

An orange bicycle is leaning against a brick wall. Above the bicycle is a window with dark wooden shutters. The word "COACHING" is written in large, white, serif capital letters across the middle of the image.

COACHING

Essential Lessons for Christian Leaders

A close-up view of the orange bicycle's frame, wheels, and pedals, leaning against a brick wall.

BRUCE ZACHARY

Coaching:

Essential Lessons for Christian Leaders

By Pastor Bruce Zachary

Eccl. 12:12-14 And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh. Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.

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Table of Contents

Acknowledgements	4
Introduction	7
Preface	9
How the Coaching Program Works: A Snapshot.....	9
What's Expected of the Coach	9
What's Expected of the Planter	9
How the Coaching Program Works: An Overview of Meetings.....	10
How to Coach	11
Six steps of a typical coaching meeting [a proposed process]	11
The person	12
The plan	15
The process	24
Who should coach?.....	33
Coaching Essentials	33
Coaching Considerations Regarding Next Generation Leaders	37
Coaching Challenges With Disciples.....	38
Why Coach?	39
The need to help people discover their God-given potential.....	39
Seven benefits of coaching	40
Case Study: Nathan the Prophet.....	41
Where to coach?.....	44
Phone or videoconference.....	44
Face to face	44
Visit the church and observe	44

Visit the church and meet with the planter and core team	45
Communications From Others	46
When to coach?	46
Starting a Coaching Relationship	47
Clarify expectations	48
Epilogue	53
Appendix	54
Bibliography of Recommended Reading	54
Sample Questions	54
Starting a Coaching Relationship	57

Introduction

Coaches provide intentional, relational support to create accountability for church planters, assisting them in assessing and aligning God's people with His plan.

If you want to influence God's kingdom, there is likely no more rewarding use of your time than coaching Calvary Chapel [CC] church planters. The same is true for those church planters who receive coaching. Church planting is the most efficient way to reach the lost, and we believe the CC philosophy of ministry is the most effective way to make disciples. Kingdom leverage is created every time a CC church planter is coached to be more sufficient.

Church planters continue to need support post-launch, especially during the first two years. There are challenges at every stage of development of a new church. Just as with a newborn child, the first couple of years are particularly challenging. The church planter is especially vulnerable.

Many of you were blessed to have someone in your life that walked with you on your journey as a new pastor or church planter. They encouraged you that you had the right stuff to finish well and motivated you to discover your God-given potential. They warned you about potential dangers you might encounter and how to avoid or overcome the obstacles that are inherent in every pastor's journey. Unfortunately, too many of you did not receive that type of support. You embarked on the journey and God was gracious, faithful and blessed your ministry. Yet, don't you agree it would have been beneficial to have someone who was ahead of the curve, with whom you could relate, to coach you along the way?

Gary Collins, a leader and pioneer in coaching, defined Christian coaching as, "The practice of guiding and enabling individuals or groups to move from where they are to where God wants them to be." Christian coaches encourage others to find God's vision for their lives and from following their own agendas to pursuing God's purposes. Miller and Hall, in their primer on Christian coaching offer the following definition, "Christian coaching is a focused Christ-centered relationship that cultivates a person's sustained growth and action."

Who is this book for?

This book is for the pastor who is interested in coaching a planter, and the church planter interested in establishing a relationship with a coach. Coaching is primarily related to support. A coach doesn't have to have all the answers, nor are they supposed to constantly tell other leaders what to do. Coaches often are most effective when they help leaders learn to listen to God for themselves. A coach's goal is to help others succeed. The art of effective coaching can be learned, and the basic process is relatively simple. By following the basic framework and implementing the coaching skills described in this manual you can learn to coach. Think of the manual as a valuable tool to assist you along the way.

How does coaching differ from mentoring?

The primary distinction between coaching and mentoring is *the process of training*. Coaches generally ask questions to help a leader discover God's answers. On the other hand, mentors generally give answers, rather than ask questions, in an effort to guide a leader. The

coaching or mentoring style of training may both be used at any time of training. However, it is our contention that during the pre-launch training phase, a pastor should serve as mentor to a prospective planter who receives as a disciple. **Once the prospective planter launches his new church, the dynamic should shift to a coaching relationship.** A coach helps the planter to discern, and do, God's will in their life - and advise in the ministry of planting and establishing a healthy CC.

The mentor-disciple relationship is generally characterized by a mentor instructing a disciple, "Do this." The mentor will occasionally ask, "What do you think you should do?" **In a coaching relationship, the coach is primarily helping the planter to discover the answers for himself** [e.g. What do you think you should do?]; and occasionally instructs the leader to "Do this."

Bob Logan notes, "Good coaching isn't the art of giving good answers. It's the art of asking good questions." When a person discovers a course of action for himself it will be followed with greater passion and conviction than when a leader simply tells a planter what to do.

Summary of how coaching differs from mentoring:

1. Mentors primarily give answers [e.g. do this] rather than ask questions. In contrast, coaches primarily ask questions to help a leader discover God's answers, and occasionally instruct leaders to "Do this."
2. During the pre-launch training phase, a pastor should serve as a mentor to a prospective planter, who receives from him as a disciple.
3. Once a planter launches his new church, the dynamic of the training relationship should shift to a coaching relationship.

Note: Many of the principles described in the context of coaching a CC church planter have a much broader application for kingdom coaching, and can thus be applied to coaching other spiritual leaders for kingdom effectiveness.

Preface

How the Coaching Program Works: A Snapshot

Coaches provide intentional, relational support to create accountability for church planters, assisting them in assessing and aligning God's people with His plan.

What's Expected of the Coach

1. The coach shall listen, care, encourage, celebrate, strategize, train, disciple and challenge the leader.
2. The coach shall relationally support the planter as a person, and the plan to establish a healthy Calvary Chapel church.
3. The coach shall maintain confidentiality of the planter unless express permission is given (or required by law).
4. The coach shall be prepared and on time for regular meetings [phone, videoconference or in person, depending on feasibility]. The meetings shall last about forty-five minutes.
5. The coach shall agree to meet for a specified duration, at a specified frequency. It is suggested to meet once to twice a month for the first three months, then once a month for nine months. If the participants choose to continue meeting past the first year, then once a quarter may be sufficient. Ideally, coach and planter meet during the first two years of the church plant.
6. The coach shall assign "Lifework" action steps to be performed by the leader or coach prior to their next meeting. The coach shall summarize the lifework at the end of the meeting, and email the action steps to the leader that day to avoid miscommunications.

What's Expected of the Planter

1. The planter shall affirm that he is seeking intentional relational support to create accountability, assist, assess, and align himself and the church plant vision with God's plan.
2. The planter shall be prepared and on time for regular meetings [phone, videoconference or in person, depending on feasibility]. The meetings shall last about forty-five minutes.
3. The planter shall agree to meet for a specified duration, at a specified frequency. It is suggested to meet once to twice a month for the first three months, then once a month for nine months. If the participants choose to continue meeting past the first year then once a quarter may be sufficient. Ideally, coach and planter meet during the first two years of the church plant.
4. The planter shall complete "Lifework" action steps prior to their next meeting.

How the Coaching Program Works: An Overview of Meetings

1. Person matters: How is the planter doing in relationship to his health, with his family, the core group, the church and the community outside the church?

2. Plan matters: What specifically does the planter feel he has been called by God to do? What is the vision for the church plant, and where are we presently? What is the plan to get from the present reality to the desired destination? How is the Calvary Chapel philosophy of ministry [DNA] being transmitted?

3. Preaching matters: Meaningful critique of the planter's teaching shall be provided at regular intervals during the course of the coaching relationship to help the planter to grow as a Bible teacher.

4. Power matters: Coach and planter shall pray together; and the coach shall help the planter to develop a spiritual empowerment plan for the church plant.

5. Performance matters: Action steps [Lifework] are to be preformed between meetings. The participants shall be accountable to complete their work, explain why work was not completed and what remedial steps, if any, will be taken.

D. Case Study: The Father and Jonah [Lessons From Plants for Planters]

How to Coach

Six steps of a typical coaching meeting [a proposed process]

Each of these six steps shall be elaborated and further explained through the manual. Here is a quick picture of each meeting:

1. Prepare: for the meeting by prayer, reviewing the planter's most recent description of the vision, reviewing the lifework [action items] from the last meeting and writing down some proposed questions. See the list of the core values [philosophy of ministry] of Calvary Chapel described later in the manual and plan to discuss a core value or two in each meeting.

2. Person matters: Determine how the planter is doing in relationship to his spiritual, physical, and emotional health. How is the planter in relationship to spouse and family? What issues need to be assessed, addressed, and aligned to ensure health and restoration of the planter and family relationships? Discover how the planter is relating to the core group, church community and the culture they need to engage. Listen for personal issues and demonstrate you care as you seek to help. Use the opportunity to disciple the planter to encourage spiritual growth and holistic health.

3. Plan matters:

a. The core issue – calling: Learn the planter's passions, burdens and present sense of vision as a church planter. Has this leader been called to be a CC church planter? Ensure the Christ-like character, an essential trait for anyone called to be a CC pastor, is being developed. Be prepared to identify, challenge, and help the leader to correct character issues. Discover the planter's present commitment to Christ and the work of planting. Encourage and assess any issues related to waning commitment. Remind and encourage the planter that his confidence is in Christ's calling and the Lord's gifting not the speed or scope of the work of planting.

b. The core questions:

i. Where is God leading? Review the vision and the lifework from your last meeting. Hold the leader accountable for his completion of lifework. Celebrate progress! Discover what wasn't completed, why it wasn't and the planter's plan to address those matters.

ii. Where are you currently? How are you most effective at reaching the lost, making disciples and developing leaders? How do the leader's answers align with his vision and activities?

iii. What are the current obstacles to the desired destination?

iv. What is the plan to overcome the obstacles? Without telling leaders what to do, a coach assists them in developing a strategy for action. Nevertheless, at times supply the needed

information or action step to be implemented as a mentor. Help the leader to discover what resources are needed and how to obtain those resources.

c. The core values: Consider the philosophy of ministry and theology that make a Calvary Chapel. Work through one or two of the core values at each meeting. Be sensitive as you listen during the entire coaching meeting to any issues that appear to exist and require realignment to our core values.

4. Performance matters: Lifework - clear action items or “next steps” that are to be completed prior to your next meeting help to create accountability and work towards excellence in ministry. Provide appropriate lifework in light of the frequency of meetings and the leader’s capacity.

a. Create SMART [Specific, Measurable, Attainable, Realistic, and Time Specific] lifework. The coach documents the action items and then emails the leader so that all participants have the same record.

i. Set the next appointment, and make sure the planter knows that you are available to them between appointments if needed.

5. Preaching matters: The coach needs to watch or listen to the planter’s Bible teaching and provide meaningful critique. Addressing preaching matters will be more relevant during the first year and ideally, can be addressed four to six times (or more) by the coach.

6. Power matters: Pray for and with the planter. Remind the planter that the work is the Lord’s, it is Christ’s church and He will build it [Matt. 16:18]. Encourage the planter of the importance of prayer in the process of planting and confronting spiritual warfare. Ensure that the planter has intercessors supporting the plant in prayer. Also, prayer is an opportunity to affirm that you’ve been listening to the planter as he has shared his heart with you during your meeting.

The person

The person refers to the planter as a complete person in relationship with others. The primary relationships are: personal health, marriage and family, core group, church community and community outside the church.

The planter’s relationship to personal health:

It is intimated that there are **four primary spheres that comprise a person**. For example, Jesus’ development is described as follows, “*And Jesus increased in wisdom and stature, and in favor with God and men*” [Luke 2:52]. The first sphere is wisdom. This refers to **intellect or mind**. It has been frequently observed that leaders are learners. How is the planter feeding his mind? Perhaps encourage a planter to read a book every month or two. Topics such as spiritual leadership, church history, biographies of great leaders (in the church or outside), church planting and Christian living would all be appropriate and a good coach should be prepared to

recommend books, articles, websites or other resources to grow in wisdom.

The second sphere is stature. This refers to the **body or physical health**. How is the planter doing physically? Does he sleep well? Does he get regular or at least occasional exercise? The early years of a church plant can often require bi-vocational ministry. There are unique challenges of planting a church and working in the marketplace [e.g. tent-making]. What toll is there upon the planter's health?

The third sphere is favor with God. This refers to **spiritual health**. How is the planter's prayer life? How has God been speaking to the planter from the Scriptures apart from sermon preparation? Does the planter take time to journal or some form of reflection? How has the planter's faith been challenged; and how has the planter been responding to those challenges? What evidence is there of good spiritual health; and what warning signs are there that something is amiss?

The fourth sphere is favor with man. This refers to **relationships with others**. Relationships with others relates to emotional health. Some leaders are more extroverted and others introverted. Nevertheless, relationships with peers, especially other CC pastors are important to healthy church planters. How often does the planter engage other pastors to be equipped and encouraged?

As you coach a leader look to assess the leader's personal health and identify strengths and affirm the planter. Also help to identify any areas that may be unhealthy that may need to be monitored. In subsequent meetings a coach will help to identify plans to grow towards health and will celebrate progress and establish accountability.

The planter's relationship to marriage and family:

The next most priority is the marriage and family. Too many families are destroyed by the seductive mistress - ministry. How does the planter feel his marriage is doing? Do they have regular "date nights"? Does the planter have a sense of how his wife is coping with the challenges of being a planter's wife? When they are alone do they seem to constantly be taking about the church?

How is the planter's relationship with his children? How are the kids doing? How does the planter affirm the kids and spend quality and quantity time with them? Does the planter create family time and guard that time from intrusion by the constant needs of the church community?

A wise coach creates opportunities to speak with the planter's wife [or if the coach's wife is qualified for her to do so]. It is good to have her perspective on his holistic health, as well the status of the marriage and family. Also, it is helpful to remind them both that she is *not* the assistant pastor, but she is the planter's wife; and just because she is his wife doesn't mean that God called her to lead the women's ministry or be the children's ministry director.

The planter's relationship to core group:

Jesus had a relationship with three, Peter, James and John, that was distinct from his relationship with the other apostles [the twelve], that was different from his relationship with the 70 disciples who were sent out on mission. These inner circles were also different from the

multitudes of followers. Consider the image of a target. The inner circle is the three, the next ring is the twelve, and the next is the seventy, and then the multitudes.

