

CHRISTIAN COACHING

A magazine for coaches who make a difference

Origins

Bringing forth life
in and through coaching

Letter from the Editor

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Letter from the Editor

Pioneers of Coaching

A few months ago I was with a group of pastors and other leaders at a training event in the mountains of Virginia. We invested several days with one another learning how to apply coaching to issues of faith, discipleship and evangelism. On the first day, one of the participants asked a great question: “When a non-Christian coaches a non-Christian, can we anticipate there to be faith movement as a result of their work together?”

Like any coach who trains, I turned the question first to the asker, then to the others in the room before ultimately offering my opinion. And my response is merely that: opinion. The truth is that we don’t really know the matters of the soul, especially someone else’s soul. There is a dark veil clouding our access. But lack of access didn’t prevent any of us from having an opinion!

From my experience and from what I see in scripture, I believe all coaching has the potential to help others move forward in faith — that is to help either the coach or the person being coached move closer to knowing God, deeper in love for God, and more obedient in following

God. For this reason, we should give thanks for coaching in all its forms and we would do well to honor those who have played a significant role in helping birth the coaching movement.

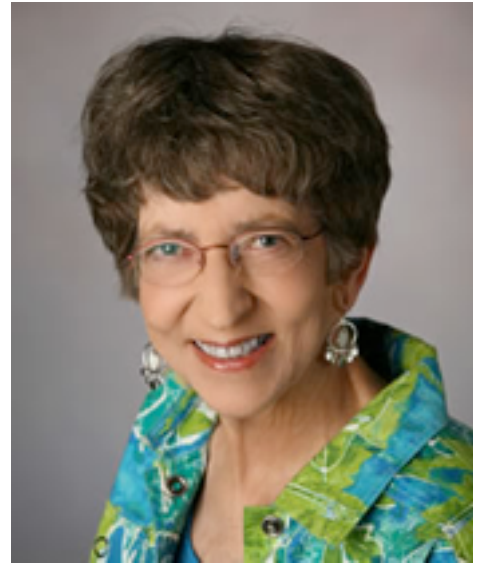
In this issue of Christian Coaching Magazine, we want to focus on a handful of individuals who played (and still play) a significant role in the world of coaching, thus helping all of us coaches have greater significance in the world.

Every movement starts with movers — those people who are driven to think differently, to try something different, and to make a difference. The coaching movement is no exception. Those of us who use the mindset, skill set, tools and resources of coaching to minister to others owe a debt to those who plowed the ground which we now sow.

My prayer is that as you learn a bit more about some of the pioneers in the field of coaching that you will appreciate their efforts and that you will be inspired to ask yourself, “In what areas am I being called to think differently, to try something different, and to make a difference?”

Christian Coaching History in the Making

A Tribute to
Judy Santos, MCC



by Marcie Thomas

It's an exciting time to be in the coaching industry. The excitement stems from the fact that the field is still emerging—it's still growing and being refined. Being a psychology major I studied its history. Most people can agree that psychology is now an established discipline. However, that has not always been the case. Psychology roots can be traced back to ancient civilizations, but it was not until the late 1800s that psychology began to distinguish itself from philosophy. With that distinction, research into memory, conditioning, and thought processes began. Leaders in experimental psychology, applied psychology, behavioral psychology, cognitive psychology ad infinitum found audience. Theories and practice emerged and over time have been refined through evidence-based research and critical peer review. We have now over 130 years of history in the field of psychology. Some would still argue that

psychology is still emerging as neuroscience and brain imaging technology advances new research and either affirms or disproves theory.

Consider the history of psychology in light of the history of coaching. Coaching roots also stem from multiple disciplines--psychology, sports, philosophy, and business. And while coaching has some early roots it wasn't until the 1980s that interest and application began to grow. Some could argue that the coaching field is only 30 years old. Compare that to psychology's approximate 130 year history or counseling's approximate 110 year history.

Because of its evolutionary growth, psychology it has many pioneers. Carl Rogers, Abraham Maslow and Albert Ellis, for instance, are just as relevant to the field as Wilhelm Wundt, one of the "founders" of psychology. The same will hold true for coaching. While

names like Thomas Leonard, Laura Whitworth and Gary R. Collins, PhD come to mind, we've only just begun. There is plenty of time and ample room for more names, new theories of practice, peer review, evidence-based research, and education. This is what makes coaching exciting...watching this fledgling field find its wings.

Seeing Christ in Coaching

I believe that Judy Santos, MCC must have also sensed the field's potential and did what pioneers do best; take a risk, innovate and blaze the trail for others. Judy Santos is rightly considered one of the pioneers in the field of Christian coaching. Early in her education at Coach University she saw coaching principles almost entirely compatible with scripture (Santos, 2008) and began a journey (or was it a prompting by the Holy Spirit) of helping to bring coaching to the Christian community.

Jackie Nagel, a fellow colleague at Coach U and the founder of Synnovatia writes: "She spent countless hours lending her voice to coach training. At the time, there was an overabundance of 'new age' thinking that was being expressed through coach training and Judy was determined to change the conversation by doing what she could to influence the training and to shape the policies for the coaching profession. She worked tirelessly" (personal communication, August 13, 2012).

Judy's accomplishments include creating the Christian Coaches Network. Launched in 1998, CCN helped to provide a Christian voice for the coaching profession and helped coaches find community, support and collaboration. CCN made its debut as a virtual community before Facebook and LinkedIn were even conceptualized. Within CCN, she launched the first Christian coach referral service so that others could find Christian coaches. Under her leadership CCN held the very first in-person Christian coaching conference in 2003 and then in 2009 she led the first Christian coaching e-Summit, a virtual global conference, using webinar and online networking platforms pulling together some of the best minds in coaching.

Fran LaMattina, MCC, leadership coach and founder of Strategies for Greatness writes of Judy: "She was a pioneer in starting the Christian Coaches Network when none of us were thinking of such a need. She brought us together and set up a legacy for Christian coaches to learn and be encouraged from each other. She loved the network and cared deeply about its members—individually and collectively. I was part of the board of the network for a time and I observed her lead it with purpose and commitment. She was a true entrepreneur in this area of her world (LaMattina, 2010).

Obstacles

The obstacles were tremendous. First, coaching was an ill-defined secular profession

and even much more so in the Christian community. People with good listening or mentoring skills automatically assumed they were coaching. The public struggled with just how coaching could help them in everyday life, while coaches struggled with how to present coaching in terms of return on investment. Even though most people “get it” today, there still is no single definition of coaching. This is partly due to the global nature of the industry, the divergent fields that helped comprise coaching’s roots, and the various agency stakeholders’ deep financial and philosophical interests.

