Maximiser

Becoming A Coaching Pastor

Rob Steed

Coach Maximiser:

Coach Accreditation Handbook

Robert Steed

copyright 2021

www.robsteed.info

Table of Contents

Introduction

Welcome to the privileged work of coaching! I can not think of another ministry that is more rewarding than that of helping others fulfil their God given calling. To meet up with another Christian on a regular basis to talk about their ministry and how they can improve their outcomes is a privilege. To share and help create another person's vision is exciting. To celebrate the success of your client is very satisfying.

You are embarking on a learning journey that will alter the way you think about and relate to others as a helper. This handbook will act as the compass for that journey. Within it is found the conceptual framework for establishing a Coaching ministry within an Adventist church context. This manual will outline to you the basic principles of coaching and provide you with a collection of tools.

The accreditation process will provide you with a number of learning opportunities and tools that will hopefully give you the raw material by which to establish your coaching ministry. Along with the basic training weekend, the required reading and coach tutoring, there will also be plenty of mentoring opportunities.

We are so please that you have chosen to be part of this ministry. If there is anything in addition that we can do to help you be the best coach possible please do not hesitate to ask.

Regards

Rob Steed

2007

rob@robsteed.info

Chapter 1: Coaching

Why Christian Coaching?

One of the significant challenges for the church today is to find ways to increase the number of church members participating in leadership and to increase their effectiveness.

A church's ability to expand its' ministries and to mobilize members is dependent upon its ability to develop new leaders and care for existing ones. Healthy churches typically have in place a system by which to grow newcomers into ministry and potentially into leadership.

Generally, churches in Australia do not find it easy to care for their leaders. A study by the National Church Life Survey organisation found that, "Nearly a quarter (23%) of leaders are experiencing some burnout symptoms and another 55% are borderline to burnout. Burnout affects leaders in both paid and voluntary positions." This reality is obvious to pastors each time a church enters its nominating committee process.

Leadership A Lonely Work

A recent survey of Seventh-day Adventist Pastors in Australia and New Zealand reports that the majority of pastors are satisfied with their life and work. Most also reported having generally good relationships with their Conference administration. This is all good! However, according to the report's author Barry Gane, there are some areas of concern. He says, "Issues creating concern are in the areas of lack of friendship in the workplace and lack of anyone who talks to them about their progress on a regular basis."1

The survey says that nearly one third of ministers have experienced periods of depression caused by their work. The report says "the same number reported feeling lonely and isolated in ministry and of these, 25 per cent felt they had no one to talk to". Also, the majority of ministers experienced little support from their fellow ministers.

A lack of regular dialogue with a trusted person, can have a detrimental affect not only on a pastor's emotional well being but also on the quality of leadership they provide to their churches. According to Christian Schwarz, of Natural Church Development (NCD), one of the distinguishing characteristics between pastors of healthy growing churches and non-growing is whether they have an outside support person. (see figure 1) The NCD survey asked pastors if they "...regularly sought

counsel from a trusted outside source..."2 Of the fifteen questions that related to leadership this had the strongest correlation to overall health and growth in a church.

Now I don't think those who work in the area of pastor support or administer them actually need a survey to know how important support is for a minister's success. The issue conferences face is how to deliver a more systematic and intentional approach. My coaching experience has taught me that it is the frequency of contact that makes the difference. As Schwarz suggests, it's the "regular" dialogue where trust grows and open honest sharing occurs that is so important.
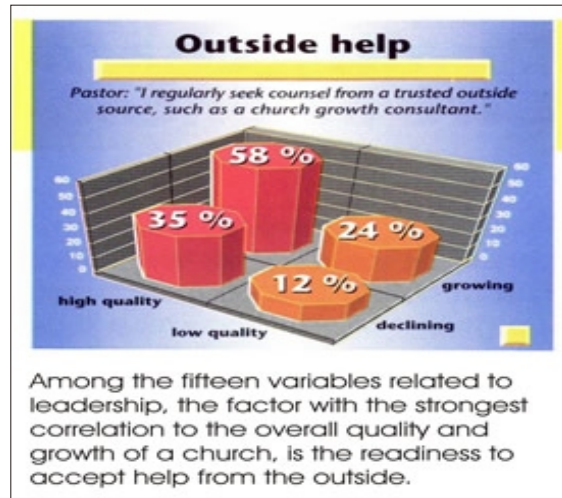

Figure 1 Natural Church Development Survey

One of the difficulties that any organisation faces in developing a coaching system is that coaching is a quadrant 2 activity - important but non-urgent. When things are busy the non-urgent get squeezed out. The urgent usually are give priority because of their quantifiable nature.

Unfortunately, there is a tendency that if our pastors are not recipients of coach support then it is less likely that they will be mentoring their leaders. If mentoring is not a strong feature in our churches we will struggle to develop new effective leaders.

The Seventh-day Adventist church has one of the best church structures of any denomination for offering systematic support to their pastors. However, for that to be achieved the system will need to make a higher commitment to caring for its church pastors, and less time on other activities. A well coached pastoral leadership team will see a significant increase in the health and growth of our churches.

This manual is designed to develop a coaching/mentoring system that will assist pastors in developing a greater number of empowered leaders.

The Original Role of the Pastor

Scripture is full of examples of mentoring relationships. The relationship between Moses and Joshua was one of mentoring. Moses recognized Joshua's potential as a leader. He taught him and gave him opportunities to develop. As a result, Joshua grew into one of Israel great leaders who Moses would had over leadership to.

Jesus had a similar relationship with his disciples, particularly with Peter, James and John. After three years of being taught and sharing in his ministry, these disciples would lead the new church.

Christian coaching is not new to the Adventist church. The Adventist church pastor traditionally played a coaching role. Now you won't find the word "coaching" used but you will read about the pastor teaching, instructing, training, all words that are synonymous with coaching today. The following quote from Ellen White is one of many statements that she and other leaders made regarding the role of the pastor:

> "In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew." "… If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction" (Ellen White, *Gospel Workers,* 197-198).

> "A man can hover over, and simply preach to a church until it depends entirely upon his preaching; but our church does not do that. Our church is at work. We try to get every member of the church at work. But the pastor wants to have a discriminating mind, as he talks with different members of the church, to know just what that individual is fitted for. I believe we can do this."

> "To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God. Ellen White Christian Leadership p55

> "In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. The touch of a skillful hand is needed to arouse and develop those dormant faculties. It was such men whom Jesus connected with Himself, and He gave them the advantages of three years' training under His own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value." Ellen White Counsels to Parents, Teachers, and Students, page 511

> "Experienced workers today do a noble work when, instead of trying to carry all the burdens themselves, they train younger workers and place burdens on their shoulders." The Acts of the Apostles, page 368

This emphasis on equipping and coaching as a core function of the minister remained strong in the Adventist church up until the 1920-30s when the church organization began to mimic the more traditional protestant model of church by "settling" pastors. The settling of pastors shifted the pastor's focus from equipping others for ministry to doing most of the ministry.

The system that we have developed with *In2action* attempts to reestablish a priority for coaching in our churches. Our program encourages pastors to formalize a coaching practice with their leaders. This is a radical shift for some pastors in their role and the way they relate to their church. The effect is that a coaching role moves the pastor's attention from his or her own doing to the doing of the team. The pastor

now becomes the facilitator of the personal growth and skill development of their members. Their focus is now on equipping and empowering their leaders.

Christian Coaching Described

"As iron sharpens iron, a friend sharpens a friend." Proverbs 27:17 (NLT)

What is Christian Coaching? When I first started out coaching, people would ask me about my change of work. When I told them I was setting up a ministry coaching network most had little idea of what I was talking about. The more I tried to explain, the more difficult I realized it was to define it in a few words. This was partly because people had not experienced coaching and the fact that coaching has so many variations today. Coaching has moved from the sporting arena to the health and fitness industry, general living, finance, business and personal development.

Whatever the field of coaching one enters, there is one basic characteristic that defines coaching: 'helping another person'. The coaching experience has been be described as "... unlocking a person's potential to maximize their own performance"[3]. Coaching in essence is a dialogue between two people for the purpose of achieving better results. It involves helping individuals to access what they already know by asking questions and self discovering answers. Coaching creates a discipline that helps to focus a person's energy and unleash their creativity. The coach joins the 'client's team' to help work out how they can succeed.

The coaching role involves being a change agent who assists clients in their problem solving. The coach helps to identify what needs changing in the client's life and articulates for the client in specific problem solving terms their agenda. The client's view of the problem, the client's possible solutions and the client's evaluation of their success are the driving force. The client's need is the paramount consideration in any change activity.

Christian coaching goes beyond normal coaching. Christian coaching utilizes not only the coach's skills, the potential of the client, but is also God centred. Christian coaching is the process of coming alongside a leader to help them discover God's agenda for their life; and then to co-operate with the Holy Spirit to see that agenda become a reality. Christian coaching is very much about becoming a more effective disciple of Christ.

In describing my work as a Christian Coach, I find it useful to talk about those activities and subjects most often addressed with my clients. I use words like: support; leadership; development; brainstorming; visioning; strategic; mentoring etc. All of these words help describe the outcomes derived from coaching. Probably the most common words I used to describe my work are "chats" and "hot chocolates". In essence the Christian coaching experience is one of helping a disciple of Christ discover, and honour with action, God's will for their life.

A Christian coach is not a ministry supervisor. Supervision has a hierarchical sense to it where the supervisor is senior to the person being supervised. The supervisor is typically more experienced in the work being done and takes some responsibility for the other person's performance. Coaching ought to be clearly distinct from supervision. Coaches that wander into "supervision" may be seen as a threat by the leadership of the church.

A Christian coach is not a therapist. Counselling is about treating a person's personal problems and disorders. Coaching is about person's work. Coaches on occasions will explore an individual's personal life but only as it relates to their discipleship.

A Christian coach does some teaching but is not a teacher. If no learning occurs in the coaching experience then the coach would be failing the client and be at risk of creating a dependent relationship. The coaching experience is about teaching clients to thinking and act differently to the common issues they face. However, the focus is not so much on the transfer of knowledge to the client but rather the changing of the client's behaviours and outcomes.

Mentoring and coaching are closely aligned. Mentors do plenty of coaching of their understudy. Another term that could be used to describe this relationship is "discipling". Jesus commands his disciples to go and make more disciples. A disciple models, teachers and supports the new in faith to a level of maturity. The role of the mentor is to guide the development of the client based upon their greater experience. Mentors have attainted a certain level of expertise that the client wishes to learn from. In my work as a coach there are some clients, typically younger persons, who I have a mentoring relationship with. As a mentor I am more directive and give advice more easily than when working in a strict coaching relationship.

Coaching and consulting are very similar. Now when it comes to defining the difference between coaching and consulting, things become even more blurred. Lippit in his preface to his book: "The Consulting Process in Action" isolates the core ingredients of the consulting process as "collaborative problem-solving". He goes on to say it is "...a two-way interaction - process of seeking, giving, and receiving help."[4] Consultants usually have a clearer start and finish relationship with their clients than do coaches. The consultant is often hired by an organisation to achieve certain organisational outcomes whereas the coach mostly works with individuals. Although, this distinction

is becoming more blurred as coaches facilitate peer coaching and carry out team coaching.

Characteristics of Coaching

(Patrick Williams & Deborah C Davis, *Therapist as Life Coach: Transforming Your Practice* pxiiv)

- The focus is on the future: is about designing a future, not getting over the past.
- The relationship is typically long-term: support and progress require time.
- The goals, dreams, and visions drive the action: discovering what they want.
- There are multiple paths to reach each want: there is always a way to progress.
- The client knows the way (even though he or she may not realize it at the time): choosing solutions is the client's responsibility.

These differences become less defined in the real world of helping people do better. The important issue is to understand what type of relationship you are being asked to enter. What are the boundaries? What input is expected? How will you work together? Later in the manual we will expand on a set of guidelines that helps coaches to clarify their role and client expectations.

Coaching In A Church

This manual is design to assist coaches who work primarily within a local church. The clients are active Christians who have chosen to contribute their time and energy to the work of a local church. These clients are mostly volunteers who usually have other full time employment. Hence their involvement is part time and often very limited.

Often these workers have been "press-ganged" into their role. In most churches eighty percent of what is done in church is carried out by thirty percent of the congregation. This means that many churches are staffed by a small number of people who take on roles out of loyalty rather than passion. This lack of matching of people and their gifts to roles results in poor job performance, discouragement and short tenures.

Compounding this is the fact that many churches do not have a strategic plan by which leaders can obtain direction. Nor do they provide job descriptions or a system of accountability. Most leaders find themselves left alone and unsupported to work things out for themselves.

Coaching in such an environment can be challenging but also very rewarding. The reward comes as one sees a struggling leader make progress and gain a new level of motivation. It is amazing how a little attention from someone else can move a discourage leaders into the realms of 'passionate visionary'.

The coaching relationship

We have suggested that Coaching by definition is the "coming alongside" of another to help them achieve their goals. The "…perspective taken is primarily that of the other person."[5] The agenda is set by the client. The coach supports the client in working on their agenda. The coach is not there to sort out the client or to improve the outcomes for the church. No, this relationship exists primarily for the benefit of the client. The benefits for the church are by-products of this relationship.

Clients are naturally creative and resourceful and have the answers or can find the answers. Clients are more resourceful, more effective, and generally more satisfied when they find their own answers. The coach's experience and expertise enables them to not so much provide answers but ask the right questions that lead to answers. The Coach holds the client accountable for the agenda.

Joseph Umidi correctly points out the theological nature and transformational capacity of this relationship. He says transformational coaching is; "… the ability to have a heart posture towards another that is genuinely and authentically for them." This 'heart posture' relationship is the energy source for change. This 'heart posture' of the coach is but a reflection of "…the heart of the Father for all his created children, a heart that is the source of transformation".[6]

Ultimately the Christian coach's role is about eternity. The Christian coach helps to connect the earthly, with what Joseph Umidi calls this "perspective power", the perspective of heaven.[7] Christian coaching is an extraordinary conversation because of its eternal significance.

A Therapeutic Relationship

Carl Rogers back in the sixties created awareness in the helping professions by stating: "… that the therapeutic relationship is only a special instance of interpersonal relationships".[8] In other words the coach's best work for the client is found in the quality of relationship. Rogers put together a series of questions that determine a counsellor's ability to be helpful:

1. Can I "be" in some way which will be perceived by the other person as trustworthy, as dependable or consistent in some deep sense?
2. Can I be expressive enough as a person that what I am will be communicated unambiguously?
3. Can I let my self experience positive attitudes towards this other person - attitudes of warmth, caring, liking, interest, respect?
4. Can I be strong enough as a person to be separate from the other?
5. Am I sure enough within myself to permit their separateness?
6. Can I let myself enter fully into the world of their feelings and personal meanings and see these as they do?
7. Can I be acceptant of each facet of this other person which he presents to me?

8. Can I act with sufficient sensitivity in the relationship that my behaviour will not be perceived as a threat?

9. Can I free the person from the threat of external evaluation?

10. Can I meet this other individual as a person who is in process of becoming, or will I be bound by their past and by my past?

Seven Realities Of The Coaching Relationship:

In establishing a helping relationship there are certain principles that coaches need to operate by. These principles are generalities of how leaders typically function. By adhering to the following principles, coaches will avoid developing ineffective coaching relationships: [9]

1. Clients often do not know what is wrong and need special help in order to understand what their problems actually are. The presenting problem is often symptomatic of deeper issues.

2. Clients often do not know what kind of help a coach can give to them. They need to be helped to know what kind of help to seek.

3. Most Clients have a constructive intent to improve things but need help in identifying what to improve and how to improve it.

4. Most people can be more effective if they learn to identify their own strengths and weaknesses.

5. A coach could probably not, without exhaustive and time-consuming study, learn enough about the culture in which the client lives to suggest reliable new courses of action. Therefore, the coach must work jointly with the client who knows the culture intimately from having lived within it.

6. Clients must learn to see the problem for themselves, to share in the diagnosis, and to be actively involved in generating a remedy. One of the coach's roles is to provide new and challenging alternatives for clients to consider. Decision-making about these alternatives must, however, remain in the hands of the clients.

7. It is of prime importance that the coach be expert in how to diagnose and establish effective helping relationships with clients. Effective coaching involves the possession of both these skills.

The Christian coach operates from the spiritual value that God has a purpose for each person's life and wants to involve us in leaving a legacy. This discovering of God's will for each of our lives goes as deep as determining our very identity - the very person that God created us to be. The coach and client work together in trying to discern God's will for the client's ministry and life.

The type of relationship that exists between coach and client will vary according to the agenda. Some clients have very specific agenda that relate clearly to the ministry role they have. Other clients choose to focus not so much on their work or ministry task but rather them as a person. They know they need to deal with personal 'stuff' if they are going to succeed in their ministry tasks. Whatever the initial focus may be, the coaching relationship and focus will change over time as trust builds and insights are gained.

Coaching Assumptions

The following values underpin a Christian world view that should be the basis of a helping relationship[10]:

1. Character is first and foremost: Fruitfulness requires character and integrity and a heart that seeks after God.

2. Accountability is sought and honoured: Accountability is sought to avoid those blind spots that weaken our performance. We seek both outside and internal layers of accountability.

3. Servanthood is valued and embraced: Our authority and influence is based on the service delivered to others.

4. Ministry is Kingdom-minded and Christ-centred: We are participants in Christ Kingdom; we are not building our own. We are selfless and nameless in building God's kingdom.

5. Learning posture is teachable and lifelong: One never stops learning from experience and books etc. Effective leaders are constantly learning from others, books and their experience.

6. Cultural relevance is essential and intentional: The application of eternal truths to changing situations is required. The understanding of trends and anticipation of societal needs is important.

7. Relationships are authentic and healthy: We don't just talk about relationships we are in relationships in our church community. Healthy team relationships are a high priority in the life of the church.

8. Risk taking is faith-based and strategic: Being a faithful disciple involves risking ourselves for God's purpose. This involves stepping out of our comfort zone and travelling in areas where God's purpose can be fulfilled at a higher level.

9. Passion is contagious and Spirit-controlled: As Jesus had compassion for the people we are passionate about our work. We are not prepared to operate in mediocrity but are passionate for our cause.

10. Empowerment is endearing and enduring: We are about helping people reach their potential. Leadership involves equipping, supporting and encouraging others to fulfil their God given potential. Empowerment is about handing over control and allowing ownership by others.

Characteristics Of A Coach

Successful coaching will be dependent on the personal skills, education, life experience and personality of the coach. To measure such components in a person is difficult.

Lippitt, was one of the first to attempt to classify what a good coach/consultant should be. He surveyed 32 consultants as to what they believed to be the key areas of expertise required in a consultant. They categorised the response into three areas - Knowledge, Skill and Attitude, as follows:

1. Knowledge Areas: Grounding in behavioural sciences; understanding of organisational systems; understanding of training methodologies; developmental stages of individuals, groups, organisations and communities; skilled in change process; knowledge of human personality; high self awareness; understanding of leading philosophical systems and values.

2. Skill Areas: Communication skills; teaching skills; counselling skills; ability to form relationships with a variety of persons; ability to work with groups in planning and implementation (group dynamics); utilisation of a variety of intervention methods; ability to design surveys, interview and collect data; ability to diagnose; flexibility; use of problems solving.

3. Attitude Areas: Attitude of a professional: competence, integrity, feeling of responsibility to client, maturity, self-confidence, courage to express honestly, cope with hostility; open-mindedness; trust in people and the democratic process.

Such lists obviously go beyond what could be found within one person. However, check lists provide the coach with a means of evaluation and direction for personal development.

Apart from the education and life experience that may prepare a person for the role of coaching, some research suggests that there is a personality factor involved. Personality and vocational tests like: *Myers and Briggs; 16 Personality Factor Test; Team Management System etc.* These tests all work on the premise that "People are born with fundamental tendencies and preferences of personalities...

Figure 2 Team Management Consultant Distribution

Their behaviour tends to have a distinct pattern and order to it"11 Because of that "order" and ways of functioning, people will be suited to certain occupations above others.
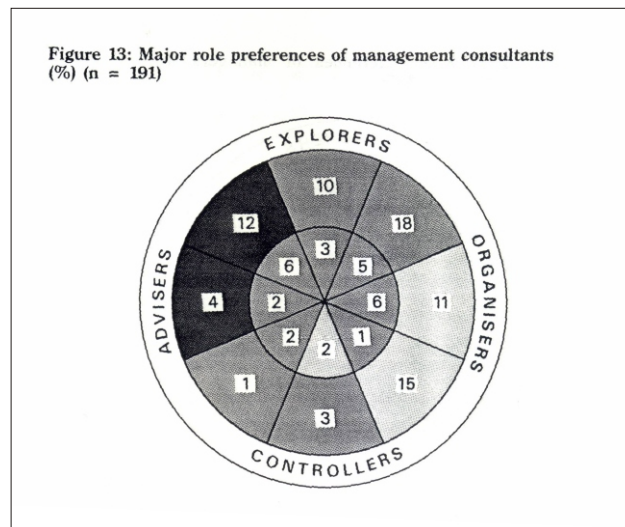
Margerison and McCann in their Team Management System identified that management consultants tend to be found on the "explorers" side of their wheel (see figure 2). They usually scored highest in the "extrovert", "creative", "analytical" and "structured" scales – ECAS (Assessor Developer). Other variations that were well represented were – IPAS (Concluder Producer), ECBF (Creator Innovators), EPAS (Organizer Thrusters) & ECAF (Explorer Promoters) (see page 39 for a definition of Role Preferences). Using role preference as part of a selection procedure for appointing personnel to coaching work seems to be a valid approach.

Another approach for selecting personnel for coaching is found in learning styles theory (see figure 3). Kolb's inventory shows that people have varying preferences for how they learn. Each person's learning preference is a combination of the four learning modes. Kolb's inventory indicates the extent to which a person emphasises abstractness over concreteness and the extent to which they emphasise active experimentation over reflection in their learning. From these combinations he classifies people's learning into four combinations - Accommodators (feel/do);

Divergers (Feel/Watch); Convergers (Think/Do); and Assimilators (Think/Watch). In the Learning Styles theory Kolb places Management Consultants in the Diverger area.

This learning style has a preference for:

Seeking background information; senses problems and opportunities; generating alternatives; new patterns; imaginative; holistic; broad interests; creative; multiple perspectives; emotional; people v things.[12]
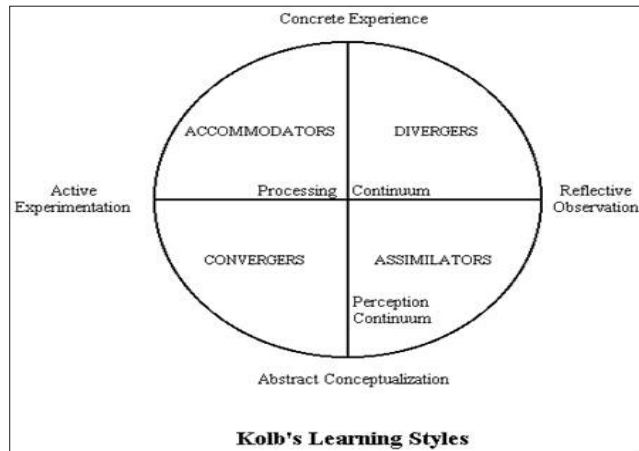
Figure 3 Learning Style Theory

The value in identifying people's personalities, role preferences and learning styles is twofold. First, this may help churches identify suitable persons to work in the area of coaching. And secondly, provide a direction for self development of the coach. All theorists agree that people change and modify their preferences over time. The coaches who are aware of their natural weaknesses can make suitable adjustments to cover these.

Change Agent Roles

> For though I am free from all *men,* I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law; to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with *you* (1 Corinthians 9:19-23 NKJ).

Coaching is not a static role but one that changes according to the client's needs. In one session a coach may play a number of roles. Havelock's change agent model is helpful in understanding the different roles a coach plays. Havelock identified four roles based around a standard problem solving cycle: Catalyst; Solution Giver; Process Helper; Resource linker. (See figure 4 page 17)

The Coach as a Catalyst: This is the role where the coach challenges the current way of doing things. The coach may or may not have the solutions. This is an important role within the church where things change slowly. The promotion of new ideas and challenging of the old can provide the energy to get the problem solving process off the ground. The coach can assist the local church leader greatly in breaking the ice.

The appropriateness of the Catalyst role is determined by the willingness of the client, to allow the coach to act as the "expert". Acting the expert is most often acceptable to the client when the client wants assistance in finding a new direction or new way. The Coach needs to gain permission to act as a mentor/expert.

The catalyst role in some situations can be very threatening to leaders. Ministers in particular often resent the "expert" coming into their realm to tell them and their congregation what to do. The coach needs to recognise when it is appropriate to act as the expert and when it is not. The difficulty that sometimes exists is when the client wants the coach to play the catalyst role but the other leaders are threatened by the possible outcomes.

The Coach as a Solution Giver: Many people consider that they have the solution to the problems of others. However, being an effective solution giver involves more than having the answers. You have to know when and how to give them. The coach can offer possible solutions based on their experience and expertise.

The difficulty with providing solutions is the risk that the coaches may not understand the problem correctly because of his or her limited involvement in the client's church. Without a clear, mutually agreed definition of the problems, the coach may be suggesting

Figure 4 Havelock's Change Agent Model

solutions to the wrong problems. Alternatively, the client may not have identified the real problem and need further help in doing so. Advice giving in "isolation" in many situations is inadequate and unhelpful. It is often necessary to encourage the client to move back a step in the problem solving process and to carry out further diagnose of their situation before deciding on a solution.
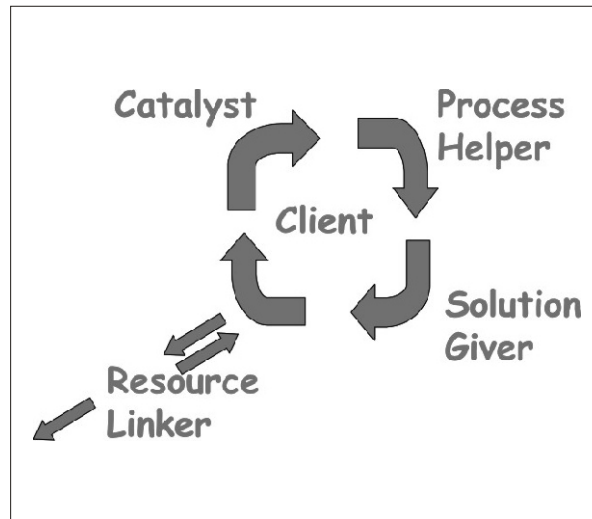
Solution giving in many ways is similar to what is called in counselling: "brief counselling". The client wants a quick, "no-fuss" answer to their problem. They are content for the helper to act as the expert. All they want is an answer that will enable them to get on with what they want to do.

The Change Agent as Process Helper: This is the least developed role within most organisations including the church. Coaching that helps the client to learn the problem solving process is vital. There is more likelihood that long term growth will occur in the client if the client has been taught the process. When coaches act as Process Helpers they are giving more than just their knowledge, they are also imparting their skills.

The Change Agent as Resource Linker: An important role in assisting clients in the change process is to link them to the necessary resources and training personnel. These may be drawn from sources within their church or outside from external bodies like the Conference etc. This action of gathering resources can mean the client's problem solving will be a much more effective and faster process.

The linking of clients to personnel and resources that can assist them in their problem solving is a service clients are generally willing to accept. The "Resource Linker" very much takes the subordinate role. The client knows what their problem is. The consultant knows who or where they can go for help. This is very much a specialist knowledge/advisory role where the client is making use of the coach's knowledge of resources and personnel.

Selecting Consulting Roles

Determining which role is most appropriate seems to be one of the most difficult parts of coaching. Coaches must assess their role in terms of what they can contribute. They must listen carefully and listen for the appropriate clues which will tell them what is needed.

There are three positional relationships that a coach can have with a client (see figure 5) – Superior, subordinate and co-equal. There is a time and place for all three roles but it should be related to the task, not status of the people involved.
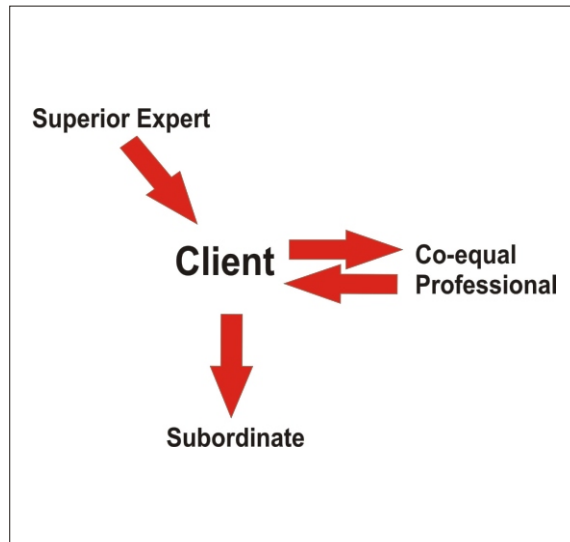

Figure 5 Three Coaching Positions

Superior Expert role: I want the coach to be a superior expert when he or she:
- knows what the problem is
- knows the solution
- is technically competent
- and has my agreement to act as a superior.

