they do. All of the participants had difficulty setting clear, measurable goals throughout the project, yet they all demonstrated increased ability to do so over the course of the project.

Each participant scored higher at the end of the study in at least one of the six areas of spiritual/emotional maturity, even though these areas were not directly addressed in the coaching process. They report a greater satisfaction with their spiritual life, increased self-worth from fulfilled goals, and increased hope that they can become emotionally healthy disciples who can begin to develop others through the coaching process by incorporating coaching style questions in their interactions with others.

Justification of Project

This project is justified by three key factors. First and foremost is the fact that Jesus commissioned the church to make disciples who can reproduce other disciples. My experience as a lay person, and later as a pastor, has revealed that few believers take their on-going growth seriously enough to plan for it and to set goals to attain it. Coaching intentionally engages people to look at how their emotional and spiritual health affects the totality of their lives. It unmaskes their attempts to compartmentalize the secular from the spiritual. Coaching helps people identify areas of emotional immaturity that hinder their spiritual growth. Additionally, it equips them with basic coaching skills they can use when engaging non-believers in everyday conversation.

A second justification is the American trend toward customization, specialization, and individualism. This orientation affects the church's ability to disciple people in mass. With a variety of skills, knowledge, needs, interests, and life situations, people expect and need greater flexibility in the content of their training as well as its timing and method of delivery. Coaching provides the needed flexibility and customization that people both desire and need in order to reach their highest potential.

Third, evangelism and discipleship have traditionally been viewed as separate events, yet in the post-modern world, there is increasing emphasis upon helping *all* people, regardless of their spiritual condition, to move toward God. The emphasis is on the journey rather than the destination. Coaching allows people to explore their personal spirituality according to their interest and level of development.

Finally, this project may provide an alternative equipping tool for pastors and leaders who want to implement a coaching process in their churches in place of programs or to supplement existing discipleship programs. It will provide a bibliography of relevant coaching and discipling literature and shed some light on the sometimes confusing use of terms such as coach, mentor, spiritual director, and counselor.

Suggestions growing out of the implementation of the coaching process may be helpful in adapting coaching as a discipleship tool in churches of any size and in any culture since there is no set curriculum that becomes outdated or cannot be applied cross-culturally or specially developed for various age groups.

Definition of Terms

It is helpful to understand the definitions of a few terms that will be used in the

subsequent chapters of this dissertation. For the purposes of this paper, the term *coach* will be used for the person who is developing another person through the process of relationship, where the person being coached determines the topic of exploration and the coach relies on asking questions rather than giving advice or counsel. The *PBC* is the *Person Being Coached* and may also be referred to as the client, participant, or disciple.

Internal or emotional blocks are limiting patterns of thinking or distorted thinking that box clients in and make them feel stuck. Some of these blocks are beliefs they hold about themselves, the world, God, and others. These beliefs produce fear (fears of rejection or failure), or blind spots that hinder clients from growth.

The *soul* refers to the inner being, true self, or character and encompasses the spirit, soul, mind, and heart. *Soul growth* is the transformation or progressive maturing of these components—the shaping of the character. The emphasis of these terms is upon transformation and being (character) rather than doing and behavior.

The term *spiritual intelligence* has to do with one's ability to find meaning and purpose in life, and to live in such a way that what one does is consistent with what one values. This term will be further developed in chapter three, but, in brief, human intelligence is often described in terms of rational intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). IQ can be described as the intelligence that seeks to understand the *what*, EQ as the intelligence that seeks to understand the *how*, and SQ as the intelligence that seeks to understand the *why* of things.

Rather than attempt to define “maturity” since there are no consistent and objective markers, the project focuses on markers of emotional and spiritual *health* as developed in Scazzero's book *Emotionally Healthy Spirituality* (Scazzero, 2006). These

markers are based on *differentiation* as developed by Murray Bowen, the founder of modern family systems theory (Kerr & Bowen, 1988).

Differentiation refers to a person's ability to "define his or her life's goals and values apart from the pressures of those around them" (Kerr & Bowen, 1988, pp. 97-109). An emotionally healthy spirituality requires differentiation so that a person can choose before God how they want to respond to circumstances and increased self-awareness apart from peer pressure. These markers of differentiation have their parallels in the markers of spiritual intelligence since SQ focuses on a person's self-awareness and finding meaning in life through consistently living out of one's values rather than being pressured to conform to those around them.

All of these markers of differentiation, emotional health, and spiritual intelligence are listed and developed in chapter three. If their common elements were to be combined to form a *working definition* of spiritual maturity, it would be that maturation is the process wherein one progressively gains a greater awareness of one's true self, increases in his or her ability to differentiate that self from others, and lives with greater and greater consistency from their personal values so that they find meaning and purpose in life. If the client being coached is a Christian, I would replace the last phrase with: "and lives with greater and greater consistency from a kingdom perspective so that they find meaning and purpose in effectively re-presenting Jesus in the world." This working definition of spiritual maturity that I developed underlies the coaching process implemented in this project.

Limitations of the Project

The first limitation of this project is the small size of the participant group. The project began with nine participants but two dropped out near the end of the project, leaving seven. A second limitation is the skill level of the coach. My training was minimal, although I was myself engaged in a coaching relationship throughout the study and was able to receive feedback and suggestions from my personal coach. I often felt that if I were better at asking powerful questions, the impact and results would be significantly greater. Therefore, the results may differ from church to church based on the proficiency of the coach. This paper, however, focuses on the effectiveness of coaching in the lives of five believers from Open Heavens Fellowship, one out of state pastor, and one non-member believer who volunteered to participate in this study.

Personal and Professional Context

My interest in the subject of coaching began in a classroom lecture about the coaching process. I felt stalled in my ministry and frustrated with the lack of commitment to growth that my leaders and congregants demonstrated. I was not sure whether I wanted to continue pastoring or to change careers. The classroom speaker coached me over lunch and within half an hour gave me such clarity about my situation that I was immediately able to form a plan of action. I was instantly hooked by the potential I saw in coaching to help people move forward.

My church experience as a life-long attendee, as well as my pastoral experience, has taught me that leadership and discipleship training is severely lacking in churches, and even when impressive discipleship programs are in place, those who attend them

rarely go on to practice what they have learned. The participants of these programs frequently identify their gifts and strengths, learn doctrine and how to witness or give Bible studies, and yet their lives do not significantly change or impact others. Additionally, no discipleship programs I had encountered addressed how to remove the emotional blocks people have to personal growth or provided what was necessary to help people get “unstuck” so that they could reach their full potential.

Coaching for life change and spiritual growth has significantly re-energized my own ministry by focusing on the development of people rather than programs. While I had always believed that people-development was more important than programs, I did not have the tools to unleash the potential within people. I have also discovered that coaching provides excellent skills for opening up pre-believers in a non-threatening way that makes them feel heard rather than “preached to.” Coaching has revolutionized my ministry and freed me to initiate significant dialogs with non-churched people in which I had not formerly engaged.

Conclusions

This project is just *one* study in the area of coaching for spiritual growth, yet the results are positive enough to warrant further research with an expanded project size. While a sample size of seven participants may be considered small, it is probably the most that a pastor or church leader could effectively coach at a given time in addition to other responsibilities. To determine an average coaching load, I contacted four coaching organizations and also talked with four life coaches that I know. The highest client load suggested was nine to twelve clients per week—and this high, only in the area of business

when some of the clients were coached in a group setting. For single clients, the average load suggested was five to seven clients per week. Therefore, coaching seven clients at a given time would be considered a heavy load for a pastor engaged in full-time ministry.

This project thus demonstrates that coaching is an effective discipleship tool for developing the emotional and spiritual health of adults because it is designed around the basic principles of how adults learn (Stoltzfus, 2005, p. 10). Coaching starts with a real life challenge that clients are motivated to address, helps them to develop their own solution, apply it to their lives, and see the results.

Additionally, this project demonstrates that elaborate, programmatic, or costly curricula are not necessary for optimum discipleship development. A church of any size or financial status can implement coaching as a tool to empower adults to become healthy followers of Jesus who demonstrate both emotional and spiritual maturity, if the pastor and other leaders see the value in coaching and are open to minimal training.

CHAPTER 2

TOWARDS A THEOLOGY OF EMPOWERMENT

A Theological Mandate to “Go and Make Disciples”

When Jesus returned to heaven He commissioned His disciples to advance His kingdom by “making disciples” (Matt 28:19-20). They were to “go” and “teach” the people all that Jesus had taught them and commanded them to do. The “going” or “as you go” implies that discipleship starts outside the four walls of the church by engaging non-believers. The newly-made disciples were to be empowered to continue the works of Jesus and to present His message faithfully just as the original twelve since they, too, were commissioned to re-present Jesus to the world. This commission to produce empowered disciples who can faithfully re-present Jesus, His teachings, and His ministry to the world is still the entrusted task of the church today—“to the very end of the age.”

Jesus spent three and a half years empowering His disciples through teaching, coaching, mentoring, and giving them opportunities to practice His works of preaching, healing, and deliverance (Luke 9:1-2). He then left this same work to His disciples. It became their turn to empower others to advance God’s Kingdom in the Earth. Jesus’ goal was to produce empowered disciples that could, in turn, empower others.

The church over the centuries has advanced the kingdom geographically by the verbal proclamation of the gospel, yet in most segments of Christianity has not

significantly reproduced disciples who regularly give a verbal witness of the gospel, have the power to heal and cast out demons, or are engaged in empowering others.

Why is this? The church knows how to teach congregants witnessing skills, how to give Bible studies, how to assist with evangelistic meetings, and how to be filled with the Holy Spirit, yet it has not done well with removing the internal blocks that keep members from developing emotionally and spiritually. Until these blocks are removed, congregants may continue to increase in biblical knowledge but they will not be empowered to fulfill the Great Commission to go out and make disciples that can do all that Jesus commanded.

Three keys of empowerment according to Ken Blanchard (2001, p. xvi) are (a) sharing information, (b) creating autonomy within defined boundaries, and (c) allow self-management. In regards to sharing information, Jesus said, “Everything that I learned from my Father I have made known to you” (John 15:15). How does this sharing of knowledge contribute to empowerment? “We found that the trust created by shared information made people feel free to express themselves about what was getting in the way of being empowered” (Blanchard, Carlos, & Randolph, 2001, p. 53).

Jesus also helped the disciples function independently of Him, but within the boundaries of the kingdom by teaching them kingdom values (Matt 5). Once they understood the values, they could work autonomously within these values. Jesus also communicated to the disciples that they, like Him, were to demonstrate the power and compassion of God. Thus, even when Jesus was gone, Peter could heal the lame without first checking with Jesus to see if he was allowed to do so (Acts 3:6).

For the Church to advance God's Kingdom in the Earth in the present day, it must likewise empower congregants today—not only teaching them how to advance the kingdom, but empowering them to do so. Empowered disciples do not “just happen”—they are grown.

The Need to Grow Souls

“We are not human beings having a spiritual experience. We are spiritual beings having a human experience,” writes Pierre Teilhard de Chardin (cited in *Bowell, 2005, p. vii*). This statement is not a theological exposition of the nature of man nor does it deny the totality of the human being or soul. Rather it challenges an individual (pre-believer and believer alike) to recognize that more important than physical development is the development of their true self, character, or spiritual aspect of their being.

Jesus told a Samaritan woman that “God is spirit, and His worshipers must worship in spirit and in truth” (John 4:24). Since we are made in God's image or likeness as the Bible purports (Gen 1:27; 9:6) and since we know that He is not referring to a physical body since He has none—it is most logical to assume that the qualities we have in common are found in the inner being—which includes the spirit, mind, heart. This inner being is what is meant in this paper when the term soul is used.

Furthermore, the apostle Paul states that flesh and blood (1 Cor 15:50) will not inherit the kingdom of God, and Ellen White supports this when she says that the only treasure we will take to heaven is our character—our true self—the soul (White, 1941, p. 332). Thus as Alan Nelson points out, “It only makes sense that we should focus more of our attention on developing the enduring aspect of our personas” (Nelson, 2002, p. 14).

The remaining part of this chapter, then, is a reflection upon how God grows souls and how this knowledge might inform the disciple-making business so as to produce empowered disciples. It is divided into three primary sections. The first is an overview of soul growth in both the Old and New Testaments. The second section focuses on the Holy Spirit as Soul-Grower, and the third section is a reflection on how Jesus developed and empowered His disciples and what indicators He looked for in their spiritual development.

The objective of this theological reflection is not to exegete Scripture for a “how-to” method of soul growth in the hope of producing a better “method” or program of discipleship. Rather it is an attempt to discover what God values in the growth of a soul, how He produces soul growth, and how this growth leads to empowerment. This understanding helps inform the coaching process, and helps spiritual leaders to support better how God is leading the individual in his or her journey toward God.

This approach was selected for two reasons. First, it helps believers understand qualities that God is seeking to develop in their lives and to understand that spiritual maturity or growth is measured primarily by character development that moves people into God’s purposes for their lives, rather than by a defining set of theological beliefs or activities. As they embrace God’s purposes for them, they become increasingly aware that, as they experience spiritual transformation, they are increasingly empowered to change the world around them.

Second, when pastors, leaders, and congregants understand that every human being is “spiritual” and on a spiritual journey, it helps them feel empowered to engage

their non-Christian friends and contacts in spiritual discussions. Rather than attempting to make converts who hold the same set of theological dogmas and eschatological viewpoints, they become freed to help people make sense of their own world and life view, discover the role of spirituality within that framework, and to determine for themselves whether it is a viable system that enables them to reach their greatest potential as a spiritual being. Undoubtedly, it is the hope of every Christian coach that, in time, the relationship as sojourners will naturally lead the pre-Christian to consider Jesus and His kingdom as a worthy pursuit.

If the church is to fulfill successfully the Great Commission Jesus commanded them when He said “go and make disciples” (Matt 28:18-20), it will have to learn to co-journey with those it is seeking to make disciples. The church has been too comfortable contenting itself to disciple believers haphazardly and too fearful of journeying with pre-Christians to be effective in doing the one thing Jesus left it to do.

Thus, it is imperative for Christian leaders and members alike to learn how to stimulate personal spiritual growth in one another so that they learn to think spiritually, develop a Christian worldview that is capable of expanding with their personal soul growth, and become an influential voice in the lives of those around them. Only as they do this, will they truly be empowered to accomplish all that Jesus envisioned when He commissioned them to reach the world with the good news of His leadership and kingdom.

Then, co-journeying with pre-believers “makes sense” to the believer because, logically, one cannot make a disciple of Jesus until that one is fully convinced that Jesus

is worth following. And this conviction is usually arrived at only when the pre-believer is able to see the positive effects of Jesus' leadership in the lives of those who follow Him.

Growing souls and helping them become responsible for their own growth and the growth of others is very much needed in the church today as we labor in a postmodern society to make disciples in "our Jerusalem and our world" (Matt 28:20).

Survey of Soul Growth in the Old Testament

Soul growth in the Old Testament is clearly God's domain. His commitment to mature His people is reflected by the Psalmist David: "I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Ps 32:8); and David's response to God's promise testifies to God's faithfulness: "I will praise the Lord, who counsels me; even at night my heart instructs me" (Ps 16:7).

Job's counselor Elihu testifies that God faithfully instructs people even when they are asleep: "For God does speak—now one way, now another—though man may not perceive it. In a dream, in a vision of the night when deep sleep falls on men as they slumber in their beds, he may speak in their ears" (Job 33:14-18). And the prophet Isaiah declares that God is the Wonderful Counselor who is magnificent in wisdom (Isa 28:29) and readily available to guide people in the ways they should go (Isa 30:21).

In addition to God's direct guidance, God placed priests and prophets among the people to instruct them in God's ways and to settle disputes that arose (Exod 18:13-15; Deut 19:17; Ezek 24:44).

One key to soul growth that is often overlooked is the anointing of the Spirit. In

the Old Testament, when the Spirit anointed or “came upon” individuals, they experienced changed hearts, increased strength or power, gained new abilities, or were given revelatory experiences. In other words, He empowered them. One example of this is found in 1 Sam 10:6-9 where the Spirit comes upon Saul as he associated with other Spirit-filled worshipers and he is “turned into a different man.”

In this passage, it is said that God gave Saul another heart and he prophesied under the anointing. Saul was thus given the opportunity to become the king that Israel needed him to be (a king with a pure heart and the ability to hear from God and declare His words); yet Saul was eventually influenced more by the world and thus lost his anointing for leading.

This example demonstrates that, while God initiates character development and soul growth, individuals have a role to play in their personal growth and empowerment. People are consistently urged to seek out God’s counsel, the wisdom of others, and to apply what they learned to their lives. Solomon urged, “Pay attention and listen to the sayings of the wise; apply your heart to what I teach, for it is pleasing when you keep them in your heart and have all of them ready on your lips” (Prov 22:17-18). Yet God’s assessment of the people is: “They greatly love to wander; they do not restrain their feet” (Jer 14:10).

Some qualities God values and repeatedly urges His followers to grow in are obedience, having a proper fear of the Lord, seeking His face through prayer, worship and meditation, and walking in right relationship with others—by practicing justice,

loving mercy, showing compassion and caring for the poor (Deut 8:2; 2 Chron 7:14; Prov 15:33; Micah 6:8).

A key to pleasing God was having a teachable spirit and allowing Him to bring forth His character in one's life so that the person's relationships reflected the values of His kingdom. God's method was to allow circumstances in the lives of His people that challenged them and, from these tests, their hearts were either purified or hardened (Deut 8:2). Coaching emulates God's method in that it works within the context of a person's life experiences to help him identify and remove the obstacles to growth, and is likewise relationship oriented. As the obstacles are removed, the person being coached becomes empowered.

In this brief overview of the Old Testament, it is evident that God is the ultimate source of true soul growth and guidance, yet He raises up wise people gifted in hearing His voice to come along side others to instruct and encourage those who sought to apply His wisdom and counsel so that "as iron sharpens iron, so one man sharpens another" (Prov 27:17).

Survey of Soul Growth in the New Testament

The concept of spiritual direction and growing souls is modeled throughout the New Testament. Jesus invited the disciples to co-journey with him when He said, "Follow me" (John 1:43), and He invited them to learn by observation how to take their fishing skills to a new level and to apply what they knew of fishing to the next aspect of their personal growth (Mark 1:17).

While not insensitive to the multitudes who pressed against Him, Jesus chose to

develop His disciples through dialog and helped them process their experiences and what they observed about His ministry (Matt 16:8-12; Luke 10:17-19; John 3:1-21; 4:4-42). In His parting instructions to His disciples, Jesus challenged them to continue the mission by doing the things He had done—and then to impart this same mission and training to others (Matt 28:18-19; John 21:17).

The most numerous allusions to growing souls in the New Testament come naturally from the pen of the apostle Paul. Note his words to the believers in Corinth: “I am not writing this to shame you, but to warn you, as my dear children. Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel” (1 Cor 4:14-16). Paul viewed himself as a loving role model of how a mature believer lives, and he invited the less mature to pay attention to his example. He speaks of the immature as needing milk while the more mature could be fed solid food (1 Cor 3:2; 2:13-16; Eph 4:13-15; Col 1:10).

The writer of Hebrews echoes this thought when he writes, “But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil” (Heb 5:14). Here the ability to discern between good and evil and to act accordingly is the result of personal training or responsibility thus denoting a learning process.

Paul’s concept of growing souls is modeled in his relationship with Timothy. Paul refers to Timothy as a “dear son in the faith” (1 Tim 1:2) implying a close spiritual relationship in which training is a priority. Paul prays for Timothy, encourages him to continue growing, exhorts him to use his spiritual gifts so that they will continue to develop, and calls him to be a man of faith (2 Tim 1:3-6; 2:1-3; 1 Tim 6:12).

Additionally, Paul counsels believers to come alongside one another in a way that lightens the loads they carry and provides direction and strength to those who are struggling in their journey (Gal 6:1-2). This admonition reveals that Paul knows that for maximum spiritual growth to take place, a loving and safe environment must be present; and that the work of growing souls cannot fall solely on the shoulders of the church leaders. Clearly, in Paul's writings it is the responsibility of every believer to take responsibility for the spiritual growth of others as well as their own on-going growth.

James, in his counsel, echoes Paul when he exhorts the believers to confess their sins to one another for healing (Jas 5:16). This counsel reflects that often our sickness and diseases have spiritual roots that need to be dealt with before physical healing manifests. Jesus, Paul, and James thus all reveal the importance of growing souls and empowering them to participate in the disciple-making business.

The Holy Spirit's Role in Growing Souls

Jesus referred to the Holy Spirit as the *Paraclete* when He told the disciples that when He returned to heaven He would send them another helper. *Paraclete* is the Greek term often used of an attorney who "comes alongside" a client in the courtroom. But it literally means, "One called upon." Perhaps then the Spirit is best identified as "The Called Upon or Called For." If, for example, one calls for help in the time of grief, He comes as the Comforter; if called upon for guidance, He comes as Guide; when counsel is needed as Counselor, and when the discouraged call out to Him, the Spirit comes as Encourager. The Spirit, then, is the One who Jesus sent into the world to help needy humanity, and stands ready to assist or come alongside those who ask His assistance.

Thus, when called upon to empower, the Spirit becomes the Empowerer.

The term *paraclete* aptly describes the key role of the Holy Spirit as seen in both the Old and New Testaments. It depicts one aspect of God's relationship with His people as well as the role of a 21st century spiritual coach. Alan Nelson (2002, p. 3) describes spiritual coaching in these words: "Spiritual coaching is the ministry of coming alongside another person to speak into his or her life, for the purpose of providing perspective, insight, and healthy accountability toward maturation." Thus, a coach elicits feedback or discerns from the PBC what is needful and comes alongside the person to be what that person needs at the moment to move forward.

In the research of Keith Anderson and Randy Reese, nine values of soul growth emerged from their study of historic and classical writings on spiritual direction or mentoring (Anderson & Reese, 1999, p. 50). Their historical research surfaced nine values or purposes of soul coaching that closely parallel the work of God via the Holy Spirit in the lives of people. According to their research, the art of growing souls

1. "enhances intimacy with God,
2. cultivates recognition of the already present action of God in the life of the PBC,
3. aids in the discernment of God's will,
4. stimulates character and value formation,
5. facilitates the discovery of the PBC's identity as a loved child of God,
6. develops faith,
7. provides clarity and guidance for decisions and service for one's life,

8. serves to encourage, to impart hope, and to comfort, and
9. roots the believer in biblical truth and furthers the church's tradition of "passing on the faith."

These nine values for growing souls imply that it is the responsibility of the more spiritually mature to come alongside others to help them experience personal transformation. And all knowledge acquired by a PBC is expected to result in life-changes that produce a disciple that is becoming more and more like Christ and is progressively being empowered to live as Jesus lived.