Second, the online community concept was very new and many coaches were still trying to master everyday computer skills. Technology was rapidly changing. Within a few years of being launched, technology that was cutting edge quickly became outdated. It was an onerous and expensive task to grow an online business in this climate of constant change. In one of Judy’s newsletter editorials she jokingly envisioned the day when video cameras would be built into our computers. Three years later technology caught up with the idea.

Then in 2008, the US economy faced a recession that threatened to slow down the industry. Many emerging coaches closed their coaching businesses or at the very least saw a decline in coaching clients with excess discretionary funds.

Jackie Nagel writes: “When Judy launched CCN, coaching was still in its infancy. She not only had to convince the general population of

the many benefits of coaching, but church leaders were even a tougher sell! In the early days of CCN, the number of Christian coaches was smaller which made it challenging to develop a healthy membership. That wasn’t going to deter Judy, however! She had a vision for what she wanted for CCN and its members and never lost hope or gave up on that vision despite the challenges she faced” (personal communication, August 13, 2012).

Judy was a keen master coaching instructor imparting her knowledge to thousands of upcoming coaches and entrepreneurs over the years. Best-selling author, Gary Collins writes of Judy in his preface to the 2002 edition of his widely-acclaimed book, *Christian Coaching*: “She cheerfully coached me in every step of this book, read and critiqued the manuscript, and offered many valuable suggestions. As much as her expertise and insights, I appreciated her consistent affirmation in my work as the chapters went from my computer to hers and back again” (Collins, 2002).

She taught coach training courses at Coach University, the Institute Life Coach Training co-leading the Christian track with her trusted colleague, Christopher McCluskey, PCC. In 2004 Judy and Christopher co-launched the Christian Coach Training Institute. She specialized in helping new coaches master their coaching skills. She also had a passion for bringing coaching to the ministry. Together with Christopher, they created a coach training program specifically for those in ministry leadership. Fran LaMattina writes: “Judy

worked with Christopher McCluskey to train our North Point Community Church team on the principles of coaching when most churches had no idea what that meant” (personal communication, August 19, 2012).

Christopher McCluskey, PCC, the founder and president of the Professional Christian Coaching Institute writes in his personal eulogy of Judy: “Judy was the second person I met upon entering the world of coaching, having been connected by our common coach, Patrick Williams. It would be several years before we met face-to-face but we found in each other a common passion for integrating our faith with the new field of coaching, and we spent the next twelve years joyfully laboring side-by-virtual side toward that end. Judy had launched the Christian Coaches Network only weeks before and asked me to serve on her advisory board. I launched the Christian Track at the Institute for Life Coach Training and asked her to be my co-facilitator. Anytime either of us had an idea for a way to reach more people with a distinctly Christian approach to coaching, we roped the other into our plans. And God prospered the work” (personal communication, August 17, 2012.)

Professional and Personal

A strong proponent of professional coach training, she advocated for credentialing through the International Coach Federation (ICF), what she called the industry’s “gold standard.” In her opinion, the ICF core

competencies and skills for the most part aligned with Biblical principles. Gary Collins writes: “Her dedication to quality education did much to ground Christian coach training into conformity with biblical truth and with the broader professional guidelines of the International Coach Federation. Perhaps more than any else, Judy Santos set the tone for what Christian coaching is today. We all owe her a debt of gratitude” (Collins, 2010).

Judy was a great leader in the truest sense of the word. Henry and Richard Blackaby write in their 2001 book *Spiritual Leadership*, “Leaders lead followers. Great leaders lead leaders.” This was certainly true of Judy. Many of her students and coaching clients were either leaders in their own right or were being groomed by the Holy Spirit for leadership in the field of Christian coaching.

Susan Whitcomb, PCC, the president and founder of The Academies writes: “Judy Santos was my first coach, back in 2001 when I started my first formal coach training classes.



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I had discovered coaching, enrolled in ILCT's Christian Foundational Track, and mid-way through that 4-month class, jumped into the coaching world with both feet by deciding to launch my own career coach training school. I'll never forget the surprise in Judy's voice when I told her about my ambitious timeline. And yet, in true coach fashion, she supported, encouraged, and, in the next few months, reviewed and edited my curriculum to make sure it was aligned with ICF competencies ... often into the wee hours of the morning--I remember emails with timestamps of 2am, 3am, 5am" (personal communication, August 10, 2012).

Most of all Judy was a faithful Christian who led her life with humbleness and integrity. Her purpose in life was "to make God smile." Gary Collins writes: "She was not a self-promoter but she reflected a quiet leadership, grounded in humility and commitment to building others and developing the Christian coaching field" (Collins, 2010).

Christopher McCluskey describes in his eulogy of Judy: "I knew Judy well enough to know that she wouldn't allow me nor anyone else to focus on these accomplishments for long. Judy was a visionary and a leader but she was humble and preferred to lead quietly from a position far less conspicuous than those in which her work frequently placed her." Susan Whitcomb writes: "She worked quietly, diligently, and tirelessly--promoting Christian coaching and elevating the field, its coaches, and the people we serve in the

process" (personal communication, August 17, 2012.)

An Enduring Legacy

Judy's legacy lives on in the contributions of her clients, her students and her esteemed colleagues. In addition to her pioneering contributions to the Christian coaching field, she will forever be remembered for her quick wit, hearty laugh, and as Mary Verstraete, PCC, the co-founder the Center for Coaching Excellence wrote: "her authenticity, her courage, her convictions, her fierce defense of high coaching standards" (Verstraete, 2010).

As for the future of coaching, paradoxically, we are creating its' history at this very moment. Perhaps, in less than 30 years from now, college students will be highlighting and scribbling on classroom textbooks titled: The History of Coaching. Just a few short months ago leaders representing a dozen coaching and academic organizations met to help build common ground and to further advance the coaching industry in what they called The Future of Coaching Summit. The summit ended with the leaders agreeing to meet again to help define a globally agreed upon definition of coaching and to develop a common set of core ethical standards.

What about the future of Christian coaching? Will we wait until the dust settles or will we actively add our voice to the collective dialog about the future of coaching? In 2009 Gary Collins called for a "philosophical and

theological” review of the foundations that we wish Christian coaching to be built upon (Collins, 2009).

It is history in the making. I can’t help but wonder what Judy would do? Susan Whitcomb interviewed Judy in early 2010 about her perspective on the future of coaching. Her response was: “I see coaching as part-way down the trail, with lots and lots of road to still explore and paths to blaze. I really see that it’s just barely started; the Christian community is barely tapped. The mere existence of Christian coach training, Christian coaches, and Christian coach communities like CCN have made a statement that we exist. But really, we don’t know how far down the trail we are...because that’s part of the exploration. We do know there are 200 million professing Christians in this country and that calls for a lot of coaches...with plenty of coaching to go around” (Whitcomb, 2010).

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Werner Erhard

by Calvin Habig, D.Min.