In a similar way, church planters have a distinct relationship with their core group. So to speak the three and twelve rings. The core group will include people who have joined with the planter perhaps prior to the inception of the plant, and other who have caught the vision and joined the team pre-launch. In addition, more gifted leaders will be brought to the team and given leadership roles as the church is in the very early stages of development.

This is an exciting but challenging time in regard to relational dynamics. The planter has a sense of comfort and loyalty to familiar friends that are now part of his core team. Yet, the planter will undoubtedly discover that some of them are not as spiritually mature as he hoped, nor as motivated, or as gifted, etc. The tension between expectations (whether reasonable or unreasonable) and performance can lead to conflict. Similarly, as new mature, capable and motivated people catch the vision and join the team, it tends to displace other core team members. In essence someone who was in the group of three is displaced into the circle representing the group of twelve, and someone in the twelve group moves into the three circle. As the church develops, inevitably new people enter the inner circles, and those who occupied those positions move further from the core (ultimately leaving the group and the church).

This dynamic is often particularly challenging for new church planters. The deep emotional connection that is created during the early formation of a church plant causes a host of issues when these changes occur. Feelings of betrayal, abandonment, resentment, desperation, inadequacy, doubt and discouragement are all too common. So, good coaches need to be sensitive to inquire about the planter's relationship with the core team. How is the core team doing? What are some of the challenges among the core team? How are transitions among the team working out? What issues are arising, and what are you doing about them? What do you plan to do differently in the future and why? What is God teaching you about yourself, ministry and God from these experiences?

The planter's relationship to church community:

As the plant starts to grow beyond the initial core group and becomes a larger church community, it presents a new challenge for the planter. Planters are called to shepherd the flock of God. So, they tend to want to be the "uber-pastor" who cares for every conceivable need that arises among the flock. The problem is compounded because the small size of the fledgling work attracts people who are spiritually and emotionally unhealthy who have an inordinate dependence upon the pastor. The growing perceived needs, requests or demands for attention, and the planters desire to care for everyone is unhealthy for the planter and the church community. The planter may fear if he doesn't care for the needs then the people will leave. He may have assumed it was his job to care for all the needs. Perhaps the planter believes no one else is capable or available to minister to the needs, or that he doesn't have the time or the people to train to care for the needs.

Here again, a good coach helps to orient the planter towards healthy boundaries. Inquire about the relationship to the church community. What needs has the planter been taking on? Who is helping to care for needs? How has the planter been developing other leaders to care for needs? How often has the planter said "no" to a request for help and what

happened? How has the planter protected marriage and family time from requests for help from the church community? What issues are arising, and what are you doing about them? What do you plan to do differently in the future and why? What are you learning about yourself, ministry and God from these experiences?

The planter's relationship to the culture:

The planter is called to engage the unsaved and unchurched people in the community where the church is planted [missional redemptive engagement]. The planter must develop relationships and engage the lost in his community. The planter will be the paradigm for how the church engages the culture. How does the planter engage people? How often does he connect with neighbors, people in the community at large who are unsaved or unchurched? How does the planter develop relationships? Does the planter participate in service [servant evangelism] as a means of creating bridges to develop relationships and to share the gospel? What have been some of the results [i.e. the triumphs and tragedies]? How does the planter share those stories with the church community? How does the planter involve or encourage others from the church community to engage the culture around them?

Some planters have an affinity for connecting with unbelievers and the unchurched. Some are simply gifted evangelists and can share the gospel effectively in seemingly any context. Many planters will find it challenging to say the least. Yet, all planters are called to do the work of an evangelist [2 Tim. 4:5]. So, the coach needs to create accountability, assess and align in this area to ensure the health of the planter and the new church and the place they are planted.

Summary: the primary purpose of coaching is to provide intentional relational support to create accountability, assist, assess, and align God's people with His plan. In regard to ***the person***, the coach is focused on the planter as a complete person in relationship with others. The primary relationships are: personal health, marriage and family, core group, church community, and community outside the church. Now let us consider *the plan*.

The plan

The plan refers to the planter in regard to the core issue of calling, core questions to help implement the calling, and core values necessary for a healthy Calvary Chapel.

The core issue: **calling**

What are the planter's passions and burdens? What is the planter's sense of vision? What need or people group is the planter called to? For example if there is a call to reach the next generation, then a community with a college or university may be ideal. On the other hand, if there is a passion for the arts, a rural community may not be the best fit. If there is a burden to reach a multiethnic community, a metro area may be a better fit than suburban area.

In addition to addressing the individual planter's sense of calling, there are also some **general characteristics** that need to be considered.

God has something for each of us to accomplish. Paul spoke to this truth in Ephesians 2:10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." Jesus also affirmed this truth as he neared the end of His earthy ministry, "I have glorified You on the earth. I have finished the work which You have given Me to do [John 17:4]. Each of us has a particular calling from God, and as we discover that calling and walk in it, we glorify the Father and advance the kingdom of God.

In general, a planter should be seeking to advance God's kingdom for God's glory. Would it surprise anyone that some planters are seeking to build an empire for their own glory? Unfortunately, although impure motives are pervasive no one is eager to confess or repent. Furthermore, many are unaware of the motive matters. The only legitimate motivation for planting is a genuine love of God, His people, and a confirmed sense of call to the work of church planting. Impure motives for prominence, position and power are not a calling and must be identified and addressed through the coaching process.

Whose kingdom is the planter focused on? Is there a heart to reach the lost and make disciples? Transfer growth generated by attracting [or even recruiting] disgruntled participants from another local church may not be advancing the Lord's kingdom an iota. Attracting a mere fan club for the planter, rather than making mature followers of Christ, does not advance the Lord's kingdom. The crowd does must reflect the characteristics of disciples of Jesus. You'll get a sense of whose kingdom the planter is focused on as the planter is given charge of growing resources. Support of God's kingdom is reflected by generosity with kingdom resources to advance God's work [e.g. supporting global missions or church planting initiatives].

The general call as a planter will require Christ-like character, Christ-commitment, Christ-confidence and be Christ capable.

Christ-like character: does the planter manifest the threshold qualifications described for pastors [1Tim. 3 and Titus 1]? Is the planter submitted to God or does he tend to justify or rationalize attitudes and behaviors that are contra God's boundaries? Is the planter teachable? What character traits are worthy of affirmation and which are a concern to the coach?

Christ committed: enduring suffering and difficulty are certain for church planters. Learning to process, grow, and persevere in God's calling and remain committed to Christ is critical. What are you learning about God, ministry, and yourself through these experiences? Does the planter demonstrate Paul's attitude that none of the hardships will move him from his call [Ac. 20:24]?

Prepare those you coach to finish well. Robert Clinton concluded in his study of more than 700 Christian leaders that only one of four finished well. In "Seven Habits of Effective Church Leaders" Clinton describes finishing well as: still have loving communion with God at the end of life, still learning at the end of life because we have a learning posture and leaving behind a legacy, having made "ultimate contributions" with our lives.

The leader's level of commitment will have a direct and proportional impact on reaching the God-inspired destination. What is the leader willing to endure to see the vision become a reality? How committed is the leader to the vision and the inherent challenges to bring about

necessary changes to the status quo? John Kotter, in *Leading Changes*, concludes the number one reason change doesn't happen is the lack of a sense of urgency [commitment].

Perseverance is the key: The average tenure for a pastor at a church is about three years, and less than two years for a youth pastor [see, M. Kowalson, "We're Not Called to Quit" pub. 2.15.07, <http://mondaymorninginsight.com>]. Unfortunately, most pastors finish their race prematurely. Like Paul, we want to be able to say, *"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that Day, and not only me but also to all who loved His appearing"* [2Tim. 4:7-8]. What did Paul know that would help us to be Christ committed and finish our race? First, he understood it was a fight, albeit a good fight, but nonetheless a fight. Be prepared for a battle; this is not going to be a walk in the park. Second, Paul saw the relation between finishing the race and keeping the faith. If you depart from sound doctrine and a healthy relationship with Christ, you will likely fail to finish your race. Third, Paul understood that, although his primary motivation for ministry was love for God, he was confident there were eternal rewards waiting. Please remember Christ desires to greet you with the words, "Well done good and faithful servant, enter into the joy of your Lord" [Mt. 25].

How is the planter struggling in his calling and how can you encourage him to remain committed to Christ during the especially challenging of being a planter and pastor? I remember Pastor Chuck Smith telling countless stories of planters who had gone out from Calvary Chapel of Costa Mesa and were struggling. They would share their struggles, and essentially beg Chuck to bring them back home. Generally Pastor Chuck would simply encourage them to continue for just six more months and see what God would do. Then, six months later the call would come and the cycle would repeat once more – just another six months. Often as the church plant eclipsed the two-year anniversary the calls to come home had stopped. The planter and plant had remained committed and reaped the blessings and benefits. So, sometimes simply encouraging the planter to continue in his calling, committed to Christ, is the best coaching possible.

Christ confident: does the planter seem to depend on the power of Christ rather than his own ability? Sooner or later [preferably sooner] planters discover, that apart from Christ, they can do nothing of true spiritual value [John 15:5]. How is the planter discovering his inadequacy and Christ's sufficiency? How is the planter being emptied of self-confidence?

Moses was chosen by God to lead His people and he sensed the call of God upon his life. Moses began with a lot of self-confidence that the Lord systematically removed. Moses initially expected the people would see his ability and calling as a deliverer, as a prince and follow [Ac. 7; Ex. 2]. In his own abilities he was ineffective, but after spending 40 years being emptied in the desert Moses was called as a humble and humbled shepherd. As God called from the burning bush, Moses responded, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt" [Ex. 3:11]. Moses came to the place where he realized that his own ability was incapable of bringing forth success.

In a similar way, Peter was emptied of self-confidence at Gethsemane [Matt. 26:33] before he could be restored at the Galilee, [John.21:1-17] and be used by God as a leader. Self-confidence hinders effectiveness because we fail to avail ourselves of the power of Christ and His Spirit to advance His kingdom. Christ confidence and dependence is a process.

Coaches help leaders to discover the process. Failures are revealed to be part of the process of sifting the planter's self-confidence and forging Christ-confidence. Every planter assumes they will be the exception, and their church plant won't have struggles. Often, despite affirmations to the contrary, the planter assumes he is so talented that the new work will experience exponential rapid growth. When the reality doesn't align with the dream, it is a great opportunity for a coach to help the planter consider and discover where his confidence has really been, and where it needs to be – in Christ.

On the other hand, when a new plant does exceptionally well, the planter is likely to assume some of the credit. When the coach begins to discern issues of pride and ego it is imperative to remind the planter that all of the success flows from God so there is no reason to boast [1Cor. 4:7]. Furthermore, it would be wise to remind the planter of Satan's fall resulting from pride [Is. 14:12-15]. It's also appropriate to encourage the planter to humble himself in the sight of the Lord, and the Lord shall lift him up [Ja. 4:10]. If he refuses to humble himself then God will humble him.

Christ capable: does the planter demonstrate that he is capable of not only planting, but leading an established church? **There are five primary areas to assess: leadership, teaching, shepherding, evangelism, and Bible teaching.** It is important to remember that God's gifting is stirred up in a planter as the process of development unfolds. As a coach you are seeking to identify and develop that God-given potential. In considering the five spheres of leading, teaching, shepherding, evangelism, and Bible teaching where is the planter strongest? Where does the planter feel that he is strongest? Does it align with your assessment? If not, discuss the planter's perspective, and your reasons, in an effort to most accurately discern strengths that can be leveraged for the kingdom.

Perhaps the planter has very strong gifts as a Bible teacher and is very capable in articulating a compelling vision and leading a team towards that attractive future, but he is not nearly as capable in the sphere of caring for people. Here, it may be wise for the coach to help the planter to focus on his strengths and develop other team members with a common passion for the vision and complimentary gifts to shepherd people.

Another common situation is the planter who has truly God-inspired vision as a leader, but lacks the administrative gifts to create the infrastructure to support the vision and enhance successful implementation. Again, it may be wise for the coach to help the planter to focus on his strengths and find and develop other team members with a common passion for the vision and complimentary gifts to address the administration and infrastructure.

Consider the scenario where the planter's strength in the shepherding spheres is clearly manifest, but his lack of visionary leadership capacity is also clearly revealed. This planter may be perfectly suited for ministry in a smaller church where his gifts as a shepherd are likely to be highly valued and esteemed. The planter may be frustrated by the rate or lack of numerical growth. The coach should not only seek to develop leadership skills, but also affirm the noble call of leading a smaller church, and developing and replicating those shepherd gifts among other leaders. What could be better than planting a church that is characterized by genuine love for God and one another [John 13:34-35]?

In regard to evangelism, a planter ideally effectively engages his community in relational evangelism, service evangelism, and large-scale evangelism efforts. The planter may be

stronger in one aspect rather than equally capable in all three. Nevertheless, the planter must have capacity for evangelism or develop other team members with those gifts. The planter, who lacks capacity for evangelism, personally or on his team, will only generate transfer growth. Steve Ogne, a personal coach of mine and a coach to CCPN, has suggested planters and established pastors devote ten percent [10%] of their time to evangelism. We consider this to be a helpful guideline.

And finally, the Bible teaching capacity must be assessed. In the CC movement we place a premium on Bible teaching! It is a cornerstone of our philosophy of ministry and tends to distinguish CC churches in their various communities. This “brand distinction” of our tribe is generally very attractive to those seeking to discover a relationship with Christ or grow in that relationship. **Therefore, it is critical the coach and planter spend time to ascertain current capacity and develop God-given potential as a Bible teacher.** The coach needs to obtain video if possible or at least audio recordings of the planters teaching. Similarly, a review of the sermon notes [*manuscript* or outline] is very valuable. Although Pastor Chuck frequently reminded us, “to simply teach the Bible simply” we don’t want to mistake equating simple with poor or ineffective.

The coach must provide meaningful critique to help the planter grow as a Bible teacher. It may be helpful to a coach to review the critique process described in the church planter training manual appendix as a potential resource to develop God-given teaching talents. Celebrate progress, and be sensitive not to hold the planter to an unreasonable standard of a very experienced and accomplished Bible teacher.

Summary: in addition to the individual planter’s sense of calling, a general call for a planter will require Christ-like character, Christ-commitment, Christ-confidence, and evidence they are Christ capable.