The apostle Paul expresses well the sentiment of anyone in the soul growth business: "My dear children, for whom I am again in the pains of childbirth until Christ is formed in you" (Gal 4:19). And as every soul grower knows—the internal changes are more important than the exterior behavioral changes for if the "root" is holy the whole plant will be holy and bear fruit (Jer 12:2; Rom 11:16).

Jean Grou, a Jesuit writing in 1731-1803, and cited by Anderson & Reese (199, p. 25), summed up the previous nine values when he wrote, "To direct a soul is to lead it in the ways of God; it is to teach the soul to listen for the Divine inspiration, and to respond to it." Inherent in all of these values or statements is the unspoken truth that our role as spiritual leaders is not to "make something happen" or to attempt to shape people according to our understanding of a disciple or according to our definition of a spiritually mature person; but rather to see what the Spirit is doing and to come along side the person to help them respond to the Spirit's movement in their life. Crying out in the heart of every spiritual director or soul coach should be to help the PBCs develop "eyes that

see and ears that hear” (Matt 13:16) so that they may partake of God’s wisdom and become changed. In fact, Prov 8:1-6 poetically describes God’s Spirit as a woman called Wisdom who calls out for people to listen to her so that they might be successful in life.

Does not wisdom call out? Does not understanding raise her voice? On the heights along the way, where the paths meet, she takes her stand; beside the gates leading into the city, at the entrances, she cries aloud: “To you, O men, I call out; I raise my voice to all mankind. You who are simple, gain prudence; you who are foolish, gain understanding. Listen, for I have worthy things to say; I open my lips to speak what is right.”

The Holy Spirit here is described as: (a) the Divine Initiator, (b) the Caller, and (c) Wisdom or Truth. It is the Holy Spirit who takes the initiative to seek people out, rather than leaving them to rely on personal effort and work to attain the purposes of God. Similarly, it is the task of those growing souls to help the PBC to hear what the Spirit is saying, and to help them make the desired response. And likewise, it is not the coach’s responsibility to “steer” the PBC into a particular course of action but rather to allow the PBC to make a choice—just as the Spirit does. And then, like the Spirit, not to abandon people when they do not make the choice that the coach or God would desire.

Also in this passage the Spirit is portrayed as one who (a) actively engages people in the marketplace, and (b) appeals to all that live. Both assertions indicate that the Spirit is at work in the lives of people everywhere—not just those in the church—and that we as spiritual leaders simply need to train ourselves to see what He is doing so that we can join him in His work.

In fact, the Spirit is portrayed as strategically and intentionally placing Himself where the people who need Him most are found. This marketplace presence supports the role of coaching pre-believers in their spiritual journey rather than focusing solely on

those who have already made a decision to follow Jesus.

Additionally, this passage invites people to learn from the Spirit and trust the Spirit's guidance for everyday living rather than to rely on other people to tell them what to believe and what to do. This reliance on the Spirit frequently makes pastors and the religious uncomfortable since they often measure spiritual maturity by a list of behaviors and beliefs. However, it is entirely within the realm of the New Testament admonition, "you do not need anyone to teach you. But as His anointing teaches you about all things and as that anointing is real, not counterfeit--just as it has taught you, remain in him" (1 John 2:27).

Jesus who had learned from the Spirit, rather than the religious leaders, also encouraged His disciples to trust the Spirit's leading when He said, "The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you (John 14:26). Here, the Holy Spirit is described as the Anointing and the Counselor whom we are to remain in and to trust as our source of knowledge, wisdom, and understanding in our spiritual journey toward God.

Additionally, throughout the Bible, the Holy Spirit comes on people to give them the ability to interpret dreams and visions, for increased wisdom or knowledge, to impart new skills and abilities, to prophesy, to strengthen them for battle or for leadership, to empower for supernatural ministry, to supernaturally transport them, to lead them into greater truth, and to transform their character and behavior (Gen 41:38; Exod 31:3; 35:31; Num 11:25; Judg 14:19; Isa 11:2; 61:1; John 16:13-15; Acts 8:39; Rom 8:4-9).

Any definition of *Christian* spiritual growth, maturity or health, it would seem then, would include growth in the supernatural and an expectation of the supernatural or else it falls short of the biblical examples of Spirit-filled and Spirit-led people (Mark 16:17-20). And again, any definition of *Christian* spiritual growth that does not include seeing evidence of the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faith, gentleness, self control) in one's life falls short of a biblical definition of spiritual maturity or health.

A coach similarly desires to broaden the individual's experience of God, create expectancy for new experiences and to impart faith to believe for the miraculous. It is, in fact, as one ministers under the anointing and experiences God supernaturally that one is most changed and attracted to God so that even greater transformation and empowerment can take place.

Comparing these activities of the Holy Spirit with Anderson and Reese's nine historic and classical purposes of growing souls is an enlightening exercise and serves as strong biblical support for the role of a spiritual coach. The following section will enlarge upon each of the nine functions of a spiritual coach and its contribution to the growing of souls.

1. Provides an effective means of enhancing intimacy with God. The Holy Spirit strives with people in every culture and every belief system to awaken them to a knowledge of God—His power and His glory or goodness. He uses the complexity and beauty of nature to point out God's glory and power (Ps 19:1; Rom 1:20) and to attract humanity to worship God. A coach could effectively use this natural revelation to ask a

PBC what in nature most attracts them and what this says to them about who God is.

For those who acknowledge the authority of Scripture, the Spirit speaks to their own needs or circumstances. For example, two people can read the same verse and the Spirit will quicken something completely different and relevant to both. This quickening of the Spirit brings the believer into a more intimate and personal knowledge of God's love for him/her as a person. Thus our personal experiences inform us about God and the response He desires.

A coach, by simply asking a simple question such as, "What is God saying to you about this circumstance?" can awaken the PBC to listen for God's voice and to expect it—thus helping her to experience a greater intimacy with God.

2. Cultivates recognition of the already present action of God in the life of an individual. When David sinned with Bathsheba he was not willing to acknowledge his wrong-doing or to see it from God's perspective, and was thus cut off from God's forgiveness and grace. Yet, the Spirit continued to awaken David's heart to his condition so that he could move on in his journey toward God. When the time was right, God sent the prophet Nathan to confront David with a disarming story that opened David's spiritual eyes and brought him to repentance. The Spirit was the one working on David's heart all along, yet He used a man and a story to help David see the depth of his wrong-doing and to respond the way God desired.

Peter, unaware of his heart and what the Spirit desired for him, was told by Jesus that he would betray Jesus three times before morning. Peter was unaware of his own spiritual condition and that he was capable of things he did not think he could do. So the

Spirit gave Jesus this word of knowledge to encourage Peter, and to let him know that Jesus loved him.

A coach at times can discern what God is attempting to do in the client even when that person seems oblivious to God's work. The coach can often help clients discover those aspects of their lives that hinder spiritual growth. A discerning coach must listen to the Spirit to know the right approach and the right time if it is to be a word "in due season."

3. Aids in the discernment of God's will. God's promise is that "whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it'" (Isa 30:21). When the prophet Samuel was a young boy and God first spoke to him, he did not recognize God's voice. Yet the old priest Eli discerned that God was calling Samuel so he instructed Samuel how to respond and thus helped Samuel learn to discern God's voice (1 Sam 3:1-18) as well as what to do with what he heard.

All of God's people hear God's voice (John 10:27), yet frequently a PBC cannot distinguish it from the many other voices within his or her head. A coach can, often with the right questions, help the PBC learn to test the voices to discern God's voice and to act confidently on what God is speaking. This instills confidence and hope in the PBC and enables the person to act confidently in future circumstances that require hearing God.

It only makes sense that if the Spirit is the One who reveals God's will and intercedes on the behalf of those seeking His will (Rom 8:27) that He should be eager for humanity to discern it and should often provide a spiritual leader to help them to find it (Exod 18:15; Acts 20:27).

4. Stimulates godly character and value formation. Conversion is the work of the Spirit and when a person is converted, the result is a change of attitude toward God, His kingdom, and His ways. God's promises are that He will put a hatred for evil within us (Gen 3:15) and that He will write His laws in our mind and on our heart (Jer 31:33). Yet every seeker of God is exhorted, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will" (Rom 12:2).

One of the roles of a coach is to help people clarify their patterns of thinking that hinder their growth and to help them to acquire beliefs that are consistent with God's truth. In the process of examining peoples' beliefs, their values are also challenged and explored. A coach can facilitate the exploration and clarification of the PBCs' values and then lovingly hold them accountable by helping them to reflect on whether their actions are consistent with what they claim to value. This process often results in the people recognizing values that are not godly and causes them to desire change—even if they do not profess a personal relationship with God, since most people desire integrity in their lives.

5. Facilitates the discovery of their identity as a loved child of God. Many believers do not see themselves through the loving eyes of God. To many, they fall short in every area of their life and therefore must be displeasing to God. To believe that God takes pleasure in them is often a foreign concept that never feels like it fits. Yet, "the Spirit himself testifies with our spirit that we are God's children" (Rom 8:16). If the Spirit testifies to a person that they are beloved to the Father, yet they do not receive this

message, then it seems logical that the PBC has a wrong belief that blocks the reception of this message. Their identity then becomes shaped primarily by the *world*, rather than the *Word*.

One of the most rewarding parts of coaching believers is to help them uncover and own their identity in Christ—and to start acting according to their new identity. Pre-believers can also be coached in acquiring a new identity by asking them how they would *like* to see themselves. Virtually always, the way they want to be is just the way God sees them and wants them to grow to accept. So, even while pre-believers do not base their identity from the Word—it is frequently in alignment with God’s view of them. As people see themselves as God sees them, they begin to act out of that identity and overcome some of the hindrances to their spiritual growth.

6. Helps develop faith. The Holy Spirit develops faith within people by opening their eyes to the goodness and power of God. As people grasp His goodness and His power they are more prone to trust Him—which is what faith is. As their faith deepens in God He allows greater tests and challenges to come to deepen it even more.

Throughout Scripture, God challenges His people to test His goodness in a variety of settings. For example, He asks people to return a tithe to Him and to see if He will not bless them (Mal 3:10). He fed the children of Israel with manna for 40 years and caused their shoes not to wear out to prove His faithfulness and to build their faith in Him (Deut 8:3, 16)—and He often performs signs and wonders today to do the same.

Developing faith in the PBC is an important role for a coach because as a person’s faith in God is increased, he finds greater freedom to fly and fall. It takes away the fear

of failure and helps her learn from her mistakes as well as successes. As a coach, it is also important to realize that *everyone* lives by faith and that it is the coach's role to help PBCs to recognize what it is they trust in—and to decide if this source is worthy of their trust. Pre-believers usually do not consider that they live by faith and this concept alone can awaken them to consider other sources in which to place their faith.

7. Provides clarity and guidance for decisions and service for one's life. Through the Psalmist, God assures people of His guidance: "I will guide you with my eye, I will instruct you" (Ps 32:8). Moses, when contemplating his call to deliver Israel from Egypt, asked God, "What am I supposed to say when they ask who sent me?" and God told him exactly how he was to respond (Exod 3:13). God later clarified decisions for Israel through the Urim and Thummim (Exod 28:30), and directed Joseph through dreams on several occasions (Matt 1:20; 2:12). The Spirit told Philip, "Go to that chariot and stay near it" (Acts 8:29); and "while Peter was still thinking about the vision, the Spirit said to him, 'Simon, three men are looking for you'" (Acts 10:19).

A coach can rely on God's Spirit to not only direct the PBC, but also to bring to her own mind words of knowledge and the right question to ask the PBC in order to help bring clarity to important decisions which face him.

8. Serves to encourage, impart hope, and comfort. God is described as the God of all comfort (2 Cor 1:3-7); the God of hope (Rom 15:13); the God of all grace (1 Pet 5:10); and the God of peace (1 Thess 5:23). The Holy Spirit is referred to as Counselor, Comforter, or Helper depending on the translation (John 14:26); and is said to encourage the church through prophetic words spoken in the church through believers (1 Cor 14:3).

The greatest encouragement to people many times is simply to have someone listen to them and to express confidence in them. A coach imparts hope in every conversation because of his confidence that God is at work in the person's life and because the coach listens and validates the PBC by valuing what is said. And at times, the Holy Spirit may even give the coach a prophetic word of encouragement to speak that will serve as a great source of encouragement and hope in future days. Encouragement is a source of empowerment.

9. Roots one in biblical truth and practice. The Spirit testifies to an individual of the truth: "And it is the Spirit who testifies, because the Spirit is the truth" (1 John 5:6); and it is the truth that sets people free (John 8:32). One role of the Holy Spirit then is to convict people of what is right and wrong; true or false—and then to help the person walk in what is true (Gal 5).

The factors that limit most people's spiritual growth are the lies they believe about themselves and their abilities, and God's willingness to help them or guide them. A coach recognizes these lies and patterns of wrong thinking and helps the PBC test these beliefs against the Word and against reality. As people begin to shed the lies and to walk in truth they are freed to try new things and to think of new possibilities.

In conclusion, both the Holy Spirit and the coach come alongside others to facilitate their God-journey by helping the PBCs recognize their hindrances and then encouraging them as they face these limiting obstacles. They both work towards soul growth so that the person experiences transformation and is changed. The promise of God is this: "The Spirit of the Lord will come upon you in power . . . and you will be

changed into a different person” (1 Sam 10:6).

Jesus’ Method of Growing and Empowering Souls

There is nothing that compares with a personal relationship of coaching or mentoring as a mechanism for creating lasting change. LeRoy Eims (1978) describes the experience of Jesus who “made” the first disciples:

The effect of this ministry of making disciples by association . . . is powerful, dramatic, and life changing. It is almost unbelievable to see the transformation that took place in the lives of the twelve apostles. It is one of the most spectacular miracles in Scripture. To watch them go from the humble shores of Galilee to the sophisticated center of Jerusalem and more than hold their own with the most august assembly Jerusalem could produce is a wonder to behold. (p. 33)

Jesus-style discipleship cannot be mass produced and the results cannot be obtained through a programmatic approach. Rather, it is a painstaking process that requires personalized attention that helps disciples remove or overcome the obstacles in their lives that would prevent them from walking out the principles of the kingdom in their daily lives. Only when these blocks are overcome can disciples be truly empowered.

Alan Nelson (2002, pp. 47-48) notes four components of Jesus’ method for growing and empowering disciples. He uses the acronym T.A.M.E. to make them easier to remember and to remind people how Jesus catalyzed the soul-taming of His disciples and empowered them for the mission. It is important to note that Jesus served only as a catalyst for the taming of their souls—they still were able to exercise their free will and were expected to act in His authority when He was not physically present.

Those disciples who grow and become empowered, demonstrate a higher spiritual

intelligence (SQ) than those who do not, according to Nelson. This spiritual intelligence is what Jesus referred to as “having eyes that see and ears that hear.” Two individuals can hear the same sermon, read the same verses, experience the same worship—and one will leave changed while the other leaves bored. Those that “get it” have greater spiritual intelligence than those who do not, and explains why some people “get it” spiritually, while others never seem to catch on.

The nature of this intelligence (SQ) is developed in greater detail in the review of relevant literature so, for now, let us look at the four components of soul growth and empowerment that Nelson includes in his acronym T.A.M.E.

1. Teaching. Jesus was commonly referred to as “rabbi,” a term used primarily for spiritual teachers. The emphasis of teaching is the development of the mind and intellect. The Kingdom of God was at the core of Jesus’ teaching. He stated the truth clearly at times but more commonly conveyed truth through stories which engaged the heart as well as the mind. After teaching or illustrating truth, Jesus engaged His disciples in the learning process by asking them questions or putting them into situations that tested their knowledge (Mark 8:17; Luke 9:2).

2. Accountability. Jesus made it clear that unapplied truth is worse than not having truth—because to know truth and not practice it hardens the heart (Mark 4:15; 8:17). The learning situations Jesus sent the disciples into tested both His teaching and their learning. Without a loving support system that included encouragement, confrontation, feedback, and processing their experiences, the disciples could not have

acquired the desired skills, knowledge, and heart-change necessary to be truly empowered as Christ's representatives.

3. Mentoring. The dissemination of information is the primary goal of teaching and does not necessarily require relationship between the teacher and the student. Mentoring on the other hand requires relationship and dialog. It best takes place in the context of life application when there is a teachable moment or time of readiness. Since soul coaching has primarily to do with character development, values, and principles, a very important part of growing souls is modeling. Jesus challenged the disciples on several occasions about their character by saying something to the effect of, "you do not know your own spirit" (Luke 9:54-55; Matt 16:23). This type of confrontation is best received from a coach who walks the walk and talks the talk if he or she is to be an effective agent of change in an individual's life.

4. Experience. A fourth, fundamental learning method employed by Jesus was experiential or contextual learning. Humans learn best by doing. Hands-on applications translate concepts into behaviors and the more of the senses that are involved, the greater the learning. People learn best when they have a need or problem to solve. In such a setting they reach a readiness stage where they believe the information gained is vital to their survival or happiness—and thus become eager learners. This type of learning resulted in increased passion in the 70 disciples when they were sent to proclaim the gospel, heal the sick, and cast out demons without His personal presence. They returned, not only having been successful, but also with great joy (Luke 10:1-20). The success of working autonomously and succeeding increased the disciple's sense of empowerment.

The key to Jesus' model of empowering disciples is not in the use of any or all four of the methods, but rather, that He used them one-on-one with His disciples as the need arose as well as in various sized groups. His emphasis was upon developing those qualities that affected the disciples' relationship with God and with those in their sphere of influence. He held up the Law of Love as the key to kingdom life (Luke 10:27). The key to Jesus' success in discipling was His partnership with the Father and the Spirit in perceiving the personal readiness of each disciple, and thus, which learning component was best for the situation. It is within the context of spiritual relationships that people thrive and grow. It is in the context of relationship that the coach can also assist the PBC in seeking Holy Spirit empowerment.

Unlike Jesus, most churches today usually invest 80-90% of their discipleship resources into teaching, and very little if any in the remaining three components. Jesus' method of empowering disciples was more of an integrated system than a specific curriculum or program, and focused more on achieving a ministry of empowerment.

The 21st century concept of coaching provides congregants a safe environment to experience a better blend of the four components of Jesus' method of discipling and thus is more conducive to soul growth. The coaching relationship empowers people by helping them remove the obstacles in their lives that prevent them from fully embracing discipleship. As they grow, they are empowered by the knowledge of who they are in Christ, by practicing His works in a safe environment, and learning to draw upon the power of the Holy Spirit within them.

In conclusion, it is seen throughout the entire Bible that God's emphasis is upon

character development, since this directly impacts the quality of relationship people can enjoy with Him as well as with others. In a variety of settings over multiple generations God insisted that He detested religious people who did the “right” things without the right motives, as well as those who increased their knowledge of Scripture but did not practice love (Prov 15:8, Isa 1:13, 1 Cor 8:1). It could be rightly concluded that, in God’s eyes, *being* takes precedent over *doing* or *knowing*.

Also, empowered disciples are people who share God’s vision for the present and for the future. They have submitted themselves to His shaping and are living in a relationship of trust in Jesus. They have a kingdom mindset, and are striving to continue the ministry of Jesus by the same power that fueled His ministry. Their motivation is internal rather than external, and they carry out the Father’s business not because they “have to,” but rather because they “want to.”

CHAPTER 3

A SURVEY OF RELEVANT LITERATURE

Guiding Leadership Principles

What we have discovered and rediscovered, is that leadership is not the private reserve of a few charismatic men and women. It is a process ordinary people use when they are bringing forth the best from themselves and others. What we've discovered is that people make extraordinary things happen by liberating the leader within everyone. (Kouzes & Posner, 2002, p. xxiii)

Kouzes and Posner hit upon two key concepts of coaching as a leadership activity.

First is the recognition that transformation occurs as people not only bring out the best in themselves, but also in others. Secondly, they put leadership in the hands of ordinary people, rather than gifted superstars—and they acknowledge that the potential to lead is present in ordinary people, yet frequently needs to be released or unleashed.

These two concepts reflect three important words that consistently surface in leadership literature. The first is *transformational* (Rost, 1991, p. 123). Good leaders do not leave people where they are found. They help bring out the best in those they lead. And according to Henry and Richard Blackaby, “The definitive measure of leaders’ success is whether they moved their people from where they were to where God wanted them to be” (Blackaby & Blackaby, 2001, p. 111). In other words, people reach their highest potential if they have moved into God’s agenda for their lives, rather than following their own. This transition possibly marks the greatest transformation possible.

Coaching, by every definition of the word, is geared toward helping people move from where they are to where they want to be. And coaching from a Christian perspective helps move people onto God's agenda so that they can find fulfillment and reach their greatest potential and maximum influence for God's kingdom.

The second descriptive word of leaders is *influence*. Transformation cannot take place without influence. Joseph Rost, in fact, defines leadership as an influential relationship wherein both the leader and the follower intend to produce change that reflects their mutual purposes (Rost, 1991, p. 102). Again, coaching in itself is relational and geared toward influencing for change. A coach does not rely on giving advice or telling people what they should do, but rather influences individuals' choices by helping them look at their goals in relation to the bigger picture of life. Additionally, a coach helps people realize that they have the inner resources they need to move into that bigger picture so that their life is rich and fulfilling.

The third word needed to complete a rounded picture of good leadership is *servant*. While leader as servant was an ancient concept introduced by Jesus, Robert Greenleaf and Larry Spears surprised modern leaders by resurfacing this lost notion of the leader as servant (Greenleaf & Spears, 2002). Like a servant, a coach must lay aside all personal agendas to focus on the client's agenda. A coach must listen and focus full attention on what the client is saying as well as what they are not saying. A good servant and a good coach both lay aside their personal needs in order to meet the needs of the one they serve. Coaching exemplifies servant leadership.

These three key concepts of transformation, influence, and servant are integrated

within the five practices of good leaders Kouzes and Posner discovered in their leadership research (Kouzes & Posner, 2002). These five practices of good leaders are also at the heart of coaching so a brief survey of them is essential.

The first practice of good leaders, according to their research, is that they *model the way* (pp. 43-104). In order to model the way, leaders must engage in the process of clarifying their values and finding ways to communicate their beliefs in ways that fit their personality and are uniquely theirs. Values refer to present beliefs about *how* things should be accomplished (p. 48). The temptation in clarifying one's values is to list values or traits admired and desired rather than uncover the PBCs' own underlying values by looking at how they presently make decisions.

From a coaching perspective, clarifying values is important because values influence every aspect of people's lives by informing them what to do and how to do it. The more clear people are about their values, the more empowered they feel and the more motivated they are to focus on what they are doing, because aligning our activities with our values produces inner satisfaction and a sense of purpose.

Recognizing one's values is essential to feeling fulfilled because when there is inner dissonance between what one values and what one does, joy and satisfaction are decreased. Since helping people clarify their values is a key activity of a coach, coaches must first engage in this process and continually assess their own alignment if they are effectively to model the way and guide others through the process.