Subordinate role: Equally, there is a time for coach/adviser to be subordinate in their role when:
- the client knows the problem - the adviser has a solution that does not require in-depth discussion, and - the solution can be implemented without further coaching on that problem.

Co-equal: Our preference is the "co-equal" role. This is where the coach seeks to identify and diagnose the problem or opportunity, then gathers and discusses data to effect improvement. The co-equal role develops a sense of mutual respect. The client sees the coach as a partner in problem solving.

Chapter 2: Church Coaching

In2action Coaching System

The *In 2 Action* church coaching system is designed to provide a stand alone support regime for leaders. The system is based on extending the coaching function of the pastor or by appointing a layperson(s) as a 'personal coach' for the church. The personal coach works closely with and under the direction of the pastor.

The coaching system is expected to provide the following outcomes:

- A more focussed and passionate leadership team who's lives and careers supports their vision.
- A greater capacity for leaders to take those necessary steps to fulfil their leadership responsibilities.
- An increase in the ability of the church to grow members in their spiritual life and ministry.

The coach provides coaching to those nominated leaders that the pastor determines warrant additional support. Usually leaders are chosen on the basis of newness to leadership or the significance of their ministry initiatives.

Coach Trainee Selection

The key to establishing a coaching system is to carefully choose your personnel. It was Bill Gates who said that the secret to his success with Microsoft was finding the right people and placing them in the right roles. Everyone can learn coaching skills but not everyone has the natural gifts to enjoy coaching. The selection process for coaches needs to be done carefully. A wrong choice can be difficult situation to undo.

Here are some tips on how to ascertain a person's suitability for becoming a Christian coach:

1. Possesses a mature faith: A faith that is deeply rooted in friendship with Christ. A faith that is perceived not just as propositional but as relational. A faith that is living and dynamic.

2. Currently holds a senior leadership position in their local church or organisation: Credibility and influence are very necessary prerequisites in establishing a relationship with a potential client.

3. Has well developed interpersonal and problem solving skills: The ability to relate to people and help them work through issues is fundamental to the coach role. Trainee coaches are expected to possess these skills already.

4. Is by personality and work preference analytical: Coaching requires a high level of assessment. Coaches enjoy thinking through the options and steps involved.

5. Test their potential: A person's suitability can be tested by assigning them to assist or mentor another leader.

6. Long Term Commitment: Finally the question needs to be asked regarding the trainees long term commitment to this ministry. We believe that a serious candidate would commit to a minimum of three years involvement and carry at least five clients a month.

In addition to these guidelines, *In 2 Action* reserves the right to conduct an interview of potential trainee coaches. Typically when appropriate processes are followed most people will appropriately self-select.

Personality and work preference profiling is available upon request. These instruments are very helpful in determining a persons potential for coaching.

The Pastor Coach

A key factor in developing a coaching culture within a church is the pastor's involvement. Today church members expect that pastors not only preach and teach well but also possess good leadership skills. In most churches the pastor is seen

Figure 6 Adapted from Zeus & Skiffington The Complete Guide To Coaching At Work

as the leader both spiritually and administratively. It is his or her responsibility to empower and develop an effective leadership team that can carry out the mission of the church.

The pastor, unlike the personal coach who is non-directive, gives advice and instructions and may give direction to the client (see figure 6). The Pastor-coach uses the same skills as the personal coach but is more direct and holds the client accountable not only to their own personal goals but also the goals of the church. The Pastor-coach as the key leader affirms the progress and success of the client.

Formalizing a coaching practice may be a radical shift for the pastor in their role and the way they relate to their church. A coaching role moves their attention from their own doing to the doing of their team. The pastor now becomes the facilitator of the personal growth and skill development of their members. Their focus is now on equipping and empowering their leaders.
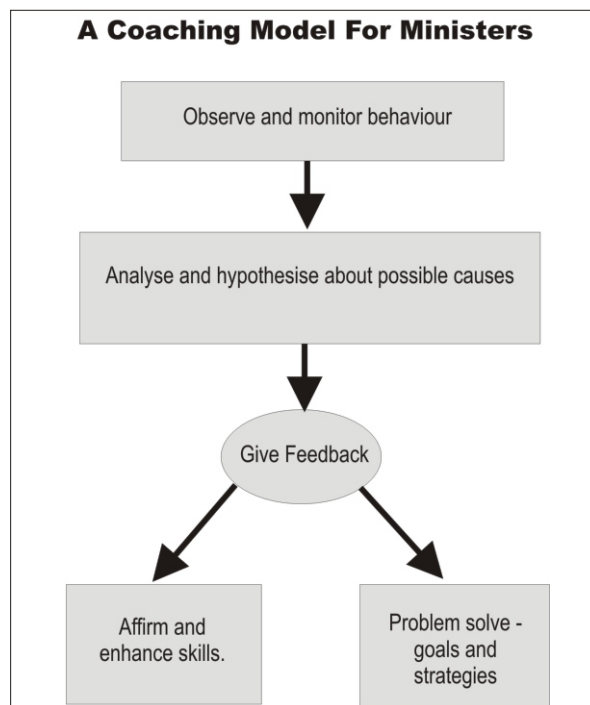
Servant Leader

A coaching/servant leadership style differs from other leadership approaches in avoiding a top-down approach, and instead utilises collaboration and empowerment. The coaching leader's motivation is a conscious decision to serve those they are responsible for rather than exercise their positional power. The objective is to enhance the growth of individuals in the organization and increase teamwork and personal involvement.

Characteristic of a coaching leader is that they listen receptively to what others have to say and rely on their persuasion powers rather than their position. A coaching leader is committed to building community in the work place and supports growth in their employees.

"The reality is...", says Catellet and Hadden, "... you can't boss someone into commitment. Bosses get, at best, compliance; coaches get commitment."4 People will commit and perform better when they feel cared for. Coaching leaders enable their people by providing the skill training, the tools and the trust to do the job their way.

Regardless of the role (pastor-coach or personal coach) the coaching principle of 'engaging another person in conversation' remains the same. The pastor is in a unique position where he or she has many opportunities to observe and monitor the work of leaders within the church. The pastor's coaching of leaders may occur formally, where the pastor and leader meet at a regularly appointed time and discuss the leaders work. Other times it may be in departmental meetings or casually in the corridors of the church.

The pastor has many opportunities to move leaders beyond informal coaching to a formal arrangement with either themselves or the church's personal coach. The pastor is the critical person in selling the coaching culture to leaders.

The giving of feedback to any person requires a level of relationship and permission from the receiver. However, in most churches there is an expectation by leaders that the pastor will give feedback. Typically, this feedback would be about their ministry task.
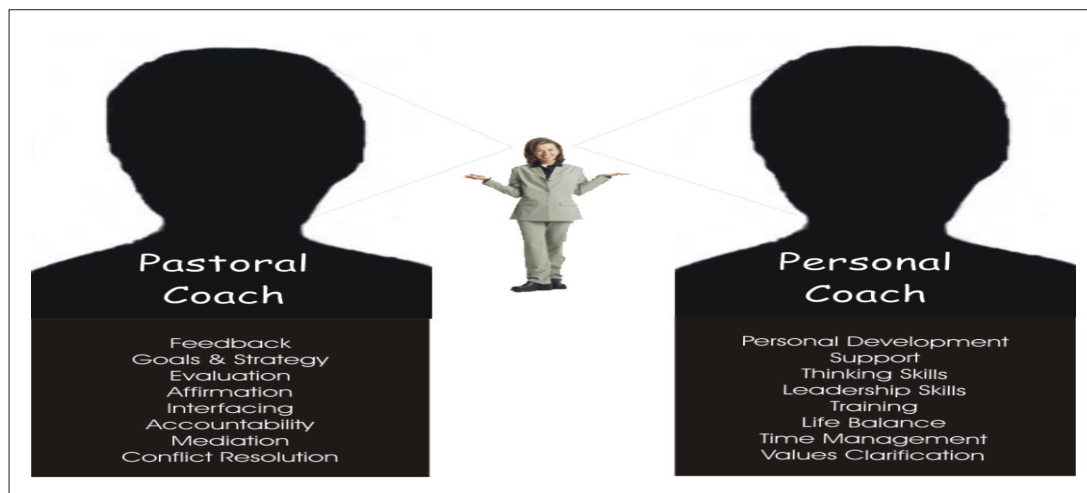
Giving feedback is an important function for all types of coaches but particularly for administrator coaches like a church pastor. Feedback affirms what is being done well and informs the client of those areas that need improving. Leaders appreciate receiving positive feedback. Even negative feedback is preferable to none at all. Pastors who have a formal coaching relationships with leaders are able to deliver constructive feedback in a more appropriate and acceptable way. Constructive feedback becomes just part of the normal leadership accountability process. (For more information on giving feedback, go to the chapter, Coaching skills, page 62.)

The Benefits Of A Coaching Pastor

There are numerous benefits for a church when the pastor engages in coaching. Here are some:

1. Leaders feel affirmed and supported.
2. Accountability and follow through is increased.
3. A higher level of synergy between departments is achieved.
4. Conflicts are dealt with more effectively.
5. Leaders adopt a more long term view of their appointment.
6. Interpersonal skills of leaders are improved.
7. Communication between leaders increases.
8. Leaders become more empowered to carry out their roles.

Two Types of Coaching

Pastoral Coach

Feedback
Goals & Strategy
Evaluation
Affirmation
Interfacing
Accountability
Mediation
Conflict Resolution

Personal Coach

Personal Development
Support
Thinking Skills
Leadership Skills
Training
Life Balance
Time Management
Values Clarification

The diagram above outlines the difference in emphasis between a pastor-coach and a personal-coach. The pastor-coach tends to focus more on the ministry task where as the personal coach emphasis tends to be more in the skills area. However, it is important to recognize that the client always sets the coaching agenda. When a pastor sets the agenda, they are no longer coaching but supervising. In practice, the emphasis is set by the situation.

The personal coach tends to explore more layers of the client's life than the pastor-coach. Their emphasis tends to be more holistic than the pastor-coach. Of course, there may be occasions where the pastor-coach also explores aspects of a client's life.

The difference is the focus and accountability (see figure 7). The personal coach focuses on the client as a person, their personality and life skills whereas the pastor-coach focuses more on the client's ministry role. However, the reality is that a person's private life does influence their spiritual life. Coaches always need to take into consideration the whole person even when dealing with specific ministry tasks. All coaches move up and down the continuum of coaching. (see figure 8)
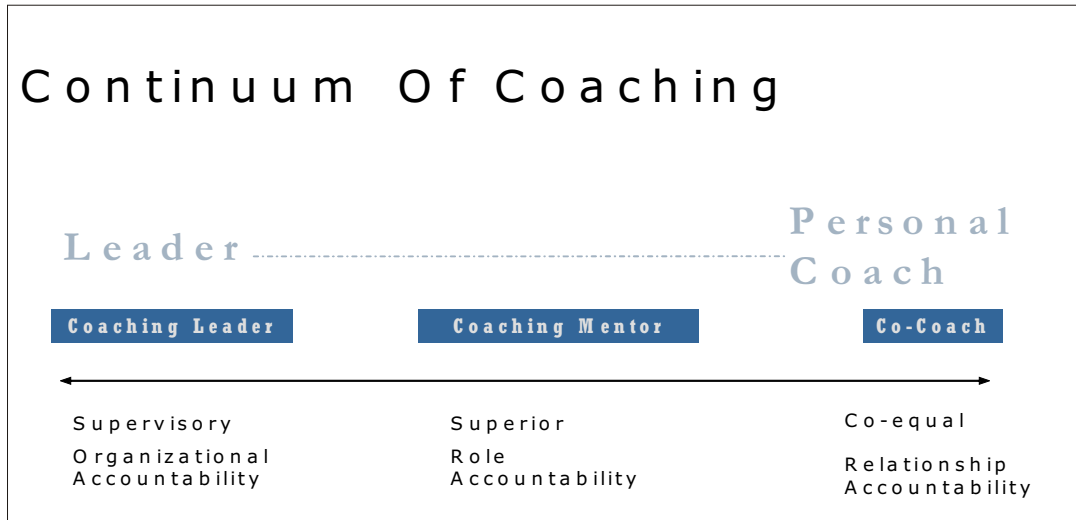
Continuum Of Coaching

Leader .... Personal Coach

| Coaching Leader | Coaching Mentor | Co-Coach |

Supervisory
Organizational
Accountability

Superior
Role
Accountability

Co-equal
Relationship
Accountability

Figure 8 Coaching Continuum

Layered Accountability

When clients are fortunate to have a coaching relationship with a personal coach and pastor, their accountability resources are increased significantly.

Successful leaders typically have a number of sources of support. These sources are found within different layers of their life (See figure 8). Spouses, friends, work colleagues, supervisors, external coaches etc. all play a part in supporting them.

Layered Accountability

External
- Partner/Close Friend
- Family Relationships
- Friends & Colleagues
- Personal Coach

Leader

Internal
- Pastoral Leadership
- Supervisor
- Committee
- Church Board

Figure 7 Layers of Accountability

Successful leaders today tend to have an outside line of accountability and layered internal accountability. One of our clients who is an elder is a good example of this internal-external accountability. His accountability internally is to his pastor, head elder, elder team and small group. Externally, he is accountable to his coach and probably, more importantly, to his wife.

Bob Hill and Andrew Arroyo in

"Transformational Coaching" describe layered accountability as building circles of accountability. "Each circle contains a few voices, with those in closest daily working relationships having more regular and immediate impact, while those in the outer circles comprise voices with which leaders interact whenever needed".[13] These voices, they say, may be accessed weekly, monthly, quarterly, annually, or on special occasions. It is within this array of accountability the pastor coach and personal coach provides different but formal accountability.

Prioritizing Coach Support

There are particular situations where it is highly beneficial for a leader to be coached by both a pastor and a personal coach.

1. A new ministry or project: Most new ministries or new projects require additional time and decision making to occur. The more heads involved the higher the quality of decision making.

2. New staff: Providing both strategic and personal coaching support to new staff members will help ensure a good start up.

3. Poor follow through: Leaders who have not developed good follow through will benefit greatly from a multiple coach support. Having a number of points of accountability will increase the likely hood of follow through.

4. Systems Thinking: Multiple coach support also increases a client's capacity to view their role in a more systems oriented way. This will help leaders avoid making decisions that have a negative impact on the church as a whole.

5. Burnout: Leaders who are suffering burnout will benefit from multiple coaching.

Getting Started

Client Selection

For a coaching system to succeed, the key stake holders need to be involved in the selection of clients. The coaching system is primarily a function of the pastor and to a less degree the senior elder of the church. The coach is an addition to them who will work closely with them. Hence the key leaders need to direct the coach as to their priority in offering their coaching service.

The coach needs to meet with the pastor(s) to ascertain their needs. This meeting will not only select names but provide a background to the coach of the roles and tasks of the potential clients.

Our experience has been that most people when asked by their pastor: "Would they be interested in receiving additional support for their work at church?" gladly accept. There have been some occasions when leaders have said yes but not followed

through with making an appointment. A judgement has to be made by the coach as to how much coaxing is appropriate. Our practice has been that if a client fails to respond after two invitations we conclude they are not committed to the coaching idea. Of course there can be many reasons why a person declines the offer. Here are a few:

1. Not comfortable in one-on-one situations.
2. Unsure as to what is involved.
3. Can't get organised to make the first appointment.
4. Feel that receiving help is a sign of weakness.
5. So busy they can't find the time.

Communicating The Plan

Introducing a coaching service to your church membership requires some careful planning. Most leaders are not familiar with what is involved in coaching. Therefore it is imperative that a marketing approach is followed.

Our approach has been for the pastor to contact the potential client and asks if he or she would be interested in learning about the new coaching service. If the answer is yes the pastor then forwards the person's name to the coach. The Coach then upon receiving the name the coach makes contact via email (see table 1) and sends a "promotional flyer" and "coaching policy" (see appendix 1 for details).

> Hi Tim!
>
> I understand that pastor Darren has spoken to you about the leadership coach support that is being provided by myself this year at Lilydale.
>
> The idea is that we get together once a month (or as needed) to chat about your leadership role and do some brainstorming on issues you may be working on.
>
> If we are able to catch up sometime in the next week or two that would be great.
>
> If you can send me a few possible times I'll get back to you with the one that is best for me.
>
> I look forward to hearing from you.
>
> Rob Steed

Table 1 Promotion Email

Conducting The Initial Interview

The first session is critical in establishing an effective working relationship with the client. The coach's focuses is on building trust and reducing anxiety for the client.

Opening Statement: It is important not too take to long before starting the coaching conversation. The client's level of anxiety will be reduced by getting on with the coaching dialogue promptly.

It is important that the coach acknowledges the client's willingness to be involved in a leadership development relationship. This should be followed by a brief outline of what will be covered in this session: outline the coaching relationship; listen to the client's journey; clarify their ministry role; identify work areas and desired outcomes; begin some problem solving.

1. Coaching Relationship: A few minutes should be taken to remind the client of the type of helping relationship that you are entering. Check that they have received and read the Coaching Policy and Agreement statement (see appendix 1). Remind them of the five principles of this relationship:

    a. Define your agenda

    b. Explore your possibilities

    c. Support your decision

    d. Grow your skills

    e. Share your joy

2. Underline that you are playing a support role. You are not there to tell them what to do. That is the church leader's responsibility. You role is to assist them in fulfilling their responsibilities.

3. Client's Journey: The coach needs to connect with the client's history that has brought them to this point in time. It is an important part of relationship building to share personal history. The coach may also share some of their journey, particularly their experience as a people helper etc.

4. Clarify Ministry Role: Clarifying the client's job description helps the coach to ask appropriate questions and to stay with the client's agenda. Understanding where the client sees themselves fitting within the church organisation and exploring possible synergies and system issues is very important. Often clients will have little role clarity.

5. Identify Work Areas and Outcomes: The discussion of role and desired outcomes will begin to define existing problems and build vision. The coach at this stage does plenty of listening and clarifying. It is a danger for the coach to leap to quickly into problem solving. Often the initial issues presented are superficial and only symptomatic of deeper more profound issues. One of the simplest and most profound questions that a coach can ask a client is: "What outcomes are you hoping for?" Surprisingly many clients will front up to a coach with no clearly issue or goal to discuss.

6. Begin Problem Solving: The first session typically does not allow a lot of time for much problem solving or visioning. However, it's important to do some as a confidence builder for the client. This gives them a taste of the beneficial support that lies ahead. It is sensible to choose an issue that is not too demanding. You want the client to go away with at least one new thing to implement from the first session.

At the end of the session the coach reminds the client that this session was introductory and that they are not obliged to go any further. In our experience it is rare that a client will not continue.

Setting The Next Appointment

In setting the next appointment the coach needs to ascertain the frequency of sessions. This will be determined by the agenda of the client and their capacity to work on the strategies.

The Coaching Relationship

Frequency & Time

One of the questions that new clients ask regarding coaching is, "How long does this coaching relationship go for?" The answer is not a simple one because it depends upon a number of factors from the client's needs to the coach's coaching style.

Some clients, particularly those wanting a mentoring relationship, may require more frequent contact initially. We see this often when working with people who are experiencing burnout. These clients usually need some intensive work in managing their emotional health and dealing with their stressors. This may require weekly session for up to 3-4 months. Clients who are new to their role or involved in major innovation may also need more frequent contact initially.

In our practice the majority of clients met with us on a 4-6 week basis. This seems about the right amount of time to allow clients to implement their agreed actions. This is particular the case in working with volunteers who have a limited amount of time available.

Internal Coaching

How long the coaching relationship exists for is also determined by the coach's role and style. Most of the trainee coaches in the *In2action* system will be functioning as internal personal coaches within their local church. Their role is to provide support to existing and new leaders. The In2action system encourages organisations to build a coaching culture where all leaders are supported by a coach.

One of the key issues that internal coaches have to be aware of is the need to avoid forming dependent relationships. It should always be the aim of the coach to have or to work towards a co-equal relationship.

There may be some value in changing coaches every so often to avoid dependent relationship forming and to enrich the clients resources. Each coach brings a different experience to the coaching relationship.

External Coaching

The external coach comes into an organisation as a guest usually with a set time frame to work. This can be from three months to a number of years. The frequency of coaching session will often start intensely tapering of over time.

External coaches often are specialists in particular areas and provide coaching within their area of expertise. In2action's services are an example of this. *In2action* provides coach mentoring, small group coach mentoring, coach system consultation, Small Group Transition coaching as well as general individual coaching.

The external coach is mindful of the need to bringing about self-management in the client. The coach must work towards this and plan their disengagement.

There are three characteristics of disengagement - joint decision, reduced low involvement and re-investment.

> *Joint decision*: Clients need to reduce involvement based on a mutual agreement by coach and client. The coach should initiate regular checks with the client as to whether the client feels the pattern should remain the same or be altered. Sometimes termination, at the client's initiative, is motivated not so much by a sense of completion but some other pressure that still hasn't been dealt with. When the client is able to continue on his own, the coach has achieved his goal.

> *Involvement not zero*: If the client and coach agree on a reduced involvement, it is important that this does not necessarily mean a complete termination. Periodic re-assessment of the client's situation is important.

> *Re-involvement is always possible*: There is an obligation by the coach to make it clear that the door is always open to further work. Once both the coach and client have invested effort in building such a relationship, it does not terminate psychologically even if there are periods of lack of contact.

Disengagement in a sense never totally occurs. Once you establish a close relationship with a client it is possible - even after terminating your coach-client relationship - that you may provide support again in the future. In my work over the years with pastors, counselling clients etc., I have been surprised how attached people become. On numerous occasions I have had clients remake contact after a number of years to virtually pick up where they left off. I am always humbled by this trust that clients put in you as a helper.

The method that I use in terminating or reducing a coaching relationship is to discuss with the client how they are feeling about the work we are doing and the frequency of meetings. This usually elicits a level of self assessment from which a decision is made about frequency of meetings.

As opportunities arise, it has been my practice to ask previous clients how things are going. This ongoing contact helps to build for future work and to solidify previous efforts.

Building A Coaching Culture

Without question leaders who receive effective coaching will achieve more for God. The challenge is to find a way to bread a coaching culture within the church. Our experience has been that like most initiatives in church it is no difficult to get coaching happening. The challenge is to keep it happening after the novelty has worn off.

Important Questions:

1. How do we create an environment that is open for coaching and keep it going?
2. What is the most important principle required to create a coaching culture?
3. What roles are most critical in promoting the value of coaching?
4. What are the first steps to building a coaching culture?
5. What do I need to avoid while creating a coaching culture?

Key Leaders need to model a commitment to coaching: Key leaders, pastors and head elders, need to model a commitment to coaching by being coached. It is essential that the pastor is involved in coaching even before introducing coaching to a church. The pastor's personal experience gives him/her greater credibility when inviting their leaders to participate.

Set up coaching as a long term strategy: Clients will take up and honour their coaching appointments with different vigour. It is important that the key leaders of a church, pastor and head elder, holds leaders accountable. It is not the coach's role to do so as that would place the coach in a supervisory role. A coaching culture is very much created and maintained by the key leaders.

Establish the value of self improvement: Encouraging leaders to develop their leadership skills will feed into a coaching culture. This can be done by conducting learning events, sending people to seminars and sharing books etc. The coach then assists the client in implementing their new skills.

Use performance feedback to building a coaching culture. When feedback and evaluation is part of the planning process then leaders are more open to coaching. Recently one of our clients introduced a "worship evaluator" to their worship production. This person's role is to debrief with the worship producer after the service and then forwards on their notes to the monthly worship committee. This is an example of a church that wants to learn from their experience. Feedback strategies building an expectation that ongoing development is expected.

Building coaching into the job description of new leaders: When ever a new leader is appointed make it part of the job description to receive coaching. We have found that many lay persons will take on a leadership role when such support is included.

Talk ab*out the coaching experience*: Report on the coaching ministry from the pulpit and in the church newsletter. Have the coach give a report to the Church board or elders at least twice a year.

How do we know when we have a coaching culture? Tom Crane says, "A coaching culture is present when...all members of the culture fearlessly engage in candid, respectful coaching conversations, unrestricted by reporting relationships, about how they can improve their working relationships and individual and collective work performance. All have learned to value and effectively use feedback as a powerful learning tool to produce personal and professional development, high-trust working relationships, continually-improving job performance, and ever-increasing customer satisfaction." [14]

Within a church you will know you have a coaching culture when leaders are growing, when teams are developing and the church is learning from its experience. Such a church will have learnt how to manage issues in constructive positive ways. In this sort of church leaders will welcome feedback and coaching is seen as an opportunity rather than as a remedial intervention.

Chapter 3: Coaching The Individual

Understanding Human Behaviour

Effective coaching operates from the understanding that humans act in predictable ways. It is very important for the coach to recognise these behaviours in order to build a helping relationship. Thomas Leonard identifies twenty five elements of why people do what they do and don't do what they could do. The following is an adaptation of his summary.[15]

1. *Self-awareness level*: The ability to understand yourself and why things happen the way they do. Increasing self awareness will help clients make better choices. A coach can help a client increase their awareness.

2. *Breadth of Perspective*: Perspective is both the angle you see yourself and life from, and also the viewing height. The higher the perspective, the clearer the view. A coach helps clients increase perspective by asking challenging questions, introducing paradoxes, distinguishing distinctions and co-creating stimulating environments that expand thinking.

3. *Personal Values*: Clear personal values give direction to a persons life reducing stress and increasing fulfilment. A coach can help a client discover and orient themself and their life around their personal values.

4. *Unmet Personal Needs*: All human have needs that need to be met in order to enjoy life. A coach helps you identify and satisfy your needs.

5. *Nothing better to do*: Humans typically default to the familiar unless they are challenged. Coaching works because it creates a wide enough gap so that the person has a reason to change, go for something or to evolve.

6. *Rigid, self-defining roles*: Roles often dictate a person's view of themselves limiting who they are. A coach helps a client release restricting roles, integrate larger/evocative roles and operate independently from roles.

7. *Addictions, compulsions*: As life becomes more complex and stressed, addictions and compulsions provide welcome numbing and diversion, but at the high price of loss of choice. A coach can help a client see where they are being driven/controlled; a counsellor or therapist provides recovery assistance.

8. *Emotional damage triggers*: Our past hurts and experiences can reduce our ability to deal with the present. These memories can be very debilitating emotionally. The coach may help to identify such triggers and help the client to manage them more appropriately.

9. *Tradition and status quo*: People are comfortable in the "old ways" they provide a sense of identity. However, tradition can be limiting and cause irrelevance. A coach helps a person to develop their own traditions and helps the client to replace tribe with community.

10. *Personality type*: It is very difficult to change one's personality it is better to accept who you are and leverage from your strengths. The more you know about how you operate the easier it is to accept yourself and others. A coach helps a client make the most of their personality type.

11. *Upbringing and family*: Our early years dictate our way of thinking, perceiving and relating. Familial expectations and rules become deeply embedded and can take years/decades to release. Rejecting your upbringing/family usually doesn't release their effects on you; better to accept and integrate all that occurred and then evolve.

12. *Assumptions and beliefs*: Assumptions are beliefs that we have internalized. We order our lives around them. Problems occur when our assumptions are wrong. A coach can help a client reorient around values.

13. *Models and examples*: Copying others and working from models can save time and build confidence. A coach has scores of life models that expand a client's thinking and awareness and thus their choice of goals and approach to reaching those goals.

14. *Wants and desires*: Wants often come from unmet needs. If desires become unmanageable, then they have become compulsions. A coach can help a client clarify between need and wants.

15. *Support structures*: People function more successfully when they receive support, affirmation and encouragement. A key role of the coach is to provide the proper amount of support and challenge.

16. *Rewards and incentives*: People respond more to vision than incentives. Coaches can help a client clean up their motivators so they are healthful, natural and good for them.

17. *Vision, possibility*: The clearer the vision, the more focussed a person can be. A coach can help you see your vision and begin to express it.

18. *Resources and tools*: Resources can make the difference between success and failure. Often people operate below their optimum. They can be very resourceful when they need to be. A coach can help a client make the most of what they have.

19. *Lifestyle*: People have life styles, some are happy with theirs, others are striving for a new one. A coach can help a client simplify, customize or expand their lifestyle.

20. *Living environment*: Our environment, including where and who we live with effects our life goals. Today people have much more choice over these factors. A coach can help a client make choices as to their environmental goals.

21. *Work environment*: Our work takes up a large part of our life and impacts our life satisfaction. A coach can help a client design their preferred work environment.

21. *Fears*: Fear of failure is stronger than the fear of not succeeding. Fear is neither good nor bad it depends on how you use it. A coach helps a client to integrate and use fear instead of being used by fear.

22. *Unclear identity*: Lack of clarity of identity can cause people to be overly influenced by others. It can often be synonymous with low self-esteem. A therapist can help if the unclear identity is a psychological problem. A coach can sometimes help, using values and a "Personal Foundation Program".