The core questions: **critical matters to help implement the calling**

Where is God leading? What are the values of the proposed Christian community? What is the leader’s vision? Vision is an attractive, God-inspired future destination. Vision is critical, “Where there is no vision, the people perish” [Prov. 29:18]. Vision inspires because it presents a desirable or attractive change of the status quo. Vision is always destabilizing because it changes the present reality. The God-inspired quality distinguishes vision from other strategic plans.

Coaches help planters communicate and articulate the vision God has given the planter. Can the leader describe where he believes God wants to take the church? Encourage the planter to dream out loud. Then, have the planter paint the destination with words in a formal statement, pictures, or a narrative story – or a combination of mediums, but others need to be able to see where the leader believes the Lord is leading them. What value does the future destination have for the community? What needs are met and what benefits are provided that justify the inherent sacrifices to change the status quo?

Planters need to have long-range vision to see where God is leading in the future and short-range vision to see the steps needed to get there. Thus a planning or strategic element is needed. Unfortunately, there can be potential barriers to planning, for example, assuming that

planning won't allow for changes later. To the contrary, plans are not etched in granite. They are flexible and are generally adapted to reflect reality. Another objection to planning is the belief that it is less spiritual. Clearly even a cursory review of the Bible reveals countless plans inspired by God.

Good coaches help leaders to invest time in prayer and the Scriptures to seek God's vision. Leaders need to clearly identify what problems they are hoping to diminish or eliminate. When asked what he would do if given an hour to solve a problem, Albert Einstein, responded he would spend the first fifty-five minutes to identify the problem and the last five identifying the solution. Accordingly, it is helpful for effective leaders to ensure alignment with the vision, the problem(s) and the activities of the church community. If the vision was fulfilled as described, is it likely to be effective in reducing or eliminating the problems?

Once the planter has a sense where God is leading, coaches help them to discover how to get there by retro-engineering the necessary steps through the process described below.

Where are you currently? Describe the present reality. Consider the present resources. Who are the people? What is available in regard to time, talents, and treasure? Help the planter to complete an inventory of available resources. Who is part of the team? What talents or abilities do they appear to have? How much time are the team members able to commit? What financial resources are available?

What are the obstacles to the desired destination? Consider the necessary resources of people: time, talents and treasure. What is needed to get from where you are to where God is leading [the future destination]? What is working and what didn't work? What needs to change? Where will you find the resources that are needed?

What is the plan to overcome the obstacles? Does the plan make sense? A good plan needs to be realistic and functional. If the plan were implemented as proposed would it get the community to the desired destination? Are there more effective routes? Are the planter's activities aligned with the plan?

How will you measure progress? For every large-scale vision there are several potential reasonable milestones to measure progress. For example if the leader has a goal to identify, train and equip eight ministry leaders in a year. How many should be recruited within the first and second months? Where do they expect to be in the training process at the end of three, six and nine months? Coaches will create accountability by periodically inquiring in regard to progress, and assess, align, and assist as needed.

How are you most effective at: reaching the lost, making disciples of the lost, and developing leaders who have come to Christ? Steve Ogne wisely observes that these are likely the three most important issues. Good coaches help leaders to actually consider their effectiveness in these critical areas. How are they seeking to reach the lost? What is working effectively for the church? Perhaps the church is effective in relational evangelism, service evangelism as a missional community, evangelism through large-scale events, weekend gatherings or through small groups reaching out into their various neighborhoods. Leaders need to discover where God is blessing and what doesn't seem to be working.

What is the leader's plan to make disciples? If the response is something akin to, "We teach the Bible at our weekend gatherings" it is likely to be ineffective. Clearly teaching the Bible is a very good thing, but passive listening to a lecture is not the ideal way to make disciples. Are small groups used? What curriculum is used in small groups generally? What curriculum is offered for new believers? How is the church community held accountable for spiritual growth [ie. becoming mature followers of Christ]? Again, consider what is working and develop it. Also, what isn't working and eliminate it.

What is the planter's plan to develop leaders? Is there a leadership development class, School of Ministry or internships offered? Do ministry leaders develop an annual [periodic] vision for their ministry? In other words, are leaders equipped to describe the vision for their particular ministry and then help implement the vision? Is there accountability among leaders and clear standards describing what is expected of them?

After identifying how the church is most effective at: reaching the lost, making disciples of the lost, and developing leaders who have come to Christ, consider whether the vision and activities align with the answers. If the church is particularly effective in a particular area, but it is ignored in the vision and activities of the church then consideration could be given to realigning activities and/or vision.

Summary: We've considered critical matters to help implement the calling. Where is God leading? What are the values of the proposed Christian community? What is the leader's vision? Where are you currently? What are the obstacles to the desired destination? What is the plan to overcome the obstacles? How are you most effective at: reaching the lost, making disciples of the lost, and developing leaders who have come to Christ?

***The core values:* ensure the DNA - the philosophy of ministry and theology that make a Calvary Chapel – is transmitted properly**

An effective coach to a Calvary Chapel [CC] church planter needs to ensure the philosophy of ministry and theology of a CC are being replicated in the new plant. Coaches need to be sensitive to some of the critical characteristics of a CC. One way a coach ensures alignment is by addressing issues as they arise during coaching meetings. For example, a planter makes a comment in regard to a point of theology that is inconsistent with our tribe; or the planter discusses a new church growth idea that doesn't seem to fit a CC model. Another way to ensure alignment is to set aside some time during each coaching meeting to discuss or review the CC core values.

In order to understand the essential characteristics that, taken as a whole make CC distinct, it is helpful to briefly highlight them here. A more detailed discussion is provided in the CCPN church planter training manual and Pastor Chuck Smith's book, "Calvary Distinctives." A periodic review of the expanded discussion(s) is encouraged for planters and coaches alike.

1. The focus of the church is Christ: It is Jesus' church, message and ministry. Any CC church will emphasize Christ-centered teaching. If the planter is not teaching Christ and Him crucified, then he is simply preaching humanity and it improved. If we lose focus on Jesus we stop being the

church. What is the message and ministry focus of the new church? What is the planter teaching?

2. The Book of Acts is a model: We believe the Book of Acts is a model or blueprint for Christ's church. The New Testament, early church, described in Acts is holistic in that it has: sound doctrine, strong devotion, genuine community, evangelistic passion and meaningful social justice. The church as described in the Book of Acts is presumed to be our model for the Church because it was established by the apostles selected by Jesus, it has a record of being extremely effective in performing Jesus' mission, and the majority of the seven churches of Rev. 2 and 3 were admonished for their departure from the model. In less than 60 years the church had generally departed from the blueprint and was rebuked by Jesus.

3. Expository Bible teaching: We are not opposed to topical messages or a series per se, but the emphasis of a CC is we teach through Books of the Bible. The teaching of the Bible is the hallmark of a true church. In 2 Tim. 4:2 we find this imperative; "Preach the Word!" John Stott observed, "Whether the text is long or short, our responsibility as expositors is to open it in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification." The Bible and message of the gospel is the primary revelation of God and Christian Living.

The strengths of the teaching [doctrine-driven] model are: the church is taught sound doctrine, the assembly is encouraged to study the Bible for themselves and reflect upon deep theological truth. Nevertheless, we must guard against creating self-righteous people who lack compassion. Bible teaching may not always be popular, but people will respect it and be drawn to God by declaring "This is what the Bible says, and this is how to apply it. We are trying our best to apply it in our lives and you can, too." A primary role of the lead pastor in this model is to teach the Bible.

Expositional verse-by-verse teaching allows people to understand God in the context of books of the Bible. If you start at chapter one, verse one of a book and teach systematically through verse-by-verse, paragraph-by-paragraph, chapter-by-chapter until the end of the book people are likely to understand doctrine and theology. Paul declared that he was innocent of the blood of all men, "For I have not shunned to declare to you the whole counsel of God" [Ac. 20:26-27]. It seems that the only way to teach the whole counsel of God is to teach through books of the Bible.

Please be sensitive to the reality that many places where CC churches are established and shall be planted literacy rates may be significantly different than the coach's home church community. Systematic teaching offers the whole revelation of the Scriptures, including oral and expository techniques.

4. Worship as a corporate expression of (contemporary) praise and adoration: Almost every local church will devote one-third or more of the weekend service time to corporate praise and worship through music. So, it is extremely important to have a comprehensive philosophy of ministry. God designs people to worship. People also need to learn how to worship. CC churches are characterized by a corporate expression of praise in contrast to a passive

observance of others performing on the platform. Also, CC churches will seek a contemporary expression of worship that will need to continue to be transformed as styles change.

5. The gifts and ministry of the Holy Spirit: We believe all of the gifts of the Holy Spirit are available today. In CC churches we place a great value on teaching the Bible which should be a Spirit-led activity but can sometimes be perceived as more intellectual than spiritual. Make sure the fullness of the work of the Holy Spirit is not neglected. Ensure opportunities are created for expressions of sign gifts, and there is regular teaching on the work of the Holy Spirit and the availability and use of gifts in the Christian life.

6. Church government: Pastors and elders form a plurality of leaders, the lead pastor serves as an elder and is first among equals. The lead pastor is the primary visionary but is not the only decision maker of the church, thereby avoiding potential for abuse of authority. The lead pastor is the leader of the board but looks to church board to share in tasks of leadership and decision making [Ac.14:23, 20:17, 1Pet. 5:1-5].

7. Attitude of grace: There is a tension as local churches try to effectively carry out the mandate to see people restored in their relationship with God. There are some local churches that seem very harsh inflexible legalistic and create apparent roadblocks to repentance and restoration that go beyond the Scriptures. On the other hand, there are some local churches that seem to be very loving but are liberal and lack standards so that restoration is offered without a clear biblical understanding of prerequisites. We want to balance the tension by being a church that manifests an attitude of grace. All our doctrinal orthodoxy and understanding of Scriptures are of no value without love [1Cor. 13:1-8]. If we love one another as Jesus loves, then the world will know that we are His disciples [Jn. 13:34-35]. Biblical grace manifests Christ's love as follows: compassion without compromise, and restoration with a spirit of gentleness.

8. Systematic theology: Preliminarily, neither the coaching manual nor the companion church planting manual is intended to be a source of theological training per se. As elaborated in the church planting manual, it is presumed that planters have received prior theological training before initiating an intentional training program to prepare to plant or actually planting. The primary purpose for discussing (systematic) theology is to ensure alignment with CC core beliefs. Also, keep in mind that Biblical theology attempts to understand the relationship between God and man as revealed through the Scriptures, and may attempt to organize these concepts into a systematic approach.

As we attempt to discern Biblical theology, we generally follow a dispensational system of theology, which is contrast with the reform or covenant system. Dispensationalism is a system of theology that has two primary characteristics. First, a consistently literal interpretation of Scripture(especially Bible prophecies) and second, a distinction between Israel and the church in God's program.

In regard to systematic views of salvation [soteriology] it is our view that both Calvinism and Arminianism fail. God is absolutely sovereign and knows all. Human beings are called to make a genuine decision to place faith in Christ unto salvation. These two facts seem contradictory to us, but in the mind of God they make perfect sense. The Scriptures teach both

the sovereignty of God and the responsibility of man. If you take either of these positions to an extreme, to the denying of the other, you're likely to have problems.

In regard to end times [eschatology] we have a pre-millennial interpretation of Christ's second coming and a pre-tribulational interpretation of the rapture.

9. Reaching the next generation: We value reaching the next generation. So, we are likely to invest time, money, and vision to reach the next generation. In reaching the next generation there will be conflict with the preceding generation(s) regarding music, environment, allocation of resources, etc. Once the church matures, planters must maintain the determination to reach the next generation or they will give in to the pressure of those who resist change, and effectively condemn the church to an extended season as an old wineskin.

10. Missional living [outreach and evangelism] [community service & servant evangelism]: Our tribe is especially known for effective Bible teaching and a balanced view of the work of the Holy Spirit. But we are also known for effective evangelism. Missional communities, servant evangelism, relational evangelism, and large-scale evangelism events have all been part of our DNA. Discerning where the church is most effective in its efforts and ensuring the pursuit of the lost are essential.

11. Equipping for the work of ministry [leader development]: All of God's people are called to minister. The goal of leaders is to develop mature believers who discover their role in the body of Christ, and help to build-up the body. Research consistently shows that the greatest need for strengthening the church is to get people involved in ministry. Create a culture of serving. Develop a congregational atmosphere in which spiritual formation [becoming mature disciples who can influence or lead others] is a core value; and people understand that they serve God by serving others. Expect the best from people and encourage a high level of commitment to Jesus. One of the characteristics of a healthy church is that people move from consuming to contributing.

12. Reproducing: preparing church planters/plants: Once a church is planted, the pastor should be contemplating preparing church planters and plants. The vision may not be realized for a period of years, but it must be part of the church's vision from inception.

The process

The process refers to some best practices to be considered as an approach to coaching.

Seven Habits of Great Coaches

Ogne and Roehl describe seven habits of great coaches [see, Transformissional Coaching at p.103]:

1. Listen: Great coaching begins with listening. The one who gives an answer before he listens – this is foolishness [Prov. 18:13]. Most pastors spend more time talking or telling than listening. In the coaching role the process requires patient listening and asking questions to promote self-discovery on the part of the planter. When you listen to planters you gain a great deal of credibility and respect from them. Steve Ogne observes, “He who talks most listens least.” Henry David Thoreau remarked, “The greatest compliment that was ever paid me was when one asked me what I thought, and attended to my answer.”

2. Care: Remember that the person you coach is more than the project they are associated with. Compassion, empathy and sympathy must be communicated. Seek to enter in and understand the unique challenges the leader is experiencing in the difficult process of church planting.

3. Celebrate: Provide frequent, abundant and genuine encouragement. Celebrate ministry progress. It is wise to focus on reasons to celebrate early in every coaching meeting. You can simply ask, what good things are happening? Take time to notice what’s working, affirm, and celebrate progress.

4. Strategize: Without telling leaders what to do, a coach assists them in developing a strategy for action.

5. Train: At times supply the needed information or action step to be implemented.

6. Disciple: Help to develop character and spiritual growth. Model and encourage those you coach to imitate Christ [1Cor. 11:1].