A second practice of effective leaders listed by Kouzes and Posner is the ability to *inspire a vision* (pp. 109-141). People can endure trials and setbacks if they have a vision

that gives meaning to their trials and tests or if they are inspired by their possible future. One of the traits that differentiates a coach from a counselor is that while counselors often look to the past, coaches are always forward-looking. Rather than explore the past, they explore future possibilities. Coaches paint a clear picture of what “will be” for the PBC, because a coach understands that people want to do something significant with their life and to believe that their existence has purpose and meaning.

Researchers in human motivation talk about two types of motivation—extrinsic and intrinsic (Delci & Flaste, 1995). People either do things because of external rewards or punishments or because it meets an internal longing of their heart. When an activity pleases a person and meets an internal need, follow-through will naturally occur. If no internal need will be met by the activity, people rarely follow through or follow through for healthy reasons. The payoff for leaders or coaches is that when people become self-motivated because of intrinsic factors, they will continue to work even if there is no reward other than feeling good about doing it.

Coaches help people clarify and articulate their vision for their life, and when PBCs get lost in the details of life, the coach helps them stay focused on the “big picture” so that the urgent does not eclipse the important. They also help PBCs to test their assumptions about their vision or preferred future since assumptions either expand or constrain what is possible.

A third leadership practice good leaders incorporate into their life, write Kouzes and Posner, is a willingness to *challenge the process* (pp. 173-200). Leaders must be agents of change, and therefore, must be willing continually to question their assumptions

about the way things are and to seek innovative ways to improve, change, and grow. To do this, the leader must be open to receiving ideas from anyone and anywhere, be willing to take risks, question status quo, make work an adventure and fun, and encourage creative thinking.

Again, coaches must not only be able to explore new ways of helping others change but must also challenge themselves to look beyond their usual coaching style and assumptions about soul growth. When coaches regularly engage in the process of challenging their own constructs, it becomes easier to come alongside others to help them think outside the box and to find new possibilities.

Kouzes and Posner's fourth good leadership practice—*enabling others to act*—is once again at the heart of coaching. The leader-coach fosters collaboration and strengthens others (p. 241). Collaboration is a function of teamwork and the coach and PBC are a team of two. To collaborate successfully, there must be three things: a climate of trust, positive interdependence, and face-to-face interactions (p. 243). Trust is the central issue in a coaching relationship. Without trust the PBC will not take an honest look inward or be willing to be transparent and vulnerable. Coaches can model this by admitting mistakes and the need for personal improvement, by asking for feedback, by listening attentively, and by showing a willingness to change their minds.

This type of collaboration fosters trust and enables the PBC to face the hindrances to their personal growth honestly. Albert Bandura, a social psychologist, shares an important insight into both motivation and personal empowerment:

People everywhere seem to share this: when we feel able to determine our own destiny, when we believe we're able to mobilize the resources and support necessary

to complete a task, then we persist in our efforts to achieve. But when we feel we're controlled by others, when we believe that we lack support or resources, we show no commitment to excel (although we may comply). Thus any leadership practice that increases another's sense of self-confidence, self-determination, and personal effectiveness makes that person more powerful and greatly enhances the possibility of success. (cited in Kouzes & Posner, 2002, pp. 282-283)

To strengthen and empower others consistently, a coach must (a) ensure self-leadership, (b) provide choice, (c) develop competence and confidence, and (d) foster accountability (p. 284). When a coach practices these four essentials the PBCs will develop a belief in their own ability to make a difference and will thus be empowered to change.

An underlying assumption of coaching is that people, as individuals, have the answers within themselves. Thus, empowerment is not a matter of giving people power but rather it is liberating them to use the power and skills they already have to achieve their goals and vision. Blanchard, Carlos, and Randolph, in *Empowerment Takes More Than a Minute* (2001, p. 12), depict a manager saying to an employee in a phone conversation; "If you don't have a basic faith in people, it's time for us to hang up. Empowerment depends on a strong belief and trust in your people." The manager goes on to explain that true empowerment is not *giving* people power, but rather helping to *release* the power that is already within people through their knowledge, experience, and motivation.

The fifth leadership practice Kouzes and Posner suggest is *encouraging the heart* (pp. 315-380). Encouragement is a form of feedback that lets people know that they are making progress, on the right track, doing a good job, and living up to the standards or expectations. Good leaders and coaches bring out the best in people and enable them to

achieve more than they may believe possible of themselves.

One way to encourage people and promote positive expectations is to let them take the lead in setting their own goals. By doing this, the leader or coach demonstrates confidence in the person's abilities to achieve their goals and vision. Another way to encourage people is to celebrate their victories and short term wins. In the coaching context, this often takes the form of the PBCs' deciding how to reward themselves for achieving certain goals but can also be done by the coach in "toasting" the PBCs, expressing pleasure in their accomplishments and reframing and recapping what is being celebrated, and articulating how this win fits into the larger picture of their vision.

The History of Coaching

In the preface (p. xii) of *Co-active Coaching*, the authors cite that in just the past decade the international Coaching Federation (the largest professional coaching association) has grown from 2,000 members to 8,000 and a fourth of these are found outside North America. They note the growing popularity of coaching for ordinary people from every walk of life, as evidence that as coaching expands from individuals to teams; it will become an increasingly essential skill for leaders (Whitworth, Kinsey-House, & Sandahl, 2007).

The term *coach* as a role probably derives from *coache*—a carriage used for transportation. Gary Collins suggests that the term connotes the ability "to take someone from where they are to where they want to be" (2001, p. 14). Nelson, drawing upon the historical meaning, writes, "The modern use of the term, in the context of human development, conveys inner travel, whereby a person moves from one place to another by

responding to probing questions and taking action steps” (Nelson, 2005, p. 2).

While coaching as a profession is relatively new in the 21st century, it has been practiced in some form since ancient times. “It is, in many ways, what enables one generation to ‘stand on the shoulders’ of the preceding generation and move on to more complex skills and the solving of more difficult problems” (VanDenburgh, 2007, p. 1).

Coaching might have stayed in the sports and entertainment industries if it had not invaded the business world where executives were struggling to stay afloat or get ahead of the competition. According to *Fortune* magazine, coaching has become the “hottest thing in management” today (Morris, 2000, p. 144). But coaching has gone far beyond the business realm. People are seeking coaches for just “getting through life” as well as growing spiritually, making wise financial decisions, successfully navigating transitions, and time management.

Because coaching is a relatively new and exploding profession, there are not yet many industry standards or certification programs for coaches and just about anyone who wants to be a coach can hang out a shingle. There are professional organizations to which coaches can belong—but often all that is required is attendance at their monthly meetings and paying the annual dues.

What Coaching Is

Tom Landry, the coach of the Dallas Cowboys, describes coaching as “making men do what they don’t want, so they can become what they want to be” (Hull, 1988, p. 91). In a similar vein, Zeus and Skiffington (2001, p. 6) describe the role of coaching as “to bring a person from where they are to where they want to be.” Robert Hargrove, a

corporate coach writes in *Masterful Coaching*, “Coaching is about inspiring, empowering, enabling people to live deeply in the future, while acting boldly in the present” (Hargrove, 2003, p. 11). Hargrove goes on to say that coaching is helping others picture their preferred or “impossible” future and then coaching them to overcome their perceived or actual roadblocks. The role of a coach, he asserts becomes a “thinking partner, sounding board, and inquirer” (p. 26).

A masterful coach, Hargrove emphasizes, is “someone who impacts people’s vision and values in a way that is consistent with their highest human aspirations” (Hargrove, 2003, p. 11). The leading coaches who write about their profession, all point to the transformational and influential nature of the coaching relationship, and cast the coach as a vision builder and value shaper. Stoltzfus, in *Leadership Coaching*, summarizes the role well when he states, “coaches are change experts who help leaders take responsibility for their lives and act to maximize their own potential” (2005). Coaching, thus is (a) client centered, (b) goal oriented, (c) growth centered, and (d) relationship centered.

Bill Hull, a pastor and author, equates coaching with disciple-making and calls every pastor a coach. Other Christian writers such as Anderson and Reese use the terms spiritual guide and mentor almost synonymously with coaching. Yet a few, like Alan Nelson, make a clear distinction between mentoring and coaching.

Spiritual coaching or mentoring is generally used as a term to denote an individual who helps another person reach his or her God-given potential in using skills, gifts, talents, and abilities. For the sake of a review of Christian literature where a variety

of terms are used to describe the helping process, a distinction between the terms is helpful to understand the various aspects of disciple-making—although one must keep in mind that authors do not often make clear distinctions, or may define them differently than other writers. The roles appear to be, for most writers, more fluidic and interchangeable, but Nelson (2002, pp. 19-20) contrasts the various helping partnerships with coaching as he defines it to help differentiate the role of a coach. His contrasts are as follows:

1. Coaching versus counseling: Coaching tends to focus on the present and the preferred future, while counseling often explores and deals with the past. A PBC may have hindering issues but, rather than delve into those issues, a coach might recommend a trained counselor and expect the client to take the necessary steps.

2. Coaching versus teaching: Coaching assumes that people have what they need within them or the ability to find it. Teaching or discipling, on the other hand, has more to do with the acquisition of knowledge and skills and often involves a curriculum. Coaching is less about telling the PBC what needs to be known and more about exploring with the client what needs to be learned or what resources might be helpful.

3. Coaching versus mentoring: Coaching does not directly involve the PBC intimately with the life of the coach. Mentoring is much more relationship driven and allows the mentor the freedom to serve one moment as parent, one as teacher, and one as friend or peer. A mentor speaks more directly into the life of the person than the coach. Quite often a coach will recommend a mentoring relationship and will explore with the PBC what he might want to look for in a mentor.

4. Coaching versus consultant: Coaching is focused more on the development of a person whereas a consultant is usually focused on the development of a system or team to solve a shared problem or to achieve a common goal.

5. Coaching versus spiritual director: While Alan does not address this distinction, he would most likely conclude that coaching would help the PBC identify and clarify some of her spiritual experiences that might be worth processing within a spiritual context with a qualified spiritual director. Spiritual directors frequently help their protégé celebrate the mystery of God, and to enjoy the revelation—whereas the coach would focus on what, if any change, the client wants to make based on this new revelation from God.

While Nelson's clear lines of distinction are helpful to understand the various facets of a spiritual leader's role, most pastors do not have the luxury of serving in only one of these roles with those they lead. A pastor entering into a coaching relationship with a parishioner might be wise to differentiate carefully for the PBC the difference between the coaching role and the pastor as counselor or teacher.

Coaches in every field agree that people enter into the coaching relationship for many reasons but the bottom line is change. Something is not working in their life, and they no longer want things to stay the same. Their hope is that coaching can enable them to get "unstuck." According to Zeus and Skiffington (2001, p. 6):

1. Coaching is about sustained behavior change.
2. Coaching supports, encourages, and plans new ways of action.
3. Coaching provides accountability to reinforce new ways of actions.

All of these aspects of coaching involve change—a change of behavior, knowledge, skills, and attitude. In a coaching relationship, the PBC often acquires new knowledge and skills, but not primarily from the coach. The coach may offer suggestions on where to find the necessary knowledge or what knowledge might be needed, yet leaves it with the PBC to pursue acquiring the necessary knowledge or skill. Coaching thus helps people *learn* rather than teaching them. Coaching is about helping others unlock their potential so that they can maximize their performance and increase their personal satisfaction. A coach thinks in terms of a person’s potential, not his performance (Whitmore, 2006, p. 13).

Even more important than the coach thinking in terms of potential is the clients’ recognition of their own hidden potential for self-leadership. Whitmore states, “The single universal internal block is unfailingly the same, variously described as fear of failure, lack of confidence, self-doubt and lack of self-belief” (Whitmore, 2006, p. 17). Therefore a coach must help clients build a belief in one’s self. This does not negate a person’s need for God but rather enforces the belief that “all things are possible” and with Jesus, “I can do all things through him that strengthens me” (Mark 9:23; Phil 4:1). Self-belief is built when the PBC makes decisions, successfully acts, and recognizes personal responsibility for both the decision and the action—in other words, when they own the consequences of their choices and take personal responsibility.

The Benefits of Coaching for Spiritual Growth

Alan Nelson lists seven benefits that arise from coaching for spiritual growth (Nelson, 2002, pp. 20-22). These can be summarized as

1. Strategic, personalized growth plans. Rather than relying on set programs or curriculum that may or may not be relevant to where people are, coaching allows people, individually, an opportunity to develop a growth plan that supports what the Spirit is presently doing in their individual lives. It teaches them to plan and set goals and provides internal motivation since the PBCs set the agenda.

2. Increased numbers involved. As believers experience the coaching process, they are more likely to practice what they have learned with others. And when congregants are allowed personal time with leaders in a coaching relationship and allowed to grow in the areas of their interest, more of them engage in the process.

3. Professional acceptability. It is professionally acceptable and desirable to have the services of a coach. As pre-believers move closer to crossing the line to a believer, they are often reluctant to attend small groups or classes because of a fear of appear inadequate or lacking in knowledge. Coaching allows them to grow without being a public spectacle.

4. Guiltless growth. People today are hesitant to make commitments and often fear joining a group or taking a class for fear of not being able to disengage gracefully or without guilt. Coaching allows the individual to determine the number of sessions and level of accountability.

5. Ministry innovation feedback. When church leaders are involved in coaching congregants they have a good understanding of what talents and interests of people might lead to new and creative outreach ideas and who might make responsible and accountable leaders.

6. Perceived ministry-value enhancement. When people see that the leaders of the church take disciple-making seriously and plan for it, they view them as professionals who take their work seriously and are more willing to serve with that same level of professionalism.

7. Utilization of the gifts of wisdom and discernment. These two gifts often have little opportunity to be used intentionally in a church setting unless the person is in a teaching or leadership position. Yet many in the congregation may have these gifts and coupled with years of experiences and personal maturity can use these gifts effectively to grow souls and empower them as disciples.

The Coaching Process

David VanDenburgh describes a four-step coaching process (2007, pp. 16-24). The first step, engagement, builds a partnership with the PBC. In this initial conversation, the PBC must be convinced that the coach is trustworthy—able to help people arrive where they want to go, while letting the client set the agenda. In the engagement phase both the coach and the PBC share where they are presently at in life. Hargrove (Hargrove, 2003, pp. 19-23) describes this “powerful partnership” as the key to transformation and influence and maintains that chemistry between the coach and PBC, regular interaction, and disciplined intensity are essential. Logan and Carlton describe this phase as the beginnings of developing trust, connection, support, and understanding (Logan & Carlton, 2003, p. 31).

The second step VanDenburgh describes is the discovery phase where the coach finds out the client’s agenda or desired destination, and helps him clarify the focus into an

“end in mind” goal or objective statement. In this phase, the coach starts with broad questions to discover the PBC’s agenda or dream by asking questions such as: What is it you’d like to accomplish? or, If money were not a factor and you knew you couldn’t fail, what would you like to do with your life?

These questions help the coach to discover what is most important to the person besides the immediate block she may be focused on. This stage is what Logan and Carlton would call the reflective stage and its primary task is to help both the coach and the PBC to gain perspective—defining where the client has been, where the individual presently is, and where he or she wants to go (2003, p. 43). Where the client wants to arrive may thus be described as the end goal or objective—for example, to be able to carry on a spiritual conversation comfortably with a pre-believer.

The third step in VanDenburgh’s model is to create a plan that breaks the “end in mind” statement or objective into manageable bites that the PBC can accomplish. To get from where the client is, to the end goal, there will be smaller performance goals. This is where making S.M.A.R.T. performance goals (specific, measurable, agreed, realistic, and timed) is essential. Some performance goals might be for the PBC to first establish a relationship with a pre-believer, or to have a conversation with a co-worker about what that person wants out of life. Another performance goal might be to list three things the PBC would like to communicate to a pre-believer if given the opportunity. Both an end goal and performance goals are necessary to create a roadmap to change.

An end goal is not within the coach’s control, yet he should make certain that the client’s performance goals are S.M.A.R.T. If a goal is not specific and measurable, the

person cannot tell when it has been accomplished. If not realistic, it is self-defeating and leads to hopelessness. If the coach and PBC do not agree on the goal and how to tell when it has been accomplished, there is no way to evaluate or ensure accountability. And if there is no time frame in which to be accomplished, there is little chance that it will be accomplished. So it is important that all goals meet these criteria if the PBC is to be sufficiently challenged, motivated, and changed.

Logan and Carlton (2003) describe this phase as “refocusing.” Refocusing, they state, serves as a bridge between wishes and realizing the desired outcome by confirming the destination and priorities and translating them into concrete steps that move the PBC forward.

In relationship to steps two and three, Hargrove (2003, pp. 24-25) would interject that more important than the goals and blocks, is the ability of the coach to paint a desired future—the impossible future from the client’s viewpoint, and then to stand in the future people want to create and continue talking about this preferred future until the individual begins to believe in it and sees herself there.

VanDenburgh’s fourth step is to help the PBC commit to the actions discussed and agreed upon. It is important in this phase that the PBC make the goals, not the coach, as clients are more committed to goals they design and will follow through with accountability when they have set the measures by which they will be held accountable.

Logan and Carlton (2003) would add at this point the step of “resourcing.” They maintain that one of the coach’s primary roles is to connect PBCs with the needed resources and to get them to look beyond their immediate circle of possibilities.

Similarly, Alan Nelson (2002, p. 30) describes the coaching process as three steps: agreement, assessment, and activation. The agreement stage is similar to Vandenburg's (2007, p. 33) engagement stage, however, the assessment stage is more focused on spiritual assessment tools since Nelson is primarily addressing the pastor or church leader's role in pure spiritual coaching of a congregant. The assessment tools include a life-line the PBC draws indicating spiritually significant events as well as a survey of where the PBC views himself as far as growth in the fruit of the Spirit is concerned, her use of time, and his level of Bible knowledge.

Nelson's activation stage then is a combination of VanDenburgh's phases two and three. Although Nelson builds accountability into the spiritual coaching process he does not list it as a separate part of the process.

Coaching for Emotionally Healthy Spirituality

While the most relevant literature as it relates to this project is in the area of coaching, a basic understanding of spiritual formation or moral development is helpful. Much has been written on the topics of spiritual formation, moral development, faith maturity, family systems, and, more recently, spiritual intelligence. All of these disciplines contribute to the understanding of emotionally healthy spirituality and the empowerment of people.

Peter Scazzerro, in his books, *The Emotionally Healthy Church* and *Emotionally Healthy Spirituality*, draws upon all of the above models but focuses primarily on the connection between emotional health and spiritual health. He emphasizes that it is impossible to be spiritually mature, while remaining emotionally immature.

Scazzerro's model of emotional and spiritual health is based on classic spirituality and contemplative Christian practices as well as differentiation—a concept from family systems theory which draws from the fields of moral development.

The most helpful of all the models for coaching seems to be differentiation and spiritual intelligence because both focus on finding the true self, developing healthy relational patterns, and they can be applied consistently to both believers and non-believers. Scazzerro's work is written for pastors and lay people alike so it is easy to comprehend and work with. Many of the books based on spiritual intelligence are written for the average person as well, and are accepted readily by non-Christians. But before looking at the models of spiritual intelligence and spiritual health, I would like to give a very brief overview of the other models.

Throughout church history many great men and women of God such as Theresa of Avila, Augustine, St. John of the Cross, and John Wesley have written about the phases of the spiritual journey toward God. Mulholland, (1993, p. 81), in speaking of spiritual formation, uses a classic definition of spiritual formation and summarizes the process into four stages: (a) Awakening—becoming more aware of who I am and who God is, (b) Purgation—bringing our behavior and attitudes into alignment with the new order of being in Christ, (c) Illumination—radically shifting to a love relationship with God where He is in absolute control, and (d) Union—becoming totally one with God and experiencing Him primarily through joyful praise and worship. In this fourth stage God's thoughts become the person's thoughts. Oneness is experienced.

The most helpful aspect of this view of the stages of growth is when the coach is coaching someone who is in stages three or four and is experiencing a dark night of the

soul or senses. They complain about having a difficult time experiencing God in prayer or Bible reading. For these clients experiencing the spiritual dark night, books on the interior life could be recommended, and assurance given that these dark nights are normative experiences in the lives of all disciples. This model also reminds the coach that helping the PBC gain an awareness of who she is, and who the higher power is, is critical when helping her discover her values and helping him to live out these values.

In *The Critical Journey: Stages in the Life of Faith*, Janet Hagberg and Robert Guelich develop a six stage model of spirituality (2005). The most helpful aspect of their six stage model is that for each stage, they suggest where people most often get stuck in that stage, and they offer a few helpful suggestions to move them forward. Since coaching is about getting people unstuck, this model is somewhat helpful for coaching believers who are focused on interior spiritual growth.

Otherwise, the classical stages are much less helpful to the coach who is frequently coaching non-believers, or believers who are dealing with emotional blocks that need to be removed before the person being coached is willing to look at the roots or talk about the interior life.

I found Lawrence Kohlberg's stages of moral development tedious and not particularly helpful to this project. His model of moral development (Hersh, Paolitto & Reimer, 1979, pp. 43-61) is based on Piaget's levels of cognitive development, assuming, in other words, that knowledge produces character. Not only does a Christian know intuitively that this is not true, but the example of the Pharisees in the New Testament serves to remind people that one can possess and amass great knowledge without the fruit of the Spirit—or godly character.

An older work by Robert Peck and Robert Havighurst (1960) is somewhat more readable and practical, but again, not particularly helpful to a coach. In their book *The Psychology of Character Development* they describe and discuss five levels of moral development. These five levels are based on a study of young adults and are both descriptive and useful particularly in the field of religious education. Their five levels of development can be summarized as

1. Amoral—where the individual strives for instant gratification,
2. Expedient—when an individual can tolerate a slight delay in gratification if it is self-beneficial,
3. Conforming—where the individual strives for peer group acceptance. Their guiding rule: what does everyone do or think about this matter? Probably most church members fit in this group.
4. Irrational/conscientious—where the individual asks what the rules are, but is irrational in that the rules are applied differently to themselves than others. They are conscientious in that they try to do what is expected of them.
5. Rational/altruistic—where the individual asks what is the *right* thing to do, rather than what the rule or expected norm is. They seek to live from values and principles rather than rules.

Moral development and spiritual development, however, are not the same thing. One may be quite moral but not spiritual. Morality does not produce spirituality, although a spiritual person would live from a moral foundation based on their knowledge, values, and principles. Thus, moral development theory while insightful is of marginal value to a coach.

Henry Cloud and John Townsend in *How People Grow* view *all* growth as spiritual (p. 22). Thus, if a person grows emotionally or increases their knowledge, they have grown spiritually. I would say that if a person grows emotionally, they have the *potential* to grow spiritually. I would not equate the two.

Their scheme of growing people is based on the biblical plan of redemption, and they maintain in reference to the Fall and redemption: “If we are going to deeply help people on the path to spiritual growth, we have to know where we came from, where we went from there, and where we are heading” (p. 26). Their work may be beneficial in helping Christians attain a true view of God and His grace, and how a person might respond to this knowledge.