“At all times and under all circumstances, we have the power to transform the quality of our lives.”

The rise of the modern coaching movement was aided by many leaders in different parts of the world. But few are as central, and none are as controversial, as Werner Erhard, who formulated theories that are prevalent in coaching today and directly influenced many of the early leaders of the coaching movement.

And yet his influence reached beyond coaching. Millions have taken his est training and its successors “The Forum” and later “Landmark Education.” Erhard was awarded the Gandhi Humanitarian Award for his humanitarian efforts, particularly The Hunger Project. Fortune Magazine, in their 40th Anniversary edition review of the most influential contributors to business management thinking listed Erhard and his est training as the major business management development of the 1970s, particularly in terms of empowering employees. And yet Werner Erhard sold his est empire and fled the US in

1991 in the face of a “60 Minutes” expose. He has rarely returned, he says, in order to separate his controversial personality from the dissemination of his teachings through Landmark Education.

Background

Werner Erhard was born John Paul Rosenberg in 1935 in Philadelphia, PA. While his mother was very devoted to him, his father was often absent because of his focus with the restaurant business. His parents were Episcopalian and while he called “the belief in God a total barrier, almost a total barrier to the experience of God” (Erhard, “All I Can Do is Lie”), Erhard self-identifies as an Episcopalian to this day.

When Rosenberg was 18, his girlfriend Patricia became pregnant and the two married. They later had three more children. But seven years into the marriage, Rosenberg abandoned Patricia and their children. Together with a new

girlfriend, June Bryde, they fled the east coast and flew to Indianapolis to begin a new life together. In order that their families would not find them, they both took new identities. On the flight from Newark to Indianapolis, Rosenberg was browsing through a copy of Esquire magazine. There he saw an article on West Germany that featured several eminent contemporary Germans. From that article, Rosenberg picked three names that he liked: “Werner” (from German physicist and philosopher Werner Heisenberg), Hans (from Bishop Hanns Lilje) and Erhard (from economics minister and later chancellor Ludwig Erhard). (Bartley, 1978, p. 53) Thus Werner Hans Erhard was “born”.

For most of the decade of the 1960s Erhard worked in sales, selling correspondence courses, and then Encyclopedia Britannica’s Great Books Program. Later he worked for the Parents Magazine Cultural Institute. He rose from salesman to training manager, to regional manager to vice president of Parents Magazine.

The Transformation

It was while working at Parents Magazine in San Francisco that Erhard had what he calls his “transformational experience.” While he says the location (driving over the Golden Gate Bridge) was coincidental, he claims that when he exited the Golden Gate Bridge he was a substantially different person from the person who he had driven on:

The advertisement features a blue header with the text "Interested in" in white. Below this, the main title "ACCELERATING Your Coach Training?" is displayed in orange and blue. A descriptive paragraph follows: "The Accelerated Coach Training Program is a combination of on-site intensive coach training and tele-class experiences. Throughout this training, participants master the core coaching competencies and select from several electives to customize their coaching." To the right of this text is the ACSTH logo, which includes a stylized orange and blue graphic and the text "ACSTH Approved Coach Specific Training Hours International Coach Federation". Below the text is a prominent orange button with white text that reads "Click Here for More Info!" flanked by blue arrows pointing outwards. At the bottom of the ad, the text "coaching4clergy" is written in orange and blue, with "Coaching4Clergy.com" in white below it. A photograph of four business professionals in suits is positioned in the bottom right corner of the ad.

Whoever I had been up until that point, I no longer was. I was on my way to work and that’s when I had the realization that what my life was about was meaningless. The things I thought were so significant (looking good and winning) really had no importance.... When I got over the sadness, I realized I was free to make a life that I wanted to have. (Symon, 2006)

It was during this period and out of his own search for meaning that Erhard began to gather the diverse philosophical ideas that would result in his famous est program of the

1970s and 80s. His sources were wide and diverse: He read and was heavily influenced by Napoleon Hill's Think and Grow Rich and by Maxwell Maltz's Psycho-Cybernetics. While at Parents Magazine, he became familiar with the human potential movement and the work of Carl Rogers and Abraham Maslow. He was introduced to Zen Buddhism by English philosopher and former Episcopal clergyman Alan Watts. Watts and Zen had a profound effect on Erhard: it was from Watts that Erhard came to understand "the distinction between Self and Mind." (Bartley, 1978; 118).

Most famously, Erhard read widely from L. Ron Hubbard and was influenced by numerous concepts within Scientology. This link became extremely problematic when Hubbard began to see Erhard as an economic competitor and consciously determined to undermine and discredit Erhard. This competition was documented in the Los Angeles Times in 1991 following Erhard selling his intellectual rights to est and fleeing the United States. (Welcos, 1991)

His Own Program

One creates from nothing. If you try to create from something you are just changing something. So in order to create something you first have to be able to create nothing.

Erhard first got the idea of developing his own self-development course after studying the Dale Carnegie Course. He later trained in, and became an instructor in Mind Dynamics seminars. In fact, he was invited to become a partner in Mind Dynamics by the founder/directors Alexander Everett and William Penn Patrick. He declined, however, formally announcing in Sept. 1971 that he was going to develop his own seminars, the Erhard Seminar Training, or, est—generally pronounced “est”, not “e. s. t.”. (est is also Latin for “It is”).

The est trainings are complex to describe. Their content was often publicly overshadowed by the techniques Erhard used during the training. In an interview with Barbara Walters, Erhard describes the seminars as “a course for people who are getting along in life successfully and who are willing to expand their level of aliveness and satisfaction.” (Symon, 2006).

An est publication from 1977 describes est in these words,

est is concerned with transformation. This is not merely semantics – there is a real and crucial difference. Change is substituting one thing for another thing. Transformation is a fundamental alteration of the context in which one holds or observes everything. est is

concerned with context; therapy is concerned with content. est is concerned with transforming the context in which one views and experiences everything in life. est does not change what one knows; it transforms the way in which one knows.

An Overview of est

While a brief summary of Werner Erhard's teachings is a very difficult task, excerpts from the current syllabus of est's successor "The Landmark Foundation" summarize many of the principles that Erhard taught:

While we think of ourselves as open-minded and objective, in fact our approach to ourselves, our circumstances and others is often filtered and even obscured by pre-existing notions and ideas—by our upbringing, our values, our past experiences. We [need to] see those filters for what they are—an all-pervasive influence that profoundly colors our relationships with people, circumstances and even ourselves.

In all human endeavors, context is decisive. ... all ways of being and acting—are correlated to the context(s) from which we live our lives. When these contexts become apparent and known, we can begin to see the unwitting process by which they were assembled and the degree to which they govern our everyday

lives. We are left, possibly for the first time, with a choice about who we are and who we can be, separate from these contexts. There is a freedom and ability to take action that was unavailable before—even familiar actions produce a whole new level of effectiveness.