7. Challenge: Coaches want leaders to be proficient and productive. You want to evaluate effectiveness and create accountability. Help create an environment where the leader can experience his God-given potential.

Case Study: Jethro Schools Moses [Ten Great Practices] [Ex. 18:5-24]

As we consider how to coach, there are several principles we can glean from Jethro’s coaching of Moses. Jethro was a pagan priest and Moses’ father-in-law. This may not be the ideal coaching dynamic. Nor does Jethro have the ideal coach qualifications. Furthermore, if there was ever a person who could argue that he didn’t need a coach it was Moses (and later the Apostle Paul, yet both received from coaches). Moses was the great deliver; lawgiver, prophet and he spoke to God face to face as a man speaks to his friend. God used Moses to perform mighty miracles, and Moses led God’s people out of bondage in Egypt towards the Promised Land. In the midst of an apparently wildly successful ministry it is not too difficult to imagine Moses asserting that he didn’t need a coach.

Why did Moses receive support from Jethro? Moses had served Jethro as a shepherd for over a decade. They had a relationship. Not only was there a familial bond but also Moses clearly respected his father-in-law. This is evidenced by Moses' service, his decision to entrust his wife and sons to Jethro's care during early stages of the Exodus, and his receptivity to the counsel that was offered. Jethro was not a Hebrew, nor had he fully submitted to the true and living God. Nevertheless, his counsel is deferential to God and intended to be entirely yielded to God such that he concludes, *"If you do this thing, and God so commands you"* [23]. It is likely because of relationship, respect, character, and godly counsel that God's leaders will receive from coaches.

So, what can we learn from Jethro as he schooled Moses? Steve Ogne lists several principles worth considering and implementing [Transformational Coaching at p. 56], and I've elaborated as follows:

1. Meet with people: *"So Moses went out to meet his father-in-law ..."* [7]. At the risk of sounding trite or cliché coaches need to meet with people. Preliminarily, distinguish availability from actually meeting. The mentor who declares with good intentions, "Call me if you need me" may assume that he is coaching. But in all likelihood, he is primarily declaring availability rather than coaching. It is not until there is an actual meeting that true coaching can take place. To create accountability, assess, align and assist requires engagement – meeting with people.

We will discuss several means of meeting such as face-to-face, phone, videoconference, etc. later in the manual ["Where to Coach"], but meeting is essential to coaching which is critical to progress.

2. Take time to discover how the leader is doing personally: *"And they asked each other about their well-being ..."* [v.7]. Coaches who are more task or achievement oriented need to remember to begin their meetings by relating to the person. Learn how the planter is doing personally, and what has he been doing personally since the last meeting.

3. Listen to the ups and downs of the journey: *"And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and how the LORD had delivered them"* [8]. Imagine Moses describing the events of the Exodus to Jethro. Even a much abbreviated story would take a considerable amount of time to tell. Moses' adventure was truly epic in the grandest of senses. It is a large, dramatic story of redemption and deliverance against insurmountable odds, and it is full of tension, tragedy and triumph on a scale worthy of the glory of the True and Living God. How long did Moses speak for and how long did Jethro truly listen?

Most planters feel that their stories are an epic God-breathed redemption narrative that is exciting, dramatic, and worthy of telling. So, how long are you willing to listen? Learn to create healthy boundaries that listen and also address the necessary meeting agenda, and learn to coax the story from those leaders who tend to be reluctant to share their ups, downs or both. Leaders will be more likely to receive your counsel after you have listened to their journey.

4. Celebrate with him: *“Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians”* [v.9] Encouragement and affirmation are critical to effective coaching. Here, we see a paradigm that Jethro rejoiced and affirmed the good prior to aligning [correcting] Moses. Also, Jethro reminds Moses that the good work is the Lord’s, *“all the good which the LORD had done.”* Even the most humble leader like Moses [Num. 12:3] may need to be occasionally reminded during the celebration that it is Christ who is building His Church and we are merely His servants.

5. Worship together: *“Then Jethro, Moses’ father-in-law, took a burnt offering and other sacrifices to offer to God”* [v.12]. Take time together to honor the redemptive work of Christ in His church and in your lives as coach and leader. Times of prayer and reflecting on God’s nature, and expressing adoration for His good work provide proper perspective for the coaching process. If possible, join together with the redeemed in the church plant or coach’s local church or perhaps a conference setting and worship God together. The common declaration of God’s worthiness, and the acknowledgement that coach and coached are both sinners saved by grace reminds those involved that this coaching dynamic is holy, and sanctified. Worship will distinguish spiritual from secular coaching.

6. Eat together: *“And Aaron came with all the elders of Israel to eat bread with Moses’ father-in-law before God”* [v.12]. The breaking of bread is a universal cultural practice of creating commonality. In certain cultures, extensive time is set-aside to create and strengthen relationships in the context of eating together. Even in cultures where time is seemingly measured the “table principle” still prevails. In essence, when you are setting across a table from someone, and there are no distractions [e.g. phones or computers] you interact over a common meal and bond. You may discover that the place where you eat will not always be conducive to the productive aspects of your meetings or may not be appropriate for private or sensitive topics. Similarly, not all meetings will be conducted face-to-face. So, you will likely discover that you won’t always be meeting and dining together, but learn to make a common meal a part of your meeting or an occasional practice when possible.

7. Watch him at work: *“So when Moses’ father-in-law saw all that he did for the people, he said, ...”* [14]. Whenever reasonable, it is beneficial to observe leaders as they are ministering in their local church environment. Observing the leader in an unstructured way as he engages others and performs his ministry is an excellent way to discover practices worthy of affirmation as well as areas requiring assessment and alignment. Sometimes the meeting will be scheduled and occasionally an impromptu or unexpected meeting may be appropriate.

8. Asking him probing questions: *“What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?”* [14]. The coach who discovers a questionable practice should respond by asking probing questions. Help the leader make discovery by asking open-ended questions that provide assessment. Once the leader wrestles with the “who, what, why, how and when” matters he is likely prepared to receive insight in regard to a better way. That insight may be provided from God through direct self-discovery on the part of the leader or with continued probing questions from the coach.

9. Challenge his unproductive behavior: *“So Moses’ father-in-law said to him, “The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you. You are not able to perform it by yourself” [17-18].* Coaches challenge unproductive and counter-productive behaviors. The failure to delegate or develop leaders was an issue with Moses and similarly will hinder any planter’s effectiveness and accordingly should be challenged. It should be noted that Jethro could have presumably identified a seemingly endless list of things that Moses could have done more effectively, but such a list may have been ineffective. Jethro wisely focuses on a limited area of development. Good coaches exercise restraint and wisdom in selecting areas to challenge, and focus on a few areas that are priorities.

10. Give wise counsel: *“Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace” [19-23].*

Coaches generally help leaders to engage in self-discovery in the assessment function. Nevertheless, when the coach’s assistance becomes necessary then wise counsel is imperative. Here the counsel involves raising up leaders who are qualified by character and capacity [21], and are given a clear responsibility [22]. The coach ultimately defers to what God reveals to the leader [23]. Coaches give counsel when needed, but defer the decision to the leader to discern God’s will.

The ideal: *“So Moses heeded the voice of his father-in-law and did all that he had said” [24].* Moses received the counsel as being of God, implemented the recommendations, and God blessed the leadership structure. Realize that not every recommendation will be received or implemented as suggested – so don’t have false expectations as a coach. Furthermore, there will undoubtedly be times that the coach’s counsel is received and implemented as suggested and the results will be less than stellar. It doesn’t mean that you are a horrible coach. Coaches are not infallible, and will grow as they learn from their coaching experiences just as the leaders they influence are growing.

Case Study: The Father In and East of Eden

The Father in the Garden of Eden with Adam and Eve [Gen. 3:8-13]

Adam and Eve have hid themselves from the presence of the Lord God. And God begins

the restoration process by asking His first recorded question, “Where *are* you?” And then the Father asks a series of questions. Certainly the omniscient God was not seeking information from His creation. So, why does the Father ask?

It appears that God and Adam have previously experienced a training phase in their relationship. Thus God could refer to His commandments previously given to Adam, “Have you eaten from the tree of which I commanded you that you should not eat?” Nevertheless, Adam had not reached full maturity as characterized by his rebellion against God. He is in an intermediate stage of development where he needs to be “coached.” The Father provides **relational support to create accountability, assess, assist, and align God’s people with His plan.**

Accountability: Adam and Eve are confronted with the reality that their choices have consequences. They have attempted to cover their guilt and shame, and have hid themselves from the presence of the Lord. God had forewarned, “But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” [Gen. 2:17]. Adam has experienced a spiritual death as perfect fellowship and communion with God the Father has been broken. God does not ignore the rebellion, but holds Adam and Eve accountable for their actions.

Good coaches help leaders to understand that their attitudes and actions [or inaction] have consequences.

Assess: Adam needs to discover what God already knows. It would certainly be more *efficient* [i.e. quicker] for the Father to simply to tell Adam this is what happened, this is your current reality, this is the hope of an attractive future, here are the obstacles that you will encounter, etc. Yet, it would not be more *effective*. So, God begins the restoration process by asking assessment questions to allow Adam to make some critical discoveries.

“Where are you?” is the beginning of assessment. It is critical for you as a coach to know where those that you are trying to help are presently, how they got there, and where God wants them to be. Nevertheless it is imperative for them to know the answers. Consider the tone of the Father’s voice. As you read the text how do you imagine the Father’s voice? Do you imagine the volume elevated in anger? Or do you hear the sound of God’s voice as assuring Adam that restoration is available? Remember this is the same Father who restores a lost [prodigal] son [Luke 15]. A coach’s tone should hold accountable, and encourage not condemn as you assess.

Adam replies, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” Adam has begun to identify his present reality. So, God now asks questions to help Adam and Eve discover how they got there: *11And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” 12Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.” 13 And the LORD God said to the woman, “What is this you have done?”*

The questions helped them connect their present reality to their choices [attitudes and actions].

Alignment: The Lord reveals the first gospel [Gen. 3:15], “He shall bruise your head, and you

shall bruise his heel.” God reveals to Adam the nature of the battle between Satan and God’s people. Although Satan would wound Messiah, the Christ will ultimately completely defeat Satan.

Good coaches help those they are leading to discover God’s view of the nature of the challenges they are facing. To discover God’s testing of faithfulness in shaping the man of God, and the enemy’s tempting to rebel against God’s authority.

Assist: God does for Adam and Eve what they could not do for themselves. The Lord provided appropriate coverings of skin to clothe them [21] to replace their inadequate effort to cover themselves with fig leaves [7]. God did for them what they were unable to do for themselves. Without ignoring the foreshadowing of Christ’s work upon the cross as a means of atonement for our rebellion, we also see an important principal in regard to coaching. At times, the leaders you coach are unable to discern what they must or should do. In essence, they don’t know what they don’t know. So, coaches assist by providing direction, guidance and occasionally the answer the planter is unable to discover.

The Father East of Eden with Cain and Abel [Gen. 4:6-7]

The context involves the sons of Adam and Eve. Cain, the firstborn, is a farmer and Abel a shepherd. The brothers presented offerings to God, Cain from the farm and Abel from the flocks. God respected Abel and his offering, but did not respect Cain and his. And Cain was very angry, and his countenance fell [Gen. 4:1-5].

Accountability: Why did God not accept Cain’s offering? Arguably there is either a problem with the offering, the one presenting the offer, or both [i.e. wrong offering and wrong heart]. Here, the offering may have been inappropriate since there was no shedding of blood, or perhaps Cain refused to give God his best. Yet, there appears to be clearly a problem of the heart of the one offering as reflected by Cain’s response to God in that he was very angry. At this point in the narrative it is helpful to see that God is holding Cain accountable for his attitude towards God rather than the impending actions against his brother. God later holds Cain accountable for his actions in murdering his brother [Gen. 4:8-12].

Thus another helpful principle for coaches, glaring character issues that are likely to harm the planter or others need to be addressed. Don’t ignore them or assume that they will simply go away. When considering character issues, distinguish between those that are like paper cuts and will heal by themselves, and those that are like cancer that must be eradicated quickly because they threaten the whole organism. You must hold planters accountable for critical character issues.

Assess: Again we note the use of the question(s) to elicit self-discovery, *“Why are you angry? And why has your countenance fallen?”*

Alignment: *“If you do well, will you not be accepted?”* The Lord seeks to help Cain discover that although there has been a problem with his heart, that if he does well he shall be accepted. Good coaches encourage leaders to repent and submit to God’s authority. As a planter realizes

that he has heart issues that need to be corrected the coach helps to realign the heart towards God; and reminds the planter of the benefits of being accepted by God.

God also, warns of the danger of refusing to align, “*And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.*” God warns Cain about the destructive capacity of sin. He can either resist sin, and submit to God; or be dominated and destroyed by sin. Similarly, as a coach you need to warn those you influence of the dangers of being ruled by life dominating sin. Church planters have high expectations for those they are trying to lead, and that can produce frustration and anger. If not bridled the planter can misrepresent God to the people as Moses did and suffer significantly [Num. 20:8-12].

Assist: God graciously seals Cain with a mark or seal on him to protect him from harm [Gen. 4:13-15]. Even when Cain had refused to yield to God, had murdered his brother, and rejected God’s repeated attempts to realign his heart [Gen. 4:8-12], God still assisted Cain.

Here is a good principle for coaches to discover: there will be times when planters that you are working with will reject your advice and your efforts to encourage them to submit to God. Although they need to be held accountable, as a coach you also want to look to assist the planter. Certainly you don’t want to support rebellion, but you are in relationship with the planter and should look for opportunities to assist them.

Case Study: Jesus and the 12

The Son provides relational support to create accountability, assess, assist and align God’s people with His plan.

Assess: The Lord’s ministry to the twelve helps us to see some of the nuances of mentoring and coaching. Jesus begins the process of training the twelve with a call to follow Him. Luke records the call of Andrew, Peter, James, and John [Luke 5:10-11], Matthew [v.27], and notes that they were called “disciples” [33]. The Greek term *mathetes* refers to a learner, who engages significant thought resulting in effort and action. The term is translated “disciple” and was a familiar concept in the ancient world. Jesus engages them in an intentional leadership-training program that will last approximately three years. For our purposes we would describe this as a mentoring phase.