23. *"Availability heuristic"*: Tendency of people to focus on a single fact, element, event rather than the bigger picture. A coach helps a client think "bigger picture."

24. *Ignorance*: State of being uninformed, unaware or uneducated. A coach can help to fill in the pockets of ignorance that we all have.

25. *Preferences*: Preferences usually come from a combination of influences. People are more willing to trust their preferences (beliefs) even if not logical. Preference-based choosing is a skill set that includes intuition, inklings, wants and

whims. A coach helps a client to get clearer on what they most want, not what they should want, could want or used to want.

Table 1

Determine Team Roles Check list 17			
Explorer- Promoter:	*Assessor-developer:*	*Reporter-advisers:*	*Upholder-maintainer:*
Outgoing	Outgoing	Helpful	Beliefs-based
Enthusiastic	Analytical	Kind	Quiet
Warm	Experimenter	Well-liked	Supportive
Talkative	Idea-developer	Thoughtful	'Defender-of-the-faith'
Stimulating	Challenge-seeker	Knowledgeable	Conscientious
Imaginative	Sociable	Supportive	Traditional
Impulsive	Organizer	Tolerant	Reserved
Excitable	Pragmatic	Easy-going	'Long fuse'
Persuasive	Logical	Information-gatherer	Conflict-avoiding
Opinionated	Planner	Willing	Controlling
Emotional	Product-champion	Cooperative	Advising
Far-sighted	Talkative	Soft	Consensus-seeking
Dramatic	Group-worker	Conflict-avoiding	Self-effacing
Risk-taker	Expressive	Procrastinating	
		Principled	
Thruster-organizer:	*Controller-inspector:*	*Concluder-producer:*	*Creator-innovators:*
Determined	Conservative	Steady	Imaginative
Action-oriented	Quiet	Reliable	Intuitive
Disciplined	Practical	Effective	Independent
Tough	Logical	Efficient	'Head-in-the-clouds'
Independent	Detailed-oriented	Dependable	Researcher
Logical	Through	Finisher	Innovator
Decisive	Accurate	Organizer	Information-seeker
Factual	Conscientious	Systematic	Procrastinating
Commanding	Dependable	Orderly	Absent-minded
Impatient	Reserved	Practical	Non-finisher
Task-oriented	Critical	Deadline-conscious	Deadline-misser
Stubborn	Distant	Crisis-hardy	Future-oriented
Competitive	'Nit-picker'	Change-resistant	Flexible
Conflict-confronter		Present-oriented	Idea-generator
			Visionary

Coaching Different Personality Types

One of the challenges of being a people helper is to recognize that people have different personalities. Every now and then I begin working with people that are just hard work. Their thinking processes are different from mine, the way they make decisions and organize their life is different form mine. I am forced to understand how they function if I am going to help them. It is only when I adjust the way I relate to them that we progress.

Coaches need to spend time observing clients in order to understand their personalities. Gaining this understanding may require a number of sessions. The process can be sped up by the client completing a personality instrument. There are numerous personality models that one can use to gain such an understanding. It doesn't really matter which model you use as long as you can identify the differences and adjust accordingly.

Some of the more common instruments are *Myers & Briggs, Taylor Johnson Temperament Analysis, Disk* etc. Even learning styles and communication mode tests are also useful. The model that *In 2 Action* prefers is the *Team Management Profile*.

The Team Management Profile (TMP) identifies the work preferences that people have in the work place (see). Understanding a client's preference gives you insight into their leadership style and the way they will go about their work.

The model is based on four scales that measure how a person relates to people, how they gather and use information, how they make decisions and organize themselves. From these measures one is able to determine a person's work preferences. Their work preference is represented by 1-3 segments on the wheel. Usually, one segment (preference) is stronger than the rest.

Eight work preferences (See figure 9):

- *Advising* - Gathering and reporting information
- *Innovating* - Creating and experimenting with ideas
- *Promoting* - Exploring and presenting opportunities
- *Developing* - Assessing and testing the applicability of new approaches
- *Organizing* - Establishing and implementing ways of making things work
- *Producing* - Concluding and delivering outputs
- *Inspecting* - Controlling and auditing the working of systems
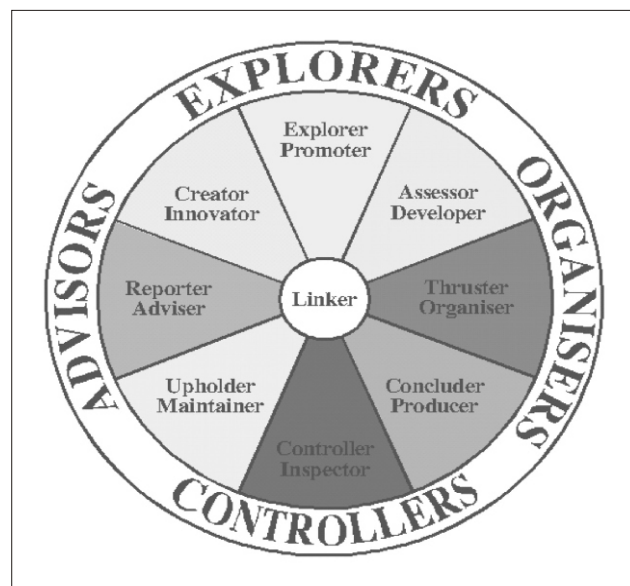- *Maintaining* - Upholding and safeguarding standards and processes

Figure 9 Team Management Wheel

The importance of understanding a client's preference is two fold. First, it gives you insight into their leadership style and the way they will go about their work. Second, by understanding their style you can select appropriate ways to facilitate their development.

One of the developers of this model, Dick McCann developed a set of guidelines known as strategic pacing that enable the coach to relate to the client based on their preferences (see table 1 page 38). Pacing skills enable the coach to modify their style to match that of the client.

Table Strategic Pacing [18]

Dick McCann How To Influence Others at Work, Heinemann Professional Publishing

Team Role	Do's	Dont's
Explorer- promoter	Explore ideas Allow them to talk Give positive strokes Concentrate on the future Be enthusiastic Record important agreements in writing Be flexible	Don't talk too much about detail Don't take issue with their opinions unless they persist Don't dwell on the past
Assessor-developer	Be prepared Analyse issues fully Explore possibilities Be factual Speak clearly, logically and precisely Think laterally	Don't talk about subjects you know little about Don't give too many opinions Don't waste time
Thruster-organizer	Be businesslike Be factual Be goal-oriented Give incentives Be punctual Make things happen Summarize regularly	Don't attack personally but focus on the facts surrounding the disagreements Don't be ambiguous Don't get off the subject
Concluder-producer	Be structured Give notice of proposed changes Be practical Stick to your word Keep to deadlines Focus on results	Don't change your mind too frequently Don't 'waffle'
Controller-inspector	Use memos to communicate Send written information before meeting Slow down your pace Take time to understand them Talk about details Think before you speak Be practical	Don't 'drop in' unexpectedly Don't surprise them Don't be over-optimistic Don't rush them Don't concentrate on the future at the expense of the past
Upholder-maintainer	Develop personal relationships Be clear and precise Encourage them to talk Be supportive	Don't dominate discussion Don't ignore their feelings
Reporter-adviser	Be flexible Develop personal relationships Be cooperative Give personal thanks Establish harmony Allow them to express their concerns	Don't put facts before feelings Don't move too fast Don't be insincere
Creator-innovator	Explore ideas Be enthusiastic Ensure you have some knowledge of the area under discussion Give personal thanks Tolerate their disorganized ways Record important decisions in writing	Don't be too structured Don't force them into difficult deadlines Don't be too convergent in your thinking

The best way to understand a client's preference is to have them do the Team Management Profile (TMP) questionnaire and receive the 3000-word assessment. While this can be done it is not necessarily feasible with all clients because of the cost and time frame. However, it is possible to get some idea of a person's position on the wheel by using the checklist given in. This will give you their primary preference but not their related ones.

To use the table (table 1) think of the person you are assessing and tick those words which apply to them. The team role most ticked will give you their probable location on the wheel.

Coaching Implications

There are a number of benefits for coaching that come out of identifying a persons work preferences:

1. *Relationship*: Being aware of the client's personality and preferences will enable the coach to assist appropriately. This desire to understand the client as a person will build the coach-client relationship.

2. *Stressors*: The more the coach understands the client's strengths and challenge areas, the more focussed the coach's intervention can be.

3. *Self-understanding*: Being aware of their personal preferences the client will be more objective in their decision making.

4. *Confrontation:* The TMP model gives the coach a non-threatening language by which to address issues with the client.

5. *Career Choice*: The greater the client's self-understanding, the better career choice they will make.

Chapter 4: Coaching Skills

Microskills

To be an effective helper a coach requires certain skills. These competencies include using a variety of techniques, ideas and methods from a number of disciplines. There is never an end to the development of a coach's skills. Practice will be vital. Feedback from others, even your clients, will help refine your skills. Your mentor-coach will guide you in your development.

The coach needs a conceptual framework by which to integrate these skills into their own approach to coaching. The coaching framework that *In 2 Action* uses is known as the "problem solving" or "problem management" approach.

This approach is the most common model being used in the helping professions today. The founder of this model, Gerard Egan, set out to develop a helping model that would be simple and user friendly for both helper and client. The model provides the coach a practical method by which to:

- Help clients face problems in their ministry and life.
- Understand the stages and steps of the helping process.
- Identify what skills are needed to move through the process.
- Acquire the skills themselves.
- Build collaboration with clients.
- Help clients develop problem solving skills themselves.

The problem management framework that we will use synchronizes with Havelock's *Change Agent Roles*. As a coach functions in different ways with a client he or she will tend to use different skills at different phases. We will use a simplified version from Allen and Mary Ivey's *mircroskills hierarchy* to outline the skills used.[19] The microskills are reflective of the progression of the client's problem solving agenda and skills used by the coach.

The microskills hierarchy is built on a cultural and ethical understanding of the client along with appropriate attending behaviours. Progressing from attending skills you will learn about questioning, client observation, paraphrasing and other basic listening skills. Listening skills are foundational to establishing a working coach-client relationship. Progression up the hierarchy to problem solving etc. is unlikely to succeed without having first built such a relationship of understanding.

Effective coaching is based on effectively relating to the client. You will learn how good listening skills alone can affect a successful coaching session outcome. Formalizing the relationship building and problem solving methods will be structured in the Five Stages of the Interview model. The advanced hierarchy skills

will be touched on in our learning but will be part of the ongoing personal development of the coach.

Along with the hierarchy of microskills this manual will provide you with an assortment of tools. These tools are particularly useful in either action planning or personal development. (see the appendixes and Resource CD)
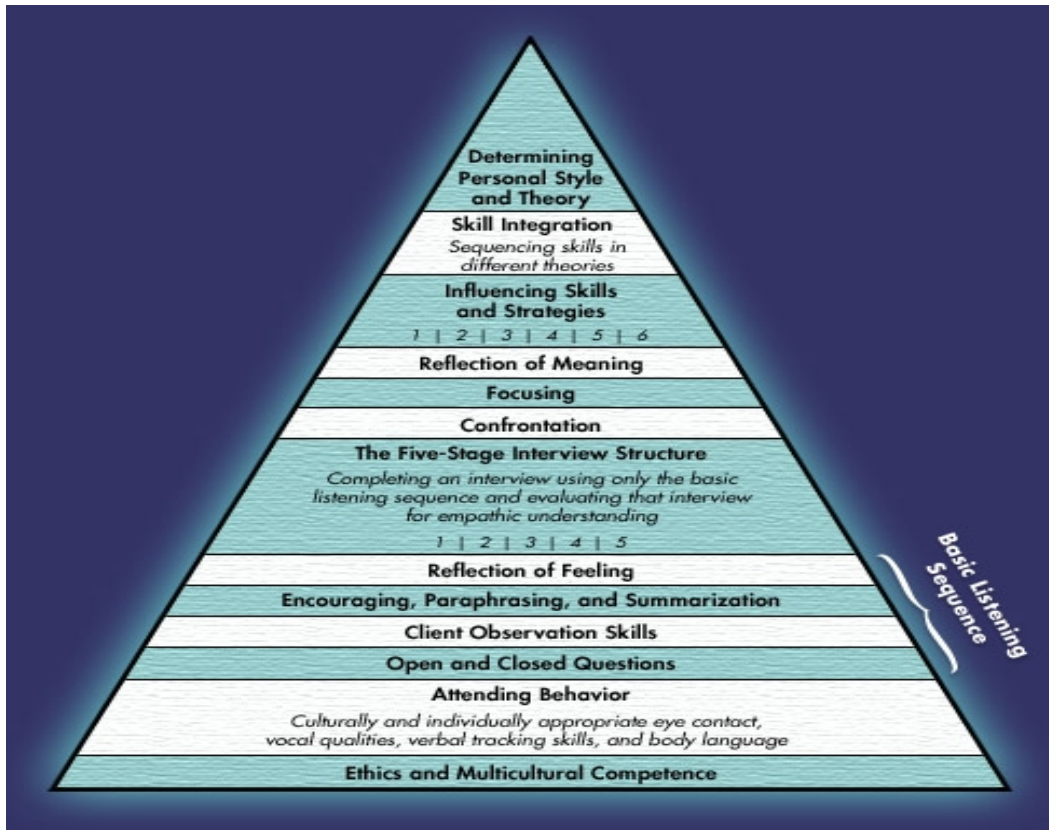

Figure 10 Ivey's Microskills Pyramid

Defining Mircorskills

The following is a summary of Ivey's mircroskills (see figure 10)[20]:

1. *Ethics and Cultural Competence*: The ability to use a variety of skills and personal coaching styles to suit different individuals and cultures. Being aware that cultural groups have different patterns of communication.

2. *Attending Behaviour*: Individually & culturally appropriate visuals, vocals, verbals, and body language. Expected outcomes are that clients talk more freely & respond openly especially about topics to which attention is given (selective attention).

3. *Open and Closed Questions*: Open begin with who, what, when, where and why; closed with is, are. The expected outcome is - Open = more detail; Closed = more specific; and Both = more talk.

4. *Client Observation Skills*: Observing self and other verbals and nonverbals plus discrepancies and incongruities. The expected outcome is that clients will use these skills as a foundation for when to apply microskills.

5. *Encouraging, Paraphrasing, and Summarizing*: Encouraging - Verbal (repeat key words) and nonverbal (head nods) to support continued talking. Expected outcome - Topics are elaborated. Paraphrasing - Feed back short version of what the client said. Expected outcome - client feels heard and further information given. If inaccurate, allows corrective feedback. Summarizing - Longer time span than paraphrase with attention to feelings. Expected outcome is the client integrates thoughts, feelings, behaviours. More centred discussion is the expected outcome.

6. *Reflection on feelings*: Identify key emotions; feedback to clarify effective experience. The expected outcome is that clients go more deeply into feelings.

7. *The Five Stage Interview Structure*: Move through the five stages of Initiating, Gathering Data, Mutual Goal Setting, Exploring Alternatives, Confronting Incongruities and Terminating.

8. *Confrontation*: Facilitating change in clients by confronting discrepancies and helping them find new ways of functioning.

9. *Focussing*: Focussing is a skill that enables multiple telling of the client's story and will help the coach and client think of new possibilities for restorying. This skill helps the client in reframing and reconstructing problems, concerns, issues and challenges.

10. *Reflection of Meaning*: Reflection of meaning is concerned with finding the deeply held thoughts and feelings underlying the client's life experience. This assists clients in exploring their values and goals in life.

11. *Influencing Skills and Strategies*: These are a collection of six strategies that can be useful in helping clients generate new stories and actions.

Interpretation/reframing: Provides the client with an alternative frame of reference from which to view life situations and generate new stories.

Logical consequences: Enables the client to look at the possible results of alternative actions.

Self-disclosure: The coach shares their story, thoughts and feelings in relationship to the client's situation. Brings a sense of equality and empathy.

Feedback: Provides accurate data on how a client is perceived by others or the coach.

Information/advice/opinion/instruction/suggestion: Present new information for the client to consider.

Directive: Coach gives direction to the client in order to resolve issues and problems.

Skills Integration: The ability of a coach to integrate skills, strategies and concept into a natural flowing coaching approach.

Determining Personal Style and Theory: Enables a coach to use a variety of interviewing styles giving them more alternatives in their helping.

Some facts about emotions, feelings and body language

(Adapted from The silent language—the human nonverbal communication from Roger Abrantes)

Self-confident people frequently	Preen. Glance at their reflection in mirrors and windows. Attempt to be the centre of the discussion. Make flamboyant gestures.
Arrogant people frequently	Keep greater than average physical distance from others (although some arrogant people feel entitled to invade others' personal space). Bore easily and quit listening (don't really care what others have to say). Make sexually suggestive movements and postures. Adopt affectations and mannerisms
Insecure or humble people frequently	Focus on others rather than them selves. Have good listening skills. Have self-deprecating humour. Have a quiet demeanour. Show courtesy behaviour such as giving up a chair.
Self-confident people or leaders frequently:	Volunteer for unpleasant tasks. Are good listeners, have a self-assured smile, not vulgar or toothy, sometimes almost smug. Walk with confidence, almost striding, frequently with their arms moving rather significantly (men). Have a firm handshake. Are better-dressed. Have good hygiene. Dress conservatively and appropriately for the occasion. Dress in more expensive and more tasteful clothing. Seldom follow trends. Are willing to engage in conversation. Make good eye contact. Have a conservative haircut or hairstyle. Have erect posture. Square their body to the person they are speaking.
Confused people frequently	Use verbal repetition. Show repetitive motion. Pick items up and put them down.
Embarrassed people frequently	Show nervous laughter. Avoid eye contact. Shake their heads. Turn away. Flush. Avoid people.
Fearful people frequently	Have wide-open eyes. Have hands over the face
	Freeze. Flush. Swallow. Look around. Clutch hands together or grip an object tightly. Place hands in front of the body.
	Lean backward. Turn away (especially the upper body).
	Grab other people. Shake. Show heavy breathing or hold the breath. Show rigidity. Lick their lips.
Resentful people frequently	Cross their arms. Stiffen the body. Grimace. Look away. Whisper. Assume a posture, with shoulders hunched. Cover mouth with hand.
Open-minded people frequently	Face the person to whom they speak. Stand fairly close to the other person although not within personal space. Keep frequent eye contact. Kiss or embrace when greeting. Show firm, sometimes prolonged handshake.
Sexually or romantically interested people frequently	Make eye contact. Exaggerate a smile. Laugh too much or at too trivial things. Stare, wink, blink. Wet their lips. Cross and uncross legs. Thrust out the chest or hips. Walk with a swagger or wiggle. Flip head or hair. Enter someone's (particularly the target of their affection) personal space. Touch themselves (smoothing nylons or playing with shirt buttons or ties). Try to isolate the target of their affection by getting him or her alone.
Surprised people frequently	Step backward (if standing) or lean backward (if seated). Show open mouth. Show wide opened eyes.
Sceptical people frequently	Furrow brow. Squint eyes. Turn head slightly down. Tilt the head slightly. Tighten the lips.
Worried people frequently	Repeat actions, such as pacing. Fidget. Rub the face. Run hands through hair. Do not focus.

Table 2 Roger Abrantes Body Language

Listening Skills

Good coaching lives or dies on the ability of the coach to establish a good relationship with the client. Such a relationship will be characterized by openness where the client and coach are able to speak honestly. It is through effective listening that the coach conveys a 'heart posture' to the client. As trust builds disclosure and openness increase. This leads to a deeper awareness of oneself and a greater willingness to explore new ways of being.

Not only are good communications skills important for the relationship between coach and client but are essential skills for the client as a leader to possess. Bolt said "...that 80% of people who fail at work do so because they cannot relate well to others." Other studies have shown that "...even good friends are often not very good at talking with each other about deeper things." The coaching relationship is an extremely valuable learning experience when it comes to communication skills.

Attending Behaviour

> "Know this, beloved brethren. Let every man be quick to hear, slow to speak, slow to anger" (James 1:19).

The paying of attention both physically and psychologically is the start point of any coaching relationship. Listening to be effective is more than sitting still with your mouth closed. Seventy-five percent of what is communicated to us we ignore or misunderstand. There is a big difference between hearing and listening. Listening is an active process.

Effective communication by the listener says, "I hear you, and I am here for you." You cannot listen unless you give complete attention to the person who is conveying a message to you.

Egan refers to "attending" as the "Oil that lubricates the entire communication process." Attending simply means to pay attention to another person. We attend a person in a number of ways:

> (i) *Physically attending*: Through the use of our bodies we can communicate to the other person that we are listening. Sixty to ninety percent of our emotional impact on someone else is non-verbal. Our body position tells the other person whether we want to hear them or not. Research tells us that whenever two people in conversation use the same kind of gestures and body movements they will perceive themselves as being related and will experience greater empathy

(ii) *Psychological attending*: Means to listen to what the person is saying. There is a significant difference between mere hearing and active listening. Total listening means that, as you attend to another person, you try to listen to all the messages that he or she is sending. This includes - body language, tone of voice and the words.

There can be cultural differences in the way in which different ethnic groups communicate.

The use of attending skills is very powerful in encouraging a client to disclose or in guiding the client's disclosure. The physical openness of the coach and leaning forward position all encourage client disclosure. Attending skills can be used by the coach to gently redirect inappropriate disclosure by the client. It is vital that coaching occurs in situations where physically the coach can give the client appropriate physical attention.

Questions

A coaching session is made up of a series of good open-ended questions. The asking of good opened-ended questions will facilitate disclosure and a deeper level of sharing by the client. It is the combination of good questions, attending and reflective listening that leads to open sharing.

Questions are an important method by which to dig below the surface of presenting problems. Questions are an important part of the process of defining problems and gathering data for understanding for both the coach and client (see Appendix 2).

The following list of 'do's' and 'don'ts' will assist you in formulating and delivering effective questions.

Dos and Don'ts of asking questions:

- Don't ask: "Too personal" questions too early in the session. Personal questions are vital as trust builds but timing is important.
- Don't ask long involved questions. Keep them short and concise. In other words one question at a time.
- Don't be afraid of silence. A good question will require some time for a client to think through before giving an answer.
- Don't ask to many closed questions. Yes and no answers do not lead to personal disclosure.
- Do share your own experience as this encourages the client.
- Do ask questions that have some relevance to why the client is there. Questions that are trivial frustrate people.
- Do clarify your questions when asked.
- Don't rush in with your own answer out of nervousness.
- Don't use "Why" questions as they take the client away from their internal viewpoint.
- Do use "How" questions that lead to clarification for the client.
- Do ask questions that elicit feeling responses.

Caution: Too many questions on their own can threaten the client. It can create a 'witness box' feeling for the client. Too many questions in the early stage of interviewing can kick-off problem solving prematurely. An overuse of questions moves the discussion from the client's agenda to the coach's.

Observation Skills

From the start of the helping relationship, the coach is attempting to observe the way in which the client functions. The coach is looking for incongruities, discrepancies, double meanings etc. that are seen in the client's verbal and non-verbal communication. Upon identifying these mixed messages the coach seeks to understand the underlying meaning.

Roger Abrantes summary (see table 2 page 45) of non-verbal behaviours illustrates some of the possible meanings of body language.21   It is important to recognise that these are generalities and should only be treated as possible clues. It is also important to recognize that there are some differences between cultures.

Clients usually seek or accept help because they recognize an incongruity between what they would like to be doing for God and what they are actually achieving. The coach's task is to look for these mixed messages, dig below them and bring resolution of them.

Active Listening- Encouraging, Paraphrasing & Summarization (Basic Understanding, Reflecting)

Finding ways to encourage or assist clients to disclose is an important coaching skill. The more introverted clients need encouragement to share their thoughts and feelings whereas some extroverts need help to be more concrete in their expression.

The ability to respond with understanding is the single most important skill in good coaching. As the coach responds with understanding there is created a trust between the coach and client. The client knows that he/she has been heard or an attempt has been made (even though the understanding may not be complete) to understand him/her.

We can respond to what a person says in three ways:

1. Evaluation: To make a judgement or criticism of what the person has said seems to been an instinctive reaction.
2. Hollow listening: "Yes I understand exactly what you mean, I have the same concern." Such a response is hollow because it does not prove whether the listener understands and if they do, they couldn't "exactly" understand.
3. Basic Understanding: Responding with understanding involves listening to the client's total communication. Trying to identify with their feelings and their thinking that gives rise to their feelings. And communicating that understanding back to them. This is often known as "reflective listening."

A useful formula that ensures total understanding is reached is:

"You feel (Feeling words) ...Because (Behaviour\experiences)..."

Reflective listening is a response that allows the parties to negotiate their understanding of each other. The coach continually reflects back his or her understanding of the client's message to the client until they indicate they have been understood.

Listening with understanding (reflective listening) is not parroting. The person who parrots may have the words clear but may still fail to understand their meaning and feeling. Parroting is not listening. It destroys communication. Most of us falsely assume that we are good listeners, which grasp what people are saying. In simple conversation maybe, but in complex and personal conversation most of us fail.

Reflective listening statements usually include a summary of feeling and thought, but not always. Sometimes it may be a couple of words that summarize what has been said or simply a feeling statement. Reflecting back the feeling of the client is the most important aspect of good listening.

Guidelines For Reflection Statements

Here are some guidelines for reflecting:

1. Send back a summary of the core of the message.

2. Summarize the client's feeling.

3. Be tentative and willing to be corrected by the client if you have not understood.

4. Be brief in your statement so as not to interfere with the client's train of thought.
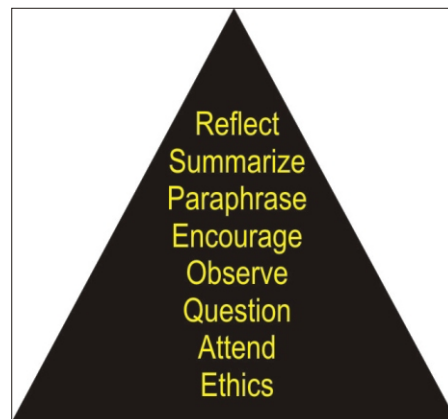
Figure 11 Relationship Skills

The Five-Stage Interview Structure

Up to this point we have explored the skills involved in creating an empathic relationship with the client (see figure 11). These skills are all about building a helping relationship. When these skills are applied to a problem solving structure you have achieved a helping relationship.

Ivey's five stages of interview – (1) Initiating the session, (2) Gathering information, (3) Mutual Goal Setting, (4) Working (5) Terminating and Applying - provides a simple problem solving structure for sessions. Such a structure provides a clear direction for each interview.

Five Stages of Interview	
(Adapted from Ivey's Taxonomy)	
1. Initiating the session	Rapport and structuring
Expected Consequences	The client will feel at ease and know what to expect
2. Gathering Data	Drawing out stories, concerns, problems, or issues.
Expected Consequences	The client will share thoughts, feelings and behaviours along with positives, strengths and resources that may be available for problem solving.
3. Mutual Goal Setting	Articulate outcomes
Expected Consequences	The client will discuss directions in which he or she might want to go, new ways of thinking, desired feeling states and new behaviors.
	Attending skills, especially basic listening
4. Working	Exploring alternatives, confronting client incongruities and conflict, restorying.
Expected Consequences	The client may re-examine individual goals in new ways and start the move towards new action, facing challenges in creative ways.
5. Terminating	Generalizing and acting on new stories. What will be done.
Expected Consequences	If all stages are completed successfully, expect the client to demonstrate change in behaviour, thoughts and feelings in their daily life.

Table Five Stages of Interview [22]

More Skills

> "No, let us speak the truth in love; so shall we fully grow up into Christ"(Ephesians 4:15,16).

Good coaching is being able to say the truth in a way that is constructive and appropriate. In this section we will explore how the coach can bring about new awareness in the way the client sees their situation. These skills can bring about profound change in the client.

Deeper Understanding

The skill: 'deeper understanding' is the skill of helping another person to see themselves as others see them. Deeper understanding differs from basic understanding. Through deeper understanding you communicate to another person what they do not see or experience about themselves very clearly. Deeper understanding involves using one's intuition or hunches to explore discrepancies.

In offering feedback to a client it is important to do so tentatively and cautiously. You may be wrong! And even if right the client may not be willing to accept what you say. It is important as a coach not to behave defensively if the client rejects your feedback and reacts defensively.

The following dialogue illustrates the difference between *basic listening* and listening with *deeper understanding*.

(Client Disclosure)

Client: "I don't know what's happening in our group. I think I try as hard as everyone else, but still don't feel like part of the group. I don't seem to fit at all."

(Basic Understanding Response)

Coach: "It's frustrating and depressing. You put in as much effort as everyone else, but it doesn't seem to pay off."

Client: I don't form relationships as easily as the rest of them. It's probably my own fault, but all my work seems to go down the drain. I don't know what else to do."

(Deeper Understanding Response)

Coach: "It's discouraging to put so much effort and still feel that you're not getting anywhere. It almost sounds to me as if you're beginning to feel a little bit sorry for yourself and that might be making things seem even more impossible."