It is a human tendency to collapse what happened, with the story we tell about what happened. This collapsing happens so fast it becomes hard to separate the two, and we think of them as one and the same. Almost immediately, and certainly over time, the story we tell ourselves becomes the way it is—the reality we know. It limits what is possible in our lives, robbing us of much of our joy and effectiveness. When we are able to separate what happened from our story or interpretation, we discover that much of what we considered already determined, given and fixed, may in fact not be that way.

“This is the work of transformation: bringing forth a breakthrough in the possibility of being human.”

A “Racket” as an unproductive way of being or acting that includes a complaint that something shouldn't be the way it is. Often, we don't notice that while our complaints may seem justified, even

legitimate, there is a certain payoff—some advantage or benefit we are receiving that reinforces the cycle of behavior. At the same time, this way of being has steep costs, whether in our vitality, affinity, self-expression or sense of fulfillment. By recognizing this pattern, its costs, and how we have been keeping the pattern in place, we have the

choice to interrupt the cycle and discover new ways of interacting that lead to new levels of happiness, satisfaction and fulfillment in areas that are most important to us. The

It is human to construct realities and then forget that we are the ones who constructed them. As a result, we see that we no longer need to be confined to living within this limited range, and we gain the freedom to express ourselves fully.

Often, we allow our fears and anxieties to stop us—to determine how much we'll risk, and to limit the range in which we live—assigning them an unwarranted power and magnitude in our lives. When we see that our relationship to our anxieties and fears inadvertently gives them a life of their own, something else becomes possible. We find ourselves being powerful in the face of what has stopped us before, and free to rediscover and pursue our passions in life.

By the time we reach adulthood, we have assembled a set of practices and approaches, attributes and characteristics, that seem to give us a certain measure of success—that make up our personality, our style, who we consider ourselves to be. When we begin to see that our identity was put together in response to something that we had determined shouldn't be, the result is a new freedom in saying who we are—a fundamental shift in what we see and know as possible.

Much of what makes up today and even tomorrow seems to be an extension or variation of what has come before. What we see as possible—what we are working toward—is essentially a more, better, or different version of the past. [We need to put] the past where it belongs—in the past. We begin to design our lives as a free and authentic expression—from what is possible, rather than what has been. Unencumbered by the past, we experience a greater level of vitality, well-being and fun, and are able to enjoy a newfound sense of connection and intimacy with the people in our lives.

Language is commonly thought of as a bridge to the world. Even the way we learn language implies that first there is a world. Then, in order to connect and deal with that world, we learn language. We seldom, if ever, consider that language may in fact be what brings that world into being. [est/Landmark explores] a new view of language that alters the very nature of what is possible.

Language comes to be seen as a creative act. Listening and speaking—actions we would normally see as commonplace—take on new dimensions and unexpected power. They become instruments of creation.

The power to choose is uniquely human. We all have a high interest in shaping the course of our lives—making the right choices and pursuing what is important to us. One

“Your life works to the degree you keep your agreements.”

commonly held view regards choice as merely reacting to, or selecting among, the existing options. Here we take another view. In this section, we explore choice as a profoundly human ability to create. When choice is understood and known in this way, what had previously seemed simply part of “the way things are”—inevitable or impervious to change—appears in a new light. We find ourselves able to choose—to have a say—about who we are and who we will be, as the author of our lives in any and all situations. (Landmark Forum Course Syllabus)

A Lasting Effect

The impact of Werner Erhard on coaching was profound. Dr. Vicki G. Brock, author of “Sourcebook of Coaching History” is quoted on the site www.WernerErhard.info citing many of those early connections:

The Werner Erhard link is very strong among the first coaches - Jinny Ditzler [Your Best Year Yet], on staff with est from 1974 to 1980, started the first life coach training in 1981 in the U.K. Sir John Whitmore [Performance Consultants, Int.) brought Werner Erhard to the U.K. in 1974 and Tim Gallwey's Inner Game process to the U.K. in 1979. Tim Gallwey was actually Werner Erhard's tennis coach for a time. Ken Blanchard and Peter Senge were personal friends with Werner Erhard. And Thomas Leonard [founder of Coach U, International Coach Federation, Coachville and the International Association of

Coaches], worked in the accounting department for Werner Erhard Associates, and hired Laura Whitworth [Coach Training Institute, The Bigger Game Company] to work there also. (Werner Erhard, Work & Ideas: Related Links.)

Werner Erhard's tenure at the head of est was flamboyant and controversial. Additionally, as stated above, he raised the ire of L. Ron Hubbard and the Church of Scientology, which funded a media blitz that resulted in several accusations being made against Erhard, including tax evasion and incest/sexually abusing his daughter. The highlight of the campaign was a “60 Minutes” piece aired in March of 1991. In anticipation of the 60 Minutes piece, Erhard sold his interests in est to the employees of his organization and fled the country.

In the end, Erhard was exonerated of all charges: his daughter, Celeste, stated that she had been offered \$2 million to lie about her father sexually abusing her (est Founder's Daughter Sues Mercury News), the IRS paid Erhard \$200,000 in damages and an “IRS spokesmen subsequently admitted that statements attributed to them about Erhard's supposed tax liability were false,” (Leader of est Movement Wins). 60 Minutes eventually deleted the video and transcript of its segment on Erhard stating “This segment has been deleted at the request of CBS News for legal or copyright reasons.” (Werner Erhard In The Media)

While continuing to live and work outside of the US, Erhard has continued to have worldwide influence in the world of business and humanitarian work. His teachings continue to be taught, basically unchanged by the new company, Landmark Education. But perhaps one of the most widespread contributions of Werner Erhard is through the early influence he had on setting the direction of much of the coaching profession. Not only did he formulate theories that are prevalent in coaching today, he had a direct, profound influence on many of the early leaders of the coaching movement.

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Timothy Gallwey

Coaching for the inner game of life.

by Carol Adams

We've all heard it.

You tell someone you are a coach and then it comes.... "What sport do you coach?"

Well, before you roll your eyes and launch into a lengthy explanation of what coaching is and is not, buckle up for some big news: One of the early pioneers of the coaching movement began as a sports coach! (Gasp!) Through his experiences coaching athletes, he realized that the same coaching principles could be applied not only in other sports, but in business and life situations as well.

The Inner Game in Sports

In 1971, Tim Gallwey took a job as a tennis professional. He soon began to realize that his students were keeping his instructions in mind, to a fault. Gallwey states, "I found there was a lot going on in the mind of my tennis students that was preventing true focus of attention." At the same time, when great athletes were asked what they were thinking about

during their peak performances, most replied that they weren't thinking of much at all. So began the journey to help players focus their minds on the game in a way that they could let go and just play. Gallwey began concentrating on what he calls "The Inner Game."