The goal is to effectively transmit theology and philosophy of ministry. Jesus is spending significant time with them in relationship to assess and train them. This is why Mark records, “He appointed twelve *that they might be with Him*” [Mark 3:14, emphasis added]. Jesus is undoubtedly in purposeful proximity as a means to assess their character. Character is the priority in the call of a spiritual leader [1 Tim. 3, Titus 1]. Also, Jesus teaches, demonstrates, and imparts kingdom values as recorded in the Master’s manifesto at the Galilee [Luke 6:17-49]. Some lessons are caught by observation & some are taught by formal teaching.

The goal of the mentor process is for the disciples to be able to replicate what their mentor has done. A disciple is not above His teacher, but everyone who is completely trained will be like His teacher [Luke 6:40]. Thus it is no surprise that Peter raises Tabitha from the dead just as he observed Jesus do with Jairus’ daughter [cf. Acts 9 and Matt. 9].

As the mentor training program unfolds, Jesus is continuing to assess the capacity and calling of the many disciples and then select the twelve apostles. *Apostolos* refers to one sent forth or commissioned, in our context “church planters.” They are chosen from the disciples, but remain disciples [Luke 9:1].

The transition from mentoring towards coaching is seen in the sending out of the twelve [Luke 9:1-17]. Jesus gave them resources , responsibility, power and authority over all demons and to cure diseases and sent them to preach the kingdom of God and to heal the sick [Lu. 9:1-2].

Accountability: So they departed and went through the towns preaching the gospel and healing everywhere [Lu. 9:6]. Thus, the disciples are held accountable and we note that they did what they had been sent [commissioned] to do. And, when the apostles had returned they told Jesus all that they had done [Lu. 9:10]. The disciples are reporting and Jesus is listening.

Align: Presumably as the disciples reported all that they had done on their first missionary journey Jesus debriefs, encourages them, and celebrates with them. It should be noted that we learn from reflecting on our experience not simply the experience itself. The disciples clearly did what they were supposed to do, but I submit to you that their attitude needed to be aligned.

It is only Luke who connects the miraculous feeding of the five thousand immediately after the twelve returned from their first journey. Luke is particularly focused on the humanity of Jesus and the compassion of the Lord. I assert that the attitude of compassion was the focus. Perhaps the twelve had been more interested in the demonstration of power to heal the sick and tame the demons than the need for compassion for the afflicted. I’m not suggesting that the twelve were completely void of compassion. I believe that their request to the Master to send the multitudes away so that the crowd could get food for the night was likely motivated by concern [Lu. 9:12].

However, It is Luke that records Jesus’ instruction, “Make them sit down in groups of fifty.” Matthew simply observes the massive crowd as “the multitudes” [Matt. 14:19]; and Mark records groups of hundreds and fifties [Mark 6:39-40]. Why does Luke go to the trouble of emphasizing the small nature of the group? As the disciples serve the people in the small groups they are like to view them as individuals rather than an impersonal multitude, and develop greater compassion. For it is compassion that motivated the Savior to minister to the multitudes [Mark 6:34] and it is essential that this type of love motivate His disciples’ service. So, as Jesus received the report of their first missionary journey He aligns the disciples’ attitudes and actions with His.

Assist: The disciples lacked the resources to feed the multitudes, so Jesus gave them what they needed but could not provide for themselves. Jesus miraculously multiplied the loaves and fish and then provided to the disciples to distribute [Luke 9:16-17]. Again we see the principle that as coaches we want to ensure that the leaders are doing all they are capable of doing, but assisting in areas where they presently lack capacity.

Who should coach?

Coaching Essentials

The three pillars of coaching are Christ-like character, relational capacity, and strategic skill.

1. Christ-like character: Coaches exercise spiritual authority and influence. A planter with a healthy biblical model of spiritual maturity will tend to replicate Christ-like character. The spiritual foundation is the cornerstone. Jesus is **full of grace and truth** [John 1:14]. To be a great coach for a Calvary Chapel leader you must be full of the truth of the Scriptures, because our best counsel will be God's wisdom not the world's best practices. Be able and willing to speak the truth in the sense of capacity for candor, because it is essential for true assessment alignment and accountability. Be full of grace, because now that you're a coach you tend to forget how much grace you needed (or wanted) when your ministry launched.

2. Relational capacity: In Christ's kingdom influence is derived from relationship rather than authority conferred by position or title [Matt. 20]. The title "coach" won't confer authority, especially in a movement of autonomous independent churches. Coaching is a relationship. It is about qualities like trust, connection, support, and empathy. Coaches must maintain confidentiality. A breach in confidence indicates that you cannot be trusted.

Effective coaches **relate** to *and* **respect** the leader, **rejoice** with success, **receive** from those they coach as well as give to them, and are able to **reach** the leader's wife and church community as well as the leader when necessary. You need a Velcro-factor – the ability to connect with those you coach.

You must be able to listen more than you speak. Good listening skills are critical for coaching. James' wisdom, "be quick to listen, slow to speak" [Ja.1:19] is critical for coaches.

3. Strategic skill: Good coaches are able to help leaders effectively navigate the course from the present location to the desired future. Coaching is intentional. An encouraging word from a friend is a blessing, but coaches are not merely cheerleaders. In the context of relationship use strategic skill to assess, align, create accountability, and discover *effective* action items.

Coaches ask substantially more questions than they give answers. The ability to ask good questions demonstrates strategic skill. Asking questions is more challenging than giving answers, and tends to be more labor intensive as a process. You are strategically helping the leader make self-discovery. In the long-term that will develop a more effective leader than simply spoon-feeding answers that will actually retard growth.

The three pillars of coaching: Christ-like character, relational capacity, and strategic skill are like the three legs of a stool ... if one leg is missing someone is likely to fall. In addition to these pillars there are other qualities that are essential to being a good CC coach.

4. Understand and be able to communicate CC philosophy of ministry and theology [DNA/core values]: To coach Calvary Chapel leaders to replicate healthy Calvary Chapels it

would appear axiomatic that one must understand the tribe. **The culture and the values must be understood or the coach will inadvertently counsel the leader to develop a ministry that will be prone to become something other than a CC church.** Furthermore, in addition to a presumed understanding gleaned by years of experience as a CC pastor the coach must effectively communicate the core philosophy and theology. You have to be able to systematically articulate the core values, recognize deviations [assess] and align with our tribe, and ensure accountability or we will develop mutant churches that no longer bear the DNA and cannot replicate more healthy CC churches. If you have been an effective pastor in a healthy Calvary Chapel you have expertise and experience in the relevant arena. A coach with knowledge and experience is often immediately considered beneficial to the planter.

It is important that an experienced CC pastor be able to distinguish a descriptive practice from a prescriptive philosophy or theology. For example, the dove logo is associated with the CC brand and reminds us of the need for a Spirit-empowered New Testament ministry; however, the dove logo is not a mandatory philosophical essential for a CC. Similarly, the coach who advises a leader, “Wear a suit at Sunday morning services, because that’s what I did, that’s what I saw Pastor Chuck do for 40 years, and it shows reverence for God” needs to be cautious not to confuse their experience with the *actual* core values of CC.

5. Good coaches adapt their coaching approach to fit the learning and leadership style of the person that they are coaching: Steve Ogne provides an extensive discussion of this theme in Transfomissional Coaching. You need to understand your own leadership style before attempting to influence those you are coaching. For example, you may be motivated by goals, challenges, and achievement, but the person you are coaching is highly relational. You may be a very effective strategic thinker and can speak effectively, but the person that you are coaching lives in the moment and is a tremendous listener. You may be detail oriented, but the person you are coaching is a big picture leader. You may feel you speak the truth in love as you are willing to share honestly, but the person you are leading might feel you are insensitive and discouraging. You may make decisions quickly, but the person you are leading wants to process decisions. You may be very analytical, and the planter you are coaching is very creative. You may address conflict directly and frequently, and the person you coach may avoid conflict and thus be reluctant to confront or challenge issues.

Good coaches adapt their approach to the style that will be most effective for the person they are coaching. It is imperative that the coach is able to adapt rather than compelling the planters they are coaching to adopt the coach’s style. The church planter will do things differently, and make decisions that their coach wouldn’t. Nevertheless, if not contrary to the Bible or the CC philosophy of ministry or theology – seek to understand and support decisions. Allow God to work in the planter’s life and discover lessons that they will make their own.

6. Non-essentials: First and foremost good coaches **don’t need to have all the answers.** Really, your job as a coach is not to supply all the answers. Second, **you don’t have to have been a former church planter yourself** to be a good coach to church planters. Certainly, it is a valuable experience for a coach, but not an essential. Just like in sports, some coaches were great players but are poor coaches; some were poor to average players but great coaches. Some never played the game but are great coaches. Third, **you don’t have to have led a church that**

planted healthy CC churches. Again, the experience of having been a sending church that birthed a healthy CC church plant would likely be very helpful but it is not essential.

Case Study: Barnabas The Son of Encouragement [Ac. 4:36-37]

As we consider who should coach Barnabas stands out as one of the great examples of coaches in the Scriptures. Let's consider some of the personal characteristics or qualifications that Barnabas displayed that all coaches should demonstrate.

1. Encourager: His birth name was Joses [Joseph], but the apostles gave him the name Barnabas [36]. A name reflects a person's character or virtue. Barnabas means "Son of Encouragement." Imagine how encouraging that you would have to be for the apostles to give you the nickname the son of encouragement. Encouraging is related to comforting and strengthening. Encouragers tend to find a silver lining in every cloud. In contrast discouragers see a cloud in every silver lining. Encouragers tend to be far more effective coaches than discouragers because leaders generally need to be encouraged frequently – especially young church planters. Encouragers speak the truth in love [Eph. 4:15]. An encourager doesn't call a donkey a Pegasus, but tends to commend donkeys for their ability to carry a heavy load rather than criticizing donkeys for not being able to run like a racehorse.

2. Generous: Barnabas' generosity was demonstrated as he sold his land, and brought the proceeds to the apostles for them to distribute, minister to needs and advance God's kingdom [37]. Coaches need to be generous, especially with their time. Effective church planting requires extensive effort like farming. Leaders often need more input from a coach during the early stages of the plant. It is not uncommon for questions to arise between scheduled meetings. Good coaches have healthy boundaries but they are generally generous with their time to be available to counsel. Similarly, don't pursue coaching as a means to financial gain [1Tim. 3:3]. Be generous - you are likely to sacrifice opportunities for greater financial gain in exchange for advancing God's kingdom, and eternal rewards.

3. Concerned about God's glory not self-glory: Barnabas was a primary leader in the early church. When a group of leaders from the church at Antioch is listed Barnabas is mentioned first, and Paul is mentioned last [Acts 13:1]. In the early stages of their ministry together, Barnabas is consistently listed first because he was more prominent. Nevertheless that soon changed, *"Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God"* [Acts 13:43]. Subsequently, Paul is consistently mentioned before Barnabas for he had become the primary figure.

Barnabas was not concerned about his own glory, but God's glory. So, as God advanced Paul's sphere of influence Barnabas did not resent, hinder, or become envious. Good coaches understand that the success of those they coach brings glory to God. Jesus told His disciples that they would do greater works than He, and the Lord understood that these greater works would bring glory to the Father [John 14:12-13]. Nevertheless be encouraged that the success of a disciple enhances the reputation and influence of a mentor or coach. The success of Joshua

reflected well upon Moses, similarly Elisha's success enhanced the reputation of Elijah, and the work of the twelve brought glory to Jesus and the Father.

4. Full of the Holy Spirit and faith:

Acts 11:22-24 *"Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord."*

The succinct description of Barnabas is described with only three traits: he was a good man, full of the Holy Spirit and faith [24]. Barnabas was sent from the church at Jerusalem to assess the reports of Gentiles coming to Christ at Antioch. When he arrived, he recognized the grace of God, was glad, and encouraged them all that with purpose of heart they should continue with the Lord [22-23]. It is not surprising that he encouraged them for it was his very nature, but how did Barnabas discern that the works at Antioch were the result of God's grace or favor rather than the works of men? We are told the answer in the next verse, because he was full of the Holy Spirit and faith.

Great spiritual coaches are yielded to and empowered by the Holy Spirit. They can help others experience the leading and power of the Holy Spirit because they have experienced it and can discern the grace of God and the works of the flesh. Similarly, great coaches are men of faith, men who are able to hear God speak and respond with attitudes of dependence and actions of obedience. They encourage ventures of faith when they recognize God's leading. Coaches who lack faith discourage the exercise of faith on the part of the leaders they influence and can thus hinder the work of God.

5. Passionate to help others reach their God-given potential: Barnabas was passionate to see others reach their God-given potential. We've briefly considered this quality in connection with Paul, and the Gentiles at Antioch; but perhaps the best example is seen in the life of John Mark. Mark was Barnabas' cousin [Col. 4:10] and participated in the first missionary journey with Barnabas and Paul. Unfortunately, Mark was unable to complete the mission and returned to Jerusalem while Barnabas and Paul shared the gospel in Asia Minor [Acts 13:13].

When Barnabas and Paul began to plan their second missionary journey to assess, strengthen and encourage the disciples from their first journey, they had significant contention regarding Mark. Barnabas was determined to bring him along and Paul was adamant that Mark was a liability based on Mark's failure on the first journey. The contention became so sharp that they parted from one another and Barnabas took Mark and they returned to Cyprus, and Paul took Silas back to the other churches that were started by Barnabas and Paul [Acts 15:36-41].

Great coaches are passionate to see leaders reach their God-given potential. They recognize that along the journey of growing and developing that there will undoubtedly be struggles, stumbles, and a lack of success, but they are resistant to give-up until the leader's God-given potential is revealed and realized. In the case of Mark, Barnabas' continued encouragement and coaching had remarkable effect. Towards the end of Paul's life he too

would recognize the value of Mark to his ministry team. Paul urged Timothy, “Get Mark and bring him with you, for he is useful to me for ministry” [2Tim. 4:11]. And Mark becomes one of only four men to pen a divinely inspired account of Christ’s life, ministry, death and resurrection as recorded in the Gospel that bears his name.