However, spiritual intelligence and spiritual growth can, and do, take place outside of Christianity. And if spiritual intelligence and spiritual growth, in fact, have to do with finding meaning and purpose in life, rather than merely increasing one’s knowledge, then just growing emotionally or performing certain tasks cannot, in themselves, be equated with spiritual growth.

Spiritual Intelligence

A more recent theory of spiritual development that helps to clarify the process of growing to our true selves is embodied in the term *spiritual intelligence*. Author Elizabeth Denton describes spiritual intelligence (SQ) as the basic human desire to find meaning and purpose in life and to live in such a way that what one does is consistent with what one values (Denton, 1999). This human need for purpose, meaning, and significance may explain why Rick Warren’s book, *The Purpose Driven Life* (2002)

enjoyed a long life as an international best-seller. This phenomenon appears to support the belief that both secular and religious people have a capacity and desire to develop their spiritual intelligence.

Within this need for purpose and meaning, the secular person may define spirituality as the ability to appreciate the abstract—beauty, justice, and peace—while the more religious often include knowledge of sacred writings or practices. Spiritual maturity to those of the Judeo-Christian stream of spirituality often includes the mastery of knowledge and the practice of certain habits and rituals. Among the more secular or practitioners of one of the Eastern religions, there is often a greater emphasis on the inner life and mystery.

If everyone has the capacity for spiritual growth, as most theologians and spiritual writers believe—then spirituality is not acquired, but rather recognized and developed. A coach would thus ask questions of the client that would help the PBC recognize and develop his spirituality, which would in turn increase his spiritual intelligence.

While the fields of neurobiology and brain research continue to evolve, personal intelligence today is often described in terms of rational intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). Each of these three intelligences has its own wiring or electrical activity in the brain. While IQ and EQ can be measured in the brain by neurons firing, SQ is presently measured in neural *oscillations* that unify data all across the brain. In other words SQ facilitates communication between logic and emotion, mind and body to create *meaning*. Zohar writes “Spiritual intelligence is the soul’s intelligence. It is the intelligence with which we heal ourselves and with which we

make ourselves whole” (Zohar & Marshall, 2001, p. 9).

It is not within the scope of this paper to deal with the neuroscience of SQ, but rather, to establish that science does recognize a “God spot” in the temporal lobe of the brain and can purportedly measure SQ activity by measuring neural electrical oscillations across the whole brain (Zohar & Marshall, 2001, p. 11) when it is being exercised.

The spiritual intelligence, according to Richard Howell, seeks to understand the *why* of things, while IQ seeks to understand the *what*, and EQ the *how* (Howell, 2005). Neither IQ nor EQ, however, can explain the richness and complexity of the human soul. As Danah Zohar points out, computers have IQ, and some animals often demonstrate high EQ, yet only humans exhibit SQ that enables us to wrestle with questions of good and evil, to be creative, and to envision possibilities (Zohar & Marshall, 2001, p. 5). It is SQ that allows us to worship and communicate with God and to seek to know someone we have not seen, yet believe to be present.

While IQ is linear and requires accessing stored facts in the brain, EQ is best described as interpersonal intelligence or social skills. John Whitmore, in *Coaching for Performance* (p. 119), summarizes the five domains of EQ as: (a) knowing one’s emotions—self awareness, (b) managing one’s emotions, (c) motivating oneself, (c) recognizing emotions in others, and (e) handling relationships. EQ is more a process of scanning our past experiences and anticipating how we might act in the future. It is based on associations. Comparison, appropriateness, and context are EQ skills. SQ is harder to define, yet Wolman attempts by saying that it is “first and foremost self-leadership” (Wolman, 2001, p. 20), which must, by necessity, involve an awareness of

self and its relationship to the world around it.

Spiritual intelligence not only develops a sense of “who I am” in relationship to the bigger picture of life, but it also enables one to experience awe when gazing at a majestic snow capped mountain, and to appreciate a beautiful piece of music or ballet performance. This capacity for appreciation and awe are not merely a product of thought (IQ) or association (EQ), but rather, arise from another level of intelligence—that which is termed spiritual, and probably a part of what it means to be created in God’s likeness.

Indications of a highly developed SQ for both Christians and non-Christians include:

1. The capacity to be flexible and spontaneously adaptable
 2. A high degree of self-awareness
 3. A capacity to face and use suffering
 4. A capacity to face and transcend pain
 5. The quality of being inspired by vision and values
 6. A reluctance to cause unnecessary harm
 7. A tendency to see the connections between diverse things
 8. A marked tendency to ask “why” or “what if” questions
 9. Possessing a facility for working against convention.
- (Zohar & Marshall, 2001, p. 15).

Zohar and Marshall conclude their book by saying that self-awareness is one of the highest criteria of high SQ but one of the lowest priorities of Western culture and religions (2001, p. 285). The emphasis of our culture, they assert, is busyness and entertainment. They maintain that Christians are not immune to these influences and often settle for Bible knowledge and attending religious services, rather than identifying what principles they value, and then living intentionally from these. Additionally, these authors stress that Christians are often the least likely to engage in regular periods of contemplation and meditation. As a result, while religious or knowledgeable, many Christians demonstrate low spiritual intelligence. To raise one’s spiritual intelligence, Zohar and Marshall suggest seven steps:

1. Become aware of where I am now
2. Feel strongly that I want to change and grow
3. Reflect on my own center, core beliefs and motivations
4. Discover and dissolve obstacles
5. Explore many possibilities to go forward
6. Commit myself to a path
7. Remain aware that there are many paths. (p. 263)

While a Christian might not acknowledge other religious paths as valid (step 7), a Christian must, however, remain open to dialog with other Christians who differ in their beliefs, to be aware of how other people understand God, interpret the Scriptures, and practice the spiritual disciplines. They must remain open to new possibilities and options within their own faith tradition. This openness will enable them to see things and do things from a fresh perspective, and thus increases their SQ. Note that all of these steps are part of the coaching process. Thus, coaching is a tool that, by nature, is designed to help people develop spiritually.

Most people, *Bowell* maintains (2005, p. 44), are emotionally stuck in adolescence unsure of who they are, living up to the expectation of others rather than being guided by a grounded sense of self and purpose. This correlates with the conforming stage of *Peck and Havighurst's* third level of moral development (*Peck & Havighurst, 1960*).

In *Bowell's* words, people in this stage “are lost.” His diagnosis is relevant from a Christian perspective (which he does not claim to be) because it may partially inform one of what it means to be “saved,” and because most church members are probably in this stage of development. This diagnosis also reinforces the importance of developing a child’s character early in life, instilling godly values, and teaching her to live from those values and principles. His findings, thus, suggest that Christian parents and pastors

should not be shocked when adolescents question their parent's religious beliefs and practices, and rather than shutting them down, use their questions as an opportunity to move them from rules to principles—and from religion to relationship. Bowell's observation of what it means to be lost, also serves to reinforce that church leaders must help disciples to form their identity based on the truth revealed in the Bible so that they live from this foundation.

These developmental phases inform the discipleship process and reveal the importance of not merely conveying doctrinal knowledge and skills, but rather, of helping individuals develop a sense of self that is based on what God says about them rather than what others tell them. Additionally, it explains why many believers with great biblical knowledge may live in the childhood “rule” level of life rather than moving into the more mature adult phase of living from principles and values.

The Seven Steps of Growing Spiritual Intelligence

Modern psychologists and scientists herein agree with the Bible when they state that shaping the soul is an inside job. Science can point to the activity of spiritual intelligence, and psychologists can help people become aware of issues and experiences that have blocked the development of SQ, but only God who designed humans with this level of intelligence can heal and restore what is needed to reach the potential for which humanity was created.

If Christian leaders want to develop and empower Christian disciples who have the character of Jesus, the same sense of connectedness with the Father that Jesus demonstrated, the ability to endure persecution, and be committed to a life-long process

of growth, they would do well to understand that they are merely influencing a process that God has already initiated and to treat it as a sacred trust. Their role becomes that of coming alongside people and helping them discern God's already-present activity in their life rather than to indoctrinate. Their role is that of cooperation with God—seeing what God is doing and working with Him to influence the person's journey (Blackaby & King, 1997).

Producing and empowering disciples who demonstrate a healthy spirituality, then, takes precedent over gratifying one's own ego and drive to meet artificially imposed baptism goals. A true servant serves the needs of others while putting their own agenda and needs aside. The soul grower would do well to believe that God is at work in every individual and to realize that He is at work developing their SQ so that they can truly know Him and know His ways.

Bowell suggests that there are seven steps or practices people engage in to maximize their level of spiritual intelligence (2005, pp. 59-179).

Step One: Awareness—one becomes aware that he is lost and does not understand his purpose in life. Real awareness is an awakening to what one has not seen or heard or noticed before. When an individual becomes more aware she has two choices. She can react against the revelation and seek to protect "self" or seek to grow from the revelation. A lower SQ seeks to protect and defend self while a higher SQ welcomes the new awareness and seeks growth. Bowell describes this phenomenon as a divided self.

Biblically, I believe he is describing the "old self" and the "new self"—or the natural person versus the spiritual person of which the apostle Paul speaks. When the natural self, for example, is insulted or offended the normal reaction is fight or flight.

But when the SQ or spiritual self is exerting itself, it will step back and allow itself to feel the sting and observe its reaction—choosing how it will respond according to a higher knowledge.

The result of living at the lower level of SQ is stress, anger, and a damaged sense of self. The result of the second is peace and a sense of being in control over one's destiny.

Step Two: Meaning—one explores the bigger picture and seek ways to open herself up. Generally, the more reactive a person, the less meaningful he finds life. Meaning arises from a sense of growing into a greater truth and is accompanied by a feeling of belonging and being made whole. Meaning reduces depression and increases passion and energy.

The reactive self repels challenge from other truth or viewpoints. It has a fixed mind and sees only what it wants to see. It argues to be proven right, covers up to survive, and puts a spin on its actions to appear what it is not. It is full of insecurity.

The spiritually intelligent soul or self seeks challenges, embraces difficulties, invites feedback, and spends more time in reflection. A spiritually intelligent soul knows that it cannot be overcome or beaten, but rather it can grow and become better.

To grow soul requires helping people to see their immediate challenges in light of the bigger picture of life, and to uncover how focusing on the deeper issues that surround the challenge will actually increase their energy and sense of well-being.

Step Three: Evaluation—in the evaluative step, a person is open to try new ways. People tend to make judgments about other people or their circumstances according to fixed values, such as good or bad, useful or useless, and likeable or distasteful. SQ

evaluation seeks to hold on to values that allow for growth and are not inflexible. In the evaluative stage a person stands back and looks at what she assigns value to, and asks why she values something or someone. This stage allows one to not assign a “good or bad,” “right or wrong” label to every situation but instead enables the person to withhold judgment and live with the present.

These three steps—awareness, meaning, and evaluation—form an individual’s ground of being and connects his outer world with his inner world. These steps enable people to grow and change how they relate to the world, other people and God—and to do so in increasingly meaningful ways. Step four marks the ability to live from this perspective rather than being reactive and living from what is seen with the eyes and heard with the ears.

Step Four: Being centered—in this stage of growth, an individual is open to new ways of thinking and living, and desires to live from a core value rather than circumstances. Being centered is not the same as balance. Balance requires a midpoint between two opposites or extremes. People, however, become centered when the bigger picture or the purpose of life becomes core in their understanding of who they are. Jesus tells His followers that when the kingdom of God and His righteousness is their center everything else they need will be given to them (Matt 6:33); and that living from this perspective will relieve their stress and worry (Matt 6:25-34).

For the Christian, being centered is having a kingdom mindset and living life from the perspective of heaven. As individuals become centered they become less reactive and find release from the “natural” fight or flight response. The more centered an individual in her reason for being, the easier stress and conflict are handled because she is able to

step back and learn from the situation rather than react.

In the first three steps, a person seeks to understand the truth of a situation and step four reflects his ability to stay centered in that truth without reacting. In the next three steps—the steps of action—one learns how to act from the truth of the situation (Bowell, 2005, p. 134).

Step Five: Vision—a person allows the new understanding of what is truly valuable to flood in so that she can see the bigger picture. Jesus said that those who journey with Him will develop eyes that see. He is referring to the ability to see beyond the immediate circumstance, the ability to read between the lines, and to go deeper where one moves from knowledge to wisdom and understanding.

Often people might say they cannot see beyond the problem. A person with high SQ understands that every problem has a solution and that if he stands back and lets his mind roam freely, he will see options he had not previously considered. God promises wisdom in the midst of every trial and a way of escape for every temptation if His children seek His wisdom above their own (Jas 1:5-8, 1 Cor 10:13).

Vision, however, goes beyond just seeing; it increases one's passion and energy. People with vision reveal it in their faces—particularly the eyes, according to Paul Eckman, a world-renown psychologist (cited in Bowell, 2005, p. 143). He concludes that a highly spiritual person's life—regardless of religion—has four qualities that distinguish her: a palpable goodness, selflessness, compassion, and attentiveness that can be felt even when she does not say a word. These traits are a result of vision and walking the talk or walking out the truth that is at a person's core. They are the traits that color every action of a person who is spiritually centered. Not surprisingly, Jesus demonstrated these four

qualities and thus these same qualities should also mark the lives of spiritually mature followers since these traits are the result of living from a high SQ.

Step Six: Projection—one gains the ability to project his new level of self into the new territory or vision he sees ahead of him. Projecting or imagining oneself in new territory requires eyes to see the “truth” of the situation; a willingness to live centered and to respond rather than react. There is no way to guarantee an outcome when one acts from this core of centeredness, yet the result is that one believes that a good outcome is not only desirable but *possible*. This belief results in a positive outlook and produces hope.

Step Seven: Mission—one acts within the new territory and is now aware and conscious of what she is doing within the greater territory. Mission explains one’s purpose in life. It answers the question, “Why am I here?” The mission of empowered disciples of Jesus who are kingdom centered is “on earth as it is in heaven.” They live from the perspective that if sickness and disease or sin and trials do not exist in heaven, that they have the right to overcome these works of the devil with goodness and to draw the remedy for these things from heaven. Through prayer, the disciple engages God and His provisions of health, forgiveness, wisdom, and strength for overcoming.

The degree to which followers are kingdom-centered is the degree to which they are empowered to walk in the reality of the kingdom here in the earth and express the truth “on earth as it is in heaven.” Mature disciples of Jesus who have reached this level of SQ walk by faith to see the ‘truth’ beyond the ‘fact.’ Yes, the body has cancer—that is the fact. Yet in the kingdom there is no disease and therefore the person can walk in the truth that divine healing is available and possible. Living from the fullness of what is

available in God’s kingdom, and from an understanding of who they are as a child of God and a citizen of that kingdom is perhaps the highest level of SQ possible.

Faith Maturity Scale

Far more research in Christianity has been done with the Faith Maturity Scale (FMS) than with spiritual intelligence since SQ is relatively new and most denominational interests lie in discovering how they are doing in “passing on the faith” to the next generation. Roger Dudley and V. Bailey Gillespie have done extensive research on students in Adventist schools and their findings are reported in the ValueGenesis series available from La Sierra University Press (2004).

The Faith Maturity Scale used in the ValueGenesis studies states, “Faith maturity is the degree to which a person embodies the priorities, commitments, and perspectives characteristic of vibrant and life-transforming faith, as these have been understood in “mainline” Protestant traditions” (Benson, Donahue, & Erickson, 1993, p. 3). The definition itself limits itself to “faith as understood by mainline Protestants and is thus limited in measuring spirituality or the capacity for spiritual growth outside of this arena. For example, one of the eight core dimensions of the FMS is “trusts in God’s saving grace and believes firmly in the humanity and divinity of Jesus” (Benson, et al., 1993, p. 6). The FMS appears to be most helpful and most widely used in the field of Christian education where the primary role is to determine if the education system is effectively conveying the basics of Christian doctrine and behaviors.

The FMS, like most testing instruments for measuring faith or spirituality, does not measure an individual’s participation in any of the activities that Jesus used to

describe “those who believe”—“And these signs will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well” (Mark 16:15-18). Nor does the FMS and the majority of testing instruments measure the supernatural gifts of the Spirit, nor the qualities of character development (fruit of the Spirit) that the Spirit seeks to develop in people’s lives (Gal 5:22-23).

All of this is to simply say that measuring spirituality is not easy. Spirituality appears to be linked more to character and thus to ‘being’ as opposed to ‘doing,’ although certain behaviors or attitudes naturally arise from the ‘being’.

At this point one must ask, Is there any way to draw together the theories of spiritual formation, moral development, faith maturity and spiritual intelligence? I believe there is.

Emotionally Healthy Spirituality

Perhaps the most useful concept for a coach seeking to help clients live more meaningful and purposeful lives are the concepts of spiritual health and differentiation. These models appear to incorporate moral development theory as well as spiritual intelligence’s emphasis on developing the true self by becoming more self-aware.

Differentiation is a term developed by Murray Bowen, founder of modern family systems theory, and refers to a person’s ability to “define his or her own life’s goals and values apart from the pressures of those around them” (Kerr & Bowen, 1988, pp. 97-99). Differentiation takes into account that people live in systems—family, church,

neighborhoods and cities and that development must take into account, not just the individual, but also the systems in which the person interacts (Scazzero, 2006, pp. 82-92).

Regardless of one's religious beliefs or lack thereof, people grow, find purpose and meaning in life when they live faithfully to their true self—or in alignment with their values and beliefs as well as when their relationships are healthy. An emotionally and spiritually healthy person could live in community with others without believing as they do. "I may not agree with you or you with me. Yet I can remain in relationship with you. I don't have to detach from you, reject you, avoid you, or criticize you to validate myself. I can be myself apart from you" (p. 82).

The emphasis of differentiation is on the person's ability to be self-aware and to think and reflect clearly about oneself. It is the capacity to hold on to who you are (the true self) and who you are not. This correlates with Peck and Havighurst's level five stage of development—the rational/altruistic—where one begins to ask what the right thing is and seeks to live from these values and principles rather than rules.

People with a high level of differentiation have formed and own their beliefs, values, convictions, and views apart from the pressures of conforming to those around them. "They can choose, before God, how they want to be without being controlled by the approval or disapproval of others. Intensity of feelings, high stress, or the anxiety of others around them does not overwhelm their capacity to think intelligently" (Scazzero, 2006, p. 82).

Peter Scazzero has adapted Bowen's scale of differentiation (2006, pp. 83-84) to make it more understandable to the average person. On the low end of the scale are those with little awareness of their value and uniqueness. These individuals need constant

affirmation because they rely heavily on what others think of them and they draw their worth and identity from this outside input. Those at the high end are principle oriented and goal directed—secure in who they are and able to take responsibility for their own destiny and life.

This scale provides valuable insights to a coach since much of a coach's work has to do with asking powerful questions that help the PBCs explore the true self, discover their values and beliefs, and reflecting back to them when it appears they are not living in alignment with these. This differentiation scale is equally helpful when working with both believers and non-believers—therefore of greater value to a coach than other models of spiritual development.

Thus, bringing together the common elements of moral development, faith maturity, spiritual and emotional intelligence, and spiritual health—a *working definition* of emotional/spiritual maturity would be that maturation is the process wherein one progressively gains a greater awareness of one's true self, increases in his or her ability to differentiate that self from others and lives with greater and greater consistency from values so as to find meaning and purpose in life.

When coaching believers, this definition would be enlarged to include growth in the fruit and gifts of the Spirit with the end goal of becoming like Jesus in both character and works so that they can faithfully re-present Jesus to the world. The definition might become, “emotional/spiritual maturity is the process wherein one progressively gains a greater awareness of one's true identity in Christ, increases in his or her ability to differentiate that self from others and lives with greater and greater consistency from a

kingdom mindset and values so that he/she increasingly becomes like Jesus in both character and works.

A coach's role, then, is to facilitate this process in the believing disciple in such a way that the person is empowered to continue the ministry of Jesus and to reproduce other disciples who also move in the anointing of the Spirit to thus fulfill the Great Commission.

CHAPTER 4

RESEARCH METHOD AND ANALYSIS

The Selection of Participants

Prior to engaging the participants in a coaching relationship, I advertised the project in the church newsletter, briefly explaining the nature of the project and that I hoped to engage eight or nine volunteers in a coaching relationship for approximately six months. I also announced the project from the pulpit for two weeks and placed an invitation to an informational meeting in the weekly Sabbath bulletin for two weeks. Those who wanted to find out more about the project were invited to attend the informational meeting to hear more about the project and have the opportunity to ask questions. This question and answer session was held three weeks after the advertisement was posted in the newsletter and it was announced at church. The meeting followed the church service and lasted for about thirty minutes.

Twelve people attended the informational session, and seven of these indicated a desire to engage in the coaching process. One out of state pastor indicated an interest in the project when she heard about it because she felt stalled in her own ministry. And finally, a neighbor of one of the participants from the church asked if she could also participate in the project even though she attended Calvary Chapel. Thus, the project began with nine participants in the hope that at least six would complete the process.

One participant dropped out after two sessions due to summer travel plans that arose and a second dropped out after eight sessions because of a stressful family and financial crisis that necessitated a move.

The Structure of the Coaching Process

1. Individual Coaching—the participants received 12 hours of individual coaching, centering on whatever topic or circumstance they wanted to discuss. The clients were informed that I would be taking notes on the session and recording their goals so that they could focus on answering the questions not on writing notes. I told them if they heard me using the keyboard that I was taking notes, not answering email, so that they would know I was fully engaged with them and not attempting to multi-task.

After the session was ended, I cleaned up my notes in a verbatim style, with the question asked and a summary of their response. At the end, the goals were listed. This verbatim was then emailed to them, and I requested that they review it at least once before the next session and to keep their goals in a visible place.

The verbatim was more extensive than normal for a coach because I needed to be able to remember the conversations better to help me think how I might do it better next time. This added about 30 minutes to the coaching time so that with preparation, coaching, and record keeping, each session required about 2-2.5 hours of time.

Each session started with questions such as, “What three things are going right in your life?” or “What has been the highlight of the past week?” These types of questions centered the person in what was going well in their lives rather than focusing on the problems. The coaching process and sample questions I used can be found in appendix E.

After the initial question, the participant was asked how his or her previous goals had gone, and then we celebrated what had gone well and talked briefly about what challenges or obstacles, if any, had prevented attaining the goals. Following that, the question was asked, “How do you want to spend our time in this session?”

Without exception, each participant wanted to talk about a relationship issue, a work related problem, or a habit that was causing problems in her personal life. No one ever started off asking how he could grow spiritually. At first, this was very frustrating because I had an unstated agenda and assumption that we would focus primarily on the devotional life or spiritual growth of some type since I had advertised it as a spiritual coaching project for those who felt stalled out in their spiritual growth. As the sessions progressed, however, I was able to help the participants look beneath the surface at the presenting issue and discover the spiritual roots that were involved.