The concept revolves around the inner "talk" between what Gallwey labels Self 1 and Self 2. Self 1 could be known as the Teller. Its job is to tell Self 2 what to do, how to do it, and what it needs to change. Self 2 is the Doer. Its job is to carry out what Self 1 tells it to do. The problem is that the two don't really communicate well. Self 1 ends up creating so much tension that Self 2 can't focus enough to do what needs to be done. Then Self 1 blames Self 2 for poor performance. (Ugh!)

Gallwey asserts that when one's mind and body work together, then the action flows as a free river. So, what is the key to

getting this cooperation between Self 1 and Self 2?

The first step is for people to let go of the tendency to judge themselves and their performance. Self-judgments become self-fulfilling prophecies. Instead, merely make observations. See your actions as they are, with no judgment. Gallwey gives examples from coaching tennis. He asked one player to observe the ball with each hit. The player was not asked to try and make adjustments, just to observe. As he observed, the adjustments came, without thinking about it. Soon, he began to “feel” how to swing to get the desired result. Yet, he never consciously received

instructions on what to adjust. Instead of arguing with himself about how to swing the racquet, he just observed what was happening and relaxed. The changes just happened.

The Inner Game Way of Learning

As Gallwey uncovered this concept in tennis, he broadened it to the concept of learning in general. He provides two paradigms:

The Usual Way of Learning

1. Criticize or judge past behavior
2. Tell yourself to change, instructing with words and commands repeatedly
3. Try hard: make yourself do it right.
4. Critical judgment about your results... and the cycle repeats

Inner Game Way of Learning

1. Observe existing behavior, non-judgmentally
2. Ask yourself to change, programming with image and feel
3. Let it happen
4. Nonjudgmental, calm observation of results... repeat until behavior is automatic

Observation and awareness are foundational skills. Often, people attach right and wrong judgment but don't even

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have an awareness of what is really happening. Gallwey asserts that if we spent more time observing and less time judging, we would all be better off.

By 1975, Gallwey had combined his findings into a book entitled *The Inner Game of Tennis*. The book was so popular that it sold over one hundred times more copies than predicted. Soon it became a New York Times Bestseller. A TV series called *Inner Tennis* followed. Soon, his theory was being applied to skiing, golf and even music.

The Inner Game in Business

Before long, corporate leaders began to recognize the validity of Inner Game concepts as applied to business. Many began to use them as models for facilitating change in the workplace.

Gallwey soon found himself in a meeting with top executives. Having never led a large corporation, Gallwey could only answer questions in regards to his experience coaching sports. Yet, those in the room were sure his concepts were exactly what they needed. Thinking that Gallwey knew much more about business than he did, the executives noted reflections of their own understanding.

In the 1980's, Gallwey began a long-term working relationship with AT&T. At that time, the company needed to change from monopolistic thinking to a competitive, entrepreneurial mindset. Gallwey used his

concepts to coach the leaders and managers to make observations, program change with image and feel, and then reassess with non-judgmental observations.

Before long, Gallwey was applying these principles in numerous corporations. He was asked to help IBM change their attitude from one of "we know it all" to that of a learning and coaching organization. Apple Computer Company's Leadership Development program used his methods. Top-level managers of The Coca-Cola Company were trained in how to coach their employees and develop their teams.

Since then, Gallwey has worked with many companies and given many talks on his Inner Game concepts. He has published more books including the topics of work and stress. His desire has grown to help individuals navigate through the sludge caused by stress, work and desired goals. This led to coaching trainings including his newest endeavor, *The Inner Game eCoach*.

The Inner Game in Christian Coaching

Though Gallwey's faith persuasion is never mentioned, and does not matter, I find that his concepts are easily applied in a Christian coaching context. Gallwey reminds us that the most common complaint among athletes is, "It's not that I don't **know** what to **do**, it's that I don't **do** what I **know**!" Sound familiar to

anyone? I seem to remember a non-athlete named Paul saying something very similar in a letter he wrote to some Romans. Perhaps this tennis pro is onto something after all.

One significant part of the Inner Game concept is that the “player” (or in our case “client”) has a distorted perception. Traditional learning focuses on changing their behavior, or their response to this perception. Yet, the root problem is the distorted perception. In Christian coaching, this is no different. Our clients may have distorted views of themselves. Through nonjudgmental observation, they can gain an accurate awareness that can lead to change.

Our clients are responsible for their learning choices. The Inner Game concept gives choice to the student because the learning takes place within the student. As coaches, we are responsible for the quality of their external learning environment. We are not there to teach them but to help them learn.

So next time an unenlightened commoner asks you what sport you coach, take a cue from Tim Gallwey and simply reply, “I coach the Inner Game of... Life.”

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Mapping the Rivers Ahead



Frederic M. Hudson's Coaching Contributions

Bob Dale, PhD

Adults can self-renew, grow, and change---stage by stage. That's the belief and contribution of the "Doctor Spock of the Adult Years" or "Doctor Midlife" or the "Life-Work Balance Coach." Add "pioneer of the coaching discipline in the United States," and all of these titles belong to the same person: Frederic M. Hudson.

Professionally, Hudson earned his doctorate in interdisciplinary studies at Columbia University in 1968, taught college students for a time, and in 1973 became the founding president of The Fielding Institute, one of the most creative graduate studies programs in the United States. Then, in 1986, Hudson founded The Hudson Institute in Santa Barbara, California. It quickly became a key training center for professionals who focused on the cycles of renewal, on creating life-work balance, and on the self-management of endless change.

Along the way, Hudson wrote many articles and several books, including, most

importantly for coaching, *The Adult Years: Mastering the Art of Self-Renewal* (San Francisco: Jossey-Bass, 1991, revised in 1999) and *The Handbook of Coaching: a Comprehensive Resource Guide for Managers, Executives, Consultants, and Human Resource Professionals* (San Francisco: Jossey-Bass, 1999).

Living Cyclical Lives

Frederic Hudson sees life moving forward in cycles. Hudson agrees with and quotes the French philosopher of change, Henri Bergson, "To exist is to change; to change is to mature; to mature is to create oneself endlessly." He also thinks Ecclesiastes 3:1 has it right and reminds us: "For everything there is a season." Self-renewal, then, is a lifelong challenge and a continuing opportunity.

Self-renewal, in Hudson's estimate is (1) natural, (2) constant, and (3) within our ability to master. Life demands that we change within our life chapters. Charting

life's cyclical movements calls for a sense of adventure and deliberate choices. To live cyclically, Hudson asserts that we must incarnate five articles of faith:

1. Life flows forward and calls on us to trust in the process.
2. Life moves in cycles rather than in straight lines. Themes repeat themselves and give us second chances at mastery.
3. Life is dynamic, incorporating ups and downs, blessings and curses, joys and losses.
4. Life's many systems are interactive and all contain beginnings and endings.
5. Life calls on us to unlearn old habits and develop new ones.