Confrontation

On occasions, following a moment of "deeper understand", you as a coach will decide to confront your client with their new insight. You will summarize their discovery but in a way that also challenges them to act on it.

Continuing the example:

(Confronting Response)

Client: "I tend to get easily discouraged when people criticize me. Well, I guess it's my own fault."

Coach: "So might it not be a good idea to make some changes in the way you handle other people's criticism?" Would you like to do some work on that with me?"

In confronting a client we are challenging them to make changes in the way they think or behave. It is important that we do so in a way that maintains the relationship.

Here are some helpful guidelines to keep in mind when confronting clients:

1. Don't forget to use plenty of basic, accurate understanding.
2. Be tentative.
3. Know why you are confronting.
4. Don't confront until you have earned the right.
5. Don't gang up on a person.
6. Be concrete, don't waffle.
7. Don't confront with only non-verbal hints.
8. Confront only for the right reasons.

Responses That Can Block Effective Communication

As already stated, evaluation can hinder effective communication. Such responses cause the client to become defensive. Evaluation should only occur after much listening and understanding has been given and the client requests it. The following are common evaluative responses to avoid:[23]

1. *Advice giving response*: "Why don't you try..." "It would be best for you." "My advice is..." Advice is best given at the end of the session and generally only when asked for.

2. *Topping response, or my sore thumb*: "That's nothing you should have seen ..." "When that happened to me I..." "You think you had it bad..." These types of statements shift the attention from the client who wants to be listened to and leaves them feeling unimportant.

3. *Diagnosing*: "Your problem is..." "The reason you feel that way is...." are phrases that tell others what they feel. The coach may be wrong or the client may feel over-exposed.

4. *Prying question response*: "Why?" "Who?" "When?" are common to us all. However they can make the speaker feel on the spot - interrogated.

5. *Warning, command admonish*: "You had better..." "If you don't," "You have to." Such responses can produce resentment, resistance and rebellion.

6. *Logical, lecturing response*: "Don't you realise..." "Here is where you are wrong..." "The facts are..." Such responses tend to make clients feel inferior or defensive.

7. *Devaluation response*: "It's not that bad," "Don't worry," "You'll get over it." are familiar phrases used in response to other people's emotions. However, such responses devalue their disclosure. It is important for coaches to acknowledge their client's feelings and not try to deny or water them down.

Whenever a coach's response conveys non-acceptance of the client's feelings, the desire to change the client, a lack of trust, or the sense that the client is inferior or at fault or being bad, communication blocks will occur.

Focussing

Following the identification of issues, discrepancies, incongruities etc. the coach seeks to enlarge the client's thinking about the issue. The discussion moves beyond their frame of reference to a broader context. The coach leads them to see themselves in relationship to others and their social context.

Here are seven ways to focus the attention of the client:[24]

1. *Individual focus*: Looks at how an issue is impacting on the individual. Example: "You're feeling very upset about the board's action?"

2. *Main problem*: Listening to the client's story and focussing on the issue. Example: "So you see the main problem being that the committee failed …"

3. *Other focus*: Clients will talk about others involved in the issue. There is a need to avoid talking to much about other's rather than the client's responsibility. Example: "Tell me more about how your assistant views this?"

4. *Family focus*: Our families are an important part of our social well being and therefore impact our functioning. All human are products of their family history. There are occasions when it may be valuable for clients to view themselves in relationship to their family history. Example: "What impact does your wife sickness have on your ability …"

5. *Mutuality focus*: This focus examines the coach and client relationship. It is not used often but can be a powerful instrument for change. Typically, how the client reacts to the coach will be indicative of how they react to others. Example: "Being on time for appointments, I've noticed, doesn't come easy for you?"

6. *Coach focus*: The coach may provide feedback, opinions, or advice from their perspective. This focus is used sparingly and must always return to the client. Example: "I have worked with a number of churches on this issue and found that…"

7. *Cultural/environmental/context focus*: This focus recognizes our family, community, religion, culture etc. and their impact on how we view issues.

Reflection On Meaning

Reflection on meaning explores the deeply held beliefs, feelings and values by which clients live their lives. The coach explores with the client the big questions of life - "What is my purpose in life?" "What sort of person do I want to be?" Underlying these concerns are values and meaning issues. In answering these questions, the client then becomes more able to make decisions on complex issues.

The use of questions and listening skills are needed to help clients identify their meaning and values. Question like the following help to explore them:

"How important is this to you?"

"In what way does this satisfy you?"

"What is the outcome you are wanting?"

Reflection on meaning is a difficult skill that is used sparingly but can make a significant difference in a client's decision making.

The section on values, mission statement and thinking skills will assist the coach in helping clients in their search for meaning.

Influencing Skills

Table Influencing Skills [25]

Skill	Description	Function In Interview
Interpretation	Provides an alternative frame of reference from which the client may view a situation. May be drawn from a theory or from one's own personal observations. Interpretation may be viewed as the core influencing skill.	Attempts to provide the client with a new way to view the situation. The interpretation provides the client with a clear-cut alternative perception of "reality". This perception may enable a change of view which in turn may result in changes in thoughts, constructs, or behaviours.
Directive	Tells the client what action to take. May be a simple suggestion stated in command form or may be a sophisticated technique from a specific theory.	Clearly indicates to clients what action the coach wishes them to take. The prediction with a directive is that the client will do what is suggested.
Advice /information/other	Provides suggestions, instructional ideas, homework, advice on how to act, think, or behave.	Used sparingly, advice and related skills may provide the client with new and useful information.
Self-disclosure	The coach shares personal experience from the past or may share present reactions to the client.	Closely allied to feedback, this skill emphasizes coach "I statements." Self-disclosure may build trust and openness leading to a more mutual relationship with the client.
Feedback	Provides clients with specific data on how they are seen by the coach or by others.	Provides concrete data that may help the client realize how others perceive behaviour and thinking patterns, thus enabling an alternative self-perception.
Logical Consequences	Explains to the client the logical outcomes of thinking and behaviour. "If, then."	Provides an alternative frame of reference for the client. This skill helps clients anticipate the consequences or results of their actions.
Influencing Summary	Often used at or near the end of a session to summarize coach comments; most often used in combination with the attending summarization.	Clarifies what has happened in the interview and summarizes what the coach has said. Designed to help generalization from the interview to daily life.

(Adapted from: Influencing skills, Counselling and Psychotherapy: Integrating skills, Theory and Practice, 2nd ed Allen E. Ivey, Mary Bradford Ivy, Lyn SImek-Downing Prentice Hall edition 1987 p79)

Table 3 Influencing Skills

Influencing skills are about facilitating in clients new attitudes and behaviours. All of the skills that we have explored so far influence a client. These additional skills of influence are more directly used by the coach to bring about change.

It is important to recognize that listening skills are always foundational to the use of other skills. Coaches need to be cautious in their use of influencing skills and gain a level of permission from the client.

The outlines seven influencing skills.

Feedback

The coach-client relationship has 'arrived' when the client actively seeks feedback from the coach. Receiving feedback is a very important part of the personal development of the client. Even though feedback is a powerful tool, it needs to be used sparingly. Feedback always runs the risk of producing defensiveness.

It is possible to minimize a client's defensiveness in receiving feedback and to maximize their ability to use it for his personal growth. Regardless of how accurate feedback may be, if a client cannot accept the information because he/she is defensive, then feedback is useless. Feedback must be given so that the client can hear it in the most objective and least distorted way possible, understand it, and choose to use it or not use it.

Some Guidelines For Feedback

The following outline will help coaches achieve positive outcomes in giving feedback to clients.[26]

Indirect vs. Direct Expression of Feelings: Indirect expressions of feelings tend to be ambiguous. The receiver is uncertain and is required to guess what the other is feeling. When a coach uses indirect expressions of feelings, they allow the client to escape from dealing with the feedback. Direct expressions of feelings are more accurate.

Indirect Feedback	Direct Feedback
"You are a very aggressive leader,"	"I am concerned about what is happening on this."
"You are a forceful leader."	"I am anxious about this, I wonder if you're pushing too fast."

People frequently assume that they are expressing their feelings directly when they state opinions and perceptions starting with "I feel that...," but they often are not.

Interpretation vs. Description of Behaviour: Interpretation occurs when one attributes a motive to a person's behaviour, one is interpreting that person's intention. Since the client's intention is private and available only to him or her, interpretation of the behaviour is highly questionable. Interpreting another person's behaviour or ascribing motives tends to put that person on the defensive and makes him/her spend their energies explaining the behavior or defending them self.

Interpretation Feedback	Description Feedback

"Because Bill is the head elder instead of you, you oppose everything Bill supports."	"You seem to be at odds with a lot of Bill's thinking?"

Evaluative vs. Non-evaluative Feedback: When giving feedback, one must respond not to the client's personal worth but to their behaviour. Evaluating a person casts one in the role of judge and places the other person in the role of being judged.

It is difficult for anyone to respond to evaluative feedback because it usually offends their feelings of worth and self-esteem. It is the client's observable behaviour and not their self-esteem that must be responded to when giving feedback.

General vs. Specific Feedback: When the coach gives specific feedback the client knows which behaviour they can change or modify. Feedback that is expressed in a general way cannot be easily responded to.

General Feedback	Specific Feedback
"You lack follow through."	"You seem to be struggling to implement this?"

Pressure vs. Freedom to Change: A client should have the freedom to use the feedback in any meaningful way without being required to change. When a coach giving the feedback tells a client to change, he is assuming that they know the correct standards for right and wrong or good and bad behaviour, and that the client needs to adopt those standards for their own good. Imposing standards on another person and expecting them to conform arouses resistance and resentment. The coach is assuming that their standards are superior.

Imposed vs. Solicited Feedback: Often people give feedback whether it is solicited or not and whether the person is prepared to receive it or not. Sometimes the coach's need to give feedback may be much greater than the client's need to receive it. In many situations like coaching, it is legitimate to impose feedback, particularly when a norm exists for giving as well as for soliciting feedback. However, feedback is usually more helpful when the client solicits it. Asking for feedback may indicate that the client is prepared to listen and wants to know how the coach perceives their behaviour

It is desirable to give feedback in a way that allows the client to preserve their self-esteem. Many clients would like to receive feedback but hesitate because they are afraid of what they might receive. How easily a client will ask for feedback is related to the amount of trust in the coach-client relationship.

Un-modifiable vs. Modifiable Behaviour: To be effective, feedback should be aimed at behaviour that is relatively easy to change. Much of our behaviour is an automatic response developed over many years.

Some of the most satisfying moments as a coach occur when a client reaches the point where they feel able to level with the coach and seek open feedback. These moments cannot be forced and do not happen often; but when they do can have a life changing impact. These new discoveries can be the beginning of are more effective and satisfying life and ministry.

Chapter 5: Coaching Life Plan Coaching

Life Values

> "The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man." Thomas Carlyle

> "Whoever wants to save his life will lose it but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul." (Matthew 16:25,26)NIV

The sooner your client examines their values and principles and gets them in order, the more fulfilling their life will be and the more effective their ministry. For it is our values that determine all life's significant choices - our response to the claims of God, our choice of career, our selection of a marriage partner, how we spend our money, our use of leisure time, what is given priority and on and on.

Values can be defined as those ideas people have about the "good life" and about what life means. They are ideas that we use to tell whether we like something or not; whether it is important or unimportant to us; whether we are frightened of or feel good about an object, an event, a course of action, or a person.

There are some important benefits for working out our values. Rick Warren in his best selling book: *Purpose Driven Life* outlines five benefits:

1. Knowing your purpose gives meaning to your life.
2. Knowing your purpose simplifies your life.
3. Knowing your purpose focuses your life.
4. Knowing your purpose motivates your life.
5. Knowing your purpose prepares you for eternity.

Unfortunately, many people operate from values that are wrong but hold to them strictly. They accept and act upon them without thinking through their truthfulness. An example would be a leader who holds to the value 'that position in life is most important'. That value may potentially conflict with the value that 'the team is more important than the individual'.

It is vital that the coach assists the client to identify and question their values: what are they? Are they true? Often it is only in conflict and crisis situation where our true values show. In the story of the young rich ruler (Luke 18: 18-29) we see such inconsistency. The rich ruler valued keeping the law - he would never think of

stealing - but he failed to recognise that concern and respect for others also included sharing with those in need. His value of law-keeping was inconsistent. He also valued more highly his wealth - his own independence - than to trust in God.

<div style="border:1px solid #000; background:#ccc; padding:1em;">

Lost God's Vision? What Causes It?

Input Problems:

  1. Out-of-touch with God.

  2. Burnout

  3. Poor leadership

  4. Absence of accountability

Distorted Perspective:

  5. Impatience

  6. Broadening of focus

  7. Egocentricity

Ignoring of values

  8. Seduced by other vision, interests

  9. Ministry become tedious

  10. No evaluation of vision progress

Injurious Conditions:

  11. Inappropriate structures/lifestyles

  12. Extreme conflict

  13. The vision becomes outdated

(George Barna, *Turning Vision Into Action*, Regal Books)

</div>

Figure 12 Lost God's Vision

Choosing The Best Values

For the Christian, the Scriptures contain a clear set of values by which to order our life. 'Love the Lord your God with all your heart, soul and mind.' There is no stronger and clearer purpose for our life than to keep God at the centre of it. 'Love your neighbour as yourself, is the ultimate human relationship value. 'Go and make disciples', is the purpose that we live for. 'Baptizing them', is the joy to experience and 'teaching them' is the privilege given to us.

Rick Warren outlines in a most comprehensive way the purpose for the Christian life, responsibilities, and privileges (see Appendix 3).

Five purposes for your life:

- *Worship* - Love the Lord with all your heart
- *Service* - Love your neighbour as yourself
- *Evangelism* - Go and make disciples
- *Fellowship* - Baptizing them…

- *Discipleship* - Teaching them to obey…

Responsibilities to fulfill:

- You were planned for God's pleasure. Celebrating *God's presence* in worship
- You were formed for God's family. Functioning within *God's family* in fellowship
- You were created to become like Christ. Growing as *God's people* through discipleship
- You were shaped for serving God. Demonstrating *God's love* through service
- You were made for a mission. Communicating *God's message* in evangelism

Responsibilities to fulfill:

- God wants you…
- to be a *magnifier* of His name
- to be a *member* of His family
- to be a *model* of His character
- to be a *minister* of His grace
- to be a *messenger* of His love

…and privileges to enjoy:

- Your church family gives you...
- God's **power** to live on (*Magnification*)
- God's **people** to live with (*Membership*)
- God's **principles** to live by (*Maturity*)
- God's **profession** to live out (*Ministry*)
- God's **purpose** to live for (*Mission*)

Personalizing your purposes

Five questions:

- The question of **worship** - What will be the *centre* of your life?
- The question of **fellowship -** What will be the *community* of your life?
- The question of **discipleship** - What will be the *character* of your life?
- The question of **service** - What will be the *contribution* of your life?
- The question of **mission** - What will be the *communication* of your life?

Establishing Values

Coaches work with clients to determine their core values. According to motivational direction theory, there are two elements that determine values and motivation. We move towards what we want and away from what causes us pain and discomfort. Our values determine what we will move towards or away from.

Typically, clients don't voluntarily initiate discussions about their values even though they may be central to their concerns. The coach needs to initiate such discussions by the use of questions or discovery exercises. (See Appendix 4)

The following are types of questions coaches can use to help clarify client values:

1. Name three values that are important to you and that you move towards, e.g. security, freedom.

2. Name three feeling states that you wish to avoid, e.g. shame, rejection.

3. What values or feeling states do you need in order to create your ultimate destiny, to be the best you can possibly be, e.g. self-discipline, self-determination?

It is when personal values, work values or church values conflict that people experience stress and loss of motivation (See figure 12). The coach needs to assist clients to identify such clashes and determine the validity of the values they are operating by and those that are conflicting. I have worked with ministers who have held strongly to the value of independence in their work. In fact some have considered this to be an issue of conscience. However, no leader is totally independent. We may be answerable to God but we are also accountable to those we serve. Such a value is unrealistic as it values independence over team.

Personal Mission Statement

"Successful leaders and organizations are vision driven rather than problem driven." (Coachville: Coaching Tip -Mission and Vision Statements)

The next step on from determining values for your client's ministry is to write up a formal statement of mission. If they already have such plans, then review it. In the hierarchy of microskills this is the 'Reflection of Meaning' step.

A personal mission statement helps to clarify what's important to the client as well as facilitate a determination to pursue it. Steven Covey (in *First Things First*) refers to developing a mission statement as "connecting with your own unique purpose and the profound satisfaction that comes from fulfilling it."[27]

A personal mission statement should focus on three issues:

a) who you want to be—the character strengths and qualities you wish to develop,

b) what you want to accomplish and contribute for God's glory and

c) what you can do to develop regarding a) and b).

Our Personal Mission statement clarifies the basic purpose we see for our life. It is a clear, short, inspiring statement that focuses attention in one clear direction. The vision statement is a picture of the person you want to create in the future. It is a description of what your future life may be. It details initiative that will lead to this new life. It is the framework for the process of creating your new life.

Of course mission statements are only useful if they translate into action. It has been

our experience that church leaders are rarely held accountable and therefore often talk but don't act. The coaching process helps to detail out what the client is going to do. This is an essential part of the process that the coach facilitates. Mission statements have to be fleshed out into specific measurable goals and strategies.

Stephen Covey has a great quote in his book: "7 Habits of Highly Effective People" says: "If you don't set your goals based upon your Mission Statement, you may be climbing the ladder of success only to realize, when you get to the top, you're on the WRONG BUILDING." It is a constant task for the coach to ask the question: "What outcomes are you seeking?" So often client thinking is so entwined in the present that they lose sight of the big picture. The coach is constantly monitoring the client's awareness of the three components - Mission Statement - Goals – Strategies.

Steps Toward Personal Mission Statement Development

The following steps pick up on a person's values, passion, mission and goals: [28]

Step 1: Identify Past Successes. Spend some time identifying four or five examples where you have had personal success in recent years. These successes could be at church, work, in your community, at home, etc. Write them down.

Try to identify whether there is a common theme - or themes - to these examples. Write them down.

Step 2: Identify Core Values. Develop a list of attributes that you believe identify who you are and what your priorities are. The list can be as long as you need.

Once your list is complete, see if you can narrow your values to five or six most important values.

Finally, see if you can choose the one value that is most important to you.

Step 3: Identify Contributions. Make a list of the ways you could make a difference. In an ideal situation, how could you contribute best to?

> the world in general?
>
> your family?
>
> your employer or future employers?
>
> your friends?
>
> your community?
>
> your church?

Step 4: Identify Goals. Spend some time thinking about your priorities in life and the goals you have for yourself.

Make a list of your personal goals, perhaps in the short-term (up to three years) and the long-term (beyond three years).

Step 5: Write Mission Statement. Based on the first four steps and a better understanding of you, begin writing your personal mission statement.

Seven steps for personal development

The following seven step personal development outline is a simple user friendly method for helping clients quickly begin developing their personal plan (Lisa Jaworowski, *Seven Steps To Create Lasting Positive Change In Your Life – The Essential Coaching,* Book page 74).

1. Accept that you are accountable for all that happens in your life.
2. Clearly and specifically define what you want to change.
3. Ask yourself why you want to change and what it actually means to you.
4. Set reasonable and realistic priorities and time limits.
5. Break your goals down into small, simple steps.
6. Take some type of action on at least one of your goals every single day.
7. Frequently review, re-evaluate and redirect your actions.

Figure 13 Seven Steps For Personal Development

Coaching Issues

1. Don't worry so much about the wording of the Mission Statement but more about the emotion it conveys.
2. The statement needs to say who your client is, what they are about and where they are going.
3. Make the Mission Statement short with no more than about three sentences.
4. Ensure that the Mission Statement has enough weight to move the person through to the vision.
5. Work on it until it is easy to for the client to recall it.
6. Make sure it is punchy enough to keep your client on track on their bad days.

Action Planning

Once a client has developed his/her personal mission statement it then becomes necessary to detail out his/her action plan. This outlines the strategies they are going to work on to fulfil their mission.

Developing strategies to achieve goals requires focussed creative thought. Clients vary in creativity according to experience and personality. The coach can assist their client's by using a variety of techniques to stimulate creative solution generation.

1. *Brainstorming*: Brainstorming is the most common technique used to generate a mass of solutions. The process of brainstorming unlocks our creativity. It allows us room to think from different view points. It draws on the complete resources of the parties involved.

Rules for brainstorming:

1. Clearly define and narrow the problem to be brainstormed.
2. Keep the tempo moving.
3. Any idea is acceptable.
4. There is no evaluation until the end (exhaustion sets in).
5. All ideas are listed on the board for all to see.
6. Participants are encouraged to share any ideas, even if they appear to be silly.
7. Participants may build on each others ideas.
8. When no more can be thought of, ask participants to select the best ideas. These are discussed and the solution that gains the most consensus is selected.

The brainstorming facilitator is required to encourage the participants, or in our case the client, to squeeze every idea possible from their minds. Often it is the last ideas that are the best.

Brainstorming is ideally done with a group of 6-12 participants. However, it can also be done with two people, a coach and client. Brainstorming is an important skill for coaches to teach their clients.

Share with a partner: A simple variation of brainstorming that I often teach my clients is the 'share with a partner' technique. Now strictly speaking, this may not be pure brainstorming as each individual writes a number of ideas down then shares them with a partner; and by consensus choose 3-5 from their combined lists. This step is then repeated once if not twice more to achieve consensus. This is a great way to get involvement and lots of ideas quickly. It also is a very quick way to achieve a level of consensus. However, its weakness is the lack of piggybacking of ideas and the stimulation that comes from hearing other ideas shared randomly.

Reverse approach: Another approach that can help get the creative juices flowing is a 'reverse approach' to brainstorming. In this approach we examine our problem in a negative way of thinking. We assume that the way to improve our situation is by first identifying the things that are wrong. So we list all the deficiencies and then brainstorm ways to correct these faults. For example, "How can we reduce the number of people wanting to join our cell group?"

2. *Attribute listing*: Ideas come when we look at things in a different way. The technique of attribute listing begins by making a list of the attributes of the existing problem.[29] We then attempt to use any of these attributes in the problem's solution.

3. *Thinking hats*: Getting people to think in a different way from their normal style. Edward deBono developed a system where an individual could take on specific thinking tasks by literally or figuratively putting on one of the six coloured hats. If they put on the white hat, then their job would be "white hat thinking," which is characterized by scrutinizing the facts. Red hat thinking

would deal with intuitions and emotions; black with judgment and caution; yellow with logical positivism (or finding the good in each option); green hat thinking would entertain and generate creative alternatives, and blue hat thinking would deal with issues of control, and with metacognition.

4. *Scenarios*: Exploring possible scenarios is a very useful idea generating technique. The essence of this technique is the developing of multiple scenarios which start from the same or similar point. As variables are added, the scenarios arrive at substantially different outcomes.

5. *Random Word Stimulation*: This approach is based on striving to free-associate unrelated concepts in order to stimulate relationships between unrelated ideas. It works by simply randomly selecting a word from the dictionary and playing with uncovering relationships between the random word and the topic/subject on which your are working. An example of this is: a group of product developers at Campbell Soup Company selected from the dictionary the word "handle". Using free word association someone came up with the word "utensil", which led to "fork". You can't eat soup with a fork, unless it is really chunky. So was developed Campbell's chunky vegetable soup.

Procedure for free association:

1. Start with random word. Write it down on line 1.

2. On line 2 enter the first word triggered by line 1.

3. On line 3 enter a word stimulated by line 2.

4. On lines 4-10 continue the above procedure until you have ten words. (the more the better)

5. Now assess your word list and see if any give a clue for your problem solving.
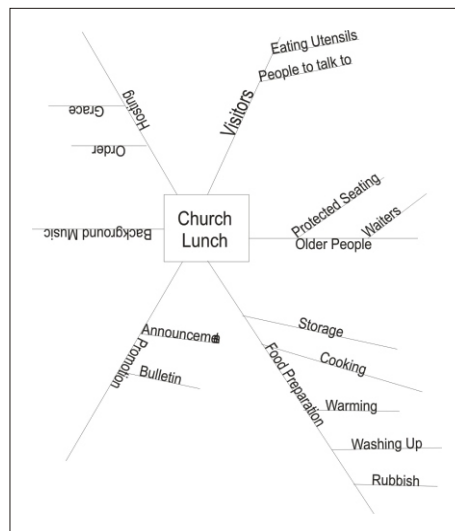
6. If you find other good words work with them.

Figure 14 Mind Mapping

The important principle in free word association is that the word must be totally unrelated to the problem.

6. *Mind mapping:* The developer, Tony Buzan from Learning Methods Group, based his technique on the principle that it is helpful to unload as many ideas, categories, goals etc. that relate to the problem on to paper by using a branch system. This branching out creates a free flowing web of ideas that can be a great idea generator. See) how easy it is to plan a church lunch and avoid forgetting important components!

7. *Morphological analysis*: This approach is both problem generating and problem solving. All elements of a problem are used to discover a solution. It involves combining attribute lists with forced relationships in a matrix (see figure 14).

1. List the key elements of the problem.

2. List the sub-elements that are connected to the key elements.

3. Develop a matrix.
4. Choose randomly the sub-elements and connect to the key elements.
5. Evaluate the feasibility of the combination.
6. Select the best combination.

Welcome/prayer/offering	Praise Time	Sermon
• Elder welcomes • Announcements • Devotional Thought • Farwell • New Member • Prayer • Offering	• Bands • Vocalists • Hosts • Items	• Minister • Bible reading • Powerpoints • Interviews

Figure 15 Morphological Analysis

In this example (figure 14)on worship planning we have chosen three key elements – Welcome, Praise and sermon. We have created two new combinations that cross key elements. A family is leaving and the vocalist leads the congregation in a farewell song during the praise time. The preacher is exploring a subject that a new member has unique experience in. Both combinations add a creative element to the worship service.

8. *Walking to solutions*: Physical movement like walking or changing environments can stimulate creative thought. Walking around the church and viewing issues in action can be a helpful thing to do.

Lack Of Implementation

George Barna is well known in the USA because of his organization's excellent church research. Barna says his "...objective had always been to get good information into the hands of leaders so they would convert those insights into great strategic decisions about how to minister more obediently and effectively."[30] At the end of 2003 he concluded that the "insights" that his organization provide to the church in North America was not resulting in genuine life transformation in churches. They were not acting on the research. In 2005 Barna re-launched his organization with a new focus of working collaboratively with churches, through their Transformation Church Network.

Lack of implementation is not unique to churches. In a recent survey of senior executives at 197 companies conducted by management consulting firm Marakon Associates and the Economist Intelligence Unit, respondents said their firms achieved only 63% of the expected results of their strategic plans.[31] Michael Mankins, a managing partner in Marakon's San Francisco office, says he believes much of that gap between expectation and performance is a failure to execute the company's strategy effectively.

This failure to execute strategy is very prevalent in church life. A common reason for this failure is a loss of focus by leaders in managing the implementation of strategies. Leaders assume that those who are given the responsibility know how to implement. Often the strategy is allowed to shift over time and hence is never truly implemented. Most significant strategies require numerous incremental adjustments.

Strategies often fail because of a lack of synchronization. The success of a strategy is often subject to the collaboration of a number of departments. One department's activity may be held up by another department's lack of activity. Leaders have to look at the big picture as well as the specific strategy they want to implement.

Sometimes strategic plans fail because those who are responsible for implementation don't understand the strategy or don't agree with it. They simply don't implement the strategy or do it half heartedly with poor results.

Most churches do not have an effective system in place to monitor implementation. Many board and business meetings are poorly attended and lack adequate reporting from department leaders. Few department leaders receive regular supervision or coaching from their church leadership. This means that unless leaders are highly motivated and disciplined that implementation will often falter.

Successful implementation requires an understanding of the big picture as well as all the sequential steps that lead to it. Until there is a system in place in churches where leaders are brought to understand the big picture and are helped in working through the sequential steps, many great plans will never be implemented.

Guidelines For Implementation

The following steps will help clients plan effective strategies:

1. Limit the number of strategies pursued at any one time.
2. Identify all of the departments and groups (internal or external) which must make an input or contribution to the strategy.
3. Identity actions to be taken to achieve the strategic objectives, allocating detailed responsibility for the actions - and get agreement on them.
4. Identify the kinds and number of personnel that will be required for working with your client.
5. Estimate the materials, supplies, equipment, and services required for the program
6. Prepare a check list of what needs to be done.
7. Determine the proper sequence and relationship of activity and set appropriate beginning dates and completion dates.
8. Identify a list of milestones, or major intermediate progress points.
9. Identify key performance measures to be monitored throughout the life of the strategy, and create an information system to record progress.
10. Design a reporting system for control of programme implementation.

11. Obtain board or committee approval for implementation. Best done by presenting a complete and clearly stated plan and schedule.