At some point in the process, most of the participants engaged in a value clarifying exercise in which they identified a few of their strongest values. They discovered that their lives and use of time did not reflect the values they claimed were important. While not required by the project, most of them also identified their top five strengths using the Strengthsfinder Profile (Buckingham, 2001) as well as their type according to the Myers-Briggs typology which is readily available on the internet for free. These inventories were taken on-line, if desired, at a time convenient to the participant and helped the participants to discover their areas of strengths and to become aware of what weaknesses or challenges they might naturally face.

Through these various inventories, the participants began to see their uniqueness as individuals as well as the common journey and challenges everyone shares. In one of

the group discussions, it was suggested by several of the participants that I have a workshop on the temperament types and strengths so they could better utilize the information they had acquired from the inventories.

The individual coaching sessions were conducted face to face for the first three sessions and after that primarily by telephone with the exception of two participants who, because of their schedules, wanted to incorporate the coaching with their lunch hour.

2. Group Coaching—in order to deepen learning and provide a forum for questions and challenges encountered in the coaching process, there was a two hour monthly group meeting following church service on the second Saturday of each month.

There were three goals of this monthly meeting. The first goal was to engage in a dialog about one of the indicators or measures of emotional and spiritual health. The second, to engage in an open time to talk about whatever issues had come up during the coaching process, and third, to practice coaching each other by asking questions. This coaching exercise was achieved in groups of three called triads. Within the triad, one person served as the coach; one as the person being coached; and the third as an observer. The triad would engage in the coaching process for 10-15 minutes. Then I would stop the groups and ask the observer to share his or her observations, and then lastly I would give the other two participants the opportunity to share what they experienced. Except for the out of state participant, each PBC attended at least four of the six group sessions.

3. Sermon Series—a six part series was preached on Saturday morning that was based on the six spiritual principles found in Peter Scazzerro's book, *Emotionally Healthy Spirituality*. Following the sermon, members engaged in a half hour of discussion about the topic addressed, using questions provided. The church was set up with round tables

for 4-6 people to facilitate discussion better. Initially, I did not intend to preach on emotionally healthy spirituality, but rather to cover each of the six principles of emotional and spiritual health in the group sessions. However, since the project took place over the summer months and participants had a hard time making all of the monthly group sessions due to travel, I chose to address the topics with the entire church so that the sessions were recorded and those participants who missed the group session could listen to the topic by CD. A sample sermon and discussion guide is included in appendix F.

4. Coaching the Coach—during the six months of the project, I engaged in a coaching relationship with an out of state coach by telephone. Twice monthly I called my coach in another state and was coached on coaching. She helped me develop more powerful questions to probe with, as well reminding me that it was not my job to change the clients or motivate them. Additionally, I engaged the services of a second coach for four sessions surrounding my own areas of personal growth.

The Inventory of Emotional/Spiritual Health

After obtaining nine volunteers for the project, the Inventory of Emotional/Spiritual health was administered in a group setting two weeks after the selection of participants (appendix D). The out of state participant downloaded the inventory, completed it, and mailed the results to me. The inventories were then filed away and not viewed again until the completion of the project. This process was desired by the University's Institutional Review Board although in a normal coaching situation it would have been appropriate and desirable for the person and coach together to view the results so that the PBC might have the opportunity to address growth in one of the measured areas.

After the participants had completed their twelve personal coaching sessions and the six group sessions, the inventory was administered a second time. In addition to the inventory, I invited the participants, individually, to write a brief paragraph noting any life changes they had made during this time, whether they felt the coaching process had assisted them in their spiritual growth, if they would plan to continue setting goals for themselves, and if they would be likely to engage in a coaching relationship again in the future (see appendix C for the comments received about their coaching experience).

Project Narration

The introductory group session was conducted at my home following a light lunch on a Saturday afternoon. At this time, I reviewed the project guidelines with the participants, had each participant sign the consent form, sign up for their first face to face coaching session, and take the emotional/spiritual inventory. Following this, we watched a segment of the movie *Gandhi* and discussed how he had become more self-aware as a result of racial prejudice, and his response to the precipitating incident viewed. We discussed the various responses people can have once they become self-aware. Then we discussed as a group how we each tend to respond when we become aware of a personal weakness or need for change.

From this discussion came the realization that at some point they would each become aware of an area of their life where they had been resisting change or lacked self-awareness—and they would have to choose to remain the same or to grow. This awareness led to slight anxiety among the participants as it began to dawn on them the cost of personal growth and what might be involved in becoming more mature or spiritually healthy.

Over the course of the next two weeks all of the participants engaged in their first coaching session. I was apprehensive for two reasons: (a) I was not sure how I could help them grow in the six areas of emotional and spiritual health that were being measured without their knowing how they had scored, and (b) how I could evoke spiritual growth if that was not a topic they brought up since my role as coach was to let the participant set the agenda.

My apprehension increased after the first sessions with each PBC since not one of them chose to focus on a “spiritual” topic or goal. I was unsure of how to proceed with ‘spiritual’ coaching if all they wanted help with were ‘secular’ issues. My primary emotion was anxiety, yet all the participants voiced excitement and hope that some sort of change might take place in their lives and all their problems would disappear! I had the sense that they viewed the journey as one in which I was the leader who navigated the white waters of change and they were the tourists who would enjoy the raft ride.

From the onset, the PBCs stated, individually, two or three objectives they most wanted to accomplish during this period of coaching. The most common objectives involved things such as losing weight, finding a mate, moving to another location, and de-cluttering or organizing their homes, offices, or lives. The general sentiment expressed was that they felt overwhelmed with life’s responsibilities and were paralyzed by indecision about what to tackle first. This paralysis contributed to discouragement, low energy, and a sense of hopelessness. It was evidenced by avoidance, escape, and blaming others for the problem or for their inability to change.

It became evident that when their physical surroundings were not conducive to thinking and reflecting they developed feelings of hopelessness and were not in a good

place spiritually. They attended church regularly and participated in church life, yet found personal time with God difficult because they lived without margin in their lives (Swenson, 1992).

For the most part, the participants got up in the morning, went to work, came home, ate, watched television, and went to bed—only to repeat the cycle the next day. When asked about their dreams for their lives, not one of the participants could identify any. Two of the participants had a brief daily devotional time most days yet the others stated that their devotional time consisted of praying, listening to worship music, or a sermon CD in the car on the way to work. They felt it was impossible to schedule daily time with God for reflection and meditation. They had tried and failed in the past to develop a daily quiet time or felt that the drive to work was adequate.

All of the participants voiced guilt for not spending more time with God and all expressed the belief that if they could just get their homes and offices organized they would be able to *make* time for God. In the initial sessions, they had not yet considered that clutter and busyness are symptoms of deeper spiritual and emotional issues. Spiritual goals and general discipleship issues were not mentioned by any of the nine as something they wanted to focus on.

I was not sure of how to proceed with coaching for spiritual growth when it seemed that the participants simply wanted to clean up their homes and offices and get organized. My first impulse was to give them advice or just go help them clean and organize so we could “move on” to something, in my view, more important. My own coach suggested looking beneath the surface at why their lives were so cluttered. She felt

that there were spiritual roots to these surface issues as well as a disconnect between what they said they valued and how they lived.

In the second session, I asked the participants individually if they could identify the spiritual root behind their clutter/disorganization. This puzzled them since they had not considered their clutter and disorganization to be connected to their spiritual life. Most initially blamed “taking after a parent” as the reason for their disorganization. But after probing and reflection, several were able to identify key roots. One said, “Paper notes contain knowledge and if I don’t have knowledge, I am not worth anything to anybody.” This statement revealed that the individual based his self-worth on what he knew—a serious spiritual problem. Another said that books/paper were companions to fill up her loneliness and enabled her to avoid dealing with emotional issues. A third said, “I don’t think it’s a spiritual issue. I’m just not bothered by it, but my husband is, so I need to deal with it.” A fourth responded, “I’m just burned out emotionally and don’t have the energy to deal with it.” Some of the participants had read books about organization but never stuck with getting organized. Most routinely attempted to declutter from time to time but within a short time the home or office was cluttered again. This led them to the belief that “this is just the way it will always be—it’s who I am.” All of their statements demonstrated that the clutter issues had spiritual roots and their inability to achieve the organization they desired was due to internal blocks—not a lack of knowledge about what needed to be done.

In the participants’ second session, when I asked them how they did on the goals they had set in the previous session, little, if anything had been done. They had “forgotten” about them, “didn’t get around to it,” and “didn’t have time to do them, but

will next week.” When asked where God was in these goals, they did not know. When asked how they had prayed about their goals most had not thought to pray about them or had just prayed a general prayer like, “help me to do better.”

Two of the participants did nothing toward their goals even though they said the goals were very reasonable. Neither was open to exploring the underlying cause. They excused themselves for a variety of very trivial matters and wanted to deflect the discussion to other matters.

Most of the client goals set in session one were quite small—such as cleaning off the top of a dresser or spending an hour looking on the internet for ways to organize or de-clutter. So their lack of accomplishment was not because the goals were too big—it was that the PBCs had not given much thought to their goals after the coaching session had ended. This was evidenced when asked about the goals, because most of them said something like, “I forgot what I said I was going to do.” The PBCs seemed hesitant to commit to change or to challenge themselves. It appeared that they were beginning to question whether they wanted accountability in their lives and it was beginning to dawn on them that change was dependent upon their efforts, not mine.

By session three, all of the participants had hit a wall of resistance. They started to realize that their beliefs and habits would have to change if they were to achieve life change. Three did not make their coaching appointments and one wanted to quit. Another became angry and withdrawn because the roots of all of his hindrances lay in his negative beliefs about himself. And even though his beliefs about himself were painful to live with they were in his mind, “who he is.” While expressing a desire to change, all of the participants were resistant to setting goals and following through with them.

At this stage, I too was discouraged and felt I had hit a wall. My coach assured me that hitting the wall about the third session was completely normal and could be expected as each client counted the cost of change and what it meant to be a disciple. She encouraged me to keep moving forward but perhaps to have each client set rewards for accomplishing the goals.

I was encouraged at the weekly church prayer meeting to hear one of the participants say to the other attendees that she was starting to see so much garbage inside of her that it was causing her to become desperate for God to change her. She did not believe she could make the desired changes without repentance and surrendering her clutter issues to God. Several others in the group nodded in agreement, yet everyone felt more led to pray for those *not* present than to pray about their own pain/issues. Several of the attendees who are part of the project said that they would pray for each other to make it through this painful part yet did not pray for each other then and there. It appeared that they were all awakening to the cost of being a disciple—and questioning whether they wanted to remain immature or to grow.

My coach suggested that I help them identify some of the reasons why they were afraid to look below the surface at why they did or did not do certain things. She emphasized that these “below the surface” issues were key to the transformation process because they impacted how the person viewed God’s love and acceptance of them, as well as their identity. All the PBCs certainly needed a breakthrough in this area since they were either basing their acceptance by God on their performance or were defining themselves by their faults and weaknesses rather than on their relationship to God as beloved children.

Additionally, my coach suggested that if there were any readers in the group, they might like to read *The Shack* (Young, 2007) since it gives God a face and helps them see God as for them and not against them—loving them rather than judging them. I read the book myself and then heartily recommended it to the PBCs. All but one read the book or listened to it by CD and found it life-changing. This book stimulated them to invite God into their goals; to see Him as having a personal interest in them, and to start believing that God was fond of them rather than viewing them as a failure.

After the third session, it became increasingly harder to keep everyone on the same session and, as various issues arose in the participants' lives, they moved into other areas of growth. This made comparisons and generalizations harder to make, session by session.

If any generalizations of sessions four through six could be drawn, it would be that the wall of resistance arose again around sessions five or six. About every two to three sessions, the PBCs would hit a wall because they did not make their goals a priority to accomplish and did not like the accountability. The reluctance to look below the surface at the internal blocks was great. They saw that there was a vast difference between changing their thinking about an issue and making a change of behavior. They became increasingly aware that Jesus was more interested in what lies below the surface than He was with the presenting symptoms such as clutter, obesity, and time management.

In sessions seven to twelve, two of the participants dropped out. All but one of the participants had begun a daily devotional habit of at least 15 minutes by session eight, and three had begun witnessing regularly to non-believers. It was exciting to see

witnessing becoming a priority and to hear their testimonies about praying with the homeless in the park or with co-workers or clients in the office.

All of the PBCs began to identify some of the lies they believed and to see how their temperament weaknesses, when not dealt with, affected their happiness and effectiveness as followers of Jesus. They became increasingly self-aware of how they sabotaged themselves and where they were resisting growth.

Two incidences crystallized for me the benefit of coaching for emotional and spiritual growth. The first occurred after one participant, a retiree, was considering dropping out of the project. She made the statement, "I have everything I wanted in my retirement. What good does it do to try to change now? I'm too old to change and besides, when Jesus returns, He'll do away with all my faults anyway." I resisted trying to change her theology or belief although I did say that I did not see it that way. Shortly thereafter she made a judgmental statement to someone at church and saw how the person cringed. Upon reflecting on the effect her words had on this person, she came to the next session in tears and confessed that she really did want to change. She had become aware that her quick tendency to judge and speak without restraint hurt people, damaged relationships, and pushed away the people who most needed ministry.

The second incident involved a woman who was working on not running away from conflict. At church she became offended at a statement I made in a board meeting that she felt reflected poorly on her husband. She left the meeting in anger and started home which was about 45 minutes away. All the way home she argued with herself. She recognized she was running away rather than talking it through and she knew the mature thing to do was to return and talk through the conflict. Yet her pride kept telling her to go

home. Ten minutes from her home, she turned the car around and returned to the church just as the board meeting was ending. We were able to discuss the perceived offense and move on. I am not sure who was more excited by this pivotal moment—she or I—but it was a definite breakthrough.

These seemingly small victories energized the participants and showed them that growth was possible. Other victories began to follow more quickly once the PBCs were able to see that change was indeed possible and that the change was really something they desired. These two incidents, as well as others, gave me hope and affirmed the effectiveness of the coaching process in helping to remove the emotional blocks that hindered spiritual health or maturity.

Results of the Intervention to Date

Coaching helped each of the participants to become more self-aware and to exercise the power of choice to change. They began the process of identifying and clarifying their values and to form new habits. Their personal transformation and participation in the coaching relationship gave them opportunity to witness in the workplace because co-workers began to ask them how they were progressing on their goals and why they were making these changes. These conversations stimulated non-believers to ask spiritual questions and to look at their own spiritual beliefs and practices.

The coaching process begun with this project has awakened a desire in other congregants to engage in the coaching relationship and has demonstrated a need for the leaders to re-examine the current discipleship track that focuses primarily on teaching skills and biblical knowledge. It has allowed us to progress toward the ideal of creating a

spiritual community where disciple-making is a core value and members are involved at some level in the coaching process. It has transformed the traditional pastoral visits to spiritual check-ups in which I challenge the individuals to stretch themselves spiritually. Additionally, this project has enabled the discipleship concept to be *caught* rather than just *taught*.

CHAPTER 5

ACTUAL OUTCOMES AND ANALYSIS OF DATA

Nature and Use of the Instrument

The effectiveness of the coaching process was evaluated using the Emotional/Spiritual Health Inventory developed by Peter Scazzero (appendix D). This instrument was administered to participants before and after the six month coaching experience.

The inventory is divided into parts A and B. Part B is further subdivided into six “principles of emotional and spiritual health.” Section A will be referred to as principle #1 in the data rather than “Section A.” Thus, the seven areas of emotional and spiritual growth are referred to as principles numbers one to seven.

Each principle ranged from five to ten questions for a total of 47 responses. Participants indicated their responses by circling a number (1-4) that best represented their evaluation of themselves. A one indicated that the statement was not very true of them; a two indicated that it was sometimes true; a three indicated that the statement was mostly true of them; and a four indicated that the statement was very true. Participants were encouraged to do their best to give an honest appraisal of where they sensed they were, not on where they thought they should be or wanted to be.

Since the seven sections or principles each varied in the number of questions and

since it was desired to compare participant's responses principle by principle, the responses for each principle were averaged and rounded to one decimal point. That procedure made it possible to do direct comparisons between the principles without regards to the different number of questions under each principle. The same procedure was used at the conclusion of the project so that the before and after scores could be readily compared.

Presentation of the Results

A table for each participant is presented reporting the average initial response by section and the average end score for each section (Appendix A). In addition, the difference between the end score and the initial score is reported as a "Growth Score." The growth score is reported as both a direct difference between the end and the initial score as well as a percent change. The percent change was calculated by dividing the difference between the end and initial score by the initial score times a hundred.

The values in the growth score for the actual difference may appear low. However, it should be noted that the responses only range from 1-4 and participants who reported a 4 on a question on the initial inventory had no method for reporting growth that may have occurred during the coaching. In addition, it should be remembered that the scores reported are averages of a number of responses (typically seven) giving importance to even low growth scores.

A summary of the results for all participants is presented in Table 1 on the following page. This table lists the seven participants with their growth scores in each of the seven sections. It summarizes a total of 658 responses. Further this table shows the

average growth score of all participants for each of the seven sections. This data makes it possible to analyze the effectiveness of the coaching experience in each of the seven different sections. Table 1 on the following page is a summary of the data.

Table 1

Comparisons of the Seven Participants Average Growth in Six Months

Principles of Emotional and Spiritual Health	Participant							Average Growth
	A	B	D	E	G	H	I	
# 1 General Formation and Discipleship	0.4	0.7	0.6	0.6	2.0	0.6	0.0	0.70
# 2 Looks Beneath the Surface	0.5	0.8	0.7	0.7	1.5	0.2	0.3	0.66
#3 Breaks the Power of the Past	-0.3	0.3	0.8	0.2	1.2	0.5	0.3	0.50
#4 Lives in Brokenness and Vulnerability	0.4	0.3	1.3	0.0	1.0	-0.1	0.1	0.43
#5 Receives the Gift of Limits	0.8	0.5	1.2	-0.2	1.3	0.7	0.2	0.57
#6 Embraces Grieving and Loss	0.2	0.8	1.2	0.6	1.6	1.4	0.6	0.91
#7 Makes Incarnation your Model for Loving Well	0.5	0.7	0.8	0.6	1.3	0.4	0.7	0.71

Notes:

- ♦ Participants C and F did not complete the project
- ♦ The average growth was determined by adding the growth scores of each participant for a topic, and dividing by seven (the number of participants).

Summary of the Data

Table 1 details the growth of the seven participants in seven categories for a total of 49 cells. Of these 49 cells, 45 show positive growth; 2 indicate no growth and 3 indicate regression. With 45 of 49 participant scores demonstrating growth it would be easy to claim a 92% success rate for the coaching project. That number indicates that on an average participants experienced growth in 92% of the categories covered. However, success may be more meaningfully indicated by the amount of individual growth in one specific area.

The table is arranged with the seven principles listed numerically in the left column. To the right of each principle are the individual scores of each participant for that principle. The final column on the right contains the average growth of the group for that principle. The data shows, on average, the greatest growth (+0.91) was made in principle #6 (embraces grieving and loss). Impressive growth (+0.71-0.66) was experienced in #7 (makes incarnation the model for loving well), #1 (general formation and discipleship), and #2 (looks beneath the surface). Less impressive growth (+0.43 to 0.57) is seen in principles three to five and may statistically be insignificant.

What the Data May Suggest

The most impressive growth was demonstrated in the area of embracing grieving and loss. I believe this is due to the fact that people within our culture generally avoid talking about death, disappointment, grieving, and loss. This is true also within the church, if one would judge it by the number of sermons found on-line that deal with grieving and loss apart from funeral sermons. So for the participants, expressing grief

over disappointments in their lives was a new thought and they were fascinated by the thought that lamenting and grieving is healthy and something Christians may engage in without it demonstrating a lack of faith.

In the group session dealing with grieving and loss, we talked about various losses we have experienced including “smaller” losses such as the death of a dream for retirement or not getting the hoped for promotion or salary increase. We then took the time to express that grief to one another and for most part it was the first time that any of them had publicly expressed or acknowledged grief and disappointment without minimizing it or explaining it away. The participants were then asked to place their grief or disappointment in God’s hands. This was done aloud in the group through prayer. Some participants later journaled about their losses and disappointments and detailed how these had affected them. This was a meaningful exercise for those who did.

We also discussed in the group how being open with our own grief enables others to open up and share the pain in their lives. This led to one of the participant’s expressing sadness or disappointment with a co-worker and having the co-worker respond by opening up and sharing an area of emotional pain. The project participant was then able to pray for the co-worker. This experience demonstrated to the group the value of acknowledging disappointment and grief and allowing God to use it for His glory.

Therefore, since this area was one of the most neglected and least understood at the beginning of the project, it is not surprising that the participants felt like they had experienced growth in this area.

The two areas suggesting significant growth—general discipleship and loving

others well—reflect that the participants felt they had made positive changes in how they relate to God in the areas of prayer, spiritual disciplines and Bible study, and how they relate to others.

The three areas of most change appear to be in the areas that are more “doing” oriented rather than “being” oriented. The three lowest areas of growth occurred in the principles that are possibly more “being” oriented—in that they have to do with the core self’s identity. These three areas of least change are as follows: receives the gift of limits (0.57), breaks the power of the past (0.50), and lives with brokenness and vulnerability (0.43). These results too, are not surprising since these are the most difficult areas in which to change, and often people are only willing to change or face issues from the past or areas of brokenness when the pain of holding on to them becomes greater than the pain associated with the change. I would not have expected in the course of six months to see significant change in these areas especially since none of the participants encountered a painful crisis during which might have forced him/her to make serious change.

The data suggest that while the participants began to look beneath the surface (0.66), for the most part they were not yet emotionally ready to address much of what they saw (0.57, 0.43, 0.50) to become healthier emotionally and spiritually. To demonstrate greater growth in these three areas, the participants would have had to make significant adjustments in how they spend their time, and they would have to become more open with others not only about their unbalanced lives but their brokenness that lies at the root of it.

Re-arranging one’s life to be less materialistic or work-oriented to becoming more relational, requires, not only major life style changes, but also entails shifting one’s

identity from being a 'human doing' to being a 'human being.' The data suggest that change was initiated in the lives of each participant in core areas of 'being,' yet significant change will require either a crisis that precipitates the change or an intentional plan to start living from their true identity in Christ in spite of their feelings.

I would say that my experience with the participants supports the data. They all have begun to acknowledge some of their areas of brokenness and imbalance; they can imagine themselves in a healthier place; and they are grieving that they are not where they want to be and "should be" at this stage of their lives. And while they have not yet begun to live out of their new identity in Christ, they desire to do so and are moving in that direction.

The only three negative scores lie within these three areas of least change. I asked each of the three participants with negative scores why they thought this might be. Their responses were identical. The "regression" indicates that the participants initially viewed themselves as farther along than they were. During the coaching process, they realized that they had not broken the power of the past as much as they thought, nor were they as comfortable talking openly with others about these areas of personal pain as they first thought. What this seeming regression may indicate is a greater level of self-awareness and honesty in the three participants which, of course, is key to increasing one's spiritual intelligence or health.