Charting the River

Frederic Hudson thinks and works metaphorically. He envisions life as a river to be navigated turn by turn. Life's river winds its way through a recurring pattern of events and life tasks. Stable phases of life are "chapters," unstable periods are "transitions." Chapters give way to transitions, and transitions lead us into new chapters.

Hudson describes a creative cycle of self-invention. He charts life's movement from structure to transition to structure to transition throughout our life course. According to him, there are ten skills that empower adults to renew our lives stage-by-stage:

- We begin stages with a rough-hewn dream or life plan.
- We launch and try to craft a life.

- We plateau and are faced with enriching our life plan.
- We encounter the doldrums and are confronted with self-evaluation.
- We sort our lives out, wrestling with what to keep and what to jettison.
- We give up some pieces of our plan.
- We restructure our plans of necessity.
- We cocoon, turn inward, and cultivate ownership of our core values.
- We self-renew and gain confidence in ourselves.
- We move out creatively to explore our new life chapter.

The "trick," of course, is bigger and more complex than simply dealing with life's chapters and transitions. The goal is mastering the basic art and skills for continuing renewal.

Learning Self-Renewal the Hard Way

Self-renewal is a lesson Frederic Hudson internalized from early battles. As a nine year old in 1943, Frederic awoke one morning to discover he was paralyzed. He had polio. Frederic couldn't move his arms, legs, neck, or jaw. Breathing was difficult. His body was frozen by a mysterious disease, a malady that routinely took lives or left victims in braces and wheelchairs for life in the World War II era. The next day, in terrible pain, he was placed in the back seat of the family car and driven to a hospital in Syracuse, New York, and left there for treatment.

On a hard bed on his back in a quarantine ward, Frederic could only move his eyes. A wise nurse name Susan took care of him. Beyond his medical needs, she talked and

read to Frederic and told him his future was hidden on the cracked, pock-marked ceiling above his bed. She asked him questions about his future and told him that, when he could see his future on the ceiling, it would begin to unfold. Finally, Frederic stared at the imperfections on the ceiling and finally pictured himself running through the woods. He saw himself laughing with friends. Then, he pictured himself in college and eventually saw himself becoming a doctor with a family.

Without any forewarning, one morning Frederic could wiggle the toes on his left foot. Susan assured him that his future was taking shape. "You're now in training," she told Frederic encouragingly. Susan challenged young Frederic to move his toes, then his feet, and then his legs. Finally, she said he would walk and run. Nurse Susan tied a string to Frederic's toes so he could ring a bell and call her. Soon, Susan rigged ropes and pulleys to allow him to open windows and doors from his bed. Frederic's neck and chest were the last body parts to move, but, at long last, they became mobile too. He was renewing himself---literally. After a stint on his uncle's farm where he learned to walk again, Frederic was ready to tackle life once more.

Susan had given Frederic a life vision and a model for renewal. Here's the way Frederic Hudson thanks his old nurse:

"Thank you, Susan. You taught me some powerful lessons:

To listen to those who care about me, as you did.

To see how I want my life to unfold.

To trust my vision.

To take responsibility for my life course.

To learn how to learn, and unlearn, and relearn."

From his childhood struggles and from Susan, Frederic Hudson learned to help those who are paralyzed by life find new directions for the cycles of their lives.

In preparation for the coaching and leadership opportunities that beckoned to him, Hudson earned his bachelor's degree in philosophy from Kalamazoo College in 1956, his master of divinity degree from Colgate Rochester in social ethics in 1959, and his doctorate in the history of consciousness from Columbia in 1968. He taught at Stephens College in Columbia, Missouri from 1961-1964, taught and served as chaplain at Colby College in Waterville, Maine from 1964-1969, and served as dean at Lone Mountain College in San Francisco from 1969-1974. Then, he moved to lead The Fielding Institute and finally to found The Hudson Institute and to impact the world of coaching.

Coaching Adults

Early on, Hudson called for practical applications of adult development insights. He felt most professionals who worked with



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adults slipped quickly into their narrower specialties and lost some of the richness of adult life stage learning. Hudson encouraged generalists to step forward and described them as “adult mentors.” He envisioned helpers who could assist adults in forging futures with considerable depth around careers, health, families, leisure, finances, retirement, and dying.

But, with *The Handbook of Coaching* in 1999, Frederic Hudson realized the development of adult coaches was his calling. He emphasized mentoring less. Hudson called for coaches to function “like leaven in bread,” transforming adults in lasting ways. He defined a coach as “a person who facilitates experiential learning that results in future-oriented abilities.”

The wisdom of coaches, according to Hudson, is needed to explore profound personal and societal needs:

- Coaches are guides in a transient culture, pathfinders in a world in flux.
- Coaches provide radar, to detect the best tracks to follow, and gyroscopes, to balance resources while on the move.
- Coaches model perpetual learning systems.
- Coaches help identify meaning, values, and commitments, especially with younger and older adults.
- Coaches help human systems mature and renew.
- Coaches sponsor future generations.
- Coaches model connections, collaboration, and open systems.
- Coaches tap into the deep reservoirs of wisdom in older adults.

Varieties of Coaching

In practice, Frederic Hudson describes two kinds of coaching: “being coaches” and “doing coaches.” The inner work of the human spirit is the stewardship of “being coaches.” They focus on beliefs, values, purpose, calling, limits, and assumptions. The outer work of performance is the spotlight for “doing coaches.” Exploring goals, progress, feedback, successes and failures, detours, and comfort zones provides questions for performance coaches. In his coaching practice, Hudson models the life-work balance his theory provides.

Entering Coaching Clients’ Worlds

Hudson endorses coaches entering the inner and outer worlds of clients. He encourages coaches to understand a client’s story in order to help rescript the outcome. In so doing, he proposes a series of exploratory questions to see where the client is in his or her overall life course and within life stages:

- Is this a stable or transitional time for you?
- What are the life motivators for change in you now?
- What strengths promote growth?
- What resistances stymie growth?
- What’s your vision of your future---your dreams, expectations, hopes, and sense of purpose?
- Where do you see yourself five years from now?
- How ready are you for accurate feedback, objective evaluation, and deep change?

- What external forces for change are at work here?
- What inner yearnings encourage growth now?
- What resources are already in place to facilitate growth?

These themes uncover the life course a client is undertaking. Then, as the client makes decisions, some rites of passage can ease next steps in growth and change.

When clients' life stories and life stage streams are brought together, coaches who apply adult development approaches blend powerful resources for significance change. Lifelong self-renewal, then, is powered by the rivers of consciousness at profound levels.