Coaching Considerations Regarding Next Generation Leaders

There are several labels used to describe next generation leaders including, but not limited to, Next Gens, Gen-X or Millennials, Gen-Z or Digitals, and Post-post-moderns. The label is not nearly as important as understanding some of the general characteristics of next generation leaders. To be effective, you need to know that they are often more interested in relationship and community than goal setting and strategic plans. They want to know the coach will be there for them to share struggles and celebrate victories. They like to know that when they send a text, private message, email or even a call that their coach is going to reply because he cares. Steve Ogne provides a thorough discussion of some of the traits and expectations of these leaders in *Transmissional Coaching*, and I’ve summarized them here.

Next generation leaders frequently want a more holistic and organic approach than a goal, performance, or strategic plan focused approach. They are motivated to make a difference, but generally perceive the future with uncertainty. Thus, long-term strategic planning may not be the most-effective approach. They seek affirmation and want to have fun while they work. So, coaching meetings can benefit from food and changing venues. They are overloaded with information, so they tend to focus on their experience and what they relate to. They will learn best from their experiences as a planter rather than what they’ve been taught passively. In essence, the coach’s answers or solutions are not theirs until they’ve been experienced. Effective coaches help these leaders to experiment and discover rather than simply instruct and mandate.

Next generation leaders are more concerned with being genuine than appearing perfect. Authenticity is valued over excellence. They tend to value relationships and community more than organizational structure, hierarchy, and job descriptions. Good coaches navigate these values to assist planters to see the benefits to the community of certain infrastructure to support the kingdom work and advancing the gospel, and allow the leader to discover the timing of the development of the structural support.

Next generation leaders want to engage the culture around them more than gather people to an event at the church building. They will likely be more comfortable celebrating transformed lives than measuring success by bodies, budgets and buildings. They desire a community of peers to experience the journey and encourage accountability rather than reporting solely to an individual leader. So, a good coach will consider the opportunities to meet with a small group of leaders. Rejoice that these next generation leaders want Biblical truth, especially story [narrative] rather than secular business or management tools. Finally, know that they seek honest and direct communication.

Coaching Challenges With Disciples

Should the same person who has served as a mentor serve as a coach? A mentor has trained a disciple to prepare them to plant a healthy CC church. The mentor relationship might have arisen while the planter was a staff member [e.g. youth pastor, assistant pastor, leadership team member] and the mentor was a senior or lead pastor. Or the mentor relationship may have been specifically created as an intentional season of training [e.g. one-year of working through the church planter training manual and an internship program].

Nevertheless, once the disciple transitions to become a planter they need a coach more than a mentor. The coaching relationship recognizes a new dynamic not only in the style of primarily asking questions rather than directing behavior, but also recognizes the transition to a peer relationship. The dynamic is akin to parents relating to their adult children who have moved out of the house. Effective parents recognize the shift in the relationship dynamics and treat their adult children as coaches rather than mentors, and as peers. They offer counsel when sought, encourage, and ask appropriate questions, and stop seeking obedience. So, should the coach be the same person as the mentor? That depends on whether they can properly recognize the changes in the relational dynamic and transition in a healthy manner.

In many cases the relationship between the mentor and the leader developed through the years and continues to grow during coaching through sharing the pains of planting, whether in a nearby community or on the other side of the world. The relationship of pastor and disciple was developed through investing and receiving. As the disciple grows and a prospective calling as a planter is revealed the relationship should transition to an intentional mentoring phase. There is often a sense of friendship characterized by greater vulnerability and intimacy during this season. They are recognizing that they are co-laborers and joint heirs in practice as well as position. The nature and style of communication is characterized by heightened mutual respect. The mentor and disciple understand that as they approach the end of the season of intentional training and prepare to launch that their relationship shall change. These are healthy indicators for success in the coaching phase.

Not every pastor is a great mentor, and not every mentor can be a great coach to his disciples. If you cannot make the needed transitions in a healthy way then it would be better for the relationship to recommend another coach, or for the planter to identify another coach and begin to develop the new coaching relationship. Coaches who exercise what reasonable people would consider an inordinate amount of control over planters either because of financial investment, the stated vision of the sending church, or any other reason tend to be less effective as coaches.

Empowering planters to advance the kingdom should be a wonderful season in the relationship of pastor and disciple. Ideally they transition through the stages and navigate the bumps with grace. Don't tarnish the joy you've experienced in serving together, and the genuine love that you have for one another by trying to maintain the old paradigm of mentor and disciple when you need to embrace a new relationship as coach and planter that recognizes that you are peers. Granted the coach is a more experienced peer ... but nonetheless peers. Ideally a planter can say of his pastor, "He's been my pastor and my mentor, and now he's my coach and my friend."

Why Coach?

Why coach? In the pressure to dream and do great things for God far too many planters will compromise their relationship with the One who has called them to embark on this grand adventure with Him. They will tend to neglect the need for reflection, rejoicing, and refreshing in the presence of the Lord. God delights to bring a more mature leader to mentor, and then to coach a planter to discover their journey *with* the Lord. A coach helps a planter to discern where God is leading, helps the planter find the way, and provides a valuable perspective to assist the journey. A coach makes a lasting investment in the life of another person and in the Kingdom of God.

Coaches must be sensitive to the exceptional challenges facing church planters generally and the unique journey that each planter experiences. Their people, place, and period of history are going to be different than their coach's. Shawn Lovejoy's 2011 research reveals two of the biggest challenges: 80% of planters feel discouraged and disillusioned, and moral failure. Contributing factors to the problems include: unreasonable and unmet expectations, improper and inadequate training, *and a lack of post-launch support to establish relationships and accountability* [emphasis added].

The need to help people discover their God-given potential

Steve Ogne observes, **"Coaches help people develop their God-given potential so that they grow personally and make a valuable contribution to the kingdom of God"** [Transformissional Coaching pg.26-27].

Coaches help people: Coaching is a relationship between leaders not a program. It is primarily focused on the leader being coached, not the church. In essence if we are effective in coaching the planters then the health of the planted church flows from a healthy planter. Good coaches inspire and encourage people. Enhance performance of an individual [and a team] [but do not focus on performance to the detriment of relationship]. Coaches help advance those they coach from one place to a more attractive desired location.

Younger church planters are likely to emphasize the development of authentic Christian community. Experiencing the journey together is a cherished value. Authentic relationship is critical. Coaching emphasizes life experiences of the coach and the planter.

Develop their God-given potential. A good coach identifies, stirs-up and helps develop the gifts, passions, vision and calling that God has inspired and imparted. A coach cannot transmit gifts or a calling that God has not given.

Achieve personal growth. Promote personal spiritual development, cultivation of Christ-like character, and holistic spiritual, emotional and even physical health. The personal growth of the planter is essential to healthy church plants.

Make a valuable contribution to the kingdom of God. Develop leaders to create leverage to

advance the kingdom of God. Healthy church planting is the most effective way to advance the kingdom. So, focusing on the establishment and development of reproducing healthy Calvary Chapel churches provides kingdom significance for the coach and planter.

Coaching provides direction, counsel, and accountability to implement the lessons learned ideally during the mentor stage to encourage development of a healthy church plant. The CC coach ensures alignment with Calvary Chapel philosophy of ministry and theology [core values/DNA], because we believe that it is the most effective way to make disciples and thus advance the kingdom of God.

Seven benefits of coaching

Steve Ogne & Tim Roehl describe seven benefits of coaching [Transformissional Coaching pg. 78-79]:

- 1. A coach points out what we are unable to, or will not see.** Coaches ask the questions and provoke introspection from a distinct perspective that helps to eliminate blind spots.
- 2. A coach provides a safe, compassionate and confidential environment.** A planter needs opportunities too share struggles, problems, and frustrations without having to worry whether there will be negative repercussions.
- 3. A coach helps give perspective.** Sometimes a leader needs a reality check. A leader can experience tunnel vision and a coach can provide a larger picture view to help avoid damaging consequences.
- 4. A coach improves performance.** Both anecdotal and formal research shows the effectiveness of coaching in this regard [see, Transformissional Coaching at p.79 et. seq. citing Ed Stetzer of LifeWay Christian Resources]
- 5. A coach aids with problem solving and processing conflict.** In the midst of intense and often emotionally volatile environment of conflict, a coach can bring clarity and calm while helping the leader determine a productive course of action.
- 6. A coach comes alongside, advocates, and strengthens a leader.** A coach assures the leader that they are in their corner and motivates the leader to continue as well as communicating on the leader's behalf when appropriate.
- 7. A coach empowers leaders to plan their work and work their plan effectively in proper sequence.** A coach continually directs leaders back to the big picture, helping them connect all they do with their priorities and plan in mind. Assisting leaders to evaluate how they invest their time and engage themselves where they are most productive is a great coaching benefit.

Case Study: Nathan the Prophet

Nathan the Prophet provides relational support to create accountability, assess, align, and assist King David and King Solomon with God's plan.

Nathan, the prophet, lived up to his name, "He [God] has given." Nathan served King David and his son and successor King Solomon. The kings often consulted him because he was wise, a loyal friend, and a steadfast servant of God. Coaches like Nathan provide kingdom stability. If Solomon, the wisest man to ever walk the earth other than Jesus; and David, Israel's greatest king besides Jesus needed some coaching it should be apparent that we need more godly coaches.

Accountability: David's desire to build a temple for God [2 Sam. 7:1-13]

As King David was reflecting in the comfort of his palace he was convicted. In light of all that God had done for David. In light of God's glory it seemed wrong to the king that he should dwell in a palace while God was reduced to residing in the tent of the tabernacle [1-2]. So, David told Nathan the prophet that he wanted to build a temple for God. Nathan initially encouraged the king in the endeavor, *"Go, do all that is in your heart, for the LORD is with you."* [3]. But that night God spoke to the prophet and revealed that David was not to build the temple, but it would be his son Solomon who would [4-7,12-13].

There are times when a coach encourages a leader to embark upon a course of action that appears to have God's blessing, but then God reveals that the leader is not to engage in his desired action. It may be the wrong plan, or the wrong time, or the wrong person or a combination of factors. Generally, it is easier to encourage action that a leader wants to initiate than to discourage that action because you know as a coach that the plan is not of God.

David was a man after God's heart, was a king, the sweet psalmist of Israel, and for good measure was also a prophet [Acts 2:30]. As a coach you could imagine how difficult it might be to tell King David that you were wrong for initially encouraging building the temple, and that the king was wrong – the plan for *David* to build the house of God was not of God. Nevertheless Nathan delivers the message from God, seeks to hold David accountable and David receives the message and the messenger. Perhaps part of the reason that the king was willing to receive the message was the relationship with the messenger. Nathan was a necessary and helpful gift from God to David. He served as God's spokesman to David and proved himself a fearless friend and counselor, always willing to speak the truth, even when he knew great pain would result.

Assess and Align: "You are the man!" [2 Sam. 12:1-9]

It was Nathan who the Lord sent to rebuke King David after his adultery with Bathsheba, and the subsequent murder of her husband Uriah. In confronting David's multiple sins of

coveting, theft, adultery and murder in his affair with Bathsheba, Nathan was able to help David see his own wrongdoing by showing that he would not have tolerated such actions from anyone else. Nathan did not directly assault David with his transgressions but used a parable to help David to discover the truth of his spiritual condition [assess]. David's repentance [align] allowed Nathan to comfort him with the reality of God's forgiveness, and at the same time also reminds him of the painful consequences his sin would bring.

Nathan's approach and David's initial reaction helps us judge our own actions. It shows us how often we condemn others for things that we also do. We need to ask how God and others would view our actions. Unfortunately, we have a huge capacity to deceive ourselves. God provides safeguards against self-deception: His Word, the Holy Spirit, and true friends who provide wise and needed counsel. That's why coaches are so desperately needed.

Nathan provides a good model for coaching that is inspired by God. Some people have certain gifts that can be great for coaching such as a word of knowledge, word of wisdom, or creative ideas. Unfortunately, not all of us do. Yet, if Nathan was a coach who limited his coaching relationships to regurgitating a list of one hundred questions, the response of David may have been significantly different. So, as you coach prepare to wander off-script as God leads you [Remember the words of J.R. Tolkien, not everyone who wanders is lost]. Be ready to tell a story that may help another leader to have an epiphany moment.

Assist: a palace coup thwarted [1Ki. 1:9-14]

When David's son Adonijah attempted to succeed David as king in place of Solomon, it was Nathan who revealed the plot to the king and had it stopped. David had come near the end of the winter of his life. Unfortunately his succession plan had not been made known nor had David taken the necessary preliminary steps for the plan to be implemented. And unbeknownst to David Adonijah had declared himself to be the next king.

It seems that David was reluctant to recognize Solomon as king, because he did not want to alienate Adonijah. So, David delayed. Nevertheless, David had assured Bathsheba that her son Solomon would be king and Nathan knew it. Unfortunately, under the circumstances Solomon would have been likely unable to approach his father independently to address the issues. It would have been potentially perceived as an affront to David that Solomon would ask for the throne while his father was still alive. Similarly, had the report come from Solomon against his brother it may have appeared to David to be slanderous. So, Nathan needs to do for Solomon what Solomon was unable to do for himself.

Nathan approaches Bathsheba, *"Come, please, let me now give you advice ..."* [12]. He humbly makes it known that he wants to give advice. He stresses the importance of heeding the counsel in light of the potential consequences [in this case the life of Bathsheba and Solomon are at stake]. Nathan provides clear direction for what Bathsheba must do to assist Solomon [13]; and explains what he will do to assist Solomon [14].

There are some great coaching principles to be gleaned here. First, Nathan asks for his advice to be considered. We can appreciate that in coaching the royal family it we be

presumptuous to order action, but it is wise for coaches to have this demeanor when coaching. Seasoned pastors who coach a former staff member might find it difficult to recognize their former disciple as a peer. Nevertheless as a pastor and planter the disciple has transitioned toward peer status and should be respected accordingly. We generally don't say to peers, "Do this" or "You have to follow my advice." Remember we are a movement of autonomous independent churches that are associated relationally and share a common philosophy of ministry and theology.

Second, he communicates clearly what the team member is supposed to do. Bathsheba knew when she was supposed to act, *Go immediately* [13] and exactly what she was supposed to do, *"Go to King David and say to him, ..."* Good coaches make clear what action needs to be taken and when it needs to get done.

Third, Nathan makes it clear what he is going to do, *"Then, while you are still talking there with the king, I also will come in after you and confirm your words"* [14]. Good coaches do their part to provide answers, resources, or other assistance between meetings. Accordingly, when concluding a meeting consider whether the coach has some action items to address as well as the planter. Identify what is to be done and when it is due and who is responsible.