Coaching Issues:

The boom in coaching is partially related to the fact that many people are not good at follow through. Having a coach in their life helps them to be more accountability. The coach will also help them develop better implementation strategies.

The key issue for the coach is to obtain clear agreement on strategies and to meet often enough to monitor implementation. The more complex the strategy the more frequent the coach and client should meet.

Motivation

Coaching For Passion

"The human individual lives usually far within his limits; he possesses powers of various sorts which he habitually fails to use. He energises below his maximum, and behaves below his optimum." William James – (1977)

"When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd..." Matthew 9:36

General William Westmoreland, commander of U.S. forces in Vietnam from 1964 to 1968 was once reviewing a platoon of paratroopers in Southeast Asia. These men were expected to be in tiptop shape since they were to be dropped into the midst of heavy combat situations. There was no room for errors in this military outfit! As the General strolled down the line, he asked each of the men a question, "How do you like jumping, son?" "Love it sir!" was the first man's answer. "How do you like jumping?" Westmoreland asked the next. "The greatest experience in my life, sir!" explained the paratrooper. "How do you like jumping?" he asked the fourth. "I hate it, sir," he replied. The Army Officer was shocked by this young GI's unsuspected response. Westmoreland continued his interrogation, "If you hate jumping so much, soldier, then why do you do it?" The young paratrooper squared his shoulders and pronounced with total credibility, "I want to be around guys who love to jump." (Story adapted by Louis Lapides)

The key to becoming top notch in any field is to surround yourself with individuals who love what they do and who we allow to influence us.

Successful leaders are usually highly passionate people. It is their passion that drives them to action. When a person is passionate they will find untapped sources of energy and will cope with many setbacks. The fulfilment of their passion is what brings meaning to their life. Their passion attracts others to join their cause and follow them.

A major decision that we will make some time in our life is: "what do I want to do with my life and what do I want to achieve? Are you going to collect match box tops or toilet seats or are you going to do something of eternal significance with your passion? The coach is in a privileged role of helping the client to identify their calling and to fulfil it with passion.

Symptoms Of Passion Deficit

The following symptoms are characteristic of people who are suffering from a passion deficit: apathy, frustration, contention, confusion, low morale, ineffectiveness, inconsistency, poor performance.

The question, is can we create passion? There are a number of factors that inhibit passion formation:

- *Fear:* Avoid criticism and do nothing.
- *Doubt*: Scepticism and lack of confidence to change.
- *Numbness*: Long term lack of progress.
- *Self-limiting behaviour*: Preoccupied with limitations rather than opportunities.
- *Caution*: We like what we have and don't want to loose it so play it safe.
- *Procrastination*: Know change is necessary but keep putting off.

Figure 16 Seven Steps of the Passion Plan

The Seven Steps of the Passion Plan
Richard Chang has developed a very helpful outline of how to become a passionate leader (figure 16):[32]

Step 1: *Start from the Heart* - Some are born with an innate sense of who they are and what they want to do. Others find their passion through self-awareness that starts by overcoming prejudices against emotions and learning to listen to their hearts. Whatever the case, the way to find a better life is to accept the heart as the greatest source of strength.

Step 2: *Discover Your Passion* - Discovering passion is a gradual process. It can involve uncovering lost or forgotten passions, finding completely new ones, or becoming aware of vague feelings that are beginning to resonate within the heart. Only by discovering the conditions and circumstances that elicit passion can this uplifting force be positioned at the centre not the edges of life.

Step 3: *Clarify Your Purpose* - Many people discover their passion but are unable to follow it with any sense of satisfaction because they don't take the time to determine its purpose in their lives. Purpose provides the justification for passion

and the significance in pursuing it. The best way to hold on to the power of passion is to set clear expectations for where it's to lead.

Step 4: *Define Your Actions* - Passion is powerful, but in order for it to thrive and endure, it needs structure. By following a defined plan at your own pace, in your own manner—you can create the life you've hoped for.

Step 5: *Perform with Passion* - Life takes on a new quality when lived with passion. Passion kindles the senses, enhances perceptions, and magnifies experiences. The world provides opportunities rather than obstacles and abilities rather than limitations.

Step 6: *Spread the Excitement* - Passion is contagious. It can persuade family, friends, and co-workers to create opportunities, believe in your abilities, and support endeavours they otherwise might not support. Sharing passion also inspires others to discover or rekindle their own passion.

Step 7: *Stay the Course* - While passion is a powerful force, it doesn't ensure that things will always go smoothly or even according to plan. However, it will provide the inner reserves of motivation needed to reach the goal.

Coach Issues:

Clients need help in understanding the importance of being a passionate leader. It is important for the coach to gain an understanding of their client's passion as soon as they can. A client's passion will help the coach and client to discover the client's purpose in life.

Group Structure

Coaching Small Group Leaders

"If we were to identify any one principle as the most important, then without a doubt it would be the multiplication of small groups." Christian Schwarz

We have included a section on small group coaching because it is a key area of church coaching. The small group movement has had a significant impact on the Christian church worldwide. Studies in recent years have verified that the multiplying of small groups is the single most important factor in healthy and growing churches. Of the eight characteristic that Schwarz identified in his world study, only the 'multiplying of small groups' could stand alone as an indicator of health and growth.

Of all the small group ministry models that exist, the 'cell church' movement has been most influential. The proponents of 'cell church' have moved small group ministry from an optional ministry department to become the basic organizational structure of the church. When a church is built on small groups, as opposed to having small groups, they flourish.

Foundational to a group's ability to multiply is whether it is holistic. A holistic group is like a spiritual family: a "mini church" that cares for every aspect of the believer's life. Within a holistic cell group there are five components:

Figure 17 Holistic Cell Group

1. Cell Group: All ministry works out from the cell and back to the cell.

2. Equipping: The cell prepares the newcomers for ministry.

3. Accountability: The cell has a system of support to and for each other.

4. Leadership: New leaders are being apprenticed to lead the new group.

5. Evangelism: The group exist to find the lost and to grow the group.

Holistic cell groups bring power to a church (). This comes from entering into the presence of God on a weekly basis; studying and applying His word; sharing in the prayer life of each other; and helping develop each other's ministry.

In a cell church, the holistic cells are given the highest priority. Every member is encouraged to participate in a holistic/primary cell. Other programs and ministries do not compete with group life but compliment their ministry. The cell life is protected because it is seen as the foundation of spiritual health and faith sharing for the church. Other departments of the church are supported by the cells. Cells mean health:

- When a church has healthy cell life they have inspiring worship.
- When a church has healthy cell life they develop new leaders.
- When a church has healthy cell life they have contacts to bring to outreach programs.
- When a church has healthy cell life they hold their members.
- When a church has healthy cell life they involve more members in ministry.
- When a church has healthy cell life they assimilate newcomers more effectively.
- When a church has healthy cell life they enjoy stronger relationships.

The Basic Principles of Cell Church

The following principles are basic to the operation of a group-structured church.

1. Follow a 12 to 15 people formula- any more become a crowd and intimacy is lost.

2. A group must be more than a navel gazing society – Healthy groups have an outward focus.

3. A group should naturally grow and intentionally multiply – Healthy groups grow naturally but leaders must intentionally facilitate multiplication.

4. Groups should aim to multiply in a 6 -12 month growth cycle – Groups that don't multiply need help to.

5. Each group has a vision inside the parameters of the larger vision – Groups are spiritual families that work together corporately.

6. Groups should be supervised and guided on a ration of 1 to 5 – The single most important factor for success with groups.

7. An intern should be assigned to every role of leadership – Interns support the leader and prepare the way for multiplication.

8. Meet weekly - Spiritual families like to be together at least weekly.

9. Move house to house, at least quarterly – Smart groups share the responsibility and opportunity to witness by moving around.

10. Break into sub groups during the cell meeting as the group increases – Growing groups have to work harder at preserving intimacy and accountability. Sub groups prepare the group for division.

11. Delegate jobs – Growing groups includes sharing responsibilities.

Coaching Cell Leaders

Most new group leaders are excited initially about their role. However, over time they often fail to grow as the newness wanes and the leader struggles to maintain their enthusiasm. An essential part of effective group ministry is the support provided by a group leader, supervisor and/or coach. This support person often is the difference between a new leader's success or failure.

Why do some cell groups fail? The following list outlines why some cell groups fail:[33]

1. The Cell isn't perceived to be Church.
2. Unhealthy dependence on the leader.
3. The Cell is too large.
4. Bible lecture is the focus.
5. Christ isn't the DNA of the Cell.
6. The Cell is seen as another meeting.
7. No intern/s.
8. The Cell lacks a community core.
9. There is no sanctification track.
10. The Cell has superficial edification.
11. The Cell has no vision to grow.

How do you ensure that cell leaders succeed? Here is a list of ways to ensure that cell leaders are successful:

1. *Have regular huddles*: Getting leaders together on a regular basis is vital. During this time celebrate each other's successes, share resources, problem solve and pray. Getting leaders together can be a challenge. Be creative as to when you have leader meetings, share a meal and have reasons why leaders will want to attend. (Go to page 91 for an outline on peer coaching)

2. *Develop an accountability system in the cell*: Groups will grow if group members grow. Assign a sponsor to every new Christian. This will share the equipping load, increase friendship and involve group members in ministry. Pair the remaining group members into accountability partner relationships.

3. *Teach the cell leader the art of delegation*: Cell leaders need to share the group's tasks - worship leader, social leader, prayer journalist, child link etc.

4. *Support the cell leader with a Supervisor*. A cell leader/supervisor/coach who has been there before will be able to encourage and work through problems with the leader. The coach will provide an outside perspective and quality control.

5. *Provide meeting theme direction each week*: Group leaders need to be resourced. Have the pastor or group supervisor supply meeting materials. This will allow the leader to focus their attention on the group members rather than planning meetings.

6. *Give the Cell Leader a vacation*: Interns/apprentices/leaders and other group members can conduct the Bible study. Adopting a more shared leadership approach as the group matures will prevent leader burnout.

7. *Teach the Cell Leader to let Christ do it!*

What If Cells Don't Multiply?

There are two basic reasons cells don't multiply. First, they have difficulty attracting newcomers and therefore don't grow. Second, they increase in number but refuse to multiply. Either way their future is at risk. A group that fails to attract new comers will become inward looking and lack the excitement of 'birthing' new Christians. A group that refuses to divide will lose its intimacy and accountability. Both these factors are essential ingredients for healthy group life.

The following suggestions can help deal with the failure to multiply:

- Expect that not all cells will multiply.
- Check to see how holistic they are?
- Make additions if necessary.
- Divide them without telling, using subgroups.
- Ask a Charismatic leader to form a new group.
- Find a specialized need and form a new group.
- Build the expectation throughout the life of the group.
- Train an apprentice in preparation for division.
- Negotiate with the leader a suitable date for multiplying.

Coaching Agenda

Even though the agenda in a coaching session is preferably set by the client, it is often necessary to have a starting point by which to determine needs. The *Cell Church Audit* (see) is a very useful tool that can be used in one-on-one sessions or at leader meetings. This PowerPoint explores six areas of cell church and group life. Each area is examined on a scale from the negative to the positive group characteristic. Ask your client to rate out of ten where they are on each scale.

Social Agenda

One of the most important but underestimated aspects of group life is its social activities. As important as Bible study and prayer is to the group the social life is an essential medium through which a group demonstrates its Christian values and teachings.

The social activities of groups are not only important for building group cohesion but provide vital assimilation steps for newcomers into the group. As Josh Hunt would say, "Don't invite people to small groups, they wont come. Instead invite them out for ice-cream." Often new enthusiastic group members invite friends to

their small group only to be disappointed when they don't come. The problem is that most people are aware that to attend a Bible study group involves making a commitment. Inviting people out for 'ice-cream' doesn't. However, ice cream is an opportunity to make new friendships and creates an opportunity for potential members to check us out before making a commitment.

Jesus stated that how we treat the stranger is indicative of our standing in His kingdom. "I was hungry and you feed me." "I was thirst and you gave me something to drink." are all statements about welcoming strangers into our lives - into Gods community. Paul taught "All this is from God, who through Christ reconciled us to Himself who gave us the ministry of reconciliation" (2 Corinthians 5:18). Reconciling someone is not just an intellectual, cognitive message. It is physically bringing a lost person back into a relationship with Christ and his body. What is his body? It is us, the Church, the small group.

Here are some principles to keep in mind when designing group social activities:

1. Mix up your activities from 'everybody comes' to 2 & 3s. It is best to introduce your non-church friends to your group one or two at a time. It is then much easier for them to attend a full group activity without feeling threatened.

2. Plan for a group activity once a month, even though some months it may not happen e.g. sickness.

3. Plan three 'special', 'major', 'don't want to miss', activities each year. Give group members and contacts plenty of notice.

4. Identify the interests of those you are working for and plan appropriate activities.

5. Invite newcomers to assist in planning activities.

6. Go for activities that will work with any number.
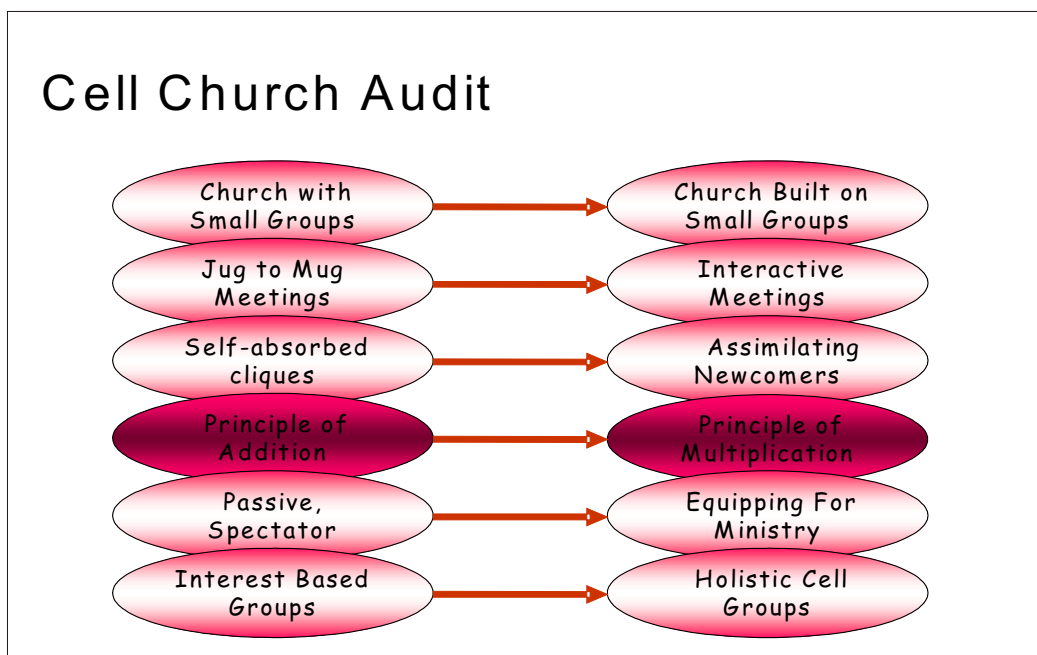
Figure Cell Church Audit PowerPoint is available on our Coach Web Page

Supervisor Or Coach?

In my coaching practice I coach a lot of small group leaders, but I am not their supervisor. The church leadership has asked me to provide this service to their new group leaders. The question arises: "What is the difference between a personal coach and a small group supervisor?" The answer is in the different level of direction given. Supervisors are more directive as they represent the church and its expectations. Of course, the experience and personality of the client will also be a factor. If I am coaching a young person who is inexperienced then I typically will adopt a more mentoring role. However, this is subject to the wishes of the client. Just as a pastor can adopt a pastor-coach approach in working with leaders, so can a group supervisor.

Peer Coaching

Co-coaching & Peer Group Coaching

Most of the coaching that you will do will involve one-on-one client sessions. However, on occasions, particularly with ministers and other key leaders it may be valuable to invite clients to participate in "peer group" or "co-coaching " sessions. These forms of coaching are based around colleagues getting together in pairs or small groups to coach each other. This is a very cost effective and user-friendly approach to coaching.

Group Coaching

Group peer-to-peer coaching is usually done in small group of 3 or 4 persons. Large numbers make it more difficult for adequate time to be given to each participant.

The fundamental benefit of group coaching is the group resource that is available to each participant. The provide not only a brainstorming resource for participants but also a sense of camaraderie. Group coaching can be done in combination with one-on-one sessions.

A new coach could think: "What does one do to occupy two hours with a group of clients?" In fact such peer group sessions usually use the time very easily.

Groups coaching session need to adopt a level of formality to ensure outcomes are achieved. It is very easy to simply chat the two hours away without concrete results being achieved. The following outlines six components of a group session:

The format of the meeting:

1. *Introduction and Housekeeping*: We start the meeting with prayer. This is then followed by a housekeeping period where members report back any actions from the previous meeting and deal with any issues.

2. *Setting the Agenda*: The coach asks the participants to nominate any issues that they would like to have discussed. It is not necessary for every group member to submit an issue. The leader then selects the order in which to deal with the issues based on the urgency of the problem and/or the best timing for the group (some problems may be dealt with more effectively latter in the session).

3. Sharing Time: There are three aspects to the sharing time. The group engages in each of these separately for every person who has submitted a problem. The sharing time should occupy most of the session. The three aspects are:

4. Clarifying: The group should aim to gain an accurate understanding of each group member's issue. Before the group responds to the presenting issue, the coach will ensure that the participants have expressed themselves fully.

5. Problem solving: Once the problem has been expressed and defined, the group then problem solves the issue.

Define the problem

      1. Generate solutions – brainstorm

      2. Evaluate the solutions using biotic principles (See page 102)

      3. Decide on the best solution

      4. Implementation - When is it to be done? How?

      5. Assessment - specify a time to evaluate.

The group should not try to impose its thinking on the recipient. The selection of the best solution is the critical point. The group member should be allowed to dictate how much input they want from the group. The openness of the person to hearing what the consensus of the group is will vary. The planned action or strategy must be determined by the recipient and not imposed by the group.

6. Summarising: It is important for the coach to summarise what each participants has agreed to implement. This helps the clients to be more accountable to each other in their follow through.

Behaviour Change

Peer groups have great capacity to bring about change in clients behaviour. The following conditions make such change possible:

Trust: A sufficient level of trust among group members to ensure that participants feel free to self-disclose, experiment with new patterns of thinking and behaving, and give and receive feedback. This includes a warm and supportive climate in which participants feel free to take risks.

Variety of perspectives: A reduction of participant's egocentrism and the encouragement of their viewing problems and behavior patterns from a variety of perspectives.

Control: A reduction of participants' demoralization and an increase in their sense of control and influence over themselves and their lives.

Positive identification: The promotion of positive identification by the participants with other members who have the skills and competencies they need in order to solve the problems they are experiencing.

Co-coaching

Co-coaching is the ultimate co-equal coaching relationship. Participants enter into the relationship with equal standing. Participants have no positional or mentoring authority. Their influence on the other person is based upon their expertise and experience.

In introducing a co-coaching system into an organisation it is necessary to provide some training in the basic skills of coaching to participants. The key ingredients in a co-coaching relationship are appropriate questioning technique, good feedback and active listening. These skills are essential in establishing a helpful partnerships.

Along with the formal training in skills their needs to be some experiential learning. This is most easily achieved by assigning to each coaching pair an observer that will provide feedback following each session regarding each person's coaching. An observer may be used for 2-3 sessions.

The coaching session follows the same format as the group coaching session.

Church Agenda

Coaching For Healthy Church Life

Today as never before Christian sociologists have come to understand what it is that characterises healthy, growing churches. Their findings and instruments can help inform leaders as to those areas of church life that need to be explored. It is possible to grow an unhealthy church, particularly through transfer of Adventists from one locality to another. However, kingdom growth comes not from re-arranging the deck chairs, but as a result of healthy church life.

A coach needs a good understanding of the principles of church health and leadership in order to assist their clients. Such an understanding will provide an important resource by which the coach and client can explore possible option in their strategic planning. The principles that the following studies outline give a coach and client a head start in determining directions. Of course such studies don't give you the detail but they do bring focus and clarity as to what outcomes one should be seeking.

1. Church Health Studies

In the 1990's, two significant church studies were conducted that clearly identify – on a world and Australian basis - those characteristics of churches that lead to health and growth.

National Church Life Survey (NCLS)

National Church Life Survey has provided one of the most in-depth studies of Australian church life. It has conducted since 1991 a number of church health surveys and in 1996 they added an additional insight into church vitality. Eight characteristics of quality were identified in churches with vitality:

NCLS Research has examined the experiences of thousands of congregations across Australia and has discovered a constellation of critical characteristics that tend to be present in congregations and parishes that are effective and healthy. These characteristics are strongly interrelated with each other. Interestingly, but not surprisingly, these characteristics were strongly present in the early church.

The 12 core qualities have been arranged under each of the four dimensions: Faith and Worship, Our Life Together, Community Connections, Vision and Purpose.

Core Quality Overview

Here is a brief overview of each core quality:[34]

Faith and Worship:

1. *An alive and growing faith*: Faith in God based in a deep and growing relationship is the foundation of all the connections in church life. Our churches need faith nurturing activities, community experiences and opportunities for service that lead people forward in their faith.

2. *Vital and nurturing worship*: Worship services are central to our life together and important to our Christian growth. They are also a major factor in drawing people into church life or turning them away. Churches need to offer their rich heritage of worship practice in ways that can engage people of diverse ages, cultures and lifestyles.

Our Life Together:

3. *Growth in belonging and involvement*: Growth in faith and belonging to a Christian community are intimately connected. Churches should function as spiritual families where members experience friendship, share life, struggles and hopes and contribute their gifts.

4. *An active concern for those on the fringe of church life*: Newcomers to parishes and congregations need to be welcomed with warmth and receive ongoing hospitality that shows their presence is valued. More involved attenders should seek to keep contact with others who may be drifting away, seeking to be helpful while respectful of the issues or experiences that may be affecting them.

5. *Care for young people*: Children, youth and young adults need space and a safe environment in which to explore and discover their own faith and identity. Churches can provide this, helping them feel that they belong and that, as their needs and interests change, there are opportunities for them to contribute and shape what is happening. Satisfaction with what is provided for young people is important for parents as well.

Community Connections:

6. *A focus beyond ourselves:* Our churches need to be missional, focussed beyond themselves and their own needs, connecting with the wider communities around them through corporate church initiatives and informally through the everyday lives of all attenders.

7. *Serving the wider community*: Our outward focus needs to have a dimension of service grounded in Jesus' exhortation that we "love our neighbour as ourselves". The many forms of outreach and care provided by individuals and church groups in turn may transform the church community and its life of faith.

8. *Discussing faith and inviting others to church*: Churches need to be assisting attenders to feel comfortable talking about issues of faith with others in their everyday lives. They will also be encouraging them to invite others to church to hear the 'good news' and experience the reality of Christian community.

9. Integrating newcomers: Newcomers not involved with another congregation or parish need to be drawn into the life of the church and helped to find their place in the life of the faith community.

Vision and purpose:

10. *A clear, owned vision for the future*: Vital churches spend time discerning a clear vision for the future to which all can contribute and own. This vision inspires and guides the growth of the community of faith.

11. *Openness to new possibilities:* Discerning their vision for the future may lead churches into unchartered waters. Churches need to be willing to take new initiatives and risks for the sake of making connections between the gospel and the contemporary world.

12. *Empowering and inspiring leadership:* A church that is moving forward is likely to have skilled leaders who inspire people to action while, at the same time, empower all to grow their gifts and skills and to use them for the Kingdom. A priest, minister, pastor or senior leader will be working in harmony with a range of others both employed and volunteer; they will be growing in their own faith and modelling an outward focus in their priorities.

Natural Church Development (NCD)

Figure 18 Natural Church Development Survey

Another study conducted in the 90's - based on an international sample - is the Natural Church Development (NCD) material. The German researcher, Christian Schwarz surveyed more than a 1000 churches in 32 countries on all five continents. He found eight quality characteristics in churches that are healthy and growing.

From his research Schwarz developed a survey that churches can use to measure their own ministry performance. This tool then becomes a very useful tool for

developing strategic plans. Your local Conference Personal Ministries Department is the provider of this service - including a NCD coach.

A low score in an area causes us to evaluate one or more of the sub areas. These sub areas listed below are the issues the church health survey is designed to measure (see figure 18).

The 8 Quality Characteristics of NCD

1. Empowering Leadership:

- Match of the pastor and the congregation
- Delegation and sharing of ministry
- Leadership through vision
- Leadership through mentoring and equipping
- Leading change

2. Gift-Oriented Ministry:

- Understanding your gifts
- Matching gifts to the task
- Significance of the service they are doing
- Coaching of people-are they being supported, trained and challenged?
- Gift mobilization system

3. Passionate Spirituality:

- Personal spiritual disciplines (prayer, fasting, Bible study, etc)
- Corporate spiritual disciplines (prayer, fasting, Biblical teaching, etc.)
- Contagious faith

4. Functional Structures:

- Organizational structures and systems
- Leadership oversight
- Vision, goals and planning
- Creativity and managing change

5. Inspiring Worship:

- Feelings of being inspired
- Care for children (this affects how parents feel greatly!)
- Life transforming preaching
- Visitor friendly
- God-centred and celebrative music

6. Holistic Small Groups:

- Atmosphere of transparency, sharing and trust
- Spiritually oriented
- Meeting felt needs and relevant to daily life
- Guest sensitive (in the small groups)
- Multiplication focus - of disciples, leaders and groups
- Active participation of the groups' members

7. Need-Oriented Evangelism:

- Personal evangelism
- Corporate evangelistic strategies
- Seeker awareness
- Assimilation of new Christians

8. Loving Relationships:

- Atmosphere of joy and trust
- Interdependent relationships
- Affirmation and encouragement
- Intentional conflict resolution

Schwarz found that churches which score 65 points for each characteristic had a 95% likelihood of growing.

NCD not only provides a way to measure a church's ministry performance, but also provides a well thought out process by which to improve a church's lowest score. Schwarz's work provides us with a model that distinguishes between a "technocratic" way of thinking, which relies on human effort, and what he calls a "biotic" or natural approach, which rediscovers God-given principles of growth and life. (See page 122 for details regarding the biotic principles)

2. Church Planting/Multiplication

For the last decade in Adventism, and the broad church, church planting has been seen as the answer to restarting a growth dynamic within the denomination. The early church - as well as the early Adventist church - was highly committed to establishing new churches.

 Planting a new church can be one of the most rewarding legacies that a Christian can be part of. Unfortunately, many church plants have arisen over the years as a result of conflict within the church. It has been seen as an easy option for resolving conflict. Of course this is not an effective way to give birth to a new body of Christ.
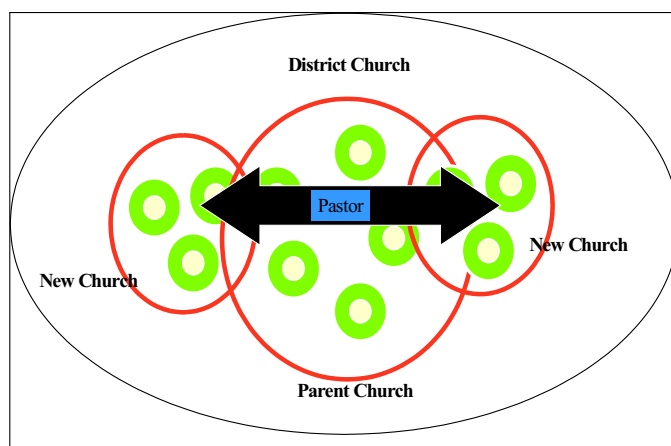
Figure 19 Church Multiplication Via Cell

The ideal reason for starting a new church should be as the end result of healthy and quality church growth. This would be described more accurately as church multiplying. This is where a church - through group division and outreach - hives off a number of groups to form a satellite church that over time becomes an autonomous church in its own right. A parent child

relationship would exist for a time while the new church develops leaders and ministries (See figure 19).