Coaching Core Values

Hudson and his colleagues studied 250 biographies of successful adults to find the anchors that steadied and defined them. He identifies, explores, and coaches the six core values they discovered:

- Sense of self: claiming yourself, your identity, and your power.
- Sense of achievement: proving yourself, your goals and ambitions, and your purpose.
- Sense of intimacy: sharing yourself, your love, and your care and support.
- Sense of creativity: expressing yourself in play, in celebration, and in spontaneity.

- Sense of meaning: integrating yourself with others to find peace and spiritual wisdom.
- Sense of compassion: giving yourself to others and making the world a better place.

Interestingly, those 250 successful adults, as a pattern, clustered two or three key values into sturdy life anchors, and lived from those basic values. These values reflect the deliberate choices of self-renewal and offer coaches a golden opportunity to deepen clients' root systems.

Hudson's Contributions: Coaching with Faith

Frederic Hudson's pioneering efforts to shape coaching have yielded some important contributions to those of us who coach from a faith stance:

Hudson anchors his work in the dynamics of stage theory. He doesn't assume that one-size-fits-all stages or that one technique matches all challenges. To live out this conviction, Hudson broadens, deepens, and applies his emphasis on life's chapters to coaching for adults from their twenties through their eighties. One of the strong contributions of *The Handbook of Coaching* is Hudson's extensive bibliographies and resource listings for each life stage, including readings on death and dying.

Hudson's application of the cycles of renewal is both a psychological and spiritual theme. Growth of a self and growth in faith are lifelong processes. For each life stage and faith stage, an

appropriate advance in life and work is called for---if we choose to continue our expansion of discipleship. Although Hudson doesn't present himself as a technical theologian, his interest in "spiritual coaching" and his resource list for the exploration of religious concerns expands the practice of coaching.

Hudson's emphasis on adults' inner lives and spirits encourages coaches to move beyond mere outward performance. He adds a mystical or spiritual dimension that alerts coaches to move beyond surface issues and mine the deeper veins of beliefs and values. This inner emphasis shouldn't surprise us. Hudson studied at a Baptist college and seminary. And, his early teaching career was in schools with religious origins---Stephens and Colby with Baptist roots and Lone Mountain with Catholic beginnings.

Hudson uses metaphors liberally to expand options. Paralysis, rivers, potter's wheels, the metamorphosis of butterflies and pollywogs, movies with sequels, kaleidoscopes, the slinky whose movements go on and on, adulthood as an infinite wardrobe, the multiple strings on musical instruments, the tipping points of fulcrums, riding waves, and many others stretch us to spread our wings and to move ahead with imagination. In fact, Hudson notes that "living with chaos is a metaphor for our time, which requires adventurers akin to artists, scientists, and athletes seeking new levels of performance." He taught his sons to surf,

because he saw surfers as excellent improvisational models for thriving amid chaos.

Hudson is committed to both personal and societal change. His global interests go back to his studies of social ethics in seminary. In the long run, he hopes to grow self-renewing adults for a self-renewing society. Ultimately, he intends to shape global leaders who can practice servant leadership.

A Personal Word

I know Frederic M. Hudson primarily through his writings and from the reports of friends who have trained with him at The Hudson Institute. Although his influence is largely second-hand to me, Hudson's mentoring impact through his books has been important. When the Center for Creative Church Leadership Development, which I directed, offered our first coach training in August of 2001, we gave Hudson's *The Handbook of Coaching* to our trainee coaches as the most comprehensive coaching resource available at the time. His blending of life stage insights into the emerging discipline of coaching remains Hudson's key pioneering contribution to date.

Bob Dale, PhD, is a leadership coach and author living in Richmond, VA.

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When Coaching Went Executive

Bill Copper, PCC

Richard Kilburg's contribution to the world of executive coaching

Like many useful practices adopted by the church, coaching has its roots in the business world. While it hasn't been true about all business principles, the church has benefitted greatly from taking the concepts of coaching first realized in executive and leadership development and adapting it for use in ministry settings. As was true in executive suites across the world, coaching has experienced some evolution in its application in the church.

Coaching for the Boardroom

One of the early texts describing the efficacy of a coach-approach to personal development was *Executive Coaching: Developing Managerial Wisdom in a World of Chaos* by Richard Kilburg. Published in 2000, Kilburg's practical reference book helped to frame the evolution of coaching as a process for human development over the previous dozen years.

Dr. Kilburg brings his experience in working with organizations in chaos to effectively articulate a process for helping leaders address the internal issues that are keeping them from moving themselves, and their organizations, forward.

Kilburg began actively promoting executive coaching in the early 1990's as an emerging competency in the more traditional field of consulting. His experience with more mainstream organizational development methods, adult education, management training, and industrial-organizational psychology led him to a process that integrated both systems and psychodynamic approaches to human development.

From Consulting to Coaching

The more traditional consultative approach, which included some mix of organizational

diagnosis, process assessment, structural changes, team building, and other training technologies, were often failing to produce real results for organizations and their leaders. Kilburg found that events, feelings, thoughts, and patterns of behavior that are outside of the conscious awareness of executives can significantly influence what they decide and how they act. This was the missing piece in those more traditional approaches to organizational development.

As this approach gained traction in the business world, the field of executive coaching emerged as a more effective way of helping leaders develop the skills, mindsets, and introspection to move their businesses forward. Over the years, coaching became more accepted as a process for human development.

As this process evolved, human development professionals began using coaching more for performance...or more specifically, lack of performance. Coaching was seen as a remedial exercise for improving performance. As coaches began tapping into those internal issues affecting human development, there was – for a time – an emphasis on the negative aspects of ones feelings, thoughts, and patterns of behavior. Coaches were used to try to rehabilitate under-performers – often as a last ditch effort to salvage ones career.

Over time, organizations began to realize the most effective use of a coach approach to human development was in discovering the untapped potential in their leaders. Rather than focusing on fixing poor performance,

coaching was utilized to maximize the performance of those already showing potential. Business began shifting coaching resources to those in the organization showing the most promise.

Today businesses use coaching for their high potential/high performers. Because coaching focuses on discovering the untapped potential within the individual, companies are seeing more return on their investment in coaching for those leaders and managers rather than using coaching as a process for improving poor performance.

Coaching in the Church

Coaching in the church has experienced a similar evolution. Once seen as a way to improve under-performing staff members, coaching is now being used in ministries to help strong leaders become even more effective in moving their organizations forward. Congregations are using a coach-approach to realizing the potential of their professional and lay leadership. Coaches are being used to help ministries get the best from their staff and volunteers by leveraging their strengths, gifts, and passions to more effectively accomplish the mission of the church. And in large part, we have Richard Kilburg to thank.

Bill Copper, PCC, is a coach, author and trainer living in Lenoir, NC. He is the Executive Director of Coach Approach Ministries and the COO for INTERNAL IMPACT.