Coaches like Nathan provide kingdom stability. If Solomon, the wisest man to ever walk the earth other than Jesus, and David, Israel's greatest king besides Jesus needed some coaching it should be apparent that we can benefit too. Similarly the danger of neglecting godly wise counsel is seen in Rehoboam's folly of rejecting the counsel of the men who had stood before his father Solomon. Instead he relied on the counsel of the young men who had grown up with him, and the kingdom was divided as a consequence [1Kings 12].

Where to coach?

The Apostle Paul demonstrated great flexibility in where he met with those he supported and how he received information about the condition of the planter, and the (new) churches. Paul traveled to the churches, and had pastors come to visit him when feasible. He sent letters bearing his own signature as a means to communicate and display personal interest. At times he sent representatives to a church that would then return and report to Paul what they observed. Also, Paul received unsolicited feedback from friends and acquaintances regarding churches and leaders that he supported.

So, where should you meet or obtain information? Here are some ideas to consider:

Phone or videoconference

Most coaching meetings will take place using phone or videoconference because of the geographic distance between coach and planter. Video can be beneficial especially when a new relationship is forming, because much of our communication is nonverbal. It can help a leader to understand that the coach is paying attention and is genuinely concerned when he can see the expressions and interest displayed through video.

Telephone meetings are convenient and should work great for most meetings. Once a relationship has been established the phone is generally very effective. Nevertheless, when the pastor is in a particularly difficult season or situation a video chat can probably communicate compassion and empathy better than a phone meeting.

Face to face

In person meetings are better than phone or video if it is feasible for the participants. Meetings at the coach's office, planter's office if applicable, or a neutral site [e.g. coffeehouse or restaurant] are appropriate if confidences can be maintained. Face to face tends to provide opportunities to eat together, and generally form the strongest bonds between coach and coached.

Visit the church and observe

Whenever feasible, it is beneficial to observe leaders as they are ministering in their local church environment. Observing the leader in an unstructured way as he engages others and performs his ministry is an excellent way to discover practices worthy of affirmation as well as areas requiring assessment and alignment. Generally the meeting will be scheduled but occasionally an impromptu or unexpected meeting may be appropriate.

Our good friend, Pastor Bill Holdridge, the Director of Poimen Ministries and his associates, are very proficient in this type of consultation. After thirty-five years experience as a Calvary Chapel pastor, he has gleaned a tremendous amount of wisdom. When he consults on site, he prepares a report noting various matters. For example, he notes the cleanliness of the facilities, and whether appropriate signage is used. Also, observed and reported are hospitality

of staff, leaders, and the church community. The prayer life, the website, and the worship and tech ministries are evaluated. The teaching is critiqued. An evaluation of the church community is also made. The thorough report is then prepared and provided to the lead pastor. The lead pastor can share with staff and leaders as deemed appropriate. This is a very helpful way for a pastor to receive feedback. Once the pastor processes the report he can encourage leaders, as well as addressing remedial measures.

Once a report is prepared by a coach or another then the coaching process is used to celebrate what is working well and to discuss what potential remedial measures, strategies and action items might be taken to align the information from the visit to the church and the vision of the leader. If someone other than the coach prepares the report, it would be wise for the leader to provide a copy to the coach as soon as the leader receives it. Furthermore, it is likely helpful for the planter to discuss the report with his coach prior to the planter debriefing his leadership team regarding the report.

Visit the church and meet with the planter and core team

It can be very helpful for a coach to meet members of the planter's core team. It demonstrates that the planter has accountability, and also affirms the coach's support of the planter and his call as pastor to the church. Coaches need to be sensitive not to undermine the planter's authority during these meetings. Meetings with a core team can occur in various ways, but here are a few to consider that may be appropriate.

The coach attends an informal gathering. Here, the coach may simply join the core team for a meal. The planter introduces the coach, and there is no formal agenda. The coach observes, and informally engages people during the gathering. The coach gleans information for later discussion(s) with the planter.

Another scenario is where either the coach or the planter is providing training. For example, the coach is invited to the core team gathering for the purpose of presenting on a subject such as vision, making disciples, leadership development, or evangelism. The coach is observing the core group and forming impressions from the answers they provide to the coach's questions, the questions the core members ask the coach, and observing the core team's interaction with one another during the training. When the planter is providing the content during the training, the coach can make similar observations. Then the coach can discuss the planter's presentation as well as the coach's observations regarding the team.

A different type of meeting can occur when the planter requests the coach to meet with the core team (and planter) to help address and navigate an issue that the team is struggling with. In this scenario the planter and team feel that there is a potential crisis that requires intervention from a wise leader outside of the immediate circle, and so the coach's counsel is sought. Remember as a coach to ensure that you don't undermine the planter's authority and role as the primary leader. Also, as you help them navigate the issues try to do so as a coach rather than as a mentor. Help them discover the answers themselves whenever possible so they become independent of the coach rather than dependent.

Communications From Others

Coaches inevitably shall receive communications from others who observe the planter and church. Sometimes, the coach sends a representative to observe the church or meet with the planter. Consider the scenario described above that produces a formal report like Poimen Ministries provides as noted above.

Other times the representative is “sent” but the process is informal. For example, the coach’s church planted a church in another city, state, or country. A member of the coach’s staff knows the planter and his family and plans to visit the area on vacation. They plan to see the planter and family, and attend church services. Of course, when the staff member returns to the coach’s church where they serve together the coach will ask questions or the staff member will offer observations. The information is likely to cover the planter, his family, the core group, the church community, and even the community around the church.

The coach should celebrate and praise with the planter the things that are going well. In addition, the coach is now likely aware of some challenges, struggles or areas that may need alignment that have been communicated by the staff member to the coach regarding the planter. How do you create accountability while also respecting the confidentiality of the sources? I would recommend asking permission from the staff person to reveal the source(s). Also as a coach be discerning on the reliability of the observations that are reported to you. Ideally, keep asking open-ended questions and allow the planter time and opportunity to self-report the issues to you. Nevertheless, depending on the seriousness of an issue raised, you may need to confront the matter with gentleness and respect rather than waiting until your next meeting to see if the planter raises the issue.

A coach may also receive information from sources that were not solicited. The coach may meet a visitor from the church plant and simply ask the question, “So, how are things going at the church?” Another scenario can arise when the core team, or others know the coach’s relationship with the planter. In this case, the coach may get a call or email with a praise report or an expressed concern. Again, the coach should seek to be discerning regarding the reliability of the information, and then seek to handle the follow-up with the planter as described above regarding the staff member.

A coach can show great support of the planter by receiving information the right way. Do not receive an accusation against an elder except from two or three witnesses [1Tim. 5:19]. As a coach, don’t assume that an accusation is true without corroborating evidence. Furthermore, before pursuing corroborating evidence, a good coach demonstrates trust in the relationship by asking probing questions without interrogating. Allow the coaching process and relationship to help the planter to assess, align, and assist when needed. In the effort to create and maintain accountability you may need to confront sooner than later, but trust God, His Spirit and the process of coaching whenever possible. Keep in mind that accountability and assisting may require a coach to obtain additional information to either rebut or confirm any charges.

When to coach?

Starting a Coaching Relationship

Assess the fit: The initial meeting is an opportunity for the coach and the leader to determine if it is a good fit. As you meet, whether face-to-face, videoconference, or call you want to seek to discover whether God is bringing you together for a season in a coaching relationship. As a planter, can you relate to, respect and receive from the prospective coach? Do you believe the prospective coach has coaching and ministry experience that will help you be a more effective planter, pastor and kingdom leader? Do you sense that you can receive from one another? From the planter's perspective, do you believe that this coach will be able to reach you, your family and the church community if necessary?

From the coach's perspective, do you feel able to engage in a coaching relationship for a particular season with this planter? Are there issues that arise during the initial meeting that cause you to be concerned? Do you believe that any prejudices that you might form during the initial meeting are an obstacle to effectively coaching this planter? The purpose of an initial meeting is to assess the fit.

Discover the story of the planter and the plant: during the initial meeting, the coach should begin to understand the history of the planter and the plant. You should address some of the topics below, and address the remainder in subsequent meetings. A wise coach will take notes during the initial meeting [and subsequent meetings] to record some valuable information for future reference.

1. The planter's family: Is the planter married? What is his wife's name? When were they married? Do they have children? How old are the children and what are their names? Any future plans for children?

2. The planter's ministry experience: Where has the planter previously served? When did he serve there? What did he do? What did he like about it? What did he dislike? Ask the planter where else he served? Ask similar questions about his other ministry experiences.

3. The history of the church: When did the plant begin? How did the plant begin? Where is the plant? What is the community like? Why did the planter feel called to that area? What connection, if any, did the planter have to the community prior to the plant? What is the current status? What are some reasons to celebrate? What are some of the challenges?

4. The planter's passions: What are you passionate about? What keeps you up at night or causes you to wake-up early in the morning? What makes you laugh [brings you joy], and what makes you cry [breaks your heart]? What would you like to change in your community if you could? What excites or energizes you? What do you love to do in ministry? What is difficult or draining such that you want to avoid doing it? What do you wish someone else would do?

5. The planter's gifts: What are you supernaturally gifted to do so that you get excellent results [performance] with relative ease? What are some of your strengths?

6. The planter's teaching experience: Where have you taught the Bible? How long have you taught [i.e. years of experience not their longest message]? What type of training have you received to teach? Have you taught through books of the Bible? How regularly have you taught [e.g. once a month, twice a month, once week, etc]? Who did you teach [e.g. youth, home group, adults in the "main service" or another venue]?

7. The planter's evangelism experience: What has been the planter's experience in regard to relational evangelism, servant evangelism, and large-scale evangelism efforts? How often does he engage unbelievers with the gospel? What has been particularly effective?

8. The planter's leadership development experience: How has the planter developed other leaders for a prior ministry team? What curriculum or materials, if any, were used? What was effective? How has the planter been seeking to develop leaders at the new church plant?

9. The planter's vision: What is the planter's short-term and long-term vision? What makes the church different from other churches in the community? Ask the planter to dream out loud and describe where he sees the church in one, three, and five years.

Clarify expectations

Some typical coaching agreement issues should be addressed and the participants can determine whether a written or verbal agreement is appropriate.

1. What does the leader desire from the relationship? Begin to understand what spiritual, relational, and strategic support the planter may be seeking from the relationship.

2. Be on time: Both coach and leader(s) need to commit to regularly scheduled meetings and to be on time. Understand that being on time reflects on your sense of mutual respect. Provide notice if you need to reschedule, and give as much notice as possible. Both agree to attempt to reschedule delayed meetings as quickly as possible, and commit to be gracious towards one another. Remember that every time the coach reschedules he is communicating to the planter, "I have something more important than you."

3. Confidentiality: Shall be maintained except where permission is expressly granted or where mandated by law. Coaches should not disclose the communications made during meetings, nor should they disclose the identity of whom they are coaching absent express permission from those coached. Coaches should make sure that the leaders understand that pastor-coaches must report typical mandated issues such as, homicidal or suicidal ideations, and physical abuse.

4. Lifework: Action steps to be performed by the leader or coach prior to their next meeting will generally be reviewed at the end of a meeting. When concluding a meeting consider whether the coach has some action items to address as well as the planter. Identify what is to be done and when it is due and who is responsible. The coach shall summarize the lifework at the end of the meeting, and email the action steps to the leader that day to avoid miscommunications.

5. Frequency: Schedule regular meetings. During the first year of a church plant I would recommend meeting twice a month during the first three months, and then once a month for the next nine months. Less than once a month can decrease effectiveness and meeting weekly is likely to cause burnout. During the second year once a quarter may be ideal. Be flexible and discover what works best in the relationship in light of the circumstances.

6. Duration: Each meeting should be about forty-five minutes. Whether the meetings will be slightly longer or shorter, be clear about when the session will end. Setting clear expectations demonstrates respect for each participant's time.

Just as the individual meetings have an agreed upon start and end, the coaching relationship should have an agreed upon duration. The optimal duration for assisting a new church planter is probably one to two years [ideally the first two years].

7. Availability between meetings: Coaches are generally available to planters between meetings. A coach should indicate whether he is available by phone, email or both [as well as any preference]. The coach reserves the right to adjust the boundaries regarding the number of contacts between if he believes that there are too many requests for time between meetings.

8. Financial compensation matters: Many coaches do not charge for time and others do. The matter of compensation should be addressed towards the end of the initial meeting. The leader should clearly understand the coach's rate if any, when, and how payment is to be made, and reimbursement for travel expenses. Coaching is generally an "at will" agreement and neither party should be bound to a relationship that they do not believe is effective.

As the CC movement continues to develop through the years there will likely become more coaches who are pastors who have retired from full-time pastoral duties and are more engaged in mentoring and coaching activities. It is likely that financial compensation matters are likely to become more relevant as that process occurs.

9. Evaluation: Evaluate every six months. What is working in the coaching relationship? What would you like to change? What benefits have you experienced from the coaching relationship? Would you like to continue our coaching relationship?

Case Study: Moses and Joshua [The Desired Results of Coaching] [Josh. 1:1-9]

The successful development of Joshua as a leader provides an excellent model for discovering several coaching principles that reflect the philosophy of the Calvary Church Planting Network [CCPN].

1. Prepare the leader to hear directly from God, and effectively lead God's people to God's desired destination. Preliminarily, it is critical to remind all of us that this is the ideal result of an effective coaching relationship. **Joshua became independent of Moses, and was able to receive direct revelation from God,** *After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying ...*" [1].

Joshua was able to recognize God's desired destination for His people, *"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel. 3Every place that the sole of your foot will tread upon I have given you, as I said to Moses. 4From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory"* [2-4]. Notice that **Joshua recognizes a God-inspired near-term and long-term vision or desired destination.** The near-term vision was to cross the Jordan [2], and the long-term was the occupation of the Promised Land [3-4]. Joshua had no idea exactly when or how the long-term would be accomplished but he had a clear God-inspired sense of what he was called to do. Also, he knew the near-term plan to cross the Jordan would make the long-term possible.

Joshua understood that he was to lead God's people, *"You and all this people ..."* [2]. Effective leader development prepares God's chosen leaders to lead and care for God's people. Joshua was called to lead a new generation into the Promised Land, but they were not Joshua's people, nor were they ever Moses' per se, but they were God's people.