However, the ideal is not always possible. There are times when the local church is beyond restoring to health, or there is no local church to birth from. It simply requires a solid core group of people to start from scratch. This may be done through running a public outreach to gain interests that are then feed into a group experience. As groups are formed, corporate activity such as worship and community ministries are added.
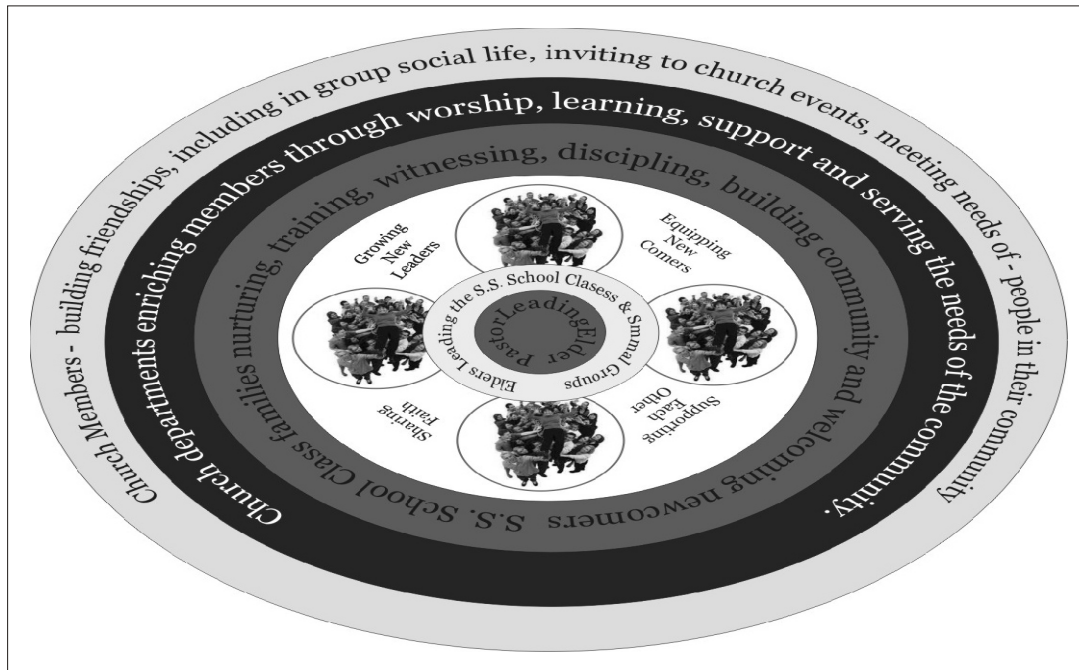
Figure 20 Adventist Cell Church Leadership Model

3. Cell-structured church Adventist style

Today in the area of church growth there are many voices from a variety of traditions pushing for change in the way Christians 'do church'. The desire by Christians to be more faithful to their calling and more effective in reaching the lost is welcomed. However, the difficulty that comes with this desire is the need to be principle based and contextually appropriate. To ignore context and try and impose a new approach onto a congregation is fraught with danger. Change for change sake is neither smart strategically nor wise from a change management view point. Ineffective change management can be very energy draining and build a resistance to other worth while changes.

In outlining an Adventist approach to doing church for the 21st century we have constructed an approach that is principle based and Adventist culturally sensitive. This approach we believe applies the key principles of church growth within a typical Adventist western church context. This approach picks up on key Adventist structures like Sabbath school and eldership. It adds and makes modification to these existing structures without unnecessary changes being made.

Multiplication Priority

In this approach we have re-prioritized the pastor/leading elder's attention to that of coaching, training, and supporting the work of the elders. The elders take on a true pastoral leadership role as they facilitate the holistic Sabbath School classes of the church. The classes become genuine holistic small groups that work towards multiplying. Their emphasis is that of growing new leaders, equipping newcomers, encouraging members to share their faith and supporting each other (see).

This focus on growing Sabbath School classes that are holistic ensures a healthy and vital membership. The classes-groups become the powerhouse of the church. They are the spiritual families, the mini-churches that make up the corporate church. If they are healthy and multiplying, then the church will be healthy and growing. (see Scharwz page 98).

The classes become a place of friendship making, nurture, and teaching. The class itself pastorally cares for its members and those few non-attending members. The class is a social group that meets to not only build relationships with each other but also with newcomers, contacts and non-attending families. The life of the class goes well beyond Sabbath morning. The class meets at least monthly in a social way. The class carries out ministry task from delivering DVDs to helping needy members and contacts. The class members are given opportunity to disciple newcomers with one-on-one bible study. Group members are encouraged in the developing of their spiritual gifts and the sharing of their faith.

In this approach the group life is of highest priority. The other corporate department activities of the church take a second place. However, it is not an issue of importance but one of order. It is a 'cart before the horse issue'. When a church is full of vibrant, faith sharing, committed members then the traditional activities of church life benefit immensely. When an outreach program is run members have contacts to bring. When newcomers arrive there is a welcoming process in place. Churches with high participation in group life enjoy more meaningful worship. National Church Life survey found that Christians who attend group life are more likely to invite non-Christian friends to church activities.

This approach to doing church can be introduced over a 2-3 year period. Here is a suggested step approach to such a transition:

1. Distribute Elders in existing classes and if possible create new ones.
2. Begin to build the "familyness" of the class by conducting monthly social activities.
3. Assign non-attending members to classes based on existing friendships.
4. Select persons in each class to facilitate pastoral care of members.
5. Choose a future leader to act in a co-leader/apprenticing role.
6. Appoint hospitality hosts to facilitate friendship-building with seekers.
7. Conduct mid-week Bible study seeker-friendly meetings.
8. Divide the class within the next 12 months.

Churches that are group structured have a much better capacity to assimilate newcomers into the church community. The following diagram illustrates how the

group encourage members to connect with newcomers. This is a key agenda in the discussion in group meetings. Also, the group encourages and supports those with the gift of hospitality to build friendships with seekers on a weekly basis. The group provides monthly socials as an opportunity for seekers to meet their group in a controlled way. This then may lead to involvement in broader church activities (see figure 21).
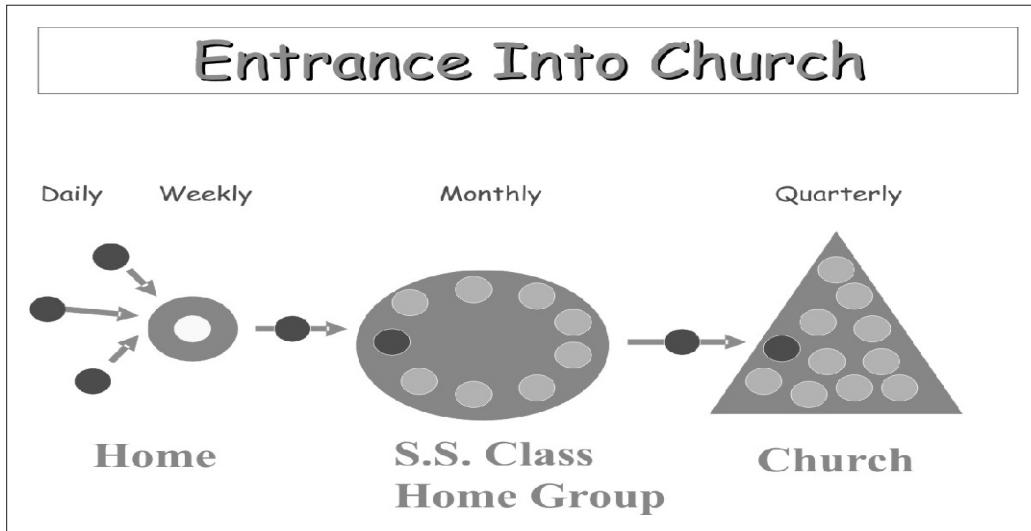

Figure 21 Assimilation Track For Newcomers

This approach to church is based on the fact that people today are more likely to want to experience church before hearing what it teaches. The group provides a non-threatening environment for the seeker to experience what it means to be part of a Christian community.

Coaching Issues

It is not the coach's role to determine or direct the client in their decision making. However, clients are often looking for practical suggestions on how to apply principles or concepts. The more the coach understands the possibilities that exist in dealing with issues, the more helpful they are.

Leadership

Coaching for Empowered Leadership

"Leadership is in the eye of the follower."

Most of the clients that you work with as a coach will be leaders. It is important as a coach to assess their leadership skills and to support them when necessary in their skill development.

There are certain skills and values that followers expect to find in their leaders. The following section outlines the characteristics of effective leaders from a follower's viewpoint.

Characteristics Of Effective Leaders

1. *Spirit Lead*: Church members expect their leaders to make it their first duty in decision making and problem solving to discern God's will. What does God say in his word? What is the view of my 'brothers' in Christ? What doors does the Spirit seem to be opening? (Go to page 134) Including God in our leadership also changes our view of the situation we have to manage. We see things more clearly and know that we are not going it alone.

2. *Honesty*: Research on what makes an effective leader consistently has found that followers demand honesty in their leaders. Having an open, transparent and trustworthy relationship with your team is an essential characteristic of good leadership. (characteristics 2-6 is based on research of what followers expect of their leaders)

3. *Competence*: Followers have confidence to follow if they perceive that the leader has the right competencies for his or her area of responsibility. If leaders are not competent in certain areas they should use team members or outsiders who are.

4. *Forward Looking*: Over half of the respondents to a survey selected "forward looking" as their third most sought after leadership trait. The leadership role is about setting direction and anticipating problems.

5. *Inspiration*: We expect our leaders to be enthusiastic, energetic, and positive about the future—a bit like cheerleaders. People like to be challenged and inspired.

6. *Credibility*: Three of these four attributes – honesty, competency and inspiring - comprise what communications experts refer to as 'credibility'.

Team Balance

As already noted in the chapter on personality differences, clients have preferences in their work. Effective leaders understand that they need a diversity of personalities (work preferences) in their team. Research by McCann and Magerison found that inexperienced leaders tend to surround themselves with people like themselves. This results in imbalance in their teams. I consulted with a Conference executive committee on one occasion where imbalance showed itself. The executive committee had been recently appointed by a session that had been dealing with some major financial challenges. The session appointed a committee that was predominately accountant/controller/inspector types. When the one creative person was away their committee would struggle in their brainstorming of solutions to problems. Team balance is vital for your clients. Leaders need to constantly evaluate their teams for balance.

Here are some questions to explore the balance of your client's team:

1. How well does your committee work together?

2. As you look at the problem solving cycle or team wheel, where do you think you come unstuck the most as a group?

3. If you could add another person to your team, what sort of work would you have them do?

4. How would you describe the balance of your team; are they visionaries or doers?

When At Their Best

There are certain practices that leaders perform that enable them to earn followers' confidence and to get extraordinary things done. When at their best, leaders:

Challenge the process: Leaders are pioneers who seek out new opportunities and are willing to change the status quo.

Inspire a shared vision: Leaders envision the future with a positive and hopeful outlook.

Enable others to act: Leaders actively involve others in planning; giving them discretion to make their own decisions.

Model the way: Leaders are clear about their business, values and beliefs.

Encourage the heart: Followers need to be encouraged in a way that touches their emotions.

Table 4 When At Their Best

In the Appendix 7 there is a Team Balance diagram that you can use to access your client's team balance.

Coaches need to assist their clients to examine the makeup of their teams and to put strategies in place if there is imbalance. Imbalance can be managed by adding additional persons with the missing work preferences, or teaching the team to think through each of the work preference segments when they are working through problems.

You can't change a person's personality or work preferences but you can improve their leadership skills. The researchers of The *Team Management* model not only identified people's work preference but also those skills that link members of the team together.

Linking Skills

Linking skills are not work preferences but are leadership skills that co-ordinate and integrate the work of the team. Without good linking skills a team will lack cohesion and struggle to deliver good outcomes. The Team Management model divides these skills into three categories (see figure 22):

1. *Leadership*: These skills are very much associated with being the leader. Good leaders take responsibility for ensuring that the team is strategically focussed. They typically facilitate the planning process. The team leader also plays an important role as the motivator and affirmer of the team member's efforts.

2. *Task*: For the team to achieve its task, it must allocate work to team members based on their work preferences. It must explore new ideas and encourage members' skill development. Clear objectives must drive the effort. The team effort needs to be evaluated along the way.

3. *People*: The team outcomes will only be achieved if team members are committed to the task and also each other. The following skills build the team:

- *Active Listening*: attending, listening, in touch with feeling of others, two way discussions.

- *Communication*: good discussion at team meetings, all informed, able to speak persuasively.

- *Team Relationships*: role clarity of team members, valuing of each other, conflict dealt with, mutual respect, team loyalty and pride.

- *Problem solving and Counselling*: receptive to discuss problems, follow through on commitments, supportive to others, counsels team members to improve performance.

- *Participative decision-making*: Shares leadership, welcomes differing viewpoints, involves team members in major problem solving.

- *Interface management*: Coordinates and integrates the work of team members, facilitates team evaluation, represents the team in discussion with other teams and with senior management.

Figure 22 Team Management Linking Skills

Common Leadership Issues

The following are common leadership issues that I often see in my coaching work with churches:

1. *Eternal matters*: Often church leaders act as if their role is unimportant, at best a short term commitment. Leaders need to be challenged to see their responsibilities as having eternal significance.

2. *Lack of hudd*les: Many church leaders fail to call their team members together on a regular basis. This results in a lack of accountability and follow through by team members. It is better to have short meetings more often than infrequent long meetings. A good time to have a meeting is around a meal. This save time and adds a fellowship component to the meeting.

3. *Do it all yourself*: Poor leaders make the mistake of doing most of the work themselves. They fail to recognise that this is unsustainable on their part and does not build a team.

4. *No clear purpose*: There are many teams in churches who, if asked what outcome they are seeking, would struggle to be able to articulate one. Purpose produces commitment and outcomes.

5. *No shared vision*: Some leaders fail to understand the principle that most people will commit at a higher level to a vision they have had some part in creating. Leaders need to facilitate a shared vision in their team.

6. *Short term view*: If a leader is only in the job for the short term then team members will not likely commit. Leaders need to understand that leadership involves a higher level of commitment.

7. *Lack of priority*: Often inexperienced leaders fail to distinguish between the important items (those things that will really make a difference) and the unimportant items. (See the pareto principle page 117)

8. *Lack of understanding of human behaviour*: Often leaders fail to get team members on board, to attend meetings, and to follow through on commitments because they have not considered human weakness. Most people need reminding, most people perform better when praised, most people are busy and need incentives to make the effort for meetings etc.

9. *Too many strategies*: Enthusiasm is great but too many strategies at once is foolish. Most of us plan too much and end up with mediocre results.

10. *Lack of Empowerment*: Some leaders struggle to understand what issues should be discussed by the team and what issues team members should be empowered to deal with. (See the next page on situational leadership for more details)

11. *Lack of celebration*: Praising team member's efforts and the celebrating of team successes is often underdone in church life. These things are huge motivators that build team members commitment.

12. *Treat differently*: If you want leaders to act different from the average church member, to operate at a higher level of commitment then you need to treat them differently from the rest. If team leaders treat team members as important they will tend to treat their job with importance.

Leadership Concepts

The following material is a collection of leadership tools and concepts that I have found to be helpful as a leader. In assisting clients in their problem solving coaches are called upon to share new concepts and ways of functioning.
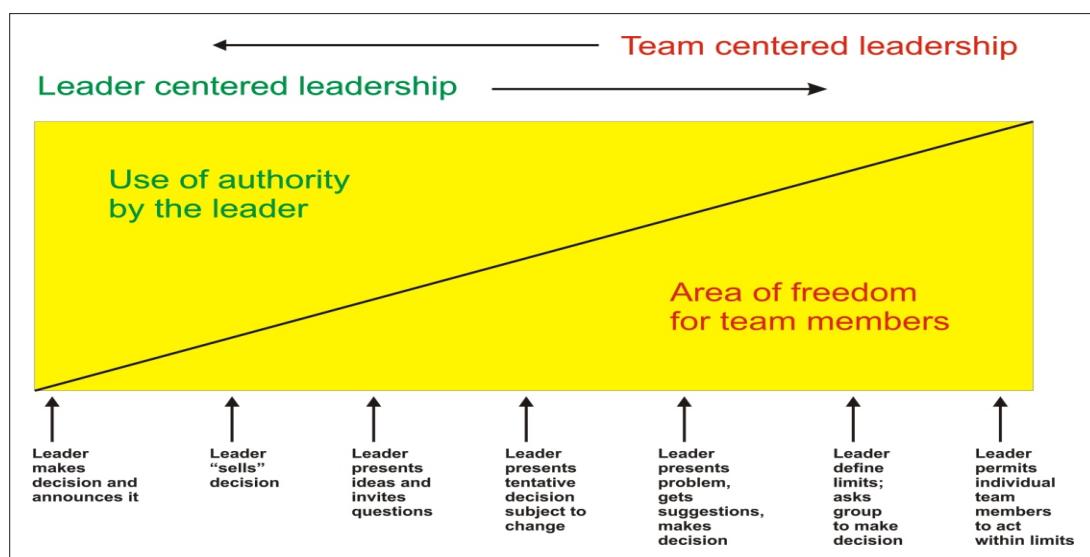
Figure 23 Situational Leadership

1. Situational Decision Making

(Adapted from *A Continuum of Leadership Behaviour,* Tannenbaum, Wechsler and Massarik) [35]

Situational decision making is one of those leadership skills that new leaders need to understand. One decision making approach does not suit all situations. Autocratic leaders will fail to build team and laisse-faire leadership will frustrate team members (see). The following outline and diagram above give guidelines for leaders.

1. *Leader's own decision*: There are many times in decision making when leaders need to accept their leadership responsibility and take the initiative. Some leaders frustrate their committees by bringing every decision to them. This leads to an inefficient decision making process.

2. *Leader sells*: On some occasions leaders make decisions that then need to be explained and sold to the team. These decisions are usually ones where there are a number of options with only marginal differences in outcomes.

3. *Leader presents idea and invites questions*: There are many situations where timing does not allow for a committee decision. The leader seeks input and then makes the final decision.

4. *Leader presents tentative decision subject to change*: Leaders often find themselves, particularly when representing their team, needing to take a decision even though it may not be final. The more important the issue the open to challenge and change leaders should be.

5. *Leader presents problem, gets suggestions, makes the decision*: There are occasions when leaders use the group as a resource for input on an issue but need to make the decision themselves. This is particularly applicable in issues of confidentially.

6. *Leader defines limits, ask group to make decision:* On major issues leader usually are wise to involve the whole team. There is an attempt to gain as much unanimity as possible. Research has shown that the consensus decision making method produces the best quality decision. Consensus also promotes equal participation and power among members. It develops cohesion and commitment. The only draw back with the consensus method is that it is time consuming. One must set aside enough time to properly deal with issues.

7. *Leader permits individual team members to act within limits*: Often there are issues to be managed that are best handled by an individual or sub group.

> **Individual versus group problem solving questionnaire (adapted from *Managing Group Creativity*, Arthur B Van Gundy AMACOM)**
>
> How much time do you have to solve this problem?
>
> How likely is it that you could obtain more time to solve this problem?
>
> How likely is it that your team members will accept the solution if you try to solve this problem yourself?
>
> How important to your team is acceptance of the solution to this problem?
>
> How reluctant would your team be to implement a solution to this problem if they did not participate in solving it?
>
> How much do the advantages of solving the problem by yourself outweigh the need to obtain acceptance of the solution by your team?
>
> How likely is it that solution uniqueness and originality would be decreased if you tried to solve this problem by yourself?
>
> How much do the advantages of solving the problem by yourself outweigh the need for unique and original solutions?
>
> How important is it for your team to interact with one another while solving this problem?
>
> How much do the advantages of solving this problem by yourself outweigh your team members' need to interact with one another in solving this problem?
>
> How much information do you have about this problem?
>
> How useful is the information you have about this problem (with respect to its ability to help you solve this problem alone)?
>
> How important is it that your team become more cohesive?
>
> How much do the advantages of solving this problem by yourself outweigh the need for your subordinates to become more cohesive?
>
> How important is it for your team to develop their creative problem-solving skills?
>
> How much do the advantages of solving this problem by yourself outweigh the need for your team to develop their creative problem solving skills?
>
> How likely is it that interpersonal conflict will develop among your team if your attempt to solve this problem as a group?
>
> How much do the advantages of solving this problem by yourself outweigh taking a chance on interpersonal conflict developing among your team?

 We see in the early church that when major issues arose that the apostles used a Spirit-lead consensus decision-making approach. They would come together to discuss and prayer about issues. When a sense of harmony was achieved, they believed this was an indicator of the Spirit's leading. Paul wrote: "Let the peace of Christ rule (referee) in your hearts, since as members of one body you were called to peace" (Colossians 3:15). Leaders need to wait for the gift of peace from Christ to mark their arrival at His will. For such a gift, Paul suggests that the right conditions must prevail: high quality relationships in the leadership team and submission to the word of God.

2. Equal Power And Influence

One of the most frequent reasons for failure of groups and committees is the lack of equal participation. When one person or a number of persons dominate the discussion there is an immediate withdrawal made by some members of the group. If one person has all the say frustration will exist for most others because they are not achieving their own individual goals.

Two rules for Power and Influence:

(i) Power must be relatively evenly balanced among members.

(ii) Influence must be based upon competence, expertise and information. A person's power and influence in the group at any particular time is based on what contribution they can make to the group's goals. When the members of the group have equal say (at least equal rights) they are more co-operative and responsive. Unequal power interferes with trust and communication, those things that are necessary for managing conflict.

3. Pareto Principle

Helping leaders to focus their efforts in those areas that will produce the greatest outcome is one of the most important services the coach can provide clients. The Pareto principle was named after an Italian economist who, in 1906, created a mathematical formula to describe the unequal distribution of wealth in his country; observing that twenty percent of the people owned eighty percent of the wealth. Pareto; 80:20 rule was taken by others and applied to a variety of settings. The principle that 20 percent of something is always responsible for 80 percent of the results.

Examples of the Pareto Principle:

Time	20 percent of our time produces 80 percent of the results.
Counseling	20 percent of the people take up 80 percent of our time.
Products	20 percent of the products bring in 80 percent of the profit.
Reading	20 percent of the book contains 80 percent of the content.
Job	20 percent of our work gives us 80 percent of our satisfaction.
Speech	20 percent of the presentation produces 80 percent of the impact.
Donations	20 percent of the people will give 80 percent of the money.
Leadership	20 percent of the people will make 80 percent of the decisions.
Picnic	20 percent of the people will eat 80 percent of the food.

The value of the Pareto Principle for leaders is that it reminds them to focus on the 20 percent that matters. Of the things you do during your day, only 20 percent really matter. Those 20 percent produce 80 percent of your results. Identify and focus on those things.

4. Franchising Ministry

The franchising business movement is based on one very important principle: "You reap what you sow". You reap what you sow every time. Josh Hunt says, "Franchises have figured out, in the details, exactly what it takes to reap their desired results. They sow the required behaviour and expect and get the desired results, every single time. If it works in Atlanta, it will work in Dallas. If it sells in Chicago, it will sell in Sacramento, every single time. It is a law. God has said it. It will be done."

So often leaders in churches spend their energy recreating what already exists in other places. Instead of taking what is a proven strategy they seem to have a need to create their own. The problem with this is that creating new approaches, as necessary

as that is on occasions, can be very energy draining. What a franchising approach does is to use the energy of the team where it matters, in implementation.

Franchising moves the energy of the leaders from the conceptual area to the details of implementation. Hunt challenges the idea that all we need is broad principles.

> "It is not about a handful of broad principles. I wish I had a dollar for every time I have heard someone say that all we have to do is understand a handful of broad principles and everything will work out. It is not true. Success is not in understanding a handful of broad principles. It is in the details. Chili's is not successful because they understand a handful of broad principles of culinary arts, marketing, demographics and business management. Chili's is successful because they have worked out, in the details, how to make these principles work in the real world. The location, the amount of parking, the landscaping, the design of the menu, every spice in every entre', a thousand specifics about the atmosphere, the way they train their managers and on and on and on. They have worked out the law of sowing and reaping in the details. And so have doubling churches. They have worked out, in the details what it takes to serve people through a local church. Non-doubling churches, by comparison, are not as sharp".[36]

Possible Areas of Franchising

Within church life there are some obvious areas that lend themselves to a franchised approach. Here is a list of some possible ministries where a franchised approach could occur.

- Small Groups/Sabbath School Classes
- Bible Prophecy Seminars
- Storm Co Events
- Kids' Club
- Cooking Schools
- Bible Studies
- Kids' Sabbath School
- Family Life seminars

In order to use a franchised approach, leaders need to access the information from someone else who has demonstrated success. This can be from a previous leader within the church, a neighbouring church or from the Conference office.

The work of the coach is to assist the leader in looking at what areas of the (franchised) ministry can be leveraged to higher levels. An example would be - If we know how to run a successful kids' club, then how can we build more connections between this event and other services of the church? What would be needed to multiply this service?

How To Franchise A Ministry:

Here are a set of steps for 'franchising' a ministry:

1. Clearly identify roles and develop job descriptions for team members.
2. Decide on the main processes or activity streams of the ministry. Eg. Holiday kids' club
3. List the tasks that are performed by each team member for each role in each stream.
4. Decide on the performance standards that are attached to the tasks and to the activity streams.
5. Determine what mechanisms or processes will be used to make improvements.

5. Growing A Leadership Team

Whether your client is a pastor or a leader of only one person, growing new leaders is fundamental to growing a ministry. The apprenticing/mentoring of new leaders is an important principle. Every leader should have an assistant. Often clients as leaders carry too much responsibility. The simple act of adding an assistant or associate leader can make a huge difference to their success. Whenever you add an apprentice leader you are seeding the idea that this ministry is set to grow. This is particularly so in small groups.

In so many churches that I have consulted with the cry is "lack of leaders". Growing leaders is a natural progression from growing disciples. Churches that have a discipling track for newcomers will naturally produce new leaders.

6. Systems Thinking – Biotic Principles

One of the common failings of inexperienced leaders is that they function as if their ministry is totally independent and autonomous from the rest of the church. When leaders function in this way they run the risk of clashing with other departments. They are also unlikely to gain the possible synergies of working collaboratively with other groups.

Effective leaders are mindful that they are part of a church system and that their problem solving needs to take into consideration more than their own issue - that of the broader system. The apostle Paul likened the church to a human body; where each part is in relationship to the rest, each having its part to play.

Leaders must avoid adopting simple answers and adopting the latest popular church approach. They need to see beyond symptoms to the root causes. They need to understand that there is never a single right answer to any question. Instead leaders need to explore a variety of actions and to learn how to anticipate both the intended

result and the unintended. The art of systems thinking is being able to recognize the ramifications and tradeoffs of the action you choose (see table 24).

The Ten Laws of Systems

- Today's problems come from yesterday's solutions.
- The harder you push, the harder the system pushes back.
- Behaviour grows better before it grows worse.
- The easy way out usually leads back in.
- The cure can be worse than the disease.
- Faster is slower.
- Cause and effect are not closely related in time and space.
- Small changes can produce big results, but the areas of highest leverage are often the least obvious.
- You can have your cake and eat it too, but not at once.
- Dividing an elephant in half does not produce two small elephants.

Table 5 The Ten Laws of Systems

An example of poor system thinking:

> I once consulted with a small church that had come up with a novel way to reach non-attendees; particularly non attending family and friends of members. They began conducting a Sunday evening service which started with a three course sit down meal. There were more people in church on Sunday night than for the main Sabbath service. The church was very proud of their success. They ran six week blocks three times through the year. The first year was very successful but in the following year it unravelled. The leaders grew discouraged at the lack of support and the program came to an end. The leaders felt so let down by the church that they left. The strategy was a good one but did not take into consideration the human resource ramifications. The church did not have the capacity to sustain the strategy.

Coaches need to help their clients to look at the system rather than just the presenting issue. This will involve exploring their role and who they are accountable to. The coach should specifically raise open questions about the following areas:

1. The client's role pressure and stressors.
2. The force in the system that the client needs to work with or counteract.
3. The outcomes required.
4. Deadlines.
5. Expectations of others.

7. Natural Church Development Biotics

> In Jesus' parable of the growing seed, the farmer tends the field, but it is God who brings the growth. "*All by itself* [automatically] the soil produces grain…" (Mark 4:26).

Paul speaks likewise of the cooperation with God in the extension of His kingdom: "I planted the seed, Apollos watered it, but *God made it grow*." (1 Corinthians 3:6).

Schwarz developed a church growth model known as Natural Church Development based on what he calls the 'biotic principles'. He based these principles on what he called the "logic of life". When the logic of life principles are applied to a church then the "all by itself" growth factor occurs, resulting in natural church development.

The biotic principles become the sive or screen by which strategies are selected.

The Six Biotic Principles:

1. *Interdependence*: The decisions you make in one area of church life will impact, for good or ill, other areas of church life. Question: does this step benefit other areas in the long term?

2. *Multiplication*: For sustainable, healthy growth, like produces like. Question: does this step multiply growth or just add to it?

3. *Energy Transformation*: Focus all energy expended in the church on generating growth in the church's health. Question: does this step use or fight energy relationships?

4. *Mutli-usage*: Energy spent can be re-invested to make this ministry, program or process increasingly self-sustaining. Question: this step – does it help the ministry sustain itself?

5. *Symbiosis*: The intimate living together of two dissimilar organisms in a mutually beneficial relationship. Question: does this step promote "fruitful co-operation" or "ecclesiastical monoculture"?

6. *Functionality*: Every detail in God's creation has a specific function…All living things in God's creation are characterised by the ability to bear fruit….where there is no fruit, life is condemned to death…We are able to check on the quality of an organism by examining its fruit….Where no fruit appears, something is wrong." Question: this step - producing fruit or missing purpose?

The biotic principles encourage leadership to look at the whole church and its environment and not just "the fruit" as an indicator of health. They focus on the way a church "does church" by (See table 6):

- the way planning is done
- how decisions are made
- the impact of administrative processes
- the way ministries are defined and developed
- the interaction between ministries, including the use of resources
- how delegation and facilitation occurs
- the way the church handles change
- what messages are communicated and how, etc.