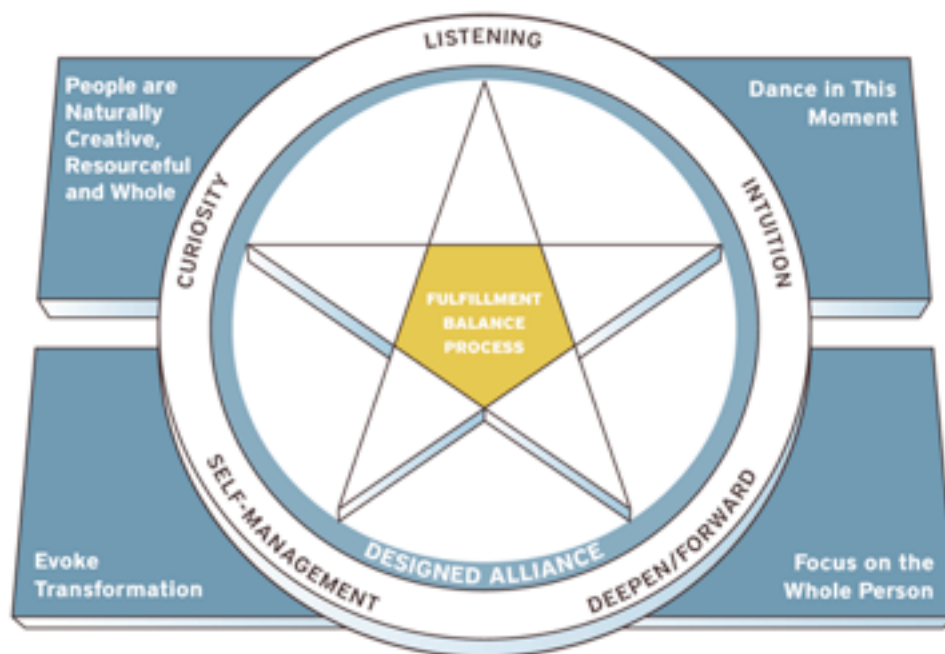
Co-Active Coaching

by Chad Hall, MCC

One of the ways I serve the coaching field is to provide mentor coaching to coaches who are preparing for their ICF credential application — an application process that is a bit cumbersome for most, and quite mysterious for some. One mystery that unnecessarily confounds many coaches is the cloud of confusion around what exactly is expected on the oral exams — those recorded (and formerly live) coaching sessions during which the coach demonstrates that he or she can actually coach.

I assure novice coaches that the exams need not be feared, for the ICF has clearly outlined what good coaching looks like in the eleven core coaching competencies — those eleven areas of capability in which all coaches need to be capable.

Over the years I've seen would-be coaches trade one mystery for another as they begin digging into the competencies and emerge



with questions such as, “What does ‘dances in the moment’ mean?” and “What is ‘level three listening?’” Some coaches have even asked, “Where do they get some of these terms?” The answer: the co-active coaching model.

Co-Active Coaching is a school, a book, a philosophy, and a tribe of coaching whose influence stretches far and whose effect runs deep in the field of coaching. Indeed, much of the ICF’s definition, descriptions, and language is adopted clearly from the Co-Active Coaching model, meaning that even those professional coaches who’ve never read the book, attended the school or joined the tribe still practice the philosophy at some level.

Born in Team

Unlike coaching models that were born from a single thinker or coach, the Co-active model has its genesis from a team of coaches who each came to the project with a passion and legacy. Their teamwork and combined effort have given the world a strong model for coaching — one from which millions of clients have benefited.

The team behind the Co-active coaching model includes some of the earliest pioneers in the field. The Coaches Training Institute was founded in 1992 by husband and wife Karen and Henry Kimsey-House and Laura Whitworth — whose earlier collaboration with Thomas Leonard helped give rise to coaching as an industry and later led to the founding of the International Coach Federation.



This trio was joined by Phil Sandahl to write Co-Active Coaching in 1998. The book is now in its third edition and has sold over 100,000 copies — becoming a cornerstone text for many training programs and a go-to resource for many coaches.

Personal Experience

I experienced the Coaches Training Institute firsthand in the mid-2000's. At the time, I had already been trained and was coaching ministry leaders through my role with the NC Baptists. I decided to pursue additional training because I wanted to experience coaching (and coach training) that made me uncomfortable, that stretched me, caused me to think and to disagree with at least something. My experience with CTI was just that. The training occurred during five weekends stretching across seven months, a schedule that allowed time for reflection, practice, and growth between training weekends, but which didn't allow much room for lost momentum.

One learns as much by the CTI workshops are facilitated as by the content shared. There are no tables, no laptops allowed, no rows of chairs allowing learners to hide or protect. Instead, everyone sits in a circle facing inward for large group training and discussion. There is an uncomfortable vulnerability at play, putting each participant into a stance that prevents stuckness.

The vulnerability that was called forth and the discomfort the facilitators helped create

allowed me to experience firsthand that coaching is not a mechanical methodology that can be mastered by following certain prescriptions or pre-meditated processes. As my coaching colleague and friend Eddie Hammett, PCC (also a CTI graduate) often phrases it, “Coaching is both art and science.” CTI certainly helped me stretch beyond the science to embrace the art.

A Foundational Approach

At Western Seminary, where I teach and serve as Director of Coaching, we use the Co-Active Coaching book in our introductory class because I consider it to be one of the best foundational books for understanding not only the skills needed to do effective coaching, but also the mindset, beliefs, and paradigms needed to be an excellent coach. Indeed, the Co-Active philosophy gives great emphasis on not only doing coaching, but on being a coach. It is in the being that we are changed and that we serve as positive change agents in the lives of others.

Not everything about the Co-Active approach jives with Christian understanding of what is true. The notion that every client is “creative, resourceful and whole” often raises eyebrows when we share that phrase in the classes at Western Seminary or in training with churches, denominations or para church organizations. As well it should. The term is sincere in intent, reminding us that we coaches do not strive “to fix” the

client and that we are not therapists whose role it is to promote healing. But as Christ-followers, we know that no one is truly whole — we all have a brokenness that only Christ can repair.

The Co-Active approach can also come across as a bit “new age.” I’ve heard more than several coaches trained by CTI talk with seriousness about clients reaching out and the universe providing just what was needed. Such language is not fundamental to the Co-Active model or training, but that vibe was certainly present in the training I attended.

When it comes to those aspects of the Co-Active model that are at odds with our faith, I encourage student coaches to eat the melon and spit out the seeds. Mature and discerning Christian coaches ought to be able to that with relative ease. And in doing so, they will find a sweet reward for themselves and those the coach.

Chad Hall, MCC, is a coach and trainer living near Portland, OR. He serves as the Director of Coaching for Western Seminary and teaches coaching courses at their three campuses.