2. Prepare the leader to meet with and be encouraged by the Lord. Great coaches provide a transitional role to help leaders move from dependence on a mentor to interdependence upon a coach to complete dependence upon the Lord [and thus independence from a mentor]. Moses was Joshua's mentor, but now Joshua was ready to lead without depending on Moses. It would certainly be a daunting task to assume the leadership role of Moses – some very big sandals to fill under any circumstances. Yet, these circumstances were exceptionally challenging: the multitude of Israel to care for, the flooded Jordan to cross, the expanse of the Promise Land to conquer, and the apparent strength of those who occupied the land and were opposed to God.

Most leaders feel overwhelmed and inadequate as they embark upon church planting. Joshua's feelings of inadequacy and being overwhelmed are revealed by God's repeated encouragement to *"Be strong and of good courage"* [v. 6,7,9]. Yet, these words from the Lord were not a trite cliché cheerleader mantra to make Joshua feel better. To the contrary, they were words that flowed from an unshakeable promised truth, *"As I was with Moses, so I will be with you. I will not leave you nor forsake you"* [5]. Thus, just as God had been manifest to Joshua's mentor Moses, the Faithful One would be with Joshua. Joshua would meet with the Lord, be encouraged by the Lord repeatedly, and would discover that God would not forsake him and would be with him on his journey.

3. Prepare the leader to base his ministry on the Scriptures. CC coaches prepare planters to rely on the Bible as a foundation and compass for the church they are planting. This is the first time in Scripture that a leader is instructed to base their leadership on God's inspired book,

"Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.⁸This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success" [7-8].

Joshua is instructed not to deviate to the right or left, but to do all that is the Scriptures. Joshua is assured that if he follows God's Word then he will be successful and prosper in his ministry. Joshua is encouraged, *"Meditate in it day and night, that you may observe to do according to all that is written in it"* [8]. The Hebrew term translated *meditate* is used of a cow chewing its cud, and implies that the leader will repeatedly "chew" on the word of God. The reason for committed study and learning of the Scriptures is so the leader can do all that is written in it, and then the ministry shall be blessed. So, prepare the leader to base his ministry on the Scriptures rather than the wisdom of the world.

Case Study: The Father and Jonah [Lessons From Plants for Planters] [Jonah 4:1-11]

What about the situation where the leader has implemented the mission, achieved great results, but displays the wrong heart? Such was the case with the reluctant and rebellious prophet Jonah. Jonah rebelled against God's mission to deliver God's message to Nineveh. Jonah was primarily reluctant, because he knew it was likely that the wicked Assyrians would repent and God would forgive them. In light of all the evil of the Assyrians, especially against Jonah's people, he could not bear that result.

God caused a great storm to separate Jonah. The prophet was cast into the sea and God created a great fish that swallowed Jonah. God simply allows time for silent reflection to allow Jonah to engage in self-assessment and to consider the Lord. Three days later, Jonah begins to fulfill his mission. As anticipated, the people of Nineveh believed, repented, and God relented from the judgment that He had declared and spared them. Mission accomplished! Great results – presumably the greatest single evangelistic event recorded in the Scriptures. Yet, there is something dreadfully wrong. The working diagnosis is "heart trouble" the leader's heart is hard.

Jonah is so angry that he prays that God would take his life [1-4]. Jonah nevertheless knows God's heart *"You are a gracious and merciful God, slow to anger and abundant in loving kindness, One who relents from doing harm"* [2]. Yet, this realization does not stir Jonah to self-assess and align. So, God continues to coach Jonah by offering an assessment question, *"Then the LORD said, 'Is it right for you to be angry?'"* [4]. Rather than directly respond, Jonah went out of the city to see what would become of the city and the people of Nineveh [5]. The Lord does not push Jonah for an answer to His question, but gives him time to reflect. Presumably, Jonah was hoping that the repentance of the people of Nineveh would be short-lived, and there would be imminent judgment.

So, God used an object lesson to help align the prophet's attitude. God prepared a plant to provide shade from the miserable heat and Jonah was very grateful; but then God prepared a worm that consumed the plant and it withered. Then God caused the heat of the wind and sun to beat on Jonah. Again, Jonah wished he were dead [6-8]. Now God uses a second assessment question, *"Then God said to Jonah, 'Is it right for you to be angry about the plant?'"* And he said, *"It is right for me to be angry, even to death!"* [9]. It may seem remarkable that

Jonah feels justified about his anger, but unfortunately unrighteous anger, bitterness, and frustration are all too prevalent among leaders. Coaches need to be able to recognize the attitude among leaders and seek to deftly confront those they coach, and navigate the issues to ideally bring alignment with God's heart.

Now, God presents the alignment question, *"But the LORD said, 'You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night. And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left—and much livestock?'"*. God is urging Jonah to realize that he mourned a plant that the prophet had not labored to bring forth and lasted but a day; should not God show compassion for people made in His image and His creation?

Then the book abruptly ends. We are left to wonder ... Did Jonah receive God's correction, realize that his heart was amiss, and repent and align with God's heart? What do you think happened? It's a provocative idea to ponder. Perhaps even more interesting for our purpose is to consider how *you* would address the issue(s) as a coach? What would you do next? Would you follow-up with Jonah? Would you press him for an answer? Would you ask another question, and if so, what would you ask? When would you do the things that you are suggesting? What action items, if any, would you suggest for Jonah?

Epilogue

Keep it simple and get started. Find a planter that has gone out and needs your support. Or perhaps use the principles set forth in this manual as you train leaders in your sphere of influence who are not church planters. Adding coaching principles and style to a mentor relationship tends to be very effective and empowering for those you lead. You will grow and progress as a coach and leader. Undoubtedly this will better equip you for seasons where coaching skills will be more important in your ministry, especially as you seek to prepare men to plant healthy CC churches. Review the manual frequently as you engage in the process of coaching, as it is likely to be a helpful resource. Finally, get a coach – it's a great way to grow as a coach and leader.

The coaching process is designed to be flexible. As you enter a coaching relationship be sure to maintain openness to the leading of the Holy Spirit, and the dynamics of a healthy relationship with those you influence. Good coaching doesn't create dependency on a coach but interdependence and ultimately independence. Enjoy this wonderful season of ministry and the journey of coaching and being coached.

Appendix

Bibliography of Recommended Reading

1. Transformissional Coaching by Steve Ogne & Tim Roehl, B&H publishing 2008
2. Coaching 101 [Discover the Power of Coaching] by Robert Logan and Sherilyn Carlton, ChurchSmart publishing 2003
3. Coaching Christian Leaders [A Practical Guide] by Linda Miller and Chad Hall, Chalice Press publishing 2007
4. Christian Coaching by Gary Collins, PhD, Navpress publishing 2009 [2nd Edition]
5. The Coach Model for Christian Leaders by Keith Webb, Active Results publishing 2012

Sample Questions

Person matters:

The planter's relationship to personal health:

1. Describe how you are doing.
2. Describe your sleeping habits.
3. Describe your exercise routine.
4. What are you reading to feed your mind?
5. Describe your devotion time (reading the Bible and prayer besides sermon preparation).
6. Describe your time of reflection or journaling.
7. Have you been able to spend some time with any other pastors since our last meeting? Who did you meet with? How were you encouraged? How were you challenged?

The planter's relationship to marriage and family:

1. Describe how your marriage is doing.
2. Tell me about any "dates" since our last meeting?
3. Tell me do how your wife is coping with the challenges of being a planter's wife.
4. Describe how the kids are doing.
5. How are you affirming the kids and spending quality and quantity time with them?
6. How are you creating family time and guarding that time from intrusion by the church

community?

The planter's relationship to core group:

1. Describe how the core team is doing?
2. What are some of the challenges among the core team?
3. Describe how transitions among the team are working out?
4. What issues are arising?
5. What are you doing about them?
6. What do you plan to do differently in the future and why?
7. What is God teaching you about yourself, ministry and God from these experiences?

The planter's relationship to church community:

1. What needs (responsibilities) have you been taking on?
2. Who is helping to care for needs?
3. How have you been developing other leaders to care for needs?
4. How have you said "no" to a request for help and what happened?
5. How have you protected marriage and family time from requests for help from the church community?
6. What issues are arising, and what are you doing about them?
7. What do you plan to do differently in the future and why?
8. What are you learning about yourself, ministry and God from these experiences?

The planter's relationship to the culture:

1. How often did you connect with people in the community who are unsaved or unchurched? What happened?
2. How are you creating bridges to develop relationships and to share the gospel?
3. What have been some of the results?
4. How did you share those stories with the church community?
5. How did you involve or encourage others from the church community to engage the culture around them?

Plan matters:

The core issue – calling:

1. What are your passions and burdens?
2. What is your sense of God's vision for you and the church?
3. Where do you believe God is currently leading?
4. What need or people group do you feel called to?
5. What are the values of the church you are planting?
6. What benefit does the future destination have for the community?

7. In considering the four spheres of leading, teaching, evangelism, and shepherding where do you feel strongest? Why?
8. How can you leverage your strengths and develop other team members with a common passion for the vision and complimentary gifts?

The core questions - critical matters to help implement the calling:

Where are you currently?

1. What are the present resources?
2. Who are the people?
3. What talents or abilities do they appear to have?
4. What is available in regard to time, talents, and treasure? How much time are the team members able to commit? What financial resources are available?

What are the obstacles to the desired destination?

1. What is needed to get from where you are to where God is leading [the future destination]?
2. What is working and what didn't work?
3. What needs to change?
4. Where might you find the resources that are needed?

What is the plan to overcome the obstacles?

1. If the plan were implemented as proposed would it get the community to the desired destination? Why or why not?
2. What might be a more effective route(s)?
3. Describe how your activities are aligned with the plan?
4. What activities might need to change to create better alignment with the plan?
5. How will you measure progress?

How are you most effective at: reaching the lost, making disciples, and developing leaders?

1. How are you seeking to reach the lost?
2. What is working effectively for the church in regard to evangelism?
3. What is your plan to make disciples?
4. How are you using small groups?
5. What curriculum is used in small groups generally? Why did you select it? How is it working?
6. What curriculum is offered for new believers? Why did you select it? How is it working?
7. How are believers in the church community held accountable for spiritual growth?
8. What is working and how can you emphasize and develop it?
9. What isn't working and how can you eliminate it?
10. What is the leader's plan to develop leaders?
11. Describe any leadership development class, School of Ministry, or internship that is

available?

12. Do ministry leaders develop an annual [periodic] vision for their ministry? In other words, are leaders equipped to describe the vision for their particular ministry and then helped to implement the vision?

13. How do you create accountability among leaders? How do you create clear standards so leaders know what is expected of them?

14. How do your vision and activities align with where you are most effective?

The core values: ensure that the DNA - the philosophy of ministry and theology that make a Calvary Chapel – is transmitted properly:

1. How are you ensuring that the Calvary Chapel DNA (philosophy of ministry, theology, and core values) is transmitted properly?

Note: One way a coach ensures alignment with CC core values is by addressing issues as they arise during coaching meetings. In addition, work through the list of core values at a rate of one or two per meeting.

Starting a Coaching Relationship

Assess the fit:

1. As a planter, can you relate to, respect and receive from the prospective coach? Do you believe the prospective coach has coaching and ministry experience that will help you be a more effective planter, pastor and kingdom leader?

2. As a planter, do you sense that you can receive from one another?

3. From the planter's perspective, do you believe that this coach will be able to reach you, your family and the church community if necessary?

4. From the coach's perspective, do you feel able to engage in a coaching relationship for a particular season with this planter? Are there issues that arise during the initial meeting that cause you to be concerned? Do you believe that any prejudices that you might form during the initial meeting are an obstacle to effectively coaching this planter?

Discover the story of the planter and the plant:

The planter's family:

1. Are you married?

2. What is your wife's name?

3. When were you married?

4. Do you have children?

5. How old are the children and what are their names?

6. Any future plans for children?

The planter's ministry experience:

1. Where have you previously served?
2. When did you serve there?
3. What did you do?
4. What did you like about it?
5. What did you dislike?
6. Where else have you served?

Note: Ask similar questions about his other ministry experiences.

The history of the church:

1. When did the plant begin?
2. How did the plant begin?
3. Where is the plant?
4. What is the community like?
5. Why did you feel called to that area?
6. What connection, if any, did you have to the community prior to the plant?
7. Describe the current status.
8. What are some reasons to celebrate?
9. What are some of the challenges?

The planter's passions:

1. What are you passionate about?
2. What keeps you up at night or causes you to wake-up early in the morning? What makes you laugh [brings you joy], and what makes you cry [breaks your heart]?
3. What would you like to change in your community if you could?
4. What excites or energizes you? What do you love to do in ministry?
5. What is difficult or draining such that you want to avoid doing it? What do you wish someone else would do?

The planter's gifts:

1. What are you supernaturally gifted to do so that you get excellent results [performance] with relative ease?
2. What are some of your strengths?

The planter's teaching experience:

1. Where have you taught the Bible?
2. How long have you taught [i.e. years of experience not their longest message]?

3. What type of training have you received to teach?
4. Have you taught through books of the Bible?
5. How regularly have you taught [e.g. once a month, twice a month, once a week, etc]?
6. Who did you teach [e.g. youth, home group, adults in the “main service” or another venue]?

The planter’s evangelism experience:

1. What is your experience in regard to relational evangelism, servant evangelism, and large-scale evangelism efforts?
2. How often do you engage unbelievers with the gospel?
3. What has been particularly effective?

The planter’s leadership development experience:

1. How has the planter developed other leaders for a prior ministry team?
2. What curriculum or materials, if any, were used?
3. What was effective?
4. How has the planter been seeking to develop leaders at the new church plant?

The planter’s vision:

1. What is your short-term vision? Where do you see the church in one year?
2. What is your long-term vision? Where do you see the church in three or five years?
3. What makes the church different from other churches in the community?

Clarify expectations:

1. What are you seeking from our coaching relationship?
2. How often would you like to meet together?
3. How long would you like our coaching relationship to last?

Evaluation [to be discussed every six months]:

1. What is working for you in our coaching relationship?
2. What benefits have you experienced from our coaching relationship?
3. What would you like to change?
4. Would you like to continue our coaching relationship?