While the quality characteristics indicate *what* needs to be addressed, the biotic principles are concerned with *how* a church addresses the quality characteristics through its fabric of operation.

Table 6 Applying Biotic Questions to Minimum Factor

 The more biotic that an objective or strategy is: the more of the six biotics they will achieve. And the better the likely outcomes. The biotics helps the clients to reduce the number of strategies needed, which increases their likely of achieving their goals. In other words, biotic strategies usually achieve greater outcomes than non-biotic strategies.

The Institute of Natural Church Development's Approach

The following scenario provides a good example of biotic strategic planning.

1. Coaches need to help the church leader to truly understand each of the biotic principles.

2. Brainstorm possible initiatives to address the minimum factor using each of the biotic principles in turn without (at this point) reaching definitive courses of action.

3. Examine each of the potential initiatives in light of all six biotic principles. In this way, you will discern the overlapping nature of the biotic principles.

4. Implement those initiatives that satisfy all six biotic principles.

The Institute sees the biotic principles as variations of one single principle: "How can we create an environment that will allow God's growth automatisms - with which He himself builds the church - ever-increasing influence?".[37]

All the biotic principles are addressed at once in the context of putting together an action plan. This recognises the interrelated nature of the biotics.

Clients need to not only develop a good conceptual understanding of each of the biotics and their interrelationship, but also have a good appreciation of how they will go about incorporating them in their action plan.

A Predictable Process

Change Management

"He who rejects change is the architect of decay. The only human institution which rejects progress is the cemetery." – Harold Wilson

"The methods and means by which we reach certain ends are not always the same. [You] …must use reason and judgment …Different methods of labour are to be employed to save different ones. Different methods of labour are really essential. New methods must be introduced." (Ellen White Gospel Workers page 468)

It is a paradox of church life that situations and problems which cry out most strongly for change are often the very ones which resist change most stubbornly. And often when change occurs it is at the cost of conflict, resentment and reduced motivation - negatives which may outweigh the benefits of change. The coach's prime task is to encourage clients to make changes in their ministry in a way that will produce positive outcomes for them and their team.

Leaders Need To Be Change Agents

The facilitating of change is a learnt skill that leaders need to acquire. Often leaders assume that their ideas will be accepted readily by their followers. When this doesn't occur they may become discouraged and lose motivation or they may push harder and loose team members.

One of the key principles that coaches need to teach clients is that change is more acceptable to people when they have been involved in the change process. Leaders need to involve their team in fact-finding and problem solving.

Not only is the fact-finding important for discovering needs and planning strategies, it is also an important part of the change process. Fact-finding begins the change process by bringing issues to the surface and 'seeding' the church for change. The 'seeding' occurs by arousing interest in what will be done with the results of the fact-finding and involving the team in the interpretation of the information.

A Predicable Process

It is helpful in monitoring any change to understand that there is a predictable process that occurs (seefigure 24). Different people and groups move at different rates in accepting change.

> First there are the 'innovators' who conceive the idea. They are followed by the 'early adopters' who support the idea. It is this second group who often make the best advocates as they are converts of the concept. They may be more credible than the innovators who are so committed to their brain-child that they are open to the charge of lacking objectivity. Next comes the 'early majority' who have been convinced by the 'early adopters'. It is when you reach this phase that you can be reasonably assured that the idea is going to roll. Following them come the more cautious "late majority", who are only prepared to move with the crowd when they are satisfied that they will not be in a minority. Last of all, the 'laggards' who, if they come at all, will only do so with reluctance. They await the first moment of faltering so that they can have the satisfaction of declaring, "I told you so!"[38]

Making your client aware of the predicableness of change helps them to manage change more effectively. It trains them to get in touch with the right people at the right time, alleviating the stress that could come from unnecessary resistance.

Figure 24 Change Management Theory

It is important to identify the possible resistance to the proposed change. Kotter proposes that the four most common reasons why people resist change are (J P Kotter, *Choosing Strategies For Change: Planning and Managing Change* Editor Bill Mayon-White The Open University):

1. *Parochial Self Interest*: People resist change because they think they will lose something of value as a result.

2. *Misunderstanding and Lack of Trust*: People also resist change when they do not understand its implications and perceive that it might cost them much more than they will gain. Such situations often occur when trust is lacking between the person initiating the change and the recipients. Misunderstandings need to be addressed rapidly before resistance sets in.

3. *Different Assessments*: Another common reason people resist change is that they assess the situation differently from those initiating the change. This may be because opposing parties have different information.

4. *Low Tolerance for Change*: People also resist change because they fear they will not be able to develop the new skills and behaviour that will be required of them. People sometimes resist change to save face. To go along with the change would be, they think, an admission that some of their previous decisions or beliefs were wrong. Or they may resists because of peer group pressure - their friends' attitudes.

Assessing which of the many possibilities might apply to those involved in the proposed change will help the coach and client develop appropriate strategies to help overcome resistance.

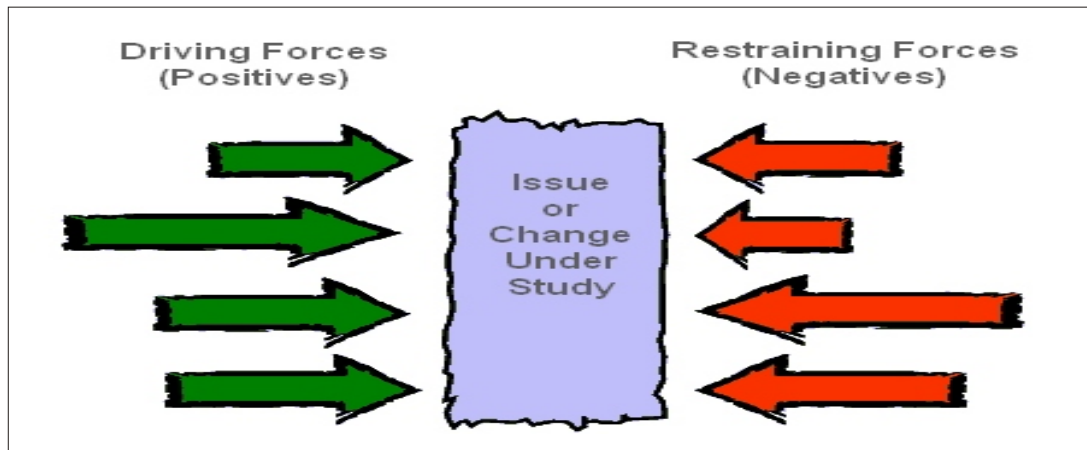## Understanding the Forces

Figure 25 Kurt Lewin Force Field Analysis

Kurt Lewin developed a useful change model known as force-field analysis. He identified three phases in the change process - unfreezing, changing, and refreezing.

Unfreezing: The aim of unfreezing is to motivate and make the individual or the group ready to change. It is a thawing out process in which the forces acting on the individuals are rearranged so that now they see the need for change. Unfreezing is the breaking down of the mores, customs, and traditions of individuals - the old ways of doing things - so that they are ready to accept new alternatives. In terms of force field analysis, unfreezing may occur when either the driving forces are increased or the restraining forces that are resisting change are reduced.

Changing: Once individuals become motivated to change, they are ready to be provided with new patterns of behaviour. This may occur as people view better ways of operating and choose to adopt those ways. Or it may occur as individuals are placed in new situations where new behaviour is demanded of them.

Refreezing: This occurs when newly acquired behaviour becomes integrated as a pattern in the individual's personality. For this new way of operating to become permanent, there is a need for reinforcement.

Lewin's technique of "force field analysis" can be useful in developing implementation strategies with your client. It examines the acceptance (facilitating) forces that will help implement the strategy and the resistance (restraining) forces that may prevent it. There exists equilibrium when the strengths equal the resistance forces (see figure 25).

Change can be implemented when the acceptance forces become greater in sum than the resistance forces. This is achieved by increasing the acceptance forces and

reducing the resistant forces. In some situations increasing the acceptance forces may result in a counter increase in resistance. It may be preferable to concentrate on reducing the resistance forces.

Kotter & Schlesinger suggest resistance can be dealt with in a number of ways:[39]

1. *Education and Communication*: One of the most common ways to overcome resistance to change is to educate people about it before hand. Communication of ideas helps people see the need for, and the logic of, change. The education process can involve one-on-one discussions, presentations to groups or memos and reports. This is important particularly if resistance is based on wrong information.

2. *Participation and Involvement*: If the initiators of the change involve the potential resistors in some aspect of the design and implementation, they can often forestall resistance. In collaborative change efforts, the initiators listen to the people the change will affect and uses their advice.

3. *Facilitation and Support*: Another way that managers can deal with potential resistance to change is by being supportive. This process might include providing training in new skills or relieving workloads in other areas. This strategy is particularly helpful if fear and anxiety lie at the heart of the resistance.

4. *Negotiate and Agreement*: Another way to deal with resistance is to offer incentives - new position, additional power - to active or potential resistors. Negotiation is particularly appropriate when it is clear that someone is going to lose out as a result of a change.

5. *Manipulation and Co-optation*: In some situations leaders resort to covert attempts to influence others. Manipulation, in this context, normally involves the very selective use of information and the conscious structuring of events. A common form of manipulation is co-optation. Co-opting an individual usually involves giving him or her a desirable role in the design or implementation of the change. The drawback of this method is that people resent being tricked or used. However, in crisis situations it may be appropriate.

6. *Explicit and Implicit Coercion*: To force people to accept change by threatening them - loss of job, demotion. Force produces strong resentment. This may be appropriate in crisis situations where speed is essential.

Often change fails to occur because of overload. People cannot deal with too much too quickly. They may back off to consider the implications. Sometimes expectations have been raised beyond what is possible. This is followed by frustration, then apathy. It is easy for the leaders to work with the "wrong" people. If the leader fails to connect with the early adopters and early majority, the change may be difficult. Leaders also need to recognise that sometimes change fails because the change was not be needed.

Decision Making

Understanding the Will of God

> "For we are God's masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago." Ephesians 2:10

Christian coaching differs from other coaching in that our clients, like us, believe that God has a plan for our life that existed before our creation. It is our privilege to help our clients discover that plan.

To discover God's plan for our life brings us to examine a fundamental area of theology. We are forced to ask the question, "How does God achieve his will in this world?" Until we answer this question our search could be wishful thinking and some what dangerous. Paul challenges the Corinthians to: *"Be babes in evil, but in thinking mature."*

There are millions of people outside the kingdom of God who resent and hate God because of their misunderstanding about His way of working in the world. And there are many within the church who shares in that confusion. The confusion occurs because of a misunderstanding of the term "Will of God'".

There are at least three meanings to the term: "will of God":

1. The intentional, perfect will of God: The intentional will of God is God's perfect will for you and for the world. Matthew records this in the words of Christ found in Matthew 18:14. Not God's will, but it will happen! It is high time that we got rid of all our unbiblical thinking which leads us to believe that everything that happens in this world today is the will of God; in the sense that God intends and plans it to happen. So much of what occurs is evil and harmful and destructive and falls within the second meaning -the circumstantial, permissive will of God. We must realize that the intentional, perfect will of God can be defeated by the will of man for the time being. If this were not true, humans would have no real freedom whatsoever. All evil that is temporarily successful, temporarily defeats the perfect will of God.

2. The Circumstantial, permissive will of God: The permissive or circumstantial will of God is operative in our fallen cosmos. Romans 8:22 - Not only is man infected by sin but also by the whole of creation. Because of the imbalance, because of human folly and sin, because mans' free will creates circumstances of evil that cut across God's plans (see Romans 8:28). Many things which are permitted to happen to us in this world are the price of a world of reliable laws**,** which we can count on and a world of free

moral choices. These events happen within Gods permissive will. The wonderful assurance of scripture is that God's will not allow anything to happen to us, which by itself can defeat His ultimate purpose. Nothing can happen to you that God cannot use for good.

3. The Ultimate will and purpose of God. In our lives, so many things - our sins and mistakes, the accidents of history, the sins of others against us - may divert and temporally defeat God's plans and purpose. However, God will always provide other channels to carry out his ultimate will.

Guidelines For Understanding God's Will

If we want God to guide us, our attitude needs to be right. Here are some guidelines that can help clients determine God's will in their decision-making.[40]

First, we must be willing to think. It is false piety, super-supernaturalism of an unhealthy pernicious sort that demands inward impressions with no rational base; and declines to heed the constant biblical summons to consider. God made us thinking beings, and he guides our minds as we think things out in his presence**.**

Second, we must be willing to think ahead and weigh the long-term consequences of alternative courses of action. Often we can only see what is wise and right, and what is foolish and wrong, as we dwell on the long-term issues.

Third, we must be willing to take advice. It is a sign of conceit and immaturity to dispense with taking advice when making major decisions.

There are always people who know the Bible, human nature, and our own gifts and limitations better than we do; and even if we cannot finally accept their advice, nothing but good will come to us from carefully weighing what they say.

Fourth, we must be willing to be ruthlessly honest with ourselves. We must suspect ourselves. Ask ourselves why we feel a particular course of action will be right and make ourselves give reasons.

Fifth, we must be willing to wait. "Wait on the Lord" is a constant refrain in the Psalms and it is a necessary word, for the Lord often keeps us waiting. When in doubt, do nothing, but continue to wait on God.

Knowing God's Will

Leaders on occassions find themselves and those they are leading at odds with each other as to what they believe God's will is on certain issues. Within the New Testament we see modeled the principle that, the more important the issue the greater the consensus should be sought. On virtually all the major decisions the apostle came together and discussed and prayed until they felt together. Paul writes to the early church leaders to follow their example, "Let the peace of Christ rule (referee) in your hearts, since as members of one body you were called to peace" (Colossians 3:15.)

Leaders need to wait for the gift of peace from Christ to mark their arrival at his will. For such a gift Paul suggests that the right conditions must prevail: high quality relationships in the leadership team and submission to the word of God. Ellen White express similar advice to church leaders when she said, "When your will is in harmony with the divine will, you will be in harmony with one another."41 God's will is not discovered through slender majorities that divide and polarize people. There are occassions when individuals may support the team decision even though they may have a different view.

Rational Thinking

Thinking Like A Child Of God

> "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, what ever is admirable - if anything is excellent or praiseworthy - think on such things." Philippians 4:8

> "Men feel disturbed not by things, but by the view they take of them." Epictetus 1AD

We have a choice in what we think about. Most of our behaviour and reactions in life are not based upon choice - rationale logical thinking - but on habitual, automatic thoughts. Many of these thoughts or beliefs are irrational, non-sensical beliefs.

Many clients find themselves 'stuck' in their handling of certain problems. They either become stressed or try and ignore the situation. They are often 'stuck' because of their faulty thinking. How we think about something largely determines how well we will handle it. Unrealistic and exaggerated thinking plays a major role in stress. Helping clients to develop a rationale and realistic "thinking process" is an important aspect of coaching.

Dr Albert Ellis, the father of rational emotive behavioural therapy, developed a theory to explain the relationship between an event and the feelings experienced. He put it this way:

The ABC's of Emotions:

"A's" are the activating events that occur in our life - the stressors, potential stress.

"B's" are the beliefs - the attitudes and assumptions that are programmed into out thinking.

"C's" are the emotional consequences - the feelings that result from our pre-programmed thinking.

Most people assume that A causes C. When I stand on a cliff with a rope around me and prepare to abseil to the bottom I become anxious. We assume that the reason we

are anxious is because of A- where I am standing. However, in reality my anxiety – 'C' is not caused by standing on the cliff -'A' (the activating event). It is my thinking – 'B' about the cliff and abseiling that caused my emotional reaction. Another person could stand in exactly the same place and experience completely different emotions.

It is what you believe - 'B', and say to yourself about 'A', that results in your emotional reaction 'C'. It is your belief or self-talk that leads to your emotional upset 'C'.

False Beliefs That Lead To Emotional Upset

Emotional Upset	False Belief
1. Anxiety that is related to oneself.	1. I must be right, successful, outstanding and pleasing.
	2. I must not make mistakes, or fail, or displease others.
text1872. Anxiety that is related to others.	1. I must be accepted and loved by others.
	2. People must do things my way and give me what I want.
	3. I must not be rejected or deprived in any way.
3. Anxiety that is related to situations and events.	1. Situations and events must work out the way I want.
	2. I must have a guarantee.
	3. Frustrations and misfortunes and crises must not happen.
4. Peronsal depression	1. I'm hopeless.
	2. It's hopeless and unbearable.
	3. I'll never be able to solve this difficulty or be happy.
5. Guilt, shame, or worthlessness	1. I am not good for failing.
	2. I am terrible because of what I didn't do.
	3. I am terrible because of what I did do.
6. Self-punishment	1. I have to pay for what I have done.
	2. I have to pay for my sins.
	3. God could not forgive this.
7. Withdrawal, non-assertiveness, or phobias.	1. I must not go.
	2. I must avoid situations in which I might be seen as inadequate or may fail or not be seen as loving, pleasing, etc.

Table 7 Emotional Upset

Automatic Thoughts:

Many of our thoughts are automatic they just jump into our minds without any planning or conscious prompting. For example a person with a poor self image will replay such a message automatically when their person hood is being discussed or criticised. It may be a word, statement, image, fear or memory. These thoughts are usually believed no matter how irrational they may appear. Rarely are they checked

out. Characteristically they are associated with "must", "shoulds", "oughts", "have to". These messages usually elevate guilt and attack self-esteem.

Healing of Memories	
The Process Of Transformation Through the Renewal of our Minds (David Seamands, Healing of Memories)	
A partial list of the false, absurd, and unrealistic assumptions which contribute greatly to perfectionistic hang-ups and which need changing if healing is to take place.	A partial list of true, realistic, and Biblical assumptions to replace the absurd ones. "Putting off the old and putting on the new" (Col 3:9-10) is part of the reprogramming so vital to the healing of perfectionism.
Myself	Myself And Others
1. I should be liked/approved of/loved by everybody, especially those I consider important to me. 2. I ought to be able to do anything/everything well – If I can't, it is better not to do it at all or wait until I can. 3. I must be perfectly competent and successful in achieving before I consider myself worthwhile and before others do. 4. I really don't have control over my happiness – it is under the control of others and outside circumstances. 5. The experiences/influences of the past cannot be changed. 6. There is only one true/perfect solution for every problem – if I don't find it, I am sunk/lost/will be destroyed. 7. I ought to be able to make/keep everybody around me happy - if I don't, there is something wrong with me. 8. It is my responsibility to right the wrongs of the world/solve its problems/correct all injustices.	1. I am a worthwhile person whether I am successful in certain achievements or not. a) God has given his opinion of my value and worth whileness. Psalm 8 Rom 5:6-8 b) God's view on 'success' is different from people's view. Luke 10:17-24, 1Cor 1:25-31 c) God has eliminated both comparison and competition and asks only for faithfulness in exercising my particular gifts. Luke 1:7-11; Mat 20:1-16 25:14-30; 1 Cor 12:4-27; Rom 12:6; Acts 5:29 I do not have to be approved/liked by everyone in order to feel secure or lovable. a) Some people can't like/love me because of their problems. John 15:18-27; 17:14-19; Gal 1:10, 4:12-16; 1 Peter 1:12-16; 1 John 3:11-13 b) Since I am always loved by God (regardless how some may feel about me), I do not need to be overtly concerned about the approval/disapproval of others. John 15:9-10; 17:25,26; Rom 8; Heb 13:5,6 1 John 4:16-19
Others	
1. Others should take care of me/be kind to me/never frustrate me. 2. Others ought to be able to read my mind and know what I need/want without me telling them – if they can't do this, It is because they don't really like/love me.	
God	God
1. God only accepts/loves me when He can approve everything I am/think/feel/say/do. 2. God may accept me as I am, but only because in the future I will never think/feel/say/do anything wrong. 3. God saves me by grace, but only maintains this relationship if I read/pray/witness/serve/do enough. 4. God holds my ultimate salvation in suspense – at the Great White throne. He will judge me and then determine whether or not I will be given eternal life/Heaven.	1. God accepts/loves me even though he does not always approve of everything I do. John 3:16,17; Rom 5:6-8; 1 John 4:7-10 2. Faith in what He has done for me (in Christ), not perfect performance - is what pleases God and puts/keeps me in a right(eous) relationship with Him. Rom 1-5; Gal ; Heb 11 3. God, through his Holy Spirit, gives me the assurance of my salvation/eternal life/heaven now - my judgement took place on the cross. My only future judgement will be for service rewards and not for my salvation. John 3:36; 5:2; 1 Cor 3:10-15; 1 John 3:2; 5:6-13

Table 8 The Process of Transformation

Distorted Thoughts:

Not only what we think/believe but also how we process our thoughts affects our well being. Often our thinking can be "distorted". H. Norman Wright lists a number of distortions:[42]

1. *Filtering:* A person looks at one element of a situation while ignoring the rest.

2. *Polarising:* Tendency to see every thing in extremes. People are either good or bad. One mistake and it's all over.

3. *Over-generalisations*: A conclusion is based on one piece of evidence. Absolute statements are common. "No one appreciates a thing I do!"

4. *Mind Reading*: Making snap judgements about situations or people - creating distortions. "She didn't come tonight because the programme is boring."

5. *Catastrophising*: Is making a mountain out of a mole hill.

6. *Personalisation*: Relating ever problem to yourself. You take the responsibility whether you are involved or not.

7. *Emotional Reasoning*: If you feel something it must be so. If you feel a failure you must be a failure.

8. *Blaming*: Brings relief but also distorts one's thinking. Some accept the blame for others, others blame everyone else.

9. *Shoulds*: People should know this or should do this. Inflexible set of rules.

10. *Always being right*: Constantly defensive. You never make mistakes, impossible to live with.

Feelings A Signals

Feelings are a natural part of life. Our feelings act as a signalling device that tells us when it is time to do some mental relaxation. Bad feelings are okay! It's when they remain with us in an intense way that they may cause problems. Being aware of our feelings will help us to check and clarify our thinking process. An excessively bad feeling often suggests that we need to change our thinking and/or behaviour (see Table 8)43.

Many of our emotional upsets can be traced to wrong thinking. We can not change how we feel - only how we think and act. outlines some of the more common irrational beliefs that cause emotional upset.

Constructive Self-Talk

"You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the

attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness." Ephesians 4:23-24

Scripture provides divinely revealed "principles" for living. Our view of God, ourselves and life (others) should be filtered by scriptural principles.

Helping a client identify destructive, irrational thinking and replacing it with Biblical thinking may be an important step in clients dealing with their issues. I worked with a client who would stress out over making phone calls. This became a major problem in the client carrying out important tasks. It was necessary to help the client understand their thinking and to replace it with more realistic thinking.

It is not the role of the coach to enter into deep seated psychological issues but to assist the client in finding appropriate help. However, coaches are constantly helping clients to understand their thinking and to make informed choices about their future. The table above identifies some of the more common perfectionistic thoughts that clients may get 'stuck on'.

As one examines ones "thoughts", beliefs, attitudes etc. it often becomes necessary to reconstruct them into more positive thoughts. This is best done by generating all the possible ways one can look at the "Activating Event. Eliminate the negative and illogical options and adopt the best.

Table 5 outlines faulty thinking in regard to self, others and God. It then counters those beliefs with rational – Biblical beliefs.[44]

Methods For Controlling Thoughts

It may be necessary at times to instruct clients in techniques of how to put aside the irrational thoughts and replace them with healthy thoughts. Here is a simple but powerful method for doing so.

a) Thought Interruption Technique:

1. Think about your stressful thought for 3 minutes. When the time is called shout STOP!!
2. Let your mind go blank for 30 seconds.
3. Now the next step is to take control by saying STOP in a normal voice. Then whisper. Then self-talk.

b) Thought Substitution:

1. The last phase of thought stopping involves substitution. In place of the thought make up some positive, assertive statement.
2. Develop several alternative, positive substitutions. Take time to write out these alternatives.

c) Thought Switching:

Another technique is to switch thoughts. This involves selecting a series of counter thoughts, strengthening them until they over ride and replace the irrational thought.

1. List what you normally think to yourself prior to the 'activating event'. (Your instructions)

2. For each of these instructions set up a list of alternative coping instructions.

3. Put each of the new instructions on a card. Carry them with you.

4. Repeat these to yourself prior to doing an every day task or a pleasurable activity.

5. Repeat the statements when you are expressing a stress.

d) Meditation:

1. Set aside 20 minutes at the beginning and end of each day. Use a note pad to write down every worry that you have.

2. Review your list and ask yourself what can be dealt with immediately. Do so and cross off your list.

3. Take a moment to pray about those still on your list. Then close your book and trust in God to take care of the rest.

4. If something continues to bother you. Write it down again. Writing annoying items down helps to get them out of your memory where they would be kept alive to bother you.

Coaching Issues

1. The ABC's of Emotions and thought control techniques are useful tools to teach clients. The best approach is to apply the model initially to a situation where the client knows their emotional reaction is inappropriate and then progress with more complex issues.

2. Helping clients to understand the cause of their stress and anxiety is an invaluable service. Coaches need to be on the look out for irrational thinking as these are often the source of stress in the work place.

3. There are occasions when clients should be referred to specialist help. In doing so coach need to maintain a supportive relationship.

Conflict Management

Dealing With Differences

There are not many things that will destroy a ministry more quickly than conflict. Often in church life conflicts go unresolved for years, simmering below the surface effecting relationships and team work. It is often necessary for coaches to teach clients the skills to manage conflict in constructive ways.

Definition of Conflict

Conflict exists whenever an action by one person, prevents, obstructs, or interferes with the actions of another person. Conflict occurs when our needs or personal goals clash with another person.

Most of our behaviour, particularly highly emotional behaviour is a well programmed response that has been learned and reinforced over many years. Usually the way in which we deal with conflict is the same way one of our parents did.

Question: When your parents had a disagreement, conflict, fight what did they do? How similar is your way of dealing with conflict with your parents?

Five Conflict Styles:

There are five ways to handle conflict (see Figure 26). The following lists the payoffs for each. [45]

1. *Withdraw* – 'Tortoise like' behaviour is characterised by the person withdrawing from the relationship. This will not only affect the relationship but also the person's ability to achieve there goals.
2. *Force* – People who act 'shark like' force resolution of the conflict their way at the expense of the relationship.
3. *Smooth* – People who smooth there way through conflict have only one goal and that is to preserve the relationship. They are lovely 'teddy bear' like persons who run the risk of not having their personal needs meet.
4. *Compromise* – 'Fox behaviour' is smarter than the previous three as they are willing to compromise their situation to achieve some of what they want; while preserving the relationship at a lower level. The problem is, there are many issues in life that you can not compromise on.

5. *Negotiate* – The 'wise old owl' conflict style knows that negotiation will produce win/win situation that everyone is happy with.
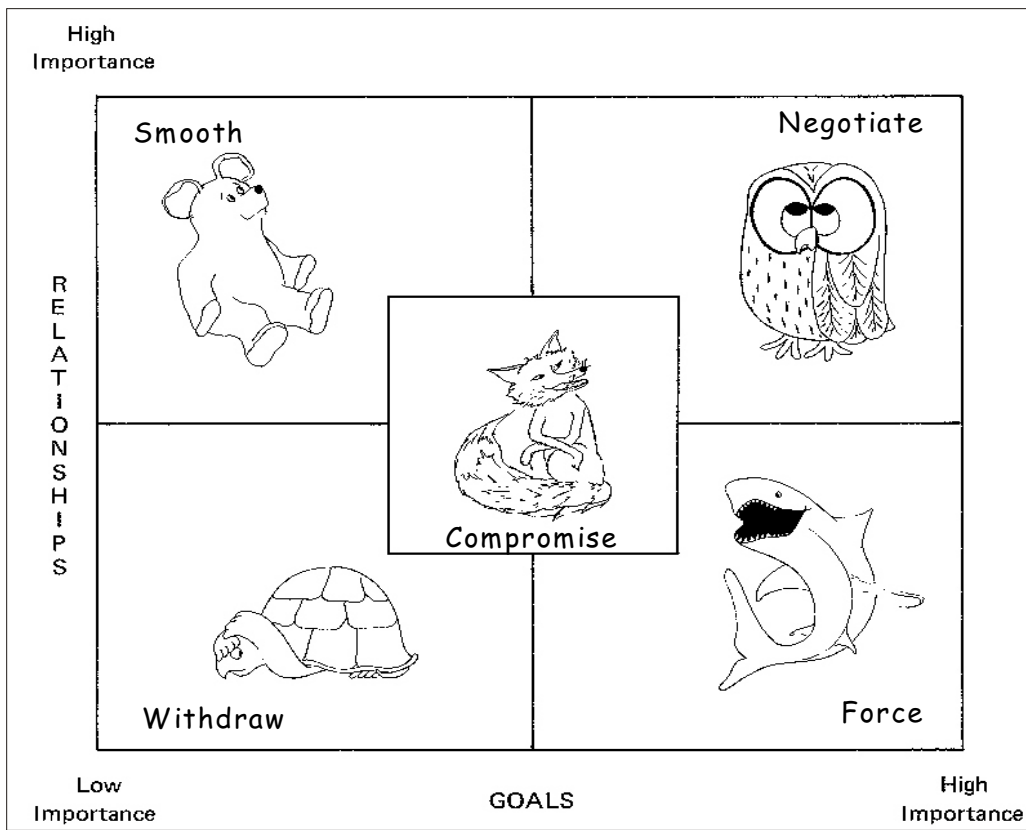
Figure 26 Conflict Style

The rule for handling conflict is to determine how important the relationship is with the other person and how important is the personal goal. If both relationship and goal is important then negotiation is required to ensure the relationship is preserved and that individual goals are met.