Appendix B gives a brief description of each participant and the changes that each made during the course of the project that were not measured by the inventory. These changes, while not reflected in the data, suggest powerful life changes that continue to impact the participants' lives.

CHAPTER 6

SUMMARY, RECOMMENDATIONS, AND CONCLUSION

Summary

The future of the church rests upon developing disciples who re-present Jesus' character and works in the earth today. Yet, in general, the church has failed to produce mature disciples who consistently demonstrate the character, compassion, and power of God. The leadership challenge I faced as a pastor was the inability to bring about emotional and spiritual growth in my congregants so that they consistently demonstrated God's power and compassion in the world. I had regularly engaged in visitation, taught discipleship classes, led spiritual gift seminars, and my sermons were relevant and application oriented. Yet, in twelve years of pastoral leadership, less than 10% of the congregation regularly shared their faith, prayed with non-believers, or invited a friend to church even though they enjoyed the church services and found them meaningful. Less than 25% had a daily devotional life.

In talking with the members one-on-one I discovered that it was not a lack of knowledge or desire that seemed to hold people back from being effective witnesses and disciples. The blocks appeared to be internal fears, life-style issues, or time management. I wondered if coaching was a leadership skill that could help identify and remove these blocks so that the people could begin to grow and engage in effective ministry and

outreach. As a leader, I wanted to become more competent as a coach, and, as a pastor, I wanted my congregants to become more devoted disciples of Jesus. I did not know how to measure objectively my own skill level as a coach, so I chose to measure the participants' spiritual and emotional growth before and after the project as well as their ability to set personal goals and follow through with the goals set.

If the participants showed growth in some of the areas measured in the emotional and spiritual health inventory, began to engage voluntarily in spiritual disciplines, and were setting and fulfilling self-imposed goals for growth—then I believed these evidences would give validity to coaching as a tool for developing disciples since teaching alone had not produced these results.

The Extent to Which I Have Achieved My Stated Objectives

My objectives for this project were two-fold. First, I desired to improve my own coaching skills as a leader. Second, I wanted to use the coaching process to assist people, regardless of their spiritual condition, to move toward God by helping them to develop and implement plans for continued personal spiritual growth.

Both objectives were achieved to a degree, although six months is too short of a time to expect to become a masterful coach or to expect a person to become fully mature emotionally and spiritually. However, all participants did demonstrate spiritual growth during the project and all stated at the conclusion of the project that they intended to continue setting goals for themselves and growing toward a more emotionally healthy spirituality. Only time will tell how many will act on their intentions. Additionally, all of the participants also said that they would like the coaching relationship to continue in

some form and two other congregants have already asked if I will coach them.

If I continue to hone my coaching skills and incorporate coaching into the discipleship process, I am certain that I will see even better results. And if other church leaders or pastors invest minimally in the coach training process or engage a personal coach for a period of time, I am just as certain that they will also see positive results.

My proposal stated the measurements of growth would be focused on markers of spiritual intelligence. My research, however, influenced me to utilize the Emotional/Spiritual Inventory for three reasons. First, SQ measuring devices are less standardized and also because all of the markers for SQ were contained in some way within the Inventory. Second, I chose to focus on spiritual and emotional health rather than maturity, since my literature review revealed that the definition of spiritual maturity varies widely from author to author and discipline to discipline. And a third reason is that in more than 25 years of working with people, I have long recognized a connection between emotional health and spiritual growth. I had observed that people who are emotionally immature and demonstrate a low emotional intelligence lack basic social and relational skills. Since being an effective disciple is based on a relationship, not only with God, but with people as well, it is not surprising that emotionally unhealthy or immature people fail to grow spiritually.

Hoped-for Outcomes

The beauty of coaching is that it allows people to explore their spirituality according to their interest and level of development. This means that even a non-believer can engage in the process. One of the outcomes I had hoped for was to coach a non-

believer so that I could better understand how the non-churched view spirituality and to see if I might, through the coaching relationship, eventually help them come to the point of considering the claims of Christianity. Unfortunately, I was not able to get a non-believer to commit to the coaching relationship because, at the beginning of the process, I emphasized the spiritual component rather than the coaching process itself. This was because my own past experience had been with spiritual *directors* rather than *coaches*.

If I had pitched myself as a life coach rather than spiritual coach, I believe I would have been more successful in recruiting a few non-believers. I regret that I did not do so because the non-believers I am in relationship with include psychics, new age practitioners, addicts, and the sexually promiscuous. I believe that the coaching relationship would have opened the door to some significant spiritual conversations since all of these individuals have “spiritual” interests—just not an interest in Christianity as they understand it. However, as a result of the project, I have become more willing and able to engage the non-religious in significant discussions by asking typical coaching questions. If I were to re-title the project, I would change the words “spiritual coaching” to simply “coaching.”

One outcome expected from the project was based on the premise that when people are allowed to choose their own area of growth and interest, they will be more likely to grow and own responsibility to change. Again, when the project started, I assumed the participants would choose an area of discipleship such as the devotional life, spiritual disciplines, or witnessing. However, none of them indicated an initial interest in growing in such areas. Fortunately, though, they began to see that their every day relationship issues at work or home, and their habits and temperament weaknesses all had

spiritual roots. From this heightened self-awareness they began to engage in and explore various spiritual disciplines to aid their growth process.

So in the long run, the project demonstrated that no matter what seemingly secular or mundane issues the participants chose to discuss or pursue, the outcome was emotional and spiritual growth since they became more self-aware of the underlying spiritual roots and how their emotional health impacted the situation. They quickly learned that there really is no line between the secular and the spiritual—and to attempt to compartmentalize the two was emotionally and spiritually unhealthy.

I had hoped that from the coaching relationship, the participants would all engage in witnessing and faith-sharing with non-believers. This outcome was achieved in at least five of the seven participants. The outcome did not happen as a result of a direct conversation about witnessing, but rather by identifying and dealing with the participant's emotional blocks in other areas of their life. As the four greatest emotional blocks (the fear of failure, lack of confidence, self-doubt and lack of self-belief) were dealt with in processing the PBCs' relationships at home and work, the fruit automatically spilled over into the spiritual life. For example, as the fears of rejection or failure were dealt with in a work situation, the fruit carried over to witnessing. When a participant faced the fear of failure at work, it then became easier to accept it in the sphere of witnessing. These results reinforced the concept that no one can be more spiritually mature than they are emotionally mature—and that as emotional maturity occurs, the person is free to grow spiritually.

As the participants learned to talk through issues with spouses, friends, and co-workers, and as they learned to ask questions and listen, they also became more willing

and able to engage non-believers in significant conversations that often allowed them to give witness to the power of God.

A third outcome of the project was that, as the participants engaged in the coaching process, they learned how to ask questions that made them think about why they did certain things and evaluate whether they wanted to continue making the same choices or to change. They began to weigh the cost of remaining the same against the cost of change. It was natural for them to talk about what changes they were trying to make with their co-workers and friends. These dialogs frequently led to deeper and more meaningful levels of communication with their friends. It made it easier and more natural to ask them the same questions they had been asked in a previous coaching session. This ability to ask powerful questions is thus helping to develop a culture of coaching within the church, as well as equipping congregants with basic coaching skills that can be used to engage pre-believers.

How the Results Confirmed the Theoretical Framework

The core *theological* concept at the heart of this project was the mandate to make disciples—disciples who are empowered to make other disciples who faithfully give witness to the character, power, and compassion of God. This level of discipleship is best embodied in the life and ministry of Jesus as He related to His disciples and empowered them to do the same works He did. Jesus' style of disciple-making was a process of living together, sharing ministry, and learning through experience—both failures and successes. It involved a great deal of conversations on a regular basis. Often those conversations included questions designed to make the disciples think and process their

ideas and to challenge themselves. The disciples each had to deal with their emotional blocks to spiritual growth and the symptoms of immaturity, such as demonstrating outbursts of anger, unforgiveness, prejudices, narrow-mindedness, unbelief, misplaced priorities, and a lack of confidence.

A core *theoretical* concept was that coaching, as a leadership skill, has the ability to bring about individual and corporate transformation. Coaching, as a process, provides the stimulus where transformation can take place. As in the New Testament, a loving, focused conversation with those you trust has the capacity to bring about both internal and external transformation. As coaching participants share their testimonies, or even crack jokes about being held accountable for certain behaviors, it serves as leaven and piques the interest of the rest of the corporate body, causing them to investigate further whether coaching would benefit them.

Additionally, the concept that one cannot grow spiritually beyond one's level of emotional maturity was also confirmed by the project. For example, all of the participants intellectually believed they were children of God—fully loved and acceptable to Him. They believed He was the same today as in the days of the apostles and that they were filled with the Holy Spirit. However, their self-doubts, fear of failure, and lack of confidence (emotional/internal blocks) kept them from living from this secure foundation. Therefore, until these blocks were removed or reduced, they could not act from their spiritual knowledge. To possess spiritual knowledge or faith and not act on it, according to James 2:17, is dead faith—definitely not a spiritually healthy state.

Closely connected to this link between a person's emotional and spiritual maturity is the concept that spiritual intelligence can be increased only as a person becomes more

self-aware and willing to grow. All of the participants gained greater self-awareness during the project and each became aware of the gulf between their intellectual knowledge of the faith and their inability to live consistently from that knowledge. They were all able to identify the emotional blocks that prevented them from acting on what they knew and each made some level of progress toward overcoming at least one of their blocks.

This heightened self-awareness created a greater desire in the participants for meaning and purpose in their lives. This increased awareness enabled all of the participants to move into at least step three SQ (evaluation) according to Bowell's steps to increasing SQ; and three moved into steps six and seven (vision and mission). In steps six and seven, people center their lives around their vision and mission. For the Christian, this center is the kingdom of God. Three of the participants have now adopted a kingdom lifestyle and are regularly living beyond their comfort zone in order to demonstrate God's power and compassion to non-believers. A few evidences of this new kingdom oriented life-style are (a) they have started sitting with the homeless in the park to listen to their stories and to pray with them rather than merely feeding them; (b) they often stop in the shopping malls to speak words of encouragement to people they see and then pray with them if the person is open to it; (c) they participate in the city healing rooms twice a month where they pray with community people who come for healing prayer; and (d) they are regularly engaged in the disciplines of prayer, worship, and Bible reading.

Recommendations

People value what costs them something. In a typical coaching relationship the PBC pays anywhere from \$75-\$150 per session. This cost helps motivate clients to fulfill their goals. In the future, I will make the coaching relationship cost each PBC something. The cost might be \$10 a session, a few cans of food for the food bank, or an hour of volunteer work. The cost will be part of the initial coaching contract.

In a typical coaching relationship, the PBC has a clear goal or expected outcome that has prompted them to engage in the relationship. The participants in the project (at least initially) viewed the process as “helping the pastor with her project” more than “I want to take advantage of this opportunity to really grow.” Thus, they had did not have a desired outcome in mind and therefore had a difficult time setting goals that motivated them. They set goals they thought would please me or that they “should” set, yet there was little commitment to fulfill them because the goals did not motivate them. Often they had not fulfilled one or more of their goals because they “forgot” it—even though after each session I sent them a copy of their goals and requested they keep them somewhere visible.

In the future, I will more carefully screen those who ask for coaching and will be clearer that this is about their growth—not mine. Also, I will discontinue the coaching relationship after two or three sessions if the PBC is not setting goals that motivate them enough to fulfill them. They will be informed of this at the initial interview.

Additionally, if a person is not willing to commit to a six month term, I would probably not engage in a coaching relationship unless they were very specific about their end goal and they were highly motivated. The average person needs at least a six month

commitment because change is difficult even when we want it—and our emotional blocks are not easily overcome since they are the product of a life-time of experiences and beliefs.

I would also recommend that the time frame (45 minutes) for each session not be set in stone. Rarely is it helpful to go longer than 45 minutes, but I found it best to do 30 minute sessions with the very analytical, and highly melancholic or sanguine temperaments. The analytical wear their minds out trying to process every possibility and trying to figure out where they think the coach might be leading. The melancholy are quick to feel like they can never get it “right” and begin to feel overwhelmed the longer the session. The sanguine personalities do not like to think about change because it is “not fun” and also quickly become overwhelmed. For these types I found it helpful to have shorter and more frequent sessions with only one goal to accomplish by the following session. And for the sanguine it was very important to have a “fun” reward attached to the achievement of each goal. Rewards did not work so well with the strongly melancholy because they never felt they had done well enough to “deserve” a reward.

Coaching sessions, especially for the beginning coach, are best conducted by telephone. This enables you to keep a list of the powerful questions close by for consultation. It also allows for taking notes without the PBC’s becoming distracted by wondering what is being written. The second best option is face to face coaching in the privacy of an office or in a public setting such as the coffee shops at Borders or Barnes and Noble. The least desirable is over a meal because the conversation frequently veers

from coaching and reverts to a relationship of friends or equals. The only exception I found among the participants was with a highly analytical and melancholy participant who found it easier to talk over food because he could chew on the food while he thought without its feeling like an awkward pause. With him, any coaching *not* done over a meal, resulted in frustration and a sense of failure for both himself and the coach.

I might also recommend that all PBCs have an accountability partner with whom they share their goal and process. This would serve as a second accountability person besides the coach, as well as getting another person perhaps to consider his or her own growth through the journey with the PBC.

For pastors, I would recommend not formally coaching more than three or four people during a six month term, although it would always be appropriate to use a coaching style when meeting with leaders, dealing with conflicts, talking to non-believers, and in visitation. I would first attempt to engage my leaders and any counseling type of people in the relationship so as to multiply the number of people able to coach others. I would then seek out those in the congregation who are naturally people oriented and demonstrate a measure of self-discipline. The goal would thus be first to multiply the number of people who could become coaches, and to have positive testimonies of change that would serve as leaven in the congregation to get others thinking about their own growth.

How Coaching Has Informed My Future Ministry

I have a new appreciation for the pastor as a coach. Too many life changes in the participants during the six month term have prevented me from returning to business as

usual. I can no longer let congregants get by with “just” attending church without challenging them personally to grow, and asking them from time to time about what goals they are working toward and what God is saying to them. I have begun to encourage the members to “make it their business” to know how their friends are doing spiritually. I encourage them regularly from the pulpit to ask each other about their spiritual life and to encourage one another in their discipleship. In this way, a culture of coaching is beginning to emerge. Discipleship is no longer assumed.

In pastoral visits I now endeavor, through coaching questions, to help people become more aware of their emotional blocks, help them identify and name their dreams, and challenge them to grow beyond their comfort zone. Already, when people come to me describing a problem they are facing or complaining about something or someone, I have become quicker at stopping the flow and asking, “Is this something you would like to process together?”

As part of creating a culture of coaching within the church, I would also like to establish some format where people being coached and those who have been coached in the past come together regularly to coach each other in triads. The skill of asking good questions and clarifying where you are and where you want to be need to be consistently sharpened and practiced—and there is no better motivator than accountability.

In my relationships with the non-churched, I have begun to ask more powerful questions and inquire about their spiritual experiences. This has forced me to listen more and talk less. As a result, I am learning more about what brings others meaning and

purpose in life, but I am still struggling with how to challenge these contacts to consider Jesus without shutting them down.

Conclusion

This project convinced me that pastors “owe” it to people to help them uncover their barriers to growth as well as their spiritual gifts and natural strengths and weaknesses. Until we partner with our congregants to overcome these barriers, we will not fulfill the Great Commission to make disciples who reflect and re-present Jesus to the world.

Our indicator of success in ministry must become the number of disciples we are empowering to do the works of Jesus—not baptisms, tithe, or attendance—as important as these are. For Jesus made it abundantly clear that He wanted disciples who were empowered to do the same works He did—and more. People simply cannot be empowered to do the works of Jesus solely through teaching and equipping. They need help identifying and removing their emotional blocks.

Lastly, it was in the process of coaching that I came to appreciate more deeply the importance of wholeness in myself as a leader, and to appreciate the holistic nature of salvation itself. It has deepened my fellowship with those engaged in the coaching process because the coaching relationship has begun to erase masks, remove fears, and bring forth an awareness of God’s love for us no matter where we are in process of becoming whole. Together we are discovering that it is OK to be who we are—and that awareness, in itself, has been freeing. Being at peace with being “a work in process” has proven to be attractive to both the church and the non-church. It has given us

permission simply to come alongside others as a friend and to serve them without an agenda to “bring them into the church.”

A wonderful by-product of this attitude is that both I and the participants have become more effective witnesses without focusing on witnessing. We are now walking with at least ten people we previously knew but were not engaged with conversationally beyond the superficial. Beyond that, we have met and are in relationship with at least 15-20 people we did not previously know, but were able to build friendship with from our various community ministries. At least six of these non-churched people have started attending church or church functions on a regular basis, and several others have attended at least one church event.

This level of influence was unheard of prior to the coaching project. Thus, coaching has proved itself as an effective tool for producing effective disciples toward an emotionally healthy spirituality. It has additionally demonstrated that coaching is a low cost and effective tool for discipleship that can be implemented in any size church if the pastor or another leader values emotional and spiritual health, and is willing to become minimally equipped.

APPENDIX A

COMPARISON OF PARTICIPANT INITIAL AND END SCORES

PARTICIPANT A

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	2.4	2.9	0.5
Looks Beneath the Surface	1.5	2.0	0.5
Breaks the Power of the Past	2.2	1.8	-0.2
Lives in Brokenness and Vulnerability	2.1	2.6	0.4
Receives the Gift of Limits	1.8	2.2	0.3
Embraces Grieving and Loss	1.6	1.8	0.2
Makes Incarnation Your Model for Loving Well	1.5	2.0	0.5

Note: numbers have been rounded to the nearest tenth

PARTICIPANT B

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	2.1	2.9	0.7
Looks Beneath the Surface	2.2	2.5	0.7
Breaks the Power of the Past	2.7	3.0	0.3
Lives in Brokenness and Vulnerability	2.1	2.4	0.3
Receives the Gift of Limits	2.2	2.7	0.5
Embraces Grieving and Loss	2.2	3.0	0.8
Makes Incarnation Your Model for Loving Well	2.2	2.9	0.7

Note: numbers have been rounded to the nearest tenth

PARTICIPANT D

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	2.9	3.4	0.6
Looks Beneath the Surface	2.2	2.8	0.7
Breaks the Power of the Past	2.8	3.7	0.8
Lives in Brokenness and Vulnerability	2.3	3.6	1.3
Receives the Gift of Limits	1.3	2.5	1.2
Embraces Grieving and Loss	1.8	3.0	1.2
Makes Incarnation Your Model for Loving Well	2.6	3.4	0.8

Note: numbers have been rounded to the nearest tenth

PARTICIPANT E

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	2.4	3.0	0.6
Looks Beneath the Surface	3.0	3.7	0.7
Breaks the Power of the Past	3.2	3.3	0.1
Lives in Brokenness and Vulnerability	3.3	3.3	0.0
Receives the Gift of Limits	3.2	3.0	-0.2
Embraces Grieving and Loss	2.6	3.2	0.6
Makes Incarnation Your Model for Loving Well	2.9	3.5	0.6

Note: numbers have been rounded to the nearest tenth

PARTICIPANT G

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	1.6	3.6	2.0
Looking Beneath the Surface	2.0	3.5	1.5
Break the Power of the Past	2.2	3.3	1.2
Live in Brokenness and Vulnerability	2.0	3.0	1.0
Receive the Gift of Limits	1.3	2.7	1.3
Embrace Grieving and Loss	1.4	3.0	1.6
Make Incarnation Your Model for Loving Well	1.8	3.1	1.3

Note: numbers have been rounded to the nearest tenth

PARTICIPANT H

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	2.9	3.4	0.6
Looks Beneath the Surface	2.8	3.0	0.2
Breaks the Power of the Past	2.7	3.2	0.5
Lives in Brokenness and Vulnerability	2.9	2.7	-0.1
Receives the Gift of Limits	2.0	2.7	0.7
Embraces Grieving and Loss	2.4	3.8	1.4
Makes Incarnation Your Model for Loving Well	3.0	3.4	0.4

Note: numbers have been rounded to the nearest tenth

PARTICIPANT I

Principles of Emotional and Spiritual Health	Project Initial Score	Project End Score	Growth Score
General Formation and Discipleship	3.6	3.6	0.0
Looks Beneath the Surface	3.3	3.7	0.3
Breaks the Power of the Past	2.8	3.2	0.3
Lives in Brokenness and Vulnerability	2.4	2.6	0.1
Receives the Gift of Limits	1.8	2.0	0.2
Embraces Grieving and Loss	2.0	3.2	0.6
Makes Incarnation Your Model for Loving Well	2.6	3.3	0.7

Note: numbers have been rounded to the nearest tenth

APPENDIX B

PARTICIPANT PROFILES

Many of the participant goals attained through the coaching process are significant, yet not measured by the Emotional/Spiritual Inventory. To not mention them would be remiss. Therefore, I would like to give a brief profile of each participant and note what I considered significant change that occurred in the process, yet is not reflected in the data. To maintain greater anonymity of the participants, all will be referred to as females in this section since the predominant gender of the participants was female.

Participant A

Participant A had the lowest overall scores for emotional and spiritual health. This client struggles with negativity, low self-worth, perfectionism, a sense of incompetency, and feelings of inadequacy. She demonstrates all four of the greatest emotional blocks: the fear of failure, lack of confidence, self-doubt, and lack of self-belief. To protect self, the client is highly defensive, private, blaming and argumentative. While in six months, she was not able to significantly break free from letting her past control her, she made significant progress (for her) in the area of accepting the gift of limits—accepting that she could not be all things to all people and was not expected to. This was demonstrated by significant changes in the number of hours worked, not bringing work home from the office, taking time off regularly for relaxation and to reward herself occasionally and make positive statements about herself. The fruit of this has been that when the economic downturn occurred and she was asked to cut back to

four days per week, her self-worth did not take a dive and instead, she is viewing it as a time to catch up with personal matters.

This participant focused primarily on organizational and clutter issues during the project and was able to organize her offices at work and at home, eliminating much of the clutter she was hesitant to let go of for fear she might someday need it. The greatest growth this participant exhibited was a willingness to stay the course for six months and to own her four emotional blocks rather than dismiss them as she had done in the past. This was indeed a step of growth for this individual and surprised the rest of the participants who knew her.

Additionally, she was, for the first time, willing and able to journal weekly about her feelings and thoughts concerning these emotional blocks, and what she thought God was saying to her about them. Others have commented on this participant's noticeable emotional growth and ability to engage in conversations that are of a personal nature, although it is not significantly reflected in the data.