Five Dimensions of Win/Win (Negotiation)

The following are characteristics of people who succeed at negotiation.

1. Integrity- value ourselves and committed to keeping commitments.
2. Maturity - Balance between courage and consideration.
3. Abundance Mentality - View that there is plenty for everyone.
4. Relationship Maintenance - Make regular trust deposits.
5. Agreements - Work as partners.

Steps For Handling Conflict

Here are some steps for handling conflict:

1. Diagnose: Identify that there is an issue and decide if it can be managed. Conflicts over values are often beyond resolution.
2. Initiate: Express in concise and descriptive language the issue for you.
3. Listen: Give plenty of opportunity to the other party to express their views. Make sure your listen reflectively and obtain a clear understanding of their position.
4. Negotiate: Express a desire to deal with the issue in a way that all with be satisfied.
5. Problem Solve

   Define: Obtain agreement on the issue.

   Alternatives suggestions: Brainstorm a number of possible solutions.

   Decision: Select the solution that both parties are happy with.

   Implementation: Carry out the solution, agree how and when.

   Assessment: If the solution fails to deal with the problem then re-negotiate another solution.

Tips For Dealing With Conflict

The following principles are important to keep in mind when dealing with conflict.

1. *View the other person as a partner rather than an opponent*. Conveying an attitude of partnership rather than opponent is vital in getting the other person(s) into a 'lets work through it' attitude.
2. *Go hard on the Problem soft on the Person.* Don't attack the person, attack the problem. Blame achieves nothing; it only offends.
3. *Be specific when you introduce a gripe*. It is unfair to confront a person on an issue and then to add other issues on top.
4. Don't just complain, ask for a reasonable change that will relieve one gripe at a time. Constructive requests people can respond to.
5. *Keep to one issue at a time*. Multiple issues bring confusion and complexity.
6. *Acknowledge the others view of reality as been as real as yours*. There is no value in arguing about a person's perception. It may not be the same as yours but acknowledge it.
7. Never assume you know what the other person is thinking. This is offensive and impossible.
8. Don't label the other; avoid sweeping statements; and judgements
9. Avoid sarcasm
10. Forget the past, stay with the here and now.
11. Do we need a third person to mediate?

Transactional Analysis

Leaders on occasions have to deal with team members whose behaviour is habitually dysfunctional. If they do not learn how to manage such behaviour it can be harmful to the team. The coach can teach their client to use techniques that can help minimise such behaviour.

One of the simplest and most effective models in dealing with relationship dysfunction was develop by Eric Berne, known as Transactional Analysis (TA). Transactional Analysis became a method of examining the transactions and relationship between people. Berne said that each person is made up of three basic alter ego states: Parent, Adult and Child. From these states he then said there are five positions one can take in interactions:
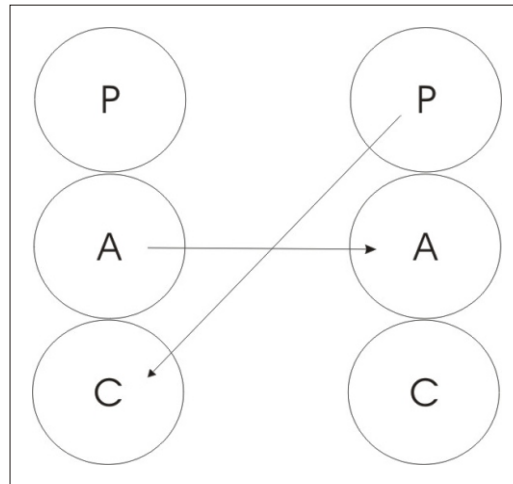
Figure 27 Cross Transaction

1. *Nurturing parent*: Support and concern.

2. *Critical parent*: Judgemental and controlling.

3. *Adult: Sensitive*, thinking, open and data gathering.

4. *Natural child*: Aroused feeling, playful and spontaneous.

5. *Adapted child*: Complaining or withdrawing.

Throughout a day a person can be in and out of each of these ego states many times. Central to TA theory is the principle that transactions must be matching. Those responses should go back to the ego state that they were sent from. Effective communications are complementary (response echoing the path of the stimulus), preferably adult to adult and from positive quadrants – NP, A, NC

Crossed Transaction

Transactions that cause trouble are those that are 'crossed'. Berne's classical example is the transaction between husband and wife where the husband asks (see figure 27) :

> "Dear, where are my cuff links?" (An adult stimulus, seeking information). A complementary response by wife would be, "In your top left dresser drawer", or "I haven't seen them but I'll help you look." However, if Dear has had a rough day and has saved up a quantity of 'hurts' and 'mads' and she bellows,

"Where you left them!" the result is a crossed transaction. The stimulus was Adult but the wife turned the response over to Parent." [46]

A crossed transaction leads to ineffective communication and if repeated often leads to a break down of the relationship.

Games People Play

There are various ways to stop a game, including the use of different options than the one automatically used. We can[47]:

1. Cross the transaction by responding from a different ego state than the one the stimulus is designed to hook.

2. Pick up the ulterior rather than the social message e.g. when a person says "I can't do this, I'm useless". Rather than saying "let me do this for you" instead say "It sounds like you have a problem. What do you want me to do about it?" (said from the Adult ego state)

3. The opening message to the game always entails a discount. There are further discounts at each stage of the game. By detecting discounts we can identify game invitations and defuse them with options. (A discount is when we minimise, maximise or ignore some aspect of a problem which would assist us in resolving it. Such as saying in a whiny voice "This is too difficult for me to do", so we automatically help them).

4. Replace the game strokes. Loss of strokes to the Child ego state means a threat to survival. We get a great many strokes from games, even if they are negative. However, if we don't obtain sufficient positive strokes, or give ourselves positive strokes, we will go for quantity rather than quality of strokes and play games to get them. This loss of strokes is also a loss of excitement that the game has generated.

Another way to think about this is to consider the game role we or the other person is likely to take. One way to discover this is to ask the following questions:

1. What keeps happening over and over again

2. How does it start?

3. What happens next?

4. And then what happens?

5. How does it end?

6. How do you feel after it ends? (John James, 1973)

Coaching Issues

It is important that coaches avoid getting drawn into client conflict. The coach is there to advise on process and to identify any blind spots the client may have about the situation.

Conflicts are great opportunities, if managed correctly, for personal growth and relationship development.

Appendix 1: Coaching Policy and Agreement

You have entered this program because you have a commitment to God and his church. You want to see more happen for God's glory because of your effort. You are willing to be encouraged, challenged and held more accountable to achieve this. You have signed on to partner with us to fulfil God's will in your life in a greater way.

Coach's Role

Our coaching program is both solution-focused and action orientated. We will help you to:

1. Define your agenda: The more your activity is based around your key agenda the better the outcomes will be.
2. Explore your possibilities: For every issue or agenda there are a multitude of solutions. Each solution impacts in different ways your current activities.
3. Support your decision: Bringing strategies into being usually requires some well though out change management and accountability.
4. Grow your skills: Each strategy involves you applying a different skill sets to implement.
5. Share your joy: You will be motivated the more you succeed.

Coaching can be described as a mixture of problem solving, visioning, accountability, new insights and support. It is the experience of working towards your goals with another person as your friend.

Coaching Time:

Because coaching is about you and your needs there is a fair amount of flexibility in the way that we connect with your. The minimum commitment is for a monthly face-to-face session (90minutes). You may call or email me between sessions if you need to discuss a problem, or can't wait to share a win with me.

We will enter into a coaching-relationship with you for a minimum of three months and a maximum of twelve. This is negotiated after the first session. You may choose to discontinue coaching at any time.

Your Responsibility:

It is your responsibility to honour your session commitments. We understand that unexpected events occur. However, persistent changes of appointments will be difficult for us to accommodate. We would appreciate 24 hours notice if you need to reschedule a session.

It is your responsibility to come to sessions with your agenda, progress updates and current challenges. You need to let me know what you want to work on and be ready to be coached.

If at any time you are not satisfied with the service I provide or are upset with something that is said please bring it up. I will promise to do what is possible to meet your need.

For our relationship to be beneficial you need to commit to acting on those strategies that have been agreed upon. You have hired a coach to do things differently than you have in the past. If you choose not to act and keep doing what you have always done, you will continue getting the same results as before.

As a client you understand and agree that you are fully responsible for your well being during coaching sessions including all decisions made. Coaching is does not substitute for psychological therapy and that we will refer you if necessary. If you are currently under the care of a mental health professional you will have gained their approval prior to entering coaching.

Confidentiality:

Your privacy is guaranteed! All conversations are treated confidentially, except as required by law. Certain topics may be shared anonymously with other coaches for professional training purposes only.

I am an accredited personal coach or pastoral coach with *In 2 Action Christian Coach Network*. For further information about accreditation go to *In 2 Action's* website: www.in2action.org.au

Appendix 2: Open Questions

These questions, primarily derived from Coaching 101 by Robert Logan and Sherilyn Carlton, may be useful tools in your coaching relationships. Open questions are powerful means to help a person to reflect on critical issues and move toward a focused life.

Introduction

1. What energizes you?
2. What do you care about?
3. What do you think God is calling you to do?
 Relating
1. How are you doing?
2. Where are you now?
3. How can I pray for you?
4. What do you want to address?
5. How can we work together?
6. Tell me what you think?
7. What ideas do you have?
8. Here is what I'm hearing you say?
9. What are your deepest passions?
10. What really satisfies and fulfills you?
11. What energizes you?
12. What drains your energy?
13. What legacy do you want to leave?
14. What do you want to be remembered for?
15. What is your dream?
16. What are your strengths?
17. Where are you gifted?
18. What's one thing you would like to change about yourself?
19. What are areas of improvement?
20. Where do you sense the Holy Spirit prompting you?

Reflection

1. What can we celebrate?
2. What's really important?
3. What obstacles are you facing?
4. Where to you want to go?
5. How committed are you?
6. What good things are happening?
7. What can you praise the Lord for?
8. What are you excited about?
9. What connects you with God's calling?
10. What do you value most?
11. What has the Holy Spirit been tapping you on the shoulder about?
12. What frustrates you?
13. How are you honoring your values?
14. What is one area where you sense God wants you to grow?
15. Where do you want to go?
16. What would you like to change?
17. What are you willing to endure to see your vision become a reality?
18. What will you specifically change to accomplish you goal?

Refocusing

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

5. How will you measure your progress?
6. How can you get it done?
7. What would like to accomplish in the next three months?

Resourcing

1. What resources will you need to accomplish your goals (people, finances, knowledge, etc)?
2. What resources do you already have?
3. What resources are missing?
4. Where will you find the resources you need?
5. What can I do to support you?
   Reviewing
1. What is working?
2. What is not working?
3. What have you learned?
4. What needs to change?
5. What else needs to be done?
6. What further training would be helpful?
7. What's next in our mentoring relationship?
8. What would you like me to do more?
9. What have you accomplished this month?
10. What are some things I could do differently?
11. How can I help you more effectively?
12. Here is what I have observed?
13. Do you really want to do this?
14. What are you willing to sacrifice to get there?

Miscellaneous

1. What have you been thinking about lately?
2. When you look back on your life, what is the one thing that you are most proud of?
3. If money was not an issue, what would you do differently?
4. What is the most important relationship you have right now and why?
5. What friend is most important to you and why?
6. What was your biggest struggle today?
7. How does Satan tempt you away from living a purposeful life?
8. Do you carry any secrets that are bothering you?
9. What is one area in your life in which you need encouragement?
10. Is there anything in your marriage that I could pray for?
11. When your kids move away from home, what would you like them to remember about you and their childhood?
12. What is one thing that you'd like me to pray for you?

Appendix 3: Purspose Driven Life

PURPOSE-DRIVEN LIFE - HEALTH ASSESSMENT

*Just Beginning
Getting Going
Well Developed*

CONNECT: You were formed for God's family
I am developing authentic community within my church family.......................................1 2 3 4 5
I am more loving, grace giving and forgiving to others than I was a year ago...................1 2 3 4 5
I am intentionally cultivating my relationships with Christian friends and spiritual
    mentors………………………………………………………………………….1 2 3 4 5
I am regularly connecting with my immediate family relationships (parent, siblings, kids and
    spouse).. …..1 2 3 4 5
I am resolving conflict with others in a Biblical manner and supporting the leadership of my church
    family...1 2 3 4 5
Membership Total _____
GROW: You were created to become like Christ
I have a growing relationship with God through regular quiet time in His Word and
    prayer………………………………………………………........…………1 2 3 4 5
I respond to challenges with peace and faith rather than anxiety and fear.........................1 2 3 4 5
I avoid using addictive behaviors (food, television, busyness, etc.) to meet my
    needs………………………………………………………….................1 2 3 4 5
I have a relationship with someone that encourages spiritual health & personal growth (spiritual
    partner).. …..1 2 3 4 5
I am honoring God with my finances (budget) and my personal giving to His work
    (tithing).. 1 2 3 4 5
Maturity Total _____
SERVE: You were shaped for serving God
I am expressing my unique God-given design as a way of life (home, work, and
    community)…………………………………………………………..1 2 3 4 5
I am open and praying to be used by God and express my unique S.H.A.P.E. for
    ministry…………………………………………………………….....1 2 3 4 5
I am serving in a regular (once a month or better) ministry in the church or
    community………………………………………………………...........1 2 3 4 5
I am sharing group ownership by assuming a small responsibility or facilitating a discussion
    group.. 1 2 3 4 5
I am discovering new ways to cultivate and develop my unique SHAPE for ministry…..1 2 3 4 5
Ministry Total _____
SHARE: You were made for a Mission
I am actively praying for and cultivating relationships with un-churched friends and
    family………………………………………………………….........…1 2 3 4 5
I am inviting seekers (unchurched people) to church and sharing my spiritual story with
    them.. 1 2 3 4 5
I am seeking to connect unchurched people into our group or in the lives of our group
    members.. 1 2 3 4 5
I am praying and considering where God can use me cross-culturally in the future......... 1 2 3 4 5
I am regularly investing in the spiritual life of another person or group (spiritual
    reproduction)..1 2 3 4 5
Mission Total _____
WORSHIP: You were planned for God's pleasure
I am faithfully attending church worship services for spiritual renewal and
    refreshment...1 2 3 4 5
I have a personal plan and process to help me achieve my goals and dreams (health
    plan)... 1 2 3 4 5
I have a growing heart for worship to God through music and praise (personal, group &
    church))..................
    ………………………………..…………………………………………..1 2 3 4 5

I am honoring God with my physical and personal health (exercise & nutrition)............. 1 2 3 4 5
I am pleasing God with every dimension of my life by balancing His purposes in my
 life…………………………………………………......………………….......…...1 2 3 4 5
Magnification Total_____

JUST BEGINNING	FAIR	GETTING GOING	VERY GOOD	WELL DEVELOPED
0-5	5-10	10-15	15-20	20-25

Optional Exercise: Have your parent(s), spouse, group leader and/or one additional Christian friend fill out a copy of this form before you complete the Purpose Driven Life Health Plan.

Appendix 5: More Mission Statement Exercises

Gifts, Dreams, Sorrow, Unlived Lives (LBJ) (Adapted from works by Laurie Beth Jones [LBJ] and Richard Leider [RL]).

What were your parents' unlived lives? Do you know what their dreams were? Write them down.

Have their unlived lives affected or influenced you? If so, how?

Picture yourself standing in a room. One by one, the following people come up to you, look into your eyes, and hand out a gift. What is it?

-Father (or father figure)
-Mother (or mother figure)
-Grandfather(s)
-Grandmother(s)
-Aunt(s)
-Uncle(s)
-Stepfather
-Stepmother
-Brother(s)
-Sister(s)
-Spiritual leaders(s)

The same people also hand you a cup filled with something that caused them sorrow, pain or concern. What is in the cup of pain or sorrow that each person hands you?

- Which cups of sorrow are you unwilling to drink?
- Which cup are you willing to drink, or have you been drinking from?
- Which of the gifts that were given to you have you chosen to use?
- Which of the gifts that were given to you have you chosen not to use?

Discovering What Moves You (RL)

If you were asked to create a TV special about something that moves you, what would it be about?

What magazines intrigue you most at a newsstand? What sections or articles most catch your attention?

If you started a business or organization to solve a need, what would it be?

What issue would you like to see someone write a bestselling book about?

What subjects would you like to learn about? Go back to school for? Study for a master's in?

In the past year, what were your favorite causes? What interests do they reflect?

Who are the people you find yourself voluntarily getting together with, again and again, for deeper discussions? What are your deepest discussions about?

How would you use a gift of a million dollars if it had to be given away or designated for a cause, issue, or problem that moves you?

Is there any need or problem you believe in so strongly you'd love to work at it full-time if you were paid well to do it?

Finding Your Gifts (LBJ)

People say, "Oh, you are so good at_____."

Write down a list of no fewer than 20 talents you have been given. Pretend that you will be given a $1,000 bill for each talent you list.

Which of these talents have you buried?

Which talents have you multiplied?

Whom are you blaming for your talents being buried?

Identifying Your Passion (LBJ)

What excites you in or about the world?

What angers you in or about the world?

If you could teach three things to others about what excites you in the world, what three things would you teach?

If you could convey to others three things about what angers you in the world, what you convey?

How can you use what most excites you to affect what most angers you? List at least 10 ways.

Finding Your USP — Unique Selling Proposition (LBJ)

What did you do for fun when you were a child?

What were your favorite toys?

Your favorite games?

Do you remember anything that came particularly easily to you as a child?

What did you tell people you were going to do or be when you grew up?

Are you being or doing anything that resembles that dream now? If so, what? If not, why not?

Envisioning (LBJ)

Who is living the life you most envy?

Describe what you think that life is like?

Who is doing the kind of work you most wish you could be doing?

Describe what this work life is like.

If you had only six healthy months left to live, what would they look like?

Laurie Beth Jones is the author of

Richard J. Leider is the author of

Appendix 6: Mission Statement

Church Mission Statement

The mission statement is usually developed by the congregation as a whole. It is a brief but comprehensive formulation of what the church believes to be its unique purpose. A mission statement needs to...

Clearly identify the overall purpose of the church: whom it will minister to, how it will minister, and the results of its ministry.

Clearly indicate the general direction the church endeavours to move.

Clearly furnishes a frame of reference for the relevancy of the church's goals.

Clearly sets forth the emphasis, scope, and character of the church's programs.

The mission statement is the basis on which the future vision of the church is built.

Examples of Church Mission Statements:

"To grow in our relationship to God, each other and our community in the area of Bendigo."

" We exist as a church to make known to the community of Leighton the love of Jesus Christ, through friendly, loving accepting activities, while nurturing and uniting our existing fellowship."

"The purpose of our church is to be a place in Camberwell that represents the graciousness of God, drawing people who need healing into its fellowship."

"Our church exists to provide opportunity for the unchurched of Prospect to meet God through contemporary worship and felt need services."

The difference between Mission Statements, Vision Statements and Organisational Values?

The Mission Statement expresses our general purpose for being. The Vision Statement expresses what we are working towards in the future in order to achieve our mission (This require assessing where we are at now and what we need to do to).

Organisational Values and beliefs are those principles that order the way that we carry out our mission.

Example of Organisational Values:

- We are committed to function according to the revealed will of God.
- We believe Gods leads his church through the body as it talks and prays and arrives at a united position.
- Our priority is people.
- Our focus in mission.
- We are committed to encourage all members to participate in a ministry that matches their giftedness.

Conducting a Planning Meeting

Mission statements are meant to reflect the reason for being on an organisation. It is preferable that those involved in conducting the ministry of the church are involved at some level with the creation of the mission statement.

Prior to a general planing meeting information needs to be gathered regarding the church and community needs etc. This information is best gathered by two small sub groups that can work efficiently and effectively. Instruments like the Natural Church Life Survey are very helpful in this process.

Creating A Mission Statement

1. Have participants write down a sentence of what is the unique purpose or reason for their church or department existance.

2. Have them share their statement with each other. Ask them to then combine their statements.

3. Join each pairs with another pair to make a group of four. Have them share their combined statement with the other pair. Have them then combined the two statements.

4. Go around the circle and have each group share their statements. Write these on a white board. Invite questions and discussion on each of the statements

5. Hold a season of prayer prior to making a final decision.

6. Invite a sub group to work on the final detailed statement.

The Mission statement then becomes a guiding force in all future strategic planning.

Appendix 7: Team Management Wheel Balance
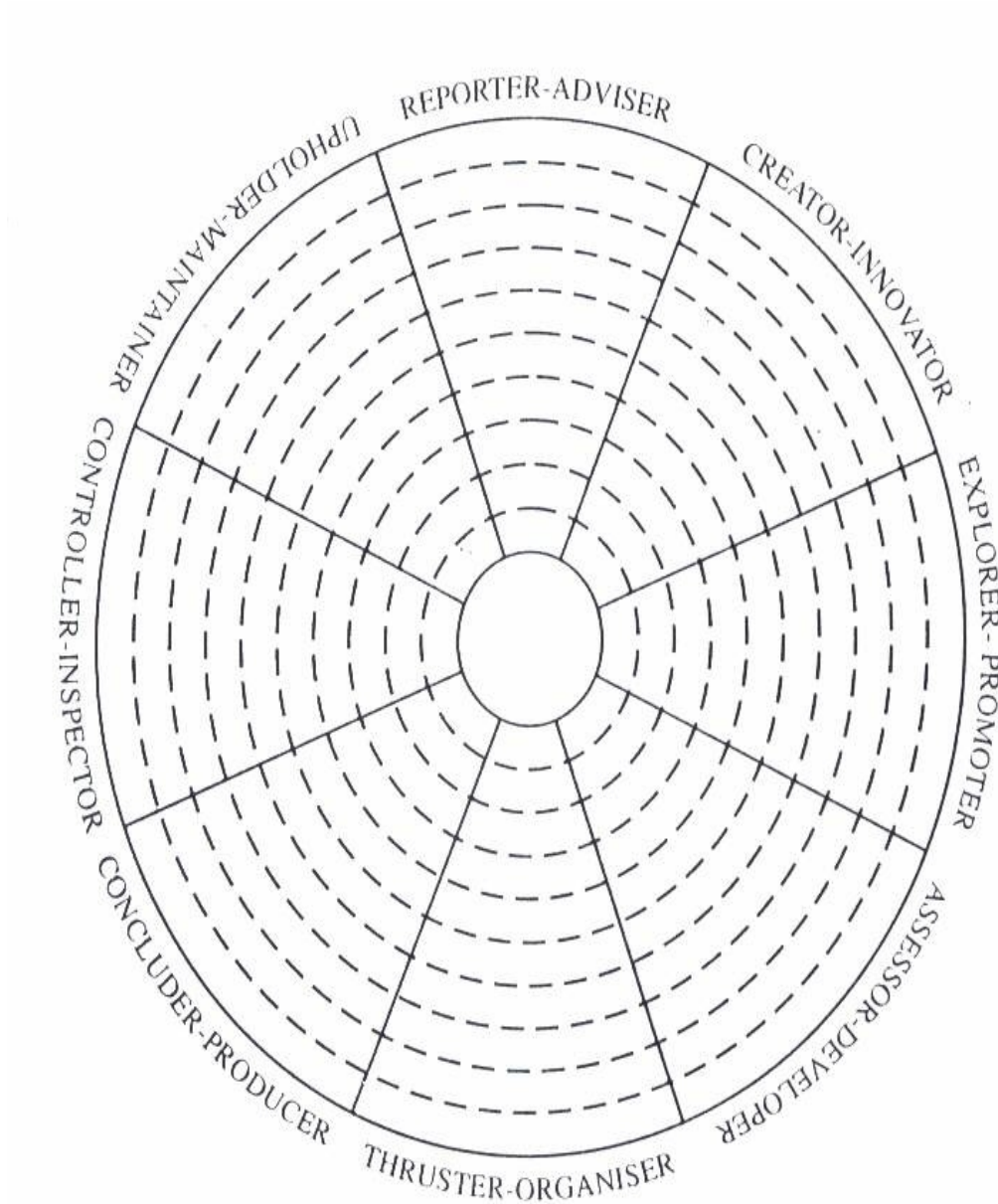
Reference

17   Dick McCann, How To Influence Others At Work page 19

18   Dick McCann *How To Influence Others at Work*, Heinemann Professional, Publishing Australia

1   Barry Gane,Surveying Adventist Pastors South Pacific Division Record July 7, 2007 Signs Publishing Australia

2   Christian Schwarz, Natural Church Development 1996 page 23

3   Whitworth & Sandahl (1998) Co-Active Coaching", Kinsey-House USA

4   G. & R Lippit, (1978) *The Consulting Process, In Action*, University Assoc. Inc.. Calf., USA page 25

5   D. Steinberg, (1989) *Inter Professional Consultation* Blackwell Scientific Pub U.k. page 2

6   JosephUmidi, (2005) *Transformational Coaching* Xulon USA page 22)

7   Umidi, page 18

8   C. Bell & L. Nader, (1979) Clients and Consultants: Meeting and Exceeding Expectationjs, Gulf Pub USA page 49

9   Edward Schien (1969) Process Consultation: Its Role In Organisational Development, Addison Wesley, USA page 5-8

10   Umidi, page 113-134

11

12   David Kolb, Learning Style Inventory

13   Umidi Transformational coaching p117)

14   Tom Crane, Business Coaching Worldwide, Vol 1 Issue 1, 2005 www.craneconsulting.com

15   Thomas J. Leonard, *Why people do what they do…and why they don't do what they could do* -, www.thomasleonard.com

19   A. Ivey & M. Ivey, (2003) *Intentional Interview and Counselling*, 5th Ed, Nelson Thomas Learning, USA

20   A. Ivey & M. Ivey, (2003) Intentional Interview and Counselling

21   Roger Abrantes, The silent language—the human nonverbal communication, Website

22   A. Ivey, M. Ivey, L. Simek-Downing (1980) Counselling and Pyschotherapy 2md Ed, Prentice Hall USA

23   Adapted from The 1978 *Annual handbook for Group Leaders*, Pfeiffer USA

24   Adapted from A. Ivey, Counselling and Psychotherapy

25   Allen E. Ivey, Mary Bradford Ivy, Lyn SImek-Downing *Influencing skills, Counselling and Psychotherapy*: Integrating skills, Theory and Practice, page 79

26   Adapted from *The 1975 Annual Handbook for Group Facilitators* John E. Jones and J. William Pfeiffer Eds

27   Stephen Covey, A. Roger Merrill (1994) *First Things Firs,* Simon Schuster USA

28   Adapted from Randall S. Hansen The Five-Step Plan for Creating Personal Mission Statements

29   Hubel and Lussow, 1984

30   George Barna, *Perspectives: New Directions* April 4 Newsletter, 2005

31   Michael C. Mankins and Richard Steele, Closing the Strategy-to-Performance Gap Techniques for Turning Great Strategy Into Great Performance

32   adapted from Richard Chang (2001) *The Passion Plan At* Work, Jossey Bass USA

33   This list comes from William Beckhams, *Cell Church Training*.

34   This comes from Connections For Life *National Church Life Survey* website, www.ncls.org.au

35   Adapted from *A Continuum of Leadership Behaviour,* Tannenbaum, Wechsler and Massarik

36   Josh Hunt, *The Franchising of America*, www.joshunt.com

37   Christian Schwarz, (1996) *Natural Church Developmen*, Church Smart Resourcest page 82

38   Eddie Gibbs, (1984) *Followed or Pushed*, Marc Europe

39   J P Kotter, Choosing Strategies For Change: Planning and Managing Change Editor Bill Mayon-White The Open University

40   James Packer, *Your Father Loves You*, Harold Shaw Publishers, 1986

41   Ellen White Gospel Workers page 417

42   H. N. Wright, *Self-talk, Imagery, and Prayer in Counselling* Ed Gary Collins Word Pub USA

43   H.N. Wright, Self-talk, Imagery, and Prayer in Counselling page 70,71

44   David Seamands, *Healing of Memories* Scripture Press, England

45   David W Johnson & Frank P Johnson, (1982) Joining Together: Group Theory and Group Skills, Prentice Hall p284

46   Thomas Harris, (1978) I'm Okay- You're Okay, Pan Books London page 77

47   Chris Davidson, Anita Mountain original words and diagrams, and Alan Chapman code and design 1995-2006 www.businessballs.com

New Index