Participant B

Participant B desired to make some major home repairs as well as repair some of her family and work relationships that were not healthy. She struggles with pride, procrastination, a judgmental attitude, and bluntness. These four areas contributed greatly to her unhealthy relationships. Her greatest emotional block was a lack of confidence in her ability to bring about positive change. During the course of the project, she made several goals to start the home repairs but did not act on them until the last month of the project. Once underway, they proceeded quickly and she wondered why

she had put the repairs off for the past two years. She began to recognize how often she was paralyzed into inactivity by her unrealistic fears, and began to identify the roots of the problem. Once she recognized the roots, she was more apt to act because she recognized the lies or fears that were paralyzing her. With these obstacles removed, she became free to act.

She was also able to call an estranged daughter and begin to repair this relationship by brief phone visits. In the calls, she began to admit her part of the problem without attempting to make the daughter own her part. She began the same process at work and was able to repair several relationships and in the process began to listen more.

During the course of the project, this participant began to set healthy boundaries with family members and subordinates at work. Rather than always second guessing people, she began to ask for clarification and began expressing her own needs and wants without feeling ashamed or guilty.

The most significant change I noticed as a coach was a greater confidence in her ability to solve problems, initiate healthy changes in her relationships and communication style. Having tackled so many relationship issues, she became less fearful of rejection and more confident in herself as a person. Since she has become more self-confident, she has invited six people to church and one of them has become a member. Prior to the project, she had not invited others to church.

Participant D

Participant D is a self-confessed workaholic who hides from her personal problems and self-development by burying herself in her work. She struggles with pride,

stubbornness, expressing her own needs and feelings, and avoiding conflict. All of these issues were addressed during the course of the project with varying measures of success. Her primary objective throughout the project was to better balance work and family and to become a more effective witness. Her greatest emotional block was the fear of failure. She was afraid that she could not balance her life, thus she had not attempted it. She was afraid of making herself vulnerable and thus did not express her feelings or needs. She was afraid to fail at talking to the non-churched, so she avoided doing it by staying busy and surrounding herself with Christian friends and associates.

This participant demonstrated the most significant growth in the areas of recognizing her limitations and being able to express her feelings. It was difficult at the start of the project for her to identify and acknowledge her feelings even when using a list of common emotions. However, by the end of the project she had made significant progress, in spite of her fear of vulnerability. This was demonstrated by a commitment to leave work on time and to express to her co-workers that she was doing this because her life was out of balance and she wanted to be able to put more time and energy into growing spiritually. Owning her emotions and being able to express a need and to stay engaged in a conflict significantly increased her self-esteem and confidence greatly.

After overcoming her pride and fear to stay engaged in a conflict, she felt she could do anything. This “small” win resulted in her stepping out to stop and ask people in public places if she could pray for their healing or other needs identified.

The greatest change I observed as a coach was her ability to use her pride and stubbornness to her advantage in overcoming her fears. She stated that she was too proud

and too stubborn to back away from her goal of becoming an empowered witness, so she would not “allow” herself to fail. Thus, she forced herself to step out, and has become one of the most effective members at engaging the non-churched in conversation and prayer and now regularly invites them to church. The two pre-Christian contacts that are now attending church two to three times a month are a result of her engaging them in conversation in public places and inviting them to church. This success has greatly emboldened her to invite people to church wherever she is and to pray with them in the malls, parks, and workplace.

Participant E

Participant E is gregarious but struggles with laziness, diet and exercise, and a general lack of discipline. As a result, she has low self-esteem. She is underemployed and has numerous financial challenges raising her children. Her primary objective at the beginning of the project was to find better housing, increase her income, lose weight and stop smoking. While she was not able to find better housing on her income, she did increase her physical exercise and quit her thirty year smoking habit which was a major accomplishment I did not expect to happen due to her lack of self-discipline.

As a direct result of coaching, this participant gained the courage to ask her boss for a raise and received a one dollar an hour raise. Gaining the courage to talk to her boss and sell herself was also a major accomplishment that she never dreamed she could do. Due to the coaching process, she also came to see that she would need to change her skill set if she wanted a meaningful career. She started taking classes at the junior college in the evenings and is now pursuing a career in teaching.

These gains have significantly increased her self-esteem and even though her life has become more difficult because of the increased work load and down-turn in the economy, she is moving forward and maintaining a positive outlook.

The added school work decreased her quiet time with God; however she has begun to memorize scriptures to meditate on throughout the day, has begun to invite friends to church, and has joined a Friday evening home group. Her Bible knowledge has increased and she is learning how to exercise faith in everyday circumstances.

I have no doubt that the self-confidence she is gaining through her speech classes at school will also make her a more competent witness in the workplace, as she is having to learn how to share her views on controversial issues such as abortion, religion, and homosexuality.

Participant G

Participant G is an outgoing sanguine person who has very little self-discipline and quickly loses interest when something is not fun. She finds herself taking on more than she can accomplish and then compounding the problem by using what time she has to do crossword puzzles, “projects,” and going places with friends who call or drop by. She was ready to drop out of the coaching project by the second session and had a very difficult time achieving even the smallest goals she set.

One of her goals was to develop a daily devotional time, but she found it difficult once she got up in the morning because she was so easily distracted. In order to make it more “fun” and appealing to her, she made it her goal to have her devotions three mornings a week at a nearby Starbucks. While there, she was not distracted by “projects”

and was also able to engage others in conversation which she enjoyed. Being able to drink her coffee and pray for those in the shop and those going by gave her greater focus. It also enabled her to share with people what she was there to do—hear God better; and that she was doing it there because she was engaged in the coaching process. This frequently led to spiritual conversations and reinforced why she wanted to become more disciplined; and that it was easier to initiate spiritual conversations than she once thought.

Her greatest breakthrough came when she admitted that she talked too much, interrupted others frequently, did not listen well, and was quick to judge people and then to share that judgment with them. This admission was earth-shaking for her because she realized how these habits would keep her from being an effective disciple and witness.

She is still very much aware of how these behaviors affect her effectiveness as a disciple and is still purposely keeping them in check when she is engaged in conversations with others. She is presently working on a plan to use her talking and listening skills on a regular basis at the mall, parks, clubs, and neighborhood and is practicing bringing spirituality into her conversations in a natural way.

Participant H

Participant H is a phlegmatic-melancholy who by the second session identified laziness as the greatest obstacle in her life. Her laziness caused her to be overweight, to watch too much television, and led to a very cluttered and disorganized home. This revelation caused sadness and depression for a few weeks as she processed whether or not she wanted to grow. She realized that to remain the same, would also stifle her spiritual growth.

As goals, this client chose to focus on finding a quieter place to live—preferably a house rather than an apartment. This served as a stimulus to de-clutter and downsize, although she made little progress until we set a goal to hold a weekly gathering at her house. Knowing that people would be coming over motivated her to tackle the visible rooms. At the end of the project, she hosted a gathering in which she took people through each room of her house and shared her testimony of how God was changing her attitude toward “things” and how she wanted a place where people could comfortably meet. She has become self-accountable on this matter by hosting a monthly event in her house and is presently planning a weekly meeting for Bible study.

She broke her television addiction by turning it off an hour before bed-time rather than sleeping with it on. This goal, when achieved, helped her to limit it at other times as well. Breaking the television addiction and clutter problem have been instrumental in giving her more “God-time” and has led to the desire to have people over for fun as well as to mentor some women in her home that are presently living in a transition house.

Participant G has also stepped out of her comfort zone to pray regularly with her clients as well as with people she meets in public places. Just this past week, she stopped on her way to church to pick up some homeless people walking by and brought them to church. She attributes this new boldness to confidence gained through the coaching process wherein she saw her excuses for what they were and where she had to let go of limiting lies that she believed.

Participant I

Participant I is a strong NF on the Myers-Briggs so she is focused internally and has lofty ideas, dreams and plans, but struggles with following through on them. Her personal devotional time is solid and she talks comfortably with others about spiritual matters. She is a great listener and makes people feel valued. However, her personal life and area of responsibility at church suffer greatly from lack of attention and action.

In my opinion, she frequently uses her time with God as an excuse for inactivity elsewhere. She believes that if something is to be done, then “God will have to motivate me or make it happen, because I can’t.” This “dependency” upon God excuses her from the responsibility of acting and puts all the responsibility on God. It is her greatest barrier to growth.

Challenging this belief in the coaching process was very difficult because “dependency on God is everything” and this “is what this life is all about.” She resisted seeing that she could rely on God to guide her as she planned, and to rely on Him for the strength and discipline to follow through on her ideas. She did not want to see that this great spiritual truth was actually a barrier to her emotional and spiritual growth. I do not believe this barrier was ever acknowledged as a barrier.

The most significant growth in this participant’s life during the project was seeing that she is who she is by “wiring,” and that her struggles are always going to be with putting feet to her ideas and disciplining herself to set goals and follow through with the goals she has set. By the end of the project, she was beginning to acknowledge that her unwillingness to follow through with goals was not honoring to God and did not reflect

the nature of Jesus. This realization brought her great sadness, and is serving to motivate her to follow through on a few small personal goals. I feel that this revelation was the most significant result of the coaching process since it is an internal motivation and she is internally focused.

In each of our ongoing conversations, I continue to challenge her to act on something she is avoiding. She voices appreciation for this and when she does act, sees positive results. These successes are gradually getting her to act more quickly and she expresses gratitude for holding her accountable.

Interaction with this participant revealed how even “good theology” (not lies of the enemy) can be self-limiting and hinder personal spiritual development. This client has never experienced the effectiveness she desires as a leader, and has faced many disappointing failures in ministry because her natural tendency not to follow through is reinforced by a wrong (in my opinion) understanding of dependency on Christ.

APPENDIX C

PARTICIPANT TESTIMONIES

Participant A—I questioned my ability to stay with the coaching process after each session since I am not in the habit of looking within me and dealing with my personal growth. I would rather solve external problems than deal with my own stuff. However, by the end of the project, I found that I felt better about myself, had taken significant steps to de-clutter my life which, before, I thought would never happen. As a result of the coaching experience I am more aware of my negative self-talk and its power over me—and I am making progress at replacing it with positive affirmations. As a whole, I believe that I am happier with myself, and have begun to believe that God really does love me and is interested in the “small stuff.”

Participant B—I didn't really understand what the coaching project was about but started it to help the pastor and because I like learning new things. I tend to avoid conflict and am always procrastinating about things I ought to do. Pastor suggested I change my language from “need to do” to “want to do.” I was amazed at what a difference this made as I approached my goals. Coaching has opened up my eyes to see that my procrastination and avoidance of things I don't want to deal with really have a negative impact on my energy level. I have also started to think about my future more and what kind of ministry I want to do. I would like to continue the coaching relationship.

Participant D—I have always been a doer and was not comfortable letting others help me, or letting people know how I feel or what I need. I have become better at accepting help from others and naming my feelings. This has helped me in my conversations with others because how can I expect them to share about themselves if I don't. I have started talking to a lot of people I wouldn't have used to talk to—like in the parks and at the mall. Coaching has stretched me a lot. My most significant change has been that I am aware of when I am running away from conflict and I now am making choices to work through it rather than run away. Spiritually, I have become a better witness and have been working harder to have more time in God's word by listening to the Message Bible on my way to work.

Participant E—Coaching stretched me more than I thought. When we started I thought it would be like learning the Bible more. But what happened was that I was able to quit smoking and I started school again to pursue my dream. I don't get to go to church as often as I want, but I want to continue the coaching in some way. My life has changed a lot in the past six months! I am starting to recognize when I'm isolating myself or feeling jealous of others and am dealing with it before it brings me down. I think it has helped me be a better witness by making me look at the things I fear or how I can sometimes talk too much rather than listen to the other person.

Participant G—The coaching was much harder than I thought it would be and most of the time I didn't want to go on with it. But after each session I was glad I did. I know I

am growing but there are so many distractions in my life—at least I let a lot of things distract me. I have become aware of how I let projects and fun stuff distract me from personal growth and I really want to keep growing and becoming more God-like. As a result of the project, I have faced my nemesis—talking too much and being critical of others. I kind of knew it before, but now I own it and am consciously working to change. I am also more aware of habits I need to change and am experimenting now with ways to have a devotional life and how to use my extroversion to help the church grow. It was hard but I'm glad I did it. I didn't like accountability, but I have come to see that without it, I don't follow through with most of my good intentions.

Participant H—Because of coaching, I have made some dramatic changes in my life. Changes that have given me a better look at my world. I was challenged by Pastor Jenny to examine many of my cherished beliefs. As I did, it was impossible to continue making excuses for myself. I found it very amazing to see how interconnected our issues are. They are not merely mental, physical, emotional, or spiritual. They are one. I know that with God's help and with continued coaching I will continue to successfully jump new hurdles as I deal with my emotional blocks and the lies of the enemy. Everyone needs a coach to help them see their blocks and learn to live from a new perspective. It's scary at times but worth it. I want to continue the coaching process.

Participant I—I was pretty emotionally broken when I started the coaching process and probably was not at a good place to be coached, but Jenny was gentle with me—yet

didn't let me make excuses for myself like I have a tendency to do. It was having to verbalize my excuses that helped me see how silly they sometimes were—and to see that I was not living out of my values or honoring God by my procrastination and excuse. I still struggle with doing things I don't enjoy, but I'm not as prone to make excuses. I recognize now when I'm doing it, and ask myself if this really honors God and why I am procrastinating. I am slowly starting to get my life in order and recognize that unless I set goals and follow through with them, I won't see the results I want to see. I hope to continue the coaching process.

APPENDIX D

SURVEY INSTRUMENT

CHAPTER 4

INVENTORY OF SPIRITUAL/EMOTIONAL MATURITY



The previous chapter outlined a biblical basis for a new paradigm of discipleship, one that includes emotional maturity. The following diagnostic does the same thing, but in a practical and personal way.

Emotional health is not merely an idea to think about. It is an experience for you when you are alone and in your close relationships with others. Take a few minutes to reflect on this simple inventory to get a sense of where you are as a disciple of Jesus Christ, both as an individual and at church. It will help you get a sense of whether your discipleship has touched the emotional components of your life and, if so, how much.

It's natural to feel uneasy or uncomfortable about some of the questions. Try to be as vulnerable and open as possible. Remember that the inventory will reveal nothing about you that is news to God. Take a moment to pray that God will guide your responses and to remember that you can afford to be honest because he loves you dearly without condition.

Because of space limitations, I have kept Part A to a minimum. I suspect most readers will be far more familiar with the concepts indicated in Part A than in Part B.

**Emotional health
is an experience for
you when you are
alone and in your
close relationships
with others.**

Emotional/Spiritual Health Inventory

Please answer these questions as honestly as possible.
Use the following scoring method:

Not very true
 Sometimes true
 Mostly true
 Very true

PART A: General Formation and Discipleship

- | | |
|---|---------|
| 1. I feel confident of my adoption as God's son/daughter and rarely, if ever, question his acceptance of me. | 1 2 3 4 |
| 2. I love to worship God by myself as well as with others. | 1 2 3 4 |
| 3. I spend quality, regular time in the Word of God and in prayer. | 1 2 3 4 |
| 4. I sense the unique ways God has gifted me individually and am actively using my spiritual gifts for his service. | 1 2 3 4 |
| 5. I am a vital participant in a community with other believers. | 1 2 3 4 |
| 6. It is clear that my money, gifts, time, and abilities are completely at God's disposal and not my own. | 1 2 3 4 |
| 7. I consistently integrate my faith in the marketplace and the world. | 1 2 3 4 |
| TOTAL _____ | |

PART B: Emotional Components of Discipleship

Principle 1: Look Beneath the Surface

- | | |
|--|---------|
| 1. It's easy for me to identify what I am feeling inside (John 11:33–35; Luke 19:41–44). | 1 2 3 4 |
| 2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to more fully transform me (Rom. 7:21–25; Col. 3:5–17). | 1 2 3 4 |
| 3. I enjoy being alone in quiet reflection with God and myself (Mark 1:35; Luke 6:12). | 1 2 3 4 |
| 4. I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18–19; Luke 10:21). | 1 2 3 4 |
| 5. I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25–32). | 1 2 3 4 |
| 6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73; 88; Jer. 20:7–18). | 1 2 3 4 |
| TOTAL _____ | |

Not very true
Sometimes true
Mostly true
Very true

Principle 2: Break the Power of the Past

- | | |
|--|------------|
| 7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt. 18:15–18). | 1 2 3 4 |
| 8. I am intentional at working through the impact of significant “earthquake” events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51). | 1 2 3 4 |
| 9. I am able to thank God for <i>all</i> my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28–30). | 1 2 3 4 |
| 10. I can see how certain “generational sins” have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; compare Gen. 20:2; 26:7; 27:19; 37:1–33). | 1 2 3 4 |
| 11. I don’t need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10). | 1 2 3 4 |
| 12. I take responsibility and ownership for my past life rather than to blame others (John 5:5–7). | 1 2 3 4 |
| | TOTAL ____ |

Principle 3: Live in Brokenness and Vulnerability

- | | |
|---|---------|
| 13. I often admit when I’m wrong, readily asking forgiveness from others (Matt. 5:23–24). | 1 2 3 4 |
| 14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7–12). | 1 2 3 4 |
| 15. Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22–23; 1 Cor. 13:1–6). | 1 2 3 4 |
| 16. Those close to me would say that I am not easily offended or hurt (Matt. 5:39–42, 1 Cor. 13:5). | 1 2 3 4 |
| 17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12). | 1 2 3 4 |

	Not very true	Sometimes true	Mostly true	Very true
18. I am rarely judgmental or critical of others (Matt. 7:1–5).	1	2	3	4
19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19–20).	1	2	3	4
	TOTAL ____			

Principle 4: Receive the Gift of Limits

20. I've never been accused of "trying to do it all" or of biting off more than I could chew (Matt. 4:1–11).	1	2	3	4
21. I am regularly able to say "no" to requests and opportunities than risk overextending myself (Mark 6:30–32).	1	2	3	4
22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10).	1	2	3	4
23. It's easy for me to distinguish the difference between when to help carry someone else's burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal. 6:5).	1	2	3	4
24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my "gas tank" again (Mark 1:21–39).	1	2	3	4
25. Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8).	1	2	3	4
	TOTAL ____			

Principle 5: Embrace Grieving and Loss

26. I openly admit my losses and disappointments (Ps. 3:1–8; 5:1–12).	1	2	3	4
27. When I go through a disappointment or a loss, I reflect on how I'm feeling rather than pretend that nothing is wrong (2 Sam. 1:4, 17–27; Ps. 51:1–17).	1	2	3	4
28. I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:39; John 11:35; 12:27).	1	2	3	4
29. People who are in great pain and sorrow tend to seek me out because it's clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3–7).	1	2	3	4

Not very true
 Sometimes true
 Mostly true
 Very true

30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36-46). 1 2 3 4
 TOTAL ____

Principle 6: Make Incarnation Your Model for Loving Well

31. I am regularly able to enter into other people's world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1-14; 2 Cor. 8:9; Phil. 2:3-5). 1 2 3 4

32. People close to me would describe me as a responsive listener (Prov. 29:11; James 1:19). 1 2 3 4

33. I have a healthy sense of who I am, where I've come from, and what are my values, likes, passions, dislikes, and so on (John 13:3). 1 2 3 4

34. I am able to accept myself just the way I am (John 13:1-3; Rom. 12:3). 1 2 3 4

35. I am able to form deep relationships with people from different backgrounds, cultures, races, educational, and economic classes (John 4:1-26; Acts 10-11). 1 2 3 4

36. People close to me would say that I suffer with those who suffer and rejoice with those who rejoice (Rom. 12:15). 1 2 3 4

37. I am good about inviting people to adjust and correct my previous assumptions about them (Prov. 20:5; Col. 3:12-14). 1 2 3 4

38. When I confront someone who has hurt or wronged me, I speak more in the first person ("I" and "me") about how I am feeling rather than speak in blaming tones ("you" or "they") about what was done (Prov. 25:11; Eph. 4:29-32). 1 2 3 4

39. I rarely judge others quickly but instead am a peacemaker and reconciler (Matt. 7:1-5). 1 2 3 4

40. People would describe me as someone who makes "loving well" my number-one aim (John 13:34-35; 1 Cor. 13). 1 2 3 4
 TOTAL ____

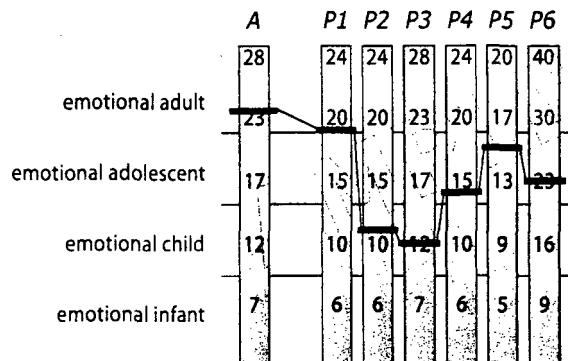
Inventory Results

For each group of questions on pages 60–63:

- Add your answers to get the total for that group. Write your totals on the top portion of page 65, as the sample below illustrates.
- Next, plot your answers and connect the dots to create a graph on the bottom portion of page 65, again following the sample below.
- Finally, see page 66 for interpretations of your level of emotional health in each area. What patterns do you discern?

SAMPLE

	Questions	Total
Part A		
General Formation and Discipleship	1–7	<u>24</u> /28
Part B		
<i>Principle One—Look Beneath the Surface</i>	1–6	<u>20</u> /24
<i>Principle Two—Break the Power of the Past</i>	7–12	<u>11</u> /24
<i>Principle Three—Live in Brokenness and Vulnerability</i>	13–19	<u>12</u> /28
<i>Principle Four—Accept the Gift of Limits</i>	20–25	<u>14</u> /24
<i>Principle Five—Embrace Grieving and Loss</i>	26–30	<u>16</u> /20
<i>Principle Six—Make Incarnation Your Model for Loving Well</i>	31–40	<u>23</u> /40



	Questions	Total
Part A		
General Formation and Discipleship	1-7	___/28
Part B		
<i>Principle One—Look Beneath the Surface</i>	1-6	___/24
<i>Principle Two—Break the Power of the Past</i>	7-12	___/24
<i>Principle Three—Live in Brokenness and Vulnerability</i>	13-19	___/28
<i>Principle Four—Accept the Gift of Limits</i>	20-25	___/24
<i>Principle Five—Embrace Grieving and Loss</i>	26-30	___/20
<i>Principle Six—Make Incarnation Your Model for Loving Well</i>	31-40	___/40

	A	P1	P2	P3	P4	P5	P6
emotional adult	28	24	24	28	24	20	40
emotional adolescent	23	20	20	23	20	17	30
emotional child	17	15	15	17	15	13	23
emotional infant	12	10	10	12	10	9	16
emotional infant	7	6	6	7	6	5	9

Interpretation Guide: Levels of Emotional Maturity

Emotional infant. Like a physical infant, I look for other people to take care of me more than I look to care for them. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs, and am unaware of how my behavior is effecting/hurting them. People sometimes perceive me as inconsiderate, insensitive, and self-centered.

Emotional children. Like a physical child, when life is going my way and I am receiving all the things I want and need, I am content and seem emotionally well-adjusted. However, as soon as disappointment, stress, tragedy, or anger enter the picture, I quickly unravel inside. I interpret disagreements as a personal offense and am easily hurt by others. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I have difficulty calmly discussing with others what I want and expect from them in a mature loving way.

Emotional adolescents. Like a physical adolescent, I know the right ways I should behave in order to "fit in" mature, adult society. I can feel threatened and alarmed inside when I am offered constructive criticism, quickly becoming defensive. I subconsciously keep records on the love I give out, so I can ask for something in return at a later time. When I am in conflict, I might admit some fault in the matter, but I will insist on demonstrating the guilt of the other party, proving why they are more to blame. Because of my commitment to self-survival, I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself.

Emotional adults. I can respect and love others without having to change them or becoming critical and judgmental. I don't expect anyone to be perfect in meeting my relational needs, whether it be my spouse, parents, friends, boss, or pastor. I love and appreciate people for who they are as whole individuals, the good and the bad, and not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. When under stress, I don't fall into a victim mentality or a blame game. I can state my own beliefs and values to those who disagree with me—without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses and freely discuss them with others. Deeply in tune with my own emotions and feelings, I can move into the emotional worlds of others, meeting them at the place of their feelings, needs, and concerns. I am deeply convinced that I am absolutely loved by Christ, that I have nothing to prove.

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APPENDIX E

COACHING PROCESS QUESTIONS

The following guide is what I kept before me as I coached the participants to help remind me of the process, and how to ask questions that would move us toward the end goal.

COACHING PROCESS

1. RELATE—*To connect the coach to where the client presently is. It helps the PBC to focus on where they've been and starts out session on a positive, upbeat note.*

• **Tell me something good/exciting that happened since our last session.**

- ♦ How are you doing?
- ♦ What's energized you this week?
- ♦ What did you do for yourself since we last talked?
- ♦ What was the highlight of your week?
- ♦ What good things are happening?
- ♦ What are you excited about?
- ♦ What wins have you had since we last talked?
- ♦ How can I be praying for you?

Celebrate and affirm the above with them.

2. REFLECT—*To assist the PBC in gaining perspective. It helps the PBC clarify where they presently are (emotionally/mentally/process) and where they want to be. Shifts the focus to what is really important and what life adjustments are willing to be made.*

• **Tell me how you did on your goals.**

- ♦ How can we celebrate?
- ♦ How did it feel to have goals? (energizing...encouraging...create anxiety...)
- ♦ What obstacles or challenges did you face?
- ♦ How did *you* celebrate your progress?

Encourage Divergent thinking:

• **As you think about today's coaching session, what types of things are important to you?**

- ♦ Where are you at right now?
- ♦ What 3 challenges are you presently facing?
- ♦ What's uppermost in your mind?
- ♦ What's occupying the greatest portion of your plate right now?
- ♦ What obstacles are you facing?

3. REFOCUS—*Essentially I am beginning the planning stage. Drawing out of their present circumstances, mood, feelings to discover what they want to focus on this session.*

• **How can I help?**

*First sessions--*What three things would you like to accomplish in the next 30-90 days?

- ♦ What are 3 things that if you accomplished, you'd feel so delighted you would be walking on air?
- ♦ What area would you like to focus on during our coaching session?
- ♦ What is it you'd like to accomplish?
 - ♦ If money or time were not issues—what would you rather be doing in the next few days? (*need for relaxation? Escape? Greater purpose?*)

Encourage Convergent Thinking

When PBC has exhausted his/her ideas and is ready to move forward

- **If you can only have one focus this week, what would it be?**
 - ♦ Given your priorities and your obstacles, what issues need to be addressed?
 - ♦ Where do we need to focus?
 - ♦ What do you want? Where do you want to go with this?
 - ♦ Which of these items is most important and most relevant at this time?

- **What would you like to address next time?**

Is _____ an issue you might want to address in our next session?

TO ADD SPIRITUAL COMPONENT

- Where does God fit into all this?
- Where/How could you open this up to let God be a part of it?
- Where do you sense God would like to be in this?
- How have you been praying about this?
- Is this an area of your life where you sense God wants you to grow? Where do you need help?
- Is this an area of your life where you see God actively working at this time?
- What has been your response? What things have you done in response to his activity?
- What spiritual beliefs do you have about this area of life?
- What are you doing to nurture your spiritual side?

Clarify the focus into an END IN MIND goal statement:

What will it feel and look like when you've reached this goal?

4. PLAN—*create a plan that breaks the focus/end in mind statement into manageable bites. A plan confirms our destination, direction and translates them into concrete steps. The first refocusing question asks us to confirm or clarify our goals in light of the present reality. It takes us from where do you want to go to “What do you want to accomplish”?*

Beginning Session

- **If you could only have one goal, one thing you want to accomplish in the next 3 months—what would it be?”**

- If you could make a change in your life over the next few months that would make you feel like you were walking on air—what would that be?
- What might be a second goal or area to explore?

• This is a terrific focus. As you think about completing this goal, what types of things will you need to do?

Great focus! How do you plan to get started?

BRAINSTORM—generate as many options as possible. Summarize what they’ve said so far, then ask, “what else?” At this point you might throw in some of your own ideas. You need at least 3 options to make a good decision so generate at least 10 possibilities.

• **Spiritual Focus: What do you sense God wants you to do between now and next time we get together?”**

- ♦ What steps will you need to take in order to meet this goal by this deadline?
- ♦ How are you going to accomplish your focus?
- ♦ How can we break this focus into bite sized pieces?
- ♦ If you were to evaluate whether you’re being effective, what would you measure?
- ♦ How would you know if you were succeeding in your goal?

Set SMART goals—set milestones, due dates and deadlines. (measurable, realistic, timed)

5. RESOURCE—*Connect the PBC with the necessary resources, suggest where they might look. (time, money, connections, knowledge, experience, personnel, support, training, curricula, music, websites, forums, etc.)*

- ♦ What resources do you already have that will be helpful in achieving this goal?
- ♦ What resources are missing?
- ♦ Where will you find the resources you need?
- ♦ How might I support you?
- ♦ If this obstacle should arise this week, how would you handle it?
- ♦ Where would you turn for help if you needed it?
- ♦ If things don’t go easily this week, what will you do to overcome the obstacles in your way?

6. RECAP—recap session, restate commitment to goals, celebrate.

- ♦ You’ve done some great work during this session! I can’t wait to see what you do with your plan.
- ♦ So, Just to make sure that I know what to check on next week: You want to _____. Is that correct?
- ♦ Wow! I’m impressed with your plan. I expect great things!

- ♦ You've come up with some powerful assignments. Just to make sure I'm on track for our next session, review with me your commitments for this week and the due dates.

- ♦ How would you like me to be supportive of you this week?

7. EVALUATE—*Give the client time to reflect on their experience briefly*

- Focus on the positive—what's working.

- ♦ What was your “ah-ha” moment today in our conversation?

- ♦ What did God highlight today in our session?

- ♦ What light bulbs came on today in our session?

- What isn't working for you?

- ♦ How is your stress level in this area?

- ♦ Where do you feel stuck?

- ♦ What are you guilty or discouraged about?

- ♦ If you had a magic effectiveness wand over which of your efforts would you wave it?

- ♦ Fill in the blank: “I've been trying to _____ but it's just not working.”

- **What are you learning from your experience?** (*about themselves, attitudes, others, the process, God stuff, etc.*)

Look and Learn

- ♦ What might you have done differently?

- ♦ How might you approach it from a different angle?

- ♦ What are you most proud of so far in this project?

- ♦ What have you learned about yourself that you didn't know before?

- ♦ What have you learned so far?

- ♦ What would you say has been the most valuable lesson in this?

Improve and Commit

- ♦ Do you see ways that you can improve your performance for next time?

- ♦ What opportunity or challenge would you like to commit to for the next week?

- ♦ When would you like to share with me your achievements toward this goal?

COACHING EVALUATION:

- ♦ What would you like me to do more of less, or stop doing all together?

- ♦ What have you accomplished this month that you would not have done without a coach?

- ♦ How do you feel about what you have and have not accomplished this month?

- ♦ What are some things I could do differently that would be helpful?

- ♦ Do you feel I am pushing you enough, too much, or not enough?

- ♦ Where have I missed the mark this month?

APPENDIX F

SAMPLE SERMON/DISCUSSION GUIDE

Going Back In Order to Go Forward
Emotionally Healthy Spirituality part 3 of 6
October 4, 2008

(The motto at Open Heavens Fellowship is Real People. Real Faith. Real Power. This sample sermon ties emotional/spiritual health to what it means to be “real” and to walk with “real” faith and “real” power.)

Heaven is among other things, a vast library. It is filled with books—it has more than a trillion stories about men and women—some are about people who failed; others of those who rose to the status of heroes and heroines. Overcomers. The books that God is particularly fond of are those books about Real People who emerge with Real Faith and Real Power.

Your story is being written even today. It is a story you will tell throughout eternity. Every story revolves around a main character. This character has both strengths and flaws. The character faces a conflict of some sort and each chapter reveals how the character responds to that conflict or challenge. The story ends when the conflict is resolved and the character usually turns out to be a hero or heroine because there is something implanted deep within our souls that cries out for resolution and victory.

Most recently, many of you read the story of Mackenzie Allen Phillips in *The Shack*. The book is really only one chapter in Mack’s life but a very important chapter because it illustrates so well that we often have to go back in order to go forward.

Mack carried with him something he called the Great Sadness. The Great Sadness may lift momentarily, but it was always with him. He was stuck. He couldn’t get beyond it. There was something in his past that prevented him from walking away from the Great Sadness into the Light and into joy. That something in his past was his relationship with his own father. God had to take Mack backwards before Mack could go forward. God didn’t take Mack back to his past to dwell on it or critique it or to point out what might have been.

No, God took Mack back so that Mack could be emotionally healed. Mack had to deal with his past before he could be the husband or father or friend that he wanted to be. Yet even more importantly, Mack had to do business with his past in order to better understand God and develop Real Faith. And so will you.

Today in the third part of our series on becoming healthy emotionally and spiritually, we

want to explore the concept that we often need to go back in order to go forward. For some of us the damage level of our past was minimal—for others it has been crippling and a heavy load to carry. When I say “past”—I am mostly referring to your childhood because that is where character and beliefs are mostly engrained within us. But your past is really everything up to this present moment. All of your experiences shape who you are—for the better or for the worse.

Many leading characters in God’s vast library, like Mack have lived with the damage of early life experiences that they THINK what they feel is normal. They have lived with the Great Fear or Great Anger for so long--that they can’t remember life without it. Whether or not you are willing to go back so that you might go forward—free of the Great Fear, or Great Sadness—or Great Anger will depend a great deal on how you want your story to end. It will depend on what story you want to tell throughout eternity—because the ending is yet to be written.

God has an exciting ending for your story. One that you will love to tell throughout eternity. But for this ending to be written, God needs you to let him develop your character into the hero or heroine God has chosen you to be. After all, what makes a story a best seller is the character development.

Healthy or mature spirituality frees us to grow and become responsible adults. It frees us to live joyfully in the present. Jesus said, “I have come that your joy might be full... And again he said “I have come that you might have an abundant life—a life that is lacking in no good thing.

Our mind, spirit, soul, and body are interconnected. And when we are sick or wounded in one area—it affects every other area of our life. The apostle John seems to indicate that AS our soul prospers, so will our health. Listen to what he says in 3 John 1:2: Beloved, I wish above all things that you would prosper and be in health, even as your soul prospers. 3 John 1:2 (NKJV)

God wants your soul—your inner being—your true self—your character—to prosper and grow because this is what you take with you into eternity. Your character determines which ending your story will have. To grow up spiritually requires that I grow up emotionally. I have to understand that I am not a powerless child anymore and that I can choose different responses to those things which threaten me.

For example, when conflict arises I don’t have to run from it in fear. When a situation angers me, I now have the ability to verbalize my feelings and explain what I need or

prefer. The same goes for you. We have choices. We can remain as emotional children—or we can surrender to God and allow him to heal us so that we can become mature disciples.

Going forward is a partnership with God. It's you and God together. He will supply all the power...all the love...all the grace that is needed—but you have to respond to his promptings. You have to desire to grow and go forward.

Jesus IS our healer. Isaiah 53 reminds us that Jesus took our sorrow—our emotional pain to the cross as well as our sin. Even more than healing our bodies, Jesus wants us to be whole emotionally so that we can mature spiritually and become true heroes with real faith and real power.

Like Mack, all of us, if we have any level of self-awareness, can identify beliefs, attitudes or behaviors that were shaped by our past into our present. We can't escape being shaped by our previous experiences. Let's just take for example how you handle conflict. If you came from a home where everyone ignored it and pretended everything was hunky dory—you probably handle conflict in a similar way.

If you came from a home where you didn't talk directly to the person but instead talked about the problem with others—it's a good chance you still do this. If you came from a home where there was rage or explosive outbursts—you probably lean in that direction—or else run from conflict in fear hoping to avoid an outburst from the other person. HOWEVER, if you came from a home that handled conflict in a healthy way—expressing what was on their mind, what they wanted or needed and could work out solutions—then that's the way you want to resolve conflict.

But let's say you came from a home where there was yelling and screaming and it created fear in you and caused you to hide because as a child you felt powerless. And let's say that your spouse came from a home where conflict was brought out into the open and resolved through talking. What's going to happen the second week into the marriage when there's a strong difference of opinion or a clash of expectations? (*discuss*)

Or what of gender roles? What if in your home your mother did all the household chores and your father took care of the car and the yard. And you marry someone who came from a home where both parents worked outside the home and equally shared household responsibilities. What will some of your first disagreements probably center around? (*discuss*)

Now what if both in this marriage handle conflict differently. What will happen?
(discuss)

Let's say for example that you withdraw from conflict and your spouse or a friend wants to talk it through—what is a mature way of dealing with conflict when it arises?
(discuss)

I have a friend who was raised to be independent and responsible. He was taught to be a good worker and breadwinner and has a strong work ethic. He married a woman who was raised without many rules and many of her extended family members were unemployed and mooched off the working ones. So she sees this as normal. Raising their children caused marital discord—each parent believing their way was best. He became passive in his parenting, by letting her raise the kids her way. This created a lot of anger in him which he dealt with by staying away from the home as much as possible.

Now that the three children are raised—none have learned independence—two still live at home with their children and one lives with a boyfriend but needs frequent financial assistance because she doesn't manage her money well. There is still conflict in my friend's home—because it hurts him to see his adult children so immature that they still cannot function without parental support even though they are in their 30's. He sees his grandkids developing the same beliefs and behaviors. He is concerned about their future relationships.

The Bible has a lot to say about how the sinful patterns of the fathers are passed on to their children. Abraham had a pattern of lying which was manifested in his son's life and then in his grandson who was named Jacob which means deceiver. And Jacob lived up to that legacy. When David murdered Uriah in order to marry his wife Bathsheba, God said, "Now therefore the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own" (2 Sam 12:10).

That's why it is common to observe certain patterns from one generation to the next such as divorce, alcoholism, addictive behaviors, pregnancy out of wedlock, the inability to sustain stable relationships, and sexual or physical abuse. Some of these behaviors scientists believe actually damage the DNA and then become genetically passed on. Others patterns we simply learn from our home environment.

Needless to say, family patterns from the past are played out in your present relationships without you necessarily being aware of it. You simply think that how you relate to people is normal. Yet these family patterns keep us from being able to love God and love others as God desires for us.

That's why in Paul's famous chapter on love—1 Cor. 13—he describes mature qualities of love and then concludes by saying: When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. 1 Cor. 13:11 (NIV)

In other words, as long as we remain immature—we can't love God or others in healthy satisfying ways. We must choose to grow up and leave childish ways behind. Sometimes, it requires hitting bottom and being checked into a rehab center before we choose different patterns of relating to our Great Sadness. Sometimes it requires us having a spouse walk away from us before we are willing to admit that we unhealthy patterns of communicating or handling conflict. Or we end up in jail multiple times because of our inability to handle our anger or rage.

Some wrongly think that at some point Jesus is just going to magically make them like Jesus. They don't say that but they live that way by not choosing to grow. God gives us grace to grow. Grace is God's power TO CHANGE. That's what grace is for—growing us up to be like Jesus. Grace isn't intended to be a cover up for our immaturity. The over-comers—the heroes and heroines of their stories are those who have heeded God's counsel to change.

This life is the training ground for the next one. You are in training for reigning. So just think with me for a moment. Would you want to live under a ruler—a king or president who was just like you? What if you grumped and muttered or lashed out at your staff the way you do at home?

What if you criticized everything your staff did the way you do at home...or if every time someone said something about you or drew a political cartoon about you, you spiraled into depression...or played the victim or sought ways to get back at them. Or when others held a different view point you withdrew and wouldn't work to resolve the issue. Scary, huh? Remember: hurt people, hurt people. That's the reason Paul wrote to the Corinthians, asking them to reflect on their patterns of relating to one another. Paul corrected them more than any other group.

They didn't seem to know how to demonstrate love or show respect to one another. They had trouble honoring those in authority and even one another. They didn't know how to forgive or encourage others. They either didn't hold people accountable for their behavior or know how to set boundaries.

Their emotional immaturity affected every part of church life including their fellowship

meals and communion services. So Paul wrote to them saying, If we judged ourselves, we would not come under judgment 1 Cor. 11:31 (NIV)

This lack of judging ourselves and dealing with it, he says in the previous verse is the reason that many are sick among you. Rather than point our fingers at one another, let's point them at the Pharisees since they are already dead. The Pharisees were emotionally immature and unwilling to judge themselves. They became defensive—unable to hear a differing view without interrupting or arguing; they felt threatened when Jesus asked them direction questions.

They were fearful of losing power or prestige. They had to be right—their self-worth depended on it. And although they had much theological knowledge and truth—they were emotionally immature and broken—and rather than let Jesus heal them—they crucified him. I wouldn't want that to be the ending to my story for all to read throughout eternity. Would you?

Change is not easy at our age—yet it's ESSENTIAL if we want to be real people with real faith and real power. It's essential if we want to share in the same type of love relationship that Mackenzie saw happening between Pappa, Sarayu and Jesus.

As Jesus told Mack, "There's a lot of stuff that gets in your way. But it doesn't have to. We're here to help you." It's God and you together. God isn't looking for a perfect human. This life isn't about performance. It isn't about what you know...it isn't whether you speak in tongues or can cast out demons. It IS about character development. It's about getting to know God for who he IS not who you THINK he is.

If we cannot walk in emotional and spiritual maturity, we cannot show forth the character of God in the world. And the heroes and heroines of the books being written today—are those who have allowed him to take them back in order to go forward. They are the overcomers. They are Real People with Real Faith and Real Power.

I would like for us to take 5 minutes of silent reflection to ask the Holy Spirit to reveal to us where he wants us to change... Where we need to let go of something we've been carrying for years so that we can go forward. Ask him to show you what it is in your life that most negatively affects your relationships—and then surrender it... surrender yourself.. Ask him to have his way with you...to give you grace to grow.

(Following the sermon, there is a 45 minute discussion of the topic which is discussed at tables of 4-6 people. The discussion guide follows on the next page.)

Discussion Guide

Going Back In Order to Go Forward

Emotionally Healthy Spirituality part 3

Share: How would you describe the family atmosphere you grew up in? (Affirming, complaining, fearful, critical, angry, tense, cooperative, competitive, close, fun, serious, etc.)

1. What one message did you receive about God or the church growing up? (maybe not spoken, but you felt) Has this been helpful to you or a hindrance?
2. Discipleship requires putting off unhealthy patterns of relationship that we have learned and re-learning how to do life God's way. What unhealthy pattern of communicating (or not communicating!) did you pick up in your family? How does this affect your present significant relationships?
3. What did you learn about handling your finances growing up? How has that affected you today?
4. Look at the following categories and share one belief that you received from your family about that matter. Share how that belief affects your life today.
 - a. **Money or Success**
Ex. The more you have, the more important you are
The more money you have the happier you will be.
 - b. **Conflict**
Ex. Avoid conflict at all costs.
 - c. **Grief & Loss**
Ex. Don't let others see you cry.
5. What might be one specific message or immature pattern of communicating that you received from your family that God is revealing to you today is in need of change if you are to mature as a disciple?

Bible Study: Genesis 50:15-21

Joseph—stirred up his brothers jealously; was sold as a slave by his brothers to Egyptians, later is re-united with them.

1. What assumptions do the brothers make about Joseph?
2. Why do you think Joseph weeps?
3. Joseph's reply in vv. 19-21 reflects an emotionally mature response to his brothers. What are some of those indicators?
4. What do you suppose caused Joseph to emotionally mature after being sold as a slave?

Closing Ministry Time: In groups of 2 or 3, share briefly one damaging belief you have, or an area of distorted thinking that you want to turn over to God so that you can become emotionally and spiritually healthy. Then pray for one another. In your prayer, also ask God to place the opposite of this damaging belief within that person. For example, if they are carrying feelings of inadequacy, ask God to fill them with the knowledge that they are acceptable to Him, and that in Christ, they are fully adequate.

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Vita

Jenny E. McBride

Personal	Married to James I. McBride, certified property manager. Two adult daughters and two grandchildren. Is working on becoming fluent in Spanish. Enjoys international travel. Ordained June, 2000.		
Education	1972-1977	Loma Linda University	Loma Linda, CA
	BS Medical Technology		
	1988-1989	Bethesda Psych Health	Denver, CO
	Clinical Pastoral Education (CPE) <i>chaplaincy</i>		
	1988-1991	Denver Seminary	Denver, CO
Work Experience	Masters of Divinity		
	Emphasis in homiletics, graduated with honors		
	2004-2009		
	Doctor of Ministry	Andrews University	Berrien Springs, MI
	Emphasis in Leadership and Coaching		
Work Experience	1980-1988		Denver, CO
	Lay Leadership		
	<ul style="list-style-type: none">▪ Initiated lay evangelism teams & women's ministries in local church▪ Established a city wide Prayer Network among Denver churches▪ Trained Small Group leaders and established Home Groups		
	1988-1996		Denver, CO
	Pastoral Ministry		
Work Experience	<ul style="list-style-type: none">▪ Served as Interim Pastor of Oakhurst Community Chapel▪ Planted a contemporary SDA church▪ Served on Evangelism Taskforce for Rocky Mountain Conference▪ Chaplaincy Intern at Porter Memorial Hospital		
	1996-present		Tucson, AZ
	Pastor		
	<ul style="list-style-type: none">▪ Pastor for 2 Adventist churches—one contemporary and one traditional▪ Natural Church Development coach▪ Speaker Arizona Camp Meeting 2001; Washington Camp Meeting 2002▪ Led Alpha Courses 2001-2009 in community▪ Planted a non-denominational church		